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THE

PRESBYTERIAN RECORD

FOR THE

DOMINION OF CANADA.

JANUARY, 1890—DECEMBER, 1891.

VOLUMES XV.—XVI.

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1891.

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THE
PRESBYTERIAN RECORD
 FOR THE
DOMINION OF CANADA.

VOL. XV.

JANUARY, 1890.

No. 1.

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“That the World may Believe.”

WE shall search the Scriptures in vain to find a portion better fitted for meditation at the beginning of a New Year than the chapter in John's Gospel which records the sublime intercessory prayer of our gracious Redeemer, uttered in view of the near accomplishment of His Divine Mission, that all His believing people, to the end of time, might be united, in and through Him, to one another. All the more should it come home to every one of us for the reason given—“*That the world may believe that Thou hast sent Me.*” The same idea is emphasized with equal force in another connection, where it is said, “By this shall all men know that ye are My disciples, if ye have love one to another.” That the early Christians rightly interpreted the significance of this argument is attested by Paul when he declares that “Nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord.” Were all professing Christians to realize that unbelievers everywhere are still looking to them for evidence of the sincerity of their love to Christ and to one another, such as the Saviour himself prayed that they might exhibit, scepticism and infidelity and heathenism would soon come to an end; for it does not admit of a

doubt that the divisions of the Christian Church—many of them founded on principles and prejudices of little or no real importance—have done, and are doing, more to retard the evangelization of the world than almost anything else.

Yet, it is pleasing to notice that the tendency of the times we live in is to minimize these differences and to attach increasing importance to the essential truths which Christendom holds in common. This is seen in those Conferences and Councils which, especially during the last quarter of a century, have brought Christians of different denominations together and have made them look each other in the face while they consulted in regard to the extension of their common faith. Not only has there been thus revealed an earnest longing for more of that unity of spirit which is the true symbol and bond of Christian fellowship, but in many quarters there is a desire for the visible and corporate union of churches that acknowledge “One Lord, one faith, one baptism.” In our own country, more particularly, Episcopalians and Methodists, Congregationalists and Presbyterians, are beginning seriously to ask what it is that keeps them apart. Of course there are difficulties in the way of organic union as there are in the way of attaining anything else that is worth

having; but it has not yet been demonstrated that they are insuperable. It is surprising how small a concession will suffice sometimes to effect a reconciliation when the negotiating parties are in earnest. Calvinism and Arminianism are not deemed so antagonistic now as they once were. Even the "Historic Episcopate" might, in course of time, so accommodate itself to new circumstances as that it would no longer bar the way to closer relationships.

Though we may not live to see the unification of the Church of Christ in Canada, we can all do something towards its accomplishment. We can abstain from everything that would unnecessarily wound the feelings of those who belong to other churches than our own. We can extend to them the same liberty of conscience that we claim for ourselves. We can show a willingness to co-operate with them when the fitting opportunity offers. We can wait patiently.

In the meantime, intercourse, fraternal and delightful, showing real communion of heart and of interest, is increasing between the different branches of the Presbyterian family. The British Churches from time to time send to the Colonial Churches with kindly greetings some of their foremost men. Dr. Rainy, Dr. Macgregor, Dr. Marshall Lang, and other eminent Scotchmen have visited the Australian and New Zealand churches. The coming and going over the Atlantic is now a familiar incident, but it is none the less profitable. We have much in common—a common ancestry, a common system of doctrine, a common polity, common aims and common methods. Let us be "kindly affectioned one toward another"—**THAT THE WORLD MAY BELIEVE.**

From the Land of the Pharaohs.

BY REV. JOHN JENKINS, D.D., LL.D.

RAINY would we have prolonged our visit in order that we might explore the mysteries of Cheops, and have another look at the Colossal Sphinx, whose wierd, vacant stare still seems to haunt us, but sight-seeing at Cairo had to be given up to nursing! After the first day, that is. As soon as my young invalid was strong enough to travel,

we were ordered off to the sea-side (Alexandria). I did manage to spend an hour in the private museum of Dr. Grant (Grant Bey), the physician, whom I had called in. He is an Aberdonian, a successful practitioner, and no mean Egyptologist. He has succeeded in getting together a most interesting and valuable collection of antiquities, chiefly, but not wholly, Egyptian. Among



THE SPHINX.*

other curios was produced, with evident pride and satisfaction, the seal of the father of Isaiah, appended to which was the written opinion of the Oxford Professor Dr. Sayce that it is what it was professed to be, the veritable signet of Amoz. Since my return, I have learned that my friend and neighbour Dr. Wright, of the Bible Society, the well-known Arabic scholar, has in his possession, the seal of one of the Scribes of King Solomon! After this, one need not despair of finding, in his wanderings to and fro in the earth, the seal of Moses, or even of Abraham! At the Pyramids the Bedouins offered for sale some ancient (?) Greek and Roman coins, most of them recently manufactured in Birmingham! Now and then they would submit a real antique, but nothing of true value, though the prices demanded were exorbitant.

Deeply did I regret, and do still, that the foregoing untoward circumstances prevented my lingering in Cairo; chiefly, that I could not give a day or two, as I purposed, to the great Bulak museum, that unrivalled collection of monuments and relics of Egyptian

*From the Smith-Peloubet Bible Dictionary: Messrs. Porter, Coates & Co., Phila.

history and life, many of them dating back fifty-five hundred years! For the couple of hours during which I might possibly have left my sic. charge in other hands, the Museum was closed. I learned, too, from Dr. Grant, that during September, the authorities were superintending the removal of an important portion of the collection, to one of the numerous palaces of the city, and that, therefore, the Museum was not in a condition to be visited with either comfort or profit. Cairo is a city of 400,000 inhabitants. Jews, Arabs, Negroes, Turks, Syrians, Greeks, Armenians, Italians, French, Germans and English are congregated in this African metropolis. A strange medley! and as interesting as strange, for half the world seems to be represented in the crowds that fill the thoroughfares. The bright and varied costumes that meet the eye, the Babel of tongues that fall upon the ear, the veiled women, the beasts of burden—camels, mules, asses—that traverse the streets, the equipages so numerous and multiform, and so rapid many of them in their progress; all combine to make Cairo one of the most lively, picturesque, and attractive of cities. The dragoman who conducted us to the Pyramids, it may be of interest to add, was once in the employ of General Gordon.

On the Saturday afternoon we started from Cairo in an express train for Alexandria which was reached in a little over four hours. The country through which we passed is luxuriantly fertile, giving evidence of both plenty and wealth. Our train was well equipped, the rails and road in good order, the speed averaging thirty miles an hour. About forty or fifty miles from Cairo we passed through Tanta, a handsome city, with a population of 60,000. The public buildings, as seen from the station, are numerous, some of them even imposing. The Mosque is a specially attractive structure and is dedicated to the Veyyid el-Bedawi, the most popular of Egyptian saints and the most frequently invoked. We arrived at the Alexandria station a little before eight, and soon found our way to the Hotel Abbat. The waiter in charge of our rooms was a Waldensian Christian. He produced his certificate of membership, and gave the names of several pastors who knew him. Some of them had furnished him with testimonials of character. It was a pleasant

surprise to find oneself in contact with such a man where all other servants were either Greeks or Arabs. After a night's grateful rest, for we were both weary, we opened our eyes to the light of a glorious Sabbath morning. At half past ten I found my way to the mission chapel of the Church of Scotland. On my arrival I found an American missionary, in the act of dismissing, an Arabic congregation of from twenty to thirty. The missionary and his people are allowed the use of the chapel for an early Sunday morning service. By eleven o'clock in the commodious and well-appointed hall, forty or fifty Scotch or English people were assembled, and the Rev. Mr. Kean, Scottish chaplain, commenced the service. The "Scottish Hymnal" recalled old-time sacred memories. The devotional exercises were well and reverently conducted, and the sermon was thoughtful profitable and not "hard to be understood." One felt that the minister knew what he was about. I had a brief conversation with him at the close of the service, and a longer and most interesting one on the following day. Mr. Kean is a Scottish pastor, a Jewish missionary and a Seamen's missionary all in one. The English pastoral portion of his work is nearly self-supporting, the other portions are supplemented by funds from the Church of Scotland. Mr. Kean is clearly the right man in the right place—an earnest hard-working successful missionary and minister.

Monday was spent in *mildly* "doing" the city; a drive through its older, and certainly more picturesque, portions to Pompey's pillar being our principal work for the day. The accurately ascertained (perhaps?) site of the great Museum and Library, and that of the temple of Serapis, were visited, while the mind revelled in thoughts of the learning, the philosophy, the Christianity which had centred in this spot, and of the conflicts ecclesiastical and theological which marked the early centuries of our era. The portions of the city which have been rebuilt since the bombardment, streets, squares, and public institutions and offices, are substantial and most of them very handsome, reminding one somewhat of Paris. On Tuesday we took the Messageries steamer for Marsailles which we reached in four days and a half, a smooth bright passage across the Mediterranean. On this steamer

were sailing, among other pleasant people with whom I became acquainted, a Mr. Bourne, British Consul at Tamsui, and his charming wife. Of course our conversation turned on Dr. Mackay and his Formosan mission. I wish you could have listened to the terms of approval in which the Consul spoke of our great Missionary's work in that Isle of beauty. He fully endorsed the Doctor's methods, and testified to their success. Such a testimony, from such a source is more than gratifying, it is eminently satisfactory and assuring. I am glad to be the medium of conveying to the many thousand members of our Church who read the RECORD, the opinion of so important and trustworthy a witness.

From Marseilles to Paris: a look at the Exhibition—so full of interest and beauty, then to Calais, Dover, "Victoria," and Norwood! "Home, Sweet Home!"

Missionary Cabinet.

REV. NARAYAN SHESHADRI, D.D., INDIA.

THIS well-known missionary, having twice visited Canada, many of our readers have seen him, and to them, as well as to others who have only heard of him, the following brief sketch of his life and labours cannot fail to be interesting.

Dr. Sheshadri was born in the village of Sayale, in the Kingdom of Hyderabad, some 250 miles east from Bombay. He is now about sixty-six years of age. He was a Mahratta Brahman of the highest caste, and from childhood was sedulously instructed in the mysteries of his caste. When a lad, along with other native youths, he was sent to Bombay for the purpose of acquiring a liberal education at the Church of Scotland Institution, over which the late Dr. John Wilson (afterwards of the Free Church College and Institution in that city) presided for many years with distinguished ability. Among the teachers there at that time were the Revs. Robert Nesbit and J. Murray Mitchell, to whom Sheshadri was largely indebted for the views which led him ultimately to discard Brahminism and to embrace Christianity. About that time intense excitement had been created in Bombay owing to the baptism of three Parsee students in Dr.

Wilson's College. The "case" was tried in the civil courts, and was at length decided in favour of the defendants and liberty of conscience. Naryan had no intention when he entered college of giving up Brahminism. Like other young men in India, he wanted to get on in the world, and a good education would help him to do so. Many of his countrymen have taken advantage of the Christian institutions at Bombay, Calcutta, Madras, and elsewhere for the same reason, while only a very small percentage of them embraced Christianity. But it was no fault of the institutions. The pupils had every opportunity of becoming acquainted with the truths of religion. The result of a philosophical training in Narayan's case was that the absurdities of Brahminism were thoroughly eradicated from his mind. But it was one thing to be emptied of that, and quite another thing to become a Christian. Many of the youth of India have gone through the first stage without finding anything to fill the void. For some time Sheshadri had no religion. He had read the Bible. At length he began to study it. He became interested first in the prophecies respecting Christ; then in the life of Christ; until, step by step, he came to understand and accept the great truth, that "God so loved the world as to give His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." He finally decided for Christianity, notwithstanding the cost, for he had to give up father and mother, three brothers and five sisters. The 13th of September, 1843, was a day of rejoicing in the college. It was then he was baptized. In September, 1851, he was licensed to preach the Gospel, and in October, 1854, he was ordained as a missionary of the Free Church of Scotland, and was employed for some years afterwards as missionary teacher in the College at Bombay, and as an evangelist in the streets of that city and in its neighbourhood.

In 1862, Mr. Sheshadri commenced a mission at Indapore, 84 miles S.E. of Poona. At that time there was not a single Christian in the town, or near it, but he went on teaching and preaching in the streets to high and low, and in a short time signs of enlightenment began to show them-

self; and from that time Indapore has been an important centre of Christian influence. In 1863, by the advice of Dr. Murray Mitchell, he was induced to visit Jaulna, 250 miles N.E. from Bombay. It is with this place that Dr. Sheshadri's name is most generally connected, for here he established a mission upon an entirely novel plan. Having secured a grant of 800 acres of land from the Nizam of Hyderabad, free of rent for 25 years, he proceeded to found a Christian village in the neighbourhood of Jaulna, to which he gave the name of "Bethel." Here he succeeded in building a good stone church, a manse, two school-houses, a market place, an industrial shed, an inn for travellers, and a number of snug cottages, with gardens, and roads bordered with trees. From Bethel, as a centre, the Gospel has spread among the villages to the south, forty in number, until now there are between fifteen and sixteen hundred baptized members connected with the mission. Preaching tours of 100 miles in length are undertaken by native assistants at stated seasons, and groups of villages are systematically visited by missionaries and Bible-women. In 1882, as many as 905 villages were thus visited. Dr. Sherring in his History of Protestant Missions in India speaks of the Jaulna Mission as "a great success." Rev. Robert Hunter, who writes the "History of the Missions of the Free Church of Scotland in India," says that "Narayan Sheshadri has proved himself to be one of the most valuable converts ever given to an Indian Mission." He certainly is a man of rare intelligence and an accomplished scholar, having a perfect knowledge of the English language and an intimate acquaintance with Western literature. His gift for interesting and instructing the young is said to be unsurpassed. His whole career has been irreproachable. Now that he is growing old, and no longer able to undertake the long journeys from Indapore to Jaulna so frequently as has been necessary, he has been relieved of part of his work by the appointment of a Scottish missionary at Bethel, who will reap the fruit of Dr. Sheshadri's sowing, and infuse fresh life and vigour into the mission. In recognition of his scholarship and eminent services as a Christian missionary, Mr. Sheshadri received the degree of Doctor of

Divinity from the Presbyterian College of Montreal in 1886. May he be long spared to wear his laurels, and to further promote the spread of Christianity among his countrymen!

HINDUISM.

DR. ELLINWOOD describes Hinduism as a profound sleep—the master-piece of human error. It is impossible, he says, to exaggerate the inexorable limitations and disabilities which the caste systems put upon all classes of society. The oppression of woman, which is a result of caste, also falls most heavily upon the higher classes. The supposed degradation of being married into a lower caste—after the only alternative of not being married at all—has been the chief occasion of that scourge of infanticide which, in some provinces of India, has not suffered one high-caste female child to live. Hinduism recognizes the existence of a soul; but it is only a temporary emanation, like the moon's reflection in the water. Its supreme destiny is to be lost, as a drop in the ocean. While Christianity looks for the solution of life's mysteries to the blessed light of the life to come, Hinduism finds it in the now hopeless issues of a life that is past. One is a religion of hope, the other a religion of despair. Christianity has raised woman to respect and honour; Hinduism has brought her down to even lower depths of degradation, and has made her life a burden and a curse. Christianity breaks down all barriers which divide and alienate mankind, Hinduism has raised the most inexorable social tyranny ever inflicted on the human race. Making due allowance for the resistance of hoary customs, the dead lock of caste, the proud consciousness of the Hindus that their old faith has survived so many attempts of rival systems, yet it is already apparent that in Christianity Hinduism has encountered a very different force. Even the native sentiment of India is now greatly changed, and the general morality of the better classes is being raised above the teachings of their religion. Child marriage is coming into disrepute, and caste, though not destroyed, is crippled. Hinduism will not fall by sheer descent; but its catastrophe may not be less certain or less disastrous, and the silent influences which are preparing for it are steadily at work.

Household Words.

HOLD FAST.

The years flit fast away,
Life's race will soon be o'er;
The waves of time, ere long, will break,
On the eternal shore.
Up! finish well thy work,
Be true and strong and brave;
God watches all thy glorious strife,
His outstretched hand will save.

J. C. Seymour.

A WONDERFUL PRAYER.

"Into thine hand I commit my spirit; thou hast redeemed me, O Lord God of truth." Psalm xxxi. 5.

These words were in part repeated by our Lord in his expiring agony, and by Stephen in the supreme moment of his martyrdom.

"Father, into thy hands I commend my spirit," is the prayer of Christ; "Lord Jesus, receive my spirit," was the prayer of the proto-martyr.

The prayer, in one or another of its forms, is associated with some of the most solemn and impressive events of Christian biography and history. It has been the dying ejaculation of the most noble saints and martyrs of the church. It was uttered among the last words of Polycarp, of Basil, of Bernard, of Huss of Luther and Melancthon. It was the dying petition of Columbus and Silvio Pellico.

"Lord Jesus, receive my spirit," prayed Knox.

"In manus tuas, Domine, commendo spiritum meum," prayed Ridley.

