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THE
PRESBYTERIAN RECORD
 FOR THE
 DOMINION OF CANADA.

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Presbyterian Extension.

HAS our church been sufficiently aggressive? Has she made adequate use of her facilities and opportunities? A church that ceases to be progressive and aggressive is dying—dead! No one need shed a tear when such a church is buried out of sight. Our church polity is “founded on and agreeable to” the Word of God. Christ is Head and Fountain of authority and power. His Word is the only rule of faith. By His authority the free people elect their ministers and elders. We preach and teach a free salvation through the Lord Jesus who is at once Prophet, Priest and King of His Church. The commission of the church from her Divine Head was and is to preach the Gospel to every creature. How do we carry out our orders? Is our system of doctrine, is our Government, any hindrance in carrying out the great command?

Evidently, Presbyterianism *ought* to be the most beneficially aggressive form of faith in the world. It ought to be the people's Church, wherever freedom is linked with law and order. In any enlightened and self-governing community, one would rightly expect the church to be Presbyterian. Why do we find it otherwise? Mainly, no doubt, because we have not been as earnest and faithful as we ought to have been. We have

trusted, perhaps, too much to the excellence of our polity and the purity of our doctrine. The pastor, the elders, the deacons, must give their attention mainly to their own congregation. The Presbytery must embrace a large district of country, and yet, doing its utmost, it may not be able to overtake the spiritual destitution of the region included in its limits. The same holds with regard to Synods and Assemblies. Our organization is all that can be desired. To develop the evangelistic spirit, to give full, free scope to evangelistic effort, seems to be the great need of our church. It is true that every pastor is to some extent an evangelist, but in countries where much pioneer work has to be done, evangelistic effort must break ground in advance of the exercise of the pastoral office. Our own “Home Missionaries,” our “Catechists,” are of necessity largely evangelists, and it is by their efforts that our church is able to overtake her share of work in new regions. Are we doing our share of this pioneer work in all the provinces? Are we putting them to the best possible use? The *Presbyterian Quarterly* (South) in a recent article urges that greater prominence be given to the office and work of the evangelist.

“The evangelist,” it says “is a minister with a commission as broad, it may be, as a province or a state. He is the long right arm which the church stretches out in her Christ-like love to the destitute at home and abroad and with which she draws them, first to the

cross, and then to her protecting and fostering embrace. He is the lone voice in the wilderness by which she calls wanderers from waste and wild to the comforts and joys of a well-ordered happy home. . . . Only let the men who are to fill this office be duly furnished and then go to their arduous work encouraged by the sympathies and prayers and supported by the gifts of the whole Church, and the victories achieved by Presbyterianism for Christ will soon be rewarded in every land under heaven."

Our Giving.

THE trouble is that a large number of our congregations fail to give something to every enterprise of the Church. Some will give to Foreign Missions and ignore Home Missions. Others will do exactly the reverse. Some will neglect the Augmentation Fund. Others will do nothing for the Aged Ministers' Fund. And so on. Now we need hardly say that our giving as congregations must be regarded as unsatisfactory until all do their share for all our work. Every congregation and every preaching station should make common cause in the whole work of the Church, educational, benevolent, and missionary. Much will depend on our ministers,—much, we may say almost *all*. They are the leaders of the people. If they are thoroughly vigilant and loyal they will be able to secure contributions from any and every congregation. Elders, of course, will do the work wherever a session is in healthy operation. But there are stations and groups of stations where elders are few and far between. In such places we must rely upon our ministers, probationers and catechists. We are perfectly safe in saying that the minister or missionary who gives the people regular and frequent opportunities of contributing of their substance will be more highly appreciated, not only by the Church at large, whose servant he is, but by the people among whom he labours, and whose liberality he develops.

But there is another drawback in our way of giving. Not only are there many congregations that fail to respond to all the claims upon them, but there are in nearly every congregation individual members and adherents whose gifts are *nil*, or are wholly inadequate. The problem is how we are to

secure the aid of all our congregations and all our people in the whole work of the Church? It will be a splendid triumph of practical Christianity when the whole Church is moved by one spirit to meet her responsibilities. Her strength will be redoubled. Her influence for good will be indefinitely multiplied. Our progress in the grace of giving has been very considerable, but we must not rest satisfied until we are "at it, *all* at it, always at it."

Brieflet No. 11.

IN ROME—AMONG THE CHURCHES.

THE seven churches chiefly venerated in Rome are—St. John Lateran, Santa Maria Maggiore, St. Lorenzo (outside the Walls), Santa Croce in Gerusalemme, St. Peter's, St. Paul's and St. Sebastian. These are called, by way of pre-eminence, *Basilicas*.* These, and indeed all the churches in Rome, chiefly owe their relative sanctity to their reputed wealth in *relics*, which consist of the alleged remains of saints and martyrs, of articles said to have been brought from Jerusalem, such as portions of "the true Cross," of the crown, of thorns, pieces of the silver coin paid to Judas, the nails which pierced the hands and feet of our Saviour, and other things innumerable, among which are some too far-fetched to be named. The most venerated of all the churches is that of St. John Lateran, occupying a fine site in the outskirts of the city. In the centre of the adjoining piazza there is the largest and the oldest of the obelisks that have been transported from Egypt. The shaft (a single stone) is upwards of 100 feet high, and is supposed to be more than 3,600 years old. The surrounding buildings include a portion of the old Lateran Palace, where the Popes lived and ruled for a thousand years. The Chapter of the Lateran still takes precedence even over St. Peter's. It is "*The Cathedral*" to

* The original Roman "Basilica" was the Palace of Justice, frequently combined with the Bourse, or Exchange. Being usually large and handsomely fitted up, when Christianity displaced Paganism, such buildings were frequently converted into churches, retaining the name *Basilica*. A church which occupied the site of an ancient Basilica was often called by that name, and others were so-called, because they partook of a similar style of architecture. Hence, the name has, strictly speaking, no ecclesiastical significance.

