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THE PRESBYTERIAN RECORD

FOR THE
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Rev. John Wilkie.



Mrs. Wilkie.

IT affords us pleasure to present our readers with portraits of Mr. and Mrs. Wilkie of Indore, Central India, who after a sojourn of more than two years in Canada have recently left us again to resume their missionary labours. Mr. Wilkie needs no introduction from us. For ten years at least he has occupied a prominent position as an earnest and energetic missionary in a

very difficult field of labour. Having become entitled to 'furlough' he came home to rest and recuperate, bringing his family with him. But to one of Mr. Wilkie's sanguine temperament rest is not to be found in inactivity; and so he probably worked as hard here as ever he did in India—visiting presbyteries and congregations and every where giving a

fresh impetus to missionary activity by means of his interesting and instructive addresses.

Mr. Wilkie was born at Dumfermline, Scotland, in 1851. At three years of age he came to Canada with his parents who first settled at Hamilton, then Ingersoll, and finally at Guelph, Ont. From the Guelph High School he passed to the University of Toronto. At the end of his third year he engaged in teaching for three years and a half—part of the time in the High School of Almonte. On completing his University course he entered on his theological curriculum at Knox College, Toronto, where he graduated in 1878. While prosecuting his studies he spent four summers in the Home Mission field, at Kinburn, Eden Mills, Admaston, and Malton and Brampton. The better to fit him for the work to which he desired to consecrate himself, he took a course of lectures in medicine in Edinburgh. He was ordained and designated as a missionary to India, 10th September, 1879, was married to Miss Neilson of Almonte shortly afterwards, and on the 3rd of October following he and his young wife set out for Central India.

For some years after their arrival in India the local authorities at Indore obstructed missionary work in every possible way. For a length of time it seemed doubtful whether our missionaries would be allowed to preach the Gospel at all or be permitted to acquire any property. Mr. Wilkie took a prominent part in the struggle that ensued for liberty of conscience and free speech: indeed it was largely owing, we believe, to his indomitable pluck and perseverance that the restrictions which threatened the existence of the mission were ultimately removed. Mr. Wilkie all along was impressed with the importance of combining higher education with evangelistic teaching, and just as soon as it was in their power to act in that direction, a College and High School were instituted at Indore. The large measure of success which attended the effort led Mr. Wilkie to ask from the members of the Church in Canada funds to provide suitable College Buildings and equipment. His appeals met with a generous response, upwards of \$10,000 having been placed at his disposal. When this College shall be completed, the aggressive work of the mission will be immensely strengthened by the facilities which it will afford for the education of a native ministry—through whom the Gospel must be preached to the teeming millions of Central India.

Brief Survey of Missions.

PRESBYTERIAN Churches and missions fairly girdle the globe. From Alaska and Labrador in the north, to Brazil and the Cape of Good Hope in the south, they have taken root and are bearing goodly fruit. In Europe, in America, in Australia, in Africa and Asia, the blue banner is held aloft "for Christ's crown and covenant," and new fields are being constantly added to the wide domains already occupied. We have our share of half a continent to possess for the Lord, and that glorious task will demand all our energies for long years to come. We have also our share of the great world's evangelization to tax our energies. Do our readers bear in mind all the fields we occupy, and the men and women who represent us in those fields? We all ought at least to be able to repeat the roll of our missionary force, and to know where each member of that force is located.

There is now no considerable branch of the Presbyterian family but has its mission to the heathen. Our sister Church in the United States is remarkable for the liberality with which she supports missions in China, India, Japan, Siam and Laos, Africa, Papal Europe, South America, Persia, Syria and Africa. The demand for more missionaries, especially in India, is very urgent. The Kolhapur Mission, for example, occupies a field which contains a population of four millions. At present the missionaries number one for every 333,000. A very pressing demand is made for sixteen new missionaries, and for the support of these the agents already in the field offer to give *one-half* their own salaries! In Japan the different branches of the Presbyterian family are now united and are meeting with a gratifying measure of success. There are Presbyterian missionaries in Corea, which is still in an unsettled condition.

Africa contains eleven million square miles of territory. Six and a half million miles are claimed by Europeans, and half the remainder lies within the limits of the great desert of Sahara. We may therefore expect that ere long Europe will at least put an end to the traffic in slaves. Recently a Mohammedan conference was held at

Khartoum with the object of devising means to stop the liquor traffic, so disastrous to the African peoples. At the same time an anti-slavery conference has been discussing at Brussels the most effectual means of stopping the slave trade. Trade, commerce, philanthropy, the spirit of adventure, the spirit of national rivalry, are all conspiring to open up the "Dark Continent." The Gospel with its healing and saving light is piercing the gloom. It has in fact been a "breaker up of the way." Stanley's explorations and narrations will do much to quicken missionary zeal and deepen among Christians a sense of responsibility.

The success of the Baptist missions in Burmah is among the brightest chapters in modern missionary history. At this moment there are nearly 400 self-supporting churches in Burmah; there are 524 native ministers and 30,000 communicants. The conversions last year numbered nearly 2,000.

It is stated that the young Empress of China is favourably disposed to the Christian religion.—A General missionary Conference was held at Shanghai in May, from the 7th to the 17th. All the interests of the Kingdom of Christ in China were taken under consideration.

Brieflet No. 19.

STRASSBURG REVISITED.

WE spent a memorable Sabbath in Strassburg, 5th September, 1886. We could hear of no English service in the city and made that an excuse for attending high mass in the Cathedral. It was a magnificent "spectacle;" but it was more than that; without feeling any sympathy for what we consider the errors of Roman Catholicism, we are free to state that it was a solemn and impressive service. The vast edifice was packed full of people—as fine a congregation to look at as could be found anywhere. The priests were arrayed in gorgeous apparel. The service was entirely liturgical, save at a brief interval when prelates, priests and people prostrated themselves in silent reverence. The responses were chanted by a white-robed choir. The whole congregation joined in the loud amens, while clouds of incense from glowing silver censers rose to the vaulted roof.

From the Cathedral we went to the Protestant church of St. Thomas—a fine old 14th century church, too, filled to the door by a congregation largely composed of soldiers in uniform who led the singing effectively with their martial band. The preacher, you could tell by his black gown, his short white muslin cassock and his manifold ruffles, was a Lutheran, and delivered an eloquent extempore oration in German. On the altar were tall lighted candles and a crucifix. The service did not last more than one hour. Before the town clock struck twelve every church in Strassburg was emptied and the Sabbath was ended. The shops were re-opened. Business was resumed as usual, with this difference that excursion parties were more numerous patronized; as the day wore on, the parks and public gardens, the picture galleries and museums drew bigger crowds than on other days, while in the evening the brilliantly lighted beer gardens, the ball rooms, the theatres, the gambling dens, and other forms of licensed sin attracted giddy multitudes, robbing the people of the Sabbath "made for man," and involving many of them in flagrant immorality. The contrast was very striking. Though it would be wrong to argue that the excesses of the afternoon and evening were the result of the magnificent ritual of the morning, yet it was undeniably manifest that it was powerless to stem the tide of frivolity and vice. As the Sabbath is spent in Strassburg, so is it spent in Berlin and Hamburg and all the other large cities of the Empire. It is the "Continental Sabbath," from which, we say with all reverence, "Good Lord deliver us!"

THE STORK'S NESTS. We saw plenty of them on the tops of the highest chimnies, but the birds had a few days before this time taken their departure. They come here in large numbers regularly in March, and during their stay are busily employed as city "scavengers," frequenting the market-places where they greedily devour all kinds of offal and vermin. In the end of August, as soon as their young are able to fly, they all start off on the same day for Africa, to be joined by detachments from other places until they make up an army of many thousands. True as ever to its periodical instinct, "The stork in the heaven knoweth her ap-

pointed times," Jer. 8:7. The stork is proverbial not less for its confiding disposition and absence of the fear of man than for its tender solicitude for its young, and for the old and feeble of its own race. If any of the youngsters are not strong enough to undertake the long and arduous journey to winter quarters they are killed by the parents before they migrate. It is even said that in cases of fire enveloping their nests the parent birds, failing to extricate their young, will rather perish with them than forsake them. In consequence of its humane character the stork is everywhere protected by law, though that is scarcely necessary, for the owner of a house regards it as a fortunate omen when a pair of storks first take possession of his chimney-top. Their annual return is hailed with as much interest as the opening of the navigation is in Montreal.

Missionary Cabinet.

THOMAS CHALMERS, THE PARISH EVANGELIST.*

THIS Prince of Scottish preachers was born at Anstruther in the County of Fife, on the 17th of March, 1780. He was the sixth child and fourth son of a family numbering fourteen. His parents who belonged to the well-to-do middle class were Calvinists. Thomas, when a mere child, declared that he would be a minister, and while yet a boy exhibited surprizing gifts of oratory. Before he had reached twelve years of age he entered St. Andrew's University, "ill-prepared by idleness and careless habits for reaping the full benefit of a college course." During the first two sessions his progress was slow. It was in his third year that his inactivity awoke to an enthusiastic love for mathematics and natural philosophy, which had far greater attractions for him than the study of theology. Yet, such was his proficiency in that branch, he was licensed to preach the Gospel by the Presbytery of St. Andrew's before he was nineteen. His first sermon, preached at Wigton, 25th August, 1799, led his friends to believe that, though he was "a little awkward," he would yet shine in the pulpit. He was ordained minister of Kil-

many, 12th May, 1803, and remained there twelve years. During the first half of that time his ministry was practically a failure. His heart and head were too full of chemistry, mathematics, and speculative science. It was not until sickness and death, entered his family circle and he himself was on the brink of the grave that he realized his own spiritual feebleness and the meagre results of his preaching. After a long inward struggle he was convinced that his attempt to scale the heights of perfection by a perfunctory round of duty was an utter mistake. The result was an entire change in his pulpit addresses. "He began to preach new sermons from old texts," and very soon the profiting appeared unto all men. Not only did his church become crowded with hearers from all the parishes around, but conversions became frequent. He found that "to preach Christ was the only effective way of preaching morality in all its branches."

In 1812 Mr Chalmers married Grace, the second daughter of Captain Pratt of the 1st Royal Veteran Battalion. It proved in all respects a happy union. The ceremony took place at Starbuck, Kilmarnock, the officiating clergyman being Dr. Greenlaw, then in his 90th year, who made the laughable mistake of binding the lady to become a loving and affectionate "husband," to which she courtied! From Kilmarnock he was translated to the Tron church, Glasgow, in 1815, where he commenced an incessant round of parochial work which only an intellectual giant such as he was could hope to cope with. In 1816 he received the degree of D.D. from the University of Glasgow, and the same year was appointed a commissioner to the General Assembly. A sermon preached at that time before the Society of the Sons of the Clergy, and another before the Assembly, made a profound impression and drew from his audiences "audible murmurs of applause." About this time, too, he delivered his famous series of astronomical discourses which were pronounced "unrivalled for the grandeur and amplitude of their sweep through the depths of space." They drew merchants from their places of business at the busiest hour of the day in such numbers that there was often no standing room in the church. In 1819 he removed to the

* MEMOIRS OF THOMAS CHALMERS, by William Hannan, D.D., Edinburgh; David Douglas, 1873.

new St. John's church, the parish connected with which contained a population of 10,000, almost entirely operatives. There he inaugurated and superintended the most effective parochial organization that had ever been seen in operation, on a principle at that time entirely novel, by which all the poor of the parish were systematically visited and cared for, the expense being met by voluntary contributions at the church door. The machinery for working out the gigantic problem was elaborate and perfect in every detail and worked like a charm under his personal direction. For a short time he had for his assistant in St. John's the celebrated Edward Irving, then a licentiate, who was destined to become as brilliant an orator as Chalmers himself. The order of Deacons was revived. Day-schools and Sabbath-schools were established in each of the twenty-five districts into which the parish was divided.

The continuous strain upon his strength induced Dr. Chalmers to accept the chair of moral philosophy in the University of St. Andrew's in 1823, "when Glasgow gracefully surrendered to St. Andrew's what St. Andrew's had originally bestowed." His career there was eminently successful. Not satisfied with discharging the duties of the class-room, he entered heartily into every measure instituted in the town for the benefit of the neglected portion of the community. As president of the missionary society, composed of different denominations, he was the means of creating a revolution of public sentiment in the cause of missions to the heathen. It was by attending the meetings of this society that Dr. Duff had his enthusiasm fanned into glowing zeal, and was impelled to tread in the footsteps of his great teacher and to devote his life to missionary work in India, as the first Foreign Missionary of the General Assembly of the Church of Scotland. Dr. Chalmers was offered the parish of St. Cuthberts, Edinburgh, then, as now, one of the most desirable livings in Scotland; but his preference for what he considered the more important work of training others for the ministry made him decline the offer. Dr. Ritchie having at this time resigned the chair of Divinity in Edinburgh, Dr. Chalmers was elected in his stead and in-

stalled, 6th November, 1828, amid demonstrations of unbounded enthusiasm. In 1832 he was elected Moderator of the General Assembly. The publication of his famous "Bri'gewater Treatise," shortly afterwards, gained for him "literary honours such as were never united in the person of any Scottish ecclesiastic." He was placed at the head of the Assembly's Church Extension Scheme, and in six years reported no less than 222 new churches and an endowment fund of \$1,500,000.

On the 18th of May, 1843, Dr. Chalmers, along with 470 of his brethren, severed his connection with the Church of Scotland and transferred his immense influence to the Free Church of Scotland then organized. He was immediately appointed principal of the new college, Edinburgh, and shortly afterwards embarked in what was perhaps the greatest enterprize of his life, by which he solved the problem of thoroughly organized "Territorial evangelization"—the West Port—one of the most poverty-stricken districts in Edinburgh having been selected for the experiment. In the midst of an unexampled career of usefulness, the great philosopher, philanthropist and preacher, died suddenly on the 31st of May, 1847. An enormous concourse of people from all ranks in society followed his remains to the New Grange cemetery where he was buried "amid the tears of a nation, and with more than kingly honours."

Dr. Chalmers reached the zenith of his popularity as a preacher in the Tron church, Glasgow, 1815-1819, when fifteen or sixteen hundred people would be squeezed into it of a Thursday forenoon—every eye bent with fixed intentness on the speaker, who held them spell-bound with magnificent flights of oratory that swept everything before it. It is well-known that Chalmers read his sermons, which were usually written in short-hand. Many amusing anecdotes are told of the effect produced upon some of his hearers. This one he was fond of relating himself—"A friend of mine expressing his surprize to a country woman in Fife, that she who had such an abhorrence of 'paper ministers' should yet be so fond of Mr. Chalmers; she replied, with a serious shake of the head,—'Nae doubt; but it's *fell readin' thon!*'"

Presbyterianism on the Prairie.

PRINCE ALBERT.

