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THE
PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

JANUARY, 1888—DECEMBER, 1889.

VOLUMES XIII.—XIV.



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1688-1888.

I.

THANK God for the glorious Revolution of 1688, which broke the power of despotism in Great Britain, and swept away, as with an overwhelming flood, the cruel House of Stuart. The oppressor's arm was broken; the ruthless persecutor was put to shame; the Presbyterian Church was rescued from the clutches of pitiless foes who had resolved upon her utter ruin. Liberty, civil and religious, won the desperate battle. The year on which we now enter is the two hundredth anniversary of that critical and eventful period; and as we look back upon two centuries, well may we rejoice with trembling, and exclaim, What hath God wrought!

Early in the fifteenth century, Great Britain throbbed with the new life of the Reformation, and faithful men witnessed for the Gospel on the scaffold and at the stake. Martyr-fires blazed; martyr-blood was shed; but the light was not quenched, the life was not crushed. Year by year the good cause gathered strength until, in 1560, Roman Catholicism ceased to be the established religion of Scotland, and a Presbyterian Church, pure and true, the fairest daughter of the Reformation, was set up in its place. Christ was acknowledged as the only King and Head of the Church; and freedom was

claimed for the Church to do His will in all things spiritual. In 1567 the Reformed Church was formally by law established. There were two kings in Scotland, Andrew Melville said—King Jesus, reigning in and over his church; King James, to whom in all matters secular the people were taught to render lawful obedience, but who, like his humblest subject, in matters spiritual owed allegiance to the Lord of all. The Scottish Reformers insisted that the bishop is of the same dignity and authority as the pastor or the presbyter. They acknowledged no lordly prelacy; no hierarchy. They claimed the right of free organization and free meetings for presbyteries, synods, and general assemblies. The Reformation was completed without the co-operation of the crown. It was popular; it was Scriptural; it was founded upon the Rock, Christ. The organization of the Presbyterian Church being popular, its great leaders, Knox, Melville, Rutherford, Henderson, and their associates and successors, and the body of the people at all times, sympathized with law, order, and constitutional liberty and government.

On the other hand, the kings of the House of Stuart were intensely wedded to the exercise of arbitrary power. From James I. to Charles I., and from Charles II. to James II., it was with them a constant struggle to rule despotically. The divine right of

kings and the duty of implicit obedience on the part of subjects, became an article of faith with these men and their partizans. In the Episcopalian Church, doctrines like the following were preached and were heard with approbation and delight by the monarchs: "The king is not bound to observe the laws of the realm concerning the rights and liberties of subjects; but his royal word and command in imposing loans and taxes without consent of parliament doth oblige the subjects' conscience upon pain of eternal damnation." James I. and Charles I. did what they could to establish prelacy in Scotland, and to trample Presbyterianism under foot. Their efforts were thwarted, and the Church was now more thoroughly reformed than ever by the Assembly of 1638—Charles II. vowed that he would protect Presbyterianism. In England for a short period, Presbyterianism was established; but it never took hold on the body of the people; and when Charles II. gained the throne, he hastened to do all in his power against the faith he had sworn to profess and protect. Persecution prevailed far and wide—in Scotland, in England, in Ireland, Presbyterianism could not be tolerated by a wicked and profligate monarch, and a debased and debauched court. On one day, August 24, 1662, two thousand ministers, the best in England, were driven from their parishes, their churches, their homes—because they would not adopt the intolerant, unscriptural and unchristian regulations and dogmas pressed upon them. In Scotland, persecution raged with merciless severity, and continued for twenty-eight long and dreadful years.

In England, Episcopacy was always strong among the people. It is not surprising, therefore, that Presbyterianism was there so signally overthrown. But in Scotland, Episcopacy was a foreign growth, which a religious and patriotic people hated as an ally of despotism and aggression. But the Scotch were eagerly loyal to Charles II. There was, therefore, no excuse for the persistent effort to stamp out Presbyterianism and plant prelacy upon its ruins. In 1662, archbishops and bishops were set up in Scotland. Four hundred faithful ministers were turned out of their pulpits, and their places filled by compliant "curates." The people learned to treat the "curates" with scorn, and utterly refused their minis-

trations. But the government undertook to compel attendance upon the alien services—instigated thereto by the "curates" and prelates. Then commenced in earnest the awful suffering of the Reformed Church of Scotland. Then was the blood of many of her noblest sons shed on the scaffold, or on the wild moor. Thousands perished in prisons. Hundreds were sold into slavery. Thousands were hunted like wild beasts among the moors and mountains. No wonder the glorious Revolution was welcomed by Scotland! M.

Editorial Correspondence.

THE RELIGIOUS CONDITION OF FRANCE.

THE STATE OF RELIGION IN PARIS, as in France generally, is very difficult to describe. It is complex and indeterminate, involving many forms of unbelief and shades of belief: but it is extremely interesting. Encouraging from one point of view, doubtful from another; it is certainly not hopeless. Intelligent and educated Catholics have lost faith in a system that has nothing to fall back on but tradition and pageantry—an effete system. They have looked into the matter in search of something better, that would give stability to national character and ameliorate public morals, but, speaking generally, they have not discovered what they are in search of in Protestantism. They are not prepared to break with the world and its fascinations, nor to submit to the *régime* of the Bible. And so they have gone off in other directions—into rationalism, infidelity, agnosticism: the most dangerous departure from the Roman Catholic faith is what is falsely called "free-thought," which just means no thought at all about religion. Old ideas are fading away and new ones coming into prominence in rapid succession, but as yet nothing has transpired to afford permanent anchorage. The infidel school is intolerant and bitter. The rationalists are utterly indifferent. The agnostics laugh religion to scorn. Rome is still a great power and retains vast influence over the women at its confessionals. With its numerous and splendid churches, its gorgeous ritual, and its admirably organized army of priests, France has largely developed the form of

religion, but it has not reached the heart or the conscience. Romanism is what it is by use and wont. It is venerated for its antiquity. The decline of its influence into atheism, deism, and scepticism, does not satisfy a people of warm heart and quick sensibilities, and the government, by establishing a national system of education, has, unawares, struck at the root of Romanism in France, and the most interesting problem of the day is to discover the signs of the times when the masses shall be able to read and reason for themselves respecting the varieties of religious beliefs. Yet Romanism will die slowly; and it will die hard. In the meantime, no religious teaching of any kind is allowed in the public schools. This, however, rather favours Protestantism than otherwise. Protestants and Catholics, in the eye of the law, now stand upon an equal footing in France. There is nothing to prevent the spread of Protestantism but indifference on the part of the people, and inadequate means at the disposal of the evangelical reformed churches. The government gives financial support to both. The annual amount paid from the public exchequer for the support of the Roman Catholic church* is about \$16,000,000, and for the Protestant church about \$400,000. These subsidies are given to the churches respectively as a recompense for their church properties which were assumed by the State. Little by little, the State is endeavoring to clear its skirts of church connection altogether. Formerly an allowance was made for houses for the ministers to live in. That has been done away with, and it is quite well understood that the limited State aid may be cancelled at any time by a radical government. This would cause, for a time, serious inconvenience to Churches whose people have yet to learn the habit of giving their money for religious instruction: but the Protestant church, at least, is opening her eyes to the fact that the time may very soon come when that lesson must be learned. State connection in France is admitted by its beneficiaries to have its disadvantages. Owing to the sheer indifference of the government to religious matters, it is seldom that any serious conflict arises, but the Church is frequently re-

mind of its subserviency. The State will not allow it to promulgate a confession of faith, nor even to meet as a synod or General Assembly. But the evangelical portion of the Reformed church does hold "unofficial" meetings regularly, which answer every purpose. Great indignation was recently expressed by the evangelical party at the arbitrary appointment by the government of a professor in the Protestant theological college at Montauban in opposition to the voice of the majority of the electors. The only answer to remonstrance against grievances of this kind, is,—“The Church that receives State pay must submit to State control.”

The total number of Protestants in France is about 600,000, and of Protestant ministers, (in 1886) 1,017, including professors, retired ministers, agents, &c. The number of assistant ministers, missionaries, and evangelists is about 350. The actual number of stated pastors of congregations is 900, as follows:—Connected with the Reformed (State) church, 906; the Evangelical church of the Augsburg confession (Lutheran), 80; the Free church (ministers and evangelists), 35; the Methodist church, 40; Baptists, 14, the remaining 25 pastors being connected with the different evangelical societies. In the Reformed church, no less than nine ministers bear the honoured name of Monod. The well-known Dr. Pressensé, who is also a senator, is a minister of the Free church, without charge. About one-third of the National Reformed Church may be classed as rationalistic, one-third evangelical, and one-third neutral. The professors in the theological colleges may be classified in nearly the same proportions. Some of the ministers and professors call themselves “spiritualists.” These, while avowing belief in the existence of God as a Supreme Being and Ruler of the universe, and in the immortality of the soul, neither admit the need of a mediator nor the office of one in the person of Jesus Christ. Others, who are accounted evangelical, are as non-committal as possible. They admit the doctrine of man’s natural depravity, and accept that of the atonement, but, in order to “avoid extremes,” they endeavour to get over the miraculous element in the Scriptures by explaining it away in a manner which, they think, makes less demands on credulity without altogether

*The benefited clergy of the Roman Church number between 40,000 and 50,000, including five Cardinals, seventeen Archbishops, sixty-nine Bishops and over a hundred canons.

contradicting the Bible. The Reformed Church of France, without having expressly repudiated the old Gallic Confession of Faith—"La Rochelle"—the joint work of Calvin and Chaudien, has virtually fallen from it, and now contents itself with a very short and general statement of its faith, to which subscription is not insisted upon, but only an affirmation that "the candidate for the ministry adheres to the faith of the Church as stated by the General Synod." Among the churches independent of the State, there are a number of various confessions, all exceedingly brief and elementary.

Nearly all the Protestant churches are weak financially. Their places of worship are very plain and unattractive. The ministers are poorly paid. Few of them receive more than \$360 a year from the State, to which very little is added from their congregations. Even in the large cities, \$800 is considered a handsome stipend. Next to the overshadowing prestige of the Church of Rome, the greatest difficulty they have to contend with is the *laissez faire*, or indifferentism of the laity. On the other hand, there are symptoms of an encouraging kind in the increase of education,* the spread of religious literature, and the extension of missionary effort. Seventy-three Protestant religious papers are now published in the French language. The Bible Society last year distributed forty thousand copies of the Scriptures. The *Société Evangelique*, and the *Société Centrale* (Reformed), are covering the land with their missions. The former has already planted a hundred and sixty-three stations for the regular preaching of the gospel; the latter employs a hundred and fifty missionaries, and has three hundred and forty-five stations. The Evangelical Society of Geneva has also a number of stations in the South of France. The Reformed Church has its Foreign Mission Society with from fifteen to twenty ordained missionaries in S. Africa, and in Tahiti. The Paris Evangelical Missionary Society has about the same number of missionaries in foreign fields. The Sunday School system is every where spreading, and, with the use of the International Sunday-School Lessons, is rapidly improving in efficiency.

*In 1882, the government expenditure for all educational purposes was \$22,888,485.

Such is, in substance, the information of a general kind which I received from several of the leading evangelical ministers in Paris, belonging to the National Reformed Church. I do not mention their names, because it would not be fair to make them responsible for the manner in which I have presented their statements. What remains to be told about the Protestant Church in Paris, is derived chiefly from the official *Agenda Protestant*, or "Year Book" for 1886. The following table shews at a glance the relative numbers of churches and ministers of different denominations in the city and immediate neighborhood:

Denominations.	Churches	Ministers
Reformed Church of France.....	18	15
Augsburg Confession (Lutherae).....	16	19
The Free Church.....	4	8
Société Evangelique.....	2	2
Methodist.....	5	6
Baptist.....	2	3
English, Scotch and American Churches..	12	15
Scandinavian Churches.....	2	2
German Lutheran.....	4	4
Other places of worship, including the Mc- All Stations.....	45	20
Preaching Stations in the environs.....	12	
Total Protestant places of worship, and [Ministers]	122	92

When to these figures we add seven city missionaries, the retired ministers, a large staff of evangelists, male and female, connected with the McAll and other city missions, the teachers of *eighty-nine* Sabbath-Schools, the lecturers in *twelve* branches of the Young Men's Christian Association, the colporteurs and other agents of the Bible and Tract Societies, and doubtless a good many others that have escaped our notice, the aggregate of evangelical organized forces at work in Paris is by no means insignificant. The faith and courage, and the success of the workers are undoubted, and are strong reasons why people and churches of other countries that have fewer difficulties to contend with, should not withhold from them a helping hand.

I may have something to say about the McAll Mission, next month. C.

Missionary Cabinet.

ST. PAUL'S LATER YEARS.

HIS THIRD MISSIONARY JOURNEY, A.D. 55-59. Acts 18: 23 to 21: 17. The route seems to have been from Antioch, in Syria, to Tarsus, and thence through Phrygia, and Galatia to Ephesus, which became the centre of his missionary labours during three years. From Ephesus he went, *via* Troas, to Philippi, in Macedonia, where

he remained a good while, extending his preaching tours as far as Illyricum, on the eastern shore of the Adriatic; thence to Corinth; back again to Philippi, Troas and Assos, where he embarked on board a vessel for Patara, touching at Mitylene, Samos, Trogyllium, and Miletus. Changing his ship at Patara, he sailed direct to Tyre and proceeded to Jerusalem, spending one day *en route* at Ptolomais, "and many days" at Cesarea. A very brief outline of what transpired during this protracted journey must suffice. The chief object of this journey was to effect a systematic visitation of the churches he had already planted, to perfect their organization, to confirm the disciples in their faith, to heal divisions that had sprung up in different quarters, and to warn the Christians against prevailing errors. On arriving at Ephesus, he found a band of about a dozen disciples, who, like Apollos, had been followers of John the Baptist, and had very limited ideas of the Messiah. As for the province of the Holy Spirit, they frankly admitted that they had "not so much as heard whether there be any Holy Ghost," Acts 19: 2. Paul immediately began to instruct them, pointing out the incompleteness of their faith, and telling them that they must believe on Christ, as the Saviour of men. After this, he went about his missionary work in the usual way, going into the synagogues, disputing with the Jews, and proclaiming "boldly" the doctrines of the new dispensation. At the end of three months, so many obstacles were thrown in his way by the rulers, he ceased to attend the synagogue, and addressed himself to the more receptive Gentiles, preaching to them in the lecture-room of one Tyrannus. This went on for two years, during which time Paul's fame spread widely, and many came from distant parts to hear him, ch. 19; 10.

Ephesus was at that time a splendid city, the capital of Asia Minor, and chief seat of the worship of "the great goddess, Diana." The temple dedicated to the goddess was a magnificent structure, 420 feet long by 240 feet wide, surmounted by a hundred Ionic columns, and ornamented with paintings and sculptures. It contained treasures of untold value, all dedicated to Diana, but most sacred of all was an ugly wooden image of the goddess, which the people were taught to believe had fallen down

from heaven. Near the temple, were shops for the manufacture and sale of ornaments made to represent the idol and the temple. One, Demetrius, had become famous as the maker of silver shrines, or caskets, in which these things were kept. He had been doing a large business, but lately, owing to Paul's preaching, and the special miracles wrought by him, Demetrius' business had fallen off. He called a public meeting of the trade, and in a set speech denounced Paul as the cause of the dull times, and exhorted his fellow-citizens to be loyal to Diana. They cheered him to the echo, shouting—"Great is Diana of the Ephesians!" The meeting broke up in confusion. The mob ran through the streets pell-mell, and, having seized two of Paul's companions, "with one accord they rushed into the theatre." The wildest excitement prevailed for two hours, when the town clerk appeared on the scene and by a stroke of judicious tact succeeded in restoring order.

Paul had accomplished his purpose. He had laid the foundations of influential churches in Ephesus and adjoining districts, and now he went on his way rejoicing into Macedonia and Greece. He staid three months in Corinth, Acts 20: 3, where he wrote his epistle to the Galatians, and that wonderful letter to the Romans. His return journey to Jerusalem is related by Luke with considerable exactness, and with such graphic touches as to carry his readers along with the party. He tells of the long sermon Paul preached at Troas, so long that poor Eutichus sunk down fast asleep and fell from a window of the third story, at midnight. How some of them went (20 miles) afoot to Assos, where they met the rest of the party and proceeded by sea to Miletus, where the touching picture is drawn of the elders of Ephesus and the missionaries weeping and praying together on the shore—"Sorrowing most of all that they should see his face no more." Then how pleasant the account of meeting with old friends at Tyre, and their delightful sojourn of "many days" with Philip the evangelist, at Cesarea.