"Entre tes mains, Seigneur, je recommande mon ame," prayed the Princess of Condi.

"O Lord, what does man come to? said John of Barneveld, on his way to execution. "O God, my Heavenly Father, receive my spirit," he prayed at the block.

"Lord Jesus, receive my spirit," prayed Bishop Hooper.

Cranmer, putting his right hand that had signed the recantation into the flame, and saying, "This unworthy right hand," uttered the same prayer, as did Latimer, Patrick Hamilton, and Rowland Taylor, in the flames.

"O Lord, into thy hands I commit my spirit, or thou hast redeemed my soul, O Lord God of truth," prayed the Scottish martyr, Hugh McKail.

Margaret Wilson, bound to the stake at the low-water mark in the Bay of Wigton, saw the advancing tide. It rose slowly, until it reached her throat, when she prayed, "Lord Jesus, receive my spirit."

Lord Barant, a Protestant martyr of Bohemia, prayed, kneeling by the block, "Into thy hands, O Lord, I commend my spirit: in thee have I always trusted: receive me, my blessed Redeemer."

Lord Otto, another Bohemian martyr, prayed, "Almighty God, to thee I commend my spirit; receive it for the sake of Christ, and admit it to the glory of thy presence."

"Miserere mei, Deus," said Henry Gray, Duke of Suffolk, holding up his hands, and looking up to heaven. He then said, "Into thy hands, O Lord, I commend my spirit."

MY PRAYER.

"My prayer is unto thee, O Lord."—Ps. lxxix. 13. Many persecuted David, and in this he was a type of Christ, who was despised and rejected of men. Though persecuted, David says: "As for me, I will pray—my prayer is unto thee, O Lord." Too many neglect prayer—they live without prayer—never call upon God. Yet we should pray—pray always and say: "As for us we will pray—our prayer is unto thee, O Lord."

Here we see to whom we are to pray—not to idols, not to saints, not to the Virgin, but to the Lord, to God himself through Jesus Christ our Lord. He is worthy of our prayers—the Lord God merciful and gracious. Our relations to him should constrain us to pray to him. We are his creatures—he made us and he keeps us. We are altogether dependent upon him for life and for all things. And his favours should lead us to pray to him. His blessings are infinite in number and in value, and what shall we render to him for all his benefits towards us? Can we do less than call upon his name?

But when shall we pray? David says in an acceptable time. We should not put it off until too late. There may be unacceptable times—times when God will not hear, often in sudden calamities, and when the day of grace is ended, and when sickness comes and death is near. Many have cried and not been heard. But there are acceptable times—when the Gospel is preached, when the Spirit moves upon the heart and excites desires and moves to prayer, often in times of trouble, too, and in times of revival; and the present time—now, is the acceptable time, the day of salvation. Pray now.

W. J. M.

ON DOUBTING PRAYER.

We must watch against the least suspicion of unwillingness on the part of God to grant our petitions. We have not to write a benefit from the hand of one who hesitates to give, but to receive thankfully blessings God delights to bestow. We must not draw a false inference from the parable of the friend at midnight, or of the unjust judge (Luke xi: 8, xviii: 5). In each case there was unwillingness; unwillingness to rise and give the bread, and unwillingness to avenge the widow. But the point for us to learn is importunity and perseverance. God, as a most loving Father, rejoices to give the true bread; and as a righteous Judge, to protect and deliver the

oppressed. And while we must constantly and patiently wait upon him, we may be sure that no word of prayer, no thought of prayer, is in vain. But we may go a step farther than this; God has been beforehand with us in this matter, He has opened to us his good treasure, He has come forth with free invitations, and exceeding great and precious promises, calling us to His mercy-seat, and pressing upon us the unspeakable blessings there to be obtained; so that prayer becomes the glad response to the bounty and lovingkindness of a Father and a Friend.—*G. Everard.*

MCHEYNE'S LAST SERVICE.

He had been visiting in the fever-stricken dens of Dundee. Typhus fever had laid hold of him; but, ignorant of the cause of the languor and pain which oppressed him, he had gone to celebrate a marriage, and remained for the entertainment which followed. Some were there who were no friends to his faithful preaching, and thought that his grave manner was due to pietism, and not illness, so one of them said: "See, now, if I cannot tease your minister." So saying, she sent a little girl of nine years to Mr. McCheyne with a marriage favour and a bouquet. When the child approached him he brightened up. "Will you put this on?" she said. "Yes, if you will show me how." When it was all arranged, he said: "I have done what you asked me. Will you listen while I tell you a story?" So he began to tell her the "sweet story of old." Very soon six other little girls gathered round, and listened with upturned faces while he told them how the Lord Jesus had come down from heaven to earth, had lived and loved on earth, and then died to save sinners. When he had finished, he laid his hand on the head of each child, and asked God's blessing on her. Soon after he said he felt so ill he must retire. He went home to his bed, and in a few days he was with the Lord. This was his last service.

GOD'S SIGHT MY SAFETY.

That delightful passage in Exodus came flashing through my mind just now where the Israelite sprinkled the blood on the lintel and the two side-posts. Then he shut the door. He was inside; he did not see the blood any more. The blood was outside upon the post, and he could not see it himself; but was he safe? Yes, because it is written, "When I see the blood I will pass over you." It is God's sight of the blood of his dear Son that is the everlasting safeguard of all who are in Christ. Though it is most precious and sweet to me to look at that blood once shed for many for the remission of sins, and I do look at it; yet, if ever there should come a dark night to me in which I cannot see it, still God will see it, and I am safe. I am saved, because it is written,

not "when you see it," but "when I see the blood I will pass over you." It is not the perfection of sight, which is your safeguard. It is the absence of blemish from your faith—that makes you to be "accepted in the beloved."
Spurgeon.

INWARD AND OUTWARD.

"Giving alms" is one part of religion; being "devout" is another quite as important a part (Acts 10: 2). One is external; the other is internal. Pure and undefiled religion consists in the visitation of the fatherless and widow; but also, equally as much, in the keeping ourselves unspotted from the world. Personal devotion renders our alms more acceptable to God,—alms are the inevitable outgrowth of true devotion. The tree bears its own fruit; the fruit denotes the nature of the tree.

Nevertheless, we can give alms without being devout; but we can never be truly devout without giving such as we have to the needy. We cannot truly love God without also truly loving our neighbour.

WAITING.

To most, waiting is harder than working. Patience is a difficult virtue, and in this busy, overstrained age it is becoming somewhat scarce. Ofttimes it is the best service that can be rendered. "For they also serve who only stand and wait." Away from the glare of the world, in the privacy of home, waiting, not in idleness nor in disappointed pride, but in faithful performance of the small duties, in which, hour by hour, the soul's devotion to God is proved, its strength is nourished, and if a call comes to higher work, it is not found wanting. "He that is faithful in that which is least, is faithful also in much."

A MAN in a blouse once said, "I have no more influence than a farthing rushlight." "Well," was the reply, "a farthing rushlight can do a great deal; it can set a haystack on fire; it can burn down a house; yea, more, it will enable a poor creature to read a chapter in God's book. Go your way, friend, let your rushlight so shine before men that others, seeing your good works, may glorify your Father who is in heaven.

"Only a loving heart can effectually present a loving Gospel."

"Whoever would be sustained by the hand of God, let him lean upon it."

Christ is not valued at all unless he be valued above all.—*Augustine.*

Christ showeth to his disciples, after his resurrection, his wounds, to heal the wounds of their unbelief. As though he would say, Look upon me and fight manfully; without a battle shall no man be crowned.—*Miles Coverdale.*

The Song of Mary.

JANUARY 12. A.M. 4,000. LUKE 1: 46-55.
Golden Text. Luke 1: 46-47.

MARY, a maiden of Nazareth was at this time betrothed to Joseph, a carpenter of that small town of Galilee. The Gospels tell us nothing about her parentage. She was a kinswoman of Elizabeth, v. 36, and had a sister also called Mary, who married Cleophas, John 19: 25. Both Joseph and Mary belonged to the royal line of David. God sent his angel to Mary to announce to her that she would have a son, whose name should be Jesus. He would be great and reign over the house of Jacob forever, ch. 1: 32-33. He also told her that her Cousin Elizabeth, although very old, would soon be a mother, v. 36. Mary believed God, and humbly submitted to His will, although she could foresee that much sorrow, would follow, Matt. 1: 17. Anxious to hear from Elizabeth a confirmation of the angel's words, she went "in haste" to the hill country, to a city not named—probably Hebron, Josh. 20: 7, to see her. When she entered the house of Zacharias, Elizabeth, moved by the Holy Ghost, blessed her and called her "the Mother of Her Lord," v. 43, 45. Then in triumphant accents, Mary uttered the noble song of praise which forms our lesson. It has been for many centuries one of the hymns of the Christian Church. The resemblance of its language to that of Hannah's song, 1. Sam. 2: 1-10, shows Mary's acquaintance with Holy Writ. Comp. 2. Tim. 3: 15. V. 46. *Magnify*—declare great. V. 47. *My Saviour*—By giving this title to God, Mary plainly shows that she did not believe herself above the need of a Saviour—Like all members of Adam's fallen race, the "blessed among women" needed forgiveness of sins in order to be saved, Rom. 5: 11-12. V. 48. *Low Estate*—Mary was poor and humble, Luke 2: 7; 11: 11. *All generations*—Wherever Christians have been and are, Mary has been known as the "highly favoured" and blessed among women, Luke 1: 28-42. V. 49. *Mighty—Holy*—Mighty in the miracles that attended the birth of Jesus, v. 37. Holy, and yet not rejecting the poor and lowly woman, who was chosen as the Mother of his Son and humanity, Is. 57: 15. V. 50. *His mercy*—above all His works, Exod. 20: 6. V. 51. *Scattered the proud*—by causing His Son to be born not in a palace, but a stable, not from a rich princess, but from a poor woman, 2. Cor. 8: 9. V. 53. *the hungry*—Comp. Luke 6: 21 and Matt. 5: 6. V. 54. *Israel*. Up to this point, Mary has given thanks for personal blessings. She now praises God for national ones. She loved Israel and rejoiced in the near prospect of its redemption, thus showing her faith in God's promises. They never fail. They are yea, and in Christ, Amen, 2. Cor. 1: 20. V. 55. *As he spake*—See Gen. 17: 19, Psalm 132: 11.

The Song of Zacharias.

JANUARY 19. A.M. 4000 LUK 1: 67-80.
Golden Text. Luke 1: 76.

WHEN the Angel of the Lord, appeared to Zacharias, and announced the coming of John the Baptist, he doubted and asked for a sign, ch. 1: 18. With his knowledge of Abraham's history, like him, he should have been "strong in faith," Rom. 4: 20. God gave him the required sign, which was at the same time a punishment. He became dumb, ch. 1: 20-22. Eight days after the birth of John, his speech was restored to him proving the truth of the angel's words, Luke 1: 13-20. Zacharias' first use of his recovered speech was to "praise God," v. 64. We have in this lesson, his song of praise. V. 67. *filled with the Holy Ghost*—who brought to his mind the thoughts he expressed, and the power to express them aright, 2. Pet. 1: 21. *prophesied*—Spoke by inspiration. V. 68. *Blessed*—Praised be Jehovah, the Covenant God, because he has visited his chosen people, Israel. There had been no revelation of God since Malachi, four centuries before. Men might think God had forgotten. But he never forgets His promises, 2. Pet. 3: 8-9. *Redeemed*—Zacharias probably did not then understand the full meaning of the Redemption, comp. v. 74, but the Spirit evidently meant, Redemption from Sin, Matt. 1: 21, 1; Cor. 1: 30. V. 69. *a Horn*—This word was used as a symbol of strength, a strong salvation; of David—proving that Mary descended from that King. *As he spake*—Jer. 23: 15-16. Dan. 9: 25. V. 71. *Our enemies*—the world, the flesh and the devil. V. 72. *Mercy promised*—Gen. 12: 3; Ps. 98: 3. *the oath*—Gen. 12: 3. V. 74. *without fear*—Rom. 6: 18—*Serve him*—with religious service, allusion to the priesthood of believers under New Testament, comp. Heb. 13: 10-15. V. 75. *in holiness*—Here is the description of the nature of the service of God's people. They must be Holy, because God is Holy, Rom. 6: 1-7. Righteous, because God hates sin. V. 76. *of the Highest*—Comp. with v. 32, the same title applied there to the Father, is here applied to the Son, proving the divinity of Christ, Mal. 3: 1; Is. 40: 3. V. 77. *give knowledge*—publish the good news, the Gospel, that in Christ, men may have forgiveness of sins, and consequent salvation. This John did, ch. 3: 2, 3. V. 78. *tender mercy*—The Love of God is the first cause of man's salvation, John 3: 16. *The dayspring*—the dawn of light, by the appearance of Christ, the Sun of Righteousness, Mal. 4: 2. V. 79. *to give light*—John 1: 9, 3: 19,—*way of peace*—reconciled with God, Rom; 5: 1, and justified by faith we have peace through Christ, John 14: 27. V. 80. *in the deserts*—near the Western Shores of the Dead Sea, whence thirty years after John came to fulfil his mission. We are not told anything of his life during that time.

Joy over the Child Jesus.

JANUARY 28. A.M. 4000. LUKE 2: 8-20.
Golden Text. Luke 2: 14.

JESUS was born in Bethlehem, a few months after the events of our last lesson. Not in a palace, but in a stable, v. 7. The Son of a kingly line, Himself the King of Kings, had a manger for a cradle, Phil. 2: 7-8. But if men did not honour him, God highly exalted him. Miracles had preceded his birth, Luke 1: 11, 26, similar wonders accompanied and followed it. We have one of these related here. Matthew tells of another, the appearance of the Star of Bethlehem, Matt. 2: 2-9. No class of men is excluded from the blessings brought to men by Christ's birth, hence it was fitting that not only the rich wise men of the East, but also the poor Judæan Shepherds, should learn of his coming. V. 3. *In the field*—From this, some have questioned the correctness of the date given, as being that of Christ's birth. But others claim that by December 25, the heavy rains are over in Palestine, and flocks are once more led out to pasture. *Keeping watch*—for fear of thieves or wild beasts. V. 9. *the glory of the Lord* the flood of sudden light which, of old attended divine manifestations, 1 Kings 8: 10, 11; Is. 6: 1-3. The shepherds were "sore afraid." Men cannot but fear the presence of God. They are sinners, and He is All-Holiness. Moses, Isaiah, John all trembled before God, Heb. 12: 21; Is. 6: 5; Rev. 1: 17. But God dispelled their fears as He did here by his Angel. V. 10. *Fear not*—It was no enemy but a friend, and he, the bearer of "good tidings of great joy," not to them only, but to "all people," rich and poor, high and low, Jews or Gentiles. V. 11. *Unto you*—Shepherds, and all mankind is born a Saviour. *the City of David*—Bethlehem where David was born, 1 Sam. 16: 1. V. 12. *a sign*—the strange fact that the heir of the House of David should be found in such a place. V. 13. *a multitude*—Angels in myriads. The birth unnoticed on earth, causes intense excitement in Heaven. V. 14. *in the Highest*—in the highest regions of the Universe, the heaven of heavens. *On earth, peace*—Peace with God, with one another. Christ's Gospel is a Gospel of Peace. When it has prevailed, men shall study war no more, Is. 2: 4. *Goodwill toward men*—God does not desire the death of the sinner, but that he should repent and live, Ezek. 18: 23. This clause is sometimes read; peace to men of good will, but although a true statement, it is hardly a correct rendering. The Shepherds went, *in haste* to Bethlehem, v. 16, and found Jesus, lying in a manger, as the angel had said. V. 17. *Made known*—They were the first Evangelists, Acts. 4: 20. V. 19. *Mary kept all*—She could not understand all that had been said and done, but believed, and waited that all should be made clear. V. 20. *glorifying*—praising God for His Great Gift.

Jesus Brought into the Temple.

FEBRUARY 2. A.D. 4. LUKE 2: 25-35.
Golden Text. Luke 2: 32.