which every newly elected Pope comes for coronation. It is very large and elaborately ornamented, with this inscription over its principal entrance:—"The most Sacred Lateran Church, Mother and Head of all Churches in the City and in the World." The skulls of S.S. Peter and Paul are said to be kept beneath the high-altar. In an adjoining building are the celebrated *Sancta Scala*—"The sacred staircase brought from Jerusalem, consisting of 28 marble steps, which led up to Pilate's Judgment Hall, trodden by Christ and stained with His precious blood," resorted to by pilgrims from all lands, who ascend them on their knees, halting long enough on each step to repeat a prescribed prayer. The sight of a dozen men and women crawling up these steps, with intense devotion pictured on every countenance, was one that can never be effaced from memory. No doubt they were as much in earnest as was Luther when he commenced the ascent of them in the same manner some three hundred and fifty years ago, when, fancying he heard the familiar words, "The just shall live by faith," he sprang to his feet, deliberately walked down, and "fled from the scene of his folly." On either side of the Holy stairs are ordinary flights of steps for heretics. What a strange admixture of piety and superstition you find at the top of these stairs!—A picture of Christ on the Cross, with the precious inscription: "He was wounded for our iniquities, He was bruised for our sins, and ~~with~~ ^{his} stripes we are healed." Beneath this is an iron grating through which you look into a small gothic chapel called the *sancta sanctorum*, containing "sacred relics." So holy is this place, none but the clergy may cross its threshold, and none but the Pope may officiate at its altar—over which is written in letters of gold: *Non est in toto sanctior orbe locus*—"There is not in all the world a holier place." Do you ask what these men and women expect to gain by this act of penance? It is no secret. The tempting reward was put into my own hands by the priest in attendance at the foot of the stairs—"Whosoever ascends these consecrated stairs on bended knee, reverently meditating on the passion of the Saviour, and repeating the said prayers, secures for

himself, or for his friends in purgatory, *nine years of Indulgence* for each step, as often as this pious exercise is repeated." What is an Indulgence? Listen to John Tetzel, the agent Leo X. sent to Germany in 1517 to sell them—"A parchment, signed and sealed by the Pope, granting full absolution for sins committed, or which you shall hereafter desire to commit. . . . There is no sin so great that the Indulgence cannot remit it. More than all this; indulgences save not only the living, but also the dead." There was a regular schedule of prices—so much for polygamy, for church-robbery, for murder, etc. "The very moment that the money clinks against the bottom of the chest, the soul escapes from purgatory and flies to heaven!"

Now my readers know the meaning of the Latin words placarded on every church in Rome,—*Indulgentia plenaria quotidiana, pro vivis et defunctis*, and why these deluded people are shuffling up these stairs on their knees. Can credulity go any farther than this? O yes. By kissing the measure of the Virgin's foot (taken from her real shoe), and reciting three Ave Marias; or by adoring the handkerchief of Saint Veronica on stated days, you secure 300 years of indulgence!† By visiting the Church of Santa Croce in Gerusalemme on the second Sunday in Advent, you may gain "11,000 years of indulgence, and the remission of all your sins"!!

Missionary Cabinet.

JAMES HANNINGTON—S. E. AFRICA.*

IF enthusiasm, consecration, faith in his mission, and determination to do or die for it are among the necessary qualifications of a successful missionary, all these were embodied in Bishop Hannington, the martyr missionary, whose brief Episcopate came to a tragic end in the wilds of Africa, on the 29th of October, 1885.

Hannington was born at Hurstpierpoint, Sussex, England, 3rd September, 1847. His impulsive and headstrong disposition

† DEAN ALFORD in *Sunday Magazine*, 1884, p. 475.

* JAMES HANNINGTON, FIRST BISHOP OF EASTERN EQUATORIAL AFRICA, by E. C. Dawson, M. A., Oxon. New York: Anson D. Randolph & Co., 1887. Price \$2.50.

as a boy was not unfrequently checked by a liberal application of the "birch-rod," but it is not clear that it produced much permanent impression on his character beyond that of intensifying his dislike of restraint, and inspiring him with that physical courage for which he was remarkable, to a degree little short of recklessness. James was reared in the lap of luxury, and from an early age excelled in all sorts of athletic sports. He was a keen yachtsman, botanist, entomologist and geologist. After spending two and a half years at a school in Brighton, he entered a counting-house, where he remained, "more or less," six years, meanwhile doing the Continent and graduating in "Society." About 1868 he expressed a desire to enter "the Church," although loathing for the dull routine of business had more, perhaps, to do with his preference for orders than any other motive. To outward appearance, he was still as gay and thoughtless as ever, delighting to startle his friends by some extraordinary feat of personal daring, or eccentric acts which could only emanate from "Jim." It was not easy to associate with this "madcap" the serious business of a clergyman's life. The death of a young comrade seems to have been the first means of awakening serious thoughts in his mind, which were deepened by attendance at a Bible-class conducted by a minister who took a great interest in the lad. It was an eventful day when the name of James Hamington was entered as a Commoner in the books of St. Mary's Hall, Oxford. He was then a tall, well-proportioned fellow, careless in his dress, but with that in his bearing which soon established for him an ascendancy over all his fellow-students. His wit was unsparing. "And how he would row!" Though more at home in acting the part of gentleman and sportsman, than that of a hard student, he never was a 'loafer,' and was incapable of doing a mean or dishonorable act. If there was any enterprise on hand calling for the display of pluck, agility and endurance, Hamington was the lad to lead. When he was twenty-four, the death of his beloved mother had a salutary influence over him. About this time, too, a friend who had recently received Holy orders, took an interest in him, "and

began to pray for him." In due time he passed his "exams," and was ordained to deacon's orders. "So," he said to himself, "I am ordained, and the world has to be crucified in me. O for God's Holy Spirit!" He is appointed curate of a rural parish in Devonshire, and finds preaching and addressing missionary meetings to be uphill work, but for the rest, he is happy, riding through the country with his prayer-book in one pocket of his shooting-jacket, and medicines for some sick person in another. Everywhere he is welcomed — admired by the young and loved by the aged. But his own heart was not yet right. He was often in darkness and distress of mind. A friend, to whom he had confided his mental troubles, sent him a book which he thought might help him. It was "Grace and Truth," by the late Dr. Mackay of Hull. At first, he disliked it so much, he threw it aside, determined never to look at it again; but it haunted him, and after a while he took up the "old thing," and read straight on till he came to the chapter on "the forgiveness of sins." His eyes were opened. He had found the hidden treasure, and in transports of joy praised God. "From that day to this," he wrote, years after, "I have lived under the shadow of His wing in the assurance of faith that I am His, and He is mine. In 1875, he was appointed curate of his native parish, where he laboured diligently for seven years, and where he was happily married to Miss Hankin-Turvin.

