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THE
PRESBYTERIAN RECORD
 FOR THE
DOMINION OF CANADA.

VOL. XV.

OCTOBER, 1890.

No. 10.

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The Assembly Minutes.

THE acts and proceedings of the sixteenth General Assembly will be in the hands of the office-bearers of the church before these lines are read. A goodly volume it is, carefully edited and conveniently arranged for reference. We bespeak for it a careful perusal. Turning over the pages the reader will be impressed with the variety and extent of the enterprises in which our Church is engaged. The statistical tables give valuable information regarding most of the congregations from Newfoundland to Vancouver Island, with ample details of the Home Mission work in all the Presbyteries, and even beyond their bounds—amid the mists and storms of barren Labrador. To-day our ministers and missionaries proclaim the glad tidings in many languages—in English, Gaelic, French, Italian, Icelandic, Cree, Chinese, Hindi, Aneityumese, Erromangan, Efatese, and Santese. Every one who contributes to the missionary funds of the Church thus aids to proclaim the Gospel in one or other of these tongues. It will be seen from these minutes that our General Assembly deals faithfully with the great moral questions of the day such as Temperance, Sabbath observance, and the Christian Life of the people generally. Drunkenness, gambling, neglect of religious ordinances and other popular sins are earnestly denounced.

It is to be regretted that our statistics are still incomplete. Did Kirk-sessions and Presbyteries only consider what a serious injustice is done to the Presbyterian Church in Canada by the withholding of information which it is in their power, and in theirs only, to give, they would be more mindful of their duty, and the annual report of the Convener of the Committee on statistics would be much fuller and more satisfactory than it has ever yet been. Still the figures we find in the report now before us are by no means discouraging. The progress made during the past fifteen years is very striking. The total income of the church in the year after the union was \$982,672; in 1889 it was \$2,054,951. Last year showed an advance in the rate of giving per family and per communicant above any previous year—the average per family being \$24.72, and per communicant, \$13.

For all purposes the increase was 32 cents per family, and 14 cents per communicant. A similar advance for several successive years will tell powerfully on the revenues and the work of the church. Thus, if every member adds but one cent a year to his gifts, the aggregate will pay the salary of a missionary to the heathen. It is a singular fact that the largest contributions per member should come from the Presbyteries of Columbia, Calgary, and Newfoundland.—Presbyteries far away from the older centres of the Church.—The comparative liberality of congregations in the New Hebrides and Trinidad is also worthy of note; and it will not be long until we can gather timely lessons from other foreign fields where our own missionaries are at work.

It is very desirable that at least all the office-bearers of our Church should become intimately acquainted with the current life, work, and history of our Church—should know the names and the location of all our presbyteries, of all our foreign missionaries, and be familiar with the main aspects of our home work—our colleges, our work among the Indians, our French Evangelization, our efforts to overtake evangelistic work in the five synods and the forty-six presbyteries which are included in our General Assembly. No better hand-book or history of the current life and work of the church can be found than this volume of minutes and appendices.

HOW SHALL MOHAMMEDANS BE EVANGELIZED.

This subject is thoughtfully discussed in the *Missionary Review* by "One Who Has Lived Forty Years in the Turkish Empire," and who has evidently been a close observer of the world around him. There are peculiar difficulties in bringing the Gospel to bear on the disciples of Islam, and in Turkey these difficulties are aggravated. It is hard to find access to the people. They will not come to the churches. They will not visit Christian families, nor will they invite missionaries to enter their houses. The women are carefully secluded in the harems. The Mohammedans are a proud people. They consider themselves the favourites of Heaven, true believers, elect, saved. Christians are but "dogs" and wholly contemptible. There is a good deal of truth commingled with the errors of Islam, and this greatly increases its strength. It fortifies itself in its self-righteousness—fastings, prayers, pilgrimages, ablutions, almsgivings, that are a sure passport to Paradise. It puts no restraint on human vice and passion. A man may, in fact, be most vile, yet account himself a saint. In the Turkish empire Islam is the state religion, and it is largely identified with patriotism. Any Moslem turning Christian incurs the penalty of death. The religion propagated by the sword will be maintained by the sword so long as civil power remains in Mohammedan hands. Most unfortunately the forms of Christianity which have confronted Mohammedanism have been and are for the most part very corrupt, and very far from being true to the great Original. It seems that apostate Syrian Christians are among the most active agents in maligning

Christianity and in advancing the faith of the false prophet. A man named Shidiak, once an employee of the British and Foreign Bible Society, and a translator of the New Testament into Arabic, is an illustration in point. He has published a book filled with the bitterest calumnies against the Bible and Christianity. There is in Western Asia no liberty of the press or of speech, so that the calumnies of Mohammedans cannot be publicly refuted. Christianity has some allies and is making some progress. The progress of human knowledge and thought is against Islam. Every new discovery is a protest against its errors. All advances in science expose its fallacies. Mohammedanism knows nothing of sin and forgiveness, and of conversion to God; it knows nothing of a "Father in Heaven." In this it is utterly a contrast to the religion of Christ. The decay and dissolution of the Turkish empire will prepare the way for the triumph of the Gospel. In India and in Egypt, where there is liberty under British rule, conversions are by no means rare. The circulation of the Bible has helped to bring the true light to the followers of the false prophet. Another means of grace is education in Christian schools. Schools of the right stamp are the sappers and miners of the strong towers of error. Boarding-schools for Moslem girls have done much good. Bible-women visiting the Moslem harems, teaching the women to read, and reading to them the Bible, has proved an effective agency. At present, women have better opportunities than men of evangelizing Moslems. Medical and hospital work affords rare vantage ground for evangelical teaching of Moslems. One-tenth or one-eighth of the human race are of the faith of Islam, and the conversion of such people to the faith of Christ is a subject of transcendent importance. For this religion to-day largely occupies the fields where Christianity won its earliest triumphs. It is aggressive, especially in Africa; and its influence everywhere is injurious.

"If this book is right," said an old Roman Catholic to his wife, on reading the New Testament, "we are *wrong*." Three weeks after he said: "If this book is right we are *lost*." Three weeks after he said, as he continued reading: "Wife, if this book is right, we are *saved*."

Some Great Preachers.

SPURGEON, PARKER, AND JOHN McNEILL.

WHILE in London, last February, on my tour around the globe, I had the opportunity of hearing these three pulpit celebrities of world-wide fame. There are many other distinguished preachers of the Gospel at the present day in the great metropolis of the British Empire. Among them in our own church we point with a pardonable pride to Dr. Donald Fraser, Dr. Munro Gibson, and the Rev. R. M. Thornton, all of whom by a remarkable coincidence once occupied pulpits in the commercial metropolis of our Dominion. These and other metropolitan brethren have won honourable distinction as preachers of the everlasting Gospel. Howbeit they have not attained to the three of whom I now briefly write.

I heard Spurgeon preach his first sermon in his Tabernacle after ten weeks' absence in Mentone on account of indisposition. His appearance as he rose up to address the five thousand eager listeners who assembled to hear him that day was not by any means prepossessing. And all throughout the service he did not leave on my mind the impression of anything like remarkable oratorical ability. For commanding appearance and the graces of oratory he would compare unfavourably with Henry Ward Beecher, or Dr. Storrs, or our own Dr. Ormiston, as I heard these famous preachers when they were in the zenith of their popularity. And yet I must say, for simple child-like faith in God, and reverence for the Bible as the revelation of His will, for the use of such plain Anglo-Saxon speech as the common people hear gladly, for clear silvery tones of voice that fall like melodious music on the listening ear, for capacity to bring out the mind of the Spirit from the words of the text, for pathos, for heart power, I never heard the equal of Mr. Spurgeon. During his ten weeks' absence in Mentone several members of his congregation had passed away from earth to heaven, and surviving friends expected him to say something in regard to the departed ones as well as to the listening multitudes before him. To meet this two-fold re-

quirement of the situation he selected two texts as the groundwork of his sermon: Rev. vii. 13-17, and Isa. xlix. 10. From the first of these passages he drew a graphic picture of the life of the redeemed in heaven. From the other he drew an equally graphic picture of the heavenly life on earth. As he spoke in simple, earnest tones, now of the life of the redeemed in heaven, and now of the life of ripening believers on earth, I fancy that many of his hearers were ready to say of themselves and of the preacher: "whether in the body or out of the body we cannot tell, God knoweth."

To pass from Spurgeon's Tabernacle to Dr. Parker's City Temple brings you into an entirely different atmosphere. Unlike Spurgeon, Dr. Parker evidently enjoys robust, vigorous health, and unlike him again he speaks largely to the natural man, and makes very small account of those deeper religious experiences with which the Tabernacle preacher is so thoroughly acquainted. It was at one of his famous Thursday-Noon services that I heard Dr. Parker. Even at that seemingly unfavourable hour in busy London the spacious church was well filled with an audience evidently of far more than ordinary intelligence. Among those present I saw quite a number of clergymen from different parts of the world, who, like myself, wanted to hear this brilliant pulpit orator. None who heard him that day could, I think, be disappointed, unless they were disappointed in hearing what seemed to be the utterances of a ruddy-faced judge on the bench, rather than the message which you expect to hear from a pale-faced preacher of the Gospel. Dr. Parker's text was Ps. cxv. 8, and the sermon which he preached from it was very suggestive and stimulating. With perfect self-control, and with great clearness and vigour, he demonstrated by irresistible logic that the character of the religion, true or false, will show itself in the life of those who believe it. The creeds and catechisms of the churches found very little sympathy with this celebrated preacher that day. He was particularly severe and sarcastic on the Episcopal church, and also on the celebrated John Henry Newman, who has since that time gone to join the great majority on the other side of the shady valley. As I listened

to Dr. Parker I was impressed with a sense of his remarkable ability as a pulpit orator, and yet I was surprised ever and anon to see in him indications of littlenesses that I did not expect to see in a man of his intellectual calibre.

The Rev. John McNeill is at present pastor of the far-famed Regent Square Church, though my conviction is that he will not be allowed to remain long in the position which he now occupies. He has, unmistakably, rare gifts and graces of head and heart, but they are not, I think, precisely the gifts and graces which specially qualify him to minister acceptably for a great length of time to the cultured congregation that in past days listened to the polished periods of Dr. Oswald Dykes, and Dr. James Hamilton. Moreover, there are important spheres of evangelistic labour just now in urgent need of the special endowments of this young Scottish preacher. But I am overstepping the limits of my vocation. "I was no prophet, neither was I a prophet's son." The evening that I heard Mr. McNeill in his own church, his sermon was on the character of Jacob. It was particularly addressed to the young men of the congregation. A more stirring and stimulating sermon I have rarely if ever listened to. No erring youth could listen to that sermon, I should judge, without being impressed with the conviction that the preacher had found him out in his misdoings. The language at times was very much coarser than that which is generally employed by preachers of the Gospel. In one part of his discourse, for example, he told the wrong-doers before him that *God could put His thumb on their gizzards and crush the life out of them.* Further on he seemed to find a fallen inebriate on the open platform before him, and with an expressive motion of his foot accompanying his words, he told us that *God could kick that fallen inebriate down to the place of merited punishment.* How the cultured occupants in the pews of Regent Square Church took those coarse utterances from the lips of this young Boanerges, deponent sayeth not. My judgment is that the sermon would be more acceptable and effective without them. But John McNeill is doubtless one of the great preachers of the nineteenth century. He is yet in the very bloom of his strong young

manhood. I trust he has before him many years of great usefulness in the service of the Master who can make use of all the varied talents with which He endows His servants in the Gospel Ministry.

Truro, N.S.

T. C.

Missionary Cabinet.

DR. ANDREW THOMSON, OF ST. GEORGE'S,
EDINBURGH.*

HAD Dr. Thomson lived a few years longer, he would undoubtedly have taken a prominent part in the "Ten years' conflict" that agitated the Church of Scotland, 1833-43, and his name would have been more conspicuous among the eminent Scottish divines of this century than it now is, for he was one of the ablest men of his time. As a preacher and platform orator there were none to compare with him, except Dr. Chalmers. But his brilliant career terminated suddenly while he was yet a young man, and the great work he did in Edinburgh was almost forgotten in the struggle that ensued for ecclesiastical supremacy.

Dr. Thomson was born on the eleventh of July, 1799, in the parish of Sanquhar, of which his father, Dr. John Thomson, was the minister. The small burgh of Sanquhar, in Nithsdale, is celebrated as being the place where, in 1680, a band of twenty-one men, headed by Richard Cameron and Donald Cargill, marched up to the Market Cross with drawn swords and posted the famous "Sanquhar Declaration," denouncing Charles Stewart, the reigning monarch, because of his intolerable bigotry and tyranny in attempting to force an obnoxious form of worship on Presbyterian Scotland. Dr. Thomson's early training was of the best, his father being an excellent evangelical minister. He went through the usual curriculum of study for the ministry in the University of Edinburgh, having for classmates Henry Cockburn, afterwards Solicitor-General for Scotland, Henry Brougham, the famous Lord Chancellor of England, and other celebrities. Licensed by the Presbytery of Kelso in 1802, he was soon

* LIFE OF ANDREW THOMSON, D.D., by Jean L. Watson. Edinburgh, 1882.

afterwards ordained as minister of Spronston, Roxburghshire, from which he was translated to the East Church, Perth, and subsequently to New Greyfriars, Edinburgh, at the time when the "New Town" was being built. To meet the requirements of that fashionable quarter of the metropolis, the Town Council had erected a large and handsome church in Charlotte Square, named St. George's. On looking for a minister who would be likely to "fill the pews" and create a revenue, their first offer was made to Mr. Thomson and was accepted by him. That church was opened for worship in 1814. It was no light task that Dr. Thomson undertook. The church was seated for more than 1600, and the congregation was to be drawn from a class of people with whom church-going was well-nigh out of fashion, and who were least of all pre-disposed to "evangelical preaching." But evangelical preaching was just what they got; yet it was not long before every sitting was taken. Gifted with remarkable fluency of speech, Dr. Thomson had hitherto preached *extempore*, but now he took to writing out and reading his discourses from manuscript, devoting much time to careful preparation. This led an easygoing brother minister, who was a keen angler, to express surprise that one so ready of speech as Dr. Thomson should spend so much time on his sermons. "Many's the time," said he, "I've both killed a salmon and written a sermon before breakfast!" To which Thomson replied, "Well, sir, I would rather have eaten your salmon than listened to your sermon." Lord Moncrieff's estimate of Dr. Thomson's preaching was that "He was one of the greatest teachers of men he had ever come into contact with." Dr. Chalmers describes him as "A man of colossal mind, whose talents and advocacy threw a lustre on evangelical religion. The prejudices of thousands gave way before the might and the mastery of his resistless demonstrations." To his other great gifts he added a fine taste for music. To the collection of psalm tunes which he edited, he added several of his own composition of acknowledged beauty, and by the attention he bestowed on the subject, he was largely instrumental in the improvement of the church psalmody of Scotland.