ALL the first born of Israel had to be "sanctified unto the Lord," Exod. 13: 1, in commemoration of the deliverance of their first-born in Egypt. When her child was a boy, the mother had to bring an offering to the temple, 40 days after his birth. A lamb, if she could afford it, and a turtle dove or a young pigeon, Lev. 12: 6-8. If poor, two doves might suffice, if very poor, a small measure of flour, Lev. 5: 11. From the nature of Mary's offering, v. 24, we see how poor she was, a truth confirmed by 2 Cor. 8: 9. V. 25. *Simeon*—Nothing is known of him, beyond what is stated here—*just and devout*—honest and virtuous in his dealings with men, faithful in his duties to God. *Waiting*—for the coming of Christ, which would comfort God's people. *The Holy Ghost*—inspiring him as it did the old prophets. This was one of the signs promised, Joel. 2: 28. V. 26. *See death*—Seeing Christ before seeing death, takes away the sting of death. Seeing Him by Faith is even more blessed, John 20: 29; 1 Cor. 15: 56, 57. V. 27. *Came by the Spirit*—Impelled to go at that precise time to the Temple, comp. Acts 8: 29; 10: 19. *in his arms*—If we find Jesus, we cannot cling too closely to him. Jesus, also took children in his arms, Mark 9: 36, 10: 16. These two instances illustrate Christ's words "Abide in me, and I in you, John 15: 4. V. 29. *depart*—Leave earth for heaven. When we have seen Christ, we are ready to depart, when He is pleased to call us away. V. 30. *Thy Salvation*—By faith, Simeon saw the work of Redemption as already accomplished, although the great Sacrifice for Sin, of the Lamb of God had not yet taken place. V. 31. *of all people*—Gentiles as well as Jews, John 10: 16. *Light*—Christ is the light of the world, Is. 9: 2. John 1: 9. All who follow Him have the Light of Life, John 8: 12. *The glory of thy people*—Although many through unbelief would not rejoice in this additional blessing to a people God had called specially, his own. Simeon's song shows much broader views of Christ's salvation, than those of the disciples who later on accompanied Him in his journeyings, comp. Acts 10: 28. V. 33. *Marvelled*—Wondered at the repeated testimonies given to the Divine Child. V. 34. *the fall and rising*—Many during the days of Christ's life on earth, fell, not being able to discern His glory, yet rose again, when repenting on the day of Pentecost, they believed and received the Holy Ghost. V. 35. *A Sword*—the anguish she would experience especially at the crucifixion—her alternatives of hope and despair. *thoughts*—Men's opinions of Christ, are the mirror by which their heart thoughts are seen.—

Ecclesiastical News.

SCOTLAND. The Universities and Theological Halls are in full view and force at present. In Glasgow, Aberdeen, and St. Andrew's, new Professors have been appointed during the year, and have spoken, while Dr. Dods has delivered his opening address in the Free Church Hall, Edinburgh. The more prominent addresses have been delivered by Principals Caird and Cunningham and Dr. Dods; the former on the "Art of Public Speaking," the two latter dealing largely with the relationship of the people of Scotland to the Confession of Faith—Dr. Dods maintaining that the ministry is true to the ancient documents, with this difference, that the glow of a warmer and richer light has, in the course of time, fallen upon the doctrines, and that the language used should now be correspondingly modified. Dr. Cunningham has been advocating the opening of museums and picture galleries for the afternoon hours of Sabbath. We hear that his former advice to farmers to utilize the Sabbath hours has produced results which, to many serious minds, are to be much deplored. St. Andrew's University is happy in the enjoyment of a gift of \$500,000 from the late Mr. Berry, of Sydney, Australia. Truly it has come in her hour of great need. The Bishop of Ripon preached in the University Chapel, Glasgow, on Sabbath last, and with the full approval of Bishop Harrison; nor, so far, has there been a voice of High or Low Churchman raised against the event. Dr. J. Marshall Lang occupied the pulpit of the Rev. J. Ross Taylor, Free Church, during the absence of the pastor at the Perth communion. The call from South Morningside F. C. in favour of the Rev. Mr. Salmon, Rothesay, is being carried forward if necessary to the Assembly, notwithstanding Mr. Salmon's desire that it be departed from. The second volume of the autobiography of the Rev. John Paton, of the New Hebrides, is just published, and is said even to exceed in interest that of its remarkable predecessor. Mr. John Clark, of Paisley Thread Works, presents the U. P. congregation at Largs, where he resides, with a new church. Special services are being held this month in most, if not all the Free churches in the eastern and southern portions of Glasgow. A conference of U. P. ministers in the north-east of Scotland met in Aberdeen and much blessing is reported; while a conference of all Presbyterians was held in Dumfries with the most decided success. Rev. Dr. Pierson, from your side of the Atlantic, has arrived among us and met with a fine reception. He is just the sort of man that is needed to enthuse the easy-going matter-of-fact people in this country in the great missionary enterprise which he has come to advocate. Rev. Robt. Muir, of Dalmeny, for many years Con-

vener of the Church of Scotland's Colonial Committee, has retired from the active duties of the ministry, after a pastorate of forty-five years in that historic parish—the church still used for worship being well on for eight hundred years old! Dr. Thomas Brown of Edinburgh, author of the "Annals of the Disruption," has been nominated for the Moderatorship of the Free Church General Assembly. . . . Dr. W. G. Elmslie, Professor of Old Testament Exegesis, etc., in the Presbyterian Theological College, London, died on the 16th of November, from typhoid fever. He was a man of splendid gifts, and one of the most eloquent preachers in the metropolis. D.

IRELAND.—At a meeting of the Presbytery of Newry held lately, two of the ministers of the Presbytery were released from their charges to accept calls elsewhere. The Rev. James Hunter, of First Newry accepted a call to Dundela, a suburb of Belfast, to succeed the Rev. J. Heron, now Professor of Church History in the Assembly's College. Mr. Hunter was but a year and a half in Newry, and his predecessor in Newry is now in Belfast. The Rev. W. J. Lowe, of Mountnorris, accepted a call to Islington, London. His ministry in Mountnorris was longer than Mr. Hunter's in Newry, being about five years and a half. Islington has had at least two ministers from Ireland before, and both of them were men of mark. Forty-five years ago the Rev. Josias Wilson left Townsend Street Church, Belfast, to take charge of Islington. He lived but a few years after he went to the great metropolis. He was succeeded by the Rev. Dr. Weir who had succeeded him in Belfast. Mr. Lowe is reported to be an excellent preacher. The Colleges were both opened at the usual time. In Belfast, Professor Heron was installed and gave his inaugural lecture, which was well received. The venerable President Killen was able to be present, and he gave the charge to his successor in the Chair of Church History, a chair which he himself had filled so admirably for well nigh half a century. In Derry there is much regret at the illness of Professor Witherow, who will not be able to do any work this session. It was feared, indeed, that his work was done, but the symptoms of late are more hopeful. Professor Graham gave the opening lecture. It is said that the Rev. J. L. Morrow retires from the editorship of the *Presbyterian Churchman* at the end of the year, and that he will be succeeded by the Rev. C. H. Irwin, of Bray. Mr. Morrow conducted the journal with great judgment and taste. At the same time there is no fear that it will suffer in Mr. Irwin's hands. He is of Levitical descent. His father and several brothers are in the ministry, and his grandfather, the Rev. Dr. Huston, of Macosquin, near Coleraine, was one

of the front rank men of his day. There are besides several uncles and cousins in the sacred office. He is not unknown in Canada either. The people of Toronto will remember his visit to that city a very few years ago.

H.

UNITED STATES.—Princeton College has 768 students this year, against 676 last session. Mr. John Crerar, of Chicago, recently deceased, left a fortune of \$3,500,000, of which \$25,000 were bequeathed to his pastor, \$100,000 to the trustees of his congregation for missionary purposes, and \$2,000,000 to found a free library in Chicago, from which "French novels and dirty trash" shall be excluded. An eminent divine maintains that the General Assembly has acted *ultra vires* in asking the opinion of the Presbyteries in regard to the revision of the Confession of Faith. Be that as it may, "a lowe" has been kindled that will not easily be put out. The Centenary of the establishment of the Roman Catholic hierarchy in the United States was celebrated in November by a series of meetings, clerical and lay, accompanied by imposing pageantry, in the City of Baltimore. The importance assigned to the laymen on this occasion is a new departure. Their "Congress" was the first convention of the kind ever held in this country. The Chairman on assuming the duties assigned to him said: "When Puritans and Episcopalians were arrayed against each other, the Catholic colony of Maryland proclaimed that hereafter, upon her soil, religion was ever to be as free as the air we breathe, and that loyalty to our country's government could be confined to no sect or class of our citizens." A leading Protestant Minister residing in Baltimore, commenting on this feature of the celebration, says:—"Much good may come of this Congress of Catholic laymen, the first which has convened in the country, and all the good people will join in the hope that the outcome may prove a blessing in the battering down of the wall of partition which has hitherto alienated Catholic and Protestant Christendom." Z.

FOREIGN.—A revolution, happily a bloodless one, has taken place in Brazil. The Emperor, Dom Pedro, and his daughter, the queen-regent have been deposed; the former has voluntarily left for Portugal, his native country. A Republic has been proclaimed and a Provisional Government appointed. It is said that this change in the affairs of Brazil has been brewing for some time and is in large measure due to Jesuit intrigues. Brazil is very nearly as large as the United States, having an area of 3,275,326 square miles. Its population is upwards of 12,000,000. It was subject to Portugal until 1822, when it was proclaimed an independent Empire. The late Emperor was crowned in 1841, and his reign has been

on the whole a beneficent one. One of the last important acts of his government was the abolition of slavery, in 1888. It will be remembered that the Presbyterian churches in Brazil recently united under one general Synod, consisting of 32 ministers, 61 churches, 2947 members.

Stanley, the intrepid African explorer, has just returned from his expedition to the Soudan, bringing with him Emin Bey and a large number of his adherents. During his absence of now nearly two years and nine months he has accomplished one of the most remarkable and adventurous enterprises of modern times, and has made important discoveries bearing on the Geography of Central Africa. It will not be surprising if he should claim, after all, to be the first white man who has stood at the top of the Nile, for he tells of a new lake emptying into the Albert Nyanza, situated at an elevation of 900 feet above it. But most important of all is the impetus which Mr. Stanley's enterprise is certain to give to the efforts that are being made to evangelize the "Dark Continent."

CANADA.—THE CHURCH OF ENGLAND in Ontario celebrated its Jubilee last month in a series of meetings held in Toronto of a very interesting character, at which the rise and progress of the Church in Canada was especially referred to. It was in 1787, that Dr. Charles Inglis was consecrated the first Colonial Bishop, as Bishop of Nova Scotia, although his jurisdiction extended nominally over the whole of British North America, including Newfoundland. In 1793, when the Province of Quebec was divided, Upper and Lower Canada were separated from the See of Nova Scotia, and became a separate Diocese with Dr. Jacob Mountain as its first Bishop. The diocese of Quebec was in turn divided in 1839, when the Hon. and Rev. Dr. John Strachan was consecrated the first Bishop of Toronto with jurisdiction over the whole of Upper Canada. Within that territory there are now five dioceses, viz.: Toronto, Huron, Ontario, Niagara, and Algoma, having in all 506 clergymen. In 1813, when Dr. Strachan became Rector of York, there were only five. In 1839, the number of adherents of the Church of England, in what is now the Province of Ontario, was about 150,000; the number is now about 400,000. Although the jubilee counts only from the erection of the first See in 1839, the Anglican church has been represented in Ontario from the earliest settlement. The first Protestant church in the Province was the Mohawk church near Brantford, built in 1783, in which the Church of England service has been conducted ever since, or to within a very recent date. The See of Fredericton, with jurisdiction over the Province of New Brunswick, was established in 1845.

The total income of the *Methodist Church of Canada* for Domestic and Foreign Missions last year was \$215,775, of which \$75,786.48 were for foreign missions, as follows: For work among the Indians of the North-West, \$48,508.87; among the Chinese in British Columbia, \$3,290 15, and for the Japan mission \$23,987.46. The Baptist churches throughout the Dominion expended about \$30,000 on foreign missions, the Congregationalists, probably about \$5,000, and the Church of England about \$40,000; adding the expenditure of the Presbyterian Church in Canada for their foreign missions, the whole amount contributed by the Dominion for missions to the heathen falls short of \$250,000 for 1888.

Our Own Church.

SPECIAL ATTENTION is requested for the statements given in another column by Rev. D. J. Macdonnell, and Rev. Edwin Smith, conveners of the Committee on Augmentation of Stipends for the western and eastern sections of the church respectively. The General Assembly appointed the third Sabbath in January as the date for taking up collections in this behalf; but as most of the congregations have other methods of contributing, they will naturally choose their own time; the main thing is that all the congregations shall make a point of contributing as liberally as possible to this very important fund. The decent support of the ministry is one of those questions regarding which there is no room for controversy, and one in which the laity of the church ought to take as much interest as the ministers.

PERSONAL: — HIS EXCELLENCY, LORD STANLEY OF PRESTON, the *Governor General of Canada*, preached his maiden sermon, one Sunday not long since, to a congregation of five hundred Sunday-school scholars and several hundreds of the older people at Portage la Prairie, Manitoba; and a very good sermon it was, as reported by the local papers. The *Hon. John Macdonald*, Methodist layman, and merchant prince of Toronto, preached and conducted the service in one of the Presbyterian churches of Victoria, B. C., en route to Alaska. *Rev. John Morton* and party were reported some time ago, "all well," on their return voyage to Trinidad. *Rev. Dr. Bur-*

rows of Boston, and formerly of Truro, has, it is said, returned to his first love, and cast in his lot with the brethren who are bearing the cold and burden of the day in the North-West Provinces. *Rev. John Wilkie*, our missionary from Central India, expected to return to his field of labour about this time, but his furlough has been extended to admit of his prosecuting his canvass for the erection of missionary buildings at Indore. *Principal Grant*, speaking at the recent meeting of the Dominion Evangelical Alliance in Toronto, struck a high key-note when he said that the organic union of the churches is not only a consummation to which the great heart of Christendom may well aspire, but it is one which is reasonably within the range of possibility. *Rev. D. M. Gordon* of St. Andrew's Church, Halifax, has reached home in greatly improved health, after having scaled the Great Pyramid and made the round trip of the world. *Dr. Robinson's* visit to the Maritime Provinces has been highly appreciated; \$1,000 have already been paid in to the agent of the Church for the North-West Missions, and this is only the beginning of an awakened interest in that branch of the work. *Dr. Robertson* would have visited Newfoundland, but irregularity on the part of a steamer deranged his plan.

LEGACIES.—*Dr. Reid* lately received from Mr. James Wallace of Mono, the sum of one hundred and seventy-one dollars, under the will of the late Miss Sarah Duncan of Caledon. The amount has been divided up so as to give \$57 each to the Home, Foreign, and French Evangelization Schemes. The following legacies have also been recently received, viz.—*Mr. John McDermid* of Harpershey, executor of the will of the late Mr. Malcolm McDermid, \$500 for Home Missions; and from Messrs. Mortimer Clark and Hugh Macdonald executors of the will of Mr. Gordon of Toronto, \$500 for Knox College Endowment Fund.

ORDINATIONS AND INDUCTIONS.

PINKERTON AND WEST BRANT, *Bruce*.—*Mr. D. Campbell* was ordained and inducted on November 5th.

DUNDALK AND VENTRY, *Orangeville*.—*Rev. A. Hudson* of Paris, Ont., was inducted on the 29th November.

TOTTENHAM AND BEETON, *Barrie*.—*Mr. J. McD. Duncan* was ordained and inducted on the 10th of December.

St. JOHN'S CHURCH, Toronto:—Rev. J. McP. Scott was inducted into this new charge on the 17th of December.

St. PAUL'S CHURCH, Toronto:—Mr. W. A. J. Martin, was ordained and inducted pastor of this newly erected congregation on the 19th of December.

St. MARK'S CHURCH, Toronto:—Rev. J. G. Stuart, of Balderson, *Lanark and Renfrew*, was to be inducted on the 2nd of January.

CALLS:—Rev. D. Gordon, of Harrington, Ont., to Megantic, *Quebec*. Rev. D. McKenzie, to Knox Church, *Tara*. Rev. John Sutherland to Caledonia, *P.E.I.* Rev. B. Canfield Jones of Pennsylvania, to First Pres. Church, Port Hope. Rev. D. L. Macrea of Jamestown, *N.Y.*, to Regina, *N.W.T.* Rev. J. C. Cameron, Probationer, to Knox Church, Cannington, *Lindsay*. Rev. W. J. Dey of Erskine Church, Hamilton, to Sudbury, and also to St. Paul's Church, Simcoe, *Ont.* Rev. D. G. Cameron of Dunganon, Ont., to Strabane and Kilbride, *Hamilton*. Mr. D. Mackenzie, Licentiate, to Tara, *Bruce*. Rev. David Sutherland of Grove Church, Richmond, *Halifax*, to Zion Church, Charlottetown, *P.E.I.*—accepted. Rev. William Caven of Buckingham, *Que.*, to Manitou. Rev. A. Henderson of Hyde Park, to Appin and Tait's Corners, *Ont.* Mr. J. B. Stewart of Castleford to Ashton and Appleton, *Lanark and Renfrew*. Mr. C. J. Cameron of Kingston to Cannington, *Lindsay*.

CALGARY, N.W.T.:—Mr. Robert A. Munro was ordained and appointed as missionary to High River mission field, on December 4th.

DEMISSIONS:—Rev. A. McDougall of Calvin Church, St. John, *N.B.* Rev. A. K. Caswell of Oneida and Hagersville, *Hamilton*. Rev. M. G. Henry of Shubenacadie, *Halifax*.

WOMAN'S WORK.