Passing over the record of his ministerial career at home, we come now to his appointment by the Church Missionary Society as a missionary to Uganda, at the northern extremity of Lake Nyassa, South Africa. His acceptance of the proposal was greatly lamented by his attached congregation, but his resolution once taken, there was no appeal. He would go. In June, 1882, he landed at Zanzibar, and was soon on his way to the interior. After two months weary marching through dense forests, tangled jungle and dismal swamps, Hamington was brought to the verge of death by fever, and though he rallied so that he could be carried on a litter a long distance, at length he was forced to own that he was beaten. With difficulty he

returned to the coast, and thence to England, where he was received as one alive from the dead.

On the 24th of June, 1884, Hannington was consecrated Bishop of Eastern Equatorial Africa, and soon after established his headquarters at Frere Town. His last expedition was undertaken with a view to opening a new, and, as he thought, a shorter, better and safer route to Uganda than the old one. He set out full of hope with a retinue of 200 natives, and all went well with them until within a few days' march of Uganda, where the expedition met with determined opposition. His mission had been misinterpreted by the natives. It was alleged that his party was the precursor of a European force bent on the conquest of the country. The explanation that they were missionaries, on an errand of peace, was regarded as a ruse, and the upshot was that himself and all his party were made prisoners and condemned to die. For weeks they were kept in durance vile, and subjected to the most barbarous treatment and agonizing suspense. Hearing day by day of the murder of some of his followers, Hannington realized that his doom, too, was sealed. But during that terrible testing time the brave Bishop never for a moment lost his confidence in God—comforting himself with passages of Scripture, applying to himself the words of the 27th Psalm: "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and He shall strengthen thine heart." The fatal day found the feeble emaciated hero ready to die. With a wild shout the warriors fell upon the remnant of his caravan, and, having dispatched them with their spears, they dragged the Bishop into an open space without the village, where, drawing himself up to his full height, pierced by a bullet, he fell with his face to the foe, and "the noble spirit leapt forth from its broken house of clay, and entered with exceeding joy into the presence of the King."

One infallible mark of true discipleship is loving one another (John 13:35). All other marks are worthless without this one.

Household Words.

JACK THE HUCKSTER.

Jack the Huckster was a poor, wicked fellow, who had gone about from village to village, swearing, drinking, huckstering, and perhaps pilfering. Some thought him half-witted, but the story would show his mind to be sound enough. He heard a poor woman sing somewhere—

"I'm a poor sinner, and nothing at all;
But Jesus Christ is my all in all."

He remembered the words, and, what was better, he felt their sense; and he kept on humming them to himself till God's good Spirit engraved them on his heart. There they were recorded, and Jack was a new man and a saved man. So he essayed to join himself unto the church, but the brethren looked suspiciously at him and enquired, "What is your experience?" He said he had no experience but this—

"I'm a poor sinner, and nothing at all;
But Jesus Christ is my all in all."

The good elders very properly asked, "Are you converted? Have you been born again?" and Jack replied, "I do not know much about these things; but this I do know and am sure of—

"I'm a poor sinner, and nothing at all;
But Jesus Christ is my all in all."

They put him back for a while, to try if he would grow in his knowledge, but he never went an inch beyond the first standard. He knew what he did know, and to that he held fast—

"I'm a poor sinner and nothing at all;
But Jesus is my all in all."

Well they must take him into the church, they could not well refuse a man with such a confession of faith; and when he was in the church, walking with the brethren, he was happier than the rest of them, at which they greatly marvelled, and one said to him, "Brother Jack, don't you sometimes feel doubts and fears?" "Doubts," he said, "What do you mean? I never doubt that—

"I'm a poor sinner, and nothing at all;"

for I have daily proofs of it, and why should I doubt that

"Jesus Christ is my all in all."

for He says that He is, and I must believe Him."

"Ah, well," said one, "sometimes I enjoy good frames and feelings, and feel very happy, and then I lose them, and sink in spirit. Jack answered, "I never get lower than I am, for I am down at the bottom—

"A poor sinner, and nothing at all."

I cannot get lower than that, can I? But I am also at the top, for

"Jesus Christ is my all in all,"

and I cannot get higher than that, can I?" They tried him many ways with their blessed experience, of which you and I have had cart-

loads, perhaps waggonloads; but he could not be drawn out of his one firm position. They tried him with their various attainments, depressions, anxieties, quibbles, and questions; but still the huckster would not budge. He had bought the truth and would not sell it, and so he stuck to—

"I'm a poor sinner, and nothing at all;
But Jesus Christ is my all in all."

The conies are a feeble folk, yet have they their habitation among the rocks; they are safe, but they keep to their hiding-place.

Of course our new perfection brethren, spick and span saints as they are, are not like Jack, they are not "poor sinners, and nothing at all," and I am afraid lest some of them should find out that Jesus Christ is not their all in all. Jesus came into the world to save sinners, real sinners, not sham sinners; for he is a real and not a pretended Saviour. He saves those who are always confessors of sin, always needy in themselves, and therefore always glad of Him. Even in their best estate the saved ones need their Lord; even if we walk in the light as God is in the light, and have fellowship with Him, we still sin, and still the blood of Jesus Christ, His Son, cleanseth us from all sin.—*Spurgeon.*

THE FIRST OFFER.