It was, however, on the platform that

Dr. Thomson achieved his most brilliant triumphs of oratory. He was abreast of the times in every social and philanthropic movement, and far in advance of his brethren in regard to some of the ecclesiastical questions of the day. He introduced a new era in Scottish education, the day-schools which he established and superintended, serving as models for the normal schools of the present. He took a leading part in the "Anti-Apochrypha controversy," and to him we are largely indebted for the integrity of the sacred canon and the rejection of the Apochryphal writings from our Protestant Bibles. No less remarkable were his speeches and personal influence in behalf of the "absolute and immediate abolition of slavery." His last and crowning speech on this subject is still remembered as "one of the most magnificent and effective orations ever heard in Edinburgh."*

On the ninth of February, 1831, returning from a meeting of Presbytery, where he had displayed his usual interest in the business of the court, Dr. Thomson fell down on the threshold of his own door and expired without a struggle. He was buried in a piece of ground close to St. Cuthbert's churchyard, since acquired by St. John's Episcopal church. Dr. Chalmers preached his funeral sermon in St. George's church, and the tidings spread to every village and hamlet in the country—"A master in Israel has fallen!"

Presbyterianism on the Prairie.

EDMONTON.

WHEN we talk about the new towns that have sprung up in the west, it must not be forgotten that new as they are in their present aspects, and recent as they are in their present ambitions, some of them have what is for Canada an ancient lineage. Such a town is Edmonton, on the Saskatchewan River, nine hundred miles north-west of Winnipeg. It was founded in the last decade of the last century and has a history full of romance and stirring adventure. Not to speak of the feuds of the rival fur com-

* Slavery was abolished throughout the British Empire on the first of August, 1834, when \$100,000,000 were voted by Parliament to the West India planters, as a compensation for their loss by the abolition of compulsory labour.

panies, two of which had their forts in the neighborhood, it occupied for trade purposes a position in the debatable land between the Blackfeet and the Cree Indians, who in those days carried on continual war with each other. There is not a hill or a bend of the river near the town that has not some story of bloody treachery or hair-breadth escape associated with it.

In the period between misty traditions of the past and the firm ground of history since the "boom," two jottings of ecclesiastical interest deserve to be made. In 1865, the Rev. James Nesbit, the first missionary sent by our Church to evangelize the Indians, visited Edmonton with some thought of making it his head-quarters. After looking over the ground he decided not to remain, but the fragrance of his endeavours to promote the spiritual life of some of the officers and men of the Hudson Bay Company remain to this day. He was the pioneer home missionary. When he left he carried off with him Mr. George Flett, whom he had found in the service of the Hudson Bay Company, and who, after helping him to establish the mission that has since been known as Prince Albert, became an Indian missionary himself.

In 1872 Principal Grant, on his journey from Ocean to Ocean, spent a Sunday in Edmonton, and preached the second Presbyterian sermon in the place. The third was not preached until nine years later when, in 1881, the writer, after plodding with horse and buck-board for seven weeks over the lonesome and toilsome leagues that separate Winnipeg from Edmonton, found a congregation "fit though few" waiting for his arrival. Most of these people were immigrants who had gone out during the preceding year or two. An organization was at once effected, morning and evening services established, plans laid for the building of a church, and in the months that followed, services—some on Sabbath and some on week days—were arranged for in four out-lying neighborhoods. On the north side of the river the standard was raised at Belmont and at Sturgeon—two farming neighborhoods settled mainly by Canadians. On the south side of the river, services were held at Fort Saskatchewan, a mounted police post eighteen miles down the river, and at Clover Bar half way between

that and Edmonton—the latter a little colony of farmers, mostly Scotch, and mostly bachelors. Exactly a year after the arrival of the missionary, the Edmonton congregation entered into possession of its new church—a neat and commodious frame building, costing when completed \$2,400. It was not completed, however, the first year. Each succeeding year saw a step towards that consummation which was long in coming. The plastering was managed the second year; the painting, the putting of a good furnace into the basement, and the clearing and fencing of the grounds marked, each one, an annual step. The outlying branches of the congregation emulated their bigger sister in Edmonton; and now the Sturgeon, Fort Saskatchewan and the Clover Bar, have each a comfortable log church. All these buildings were erected with the help of the Church and Manse Building Fund—a fund to which the Church in the North-West owes more than has yet been acknowledged. After three years of service as ordained missionary, I was called to be minister of the congregation. The Revs. Dr. Robertson and D. M. Cordon travelled 1,000 miles (200 of it being with horses) to perform the induction ceremony. With the third year the work had grown to such an extent that since that time a student has been sent each summer to assist in carrying it on; and when in 1887 I was summoned to Winnipeg, the Rev. D. G. McQueen, B.A., a graduate of Knox College took my place, and has quietly but successfully carried on the work, strengthening and developing, and winning for himself a secure place in the esteem and affection of the people. The congregation from this beginning made a good record for itself in the matter of liberality, and the average of its annual contributions for all purposes during its history has been \$31 per communicant—a sum scarcely exceeded by any congregation in the Church.


The future of Edmonton from a material point of view is not uncertain. Few places are more richly placed by nature. The wealth of forest and field, of mine and river, lies at the door. The soil is unsurpassed in fertility. Coal in practically inexhaustible abundance underlies the whole region, and the farmers dig it out of the nearest creek-bank for themselves. The sands of the river bed are gold bearing, and about a hundred men made good wages last summer gathering gold dust.

Four saw mills in the district supply the settlers with lumber, and export to places down the river. This river is navigable to a point some distance above Edmonton, and goods are brought from Winnipeg by lake and river with a single transshipment. The present population of Edmonton is about 500 and of the district about 2,000.

It is not a matter of wonder, then, that settlers in the days when little of Manitoba was peopled, pressed on through its rich, unoccupied prairie lands to such a country as this. It was a journey that occupied a settler's caravan for three months of summer; and full of promise as the country was, he found that he had still hardships to endure. It was impossible to run home to see his father and mother at Christmas. He learned to find fresh news in a paper a fortnight old. Sometimes frost struck his crops; but he comforted himself by remembering that his case was no worse than what had happened on his father's farm in Ontario in the early days, and that there was the same prospect that it would disappear as cultivation became more universal. His market has hitherto been limited by the local demand, occasioned by the Indian Department, the Mounted Police, and the northern posts of the Hudson's Bay Company, on the great line of travel to all of which Edmonton is situated. This market has hitherto been sufficient, and the Hudson's Bay Railway with Edmonton will have direct connection by a navigable river, and will soon widen the market to a limitless extent. There is no hardship in the climate. The winters are perhaps a little milder, and the springs a little earlier than in Manitoba. During my six years' ministry there I was twice hindered from keeping distant appointments by heavy falls of snow, but never by the cold. The bracing air is a grand tonic which drives all traces of ague and bronchitis to the winds, and fosters the highest type of a strong, brave, enduring manhood.

ANDREW B. BAIRD.

In British Columbia.

 STUDENT MISSIONARY'S EXPERIENCE AT ALBERNI.—I left Montreal on the night of the College conversazione, and consequently did not get to it. It took me a fortnight getting to this place—on the west side of Vancouver Island, at the head of Barclay Sound. We have no railway, scarcely even a road. I came part of the way from Victoria by rail and the remainder by a day's journey on an old lumbering "buckboard," and another day's journey on horseback. Once here, however, it is a most beautiful place—a perfect Elysium. Here—"Far from the madding crowds' ignoble

strife; we keep the noiseless tenour of our way." I am three miles in the woods. We have no road, but "homeward plod our weary way," along a straggling trail, over logs, through mires and brush, uphill and down, over creek and brook. I have got my clothes in rags travelling through the bush. The people here could say to me what the Irish-woman said to her husband when they had been three months' married—"When I got ye, ye hadn't a rag tae ye're back, but now ye're covered wi them!" I have a great amount of walking to do; sixteen miles on Sunday, and preach twice; and sixteen miles here is as bad as twenty-six in Quebec. Everything is after the most primitive style. Through no "long-drawn aisle" and fretted vault the pealing anthem swells the note of praise," but in the most sober and stunted little log-school houses. Still, in them no less beautifully the pealing anthem swells. We have beautiful anthems every Sunday. A Mr. Proctor, with whom I live, trains the choir and we have some very fine music. We are trying to raise money now to buy an organ for one of the sections of the congregation, and expect by and by to have a church.

The people are only *somewhat* religious, as St. Paul would say. They are greatly taken up with the things that now are, and unseen realities have but little meaning for many of them. They are willing to consider religious matters a little on Sundays, but on week-days they have "other and more important business to attend to." Still, I like the people. They are kind. They turn out well to the Sunday services and very well to the Wednesday prayer-meeting. But there are many whom we cannot call even church-goers. Immorality is very prevalent. Hosts of the settlers here are young unmarried men, and have little comfort in their lives. Many of them are the roving sons of good families, and find little to remind them of home. We like to invite these young fellows to our "bachelors' hall" and some of them do come, and we try to do them all the good we can. I am becoming a first-class baker, cook, confectioner, beaver of wood and drawer of water. It is a pleasant change from Montreal and Metapedia.

P.S.—Last week, when travelling through the woods, thirty miles on foot, I met a huge black bear. Being engaged at a feast of berries he did not notice me until I called out hullo! when he looked at me for a moment, then turned and ran up the hill. Four miles farther on I saw a bear with two cubs, and three miles still farther, I came right in front of another huge fellow; when he saw me he turned and ran, but about a mile and a-half ahead there he was again standing on the road, but on my approach he scampered into the bush, "went upon his way and was seen no more," as Bunyan would say.

ROBERT FREW.

Sabbath Observance.

THE following is a summary of the Report of the Committee on Sabbath observance presented to the last General Assembly by R.-v. Dr. Armstrong, Convener:—

The information furnished by Presbyteries this year has been more general and more satisfactory than heretofore. This is due, we believe, partly to an increasing interest in the subject, and partly to the fact that a series of questions were sent down by the Assembly to the Presbyteries through the Synodical Conventions.

There are many dark shadows in the reports, but taken as a whole they are encouraging. We should thankfully remember, even when entering our earnest protests against the gross violations of the Sabbath which we are sometimes called to witness, that the people of this land are, as a whole, and the Presbyterian community in particular, a Sabbath-keeping people. Two things we are called upon to do as a Church—1. resist the encroachments made upon the day by those who through greed of gain, or love of pleasure, would destroy it as a day of rest;—2. seek for a higher, more spiritual form of Sabbath observance from those who profess to honour the day.

The prevailing forms of Sabbath-breaking named in the Synodical reports are such as these:— Visiting, pleasure-driving, bathing, fishing, secret tipping in bar-rooms, gambling, all sorts of out-door sports—the last named are chiefly indulged in by other denominations who appear not to regard it as wrong. The railway companies are chargeable with being constant transgressors of the Sabbath, also the post-office department, in keeping offices open on the Sabbath, and steamboat companies, for countenancing excursion parties on the day of rest. The running of street-cars, the playing of bands by the military, and salvation army street parades, and Sunday funerals, are common forms of Sabbath desecration. British Columbia publishes at least three Sunday newspapers, allows its saloons to remain open, and in a variety of other ways shows a want of due respect to the Sabbath.

The above catalogue of offences, great and small, leads to this inference that although on the whole this is a Sabbath-keeping land, there is much yet to be done before even outwardly, the day is regularly and properly observed.

As to the measures which have been taken to check Sabbath-breaking, and promote the observance of the Lord's day; ordinarily, the preaching of the Gospel with special reference to this subject is chiefly relied upon; but in addition to this, conferences have been held, branch societies have been formed in affiliation with the Dominion Lord's Day Alliance; peti-

tions have been sent to Parliament, deputations have waited upon railway and steamboat companies, liquor sellers have been convicted, fined and imprisoned. Looking ahead, the Synod of Hamilton and London seems to voice the prevailing sentiment.

"1. Public opinion must be educated, the public conscience quickened, and public feeling aroused mostly by the pulpit, the Sabbath school and the press. 2. Better laws for the protection of the Sabbath must be enacted. Care should be taken in electing Members of Parliament that they be men who are well-known to be in full sympathy with proper Sabbath observance legislation. Petitions to Parliament should be sent in from every congregation. 3. The laws we have should be more faithfully enforced. 4. We should seek the co-operation of the United States authorities to stop the running of through trains."

In regard to legislation, the committee has pleasure in reporting that a Bill to secure the better observance of the Lord's Day was introduced into the Parliament of Canada during the last session, and was apparently received with favour. The provisions of the Bill are similar to those embodied in the Ontario Act with some modifications and important additions. The additions refer to the publication and sale of Sunday newspapers, to the railroad traffic, to the opening of canals for traffic, and post-offices, for the transaction of business on the Lord's Day. Should this Bill become law it will simplify very much the problem how to reach the great corporations whose operations are a constant menace to the day of rest.

The Bill was framed by Mr. John Charlton, M.P. and Dr. Weldon, M.P. of Albert, and received its first reading on the 5th of March. The session, however, was so far advanced, when it came up for a second reading, and the pressure of other matters was so great that it was deemed advisable to let the Bill drop for this year, and introduce it at the earliest possible date next session.

The committee are happy to be able to state that there is the heartiest unanimity and co-operation among the various Protestant denominations represented in the Lord's Day Alliance in regard to this matter. How far the Roman Catholic Church will sustain the action taken we cannot tell, but we are assured that the highest authorities of that Church are deeply exercised upon the subject of Sabbath observance. The petitions sent to Parliament in support of the measure were of a most influential and catholic nature—from all denominations and from all parts of the Dominion. Petitions were presented from the General Assembly, three Synods, a number of Presbyteries and many congregations of our Church. From the Provincial Synod, four Diocesan Synods and many congregations of the Anglican Church. From a large number of District Meetings and Congregations of the

Methodist Church. From Congregations of the Baptist, Congregational, and Reformed Episcopal Church.

Resolutions in favour of legislation were passed by the various Methodist Conferences and by the Congregational and Baptist Unions. If public sentiment be thoroughly and emphatically expressed through petitions and other means, we have some hopes that this Bill may be made the law of the land by next session of Parliament. The action contemplated by the Alliance is indicated in the following resolutions, passed at its annual meeting in April last. "That the Bill be presented to the representative bodies of the various denominations for their approval and support. That the co-operation of the Evangelical Alliance, Labour Associations and kindred bodies be sought. That the Executive Committee be instructed to make arrangements for securing that petitions be sent in from all parts of the Dominion in support of the Bill. That it is desirable as far as possible to secure that each member of Parliament be interviewed in his riding on this subject." It is surely not too much to ask that this matter be taken up and discussed in every Presbytery, and that conveners of Presbyterial Committees give it their special attention, so that the mind of this great Presbyterian Church—which has always been a champion of the Sabbath—be fully expressed. Whilst doing this we should bear in mind that legislation can only be asked to protect us in possession of the Day of Rest. The right of rest for each demands a law of rest for all, but the religious observance of the day, the keeping of it holy unto the Lord should be made a matter of conscience by every member of our Church.

