

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

THE
PRESBYTERIAN RECORD
 FOR THE
DOMINION OF CANADA.

VOL. XII.

DECEMBER, 1887.

No. 12.

CONTENTS.

	Page		Page
Systematic Beneficence, Dr. Caven.....	309	The Colleges.....	324
Augmentation Fund, Rev. D. J. Macdonnell.....	310	Manitoba Items.....	324
Editorial Correspondence—Paris.....	311	Our Home Missions.....	325
Missionary Cabinet—St. Paul.....	314	Home Missions and Augmentation.....	325
Household Words.....	316	Our Foreign Missions—Trinidad.....	326
International Sabbath School Lessons.....	319	New Hebrides.....	326
Ecclesiastical News.....	321	Fornosa, Dr. G. L. MacKay.....	328
Our Own Church.....	323	Missionary Outlook.....	327
Ordinations and Inductions.....	324	Literature.....	328

Systematic Beneficence.

THE General Assembly at its meeting in Winnipeg, in June, passed the following resolution: "Whereas there is urgent need of greater liberality throughout the Church, in order to the development of the several schemes of the Church, and even to the maintenance of the degree of efficiency already attained; whereas it is the duty and privilege of all Christian people to contribute towards the support and extension of the Kingdom of Christ, as the Lord shall prosper them; whereas, we who enjoy the superior privileges of the new dispensation, and upon whom the responsibility of carrying the message of salvation to the whole world is definitely laid, should not, at least, fall beneath the standard of giving for the Lord's cause prescribed for the Jewish Economy; and whereas, notwithstanding the gratifying increase of contributions which we witness from year to year, the duty of adequate and systematic liberality is as yet imperfectly realized:—The General Assembly appoints a committee on the subject of Systematic Beneficence, for the purpose of bringing through the Press and otherwise, the important subject, herein referred to, earnestly and fully before the whole Church, with the view of promoting, on sound and Christian principles, the

heartfelt and continuous growth of liberality in connection with every department of the Church's work. Presbyteries and Sessions are requested to co-operate with the committee as they shall have opportunity, and especially to assist them in gaining the ear, if possible, of all the congregations and families of the church."

It is universally admitted that the subject entrusted to this committee is of the utmost importance, and much attention is being given to it by almost every section of the Christian Church. There are two great reasons, at least, why it should be so.

1. As the above resolution declares, the obligation is laid upon the church to do its utmost in extending the Kingdom of God: "Go ye into all the world and preach the gospel to every creature." The conviction has become very strong in the present day, that we have been remiss in obeying our Lord's command, and that we must now seek in earnest to do the work which has been committed to us. The wonderful providential opening of all lands to the Gospel, and the quickening of religious life in many quarters, are making the sense of the church's duty imperative and urgent. No one who is really a disciple of Christ can shut his ears to the cry for help which comes from a perishing world. But the entire work of the church, home and foreign, is really one; and unless our home work is

maintained in good condition, and satisfactorily developed, we cannot do the best service in the foreign field.

2. The intimate connection between conscientious effort to advance the cause of the Redeemer, and the promotion of our own spiritual well-being, is also coming powerfully home to the convictions of Christians. Our own salvation is concerned as surely as the salvation of the heathen. And, if our final salvation were not endangered by the neglect of duty, is it not a pity that we should miss the strength and joy which would arise from more complete consecration of life and substance to the cause of Christ?

But there is a special reason why the subject of Systematic Beneficence should, at the present time, be brought before the earnest attention of our church. Last year the revenue for both Home and Foreign Missions fell short of expenditure, and unless there shall be an increase of liberality, the sad necessity of curtailing our work stares us in the face. The Convener of the Home Mission Committee (West Sect.) tells that at next Assembly we shall report a deficit of nearly \$12,000, unless congregational liberality is greater, or—bitter alternative—our operations are lessened. Last year the Foreign Mission Fund was \$5,000 short of expenditure, and the estimates for the current year are \$79,000, or about \$29,000 in excess of the receipts for 1886-7.

Now the church will surely not allow our work, which has been largely blessed, to languish and shrink for want of financial support. The piety of the church, we may hope, will make this impossible. Our hearty interest in following up what we have been honoured to do will make this impossible. The tidings which reach us from every mission field will, rather, open our hearts to go beyond anything hitherto attempted, and to widen and extend the limits of our work for our Lord.

Nothing impossible or unreasonable is expected of the church. Should all our congregations and members, or a majority of them, or anything near a majority, do as well as some are doing, we shall have no need to name the word *retrenchment*. It cannot be unreasonable to ask the church, generally, to do as well, in proportion to means, as many of the brethren are actually doing. Those who give best will not allege

that they give too much: why then should not others seek to stand in rank with them, and attain to the same honour and the same blessing?

Many members of our own and other churches devote a tenth of their income to the cause of the gospel, and find great comfort in so doing. Some give more than the tenth. None of these will admit that they are impoverished by their liberality; and in many ways they are sensibly enriched. We do not here make any assertion respecting the permanent obligation of the rule touching the *tenth*; but it cannot be right that the Christian Church should in almost every branch of it, fall greatly below this standard—as is the case at present. A great point is gained when the matter of giving is subjected to conscience, and *system* is introduced into it. If this first step is taken, much more will follow. The *proportion* will be elevated, and love to Christ will exalt duty into privilege.

The undersigned has not yet had the advantage of consulting with the committee of which, with the Rev. W. Henry of Shubenacadie, he is joint-convener; but as it is important that the subject of Systematic Beneficence should be brought forward without further delay, he hopes that the members of the Committee will pardon him for putting forth this short statement in anticipation of what may be done by their authority.

WM. CAVEN.

Toronto.

Augmentation Fund.

LONG before these lines can be read every minister of the Church will have received a copy of the annual circular from the convener, Rev. D. J. Macdonnell. We hope that no time has been lost in making the contents known to congregations, and that on their part there will be a readiness to adopt such measures as shall be deemed best for securing the permanent efficiency of this very important fund. To show how the new plan has worked since October, 1883, Mr. Macdonnell makes the following extracts from the report of his committee to last General Assembly:—

"(1) That in October, 1883, there were 256 congregations giving less than \$750 and manse, and that 46 congregations have since that date been placed on the list, making in all 302. (2) That 160 of these congregations have from time to time been removed from the list; 123 having become self-sustaining, 12 having been removed from the list, though not reaching the minimum, and 23 transferred to the list of Mission stations, and 2 having ceased existence, leaving (on 1st April, 1887,) 142 augmented congregations. (3) That the movement has been the means of securing a substantial and permanent increase of stipend in a large number of cases.

"The report further sets forth that during the year 1886-7 there was an increase of contributions as compared with those of the preceding year in no fewer than *fourteen* presbyteries. Notwithstanding this increase, it would have been impossible to pay the full amount of the grants but for the reserve fund, from which \$6,000 was drawn, and which is now exhausted. It has been necessary to borrow a large amount in order to meet the payments due for the half year ended on 30th September."

The following clause in the circular deserves special attention:—"If the presbyteries of Glengarry, Ottawa, Brockville, Peterborough, Lindsay, Saugeen, London, Chatham, Sarnia, Huron and Bruce would contribute at least as much to the augmentation fund as they ask from it for the weak charges within their respective bounds; and if the strong presbyteries of Guelph, Paris and Stratford, embracing in their territory some of the richest districts of Ontario, and consequently needing little or nothing from the fund, would give on the scale on which the presbytery of Lanark and Renfrew gives, viz., 26 cents per communicant, instead of giving at the rate of 10 cents, 14 cents and 11 cents, respectively, there would be abundance in the treasury to meet the needs of presbyteries like those of Quebec, Kingston, Barrie, Rock Lake, Brandon and Regina, which have large and scattered mission fields. Is it vain to appeal to Christ's people in the most favoured localities to remember the claims of their brethren in the needier districts?"

"Permit me," says the convener, "to emphasize one other sentence in the report already quoted from:

"If presbyteries will carefully discriminate between cases in which the aid of this fund is really needed and cases in which it might be dispensed with, the hands of the committee will be strengthened and objectors will be to a large extent disarmed. I simply know of nothing which has injured this fund so much as the ill-advised action of some presbyteries in a few cases in asking grants which should never have been sought.

"Notice was given at the recent meeting of the sub-committee on augmentation of the following regulation, which will probably be

acted on in the distribution of funds in April next, and which is to be reported for approval to the next General Assembly:—"The augmentation sub-committee may assign to each presbytery in the Western section of the Church a fair proportion of the whole amount required for augmentation, and, should the funds available at the end of the ecclesiastical year be insufficient to pay all grants in full, the committee shall be at liberty to pay reduced grants to augmented charges in any presbytery which falls short of the amount assigned to it."

"The practical effect of this resolution will be twofold: (1) It will enable presbyteries which think the minimum stipend fixed by the General Assembly *too high* to secure that a smaller amount shall be paid to ministers of augmented congregations within their own bounds; and (2) It will prevent the disappointment which would be occasioned in the presbyteries whose contributions are liberal, if the ministers within their own bounds should fail to receive the full amount of the grants voted.

The amount asked for augmentation is the same as last year—\$30,000. The amount contributed last year was \$24,473. We need, that is to say, \$6,000 more than was contributed last year. This increase ought to come, and to come without any difficulty, from the presbyteries named above. Should any congregation desire to use special envelopes in making a collection for this object, packages will be supplied by the Secretary, Rev. R. H. Warden, 198 St. James street, Montreal."

Editorial Correspondence.

PARIS.

PARIS, even to the most casual observer, is a fascinating place. By travellers it is generally accounted the most beautiful city in the world. To those who have the time and inclination to look beneath the surface of things, it is more than fascinating, affording ample materials for study and reflection. In this letter I will confine my remarks to the outer aspect of the city, reserving, until next month, a look at the other and graver side of the picture. Within its walls, twenty-one miles in circumference, Paris contains 2,500,000 people, intelligent, polite and impressive; a people fired with one idea—"Gloire," otherwise expressed by the formula inscribed on every public edifice in the city—*Liberté, Egalité, Fraternité*, adopted as its motto by the first republic, 1792.

Paris never looked better than it does

to-day The features which first attract attention are the breadth and *cleanliness* of its streets, and the symmetry of its buildings.

The churches are numerous and handsome in their way, but inferior as a whole to those of Italy. The finest by far is *Notre Dame Cathedral*, now 700 years old. Its history is intimately connected with that of France. In it Napoleon I. and Josephine were crowned in 1804, by the Pope. Here too, in 1853, after a world of changes, Napoleon III. was married to Eugenie Marie di Montigo, at that time accounted the most beautiful woman in Europe. We inspected the "treasures" of this church, consisting of *relics*, magnificent priestly vestments, golden crowns, mitres and maces, and communion services in the same precious metal. From the splendid Cathedral, it was a sudden and saddening transition of a few paces to the *Morgue*, and it was a touching sight to see *five* dead bodies exposed to public view for the recognition of friends. They were all dressed in the clothes in which they were found. The first was an old lady, reclining on the marble slab as naturally as though she were asleep. Along-side of her was a young woman of florid complexion, with marks of violence on her forehead. Had she taken the fatal leap of her own accord, or had "dissolute man" cast her over the embankment? The next was a venerable bald-headed man, whose up-turned eyes seemed to supplicate aid from heaven that was denied him on earth! The other two were handsome young men. All were cases of "submerging." The average number of bodies thus rescued from the Seine is about 500 annually, and this only represents an instalment of the suicides and murders of one year.

The finest modern church is the *Madeleine*—an enlarged copy of the Parthenon at Athens—a splendid building flanked by Corinthian columns. The *Pantheon* cost \$6,250,000. It is also a modern building of vast size, dedicated "*aux Grandes Hommes*." Who are the "great men" whom France delights to honour? Among the earliest laid here were the bodies of *Voltaire* and *Rousseau*—the apostles of free-thought, infidelity, and deism. The most recent entombment is that of *Victor Hugo*, whose bier was almost hidden with

floral decorations. But none of the churches had so much interest for me, as that of the *Invalides*, beneath the gilded dome of which is the *Tomb of Napoleon I.*—one of the most magnificent tombs on earth. In the centre of the large circular chamber is an immense sarcophagus of red porphyry, within which are the remains of the 'Hero of Austerlitz'—the greatest military genius the world has ever produced. The gallery from which you look down upon the tomb is supported by twelve pillars of Carrara marble, carved into the forms of female figures, crowned with laurels, and bearing in their hands palm branches and wreaths of flowers—emblems of victory. From the mosaic floor you look up 344 feet to the top of the richly ornamented dome, scarcely visible in the dim mysterious light, let in through narrow windows filled with violet-coloured glass. Over the entrance are inscribed the words contained in Napoleon's will,—“I desire that my ashes repose on the banks of the Seine, in the midst of the French people, whom I loved so well.” In an adjoining chapel there is a statue of the Emperor in his robes of state, and in the centre, a pedestal, on which lie his sword and cocked hat. On the walls are engraven the names of the battles which he commanded in person, draped with the flags of the vanquished. No one is permitted to enter this room. Queen Victoria, as she looked in through its gilt latticed door, is said to have shed tears. I do not wonder at that, for the place altogether and its associations are such that even angels might weep. The cost of this magnificent tomb, not to speak of the building which contains it, exceeded \$1,500,000. You find no verbal tribute here to the memory of this extraordinary man. Impartial history, however, has said, —“*The world never witnessed a grander attempt to succeed without a conscience.*” He was destitute of principle. The display of power was his ruling passion. Self-exaltation dragged him down to ruin. Born in Corsica, 15th August, 1767; he died at St. Helena, 5th May, 1821, aged 52.