Not long since, as a clergyman was visiting one of his parishioners, who was a man of business, the following conversation substantially occurred:—

"It is true," said the merchant "I am not satisfied with my present condition; I am not 'of a settled mind in religion,' as you express it. Still I am not utterly hopeless; I may yet enter the vineyard, even at the eleventh hour." "Ah! your allusion is to the Saviour's parable of the loitering labourers, who wrought one hour at the end of the day. But you overlooked the fact that these men accepted the first offer." "Is that so?" "Certainly; they said to the lord of the vineyard, 'No man hath hired us' They welcomed the first offer immediately." "True, I had not thought of that before. But then, the thief on the cross even, while dying, was saved." "Yes, but it is likely that even he had never rejected the offer of salvation, as preached by Christ and apostles. Like Barabbas, he had been a robber by profession. In the resorts to which he had been accustomed the Gospel had never been preached. Is there not some reason to believe that he, too, accepted the first offer?" "Why, you seem desirous to quench my last spark of hope." "Why should I not! Such hope is an illusion! You have really no promise of acceptance some future time. Now is the accepted time! Begin now!" "How shall I begin?" "Just as the poor leper did when he met Jesus by the way, and committed his body to the great Physician in order to be healed. So commit your soul to him as a present Saviour.

Then serve him from love. The next, even the most common duty of life, that you have to perform, do it as a service to him. Will you accept the first offer? Your eyes are open to the peril. Beware of delay—beware." "You are right; may God help me. I fear I have been living in a kind of dreamy delusion on this subject."—*Times of Refreshing*

GOD'S HELP.

God sometimes helps us in a singular way. He sets us back in order to help us forward, and casts us down in order that we may be uplifted. Saul of Tarsus must be felled to the ground before he can rise up into the pardoned and powerful Apostle Paul. All through his subsequent life he practised on the principle that when he was "weak" then he was strongest, and when he was poorest he was making other people rich. The less of Paul, the more of Christ. God ordains that the path of hard trials should be the straight road to the highest blessings. What a train of troubles overtook Joseph from the time when he was put into the pit until he was put into the prison! But both pit and prison were the direct road to the premiership and the palace! When he looks his contemptible brothers in the eye he can say unto them, "You thought evil against me, but God meant it unto good." This is a lesson that thousands of the best, truest, and most consecrated are constantly learning; the hardest and most humbling tasks and trials will graduate Christ's pupils into the highest honours of discipleship. It always helps a grass-plot to run a sharp mower over it, and a grape vine to put a sharp pruning knife into it. The brilliant Frederick W. Robertson felt sorely disappointed when he could not secure a commission in the British army. Abraham Lincoln was equally disappointed that President Zachary Taylor did not make him a commissioner in the Land Office. So little did either of those great men know of the path in which God was leading them. Fellow Christians, when we ask our loving God to help us, we must let Him choose His own medicines, and appoint for us His own way.—*Cuyler.*

RELIGION IN THE HOME.

I heard once of a young person who went to live in a home supposed to be a thoroughly religious home. She said afterward that from what she saw in that home she was inclined to think there was very little in religion. She saw disagreement and contention and strife and unkindness, which did much to lead her toward infidelity. Lovers of Christ, is there not for us a very solemn lesson in this? How closely all we do and say is watched by the world! and if they see in us exhibitions of temper, anger, passion, unkindly feeling, censoriousness, etc., how greatly it will tend to undo all the influence of our professions, and our efforts for the cause of God. One of the

great wants of the age is more of Christ in the homes. Let us get so much of the religion of Jesus that we will everywhere exhibit the mind and temper of Christ. Christ said, "If I be lifted up, I will draw all men unto me." He may be lifted up in our lives, and if so the drawing influence may be felt. It matters not how gifted the minister or leader or Christian worker, if there be exhibitions in his life of those things not in harmony with his teaching, it neutralizes his best efforts. Nothing can take the place of a consistent life. Jesus is saying to-day, "Return to thine own home, and show how great things Jesus has done unto thee." We can show by mild Christian temper what he has done, and the world will be powerfully drawn to him.

FOR HIS SAKE.

(Home Life in the Bible.)

Anything done for Christ is great, and it will be sure to bring a great reward. The greatness of him to whom the service is given makes the service great. Sir Walter Raleigh cast his cloak into the muddy street for Queen Elizabeth to step upon. The act, which if done for another would have been thought trifling or ridiculous, was commemorated in history and romance as great and honorable in him because it was done for his sovereign. So the smallest gift you bestow, the humblest work you do, the feeblest talent you employ in the service of Christ is made excellent and glorious by the infinite greatness and glory of him whom you serve. Because you cannot do a great thing, do not sit down idly and do nothing. Because you cannot startle the world with your benefactions, do not fail to give anything.

THE SPIRIT OF MARTYRDOM.

I remember that when Ignatius stood in the arena about to sacrifice his life for Christ, and was entreated by friends to make the simple sign of obeisance to the false gods and escape the fearful death, he folded his arms over his breast, his white hair and beard mingling as they met over his shoulders, and said, "I am grain of God; I must be ground between the teeth of lions to make bread for God's people." There never was a man or woman who accomplished much in this world for God or for man that had not the martyr spirit, and, back of your Christian Endeavour, with its holy enthusiasm, and its enterprising method, there must be that supreme spirit of sacrifice for Jesus Christ that shall make it possible for God to make you co-workers with God, the Father, co-Saviours with Christ, the Son, and co-witnesses with the Holy Ghost. When the Emperor of China told Poussa, who was the Chinese Palissey, to make him a set of porcelain for the royal table, he five times made the experiment of constructing a set of china that would dignify the royal board, and when he had made the fifth and had placed it in the glazing furnace and was watching the

process of its enamelling, in sheer despair of ever being able to do any work that was fit for the acceptance of his royal master, through the open door of the furnace he flung himself into the raging flames, and perished; and the Chinese sages say that from out that furnace there came a set of porcelain so magnificently enamelled and gilded and painted that out of sheer jealousy that it should ever be set upon a human table, the gods caught it up into their paradise.