The Thirteenth Annual Report of the Woman's Foreign Missionary Society, Eastern Section, has just come to hand—a neat pamphlet of 72 pages, having for its motto,—“The World for Christ.” The annual meeting of this Society was held in Zion Church, Charlottetown, *P.E.I.*, on the 26th and 27th of September. About a hundred delegates, including the officers of the Board, gave close attention to the business before them. The presence of Rev. John Morton and Mrs. Morton of Trinidad, and Mrs. Ewart of Toronto, the President of the W. F. M. S. in the West, added to the interest of the meetings, and it is hoped will benefit the Society in more ways than one. Mrs. Fraser, of Charlottetown, gave a warm address of welcome to the delegates which was replied to eloquently by Mrs. Munn of Antigonish. The address of the President, Mrs. R. F. Burns of Halifax, was as good as a sermon from the Dr. himself. Miss Cassie Fairbanks, the Foreign Secretary, read a model report, and Mrs. D. Sutherland did the same for the Board of Management. The receipts for the year

were \$5460.62, including last year's balance; the expenditure was only \$212.47 less than the receipts. The work and influence of the Society are keeping pace with its steadily increasing membership. “The Lord gave the Word, the women that publish the tidings are a great host.”—*Ps. 68: 11, R. V.*

NEW CHURCHES.

At GLENBARD, in the Presbytery of *Pictou*, a new church was lately opened—free of debt and one is nearly completed at MULGRAVE, an important point on the railway. On the first of November a handsome and tastefully finished brick church in the township of Oro, *Ont.*, was dedicated to the worship of God, Rev. A. F. McKenzie, the pastor being assisted on the occasion by Rev. Dr. Campbell of Collingwood. There was plenty of Gaelic, and large congregations to listen to eloquent and powerful discourses. At TASMORRIN, in the Presbytery of Kingston, a fine new church, erected at a cost of \$2500 and seated for 300 persons, was opened on the 24th of November, the services being conducted by Revs. M. W. Maclean of Belleville, H. F. Allan of Newburgh, and Dr. T. G. Smith of Kingston. The successful completion of this enterprise is attributed to the zeal and energy of the pastor, the Rev. W. S. Smith. New St. Andrew's Church, *New Glasgow, N.S.*, was completed in December, and was dedicated on the 15th. Rev. L. G. McNeill, St. John, preached forenoon and evening, and the pastor, Mr. Robertson, conducted a children's service in the afternoon. The new church is spacious, handsome, and thoroughly comfortable. A new church at Admiral Rock, Shubenacadie congregation, was dedicated Dec. 1, Rev. M. G. Henry officiating. Besides these, notice of several others will be found under the heading of *Manitoba Items*.

PRESBYTERIAL ITEMS.

TORONTO:—At its last meeting a conference was held on Spiritual Life—the subject more particularly dealt with being “Faith, its nature and results,” and “The Prayer Meeting.” A movement is on foot to obtain the expropriation of Knox College by the Civic authorities. It is not unlikely that the College will be transplanted to a more congenial site in the Queen's Park.

HAMILTON, protests stoutly against the Jesuits' Estates deal, and pledges its support to every constitutional effort to have the constitutionality of the Quebec Acts submitted to the Supreme Court of Canada, and British Privy Council. It further suggests that the Federal Constitution shall be amended so as “to deliver the Provinces of the Dominion from the interference of the Pope and the domination of the R. C. clergy in the administration of civil affairs.” Arrangements have been made by the Presbytery for holding conferences on the State of Religion in several of the congregations of the bounds.

KINGSTON:—Two very handsome new churches are rapidly approaching completion in Kingston,—named, St. Andrew's and Chalmers'. The recent visit of Messrs. Hunter and Crossley to this city has resulted in an increase to the membership of the Protestant churches of upwards of one thousand, of whom 183 were added to the Presbyterian communions.

HURON:—This Presbytery does not deem it advisable to make it obligatory on ministers and missionaries at their ordination to connect themselves with the Aged and Infirm Ministers Fund. Neither does it approve of the appointment of a general secretary for the Sabbath schools of the church.

STRATFORD:—The remittant the constitution of the General Assembly was considered. It was agreed to recommend that the representation of the Assembly be reduced to one-sixth; that a central place of meeting be chosen and a fund provided for the payment of expenses of delegates to the Assembly.

MANITOBA ITEMS.

CHURCH OPENINGS are still the order of the day in Manitoba. The following have lately taken place: Golden Stream, a station of Rev. D. Stalker's charge, by Rev. P. Wright of Portage la Prairie; Clegg Station, under Rev. S. Polson, by Rev. Joseph Hogg of Winnipeg; Poplar Point, by Dr. Bryce; Portage la Prairie enlargement, by Rev. Dr. Duval; North Presbyterian, Winnipeg, under care of Rev. John Hogg, by Revs. Dr. King and Joseph Hogg; Selkirk, Dominion City, and Morris, all need ordained ministers. These are all in Winnipeg Presbytery, and on branches of the Canadian Pacific Railway. The agitation in connection with separate schools still continues. Almost all the Protestants, who make up nine-tenths of the people of the province, are in favour of the abolition of separate schools. The chief matter of discussion now is as to what attitude toward religion shall be assumed by the new national schools. The Presbyterian ministers seem to have a good deal to say on the matter. Three chief lines of opinion seem to be advocated. 1. Dr. King and the Bishop of Rupert's Land on the same day, in public utterances, came out strongly against secular schools, depicting the dangers of such schools, and advocating religious instruction in the schools. 2. Dr. Bryce and others have been advocating in the newspapers the plan followed in New Brunswick, of having Divine recognition in the shape of prayer, and reading of chosen portions of Scripture without note or comment. 3. Rev. Joseph Hogg and Dr. Robertson have expressed themselves in the "Winnipeg Sun" rather in favour of secular schools on the ground that the religious instruction usually given in public schools is unimportant. The government is feeling the pulse of the country, and seems to have determined to recast the educational system of the

province, and to bring all under the control of a Minister of Education, responsible to the legislature. Rev. C. D. McDonald of Thorold, Ont., and Rev. Mr. Thorpe of Nova Scotia, have lately come West to visit our stations. Rev. James Todd, formerly of Minnedosa, has been called to a town named Phillips, in Wisconsin. Canadians seem to be highly appreciated in the United States. The Presbyterian Indian school of Portage la Prairie was recently visited by the Hon. E. Dewdney, Minister of the Interior, and he was so pleased with it, that he at once recommended a grant. The Indians throughout the Territories are said to be in a more contented state of mind than they have been for years. B.

Obituary.

REV. WILLIAM MELDRUM died at his residence, Morriston, Ont., on the 19th of November. He was born in the parish of Abernethy, Morayshire, Scotland, in 1806, and came to this country in 1839, in response to a call from the congregation of East and West Puslinch and Nassagaweya. Into that charge he was inducted in March, 1840, and there he remained for about fourteen years. He was then translated to Vaughan, and thence to Harrington, where he ministered for sixteen years. In 1876 Mr. Meldrum retired from the active duties of the ministry, and remained during the rest of his days at his home in Puslinch, where he became an elder in Dr. Mackay's congregation. The widow, five sons and four daughters survive him. Mr. Meldrum was a sound expositor of the Divine Word. He could preach as readily in Gaelic as in English, and was the last of a godly band of Highland ministers, who were among the pioneers of Presbyterianism in Western Ontario.

MR. THOMAS RIEVE, an elder in the Congregation of Churchill, *Barrie*, passed away to his rest on the 13th of October last, in the 85th year of his age. He was a native of Dumfriesshire—a strong man, physically and morally, and a power for good in his congregation and neighborhood. He came to Canada in 1831.

MR. DANIEL CAMERON, of Godmanchester, an elder in Zion Church, Dundee, Que., died on 25th September, after an illness of several months. Mr. Cameron was widely known and highly respected. As he was still in the prime of life and possessed of superior gifts, high hopes were entertained that his might be a long and fruitful ministry, but he was scarcely a year in the eldership when he was overtaken by his last illness.

MRS. BROWN, wife of Rev. J. A. Brown, of Belmont and Yarmouth, Ont., died in November last, after a protracted illness, deeply lamented by a large circle of friends.

CATHARINE JANE, wife of Rev. A. H. Drumm, of Georgetown, Ont., died on Nov. 20th, in the 29th year of her age.

MRS. BARR, widow of late Rev. William Barr, died somewhat suddenly at Bayfield, Ont., November 18th.

Augmentation Fund.

IN VIEW OF THE COLLECTION appointed by the General Assembly to be made on the THIRD SUNDAY IN JANUARY for the Augmentation Fund, and of the appropriation of contributions for the various schemes of the Church made by many congregations at the beginning of the New Year, the attention of members of the Church is called to some facts and duties connected with Augmentation.

FACTS.

1. The Augmentation Scheme on its present basis, has been in operation for six years.
2. During that period, the effort to secure a minimum stipend of \$750 and manse in weak charges deserving of aid has been successful.
3. Of 337 congregations, which have been on the fund for shorter or longer periods, 206 have from time to time been removed. Of these 158 have been stimulated by the help given to become self-sustaining—the remaining 48 having been either reduced to the rank of Mission Stations, or cut off from the list, though not self-supporting, because they did not appear to require the aid of the Church at large.
4. The Fund does *not* tend to encourage the retaining in weak charges of men who are failures in the ministry. On the contrary, the annual visit of the Presbytery's deputy, required by the regulations, secures a much more effective supervision of the work of the minister than is usual in the case of self-supporting charges.
5. The Fund is *not* employed to aid congregations which need no help, and which, if properly wrought, would be self-sustaining. For one thing, no congregation can receive any aid at all unless by explicit permission of the General Assembly, based on some exceptional circumstances, without contributing to the support of its minister at the rate of \$4.50 per communicant. This is a higher rate than that reached by some of the strongest congregations in the Church. Further,

it rests with the Presbytery to decide whether a still higher standard should not be reached before a grant is sought. Again, every application is carefully scrutinized by the Home Mission Committee, members of which, though largely guided by the decisions of the Presbyteries, have often personal knowledge of the charges for which grants are sought.

6. Some congregations decline to contribute to this fund, because their own applications for aid were not favorably entertained. Others withhold their contributions because aid has been given in some case, as they think, improperly. The committee can only judge according to the evidence submitted, and it may make mistakes after using the best judgment. Loyal Presbyterians, however, will not seek to destroy a valuable system of aiding weak charges even if an occasional mistake were made in administration.

7. There was a deficit of \$3,768 when the accounts were closed last April (as well as a deficit of \$746 in the receipts for the Home Missions). An effort has been made to clear off this double deficit, the result of which has been the raising of upwards of \$3,000 in Montreal, Ottawa, Toronto, Hamilton, London and St. Thomas. Promises of largely increased contributions for the current year's work have been made by more than one congregation, which has not contributed to the deficit. The amount required for this year's work is about \$30,000.

DUTIES.

1. It is the duty of each MINISTER to give his people information concerning this scheme, and not to give this information at a small week-day gathering, but on the Lord's Day, when the people are really present.
2. It is the duty of each SESSION to give the members and adherents of the Church the opportunity to contribute to this scheme, or else to give to the Presbytery a good and sufficient reason for failing to comply with the instruction of the General Assembly.
3. It is the duty of the WEALTHIER MEMBERS of the Church to realize their responsibility for maintaining a reasonable standard of comfort in the manse in the needier districts.
4. It is the duty of the STRONGER CONGREGATIONS, whether in city or country, upon whose members the burden of the support of their own minister falls lightly, to come to the aid of weaker charges, in which a much higher average rate of giving per communicant is often required in order to secure the modest minimum of \$750 and manse; for thus it is written,—

"THE MEMBERS SHOULD HAVE THE SAME CARE ONE FOR ANOTHER. AND WHETHER ONE MEMBER SUFFERETH, ALL THE MEMBERS SUFFER WITH IT; OR ONE MEMBER BE HONOURED, ALL THE MEMBERS REJOICE WITH IT."

D. J. MACDONNELL, *Convener.*

EASTERN SECTION.

THE Committee asks for \$8000 for the current year; but it has made grants amounting in all to \$9615. Nearly all the congregations to which grants are made are settled, so that the whole amount may be drawn. Grants are made to 6 congregations in Halifax Presbytery, 3 in Truro, 14 in St. John, 4 in Wallace, 5 in Lnnenburg and Shelburne, 6 in Miramichi, 6 in P. E. Island, 3 in Sydney, 5 in Victoria and Richmond—53 in all.

It is hoped that supplemented charges will so increase their contributions that the reserve fund need not be exhausted. The \$8000 asked by the Committee are allocated to Presbyteries ranging from \$250, to Victoria and Richmond, up to \$1750 to Halifax. Thus far there has been no serious deficit in the annual income, and it is earnestly desired that congregations do not flag in their liberality. Presbyteries have equitably allocated to congregations the amounts required. The fund is one which seals and manifests the practical unity of the Church; the strong help the weak, and the people, however far asunder, bear one another's burdens.

E. SMITH, *Convener.*

Our Home Missions.

REV. ALLAN FINDLAY continues his report of the work in Muskoka, which appears to be progressing favourably at every point,—

New stations were organized at Webbwood and at Massey, stations on the "Sault" branch of the C.P.R., and also at Veuve River on the Main Line of C.P.R., the two former under the care of the Presbytery of Bruce and the latter under the Presbytery of Barrie. Webbwood and Massey are connected with the Walford field—hitherto under the care of the Students Missionary Society of Knox College. But as this field desires, and must have it, we are going to retain it. Winter supply, having been provided for them, a grant of \$2.00 per week will be necessary for the current six months. By the organization at these points we may say that there is now a chain of stations along the line of railway from N. Bay to the Sault. Veuve River which is connected with the station at Sturgeon Falls, fills the last gap between North Bay and Sudbury. Service has been given by Mr. McEwan of Sudbury at Whitefish. Some 18 miles down the branch to this, within 20 miles of Webbwood, from which point west to the Sault every point at which the population

warrants it, we have our mission station planted. Taking a view of the whole field, I have no hesitation in saying that it is in a more prosperous condition than ever before. Keeping in view the adverse circumstances which have befallen many of these settlements during the past year—especially in Algoma—the wonder is that some of these stations are in as good condition as they are.

In accordance with instructions received from the committee in April last, I distributed among the stations in Algoma, the blanks supplied me by Dr. Warden, until my supply was exhausted, and then, since no more were forthcoming, though applied for, I got the paper copied and supplied what was lacking. The effect, I believe, on the stations concerned, will be for good, though considerable urging is needed in some cases, as the people feel that signing such a paper is placing them under obligations to make good its contents. And for this reason 'tis to be feared that in some cases the amounts specified are not so large as may reasonably be expected from them.

From all the fields, with one exception, word has been received of the progress and prosperity of the work, and in this one exception we must bow to wisdom superior to mere human wisdom, while we acknowledge "It is the Lord, let Him do as seemeth good in His sight." I refer to the sudden and unexpected removal of Mr. W. C. Ewing, one of our Student Missionaries, who lost his life by drowning at Sturgeon Falls on the evening of the 31st July last. Ten days previous to this date I was with him in the station at Veuve, and was much impressed at the time with his devotion to his work as well as the earnestness which manifested itself in all that he undertook in connection therewith. Mr. Ewing gave promise of great excellence as an expounder of the Word. One of his people remarked to me in speaking of this,—“How highly privileged we are to have such a man as Mr. Ewing with us, if only for a few months.” With the prospect of a bright career before him, full of usefulness in the Master's service, the message comes to him—“It is enough,” and his day is accomplished. To those who remain, a call surely to renewed diligence is given by this event, since we “know not in what hour our God doth come.”

In the interest of the work both on the Gore Bay field and that of Little Current, I have recommended to the Presbytery of Bruce that a new field be formed out of stations belonging to these two fields respectively, viz: Kagawong and Billings at present connected with Gore Bay, and St. Andrews, Bidwell and Green Bay at present connected with Little Current. The number of stations on the Gore Bay field has rendered it impossible to give more than monthly service to some of them, which scarcely keep them alive. This change will render fortnightly service possible in all

the country stations, and will also permit at least, an occasional evening service to be held in Gore Bay—a change very much desired. The most distant of the stations is 18 miles from Gore Bay, once a very rough road. The same is true of Little Current. It is a growing community requiring evening service, and on this understanding they have made the very liberal offer of \$500 per annum for missionary's salary. Bidwell is also 18 miles from the Current, while in the new field of four stations, the extreme distance is only 16 miles. I propose asking the Missionary Association of Knox College to take charge of this new field, so that no grant will be required meantime. If the request of the Algoma Mills field be granted, the Society will thereby be relieved of two fields at present under their care, so that they will be more ready to take charge of this new field.

The whole field has made better returns to the Home Mission Fund this half year than during any corresponding period previously. This may perhaps be accounted for in a measure by the fact that whenever opportunity presented itself, an address was given on the Mission work of the church, which interested the people in this important matter and drew forth their sympathy. Sabbath collections—in Muskoka amounted to \$50.09; in Algoma, \$112.00; from other sources \$193.50; making a total of \$355.59. For the corresponding period of last year the amount was \$244.69, being an increase this year of \$110.90.

The mileage for the past six months is, for Muskoka, 1,302 and for Algoma 2,857 making a total of 4,159 miles, amounting to \$166.36.