Many times we visited the *Louvre*—the largest and finest of all the public buildings in Paris. It encloses an area of forty-eight acres! It has been growing and accumulating archives and art-treasures for three hundred and fifty years. The new wing,

alone, built by Napoleon III., cost \$20,000,000. The Apollo gallery—the grandest room in this magnificent building—is the receptacle of innumerable very valuable paintings. The collection of statuary is also extensive, filling a succession of princely halls, all of which are open to the public, free of charge. What interested me most in this department was a fragment of the famous “Moabite Stone,” supposed to be as old as the ninth century, B.C. The inscription on it is quite distinct, and is said to contain an account of the war of Moab against Israel, as narrated in 2 Kings, 3: 5-27. Here is a *fac simile* of one line. Interpret it who can—

IX+Y.47W+X47E4+Y:X7L449Y.

Of the splendid palace of the *Tuilleries* not a vestige remains to tell the tale of communism run mad. But the gardens, now more beautiful than ever, are open to the public, and are frequented by thousands of women and children, who seem to live there all the day long. A broad avenue lined with trees, leads up to the *Place de la Concorde*, the *Champs Elysées* and the *Arc de Triomphe*—the superb trophy erected to commemorate Napoleon's victories, in imitation of the Roman triumphal arches, and surpassing any of them that I have seen, in size and splendour. The *Place* is a large open space paved with wooden blocks. In the centre of it stands the *Obelisk of Luxor*, a monolith seventy-six feet high, brought here from Egypt. From this square the *Coup d'oeil* is very fine and takes in many of the most remarkable streets and buildings in Paris. Close to it is the *Place Vendôme*, with the beautiful column erected by Napoleon, and crowned by a statue of himself. The shaft is entirely covered with bas-reliefs in bronze plates made out of 1200 captured cannons. The communists in their fury, at the time when they pulled down or burned hundreds of the finest buildings in the city, attached ropes to the top of this monument and dragged it to the ground. The Republic restored it, only substituting a civilian's dress for the martial coat and hat of the “Little Corporal.” The pleasure of looking at these objects is qualified by the recollection of the terrible scenes which they have so often witnessed. On the very spot where the obelisk stands, the

guillotine was erected, and from it the best blood of France flowed into the Seine. Louis XVI. and Marie Antoinette were beheaded here in 1793, and during the ‘reign of terror’ that followed, more than two thousand others shared a like fate.

There is no end to the splendid buildings and institutions of Paris. One day I set out in quest of the University. My ideal does not exist. The several faculties of learning occupy separate buildings, some of them far apart. The medical college has a very fine house of its own. The school of Law has another. The old Sorbonne is the centre of *belles lettres* and scholastic theology for the Catholics. The Protestant theological faculty is miles off—a needless separation, as the teaching in both is, I believe, equally rationalistic. All these educational institutions are maintained by the Government, and the lectures in most, if not all of them, are open to the public free of charge.

The suburbs of Paris are not very inviting, yet there are a few places of great interest—The *Bois de Boulogne*, or summer park; *Père la Chaise*, the largest of the cemeteries; *St. Denis*, with its fine old cathedral and the Tombs of the Kings; *Sèvres*, famous for its porcelain and, grandest of all, the Palace and Park of *Versailles*, constructed at a cost of \$20,000,000, where, after walking through *nine miles* of picture galleries, you may sit down to rest in the boudoir of the beautiful, but unfortunate, Marie Antoinette, or in the splendid ‘*Salle*’ where Kaiser William of Prussia was crowned Emperor of Germany in December, 1870. William's visit to Paris at that time, cost France the loss of the greater part of Alsace and Lorraine, besides an indemnity in hard cash of *five milliards*, that is to say, five thousand millions of francs, equal to *one thousand millions of dollars!* No better illustration of the resources of France can be given than to state that this enormous sum of money was actually paid, to the uttermost farthing, inside of two years. The general intelligence of the people of Paris may be inferred from the fact that the ‘*Petite Journal*’—the popular evening newspaper—claims to have a daily circulation of 900,000 copies. Along with this abounding material prosperity and literary culture, there are social, political, and ecclesiastical forces secretly at

work in Paris, that may break out into a revolutionary commotion again at any moment. There is also a force, quietly gaining ground every day, the tendency of which is in the opposite direction—that of peace, order, and stability. *It is the increasing power of the Gospel.* C.

Missionary Cabinet.

PAUL THE APOSTLE OF THE GENTILES

FIRST MISSIONARY JOURNEY, A.D., 45-49, Acts, chs. 13, 14. At the time of his conversion, it was divinely announced that Saul was "a chosen vessel to bear the name of the Lord to the Gentiles," Acts 9: 15. Some time after his return to Antioch, he and Barnabas were solemnly ordained and set apart for missionary work, and John Mark was appointed their "minister," or assistant. Their "send off" was not marked by a flourish of trumpets. It was a very quiet affair, for there were few in Antioch who would attach much interest to a matter of that kind, yet, to the small company of believers it was a never-to-be-forgotten day, and to us, the brief account we have if it has all the charm of romance. We follow these three men in imagination as they set out afoot, staff in hand, with "scrip" slung over their shoulders, taking the short cut over the hills to Seleucia at the mouth of the Orontes. There the friends who had come to see them off would have a word of prayer. The captain then sung out "hoist the mainsail!" "Let go hawsers, fore and aft!" and the vessel glided out of the harbour, and away from the little group who stood on the end of the pier waving their *adieux* until she was clean out of sight. It was a voyage of 100 miles to Salamis, the chief city of the island where they first preached. From Salamis they walked on to Paphos, at the western extremity of Cyprus. There they were hospitably received by Sergius Paulus, the governor,— "a prudent man, who desired to hear the word of God." Attached to his consulate there was one of the *maji*, much in repute in those days, from the foolish belief that they had the gift of foretelling future events. This man, Bar-jesus, or Elymas by name, had deceived even this prudent governor, and now, fearing that

these innovaters were going to undermine his influence, he protested frantically against their new-fangled doctrines. With a look of withering contempt, Paul denounced his sorcery, ch. 13, 10. Ere he could utter another word, Elymas was stricken blind. Sergius Paulus had his eyes opened to the man's rascality, and—miracle of Grace!—himself "believed, being astonished at the doctrine of the Lord."

The record furnishes no further details of the work in Cyprus. The missionaries proceeded to the mainland of Asia Minor, landing at Perga, a town near the mouth of the river Cestrus, a fashionable resort, and celebrated for the worship of Diana. The country through which they were to travel was a mountainous region, infested with wild beasts, and occupied by people addicted to the grossest forms of idolatry. It required no small courage to embark in such an enterprise. John Mark's heart failed him at the very thought of the dangers they must encounter, and he declined to go a single step further with them. The other two set out for the highlands, and after a march of five or six days, reached the town of Antioch in Pisidia. The first Sunday after their arrival found them in the Synagogue. After the reading of the Scriptures, the strangers were courteously asked to make a few remarks, whereupon Paul stood up and, with a polite wave of the hand, asked their attention, and went on to deliver his first recorded sermon. It was divided under three heads, (1) The history of the Jews; (2) The Messiahship of Jesus; (3) the practical application. It proved to be one of the most enthusiastic missionary meetings ever held. Jews and Gentiles gathered round the apostles at the close of the service, and besought them to preach to them on the same subject the following Sabbath. On that day the Synagogue was filled to overflowing. Many Gentiles were present. This aroused the bigotry of the Jews who could not brook the idea of others being freely admitted to the same religious privileges with themselves. They raised a hue and cry against the missionaries and, appealing to the weaker sex, succeeded in raising such a storm of opposition as compelled them to leave. "Shaking off the dust of their feet" against these misguided people, they passed on to Iconium, a large and rich city about sixty miles to the east.

Their experience there was similar to that at Antioch. For a time they preached with acceptance and success,—“A great multitude both of the Jews and also of the Greeks believed,” Acts, 14: 1. But eventually, the populace became divided by party faction: the apostles were insulted and stoned. They fled for their lives to Lystra, a small town thirty miles south, where there were but few Jews and no synagogue. The worship of Jupiter was in full blast at Lystra, but missionary meetings were held, nevertheless, and the people were instructed in the knowledge of the true God. One day an attentive listener was noticed in the audience—a man who was a cripple from birth. Eyeing him closely, and “perceiving that he had faith to be healed,” Paul said to him with a loud voice,—“stand upright on thy feet.” The cripple sprang to his feet. The miracle so impressed the people, they concluded that some of their heathen gods had come among them in human form, and immediately sought to deify the apostles. Barnabas, of commanding presence, they called JUPITER, the Father of all the gods, Paul, the orator, they styled MERCURY, the Messenger of heaven. The little town was soon in a buzz of excitement. It was with difficulty the apostles restrained the Lystrans from offering sacrifice to them. But ere long their enthusiasm took another shape. Their idolatrous practices had been denounced by Paul as “vanities,” and at this juncture certain Jews from Antioch and Iconium arrived, and so inflamed the minds of the fickle mob that they laid violent hands on Paul and, having stoned him, dragged him through the streets and left him outside the city gate for dead.

But Paul was not dead yet. He was “cast down but not destroyed.” Nor was he utterly forsaken. A few faithful disciples gathered about him, and with their help he came back into the city. Next day they departed to Derbe. Their work had not been fruitless in Lystra, for among the converts there was Timothy, Paul’s dear friend and fellow-labourer in after years. At Derbe they seem to have preached for a good while with cheering success, and this was the turning-point in the first missionary journey. Retracing their steps, they passed quietly through the same cities that had so despitefully used them, and without any further public demonstrations they organ-

ized congregations, “confirming the souls of the disciples and ordaining elders in each place,” Acts 14: 22, 23. On reaching Perga, they preached without any marked results, and passed on to Attalia, at the mouth of the river, where they embarked for Antioch in Syria. There a meeting of the Christians assembled, who listened with eager attention to the report of their adventurous mission which must have occupied, as is generally believed, four or five years. Great was the joy of the Church at Antioch, to learn that the door of faith had been opened to the Gentiles.

THE COUNCIL AT JERUSALEM, A.D. 50. Paul and Barnabas settled down to work again in Antioch for several years. While thus engaged, certain parties came from Jerusalem and took them to task for admitting Gentile converts to church privileges, who had not conformed to the strict letter of the Mosaic Law, Acts 15: 1. In vain the apostles tried to shew them that circumcision, in itself, “availeth nothing,” that faith in Christ was the one essential thing to salvation. A serious division resulted from this controversy which threatened to break up the church in Antioch. It was determined to submit the whole question to the Presbytery of Jerusalem. Paul and Barnabas, with certain others, were accordingly sent to the capital on this errand, and after recounting their mission to Asia they submitted the vexed question to the assembled brethren. After long reasoning, it was unanimously agreed to sustain the action of the church at Antioch. This was done in writing, a certified copy was given to the deputies and, further to strengthen their hands, Jude and Silas were appointed to go back with them. The substance of the finding was,—*Liberty in non-essentials, and Charity in all things.*

THE SECOND MISSIONARY JOURNEY, A.D. 51-54. Acts, 15: 40 to 18: 22. The two apostles began to long for a renewal of missionary activity. “Let us go again,” said Paul, “and visit our brethren in every city where we have preached the word of the Lord, and see how they do,” Acts 15: 36. Agreed, said Barnabas, and let us take John Mark with us. Paul emphatically declined to have him. The other insisted that he *should* go; Paul was equally resolved that he *should not*. The result was a separation of these two tried friends, never to meet

again. Barnabas, taking with him his nephew, went to Cyprus, and from that time his name disappears from the sacred record. Paul, accompanied by Silas, set out by the land route for Asia Minor; after spending a few days, perhaps, at his native town, he passed through the scenes of his former labours and sufferings at Derbe and Lystra. At the latter place he found his "beloved son" in the faith, Timothy, whom he ordained to the ministry and, taking him with him, continued his journey through Phrygia and Galatia until they reached Troas. There he had the vision one night, of "a man of Macedonia," who seemed to beseech him,—“Come over and help us!” At this point, Luke appears to have joined the party. Landing at Neapolis the four missionaries proceeded at once to Philippi, a large and prosperous city in which there were but few Jews, and no synagogue. On Sunday morning they walked out by the river side to a place 'where prayer was wont to be made.' They found only a few women there! But one of them, at least, listened attentively to what the strangers had to say. Lydia, for that was her name, believed the Gospel, and was probably the first person in Europe to receive Christian baptism.

At Philippi, Paul and Silas were arrested and imprisoned. At midnight an earthquake shook the city and opened the prison doors. The scene which followed is graphically described in Acts ch. 16. Leaving Luke to hold the fort, the other brethren pushed on, via Amphipolis and Appolonia, to Thessalonica. They were hospitably received by one Jason, and preached in the synagogue on three successive Sabbaths, Acts 17: 2. Many believed, but others rejected their testimony and stirred up the roughs to create a tumult. The mob attacked Jason's house, but to no purpose, for the missionaries made off at the first alarm to Berea, some fifty miles inland, where they found not a few eager to listen to their teaching. But some of their enemies had followed them from Thessalonica, and they were forced to leave Berea hurriedly, under cover of night.

On to Athens!—the splendid capital of Attica, and the chief seat of Grecian learning and civilization. Paul went alone. Luke had been left at Philippi, Timothy at Thessalonica, and Silas at Berea. In Acts

17: 15—34, we have an interesting account of his visit to Athens. After leisurely surveying the wonderful works of art on every hand, his spirit was stirred within him that such a city should be "wholly given to idolatry." Then he delivered that wonderful discourse, grander than any oration that had ever been made from the famous Hill of Mars, but which fell flat on the ears of proud Epicureans and Stoics. His short visit to Athens was never repeated. He crossed the Isthmus to Corinth, the commercial capital, where he dwelt nearly two years in the house of Acquila and Priscilla, working at his trade and preaching as he found opportunity. He met with determined opposition, and was at length arrested and arraigned before Gallio the pro-consul. "This fellow," said his accusers "persuadeth men to worship God contrary to the law." To which Gallio coolly replied that such a crime did not come within his jurisdiction; he summarily dismissed the case and turned the complainants out of court. Gallio's firmness and sense of justice stopped the mouths of his adversaries and helped the cause in Corinth.