The Chinese sages wrote wiser than they knew. You never make a work that is fit for God to accept until you fling yourself into the furnace, and then from that furnace there came out wares that shine with the splendour of the stars and seem to have been decorated by the hands of angels.—A. T. Pierson.

BESSETTING SINS.

There are many strong giants whom we must overcome, or they will overcome us. These are "our easily besetting sins," the allurements of the world, the temptations of Satan who goeth about like a roaring lion seeking whom he may devour. If we would be victorious in the contest we must go forth in the name of the Lord, with promptness and courage, and with dependence on the Lord; then we shall prevail in his strength, for the battle is His. "Not by might or by power, but by my Spirit." What are the particular giants that you must meet? Some of them may come in the guise of friendship. Do not be deceived. Know your enemies; fight them in the name of the Lord, and you shall come off conqueror, and more than conqueror, in his strength.

MAKE A LIBERAL DISCOUNT.

When we hear something bad about somebody whom we supposed to be good, take out your lead pencil and say, Let me see; before I accept that baleful story about that man's character, I will take off twenty-five per cent. for the habit of exaggeration which belongs to the man who first told the story; then I will take off twenty-five per cent. for the additions which the spirit of gossip in every community has put upon the original story; then I will take off twenty-five per cent. for the fact that the man may have been put into circumstances of overpowering temptation. So I have taken off seventy-five per cent. But I have not heard the other side of the story at all, and for that reason I take off the remaining twenty-five per cent. Excuse me, sir, I don't believe a word of it."—Talmage.

"I am left alone. . . . They seek my life." (Rom. 11 : 3). No, there are "seven thousand" just as good and true as thou art. "There is a remnant" just as uncompromising in danger as thou art. Away with thy self-conceited loneliness and pathetic martyrdom.

David's Rebellious Son.

NOVEMBER 3. B.C. 1025. 2 SAM. 15 : 1-12.

Golden Text, Exod. 20 : 12.

DAVID had repented of his sins, confessed them, and been forgiven. But he had to reap on earth the harvest he had sown, and which Nathan had announced to him at the time, 2 Sam. 12 : 10. Soon or late our sins find us out, Numb. 32 : 23. The rebellion of Absalom was but a part of David's punishment, yet how grievous a blow it must have been to such a fond father! V. 1. *Absalom*—that name, as if in derision, means "the peace of the father." He was the son of Maacah, one of David's wives, 2 Sam. 3 : 3. He is described in ch. 14 : 25, as having been a very handsome man. David loved him dearly, 2 Sam. 18 : 23. Absalom does not seem to have returned that love. He was angry at his father, who, for two years, would not see him, a mild punishment for the murder of Amnon, his half-brother, ch. 14 : 28. As soon as his father, however, had restored him to favour, he plotted against him. *Chariots*—The setting up of this magnificent equipage was to impress the people that he was the legitimate heir to the crown. V. 2. *The gate*—The covered gateways of cities and palaces were usually the places where public assemblies or trials were held, Ruth 4 : 1. *Called unto him*—These kind inquiries were designed to gain popularity, in proportion as he made his father lose it, by insinuating that he did not "do justice" to the people, v. 4. V. 4. *Judge*—To have said "King" would have been premature. V. 5. *He kissed him*—not allowing him to prostrate himself, as the custom was. This would flatter the people, they would contrast this affability with the ceremonious etiquette of the court. V. 7. *Forty years*—more probably "four" (Josephus). *Pay my vow*—This was a mere hypocritical pretence. He seems to have taken the idea from Gen. 28 : 20. V. 8. *Geshur*—The city where his grandfather, Talmaj, reigned, and where he had fled after Amnon's murder, ch. 13 : 37. V. 9. *Hebron*—The city where David had been anointed King. The choice of this place was significant. V. 10. *Spies*—to find out who were likely to be his friends and support him, and to tell them to come for his coronation. V. 11. *In their simplicity*—Knowing nothing of the plot. V. 12. *Ahithophel*—who David thought a true friend and counsellor, Ps. 41 : 9. Thus David's sins were finding him out. He had betrayed his friend Uriah, and caused him to be slain, now his son betrayed him, and sought his place and his life. David seems to have been sick at that time, Ps. 41 : 8. This and the reproaches of his conscience unmanned him at first, vs. 14, 30. Although he ceased not call upon God, and to trust to Him for protection. Comp. Ps. 2.

David's Grief for Absalom.

NOVEMBER 10. B.C. 1024. 2 SAM. 18 : 18-33.

Golden Text, Prov. 17 : 25.

DAVID had fled from Jerusalem to Mahanaim, east of Jordan. Some thousands of the people had rallied around him, v. 1. Absalom had taken possession of his father's palace. Ahithophel advised him to pursue the King at once, but this counsel was set aside by Hushai, David's friend, who said it would be better to gather a large army, and with it gain a victory that would establish Absalom's rule, ch. 17 : 1-14. Ahithophel, filled with rage, went and hanged himself, ch. 17 : 23. By the time Absalom's army was ready, David was prepared to meet it. A battle was fought in the wood of Ephraim. 20,000 men fell, among them Absalom, whose long hair caught in the branches of a tree as he was riding past, leaving him hanging, an easy prey to Joab, who stabbed him through the heart. V. 18. *No son*—He had had three, who must have died, besides a daughter named Tamar, ch. 14 : 27. V. 19. *Ahimaaz*—had already acted as a courier on a critical occasion, ch. 17 : 17. V. 20. *Thou shalt not*—It might be dangerous for him to tell the King of his son's death, ch. 1 : 14 ; 4 : 12. Joab preferred sending Cush, an Ethiopian, and a man of less note. After Cush had left, Ahimaaz, still insisting on going, Joab allowed him to do so. He was the best runner and arrived first. David was anxiously waiting for news, v. 24. Ahimaaz cried out, "All is well!" praising God for the victory. But when the King questioned him about the young man, he prevaricated, v. 29. Cush, now arriving, repeated the good news. David paid little heed to the glorious tidings. V. 32. *Is he safe*—This was the greatest of his cares. Cush answered prudently, but too plainly still for the King's anxious heart. V. 33. *Much moved*—He burst into tears, and, seeking the solitude of a small chamber over the gate, gave free course to his agonizing sorrow, in the pathetic lamentation which closes the chapter. Mark the contrast between David's words here and at the death of Bathsheba's child. In one case he knew by faith that he would see his dear child again, 2 Sam. 12 : 23. Here he could have no such hope. Had he died for Absalom, his wayward son might have repented. As for himself, he knew he was safe. The remembrance of his over-indulgence to his son in the past added a sting to his sorrow. If he had brought him up better, he would not have died such a death. He had been a wicked young man, but might not that have been largely owing to the wickedness of which David had been guilty? We do not think that David forgot to thank God for the victory He had given him, still his sorrow was in a certain measure excessive and selfish, Job 8 : 3-4. Judge him kindly, for he was in great grief, Job 2 : 13.