When it became publicly known that Paul was in Jerusalem again, the Jews trumped up all sorts of charges against him. The wild scenes at Ephesus were re-enacted. He was seized by a mob, beaten within an

inch of his life, loaded with chains, and hustled off to the castle of Antonia. Master of oratory that he was! Standing on the stair-head, with one wave of his hand he silenced the jeering crowd, and with great composure told them the story of his conversion. No sooner, however, did he mention his commission to preach to the *Gentiles*, than these narrow-minded Jews raised the cry, "Away with such a fellow from the earth! he is not fit to live." Lysias, the chief-captain, not understanding Paul's address, which was in the Hebrew language, and supposing him to have uttered some treasonable expressions, gave orders that he should be "examined by scourging." With great presence of mind, Paul informed them that he was "a Roman," and that their treatment of him was illegal. This made Lysias wince, for had he proceeded further, the consequences to himself would have been serious. Paul was only committed for the night, and next day was examined before the Sanhedrim. Again, with a master-stroke he, turned his speech on the subject of the resurrection from the dead in such a way as to catch the ears of the Pharisees, who believed in that doctrine, while the Sadducees denied it. "The multitude was divided," and in the heated discussion that arose, Lysias, "fearing that Paul should have been pulled in pieces of them," had him forcibly taken out of court and lodged in prison. That night, as he lay on the stone floor, the Lord whom he had served so faithfully, and for whom he had suffered so much, these twenty years or more, stood by him and addressed to him the comforting words—"Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome," Acts 23: 11.

A conspiracy to assassinate Paul was discovered just in time to thwart it. The plot was ready to be carried into effect next day, when it was made known to the officer of the guard by Paul's nephew. Lysias at once ordered his removal to Cesarea. That very night he was sent off under an escort of nearly five hundred soldiers, and the following afternoon was brought before Felix, the governor of Judca, who resided in the royal palace erected by Herod the Great. Felix was a mean, unprincipled man, more concerned about his own popularity with the Jews than anything else.

Having heard the evidence against Paul, on slight pretext, he adjourned the case, *sine die*, and two whole years passed without any decision being given. In the meantime, Felix was superseded by Portius Festus, and Paul's hopes of a speedy issue of his case revived. The new governor goes up to Jerusalem to spend a few days. The rulers seize the opportunity to influence him against Paul, and ask as a favour that he be sent back to Jerusalem for trial, at the same time conniving at a plot to kill him on the way, Acts 25: 3. Festus refused to comply with the request, and as soon as he returned to Cesarea, had Paul brought before him for examination. Caring nothing for Paul, "and willing to do the Jews a pleasure," he now proposed to send him back to Jerusalem. Paul, knowing the danger he would incur, stood on his rights and claimed that as he had been sent here for trial, here he should be tried, otherwise he would bring his case to the foot of the throne. "I appeal unto Cæsar!" That is enough, said Festus, "Unto Cæsar shalt thou go."

Paul had long desired to see Rome, ch. 19: 21, now his wish is to be gratified—albeit he is to go as a prisoner, and with a gang of prisoners for his fellow-travellers. While the necessary preparations for his departure were being made, two distinguished visitors arrived at Cesarea—Herod Agrippa and his sister, Bernice. To amuse them, as much as for any other purpose, a stylish entertainment was got up, of which to see and hear the noted prisoner, Paul, was the chief attraction. Luke gives an account of this affair with dramatic effect, in Acts, ch. 26. At length, in the autumn of A.D. 60 or 61, the day for sailing came. The prisoners, and a company of soldiers with them, were taken on board a ship bound for Adramyttium, in the Ægean sea. The winds being contrary, they ran into the port of Myra, on the coast of Asia Minor, where they found another corn-ship about to sail for Italy, in which they took passage; all told, the crew and passengers numbered two hundred and seventy-six souls. Among Paul's shipmates were Luke, the "beloved physician," Aristarehus, a Macedonian, and probably Timothy, though he is not mentioned by name. Soon after leaving Myra, they encountered a terrific storm. They were driven out of their course and wreck-

ed on the island of Malta. The ship went to pieces, but all hands escaped safe to land, and here they were obliged to winter. Early in spring they embarked in the *Castor and Pollux*, another Alexandrian grain-vessel, and without further adventure arrived in the harbour of Baiæ, and dropped anchor opposite Puteoli, at that time the Liverpool of southern Italy. Here they found some Christians with whom they stayed a whole week. They then set out toward Rome, by that "Queen of roads," the Appian Way; the distance was about a hundred and forty miles. Hearing of Paul's arrival, a party of disciples had come out all the way to Appii Forum, 40 miles, to meet him. At the Three Taverns, ten miles further, they were met by a second deputation, "whom when Paul saw, he thanked God, and took courage." The remaining part of the journey must have been intensely interesting. The road would be thronged with carriages, and people of all ranks, coming and going to and from the chief city of the world, then at the height of its prosperity, having a population of over two millions. On either hand was a succession of beautiful villas and palaces, and in front of them the seven hills of the "Eternal city," its walls, its imposing gates, its towers and temples. Of all the entrances to Rome, this is the grandest, and as he passed through the old Porta Capena, the palace and the city of the Cæsars lay before him in all their splendour. St. Paul was in Rome, a prisoner still, yet with a reasonable amount of liberty, for he was permitted "to have a house by himself with a soldier that kept him." Living in his own hired house, for two whole years, he received all that came to visit him, "preaching the kingdom of God and teaching these things which concern the Lord Jesus Christ, no man forbidding him," Acts 28 : 31.

There is no record of his trial before Nero's tribunal. At the end of two years he was liberated. Without doubt he then visited the churches he had planted in Macedonia and Asia Minor. Coneybeare, thinks that after that he took his long-meditated journey into Spain (Rom. 15 : 24), and that he remained there about two years. Farrar rejects that supposition. However this may be, all are agreed that he was a second time arrested, brought to trial in Rome, and that he was beheaded under

the bloody tyrant Nero, in the summer of A.D. 67 or 68. During his first imprisonment in Rome, Paul wrote his epistle to the Ephesians, Colossians, Philippians and his short letter to Philemon. The epistles to Titus and 1 Timothy seem to have been written between the first and second imprisonments, probably from Ephesus. The second epistle to Timothy bears evidence of having been written at Rome, a very short time before he received the crown of martyrdom. That last message of the dying missionary is full of tenderness, and breathes the spirit of entire resignation.

Outside the walls of Rome, on the road to Ostia, the modern traveller is shown a magnificent cathedral—*San Paolo-Fuori le-Mura*—rivalling St. Peter's in its internal splendour, it is even more interesting in this: it is supposed to cover THE MARTYR'S GRAVE.

Household Words.

MISSIONARY HEROISM

Missionary enterprise alone furnishes the opportunity for true heroism in the American Church to-day. There is no heroism in going to our churches Sunday after Sunday; there may be some heroism in listening to a sermon sometimes till it is finished, though I should call that fortitude rather than heroism; but there is no heroism in any of our Christian activities; but when the young man from the seminary and the young woman from the family and the seminary are ready to go to foreign shores on a life mission for the invisible King in the heavens, there is a heroic consecration which touches as with more than priestly benediction the heart of every one who sees it. That is an argument that the world itself cannot but yield to. It is that development of character through the Christian enterprise which gives it glory in the sight of those who attentively consider it.

Then I think very much of the timeless relations of this missionary work. Everything else wastes and fades. You cannot build rock so firmly that it cannot tumble; you cannot frame iron into such fabrics that it will not rust and corrode. Here is the one work that never fails, that never corrodes. A hundred years ago last February, he from whom my life came, my honored and beloved father, was born in this town of Springfield, or rather in that precinct of Springfield which, two or three years before, had been set apart as that beautiful village of Longmeadow. As I think of him my thoughts inevitably go back to my boyhood, when the missionaries were accustomed to be at our house, who had been the class-

mates or friends of my dear father. My childhood comes back to me as if it were yesterday, through this missionary enterprise, as I sit here to-night upon this stage, with these missionary brethren around me. But back beyond that, beyond Carey and Schwarz, beyond Henry Martyn, beyond the earliest English or German missionaries, back to the mediæval missions, back to the apostolic missions, beyond the missions of those who brought Christianity to England and made American Christians out of the descendants of those who were painted savages, my thought goes back, standing here to-night; and forward as well to the great illuminated future which the Gospel is to bring and which nothing but the Gospel can give us assurance of. I touch the darkness of the cross, in my thought where missions began; I touch the brightness of the millennium, in my thought, where missions shall end; nay, rather I touch the glory of the world above, where missionaries and their converts have gone together.—*Dr. R. S. Storrs.*

MULTIPLIED EXCEEDINGLY.

A grain of mustard seed! Can anything be smaller? Well, but when Count Zinzendorf was a boy at school, he founded among his school-fellows a little guild which he called the "Order of the Grain of Mustard Seed," and thereafter that seedling grew into the great tree of the Moravian Brotherhood, whose boughs were a blessing to the world. The widow's mite! When they laughed at St. Theresa when she wanted to build a great orphanage, and had but three shillings to begin with, she answered: "With three shillings Theresa can do nothing; but with God and her three shillings there is nothing Theresa cannot do." Do not let us imagine, then, that we are too poor, or too stupid, or too ignorant to do any real good in the world wherein God has placed us. Is there a greater work in this day than the work of education? Would you have thought that the chief impulse to that work, whereupon we now annually spend so many millions of taxation, was given by a poor illiterate Plymouth Cobbler—John Pounds? Has there been a nobler work of mercy in modern days than the purification of prisons? Yet that was done by one whom a great modern writer sneeringly patronized as "the dull, good man, John Howard." Is there a grander, nobler enterprise than missions? The mission of England to India was started by a humble, itinerant shoemaker—William Carey. These men brought to Christ their humble efforts, their barley loaves, and in His hand, and under His blessing, they multiplied exceedingly.—*Archdeacon Farrar.*

ANXIETY FORBIDDEN.

Christ forbids anxiety concerning our life, our eating, our drinking, our clothing and our future, though it be but for one day or for one

moment. He shames us and teaches us trust in our heavenly Father by citing the sparrows, that God feeds, the life that God steadily preserves, the body whose stature he constantly increases, the lilies of the field that grow and bloom and charm by their beauty and purity, and excel Solomon in all his glory, without toiling or spinning, the grass which is carefully clothed though it is so soon to reach the oven, and the fact that God knows all our need. (Matt. vi: 25-34.)

Moreover, he informs us that it is irreligious and heathenish to make eating, drinking, clothing and living an earthly, selfish, sensual and devilish life the prime-object of consideration (verse 32). On the contrary, he assures us that every needful blessing shall be added to him who seeks first God's kingdom and righteousness (verse 33). He positively affirms that while each day has its own sufficiency of sorrow, nevertheless there is that preservative and compensatory power in Divine providence that renders worry needless; for the morrow shall take thought for its own things.

Nevertheless, men go on digging and delving, toiling and spinning, fretting and fighting, among themselves and against manifest destiny; gathering diligently the sticks and straws on the floor without ever looking up to see the Heavenly Father, or to behold the crown of glory that he is suspending over their heads.

There is a world of philosophy in the answer of the old coloured man, whom his master was urging to put more than one day's work in the day. He replied: "Massa, there is all to-morrow that ain't tacked yet." Let us not touch to-morrow till it comes. We may touch eternity before to-morrow shall bring to us its sorrows.—*Selected.*

WAIT AND WATCH.

"And if I go and prepare a place for you, I will come again." John 14: 3.

It may be in the evening,

When the work of the day is done,
And you have time to sit in the twilight,

And watch the sinking sun;
While the long bright day dies slowly

Over the sea,
And the hour grows quiet, and holy

With thoughts of Me;
While you hear the village children

Passing along the street,
Among those thronging footsteps

May come the sound of my feet:
Therefore, I tell you, Watch!

By the light of the evening star,
When the room is growing dusky

As the clouds afar;
Let the door be on the latch

In your home,
For it may be through the gloaming
I will come.

LOOK TOWARD THE LIGHT.

A weary and discouraged woman, after struggling all day with the contrary winds and tides, came to her home, and flinging herself into a chair, said :

"Everything looks dark, dark."

"Why don't you turn your face to the light, auntie, dear?" said a little niece who was standing near.

The words were a message from on high, and the weary eyes were turned towards Him who is the light and life of men, and in whose light alone we see light.

"Turn your face to the light," O weary watcher; you have looked and longed and struggled in the darkness without avail; now turn your glance the other way; "God, who commanded the light to shine out of darkness hath shined in our hearts, to give unto us the light of the knowledge of the glory of God in the face of Jesus Christ;" and if we look towards the light, and walk in the light, we shall find blessing and peace all along our way, and even amid darkness and shadows shall rejoice in hope of the glory of God, the light of an unsetting day.—*The Christian.*

CHRIST'S TENDERNESS.

Jesus not only taught the world tenderness toward the bruised and stricken, by precept, but the example of his life shows us that he carried the burdens of others, and in this was his chief exaltation. "He was a man of sorrows and acquainted with grief." We shall find our burden of sorrows lifted only as and when we seek to help others bear their sorrows. The Scriptures declare that "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." The Lord Jesus was made wise by tears. A devout German theologian has said: "If Jesus the Christ had never rendered the world any other service than to teach humanity that it was noble to weep, he must for this service be considered one of the world's greatest benefactors." That "Jesus wept" is the crowning evidence of his humanity and one of the chief ornaments of his divinity. Don't you trust the man who boasts that he never weeps. Such cold, calculating natures will bear watching. The Psalmist prays: "Put thou my tears into thy bottle: are they not in thy book?" Some of you are in the possession of your reason this hour, because when under great pressure of grief, your silent sorrow was relieved by the opening of the fountain of tears. We are told by Paul to "rejoice with them that do rejoice, and weep with them that weep." And Jesus said, "Blessed are ye that weep now, for ye shall laugh."—*Jas. M. King.*

God may seem to frown in his providences, yet he always smiles in his promises.

WHILE YOU MAY.

I have read somewhere the legend of one who, day-dreaming in his chair, beheld a vision, which stood before him and beckoned him to follow her to fortune. He waited sluggishly, heeded not her call nor her beckoning, until at last she grew dim and disappeared. Just as the vision faded, he sprang to his feet and cried out, "Tell me who thou art!" and received the answer, "I am Opportunity: once neglected I never return."

Working Together in Love.

ALL the followers of the Lord Jesus should live in love, and seek to be helpful one to another. Denominational differences should not interfere with fraternal affection. Have we not all one Father? Did not Jesus die for us all? If so, nothing can justify sectarian hatreds and jealousies. Those who preach the same Gospel and are near each other in their form of Church Government, should set an example of loving co-operation. Free Will Christian Baptists and the regular Baptists are soon to unite,—a remarkable fact. For there are much graver differences between the two bodies than between the Congregationalists and Presbyterians, or Methodists and Presbyterians. The question of co-operation with other evangelical bodies has been before our Presbyteries. It is the Methodists that are mainly kept in view; for a plan of working with them would be of great service to both Methodists and Presbyterians. The matter has come before the General Assembly, and we trust it may yet yield good results.

SPEAKING TO THE HEART.

The feeling and desire of an aged believer, whose body trembles beneath the burden of many years, but whose soul is ripening for glory, is touchingly described by George Herbert in this quaint lines:

"What have I left, that I should stay and groan?
The most of me to heaven is fled:
My thoughts and joys are all packed up and gone,
And for their old acquaintance plead,
Lord, show thyself to me,
Or take me up to thee!"

David sighed out a like desire to escape from earthly trial by saying, "Oh! that I had wings like a dove, for then would I fly away and be at rest!" And Paul had a "desire to depart and be with Christ." To be with Christ!

The Multitude Fed.

JANUARY 8. A.D. 28. MATT. 14: 13-21.
Golden Text, John 6: 35.