The time came when Paul must return to Jerusalem. Having taken leave of the brethren, he sailed for Syria and, touching at Ephesus, where he had a brief interview with the brethren, he promised to return later on. Landing at Cesarea, he was soon in Jerusalem, where his stay was mysteriously short. Perhaps he was not very enthusiastically received by James and the rest, so he set out for Antioch where he felt sure of a hearty welcome. Here ends the second missionary journey. It may be added that his two epistles to the Thessalonians, the earliest of his recorded letters, were written during his sojourn at Corinth, and not from Athens, as is improperly stated in the foot-note of the Authorized Version.

(To be continued.)

Household Words.

MISSIONARY HEROISM.

While our friend from China was telling us of the wonderful progress there, I was reminded of a Chinaman in the streets of my own city, I believe, who, passing a pawn-broker's shop, went in and bought a watch. Well, it was a watch that hadn't been going for a good while.

Probably it was not well regulated; sometimes it went too fast and sometimes too slow, so that he was sometimes behind his appointments and sometimes too previous in regard to his appointments. They had to tell him to carry the watch back, and he did so. The man said to him: "What is the matter with the watch?" "No likee him," said he. "Melican watch he too muchee bime-by." Well now, I should think the Chinaman would say that the American Board was "too muchee bime-by" in regard to the expansion of its missions and the multiplication of its missionaries in that empire. It is a burning shame to every one of us that the amount of contributions is so small for a work so immense and so related to the future.

Then I think of it in connection with the development of Christian character in our churches. We have, perhaps, knowledge enough; what we want is a spirit of consecration that vitalizes the knowledge and makes Christian wisdom out of dead doctrines. We want a temper of heroism—that which attracts men often in the Roman Catholic Church. It is not the vast cathedrals, rising like poems in stone, like great Te Deums of the rock toward the sky; it is not the magnificent music and the superb ceremonial and the great hierarchy—they do not touch the soul in the sensitive and thoughtful. But when one reads the story of the Jesuit missionaries burning at the stake in order that they might, if possible, teach even from the stake, the Iroquois who put them to death—when we read of their martyred missionaries anywhere—our souls are touched with a consciousness of the power which the Roman Catholic Church wields over the hearts and minds of those who dwell in it and love it. It was the heroism of the early martyrs that conquered the Roman Empire; not the sermons of eloquent orators, nor the treatises of able disputants; it was the heroism that finched not from the flame, that found songs in the dungeon and security in the fire. The Roman mind could not interpret that except as something divine. The Roman heart could not but feel the immensity of the power which was in that living consecration.—*Rev. Dr. Storrs, Brooklyn.*

HOW HE FOUND GOD.

More than a hundred years have passed since a young man in England, who belonged to a pious family, but was himself far from God, was to find God by strange means. He had been the child of many prayers, but to all the entreaties of his pious mother and others he answered by inwardly resolving not to become a Christian. When he and his mother were on a visit to Ireland, on the Lord's day they went to a place where a good man was going to preach. He was very earnest in his sermon, and put the question to the unsaved present, whether they would give themselves to Christ

or remain rebels? Every time the young man said in his own heart, "I will not yield, I will not yield." His heart was hardened against God's grace. And at the close of the sermon it seemed to be harder than ever it had been. When the sermon was finished, the minister gave out a hymn. It begins:

"Come, ye sinners, poor and needy,
Weak and wounded, sick and sore."

The congregation, stirred by the earnest sermon, sung the hymn with their whole heart. And what a sermon could not do, the singing of the hymn did. It broke the hard, unyielding heart. He found God and gave himself to him. He lived to be an honored preacher of the Gospel. He was Augustus Toplady, the author of the great hymn—

"Rock of ages, cleft for me,
Let me hide myself in thee."

THE HIGHLAND SOLDIER.

A chaplain of a Glasgow infirmary once related an account of a young man who had so seriously injured his arm through a machine that he had to have it amputated. A few weeks after the operation, one of the arteries suddenly broke open, and by the time he was brought into the hospital he was nearly dead through loss of blood, and the doctors thought the only possible chance of saving the young man's life was to inject into his arm the warm life-blood of another. But the question arose, who would volunteer to be bled? In the next ward was a young Highland soldier, suffering from some slight matter in the leg, but otherwise in good health and strength. So the doctor went and asked him if he had any objections to being bled.

"Most decidedly I have," replied the soldier.

"But would you be bled to save life?"

"Well, if it is for that, I'm your man. Who wants my blood?" And jumping up he went into the next ward, where the young man was lying, sinking fast. The soldier bared his arm, saying, "Bleed away." Then the doctor inserted one end of the tube into the arm of the strong man, and the other end into the arm of the weak one, transferring the warm life-blood into the dying man until the flush of life came into the pallid cheek of the youth. But the brave soldier grew weaker and weaker, and at last fainted away; but as soon as he recovered, he said, "Take my blood; as much as you want."

The life of the flesh is the blood. It is the blood that maketh atonement for the soul. Once we were without strength, condemned, dying, doomed. And then there came One, who seeing our need, gave, not the mere surplus of his strength and vigor, but his own life's blood—his very life for a lost world. He not only saved us from dying, but He died for us, for our

sins, "The just for the unjust, that he might bring us to God."

And have we no gratitude, no love, no thanks, no praise, no service for Him? Do we make friends with his enemies, and do the things which grieve his heart? Do we spurn his true and noble love that we may win the smiles of hypocrites and the flatteries of fools? Are the pleasures, the sins, the joys, and the follies of earth, to be compared with the love of Him who laid down his life for us, and who lives that we may live for ever?

"When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

DON'T JEST WITH THE BIBLE.

A gentleman of keen wit used often to point his remarks with some apt quotations from the Bible. A friend who greatly admired him was present in his last hours, and asked with deep sympathy what was the future outlook.

"Very gloomy, indeed," was his response. Surprised and deeply pained, he hastened to quote some precious promises suited to the solemn hour.

"I have spoiled them all for myself," was his answer. "There is not one but is associated with some jest."

His light went out, in darkness, though his name was on the church roll. What a lesson is here for all who are willing to be taught by it! Lay it to heart.

Lay hold on Christ with both your poor, empty hands.

THE FAITH THAT SAVES.

Faith is so simple in itself, that it would need no explaining, if people would just exercise it with respect to God, as they do every day with respect to one another. If your parent, or some very dear friend, make you a promise, you don't for a moment question their veracity, or hesitate to give them the fullest credit—you just receive their promise as true, and you go about with the fullest certainty in your mind that the promise will be fulfilled. Now saving faith is just the same simple, confiding, unquestioning reliance on Jesus as your Saviour. You feel yourself a sinner, justly condemned by God's holy law and totally helpless. But Jesus has died for you; and in dying for you, has atoned for all your sin, and redeemed you from its curse and punishment. God commands you to receive him as your Saviour, to rest on him as such; and he assures you, in the plainest language, that on believing in him you shall be freed from condemnation. Here, then, is the command, "Believe." Do it; do it at once; do it fully and unreservedly. Say in your heart, "Lord Jesus,

I do take thee as my Saviour; I do rest on thee now for salvation." Now continue to do this. Do not draw back; do not give up this child-like trust in his blessed name. This is believing. Here, then, is the promise: "*Thou shalt be saved!*" "There is now no condemnation" against thee, because Christ himself was wounded for thy transgressions, and died that thou mayest live. God cannot require satisfaction from both thee and Christ; and Christ having made it for thee, thou thyself art fully free. This is the sinner's short way of coming to God. Oh, if people would but believe, what misery they would save themselves from! If they would but take God at His word, the clouds of guilt and fear would fly away; they would live in sunshine, and go on their way rejoicing. Reader, if thou feelest thyself a sinner, lost and undone, believe in Jesus now. Rest upon him and none beside, just as a building rests on its foundation, or as an infant rests confidingly in its loving mother's arms.—*Rev. Wm. Cooke, D.D.*

"PRESS ON."

This is a speech, brief, but full of inspiration, and opening the way to all victory. It solves the problem of all heroes; it is the rule by which to weigh rightly all wonderful successes and triumphal marches to fortune and genius. It should be the motto of all, old and young, high and low, fortunate and unfortunate, so called: "Press on!" Never despair, never be discouraged, however stormy the heavens, however dark the way; however great the difficulties and repeated the failures—"Press on!" If fortune has played false with thee to-day, do thou play true for thyself to-morrow. If an unfortunate bargain has deranged thy business, do not fold thy arms and give up all as lost, but stir thyself and work the more vigorously. Let the foolishness of yesterday make thee wise to-day. If another has been false to thee, do not thou increase the evil by being false to thyself. Do not say the world has lost all its poetry and beauty; 'tis not so; and even if it be so, make thine own poetry and beauty by living a true, and above all, a religious life.

The Bible is its own interpreter. Probably there is no passage in it to which there is not an explanation in the Bible itself. Like a building, the materials of which are worked out, each piece to fit in a particular place, the several parts of the grand whole. But as in the case of the building, so with the Bible, it requires no little skill and study to put these several parts together. It is here mistakes occur. A closer and more impartial study of the Bible itself is the remedy.

Everything but God leaves an aching void. Nothing but God satisfies.

Parable of the Sower.

DECEMBER 4. A. D. 28. MATT. XIII: 1-9.

Golden Text, Luke 8: 11.

THE short stories, found in this chapter, are called Parables. A parable is a statement of something that may have happened, told for the sake of illustrating a moral or other truth. The story helps to remember the moral. The prophets used parables, 2 Sam. 12: 7, Isaiah 5: 1, and there are a great many told by Jesus in the Gospels. Seven are found in this very chapter.

V. 1. *sea-side*—the sea of Tiberias. V. 2. *a ship*—boat in which Jesus sat to address the multitude on the shore, so that all could hear, and He himself be more comfortable, Luke 5: 3. V. 3. *A Sower*—a farmer, one who sows. Jesus was the sower then—His words were the seed, Luke 8: 11, his hearers, the field, v. 19, 20, 22, 23. Every preacher and teacher of the Gospel is a sower. The seed is called in v. 19; the Word of the Kingdom, because it was spoken by Christ, the King. It is an incorruptible seed, 1 Pet. 1: 23, one that ought to bring forth fruit in our heart, Col. 1: 5-6. V. 4. *the way-side*—type of the heart of one hardened in sin, *the fowls came*—Satan, the wicked one, v. 19, Luke 8: 12, who easily effaces the very slight impression the Word may have made. V. 5. *Stony places*—with no depth of earth, symbol of the heart of the impulsive and enthusiastic, who mistake a temporary excitement for conversion. V. 6. *the Sun*—trials for the sake of Christ; his reproach. *Withered away*—abandons his new-born religion, forsakes Christ. V. 7. *among thorns*—hearts distracted with the cares of life, the love of riches, and the demands of worldly business, 1. Tim. 6: 7-11. Worldly cares are fitly compared to thorns, for they came in with sin and are a fruit of the curse, Gen. 3: 18. *choked them*. They have no time to attend to their soul, they do not think over the Word they have heard, and soon forget all about it. Cares often prevent men from attending to the one thing needful, Luke 10: 41, 42. V. 8. *good ground*—honest and good hearts, Luke 8: 15, a willing people in the day of God's power, Ps. 110, 3. There the Word takes deep root and grows. *Understandeth it*—It is not hard to understand for a willing mind, John, 7: 17. The Word of God enlightens those who hear it humbly and prayerfully. *Brought forth fruit*—proving him to be a Christian indeed, John 15, 5. V. 9. *let him hear*—Comp. Luke 8: 18. Take heed how ye hear. This is the great moral lesson taught here. Although it might seem by this parable that much good seed is lost, it is not so. Comp. Isaiah, 55: 10-11. The Word heard will either save us or judge us, John 12: 48. God speaks also to men by acts of providence, or by the direct influence of His Spirit, Is. 26: 9. Heb. 10: 20. Learn righteousness from His judgments, and do not "do despite to the Spirit of grace."

Parable of the Tares.

DEC. 11. A. D. 28. MATT. XIII: 24-30.

Golden Text, Matt, 13: 39.

AS the seed is before the harvest, and the foundation before the building, thus the Word of God precedes the existence of the Church, which is God's building, resting upon the foundation of the apostles and prophets, Jesus Himself being the chief corner-stone, Eph. 2: 20-22. Therefore it is that Jesus having described the seed of the Word and its effects on different classes of men in the parable of the Sower, now illustrates by another parable, the present and future state of His Church, the members of which are born of that incorruptible seed, 1. Pet. 1: 23. V. 24. *Kingdom of Heaven*—the Church of Christ on earth, called thus because He is her only Head and King, Eph. 1: 22; Col. 1: 13, 18; *is likened*—resembles. *A man*—Jesus, the Son of Man, v. 37, who preached the Gospel then, and who does so now, by his servants, 2 Cor. 5: 20; *good seed*—that from which fruit is expected, the children of the Kingdom, v. 38, true Christians, born of God, John 1: 13; *in his field*—the world, v. 38. V. 25. *While men slept*—secretly, in the night, showing the necessity of watchfulness, 1 Pet. 5: 8; *his enemy*—the devil, v. 39. *tares*—weeds that resemble wheat, but bear no fruit, hypocrites, children of the wicked, John 8: 44; *went his way*—good seed needs care, but weeds thrive without any. Sin and error find congenial soil in the natural heart of man. V. 26. *Then appeared the tares*—they bare no fruit, Matt. 12: 33. V. 27. *The servants*—the presence of sin and error in the Church causes grief to all true servants of Christ. V. 28. *An enemy has done this*—The Master does not blame his servants. They had done what they could, their work was with their God, Is. 49: 3-5. Offences must come, Matt. 18: 7. *Gather them up*—by excluding from the church all, whom they judged to be "tares." V. 29. *Nay*—Much injustice might be the result, God alone reads the heart. A perfectly pure Church is very desirable, but has never yet existed on earth. There was a Judas, even among the twelve. John 6: 70-71. V. 30. *The harvest*—the last judgment, the end of the world, *the reapers*—the angels, v. 39. *To burn them*—the doom of the wicked, Matt. 25: 41. *Gather the wheat*—All the saints shall be together in Heaven, forever with the Lord, John 14: 2, 3; 1 Thess. 4: 17. Then only shall the Church be spotless, Eph. 5: 27. Rev. 21: 27. In the 43rd v. Jesus adds that the righteous shall shine, &c. Here on earth, true disciples of Christ may remain obscure and unknown, 1 John, 3: 2; Col. 3: 3, but in the Kingdom of their Father, He will glorify them, John 17: 22. Mark that whilst Jesus had explained, unasked, the parable of the sower, he now waited for the disciples to ask him the meaning of that of the tares, v. 36. God wants us to ask Him for what we need.