PRINCE ALBERT is situated on the North Saskatchewan about 250 miles north-west of Qu'Appelle. The North and South Saskatchewan rivers rise in the Rocky Mountains and after flowing between eight and nine hundred miles unite about 35 miles East of Prince Albert. The North Saskatchewan is navigable from the Grand Rapids to Edmonton which is nearly 500 miles above Prince Albert, and the South Saskatchewan is navigable at certain seasons up to Medicine Hat. Before uniting, their streams flow almost parallel for about 120 miles and the distance between them at Prince Albert is not more than 20 miles. About 60 miles above Prince Albert stood Fort Carlton and 50 miles further up still is Battleford. Roughly speaking, the North Saskatchewan is the boundary between the prairie and the forest which stretches northward 500 or 600 miles till the barren lands are reached. These are the home of the musk ox and countless herds of deer. There is a considerable amount of land in the neighbourhood of Prince Albert well adapted for farming, especially in the district of Red Deer Hill. The Carrot River country, famous for its fertile soil, is only 50 or 60 miles to the south-east. Duck Lake, Grandin, Willoughby and other settlements are to the south-west. The country and town of Prince Albert suffered greatly by distance from a railway, but this great want is now to be met by the construction of the Regina and Long Lake Ry. from Regina. The road is now finished to Saskatoon on the South Saskatchewan and trains will be running into Prince Albert in October next.

When Prince Albert was selected by the Rev. James Nesbit in 1866 as the seat of a Presbyterian Mission to the Cree Indians of the Saskatchewan there were neither house nor settler within 60 miles of it. Here were erected residences for the missionary and his staff and buildings in which the work of education and religion could be conducted. Owing to distance from any settlement (the Red River settlement was 500 miles away) land was taken up and farming operations carried on for years to provide food for the mission. A settlement soon formed around the mission, whites and halfbreeds being attracted by the good quality of the soil and

especially the facilities afforded for the education of their children. The Hudson's Bay Co. soon planted a post about a mile east of the mission. Later on, Bishop McLean selected a site $3\frac{1}{4}$ miles further up the river as the headquarters of his diocese and the seat of Emmanuel College. At a later date one or two villages were attempted to be started between Prince Albert and Emmanuel College. All felt that there must be a town in that neighbourhood and each was anxious to secure the site of that town. The Rev. James Sieveright seized a favourable opportunity and adopted such measures as made the mission property the centre of the town of Prince Albert.

The town has now a population of about 2000. It has two grist mills, two saw and planing mills. The Presbyterian, Anglican, and Methodist bodies have churches there, and the Presbyterian and Roman Catholic Churches have academies for higher education. A good public school is in operation with two teachers and 81 pupils enrolled according to the last report.

Mr. Nesbit had associated with him Mr. Geo. Flett, our Indian missionary at Okanase, and Mr. John MacKay of Mistawasis reserve. The Rev. Edward Vincent was sent to Mr. Nesbit's assistance, but resigned in 1874. In the summer of that year Mrs. Nesbit took ill and her husband took her down to Kildonan for medical treatment, where she died shortly after her arrival, and her husband, worn out with his labours, fell on sleep three weeks after his wife and their bodies lie side by side in the historic burying ground of Kildonan. In the autumn of that year the Rev. Hugh McKellar was appointed to take charge of the mission. Owing to the influx of Canadian settlers, the Indians were compelled to move away to points north-west of Prince Albert where game and fishing were more abundant. These missionaries were sent to labour among them and follow up the good work done by Mr. Nesbit—Mr. Johnson of Beaverton, Mr. Stewart of Clinton, Mr. James Duncan, Mr. James Sieveright, Mr. W. McWilliam and Dr. Jardine followed Mr. McKellar at Prince Albert for a longer or shorter time. In Mr. Sieveright's time Prince Albert had a 'boomlet' and a large number of buildings were erected, among them a neat brick church and a commodious manse. When the Assembly met in Winnipeg in 1887, Dr. Jardine's eloquence so moved the court that he was authorized to collect funds to secure incorporation and erect buildings at Prince Albert for an Academy for higher education. About \$9,000 were collected and suitable buildings were erected in 1888. To the great regret of the Church these buildings fell a prey to fire last winter, and have not yet been rebuilt.

Connected with Prince Albert congregation are from 30 to 40 families, about 40 young

unmarried people not connected with these families, and 60 communicants. The Sabbath School is in a healthy state, over a 100 pupils attending. The congregation raised for all purposes about \$1270 according to the last report, \$140 of which was for the schemes. The Colleston mission with three stations is adjacent to Prince Albert. Three neat churches have been erected at the points connected with the mission and a missionary labours in the district. During the summer the families number 34 and the communicants 27. Another mission is at Kinistino, 55 miles S E. of Prince Albert, where during the summer season a missionary teaches school and preaches to the people residing there. This sketch would be incomplete without reference to the great services done to the cause of religion and education by the selfdenying labours of Miss Baker who for so many years was the efficient teacher at Prince Albert. The Rev. A. Campbell as principal of the Nesbit Academy and teacher in the High School before the Academy was started did excellent service. His labours at Colleston as missionary did much to advance religion, and his withdrawal from the onerous duties of the Academy and mission was generally regretted.

JAMES ROBERTSON.

Household Words.

AT THE DAWNING—A MISSIONARY HYMN.

In the distant East a brightening dawn is breaking
 Out o'er those silent lands in joyous strains,
 The sweet, glad sounds of "Gospel Bells" are ringing,
 Winging the joyful news, "Messiah reigns."

Long centuries had the night of sin in deepest darkness
 Wrapped the sad millions of these Orient lands,
 No gleam of love, no glimpse of heavenly gladness
 Reached "China's Plains" or "India's Coral Strands."

Those fields which have so oft been "White to Harvest,"
 And left unreaped of all their golden grain,
 Cry loud to us that we should be in earnest
 To save the souls for whom our Lord was slain.

Hark to the cry from China's teeming millions,
 "Come o'er and help us" ere it be too late;
 A "million a month" are borne on death's dark
 pinions
 Beyond the bound of time to their eternal state.

By God's rich grace to us the Gospel invitation
 In blessed rich effusion has been given;
 Let us in turn to every tribe and nation
 Send the glad tidings of a Saviour risen.

Till round an earth redeemed in one glad acclamation
 The myriad tongues unite this song to raise,
 "Unto the Lamb who once was slain" be highest
 station,
 And angels swell the glorious hymn of praise.

—D. B. Gardner, Peterboro.

FIFTY CENTS A YEAR.

We took our annual collection for Foreign Missions last Sabbath. Our minister pleaded earnestly for the heathen, and said it was a burning shame that the Redeemer's command to go into all the world and preach the gospel to every creature had not been fully obeyed centuries ago. His words seemed to make a deep impression upon the audience. There were tears in many eyes, and I thought, now we shall have a grand contribution. I helped the treasurer count up. The amount on the plates in cash and cards was two hundred dollars. Bro. Jones said, as he finished the count: "There, now, isn't that a fine collection?"

"I am not so sure of that. Let us go into a little calculation. You see we have 250 members in this church. None of them are very poor, and some of them are rich. There were quite a number of ten and five dollar bills on the plates, showing that nearly half of the two hundred dollars came from ten to fifteen of the wealthier people. Take out these fifteen who gave five dollars and upward, and thirty-five more for the absent and indigent, and we have one hundred dollars as the annual contribution of two hundred well-to-do members of the Presbyterian Church. This is an average of half a dollar each. That half dollar represents the interest taken by four-fifths of our church in the evangelization of the world. Now, I don't know just who these fifty-cent Christians are, but I can guess pretty safely as to some of them. I was going down street yesterday with my old friend Carlos Close. He is well off, you know, and lives in good style. He stopped at a cigar store and said: 'Smith, won't you take a smoke with me?' 'No,' I replied. 'You know very well that I have weeds enough at home without coming to town for the vilest of them all. And as to smoke, as soon as it is dry enough to burn rubbish, the air will be full of it anyway.' I was just a little mad, you see. But Carlos only laughed, and bought 'two for twenty-five cents.' And then, remembering that it was Saturday, and that he was too conscientious to buy on the Sabbath, he said, 'Give me two more for to-morrow.' He then threw fifty cents on the counter, pocketed three cigars and lit the fourth. He took another half dollar out of his purse this morning and put it on the contribution plate. How much, then, does Carlos Close care for the Redeemer's last command and for the perishing heathen? Why, just the worth, or rather the cost, of four cigars! Suppose that he should give up this habit, which is useless, if not injurious, and set apart his cigar money for Foreign Missions? Don't you see that instead of half a dollar his

contribution would be over ninety dollars a year. And if the same spirit of self-denial for Jesus' sake animated all the rest of our self-indulgent Christians, our collection to-day would have gone up into the tens of thousands instead of being a paltry two hundred dollars."

Knowing these people as I do, I could multiply such cases by the score. The truth is, our church, as a body, don't care as much for missions as it cares for cigars and gloves, or an extra dessert at dinner. It does not exercise any self-denial in giving to the Lord, and hence it does not give heartily. I know there are grand exceptions, and to them we owe the fact that our collections are what we call "respectable." But if the whole mass of our communicants gave in proportion to their means, as a few give, we would have from ten to twenty millions a year for the Foreign Board instead of a paltry one million—a little over a dollar a head! Why, the poorest member of the Christian Church ought to be able to earn or save five dollars a year for missions. That should be the minimum. From that the gifts should go up into hundreds and thousands. What is needed is a renewed consecration of our wealth, of our competency and of our poverty to the Lord. The world will never be converted until the Church is. We don't really believe. When we believe we will give, and when the Spirit is poured out upon us from on high we will believe.—*Senex Smith in Herald and Presbyterian.*

ONLY A BOY.

More than half a century ago, a faithful minister coming early into the kirk met one of his deacons, whose face wore a resolute but distressed expression.

"I came early to meet you," he said, "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work, there has been only one person added to the church in a whole year, and he is *only a boy.*"

The old minister listened; his eyes moistened, and his hand trembled on his broad-headed cane.

"I feel it all," he said, "I feel it, but God knows I have tried to do my duty, and I can trust Him for results."

"Yes, yes," said the deacon; "but 'by their fruits ye shall know them.' One new member, and he, too, only a boy, seems rather a slight evidence of faith and zeal."

"True," said the old man; "but charity suffereth long and is kind, beareth all things, hopeth all things. Ay, there you have it, 'hopeth all things.' I have great hopes of that

one boy, Robert. Some seed we sow bears fruit late, but that fruit is generally the most precious."

The old minister went into the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was inexpressibly dear to him. It had been his spiritual home from his youth. Before that altar he had prayed over the forms of a bygone generation, and had welcomed the children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed.

No one remained. No one? "Only a boy."

The boy was Robert Moffat. He watched the trembling old man. His soul was filled with living sympathy. He went to him and laid his hand on his black gown.

"Well, Robert," said the minister.

"Do you think if I were willing to work hard for an education I would become a preacher?"

"A preacher?"

"Perhaps a missionary!"

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the Divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Some few years ago there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the church of Christ on earth, had brought under Gospel influence the most savage of African chiefs, had given the translation of the Bible to strange tribes, had enriched with valuable knowledge the Royal Geographical Society and had honoured the humble place of his birth, the Scottish Kirk, the United Kingdom, and the universal missionary cause.

It is hard to trust when no evidence of fruit appears; but the harvests of noble intentions are sure. The old minister sleeps beneath the trees in the humble parish of his labours; but men remember his work because of what he had done by the grace of God for that one boy, Robert Moffat.

It is a shame for a rich Christian man to be like a Christmas-box that receives all, and nothing can be got out till it is broken in pieces; or like unto a drowning man's hand, that holds whatsoever it gets.—*Dr. John Hall.*

Jesus and Zacchaeus the Publican.

SEPT 7. A.D. 33. LUKE. 19: 1-10.

Golden Text, Luke 19: 10.

LUKE alone, of all the Evangelists relates the story of Zacchaeus. Jesus was then on his way to Jerusalem, having come South from Galilee, via the Eastern shore of Jordan, Luke 17: 11 V. 2. *chief of the publican's*—a middle-man who received the collections of the tax-gatherers, and transmitted them to the Roman government. V. 3. *who he was*—The fame of Jesus had spread throughout all the land, Luke 5: 15 it was therefore natural that Zacchaeus should wish to see what the great prophet was like. It is remarkable that his curiosity led to his conversion. In mission churches it often happens that people who come in, for mere curiosity to see what is going on, are converted by what they see and hear, Comp. 1 Cor. 24: 25. V. 4. *sycamore*—probably the fig mulberry of Palestine, 1 Kings. 10: 27 V. 5. *abide at thy house*—Jericho was then a city of the priests, Luke 10: 30, hence Jesus passing the houses of Pharisees to lodge with a publican, even if the latter were rich, gave great offence to many. V. 7. Zacchaeus, like all who wish to know the Lord, got far more than all he could have expected or asked, Eph. 3: 20. V. 7, *a sinner*—The Pharisees generally coupled this approbrious term with the publican's profession, Luke 15: 1, 2. Zacchaeus appears to have heard the reproachful words for, v. 8, *he stood*—The company was then reclining on the couches round the table. Comp. his attitude with that of the publican in ch 18: 11. what he said was not a self-righteous statement of what he had done in the past, as the Pharisee's in the parable, ch. 18: 12, but a declaration of a newly-formed resolve, taken after having heard and seen Jesus, and which he intended to carry out at once. A confession unto salvation, Rom. 10: 10, *I restore*—If a man truly repents past dishonesty, his first act will be to make reparation to the injured party. A true Christian cannot keep ill-gotten gains, Jas. 5: 3, 4. *Four fold*—See Ex. 22: 1. Unless convicted of the theft, when a Jew made restitution, he had only to add one fifth of the value, over what he had stolen, Numb. 5: 6, 7. Zacchaeus although unconvicted, imposed upon himself, the heavier penalty, showing the reality of his repentance. V. 9. *Salvation*—deliverance, not only from the penalty but also from the power of sin, Rom 6: 6, 12, 14. *A son of Abraham*—in the higher sense indicated by Jesus to the Jews in John 8: 39, 40. Like Abraham, Zacchaeus believed, and his faith was counted to him for righteousness, Rom 4: 2-6. Thus we are all justified, not by works, but by grace, Eph. 2: 8, 9. V. 10. *to seek and save*—In Matt. 18: 11, little children, here adult sinners. God wants all men to repent and be saved Luke 14: 23.

Parable of the Pounds.

SEPT 14. A.D. 33. LUKE. 19: 11-27.

Golden Text, Luke. 19 26.