COMP. MARK 6: 30-44, Luke 9: 10-17 and John 6: 1-14. The scene of this miracle was in the region N.E. of the Sea of Galilee. The Apostles had returned from their missionary journey, Mark 6: 7, and needed rest. It was to give it to them that Jesus had taken them to "this desert place," on a mountain side, John 6: 3. They had intended to have gone there secretly, but multitudes followed them, so that after all they had but little rest. Mark 6: 31-33. V. 13. *When Jesus heard* that John the Baptist had been killed, and that Herod thought that He was that prophet, risen from the dead, v. 2, *He departed*—a measure of safety. No man should run into unnecessary danger. *By a ship*—they crossed in a boat the N. end of the lake. *On foot*—following the N. shore—*out of the cities*—Capernaum, Chorazin, etc. Some seem to have reached the landing place before Jesus, Mark 6: 33. V. 14. *Moved with compassion*—pitied them, poor sheep without a shepherd, Mark 6: 34. Their priests either neglected to teach them or taught them wrong. But Jesus had come "to preach the Gospel to the poor." Luke 8: 22. He is the Good Shepherd, John 10: 14. *He healed*—and taught them many things, Mark 6: 34, about the Kingdom of God. Luke 9: 11. V. 15. *The time is not past*—it is getting late; it is past the meal hour. *Send them away*—This is what Jesus never does. Read John 6: 35-37. V. 16. *Give ye them to eat*—Before this, Jesus, to try the faith of Philip, had asked him where they could buy bread for them. Philip said it would take at least 200 pence (Roman denarii), and where could they get so much money (about \$28), and, even if they had it, where could they buy bread in a desert place? John 6: 3-7. V. 17. *Five loaves*—Barley loaves, that a boy had brought with two fishes, perhaps to sell. V. 19. *To sit down*—or recline on the grass, in ranks or companies, by hundreds and by fifties, Mark 6: 40, for convenience in distributing. *He blessed*—gave thanks to God. See Matt. 26: 26, 27, the duty of all Christians, 1 Tim. 4: 4. V. 20. *Did all eat*—The bread and fish being miraculously increased, so that after all were satisfied, there were twelve basketfuls left. Jesus ordered that the fragments should be gathered, John 6: 12, "that there might be no waste." V. 21. *Five thousand*—not including the women and children. The result of this great miracle was that the people believed Jesus to be the promised Messiah. We learn by it the duty of being merciful to the poor, Jas. 2: 15. Jesus is still careful of the temporal as well as the spiritual wants of his people, Matt. 6: 32. Then, if Jesus was thankful even for common mercies, like bread and fish, much more should Christians be for all they receive from Him? Mark also the "economy" of Christ.

Jesus Walking on the Sea.

JANUARY 15. A.D. 28. MATT. 14: 22-36.
Golden Text, Matt. 14: 27.

COMP. MARK 6: 45-52, and John 6: 15-21. After the miracle of the loaves, not only did the multitude recognize Jesus as the Messiah, but many wished to take Him by force and proclaim Him a king, John 6: 14, 15. To escape their importunities, Jesus, after sending the most of them away, departed as privately as possible. Satan had already offered Him a throne, Matt. 4: 8, but His Kingdom was not then of this world, nor could He receive it from men or devils, John 18: 36. V. 22. *Straightway*—Immediately after the fragments of the meal had been gathered—*constrained*—commanded. It may be that on account of the threatening storm the disciples were not very willing to go, or that they did not like to leave their Master. They obeyed Him, however. *Unto the other side*—to Capernaum or Bethsaida, Mark 6: 45. V. 23. *Apart to pray*—If Jesus in His hours of temptation needed the strengthening power of private prayer, much more do His servants need it in like circumstances. *Alone*—with God. All who have the "mind of Christ" love secret prayer, Matt. 6: 6. Acts. 9: 11. V. 24. *In the midst of the sea*—It was about eight miles wide here. John says the disciples had rowed or sailed about 25 or 30 furlongs (Jewish), about four miles. V. 25. *The fourth watch*—each watch was three hours long, and, as the first began at 6 p.m., it was between 3 and 6 in the morning. *Walking on the sea*—as on a solid floor; clearly a miracle. V. 26. *Troubled—afraid—a spirit—a ghost*. The ancients believed that the spirits of the dead sometimes appeared to the living, and that it portended evil. V. 27. *It is I*—the Great "I Am," the Lord of the Sea and Land, your Friend and Master. V. 28. *Peter answered*—He thought his faith stronger than it really was. It was scarcely right for him to ask Jesus to prove the truth of His words, by prescribing him a sign. V. 30. *He was afraid*—Pride will have a fall. Peter begins to sink and has to cry for help. *Lord save me!*—The prayer of every sinner who feels that he has offended God, and wishes for mercy. Such a prayer is always favorably received. V. 31. *Immediately*—Man's extremity is God's opportunity. God may delay answering prayer in certain cases, but not in such as this. *Why didst thou doubt?* Trials are the touchstone of our faith. It is not so easy to trust in God, when all seems to go against us, as in the happy times of our existence. V. 32. *The wind ceased*—a new proof of the power of Jesus. See John 6: 21. *Of a truth*—Truly! thou art the Son of God—thou art Divine. They worship him. Jesus would not have allowed this had he not been more than man, see Rev. 22: 8-9. V. 34. *Gennesaret*—W. of the Sea of Tiberias, in Galilee. V. 36. *The hem*—the border of his garment. Look to Christ in times of trouble.

Jesus and the Afflicted.

JANUARY 22. A.D. 28. MATT. 15: 21-31.
Golden text, James 5: 13.

COMP. MARK 7: 24-30. In the first verse of this chapter it is said that some of the Scribes and Pharisees of Jerusalem came to Jesus to find fault with his disciples (v. 2.) After answering and refuting their accusations, Jesus left Galilee, going westward to Phœnicia. It sometimes happens that God withdraws the Gospel from those who persistently reject it. See Acts. 13: 45, 46. V. 21. *Thence*—from the land of Gennesaret, Ch. 14: 34. *The coasts of Tyre and Sidon*—These cities were on the shore of the Mediterranean Sea. To avoid the plots of his enemies Jesus went there secretly, but he could not be hid, Mark 7: 24. V. 22. *A woman of Canaan*—called by Mark (7: 26) a Greek, and a Syro-Phœnician by birth. The Phœnicians were descendants of the Canaanites, and at that time spoke the Greek language. *Son of David*—She recognized Jesus as the Messiah, Matt. 1: 1. *Veiled with a devil*—the symptoms of such possession being madness, epilepsy and melancholy, Matt. 8: 28; Mark 1: 26. Mark adds that the woman “fell at the feet of Jesus,” Mark 7: 25. V. 23. *Not a word*—to try her earnestness and faith. *Send her away*—The disciples felt annoyed at her crying after them. They wished the Lord to cure her daughter at once, or perhaps also to refuse her prayer. V. 24. *The lost sheep*—See Matt. 10: 5-6. The Jews to whom only He came to preach the Gospel, Acts. 3: 26. V. 25. *Then came she*.—By Mark 7: 24, it will be seen that Jesus had by this time gone into a house. The woman cried after Jesus on the road and now followed him in, and worshipped—prostrated herself at his feet. *Lord! help me!*—a short, but very comprehensive prayer; but even then Jesus delays the answer. V. 26. *Not meet*—not proper—the children's bread.—The Jews thought themselves specially entitled to the title of “Children of God,” and applied to all other nations the opprobrious name of “dogs.” Jesus does not sanction the use of this insulting term. He did not despise this woman, but simply tried her faith to the utmost. V. 27. *Truth! Lord!*—Mark her humility, her maternal love for her sick daughter, and her trust in Christ's love, under the most discouraging circumstances, Comp. Job 13: 15. *The crumbs*—The children despised the Bread of Life Jesus had brought to them. Why should it be refused to the Gentiles, who cried for it? V. 28. *Great is thy faith*—Jesus often wondered at the Jews' unbelief, Mark 6: 6, but both here and in Matt. 8: 10, he marvelled at the Gentiles' faith. The woman's faith conquered all difficulties. Her daughter was healed. Mark 7: 30. Like Jacob, she wrestled with God, and prevailed, Gen. 32: 26. V. 29. *Sea of Galilee*—Lake of Gennesaret. V. 31. *Glorified*—They praised the power and goodness of God.

Peter Confessing Christ.

JANUARY 29. A.D. 28. MATT. 16: 13-28.
Golden text, Matt. 10: 32,

COMP. MARK 8: 27-39 and Luke 9: 18-27. We now find Jesus in the extreme northern part of Canaan, near Cæsarea Philippi. There was another Cæsarea, a seaport on the western coast. V. 13. *The Son of Man*—Name given by Daniel to the Messiah, Dan. 7: 13. Do the people think me the Son of Man—the Messiah? V. 14. *John the Baptist*—like Herod, ch. 14: 2. *Elias*—from Mal. 4: 6. *Jeremias*—the weeping prophet, Jesus being “a man of sorrows,” Is. 53: 3. All good opinions, but short of the truth. V. 16. *The Christ*—not merely a son of man, but the *Son of the Living God*, i.e., of the Only True God. V. 17. *Bar-Jona*—Son of Jona. John 1: 42. *Flesh and blood*—God had inspired Peter's words, see 1 Cor. 12: 3. V. 18. *Thou art Peter*—thy name means a stone. Jesus gave it to him because of his firmness, John 1: 42. *Upon this rock*—Peter, as one of the Apostles, was to be one of the foundations of the Church of Christ (Eph. 2: 20), he himself resting upon Christ, the Rock of Ages. Other foundation can no man lay than that is laid, which is Jesus Christ, 1 Cor. 3: 11. Peter says so himself, 1 Peter 2: 6. *The gates of hell*—the plans of wicked men or devils. In olden time the gates of cities were used as council places, Ruth 4: 1. V. 19. *The keys*—Peter was the first preacher of Christ to the Jews, Acts. 2: 14-36, and to the Gentiles, Acts. 10. He thus opened the door of faith to the world. *Bind—loose*—to forbid and to allow, by proclaiming the orders of Christ, the Lord of all. This power was given to all the Apostles, John 20: 23. *whatsoever*, not “whosoever.” The binding and loosing here, applies not to persons, but to things. It was exerted in Acts. 14: 23. V. 20. *Tell no man*—His hour was not yet come. It might have hindered his work of redemption, 1 Cor. 2: 8. V. 22. *To rebuke him*—a great presumption on Peter's part. V. 23. *Get thee behind me*—Peter had probably felt some pride from what Jesus had just before told him. He is now humbled before all his companions, Jas. 4: 6. *Savourst not*—understandeth not the self-denial needed for the Divine work of Redemption. V. 24. *Deny himself*—suffer as Jesus has suffered, Phil. 2: 7-8. Mortify the flesh and its lusts, Rom. 8: 13. *His cross*—any suffering or shame that a profession of love for Christ may bring him. *Follow me*—John 10: 27-28; Rev. 14: 4. V. 25. *Save his life*—by denying Christ; *shall lose it*—shall lose Eternal life. V. 28. *Coming in his Kingdom*—The establishment of the Church of Christ is here meant. Many of the Apostles saw it, Acts. 2: 41; 4: 4. The coming of Christ in glory, spoken of in the 27th verse, is described in Matt. 25: 31-46. It will be for judgment. Beware that you do not neglect the salvation of your soul.

Ecclesiastical News.

SCOTLAND.—The past year has been in many ways a memorable year. To the British Empire, the grand event, one may truly say, has been the Jubilee. Even that enthusiasm is being consolidated, and the bloom is passing off into ripening fruit. Meantime our beloved Queen is still in her Highland home, enjoying the deep devotion of her loyal Scottish subjects, together with the simple forms of our Presbyterian service. And there has been born a princess, the first scion of royalty in Scotland since 1600, when Charles II. was born in Dunfermline. The present is the second child of Prince Henry of Battenberg and the Princess Beatrice, who still keeps close to her royal mother. The Rev. Colin Campbell, of Dundee, has had the honour of preaching before Her Majesty recently. Mr. Campbell is one of the younger men of the Church, having been ordained in 1878. Our Glasgow Union is still doing effective work. In the north-eastern section of the city as many as 460 have been induced during the past year to form Church connexion, 207 have joined the Church, and 757 have been led to attend mission services. Dr. Marshall Lang, speaking in connexion with the report, in view of the vast importance of Christian co-operation, urges most earnestly the "need, in face of much irreligion, of minimizing differences, and magnifying essentials in worship and religious work." Scotland, as well as England, has been startled by the withdrawal of Mr. Spurgeon from the Baptist Union. He could not conscientiously do otherwise, for he is a thoroughly honest and straightforward man, who has not yet learned to be ashamed of the Cross of Jesus. The Free Church is making a strenuous effort to pay off the debt resting on the Church and Manse Fund. To do so, \$250,000 are required, of which \$50,000 are now subscribed. The amount of debt to be paid off is \$580,000, embracing 165 congregations. So far, then, donors have subscribed very liberally. The season of bazaars is approaching, but the fact is, one never knows when they are done. They bear fruit all the year round. Glasgow has a tremendous share. The largest on hand at present is known as the Church of Scotland Mission Buildings' Bazaar, for which there are required \$15,000; nor is there any doubt but that the amount can and may be raised. But the methods made use of at bazaars do not always meet with the highest approval. Lotteries and roulette-tables are not of the most elevating tendency. Prince Kanwar Hurnam Singh presided, giving a most earnest and interesting address, thus publicly identifying himself with missionary progress in India. In a reserved corner of Ruthwell Parish Church a Runic cross, dating back to Anglo-Saxon times, has been erected as a memorial of the past. Principal Donald-

son again recommends St. Andrew's as the best place for literary culture and study. Certainly the college is very ancient, as this is session 474.

'Where famed St. An'row's tarrets tower on high,
Where learned Doctors lecture, doze and die.'

So wrote some invidious Irish poet some sixty years ago, but the world has spun round a large bit since then. The address on the culture of "Art" in Academic studies, as given by Principal Caird at the opening of Glasgow University, was one of his very best efforts. Mr. Kidston, of Fernegair, a near relative of Mrs. Principal MacKnight, has been seriously ill. Principal Rainy also has been off duty, but is recovering. The Young Men's Guild of the Church of Scotland has undertaken Foreign Mission work. Mr. Graham, their secretary, has offered himself. The structure to be erected for the Free Church Assembly at Inverness will cost about \$5,000. It will accommodate from 2,000 to 3,000 people. The Rev. James McGavin, Dundee, died recently, aged 76. Dr. Ritchie, of Longforgan, has his jubilee in 1888. The Rev. James Wylie, M.A., Hamilton, goes to Manchuria Mission, China. Wishing the RECORD and its readers a very Happy New Year. D.

IT IS NOW STATED that Rev. Dr. Gray, of Liberton, is to be the Moderator of the Assembly of the Church of Scotland and that the Rev. Dr. Murray Mitchell, of missionary fame, will be the Moderator of the Free Church Assembly at Inverness. If so, Dr. M. will be the second missionary to receive this high honour, Dr. Duff having filled the Moderator's chair some years before his death. And yet, as we look at it, the Church which elects a distinguished missionary to preside over its deliberations confers a very high honour on itself. The Rev. Dr. R. W. Stewart, of Leghorn, Italy, whose jubilee was celebrated with so much enthusiasm last March, died on the 23rd of November, in the 76th year of his age. His name will long be remembered as the friend of the Waldenses and the acknowledged leader of evangelistic Protestant effort in that country during half a century. His works do follow him, in the spread of religion, sound education, and a Christian literature, towards which he himself made an important contribution in his Italian Commentary on the four Gospels, completed a very short time before his death.

About the royal baby born at Balmoral, our friend has not told us that the young lady was baptized by a Presbyterian minister—though not by the "parish minister," which would have been still better.