Other Parables.

DECEMBER 18. A. D. 28. MATT. XIII. 31-33, 44-52.

Golden Text, Matt. 13: 49.

THERE are no less than five distinct parables in this lesson. Two of these, the "grain of mustard seed," and the "leaven," were told to the multitude as Jesus sat in the boat, v. 34, the other three, along with the explanation of the "tares," were told to the disciples only, when having sent the crowds away, Jesus went into a house with the twelve, v. 36. V. 31. *The Kingdom of Heaven*—the church of Christ and his rule in the individual heart. The beginnings are small, as a grain of mustard seed, the least of all seeds, v. 32. Who could have thought then, that the religion preached by Jesus and a few Galilean fishermen, would, ere long, overthrow paganism, and spread over all the world, as we now see it has? Zech. 4: 10. V. 32. *becometh a tree*—the Lord's planting becomes a tree of righteousness, Is. 61: 3. V. 33. *leaven*—the action of the Gospel, in the world, or in the heart of man, like that of leaven or yeast in the dough, is secret but steady and continuous. Sinners are typified here by the "meal," and preachers of the Gospel by the woman. V. 44. *treasure hid*—the riches of the Gospel are hidden from unbelievers, 2 Cor. 4: 3. *he hideth*—in his heart, Ps. 119: 11, as one hideth his most precious possessions. *Salleth all*—gives up all for Christ, Luke 14: 33, Phil. 3: 8. V. 45. *A merchantman seeking*—sometimes Christ is found of them who sought Him not, Is. 65: 1, Acts 9: 3, but more usually it is those who seek that find, Luke 11: 9. Seeking is the safe way to find. *Goodly pearls*—things that men value highly as means of happiness, honours, wealth, science, &c. V. 46. *One pearl of great price*—Christ, the only source of eternal happiness. *Sold all*—gave up all for Christ. *Bought it*—without money and without price, Is. 55: 1. V. 47. *Kingdom of Heaven*—the preaching of the Gospel is like dragging a net through the sea of the world. Preachers of the Gospel are called, Fishers of men, Matt. 4: 19. *Gathers of every kind*—good men and hypocrites from the visible church. Ministers cannot always judge of the sincerity of those who profess love for Christ, v. 26. V. 49. *At the end of the world*—at the last judgment, Matt. 25: 32. V. 50. *Furnace of fire*—the sufferings of hell, Matt. 25: 41. V. 52. *Every Scribe*—every teacher well acquainted with Gospel truth. *A householder*—one who has provided beforehand for possible emergencies, such as want, sickness or accidents, a good house-keeper. *His treasure*—His stores. *Things new and old*—the mind of the teacher should be well stored with Bible truths, to be used as occasion demands. A faithful study of the Gospel is a blessing to others as well as to ourselves.

Herod and John the Baptist.

JANUARY 1. A. D. 28. MATT. XIV. 1-12.

Golden Text, Matt. 14: 12.

WHEN Herod the Great, the slayer of the children of Bethlehem died, he left his kingdom to his three sons, of whom Herod Antipas, who killed John, was one. He reigned over Perea and Galilee. He was the bad son of a wicked father, cruel, dissolute and treacherous. V. 1. *Tetrarch*—literally the ruler of a fourth of the country, but that title was then given to those who ruled over a third, or even a half of it. *The fame of Christ*—the report of His wonderful miracles. V. 2. *John the Baptist*—whom he had put to death, Mark 6: 14, 15. *Mighty works*—John worked no miracles, John 10: 41, but if he had risen from the dead, Herod supposed him to possess greater power. V. 3. *Laid hold on John*—arrested and imprisoned him, Mark 6: 17-20, Luke 3: 19-20. *Herodias*—a granddaughter of Herod the Great, wife of Herod Philip, brother of Herod Antipas who had put away his own wife and persuaded Herodias to leave her husband to live with him. V. 4. *Not lawful*—Mark the courage of John, comp. with Nathan, 2 Sam. 12: 7, and Elijah, 1 Kings 18: 18, 21: 20. Herod had committed a double breach of God's law, Exod. 20: 14, Levit. 18: 16, commands binding on kings as much as on common people. V. 5. *Feared the multitude*—but not God, as he wished to add murder to his other sins. V. 6. *The daughter of Herodias*—by Philip. Josephus says her name was Salome. *Danced before them*—eastern customs forbade this, it showed great want of modesty. She was probably as wicked as her mother. V. 7. *With an oath*—rash and foolish promise, such as a half-drunk man would make. V. 8. *Instructed*—comp. Mark 6: 24. *A charger*—a large dish. V. 9. *The King was sorry*—he feared John, knowing him to be a just man and holy, Mark 6: 20. He often had followed his advice. Holiness compels the respect even of wicked men. John's death might cause a rising of the people, who revered him as a prophet, v. 5. His conscience protested against this murder. *For the oath's sake*—the law of God forbidding murder, is above any foolish oath a man might take. No vow is binding, which is a transgression of God's Law. *Them which sat at meat*—his guests. He feared they might laugh at him. Many people do evil, for fear of being ridiculed by wicked companions. V. 10. *He beheaded John*—the prison must have been near the palace. V. 11. *Brought it to her mother*—that she might gloat over her revenge. V. 12. *Came and told Jesus*—to warn him of possible danger, see Luke 13: 32, and to be comforted by Him. Christians should cast all their cares upon Jesus, 1 Pet. 5: 7. If a pastor is removed, Christians should not forsake their church, nor grow careless of religion.

Ecclesiastical News.

SCOTLAND.—Dr. Gustavus Aird of Creich, one of the pre-disruption ministers, is spoken of as the next Moderator of the Free Church Assembly, appointed to meet this year at Inverness. An encouraging feature in the Foreign Mission work of this church is their resolution to send a deputation to India, with a view to evangelistic effort there. One Glasgow merchant has subscribed \$5000 a year to the work. The venerable evangelist, Dr. A. N. Somerville, has commenced the work assigned to him in Bohemia and Hungary this winter. Rev. James Stalker, recently translated to Glasgow, was elected Moderator of the Free Church Synod of Glasgow and Ayr. Rev. W. J. Macdonald of Killin, has been called to succeed Mr. Stalker at Kircaldy. The congregation never heard him preach, yet such was their confidence in their committee, the call was signed by over a thousand people. The women of the churches are coming to the front in a variety of ways, and in their missionary activity are following the noble example of their sisters, on your side of the Atlantic. Miss Rainy recently gave a most interesting address on Missions at Alyth. Young men's and young women's Guilds are taking hold of our youth and doing a great work. They seem to come in just where the church and the sabbath-school show symptoms of weakness. Influential meetings in this behalf have been held at Gallashields and at Hamilton. The opening of a Guild House for the training of those who have devoted their lives to evangelistic work is seriously advocated. On the Guild Committee are three Knights, Sir John Cuthbertson, Sir Charles Pearson, and Sir Charles Dalrymple, while Lord Polwarth is always forward in this, as in every other Christian enterprise. In this connection, also, a Training Home for Christian nurses is being opened in Edinburgh, under the charge of Miss Maxwell, who is at present at Mildmay, London, studying the excellent methods adopted there. The residents will receive instruction in medicine and the care of the sick, together with Biblical study and lectures on missions. The disestablishment committee of the United Presbyterian Church, recommended their people not to let the question drop, and insist on the support of those Parliamentary candidates, only, who are clear on this question. The Foreign Mission Committee of this church are thinking of abandoning their missions in Spain, on account of the pressure on their funds. Dr. Cameron Lees has returned from Melbourne, and Dr. John Marshall Lang has gone there for a short time. Dr. George Matheson, the gifted, blind minister of St. Bernard's, Edinburgh, recently preached before the Queen at Balmoral, where a statue of Her Majesty, erected by the tenants and

servants on the estate, was unveiled a short time ago by H. R. H. the Prince of Wales. Gaelic sermons by Highland ministers continue to be preached in Crown Court Church, London. Mr. Dewart of Arrochar, officiated in this way recently. Rev. James McCaul, formerly of Montreal, has been supplying Anderston Free Church pulpit, Glasgow. Drs. Alexander Paterson and K. Stuart Cowan of the F. C., have gone as medical missionaries to the Mahomedan Arabs and Somalis, while the Rev. James Russel joins the staff at Madras. In the obituary list this month we notice the death of Mr. William Nelson, the well-known publisher; Revs. W. Fraser of Brighton, J. Sharp of Aberdalgie, age 87, J. Laidlaw of Wanlockhead, aged 86, and the Rev. Angus McIntyre, one of the early incumbents of St. James Church, Charlottetown, P.E.I. He left the Island in 1846. He was an excellent Gaelic scholar, a poet, and a translator of several hymns into Gaelic. The wife of Mr. James A. Campbell M. P., of Stracathro, died somewhat suddenly, at their residence in Forfarshire. Mr. Campbell is well known as member of Parliament for the Universities of Glasgow and Aberdeen, and a warm supporter of the Church of Scotland.

IRELAND.—The contribution in last month's Record of Ireland seems to have got badly mixed. The writer never meant to say, and indeed did not say, that Dr. Johnston and Dr. Hanna were former ministers of the congregation now worshipping in Crescent Church, Belfast. What was said was, that both the fathers referred to ministered to congregations in Berry street, but it was after the congregation now known as Crescent Church had moved from Berry street to Linenhall street. In a late number of the *Witness* there is a report of the stated meeting of the Mission Board, held in Dublin, and among other grants made, Dr D. Wilson, the Colonial convener, recommended that appropriations be given to the Home Mission Board (Western Section) of Canada, £150; to French Evangelization, £150, and to Manitoba College, £100. Dr. Wilson's motion was carried unanimously. During the last month the following settlements were made: The Rev. Mr. Gallaher, licentiate, was ordained and installed in Dromore, Co. Tyrone, as assistant and successor to the Rev. James Reid Dill; the Rev. S. E. Caldwell was ordained and inducted into the charge of Hollymount, Co. Mayo, as assistant and successor of Rev. Andrew Brown, and the Rev. George Gillespie was ordained and inducted into the charge of Richhill, Co. Armagh, as assistant and successor of Rev. Andrew M. Caldin. A quarterly meeting of the Sustentation Board was held lately, and the report made of the fund was very encouraging. The receipts for the quarter had been over £600 more than the corresponding quarter of the year. The energy of the

new convener, the Rev. J. Whigham, is beginning to tell very materially. He is still visiting in various quarters, and he had written during the quarter some 600 letters. His appointment as Commissioner of National Education, in room of the Rev. Dr. Morrell, gives great satisfaction over the whole Church. At a recent meeting of the directors of the Presbyterian Orphan Society, over which the Rev. Dr. W. Johnston has presided ever since its formation some 22 years ago, and still presides, after a scrutiny of votes, it was found that 70 families, comprising 192 children, were elected to be supported by the Fund. The good that has been done by this society since its inception has been beyond all calculation. As a rule, the orphans are put out in families. The present writer had the privilege of being present in July last, when the memorial stone was laid of an institution where girls will be trained in all the branches of service that a domestic is called upon to do when engaged by a family. The building will cost £3,000, and then it has to be furnished and supported after that. H.

ENGLAND.—The report that Mr. Spurgeon had left the Baptist Church has been confirmed. He has withdrawn from the fellowship of the Baptist Union, because he is of opinion that many of the ministers composing the Union, if not most of them, have denied the faith—"Calling the fall of man a fable, and denying the personality of the Holy Ghost." Mr. Spurgeon has no intention of either becoming a Presbyterian or of starting a new denomination. Mr. Spurgeon's course of action is regretted by many of his best friends, who think that his great power and influence to check the evils complained of would have been much more useful had he retained his connection with the Union than in the isolated position which by his own choice he must now occupy. *The Presbyterian Alliance* has changed the time of its proposed meeting from the 26th of June to the 3rd of July next. It will remain in session for nine days—until the 12th of July. The interim programme provides for the reading of only some eight or nine set papers in addition to the reports of committees. The delegates from the churches in the United States will be nearly all new men. The meetings are to be held in Exeter Hall.

CANADA.—The Methodist Church has lost one of its bright and shining lights by the death of *Chancellor Nelles* of Victoria University, Cobourg. He was one of the foremost educationists in Canada. The establishment of *Local Conference Newspapers*, in the interests of the body is a new departure indicative of the growing influence and aggressiveness of Methodism. Plans for the new Victoria College in Toronto are out; the government has offered a splendid site of 4½ acres at a nominal rent of \$1 a year; the buildings will be among

the finest in the Dominion. One half of the \$450,000 required to carry out the scheme of confederation, has already been pledged. The Baptists are embarrassed for the moment by the magnificent bequest of \$800,000 to endow the new MacMaster University, from its founder. After paying \$14,500 per annum from the proceeds of this donation, for the maintenance of the Theological College in Toronto, known as the MacMaster Hall, the balance should apparently go to support the arts department at Woodstock, where fine buildings have already been erected. But would it not be better to move the arts college to Toronto, and so have one establishment and one management? The Woodstock people do not think so. Hence the difficulty of adjusting matters so as to please all parties concerned.