In line with the suggestions offered in the various Synodical Reports, the Committee recommend.

1. That the ministers of our church be careful to bring before the congregations the nature and sanctities of the Sabbath as they have opportunity, and that at least one sermon during the year to be devoted to the subject.

2. That parents in their home-instruction, and teachers in the Sabbath-Schools, take pains to instil into the minds of the young the teachings of Scripture in regard to the Sabbath Day.

3. That the ministers and members of our church, and especially those on our various Sabbath Observance Committees, seek, as they have opportunity, to use the press in influencing public opinion to right views on Sabbath observance.

4. That the Assembly records its approval of the effort now being made to obtain from Parliament a Sabbath law for the whole Dominion, recommends Presbyteries and Kirk Sessions to take action in support of it by petition or any other way that may be deemed efficient, and that the Assembly again forward

to Parliament a Petition in favour of such legislation.

5. That the Assembly expresses its gratification at the cordial co-operation of all the Protestant denominations, as manifested in the Lord's Day Alliance of Canada, and appoints as its representatives in the Alliance the members of its Sabbath Observance Committee.

Higher Religious Instruction.

NOW that all our Sabbath-schools have settled down to their winter work, permit me to draw their attention, once more, to the course of study laid down in the Syllabus. Those who had the courage to face the ordeal of last examination were, I think, generally well pleased with the questions. They were fair tests, and the answers were generously treated. The questions on the catechism appeared hard to those only who had not read the text-books. It is intended to issue a simpler question paper, in all the departments, for junior candidates, and so to obviate any necessity for lowering the standard of intermediate and senior papers. The next examinations are to be held on January 31st, 1890. Names of intending candidates should be sent, before December 1st, to the Convener of the Presbytery's Sabbath School Committee. Might I ask teachers to bring the matter before their classes at once? Any teacher who has conscientiously prepared the lessons during the year should be ready to go up with the class for examination. There are few classes that would not respond if the teacher led the way. An occasional written examination on the work of the past nine months would secure a thorough review, and afford valuable practice to intending candidates. If there is *one* teacher in a school who is enthusiastic in this work, a large number of scholars could be induced to enrol themselves.

The doctrinal and historical department would require special classes, or private study, outside of the Sabbath-school session. But when so much time is wasted by our young people in unprofitable reading, it is surely worth a little effort to induce them to acquaint themselves with the doctrines and history of the Church. The text-books, in these two departments, for all under 20 years of age could be mastered between October 1st and January 31st by taking five pages every week—and the pages are about the size of those of the

"Children's Hymnal." Those for seniors could be "got up" in the same time at the rate per week, of seven pages for White's "Shorter Catechism" and twelve for Lindsay's "History of the Reformation." That is not a very oppressive task for any candidate.

The essayists last year were particularly fortunate. Not one of the nineteen who wrote on the assigned topic failed to obtain a diploma, seven were awarded medals and four, prizes. The subjects this year, "The Sea of Galilee" and "Luke's Gospel," should attract a larger number of our young people, as the material is much more accessible.

I shall be happy to send a copy of the Report of the Committee, the Syllabus and Regulations, or samples of the questions asked at last examination to anyone who wishes. The blank copy of the diploma for framing, or otherwise using as an incentive to the school or class, costs ten cents.

If any Sabbath-school has not taken up a collection on "Children's Day" (September 28th) I should be glad if they would send a contribution at an early date.

T. F. FOTHERINGHAM, *Convener*, S.S. Com.
St. John, N.B.

Household Words.

THE DAY OF SATISFACTION.

BY THE LATE HORATIUS BONAR, D.D.

When I shall wake on that fair morn of morns,
After whose dawning never might returns,
And with whose glory day eternal burns,
I shall be satisfied.

When I shall see Thy glory face to face,
When in Thine arms Thou wilt Thy child embrace,
When Thou shalt open all the fountains of grace,
I shall be satisfied.

When I shall meet with those whom I have loved,
Clasp in my eager arms the long-removed,
And find how faithful Thou hast proved,
I shall be satisfied.

When this vile body shall arise again,
Purged by Thy power from every taint and stain,
Delivered from all weakness and all pain,
I shall be satisfied.

When I shall gaze upon the face of Him
Who for me died, with eye no longer dim,
And praise Him in the everlasting hymn,
I shall be satisfied.

When I shall call to mind the long, long past,
With clouds, and storms, and shadows overcast,
And know that I am saved and blest at last,
I shall be satisfied.

When every enemy shall disappear,
The unbelief, the darkness, and the fear,
When Thou shalt smooth the brow and wipe the tear,
I shall be satisfied.

When every vanity shall pass away,
And all be real, all without decay,
In that sweet dawning of the cloudless day,
I shall be satisfied.

HOW TO MAKE LIFE HAPPY.

Take time; it is no use to foam or fret, or do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes and rattles it about the lock until both are broken and the door remains unopened.

The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures.

Try to regard present vexations as you will a month hence.

Since we cannot get what we like, let us like what we can get.

It is not riches, it is not poverty, it is human nature that is the trouble.

The world is like a looking glass. Laugh at it and it laughs back; frown at it and it frowns back.

Angry thoughts cauter the mind and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals.

THE BIBLE.

Search the Scriptures: for in them ye think ye have eternal life; and they are they which testify of me.—John v. 39.

MR. SPURGEON says:—I hate the science of comparative theology. I know but one God: all the rest are idols. I hate all comparisons of "sacred books." I know but one such book: all the rest are pretenders. The Bible has passed through a good deal of criticism. I do not know why it should have been criticised with such severity when so many other books have been allowed to escape almost scot free. Had they been criticised after the manner the Bible has been, not a fragment of them would have been left; now, after all, not a fragment of the Holy Scriptures is gone! Sometimes I marvel at the men who are critics. One said to me, "I do not agree with Paul" in a certain matter. Who was that individual? I should have to take off my spectacles and borrow a magnifying glass to see him, yet he "did not agree with Paul!" In an age of rushlights I should not have been more surprised if one had said it did not agree with the sun! But the books of Scripture are not to be treated so. It is not for every Jack, Tom and Harry to criticise Daniel, Ezekiel, and the very Christ of God—but impudence is certainly not a very rare quality nowadays. Illustrating the extent to which individual Christians have proofs of the reality of the Word of God, the speaker gave his own testimony, and mentioned the case of an old lady whom he had recently visited. Her Bible had occasional marks of "T. and P." in the margin. Asked what this meant, she said, "That means 'tried and proved.'" She then told of her times of trouble and distress, and said that, believing the promises, she had pleaded them in prayer and proved them true. Enlarging upon the wonderful character of

the book, Mr. Spurgeon told of two young men who were asked what book they would like to have if shut up alone for twelve months. One said he would take a Bible, and on the remark being made, "Why, you are not a religious fellow," he rejoined, "No, but the Bible is no end of a book. Other books you can read once or a few times, perhaps, but the Bible you have never done with, however many times you read it."

Having urged loyalty to the book, the speaker said he sometimes hoped that it would be by way of the Bible that all believers in Christ would one day come together again. Each might love the Church to which he belonged, but in proportion as all came to the Word of God there would be a coming near to one another on the part of believers. After pointing out that Scripture principles will make citizens dutiful, Mr. Spurgeon urged Christians to avail themselves more often of the privilege of giving away copies of the Bible. Twenty years ago he gave a twopenny Testament to a cabman, and fifteen years later he heard that it had been blessed to the man's conversion.

DONALD'S SUCCESS.

A certain Scottish nobleman lived quite a retired life, and left his affairs very much in the hands of others. Donald, one of his tenants, rented a farm upon which his forefathers had lived for above two hundred years. The lease which he held was on the point of expiring, and the steward refused him a renewal, wishing to put the farm into the hands of a friend of his own. Poor Donald tried every argument in his power with the steward, but in vain; and, at length, he bent his steps to the castle, determined to make his case known to his lordship. Here, however, he was again repulsed; the porter had received orders from the steward and refused him admittance.

Donald turned away almost in despair, and resolved upon a bold measure as his only chance of success. He climbed the garden wall in an unfrequented part, and entered the house by a private door. At length he approached the private apartment of the nobleman. He heard a voice, and drawing near, found it was his lordship's, and that he was engaged in prayer. Retiring to a short distance, he waited till the prayer was concluded, and could not but hear his lordship pleading with the Virgin Mary and St. Francis, for their intercession on his behalf.

At length his lordship ceased. Donald, who had stood trembling with anxiety for the result, now gently knocked at the door. "Come in," was his lordship's reply, and Donald entered. "Who are you, man? and what do you want?" was the inquiry. Donald stated his case. The peer listened, was touched with the tale, and having heard some-

thing of Donald, assured him of his protection, and that his lease should be renewed.

Many artless but earnest thanks followed, and he was departing, when a thought of anxiety for his noble master occurring to his mind, Donald returned and spoke thus: "My lord, I was a bold man, and you forgave me, and saved me and my poor family from ruin. Many blessings attend you! I would again be a bold man, if I might, and say something further to your lordship."

"Well, man, speak out."

"Why, my lord, I was well nigh a ruined man; so I was bold, and came to your lordship's door, and as I stood there, I could not but hear your lordship praying to the Virgin Mary and St. Francis, and you seemed unhappy. Now, my lord, forgive, but I cannot help thinking the Virgin Mary and St. Francis, will do you no good, any more than your lordship's steward and porter did for me. I had been a ruined man if I had trusted to them; but I came direct to your lordship and you heard me. Now, if your lordship would but leave the Virgin Mary and St. Francis, and just go direct to the Lord Jesus Christ Himself, and pray to Him for what you need, He will hear you, for He has said, 'Come unto Me, all ye that labour and are heavy laden,' and again, 'Him that cometh to me I will in no wise cast out.' Will your lordship forgive me, and just try for yourself?"

It is said that his lordship was struck with this simple argument, and that he afterwards found, what a poor penitent sinner trusting in Jesus will always find—pardon, peace and salvation.

Reader, do you apply to the Lord Jesus Christ Himself for pardon and grace to help in every time of need? He is the Almighty helper, the only Saviour, and He is willing to help and save you.

UPON WHOM IT FALLS.

DR. MACLAREN.

I remember, away up in a lonely valley, where beneath a tall black cliff all weather-worn and seamed, there lies at the foot, resting on the green sward that creeps around its base, a huge rock that has fallen from the face of the cliff. A shepherd was passing beneath it, and suddenly, when the finger of God's will touched it and rent it from its ancient bed in the everlasting rock, it came down, leaping and bounding from pinnacle to pinnacle, and it fell, and the man that was beneath it is there now, ground to powder. Oh, my brethren! that is not my illustration—that is Christ's. Therefore I say unto you, since all that stand against Him shall become as the chaff of the summer threshing-floor and be swept utterly away, make Him the foundation on which you build, and when the rain sweeps away every refuge of lies, you will be safe and serene, builded upon the Rock of Ages.

The Lord's Supper.

OCTOBER 12. A.D. 33. LUKE 22: 7-20.
Golden Text, 1 Cor. 11: 26.

COMP. Matt. 26: 17-29, Mark 14: 12-25, 1 Cor. 11: 23-26. The Jewish Passover lasted a full week, Exod. 12: 15. No leavened bread was then allowed to be eaten. V. 7. *The passover*—This word is here used for the lamb, as in 1 Cor. 5: 7, it is used for Christ, the Lamb of God. V. 8. *Peter and John*—These two disciples were often together in close companionship, John 20: 3, 21: 20, Acts 3: 1. V. 10. *A man*—who must have been a secret disciple of Jesus. The signal "bearing a pitcher," may have been agreed upon beforehand. Jesus seems to have named the man to his two messengers, Comp. Matt. 26: 18. This secrecy is easily explained by the fact that Jesus knew that Judas was watching for an opportunity to betray him. He could easily have done it, had he known where Jesus was going to eat the Passover. Peter and John, were not even to talk to the "man" in the street, but follow him in the house. V. 12. *Make ready*—See the tables properly laid, procure a lamb and get it roasted, get the bread, wine and bitter herbs, Exod. 12: 8. V. 14. *The hour*—Evening, Matt. 26: 20, Mark 14: 17. *He sat*—Reclined according to Eastern fashion, explaining how John lay "on his bosom," Jol. 13: 23. V. 15. *With desire*—A Hebrew idiom for "ardently desired." *Until it be fulfilled*—The type of the Passover was now passing away, and giving place to the sacrifice of the Lamb of God, on the cross, which it had shadowed, a sacrifice to be offered "once only," Heb. 7: 27. *The Kingdom of God*—Heaven, where God's people will partake with Christ, of the blessings and in the triumphs of Redemption, Rev. 3: 20. V. 17. *The cup*—Not the sacramental one, which was given after the supper, v. 20. V. 19. *He took bread*—The unleavened bread, which being thin cakes, was easily broken. *Gave thanks*—To God for it, in Matt. 26: 26, blessed it. *This is my body*—The symbol of my body. See similar figurative expressions in John 10: 7, 15: 1. *In remembrance*—The Lord's Supper is a memorial of an absent Friend, no longer visible to the eyes of flesh, Acts 3: 21. But although in Heaven, Jesus by his Spiritual presence is with his people always. Matt. 28: 20. *Given for you*—In 1 Cor. 11: 24, "broken for you." The breaking of the bread, representing the body of Jesus, bruised and wounded for us, in atonement for sin. V. 20. *New Testament*—New covenant, Exod. 24: 8. As the destroying angel could not touch the Israelites whose doorposts were sprinkled with the blood of a lamb, thus the blood of Christ, typified by the wine, cleansing from all sin, 1 John 1: 7, shields us from the punishment our sins have deserved.

The Spirit of True Service.

OCTOBER 19. A.D. 33. LUKE 22: 24-33.
Golden Text, Phil. 2: 5.