IRELAND.—The Assembly's College, Belfast, was opened for the season at the usual time, the venerable President, Dr. W. D. Killen, presiding. When it is stated that he was ordained over fifty-eight years ago, we may well

call him venerable. For full forty-six of those years he has been Professor of Church History. The opening lecture was given by the new professor, Dr. Todd Martin, who made a very favourable impression by his eloquent and philosophic address. The announcement made regarding scholarships and prizes shows that the sons of the Manse are not behind-hand; such names as Dill, Killen, Crosskey and Witherow are familiar to readers on both sides of the Atlantic. The Magee College was opened at the same time. It is a complete college, while the Belfast College is only theological. It is just twenty-two years since Magee began its work. The writer of these lines was one of twenty-six students the first year. Now there are four times that number in attendance. Only two of the original professors remain, Dr. Witherow and Dr. Leebody. Dr. A. C. Murphy, late of Crouch Hill, London, has been settled in Elmwood, Belfast, as successor to Dr. J. H. Moore. Professor Murphy, the well-known Hebrew scholar, is the father of the minister and offered the Induction prayer. Rev. J. C. Ferris, late of Newry, has been inducted into the charge of Windsor, Belfast, a new congregation, further out in the Lisburn direction than Elmwood. Mr. Ferris began his ministry in Hyde Park, and, after being some years there, removed to Newry. An admirer of Dr. Cooke dying lately bequeathed a sum of £2,000 to help to build a church in Cooke's memory. He was one of those that for a time kept watch over Dr. Cooke's residence in the year that a challenge was sent to Daniel O'Connell to debate on a public platform the subject of Repeal. The challenge was not accepted by Dan. That was over forty years ago. The death of Robert Porter, a very influential member of Mr. Maenaghy's congregation, is much lamented. He was still in the prime of life and was greatly beloved. He was a son of the late Rev. James Porter, of Dunlees, and brother of the wife of Dr. William Johnston. It is announced that the Rev. R. M. Cheyne Edgar, of Dublin, retires at the end of the year from the editorship of the *Presbyterian Churchman*, and is to be succeeded by the Rev. John L. MORROW. H.

CANADA.—The Hon. John Macdonald, of Toronto, has given \$40,000 to erect a wing to the General Hospital in that city, *in memoriam* of a beloved daughter deceased. The appointment of Dr. Nathaniel Burwash to the principality of Victoria College, Cobourg, in room of the late Principal Nelles, has been well received by the public generally. He is a Canadian, an alumnus of Victoria, a distinguished scholar, and one who has already made his mark as an educationist. "Dr. Burwash," they say, "comes of good Methodist stock; his mother was a sister of Dr. Lachlan Taylor, a noted preacher in his day." Yes, but Lachlan Taylor should have been a Presbyterian, as his

worthy father was before him! So after all the new Principal has a dash of Presbyterian blood in his veins, and he is none the worse for it. The Temperance Act has been sustained in Charlottetown, P.E.I., after a hotly contested struggle by a narrow majority of sixteen votes. The Scott Act has been in force all over the Island for some years, manifestly, it is said, *pro bono publico*. If the law were properly administered, there need not be the smell of whiskey on Prince Edward Island, but that it is evaded in diverse manners and sundry places is notorious.

UNITED STATES.—Dr. James McCosh has resigned the presidency of Princeton, after an incumbency of twenty years—the most brilliant and successful on record. Admonished by the hand of old age laid upon him, and attendant infirmities, the philosopher and hero of many a hard-fought field, wishes to spend the evening of his days in quiet private life. Dr. McCosh was born in Ayrshire, in 1811, and educated at the Universities of Glasgow and Edinburgh. In 1835 he was ordained a minister of the Church of Scotland at Arbroath. In 1839 he removed to Brechin. In 1851 he became Professor of Logic and Metaphysics in Queen's College, Belfast. In 1868 he was elected President of the Princeton College, N.J. At that time there were some 200 students on the roll; now there are upwards of 600. In spite of his Scottish pugnacity and American egotism, he is a grand old man, never more in his element than when battling in defence of truth and righteousness. He has always been very popular with the students. Dr. Breed, of Philadelphia, and Dr. Charles T. Robinson, of New York—both men of mark—have retired from the active duties of the ministry, the former on account of ill-health, the latter owing to the pressure of literary work, though it is said that he has a hundred sermons written out in advance which he has never preached! Moody is evangelizing Minneapolis and Iowa.

Our Own Church.

AUGMENTATION OF STIPENDS is the order of the day for this month, the General Assembly having appointed Sabbath the 15th instant, as the day on which collections should be taken up for this purpose. As we called special attention to this fund last month, and showed the necessity for enlarged liberality all along the line, it is not necessary to urge the matter further at present. We believe that this is a fund which, when carefully considered, must commend itself to the judgment of every one. There is no question as to the ability

of the church to secure to each of its ministers the *minimum* stipend of \$750. We have undertaken to do it, and we cannot go back of our word. It is, after all, largely a matter of organization. The committee lays so much on each presbytery; the presbytery apportions its assessment on congregations; the congregation looks to the individual member and adherent—expecting every man and woman to do his and her duty—as *the Lord hath prospered them*, respectively. It is not an unreasonable demand, and the whole amount required for the year is only \$30,000. What is that among so many? In allocating their funds for the year, congregations should bear in mind that the Augmentation Fund is entirely separate from the Home Mission Fund.

ST. ANDREW'S CHURCH, VICTORIA, B.C., in connection with the Church of Scotland, has cast in its lot with the Presbyterian Church in Canada, and we extend to it a cordial welcome. We notice the recent union of congregations of our church in several places where one pastor is sufficient to look after the spiritual interests of a community. Nothing should prevent this being done wherever it is found to be desirable and practicable. We have not heard anything lately about our "Treaty" with the Methodist Church, but on the same principle, we anticipate good results from it. It is not wise to fritter away money and energy simply to bolster up a weak "cause."

PERSONAL:—*Mr. James Lowell*, of Niagara Falls, south, is building a \$7,000-church for the Presbyterian congregation there, at his own expense. *Father Chiniquy* spent some time in Montreal in November, lecturing with his old-time eloquence, and happily, without being molested. *Dr. Colin Pitblado*, brother of the minister of St. Andrew's Church, Winnipeg, has volunteered as a medical missionary to China. *Rev. J. M. Douglas*, of Brandon, formerly one of our missionaries in India, has accepted an appointment as missionary to China under the American Board. *Rev. James Johnston*, of London, England, author of "A Century of Missions," has been visiting the chief cities of the United States and Canada, in the interests of the General Conference on Foreign Missions, to

be held in London from the 9th to the 19th of June next. *Rev. Dr. Laing*, of Dundas, conducted the Jubilee celebration of his congregation with great *éclat*, on the 29th of November. *Rev. Dr. Cochrane*, of Brantford, has launched a new lecture—"The Queen's Highway through B.N.A." Likewise *Rev. C. B. Pitblado*, on "Rome," and *Rev. Dr. Wm. J. Smyth*, of Calvin Church, Montreal, on "The Queen of Cities, Paris" Each and all of these lectures are said to be first-class. It is reported that *Rev. R. U. Murray*, one of our missionaries in Central India, will return to this country on account of impaired health, and with a view to studying medicine, so as the better to prosecute mission work hereafter, D. V.

HOME MISSION FUND (Eastern Section). The Committee is pledged to Presbyteries for the support of ordained missionaries in mission charges, for \$3,620. Catechists have been paid \$1,837. Other expenditures will bring the total up to \$6,706, before the close of our financial year—April 30. This amount, Presbyteries in the Maritime Synod are asked to contribute. There are 17 ordained missionaries in the field. Forty catechists were at work nearly all summer; and ten or twelve ordained probationers have been supplying vacant charges. All the fields in which our young men have laboured, have contributed liberally.

FRENCH EVANGELIZATION.—Sixteen persons left the Church of Rome, during the past year, to join the French Protestant Church in Ottawa, of which the Rev. Marc Ami is pastor, and twenty others were added on profession of their faith, or by certificate. The little church is flourishing financially, and otherwise. A lot of roughs in Quebec, calling themselves Roman Catholics, have disgraced themselves on several recent occasions, by cowardly and brutal attacks on the Salvation Army.

ORDINATIONS AND INDUCTIONS.

EARLTOWN, Wallace:—*Mr. D. Maclean* was ordained and inducted, on the 30th of November.

ERAMOSA, Guelph:—*Rev. J. McE. Gardiner* was inducted on the 13th December.

HAMILTON, Erskine Church:—*Rev. W. J. Day*, formerly of Spencerville, and latterly in the Presbyterian College, Montreal, was inducted on the 28th November.

HALIFAX:—*Rev. D. M. Gordon*, late of Winnipeg, was inducted into St. Andrew's Church, Halifax, on the 27th of December.

RICHMOND HILL, &c., Toronto:—*Rev. W. W. Percival*, was inducted on the 20th of December.

CALLS.—Rev. J. D. Murray, of Bactouche, to Redbank, *Miramichi*. Rev. Richmond Logan, formerly of Newfoundland, to Santa Monica, *California*. Rev. J. H. Simpson, of Brucefield, to Knox Church, *Goderich*. Rev. D. C. Johnson, of Oil Springs, to Knox Church, *Beaverton, Ont.* Mr. Miller has accepted a call to Aylmer, *Ottawa*. Rev. S. C. Lord, of Merigomish, Pictou, to Hamilton, *Bermuda*—attached to the Presbytery of Halifax. Rev. Frederick Smith, of Markham, to Bradford, &c., *Barrie*—accepted. Mr. A. Campbell, probationer, to Queensville and Ravenshoe, *Toronto*. Rev. A. W. McConnechy, of Port Stanley, to St. Andrew's Church, *Scarboro* (not sustained). Rev. W. R. Cruikshank, of Montreal, has declined a call to St. Andrew's Church, Perth.

DEMISSIONS.—Rev. J. F. Dustan, of Knox Church, Brandon, Manitoba. Rev. J. Rosborough, of Lunenburg and Shelburne, N.S. Rev. R. Y. Thomson, of Hensall, Huron. Rev. J. G. Pritchard, of Danville, Quebec—removed to Bisbee, Arizona. Rev. Dr. Archibald, of St. Thomas, London. Rev. Isaac Simpson, of La Have, N.S. Rev. John Gillies, of St. Andrew's Church, Eldon. Rev. George Burnfield, of 1st Presbyterian Church, Brockville.

NEW CHURCHES.—A fine new church was opened at Calgary, N.W.T., on the 20th November. Services were conducted by Rev. James Robertson, Rev. J. F. Betts, of the Methodist Church, and Rev. C. B. Pitblado, of Winnipeg. The church is seated for 400, lighted by electricity, and fitted up with all modern improvements; cost, \$10,000.

BOULARDERIE, C. B.—The new church, named Knox, was dedicated on the 30th of October; the pastor, Rev. D. Drummond, was assisted on the occasion by Rev. Messrs. Rose and Calder. The building cost \$3,500, and seats 500. It occupies a beautiful site on the shore of Lake Bras d'Or.

MAPOU, C. B.—A handsome and comfortable church has just been completed at this place. The spire is a prominent object in one of the most beautiful landscapes in Cape Breton, which is saying a good deal.

CARLETON, Yarmouth Co.—A very neat church, seated for 200, was opened in November. Rev. A. Rogers, of Yarmouth, and Rev. L. Daniel, Methodist minister, of Hebron, were the preachers of the day. The congregation is vacant at present.

WALDEMAR, Orangeville.—Rev. Professor MacLaren, and Rev. W. A. Hunter, of Orangeville, officiated at the opening of a very neat church, on the 23rd of October.

COLQUHOUN, Brockville.—The beautiful new church here, was dedicated on 20th October, by Rev. A. Matheson, of Lunenburg, and Rev. David Kellock, of Spencerville.

CHALMERS HALL, Halifax, was dedicated on 27th November. It cost \$7,000, and is intended to accommodate the S. School, Bible-classes,

prayer meetings, &c., in connection with Chalmers Church.

FIRE.—The Presbyterian Church at Musquodoboit Harbour, N.S., was destroyed by fire on the first Sunday in November. The Presbyterian Church at *Cote de Neiges*, Montreal, was burned about the same time. Both churches were partially insured, but the loss and inconvenience to the congregations must be very great.

WOMEN'S SOCIETIES.

W. F. M. SOCIETY, EASTERN SECTION.—The 11th annual meeting of this Society, was held at Stellarton, Pictou County, Oct. 13. A letter of greeting from the Society of the Western Section was received, conveying expressions of sympathy and interest. Reports from auxiliary societies and bands, were read. Of these, there are 26 in Halifax Presbytery; 11 in Truro Presbytery; and a number in most of the other Presbyteries. Mrs. Burns and Miss Fairbanks, had organized societies in P.E. Island, and in sections of New Brunswick. There was an increase of 25 auxiliaries during the year. Nearly \$5,000 had been collected for all purposes during the year. About \$1,000 have been raised as a Jubilee contribution towards the debt of the Foreign Mission Board. It was resolved to fund the amount raised for "Santo," and to communicate with Rev. Joseph Annand with regard to the best course to pursue. Any contributor to the fund will receive back the amount if applied for before the middle of this month. One of the papers read, was by Miss Frame, giving some account of *thirty-four* Nova Scotia women, who had gone to the foreign field. The officers for the ensuing year are: Mrs. Burns, *President*; Miss H. H. McPherson, *Mrs. Robbins*, *Miss Macleod*, *Miss Carmichael*, *Vice-Presidents*; *Miss Fairbanks*, *Foreign Secretary*; *Miss Edith Burns*, *Home Secretary*; *Mrs. S. Waddell*, *Treasurer*. The next meeting will be held at Truro.

MONTREAL.—The Presbyterian W.M.S. are prosecuting their work this winter with great energy. Besides contributing for foreign missions, they support an English nurse among the poor of the city, and a French Bible-woman in visiting the homes of sick French Protestants, and such Roman Catholics as can be reached. They also conduct mothers' meetings, and children's singing-classes among the French, with a view to the furtherance of mission work. The Society has a number of auxiliaries.

MANITOBA ITEMS.

Several church openings have taken place in the North-West. At Calgary a beautiful brown stone church was opened lately. The church is said to be the finest west of Port Arthur. Rev. C. B. Pitblado preached to a great crowd, and lectured on the Wednesday evening following. Rev. James Robertson took

part in the Sabbath services. A new church was opened at Elton, Manitoba, on the 27th Nov. Another church at La Riviere, Southern Manitoba, was opened on Dec. 18th, by Dr. King. Rev J. M. Douglas, late of Brandon, is supplying Knox Church, Winnipeg, for three months, and Rev. W. Graham Rogerson is appointed to Brandon for a like period. A pastoral committee of twelve members, has been appointed in Knox Church, Winnipeg, to select a name to be submitted to the congregation as pastor. Manitoba College students have organized a joint stock company to carry on their college journal. The literary society of the college is having a most prosperous year. The college missionary society has taken a large hall on Main St., in the city, and conducts Sabbath evening revival meetings. The college residence is over-crowded, and many of the students are compelled to board in private boarding houses. The Red River Valley railway has been checked for the winter. The Local Government is called upon by an irritated people to give an account of their stewardship, and the Governor has been compelled to call an early meeting of the Legislature, for early in January.—B.



Rev. William Cochrane, D.D.

WE are apt to forget sometimes, how much we owe to the men upon whom devolves the chief responsibility of managing the missionary and benevolent enterprises of the church. It is no sine-cure to be the convener of any of the committees of the Assembly of the Presbyterian Church in Canada, especially when the person happens to be the pastor of a large

congregation. But these are usually the very men selected for this service, because they are, from force of circumstances, "men of affairs," of energy, tact and ready resource. Such a man is Dr. Cochrane, the popular minister of Zion Church, Brantford, having to do all that is implied in the faithful and diligent oversight of a congregation numbering upwards of six hundred communicants. Ever since the union in 1875, he has also been the convener of the Home Mission Committee of the western section of our church. During his administration, and largely owing to his executive ability and forethought, the new Provinces of Manitoba and British Columbia, and the great North-Western Territories lying between, have become one of the grandest home mission fields of Presbyterianism in the world.

Dr. Cochrane was born in Paisley, Scotland, in 1831. After commencing his education for the ministry at Edinburgh University, he was induced to cross the Atlantic. He completed his arts course at Hanover College, Indiana, and his theological curriculum at Princeton. Licensed by the Presbytery of Maddison, he was inducted pastor of the Scotch Church, Jersey City, in 1859. Since 1862 he has ministered in Zion Church, Brantford, with great efficiency and success. Happily we are not writing his obituary, or we would have a great deal more to say about him, but for his own and his works' sake, we are glad to be able to present our readers with his likeness, in the hope that as often as they look at it, they will bestow a thought on the great work he has in hand, and the urgent appeal that comes to us through him for the money that is required to carry it on efficiently. There are many among us who could easily double their subscriptions to the Home Mission Fund without any inconvenience to themselves, but with great benefit to many a household in the remote and new-settled districts of our country.