THIS parable, although resembling that of the Talents, in Matt. 25: 14-30, is not the same. This was told in the house of Zacchaeus, the other on the Mount of Olives, Matt. 24: 3. The disciples full of the idea that, now, Jesus was about to proclaim his Kingdom in Jerusalem, were more intent on discussing the places and honours that should be theirs under Messiah's reign, than the practical duties, that were theirs, in relation to that Kingdom, Matt. 20: 21, Mark 9: 34. Jesus therefore recalls them to the consideration of the work they had to do. V. 12. *A certain nobleman*—meaning Himself, as in Matt. 25: 14. *to receive a Kingdom*—It is in consequence of his obedience, that Jesus had been thus highly exalted, Phil. 2: 9, 1 Cor. 15: 25. *to return*—Jesus shall return, 1 Thess. 4: 16, Acts. 1: 11, to judge the living and the dead, Matt. 25: 31, 32. V. 13. *ten servants—ten pounds*—Every member of the Church, Christ's Kingdom on earth, has received the knowledge of saving truth and has the same duty of using that knowledge for his own good and for that of others. The "pound" or *minah*, was worth 25 dollars. *Occupy*—Use so as to make a profit, 1 Cor. 12: 7. V. 14. *his citizens*—Allusion to his fellow-countrymen, the Jews who would not believe in Him, John 1: 11. V. 15. *returned*—after a long time, Matt. 25: 19. Many on that account would think he was never coming, 2. Pet. 3: 3. V. 16. *ten pounds*—or a thousand per cent, showing what immense good can be accomplished by a proper use of our knowledge and talents. V. 17. *ten cities*—Evidently showing that our rewards in Heaven, shall be proportioned to our Christian faithfulness on earth. There are degrees in glory, Dan. 12: 3. V. 20. *A napkin*—A type of those Christians, who keep their knowledge to themselves, never using it for Jesus, either in the Church or in the world. V. 21. *an austere man*—hard and severe, a libel on God's love and mercy, Ps. 118: 29. *Reaped where he did not sow*—Men excuse themselves from working in God's field on the plea that He can accomplish His purposes without their help. So he can, but woe to them, who come not to the help of the Lord against the mighty, Jud. 5: 23. V. 23. *the bank*—If a member of the Church cannot work himself to spread the knowledge of Christ, he might give of his means to the proper organizations who get this done. This man neither worked nor gave. *Usury*—interest. V. 26, *that hath, shall be given*—Every member of the Church who has honestly and faithfully worked for the Lord, shall have higher and greater opportunities given him, Comp. Matt. 13: 12, Mark 4: 25. V. 27. *Slay them*—God shall rigorously punish all rejecters of Christ, Rom. 2: 3, 8, 9,

Jesus entering Jerusalem.

SEPT 21. A.D. 33. LUKE 19: 37-48.
Golden Text, Luke 19: 35.

COMP. Matt. 21: 9-12, Mark 11: 8-16, John 12: 12-19. Jesus had left Jericho, and was now approaching Jerusalem. At his command, his disciples had brought him an ass' colt, and on this humble steed, he made his entry into the city, that prophecy might be fulfilled, Zech. 9: 9. As he proceeded, the people who accompanied him, strowed branches on the way, Matt. 21: 8, and even their garments, v. 36. V. 37. *the multitude*—so numerous that it was said that "the world had gone after him", John 12: 19, bore palm branches in their hands, as a sign of triumph. The great miracles of Christ, and especially the raising of Lazarus, had drawn the people, Luke 18: 35, John 12: 17, 19. V. 38. *Saying*—Mingled cries; *Hosanna* etc. Matt. 21: 9, Blessed be the Kingdom of our father David, Mark, 11: 10. The words are taken from Ps. 118: 25, 26, *the King*—in Matt. the Son of David, both expressions recognizing in Jesus the Christ that should come. *Peace*—Comp. with angel's song at the Nativity, ch. 2: 14. V. 39. *Some of the Pharisees*,—who may have been willing to see in Jesus, a Rabbi, or even a prophet, certainly not the Messiah. Hence their sore displeasure then, and later on, in the temple, Matt. 21: 15. V. 40. *the stones*—figure taken from Habak. 2: 11. The people were doing right. He was not going to check them. V. 41. *he was come near*—From the summit of the Mount of Olives, he saw the city, the joy of the whole earth, Ps. 45: 3, and *he wept*—His prophetic glance showed him his final rejection, his tragic death, and the frightful retribution, so soon to fall upon the doomed city. Its palaces ruined, its temple burnt, its people slaughtered or led away captives, v. 43, 44. All this happened about 30 years after, A.D. 70, when Titus the Roman General took the place. V. 42. *hadst thou known*—The broken sentence shows how intense was our Lord's emotion, *things*—*peace*—Repentance, faith in Jesus and righteousness, Rom. 14: 19. V. 44. *Thy visitation*—God, through His Son had visited His people in mercy, ch. 1: 38, 78. After this He would visit them in wrath, 1. Pet. 2: 12. But in neither case did they repent. V. 45. We see by Mark 11: 11, that Jesus after entering the city only "looked around". He saw how the temple was polluted, which once before He had cleansed, John 2: 13, then spent the night in Bethany. The next day he cast out the buyers and sellers. V. 46. Comp. Is. 56: 7, Jer. 7: 11. The chief priests, instead of helping sought to kill him, Only their fear of the people, v. 48, restrained them, *very attentive*—The fact that a very short time after the multitudes cried out, Crucify Him! shows that it is not all to listen to the words of Christ. We must do them, Luke 22: 21 Matt. 7: 26.

Parable of the Vineyard.

OCTOBER 5. A.D. 33. LUKE 20: 9-19.
Golden Text, Isa. 53: 3.

COMP. Matt. 21: 33-46, Mark 12: 1-12. There are scarcely any variations in the three accounts given of this parable. Its purpose is plainly indicated in v. 19. V. 9. *A certain man*—meaning God. *a vineyard*—the house of Israel. The priests, v. 1, who heard him telling this to the people, were familiar with Is. 5: 1-7, so could not mistake the application. *husbandmen*—The priests, whose special duty was to teach the people righteousness and the fear of God. How they had failed is seen by Ezek. 31: 2-6, Matt. 23: 14. V. 10. *A servant*—type of the prophets, who urged the people to bring forth fruits of righteousness, Mat. 23: 34. *Empty*—Their labour seemed vain, Is. 49: 4. V. 11. *Beat him*—as they did Micaiah in 2 Chron. 18: 23. *Shamefully*—as Jeremiah, Jer. 20: 2, 32: 3. V. 12. *Wounded him*—As they did the men of God spoken of in 1 King's 18: 4, Heb. 11: 37. V. 13. *my beloved Son*—Jesus the Son of God, Matt. 3: 17. *it may be*—God knew that the priests would not reverence His Son. However, there was no necessity, to prevent them doing so. Their own depraved wills were the only hindrance. When God through His Son calls men to repentance, they are given the power to repent, if they wish to do so. By calling men thus, God leaves them inexcusable, Rom. 2: 4, 5. V. 14. *Kill him*—Before this, Caiaphas had advised his colleagues to put Jesus to death, John 12: 49. V. 15. *Cast him out*—This was prophetic. Jesus suffered without the gates of Jerusalem, which in a special sense was God's vineyard, John 19: 20. Heb. 13: 15. *Killed him*—The crowning act of their criminal course, Acts 2: 23. V. 16. *He shall come*—Both Mark and Luke report these words, as having been spoken by Christ, Matthew gives them as the answer of some of his hearers. It seems probable that the speakers either feigned ignorance of Christ's meaning, or really had not perceived it, and that Jesus then impressively repeated their own words. The chief priests perceived the meaning only later on, v. 19, Matt. 21: 45. *God forbid*; lit. Be it not so! This must have been the exclamation of some who understood. V. 17. *Is written*—in Ps. 118: 22, 23. *The head of the corner*—the principal stone—the foundation, Eph. 2: 20. V. 18. *Shall fall*—Those who took offence at the lowliness of Jesus, might with broken and contrite hearts repent. Many such repented, Acts 2: 37. But when Christ Himself falls upon his opponents, he "grinds them to powder" i. e. utterly destroys them, Is. 63: 6: Is. 8: 14, 15. V. 19. *Fear'd the people*—with leaders favourable to Jesus, the multitudes could easily then have been led to believe in Him and Honour him. What a comment upon Christ's words in Luke 11: 52.

Eccelesiastical News.

SCOTLAND:—Among recent incidents, is the formation of the Layman's League, with Lord Balfour (Church of Scotland), and Lord Moncreiff (F. C.), as its leading promoters. Its objects are (1.) to oppose disestablishment, and the secularization of Church funds; (2.) to reunite the Churches; and (3.) to provide the necessary legislation. Church defense associations are being formed very generally throughout the parishes. The sum of over \$100,000 has been vested in five trustees by Mr. John Hope, W.S. Edinburgh, to promote the cause of temperance, and to "oppose the progress of Popery in Scotland". Mr. Hope's name has long been associated with the cause of temperance and of the interdiction of unfermented wine in the celebration of the Lord's Supper. He is a member of the Church of Scotland. In the death of Mr. David Paton of Alloa, in his 88th year, the U. P. church has lost one of its most generous and unostentatious givers. Possessed of a fortune of about \$1,000,000, he surrendered it all to Foreign Missions, reserving for himself only a small annuity. Among his last acts of beneficence, was a donation given through Dr. Pierson, to the McAll missions in France. . . . Dr. Norman McLeod, Edinburgh, has been entertained to dinner, before proceeding to Inverness. His induction is fixed for August 7th. The Rev. Alex. Skene, Union F.C. Glasgow is under call to Cairn's Church, Melbourne, at a salary of \$4,250. The day of the proposed celebration of the marriage jubilee of the Rev Mr. and Mrs. McKinnon, Chalmers' Territorial Church, Glasgow, was intensely saddened by the sudden death of Mrs. McKinnon on her way to her own house. The servant had gone to call a cab, to take them from the Broomielaw; but before its arrival, death had intervened. . . . Successful efforts are being made to save the Church built for the Rev. Ebenezer Erskine, in 1740, from being transformed into a drill-hall. . . . Mr George Webster has received instructions to prepare a marble medallion of the late Dr. Horatius Bonar, for the Grange congregation, Edinburgh. Snow! we have had snow on the Grampians in the second week of July; and only yesterday, there was a fall of snow on Ben Nevis, to day it is glorious summer again.

D.

ENGLAND.—The proceedings of the *Peace Congress*, which met in London in July and continued its sittings for a whole week, have attracted a good deal of attention. The object of the congress is to influence public opinion in favour of Arbitration and Disarmament as the means of promoting peace among the nations of the earth. The case of the United States was cited in support of the feasibility of the project—the standing army in that

country numbering only 25,000 soldiers for sixty-five millions of people. The policy of Great Britain can scarcely be called pacific, since her avowed intention is to make her navy equal to that of any two of the other great continental powers, but that there is a growing feeling among intelligent people of all classes against the maintenance of these huge armaments is becoming yearly more apparent. . . . The Salvation Army has celebrated its twenty-fifth anniversary in the Crystal Palace—the only edifice that was large enough for the purpose. Nearly 100,000 persons attended the demonstration. There was much music and singing, with unlimited enthusiasm. The review and march-past presented an imposing spectacle. The consecration meeting, the reserve demonstration, and the reception given to foreign delegates were marked features, as were the solemn assembly, and the address of General Booth, but the most touching incident of all was the reading of a letter from Mrs. Booth, the "Mother of the Army", who is very ill. It was as follows,—“My dear Children and Friends,—My place is empty, but my heart is with you. I am dying under the Army flag, but it is yours to live and fight under it. Be true to God and one another, Love the people; bring them to the blood; inspire them with the spirit of the Lord Jesus. I send you my love and blessing—САНДРУХЪ БУОТИ.” . . . The Regent Square Church people have been taken somewhat aback by an intimation from the Kirk Session that their minister, Rev. John MacNeill, had received a call from Westminster Chapel which he is disposed to consider as an indication of a providential interposition, opening to him a larger sphere of usefulness in a field that seemed to be suited to his special gifts. In deference to the strongly expressed desire of the Session and Deacon's Court, Mr. MacNeill has consented to leave the matter in abeyance until October. . . . One of three stated meetings of the Synodical Committees of the Presbyterian Church has just been held, at which a deal of business has been transacted, *inter alia*, the committee on the Confession has been considering in what way the new Articles of Faith may be best made use of, and what modifications should be made in the formula. S.

UNITED STATES.—American Methodism recently celebrated its centennial with great éclat on Boston Common. The Episcopal Methodist Church of America is now probably the largest Protestant denomination in the country. A chief element of its success is the hold it has on the young people. Wherever you go, its churches and chapels are largely attended by young men and women. There are enrolled in its Sunday-schools, to-day, no less than 2,250,000 children of the church. . . . The international S. S. Convention held at Pittsburg in June, filled the bill. The eight hundred delegates received unbound hospital-

ity. The ladies of the various churches vied with each other in their kindly ministrations, providing "meals and refreshments at all hours." Governor Beaver, a staunch Presbyterian by the way, gave a very cordial and happy address of welcome, which was responded to with equal cordiality by your own Dr. Burns of Halifax, N.S., a host in himself—irrepressible, witty, and wise. The master-spirit of the convention was undoubtedly good brother B. F. Jacobs, of Chicago, Chairman of the Executive Committee, a rare combination of geniality, devotion and liberality of both heart and hand. An unsuccessful attempt was made to increase the number comprising the committee on the International Lessons, the object being that some of the denominations not now represented on the committee might be thus recognized. The proposal to insert four specific Temperance Lessons provoked a lively discussion and was negatived likewise, even the persuasive eloquence of Mrs. Willard failed to move the committee from the plan they had already adopted for 1892, in which as was explained, the subject of Temperance is sufficiently emphasized. The S.S. statistics, compiled by Mr. E. Payson Porter, present the following summary for the United States and Canada: Schools, 115,255; Teachers and Officers, 1,192,058; Scholars, 9,133,695; Total Scholars and Teachers, 10,330,753..... It may be nothing to you that Idaho and Wyoming have been admitted into the Union of States, but it is full of meaning to us as proclaiming the westward march of Empire. Instead of the original thirteen stars on our banner, there are now forty-five! Z.

IRELAND:—The great event of the past month was the celebration of the jubilee of the union that was formed in July, 1840. We cannot here speak at length of what was done. On the 10th July, 1840, the Synod of Ulster and the Synod of the Secession united in Rosemary St. Church, Belfast, and the first moderator was the Rev. Dr. S. Hanna, the pastor of the Church where the meeting was. Dr. Hanna was father of Dr. Wm. Hanna the son-in-law and biographer of Chalmers. On the 10th July of this year the celebration was held in the same church, and the moderator now is the pastor too, Rev. Wm. Park, the fourth in succession from Dr. Hanna. Of the able, appropriate and interesting addresses that were given that of the venerable President Killen was the most striking. He was not only present as a member of the Assembly 50 years ago; he was present at the battle of the giants 61 years ago, when Arianism was defeated and compelled to withdraw from the Church. In telling the story of the union he went back to that scene when Cooke and Montgomery fought the great duel and so prepared the way for the union which was accomplished eleven years later. The old man, as he recalled the scenes through which he passed in his youth, electrified the vast audience. The other papers

and addresses were of a very high standard. Dr. H. B. Wilson in graceful terms told the story of before the union; Dr. Magill, himself a pre-unionist, spoke of the Power of the Holy Ghost; Mr. Lylo described the statistics of the fifty years; Dr. Lynd in eloquent terms dwelt on the Mission and Genius of Presbyterianism. The moderator, on whom has fallen the mantle of Dr. Fleming Stevenson in the oversight of the Foreign Mission work, told of missions during the last fifty years, and Dr. Hall of New York, spoke of Irish Presbyterians in Canada and the United States. At a later date Messrs. Frizzell and Patterson of Toronto presented the congratulations of our own Assembly. In the evening there was an immense gathering in the Botanic Gardens, where addresses were made by delegates from many sister churches, including Drs. Blaikie and Marshall Lang, who represented the Pan-Presbyterian Council. All passed off with rare success. The present position of the Church in Ireland is most encouraging. The 432 congregations of 1840 have risen to 552 now, and that in the face of a constantly decreasing population. Missions have flourished during the half century; at that Union Assembly the first foreign missionaries were designated, and three followed in quick succession—the Jewish Mission, the Colonial Mission, and the Continental Mission. Education has been promoted. There were professors at the union, a few of them, but no college buildings; now in Belfast and Derry are imposing and commodious structures. The whole tone and life of the Church are far in advance of what they were in 1840. There were shadows present in the midst of the joy; when are they not? The week before the Assembly met, the venerable and beloved Dr. Glasgow, who in 1840 was designated as one of the first two foreign missionaries, was called to his rest. He had looked forward with the keenest interest to the jubilee proceedings, but he was called to a higher celebration. A few days earlier Dr. Whigham was taken away in the fulness of strength. He leaves a blank that it seems for the moment impossible to fill. But God's work goes on. Nevertheless, it is a great loss. H.