UNITED STATES.—The annual meeting of the American Board of Commissioners for Foreign Missions, was held at Springfield, Mass., in the beginning of October. The annual sermon was preached by Dr. Noble of Chicago, from the text, "Thy Kingdom come." Dr. W. M. Taylor also preached to an overflow congregation from the words, "I am the light of the world." Comprehensive reports of the work for the past year were read by secretaries Clark and Smith. From these we cull the following statistics.—Number of Missions supported by the Board, 22; of stations, 89: of out-stations, 891; ordained missionaries (11 being physicians), 166; other American assistants, 291; native pastors, 155; preachers and catechists, 393; teachers, 1164; other native helpers, 325; whole number of labourers employed, 2494. The number of churches is 325; communicants, 28,042; added during the year, 2906. Rev. Dr. Storrs of Brooklyn, was elected President of the Board in room of the late Dr. Mark Hopkins, who had occupied that position for thirty years. Special interest was given to the proceedings by the keen discussion which took place on the right of the Board to determine upon the theological qualifications of all applicants for appointments as missionaries. There has arisen a party within the Board, who adhere to what is called the "New Theology"—the doctrine of a future probation (after death) of those heathen who have not in this life heard the Gospel of Christ. A large majority of the Board hold to the *old* belief—"that the moral conduct of men in this life, whether living and dying in heathen or Christian lands, is determinative of their condition and destiny in the life to come." The Board, therefore, resolved that all persons holding as a positive faith, or a probable hypothesis, the doctrine of a second probation, or that of this life continued into the next life, are to be regarded as ineligible to appointments as missionaries by this Board. The contention of the minority was that in adopting such a rule, the Board is acting *ultra vires*, that it has no right to dictate

to missionaries on this question, and that by doing so they were arrogating to themselves the powers of an ecclesiastical court, and interfering with the right of private judgment and liberty of conscience. The meeting of the Evangelical Alliance to commence at Washington, D.C., on the 7th instant is likely to be an occasion of very great interest. A deputation, including several members of the British House of Commons, waited on the President the other day with a proposal to agree upon a treaty, whereby all international difficulties might be settled by arbitration, to the avoidance of bloodshed. Mr. Cleveland promised to give the subject his best consideration.

Our Own Church.

FROM the statements that have gone forth from the conveners of the Home Mission and Augmentation of Stipends Committees of the Western section of the Church, it is no exaggeration to say that a *crisis* has been reached in the experience of these committees, sufficiently grave to cause them some uneasiness. Their revenues have fallen short of their expenditures very considerably; their reserve funds have disappeared, and the stipends of many ministers and missionaries for the current half year are consequently in jeopardy. It is clear that one of two things must be done: either there must be a very large increase in the contributions of the congregation for these purposes during the present winter, or the Church must be put in the humiliating position of abandoning some of its Home mission fields and announcing that it can no longer be responsible to the men who are doing her work for the *minimum salary* of \$750 a year. The worst of it is, we cannot *honourably* do either of these things. So let us hope that all over the Church there will be such a response as will more than meet the difficulty.

SYSTEMATIC BENEVOLENCE.—It is only by cultivating this excellent gift that the membership of the Church can reasonably hope that the work of the Church will be steadily and successfully carried on. We do not know of any more important subject which the General Assembly could discuss, or put into the hands of able men to discuss for it, than just this subject, and we are glad to have it in our power to invite the attention of our readers to the very earnest and rea-

sonable presentation of it by Principal Caven at the beginning of this number of the Record. Proportionate giving: every one giving according to the measure of ability, as God hath prospered them, and from the standpoint of "stewardship." That is what the Church has a right to look for, and nothing short of that should satisfy the conscience of any Christian.

MANITOBA COLLEGE.—The annual collection in behalf of this college falls to be taken on the third Sabbath of December. This institution has been doing noble work for the Church for some years now and has clearly vindicated its right to exist. A large amount of its debt has been extinguished in answer to private and personal appeals, but it is still heavily handicapped financially, and is pinched for funds to make the ends of the collegiate year meet satisfactorily. Let there be a good *collection* where that method has not been superseded by a better one—more in the line of systematic beneficence.

PERSONAL.—*Rev. John Hutchinson*, of the Church of Scotland, has been received by the Presbytery of Prince Edward Island as a minister of the Presbyterian Church in Canada, agreeably to the decision of the Synod. *Rev. Robert Dobie*, of Milton, in connection with the Church of Scotland, having been laid aside from all ministerial work for some time by severe illness, his congregation have, we understand, united with the congregation of our Church in that place. It seems to be a foregone conclusion that *Rev. D. M. Gordon*, of Knox Church, Winnipeg, is to accept the call from St. Andrew's Church, Halifax, and sever his connection with Manitoba and the great Northwest, where he has ministered so successfully for a number of years, and where his influence as a citizen had come to be very great. The change is regretted all the more that it has become necessary owing to Mr. Gordon's impaired health.

MISSIONARIES' LETTERS.—We naturally feel a personal and very vivid interest in the missionaries with whom we are acquainted—whose faces we have seen and whose earnest addresses have stirred our hearts. But next to close personal acquaintance is the intimacy arising from the regular and frequent perusal of missionary letters. It is not well to be too exacting in the matter of correspondence; but our people are earnestly desirous of reading

what our missionaries have to say; and we beg to assure them, one and all, that their letters, however brief, are very highly appreciated.

DOWN EAST—The Home Mission and Augmentation Funds are more buoyant than in the West, owing, we suspect, to the better education of the people in the practice of systematic beneficence. The Synod of the Maritime Provinces has asked its congregations to contribute to the College Fund on the scale of one-third of the amount they required to give for augmentation. It is expected thus to raise \$3,000, which will meet current requirements.

ORDINATIONS AND INDUCTIONS.

PARRSBORO, Truro.—Mr. E. Dill was ordained and inducted November 8th.

ANNAPOLIS, Halifax.—Mr. Alex. A. Watson was ordained on the 23rd of November and appointed to continue his missionary labours at this place.

SCOTSBURN, Pictou.—Rev. J. A. Cairns, of Upper Musquodoboit, was inducted on the 26th of November.

REGINA, N.W.T.—Mr. McMillan was ordained to the office of the ministry by the Presbytery of Regina on the 14th September.

ECONOMY AND FIVE ISLANDS, Truro.—Rev. J. A. Hamill was inducted on the 8th November.

HAMPTON, St. John.—Rev. Willard Macdonald was inducted on November 8th.

SUSSEX, St. John.—Rev. Thomas Stewart was inducted on November 15th.

BECKWITH AND ASHTON, Lanark and Renfrew.—Rev. A. H. McFarlane was inducted on November 22.

LICENSBURG Mr. Andrew Robertson, by the presbytery of Truro on the 8th of November.

CALLS.—Rev. A. H. Macfarlane of Farnham Centre, *Montreal*, to Beckwith and Ashton, *Lanark and Renfrew*. Rev. W. R. Cruikshank, of St. Matthew's Church, *Montreal*, to St. Andrew's Church, *Ferth, Ont.* Rev. D. W. McEachern, of Dundee, to Vankleekhill, *Glenarrg*. Rev. J. McL. Gardiner, to First Church, *Eramosa*. Rev. G. D. Bayne of Morrisburg, to *Pembroke*.

DEMISSIONS.—Rev. D. B. Blair, of Barney's River, *Pictou*. Rev. Samuel Jones, of Brussels, *Maitland*. Rev. D. S. Fraser has withdrawn his demission of Mahone Bay, *N. S.* Rev. James M. Douglass, of Brandon, *Manitoba*. Rev. William Scott, of Bedeque, *P.E.I.* Rev. J. R. Baillie of Osnabrock, *Glenarrg*.

THE COLLEGES.

QUEEN'S COLLEGE, KINGSTON.—Owing to the serious interruption to Principal Grant's health, incident to his canvass in behalf of the Endowment Fund, the Theological faculty resumed the work of the session without any public demonstration. It is understood, however, that the attendance of students is larger

than during any previous session, and that the work of the University and College in all departments is going on satisfactorily. About \$190,000 have been promised to the new endowment fund, on condition that the full amount of \$250,000 is reached.

PRESBYTERIAN COLLEGE, HALIFAX.—The session of this College opened on November 2. Dr. Pollok delivered the inaugural lecture, his subject being "A Scottish Churchman of the Sixteenth Century." He briefly sketched the life of Knox, and then gave an account of his ecclesiastical polity. He laid special emphasis on the absurdity of the modern superstition of "apostolical succession." The attendance this session promises to be very good, there being twenty-five students to begin with. Provision is made to give the students instruction in elocution.

MANITOBA COLLEGE.—Principal King delivered the opening lecture. There was a good attendance of theological students and an overflowing attendance in the Arts classes. At the opening meeting Dr. Bryce showed that out of 99 candidates before the University this College claimed 50; out of 11 medals awarded Manitoba College took 7, one of them the Governor-General's; out of \$2,760 awarded as university scholarships, the students of this College received \$1,520. Ten students of Manitoba College took the degree of B.A. in June last, of whom six are teaching, two are studying medicine, one law and one for the ministry.

MANITOBA ITEMS.—Knox Church, Winnipeg, has lately effected a settlement by which it has been relieved of the valuable real estate which it held as against the loan of a moneyed association of Toronto. By the arrangement the congregation retains the church and grounds, with a mortgage of \$25,000 upon them, and has floating liabilities estimated at \$12,000 additional. The mortgage bears 6 per cent. per annum. The congregation has a membership of some 600. Last year Knox Church raised for the schemes of the church \$1,950, and for all purposes upwards of \$13,000. A subscription has been begun to remove the floating debt in three years. Under the new arrangement the congregation, which is one of the most liberal in the Church, will be in an excellent financial condition. It is fortunate that a settlement has been made, as the Rev. D. M. Gordon, the pastor, has been compelled by ill-health to accept a much smaller sphere in Halifax. Mr. Gordon will be much missed in Winnipeg and in the Northwest. The position of minister of Knox Church is one of the most important in the Church. It is hoped that some able minister of the Church may be secured for it. St. Andrew's, Winnipeg, is advancing with its usual zeal. The pastor, Rev. C. E. Pitblado, has held to his post this summer with singular tenacity. Lately he delivered two eloquent

lectures on "Rome" to large audiences in his church. Augustine Church, Fort Rouge, is gathering strength and has a bright future before it. Much satisfaction is felt at the chief stay of this church, Judge Taylor, having been promoted to the Chief Justiceship for Manitoba. A number of new laborers have been obtained for the winter by the Superintendent of Missions, Mr. Robertson, viz., two young Scotchmen and three Arts students from Toronto. More are still wanted. Rev. W. H. Spence, the new pastor of Kildonan, is organizing commemorative services of the opening of Kildonan Church, to be held in December. Manitoba is still greatly excited over the question of free railways. The C. P. R. is heavily taxed in moving the surplus of grain from Manitoba. This is estimated to be from seven to ten millions of bushels. Manitobans are hoping this may be the first of seven years of plenty, and that many from the east will find their way to this land of Goshen.

B.

Our Home Missions.

THE committee for the Western Section met in Toronto, on October 11. Rev. W. Cochrane, D.D., convener, Rev. R. H. Warden, secretary. Claims of Presbyteries for services in Mission fields and augmented congregations, during the past six months, were considered and ordered to be paid, for the former \$20,200.83, and for the latter \$13,672.18. New applications for the current half year were carefully considered and granted, on the condition that the state of the funds, in April, will warrant the payments. Missionaries were appointed to various fields.

The convener submitted correspondence regarding the progress of the work in the Synod of Manitoba and the North-West. Rev. J. Cormack, formerly of Lachine, is now labouring at Richmond, B. Columbia. Comox has been transferred to the Presbyterian Church in Canada, the Church of Scotland agreeing to give £50 stg. for one year. The people themselves are to give \$600 per annum. St. Andrew's Church, Victoria, have applied to the Church of Scotland to be transferred to the Presbyterian Church in Canada, and are meantime being aided by the Presbytery of Columbia in getting supply. At Chilliwack, a new church and manse are being erected at a cost of \$3,500. The congregation of Kamloops are now building a church to cost \$5,000. At Alberni, the work is prospering under Mr. Dunn. As indicating the growth of the Presbytery, the meeting held last month was attended by eleven ministers and four elders,

all members of the court. Rev. Jas. Robertson, Superintendent of Missions for the North-West, is expected to return to Ontario during the winter months and will visit any congregations desiring his services at missionary meetings or otherwise. Those desiring his services should correspond with the convener of the committee, Rev. Dr. Cochrane, of Brantford.

Home Missions and Augmentation.

CONVENER'S ANNUAL CIRCULAR.

PERMIT me to call attention to the present critical state of both the Home Mission and Augmentation funds. For the past year, ending 31st March, 1887, the expenditure for Home missions was \$22,000 above the contributions received from congregations, and the expenditure for augmentation, \$5,000, above the receipts; in all, a deficit amounting to nearly \$28,000! The Reserve funds are now practically exhausted, and the only certain sources of income are the annual contributions of the churches. To meet the claims due on the 30th September last, the Committee have negotiated a loan amounting to nearly \$30,000, in the hope that a very special effort will be made by presbyteries and congregations to enable the Committee to pay in full on the 31st March next the grants promised, and also respond to many new calls that are made upon them from distant and destitute fields. But should it be otherwise, nothing remains for the Committee but to make a general reduction of grants, both to mission fields and augmented congregations; and also to dispense with the services of a large number of students and catechists during the summer months.

The brethren who, during the meeting of Assembly at Winnipeg, visited the North-west and the Pacific Coast, need not be told of the claimant demands of that wide territory. At present there are 714 mission stations and 142 augmented congregations upon the funds. Of these mission stations, over 300 are in Manitoba and the North-west alone, 95 are in Muskoka, 61 in the Presbytery of Bruce, and 35 in British Columbia. To withdraw from fields that will in due time become regularly organized and self-sustaining congregations, would be detrimental to the highest interests of our Church.