Obituary.

REV. A. C. GILLIES, of Dunedin, New Zealand, died in October last, somewhat unexpectedly. Mr. Gillies was a native of Nova Scotia, and for some time minister of Sherbrooke, Pictou Co. Short-

ly after the union, he removed to one of the Western States, thence to New Zealand. He was a man of great abilities, well-versed in Gaelic and greatly attached to the traditions of the Highlands, from which his parents hailed.

MR. JAMES KELLOUGH, elder and precentor in the congregation of Ramsay, Ont., died on the 8th of August, aged 54.

MR. HECTOR FALCONER, a distinguished elder at Granville, P.E.I., died there, September 15th, in the 85th year of his age.

COLONEL DAVID J. MOWATT, over 40 years an elder at St. Andrews, N.B., died on November 16th, in the 94th year of his age.

MR. ALEX. MCKAY, 30 years an elder in Knox Church, Pitou, N.S., died on 17th November, aged 69.

DR. JAMES F. AVERY, for many years an elder of St. Matthew's Church, Halifax, died on the 28th of November, in the 94th year of his age.

MR. THOMAS BROWN, many years elder in St. Andrew's Church, Scarborough, died on the 3rd of August, aged 81.

MR. JOHN THOMSON, elder and precentor in North Gower and Wellington, died on 21st October.

MR. WILLIAM JARDINE, elder in Lunenburg, Ont., died on the 27th August.

MR. JAMES MACDONALD, elder of High Bluff and Prospect, Manitoba, died on 28th August.

MR. R. N. BALL, elder in St. Andrew's Church, Niagara, died on the 27th of July last.

Our Home Missions.

SUBSTANCE OF REPORT BY REV. JAMES ROBERTSON, SUPERINTENDENT OF MISSIONS IN THE NORTH-WEST TERRITORIES.

THE bountiful harvest reaped in Manitoba this season, has done much to restore confidence in the country and to encourage Presbyteries in their work. Fifteen thousand people are said to have found a home in the North-West this year, and inasmuch as they are taking up land in districts previously occupied, they will assist in solving educational and religious problems. It is confidently expected that the different mission fields will ask less than the sums voted last March, and that they will otherwise help the funds of the committee.

Binscarth, Birtle, Burnside and Knox Church, Brandon, have all called pastors. Mr. Baird, of Edmonton, has resigned his charge to take the management of the Indian Industrial School, near Regina. All the old mission fields have been occupied and good work has been done. It is to be feared, however, that owing to the scarcity of suitable missionaries, many of them will be vacant this winter. The only hope of continuous supply is to be found in placing ordained missionaries in charge of all the more important fields for at least two years. The students of Manitoba College render valuable aid during winter, in supplying fields accessible from Winnipeg, but the most of the fields are too remote.

Work was begun at *Schreiber* and *Fort Rouge*, in the Presbytery of Winnipeg, this summer. The former is a railway district, about 130 miles east of Port Arthur. The missionary travelled along the road, holding services at eleven principal points, and making Schreiber his headquarters. At these places are 17 Presbyterian families—65 young men and 26 communicants. At Schreiber a church is to be built this fall, the C. P. R. Company granting a free site and taking the lumber from Port Arthur at half the usual rates. The people wish to secure an ordained missionary, and are prepared to contribute at least \$500 towards his support. A comfortable church has been built at Fort Rouge, the congregation has been organized, and the attendance on ordinances and at the Sabbath School is most gratifying.

Waskada and *La Rivière*, new fields in the Presbytery of Rock Lake, are in part, portions of larger fields previously worked. The latter has been self-sustaining, and is building a church this autumn. Both promise to be important. *Ravenswood*, in the same Presbytery, is a new field to be occupied this winter free of charge to the committee. There are four stations and over 30 families connected with it. *Arden*, in the Presbytery of Brandon, was supplied this summer, by Knox College Missionary Society. At one of the four stations, 25 persons were received on profession of faith.

Red Deer and *Revelstoke*, in the Presbytery of Calgary, had missionaries of their own this season. The Missionary at Red Deer was teacher and preacher, and in both capacities his work was much appreciated. Revelstoke is the headquarters of the missionary laboring between the top of the Selkirks and the Second Crossing of the Columbia. Along the line are large numbers of men mining, building bridges and snow-sheds and keeping the railway in repair. Four missionaries in all labored in the Rocky Mountains this season. There is thus a gain of 8 new mission fields.

Mr. Cameron, of Donald, and Mr. Herdman, of Calgary, explored the valley of the Columbia and Kootenai, south of Golden City, in July. They found between 210 and 240 white men, many of whom had their families with them. About 450 Chinamen are mining there, and

they found also a number of Indians. The white men are ranching, mining, lumbering, farming, trading, &c. Twelve years ago the people petitioned the Anglican Church in British Columbia, for a missionary, offering \$600 per annum toward his support. The application was declined. The Methodist Church was then approached and with a like result. From that day to this nothing has been done to provide these people with means of grace. As the valley is rich in resources and the climate very favorable, the population is sure to increase. Hundreds of people are found there now wholly neglected, and they must sink into a state of baser heathenism, unless speedily cared for. To secure respect for law and to check smuggling, a company of mounted Police is stationed in the upper part of the valley.

At *Blythfield*, Oak Lake, Binscarth and Lethbridge, mansees are being built and churches at Schreiber, Fort Rouge, Castleberry, Tummel, Douglas, Donald, Beaconsfield, La Rivière, Calgary, Cypress, Yorkton, Orkney and Armstrong Lake. Arrangements are made to proceed with the erection of churches early in spring, at Deloraine, Newdale, Banff, Anthracite, Glenboro, Treherne and some other points. The Department of the Interior, North-West Land Co., the C. P. R. Co., and private owners of town sites have shown great liberality in granting sites. Through the Mayor of Ottawa, the Anthracite Coal Co., have granted a site at Anthracite, and the Mayor himself promises \$100 towards the erection of the church. The Coal and Navigation Co. had granted a site at Letabridge for a manse.

There were engaged during the season 79 missionaries, of whom 37 were ordained, 24 ministers of supplemented congregations, and 11 ministers of self-sustaining congregations. Besides these there were engaged in the Indian work, 17 missionaries of whom 6 are ordained. Exclusive of those engaged in Manitoba College as Professors, there were employed by the church in the North-West, 131 ministers, missionaries and teachers, of whom 78 were ordained.

During the summer I visited 37 mission fields, preaching and delivering addresses on 147 occasions. Every opportunity was embraced to explain the work of the Church, to secure increased contributions towards the support of ordinances, to effect organizations for the erection of church edifices, and to secure contributions. I travelled about 3,700 miles by rail and about 2,500 miles by buckboard.

The outlook is more encouraging than for years. People are gradually wiping out the debts contracted during the time of the "boom." Greater industry and thrift characterize their work, and mixed farming is making their labor more remunerative. The improved circumstances of the people will secure a larger measure of support to church work.

New Hebrides Mission.

LETTER FROM REV. J. W. ANNAND.

The "Cairndhu" Tent, Malo,
25th June, 1887. }

YOU are possibly aware, that owing to so many new missionaries coming to our field this year, our old mission vessel "Dayspring" could neither bring the goods and timber necessary, nor could she open four new stations in one season. Under these circumstances, another vessel, the "Cairndhu" was chartered to bring down timber, &c., and settle two of the missionaries. Last month, the "Dayspring" and "Cairndhu" met at Ambrim, where the annual Mission Synod was held. The "Dayspring" was appointed to proceed to Malakula and settle Messrs. Leggat and Morton there if practicable. Messrs. Watt and Lawrie accompanied them to aid in their settlement. The "Cairndhu" with Messrs. Robertson, McKenzie and Frazer, to assist us, brought Mr. Landels and me to Malo and Santo, seeking a resting place. Calling at Malo first, we found there a people exceedingly friendly and desirous of having a missionary among them. Here Mr. Landels decided to settle. A site was selected, land purchased, and in ten days after, he and his wife moved into their new home on the west end of Malo. Leaving our friends comfortably located, we sailed for Santo, but the wind heading us and falling light, our captain determined to return to anchor, but in doing so, ran upon a reef about a mile from the new mission house, and became a wreck. When every effort had been made to get her off, but in vain, all hands began to land goods and stores. However, only a few boat-loads were put ashore until night came on, and as the boats could not cross the reef at low water, the work of landing cargo was suspended until four in the morning. But long before that, about ten in the evening, she filled and settled down firmly upon the coral rocks. The crew succeeded in getting a good part of the perishable goods on deck before she filled, so that the larger part was saved in good condition. The heavier loss falls upon us, as all our effects and stores were on board, as well as material for a new house. Our harmonium and several cases of perishable things were one or more days under water and are, consequently, ruined. Still we are thankful that we fared so very well, as we have no life lost, and very much saved. We are living now in a tent made of sails from the wreck. Eight days have passed since we began our enforced residence here. Four days ago our best boat fully equipped in charge of the mate and a good crew left us to seek for the "Dayspring" and bring her to our assistance. So now we are daily looking for removal from our tent life to a more congenial home. The heathen people among

whom we have been cast, are exceptionally friendly, and have stolen nothing from us.

Two days ago, Messrs. Robertson, McKenzie and I went over to Santo by boat, and bought a site for our new home. It is on an islet a few hundred yards from the mainland. Upon it is a village of native huts filled with a friendly people. From this islet the south side of Santo can be worked. The natives choose the small islets off the mainland for their homes, while they cultivate the mainland for their support. The population is somewhat sparse on the sea-coast, but inland it is said to be more dense. We are both in good health and are looking forward eagerly to our settlement, and the beginning of our work among the *Santoans*.

18th July, 1887.

P. S.—After three weeks of tent life on Malo our mission vessel "Dayspring" came to our rescue, and brought us down here to Tangoa, on the south side of Santo. Our house is now nearly finished, and in two days hence our ship and fellow missionaries will leave us. We are much pleased with our new home, and trust that we may have many a happy day here among our new parishioners.—J. A.

EROMANGA.—A note from Mr. Robertson has been received, dated 13th September. He and his family were then well; but there was much sickness among the people; three had died at Dillon's Bay, and a high-chief and church member was very ill. Four British ships of war had visited Eromanga since January, and others were expected. Mr. Robertson reports that the heathen cordially welcomed the newly settled missionaries, and in some cases gave valuable aid in clearing the ground for buildings, and in carrying materials. The prospects at Santo, Malo, and other northern islands are very good. The older missionaries feel that a grand step has been taken in advance, in the settling of our new missionaries with their wives, in new stations. "I would like to assist every year, at the settlement of three or four missionaries, till all our eligible openings are filled; but I question very much if the Presbyterian Church in Canada should develop much more the work in these islands, so far away. There is much force in what is said about Australia taking hold in good earnest." The mission families are all well. Mr. Mackenzie intended to proceed to Sydney in December.

We are indebted to the *New Zealand Presbyterian* for the latest news from these islands. There had been a good deal of sickness among both missionaries and natives. The missionary premises on Eromanga had been guarded all the hot season by native police, as war had been going on, and the lives of the Robertsons had been threatened. Mr. Murray, of Ambrim, who had been severely ill, had returned to New Zealand, and was so far recovered as to be able to resume preaching. Mr. and Mrs.

Annand had been comfortably settled on Santo. Mr. Watt says of this new station:—"That it is by far the finest of the four new ones. No one could feel nervous among such quiet, docile people, and we females went alone for whole days to a stream, to superintend washing operations, and were treated with courtesy by the natives. The bad name many of these islanders get makes one suspicious of them, but at each settlement we are more and more pleased with our reception. I, who know what real savages and heathen are, could never realize that these people were heathens or cannibals." Mr. Milne, of Nguna, reports 129 adult, and 13 infant baptisms during the year, with 246 church members in full communion, and a total Christian population of 1,050, in his seven stations. He has built a nice new church on Nguna.

Demerara.

REPORT BY REV. KENNETH J. GRANT.

It will be remembered that in consequence of failure of support in Demerara, our mission there was somewhat embarrassed. The Board commissioned Rev. K. J. Grant, our missionary at San Fernando, Trinidad, to visit Demerara and report. The following is an outline of his report: His objects were to "inquire into the working of our Indian missions there, to ascertain the cause of the mission council's financial embarrassment, and to do his best to forward the work generally. He left home on 3rd Sept., and arrived at Georgetown, Demerara, on the 9th. He was very kindly received by Rev. Mr. Stephen, of the 2nd Presbyterian Church. During the day, our missionary, Mr. Gibson, arrived, and conveyed Mr. Grant to his home, 14 miles distant.—The coast line, Mr. Grant explains, runs east and west. British Guiana falls into three parts; eastern, Berbice, with four Presbyterian parishes; western, Essequibo, with one; and central, Demerara, with five. Each section is drained by a river of the same name. Mr. Rannie, Mr. Spicer, Mr. Pringle and Mr. Anderson, minister to the parishes in Berbice. In *Georgetown*, Demerara, there are two churches, St. Andrews is the most influential. The new pastor, Mr. Ritchie of Bannockburn, was expected to arrive shortly. The Government pays the pastor £750 stg. a year. *St. Thomas* receives £500 stg. a year, *St. Stephen's* is a mission church, supported to the extent of £150 a year by St. Andrew's; a catechist labours there. *St. Mary's* parish, 20 miles east, is under the ministry of Mr. Dickson. Eight miles up the west bank is *Mr. Trotman's* charge. Twelve miles down the west coast is *St. Luke's* parish, with Rev. F. A. Ross of Nova Scotia, as its pastor. It is within the bounds of this extensive and influential parish that Mr. Gibson finds the chief sphere of his

labours. A few miles beyond, on an island in the Essequibo river, is *St James* parish, vacant through the death of Mr. Harper. "*Better Hope*" church is supported wholly by Mr. Crum Ewing, and ministered to by Rev. Thos. Slater.

Mr. Grant preached on Sabbath in St. Andrew's and St. Thomas Churches, and addressed two Sabbath-schools. On Monday morning, after an interview with the ministers, he hastened back to Mr. Gibson's station in order to see the school work before the Mission Council meeting. He visited (1) *Tuschen* school, accompanied by Mr. and Mrs. Gibson. The time was most inopportune. On the night before the visit, a fire destroyed the manager's house, he and his wife being absent. The house was consumed, and their infant child and its nurse perished in the flames. The school house was taken for the manager, and the school, of necessity suspended. The school was opened in July, 1886, with 108 pupils. Before the end of the year there were 160 on the roll. Highest daily attendance 108. On the roll in August, 128. Daily average 62. Mr. Grant met with 24 children. He earnestly hopes the suspension will be but temporary. (2) *Uitvlugt*.—On the roll 270. Highest attendance 208. Roll in August 88. Daily average 45. He met 120 pupils of this school. The estate supplies all school requisites, pays the teacher \$25.00, and employs a driver to gather in the children. (3) *Nagus*, opened in August, 1886. On the roll, 100. Highest daily attendance 70. Average in August, 40. Mr. Grant met 61 pupils. He was gratified with the amount of Scripture truth committed in Hindustani and English by the pupils. They repeated "golden texts," the Lord's Prayer, Ten Commandments, Creed, portion of shorter catechisms, &c. Their proficiency in reading, writing and arithmetic is not great, owing to the short time the pupils are in school daily, and the teaching staff is but weak. Two boys have made special progress under the instructions of Mrs. Gibson. In order to secure greater efficiency in the *Uitvlugt* school, another teacher has been engaged, and Mr. Grant has guaranteed \$20 a month salary till the end of the year. The *Hague* school is supported by the estate. The attendance is good. A little pecuniary aid might enable Mr. Gibson, in course of six months, to get it on the list of Government assisted schools. This would ensure an efficient school. A similar procedure might be adopted with respect to *Stewartville*, and *Anna Catharina*, all these places are within five miles of Mr. Gibson's residence, and are centres of a large Indian population.