David's Last Words.

NOVEMBER 17. B.C. 1016. 2 SAM. 23 : 1-7.
Golden Text, 2 Sam. 23 : 5.

AFTER the battle of Mahanaim, David returned to Jerusalem. The tribe of Judah welcomed him. Several victories over the Philistines completely restored his popularity, ch. 21 : 15-22. A Psalm of thanksgiving was written by him at this time, ch. 22, for all these blessings. V. 1. *Last words*—The last Psalm he ever wrote, containing a prophecy of the Messiah and a description of some features of his reign. In the introduction he describes himself as the "Son of Jesse," the youngest child of a poor farmer of Bethlehem, now a great King. It is well to look unto the rock whence we are hewn, Deut. 26 : 5, Is. 51 : 1. It keeps us humble. *The man—raised up*—the contrast between his high station and his former lowly one, revived his love to God, Comp. Col. 1 : 12, 13. *The anointed of God*—This is still better. The only true greatness is that which God giveth, Comp. Eph. 2 : 4-6. *Sweet Psalmist*—It is matter for thanksgiving when God gifts us with talents and opportunities to use them in his service. For nearly three thousand years the Psalms of David have been sung by godly men, and they are still the highest expression of God's noblest praise, Col. 3 : 16. V. 2. *The Spirit spake*—Here David claims divine inspiration, Heb. 1 : 1 ; 2 Pet. 1 : 21. V. 3. *The God—the Rock of Israel*—Some have seen in these expressions an allusion to the three persons of the Holy Trinity, the God of Israel being the Father, the Rock, the Son, and the Spirit, the Holy Ghost. V. 4. *He that ruleth*—This is true of human rulers. Kings must be just and govern in the fear of God, but from what follows in v. 5, it is evident that the "Just Ruler" is Christ, Comp. Ps. 72 : 2. Righteousness and judgment are the habitation of His throne. Ps. 97 : 2. *As the light*—Jesus is the light of the world, John 8 : 12. *Tender grass*—the branch of the Lord, Is. 4 : 2. *After rain*—fresh and beautiful. V. 5. *My house be not so*—There were too many blemishes and sins in it to apply to it the words of the Spirit, yet David recalls the "everlasting covenant," Ps. 132 : 11, 12, which evidently pointed to that "Son of David" who would sit on his throne for evermore. It is *sure*—the sure mercies of David, Is. 55 : 3. He rested his salvation on God's promises, Titus 3 : 5. Our rests on the same foundation. V. 6. *Men of Belial*—Hebrew idiom for "wicked men." They shall be dealt with as men deal with thorns, Heb. 6 : 8. V. 7. *Fenced with iron*—It is said of Christ that he shall break the wicked with a rod of iron, Ps. 2 : 1-9. *Burned with fire*—Comp. Luke 19 : 27 ; Mark 9 : 43-45 ; Heb. 10 : 28-31.

Solomon's Wise Choice.

NOVEMBER 24. B.C. 1015. 1 KINGS 3 : 5-15.
Golden Text, Prov. 8 : 11.

DAVID had died after reigning forty years, but before his death, he had Solomon anointed King, to prevent the usurpation of Adonijah, ch. 1 : 34. The beginning of the young King's reign proved the firmness of his character. He had Adonijah and his fellow-conspirators put to death. He also punished Shimei, who had cursed David when he fled from Jerusalem, ch. 2 : 25-34-46. This insured the peace of the Kingdom. He then married an Egyptian princess, and, going to Gibeon, offered many burnt-offerings to the Lord. V. 5. *In a dream*—This agreed with what God promised in Numb. 12 : 6. Many instances of revelations in dreams are found in Scripture, Gen. 20 : 3 ; Matt. 1 : 20, etc. That this is exceptional, however, is proved by Deut. 18 : 1, and Eccl. 5 : 7. *Ask*—God knew that Solomon loved him, v. 3, or he would not have said this to him. A wicked man would have asked some wicked thing, Comp. Mark 6 : 22. If we love Jesus, we have the same privilege, John 14 : 13, but we must ask according to His will, 1 John 3 : 22. V. 6. *Great Mercy*—In a spirit of humility, Solomon recalled the fact that he owed his exalted position not to his own merits, but to the kindness of God to his father. Blessed indeed is the child who has a good father, for the promise is to us and to our children, Acts 2 : 29. The children of Christian parents are, like Solomon, children of the covenant, 2 Sam. 7 : 12-15. V. 7. *A little child*—Comp. Matt. 18 : 3, 4. V. 8. *Chosen*—Christians also glory in the grace that makes them "a chosen generation," 1 Pet. 2 : 9. God's people is also a great multitude, Rev. 7 : 9. V. 9. *An understanding heart*—The highest proof of wisdom is found in the consciousness of our lack of it. It will lead a humble mind to ask for it, and to obtain it, if asked for in faith, Jas. 1 : 5. V. 11. *Long life—riches—vengeance*—these are still the chief objects of worldly men's thoughts, and they deem their possession the height of happiness. But Divine wisdom will make us prefer eternal life, the riches of God's grace, and a humble trust in His justice. V. 13. *Riches and honour*—This was over and above what Solomon had asked. God still does for His people "exceedingly abundantly above all they can ask or think, Eph. 3 : 20. We ask for pardon, and with it He gives eternal happiness. V. 14. *Lengthen thy days*—This promise was given conditionally, as in Exod. 20 : 12. Wickedness shortens life, Eccl. 8 : 13. Solomon awaking, returned to Jerusalem, where, before the Ark of the Lord, he offered solemn sacrifices. V. 15. *Burnt offerings*—purely expressive of adoration, Lev. 1 : 1-10, and *peace-offerings*—that had regard to God, as a benefactor to His creatures, Lev. 3 : 1-5.