Since the establishment of the Augmentation Fund, the great bulk of contributions have been received from town and city charges. As a rule, the country congregations have not responded according to their ability. But it is not to be expected that the great centres and wealthier congregations will long continue to give out of all proportion, when other congregations are doing so little for the scheme. This fact has so impressed the committee that at the last meeting notice was given of the following regulation, to be reported for approval to the next General Assembly:—

“The Augmentation Sub-committee may assign to each presbytery in the Western section of the Church a fair proportion of the whole amount required for augmentation, and should the funds available at the end of the ecclesiastical year be insufficient to pay all grants in full, the Committee shall be at liberty to pay reduced grants to augmented charges in any presbytery which falls short of the amount assigned to it.”

The liberal contributions of the congregations referred to for augmentation has doubtless, to some extent, reduced the receipts for Home missions. But now that both funds are in such an exceedingly critical condition, it is to be hoped that city and country congregations alike will give in proportion to the demands of the case.

I trust that every minister of the Church will deal faithfully with his congregation in representing the pressing claims of Home missions and augmentation, and take whatever steps he may deem necessary to secure the sums apportioned to each presbytery and have returns made not later than the 15th March, 1888, to Rev. Dr. Reid, Toronto. To enable the Committee to meet its liabilities, the sum of \$46,000 is needed for Home missions and \$30,000 for augmentation. In name of the Committee,

WM. COCHRANE, *Convener.*

Our Foreign Missions.

TRINIDAD.

OUR Chart of the Foreign Missions of the church, published in September number, was less perfect than we should desire. We are very glad to make the following additions and emendations relative to the

Trinidad Mission—the facts being placed at our disposal by our senior missionary in that field, the Rev. John Morton, Tunapuna. The number of communicants should be 295 (not 265). The baptisms should be given, adults 68, children 62, total 130. The number of the Indian population is now 60,000. We regret that Miss Blackadder's work was not more fully recognized in our condensed report, and that Miss Semple's name was omitted. These are the faults incident to condensation and limited space. Mr. Cropper's name is identified with the origin of our work in St. Lucia, and the fact should receive honorable mention. Mr. Morton's visit to St. Lucia was too briefly noted. He preached during his tour in every place where Indians could be assembled, and baptized nineteen persons. Lal Bihari's interesting visit to Grenada deserves a full notice.

Writing from Trinidad on the 1st of October, Mr. Morton states that Rev. Kenneth J. Grant was then on a visit to Demerara, and that he had succeeded in the object he had in view. He adds that in September Mrs. Macrae gave birth to a boy, and mother and child were well. The season had been very hot, but not unhealthy. Mr. Hendrie had not then returned from Scotland and Mr. Morton had charge of his field.

NEW HEBRIDES.

The prayers of our people with respect to French interference in the New Hebrides appear to be answered. Once more, and seemingly in a definite form, the French Government has promised to withdraw its troops from the Islands and to share with England the duty of guarding the interests of strangers in the group. The soldiers are to be withdrawn as soon as practicable, and with them, it is likely, the Jesuits also will vanish. This will be an invaluable boon to the New Hebrides, and a genuine surprise to our missionaries, whose minds were fairly made up to see France seizing the group. Much depends on the attitude of Australia. Had not our friends at the Antipodes exerted themselves, it is more than probable that ere now French domination would have been established in the New Hebrides. French traders will no doubt continue in the New Hebrides, but they will not claim any territorial rights. Fortunes are not made in that region and health is easily sacrificed. Hence it is not likely that the grip of the French trader will ever prove very firm. Mr. and Mrs. Annand have been located on Santo Espiritu. We have just received a letter from Mr. A. which will appear next month.

Formosa

LETTER FROM REV. DR. MACKAY.

TAMSUI, August 17th, 1887.

To Rev. Dr. Wardrope.

In your letter, of date March 10th, 87, you refer to \$250 being given by Mr. Wilson, Seaforth, for the purpose of erecting a chapel to be called "Wilson chapel." I have now to inform you that the chapel is finished and stands in the village of Sin-á-hán. A short distance from Sin-tiam a man lived on a lovely hill, with a fine tea-plantation all around. He was a Sorcerer, &c. Carried a lance for boils, wounds, &c, which was a long piece of pointed iron. Viciously did he attack me and the gospel, until my teeth extracting and healing of the sick, attracted his attention. People began to despise and forsake him, so rather than being left in the cold, he became a hearer, and at last a most attentive one. He was baptized in 1878, when 59 years of age. And he remained firm to the end, which took place on 5th inst. Conscious to the last, he was calling on all around to be faithful. *Five hundred* attended the funeral. On the East coast, at Tâ-Mâ-ien, Margaret Machar Memorial church, a head man called *A-tok*, opposed me first with all the power he could bring to bear. Eventually he gave way and became a most determined leader amongst the converts. He was indeed head of the village. When 47 years old, he was baptized, in 1884. He died Aug. 5th, the very day the man referred to above went home. This *A-tok* was a *Pe-po-hoan*, not a Chinaman. He passed away with joy on his lips. *One hundred and fifty* were at his funeral. An aged woman in the same village, and who was baptized in 1886, 53 years of age, went home on 2nd inst. What do some people mean by saying there are no real believers out here? "Thus, till the heavens receive us, shall we be

Like children, finding all our joys in Thee;
And though the tears of sorrow oft must fall,
Yet, if Thou to our hearts art All in All,
Sweet peace will come."

G. L. MACKAY.

Missionary Outlook.

DURING the month of September, ten missionaries sailed from New York in the "Servia" for Liverpool, en route to Persia. Forty sailed from San Francisco, in the "City of Pekin," on the 21st of that month, for their posts in Eastern Asia. About the same time, a farewell meeting was held at the Congregational House, Boston, in view of the departure of no less than *fifty-eight* men and women for various missionary fields in connection with the American Board. Nineteen of these persons are destined to China, thirteen to Turkey, nine to India and Ceylon, sixteen to Japan, and one to Spain. Of the *fifty-eight* enumerated, thirty-one go out for the first time. One hundred and eight missionaries going out to the heathen in one month, from the United States alone, is good evidence that the missionary spirit is not dying out in that country. During one week of last month—from the 13th to the 18th—meetings on behalf of Foreign Missions were held in every one of 219 towns in New Jersey. The meetings were "Conventions," beginning in the morning and concluding at night. Much time was given to prayer, and to carefully prepared public addresses. A similar series of Conventions will be held this month in the state of New York. Is there any hint here for us? Do our people get from pulpit and platform, all the information that would be good for them?

The missionary fields in Japan demand more men and more money. There are now 200 churches, with 15,000 members and 100 ordained Japanese ministers. The Congregational churches number 4,000 members.

The London Missionary Society continues to push its work in Madagascar with increasing success, notwithstanding the political changes and the aggressive attitude of the Church of Rome. With its thirty English missionaries, it reports the astounding number of 838 native ordained ministers and 4395 native preachers, 61,000 church members and 230,000 adherents. But, as yet, scarcely one-half the population have been reached by the Gospel.

MORE MARTYRS.—Our fellow-Christians are testifying to the truth of the Gospel

even unto blood. Mexico is not far away from us; yet in Mexico, three Presbyterians have fallen, slain by the cruel hands of fanatic mobs driven by ecclesiastics — Rev. Abraham Gomez, Cipriano Gomez, and Felipe Zaragosa have been murdered for their faith. Another, Felix Gomez, was nearly slain. It is too true that the Roman Catholic Church never encourages liberty of conscience or of worship, where she has the power. In sections of Mexico she has been supreme for centuries, yet to-day the people are base, cruel, and sunk in practical heathenism. When the Presbyterian Church sends missionaries to Mexico, the Church of Rome persecutes them with extreme bitterness, and, where practicable, allows her mobs to murder them.

The Presbyterian Record.

MONTREAL: DECEMBER, 1887.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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

PAYMENT IN ADVANCE.

ARTICLES intended for insertion must be sent to the Office of Publication by the tenth of the month at latest.

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

ANOTHER MILE-STONE PASSED!

This number of the RECORD brings us to the end of Vol. XII. We have much to be thankful for in the past and to encourage us in the future. Our circulation is increasing, but it does not keep pace either with the growth or the requirements of the Church. Our people need information respecting the work of the Church, and we are offering it very cheaply. Whatever changes are to be made in the addresses of parcels or in the number of copies wanted for 1888 should be intimated to us without delay.

Literature.

EVANGELISTIC WORK IN PRINCIPLE AND PRACTICE, by Arthur T. Pierson, D.D., author of "The Crisis of Missions," &c.; New York, the Baker & Taylor Co.; price \$1.25. Like every thing from the pen of Dr. Pierson, this is an interesting and instructing book. After

discussing evangelistic methods, helps and hindrances, it goes on to describe the worker in notices of such men as Whitefield, Chalmers, Spurgeon, Moody, McAll and other famous evangelists.

THE PRESBYTERIAN YEAR-BOOK, 1887-1888; edited by Rev. Alfred Nevins, D.D.; Philadelphia, Allen, Lane & Scott; price 30 cents. Besides giving the names and addresses of all the ministers and licentiates in the United States, North and South, this handbook contains a great deal of useful and interesting information respecting the missionary and educational institutions and work of the Presbyterian churches in the United States.

THE MISSIONARY REVIEW, founded and edited by the late Rev. Royal G. Wilder, of Princeton, N.J., will henceforth be published by Messrs. Funk and Wagnalls, New York, under the joint editorship of Dr. J. M. Sherwood, editor of the *Homiletic Review*, and Dr. A. T. Pierson, the well-known writer on missions. It will be devoted, as heretofore, to reviewing the missionary work of the world in every department of it.

REV. DR. BRYCE, of Manitoba College, has been appointed on the staff of writers for the "Narrative and Critical History of America," and has Canada from 1763 to 1867 as his section. This work is being published in Boston, U.S., and is to consist of eight quarto volumes, of which four have been issued. The work is beautifully illustrated, and is the most important and scholarly attempt yet made in connection with American history.

WHAT IS YOUR LIFE.

Life is the time to serve the Lord. The Bible says so, and grand old Dr. Watts has embalmed the truth in verse. But it doesn't mean the fag-end of a sin-spent existence, when the stone for your grave is all quarried and polished ready for your name. It means all your life from youth to old age—or till the end—is the time for serving God. And then comes an eternity of blessed service, where every work is a delight, and life is a loving existence of perennial felicity.—*Christian at Work.*

—No inquirer after salvation—even though a whole church were praying for him—can expect forgiveness and acceptance as long as he holds on to his besetting sin. Nor will any one ever receive the crowning gift of eternal life while resisting the Holy Spirit and rejecting the loving, pleading Saviour.—*Dr. T. L. Cuyler.*

The Christian in the World.—A true Christian, living in the world, is like a ship sailing on the ocean; it is not the ship being in the water that will sink it, but the water getting into the ship. So, in like manner, the Christian is not ruined by living in the world, but by the world living in him.

Acknowledgments.

Received by the Rev Dr Reid, Agent of the Church at Toronto, Office, 60 Church Street, Post Office Drawer, 2607.

ASSEMBLY FUND.

Received to 5th Oct., 1887 . . .	\$325.67
Roxborough, Knox Ch	4.00
Dorchester	5.00
North Easthope	5.00
Tavistock	1.50
Theford	2.60
Elmsley	3.00
Madoc, St. Peter's	5.00
Cornwall, St. John's	12.00
Fergus, St. Andrews	8.10
—	\$381.87

STIPEND AUGMENTATION.

Received to 5th October	\$878.75
C A J	3.00
Rev James Wilson, Lanark	20.00
Winnipeg, St. Andrews Ch	107.60
Almonte, St. John's	75.00
Paisley, St. Andrews	10.00
Berkeley	7.27
Williamsford	5.85
Holland Centre	3.00
Nassagaweya	6.40
Danville	7.00
Beverly	18.00
Scott & Uxbridge	1.00
Galt, Knox Ch	35.00
Pert Stanley	18.00
—	\$1193.87

HOME MISSION FUND.

Received to 5th October	\$3314.84
Glenarm	24.00
C A J	4.00
Hawkesbury	5.25
L'Original	6.50
L'Original S S	6.25
Moore Line	39.00
Brantford, Zion Ch	250.00
Rev Dr Cochran, Brantford	150.00
Casselman	2.70
Lanark, St. Andrews	21.00
Roxborough, Knox Ch	25.00
Algoma (com coll)	52.07
Muskoka (com coll)	7.28
Wilton	2.60
Carlow & Mayo	7.00
Waldemar	3.13
South Luther	5.00
Greenwood Group	11.90
Almonte, St. John's	100.00
Paisley, Knox Ch	19.55
McKillop	12.00
Hills Green	4.00
Paisley, St. Andrews	15.00
Weilandport & N Pelham	10.50
Ripley	12.00
Berkeley	7.28
Williamsford	5.85
Holland Centre	3.00
Little Kennett. (N W Nfd)	5.00
Nassagaweya	25.00
Aurora	11.00
Longford	10.00
Kippen	12.36
Mrs Sloan, Theford	1.00
Hemmingford	36.00
Dr Macfie, Fort Coventon85
Kenyon	20.00
Osgoode	6.50
Moose Jaw	6.00
Toronto, Old St. Andrews	273.00
Scott & Uxbridge	2.00
Cornwall, St. Johns	80.00
Galt, Knox Ch	85.00
Mrs Esson, Toronto	4.00
Kingston, Chalmers Ch	329.26

Paris, Dumfries St Ch S S	25.00
Mono Centre	1.90
Friend	2.16
—	\$5015.81

FOREIGN MISSION FUND.