LUKE alone relates the facts of this lesson. They must have occurred after the institution of the Lord's Supper, and therefore after the practical lesson of humility Jesus gave his disciples, when acting as their servant, he washed their feet, John 13: 4-16. V. 24. *A strife*—It is a sad commentary on human frailty, to see this unseemly contention between brethren, at such a time especially. The apostles had not yet got rid of the erroneous idea, that Christ's Kingdom was to be temporal. They had had such disputes before, Matt. 18: 1, 20: 20, 28. V. 25. *The kings*—Jesus does not mean that it is wrong for kings to exercise lordship over their people, Matt. 20: 25. On account of the favours their power enables them to give, they were often called "Benefactors." But V. 26. *Ye shall not be so*—No Christian shall be allowed to "lord it over God's heritage," 1 Pet. 5: 3. Christians are called to liberty, Rom. 8: 21, with restrictions shown in Gal. 5: 13. If ambitious to be the greatest, let them do as good service as the younger, who might naturally be expected to do the more laborious work, Acts 5: 6. V. 27. *As a servant*—Allusion to his having washed their feet, John 13: 14-15. "Servant" was one of the titles given to Christ by the prophets, Is. 42: 1, 53: 13. V. 28. *Ye are they*—Jesus kindly tempers the rebuke he had just given his disciples, with a few words of well-deserved praise. They had been faithful to Him in his trials—temptations—as they are called here, e. g. in Matt. 12: 14, 46, John 6: 60, 68, when so many deserted him. V. 29. *A kingdom*—Jesus shares with his faithful servants the glory which the Father has given Him, John 17: 22, 2 Tim. 2: 12. V. 30. *Judging*—The tribes of Israel, who persisted in rejecting Christ, by threatening them with the wrath of God, and ruling the spiritual Israel, the Church of Christ, by the discipline of the Gospel, administered in love. The eating and drinking spoken of here, represents the partaking of the disciples in the Heavenly joys which were to be the reward of Christ's services and sufferings. Phil. 2: 7-9. V. 31. *Simon!*—Knowing the terrible temptation that Peter would soon meet, Jesus solemnly warns him. *Satan desired to sift him, as wheat*. If his professions were only as "chaff" the breath of temptation would sweep him away forever from Christ. Job. 1: 7. Zech. 3: 1. V. 32. *I have prayed*—And as Peter knew from Jesus' words, that his prayers were always heard, John 11: 42, he would not despair, even after a grievous fall. *Converted*—When thou hast turned away from thy sin, recovered thyself, warn thy brethren. This he faithfully did, 1, Pet. 5: 8.

Jesus in Gethsemane.

OCTOBER 26. A.D. 33. LUKE 22: 33-53
Golden Text, Isa. 53: 3.

PETER, more than any of the other disciples, seems to have resented the imputation of weakness in the words spoken to him by Jesus at this time, See John 13: 38, and his protestations in Mark 14: 28-30. V. 36. Now—Jesus knowing the great change about to come in his disciples' life, warns them to prepare for it. They will need money, provisions and arms now, like other travellers, Mark 16: 15. The literal sense of the word, *Sword*—Must not be pressed here, Read 2 Cor. 10: 4. V. 38. *Two*—Of these, Peter had one, John 18: 10. *Enough*—Ironical, for what were two swords to resist the host soon to assail them? or perhaps meaning only "Enough said." V. 39. *Mount of Olives*—To a garden, John 18: 1, or more likely on an olive orchard as the name Gethsemane, Matt. 26: 36, indicates (oil-press). Eight of the disciples are told to sit down, near its entrance, and to pray, Peter, James and John go in a little further with Jesus, who now begins to be sorrowful and very heavy. The Divine Son cries out to his friends for sympathy, Matt. 26: 38-39. Comp. Job, 19: 21. V. 41. *Withdraws*—Even from them, Matt. 26: 39, and prays in agony. *Remove the cup*—Many of his disciples in coming ages, will repeat this prayer, with strong crying and tears, Heb. 5: 7, yet as here God's will, not theirs, shall be done. But as V. 43. *An angel* was sent to strengthen Jesus, thus God's Spirit, helps and strengthens the friends or Jesus, Rom. 8: 26. V. 44. *Drops of blood*—Symptom of utter exhaustion, a rare occurrence, but not unparalleled. The prayer of Christ has now been heard—No more weakness henceforth. He rouses the disciples. Judas is at hand, Matt. 26: 46. The traitor draws near to kiss him. A multitude of armed men follow him. V. 48. *With a kiss*—And from a friend! Matt. 26: 50. The kiss of Judas will henceforth be the type of blackest treachery. *The Son of Man*—More than an ordinary friend, the desire of all nations. Hagg. 2: 7, the Redeemer of the world! Read here John 18: 4-12. The soldiers now advance to seize Jesus. V. 50. *One of them*—Peter, the brave old Galilean fisherman has his eye on his foes. It is a mad, unequal battle that he risks, but he counts not the cost. His sword flashes through the air, and with better aim, he would have killed and not only wounded his enemy. V. 51. Jesus reproves him, Read Matt. 26: 52-54 and heals the injured man, illustrating his own teaching of love to enemies, Luke 6: 27. V. 53. *Your hour*—And that of Satan's fancied triumph. But He who is the "Light of the world" John 1: 9, will soon have His hour, and in that hour deliver Himself, and His people with Him, from the power of darkness, Col. 1: 13.

Jesus Accused.

NOVEMBER 2. A.D. 33. LUKE 22: 54-71.
Golden Text, Isa. 53: 5.

COMP. Matt. 26: 50-75, Mark, 14: 46-72. When Jesus was taken, the disciples fled in terror, Matt. 26: 56. He was led, first to Anas, who sent him bound to the high-priest Caiaphas, his son-in-law, John 18: 13-24. Peter, his panic over, had followed afar off. Another, probably John, knowing the high-priest, went into his palace and procured admittance for Peter also, John 18: 15. V. 55. *A fire*—The night was cold, and the servants who made it, stood in the courtyard. V. 56. *A certain maid*—The doorkeeper, John 18: 17. This may not have been said maliciously. It was probably spoken thoughtlessly, as many such speeches are. The mischief is done, whether the speaker meant it or not. V. 57. *Denied him*—He was unnerved by sorrow, excitement, want of sleep and terror. V. 58. *Another*—A damsel, who came to the fire and stared at him. She did not speak to him, but at him, Matt. 26: 71. One of the men then charged him with being one of the followers of Christ. *Man!*—The use of this word betrays Peter's excitement, see Ch. 12: 4. V. 59. *Galilean*—They knew him by his accent, but with many an oath, he for the third time, denied his Master, Matt. 26: 73, 74, and the cock crew, ch. 22: 34. V. 61. *The Lord turned*—His glance went to Peter's heart. He rushed out, weeping bitterly. He had learned a lesson of humility, he never forgot, 1 Pet. 5: 5, 6. V. 63. *Smote him*—It could not be expected that Jesus could have a fair trial, before Caiaphas, who had already decided to have him put to death, John 11: 49, 50. V. 64. *Prophecy*—Guess. The treatment given to the prisoner is revolting. V. 66. *Council*—The Sanhedrim, composed of 70 members. Luke omits the first stage of the trial, see John 18: 23, Mark 14: 59. V. 67. *The Christ*—Messiah. Until now Jesus had kept silence, but solemnly adjured by the high-priest, he speaks, Matt. 26: 63. *If I tell you*—Luke only reports these words. For their truth, see John 8: 58, 10: 30. *Ye will not answer*—Matt. 22: 41-46. V. 69. *Hereafter*—In the day of judgment, when He would be the Judge, Matt. 26: 31, or even when he would come in vengeance, at the fall of their city, Matt. 26: 27. V. 70. *I am*—The Jews, by their question, try to get from Jesus a clear acknowledgment of His Divine character, so as to accuse him of blasphemy. Jesus does not hesitate to give it, in such an emphatic manner that his judges, in indignant horror, declare him guilty, v. 71. The legal punishment of blasphemy was death by stoning, Lev. 24: 16, but since the Roman conquest, the Jews had not the power to inflict it, John 18: 31. This explains why Jesus was afterwards led before Pilate.

Ecclesiastical News.

SCOTLAND: Dr. Norman McLeod has been inducted into the first charge of the High Church, Inverness. Lord Killachy, the former Procurator of the Church, presided at the reception dinner. The ministerial jubilee of the Rev. W. H. Goold, D.D., Edinburgh, will be celebrated D. V. on the 7th of October. The Rev. Dr. Stewart, of Lovedale, is spoken of as Moderator of the next F. C. General Assembly. The Rev. Dr. Williamson, of Ascog, Bute, has been presented with a purse of \$1,000 as a tribute of respect during a long ministry. Dr. Goodrich, of Elgin Place Congregational Church, Glasgow, goes to Manchester. He will be much missed in our metropolis of the west. Mr. McGregor, of Troon, goes to Renfield Street Church. The Rev. Joseph Mitchell, of Dundee, becomes parish minister of Mauchline. In our obituary for this month there is the Rev. Dr. Grant, of St. Mary's, Edinburgh, in his 92nd year, having been moderator of the General Assembly in 1854, and retiring from the active duties of the ministry in 1871. Yet was he not the father of the church. The Rev. Dr. Stoddart, of Madderty, is said to be in his 96th year, performing all the work of his parish without an assistant. There passed away also the Rev. D. C. Bryce, of Moffat, and Sir William Baillie, of Polkernmet. The latter had, in his day, built and endowed several churches in Linlithgowshire, and was always to be found at work in the Sabbath-School of Lady Baillie. The heir to the estates is Mr. George Baillie, an Australian, whose father died recently in Melbourne. Mrs. McNab, widow of the late Rev. Mr. McNab, of Saltcoats, and Mrs. Brown, wife of the Rev. Dr. James Brown, of Paisley, have both "fallen on sleep." The students of the New College F. C., Edinburgh, have resolved on establishing a "settlement," the same as that already in operation in Glasgow, for the furtherance of their mission work. The settlement is, I understand, the name of the home where the students reside. The "area of influence" of the Laymen's League appears to be widening, a branch having been formed by influential constitutionalists in the Free Church, Lord Moncrieff heading the list. The re-union of Presbyterians is declared to be one of the primary objects of the League. Its further plea is to keep the question of disestablishment altogether outside the region of party politics. Classes in the Protestant Institute are to be conducted this winter by the Rev. Mr. Salmond, of Morningside, formerly of Rothesay. Principal Morrison, the founder of the Evangelical Union, retires from the active work of teaching, retaining his status as Principal, however. Dr. R. Campbell, of St. Gabriel's, Montreal, is here with other prominent Canadians enjoying a holiday, and doing varied duty, whilst on the part of our Scotch

ministers, a trip to Canada is being looked forward to as a most desirable recreation. The income of the Canadian Church for the past year creates much delightful surprise on the part of those who do not know us; and it is refreshing to see how, in the reports on missions, the name of John Geddie begins to take its becoming place. D.

IRELAND.—The late meeting of Assembly was a very large one. A very fine spirit was shown throughout the whole of the proceedings. The Moderator won golden opinions on all sides. He is perhaps the youngest Moderator that ever was in the chair. There are several reasons why the honour fell to Mr. Park this year. In the first place he is a man of distinguished scholarship and ability. In the second place he is minister of the church where the Assembly met this year, the same church in which it met fifty years ago. In the third place Mr. Park is the Convener of the Foreign Mission Committee. As seen already, one of the addresses on Jubilee Day was the Jubilee of Missions in the Church, and the Moderator gave that address. All things considered, the growth of foreign missions in the church for the last half century has been very great. Two brethren were designated by the Union Assembly, that was the beginning. Now there is a strong missionary force in India with the nucleus of a native church, there is a good beginning made in China, and there is a Jewish mission which of late years has been concentrated in two cities, one in Europe and one in Asia, Hamburg and Damascus. In each of these centres there is a fully organized congregation with school appliances as well as the preaching of the Word. With such a record of the half century, the brethren of Ireland enter hopefully on the semi-centenary of the Union, thanking God and taking courage. The number of the Presbyterian people in Ireland is less now than it was in 1840, emigration has done its work since then, but if fewer, they are better organized, the pulpits on the whole are better manned, and the tone of spiritual life is much higher. In the larger towns and cities, especially in Belfast, there has been growth in the number of the congregations. Two new ones were added to the number last year in Belfast, one on the Newtownards Road and one on the Ormeau Road. We in Canada shout across the waters and bid our kith and kin "God-speed." H.

ENGLAND.—The death of Cardinal Newman in the 90th year of his age has been a fruitful theme of comment here for some time. All the more remarkable that the venerable prelate had lived in seclusion for a long time. He has been generally credited with profound scholarship and sincerity of purpose. Some of his writings have been greatly admired; none more so than his *Apologia pro Vita Sua*, in

which he narrates the successive steps which led him to renounce the faith of his fathers and to enter the Church of Rome. That a man of Dr. Newman's ability should have argued himself into a belief in Papal Infallibility seems, to Presbyterians at least, an illustration of the *reductio ad absurdum*, and yet it was the logical *finale* of the Tractarian movement of forty years ago, of which he and Cardinal Manning and Dr. Pusey were the chief exponents. The ideal that haunted and finally enthralled Dr. Newman—that of finding an infallible authority other than the Word of God—betrayed a weakness in what was in many respects a noble character. His Hymn—"Lead Kindly Light"—will, perhaps, more than aught else perpetuate his memory. . . . Rev. John McNeill's call to a Congregational Church has alarmed some of his friends and given rise to a number of suggestions, such as the erection of a huge Presbyterian Tabernacle for him; others, recognizing his special aptitude for evangelistic work, advise that he should be set apart with a roving commission as an itinerant. "Loose him and let him go," say they, as was done with the late Dr. Somerville of Glasgow. . . . The House of Commons has decided against a column in the coming census sheets to ascertain the religious beliefs of the people. Dissenters in both England and Scotland rejoice at this, fearing that if this question were pressed, multitudes who never darken a church door would call themselves members of the Established Churches and thus weaken the cry for "disestablishment." . . . One of our most eminent English divines, Rev. Henry Parry Liddon, canon of St. Paul's Cathedral, London, died on the 9th of September in the 61st year of his age.

S.

UNITED STATES:—You may have noticed in the *New York Independent* a statement of religious statistics containing some very interesting information. The Methodist family, in its fifteen branches, is shown to be the most numerous, embracing 54,711 churches, 31,765 ministers, and 4,980,240 communicants. The Baptists, in thirteen branches, have 48,371 churches, 32,343 ministers, and 4,292,291 communicants. The nine Presbyterian bodies are only credited with 13,619 churches, 9,974 ministers, and 1,229,012 communicants. The aggregate, for all denominations, is estimated to be 151,261 churches, 103,303 ministers, and 18,156,463 communicants, including the Roman Catholics, who are computed to have 4,676,292 communicants. The net gains for the past year are placed at 3,494 churches, 4,367 ministers, and 1,689,853 communicants. If these figures are correct, nearly one-third of the whole population of the United States are members of the Christian Church in full communion! . . . The Methodists will hold a great Ecumenical Council in September of next year, when it is expected that two hun-

dred delegates from the Old Country will meet a similar number of representatives of American Methodism. . . . The American Sabbath Union has sent an earnest appeal to the commissioners of the World's Exposition to be held in Chicago, asking them to show their respect for the Lord's Day by closing the Exposition on Sundays. . . . Dr. Pierson is expected to undertake a lecturing tour among the Presbyterian Churches of the United States with a view to enlisting the sympathies of our ministers and people more largely in the matter of missions to the heathen. His phenomenal success and cordial reception in Britain last winter is a pledge of his success here. . . . Dwight Moody has launched a new project, distinct from his other enterprises at Northfield, and Chicago—a Ladies College which is to combine a course of theological study, with thorough drill in at least two domestic departments—dress-making and cooking. The course will consist of two terms of three months each, and the cost of attendance will be one hundred dollars each term. . . . Dr. Alfred Niven, in his day one of the shining lights of the Presbyterian Church, died last month at Lancaster, Pa., *æt.* 75. . . . Dr. Pentecost goes to India in the hope of gaining over some of the 5,000,000 of high caste Hindoos to Christianity. Z.