Our Own Church.

BY appointment of the General Assembly the Theological Colleges of our Church claim the attention of the congregations this month. They are six in number, stationed respectively at Halifax, Quebec, Montreal, Kingston, Toronto, and Winnipeg. The summary of the reports submitted to the General Assembly, which we gave in July, shows that they are all in a flourishing condition, fairly well equipped, and doing a

grand work for the Church. This year they have given us forty-four additional ministers; last year the number of graduates was fifty-seven; so that in two years the ministerial ranks of our church have been reinforced by a full hundred men—sons of the soil who have come from godly homes, self-reliant and hardy, with a spirit of enterprise and adventure specially fitting them for missionary and evangelistic work at home and abroad. We cannot overestimate the advantage of a "native ministry," and that is what we could not have without our colleges. Perhaps we could do with fewer colleges, and thus be able to lavish more attention on the smaller number. So could the mother of a family of six children; but ask her which of them she would be willing to part with!—Every one as dear to her as her own life! No, no; however it may have seemed in the past, the time is coming, indeed it has already come, when we can say we have none too many. They have all ceased to be burdensome to the church, and in a few years' time it is not too much to expect that they will receive from the wealthier members of the church donations and bequests that will amply endow them and place them beyond the need of appealing to the congregations; but in the meantime, their revenues are insufficient to meet current expenses, and all of them stand in need of additions to their teaching staff. \$20,000 divided among them will meet the requirements of the current year. Surely every congregation will willingly contribute its fair and reasonable share.

BEQUEST:—We learn that Mr. J. J. Robertson of Vankleek Hill, Ont., who died on the 8th of July last, has left a bequest of \$10,000 to Manitoba College.

THE PARENT CHURCHES in Scotland and Ireland continue to take a warm interest in the Canadian Church. Our North-West appeals to their best feelings. We thank them for timely aid in the past, and we trust they will not become weary in well-doing. The work here is simply immense: our friends need not be afraid that they can send us too many of their people, or too much of their money. It is a good investment.

PERSONAL:—*Rev. Alexander Jackson*, of Knox Church, Galt, has received the congratulations of his Presbytery on his having

conferred on him the degree of Ph.D., *pro causa*. Dr. Jackson has been on a visit to the old country this summer. *Rev. J. Allister Murray*, of St. Andrew's Church, London, Ont., has been on a visit to British Columbia for the benefit of his health. *Rev. G. E. Freeman*, of Deer Park Church, Toronto, has returned from Florida in improved health. *Principal King*, of Winnipeg, has been visiting a number of congregations and presbyteries in the interests of Manitoba College, and has met with a kind reception from many friends—old and new. *Rev. Hugh Mackay*, of Round Lake, N. W. T.—one of our missionaries to the Indians—has also visited some of the congregations, who have been delighted with his rugged eloquence and earnest appeals in behalf of the people of the prairie, among whom he has been labouring for the last six years with marked success. *The Rev. Andrew Wilson*, formerly of Kingston, Ont., is spending the summer at Escuminac, on the Bay of Chaleur, where his services are highly appreciated by the Presbyterian community. A suitable monument has been erected by the congregation of Knox Church, Embro, Ont., to the memory of the late *Rev. Donald Mackenzie*, who was for thirty-eight years the revered minister of that congregation. It is said that no other single congregation has furnished so many students for the ministry as that of Embro. *Rev. Kenneth J. Grant*, of Trinidad, is visiting his friends in the Maritime Provinces, and improving the occasion by lecturing on our mission to the coolies on that island.

ORDINATIONS AND INDUCTIONS

VAUGHAN, Toronto:—Mr. C. A. Campbell, licentiate, was ordained and inducted on July 22nd.

DOVERCOURT, Toronto:—Mr. John Stenhouse was ordained and appointed as missionary on July 8th.

SELKIRK, Manitoba:—*Rev. J. A. F. Sutherland*, formerly of St. James, N. B., was inducted on June 23rd.

TILBURY EAST, Chatham:—Mr. Neil Shaw, of Knox College, Toronto, was ordained and inducted on the 18th of July.

LONDON, Ont.:—Mr. M. P. Talling, of Knox College, was ordained and inducted to the pastorate of St. James Church on July 31st.

EGMONDVILLE, Huron:—Mr. George Needham, licentiate, was ordained and inducted on the 10th of June.

RICHMOND, Halifax:—*Rev. James F. Smith*,

ordained missionary, was inducted on the 31st of July.

PORT HOPE, *Peterborough*.—Rev. B. C. Jones, formerly of the Presbyterian Church, United States, was inducted on the 22nd July to First Presbyterian Church.

NEWCASTLE, *Whitby*.—Rev. H. F. Allen, of Newburgh, *Kingston*, was inducted on the 12th of August.

CALLS:—Rev. Godfrey Shore, of St. Stephen to Carleton, *St. John*. Rev. M. G. Henry, formerly of Shubenacadie, N.S., to Alberton, and Mr. Charles Mackay to Cardigan, *P.E.I.* Rev. J. W. McLennan to Lower Stewiacke, *Truro*. Mr. Wilson, a licentiate of the Church, to Duff's Church, East Puslinch, *Guelph*. Rev. W. A. Cook to Innkerkip and Ratho, *Ont.* Rev. W. Galloway to Kirkfield and Bolsover, *Lindsay*. Rev. James Little, formerly of Bowmanville, *Ont.*, has received a call to Richmond, Va., U.S. Rev. John Leishman, of Angus and New Lowell, *Barrie*, to Chester, *Toronto*. Rev. William Robertson, of Chesterfield, to Cayuga, &c., and Mr. E. R. Hutt to Ingersoll, *Hamilton*. Rev. J. W. Mitchell, formerly of Port Hope, to Dresden, *Chatham*.

LOCENSURES:—Mr. H. E. A. Reid, B.A., Mr. C. A. Campbell, and Mr. N. H. Russell, by the Presbytery of Toronto.

DEMISSIONS:—Rev. J. R. Johnston, of Alvirton and Napier, and Rev. J. A. Macdonald of Bridgen and Bear Creek, *Sarnia*. Rev. G. B. Howie of Knox Church, Brussels, *Mailand*. Rev. William Millican, of St. Johns Church, Garafraxa and Mimosa, *Guelph*. Rev. T. H. Peatchell, of Wellandport, *Hamilton*. Rev. S. J. Taylor of Moose Jaw, N.W.T., having accepted the secretariat of the Board of French Evangelization.

PRESBYTERIAL ITEMS.

MAITLAND:—This Presbytery has resolved to enter upon a course of yearly visitation of each congregation within its bounds; the object of such visitation being to promote the harmony, activity, and prosperity of congregations. STRATFORD:—The subject of "systematic giving" is to be discussed at next meeting. GUELPH:—Evangelistic services held in several of the congregations under the auspices of the Presbytery are said to have been attended with very beneficial results, but it is not deemed desirable to repeat the plan at the present time. MIRAMICHI:—This Presbytery has agreed to hold six ordinary meetings during the year—3rd Tuesday of January and 2nd Tuesdays of March, May, July, September and November. BROCKVILLE:—There is not a vacant congregation in the Presbytery, and every mission field is occupied—so it is said. The Clerk has been asked to read a paper on "The Second Coming of Christ," at its next regular meeting.

Obituary.

REV. GEORGE CHRISTIE, of Bedford, N.S., died on the 15th of July in his 76th year. His health had been failing for some time, but he continued his work to the utmost of his powers as long as he could. Last spring he was prostrated with severe illness, and though he rallied, and appeared in a fair way of recovery, he felt that his days of toil were over, and asked the General Assembly for leave to retire from the active duties of the ministry. Leave was granted, and we had some hope that Mr. Christie would enjoy months, if not years, of restful age. But such was not the will of God. Calmly, trustingly, the venerable father laid his burden down, leaving to the Church in the Eastern section, at least, the record of a devoted and well-spent life. Mr. Christie was a son of Mr. J. D. Christie, an elder, at Truro, N.S. He was early devoted to the ministry, and his studies were prosecuted under Dr. Thomas McCulloch in Pictou. He was called to the congregation of Shubenacadie, then a very extensive charge. He was ordained and inducted to the Presbytery of Truro in July, 1842. In this field he continued to labour with faithfulness and success until 1849, when he accepted a call to the much weaker congregation of Yarmouth in the extreme southwest of the province. In this charge he continued till 1877, when he resigned. He was then appointed to Bedford and the stations connected with it, in the vicinity of Halifax, and this position he occupied till April the 30th of this year. Mr. Christie was an earnest, impressive, and edifying preacher. He was admirably versed in Church law and order. His son, Thomas M. Christie, was one of our missionaries in Trinidad, a devoted worker, whose health unfortunately failed, and who had to leave the field in the midst of his highest prospects of usefulness. He died in California. The Synod of the "Lower Provinces" shewed its confidence in Mr. Christie by electing him to the Moderator's chair in 1865. For many years he occupied at Yarmouth a lonely outpost of Presbyterianism. No brother minister of the Presbyterian fold was within many miles of him. He took a prominent part in Temperance work. He was also an earnest advocate of popular edu-

cation. Only two ministers in the Maritime Synod, older than Mr. Christie, survive him,—Rev. Hugh Macleod, D.D., of Sydney, and Rev. William McCulloch, D.D., Truro. His removal causes a notable blank in the goodly roll of the Fathers who assisted in consummating the union in Nova Scotia in 1860. Mr. Christie was an early advocate of the larger union of 1875, and he rejoiced to attend the General Assembly, and to note the rapid advances of the Church in all her enterprises, especially in Foreign Missions, in which he was profoundly interested. Faith, hope and love combined to lend a peculiar charm to his closing years.

Mr. JAMES T. ELDER, an elder in the congregation at Rounthwaite, Manitoba, died on the 7th of July, aged 55. He was ordained in 1883 at the first election of elders for this new field. For these seven years his life and conduct has shown a noble example. His former home was at Vaughan, Ont. As an office-bearer his counsel was full of wisdom and always on the side of forbearance, purity and truth.

Mr. JOHN R. ROSS, senior elder in the congregation at Bervie, Ont., died there on the 23rd of June, aged 83. Mr. Ross was born in the Parish of Loggie, Rosshire. He came to Canada in 1832, and settled in the Township of Zorra, Ont., where he did his share of laborious pioneer work and took a prominent part in everything connected with the Church. He was superintendent of the Sabbath-school for a number of years, and his memory will long be cherished by those with whom he associated as that of a manly and earnest Christian.

Mr. JAMES CAMPBELL, an elder in Charles Street Congregation, Toronto, died on the 13th of July in the 80th year of his age. Mr. Campbell was a native of Edinburgh, and was for some time connected with the well-known publishing house of Nelson & Sons. Some thirty years ago he established a publishing house in Toronto, which did a very extensive business. He was a man of scholarly attainments and cultivated tastes, and a most exemplary office-bearer in the Church. He has left a widow and six children; one of his sons is Rev. Professor Campbell of the Presbyterian College, Montreal, the convener of the Record committee.

PRESBYTERIANISM IN CANADA.

The following facts regarding Presbyterianism appear in the Year-Book of Canada for 1889, published by the Department of Agriculture:—Total Roman Catholics, 1,799,235; Church of England, 590,537; Presbyterians, 697,460; Methodists, 758,608; Baptists, 291,131. There is a number of smaller

denominations, the most considerable of which are Congregationalists and Reformed Episcopalians. In the Criminal statistics the religious conviction is as follows:—Roman Catholics, 1,807; Church of England, 637; Methodists, 377; Presbyterians, 291; Baptists, 110. In 1888, of criminals convicted of indictable offences, 48 per cent were Roman Catholics; 17 per cent Church of England; 10 per cent Methodist; and 7 per cent Presbyterian. It is to be noted then that at least *seven* of every hundred convicted criminals in the Dominion are nominally Presbyterians. Usually the conviction is only nominal, but the lesson to us is to strive that even our nominal adherents may be brought under the beneficent restraints of the Gospel. A religion cannot be of great worth for the future if it fail to secure a virtuous and godly life in the present world.

MISSIONARY ITEMS.

It is generally conceded that Presbyterianism in heathen lands have made the largest practical advance towards union of their missionary forces. In Japan the union has been complete, and the various divisions of Presbyterians have there melted into one. In India, the proposition to unite the various representatives of the Presbyterian bodies has been received with much favor, and no dissenting voice has been heard, except from the United Presbyterians of America. In China the question of union is under consideration. In Brazil, all the Presbyterians engaged in the work of evangelization are under the control of one Synod.

Dr. GEORGE P. HAYS, after a visit to Beirut, says very emphatically, that the Syrian Mission, of our Church, as its operations are seen in Beirut and in other parts of Syria, is a model mission. He does not wonder that the Congregationalists parted with it in real sorrow at the time of the union of the Presbyterian churches in 1870. The basis of the Beirut Mission has been wisely laid. A mission church, a printing establishment, a book publishing house, a girls' school, a college affiliated with the mission, with a fine medical department—all under the guidance of men and women of the highest stamp, constitute an array of forces which must work great and blessed results in coming years. Dr. Hays describes the small room in one of the buildings in which the Holy Scriptures were translated into the Arabic language. It is a historic room, worthy, as Dr. Hays says, to be placed alongside of the Jerusalem chamber in Westminster Abbey. In it the Word of God was transferred to a language spoken and read by millions of dwellers in Asia and Africa.

1848. **Chart of our Foreign Missions.** - 1890.**I.—THE NEW HEBRIDES MISSION.**

- Missionaries.*—1. REV. HUGH A. ROBERTSON, Erromanga: appointed 1871.
 3. REV. J. W. MACKENZIE, Efate: appointed 1872.
 2. REV. JOSEPH ANNAND, Espiritu Santo, appointed 1873.
Assistants.—Fifty native teachers and a number of other helpers.