Ecclesiastical News.

SCOTLAND:—Over the recent appointment of Dr., now Professor Marcus Dods, many of the Highlanders in Scotland are being greatly moved. We, who are but lookers on, had thought the whole matter was over, and that the learned professor should have the privilege of a new start, if that be the proper term. A large majority of his church have expressed confidence in the man, and there is a general expectation that the professor will prove true to the trust committed to his care. . . . The Rev. Allan Menzies D.D., of Abernethy, has been appointed Professor of Divinity and Biblical criticism in St. Andrew's University, in room of the late Professor Crombie. . . . Dr. Fergus Ferguson, of Queen's Park U.P. Church, Glasgow, has been granted three months' leave of absence by his Presbytery to visit the Holy Land, on the occasion of his semi-jubilee. . . . Dr. Whitelaw, of King Street U.P. Church, Kilmarnock, is amazed that the Union of the Free and U.P. Churches has not been accomplished long ago, and thinks the recommendation of the Free Assembly to their ministers to co-operate with their neighbours a bit of a joke, as co-operation has been going on for many years now. In the Established Church, there have been disturbances in the West. Kirkoswald has been, and is still, in a bad state over the election of a minister. And in Beith Parish, the choice of elders has led to various appeals. These conflicts cannot be helpful to the Christian life or culture of the people. . . . George MacDonald, poet, novelist, and preacher, has been lecturing in Glasgow on King Lear and Dante. Years are telling on his personal appearance, yet the man is as vigorous in intellect as ever, uses no notes, and delivers his address with great power, and with much beauty of illustration. In theological sentiment, the old man eloquent appears to be a thorough Restorationist. Yet he believes in the most terrible punishment for sin in the future life. . . . We are startled this morning with the announcement of the death of the Rev. Dr. A. N. Somerville, so well known in Canada, and throughout the world, as the eloquent evangelist of the times. Quietly and peacefully he seems to have passed away, in the arms of one of his sons, at the age of 76. Only a month ago the doctor preached the funeral sermon of our life-long friend and companion in many an evangelistic movement, Dr. Horatius Bonar. This was his last public appearance, and now another well-known figure has left our field of action for a higher and purer life above. But Scotland and the world have been all the better for his devoted and Christ-like ministry. Dr. Somerville was born in Edinburgh. In 1837 he was appointed minister of the Parish of Anderston, Glasgow. He joined the Free Church in 1843. In 1877 he resigned his pastorate to engage in

evangelistic work in his native land, the colonies, and various foreign countries. He visited Canada, Australia, France, Italy, Germany, Russia, S. Africa, Greece, Turkey &c. Last year he spent in Bohemia. Wherever he went he was an inspiration, and was venerated as one of the most enthusiastic and eloquent of the pre-disruption ministers of Scotland. No one who has seen and heard him can ever forget his fine patriarchal appearance, his snow-white locks, his benignant eye, his glowing eloquence, and consuming zeal for the salvation of souls. D.

IRELAND.—The death of the Rev. Alexander Rentoul of Sandymount is announced. His early death is much regretted. It is not quite a quarter of a century since he began his ministry in Liverpool. After a few years his health broke down, and he returned to his native land. Here, in a short time, he began work in a small charge in Longford, from which a number of years ago he was translated to Sandymount, a suburb of Dublin. He was a good representative of the ability and fervour of the family name. There is no clerical family in Ireland of longer continuance and greater extent than that of the Rentouls. Their succession in the priesthood runs back nearly two centuries. The last generation saw three brothers all leading men, and the deceased brother noticed now leaves three brothers in the work, one in Ireland, one in England, and one in Australia. . . . The ex-priest Connellan continues to be the centre of much attraction. He has wholly broken from Rome. When it was arranged that his excommunication be proclaimed by his former bishop on a certain day, Connellan appeared in the church, and took up his position in a front seat. The Bishop appeared, but on seeing his victim face to face, he shrank from the task. It was not done that day. At a later date the priest of the parish, when the heretic was not aware of it, read the sentence. The ex-priest was on his way to the church when he met the people coming away, the deed being done. They told him of it, and a great crowd gathered around and listened to what he had to say in reply, on the road. He detailed at length the reasons why he left the Church of Rome. He is on friendly terms with Dr. Hamilton Magee, of Dublin, the superintendent of the Dublin Roman Catholic Mission of the Irish Presbyterian Church. He tells Dr. Magee that he knows of some thirty or forty priests that feel very much as he himself did, and are anxious to come out if their way was clear. Connellan has not yet joined any Protestant Church, and will not for a little while. It may be that he will head a movement of a kind whose extent nobody estimates as yet. H.