CANADA:—An important conference of delegates from the Provincial Synods and dioceses of the Anglican Church was recently held at Winnipeg, when resolutions were adopted favouring the consolidation of the Church of England throughout British North America. The proposed basis of union provides for the erection of a Synod, consisting of the House of Bishops and delegates from the clergy and laity from all parts of the Dominion and Newfoundland, the first meeting of the Synod to be held in Toronto, in September, 1893. . . . The General Conference of the Methodist Church met in Montreal on the 10th of September, and was largely attended by representatives, lay and clerical, from all parts of the Dominion. There was a full docket of business, the most important of which were, the burning question of University federation, the extension of the pastoral term to five years instead of three, and the equalization of minister's salaries by means of a sustentation fund. . . . The injunction restraining the Trustees from removing Victoria University from Cobourg to Toronto has been quashed. . . . The Baptist Convention for the Maritime Provinces met at Yarmouth, N. S., with an attendance of three hundred and fifty delegates. Their complaint is that the supply of ministers is not equal to the demand. . . . Rev. Dr. Stevenson, formerly of Montreal, has been obliged to demit his charge at Brixton, London, on account of ill-health, and has come back to Canada to recruit. Rev. William Hanson Pulsford, M.A., of Dumfries, Scotland,

has been appointed to Emmanuel Church, Montreal. He is a son of the late Dr. W. Pulsford of Glasgow and has been seven years pastor of the Congregational Church in Dumfries.

CHRISTIAN ENDEAVOUR CONVENTION.

The first Provincial Convention of the Christian Endeavour Society of Nova Scotia took place at Pictou, N.S., 13th to 15th August, and proved a grand success. Dr. F. E. Clark, the founder of the System, was present and received a hearty welcome from the young people whose interests he has so much at heart. Mr. J. S. Smith, Superintendent, presented an interesting account of the work in Nova Scotia. Delegates and visitors received a cordial welcome from the citizens of Pictou, to which Rev. A. Rogers of Yarmouth, N.S., and Rev. A. H. Scott of Perth, Ont., made fitting replies. Dr. Clark spoke for an hour, riveting the attention of his audience and receiving hearty applause, as he showed that such societies were calculated to raise up a generation of spiritually-minded Christians. A number of excellent papers were read, and stirring addresses delivered, all with a practical bearing on the work and the best methods of promoting its usefulness. A number of ladies took part in the discussions, and acquitted themselves gracefully and to the purpose. Many pastors testified to the value of the society in their experience. Reports from various branches were read, all hopeful in tone, and shewing that the movement is spreading rapidly and with excellent results. Rev. Kenneth J. Grant, of Trinidad also contributed to the interest of this delightful meeting by his stirring address on the Claims of Foreign Missions on the members of the C. E. Society.

TEMPERANCE NOTES:—The annual meeting of the Council of the Dominion Alliance, composed of representatives appointed by Synods and other religious organizations, as well as by local and provincial temperance societies, met in Montreal in August, the Hon. A. Vidal of Sarnia presided. Mr. Vidal said that while some of their friends appeared to be discouraged on account of the failure of the Scott Act, he thought the temperance cause was making substantial progress not only in Canada but throughout the whole civilized world. He felt confident that if they could only present a united front to the enemy, they would soon carry prohibition all over the Dominion. He held that the Scott Act was in itself a good Act, and that its rejection in certain quarters only went to show wherein its defects consisted. Public sentiment had not gone back in Ontario, at all events, where recent Provincial legislation had granted to every township, city, town, and incorporated village the right to secure by popular vote the total prohibition of the liquor traffic within its territorial limits. On the

other hand, the annual report submitted to the meeting called attention to the fact that the Inland Revenue returns for the past year showed a large increase in the consumption of both spirits and malt liquors. This was most noticeable in the North-West provinces and British Columbia, where the increase of crime, consequent on the relaxation of restrictions on the liquor traffic, have been out of all proportion to the increase of population. The consumption in the several provinces for 1889 was as follows:—P. E. Island (entirely under the Scott Act) $\frac{3}{4}$ gallon *per capita*; New Brunswick, (nine counties out of fifteen under Scott Act), $1\frac{1}{2}$ gallons; Nova Scotia, (eleven out of eighteen counties under Scott Act), $1\frac{3}{4}$ gallons; Quebec, $3\frac{3}{4}$ gallons; Manitoba and the North-West provinces, (nearly all under prohibition regulations), $3\frac{3}{4}$ gallons; Ontario, (half the counties under Scott Act), $4\frac{1}{4}$ gallons; British Columbia, (where there is no Scott Act in force), *ten gallons per capita*. It was suggested that it be a respectful request that on some particular Sabbath of the year, say the first Sunday in December, special sermons be preached everywhere referring to the national sin of intemperance, the heinous character of the drink traffic, and the duty of citizens to do all in their power for the overthrow of this legalized system of evil.

Our Own Church.

THE ANNUAL COLLECTION FOR MINISTERS' WIDOWS AND ORPHANS FUND is appointed to be taken up in all the congregations not contributing otherwise on the third Sabbath of this month. It is scarcely necessary to say anything in advocacy of a fund which so naturally and forcibly commends itself, intuitively, to the favourable consideration of every reflecting member and adherent of the Church. There are comparatively few of our ministers who are able to save anything from their small stipends for "a rainy day," and it not unfrequently happens that when they are removed by death, their families have little to fall back upon beyond the small annuities which come to them through this fund—some two or three hundred dollars a year, *at the most*, and in many cases much less. Congregations who have enjoyed the services of a faithful minister for years, owe it to the widow and fatherless, that when he is taken away, decent provision be made for *them*. Christianity demands it. "Pure religion and undefiled before God and the Father is *this*, to visit the fatherless and

widows in their affliction." And yet the contributions of many congregations to this most deserving fund are pitifully small, and there are many who actually give nothing at all to it. That is not right. Every congregation and mission station that enjoys the privilege of stated ordinances, ought to contribute something towards the Widows' and Orphans' Fund; and every minister and missionary ought to give the people to whom they minister the opportunity of contributing.

PERSONAL :—The EARL and COUNTESS OF ABERDEEN and family are at present on a visit to Canada—none more welcome!—and intend residing for some months at Highfield, the beautiful property of Mr. Turner, near Hamilton, Ont. His lordship, and the Countess also, are well known in ecclesiastical circles as earnest and active supporters of religious work. As Her Majesty's Lord High Commissioner of the Church of Scotland for five successive years, and as President of the Great Missionary Conference held in London in 1888, Lord Aberdeen won golden opinions for his courtesy and hospitality. . . . The Toronto Ministerial 'contingent,' mentioned by name in August *Record*, have returned to their respective charges, some of them having embraced the opportunity of attending the Jubilee Assembly of the Presbyterian Church of Ireland, where they gave a good account of the little sister on this side of the sea. *Father Chiniquy*, in his 82nd year, volunteers his services to lecture in Great Britain on his favourite theme—the Church of Rome. The *Rev. Robert Chambers*, of Erzsroom, still a minister of our Church, though employed by the American Board, has declined a call to a comfortable charge in the United States, choosing rather to continue his missionary work among the Armenians in Asia Minor. The venerable *Rev. W. A. Johnston*, of Kennebec Road and adjoining mission fields, has retired from the active duties of the ministry, after many years of arduous and faithful service. *Rev. Thomas Alexander*, formerly of Mount Pleasant, is now living in retirement at Mohawk, having passed his 85th birthday in the enjoyment of good health. *Rev. Thomas Macpherson* of Stratford, also on the retired list, having

recently received \$1,500 from the congregation of Knox Church, in full settlement of their obligations to him, has sent \$1,000 of the amount to the treasurer of the Aged and Infirm Ministers' Fund—an excellent investment! *Rev. D. L. Macrae*, of Jamestown, N.Y., formerly of Osnabruck and Cobourg, Ont., having fallen into bad health, has been relieved from his charge for twelve months to enable him to go to the Old Country for change of air. *Rev. Louis H. Jordan*, late minister of Erskine Church, Montreal, was married on the 10th of September to a daughter of Chief Justice Macdonald, Halifax, and is away on his travels to the Continent. *Dr. Warden* and *Rev. D. J. Macdonnell* have returned from their pacific mission to Prince Albert. *Rev. Dr.* and *Mrs. Jenkins* sailed from Montreal in the S.S. *Lake Ontario* on the 23rd ultimo, homeward bound. *Rev. Dr. Reid* has returned to Toronto from his well-earned holiday visit at Preston Springs. *Rev. R. Y. Thomson, B.D.*, has been inducted as professor of Apologetics and Old Testament Literature in Knox College, Toronto. *Professor Scrimger* of Montreal has returned from a delightful trip to Europe, with sunny memories of Naples, Rome and Venice. *Rev. James Hally* of St. Therese, Que., has been taken rather seriously ill in Scotland, and will not be able to resume his ministerial work for some time. *Dr. Minnie Fraser*, under appointment to India as a medical missionary, has been holding interesting meetings at Richmond, Kingsbury, Windsor Mills, and Sherbrooke in the Presbytery of Quebec.

RE-UNION.—At the meeting of the Synod of the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland held at Pictou in June last, the Moderator, *Rev. Thomas D. Stewart*, gave notice of a resolution declaring "that it is expedient that the Synod should now discuss the question of union with the Presbyterian Church in Canada." It was unanimously agreed that the question be discussed at next annual meeting.

FROM TRINIDAD.—We have a letter from *Rev. Dr. Morton* dated July 28. The new school-house at Chagnawas was to be opened on Aug. 3. All the three new schools are doing well, two especially. *Dr. Morton* has opened a

fourth. He has seven catechists at work, as well as these four schools. Holidays were to begin August 22nd, and Dr. Morton was to go to the seaside for a fortnight. Women's meetings, large, numerous and very successful, are being held by Mrs. Morton and the Bible Woman, in schoolhouses and hospitals, and wherever the women can meet apart from the men.

ORDINATIONS AND INDUCTIONS.

DUMBARTON AND MELVILLE CHURCH SCARBORO, Whitby.—Rev. John Chisholm, of Kamloops, B. C., was inducted on the 2nd of September.

CALEDONIA, P. E. Island—Rev. John Sutherland was inducted on August 20th.

CARLETON, St. John.—Rev. Godfrey Shore, of St. Stephen, N. B., was inducted on the 12th of August into the charge of the "West End Presbyterian Church."

CAPE NORTH, C. B., Sydney.—Rev. Ewen McKenzie, ordained missionary, was inducted on the 1st of August.

BANFF, Calgary.—Mr. G. B. Gordon (of Knox College) was ordained and inducted on the 25th of July.

CARBERRY, Brandon.—Mr. James Drummond (of Knox College) was ordained and inducted, August the 19th.

OXFORD, Wallace.—Mr. Charles Mackay was ordained and inducted on the 9th of September.

KENNEBEC ROAD, Quebec.—Mr. Simon McDonald, of Morrin College, licentiate, has been ordained and appointed as missionary to this field.

MINNEDOSA, Brandon.—Rev. W. McKinlay was inducted on the 19th of September.

CHESTER, Toronto.—Rev. John Leishman, of Angus and Lowell, Barrie, was inducted on the 18th of September.

TORONTO.—Mr. N. H. Russell was ordained and designated as a missionary to Central India, in Central Church, Toronto, on the 22nd of September.

INGERSOLL, Paris.—Mr. E. R. Hutt was ordained and inducted on the 26th of August.

KEADY, Owen Sound.—Rev. James Hamilton was inducted on the 22nd of August.

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

CHIPMAN, St. John.—Rev. D. McD. Clark was inducted on the 25th of September.

BLenheim AND GUILDS, Chatham.—Mr. J. C. Maclaren (of Knox College) was inducted on the 2nd of September.

CALLS.—Rev. C. B. Pitblado, of Santa Rosa, California, to Nanaimo, B. C. Dr. J. H. George, of Belleville, Ont., to West Church, Toronto. Rev. R. Johnston of Lindsay, to Knox Church, Stratford, Ont. Rev. S. S. Craig, of Claude, to Oakville, Ont. Rev. D. J. Camp-

bell, of Collingwood, to Erskine Church, Hamilton, Ont., declined. Rev. Daniel McGillivray, late of St. James' Church, London, to Hillsburg, *Orangeville*. Rev. James Sutherland, of Inverness, *Quebec*, to Bristol, Ont., declined. Rev. Roderick McLeod, of Strathlorne, Cape Breton, to Kenyon, *Glengarry*. Rev. W. K. Shearer, of Fitzroy Harbour, *Ottawa*, to Princeton and Drumbo, Paris. Rev. William Robertson, of Waterdown, Ont., to Laskay and West King, *Toronto*. Mr. J. P. McQuarrie, to Cambray and Oakwood, Lindsay. Rev. G. C. Patterson, of St. Enoch's Church, Toronto, to Columbus and Brooklin, *Whitby*.

DEMISSIONS.—Rev. William Hodnett, of Birtle, *Brandon*. Rev. George Craw, of Hillsdale and Elmsdale, *Barrie*—on account of ill-health. Rev. William Galloway, of Dorchester and Crumlin, *London*. Rev. W. A. Johnston, of Kennebec Road, &c., *Quebec*. Rev. G. A. Neilson, of Windsor, *Halifax*.

CHURCH AND MANSE.

STELLARTON, N. S.—The New Sharon Church (Rev. J. H. Turnbull, pastor,) was opened for worship on the 17th of August. The Rev. A. J. Mowatt, of Fredericton, N. B., conducted the morning service. He was the first minister of the charge, and it was here he first learned to "toot the grand trumpet." Rev. Thomas Cumming, of Truro, preached in the evening. The church is a fine structure, having cost some \$10,000. The collections at the opening services exceeded \$1,900. At STONE'S CORNERS in the Brockville Presbytery a new church was also opened on the 3rd of August, and another at DWIGHT, Muskoka, on the same day, where Mr. Bell, of Peterborough, conducted the opening services, the station being under the charge of Mr. W. R. Macintosh, student missionary. The church at DALHOUSIE, N. B., was re-opened a short time ago after undergoing extensive repairs and embellishments; likewise St. Andrew's Church, BLYNN, Ont., and the church at SPRINGFIELD, Ont., both handsomely "restored." The new church at VIRDEN, Manitoba, was opened for worship on the 10th of August, by Rev. Dr. Duval, of Winnipeg. It is a handsome structure and cost \$3,000. The Presbytery of Halifax has divided the SHEET HARBOUR congregation into two, the pastor Rev. S. Roxborough retaining charge of the western half comprising Sheet Harbour, Spry Bay and Tanger. The eastern portion is extensive and will require the services of an ordained missionary, or of a pastor under the augmentation scheme.

The members of St. Andrew's Church, *Campbellton, N. B.*, with commendable forethought, gave their minister a month's furlough and a purse of money to defray

his travelling expenses. *Truro, N. S.*—The Sabbath school of the First Presbyterian Church, Rev. John Robbins, pastor, has celebrated its jubilee. There are now nine Sabbath schools in Truro with one hundred and fifty teachers.