II.—TRINIDAD MISSION.

- Missionaries.*—4. REV. JOHN MORTON, D. D., Tunapuna: appointed 1867.
 5. REV. KENNETH J. GRANT, San Fernando: appointed 1870.
 6. REV. W. L. MACRAE, Princetown: appointed 1886.
 7. REV. F. J. COFFIN, Couva: appointed 1889.
 8. REV. LAL BIHARI, native assistant, ordained 1882.
 9. REV. C. C. RAGBIR, assistant.
Teachers, &c.—MISS A. BLACKADDER, Tunapuna; MISS M. GRAHAM, San Fernando; MISS A. J. ARCHIBALD, Princetown; and a large number of native assistants.

III.—MISSION TO THE INDIANS IN THE NORTH-WEST.

- Missionaries.*—10. REV. GEORGE FLETT, Okanase; appointed 1873.
 11. REV. JOHN MACKAY, Mistawasis; appointed 1873.
 12. REV. HUGH MACKAY, Round Lake. " 1884.
 13. REV. G. A. LAIRD, Crowstand. " 1887.
 14. REV. W. S. MOORE, Muscowpetung's. " 1877.
 15. REV. D. H. MACVICAR, File Hills, ordained 1887.
 16. REV. JOHN MACARTHUR, Bird Tail, appointed 1888.
Teachers.—MISS C. B. MACKAY, Day School, Mistawasis.
 MISS M. S. CAMERON, Day School, OKANASE.
 MISS E. M. ARMSTRONG, Industrial School, Crowstand.
 MISS JESSIE A. BROWN, Industrial School, Muscowpetung's.
 MISS B. WALKER, Industrial School, Portage la Prairie.
 MR. G. G. MACLAREN, Industrial School, Birtle.
 MR. MAGNUS ANDERSON, Industrial School, Stoney Plain,
 MR. ALEX. SKENE, Industrial School, File Hills.
 MR. E. F. FERRY, Industrial School, Round Lake.
Assistants.—Miss Maclean, Miss Fraser.
Matrons.—Miss A. Maclaren, Mrs. Laird, Mrs. Skene, Mrs. Hockley, Mrs. Anderson.

IV.—MISSION TO CHINA—FORMOSA.

- Missionaries.*—17. REV. G. L. MACKAY, D.D., Tamsui, appointed 1871.
 18. REV. JOHN JAMIESON, " " 1883.
 19. REV. GIAN-CHIHENG HOA, Native pastor, ordained 1886.
 20. REV. TAN-HE, Native pastor, ordained 1886.
Assistants.—50 Native preachers, 83 elders, and 71 deacons.

V.—HONAN.

- Missionaries.*—21. REV. JONATHAN GOFORTH, appointed 1888.
 22. REV. JAMES F. SMITH, M.D., " 1888.
 23. REV. DONALD MCGILLIVRAY, " 1888.
 24. REV. MURDOCH MCKENZIE, " 1889.
 25. REV. JOHN H. MACVICAR, " 1889.
 26. REV. JOHN MACDOUGALL, " 1889.
 27. MR. WILLIAM McCCLURE, M.D. " 1888.
Assistants.—Misses J. S. Graham and M. Macintosh, Trained Nurses.

VI.—MISSION TO CENTRAL INDIA.

- Missionaries.*—28. REV. J. FRASER CAMPBELL, Rutlam, appointed 1875.
 29. REV. JOHN WILKIE, Indore, appointed 1879.
 30. REV. W. A. WILSON, Neemuch, appointed 1884.
 31. REV. GEO. MCKELVIE, Mhow, appointed 1888.
 32. REV. J. H. BUCHANAN, M.D., Ujjain, appointed 1888.
Assistants.—Misses Rodger, J. Ross, Beattie, M. D., M. Oliver, M. D., Sinclair, Scott, Jamieson, Harris, and M. MacKellar, M. D., Miss Stockbridge and Miss Minnie Stockbridge; with a staff of 71 native helpers.

Report on Foreign Missions, 1889-90.

IN previous issues of the *Record* we have already published the substance of some of the statements furnished by our missionaries to the Foreign Mission Committee. These are embodied in the report submitted to the General Assembly and reproduced in the printed minutes. It will not, however, be deemed a needless repetition that we now endeavour to give such a complete outline of the report as a whole, as shall enable our readers to survey at a glance the whole scope of our Foreign Mission work. It embraces a very wide field of operations, and the administration is necessarily complicated by the varying circumstances under which the work is carried on. Not the least of the difficulties to be overcome is the number of different languages and dialects which have to be mastered before the missionaries can do much towards making the Gospel of the grace of God intelligible to the heathen mind. But in nearly all the places where our missionaries are located, a great deal has already been done to remove that difficulty. The missionary has not only acquired a sufficient knowledge of the language of the people to make himself easily understood, but he has also been the means of creating a Christian literature; and the Gospel of Christ, in whatever language it is presented, is still "the power of God unto salvation, to every one that believeth."

I. THE NEW HEBRIDES MISSION.

There are now eighteen missionaries in this group of islands—three from our own Church, three from the Free Church of Scotland, and the remainder from the Australasian Churches. The work has been carried on for many years by these churches labouring together harmoniously, and the results have been on the whole eminently satisfactory. Never since the Presbyterian missions began in 1848 have the prospects been more encouraging than at the present time.

During the past year the islands were brought regularly within the circle of commercial countries by the establishment of a line of monthly steamers between Melbourne and Sydney, in Australia, and the principal islands of the group. It was only necessary, in order to reach all the islands, to add to this an inter-island boat, that would call at mission stations



REV. HUGH A. ROBERSTON, OF ERRAMONGA.

and connect with the steamer of the main line monthly at Anelgauhut or Havana Harbour. This has been done at an annual cost to the mission of \$7,500, of which \$1,250 falls to the share of the Canadian Church. At present this arrangement is only an experiment. It is eagerly watched, in hopes of very beneficial results. It should add not a little to the comfort of the missionaries, as it gives them a regular monthly mail and rapid communication with the outside world. It should also do much to develop trade, by stimulating the natives to produce articles of export and thus help to bring the people under additional civilizing influences. Of course, the arrangement with the steamers made the service of the *Dayspring* unnecessary, and she has been chartered for other work for the present year; but she will not be disposed of till it is seen how the experiment with the steamers will turn out.

Last year was the jubilee of missionary effort in the New Hebrides. In November of 1839, the apostle of Polynesia, John Williams, gave his life in an endeavour to pioneer the Gospel of Jesus Christ in these islands. The story of the work since then is one of thrilling interest, and every church that helped it forward has been highly honoured by her connection with this mission. This is not the place to give the history, but some of the results may be stated. The whole of Aneityum has long been a Christian land; and now, at seventeen more stations, on different islands, there are many worshippers of the true God. There are eighteen missionaries and about 140 native teachers working on twenty of the

islands. Concerning the fruit of their toil, for the last year reported, we cannot do better than quote the words of the Mission Synod:—

“Taking all things into consideration, very satisfactory progress has been made during the past year. The reports from the islands of Futuna and Tanna, these two fields on which the work has hitherto met with so much opposition, are especially interesting and cheering. It is encouraging also to note that the violent opposition of the people of Malo to the receiving of teachers, or other attempts to introduce the Gospel, is breaking down. Steady progress has been made at Erakor, Ngunu, Tongou and Epi, and at the last mentioned station large numbers have been baptized and received into the communion of the Church. There are some tokens of encouragement also at Malekula, where it was anticipated that the work would be of a peculiarly difficult nature; and at the two most northerly stations, Malo and Santo, the work is encouraging and hopeful. It is with peculiar delight and gratitude to God we place on record that through the labours of Messrs. McKenzie and McDonald the whole of the New Testament has been translated into the Efatese language, being printed by the British and Foreign Bible Society and placed in the hands of the natives.”

We may well exclaim, as we think of this Mission Synod meeting for business uninterruptedly during eight days in one of its own churches on Tanna, “What hath God wrought?” He hath silted the adversary and avenger. He hath answered the prayers of His servants, sometimes it would seem by terrible things in righteousness, but during these recent years by bringing peace to His people and multiplying them in their rest.

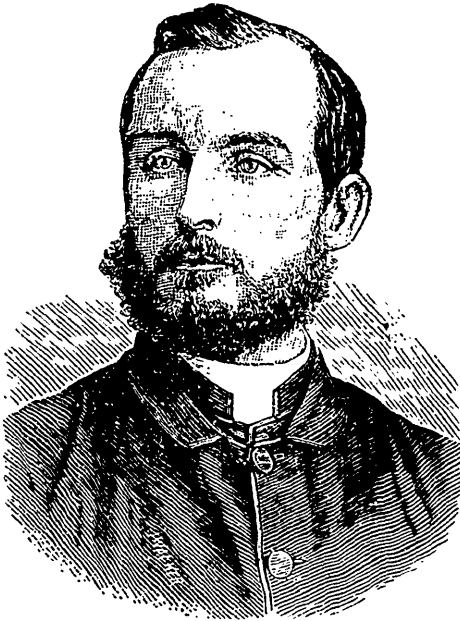
ERROMANGA:—*Rev. Hugh A. Robertson's* report is dated from Sydney, whither he had gone for the health of Mrs. Robertson and to see to the education of his children. He had heard regularly from his elders and teachers on the island. All was going on well; but alas! the death-rate still continues high. Several of his valued assistants had been removed. But their work was done; of their happiness he had not a shadow of a doubt. Others will be brought to the front now to take their places, but those who were born and lived for thirty or forty years in heathenism seem to make brighter Christians. They felt the curse of heathenism and they rejoiced in the freedom from it, and in the liberty and blessedness of the Gospel. Mr. Robertson thanks his friends in Canada who have been or are now supporting his teachers and asks them to continue to help him in this great and good work. He spent much of his time in Australia in visiting congregations and Sunday-schools in the interests of the New Hebrides Mission. Everywhere he had been well received, and he had the satisfaction of believing that his visit had been

the means of deepening the missionary spirit as well as relieving the Missionary Committee from a debt of some £700 sterling.

EFATE:—*Rev. J. W. McKenzie* has for his fellow-missionary in this island the Rev. D. McDonald of the Presbyterian Church of Victoria. The work goes on steadily and satisfactorily. The most interesting event of the year was the placing of the New Testament in the hands of the Efatese. For the present the British and Foreign Missionary Society has borne the expense of printing, but it is to be hoped that it will be all refunded in a few years. A short time ago nearly three thousand pounds of arrowroot were shipped, valued at £100 stg. The various classes have been kept up regularly, and the work among the remaining heathen is much more hopeful than at the date of the report. There is now a fair prospect of all being gathered into the Christian fold. The number of communicants is 158; admitted during the year, 26; baptized, 38; in candidates' class, 40; in Christian villages, about 500.

ESPIRITU SANTO:—*Rev. Joseph Annand* says:—“We have no great results yet to show. The foundations are still being laid on which the edifice is to stand, but as much success has attended our efforts as can reasonably be expected from the short time that we have been here. Two years and three months' residence among a pagan people of an unknown tongue cannot be expected to produce much change.” Many improvements have been made about the station; several acres more land have been cleared; six lime cottages have been erected for the teachers and servants, and the little church has been comfortably seated. In the direct work of imparting Gospel truth, much also has been done. In this department, however, unskilled labour avails but little, hence this has devolved almost wholly upon ourselves. Two services are conducted every Sabbath in Tangoan. Hymns are sung, prayers offered, and the Word proclaimed in audiences ranging from fifteen to eighty. For the last three months the average has been about sixty. All the men of Tangoa village excepting four attend church more or less regularly. All who come dress decently, and their conduct at service is commendable. Sabbath is only partially observed, but very few of the people here now go to their plantations on that day. Their own holy day, *every fifth*, is largely disregarded now. Literature is yet very scarce, but Mr. Annand has already translated the Gospel by Matthew into the native dialect. He will not publish it, however, until it is carefully revised and corrected. He asks, “Who will bear the expense of publishing it?”

The annual expenses of this mission are about \$6,500.



REV. JOHN MORTON, D.D., OF TRINIDAD.

II. TRINIDAD MISSION.

A number of changes have taken place in the personnel of the mission during the past year, but the progress of the work has been uninterrupted. Dr. and Mrs. Morton and Miss Blackadder had to return to Nova Scotia temporarily for their health. A student of Halifax College for a time filled with acceptance the vacant station of Couva. Miss Copeland and Miss Semple completed their term of service and were replaced by Miss Graham and Miss Archibald. Three Hindoos are now working under the supervision of the mission council—Rev. Lal Bihari, Rev. Charles Ragbir, and Mr. C. C. Soudeen. Reports from these brethren were received at the close of the year which show how diligently their work has been carried on and how thorough is the instruction which they have received from the missionaries. For years members of the mission council have been urging the necessity of providing means for training a native ministry. Last summer it was agreed to appoint a fifth missionary as soon as practicable, and it is hoped that some of the older missionaries may soon be able to devote a considerable time to the work of training native agents. The future growth of the mission must depend largely on the development of native talent and liberality.

TUNAPUNA:—Rev. John Morton, D.D., our senior missionary in Trinidad, bears testimony to the faithful and efficient labours of Mr. Soudeen during his absence. He had left the work in his hands with perfect confidence,

and on his return he found it in good order, the teachers all satisfied and the accounts correct. The attendance of scholars for the year was as follows:—Boys on the roll, 373; girls, 157; total 530; average 387.

SAN FERNANDO:—Rev. Kenneth J. Grant, who was with us at the General Assembly, gives a very full account of the work at San Fernando, a large town in Trinidad, and its seven affiliate stations. Services are conducted under his direction at sixteen different places each Sabbath. During the year, 53 adults and 56 children, total 109, received Christian baptism; couples married, 14; communicants now in good standing, 261. The contributions of the Native Church for the year amount to £267 14s. 5d., as per financial report. The central Sabbath School particularly is largely attended and conducted with much spirit. In each district it is intended to place a responsible man, and the men will be forthcoming if the means are provided to support them.

PRINCES TOWN:—Rev. W. L. Macrae's third annual report is encouraging in its tone. There are now three sections of his field in which there are regular services held at the same hour as that held in the central Church. On Sabbath afternoons most of the young men go out to the estates and villages—holding meetings as opportunity offers. Miss Semple's place has been very efficiently supplied by Miss Archibald who has entered on her work with much promise of success. The school work has been a little in advance of last year, a special effort having been made to get a larger attendance of girls. In the eight schools there are enrolled 281 boys, 120 girls, with an average attendance of 306. Baptisms for the year, 37—20 adults and 17 children. Five marriages; 19 were added to the communion roll which now includes 63 members.

COUVA:—Rev. F. J. Coffin was duly inducted by the Presbytery of Trinidad on the 8th of December last. He has taken up the work which Mr. Wright was obliged to relinquish in good earnest and full of hope, and has had his hands strengthened by the addition of several native helpers. Mr. S. A. Fraser laboured for some months with much zeal and acceptance—the burden of the work, however, devolving upon Rev. K. J. Grant and Rev. Lal Bihari during the vacancy. The number on the school roll was 252, and the daily average attendance 162. There were 11 marriages.