Mission Council.—On the 14th Sept., the Mission Council met. One parish minister was present, Rev. G. Stephen, Rev. T. Slater and several laymen. Mr. Grant having submitted his commission, Mr. Slater, who led in the discussion, stated that he was ashamed of

the resolution of March, (intimating inability to support the mission). He was not present when that resolution was adopted. "The reply from the Canadian Church is curt and we deserve it." "We can do what we have promised to do, and we *must* do it. If we give up the mission it will be an indelible disgrace to the Presbyterian Church of British Guiana." He blamed the apathy of the clergy, and stated that "a great door to these eastern people is open, let us go in." "I am prepared" (said he) "to pledge the last cent I have, to secure the success of this work." He then moved: "That the west coast mission shall be carried on in its integrity as heretofore, and the council pledge themselves to do their utmost to relieve their missionary's mind of all distracting uncertainties, and to enlarge, if possible, the sphere covered by the mission." This resolution was discussed and passed with enthusiasm. It was resolved that the \$340.00 due Mr. Gibson, be immediately paid off by the members of committee. The council encouraged the formation of women's societies, and requested Mr. Grant and Mr. Slater to visit Berbice, and such other districts as could be overtaken before the 1st Oct. A missionary meeting was held in the evening; in St. Andrew's Church, and next day a meeting of ladies was held, who resolved to organize a society after the arrival of Rev. Mr. Ritchie.

Mr. Grant spent Sabbath the 18th, on the west coast, preaching for Mr. Ross at the parish church and at one of the out-stations, and assisting Mr. Gibson at four Hindustani services. Mrs. Gibson, who reads Hindi, renders valuable aid in leading the singing. At *Hague*, 200 persons were present, mostly adults. At *Uitvlugt*, 220 were present, one half adults. Mr. Grant regards these as most important centres for work among the Hindus. The estates are much more thickly settled than in Trinidad. He was allowed to enter a Mohammedan *masjed* or place of worship, but he had to take off his shoes before entering. He was then allowed to explain God's method of taking away sin. The house was filled with people. On Sabbath the 25th, Mr. Grant (with Mr. Slater) addressed three of the four parishes of Berbice, urging the claims of the mission. On Monday, a women's society was formed in Mr. Rannie's church. The other ministers evinced a deep interest in the work, and will arrange to draw out the liberality of their congregations. A contribution of 50 cents per communicant is urged as a minimum. Mr. Gibson is to visit this field in January. Aid is also expected from the parishes of Messrs. Dickson and Trotman.

The Mission Council met again on the 29th. Seven laymen present paid the \$340.00 due Mr. Gibson. Cordial thanks were tendered to Messrs. Grant and Slater, for their services. The meeting continued two and a half hours, and the laymen showed a deep interest, credit-

able alike to head and heart and pocket. At *Better Hope*, Mr. Slater is trying hard to evangelize the Indians. He has made great progress in learning their language, and will soon be able to address them in their own tongue. He teaches four nights a week, and pays a catechist \$15.00 per month.

Mr. Grant states that Mr. Gibson has felt discouraged by the low state of the funds and the uncertainty of support in the past, and from other causes. Mr. Gibson, he reports, stands deservedly very high in the esteem and confidence of the community in which he labours. Mr. Grant recommends that the Board grant \$60 towards paying a catechist in Ilflug school, until Christmas, by which time, it is hoped, the various agencies set to work will bring forth the best results. He recommends that our ladies' societies, eastern section, be brought into correspondence with the newly organized Demerara Societies, through Mrs. Gibson. The aid of the ladies of the western section, Mr. Grant solicits through Mrs. Harvie. Toronto. Mr. Slater's work, and the fine spirit manifested by the Mission Council are deserving of special recognition by the Board.

Formosa.

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

TAMSUI, 7th Oct., 1887.

I have been engaged for some time past teaching students in Oxford College and giving Sabbath services at every chapel within reach. On Saturday, 17th ult., I took nine students in a rapid boat up the river to Bang-kah, then on to a large town called *Pang-kio-ian*, which means head of plank bridge. After crossing, one is fairly in the town, which, with two other towns, has a population of 38,000 inhabitants. The richest man in Formosa has his home there. It was 5 p.m., when we arrived; but that was sufficient to do some work. I extracted many teeth in the streets, preached and sung till time for evening worship. The chapel was quite full after dark with many who appeared to be anxious hearers. Next day I preached three times to a packed house of young and old. At dark, arrived at Tamsui. On the 28th, with eleven students, I went to our fine new chapel at *Chin-nih*, where the Spanish priests began work. The door of the house they rented was closed, and no one present. We had delightful services and made known the glad tidings not only inside the building, but in the streets as well. I missed the presence of one of our oldest members. When there before, he was in bed; I went and prayed with him, and left, never expecting to see him here below. He died calling on God to take him out of this world of trial. On Sabbath, 2nd October, I took a dozen students to *Pat-li-hun*, across the harbour. The converts and many others

turned out, and we had soul-refreshing meetings. There, too, I missed one of the first band who gathered around the cross, and was baptized in 1876, when 67 years of age. He went home exhorting the family to stand firm in the faith. When on the previous occasion I was there, his earnestness attracted notice. His whole soul seemed aflame when singing. I miss these aged warriors as no one else can. They came out when all was dark around; they stood when all was shaking around; they shouted when all was still around. Brave followers of Jesus! They saw, heard and knew the trials, sorrows, persecutions and troubles of this mission when it was being planted. Now, if a man is only willing, it is comparatively easy to become a convert. Mark well The great obstacle in the way now for all North Formosa becoming Christian is *indifference!* I have also to record the death of a strong young man (being only 21), who was a student until recently, when he was appointed preacher for the East Coast. He was here in our house before starting, and took great care in packing up the medicines given him for use amongst the people. He was to be married, when laid low with a terrible attack of fever. We won't—we dare not complain. God has been very gracious in sparing useful lives here. Nearly all the first band of students are still with us laboring for the Master. G. L. M.

To Rev. Dr. Wardrope.

P. S.—I took the students so as to drill them. At every place they either read, prayed, sung or spoke a little to the people, which helped the latter very much. Mr. Jamieson is busy at work.

Women's Work for Foreign Missions.

THE work of Foreign Missions has of late years been signally aided by societies organized, managed and supported by Christian ladies. It is just fifty years since the first of these societies was formed, in Scotland, — namely, the Ladies' Society for Female Education in India. One of these societies is in connection with the Established Church, and one with the Free Church — both dating from 1837. The *Missionary Review* enumerates thirty-two of these "Women's Societies," each probably having auxiliaries—some we know have many. As stated, the oldest of which we have any particulars in the table before us, are the two Scotch societies. The Free Church society has 563 auxiliaries; the Established Church 38. The Free Church society supports 30 missionaries; 150 Bible Readers and Teachers; 125 schools, with 5,611 pupils. Its

income is over \$34,000, and it operates both in India and Africa. The Established Church society supports 27 Missionaries; 107 Teachers; 33 schools, with 2,463 pupils. Its income is over 26,000 dollars. The scene of its operations is India. A society of women of the U. P. Church carries on Zenana work. Its income is nearly \$23,000. The Irish Presbyterian Church has a society with 119 auxiliaries. Its income is nearly \$13,000. Our own Church reports of auxiliaries 256, and of bands 76, with an income of over \$18,000. The Presbyterian Church in the United States (North) has a Woman's Society with no fewer than 1,267 auxiliaries, and 1,300 bands. This society supports 119 Missionaries. Its income last year was nearly \$130,000. In connection with the same Church there are in the north-western States 947 auxiliaries, and 582 bands, supporting 60 missionaries, and with an income \$67,000. In northern New York there are 103 auxiliaries, and 113 bands, collecting over \$11,000. There are still two other societies with 797 auxiliaries, and raising over \$55,000 a year. The Southern Church has a society with 373 auxiliaries; the U. P. Church 41; the Reformed Presbyterian 2; the Dutch Reformed 190, and the Cumberland Presbyterians 737. We give these details to show the remarkable manner in which these societies have taken root in all branches of the Presbyterian family.

Other Churches have been similarly favoured. The Congregationalists have over 2,000 women's societies or branches and auxiliaries. The Baptists have a still larger number; and the Methodists have over 6,000. In connection with thirty-two churches there are 19,268 societies or branches, 5,200 bands, supporting 1,000 missionaries, 2,305 schools with 60,000 pupils. The income of Women's Societies last year amounted to the sum of \$1,221,649,—being an increase of \$69,000 on the previous year. A large number of unmarried ladies are now in heathen lands engaged as teachers, Bible-readers or doctors. The zeal manifested by women in the work is in the highest degree commendable. We read of ladies going to China at their own expense. We read of a young lady who has the means and the will to go but who cannot leave her mother, and who therefore sends a substitute.

This whole movement is a glorious re-

vival promising great things for the future of missions.

The Presbyterian Record.

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TO OUR SUBSCRIBERS throughout the wide Dominion of Canada, from Newfoundland to Vancouver, as well as to our readers in the uttermost parts of the earth, the RECORD sends hearty greetings, wishing one and all

A HAPPY NEW YEAR!

THE EDITORS gladly embrace the opportunity of tendering their thanks to all who have in any way aided them in the important work they have in hand—to those who have contributed their literary gifts, to those, and they are many such, who have sent us kind words of encouragement, and especially to those whose gratuitous services as agents for the RECORD during the past year, have been so abundant and so successful. We closed the year with a circulation of 38,000—an increase of a thousand since June. Now, it is for the congregations to decide what it shall be for 1888. Unless we are greatly mistaken, it will go on increasing until it approximates much more nearly than it does at present, the number of families connected with the Church. These, according to the last statistical report, number 76,222. The RECORD is the property of the Church; every individual member and adherent has, therefore, a "propriety" in it, and ought to be interested in the information which it furnishes. For ourselves, we need not to be told that, as journalists, we have fallen far short of the mark; but this we also know, that our *a/m* has all along been right, and that it shall still be our endeavour, profiting from past experience, to attain a higher measure of usefulness.

We trust that the ministers and kirk-sessions of the Church will, as opportunity offers, continue to give us all the assistance and encouragement which it is in their power to render. In the meantime, our chief solicitude is to be advised as soon as possible of any changes that are contemplated in the number of copies required by our agents for this year, or of the addresses to which they are to be sent. Names and addresses should be written very distinctly, to prevent loss of time and many mistakes.

We have still a few copies of the Queen's portrait on hand, for new subscribers.

FRENCH EVANGELIZATION.

The indebtedness of the Board at this date exceeds \$6,000. Of this amount \$5,000 has been borrowed on the security of a note which falls due in a few weeks. The contributions being received are not nearly sufficient to meet current expenses. The Board is, therefore, forced to consider whether it can retain its present staff of missionaries, colporteurs and teachers, or be obliged to reduce the number. Before taking this step, we earnestly appeal to ministers, sessions, Sabbath-school superintendents and the members and adherents of the Church to come to the aid of the work by forwarding generous contributions with as little delay as possible.

The present expenditure of the Board exceeds \$3,000 per month. Contributions should be addressed to the Treasurer, Rev. R. H. Warden, 198 St. James street, Montreal.

Literature.

FOR SUNDAY-SCHOOL TEACHERS.—Next to old Matthew Henry, there is no more useful commentary than that of Jamieson, Fausset and Brown—two volumes in one, price \$2.50. It is amazingly cheap. PELOUBET'S SELECT NOTES for 1888, price \$1.25, keeps its place at the head of the Lesson Helps; there is none better. THE STANDARD ECLECTIC COMMENTARY, Cincinnati, price \$1.00, is also very good. Every teacher should carry a WESTMINSTER QUESTION BOOK, in his or her pocket all the time, price 15 cents, with expositions and questions for all the year! THE SUNDAY SCHOOL TIMES, Philadelphia, \$2.00 per annum, is by far the best of

the weekly S.S. magazines. These, and other S.S. requisites, may be obtained through *McGregor & Knight*, Halifax; *W. Drysdale & Co.*, Montreal; *John Durie & Son*, Ottawa; *W. D. Russell*, Winnipeg.

MODERN CITIES AND THEIR RELIGIOUS PROBLEMS, Samuel Loomis, pp. 220, price \$1.00, *C. Ashford*, Montreal. This is one of the most interesting books of the day, treating in an able manner of the growth of large cities, and the difficulty of reaching their teeming populations with religious influences. It also contains capital illustrations and suggestions touching evangelistic work in London, New York, Paris, &c.

FOR THE SUNDAY SCHOOL LIBRARY. *W. Drysdale & Co.*, Montreal, agents for the Presbyterian Board of Publication, have a very large assortment of British and American books, suitable for young people, such as,—

THE SOLDIER'S WARD, by E. Gerdes, \$1.25, p.p. 410.

THE FIRST KHEDIVE, Lessons in the life of Joseph, \$1.50.

LITTLE FISHERS AND THEIR NETS. p.p. 375. 70 cents.

AN ENDLESS CHAIN. p.p. 380. 70 cts.

The last two belong to the beautiful "Pansy" Series, of which there are some 20 volumes, very attractively got up by the Routledges, London, and so very cheap!

THE MISSIONARY REVIEW OF THE WORLD, edited by *Dr. J. M. Sherwood* and *Dr. A. T. Pierson*; New York, FUNK & WAGNALLS. New Series: pp. 80. Price \$2.00 per annum. The January number of this new monthly opens remarkably well.

MEETINGS OF PRESBYTERIES.

Peterborough, Port Hope, Jan. 10; 10 a.m.
 Montreal, D. Morrice Hall, Jan. 10; 10 a.m.
 Whitby, St. Andrew's Ch., Jan. 17; 10.30 a.m.
 Brandon, Portage La Prairie, Mar. 13; 7.30 p.m.
 Miramichi, Chatham, Jan. 24; 10.30 a.m.
 Calgary, Medicine Hat, Mar. 6; 2 p.m.
 P.E. Island, Charlottetown, Feb. 7; 11 a.m.
 Stratford, St. Mary's, Jan. 10; 10.30 a.m.
 Glengarry, Lancaster, Jan. 10; 11 a.m.
 Guelph, Guelph, Jan. 17; 10.30 a.m.
 Huron, Thames Road, Jan. 17; 11 a.m.
 Paris, Paris, Jan. 10; 10 a.m.
 Truro, Jan. 24.
 Barrie, Barrie, Jan. 31; 11 a.m.
 Lindsay, Cannington. Feb. 28; 11 a.m.
 Lan and Renfrow, Smiths Falls, February 27, 2.30 p.m.
 Toronto, Knox Church, Jan. 10; 10 a.m.

Page for the Young.

HOW TO DO IT.

The fields are all white,
And the reapers are few,
We children are willing
But what can we do
To work for our Lord in His harvest.

Our hands are so small,
And our works are so weak,
We cannot teach others;
How then shall we seek
To work for our Lord in His harvest.

We'll work by our prayers,
By the pennies we bring,
By small self-denials—
The least little thing—
May work for our Lord in His harvest.

Until by-and-by,
As the years pass at length
We too may be reapers,
And go forth in strength,
To work for our Lord in His harvest.

FOR THE BOYS.

Let no boy think he is to be made a gentleman by the clothes he wears, the horses he rides, the stick he carries, the dog that trots after him, the house he lives in, or the money he spends. Not one or all of these things do it; and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, live in a poor house, and spend but little money. But how? By being true, manly and honorable, by keeping himself neat and respectable; by being civil and courteous; by respecting himself and others; and finally, and above all, by fearing God and keeping his commandments.

A WEE STORY WITH A BIG MORAL.

An English paper gives us the story, but the moral is as good for American as for English children: Some time ago a gentleman walking along one of the Glasgow streets was thus accosted by a little happy-faced newspaper girl: "*Evenin' Citiz'n, sir; only a ha'penny.*" The gentleman took a paper and gave her a penny, when, seeing her distress at not having a halfpenny to give him back, he told her to give him a paper next day instead.

About six weeks after he happened to walk along the same street, and having forgotten all about the occurrence, was surprised to hear behind him a voice calling out, "Oh! here's the *Citiz'n, sir.*"

"What *Citiz'n, my girl?*" he inquired.

"Oh! the *Citiz'n* I was awin' ye," she answered. "I could na' see ye the next day,

and I have been looking for ye every day, but ye weren't to be f'und."

The gentleman remembered the circumstance, and was so pleased with the girl's honesty that he not only afterward bought his evening paper from her, but got his friends likewise to patronize the little honest newspaper girl.

A SMILE: HOW IT CONQUERED A LITTLE BOY.

Dr. Newton gives the following:—

Gertrude White, a sweet little girl about nine-years old, lived in a little red brick house in our village.