MANITOBA ITEMS.

Dr. King, having successfully completed the clearing off of \$4,000 or \$5,000 debt on Manitoba College, has gone to Banff for a well-earned and much needed holiday. The late John Robertson, of Vankeek Hill, left a legacy of \$10,000 to Manitoba College. It is seven years since he gave his first subscription for Manitoba College, and he has continued yearly gifts since that time. The University of Manitoba has provided central premises in Winnipeg for the teaching of natural science, and Dr. Bryce, from Manitoba College, Prof. Kenrick, of St. John's College, and Dr. Laird, of Wesley College, will be united in giving instruction. The prospects of Manitoba College for students this year are excellent. Almost all of those who matriculated from the Winnipeg Collegiate Institute in June last, enter Manitoba College this autumn. Rev. J. L. Clay, of Montreal College, has gone to Morris. Rev. C. P. Way from England to Keewatin, and Rev. E. W. Whyte, to Killarney. Rev. Mr. Drummond, of Knox College, has been settled in Carberry, and Rev. Mr. McKinley in Minnedosa. Rev. S. J. Taylor has left Moose Jaw to undertake the agency of the French Canadian Mission in Montreal. The Regina Industrial School is likely to be taken over by the Winnipeg Committee, the Government to give a fixed sum for its maintenance. A fine new stone building is just erected for the Muscowpeting Indian School. The Crow Stand Indian school near Fort Felly is up to about 60 pupils and is most successful. Manitoba crops are harvested, and the people are rejoicing over the abundance. Many grateful hearts will show their gratitude by gifts to the Lord, for the Presbyterians of the prairies are large-hearted and liberal.

E.

PRESBYTERIAL ITEMS.

LANARK AND RENFREW.—The fifth anniversary of the establishment of Presbyterianism in that part of the country was celebrated by the Presbytery and people of Renfrew and vicinity a few weeks ago. It is just half a century since the late Dr. Alexander Mann commenced his ministry among the scattered settlements lying between Parkensham and Arnprior—spread over five townships! Great changes have taken place since then. All the services and entertainments connected with the jubilee were interesting and successful, as indeed they could not fail to be, seeing they had reference

to the early history of that part of the country and its subsequent development. *PETERBOROUGH:*—Steps are being taken to for the reconstruction of Stations so as to lessen the need for aid from the Augmentation Fund.

PRESBYTERY OF HONAN.—The third regular meeting of this court was held "under a cloud." The first item of business was the passing of a resolution of condolence with Rev. Murdoch and Mrs. Mackenzie on the death of their infant daughter. Reports were received from Messrs. Goforth and Macgillivray who had returned from visiting various conferences on the coast. The subject of Treaty Rights was considered with special reference to their bearing on foreign residences in other than the treaty ports. The British Consul at Tientsin had given his opinion that if the people of Honan were averse to the settlement of missionaries among them, it would be unwise to attempt such a settlement, and that in the meantime continued touring would be likely to prove more satisfactory. In view of this advice and of the fact that within the last twelve months the China Inland Mission has been three times driven out of Honan, after renting premises, and that our own missionaries have been notified that they are not wanted, steps already taken for securing buildings in Chang-teh have been recalled for the present. The situation it will thus be seen is a serious one, yet it is not more so than might have been expected, and although it calls for caution and prudence, it does not by any means imply that the mission to Honan must be abandoned.

Obituary.

REV. ANGUS ROBERTSON, of Donald, B.C., died in the Hospital, at Medicine Hat, on the 29th of August, aged 34 years. Mr. Robertson came to Donald, in 1883, from Manitoba College as a missionary, holding services in a tent till the first Presbyterian Church in Calgary was built, he being the pastor for two years. He afterwards took charge of the mission fields of Pine Creek and High River; then he was sent to Donald, where he was taken ill of typhoid fever, which proved fatal. The funeral services were conducted by Revs. Messrs. Herdman and Leach. A very large number of people followed the remains to the cemetery at Donald, where he was interred. Mr. Robertson has left a widow and child, and many other friends, to mourn the loss they have sustained by his removal. He was an earnest and faithful minister.

MR. JAMES CRAIGIE, sr., an elder in the congregation at St. Sylvestre, Quebec, died on the 3rd of May, in the 76th year of his age. He was a native of Orkney, Scotland, and came to Canada in 1844. He has left a widow and sons and daughters to mourn their loss, but "not as others who have no hope." Almost his last words were: "Who shall separate us from the love of God?"

MR. WILLIAM DODDS, an elder of the congregation of Gore and Kennetcook, N.S., died at Maitland, N. S., August 24th, aged 77 years. He was a native of Wigtonshire, Scotland, and came to Nova Scotia forty-three years ago. He received appointment to the eldership in 1868, an appointment which was in full accord with St. Paul's instructions to Titus (chap. 1. vs. 5-9).

MR. ALEXANDER DAVID FERRIER.—This much respected elder in Melville Church, Fergus, Ont., died at the residence of his sister in Campbelton, Scotland, on August 4th, in the 77th year of his age. Born in Edinburgh and educated at the New Academy and University there, he came to Canada in 1830, and in 1834 he settled near the then newly commenced village of Fergus, where nearly his whole after-life was spent. He had filled various public positions faithfully and efficiently, and he ever identified himself closely with the interests of the church and congregation of which he was a prominent member. His benefactions were extensive and judicious. The expression of an old friend who presided at a farewell leave-taking, "Eh mau! We'll miss ye sair," found an echo in many a heart in Fergus. He was then going home, but he desired "a better country," and earlier than anticipated he was to reach it. His remains rest in the quiet cemetery of Kilkerran, close to Campbelton. His end was peace, and his memory will long be cherished. A. D. F.

MR. DAVID MORRISON, a native of Scotland, long resident in Montreal, and a warm friend and supporter of the St. Andrew's Home there, died in Toronto on the 8th of August in the 83rd year of his age. Mr. Morrison was ordained to the eldership in St. Paul's Church, Montreal, in 1867. His wife, who was "a very mother in Israel," pre-deceased him a few years ago.

New Hebrides Mission.

REV. J. W. MACKENZIE, writes from Erakor, Efate, on the 10th of July:—

We are enjoying a fair measure of health at present, but we feel somewhat lonely, as we recently parted with our eldest daughter who had been with us for about seven months, and has returned to Sydney. We hope she will be successful in finding a situation in which she can do something for herself. She is now in her

eighteenth year. Our two boys have been at school in Sydney for over two years, and we must ere long send away our youngest child. Our Synod meeting this year, from which we returned a few days ago, was a very interesting one, and was made memorable by the presence of three deputies from Australia—Mr. Hardie, convener of the F. M. Committee of the Presbyterian Church of Victoria; Mr. McGillivray, a layman from the same Church, and Mr. Lyall, from the Presbyterian Church of South Australia, moderator of the Federal Assembly of the Presbyterian Churches of Australia and Tasmania. How very gratifying it was to receive fraternal greetings from these Churches, and what delightful intercourse we had with these brethren!

Then, as a climax to the honour conferred upon us, we had a visit from that illustrious scientist, Professor Drummond. I do not think I ever more fully realized the great responsibility of being a missionary, than when, addressing us, he said he regarded it as the greatest honour of his life to take us by the hand. He had been away out on the reef in the afternoon, looking at the marvellous work of the coral zoophytes, so, in his address to us in the evening, he spoke of us as being out on the fringe of the reef, and of his visit as a solitary canoe coming out to us. He is now taking a tour around the group. When we left Aneityum to return home, the captain of the inter-island steamer told me that we would probably be in Fila Harbor on Sabbath morning, so we were looking forward with pleasure to having Professor Drummond and all the brethren and sisters on board with us over night. But when we arrived at Erakomanga, we found Mrs. Robertson very ill, so that Mrs. MacKenzie, Alice and I remained there for a week. But at the end of that time, Mrs. Robertson being better, and a vessel having arrived, we returned to our station. On my study table I found a note from Mr. Fraser saying that the mission party had visited one of our villages—Fila—and that Professor Drummond had addressed the natives, Mr. Macdonald, my brother-missionary, interpreting; also that he (Mr. Fraser) and the Professor had come across to Erakor, and remained all night, and that they lacked for nothing, our girls being most attentive. Although it seems like self-praise, I must give you a sentence from Mr. Frazer's note. He says: "He (Professor Drummond) desires me to express to you his delight and gratitude at being here." Mr. Hardie laid before our Synod a plan for the evangelization of the parts of Santo and Malekula still unoccupied, which met with general approval. His proposal is that his church should provide Mr. Macdonald—my dear fellow-labourer on Efate—with a steam launch to visit round these two islands, seeking eligible openings and settling teachers. Mr. Macdonald, a young missionary from Melbourne, who has just

joined us, is to be settled on Santo next month.

The steam service seems to be giving general satisfaction, and will, it is thought, be much cheaper than our old "Dayspring." Should it continue, there will, of course, be no occasion for us having a ship of our own. The work, I am glad to say, is progressing. Heathenism is gradually dying out on the island. He who declared, "And I, if I be lifted up from the earth, will draw all men unto Me," is with us, so how can we be otherwise than hopeful.

Formosa.

DR. MACKAY writes to the Convener, under date 17th July, as follows:—

On Friday evening, 27th ult., at 8.15 p.m., 130 Chinese assembled in the main hall of Oxford College. Promptly, eleven foreigners entered and took their places on the platform. The following are their names:—F. Mayers, I. M. Customs; E. H. Grimani, I. M. Customs; Captain F. Ashton, resident here; Doctor A. Rennie; Captain Lewis, "Fukien" S.S.; R. Musgrave, chief engineer; J. Thom, chief officer; H. Heron, 2nd officer; J. Williams, 2nd Engineer; and W. Holland, H. B. M. Consul, who sat on my left, and Madame Holland on my right hand. While singing an appropriate hymn to a *Piu-po-huan* tune, four of them walked up to the front and stood facing us. The two in the middle joined hands and were pronounced husband and wife. After a few remarks they receded and another couple, with their supporters, took their places. In a short time they disappeared and a third couple, headed by two persons, marched up the passage and were declared man and wife. Immediately the audience rose and rolled out a song of praise to Father, Son, and Holy Spirit, the tune being Old Hundred. The foreigners then repaired to the Girls' School where the newly married parties were sitting in a nicely fitted up room. Every one was the picture of joy and gladness. The foreigners were greatly pleased and thoroughly enjoyed the whole proceedings. Our community is small, but had they known, many more would have been present. As it was, I simply asked my friend Dr. Rennie to invite any one willing to come, and only in the afternoon of that very day. It is with profound gratitude that I think of the friendly feelings and good wishes of foreigners towards this mission during eighteen years. Nothing is gained, but much is lost, by being on unfriendly terms with the foreign residents. I rejoice to see Russians, Finns, Norwegians, Swedes, Danes, Hollanders, Swiss, Portuguese, Spaniards, Australians, Poles, Hungarians, Belgians, French, Germans, &c., our neighbours the Americans, and my countrymen Britannia's sons, away out here, friendly to the

mission of the Canadian Church. May this continue for all time to come. I have witnessed many changes in the years past, and notably a great one that evening. Two of the brides were from the Girls' School. The husband of one is the son of a man who was a *bitter* foe sixteen years ago. He was not only willing for his daughter-in-law to come and study, but desired his son to be married according to Christian ceremony.

Honan.

HOW HOUSES ARE NOT RENTED IN CHINA.

MUCH has been said and written about the difficulty of renting houses and securing property in inland China, and perhaps you will realize more fully how great these difficulties are if I give you, somewhat in detail, a leaf out of our present experience. We were anxious to rent a native house for Dr. McClure in Lin-Ching and did not expect to meet with much opposition. The first thing is to secure a fairly reliable Chinaman who will enquire among his friends and find out someone who is willing to rent his house. We secured the services of such a man, and after a week or more he reported "A house to view." Accordingly, Dr. McClure and myself set out to examine the premises.

Arriving at the place, we passed through an undertaker's shop, well supplied with cumbersome coffins. The compound was not large and the yard not at all capacious, and although we did not notice many people on the street as we passed in, before we were in the yard two minutes most of the available standing room was occupied by an inquisitive throng. In China it is necessary to get the consent of the neighbours before renting or selling, so the landlord was asked if his neighbours were willing and the answer which he gave in the affirmative was heartily re-echoed by the crowd. We took our departure feeling sure that everything would soon be settled to our satisfaction. If, in Canada, such surmises might prove to be correct, not so in China, where, it is said, everything goes by contraries. The rent asked was reasonable, but we knew that if, without further parley, we gave him the amount asked, he would be so disappointed that he did not ask a larger sum that he would make himself miserable, besides being a continual source of annoyance to the tenant. So we allowed our Chinaman to banter with him. And here our trouble began, as the said Celestial thought it necessary to "report progress" once a day, and being a

little "long-winded" it was almost impossible to bring the daily conference to a close in less than an hour. After six or seven days spent in this manner, the bargain, to all appearance, was amicably concluded, at a reduction of *forty-one cents* a month on the rent. I may say, however, that afterwards it was found out that we were paying three times as much as a native would give.

The next requisite in order is a "middle man." Our Chinaman was in reality acting as such, but another had to be found to go security for the landlord. This caused a delay of several days and naturally a number of consultations. In the meantime a little opposition arose, and every word—adverse or otherwise—was scrupulously reported by our teachers and servants. At length the day was set for the writing and the signing of the deed of rental. The landlord, two "middle men," and several others came to my study, and the important document was written by my teacher. It was very exact, and included not only the houses, small and large, but also two trees and a shrub or two that happened to be growing in the yard. It took about three hours to write and discuss this document, and the landlord, thinking that I was in my best humour, made bold enough to ask for a mortgage, and the monthly rent besides. Failing in this, he then pleaded very hard for seven months rent in advance. He is an opium user, and therefore always hard pressed for money. We finally closed with the promise of a few payments in advance and the deed was signed and delivered. A feeling of satisfaction and relief took possession of me, but I was not long to be left in peace. On the third day a deputation of ten men called to inform me, that an old lady in the family did not want the house rented. As none of the deputation had any connection with the house they were rather abruptly dismissed. The landlord began to make a few repairs and was to leave the house in a few days, but our trouble was by no means ended. A leading man among the "upper ten," who resides in the neighborhood of the house, was afraid that the "Feng Shui" would be disturbed by the "foreign devils," and at once went to the magistrate and complained. In consequence the landlord was taken to the Yamen or official residence, or, as we would say in Canada, he was lodged in gaol. This has terror to a Chinaman, as they are generally beaten unmercifully. The first intimation I had of the fact was the appearance of the landlord escorted by five constables. He had a very dejected look, and kneeling down before me pleaded earnestly for me to interfere on his behalf. Thinking it was only a trick on his part he was sent off, to return the next day more importunate than ever. The third time he came with a chain about his neck, which no doubt was put on outside the gate. This time all the foreigners in the station were

visited, and the Chinese teachers and servants became alarmed, and the more tender-hearted among the foreigners were moved with pity as he related how he had received fifty lashes the night before and that there was more to follow. The medical men in the party failed to detect any traces of such treatment, but what object could the poor man have in trying to deceive us? The foreigners were all called in consultation. Some out of the kindness of their hearts, wished to give the whole affair up and not have the landlord suffer any more. Others, judging from appearance, thought that a month of such suffering would not in the least affect the man's health. The remainder, in true Occidental fashion, were determined to stand upon their rights, and wanted to "beard the lion in his den." A visit to the Yamen would be just the thing, but there were eight chances in ten that the official would not consent to see our deputation. If not, we could appeal to our British Consul in Tient-sin, which is a little over 200 miles away. But from what we know of such appeals in the past, we are not very much encouraged for, even if successful, several months are likely to pass before we need expect a settlement. But we cannot wait a few months or, perhaps, a year in order to have the matter referred to Peking. The man goes back to his cell with a hint that if the money was brought his deed will be returned. In the meantime it was found out that the opinion of the medical men was correct, and that the man had not yet received one lash. He had, however, been threatened, and in the end without doubt would be severely punished. Besides, the Chinese are noted for their patience in carrying out a determination, one man having been known to play the rôle of a saint for seven years in order to get a position as preacher. Therefore, we were sure that these men could play the rôle of devil for months or years in order to annoy the foreigner. So, over a month after negotiations first commenced, in order to save the landlord from such fiends, we took back our money and gave up the place, and are now, I hope, much wiser if not better, housed men.