Received to 5th October	\$4328.07
Onondaga S S Boy in Rev H Mackays school, N W T	30.00
Onondaga S S, China	25.00
Onondaga S S, India	20.00
Stayner S S, Formosa	2.10
One who loves the Chinese	1.00
C A J	4.00
Hagersville	13.14
Beachburg	25.00
H M Campbell, Formosa	5.00
Linwood	3.20
Hawkesville	4.20
Montreal, St. Pauls	400.00
Brigden	7.00
A Cornwall Disciple, Formosa	25.00
A Cornwall Disciple, N W I	25.00
J S D	2.00
Paisley, Knox Ch	27.30
Danville S S	1.04
McKillop	10.00
Hills Green	2.00
Fingal S S	8.00
The late Ebenezer Robertson Formosa	500.00
Paisley, St. And's S S, N W I	10.00
D G, Motherwell	10.00
Wm Wallace, Metcalfe, Formosa	5.00
West Bentinck S S	3.10
D McLean, Cannington, Formosa	1.00
Mrs J A Jaffray, Spillamaocheon, Formosa	5.00
Nassagaweya	35.00
Friend to Miss Walkerton	5.00
Mrs Sloan, Theford	1.00
Fergus, St. Andrews	48.23
Jas Black, St. Louis de Gonzague	1.00
Lachine and Montreal W M Society, Indore	51.00
Mrs S McLennan, Williamstown, Formosa	10.00
Anon per Rev J Steele, Burnbrae, N W Indians	100.00
Osgoode	6.50
Moose Jaw, Ladies' Aid, Round Lake Mission	10.00
Scott & Uxbridge	2.00
Scott & Uxbridge S S, Pisapot Indians	5.35
Owen Sound, Knox Ch	50.00
Galt, Knox Ch	45.00
Mrs Esson, Toronto	4.00
Don McLennan, Lochalsh, Formosa	25.00
Paris, Dumfries St Ch S S	18.00
Mrs D Ann Irvine, Harriston, China	2.00
Winnipeg, St. Andrews	200.00
Friend	2.00
—	\$6121.18

FOREIGN MISSION FUND.

Per Knox College Band.

Received to 5th October	\$2100.71
Garafraza, St. Johns	4.00
Welland	10.00
Southampton	7.00
Nassagaweya	10.00
Owen Sound, Knox Ch	11.70
Owen Sound, Division St Ch	11.70
Unionville	5.53
Oshawa	21.02
—	\$2181.66

KNOX COLLEGE ALUMNA ASSOCIATION.

Per Mr A J McLeod	\$200.00
-----------------------------	----------

FOREIGN MISSION FUND.

Per Queen's College Band.

Received to 5th October	\$570.57
Cornwall, Knox Ch	37.00
Couch & South Finch	4.70
Baltimore	6.21
Ramsay	20.00
Campbellford	11.25
Almonte, St. Andrews	40.00
—	\$691.78

COLLEGES ORDINARY FUND.

Received to 5th October	\$471.27
Dunwich, Chalmers Ch	6.00
Lanark	8.00
Avonmore	8.00
Priceville	7.00
Bayfield, St. Andrew's	2.00
Markham, St. Johns	7.00
Londesboro	11.10
Cayuga & Mt. Heally	10.70
Annan	5.55
Lanark, St. Andrews	5.00
Port Colborne	4.00
Hornby	2.00
Scarboro, St. Andrews	21.00
Carlisle	28.11
Tilbury East	6.82
Bayfield Road	7.00
Proof Line	32.15
Dunblane	4.00
Dorchester	10.00
Mrs Sloan, Theford	1.00
Theford	17.38
Couloug	6.00
Moore Line	6.51
Galt, Knox Ch	10.00
Mrs Esson, Toronto	2.00
Mono Centre	2.35
—	\$701.79

MANITOBA COLLEGE FUND.

Received to 5th October	\$181.38
W E Roxborough, Norwood	10.00
Dunblane	2.00
Scott & Uxbridge75
Mosa, Burns Ch	15.00
Galt, Knox Ch	10.00
—	\$219.11

MANITOBA COLLEGE DEBT.

Rev Principal Grant, DD	\$ 50.00
Rev P M F McLeod	10.00

KNOX COLLEGE ORDINARY FUND.

Chiselhurst	\$ 2.65
Weilandport	8.20
Scarboro, Knox Ch	40.00
Almonte, St. John's	25.00
McKillop	10.00
Nassagaweya	10.00
Scott & Uxbridge	1.00
Cayuga	1.00
Mrs D Ann Irvine Harriston	4.00

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th October	\$2748.15
Elora	6.00
Mrs McTavish, Collingwood	1.00
Mrs A Turner, Prices Cor	1.00
J S Robertson, Whitby	25.00
Robert Gibbons, Goderich	50.00
Dungannon	17.00
R W Spence, Toronto	17.00
T Draper, Petrolia	15.00
Arch McKellar, Ottawa	50.00
Perrytown	15.00
W R Gregg, Toronto	10.00
James Colton	10.00
Elliott & Hamilton, Ottawa	33.00
Rev H M Parsons, Toronto	25.00
W B Murray, Toronto	20.00
Mrs Geo Lyons, Esqueuing	10.00
S McClure, Toronto	2.00
—	\$3055.15

WIDOWS AND ORPHANS FUND.

Received to 5th October.....	\$370.28
Madoo, St Peters.....	12.50
Badies.....	7.00
Casselman.....	1.00
Roxborough, Knox Ch.....	9.00
Peterborough, St Pauls.....	42.00
New Glasgow & Rodney.....	11.43
Almonte, St Johns.....	15.00
Dover.....	4.82
Chalmers Ch.....	4.15
Richmond Station.....	2.28
Millbank.....	6.00
Mosa, Burns Ch.....	11.45
Hensall, Carmel Ch.....	8.84
Eden Mills.....	2.00
Rock Lake.....	5.00
Moore, Burns Ch.....	5.75
Wolfe Island.....	3.20
Laguero, Calvin Ch.....	3.00
Kenyon.....	8.00
Millhaven, Ernestown and Bath.....	2.60
Dunwich, Duff Ch.....	7.00
Markham, Melville Ch.....	4.50
Scott & Uxbridge.....	1.00
Galt, Knox Ch.....	10.00
Mrs Esson, Toronto.....	2.00
Ayr, Knox Ch.....	31.18
Teeswater, Zion Ch.....	10.00
Mono Centre.....	1.75
Mrs D Ann Irvine, Harriston.....	2.00
\$604.69	

WIDOWS & ORPHANS FUND.

Ministers' Rates.

Received to 5th October.....	\$794.00
Rev R Y Thomson.....	8.00
" E F Torrance.....	8.00
" John Morrison.....	8.00
Dr Cochran.....	8.00
" D Duff.....	8.00
" J B Duncan.....	64.00
" J M Aull.....	8.00
" Geo Haigh.....	10.00
" John Logie.....	8.00
" T Chambers.....	8.00
" H M Parsons.....	8.00
" J Maokie.....	8.00
" D Wishart.....	8.00
" D Macintosh.....	8.00
" A H Kippan.....	8.00
" Alex MacKay, DD.....	8.00
" John Eadie.....	8.00
" Geo Bremner.....	8.00
\$896.00	

AGED & INFIRM MINISTERS' FUND.

Received to 5th October.....	\$1440.19
Madoo, St Peters.....	12.50
Chiselhurst.....	1.58
C A J.....	4.00
Bristol.....	6.30
Almonte, St Johns.....	25.00
Norval.....	3.90
Esqueving, Union Ch.....	1.00
Rock Lake.....	5.00
Wolfe Island.....	2.50
Eimsley.....	4.00
Kenyon.....	8.00
Markham, St Andrews.....	8.00
Scott & Uxbridge.....	1.00
Cornwall, St John.....	50.00
Galt, Knox Ch.....	10.00
Mrs Esson, Toronto.....	2.00
Mrs D Ann Irvine, Harriston.....	2.00
\$1586.97	

AGED & INFIRM MINISTERS' FUND.

Ministers' Rates.

Received to 5th October.....	\$206.00
Rev R Y Thomson.....	4.00
" E F Torrance.....	8.00
" John Morrison.....	3.50
" C B Pitblado.....	15.00
" Dr Cochran.....	9.00

" Principal Grant.....	15.00
" D Duff.....	8.50
" J M Aull.....	4.50
" R P Mackay.....	7.00
" Geo Haigh.....	4.25
" John Logie.....	3.75
" W H Jamieson.....	19.57
" J Crombie.....	2.00
" T Chambers.....	8.00
" H M Parsons.....	17.00
" J Maokie.....	3.75
" D Wishart.....	5.00
" A H Kippan.....	4.50
" Alex Mackay, DD.....	4.00
" John Eadie.....	4.25
" Geo Bremner.....	4.00
\$370.57	

CHURCH & MANSE BUILDING FUND.

Rev R Y Thomson & Wife.....	\$15.00
Wm McEwen.....	1.00
G J Sutherland.....	1.66
J Sutherland.....	3.34
R W Prittie.....	63.00

ERROMANGA.

Toronto, Charles St Ch S S.....	\$2.00
---------------------------------	--------

NEW HERBIDES.

Rev. Mr. Annand.

Guelph, Chalmers Ch, per }.....	\$51.00
Prof Pantou & B C..... }	

MISSION TO THE JEWS.

C A J.....	\$5.00
------------	--------

CONTRIBUTIONS UNAPPORTIONED.

Orillia.....	\$60.00
Newtonville.....	3.00
Dundas, Knox Ch.....	90.28
St Helens.....	21.95
Fergus, Melville Ch.....	300.00
Brussels, Melville Ch.....	75.25
Brussels, Melville Ch S S.....	6.75
Egmondville.....	23.00
Orono.....	27.00

NISBET MEMORIAL SCHOOL.

Rev S H Eastman.....	\$10.00
Rev Rinoipal Grant, D D.....	25.00
Port Perry.....	20.10

Received for Oct., by Rev. P. M. Morrison, Agent at Halifax : Office Buckingham St: P O Box 338.

FOREIGN MISSIONS.

Previously acknowledged.....	\$3183.47
Red Bank N B.....	10.00
Tabusintac & Burnt Ch.....	9.25
Escuminac P Q.....	8.00
Sheet Harbor.....	4.75
Pleasant Harbor.....	48
Chipman.....	13.00
Miss Annie Stewart.....	1.00
Ladies Mis Soc, Cow Bay.....	30.00
Bequest late Miss Catherine McDonald.....	50.00
Blackville & Derby (ad'l).....	10.00
" M F per Rev E A McCurdy.....	75
T P Jones, int 5 p s to be p'd during life.....	500.00
Middle Musquodoboit.....	17.25
St Johns, Chatham.....	35.00
Clyde & Barrington.....	1.35
Waverly & Fall River.....	4.00
Bedford.....	3.67
A friend per Rev G Bruce.....	3.00
Estate late A W McBain, Hopewell.....	50.00
Flatlands & Metapedia.....	6.00
Glace Bay CB.....	15.00
St Andrews, Chatham 1st yr.....	20.00

Prince St, Pictou.....	133.06
Knox Ch, Pictou.....	106.00
St James & Union.....	14.00
Middle Stowiacko.....	24.00
Hamilton Bermuda.....	16.28
Lawrencetown & Cow Bay.....	18.00
Womens Pr Meeting, Rogers School House.....	25.00
Miss Alma G McCulloch Newport.....	5.00
Upper Caledonia (Pictou Pres) Alexandrina McLean, Eraser Mountain.....	8.00
John McLean, Saltsprings.....	.25
Womens F M Soc Tatamagouche.....	2.00
Fishers Grant.....	15.00
Kempt & Walton.....	11.00
Dean Settlement.....	18.00
Upper Musquodoboit.....	1.25
Dr McCulloch (for Dr McKay).....	2.00
Blacklands S S.....	2.00
\$4378.91	

HOME MISSIONS.

Previously acknowledged.....	\$1188.29
United Ch, New Glasgow.....	160.25
Red Bank.....	16.54
Tabusintac & Burnt Ch.....	11.30
Escuminac P Q.....	13.00
Chipman.....	8.35
Miss Annie Stewart.....	1.00
Bequest, late Miss C McDonald.....	50.00
Nine Mile River.....	3.00
St John, Dalhousie.....	8.00
Knox Wallace.....	10.00
Loading Ground (for catechist) Middle Musquodoboit.....	4.21
West River & Green Hill.....	9.45
St John's, Chatham.....	24.00
Waverly & Fall River.....	15.00
Bedford.....	4.56
Park St Mis Soc, Halifax.....	3.77
A friend per Rev G Bruce.....	75.40
Estate, late A W McBain, Hopewell.....	2.00
Flatlands & Metapedia.....	50.00
Glace Bay, C B.....	6.00
Mechanics Settlement Waterford, &c.....	20.00
Mr D Flemming.....	18.54
St Andrews, Chatham 1st yr.....	10.00
Prince St, Pictou (ad'l).....	30.00
Knox, Pictou.....	1.00
Middle Stowiacko.....	41.50
Baillie.....	15.18
Maple Green, Dalhousie.....	3.84
Lawrencetown & Cow Bay.....	6.75
Upper Caledonia.....	10.77
Kempt & Walton.....	4.00
Dean Settlement.....	15.80
Isaacs & Country Harbors.....	1.35
\$1781.38	

DAYS PRING AND MISSION SCHOOLS.

Previously acknowledged.....	\$320.37
Sheet Harbor.....	38.90
Chipman.....	5.75
Mrs S Johnson.....	5.00
Lunenburg S S.....	5.00
Clyde & Barrington.....	12.00
St James S S, Dartmouth.....	11.75
Partridge Island, Branch St David S S, St John's (special for Mrs Morton).....	19.50
Middle Stowiacko S S.....	5.00
Lawrencetown & Cow Bay.....	14.00
Cross Roads S S, Rogers Hill, Pictou.....	8.00
Kempt & Walton S S.....	12.00
Bal Couva Memorial Com Service (for Trinidad).....	7.00
Dr McCulloch (Tacarigua Sch).....	29.00
\$458.98	

AUGMENTATION FUND.