She was a general favorite in Cherryville; but she had one trouble: Will Evans would tease her because she was slightly lame, calling her "Tow-Head," whenever they met. Then she would pout, and go home quite out of temper. One day she ran up to her mother in a state of great excitement.

"Mother, I can't bear this any longer!" she said; "Will Evans has called me 'Old Tow-Head' before all the girls."

"Will you please bring me the Bible from the table?" said the good mother.

Gertrude silently obeyed.

"Now my little daughter, will you read to me the seventh verse of the fifty-third chapter of Isaiah?"

Slowly and softly the child read how the blessed Saviour was afflicted, oppressed, yet "opened not his mouth."

"Mother," she asked, "do you think they called him names?"

And her eyes filled with tears as the sorrows of the Son of God were brought before her mind.

When Gertrude went to bed that night she asked God to help her to bear with meekness all her injuries and trials. He delights to have such petitions.

Not many days passed before Gertrude met Will Evans going to school, and remembering her prayer and the resolution she had formed she actually smiled at him.

This was such a mystery to Will that he was too much surprised to call after her, if, indeed, he felt any inclination; but he watched her until she had turned the corner, and then went to school in a very thoughtful mood.

Before another week was passed they met again, and Will at once asked Gertrude's forgiveness for calling her names. Gertrude was ready to forgive, and they soon became friends, Will saying:

"I used to like to see you get cross: but when you smiled I couldn't stand that."

Gertrude told Will of her mother's kind conversation that afternoon, and its effect upon her. Will did not reply; but his moistened eyes showed what he felt, and he said he never would call her names again."

Acknowledgments.

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

ASSEMBLY FUND.

Received to Nov. 5, 1837	\$381.87
Winthrop	5.00
Bishop's Mills	2.00
East Oxford	2.00
Perth, St. Andrew's	4.75
West Williams	3.00
Toronto, Old St. Andrew's	20.00
Beamsville	13.40
East Seneca	1.50
Camden and Newburgh	1.00
Lake Road	4.00
Dunblane	1.00
W. Guilfimbarg, 1st Ch	3.02
Campbellville	3.60
Huntingdon, 2nd Ch	5.00
Teeswater, Zion Ch	5.00
Hensal	11.28
Chiselhurst	1.97
Sunderland	5.00
Vroomantown	1.13
Latona	3.25
Wick	4.40
Amos	3.30
Ayr, Knox Ch	13.60
	\$499.07

STIPEND AUGMENTATION.

Received to Nov. 5	\$1193.87
Fullarton	5.00
Avonbank	5.00
Bishop's Mills	6.00
East Oxford	6.66
Perth, St. Andrew's	35.56
E. Williams, St. Andrew's	25.25
Peabody	2.05
Hamilton Central Ch	52.00
Renfrew	25.00
Camden and Newburgh	5.00
Lake Road	4.06
Thecford	10.03
Kincardine	16.86
High Bluff	8.40
Prospect	44.50
Sunderland	50.00
Vroomantown	11.25
Percy	2.35
Hampten	4.30
	\$1512.45

HOME MISSION FUND.

Received to Nov 5	\$5015.81
A Friend	5.00
Goderich	44.00
Barrie Presby, money retrud	52.00
Winthrop	12.00
Friends in Portage la Prairie	50.00
Beverly	45.00
Gamebridge	7.54
Bishop's Mills	4.00
East Oxford	0.00
Perth, St. Andrew's	41.50
Eramosa, 1st Ch S S	5.00
West Williams	6.00
Snow Road	29.00
Osgoode Line	11.00
E Williams, St Andrew's	39.10
Peabody	10.20
Beverly	15.00
Hamilton Central Ch	37.50
D W Munro, Martintown	1.00
Renfrew	25.00
Lower Windsor	7.00
Niagara, St Andrew's	20.00
Perry Sound S S	2.08
Blue Lake S S	5.00
Prince Albert	14.00
Cornwall, Knox Ch, South branch, S S	10.00

Barrie Presby, money retrud	60.00
Main Road	15.00
Camden and Newburgh	15.00
Port Egan	30.28
Kincardine	61.40
Springville	11.68
Bothesda	5.00
Carberry	60.00
Ashburn	24.91
Morden	30.00
Oak Lake	10.00
Ryerson	2.00
Beaverton	21.63
N. Normandy	8.00
Late J McDonald, Prospect	25.00
High Bluff	8.40
Prospect	44.55
Port Dalhousie	20.40
Martintown Burn's Ch	13.00
Lanester	60.62
Grassmers	10.00
Stoney Mountain	6.00
A Friend, Spencerville	5.00
Standard	11.00
Vroomantown	2.25
Cedarville	8.00
Scarboro, Knox Ch	51.86
Oak River	13.00
Strangfield	7.00
Kersy	31.00
Lachute, 1st Ch	4.30
Hampten	18.00
Millbank	10.00
Kompebec Road	1.00
West Puslinch	46.27
Ayr, Knox Ch S S	79.00
Woodville	
	\$652.30

FOREIGN MISSION FUND.

Received to Nov. 5	\$6121.13
St Ann's	5.35
Jessie, Ottawa	2.00
A Friend	9.00
Winthrop	8.00
Gamebridge	10.55
Gamebridge, N W Indians	3.37
Bishop's Mills	4.00
East Oxford	5.10
Perth, St. Andrew's	62.83
Eramosa, 1st Ch S S	5.00
Eramosa, 1st Ch	5.00
A few friends, Hephzibah Ch, Formosa	11.00
A friend, gold pen and pencil case, Formosa	25.00
D Sutherland, Toronto	5.00
West Williams	15.00
Snow Road	6.70
Peabody	11.00
Friends of Hephzibah	40.00
Norwood	20.00
Robert Dickie, Glenmorris	37.50
Hamilton Central Ch	1.00
D W Munro, Martintown	3.25
Williamstown, St. Andrew's	500.00
Lower Windsor	2.00
Late Mr Drisdale, Ottawa	5.00
Niagara, St. Andrew's	2.00
Blue Lake S S	2.00
A Thank offering	17.00
Camden and Newburgh	5.00
A Friend, Carluko	10.50
Fullarton	30.00
Campbellville	18.28
Campbellville S S	1.00
Huntingdon, 1st Ch	5.00
Hampten	15.00
Pakmerston	19.35
Beaverton	25.00
The late James McDonald, Prospect	10.00
High Bluff Ladies' Aid	15.15
High Bluff	15.15
Prospect	5.15
Belgrave S S, India	20.40
Port Dalhousie	

Louth	7.50
Martintown, Burns' Ch	14.00
A Friend, Spencerville	5.00
Sunderland	10.00
Vroomantown	2.25
Lobo and Carradoc SS	38.00
Percy	16.00
Lachute, 1st Ch	5.00
Williamston Hephzibah Ch	21.60
West Puslinch	2.00
Amos, B class & SS, Formosa	4.32
	\$742.78

FOREIGN MISSION FUND (SPECIAL.)

Knox College Band.

Received to Nov. 5	\$2181.66
Centreville	10.11
Colborne	6.60
Springville	6.42
St George	8.00
Anan and Leith	15.15
Port Dalhousie	24.40
Waterdown	8.00
Percy	9.10
Garden Hill and Knoxville	7.00
	\$2275.89

Queen's College Band.

Received to Nov. 5	\$ 691.73
Brookville	15.00
Cobourg	37.42
	\$ 744.15

COLLEGES ORDINARY FUND.

Received to Nov. 5	\$ 701.79
A Friend	1.00
Fullarton	9.00
Avonbank	7.62
Perth, St. Andrew's	19.00
West Williams	5.00
Toronto, old St. Andrew's	100.00
Bobcaygeon	7.00
Mattawa	7.00
Kincardine	15.15
Ashburn	50
Leith	4.00
Sunderland	5.00
Vroomantown	1.12
South Luther	4.00
Waldemar	2.70
Percy	13.92
Wick	16.00
Belmore	7.60
	\$ 952.20

MANITOBA COLLEGE FUND.

Received to Nov. 5	\$ 219.11
Winthrop	4.00
Bishop's Mills	1.00
East Oxford	1.00
Perth, St. Andrew's	17.80
West Williams	3.00
Aberarder	3.00
Madoc, St Peter's	20.67
Sunderland	5.00
Vroomantown	1.12
Wick	7.00
	\$ 232.70

KNOX COLLEGE ORDINARY FUND.

Received to Nov. 5	\$ 441.92
North Carradoc	59

Burary Fund.

J Henderson, Cobourg	25.00
<i>Alumni Association.</i>	
Rev A J McLeod, Knox Col	125.00

QUEEN'S COLLEGE FUND.

Camden and Newburgh	6.00
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KNOX COLLEGE ENDOWMENT FUND.	
Received to Nov 5.....	\$3685.15
E. B. Windrum, Toronto.....	10.00
Rev J Baikie, Harrison.....	7.10
Henry McKee, Essa 1st Ch ..	10.00
Rev J Stewart, Prescott.....	30.00
Leith.....	30.00
Annan.....	11.10
Chatsworth.....	54.50
Latona.....	66.00
Owen Sound.....	158.50
J. W. Merchant, Ingersoll.....	15.00
Kilsyth.....	3.50
Kemble.....	29.75
Capt Woods, Sarawak.....	5.00
Wm Elliott, Moore Line.....	10.00
Mrs A McNaughton, Ham- ilton.....	5.00
C J Stewart, Whitby.....	25.00
The late Mr Drysdale, Ott'a	2007.60
Hibbert.....	81.00
Fullarton.....	35.50
Aronbank.....	34.00
Alex Smith, Toronto.....	25.00
Belmont.....	29.00
Yarmouth.....	21.00
St George.....	21.50
Alex Duff, Toronto.....	6.10
Wm Baird, Wick.....	10.00
J Bain, jr, Toronto.....	16.00
St Vincent, Knox Ch.....	11.00
Sydenham, St. Paul's.....	23.00
J Brendon, Euphrasia.....	1.00
J F Henry, Holland.....	2.30
J G Hood, Essa 1st Ch.....	5.00
Alliston.....	61.00
Rev D Tait, Berlin.....	10.00
Robt Laing, Dundas.....	10.00
D Campbell, Mosa.....	3.00
Golton Bros, Angus.....	5.00
\$5964.40	

WIDOWS' AND ORPHANS' FUND.	
Received to Nov 5.....	\$ 604.69
Dunwich, Chalmers' Ch.....	4.15
Monkton.....	4.25
Smithville.....	1.50
St Ann's.....	2.15
A Friend.....	4.00
Hespeler.....	3.00
Keene.....	46.00
Bishop's Mills.....	1.00
East Oxford.....	5.00
West Williams.....	22.00
Scarboro, St Andrew's.....	5.00
Snow Road.....	5.00
Wroxeter.....	4.37
Teeswater, Westminster Ch.....	150.00
Toronto, Old St Andrew's.....	6.00
Bobcaygeon.....	4.00
Aberarder.....	6.00
Lunenburg.....	9.00
Niagara, St Andrew's.....	10.00
Dunblane.....	2.50
W Guilmburg, 1st Ch.....	4.54
Quebec, Chalmers' Ch.....	43.25
Huntingdon, 2nd Ch.....	6.00
Chiselhurst.....	3.61
Sunderland.....	5.00
Vroomantou.....	1.13
Bothwell, Florence and Sun- derland Corners.....	10.00
Camilla.....	5.49
Scarboro, Knox Ch.....	10.00
Westmeath.....	2.93
Belmore.....	5.75
\$ 998.22	

WIDOWS' AND ORPHANS' FUND.	
<i>Ministers' Rates.</i>	
Received to Nov 5.....	\$ 996.00
Rev D McLaren.....	8.00
" John Gray, DD.....	8.00
" J A Townsend.....	8.00
" W C Young.....	8.00
" John Gillies.....	12.00

Rev. J R McLeod.....	8.00
" J Burton.....	20.00
" R Gray.....	8.00
" John McFarlane.....	8.00
" M Barr.....	8.00
" T Bennett.....	8.00
" J Duff.....	8.00
" F Ballantyne.....	8.00
" Wm Graham.....	8.00
" John Lees.....	8.00
" D M Beattie.....	8.00
" H Norris.....	8.00
" A F McQueen.....	8.00
" L Cameron.....	8.00
" J Fotheringham.....	8.00
" W Coulthard.....	16.00
" J Porteous.....	8.00
" W C Wendell.....	8.00
" D Wardrope.....	8.00
" Arch Currie.....	8.00
" Jas Hanran.....	8.00
" E F Seylaz.....	8.00
" A A Anderson.....	8.00
" N Macphee.....	12.00
" P Nicol.....	8.00
" H Currie.....	8.00
" Jas Stewart.....	12.00
" Jas Watson.....	8.00
" A McColl.....	8.00
" J R Battisby.....	8.00
" P W Leitch.....	8.00
" J Macnabb.....	8.00
" Jas McConnell.....	8.00
" D McDonald.....	8.00
" A Stewart.....	8.00
" J Johnston.....	8.00
" Wm Walker.....	8.00
" A D McDonald.....	8.00
" M McLeod.....	8.00
" A M Hamilton.....	8.00
" W M Martin.....	8.00
" R H Warden.....	8.00
" N McKinnon.....	8.00
" G C Heine.....	8.00
" R Moffat, D D.....	8.00
" R Wallace.....	8.00
\$1438.00	

AGED AND INFIRM MINISTERS' FUND.	
Received to Nov 5.....	\$1589.97
A Friend.....	3.00
Bayfield Road.....	6.00
Avonbank.....	3.30
Hespeler.....	5.00
Bishop's Mills.....	2.00
East Oxford.....	2.00
Perth, St Andrew's.....	7.66
West Williams.....	5.00
Rev G Jamieson, Seaforth.....	5.00
Snow Road.....	5.00
Toronto, Old St Andrew's.....	100.00
Aberarder.....	4.00
Mosa, Burns' Ch.....	12.20
North Carradoc.....	7.56
Dunblane.....	4.00
Mount Pleasant.....	5.72
Cheltenham.....	4.53
Huntingdon, 2nd Ch.....	5.00
Beaverton.....	10.75
Glenmorris.....	7.00
Sunderland.....	5.00
Vroomantou.....	1.12
Kingston (Union meeting).....	45.00
Moore, Burns' Ch.....	2.50
Scarboro, Melville Ch.....	3.52
North Easthope.....	6.50
Lawstock.....	1.50
Scarboro, Knox Ch.....	20.00
Westmeath.....	2.92
Kennebec Road.....	4.00
Belmore.....	6.00
\$1894.59	

AGED AND INFIRM MINISTERS' FUND.	
<i>Ministers' Rates.</i>	
Received to Nov 5.....	\$ 350.57

Rev D MacLaren.....	3.75
" J A Townsend.....	4.25
" David Mitchell.....	5.00
" Wm Matheson.....	3.00
" John Gillies.....	4.00
" P Musgrave.....	4.50
" J A Brown.....	9.00
" R Gray.....	3.00
" John McFarlane.....	3.50
" T Bennett.....	6.00
" Jas Carmichael.....	4.75
" F Ballantyne.....	4.00
" John Lees.....	3.00
" D M Beattie.....	4.00
" H Norris.....	3.50
" A F McQueen.....	5.00
" L Cameron.....	3.40
" D Wardrope.....	3.25
" Arch Currie.....	4.25
" Wm Bain, D D.....	3.25
" E F Seylaz.....	4.25
" Jas A Anderson.....	4.50
" P Nicol.....	4.00
" H Currie.....	5.00
" Jas Hastie.....	3.00
" Jas Stewart.....	4.00
" Jas Watson.....	4.00
" A McColl.....	3.00
" Alex McPaul.....	7.50
" J R Battisby.....	4.00
" R W Leitch.....	4.00
" Jas McConnell.....	3.00
" D McDonald.....	4.00
" A Stewart.....	4.00
" Jas Wilson.....	4.00
" J Johnston.....	4.00
" Wm Walker.....	7.00
" A D McDonald.....	2.00
" M McLeod.....	4.00
" A M Hamilton.....	3.75
" W Al Martin.....	5.00
" J Patterson.....	10.00
" R H Warden.....	3.25
" W A Johnston.....	4.00
" N McKinnon.....	9.00
" J Anderson, 2 yrs.....	8.00
" G C Heine.....	4.00
" R Moffat, D D.....	8.50
" R Wallace.....	8.50

MANITOBA COLLEGE DEBT.	
Received to Nov 5.....	\$ 168.65
W Souler, Pictou.....	50.00
Rev Dr Burns, Halifax.....	100.00
" D Wishart, Madoc.....	10.00
Thomas Wilson, Carp.....	10.00
George Duff, Cookstown.....	5.00
Rev J McMeelan, Pt Perry.....	5.00
" F Ballantyne, Walton.....	30.50
" B Smith, Steviacke, NS.....	1.00
John Allison.....	10.00
Wm Hood.....	10.00
Rev J Stewart, Glasgow, Scotland.....	10.00
Rev Dr Caven, Toronto.....	100.00
" A Ross, Woodville.....	5.00
" A J Mowatt, Frederic- ton, N B.....	5.00
Rev T G Johnstone, Black- ville.....	4.00
A Friend.....	1.00
Rev T Sedgwick, Tatama- gouche.....	5.00
Lt-Gov Aikens, Winnipeg.....	50.00
Rev R H Warden, Montreal.....	100.00
Rev Prof Scribner.....	0.00
George Hay, Ottawa.....	50.00
J W Kilgour, Beaumont.....	100.00
L W Johnstone, Fredericton.....	25.00
Rev Prof Pollok, Halifax.....	30.00
Rev Dr Macnisch, Cornwall.....	100.00
\$1004.65	

CONTRIBUTIONS UNAPPROPRIATED.	
Orillia.....	\$ 68.00
Bowmanville.....	195.27

Toronto, Charles St Ch	100.00
West Flamboro	78.75

CHURCH AND MANSR BUILDING FUND.
Mrs. Gardner, Bowmanville 25.00

NEW HEBRIDES.