J. FRAZER SMITH.

When Andrew Fuller went into his native town to collect money for foreign missions, one of his old acquaintances said, "Well, Andrew, I'll give five pounds, seeing it's you." "No," said Mr. Fuller, "I'll take nothing for this cause, seeing it's I," and handed the money back. The man was stung, but in a moment recovered himself, and said, "Andrew, you are right; here are ten pounds, seeing it's for the Lord Jesus."

BISHOP PARKER, the successor of the martyred Hannington, died at Usambiro, March 25th, of malarial fever.

Missionary Outlook.

THE LOT OF HINDOO WOMEN:—A Hindoo woman lives in a small room, almost destitute. The floors and walls are of clay, with no ornamentation of any sort, and the least furniture possible. Every morning she has to pray—not for herself, as she is taught that she has no soul—but for her husband, for rain, and general blessings. Then she spends two or three hours preparing the breakfast. She does not eat with her husband, but perhaps fans him at his request. During the daytime she either sleeps, gossips with other women, or sometimes a reader reads to them from the lives of the gods. These stories from beginning to end are unfit for human ears. At night they prepare their husbands meal. They are not protected against the weather and dampness, nor are they properly clothed and fed. The rich live the same as the poor. If sick, they are deemed cursed by the gods, and are taken to the stable and left alone. The only food they can get is left by stealth. Thousands die of neglect. The first day that a Hindoo boy abuses his mother it is a festive occasion with his father, who boasts of it to his friends. To be a widow is the sum of unhappiness. She is especially cursed by the gods. As the husband dies, half a dozen barbers' wives rush upon her, and tear the jewelry from her ears and nose. Behind the funeral cortege she follows, surrounded by those friends, who throw her into the water. If she drowns, they say she was a good wife after all. "She has gone to meet her husband." She is kept in a darkened room fourteen days. At the end of this time her husband's ashes are taken to the river, and, after peculiar ceremony of prayers, the soul is supposed to be free. It may enter an insect or an animal. The worst punishment the soul can sustain is to enter the body of a woman.

What a mighty appeal comes to-day to the Dorcas of the Church from the widows of heathendom! "There was in British India, according to the census of 1881, no less than 207,338 widows under fourteen years of age, and 78,976 of these were under nine. They can no longer legally be burned, but their earthly sufferings were worse than burning. Their widowhood is viewed by all Hindoos as the punishment for horrible crimes committed in some previous existence. They are closely confined to the house; forbidden all companionship; limited to one meal a day, which they eat in solitude; obliged to conceal themselves in the morning, lest the sight of them bring bad fortune to the beholder; cursed, abhorred, suspected of every crime—and all this for life. * * * Because there is one man living who has the right to tread

them under his feet, they are trod under the feet of all."

SIAM:—Miss Cort, a Presbyterian lady, writing from Siam tells of progress in that sunny but sleepy land. We quote from *The Church at Home and Abroad*:—

The English have permission to survey a route for a railway between Bangkok and Chieng Mai, Laos, and plans and estimates are being submitted to the king for a line to Ratburee and Petchaburee. One of the Indian lines has been finished to Mandalay, Burmah, and so some day we hope to go to Calcutta and Bombay by rail as well as up to Canton and Peking. Street-railways are actually running through Bangkok. The whole world about us seems alive with progress. Shall the kingdom of God lag behind? Imagine yourself looking out of car windows and sweeping past Buddhist temples and monasteries, Mohammedan mosques, Chinese pagodas and devil shrines, prayer wheels and flags of Tibet and dagabes of Ceylon! Steamboats, printing-presses, railroads and telegraphs will never turn these heathen from their idols to worship the living God, but they do help to prepare the way for the coming of the Son of God and his followers.

THE MISSIONARY PROBLEM:—The problem of Christian missions is an appalling one. It is how to bring 30,000,000 of Protestant Church members into contact with the unevangelized multitudes of the earth. It seems to human view, as if there was only this one generation to do it in. Fifty generations have gone since Jesus came, equal to twenty-five depopulations of the earth as it is at present. Only one-fifth of the world has been reached, and yet we dare to talk about "splendid successes." These are not novel facts, but there is no rhetorical figure so strong as repetition. It is time that new blood and new spirit be infused into mission work.

WHAT MISSIONS HAVE DONE:—This is how a native Hindoo paper summarizes the work of Carey, Marshman and Ward, at Serampore: "They created a prose vernacular literature for Bengal; they established the modern method of popular education; they gave the first great impulse to the native press; they set up the first steam-engine in India; in ten years they translated and printed the Bible, or parts thereof, in thirty-one languages."

Native Christians in Japan, most of them with average wages of less than twenty-five cents a day, contributed last year \$27,000 to mission work.

The Presbyterian Record.

MONTREAL, OCTOBER, 1890.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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

PAYMENT IN ADVANCE.

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

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

New subscribers may commence with September, by giving early notice, but all subscriptions must terminate in December..

SAMPLE COPIES will be sent free of charge on application. New subscribers for 1891 will receive copies for the remaining months of this year *gratis*. We expect the circulation to go up to 50,000 next year; it will, if but one half of the kirk-sessions that intend "in the near future" to put a copy of the *Record* in every family, will only strike while the iron is hot. A better opportunity is not likely to occur than JUST NOW. Parties who have overlooked payment of their accounts for the current year will confer a great favour by attending to them at their earliest convenience.

Literature.

WORDS OF LIFE by Rev. A. J. Mowatt, Pastor of St. Paul's Church, Fredericton, N.B. Published by the "Reporter" Printing House, Fredericton, 1890; pp. 352; price \$2.00. This is a volume of thirty-two sermons which the author has reason to believe have proved to be words of life to some souls, and which are now sent forth in printed form in the hope that they may be received as a message from Heaven to many more. It is enough to say that the subjects are well chosen, and that the treatment of them sustains Mr. Mowatt's reputation as one of the best preachers in the Maritime Provinces,—due allowance being made for that which the printed page cannot

convey—the magnetic influence of a commanding presence and an effective delivery, which greatly enhance the author's pulpit power. The discourses are practical, earnest, and stimulating, and should have an extensive circulation.

IN DARKEST AFRICA, by Henry M. Stanley. Two volumes, each 540 pages, with numerous fine maps and illustrations, cloth, \$7.50. CHARLES SCRIBNER'S SONS, New York; sole agents for Canada: THE PRESBYTERIAN NEWS Co., Toronto. In respect of mechanical finish the work is not excelled by any hitherto issued from the Canadian press. The contents are valuable for priceless contributions to geographical knowledge, ethnology and the whole range of natural history. The graphic story of personal adventure is of absorbing interest from beginning to end. Only here and there, perhaps, the lightning speed with which the sheets were prepared for the press, has exposed the author to criticism in some of his references to other honoured African explorers. The charm of the book is the disclosure of the inner experiences of a man—every inch a hero—bound on an errand of philanthropy, exhibiting pluck and perseverance, determination and promptitude, rarely equalled, who modestly ascribes all his success to a higher power than his own, who began his enterprize with this idea uppermost in his mind: "The path of duty is the way to glory," and who ended it by saying: "The thanks be to God for ever and ever!"

THE GREATEST THING IN THE WORLD, by Professor Drummond, of world-wide fame, has reached its 12th edition, completing 180,000 copies. It is well worthy of such a circulation. Price 30 cents; WM. DRYSDALE & Co., Montreal.

LETTERS TO INDIAN YOUTH ON THE EVIDENCES OF THE CHRISTIAN RELIGION, by Rev. J. Murray Mitchell, D.D., 10th edition, 1839, pp. 254. An admirable little Manual of Apologetics, specially useful to young missionaries.

THE TRUE HISTORIC EPISCOPATE, by Rev. Mason Galagher, 342 pp., price \$1.00. FUNK & WAGNALLS, New York. This is conclusive and timely, shewing by an appeal to historical documents and recognized modern authorities that the imposition of prelatic hands is not essential to valid ordination.

THE PRINCE OF PEACE, by Mrs. Isabella M. Alden (Pansy). THE JOHN Y. HUBER Co., Phila. Judging from advanced sheets, this is going to be one of the most fascinating books of the day for young people; the illustrations are numerous and very fine, the typography all that can be desired, and the treatment of the grand subject, "The Saviour's Life on Earth," just what one would expect from the gifted author. What a fine Christmas gift it will make! Pp. 610 royal octavo, price, cloth \$3.50; Morocco \$5.00.

Montreal, Convocation Hall, 30th Sept., 10 a.m.
Quebec, Richmond, 11th Nov.
Barrie, Barrie, 30th Sept., 11 a.m.
Toronto, St. Andrew's Ch, 7th Oct., 11 a.m.
Lindsay, Wick, 25th Nov., 10.30 a.m.
Lanark &c., Carleton Place, 25th Nov., 10.30 a.m.
Paris, Brantford, 2nd Dec., 10.30 a.m.

THE SYNOD OF THE MARITIME PROVINCES MEETS AT MONCTON, N.B., ON THE 2ND OF OCT.

Page for the Young.

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults,
Pray, don't forget your own;
Remember, those in homes of glass
Should seldom throw a stone.
If we have nothing else to do
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults—and who has not?
The old as well as young;
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well:
To try my own defects to cure
Before of others tell;
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all when we commence
To slander friend or foe,
Think of the harm one word may do
To those we little know.
Remember curses, sometimes, like
Our chickens, "roost at home."
Don't speak of others' faults until
We have none of our own.

A MATCH-BOY BECOMES A MISSIONARY.

Mr. J. Murray remarked: "A poor little boy stood, some time ago, at the corner of one of the busy streets in Glasgow, selling matches. As he stood there a gentleman approached him, and asked the way to a certain street. The way to that particular street was very tortuous, but the little fellow directed him very minutely. When he had finished his directions the gentleman said, 'Now, if you tell me the way to heaven as correctly I'll give you a sixpence.' The boy considered for a moment, then suddenly remembering a text he had learned at the Sunday-school, he replied 'Christ is the way, the truth, and the life, sir.' The gentleman at once handed him the promised sixpence, and left him visibly affected. The child thought this an easy way to make money, and going along the street he met an old companion of his father's, whom he stopped, and to whom he said, 'If you give me

sixpence I'll tell you the way to heaven.' The man was surprised, but from curiosity he handed the boy sixpence, and was told, 'Christ is the way, the truth, and the life.' 'Ah said the man, 'I have been looking for the way in the saloon those many years, but I believe you are right. It was my mother's way.' Going on his way, the boy told the same message to others. In after years it was his privilege to tell it to the heathen; for the little fellow saved a child from being run over one day, and, from gratitude, he was educated by the child's father, and to-day he is a foreign missionary showing to others the way to heaven."

BOYS AND MEN.

You are boys now, but you will soon be men. Then you will have your own way to make in the world. Do you mean to be idle and fretful, and deceive people, and give them a bad opinion of you? Or do you intend to go to work, and act bravely and nobly, and do your duty and leave a name behind you when you die which the world will love and respect? Take care—now is the time! Did you ever notice a large tree that grew crooked, and was an ugly eye-sore on that account? Perhaps it stood on the lawn, right in front of the porch, and your father would have liked very much to straighten it. It was impossible to do so. A hundred horses could not have dragged it erect, and yet think of the time when the large tree was a small sapling; a child might have straightened it then, and it would have grown properly, and everyone would have admired it.

By this I mean that boys ought to grow straight, not crooked. You are young now, as the tree was once begin in time and you will be as straight as an arrow when you are a man. If you wait, it will be too late. The way to make men erect and noble is to take them when they are boys, and to show them that there is nothing in this world so noble as doing their duty.

HEREDITARY RELIGION.

A little Brooklyn girl returned from Sunday-school in a great state of mind because she had heard that Jesus was a Jew, and appealed to her mother.

"Yes my dear, Jesus was a Jew," said her mother.

"Well, mamma, he was the son of God wasn't he?"

"Yes, dear."

"Well," said the little one, "I don't see how Jesus came to be a Jew when God himself is a Presbyterian."

Acknowledgments:

Received by Rev. Dr. Reid, Agent of the Chrch at Toronto. Office 15 Toronto street. P.O. Drawer 2507.

ASSEMBLY FUND.

Received to 5th Aug.	\$ 140.83
Danville	1.00
Water	2.00
Ripley	5.00
Hyde Park	2.56
Ottawa, St Andrew's ch	20.00
Proof Line	4.60
Wick	4.00
Prospect	3.00
High Bluff	4.40
Kemptville	6.00
Oxford Mills	2.20
Chatham, St Andrew's ch	7.50
Uxbridge	6.09
Grand Valley	2.00
.....	\$ 210.69

HOME MISSION FUND.

Received to 5th Aug	\$2,919.54
Ivy	4.00
Danville	15.10
Kingsbury and Flodden	20.00
Ayton	4.55
Mrs. Currie, W. Puslinch	2.00
Eramosa, 1st ch	20.00
Seaforth, 1st ch	79.25
Beverly	40.00
Wroxeter	24.49
Apple and Gravel Hill	12.00
Carleton Place, St Andrew's	60.00
Lady, Melville ch. Brussels	2.00
Chatham, St Andrews	15.00
Executor late B Loyd	100.00
A friend, Paisley	5.00
Avonbank	10.00
Berne	2.50
Windsor Mills	9.83
Lower Windsor	6.17
Molross, Lonsdale & Shan'v'e	12.00
Nassagaweya	20.00
Black Bank	2.10
Millbank	20.00
Grand Valley	7.00
Monkton	6.02
Keady S S, North West	6.00
Attwood	40.00
.....	\$3,469.12

STIPEND AUGMENTATION FUND.