IN THE MARITIME PROVINCES.

THE HOME MISSION COMMITTEE, *Eastern Section*, met in Halifax on the 20th November. The review of the work done last summer was highly satisfactory. Forty-nine catechists were employed, at an expense of about \$11,000, of which \$8,500 were paid by the mission fields and \$2,700 by the Committee. There were, besides, ten ordained missionaries looking after as many groups of stations, at a cost of about \$4,700, of which the committee provided \$1,200. During winter, the withdrawal of the student missionaries will necessitate the employment of a larger staff of ordained missionaries, and for this purpose the committee voted \$3,000. There will thus be about \$9,000 expended in the work during the current ecclesiastical year. The expenditure increases, year by year, both on account of the natural extension of the work, and the higher remuneration given to the missionaries. It was referred to Presbyteries to consider what means can be devised

for the continuous supply during the winter months of the mission stations. Mr. J. W. MacKenzie gave an interesting account of his labours in Labrador, and it was resolved to continue the mission, and to accept the offer of the Congregationalist Society of Montreal to give the use of their premises for that purpose—they having abandoned the field at present.

Mr. JOHN GRIERSON, the Superintendent of Missions in the Presbytery of St. John, N.B., has his hands full of work this winter in his wide and arduous field of labour. Writing from Boiestown, on the 23rd of November, he says:—"I am now on the wing for the woods—snowshoes, compass and hatchet, all ready and waiting for God's great engineer Jackfrost and his brother Snow to finish the roads and bridges. Twenty-five miles from where I am, and within the compass of a quarter-circle, there are not less than one thousand men, "Portagers" not included; some went in the last of August; every week since then reinforcements have followed; the first snow will send in the remnants, and few, except sick and wounded, will be out till March or April. Of course, this work, whoever does it, must be done upon undenominational lines. Yet, for a good number we are responsible. Home Mission-work in the most needy part of New Brunswick will not have begun until a thoroughly organized mission reaches the lumber camps. Not a visit and away, but real personal persistent work, began and continued according to a comprehensive plan—whole-hearted, suited to the place, the time, the parties. It seems to me the reality of the need cannot be truly known, or it would not have been so long left neglected. A man I was talking to the other day is just a type of three-fourths of the men in our up-river and back settlements when they come to his age, if ever they do. He was sixty years of age, and since he was fifteen, he has spent thirty-three years in the lumber woods, camps, or stream-drivings, and only twelve years in the settlement. There are a few exceptions, but the rule is that, spiritually, the lumber-man is utterly neglected. No wonder the shadows of heathendom "roll slowly back along the forest edge." I hope, if the Lord will, to make two trips of at least ten days each before the end of the year. And yet, while that is as much as I can spare from other work, it will scarcely give me one night in each camp. For our real aggressive mission work we need a more special agency than we have yet employed. We need not look to the colleges for help, for the demands in other directions are more tempting and urgent; but I am glad that something special is occupying other minds than mine. Certainly our present methods will be the better of adjusting on the line of common sense and adaptation."

French Evangelization.

THE work of the Board continues to be prosecuted on the same lines as heretofore and that with an encouraging measure of success. At Grand Falls, N.B., the Rev. A. J. Lods, is gaining access to a number of Roman Catholic families, and is hopeful of the cause there. At Spider Lake, Que., new mission premises are about being erected which will tend to the furtherance of the work. The Hochelaga church and mission school building are nearly completed and will be ready for occupation early next month. The cost, including the site, is a little over \$6,000 and the buildings will be opened free from debt. They are a credit to the congregation and will help greatly the cause of French Evangelization in that district. The Students' Missionary Society of the Presbyterian College, Montreal, are about to commence operations among the French-speaking people in Cote St. Louis. They have collected about \$3,000 with which to erect a mission building. Meanwhile they are to begin work in a rented building, the plan being to open a mission Day and Sabbath-school with Sabbath and week night evangelistic services. The congregation of St. John's Church, Montreal, is steadily increasing in numbers and the contributions of the people for ministerial support have more than doubled during the past year.

It is contemplated to dispose of the Russell Hall property and, after paying the present mortgage, to devote the proceeds towards the erection of a new church for St. John's congregation on the adjoining lot, now owned by the Board. The congregation hope to raise the additional sum required for the purpose. A suitable mission building is very much needed for the Italian congregation and Day School. The school has a regular attendance of from 20 to 30 and the Sabbath service numbers from 40 to 50, though it is held at a most unsuitable hour, viz.: 5 o'clock in the afternoon,—the only time when the use of Russell Hall can be obtained, it being occupied by the French congregation and Sabbath-school the rest of the day. With a suitable building of their own, it is believed that a great impetus would be given to our work among the Italians, both the missionary and the teacher being most devoted to their work and diligent and persevering in its prosecution. The cost of a centrally situated site, with building, would be \$6,000. There are few better investments

for those to whom the Lord has given wealth. Will not some generous friend intimate his readiness to provide a church and school for these spiritually needy Italians in Montreal? We give money to evangelize the French in France, the Italians in Italy, and the Chinese in China. Have not those of these nationalities who have made a home for themselves in our own country, very strong claims on our sympathy and help?

The Rev. A. B. Cruchet recently celebrated the tenth anniversary of his settlement as pastor of the Canning Street Church. Few ministers labour among a more attached people than he. In the French Pres'n. Church, Ottawa the attendance has considerably increased of late, owing partly to the fact that the teachers and boarders in Colligny College attend there in the morning of the Lord's Day. This Ladies' College, now the property of our Church, has opened with most encouraging prospects of success. There are already seventy pupils, twenty-two of whom are boarders. Five of the boarders are French-Canadians. The curriculum has been prepared with a special view to give a thoroughly practical education and to qualify young women for the active duties of life in whatever sphere they may afterwards occupy. Prominence is given to the acquisition of French conversationally. Thoroughness in music is another, special feature of the College, and the rates have been made very low so as to compete with Roman Catholic convents and thus remove all pretexts for Protestant parents sending their daughters to these. No effort is being spared to make the institution worthy of the support and confidence of parents desiring for their daughters a first class education in a cultured Christian home. The next term begins on January 13th, though pupils are admitted at any time. Circulars with full particulars can be had by addressing the Rev. Dr. Warden, 198 St. James St., Montreal. The Colligny College property cost the Board \$20,000. An additional sum of nearly \$5,000 is necessary for repairs. Less than \$2,000 of this has been got. If the remaining \$23,000 were paid, the institution, it is believed, would be self-supporting. Besides educating English-speaking young ladies, it is designed to furnish a superior Christian training to the best of the French speaking pupils from the Pointe-aux-Trembles and other mission schools of the Board and thus help to further the cause of Protestantism and of French Evangelization in the Dominion.

The session of the Pointe-aux-Trembles schools opened on October 15th. The attendance is one hundred and forty. Had there been room, the number would have been greatly increased, as very many applications for admission had to be refused. It is earnestly hoped that the Board will be able, through the liberality of friends, to enlarge the girls' school next summer. The need is great,—very urgent indeed. The schools never had a

brighter-looking and more intelligent class of pupils than this session, and there are few more refreshing and cheering sights than a visit to Pointe-aux-Trembles. No better work, it is believed, is being done anywhere for Christ than is being done here, and no money given for the Lord's cause is better spent than in the maintenance of these schools. Of last year's pupils seventy were communicants and during the session thirty-six were added to the Church. Fourteen of them were employed as mission teachers or colporteurs last summer and there are this session attending the Presbyterian College, Montreal, nineteen French speaking young men having the ministry of the Church in view.

The total amount required by the Board this year is \$73,000—viz. : \$30,000 for the general work ; \$9,000 for the maintenance of the Pointe-aux-Trembles schools ; \$9,000 for the enlargement of the buildings, and \$25,000 for the purchase, repairs, etc., of Coligny College, Ottawa. Only contributions *specially designated* can be used for the last named object ; no portion of the French fund being available for the Ottawa College. The indebtedness of the Board at this date is nearly \$15,000. The Irish Presbyterian Church has recently sent its annual grant of £150 stg. The continued interest of this Church is very greatly appreciated. A steadfast, enlightened friend of the work, Mr. Christopher McKee, of Glengarry, who last year gave \$1,000 conditional on receiving an annuity of \$50, has given another \$500 conditioned on receiving \$20 annually during his lifetime. Another devoted friend, Mr. Henry Morton, Montreal, recently sent for the Pointe-aux-Trembles schools, as is his custom every year, all the stationery, &c., required for the session. This gift is valued at \$114. Still another, Mr. A. Dingwall Fordyce, of Fergus, sends a printing press and large supply of type, the proceeds of which are to be applied to Coligny College, Ottawa. Mrs. Dr. Parsons, through whose instrumentality about \$750 were sent last year from Knox Church, Toronto, for the furnishing of the boys' school at Pointe-aux-Trembles, has intimated her intention of sending us a *special* contribution this year of \$1,000. May the Lord raise up many men and women, like minded, to help on this department of the Church's work.

R. H. W.

Our Foreign Missions.

THE NEW HEBRIDES.

THE 20th of November last having been the fiftieth anniversary of the death of John Williams, the martyr missionary of Erromanga, arrangements were made by the missionaries now in the New Hebrides to celebrate their missionary jubilee in a

fitting manner. Although we have not yet seen any account of this celebration, we can easily believe that it would be an occasion of surpassing interest. Wonderful changes have taken place on these islands during the last fifty years. The people who sat in darkness have seen a great light ; and the time seems to be not very distant when heathenism, not only in this group, but in every group of the great South-Sea, shall be spoken of as a thing of the past ; when every mountain on every island shall resound with ascriptions of praise and thanksgiving to Him who has redeemed and elevated the benighted savages, and put a new song into their mouths.

REV. JOSEPH ANNAND of *Espiritu Santo*, in continuation of his letter in December *Record*, further says,—

Our prospects of improved mail privilege are brightening. Frank Whitford a copra maker on Malekula has bought a small piece of land, about a half mile from us, with the intention of opening a copra station. He runs a ten tons boat, and has his copra shipped every six weeks or two months, so that we may have better chances of forwarding letters than in the past. A company has been formed in Sydney, called "The Australian New Hebrides Company," for the purpose of opening up stations in the group, and developing trade here. They hope to counteract the French influence in the islands. A vessel was along last week (chartered by them) prospecting and buying land. They got two very fine tracts not very far from us, one on each side of Tangoa, some three and six miles distant, respectively. However, unless there be some concessions granted to the company by government, such as allowing them to get labour from other islands, they cannot do much in opening up the commercial treasures hidden here. They seem to be expecting the mission to help them in the way of using their vessels instead of the *Dayspring*. In this they may be disappointed, as we cannot consent to give up all control of the vessel doing the mission work. I cannot say what the Synod may do this year in the matter of a new vessel. The *Dayspring* spent nine weeks this year between Sydney and Malo. She did not come here at all, our goods being forwarded the last eight or nine miles by boat.

We are cheered by the arrival of two more new missionaries. They are both fine men who will be quite an acquisition to our staff. Mr. Paton with his wife and daughter are now in the group on a visit, and for a few weeks work among his old parishioners. As soon as I learned that he was on board our mission vessel, I went up in my own boat to Malo and

brought them down. They were three nights with us. We had the three new brethren with us one night. Mr. MacDonald, who came down last year, but who is not yet settled, came over from Malekula where he was for the summer, to see the land of Santo. All are favourably impressed with this, the largest isle in the group, though Malekula has probably the largest population of the whole.

Please thank for us the donors of mission goods. We have received one case of very useful things, but we have no clue to the source whence it comes. Those who have sent us statements regarding their gifts will probably hear from us personally in due time. We are all now beginning to use a little pressure to induce our fair daughters of the forests to wear something more than Eve's first dress. We decline to barter with them when they come in that garb. They have no idea of the propriety of enlarging their covering. So I suppose we are infringing upon their personal liberty. Thus, some would-be-wise travellers have written about missionaries interfering with simple and time-honoured customs. Yes, we confess that we are here for that very purpose, for that end we understand the church sent us out. To interfere with customs originated by the *devil* himself to hold men and women in bondage to sin. We believe in allowing every liberty consistent with religion and morality, but when liberty sets itself in direct opposition to both these, our teaching and influence must necessarily go against it. We do not wish our simple children of nature to adopt a style of dress suited only for a cold climate, neither do we wish them to live as Canadian Christians do in point of civilization.

In Memoriam.

The following resolution was adopted by the Foreign Mission Committee (Western Division) anent the death of Mrs. MacMurchy, Foreign Secretary of the Woman's Foreign Missionary Society.

"The Committee with profound sorrow, record the death of Mrs. MAJORY JARDINE MACMURCHY, suddenly summoned to be with the Lord on August 5th at Youghall, New Brunswick. She was most abundant in her labours for the Master, and discharged whatever she undertook with marked fidelity, tact and heariness. She was greatly useful in her own congregation as President of the Old St. Andrew's Auxiliary to the Woman's Foreign Missionary Society, and as teacher of a large and most important Bible-Class for young women."

"She was connected with the Woman's Foreign Missionary Society from its inception, and at the time of her death was its Foreign Secretary. In this, as in all other positions she was called to fill, she discharged her duties with characteristic efficiency. She possessed qualities, rarely found in combination, which imparted singular value to her work. Possessed of clear conceptions and strong convictions regarding all things connected with her work, she always associated with these, a gentle spirit and constant consideration for the views of others. She walked closely with her Lord and 'was not for He took her.' Death to her was 'gain,' whilst to us her departure from us leaves a vacancy in connection with our work it will be hard to fill."

"The committee tender their heartfelt sympathy to the bereaved husband and family, and pray that the God of all consolation may comfort and help them in this their day of sorrow."

CHINA.

REV. D. MACGILLIVRAY, writing from Lin-Ching, has these words for the children of the Church.—

As I write, I sit at a very good Chinese table with my Chinese teacher opposite me. We have stopped studying, for I thought of the many dear little friends who like to hear missionary letters. How nice it is that we can stop awhile staring at ugly little bundles of black strokes they call Chinese words, and saying with a tongue which never wags as we want it, the sounds which issue from the mouth of our teachers. We are learning Chinese A B C, but you might learn 5,000 A B Cs, and then you might learn 5,000 more, and yet you would not know all the words in the big dictionary at my elbow. I talk much more easily with you than I can with the man opposite, (my teacher,) who is always called Elder-Born, not because he is older than you, but because the older you are in China the more respect you get from everybody. The Chinese language is very musical if it is spoken right. The children do speak it so sweetly; the men speak more rapidly and use a great deal of "slang" as you Canadians say; this slang is very hard to understand; we must always ask our teacher is this good Chinese or is it *slang*? If it is "slang" we must not use it ourselves, only understand others who do use it, the women use very little *slang*. Their voices are smoother than the men's, and it is a pleasure to hear them speak, but, alas! when two of them on the street begin to abuse each other, then their voices are harsh enough. The cook of one of the American missionaries here went home lately many miles away to get married to a woman he had never seen. His parents and the middle women who arrange matches had done the courtship for him, and he lately brought his bride home here on a wheel-barrow. A neighbour woman who came in asked what the length of her shoe sole was, that is how small a foot she had, as if that were one of the first necessities. The young bride does not know how to read, the women do not learn to read, their work is to cook the food, wash the clothes, spin the cotton, and look after the children. On the other hand every boy that wants to get on in the world must learn to read, and he must pass a great many examinations before he can get an office. Very few Chinese read for the pleasure and instruction it affords. Reading means to them *office*, and if there is no office to be had, why read? The women don't seek for office, therefore they need not learn to read. The Emperor pays small salaries, and it is understood that the magistrate must get money out of the people. This he does by squeezing them—making them pay for common civility even, and the smallest favours he may have it in his power to bestow. The boys and a few girls play on the streets; but I should not say the girls play, because their

poor feet are bound so tightly that they cannot run and skip like you. There is one expression we hear very often, that is "foreign devil." The children have all learned it from their elders, who allow them to call us by that name, though they would not do it themselves. Most of the boys here are Mohammedans. Those who are not Mohammedans are taught very early to worship ugly idols. The boys are much brighter than the girls, and no wonder, for the girls see so little, and learn so little. Pray that many, both boys and girls many learn to trust Jesus. If they are spared they will have a better chance to hear the Gospel than their fathers, for you in Canada will have sent us more missionaries. I want your prayers, too, for some other children who are not heathen—the children of the missionaries. They may not play on the streets because bad men and boys might harm them, so the poor little fellows are shut up in a yard with great high walls about it just like prisoners. Is it any wonder they look pale and sometimes fretful? Since coming to China I have seen many little graves of missionary children, and the last and saddest is that of our little Gertrude Goforth "little Honan" we used to call her, God took her away just when she could say "papa" and "mama" and had learned several pretty ways such as making a Chinese salute by shaking her own little folded hands. So, dear children, when you pray for the "Children of China" please don't forget that it means the missionary children as well.

"THE DAYSPRING."