Altogether there were in Trinidad 38 schools in operation last year, with 2,060 scholars on the rolls, and an average attendance of 1,433. Thirty-five couples were married; 211 were baptized; there are now 412 communicants in good standing.

DEMERARA:—The Mission Council after due deliberation has come to the conclusion not to engage another missionary to succeed Mr. Gibson. Letters from the members of the British Guiana Presbytery indicate, however, that the work begun so effectively by Mr.

Gibson will not be lost, but that it will be carried on by catechists under the direction of that Presbytery, which certainly appears to be the proper way of doing it.

Total expenditure for Trinidad and St. Lucia last year, \$13,314.86—irrespective of local contributions, which amounted in all to \$13,262.12.

III. MISSIONS TO THE INDIANS IN THE NORTH-WEST.

From the beginning, the work of our Church in carrying on missions among the Indians has had two main elements, the directly evangelistic, which proclaims the Gospel to old and young, and the educational which aims at training the young in the ways of Christian civilization. The industrial boarding-school system has been extended so that there are now seven of them in the North-West, all established within the last five years. In these schools the children are clothed, lodged, fed and educated entirely under the care of the Church, and by agents appointed by the Church, part of the cost being borne by the Government, to the extent of \$40 per pupil per annum. The ordinary branches of an elementary public school education are taught, special attention being given to training the pupils to use the English language familiarly in speech. Religious exercises hold a prominent place both in the school and home-life of the children, and such work about the house, garden and farm as they are able to undertake is performed by them. It is the aim of the Committee to increase the facilities for this manual training in those schools which, being recently established, have but imperfect means of availing themselves of this method for preparing the pupils for useful citizenship.

MISTAWASIS:—*Rev. John McKay* is in charge of this mission—the successor of that established by Rev. James Nesbit at Prince Albert twenty-four years ago. In this out-of-the-way place the Indians are less liable than those of most of our missions to many of the temptations that come from close proximity to white settlements. Mr. McKay rejoices especially that “there is no whiskey north of the Saskatchewan.” There is but little external change from year to year in such a charge as this; but none the less are there potent influences at work, and the old Chief Mistawasis is a living refutation to the flippant jibe that the only good Indian is the dead Indian. Mr. McKay reports that there have been thirteen baptisms of Indian children during the year and three of adults, and that the church is filled with an attentive audience every Sabbath. The congregation contributed \$10 to the schemes of the Church. The day-school under the charge of Mr. McKay's daughter has according to the latest returns thirty pupils on the roll, and an average attendance of twenty-two.

MUSCOWPETUNG'S:—*Rev. W. S. Moore*, missionary, holds services at five places, one of

them being a half-breed settlement adjoining the reserve. The average attendance at each of the places is seventeen. There are thirty-two communicants on the mission roll, of whom fourteen are Indians, nine half-breeds and nine whites. Thirteen were added during the year. Seventeen children and thirteen adults were baptized. Two Sabbath-schools are maintained, one having an attendance of seven and the other of fifty. The mission has contributed \$75 to the schemes of the Church. The industrial boarding-school has been very successful. A commodious stone building to accommodate forty pupils will be erected this summer.

ROUNDLAKE:—*Rev. Hugh MacKay* reports that last quarter there were forty pupils on the roll and an average attendance of twenty-four. There are twelve communicants on the roll, of whom four were received during the year. Two children were baptized and eight adults. A new building was erected last summer, the ground floor of which is used as school-room and the upper floor as a dormitory for boys with a bedroom for the teacher. A widespread regret among the friends of the mission was caused by the death in February of the Rev. B. Jones, who, for the past three years had been connected with the mission—Mr. MacKay writes of the difficulties as well as the tokens for good in his mission. The progress has been as good as could be expected. The Sabbath-school has an average attendance of fifty. “Six of our scholars have professed faith in Christ and received the ordinance of baptism, two infants have been baptized, four of our scholars have united with us in our communion, and four others will likely soon follow.”

PILE HILLS:—*Rev. D. H. MacVicar, B.A.*, an Indian graduate of Manitoba College, is the missionary in charge, and *Mr. Alex. Skene* is principal of the Industrial Boarding-School. “Perhaps nowhere in this country is there a more thoroughly pauperized or a more shameless band of Indians, and the labourers among them often reach the limit of discouragement. The attendance at the Industrial Boarding School is still very small, but it is considerably larger than it was last year. The number on the roll for last quarter was twelve, with an average attendance of six.”

ROWSTAND:—*Rev. G. A. Laird*, missionary. Services are held at six places with an average attendance of twenty at each. There are thirty-three communicants on the roll, six of whom were added during the year. Fifteen children were baptized and two adults. There is a Sabbath-school, with an attendance of about fifty. The school, under Mr. Laird's care, has grown very rapidly, and, according to the latest report, has an average attendance of fifty. An addition was made last summer to the mission house in which the school is carried on, and the building is once more taxed to its utmost capacity. A stone building

is to be erected this summer, which will serve as a school-room and dormitory, and will make it possible to take in an additional number of children. Côté, the chief of these reserves, says "I feel I ought to thank the Almighty for the good work being done amongst my people by the erection of the school. I find that the children are learning very fast, and as far as I can I will endeavour to help all I can to make the school a success. A new church is in course of erection.

BIRD TAIL:—*Rev. John MacArthur* has taken charge of this station since the retirement of *Rev. S. Tunkansuiciyo*. Mr. MacArthur gave services every second Sabbath. The Indians themselves held services on the alternate Sabbaths. Mr. MacArthur's services were so acceptable that the Indians petitioned to have him every Sabbath, and now an arrangement has been reached by which Mr. MacArthur will give services every Sabbath, while still continuing to preach in the adjoining Home Mission field of Beulah. There is an attendance of thirty-five at the Sabbath services; and Sunday-school, prayer and missionary services are held by the Indians themselves. Contributions to the schemes of the church amount to \$18.00. Extensive repairs have been made upon the church during the year. These were made mainly at the expense of the Indians themselves—some of them giving eight days' work, besides contributions in money. No school has been maintained on the reserve for the past two years; the children are sent to the Industrial school at Birtle.

OKANASE:—This reserve has continued under the care of the *Rev. George Flett*, who, in spite of his seventy-three years, has also visited regularly the neighbouring reserves at Ross-burn and Rolling River. Services are held at three points. The average attendance at Okanase is 45, or when the Indians are all home hunting, 65. There are 39 on the communion roll, two of whom were added during the year. Eleven infants and five adults have been baptized.

SUMMARY.

The above named missionaries are assisted by a staff of teachers and matrons fifteen in number whose services are invaluable to the mission. The names of the matrons of the Industrial Schools are Mrs. Laird, Miss A. Maclaren, Mrs. Skene, Mrs. Hockley, and Mrs. Anderson. There are eight unmarried lady teachers. The work is carried on in nineteen reserves. There are 187 Indian communicants in these missions, of whom 24 were added during the past year. There were 68 baptisms of infants, and 31 of adults. In the 6 industrial boarding-schools there was during the quarter ending with March an enrolment of 222, with an average attendance of 154. There were 3 day-schools, with an enrolment of 71 and an average attendance of 47.

Total Expenditure for these missions to the Indians for 1889, \$15,554.87.



MRS. G. L. MACKAY, FORMOSA.

IV. MISSION TO FORMOSA, CHINA.

Since the date of the report for 1889 there has not been any change of importance in the staff, which consists of *Rev. Dr. G. L. MacKay*, *Rev. John Jameison*, and fifty-one native preachers and teachers, among whom are *Revs. Giam Chheng Hwa*, and *Tan Hê*, ordained native ministers. The number baptized during the past year was 146; the number removed by death, 32; nett increase 114, making the number of baptized members 2833—men, women and children. The number of chapels is fifty, of students, 24, and attending the Girls' school, from 25 to 40. The contributions of the native church for the year were \$1143.85 in cash, but in addition to this the people have given much time and material for repairing and fitting up their places of worship. In this Dr. MacKay sees indications that his people are advancing towards the much desired goal of *self-support*. Mr. Jameison's health, which had been the cause of much anxiety, is much better, and he has now such a knowledge of the language as enables him to go out on preaching tours and conduct the services in an acceptable manner. The work at "Oxford College" goes on as usual. Twenty students were regular attendants, living in the college building. From six to fifteen preachers took up quarters with them, while old and young from the Girls' school came to hear the exercises, which embraced a wide field of study. Those under instruction read entire books, committed whole chapters, and examined innumerable verses of the Scriptures concerning the promises, precepts and doctrines. "We studied together the Shorter Catechism, Boston's 'Four Fold State,' Bunyan's 'Pilgrim's Progress,' Andrew's 'Life of Our

Lord's Drummond's 'Natural Law in the Spiritual World,' Dawson's 'Origin of the World,' Dana's 'Text Book of Geology,' Geikie's 'Manual of Geology,' Balfour Stewart's 'Physics,' Mackay's 'Manual of Modern Geography,' etc.; Church History—Ancient, Medieval and Modern—Anatomy, Physiology, the Healing Art and Elocution. Singing was engaged in until everyone could on the spur of the moment start and lead any tune sung here. Indeed, whilst the whole work here is satisfactory, there is no department more so than the work in Oxford College. Well that such is the case, for native preachers are the hope of success here and throughout the world I believe. This vast Empire will never become Christian except through the knowledge, zeal and spiritual life of her own sons."



MR. WILLIAM McCLURE M.D., HONAN.

V. MISSION TO HONAN, CHINA.

The staff in Honan, as will be seen on reference to the chart on page 240 consists of six ordained ministers, one medical missionary and two trained nurses. "China's Millions," says Mr. MacKenzie, "are words that come to be invested with new meaning after one comes in contact with them. Direct contact with them appeals more powerfully to the heart in their behalf than all a man hears or reads before coming. May God keep us all in living sympathy with them! The missionaries are not permitted to see much of the home life of the people. Life as seen in the streets enables us to judge what life at home must be. It seemed to cause great surprise to a Chinese servant in the American compound that she could be there for a year and

yet never see the missionary raise his hand to strike his wife! May the time come when it shall be as rare among the Chinese. . . . All the members of the mission are hopeful as to the future."

Our Honan mission is yet in its initiatory stage. Our missionaries have not yet obtained a permanent foothold in that inland Province of twenty millions, but in the meantime they have been acquiring the language; they have made several incursions into Honan from Lin-Ching, a town in the neighboring province of Shan-tung; they have fully exercised their medical skill and have even done some street-preaching; and they have constituted themselves into a Presbytery, which will ensure their work being done in a well-considered and orderly manner. Writing shortly after his arrival at Tient-sin, Mr. Macdougall says;—"Dr. McClure proved a most excellent conductor. His knowledge of the language surprised us. He was able to converse freely with the boatmen on the river, and to learn much about the different neighbourhoods from the people on shore. Every day he was on shore selling books and speaking of Jesus. We rested both Sabbaths of the journey, and on each he preached to the crowds that assembled. During the river trip of five hundred miles we did not pass a single Mission station. On our arrival here (Lin-Ching) we found Mr. Goforth and Mr. McGillivray preaching in the chapel on alternate days. Dr. Smith is at present in charge of the American Board Dispensary, and treats many patients. The four expect to leave for Honan about the middle of the month: Messrs. McGillivray and McClure for Chang-teh-Fu, and Messrs. Goforth and Smith for Wei-huei-Fu."

The expenditure on account of Forry oosa for 1889 was \$13,967.94; and for Honan, (10 months) \$13,534.79. Making together \$27,502.73.

VI. MISSION TO CENTRAL INDIA.

In addition to the Canadian staff, which consists of five ordained ministers and eight ladies, the report for 1890 gives the names of seventy-two others, mostly natives, who are engaged in different departments of the work—twelve being connected with the college and high school at Indore; the two Misses Stockbridge being employed as teachers and Zenana visitors at Mhow.

Our missionaries say: "While we are far from being contented with present attainment, we rejoice and praise God for the mercies He has meted out to us His unworthy servants. Council meetings have been a source of pleasure and profit unto us. For the reasonable measure of health and strength enjoyed by the missionaries, for the success in the dispensaries, in the schools, in the districts, in the preaching of the Word, and for the strengthening of our staff by two new missionaries, Misses Jamieson and Harris, we desire,



REV. GEO. MCKELVIE, MHOW, CENTRAL INDIA

with grateful hearts, to take courage and go forward. As we look forward to the great work before us and realize our insufficiency for these things, we ask that those who are alike interested with ourselves would pray for us that we may all be so filled with the Spirit, that in fervent brotherly love, in whole-hearted consecration, in tender compassion for the perishing, in singleness of aim and in strong, patient faith, we may so labour that the Lord may use us to do His work. And we renew our pleading for more men. We pray the Lord of the harvest to send them forth. O that the Church would but lift herself up and look at her Lord's command, . . . and so make it possible for the Foreign Mission Committee to comply with our unanimous and earnest request that our numbers may at least be doubled this year."

At Indore, *Rev. J. Fraser Campbell* had, in addition to other duties which would have been more than sufficient to tax the strength of any one man, the superintendence of the high school and college work imposed upon him in consequence of Mr. Wilkie's not having been able to return to the mission field last autumn. Yet he is able to write that the services both at Indore and Rutlam have been continued as usual.

NEEMUCH:—*Rev. Mr. and Mrs. Wilson*, notwithstanding some discouragements, through the unfaithfulness of some on whose help they had relied, are yet able to say that "The schools in the bazaar and old Neemuch are flourishing, and the Sabbath-Schools on Sabbath mornings are specially popular. The attend-

ance at the Sabbath evening service fluctuates; but we have usually a goodly number of non-Christians present, and some are regularly to be seen in their places. The Bazaar preaching has been maintained as usual, though few results are manifest. Evangelistic services are held in the city of old Neemuch at the dispensary door every Sabbath." They are anxious to have a suitable hall provided for them where the people could gather and quietly sit down to worship. It need not cost more than five or six hundred dollars. A larger number of tracts have been sold this year than usual. A number of the outlying districts have been visited, hitherto unvisited by any missionary. "The question has again and again been forced upon us,—When will these multitudes have an opportunity of hearing the gospel? We plead for more labourers. Surely the limit of our Church's power to evangelize Central India has not yet been reached!" Mr. and Mrs. Wilson have had their hands strengthened and their hearts encouraged by the arrival at Neemuch of Miss Scott and Miss Jamieson to labour with them in the Gospel; and these new workers are already cheered by the prospect opened up to them of useful service in the cause of Christ.

UJJAIN:—*Dr. Buchanan*, the Medical missionary in charge of the station says,—“During the year the Word has been preached here. On every Sunday afternoon, from three o'clock until six, evangelistic services are held in the dispensary. This room is made up of three small shops right on the main bazaar. There is not accommodation in this room for more than sixty or seventy, but the people seem to prefer a safe position just at the front which is all open. Hence, during the three hours each Sunday, many coming and going hear something of the word. Saturday is a rest day, and on Sunday there is a grand rally in the heart of the old city. Some are enquiring about the Truth, but as yet no adults have been baptized. Two infants, children of native workers, Raojee and Yakub, were baptized this year.