Received to 5th Aug	\$ 858.59
Ivy	4.00
Danville	25.00
Kingsbury and Flodden	25.00
Camden and Newburg	11.57
Seaforth, 1st ch	14.00
Keene	24.02
Russell	20.62
Chatham, St Andrew's	10.00
Uxbridge	11.00
Bluevale	4.69
Windsor Mills	15.00
Lower Windsor	15.00
Nassagaweya	5.00
Rothsay	3.50
Port Stanley	10.45
Grand Valley	10.09
Attwood	20.00
.....	\$1,057.05

FOREIGN MISSION FUND.

Received to 5th Aug	\$6,328.73
Ivy	4.00
Beira, St Thomas	10.00
Kingsbury and Flodden	15.10
Camden and Newburgh	20.00
Mrs. Currie, W Puslinch	2.00
Eramosa, 1st ch	20.00
Bethany	3.10
Toronto, St Mark's S	30.00

Seaforth, 1st ch	14.37
G. C., Owen Sound	3.00
Toronto, St James Square ch	65.00
Chatham, St Andrew's	10.00
Lady, Melville ch, Brussels	2.00
A friend, Paisley	5.00
Scott and Uxbridge SS	3.38
Esquesing, Union ch	39.65
Nassagaweya	15.00
Montreal, Crescent st ch	100.00
A friend Campbellford	5.00
Smith Hill	16.00
London, t Andrew's	450.00
Grand Valley	3.55
Attwood	37.25
River Desert and Northfield	10.00
.....	\$7,211.93

INDORE COLLEGE.

Rev M Norman	\$ 1.00
Wroxeter	17.40
Per John Morrow, Toronto	5.59
Bristol	52.00
Rev J. II Simpson	1.00
Seymour	3.00
Kylston	6.25
Per Rev John Wilkie (since leaving Toronto)	225.35

KNOX COLLEGE FUND.

Seaforth, 1st ch	\$ 9.52
Walkerton, Knox ch	18.00
Uxbridge	4.00
Nassagaweya	8.00
Hensall	18.42
Grand Valley	4.40
Attwood	7.25

QUEEN'S COLLEGE FUND.

Chatham, St Andrew's	\$ 10.00
Athens	10.00
Toledo	10.00

MANITOBA COLLEGE FUND.

Received to 5th Aug	\$ 125.24
Walkerton, Knox ch	10.00
Chatham, St Andrew's	10.00
Uxbridge	2.00
Attwood	5.75
.....	\$ 152.99

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Aug	\$ 223.00
John Sutherland, Chatsworth	2.00
Multon	21.00
Robert Patterson, Brampton	1.00
Jos Rankine, Stratford	5.00
Robert Patterson, Missouri	2.00
London	61.75
Ingersoll	19.50
James Laidlaw, Guc.ph	40.00
Elora	15.00
Milton	15.00
Robert Stewart, Boston ch	20.00

WIDOWS' AND ORPHANS' FUND.

Received to 5th Aug	\$ 215.70
Ivy	2.00
Danville	1.60
Seaforth, 1st ch	17.70
Wroxeter	0.25
Chatsworth	5.00
Wick	28.00
Greenbank	12.50
Chatham, St Andrew's	7.50
Uxbridge	2.00
Esquesing, Union ch	4.25
Caledonia	3.50
Madoc, St Peter's	9.00
Belle Wightman, W Hall, Man	2.00
Grand Valley	6.00
Palmerston	15.00
Attwood	12.50
.....	\$ 343.50

WIDOWS' AND ORPHANS' FUND.

<i>Ministers' Rates.</i>	
Received to 5th Aug	\$ 335.60
Rev T Scouler	8.00
W & Hanna	24.00
Rev Wm Ferguson	150.00
D Wishart	8.00
.....	\$ 525.00

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Aug	\$1,205.15
Ivy	2.60
Williamstown, St Andrew's	23.00
Danville	2.00
Chater	6.00
Mrs M Currie, W Puslinch	1.40
Seaforth, 1st ch	12.07
Wick	28.00
Chatham, St Andrew's	15.00
Uxbridge	3.00
Esquesing, Union ch	3.50
Caledonia	20.00
Belle Wightman, W Hall, Man	2.00
Grand Valley	5.00
Palmerston	15.00
Attwood	9.75
.....	\$1,352.47

AGED AND INFIRM MINISTERS' FUND.

<i>Ministers' Rates.</i>	
Received to 5th Aug	\$ 164.32
Rev J R MacLeod	3.75
T Scouler	8.00
.....	\$ 176.67

AGED AND INFIRM MINISTERS' ENDOWMENT FUND.

Jas Mitchell, Toronto	\$ 10.00
W. Sutherland, Quebec	10.00
A friend, Zion ch, Carlet'n Pl'e	50.00

TRINIDAD.

A friend, Paris	5.00
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JEWISH MISSION.

Friend, Belleville	5.00
Uxbridge	3.00

MCALL MISSION.

A friend, Paris	5.60
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MANITOBA COLLEGE.

Treasurers: Dr King & Dr McArthur

<i>For Debt.</i>	
A M Smith, Toronto	\$ 50.00
Anony's, per Rev A Hamilton	10.00
Rev A Baird, BD, Winnipeg	25.00
James Gibson, Ottawa	50.00
Robert Blackburn, Ottawa	100.00
George Hay, Ottawa	25.00
Rev John Wilkie, Indore	30.00
John Hart, Perth	25.00
William Meighen, Perth	25.00
Robert Meighen, Perth	50.00
J A Allen, Perth	10.00
James Fraser, Perth	2.00
Rev A H Scott, Perth	5.00
Peter McLaren, Perth	25.00
Chas B Frost, Smith's Falls	50.00
Fran's T Frost, Smith's Falls	50.00
R W Bartlett, Smith's Falls	5.00
Frank Ross, Quebec	100.00
Robert Brodie, Quebec	25.00
G C Hossack, Quebec	20.00
Miss Robertson, Quebec	20.00
A friend, Quebec	10.00
O J Richardson, Quebec	50.00
James Gaggie, Quebec	5.00
G R Moir, Quebec	2.00
David Gaggie, Quebec	20.00
J Klint, Montreal	10.00
Well-wishers, Quebec	10.00
Rev R H Warden, DD, Mont'al	100.00
G A Greir, Montreal	25.00

John Stirling, Montreal	50.00
Alex Buntin, Montreal	100.00
Rev Prinpal Grant, Kingston	100.00
Rev M McGillivray, Kingston	15.00
W Webster, Belleville	10.00
Mrs Scott, Peterboro'	50.00
A friend, Peterboro'	5.00
Mrs Fairbairns, Peterboro'	5.00
J Craick, Port Hope	10.00
D C Chisholm, Port Hope	10.00
William Craig, Port Hope	20.00
Peter Brown, Port Hope	10.00
R A Corbett, M D, Port Hope	10.00
A W Pringle, Port Hope	5.00
Mrs M William, Port Hope	5.00
Rev John Gilchrist, Baltim'e	5.00
Mrs Thomson, Whitby	100.00
F Blakely, Bowmanville	100.00
D Fisher, Bowmanville	5.00
Rev W Burns, Toronto	20.00
John Kay, Toronto	100.00
Mrs Anderson, Eglinton	10.00
Mrs Jacques, Toronto	50.00
W P McGaw, Toronto	25.00
Mr Crawford, Toronto	25.00
Miss Stewart, Mutual St, To'o	50.00
W M Clark, Toronto	100.00
J Gormley, Toronto	15.00
David Walker, Toronto	25.00
J N Reid, Toronto	25.00
Davidson & Hay, Toronto	25.00
Thomas Bain, Toronto	10.00
Hugh Miller, Toronto	10.00
David Mc,ee, Toronto	50.00
Hon Rev W Storeton, Hamilt'n	10.00
Wm Vallance, Hamilton	25.00
P McB Reid, Hamilton	5.00
John Calder, Hamilton	50.00
David Morton, Hamilton	50.00
A J McKenzie, Hamilton	10.00
John Stuart, Hamilton	100.00
John Douglas, Sarnia	10.00
Rev Wm Farquharson, Dover	5.00
Rev Mr Larkins, Chatham	5.00
Dr and Mrs Duncan, Chatham	10.00
Wm Coltart, Chatham	2.00
A friend, Chatham	5.00
Miss Hoig, Chatham	3.00
Samuel Glenn & Son, Chat'm	5.00
Mrs Allister Mackay, Chat'm	10.00
P D McKellar, Chatham	10.00
J B Rankin, Chatham	25.00
John Cowan, Sarnia	10.00
James Lambie, Windsor	5.00

\$2,331.00

Received during Aug. by Rev. P. M. Morrison, Agent at Halifax Office, Chalmers Hall, P. O. Box 333.

FOREIGN MISSIONS.

Previously acknowledged	\$6193.46
Fisher's Grant	11.00
St James', Dartmouth, little girls' bazaar	10.00
Little Harbour	20.00
John McMillan, Restigouche (thankoffering)	25.00
Stewiacke	15.00
Mrs Donaldson, Ottawa (for Trinidad training school)	100.00
Red Bank and Whitneyville	22.00
Rev J D Murray	5.00
Lake Ainslie	16.00
Cow Bay, C B	18.45
Bequest Chas Grigor, Cove Head, P E I	100.00
Bethel ch, Scotsburn	71.55
Summerside	50.00
Pleasant Bay S S, C B	3.50
Cape George	4.18
A friend, Blue Mountain	12.00
Middle Musquodoboit	8.10
A B R M	5.00
North Sydney	25.00
Middle River, C B	16.00
Springfield and English Settlement	10.00
St. Luke's, Ba'hurst, Yo'hall	2.50

Ebenezer ch, Saltsprings	50.00
Mechanics' Settlement and Waterford	18.00
Geddie Memorial Fund	30.00
Hy Mackenzie, Gerrard's Is'd	3.00
Faithful Orange lodge, Spry Bay	7.50
Sheet Harbour S S	52.40
Gore and Kennetcook	81.50
Collection Union Service of Song, Athol	4.00
	\$6991.14

HOME MISSIONS.

Previously acknowledged	\$1489.21
Less over-credit to Bla'kville and Derby in Aug Record	2.00
	\$1487.21
Stewiacke	15.00
Lunenburg	43.00
Int L A Archibald	13.74
Summerside	12.00
Canard	10.00
Middle Musquodoboit	4.50
St. Luke's, Bathurst: Yo'ghall, 2.50; Belledune, 4.10	6.60
Union ch, Hopewell	52.10
West Cape and Campbellton	4.00
Mr Alex Laird (returned)	20.00
Prince St. Pietou	115.83
United ch. N G	213.00
Dividend Union B of H'fax	4.50

FOR THE NORTH-WEST.

Summerside	25.00
Friend, Boston	2.00
Friend, Stewiacke	11.45
St Matthew's, Pugwash	11.45
	\$ 2044.93

AUGMENTATION FUND.

Previously acknowledged	\$ 401.50
St Peter's, N S (ad'l)	8.50
Stewiacke	15.00
Bequest Charles Grigor, Cove Head, P E I	50.00
Gore and Kennetcook	20.00
	\$ 495.00

COLLEGE FUND.

Previously acknowledged	\$2226.12
Int C W Smith	11.50
Coupons Halifax debentures	21.41
Div B of N S	112.60
Div Merch B of H'fax	48.00
St Andrew's, Truro	50.45
Int J H Marks	75.75
Int Mary Rodgers	50.40
Bequest Charles Grigor, Cove Head, P E I	50.00
Garden Hill	2.60
Lang-side	1.00
Middle Musquodoboit	1.50
Noel	13.90
St Luke's, Bathurst	12.25
Coupons Milton school debentures	60.03
Div Peoples' B'k of Halifax	90.00
Int deposit receipt	1.50
Div Union Bank of Halifax	207.51
Rev S Rosborough	5.00
	\$3140.68

MANITOBA COLLEGE.

Previously acknowledged	\$ 21.00
St. Luke's, Bathurst, Yo'hall	5.00
	\$ 26.00

BURSARY FUND.

Previously acknowledged	\$192.50
Lunenburg	19.00
St James', Charlottetown	25.00
Springfield and English Settlement	5.00

Coupon N S debentures	25.00
Dividend Union B of H'fax	4.50
	\$ 271.00

AGED MINISTERS' FUND.

Previously acknowledged	\$ 547.96
St James', Charlottetown	15.00
Canard	3.00
Middle Musquodoboit	1.25
Springfield and English Settlement	2.16
Rev J D McFarlane	7.60
Rent Jesse Cumming	20.00
Cape North	3.50
Int deposit receipt	1.40
Div Union Bank of Halifax	22.50
	\$ 624.37

PRESBYTERIAN MINISTERS' W & O FUND, MARITIME PROVINCES. Rev George Patterson, D D, Secretary.

Receipts from 1st July to 31st August, Ministers' Rates:- Revs T Sedgwick, W Wilson, and Dr Jardine, \$14.20 each; R C Quinn, J Rose, and J Wallace, \$17.50 each; E D Millar, \$26.58; and Thomas Duncan, \$19.43. Total, \$141.13, of which \$5.83 for fines and interest.

FRENCH EVANGELIZATION.

Received by Rev. Dr. Warden, 198 St James Street, Montreal, Treasurer of the Board of French Evangelization, to September 6th, 1890.

Already acknowledged	\$3168.22
Ayr, Knox ch	51.03
East Normanby	2.77
Nelson, St Pauls	5.15
Dunblane	6.69
Osgoode	16.00
St Therese, G'de Freniere, &c	7.25
Shanks' Group	9.40
Bramosa first ch	10.00
Forest	10.00
Consecon and Hillier	3.00
Thane and Ridge	0.25
New Dundee, Ont	1.86
Huron ch, Ripley	3.45
Roslin and Thurlow	8.00
Morton	3.19
Ellisville	1.36
California	0.45
Keene	23.00
Manchester	11.66
Arden, Man.	5.00
Millbank	15.00
Buffalo Lak., N W T	5.00
Fios, Knox ch	2.80
Gibson	1.20
Motherwell	10.50
Avonbank	8.50
Dundas st ch	3.00
Bayfield Road	4.00
A friend, Manitoba	3.00
Dalhousie Mills	18.00
Matawatechan and Griffith	2.50
Wilbur, etc	4.75
East Williams	15.00
Millo Isles	0.25
Calabogie	5.79
Carlow and Mayo	15.00
Bearbrook and Navan	4.00
Marraree Harbor	4.50
Cheticamp	5.50
Big Intervale	3.00
Warsaw and Dummer	6.00
Gamebridge	10.09
Rose Valley, P.E.I. L.O.L. 1154.	6.25
Toronto, Bonar ch	3.62
Sawyerville	4.00
Kinistino, NWT	0.65
Aylwin, Que.	4.11
Onsida	7.09
Caristo	5.00
Waskada, Man.	10.00
A friend	5.03