The *Dayspring* was unusually late in returning from the Islands. She reached Sydney on the 4th Oct., and sailed again on the 19th. Mr. and Mrs. Watt arrived from Tanna in the *Dayspring* and proceeded to London, where Mr. Watt is to superintend the printing of the New Testament in Tannese. Dr. Steel informs us that negotiations are in progress to secure steam service for next season for all the mission stations. A small steamer will be kept in the group to communicate at stated points with the monthly steamer from Sydney. This small steamer will call regularly at all mission stations and also at trading posts. We learn that this service will cost about \$2,000 a year. The *Dayspring* was expected to visit Dunedin, New Zealand, in December.

The state and prospects of the mission all over the group are most hopeful. Mr. McKenzie baptized and admitted to the church three members, brought in and instructed by the teacher supported by the Sabbath school of Knox Church, Shediac. He thanks Prince Street Church ladies, Pictou, for a box of good garments. The gifts sent through Dr. Steel were specially acceptable. Mr. Hingley, Oxford, supported a young man for three years at the training class. His offer to support

another is very cheering to the missionaries. To all donors, Mr. McKenzie sends warmest thanks.

The Missionary Outlook.

THE new census of India gives the population in March, 1883, as 269,477,728; 60,684,378 belonged to the native States. Distributed according to religion, in round numbers, the Hindoo population, in millions, is about 199; the Mohammedans, 81; "Aboriginals," 6½; Buddhists, 3½; Christians, nearly 2; Sikh, nearly 2; Jains, 1½, while Parsees, Jews, and others are comparatively very few. The Church of England has nearly 360,000 members; other Episcopalian churches, 20,000; The Church of Scotland, the same number; "other Protestants," 138,000; Roman Catholics, nearly a million, and Syrians, Armenians and Greeks, over 300,000. About 106,000,000 males and 111,000,000 females are neither under instruction nor able to read or write. Details are given of 109 different languages spoken; Hindustani comes first, with over 82 millions. then Bengali, with nearly 40; Telugu, with 17; Marhatti, also 17; Punjabi, 16; Tamil, 13. Guzrati, Canarese, Ooriya, Malayalam, Sindi, Burmese, Hindi, Assamese, Kol, Southali, and Gondi come next in order. Next to Calcutta, Bombay and Madras, Hyderabad is the most populous city in India, Lucknow coming next.

The death of the venerable Bishop Sargent, who has for more than fifty years laboured for the Church Missionary Society in Tinnevely, may serve to remind our readers of the complete and practical refutation which the wonderful progress of the Gospel in that district affords to such disparaging statements as those of Canon Taylor and others. It appears that, whereas, in 1835 the number of Christians under his charge was only eight thousand, it is now more than fifty-five thousand; the children in the schools now number upwards of twenty thousand, as compared with only two thousand at the former date. Fifty years ago, only one hundred and twenty villages in Tinnevely were occupied by missionaries; now there are more than a thousand. There are sixty-seven ordained native clergymen, and in one year the native Christians have raised \$23,500 for mission purposes. It is recorded, also, in Mrs. Murray Mitchell's most interesting book, "In Southern India," that out of a population of two millions in this district, one hundred thousand are Protestant Christians, the number having been quadrupled in twenty years. The whole Christian community is described as growing in influence and importance, and in Bishop Sargent's own words, "the very look of the people is changed."

These are facts which cannot be gainsaid: let those who glibly talk about missions being a failure, explain them away if they can.—*The Christian.*

THE MISSIONARY WORK OF THE WORLD now includes 100 societies—50 American and 50 European—which report an income of \$9,723,850, of which \$4,420,613 came from America, and \$5,303,237 from Europe. The American societies report 675 ordained missionaries, 129 lay missionaries, 1,133 female missionaries, 1,102 lay ordained native preachers, 10,636 other native helpers, 248,070 communicants in churches. In connection with the European societies there are 1,780 ordained missionaries, 248 lay missionaries, 1,030 women missionaries, 1,241 ordained native preachers, 15,120 other native helpers, 276,715 communicants in churches. The total Protestant missionary work of the world has, therefore, 2,755 ordained missionaries, 2,162 women, 2,243 ordained native helpers, and 644,584 communicants in churches. These totals show a gain over the preceding year of \$659,350 income, twenty-five ordained missionaries, seventy lay missionaries, 140 women, 133 ordained natives, 8,637 native helpers, and 26,137 communicants.

Burmah, sixty-five years ago, had not a Christian within her borders. A native is brought to Christ and afterward becomes the means of turning a whole nation, and now we find *Burmah* an evangelizing power. In a probable population of 8,000,000, the census of 1881 gave 84,219 as the number of Christians. The Baptists have now 500 churches, largely self-supporting, with 26,000 communicants, whose gifts of gratitude would put to shame hundreds of our so called liberal givers in Christian lands.

Although not twenty-five years in existence, the Salvation Army is now the largest Foreign Missionary Society in the world. It now has its agents in thirty-two different countries, preaching in thirty-five different languages. It has 3,550 foreign missionaries who receive on an average less than \$25 a year from the society.

The Moravians who are one of the smallest religious denominations, maintain 323 missionaries in various parts of the earth, and 1,565 native assistants, and now have about 81,000 adherents in mission fields.

PRESBYTERIAN COLLEGE MONTREAL.

The support of the College has heretofore devolved mainly upon the city of Montreal. Montreal gave about \$130,000 of the \$140,000 expended on the buildings. Of the present endowment of \$159,000, the sum of \$140,000 was contributed by Montreal citizens. The special annual subscriptions of

\$2,500 for the support of one of the chairs are, with the exception of \$105, obtained from Montreal friends.

The claims of the College for support from the whole Church are very manifest. It is the Church's institution; it is doing the Church's work; its students are drawn from, and its graduates are labouring in, all sections of the Church.

The amount required for the maintenance of the College this year is \$14,000. The endowment yields \$7,000, leaving \$7,000 to be raised by congregational and individual contributions. Last year the revenue fell short of the expenditure by \$2,000. The deficit was only made good by a very special effort which cannot be repeated. The success of the College has been most marked. The number of students has been steadily increasing. The attendance this session is 83. These come from all sections of the Church. Last year, fifteen students graduated from the College. Four of these are now in the Foreign Mission field, and four others engaged in French Evangelization work. It is hoped that when congregations are dividing their contributions among the schemes of the Church, they will remember the claims of the Presbyterian College, Montreal,

D. MORRICE,

Chairman Board of Management.

The Presbyterian Record.

MONTREAL: JANUARY, 1890.

JAMES CROIL, } Editors.
ROBERT MURRAY, }

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

PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the 15th of the month at latest.

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

WE WISH OUR READERS, ONE AND ALL,

A Happy New Year.

OUR friends will be glad to know that as the years roll on, the *Record* increases its usefulness. A large number of copies are now circulated in the Home Mission fields of our church, where we have reason to believe they are appreciated and are doing good. "The people are beginning to take more interest in church matters generally,"—so some of the missionaries say; and "the *Record* is entitled to at least some of the credit for this great improvement," say others. We begin the first year of the last

decade of the nineteenth century very hopefully. The measure of success that has attended the *Record* thus far, encourages us to believe that its true mission is at length beginning to be realized by the membership of the Church, and that far greater attainments are to be looked for than any thing that has been dreamed of in the past. We continue to look to the ministers and kirk-sessions of the Church for all the assistance which they have it in their power to give. No time should be lost in acquainting us with any changes that are desired. *At this season of the year there should be no arrears.*

Literature.

JOHN G. PATON, MISSIONARY TO THE NEW HEBRIDES.—SECOND PART. p.p. 382. Hodder & Stoughton, London; *William Drysdale & Co.*, Montreal; Price \$1.75. It would be high commendation to say that this second volume of Mr. Paton's autobiography equals the first in interest, but the truth is, it far surpasses it. Our only regret is, that the editor did not see his way to reproduce a few more of Mrs. Paton's charming letters, every whit as graphic, as beautiful and inspiring as her husband's glowing pictures and fervent aspirations. We wish that all our readers, old and young, lay and clerical, could be induced to provide themselves with copies of these volumes, which have a special interest for Canadians, telling the story of missions in the New Hebrides, with inimitable pathos, and marvellous effect. The thrilling narrative of air-breadth escapes contained in the first volume broke off with Mr. Paton's forced retirement from the Island of Tanna in 1862, this "second part" tells what the devoted missionary has been doing during the past twenty-seven years: After his rescue from Tanna he landed on Aneityum, leaving behind him all that he owned on earth, save the clothes upon his back, his precious Bible, and a few translations he made from it into the Tannese language. After spending some years in Australia and in England, advocating the cause of missions, and collecting money for the purchase of a mission vessel (*The Dayspring*), he settled down again to missionary work on the island of Aniwa, which has been his home ever since, though he has made frequent excursions in the meantime—his last visit to Britain in 1886-87, surpassing all his previous successes in creating a deeper interest in the New Hebrides; for when he returned he brought with him no less than \$45,000 for the purchase of a larger mission vessel, and for the maintenance and equipment of additional missionaries. "It has been the dream of my life," he says,

"to see one missionary at least, planted on every island of the New Hebrides, and then I could lie down and whisper gladly, "Lord, now lettest Thou Thy servant depart in peace!" His work on Aniwa has been truly apostolic. Neither intimidated by the threats of savages, nor disheartened by the undermining schemes of godless traders, with unwavering trust in the strength of the omnipotent Arm on which he has leaned from childhood, he has manfully persevered and prevailed, for his closing words are these,—"*Aniwa, like Aneityum, is today a Christian land. Jesus has taken possession, never again to quit those shores, Glory, glory to His blessed Name!*"

AMONG THE CANNIBALS OF NEW GUINEA: by Rev. S. Macfarlane, LL.D., F.R.G.S., &c., with illustrations; THE PRESBYTERIAN BOARD OF PUBLICATION, PHILA. pp. 192. Price \$1.00. *William Drysdale & Co.*, Montreal. This is a very interesting account of a mission concerning which little is known, by one of the pioneer missionaries who has himself borne the heat and burden of the day, and who wields the pen of a ready writer. His story of the New Guinea Mission is one of the best offsets to the alleged "failure of missions" that can be imagined.

MISSIONARY MAGAZINES.—Among our many valuable EXCHANGES, we have only room to acknowledge, with thanks, our indebtedness to the editors of the following monthlies, expressing regret that we have so little to offer them in return. *The Missionary Review of the World*, from Funk & Wagnalls, New York, price \$2 00 per annum. *The Missionary Herald*, from the A. B. C. F. M., Boston, \$1.00. *The Gospel in All Lands*, from the Methodist Mission Rooms, New York, \$1.50. *The Church at Home and Abroad*, organ of the Presbyterian Church in the United States (North), \$1.00, and *The Missionary of the Presbyterian Church (South)*, published at Baltimore, \$1.00. *The Mission Field*, representing the Reformed Presbyterian Church in United States, 50 cents, and *Womens Work for Women*, New York, 50 cents. From Scotland we have the *Church of Scotland Missionary Record*, the *Free Church Monthly*, and the *Missionary Record of the United Presbyterian Church*. Also the *Presbyterian Messenger of the Presbyterian Church of England*, and the *Missionary Herald of the Presbyterian Church of Ireland*.

OFFICIAL NOTICES.

THE REV. DR. TORRANCE, Guelph. Convener of the Assembly's Committee on Statistics, requests us to state that, on the 28th November, he mailed to all Presbytery Clerks parcels containing slips for collecting the statistics of congregations, and mission statistics for the year ending 31st December next: and, on the following day, the sheets for engrossing the returns when received. The addresses, with the exception of the Presbytery of Sydney, were taken from the last report of the General Assembly. Should the parcels, in any case, not reach their destination, or should more blank forms be required, he will feel greatly obliged to be informed.

Page for the Young.

"FISHERS OF MEN."

Mamma, said a sailor boy, leaving the boat
 He was making for Bertie his brother to float,
 Mamma, after prayers came our stable-boy Ben
 To ask me the meaning of "fishers of men."
 He said that his father, a fisherman brave,
 Was lost in a storm on the treacherous wave—
 When setting his lines and his nets on the bay,
 A tempest broke o'er him and swept him away,
 Away from his cottage and children and wife.
 He battled in vain with the ocean for life—
 In vain, for he sank in the pitiless wave,
 The deep sounding main was the fisherman's grave.
 Then Ben spoke of fishers who stand on the edge
 Of lake or of streamlet, by willow or hedge,
 For hours and hours go wandering about
 On chance of a nibble from perch, bream, or trout,
 Content if their baskets at close of the day
 Contain the few fishes they proudly display
 As proof of their skill; but, said stable-boy-Ben,
 "Surely fishers like these are not fishers of men."
 I told him, dear Mother, you surely could tell
 What puzzled me sadly, and Benjy as well.
 My boy, said his mother, when Jesus was here
 He held every sinner most precious and dear;
 And grieved o'er the lost with a deep yearning love,
 Which comes as His gift from a heaven above.
 He taught His disciples to seek them, and then
 He promised them they should be "fishers of men."
 Now just as Ben's father set nets for his prey
 Christ's followers seek for the souls gone astray,
 To gather them out of the depths of their sin,
 And teach them and bring them His pastures within,
 And just as the angler will patiently stand
 All day near a river, his rod in his hand,
 The "fishers of men" will look out for the poor,
 And call the young lambs from each city and moor,
 And feed them, and cloth them, and teach them to rest
 Their troubles and cares on the Shepherd's kind breast;
 Will seek out the garrets, and streets full of crime,
 With the message of love from the heavenly clime,
 Northink of trials and troubles they meet
 If they bring one poor sinner to sit at His feet.
 And now, my son Alfred, tell stable-boy Ben
 That you, and that he may be "fishers of men,"
 Just show by your conduct how happy are they
 Who love the Lord Jesus. His precepts obey,
 And lure by example to enter his fold
 One sinner left perishing out in the cold.
 For want of a Guide o'er the quagmire and fen
 Of sin and of sorrow, be "fishers of men."

—MRS. BATTERSBY.

WHAT BOYS SHOULD LEARN.

There are a great many things that boys, while boys, should learn. And if they learn these lessons so well as never to forget them during life, they will prove of incalculable help to them often times when they need help.

Among other things that a boy should learn, an exchange classes the following, to wit:

Not to tease boys or girls smaller than themselves.

Not to take the easiest chair in the room put it in the pleasantest place, and forget to offer it to the mother when she comes in to sit down.

To treat the mother as politely as if she was a strange lady who did not spend her life in their service.

To be as kind and helpful to their sisters as they expect their sisters to be to them.

To make their friends among good boys.

To take pride in being a gentleman at home.

To take their mothers into their confidence if they do anything wrong; and above all never to lie about anything they have done.

To make up their minds not to learn to smoke, chew, or drink, remembering that these things cannot be unlearned, and that they are terrible drawbacks to good men, and necessities to bad ones.

LIQUOR ARITHMETIC—OBJECT LESSON.

"Boy at the head of the class, what are we paying for liquor as a nation?"

"\$900,000,000 annually."

"Step to the blackboard, my boy. First take a rule and measure this silver dollar. How thick is it?"

"Nearly an eighth of an inch?"

"Well, sir, how many of them can you pile in an inch?"

"Between eight and nine."

"Give it the benefit of the doubt and call it nine. How many inches would it require to pile those \$900,000,000 in?"

"100,000,000 inches."

"How many feet would that be?"

"8,333,333 feet."

"How many rods is that?"

"505,050 rods."

"How many miles is that?"

"1,578 miles."

"Miles of what?"

"1,578 miles of silver dollars, laid down, packed closely together, our national liquor bill would make. That is only one year's grog bill."

Reader, if you need facts about this temperance question, nail that to a post and read it occasionally. It would take ten men with scoop shovels to throw away money as fast as we are wasting it for grog.—*U. States Paper.*

SEVEN WONDERS OF THE WORLD.

The seven wonders of the world are often mentioned, but it is quite possible that a good many people would be puzzled if suddenly called upon to name them. Here is the list; put it in that best of scrap-books, your memory: The Pyramids of Egypt, the walls and hanging gardens of Babylon, the Pharos at Alexandria, the temple of Diana at Ephesus, the statue of Jupiter by Phidias (ivory and gold), the sepulchre of Mausolus, and the Colossus of Rhodes.

Acknowledgments.