“The medical work has been carried on regularly during the past year with varying success. The woman's work was held by the ladies of Indore till November 1889, when the whole work was put into our hands. During the month of December and two weeks in January, Mrs. Buchanan and I had not merely the superintendence of the work but the whole of it to do. To say that the work is encouraging very poorly expresses the fact. We are both of the opinion that there is no one so suitable to enter the door opened by medical treatment as the medical treatee. I have had men getting down before I could stop them at my feet in the street to beseech me to do them good. Such men will listen to the words I speak. Mrs. Buchanan has also met with much encouragement.”

MHOW:—*Rev. Geo. McKelvie* writes,—“Two months before the beginning of last year I came to Mhow. Although the station had been some time without the care of a missionary, yet owing to the enthusiastic devotion of the Misses Stockbridge, and the help rendered by Mr. Drew in the Sabbath-school I found the work in a very flourishing condition. Since then my work has been more supervision and encouragement of others than active work myself. I have not yet surmounted that mountain of difficulty—the language. Nevertheless one finds that even a small stock of words can be put to good account in various ways.”

Mr. McKelvie has the superintendence of five day-schools and two Sunday-schools with an average attendance of over 300.

In the report of medical work by Miss Dr. Beatty and Miss Dr. Oliver, we learn that the dispensaries have been open all the year and a vast deal of suffering has been relieved through them—17,979 patients were treated. Of these 7,046 were new patients, and 10,933 old; 352 women and children were treated in their houses, 1,255 visits being made. Dispensary and house work have thus largely increased. Miss Dr. M. MacKellar is expected to arrive shortly.

Expenditure for Mission to Central India for 1889, \$22,681.69.

WOMEN'S FOREIGN MISSIONARY SOCIETIES.

THE WESTERN SOCIETY has been in existence for fourteen years during which time it has made steady progress. Its receipts have increased from \$1005.39 in 1887, to \$31,106.59 in 1890; its auxiliaries, from 18 to 437, and its Mission Bands from 3 to 176. It has now 25 Presbyterian Societies and a total membership of \$5,312. Head-quarters at Toronto. *President, Mrs. Ewart; Secretary, Mrs. Harvie.*

THE EASTERN SOCIETY was formed in Halifax in 1876. It has now 90 auxiliaries, 40 Mission Bands, and six Presbyterian Societies. The total membership is about 4000. The income for the past year was \$5,462. *President, Mrs. R. F. Burns; Secretary, Miss Cassie Fairbanks, Halifax N.S.*

GENERAL SUMMARY.

Number of Mission Fields.....	6
Canadian ordained Missionaries.....	28
Native ordained Missionaries.....	5
Lady Missionaries—Teachers & Matrons —including three M. D's., in addition to ministers' wives.....	22
Native Assistants—Teachers, Catechists, Bible-readers, Zenana-visitors Col- porteurs, Trained Nurses, Interpreters, &c. &c., say.....	236
Native Communicants, estimated at....	*2896
Number of Baptisms reported.....	494

Young people in Schools and Bible- classes, about.....	3250
Total Expenditure in all the mis- sions, including balances owing from last year expenses of management &c. &c.....	\$103,915.33

*NOTE In the reports from *Formosa* it is explained, for the first time, that “baptized members” include children. From the whole number given (2833) we have deducted one third for children—estimating the *bona fide* communicants there at 1889 in number. In the returns from *Central India* there is no enumeration of native communicants at all, and we have only allowed for 50, the number stated by Mr. Campbell two years ago. The only marriages reported are 35 in *Trinidad*. The want of uniformity in the statistical returns from the different missions renders it impossible to give such a full and accurate statement of the whole as is desirable.

Reference is made in the report of the committee to the expediency of instituting a mission to the Chinese in British Columbia. It is also recommended that the Assembly should take steps for the establishment of a mission to the Jews in Palestine. Both those subjects were remitted to the Foreign Mission Committee with instructions to prosecute further enquiry and to report to next General Assembly. The proposal to appoint a Convener of the Committee, whose whole time and services shall be given to this department of the Church's work, received due consideration in the Assembly, and the name of Dr. Morton of Trinidad was freely spoken of as one eminently qualified for the office, but in the meantime no appointment has been made.

REV. DR. WARDROPE of Guelph, Ont., and REV. E. SCOTT of New Glasgow, N. S., are the Joint Conveners of the Foreign Mission Committee; Mr. HAMILTON CASSELS of Toronto is Secretary; the REV. DR. REID of Toronto, and REV. P. M. MORRISON of Halifax are the Treasurers. The annual collection for Foreign Missions is appointed by the General Assembly to be taken the third Sabbath of March.

The Estimates for the current year call for \$118,000, being about \$12,000 more than for last year.

SAD CONDITION OF HEATHEN WOMEN IN SANTO.

From Mrs. ANNAND.—In regard to our work among the women, it is the day of small things with us among them. A number of them attend the Sabbath services now, but we cannot get any of them to attend school, though we have offered to teach them at any time of the day. The men are unwilling that the women should learn anything, saying they have no time to learn, which is partly true, as they are compelled to do much drudgery. The first work in the morning is to prepare and cook their lord's breakfast.

The wife has two fires and ovens to make. She dare not cook her food on the same fire as that which she cooks his. This necessitates her getting a great deal of fire-wood, the whole or greater part of which she has to cut and carry home on her back. Were you to see them, you would be surprised how they can carry such loads. After she gets her husband's breakfast she must work in their plantation on the mainland—put her canoe into the water and paddle over. If her husband goes she has usually to paddle him over; he sits doing nothing; or, it may be if there is a baby he will hold it. They seldom return home much before sunset, then they must cook again.

We really have no little girls, as the poor things are sold to be wives when quite young. They go without any covering until they are nine or ten years old, when they put on three or four strings of small native beads about the waist and twine a few leaves around the body, this with a few beads about the neck and also some on the wrist or arm comprises our women's dress. It does not cost them much for dress and they are cool; but, on the other hand on rainy days they look cold and wretched. We have given nearly all of them clothes, and they all put something on when they come to church, and usually now when coming to our premises to barter, as we decline to buy from them when they come without clothes. I was amused this evening with one woman who came to sell yarn and oranges. She had not dressed, so I said, where are your clothes? She said, at my home. I said I would not buy from her, so she went off to our goat-herd who is a Santo lad, and asked him to lend her one of his shirts. He demurred. She said, Misses will not buy from me unless I put some clothing on, and as he seemed unwilling to lend her a shirt, she went into his house and came out with one on; after that she came to me and sold her stuff, then went back to his house, took off the shirt and went home.

In regard to the training given the women and girls in this Mission, I will give you a brief outline. They are encouraged to come to both church services and week morning classes, for reading, singing and Scripture truth in company with the men and boys, although they generally sit apart. Additional classes are held for the women and girls alone, in which sewing and other useful work are taught. For writing and arithmetic, both boys and girls attend at some other hour of the day.

At all the stations, some of the women and girls are living on the premises of the missionary, and are instructed in the arts and duties of house work.

At all the old stations some of the girls are taught by the missionaries' wives—taught almost everything that is at all likely to be practical to them in their own homes. The

duty of cleanliness and neatness of person and dress is very hard to impress upon them; chastity in word and conduct is not easily enforced among them. Their degradation is so very deep that you can form but a very vague idea of the difficulties that obstruct our work. We cannot explain in writing one half that is seen and heard here.

The Presbyterian Record.

MONTREAL: SEPTEMBER, 1890.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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MEETINGS OF PRESBYTERIES.

Saugeen, Mt. Forest, 9th Sept., 10 a.m.
Stratford, Millbank, 8 Sept., 2.30 p.m.
Orangeville, Orangeville, 9th Sept., 10.30 a.m.
Sarnia, Strathroy, 16 Sept., 2 p.m.
Glengarry, Lancaster, 9th Sept., 11 a.m.
Lindsay, Cannington, 26th August, 10.30 a.m.
Quebec, Morrin College, 26th August, 3 p.m.
Calgary, Calgary, 3rd September,
Columbia, New Westminster, 9th Sept., 3 p.m.
Huron, Hensall, 9th Sept., 10.30 a.m.
Maitland, Wingham, 9th Sept., 11.15 a.m.
Owen Sound, Divis'n St. Hall, 16th Sept., 9 a.m.
Paris, Dumfries St. Ch., 2nd Sept., 10.30 a.m.
Guelph, St. Andrew's Ch., 16th Sept., 10.30 a.m.
Lan. and Renfrew, Renfrew, 25th Aug., 7 p.m.
Kingston, St. Andrew's Ch., 16th Sept., 3 p.m.
Montreal, Convocation Hall, 30th Sept., 10 a.m.
Toronto, Toronto, 2nd Sept., 10 a.m.
London, St. Thomas, 8th Sept., 3 p.m.
Brockville, Spencerville, 9th Sept., 2.30 p.m.
Peterboro, Cobourg, 23rd Sept., 10 a.m.
Bruce, Port Elgin, 16th Sept., 7.30 p.m.
Winnipeg, Knox Church, Sept. 16th, 7.30 p.m.

Acknowledgments.

Received by Rev. Dr. Reid, Agent of the Church at Toronto. Office 15 Toronto street. P.O. Drawer 2307.

ASSEMBLY FUND.

Received to 5th July, 1890.	\$ 101.31
Lucknow	0.50
Tara	5.40
Kintyre	7.92
Madoc, St. Peter's	5.00
Dunwich, Chalmers' ch.	3.20
Mitchell	0.25
Ethel	2.00
Leith	0.65
Port Arthur	3.00
Cote des Neiges	4.00
Chingacousy, 1st ch.	3.00
Chingacousy, 2nd ch.	3.00
West Bentinck	2.00
	\$ 140.83

HOME MISSION FUND.

Received to 5th July, 1890.	\$1154.32
Wellanport	9.42
North Pelham	2.00
Wroxeter S.S.	8.24
Lucknow	15.37
Caledon East	5.00
Motherwell	14.00
Fort William	6.01
Original	18.00
Flower of North Bruce, Miss Band	5.50
South Westminster	45.00
Tara	20.00
Executors of late D. Wylie, Clayton	61.50
Administrator of Estates of late Rev. Jas. McKutcheon, Corunna	200.00
Dundas	17.50
Kintyre	46.00
Mitchell	3.66
Ethel	3.00
Port Arthur	50.00
Finlay Campbell, St. James' ch., Charlottetown, North-West	500.00
A Lady, 1st ch., Tars, North-West	62.50
Per Rev. P. M. Morrison, Halifax	167.00
Storrington	11.00
Norwich	15.00
Aberarder	5.00
Brandon Presbytery (Returned)	200.00
Newtonville	11.60
Beverly	25.00
Fergus, St. Andrew's	53.00
Elderslie, Salem ch	3.00
Chatham	12.00
Grenville	5.47
Point Fortune Christian End	7.50
Lachute, 1st ch.	10.00
Cote St. Antoine, Melville ch. S. S., N. W.	25.00
Thos. Kirkpatrick, Thedford, Muskoka, Parry Sound	100.00
Warkworth	5.00
Medicine Hat S. S.	5.00
Two Friends, Toronto	7.00
	\$219.54

STIPEND AUGMENTATION FUND.

Received to 5th July, 1890.	\$ 637 10
Hespeler	10.00
Lucknow	1.25
Fort William	6.01
English Settlement	21.00
Tara	3 00
Ayr, Stanley Street ch.	70.00
Kintyre	40.00

Mitchell	0.25
Ethel	5.00
Leith	2.06
Port Arthur	25.00
Norwich	10.00
Newtonville	5.00
Komoka	5.00
Chatham	6.59
Grenville	1.49
Point Fortune	2.21
Merritton	5.00
	\$ 838.89

FOREIGN MISSION FUND.

Received to 5th July, 1890.	\$487.45
Admaston	20.00
John Parker, Kirkwall	10.00
Wellandport	7.16
North Pelham	2.66
James E. McLean, Morreston	10.00
Lucknow	9.00
East Williams, St. Andrew's	65.90
Mrs. T. Campbell, Strathroy, Formosa	2.00
Manchester	16.77
Geo. Marshall, sen., London, Formosa	10.00
A Friend, per Dr. Wardrop, special for Dr. Mackay	21.00
Tara	23.00
Ayr, Stanley Street ch.	75.00
Executors of late D. Wylie, Clayton	61.50
Administrator of Estate of late Rev. Jas. McKutcheon, Corunna	200.00
Dundas	10.00
Bonar ch., Toronto, S. S., class, Honan	1.00
Bonar ch., Toronto, S. S., class, India	1.00
Mitchell	2.55
Ethel	3.00
Bluevale	12.00
East William	11.00
Lachine, St. Andrew	75.93
Mamie's first tenth for her Master	2.00
Storrington	12.40
Norwich	15.00
Eadies	11.33
St. Andrew's	30.00
St. Catherine's, 1st ch. Miss. A. Fraser's class, Miss Rose's Mission, N.W.T.	5.36
Montreal, Crescent Street ch., Rev. J. H. McVicar's salary	100.00
Elderslie, Salem ch	5.00
Tara S. S.	20.00
Komoka	10.25
Cote St. Antoine, Melville ch. S. S., China	25.00
Massawippi S.S.	3 15
Hemmingford	12.00
Thos. Kirkpatrick, Thedford, Thos. Kirkpatrick, Thedford, Zenana, India	490.00
Proof Line	100.00
A Friend of Missions, Teeswater	30.30
Warkworth	20.00
Anthracite S.S.	5.00
	6.00
	\$ 6323.73

Foreign Mission Fund.

INDORE COLLEGE.

Lobo & Carodoc	\$ 40.00
Parkdale	336.10
Warwick Knox ch.	3.00
Per Rev. J. Wilkie	185.50
English Settlement	34.15
Gamebridge	8.50
A Friend, Genoa	5.00
A. M. B.	2.00

Finlay Campbell, St. James' ch., Charlottetown, Scholarship Fund	500.00
Andrew Wilson, Nelson	50.00
The late Robert Hlay, Toronto	100.00

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th July	\$ 124.06
Robert Gowanlock, Walkerton	5.26
Dun. McLaughlin, Brussels	20.00
Mr. Hammond, N. Mornington	5.00
Teeswater Zion ch.	37.00
Per Rev. W. P. Walker, Elfrida	29.00

AGED AND INFIRM MINISTERS' ENDOWMENT FUND.

Rev. Thos. Macpherson, Stratford	\$ 1000.00
Mrs. Smith, Toronto (addl.)	253.00
Per A. G. Browning, N. Bay.	20.00

KNOX COLLEGE FUND.

Motherwell	\$ 9.11
Avonbank	6.89
Lucknow	9.67
Tara	5.00
Leith	1.32
Teeswater, Westminster ch.	15.34
Caledon, Melville ch.	5.00
Carluko, St. Paul's	13.00

QUEEN'S COLLEGE FUND.

South Westminster	\$ 6.00
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MANITOBA COLLEGE FUND.