Previously acknowledged	\$519.20
Tabusintac & Burnt Ch	8.55
Eseuminao P Q	8.00
Chipman	33.00
Nine Mile River	10.00
A friend per Rev G Bruce	10.00
Flatlands & Metaspedia	4.00
Glace Bay, C B	25.00
St Andrews, Chatham 1st yr	30.00
Earlton	11.00
New Richmond	21.00
—	\$679.75

COLLEGE FUND.

Previously acknowledged	\$3505.15
Chipman	10.00
Westville & Middle River	20.00
Bequest of late Miss C McDonald	100.00
Blackville & Derby	13.00
Middle Musquodoboit	1.50
A friend per Rev G Bruce	5.00
Glace Bay, C B	10.00
Int F B Crosby	45.00
Int John William	75.00
Int E S Williams	30.00
Int D J Kelley	16.00
Lawrencetown & Cow Bay	10.00
Shubenacadie & L Stewiacke (ad'l)	2.00
Dean Settlement	.67
Collection at opening lecture	15.10
—	\$3858.42

BURSARY FUND.

Previously acknowledged	\$42.88
Int Charles Smith	18.00
—	\$60.88

AGED & INFIRM MINISTERS' FUND.

Previously acknowledged	\$ 652.64
Int J K Munnis	201.00
Tangier	3.00
Chipman	3.00
Blackville & Derby	9.00
Int Rev M G Henry	25.00
Glace Bay, C B	5.00
Int H G Kelley	29.00
Lawrencetown & Cow Bay	3.00

Ministers Rates.

Rev S Johnson	4.00
" James Carruthers	12.00
" A Rogers	4.38
" J Layton	3.60
" A B Diekie	3.75
" A O Brown	4.00
" T G Johnston	3.75
" E Bayne	3.25
" J M Robinson	5.00
" P M Morrison	7.00
" Geo Christie	2.50
" James Murray	3.00
" A Cameron	5.00
" E A McCurdy	5.00
" Geo S Carson	10.18
" K McKenzie	10.60
" A L Wylie	4.00
" A W McLeod	16.50
" I Murray, DD	5.00
" J Maclean	4.00
" J A Cairns	3.00
" A Maclean	5.00
" D B Blair	3.50
" T Cumming	6.00
" J D McGillivray	3.75
—	\$1067.78

FRENCH EVANGELIZATION.

Received by Rev R H Warden, Treasurer of the Board, 198 St James Street, Montreal, to 7th Nov. 1887.	
Already acknowledged	\$6101.82
Beachburg O	23.00

Truro First	8.35
Wallacetown SS	6.25
Dracon	5.00
Metz	2.00
Russell	22.05
Metcalfe	14.82
Carman	5.40
Roxboro, Knox Ch	25.00
Lanark, St A'ws	15.00
Dover & Chalmers Ch	3.10
Sundridge Ont	1.08
A friend	.92
Metcalfe (ad'l)	1.50
Joliette	7.01
Almonte, St John's	40.00
Palmerston, Knox Ch	15.00
James Kinnear Sr, Kinnears Mills	10.00
Minesing	2.00
Craighurst	3.00
Midhurst	1.50
St Francis Dis, Que, French	10.00
Little Kenneth, St John, Nfld	5.00
Roseland S S, Man	1.55
A friend, Tiverton Ont	10.00
Chater Man	10.50
Wolfe Island, St A'ws Ch	2.50
Peabody, Zion Ch	3.00
Carleton Place, Zion Ch SS	10.00
Danville	13.00
Kinlough	10.00
Riversdale	3.25
Enniskillen	1.50
Cornwall, St Johns Ch	50.00
Kenyon	20.00
Melrose	4.00

Per Rev. Dr. Reid, Toronto :-

Mitchell, Knox Ch	4.50
Aberarder	5.00
Glenarm	9.00
C A J	5.00
Powassin	4.30
Ospdin	1.40
Bridgen	8.00
Paisley, Knox Ch	15.90
Dunnville	7.45
McKillop SS	10.00
Norval	8.10
Esquesing, Union Ch	2.00
Dover	.50
Aurora	9.25
Coulonge	14.00
Scott & Uxbridge	1.30
Galt, Knox Ch	25.00
Mrs Esson, Toronto	2.00
Cayuga	8.00
Paris, Dumfries St SS	3.28
Queensville	6.85

Per Rev. P. M. Morrison, Hfc:—

Tabusintac & Burnt Ch	4.42
Eseuminao, P Q	15.00
Orange Lodge, Spry Harbor	5.00
Chipman	10.40
Westville & Middle River	20.00
Nine Mile River	3.40
Mount Unisacke & Beaver Bank	6.86
Middle Musquodoboit	2.95
St Johns, Chatham	10.18
Park St Mis Soc Halifax	32.15
Estate late Alex McBain, Hopewell	50.00
Glace Bay, C B	25.00
St A'ws Chatham 1st yr	12.10
Lower Stewiacke	11.00
Shubenacadie	29.60
North Salem	5.00
Lawrencetown & Cow Bay	8.00
Vale Colliery & Sutherland's River	23.00
Kempt & Walton	10.42
Dean Settlement	1.20
St A'ws Ch, Winnipeg	64.30

— \$6969.39

POINTE-AUX-TREMLES SCHOOLS.

Received by Rev R H Warden, Treasurer, to 7th Nov. 1887.	
Already acknowledged	\$1194.32
Bimsley S S	8.00
Oshawa S S	12.50
A D Ferrier, Forgus	50.00
Burlington Beach, Bethel Ch	25.00
Do do SS	5.00
" Caritas," Ottawa	50.00
Williamstown, St A'ws SS	30.00
Mrs Redpath, Terrace Bank, Montreal	50.00
Campbellford S S	25.00
Belleville, John St SS	50.00
A B, Cornwall	3.00
Hartwell, French Mission	1.25
—	\$1504.07

MANITOBA COLLEGE.

Mortgage Debt and Loan from Endowment Fund.

D McArthur & Dr. King, treasurers.

Previously acknowledged	\$2237.00
Jas McLennaghan, Portage la Prairie	25.00
Robt Kilgour, Toronto (ad'l)	50.00
S F McKinnon	50.00
J Leckie	10.00
J L	10.00
Robert Mills	5.00
Alex Gemmel	20.00
A friend	20.00
F Wyle	25.00
W L Harris (ad'l)	50.00
Alex A Allen	50.00
Hugh McKay, Montreal	100.00
Hugh McKay	100.00
Robt Yule	50.00
Wm Yule	50.00
Wm Wilson, Toronto	25.00
John Armour, Perth, per Prof Hart	50.00
W Alexander, Toronto	10.00
Samuel Wilson (ad'l)	25.00
Robert Jaffray	25.00
Honry Graham	5.00
Wm Kerr	50.00
Jos Kilgour	50.00
John G Reed	25.00
Mrs Reid	25.00
A member of St James Sq Ch Toronto	100.00
A Ross, Toronto	5.00
Dr Constantinides	10.00
Chas Nelson	50.00
Horatio Nelson (ad'l)	25.00
Rev Alex Gilray	15.00
D S Keith (ad'l)	25.00
Thos Kirkland MA	25.00
Mrs Ewart (ad'l)	10.00
Geo Craig	25.00
W D Beardmore 3 pay't	25.00
John Turner	10.00
Hon O Mowat (ad'l)	25.00
Rev D H Fletcher, Hamilton 3rd payment	20.00
Dr McDonald, Hamilton 3rd payment	50.00
Walter McDonald, Hamilton	21.00
John Eastwood	10.00
Alex McLagan	20.00
J N Leggat	50.00
Wm Vallance	25.00
John Stuart (ad'l)	50.00
Chas McKenzie, Sarnia	100.00
Robt McKenzie	50.00
W Fleming	5.00
F Nesbit	5.00
John Murray	5.00
Leys & Morrison	5.00
Margaret King	10.00
Ralph King	10.00
Wm King	10.00
Mary King	5.00

James King " 5.00	Rockwood, Ont, Rev D Strachan..... 9.00	Yorkton (ad'l)..... 5.45
Christina King " 5.00	Harrowsmith \$6: Wilton \$1 Rev Geo A Yeomans..... 7.00	----- \$948.75
John Sutherland, Kildonan. 10.00	Porth, St Andrew's Church. 20.00	MINISTERS' WIDOWS' AND ORPHANS' FUND.
Mrs Frank Dodds, Sunnyside 4.00	QUEEN'S COLLEGE ENDOWMENT.	Maritime Provinces, Rev George Patterson, M.D., Secretary.
Hugh Ross, Winnipeg..... 5.00	J B Molver, Treasurer, Kingston.	Receipts from 31st Aug. to 31st Oct.
Rev P Hamilton, Sunnyside 10.00	Estate late J T Brown, Pakenham..... \$200.00	Ministers' rates, Rev E Scott \$20, R Jardine, Dr Bruce, A McIntosh, W Dawson, \$16.40 each, J S Caruthers \$24.88, John Rose \$41.50, A Gunn \$27.84, A McMillan \$8.20, A O Brown \$120, total \$308.02, of which \$20.02 for fines and interest. Collections and donations, A B F M \$5, Youghall, Balfour \$3.80, Stathalbyn P E I \$5, Black River \$3, Campbelltown \$4, St James, Charlottetown \$10, total \$29.80. Mrs Brooks legacy, balance \$24.43.
D Grant, Burnside..... 20.00	THEOLOGICAL DEPARTMENT OF MANITOBA COLLEGE.	
Rev R Hamilton, Fullarton (ad'l)..... 5.00	Dr Bryce, Convener and Treasurer.	
----- \$4027.90	Already reported \$815.95	
MANITOBA SCHOLARSHIP FUND.	Meadow Lea..... 5.60	
A member of St James Sq Ch, Toronto, Memorial Scholarship..... 50.00	Soreiber..... 10.00	
WIDOWS' AND ORPHANS' FUND, IN CONNECTION WITH THE CHURCH OF SCOTLAND, JAMES CROIX TREAS., MONTREAL.	Deloraine..... 8.75	
Newcastle NB, Rev W Aitken 16.00	Moose Jaw..... 10.00	
	Fort William..... 18.00	
	New Westminster, BC..... 80.00	
	North Arm, B C..... 10.00	
	Neepawa..... 35.00	

STATISTICS.

The Rev. Dr. Torrance, convener of the General Assembly's Committee on Statistics, on the 8th of November mailed to clerks of all the presbyteries parcels containing blank forms for collecting the statistical and financial reports of congregations and mission stations throughout the Church. Should any of these not reach its proper destination, he will feel greatly obliged by being advised of this at an early date, that a fresh supply may be forwarded. Should the supply now mailed be found insufficient, he will send additional copies if requested. The sheets for presbyteries will be despatched in a few days.

COMPARATIVE STATEMENT OF RECEIPTS FOR THE PRINCIPAL SCHEMES OF THE CHURCH TO 3RD NOVEMBER, COMPILED BY REV. DR. REID, TORONTO:

	5th Nov., 1886.	5th Nov., 1887.
Assembly Fund.....	\$473 51	\$381 87
Home Mission Fund.....	4,424 03	5,015 81
Augmentation Fund.....	1,274 19	1,193 87
Foreign Mission Fund....	9,887 61	8,994 52
Colleges (common fund)...	936 51	701 79
Widows and Orphans Fund and Rates.....	1,195 33	1,600 69
Aged and Infirm Ministers Fund and Rates.....	941 08	1,937 54
Manitoba College.....	143 81	219 11

NOTES.—(1) Foreign Missions this year includes \$2,873.39 collected by the students' bands of Queen's and Knox Colleges. (2) The Aged and Infirm Ministers Fund this year includes amount from RECORD, \$750.

MEETINGS OF PRESBYTERIES.

Saugeen, Mount Forest, 13th Dec., 10 a.m.
 Winnipeg, Knox Church, 13th Dec., 7.30 p.m.
 Bruce, Port Elgin, 13th Dec., 4 p.m.

Quebec, St. Andrew's Church, 20th Dec., 8 p.m.
 Lindsay, Woodville, 29th Nov., 11 a.m.
 Lanark and Renfrew, Zion Church, 28th Nov.
 Brandon, Portage-la-Prairie, 13th March, 7.30 p.m.
 Peterborough, Port Hope, 8th Jan., 10 a.m.
 Regina, Broadview, 14th Dec., 9 a.m.
 Montreal, D. Morace Hall, 10th Jan., 10 a.m.
 Brockville, Prescott, 6th Dec., 2 p.m.
 Columbia, New Westminster, 13th Dec.
 Kingston, Belleville, 19th Dec., 7.30 p.m.
 Bruce, Port Elgin, 13th Dec., 4 p.m.
 Miramichi, Chatham, 24th Jan., 10.30 a.m.
 Chatham, Chatham, 13th Dec. 10 a.m.
 Calgary, Medicine Hat, 6th March, 2 p.m.
 Maidland, Wingham, 13th Dec., 11.15 a.m.
 London, St. Thomas, 13th Dec., 11 a.m.
 Barrie, Barrie, 29th Nov., 11 a.m.
 Sarnia, St. Andrew's Church, 20th Dec., 2 p.m.
 Orangeville, Orangeville, 13th Dec., 10.30 a.m.
 Whitby, St. Andrew's Ch., 17th Jan., 10.30 a.m.
 Lunenburg, &c., Bridgewater, 6th Dec., 2 p.m.
 P. E. Island, Charlottetown, 7th Feb., 11 a.m.
 Stratford, St. Mary's, 10th Jan., 10.30 a.m.
 Glengarry, Lancaster, 10th Jan., 11 a.m.
 Toronto, Knox Ch., 6th Dec., 10 a.m.

Faith is the soul's venture for eternity.

God's promises, which are his revealed purposes, are the foundation of prayer.

A boy was once tempted by some of his companions to pluck some ripe cherries from the tree which his father had forbidden him to touch. "You need not be afraid," said they, "for if your father had found out that you had taken them, he is so kind that he would not hurt you." "That is the reason," replied the boy, "why I should not touch them. It is true my father would not hurt me; yet my disobedience, I know, would hurt my father, and that would be worse to me than anything else."