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

ASSEMBLY FUND.	
Received to 5th Nov., 1889.	\$ 405 98
King, St Andrew's	8.00
Sydenham, Knox Church	4.00
Rockwood	5.90
Avonbank	5.82
Levis	2.00
Richibucto	5.00
Richmond Bay, E Lot 16	1.50
Blackville and Derby	2.00
Economy	5.00
Summersfield	3.00
Woodville	5.00
Halifax, Fort Massey	12.00
Whycomeah	6.00
Lawrencetown	2.60
Richmond Bay, E Lot 14	1.00
Orrell	5.00
Musquodoboit Harbour	2.60
Elmsdale	2.00
Lower Musquodoboit	2.60
St Ann's and North Shore	12.00
Westville & Middle River	4.00
New Richmond	0.60
Springside	4.00
West River and Green Hill	3.00
Red Bank	1.00
Malpego Juvenile Club	6.00
Tatamagouche	8.00
St John, St David's	20.00
Mabou	5.00
Georgetown	1.00
Niagara, St Andrew's	2.00
Lakefield	10.00
Thamesville	5.88
Manitou	3.00
Corunna, Mooretown, &c.	3.00
Camden and Newburgh	1.00
Latona	3.22
Carleton Place Zion ch.	8.00
Waddington	8.55
Maxville	3.00
Berne	2.75
Attwood	14.00
Coulton	1.40
Hullett	3.00
Lake Road	4.10
Manchester	3.58
Rocky Saugen	3.70
Eden Mills	3.00
Bristol	8.00
Prescott	3.00
Bayfield, St Andrew's	2.00
Nassagaweya	6.00
Annan	2.75

\$653.71

HOME MISSION FUND.

Received to 5th November.	\$4847.87
Barton	5.00
Hills Green	3.00
Main Road	1.00
Sydenham, Knox ch.	8.00
Toronto, Old St Andrew's.	275.00
Rockwood	4.00
A Cornwall Disciple	40.00
South Indian	3.18
West Puslinch	1.00
Bethesda	5.00
Levis	1.00
West Flamboro.	10.76
And. Johnston, W Flamboro.	2.00
Fredericton, St Paul's.	8.00
Lakefield	20.00
Prospect	31.50
High Bluff	9.50
Kemptville	10.00
Oxford Mills.	4.00
Newburgh and Camden	8.00
Ottawa, St Andrew's	93.76
Keeswatin	7.40
Seaforth, 1st ch.	51.06

Do. 1st ch. per Mr. Moffat	160.00
Swan Lake	14.25
Darlingford	10.00
Thames Road	40.00
Kirkton	38.00
Ripley, Knox ch.	10.00
Morden	13.65
Mt City	4.75
Williamstown, St Andrew's.	82.00
Warkworth	31.25
Maxville	20.00
Grant & Lucan	19.00
Teeswater, Westminster ch.	57.70
Chatsworth	29.50
Bayfield Road	5.00
Palmerston, Knox ch.	40.00
Palmerston, Knox ch. S.S.	10.00
North Normanby	8.00
Hullett	40.00
Moore, Guthrie ch.	3.00
The late Malcolm McDermid, Harpershey.	500.00
Ottawa, Knox ch.	5.00
Cayuga and Mt Healy	7.50
Ashburn	14.85
Presbyterian Ch Ireland, £150	726.67
Galt, Knox ch.	50.00
Penetanguishene	12.00
Nassagaweya	4.00
Carlyle	7.00
Montreal, Amer. Presby. ch.	
Benefvolent Soc.	250.00
Mrs E K Greene, Montreal.	7.00
Montreal, St Matthew's ch	
Christian Endeavour Soc.	15.48
Williamstown, Hephzibah ch	23.20
Hemmingford	33.00
Scarboro, Knox ch	193.00
Osnabrock	40.00
A E Aultsville.	20.00
Winnipeg, St Andrew's.	252.00
Uptergrove	11.00
Prescott	30.00

\$8278.83

HOME MISSION DEFICIT.

London, St Andrew's Special Augmentation	\$ 125.50
Ottawa, Knox ch H M & S Augmentation	45.00
Hamilton, M Nab St ch.	40.00

Correction.—Erskine Ch., Montreal, in last month's list, should have been \$480.00 instead of \$480.

STIPEND AUGMENTATION FUND.

Received to 5th Nov.	\$1440.92
Barton	5.00
Hills Green	2.00
Levis	24.00
Niagara, St Andrew's	5.00
Lakefield	20.00
Camden and Newburgh	5.00
Prospect	30.30
High Bluff	9.00
Kemptville	10.00
Oxford Mills	4.00
Seaforth, 1st ch.	4.16
Thames Road	25.00
Bethany	4.50
Thedford	8.39
Warkworth	5.00
Maxville	25.00
Grant & Lucan	8.59
Chatsworth	5.50
Wick	30.60
North Normanby	3.00
Carlisle	7.50
Hullett	22.00
Cayuga and Mt Healy	7.50
Mosa, Burns ch	15.00
Ashburn	5.00
Penetanguishene	14.00
Wingham	8.50
Deer Park	20.00

\$1773.47

FOREIGN MISSION FUND.

Received to 5th Nov.	\$13308.99
Hesper	8.20
Sydenham, Knox ch	11.00
A Cornwall Disciple	60.00
South Indian	2.05
West Puslinch	2.00
Levis	1.00
Samuel Hunter, W Flamboro	5.00
Ashburn and Utica	11.25
Niagara, St Andrew's	10.00
Lakefield	18.00
Anon	10.00
Manitou	20.00
Oshawa Y P S C Endeavour	33.72
Kemptville	10.00
Oxford Mills	4.00
London, St Andrew's	450.00
Camden and Newburgh	10.00
East Williams, St Andrew's	52.00
Seaforth, 1st ch.	0.25
Longford	25.00
Kirkton	20.00
Warkworth	18.00
Maxville	5.00
Grant and Lucan	11.00
Per Rev J Wilkie	356.05
Palmerston, Knox ch.	25.00
Coulton	15.60
Hullett	51.00
Ottawa, Knox ch.	10.00
Oshawa	24.00
Peter Harper, Stonewall.	5.00
S Vernoy, Toronto	10.00
Galt, Knox ch	50.00
Montreal, Crescent st ch on account	100.00
Penetanguishene	8.00
Nassagaweya	6.00
Guelph, St Andrew's	89.50
Perth, St Andrew's	14.50
Carlyle	1.00
Montreal Wom. Miss. Soc.	10.00
Stoney Creek S S (Ormsdown)	1.25
Apple Hill and Gravel Hill	8.00
Lachute, Henry's ch.	32.45
I'Original	12.00
McIntosh S S.	6.00
Uptergrove	10.00
Main Road	15.60

\$14,975.41

KNOX COLLEGE FUND.

Sydenham, K'x ch. \$4.50; Woodville 22.85; Fullarton, 8.51; Avonbank 5.84; Proof Line, 22.00; Thamesville 6.00; Lakefield, 5.00; Kemptville 4.00; Oxford Mills, 2.00; Seaforth, 1st ch 52; Carleton Place Zion 25.00; Dunnwich Duffch, 9.00; Warkworth, 3.00; N Normanby, 3.00; Hullett, 12.00; Galt, Knox ch, 25.00; Scarboro, Knox ch, 63.00; Wingham, 10.00; West King, 4.25; Caledonia, 10.00.

QUEEN'S COLLEGE FUND.

Bethany, \$2.50; Carleton, Place Zion ch, 10.00; Warkworth, 3.00; Scarboro, Knox ch, 10.00; Prescott, 6.00;

MONTREAL COLLEGE FUND.

Kemptville, \$3.00; Oxford Mills, Carleton Place Zion ch, 15.00; Waddington, 40.00; Scarboro, Knox ch, 10.00.

MANITOBA COLLEGE FUND.

Received to 5th Nov., \$250.77; Levis, 1.00; Kemptville, 3.00; Oxford Mills, 1.00; Burford, 3.50; Chatsworth, 4.00; Hullett, 6.00; Galt, Knox ch, 25.00; Carlyle, 4.00; Prescott, 8.00; Caledonia, 5.50. Total—\$351.77.

KNOX COLLEGE ENDOWMENT FUND.
 Received to 5th Nov., \$1182.96;
 Cleriton, 25.00; Elora, Knox ch, 10.00;
 W H Ferguson, Scarborough, Knox ch,
 10.00; Alex. McGregor, Napier, 8.00;
 S M Fraser, London, 83.35; Kidron,
 14.00; Don. Guthrie, Guelph,
 45.66; Tiverton, 13.50; Southampton,
 29.50; D H Laidlaw, Boston ch, 12.00.
 Total—\$1375.97.

WIDOWS' AND ORPHANS' FUND.
 Received to 5th Nov., \$496.51;
 Berno, 1.42; Dunwich, Chalmers ch,
 3.61; Sydenham, Knox ch, 1.00;
 Wingham, 6.00; New Edinburgh,
 4.10; Annan, 5.00; Leith, 2.25; Edon
 Mills, 2.00; Gamebridge, 7.00; Lake-
 field, 10.00; Camden and Newburgh,
 3.00; Seaforth, 1st ch, 5.83; Thames
 Road, 8.00; Kirkton, 5.50; Wick,
 18.60; Bayfield Road, 5.25; Dunwich,
 Duff ch, 8.00; Quebec, Chalmers ch,
 45.00; Markham, St John's, 6.00;
 Hullett, 4.00; Teeswater, West-
 minister, 8.47; Peterborough, St
 Paul's, 40.00; Galt, Knox ch, 18.00;
 Apple Hill and Gravel Hill, 6.00;
 L'Original, 3.00; Carlyle, 1.00; Prescot-
 t, 12.00; North Luther, 2.32;
 Woodland, 3.57. Total—739.43.

WIDOWS' AND ORPHANS' FUND.
Ministers' Rates.
 Received to 5th Nov., \$829.48; Revs
 James Hannan, 8.00; John Turnbull,
 8.00; J M Wellwood, 16.00; Wm.
 Graham, 8.00; John Gallaher, 8.00;
 John Burton, 20.00; P Nichol, 8.00;
 T G Thomson, 32.00; John McFar-
 lane, 8.00; L Cameron, 8.00; Alex
 Matheson, 8.00; Archd. Currie, 8.00;
 A F McQueen, 8.00; J Mackie, 10.00;
 Wm Meldrum, 16.00; Robert Gray,
 8.00; J A Bloodworth, 8.60; S H
 Eastman, 8.00; Hector Currie, 8.00;
 D Sutherland, 8.00; David Beattie,
 24.00; Geo Ballantyne, 20.00; W M
 Rogie, 16.00; A D McDonald, 8.00;
 W T McMullen, D D, 8.00; Robert
 Hamilton, 8.00; Andrew Wilson,
 8.00; M Fraser, D D, 8.00; K
 McDonald, 8.00; Henry Norris, 8.00;
 D McDonald, 10.00; W C Windel,
 8.00. Total—\$1177.48.

AGED AND INFIRM MINISTERS' FUND.
Received to 5th Nov., \$1069.72;
 Mrs D Ann Irvine, 5.00; Barton, 1.00;
 Sydenham, Knox ch, 1.00; Rock-
 wood, 12.00; New Edinburgh, 4.10;
 Levis, 2.00; Kingston, Union Meet-
 ing, 62.47; Florence, 2.22; Niagara,
 St Andrew's 6.00; Thamesville,
 20.00; Lakefield, 10.00; Keene, 30.00;
 Camden and Newburgh 5.00; Sea-
 forth, 1st ch, 7.31; Thames Road,
 12.50; Kirkton, 9.50; Ripley, Knox
 ch, 7.00; Carleton Place Zion ch,
 10.00; Mount Pleasant, 8.75; Chelten-
 ham, 4.10; Bluevale, 9.00; Smith's
 Hill, 5.44; Coulouge, 10.00; Hullett,
 4.00; Eadie's, 5.39; Komoka, 3.00;
 Teeswater, Westminster ch, 11.00;
 Galt, Knox ch, 15.77; Mrs W C
 Harris, 15.00; Toronto, Old St
 Andrew's, 100.00; Carlyle, 1.00;
 L'Original 3.00; Prescott, 12.00;
 North Luther, 2.83; Woodland, 3.57.
 Total—1521.28.

AGED AND INFIRM MINISTERS' FUND.
Ministers' Rates.
 Received to 5th Nov., \$527.80;
 Revs John Turnbull, 4.00; Jas Car-
 michael, 5.00; P Nichol, 4.50; T G

Thomson, 7.50; John McFarlane,
 3.50; L Cameron, 6.00; Alex Math-
 son, 3.50; Archd. Currie, 3.25; A F
 McQueen, 3.50; J C Herdman, 4.50;
 A T Love, 8.00; J Mackie, 9.00; Jas
 McKutcheon, 3.50; Robt Gray, 3.50;
 J A Bloodworth, 3.25; S H Eastman,
 5.00; Hector Currie, 4.00; Alex
 Sutherland, 3.75; Wm Clarke (3 yrs)
 11.25; D Sutherland, 3.75; Geo
 Ballantyne (2 yrs), 7.50; W M Rogie
 (2 yrs), 8.50; A D McDonald, 7.00;
 W T McMullen, D D, 7.50; Robert
 Hamilton, 5.00; Andrew Wilson,
 2.00; M. Fraser, D D, 11.50; J Gan-
 dier, 5.00; K McDonald, 5.00; Henry
 Norris, 4.00; D McDonald, 3.50; H
 Lamont, D D, 4.00; A F Mackenzie,
 5.00; J Patterson, 5.00; T Tallach,
 45.00; F McCuaig (2 yrs), 10.00.
 Total—762.55.

TRINIDAD.
 Chippawa S S..... \$12.00

WIDOWS, &c. FUND—CHURCH OF SCOTLAND.
 Levis, St Andrew's.....\$12.00
 Do on acct.Rev D Anderson 12.00

AGED AND INFIRM MINISTERS' ENDOWMENT FUND.
 Received to 5th Nov., \$2815.00
 Toronto—Jas Kilgour, 150.00; Mrs
 Jacques, 40.00; Mrs Ewart, 25.00;
 Mrs H McDonald, 200.00; D McGea,
 100.00; J Bradshaw, 2.00; D G A
 Peters, 30.00; Miss Dick, 100.00;
 Miss A Henderson, 50.00; W S
 Thompson, 33.34; C S Gzowski,
 100.00; A B McColl, 50.00; E Dack,
 25.00; T Woodbridge, 25.00; Mrs L
 W Wilson, 1.00. Total—\$3746.34.

OTTAWA LADIES' COLLEGE.
 Borne..... \$6.02

MORRIN COLLEGE.
 Levis..... \$1.00

JAPAN MISSIONS.
 A Gift from a dying girl, Ottawa \$5.00

Received during November by Rev. P. M. Morrison, Agent at Halifax. Office Duke Street. P.O.Box 333.

FOREIGN.
 Previously acknowledged ..\$3554.98
 Sydney Mines..... 18.70
 St Davids, St Jhn Ladies Asso 10.00
 W S Huggan..... 25.00
 Beq late Mr Pentz, Cow Bay 80.00
 Georgetown..... 10.00
 Barney's River..... 10.00
 Barney's R Logan Miss box 1.00
 E Cumminger..... 1.00
 St John's, St John..... 12.00
 Kouchibouguac..... 3.50
 Maitland..... 50.00
 W F M S East..... 2954.66
 Hampton, Hammond River & Rothsay..... 16.00
 Blue Mountain Thanksgiving 47.07
 Buctouche..... 6.00
 Stellarton..... 63.10
 Col'n at Mr Coffin's ordinat'n 23.26
 Halifax Presbyterian..... 20.00
 Geddies Memorial Fund..... 77.00
 Port Hastings..... 22.25
 River Inhabitants..... 8.45
 Clifton, Truro Pby ad'l..... 4.00

Stewiacke Thanksgiving.... 43.05
 W T M S, Green Hill..... 40.00
 Bass River, N B..... 12.00
 Black River and Napan..... 10.00
 St Luke's, Bathurst, Youg-
 hall, ad'l..... 2.50
 St Luke's, Bath, Thanksgiving 8.10
 A F Johnson..... 10.00
 Summerside..... 30.00
 Harmony, Truro Pby Thanks' 18.41
 George M Johnson..... 7.00
 Juvenile, Sunbury Co, N.B 10.00
 Grove, Richmond, Halifax 30.00
 Harvey and Acton..... 43.74
 Linden..... 12.00
 Linden SS..... 2.00
 Jhn Hanning, B'ks'l'r, Parsb'o 5.50
 Churchville Ladies Eciety 6.50
 Princetown SS, P E I..... 25.00
 Shomogue..... 4.10
 Acadia, ad'l..... 15.00
 Middle Musquodoboit..... 14.25
 Upper Londonderry..... 50.00

\$7390.72

DAYSPIRING AND MISSION SCHOOLS.
 Previously acknowledged.. \$ 364.76
 U Musqu'ob't, Hutchinsons' St 7.00
 Shubenacadie..... 5.00
 Lake Ainslie..... 4.00
 Middle Stewiacke St..... 13.03
 Metis SS, per Alex J McLeary 2.00
 Whyccomah, New Canada SS 1.90
 St Andrew's SS, Truro..... 9.00
 Westville and Middle River 11.00
 Sporting Mountain West SS 2.00
 Milford and Gays River SS's 45.31
 St Johns SS, Yarmouth..... 35.60
 Strath Lorne SS..... 7.86
 Princetown SS, P E I..... 88.00
 Shomogue, Zion Church SS..... 2.40