Received to 5th July	\$ 112.24
Tara	2.00
Ayr, Stanley st. ch.	10.00
Ethel	1.00
	\$ 125.24

MANITOBA COLLEGE DEBT.

Per Rev. Dr. King, Winnipeg	\$2198.00
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WIDOWS' AND ORPHANS' FUND.

Received to 5th July	\$ 127.93
Ancaster	3.18
Lucknow	1.05
A. D. Ferrier, Campbellton, Scotland	50.00
Tara	5.00
Wroxeter	11.12
Mitchell	0.75
Ethel	1.00
Leith	0.77
Port Arthur	10.00
Norwich	5.00
	\$215.70

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th July	\$ 262.00
Rev. Gus. Munro	8.00
Rev. John Ladic	8.00
Rev. Alex. Grant	41.00
Rev. John H. Graham	17.00
	\$ 335.00

AGED AND INFIRM MINISTERS' FUND.

Received to 5th July	\$ 848.72
Ancaster	3.68
Lucknow	0.55
Motherwell	9.00
Avonbank	7.00
A. D. Ferrier, Campbellton, Scotland	25.00
South Westminster	14.40
Tara	5.00
Markham, Melville ch.	4.00
Kintyre	25.00
Catherine Clark, London	100.00
Mitchell	0.35

Peterborough, St. Paul's.....	60.00
Ethel.....	2.00
A Friend, Orkney settlement, N. W. T.....	2.00
Leith.....	1-21
Port Arthur.....	15.00
Norwich.....	5.00
Carlisle, St. Paul's.....	15.00
Amos.....	7.74
Komoka.....	5.50
Thos. Kirkpatrick, Thedford	50.00

\$ 1205.15

AGED AND INFIRM MINISTERS' FUND.
Ministers' Rates.

Received to 5th July.....	\$ 143.25
Rev. Gus. Munro.....	5.59
Rev. T. H. Peachell.....	3.82
Rev. D. McDonald.....	4.00
Rev. John Eadie.....	4.00
Rev. Robert Laird.....	3.75

\$ 164.32

JEWISH MISSION.

Tara.....	\$ 2.00
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KNOX COLLEGE

STUDENTS' MISSIONARY SOCIETY. Bayfield Road.....	\$ 3.00
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BIBLE SOCIETY.

Thos. Kirkpatrick, Thedford	\$ 109.00
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Received during July by Rev. P. M. Morrison, Agent at Halifax. Office, Chalmers Hall. P. O. Box 333.

FOREIGN MISSIONS.

Previously acknowledged.....	\$ 3093.64
St. Luke's, Bathurst.....	8.50
James Ramsay, Princeton.....	10.00
Mrs. Wm. Caldwell, Indian Road.....	1.00
St. Andrew's, St. Johns, Newfoundland.....	70.00
Middle Stewiacke, Miss. Soc. Ladies' Miss. Society, Meri- gomish.....	14.75
Mrs. S. Lawrence (Mission Schools).....	2.00
Oldham (Mission Schools).....	3.60
Sheet Harbor.....	7.00
Rev. S. Rosborough.....	5.00
New Mills, Charlro and Jaquet River.....	8.62
Richmond Bay East, lot 16.....	22.60
Richmond Bay East.....	19.00
Five Islands.....	7.12
Five Islands, Mr. and Mrs. Dinsmore.....	5.00
Dinwoodie Family, in memo- riam of Jessie Dinwoodie of Scotsburn.....	200.00
Brookfield Miss. Soc. N.S.....	16.00
Port Massey, Hfr., half-year Cow Bay, C.E., W. H. & F. Miss. Soc.....	150.00
Bequest, late Finlay Camp- bell of St. James' Church, Charlottetown.....	60.00
Blue Mountain and Garden of Eden.....	31.87
Mr. H. F. Bronson, Ottawa.....	1009.00
New Mills Y. P. C. E. S.....	20.00
Charlo Y. P. C. E. S.....	23.64
Tignish.....	5.00
Baillie Tower-Hill, Lynfield and De Wolfe's Corner.....	3.72
Lake Ainslie, Two Little Girls.....	2.00

\$ 6193.46

HOME MISSIONS.

Previously acknowledged.....	\$ 466.63
St. Luke's, Bathurst.....	10.00

St. Andrew's, St. Johns, New- foundland.....	40.00
Middle Stewiacke Miss. Soc. Ladies' Miss. Soc., Merigomish Lake Ainslie.....	11.50
Lower Stewiacke.....	5.00
Ladies' Miss. Soc., Merigomish New Mills, Charlo & Jaquet River.....	3.03
Richmond Bay East, lot 16.....	10.83
Richmond Bay East, lot 14.....	10.20
St. James', Charlottetown, Bequest.....	8.00
Five Islands.....	6.00
Economy.....	9.00
Brookfield Miss. Soc., N.S.....	10.00
Rev. A. P. Logan.....	8.00
Gore.....	8.00
Port Massey, Halifax, 1 year Mr. E. J. Rattee (returned).....	125.00
Knox Church, Shediac.....	30.00
Blue Mountain & Garden of Eden.....	6.23
Baillie Tower Hill, Lynfield and De Wolfe's Corner.....	23.87
Rev. A. P. Logan.....	3.00
Div. Merchants B. of Halifax St. John's, St. John.....	5.00
.....	18.00
.....	9.00

FOR THE NORTH-WEST.

St. Andrew's, St. Johns, New- foundland.....	\$ 40.00
Ladies' Miss. Soc., Merigomish Bequest, late Finlay Campbell of St. James' Church, Char- lottetown.....	7.00
St. John's, St. John.....	500.00
.....	2.00
.....	\$ 1489.21

AUGMENTATION FUND.

Previously acknowledged.....	\$ 182.80
St. Luke's, Bathurst, Belle- dune.....	3.55
St. Luke's, Bathurst, Danloj St. James', Charlottetown (Bequest).....	1.80
Blue Mountain & Garden of Eden.....	200.00
Big Intervale.....	4.31
Cheticamp.....	5.00
St. John's, St. John.....	2.03
.....	2.00
.....	\$ 401.50

COLLEGE FUND.

Previously acknowledged.....	\$ 1705.82
Lake Ainslie.....	3.00
Int. F. B. Muiso.....	10.50
Coupon, Guysboro' (Deben- ture).....	8.00
Int. Dr. Baxter.....	90.00
Richmond Bay East, lots 14 & 16, \$5 each.....	10.00
Kennetcook.....	8.00
Port Massey, Halifax, 1 year Blue Mountain & Garden of Eden.....	50.00
Dividend B. of N. S.....	10.87
Brookfield, N.S., Miss. Soc.....	210.00
Tignish.....	10.00
St. James', Charlottetown Bequest, F. Campbell.....	10.00
.....	100.00
.....	\$ 2226.12

BURSARY FUND.

Previously acknowledged.....	\$ 120.00
Rev. A. Boyd (repayment).....	52.50
Dividend Merchants' Bank of Halifax.....	15.00
Rev. J. F. Smith.....	5.00
.....	\$ 192.50

MANITOBA COLLEGE.

Previously acknowledged.....	\$ 15.50
Richmond Bay East, lot 16.....	5.00
St. John's, St. John.....	1.00
.....	\$ 21.00

AGED MINISTERS' FUND.

Previously acknowledged.....	\$ 274.15
Rev. J. Moreton, rate.....	7.20
Rev. W. L. Macrae, rate.....	7.30
Rev. J. Murray, rate, 1888-89.....	8.00
Rev. M. G. Henry, interest.....	25.00
Mrs. S. Lawrence, Margaree Harbor.....	2.00
Sheet Harbor.....	3.00
Interest, Geo. C. Peters.....	96.00
Richmond Bay East, lot 14.....	3.00
Rev. P. Smith, rates.....	20.00
Blue Mountain and Garden of Eden.....	2.20
Interest, J. K. Munnis.....	100.00
.....	\$ 547.96

FRENCH EVANGELIZATION.

Received by Rev D. Warden, 198 St James Street, Montreal, Treasurer of the Board of French Evangelization, to August 6th, 1899.

Already acknowledged.....	\$ 2,176.17
Ancaster.....	7.47
Moore, Burns ch.....	21.00
Excers. D. Wylie, Clayton, Ont Carleton Place, St. Andrew's Thamesville.....	61.50
.....	10.00
.....	14.60
.....	5.00
A friend, Truro.....	2.00
Craig, Man.....	2.00
James J. Teetzel, Detroit.....	10.00
Chalk River.....	9.40
Point Alexander.....	2.10
Campbellford.....	15.60
Demorestville.....	5.00
Janetville.....	4.20
Ballyduff.....	2.12
Pontypool.....	4.63
Cote St Ant'e, Melville ch SS Jnh Campbell, Muirkirk, Ont Hemmingford.....	25.00
.....	1.15
.....	9.00
Coulonge.....	10.10
Melverin Square and Wilmot Fergus, St. Andrew's ch.....	7.00
.....	25.00
Wolfe Island, St. Andrew's.....	3.25
Amos.....	19.28
Buxton.....	4.29
Londesboro, Knox ch.....	12.00
Thanet and Ridge.....	13.62
Mount Albert.....	8.00
Berne.....	1.51
Apsley and Clydesdale.....	4.00
Longlaketon.....	4.02
Buckingham.....	13.75
Millo Isles.....	3.57
Laguerre.....	3.60
Toledo.....	15.40
Athens.....	20.00
Melbourne and Ekfrid.....	9.00
Monkton.....	2.44
Escumnac.....	14.00
T. Kirkpatrick, Thedford.....	150.00
Guelph, St. Andrew's ch.....	20.00
Moore Line.....	17.50
Sydenham, St. Paul's.....	17.60
Binks.....	4.00
Maidstone, St. Andrew's.....	5.00
Danville.....	5.00
Williamstown, St. Andrews.....	58.00
Caledon East, Knox ch.....	5.50
Caledon T'ship, St. Andw's ch N. Sydney, St. Matthew's ch Beaverton.....	7.00
.....	16.50
.....	15.00

Per Rev. P. M. Morrison, Halifax:—

Bathurst, St. Luke's.....	8 15
St. John's, Nfld., St. Andw's.....	30.00
Lake Ainslie.....	4.00
Sheet Harbour.....	4.00
Hopewell, Union ch.....	26.75
New Mills, Charlo & Jaquet Richmond East, Lot 16.....	10 00
.....	28.00
Economy.....	9.00
Milford and Gay's River.....	48.70
Thorburn & Sutherland's Riv Blue Mountain.....	45.00
.....	9 10

Per Rev. Dr. Reid, Toronto:—

Mrs M McCrao, Knox ch, Galt	50 00
Lucknow	13 32
South Westminster	7 00
Tara	10 00
Dundas	7 50
Mitchell	2 83
Ethel	3 00
Melrose and Lonsdale	7 00
Port Arthur	15 00
Norwich	4 71
Hensall	20 08
Caledon, Melville ch	5 00
Eden Mills	8 00

\$3,318.22

POINTE AUX TREMBLES SCHOOLS.

Received by Rev. Dr. Warden, 198 St. James St, Montreal, Treasurer, to 6th Aug., 1890.

Ordinary Fund.

Already acknowledged	\$ 477.48
Wroxeter	1.00
Two friends, Stonewall	5.00
Colquhoun SS	4.00
Miss McLean, Sum's side, PEI	2.00
Megantic Orangeneu per Rev J. Sutherland	11.23
Barrie SS	25.00
Wafford SS	12.50

Friend in Quebec	3 00
Pergus, St. Andrew's	23 00
	\$ 566 21

Building Fund.

Already acknowledged	\$ 635 86
Quebec, Chalmers SS	59 00
Clinton, Ont., SS	19 40
Friend's, Barney's River	7 75
Osnabrick, St Mat's Y Peo's	19 00
Uxbridge, Ladies Chalm's ch	1 25
Rev J McAlpine, Chatsworth	1 50
Mr. Brodie, Guelph	3 00
Per Mrs Wm Webster, Floren'e	2 00
May G. Wilson, Montreal	20 00
Toronto, St. Andrew's Church	
Missionary Association	4 00

Ministers' rates, Rev. Dr Currie	
E. A. McCurdy, E. Nicholson, A. McLean, C. S. Lord, J. R. Fitzpatrick, J. Armand, J. W. McKenzie, W. L. McKee, K. J. Grant, Dr. Morton, Mrs. J. T. Blair, Joh. L. George, J. A. Cairns, Ed. Grant, A. Farrington, A. Rogers, Wm. Grant, W. M. Tufts, Dr. Grant, G. S. Carson, A. J. Gunn, Jas. Ross, A. B. McLeod, J. D. McGillivray, S. C. Juba, James McLean, R. McCunn, A. C. Ross, Dr. Blair, Dr. Be nett, J. W. Fraser, E. S. Bayne, A. F. Thompson, A. Campbell, Dr. McLeod, A. M. Sinclair, G. Patterson & A. L. Wyllie, \$14.00 each, Don. McNeil, John Robertson, Wm. Stewart, Mal. Campbell, \$10.50 each, Lewis Jack, A. T. Love, A. McKee, Lal Behari and J. A. McLean, \$7.00 each, H. A. Robertson, R. Cumming, E. Scott, W. P. Bagg, \$17.50 each, Thos. Cumming, \$21.00, J. H. Cameron, \$26.58, A. C. Grant, \$17.01 Total; \$757.58, of which \$334 for interest.	

N. B.—The acknowledged ments in July No. were from 1st day instead of 30th.

Correction.—In acknowledgements of contributions in May Record, Knox College Endowment, Leith \$25.00 had been \$52.

COLIGNY COLLEGE, OTTAWA.

Received by Rev Dr Warden, 198 St James St, Montreal, Treasurer.

Already acknowledged	\$ 29 00
Wroxeter	2 50

PRESBYTERIAN MINISTERS W. & O. FUND, MARITIME PROVINCES, *Per George Patterson, D. D. Sec'y.*

Receipts from 6th July to 1st August.

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GUELPH, July, 1890. *President.*

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The Calendar for the Session of 1890-91 contains information respecting conditions of Entrance, Course of Study, Degrees, etc., in the several Faculties and Departments of the University as follows:—

FACULTY OF ARTS.—(Opening September 15th, 1890.) DONALD SPECIAL COURSE FOR WOMEN.—(Sept. 15th, 1890.)

FACULTY OF APPLIED SCIENCE.—Civil Engineering, Mechanical Engineering, Mining Engineering, and Practical Chemistry. (Sept. 16th, 1890.)

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FACULTY OF MEDICINE.—(Oct. 1st, 1890.) FACULTY OF COMPARATIVE MEDICINE AND VETERINARY SCIENCE.—(Oct. 1st, 1890.)

FACULTY OF LAW.—(Oct. 1st, 1890) MCGILL NORMAL SCHOOL.—(Oct. 1st, 1890.)

Copies of the Calendar and of the Examination Papers may be obtained on application to the undersigned.

J. W. BRAKENRIDGE, B.C.L.,

Acting Secretary.

(Address McGill College.)

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THE SCHOOL RE-OPENS ON THE 6TH OF SEPTEMBER.