Gamebridge	1.94
Day Mills for Rev Mr and Mrs Annand's work	2.00

NISSET MEMORIAL SCHOOL.

Toronto, East Ch	18.40
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Received for the month of November by Rev. P. M. Morrison, Agent at Halifax. P. O. Box 338. Office in Chalmers's Hall, Duke st.

FOREIGN MISSIONS.

Previously acknowledged ..	\$4378.91
Cove Head	5.50
Dundas	7.00
A Friend, Tyne Valley	1.40
D J Y, 1st Ch, Truro	25.00
First Ch, Truro	69.84
Ladies' So, Churchville, Pictou Co	5.00
W F M S, St Luke's, Salt-springs	30.00
Mark W Crowdis	2.00
Lake Ainslie	6.72
W Huggan (for Ero. teacher Blue Mountain	25.00
R McDougall	3.00
H McDougall	4.00
Stellarton	118.00
"Unknown," per Rev J Turnbull	6.00
New Edinburgh SS for Ero T D N Morrison, M D	25.00
"Unknown," per H M D Pearman	1.50
.....	2.50
Lanenburg	56.00
Spring Hill	54.57
St Luke's, Bathurst	14.50
Ladies' Pr meeting, Millvil' New Carlisle & Hopetown ..	25.00
Whyecomah	6.00
St John's, St John	35.00
St Stephen's, Amherst (ad'l) ..	7.60
Shubenaadie	25.00
Lower Stewiacke	37.00
.....	25.00
Green Hill and West River ..	27.50
.....	25.00
.....	\$5030.04

HOME MISSIONS.

Previously acknowledged ..	\$1781.86
Milford and Gay's River	4.41
First Ch, Truro	50.00
Malagawatch	8.00
River Dennis	4.00
Ladies' So, Churchville, Pictou Co	6.00
Clifton	31.75
Clifton & Granville, P E I ..	12.00
Blue Mountain	3.00
"Unknown," per Rev J Turnbull	2.00
D N Morrison, M D	1.00
St Luke's, Bathurst	5.00
Parabore (repayment)	6.00
Westville & Middle River ..	32.00
Lower Musquodoboit (repat) ..	12.00
New Carlisle and Hopetown ..	5.00
W McDonald, Glendyer	5.00
Blackhill & Derby (ad'l)	4.00
Kerr's, Gay's River	3.00
.....	25.00
.....	\$1976.02

AUGMENTATION.

Previously acknowledged ..	\$ 679.75
Blue Mountain	7.00
United Ch, New Glasgow	202.00
St Luke's, Bathurst	23.00

Stewiacke (ad'l)	47.00
New Carlisle & Hopetown ..	25.00
St Andrew's, Truro	82.00
Blackville & Derby	25.00
.....	\$1067.75

AGED AND INFIRM MINISTERS' FUND.

Previously acknowledged ..	\$1067.78
Milford and Gay's River	8.00
Union Centre	8.02
Malagawatch	2.00
River Dennis	2.00
Kennetcook	2.00
Int Halifax Banking Co	76.18
St Luke's, Bathurst	2.00
New Carlisle & Hopetown ..	3.00
St John's, Dalhousie	3.00
Barney's River	2.50
St Andrew's, Truro	5.00

Ministers' Rates.

Rev Jas Allan	2.50
" A Stirling	3.75
" A McMillan	6.85
" D McKinnon	24.00
" John McCarter	6.30
" Adam Gunn	3.50
" J D Murray	4.00
" M Campbell	3.50
" A Mackintosh	5.00
" J McE McKay	3.00
" John Robertson	14.50
" E D Miller	4.00
" F W George	23.53
" Roderick McLeod	5.40
" J H Chase	4.00
" R Cumming	4.50
" James Anderson	12.67
" H McQuarrie	5.82
" A Russell	3.75
" W S Larragh	1.00
" Wm Ross	18.00
" Dr McKnight	96.17
" A Simpson	8.75
.....	\$1445.94

COLLEGE FUND.

Previously acknowledged ..	\$3853.42
First Ch, Truro	15.00
Malagawatch	2.50
River Dennis	2.00
Woodville	6.00
St Luke's, Bathurst	10.00
New Carlisle & Hopetown ..	5.00
St John's, Dalhousie	10.00
Vale Colliery and Sutherland's River	11.00
Int D E and W Horne	70.00
W McDonald, Glendyer	4.00
Sherbrooke	25.00
Div B of Montreal (Dal Col) ..	130.00
Div Canadian B of C	116.67
.....	\$4263.59

MANITOBA COLLEGE.

St Andrew's, Truro	10.00
St John's, Dalhousie	2.00
.....	\$ 12.00

BURSARY FUND.

Previously acknowledged ..	\$ 60.88
Milford & Gay's River	6.40
Dr Pollok	25.00
Elmsdale & Nine-Mile Riv ..	6.13
St Andrew's, Truro	5.00
.....	\$ 103.01

DAYSRING AND MISSION SCHOOLS.

Previously acknowledged ..	\$ 483.99
Cardigan & Dundas S S	16.00
Lake Ainslie	4.78
Gore S S	6.35
Upper Kennelcook S S	9.00
Kennetcook Corner and Noel Road S S	2.60

Ball Creek S S (Woodville) ..	8.72
Mount Thom S S	2.00
Upper Canard S S	7.26
New Carlisle & Hopetown S S	10.00
Lower Village S S, St Andw, Truro, mem Miss Arch'd ..	6.50
Harmony S S	8.30
Yarmouth S S	19.51
.....	\$590.11

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden, Treasurer of the Board, 198 St. James street, Montreal to 7th December, 1887.

Already acknowledged ..	\$6969.39
Kingsbury & Brampton Gore ..	10.00
Mandaumain S Sch	7.60
Allouez, Aitch, J Brebner, sr ..	4.00
Eraunes, 1st S Sch	5.25
J Henderson, Underwood	5.00
Montreal, St Gabriel Ch	20.00
Markham, Melville Ch	4.75
Perth, St Andrew's Ch	41.50
Snow road	15.00
Stanley Sch Sec, No I S Sch ..	4.00
Montreal, St Gabriel Ch	27.05
Lako Road	16.00
Truro, First Ch	9.05
Mrs Ouman, St John's, Nfld ..	2.53
A Sillars, Oxford Nis, U S	5.00
Brussels, Knox Ch	7.33
River Dennis	4.00
Malagawatch	8.00
English Settlement	28.00
N McLean, Malagawatch	1.00
Mrs E Macfarland, Birmingham	5.00
Wallacetown	4.00
Presbyterian Ch of Ireland	723.33
Rev A Crawford, do	24.11
Oak River, Man	5.00
Kennebec Road	5.00
Ventry, Knox Ch	7.00
Dundalk, Erskine Ch	11.00
S R Wallace, Burgessville	5.00
A Disciple, Cornwall	30.00
Lancaster S Sch	16.00
W M McKee, South Finch	4.00
Nelson & Clogg	4.25

Per Rev. Dr. Reid —

Elderslie, Salem Ch	3.00
Wuthrop	10.00
Unioville	4.18
West Williams	2.50
Camden and Newburgh	1.10
Hampstead	6.00
Asuburn	8.25
Beaverton	10.65
Sunderland	5.00
Vroomantou	1.12
Scarboro, Melville Co	10.72
Atun	5.00
Nichol, Zion Ch	2.10
Belmore	18.13
West Pashuch	2.00

Per Rev. P. M. Morrison, Halifax —

Blue Mountain	2.00
D N Morrison, M D	1.50
"Unknown," per W M D Pearman	2.50
St Luke's, Bathurst	5.50
New Carlisle & Hopetown ..	4.00
Whyecomah	23.00
St Andrews, Truro	25.00
W McDonald, Glendyer	5.00
Blackville & Derby (ad'l) ..	3.00

\$8197.99

POINTE AUX TREMBLES.

Received by Rev R H Warden, Treasurer, to 7th Dec, 1887.	
Already acknowledged ..	\$1504.07
Fleming, N W T	3.10
Mrs Geo Paton, Stratford	3.00

Rev C Chiniquy, St Anne, Ill	50 00
A Friend, Ottawa	50.00
Malaga watch	3 00
North Bruce	9 31
Sauguen, St Andrew's	3.64
Egmondville	8.00
Lakefield S Sch.	25.00
Adam Murray, London	40.00
Winnipeg, St Andrew's S S.	60.00
Markham, St Andrew's	6 73
Arr. Knox Ch S S	50.00
Main Road	6.30
High Bluff	3.45
Prospect	6.35
Milford & Gay's River	17.65
Fisher's Grant	9.50
Elmsdale & Nine-Mile Riv.	6.00
Shubonacdie	8.00
Lower Stewiacke	5 50
North Salem	2.50
Fergus, Melville S S	50.00

\$1921.10

Extension of building.

Rev. R. H. Warden, Montreal, Treasurer to 7th Dec, 1887.	
Already acknowledged	\$ 73.87
Embry & P Association	10.00
Kingsbury & Brampton Gr.	5.00
Rev C Chiniquy, St Anne, Ill	50.00
Masham (Th)	4.39
Madoc, St. Peter's (Th)	3.25
Ottawa, St Andrew's (Th)	125.00
Dalhousie Mills and Coto St George	4 00
Kintyre (Th)	9.00
Petrolen (Th)	4.15
Montreal, St Matthew's Ch.	11.00
Laguette, Calvin Ch	3.35
Sheet Harbour	4.70
Rev S Kosborough, Sheet Harbour	1.00
N Plympton	4.10
S Plympton	3.00
Millbrook	3.00
Baddeck	6.00
Grafton (Th)	15.00
Vernonville	6.00
Chatsworth	5.30
John Webster, St Mary's	2.00
Richby	2.00
Glencoe	13.07
West Flamboro	20.00
Harrison, Knox Ch	4.68
Chateauguay	11.63
Beaulneois	112.37
Ballyduff	2.62
Wm McCabe, Ballyduff	1.00
Ancaster and Alberton	7.00
Mrs Redpath, Montreal	100.00
Montreal, Knox Ch	50.00
Mooretown, Corunna & Knx Ch	9.00
H. M. Paris, Ont	10.00
East Williams, St Andrew's	8.50
Inverness	12.00
Seymour, St Andrew's	6.33
Rylston	4.15
Dunwich Chalmer's Ch	5 00
Dunville	10 00

Cardinal	6 00
North Sydney, C B	20.27
Berlin, St Andrew's	7.10
Lachute, Union thanksvg mt	24 00
Gorrie	4.30
Fordwich	4.00
Presbyter Fordwich	2.70
D Marshall, sr, Jackson	2.00
Warsaw	2.00
Hill's Green	2 00
Ballinafad	1.69
Merrinton, St Andrew's	3.16
Mayfield	7.10
Claude	8.15
Richibucto	5.54
Avonmore	8 00
Lunenburg	2.00
Fullarton	8.50
Avonbank	6.50
Ashburn, Burn's Ch	8.00
Vaughan, Knox Ch	20.25
Bolton, Caven Ch	13.25
Harrington	7.29
Black River, N B, St Stephen's Ch	2.00
Port Dalhousie	9.60
Louth	2.00

\$1531.26

UNION COLLEGE FUND.

Rev. R. H. Warden, Montreal, Agt.	
Already acknowledged	\$ 59 08
Elmsley, Ont	10.00
Uphill	1.75
Sebright	2.25
South Indian	2.58
Havelock	2.40
Joliette	1.04
Lake Megantic	6.00
Cornwall, St John's	40.00
L'Original	6.10
Hawkesbury	4.50

\$ 136.39

PRESBYTERIAN COLLEGE, MONTREAL.

Received by Rev. R. H. Warden, Montreal, Treasurer to Dec. 7, '87.

Ordinary Fund.

Already acknowledged	\$ 145.46
Aylmer	4.00
Kenyon	20.00
D W Munro, Martintown	1.00
St Andrew's	10.00
Roxborough, Knox	15.00
Williamst'n, Hephzabah Ch	9.85

\$ 205.31

Endowment Fund.

Executors late John Drysdale, Ottawa \$200.00

Exegetical Chair, etc.

Already acknowledged	\$ 825.00
Rev Jos Allart, Fall River	10 00
Mrs Miller, Montreal	25 00
Arch McIntyre, Montreal	50 00
P Nichol son, Montreal	25 00
C J Fleet, Montreal	35 00

Mrs Langwell, Montreal	30.00
John Stirling, Montreal	100.00
John Fraser, L'Original	25.00
J A McMaster, Montreal	100.00
Jonathan Hodgson, Montr'l	250.00
A S Ewing, Montreal	50.00
C W Davis, Montreal	20.00
Sir D A Smith	100.00
Geo Rogers, Montreal	25.00
J G Savage	25.00
John A Robertson	25.00
Jas Slessor, Montreal	50.00
J S Archibald	10.00
S H Ewing	25.00
Jas Gardner	20.00
Alex McDougall	25.00
Geo Hyde	25.00
John Robertson	25.00
McCallum Bros	25.00
Geo Kay	20.00
J H Hutchison	25.00
A C Hutchison	25.00
K Campbell, Montreal	25.00

\$2020.00

MANITOBA COLLEGE.

To remove debt at Dr Reid's Office. Received by Rev A H Warden, Montreal.

Already acknowledged	\$ 461.00
Rev Prof Scringer, Montr'l	20.00
George Hay, Ottawa	50.00
J W Kilgour, Beauharnois	140.00
L W Johnston, Fredericton	25.00
Rev Dr Pollok, Halifax	30.00
Rev Dr MacNish, Cornwall	100.00

\$ 785.00

MCALL MISSION.

A Friend, Lachine 5.00

JEWISH MISSIONS.

A Friend, Lachine 10.00

MANITOBA COLLEGE.

Theological Department.

Rev. Dr. Bryce, Convener and Treasurer.	
Amount already reported	\$ 948.75
Vancouver, B C	30.00
Albani, B C	5.00
Strathene	15.00
North Ch, Winnipeg	10.00
Special endowment (2 r int)	24.00
Spallumcheen, B C	10.00
High Bluff and Prospect	37.85

\$1080.60

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

Renfrow, Rev Dr Campbell	30 00
St Gabriel's, Montreal, on ac	58.45
Rev Dr Neill Seymour	5.00

DR. DALE'S GREAT WORK ON BAPTISM.

3 Vols., \$6.00 per Set.

Former price, \$12.00.

DISCOUNT TO MINISTERS.

MACGREGOR & KNIGHT,

125 Granville street,

Halifax, N. S.

TRINIDAD.

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

P. M. Morrison,

Halifax, N. S. 1 Nov. 1887.

Secy.