\$ 598.88

HOME MISSIONS.
 Previously acknowledged.. \$2618.67
 Cow Bay C.B, W H & F M So 45.00
 St Andrews, Chatham..... 14.84
 Georgetown..... 10.00
 Barney's River..... 17.00
 Goodwood..... 15.50
 E Cumminger..... 2.50
 Dartmouth..... 17.00
 Kouchibouguac..... 11.00
 River Herbert..... 13.00
 Milford and Gays River.... 8.62
 Maitland..... 10.00
 Shubenacadie..... 16.00
 United Ch, New Glasgow N.S 124.00
 Campbellton..... 10.50
 Middle Stewiacke Thanksg' 12.08
 " So-Chris Endeavour 17.83
 A friend..... 5.00
 A member of Fort Massey..... 4.00
 A mem of Zion Ch, Charl'et'n 1.00
 Mrs Gordon, St Steph's, St Jhn 10.00
 " Smith, " 10.00
 Mr McLeod, " 10.00
 Mrs McLeod, " 10.00
 Mr McCoy, " 5.00
 Scotch Girl, Antigonish..... .50
 Quaco..... 2.00
 Hampton, Hammond River and Rothsay..... 13.40
 St. Stephen's, Amherst..... 53.33
 Knox, Shediac..... 6.18
 Buctouche..... 5.00
 Glastouche..... 5.00
 Stellarton..... 34.00
 M Stewiacke Thanksgiving 33.09
 Bridgewater..... 14.59
 Faithful O.L, No 92, Spry Bay 10.00
 Dartmouth Rope Works Co 100.00
 A Presbyterian of Halifax..... 21.00
 Clifton Pby of Truro..... 54.00
 River Inhabitants..... 8.00
 Green Head..... 10.00
 Whyccomah..... 30.00

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Stewiacke Thanksgiving.....	45.00
West River.....	40.00
Merigomis L H & F M S.....	10.00
Black River and Napan.....	10.00
Sheet Harbor, Dufferin Mines.....	33.00
Sheet Harbor, Quoddy.....	5.00
Sheet Harbor.....	7.77
St Luke's, Bathurst, Youghall Summerside.....	2.50
Harmony Thanksgiving.....	120.00
Canard.....	10.00
Rev W McLeod.....	4.37
Weldford.....	63
Escuinac.....	7.00
Grove, Richmond, Halifax.....	2.00
Noel.....	28.97
Linden.....	10.00
Jhn Hanning, b'ks'r, Parsboro.....	5.50
Clifton, P. E. I.....	12.00
Strath Lorne.....	15.57
Princetown, P. E. I.....	36.00
Vale and Sutherland's River.....	22.00
Baddeck and Forks.....	24.77
Acadia.....	65.00
Westchester, ad'l.....	10.00
Middle Musquodoboit.....	12.05
Presbyterian, Truro.....	4.00
Springr'e, Miss Henderson's of Mrs Burns, Pictou.....	9.00
1.00	
Scotsburg Union meeting.....	22.90
Millville.....	8.35
" Mr. Young.....	10.00
" A young person.....	2.00
" A lady member.....	5.50
Mrs. Mackintosh, Oxford.....	5.00
Maitland.....	110.00
Brookfield, P. E. I.....	25.00
Kirk, Saltsprings.....	8.25

\$4217.67

NOTE.—Of this amount \$308.78 were contributed specially for missions in the North West.

Augmentation.

Previously acknowledged.....	\$ 370.34
Shubenacadie.....	26.00
Lower Stewiacke.....	23.00
North Salem.....	5.00
Admiral Rock.....	2.00
Barney's River.....	6.00
1st Church Truro.....	34.87
Milford and Gay's River.....	19.12
Mid Stewiacke Thanksgiving.....	40.00
Blue Mountain.....	17.00
Upper Stewiacke.....	40.00
St. Luke's Bathurst, Belledune Summerside.....	4.55
66.00	
St. Andrews Truro.....	32.00
St. Luke's, Bathurst, Thanks' Shubenacadie & L Stewiacke.....	11.00
19.00	

\$ 769.88

College Fund.

Previously acknowledged.....	\$4060.59
Int D Home, 70.00; Int. Torrens Wilson, 3.10; Div B of B N A, 204.01; Georgetown, 2.00; Barney's River, 2.00; Collect'n at open lecture, 19.11; Tatamagouche, 30.00; Middle Stewiacke Thanksgiving, 30.00; Hampton, Hamond River and Rothsay, 7.00; Buctouche, 1.00; Port Hastings, 10.00; River Inhabitants, 5.00; West River and Green Hill, 12.00; Black River and Napan, 9.00; Rev S Rosborough, 5.00; Knox, Wallace, 10.00; Canard, 7.00; Linden, 5.00; Acadia, 15.00; Middle Musquodoboit, 3.10; Montreal Coupons, 181.50; Div Can B of Commerce, 143.50. Total, \$4890.31.	

Bursary Fund.

Previously acknowledged.....	\$ 157.49;
Milford and Gay's River, 11 07; Middle Stewiacke Thanksgiving, 10.00; Dr Pollak, 25.00; St Andrews, Truro, 10.00; Acadia, 10.00. Total, \$ 223.56	

MANITOBA COLLEGE.

Previously acknowledged. \$ 13.00; Tithe member St Mathews, Pugwash, 10 00; Orwell, 5.00; Ingonish, Cape North, 2 28; St Davids, St John, 30.00; Acadia, 15.00. Total, \$75.28.

AGED MINISTERS FUND.

Previously acknowledged. \$1023.21; Rev I Murray, DD, rate, 5.00; Rev A W McLeod, DD, rate, 4.50; Georgetown, 1.00; Rev P M Morrison, rate, 7.00; St John's, St John, 2.00; Rev A F Thompson, rate, 3.50; Kouchibouguac, 2.00; Rev W Fowler, rate, 8.50; Int Murdoch Campbell, 18 10; Rev J F Smith, rate, 2.00; Rev T Cumming, rate, 6.00; Rev A Grant, rate, 2.50; Milford and Gays River, 11.08; Int Rev M G Henry, 25.00; Middle Stewiacke, Thanksgiving, 5.00; Hampton, Hamond River and Rothsay, 2.00; Buctouche, 1.00; Glassville, 5.00; Rev James Allan, rate, 2.50; Rev John McCarter, rate, 3.00; Clifton, Truro, Pby, 18.00; Port Hastings, 3 00; River Inhabitants, 1.00; Rev E Grant, rate, 3.75; Black River and Napan, 2.00; Summerside, 5.00; Knox, Wallace, 11 00; Canard, 2.00; Rev S Rosborough, rate, 3.50; St Andrews, Truro, 5 00; Grove, Richmond, Halifax, 5.00; Int J K Munnis, Hal, 100.00; Shubenacadie and Lower Stewiacke, 12.00; Linden, 4.00; Rev W S Daragh, rate, 1.00; Rev Anders'n Rogers, rate, 5.00; Princetown, P. E. I, 7.00; Middle Musquodoboit, 1.65; Rev J L George, rate, 5.00. Total, \$1329.67.

FRENCH EVANGELIZATION.

Received by Rev. Dr. Warden, 198 James St., Montreal, Treasurer of the Board of French Evangelization, to December 6th, 1898.

Already acknowledged.....	\$5809.29
Clifford.....	12.00
Avoca.....	7.77
North Bay.....	3.70
New Glasgow, Quebec.....	5.00
Mooretown.....	5.00
Lanark, St Andrews.....	14.10
Beverly.....	14.00
Chatsworth.....	6.00
West Flamboro.....	6.34
Blackheath.....	4.00
East Seneca.....	4.00
Dresden.....	3.00
Chris'ler McRae, Alexandria.....	500.00
Moore Guthrie Ch.....	3.50
Madoo St Peter's S.S.....	8.00
Loughaketon N W T.....	5.00
Mandamin S S.....	6.00
English Settlement, Ontario.....	26.00
Montreal St Gabriel.....	20.00
Caistor.....	3.00
Avonmore.....	9.00
" S School.....	3.00
Uptergrove.....	6.00
Colliston, Willoughby and Ridge.....	6.00
Caledon Knox.....	9.00
Gabarus.....	1.00
Grafton.....	13.00
Chilliwack, B.C.....	9.00
Alexandria.....	14.21
Gore Bay.....	4.10
Kilsyth.....	5.25
North Derby.....	3.25
Montreal Chalmers' Church.....	14.88
Thames Road.....	25.00
Kirkton.....	18.00
Metis.....	2.00
" S School.....	3.00
Moore Knox.....	3.00

Corunna.....	2.30
A R F. Nairn.....	5.00
Charles McLennahan, Sr Balderson.....	10.00
Norval.....	20.50
Bolton Cavan Ch.....	8.00
Dry River and Craigs, Man.....	3.00
Presbyterian Ch of Ireland.....	725.00
L'Original.....	11.00
Russeltown.....	5.15
Valleyfield.....	14.00
Storrington, Pittsburgh and Glanburnie.....	8.00
Baddeck and Forks.....	7.00
Harwich.....	30.00
Hullett, Burns Church.....	31.00
Loudeboro, Knox Church.....	14.15
W B Hamilton, Collingwood.....	2.50
Bayfield Road.....	11.00
M. Stanley.....	2.00
Chesterfield Bible Class.....	11.69
Newbury.....	5.00
Ingersoll, St Andrews.....	24.10
Wallacetown, St Andrews.....	7.36
Rev P S Vernier, Angers.....	4.50

Per Rev. Dr. Reid, Toronto:

Wingham.....	18.50
Rockwood.....	30.00
J Mc Nicol, Allanville.....	1.50
W Puslinch.....	2.00
Markham, St Andrews.....	13.50
Avonbank.....	5.83
Levis.....	1.00
East Toronto.....	5.00
Niagara, St Andrews.....	11.00
Toronto, Chalmers S E.....	18.95
Kemptville.....	10.00
Oxford Mills.....	4.00
Seaford, First.....	6.56
Carleton Place, Zion Church.....	10.00
Maxville.....	8.00
Granton and Lucan.....	5.25
Kindardine, Knox.....	51.80
Lake Road.....	8.15
Peter Harper, Stonewall.....	5.00
Galt, Knox Church.....	50.00
Nassagaweya.....	2.00
Carlyle.....	2.00

Per Rev. P. M. Morrison, Halifax:

Merigomis.....	8.75
Young Lady, Parsboro.....	1.00
Barney's River.....	17.00
Kouchibouguac.....	2.00
Maitland.....	84.00
Middle Stewiacke.....	40.00
Scotsburn.....	20.00
Hermion Millsville.....	14.00
Hampton, Hamond River and Rothsay.....	5.00
Amherst, St Stephen's.....	58.60
Faithful, O L, 92 Spry Bay.....	
Sheet Harbor.....	10.60
Clifton, N S.....	38.50
Riverside, N B.....	3.75
Whycocomah.....	7.00
Bathurst, St Lukes.....	7.00
Summerside.....	40.00
Truro, St Andrews.....	25.00
Grove, Richmond, Halifax.....	13.00
Harvey and Acton.....	12.65
North River.....	3.00
Strath Lorne.....	12.00
Acadia.....	10.00
Middle Musquodoboit.....	5.00

\$8284.43

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev. Dr. Warden, Treasurer, 198 St. James St., Montreal, to Dec. 6th, 1898.

Ordinary Fund.

Already acknowledged.....	\$1776.61
Cornwall, a Disciple.....	75.00
Orms town.....	18.68
Inverness.....	6.50

Martintown, Burns and St Andrew's Ch.....	7.25
Quebec, Chalmers Church.....	37.23
Bellefleur, John St S.E.....	50.00
Stratford, a few friends.....	1.00
Luacknow Sub School.....	5.00
Lachute First Church.....	5.00
Desboro, &c.....	4.00
Wakefield and Masham.....	7.11
Mrs Geo Yemou, Ballinafad.....	1.00
Relgrave, Knox.....	3.75
Ripley, Knox S.S., Miss'n B'd.....	25.00
Rev C Chiniquy, St Anne, Ill.....	59.00
A R F. Nairn.....	5.00
Beauharnois.....	29.74
Chateauguay.....	9.46
Fullarton.....	7.00
Avonbank.....	6.00
Vankleek Hill S.S.....	50.00
Bethesda S.S.....	7.00
Box 36 PO West Shefford, Que.....	2.00
Osnabrock, St Matthew's S.S.....	10.00
Chinguncousey, First Ch.....	21.16
Harlock S.S.....	12.00
J Johnson, Attwood.....	5.00
W B Hamilton, Collingwood.....	2.01
Bayfield Road.....	2.50
Galt, Knox Church.....	6.50
London, St James S.S.....	20.77
Turro, St Andrew's.....	5.00
Fairbairns.....	10.09
	4.25
	\$2286.51

Madoc, St Peters.....	13 50
Herbert Wallis, Montreal.....	5 00
Chatham, Ont., First Church.....	61.00
Roxborough, Knox.....	4 25
Three Friends, London.....	3 00
Hillsdale.....	5.09
Mrs R Montoith, Killarney.....	1.05
Toronto, West Church.....	9.77
	\$598.60

Already acknowledged.....	\$1527.09
Thornbury, a friend.....	1.00
Cornwall, a disciple.....	25.00
Admaston.....	3.00
St Helen's.....	6.62
Kingsbury & Brompton Gore.....	3.00
Indian Head, N W T.....	10.15
Madoc, St Peters.....	13.50
	2.00

ADDITIONAL SUBSCRIPTIONS.

For enlargement of Girls' School, Pointe-aux-Trembles, received by Mrs. Walter Paul, Montreal.

Beverly, (Mass.) Lizzie G. McKillop, \$40.00; Brantford, Young Ladies' Coll. Aux., 15.00; Kirkwall, W. F. M. Socy., 31.45; Lachino Aux., 41.40; Montreal, A friend, per Mrs. Drysdale, 5.00; Mrs. Morrison, 2.00; Mrs. Robt. Campbell, 10.00; Mrs. G. T. Williams, 10.00; Mrs. Noubly, 1.00; Mrs. Tasker, 5.00; Mrs. R. A. Becket, 10.00; Mrs. G. A. Grier, 25.00; North East-hope W. F. M. Socy. add'l., 18.25; Ormstown, Mrs. Cunningham, 1.00; Mr Thomson, 1.00; Miss Cumming, 1.00; Mrs. & Miss Munt, 1.25; Mrs. Darby, 0.25; Peterboro', a few ladies of St. Paul's Church, 15.00; Toronto, Mrs. Ewart add'l., 5.00; Valleyfield Aux., 22.00. Total \$4118.04.

Member of Newbury Cong'n.....	3.00
East Williams, St Andrew's.....	\$1.12
E Wawanosh.....	3.20
Whitechurch.....	8.80
Manotick.....	4.15
Gloucester.....	5.17
Churchill.....	5.00
Lachute, Henry's Church.....	11.15
Roxborough, Knox.....	10.00
Laguero, Calvin.....	4.41
Vaughan, Knox.....	12.00
Kinloss.....	2.67
Riversdale.....	2.95
Bethesda.....	7.00
Tabusintac and Tracadie.....	8.00
Clifton, N.S.....	10.00
Bathurst, St Luke's.....	6.00
Valo Colliery.....	4.00
	\$1706.98

MANITOWA COLLEGE.

Received by Rev. Dr. Warden, Montreal.....	
Montreal, American Presby Church.....	\$ 250.00
L'Original.....	2.00
	\$252.00

BUILDING FUND.

Already acknowledged.....	\$494.03
PS No 1 Stanley S.S.....	17.00
Kingsbury & Brompton Gore.....	2.00
Grand River, C B.....	3.00

LADIES' COLLEGE, OTTAWA.

Received by Rev. Dr. Warden, Montreal, Treasurer, to 6th Dec., 1889.....	
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MEETINGS OF PRESBYTERIES.

- Peterboro, Port Hope, 9 January.
- Montreal, College Hall, 14 Jan., 10 a.m.
- Whitby, Bowmanville, 21 Jan., 10 a.m.
- Pictou, New Glasgow, 14 Jan., 11 a.m.
- Miramichi, Newcastle, 14 Jan., 10 a.m.
- Guelph, Fergus, 21 Jan., 2 30 p.m.
- Calgary, Calgary, 5 March.
- Huron, Seaforth, 21 Jan., 10 30 a.m.
- Halifax, 4 Feb., 10 a.m.
- Barrie, Collingwood, 28 Jan., 2 p.m.
- Orangeville, Orangeville, 14 Jan., 10 30 a.m.
- Lindsay, Uxbridge, 25 Feb., 10 30 a.m.
- Stratford, Stratford, 13 Jan., 7 30 p.m.
- Halifax, Halifax, 4 Feb., 10 a.m.
- Toronto, St. Andrew's Church, 6 Jan. 10 a.m.

HINTS ON ART SILK NEEDLEWORK.

Ladies who are interested in this beautiful work should send for a copy of our sixty-four page book entitled "Hints on Art Needlework," just published, handsomely and profusely illustrated with patterns of many new and beautiful articles, also stitches for the new decorative work with our Art Wash Silks now so popular for home fancy work. It also contains a table of shading for flowers and birds, and much information valuable and instructive for those who have a taste for silk embroidery work. Sent free by mail on receipt of six cents in stamps.

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