CANADA.—The triennial meeting of the Provincial Synod of the Church of England, held in Montreal in September, was one of excep-

tional interest. A number of important matters bearing on the interests of the Church were discussed with a warmth and ability that drew large audiences. The opening sermon by Bishop Courtenay, of Halifax, struck a high key-note, and was an eloquent plea for religious toleration, effort and prayer looking towards an organized union of the various branches of the Church of Christ in this country. Schism, he said, was in itself an admitted evil, but had been permitted by God for wise ends, and was destined to disappear when these ends are accomplished. He advocated, in the meantime, the corporate union of all the Synods, by which the Church of England would be a unit in Canada, from the Atlantic to the Pacific. The Synod voted in favour of introducing an Interdiocesan series of uniform lessons for the Sunday-School, the International system having few admirers in this Church. The Foreign Mission policy of the Church was fully discussed, and it was resolved to adhere to the present mode of aiding in the spread of the Gospel by sending the contributions of the churches to the British Missionary Societies, it being understood that they were willing to accept the services of duly qualified Canadians as missionaries. A protracted and keen debate took place on the Jesuits' Estates Act, which was virtually shelved, being handed over to the committee already appointed on the encroachments of the Church of Rome. A proposal to authorize the use of the Revised Version of the Scriptures in public worship was negatived. A Canon on the question of Divorce was laid on the table, after lengthened debate.... *Mr. William Gooderham*, one of Toronto's wealthiest citizens, died very suddenly of heart disease a few weeks ago, while conducting a religious service. His life had been consecrated to the Master's service. His gifts to charitable and religious purposes had been for many years on a princely scale, and by his last will the bulk of his large fortune was bequeathed for similar purposes. The Salvation Army receives \$15,000; the Foreign Missions of the Methodist Church, \$30,000; and Victoria University, \$200,000, on condition that it is removed to Toronto. The Bible and Tract Societies, the Young Men's and Young Women's Christian Associations, the Boys' and Girls' Homes—indeed, nearly all the benevolent and philanthropic institutions of the city—receive handsome legacies. But more valuable than any of these benefactions is the example which he has left—recognizing and conscientiously discharging the responsibilities of CHRISTIAN STEWARDSHIP.

TEMPERANCE NOTES.—The new Council of the Dominion Alliance held its first convention in Toronto in September, and was largely attended, Senator Vidal presiding. The report of the Executive Committee set forth the marked success which had attended local

option in Manitoba, stating that the retail traffic is at present prohibited in seventy-nine of the municipalities of that Province. The wholesale repeal of the Scott Act in other places was attributed less to any decline of prohibition sentiment than to "lax enforcement and political complication." It recommended the annual introduction in the House of Commons of Prohibition resolutions, the thorough organization and prosecution of Temperance work throughout the Dominion, and of earnest effort to obtain from local legislatures all the prohibition, restriction and enforcement possible. An amendment in favour of forming a third or distinctly Prohibition political party was not adopted.—The following resolution on Temperance was adopted by the Anglican Provincial Synod in Montreal:—"That this Synod recognizes the evil of intemperance as one of the greatest obstacles to the spread of Christ's Kingdom, and hereby expresses its sympathy with all proper efforts for the suppression of intemperance and the reclaiming of those who have fallen under the use of strong drink, and urges on clergy and laity to give all possible countenance to such effort."

UNITED STATES.—The prominent events of last month, which, at the date of writing, we can only name, were the triennial convention of the Protestant Episcopal Church and the annual meeting of the Board of Commissioners for Foreign Missions, held in the City of New York, and the National Council of the Congregational Churches, which met at Worcester, Mass.—all important gatherings, at which matters of great general interest fell to be discussed. The Episcopal Church has upwards of seventy bishops, three thousand five hundred clergy, and nearly half a million of communicants. The Presbyterian "Seminaries" are all in full swing again. Old Princeton opened with four hundred students, of whom one hundred and ninety were in the Theological Department. There seems to be a very marked increase of students in nearly all the Schools of Theology, and a continued disposition on the part of both men and women to go to the foreign fields. A short time ago the committee of the American Board met to bid God-speed to no less than *forty-nine* missionaries! of whom seventeen were bound for Turkey and India, and eleven for China and Japan. The Presbyterian Board about the same time dispatched eight missionaries to Syria; the Southern Church sent fifteen to its missions in the East, while a dozen more left Chicago for different points; in all, eighty-four in one month, to which may be added a party consisting of nine Unitarians, who sailed for Japan in September, at the request, it appears, of Mr. Kaneko, the secretary of the Council of Japan. Among these last named are learned Professors of Law, Political Economy and English Literature for the Government College at Fukuoka, as well as some

exponents of the mysteries of Unitarianism... Of the Presbyterian Church it may be said, in brief, that "Revision is in the air." Two to one of the Presbyteries who have discussed the Assembly's overture on the Confession of Faith, have decided against revision, but by far the larger number of these Courts have reserved consideration of the subject until the Spring sessions.

RENVOICINGS AT THE ANTIPODES.—Melbourne has been *en fête* in connection with the Jubilee of the Presbyterian Church of Victoria, which took place last July. Many were there from distant parts to take part in the celebration—representatives of the sister churches, also Principal Rainy and Dr. James McGregor, of Edinburgh, by special invitation. The proceedings were enthusiastic, and everything passed off happily. The Colony of Victoria, one of the finest in Australia as regards climate and fertility, occupies the south-west angle of the great Island-Continent, having a coast line of 420 miles, and for its capital Melbourne, the finest city in Australia, with a population of 300,000. Victoria is an offshoot from the older colony of New South Wales, erected into an independent colony in 1851. At that time there were five different Presbyterian denominations in the country. These were all happily united under one General Assembly in 1859, and the good example of Victoria was soon followed, more or less completely, by the Presbyterians of all the other colonies, greatly to their advantage. Not only so—in 1885 there was formed a Federal General Assembly, including the seven Presbyterian Churches of Australasia, viz.—those of New South Wales, Queensland, South Australia, Victoria, Tasmania, New Zealand, and South Land. The first meeting of this novel representative Assembly was held at Sydney, N. S. W., on July 14th, 1886. It does not in any way interfere with the autonomy of the churches represented, but constitutes a court of arbitration, advice and appeal for all of them. The decisions of the respective Supreme Courts are still final in all cases, except when it is decided, with the consent of parties, to refer any matter to the Federal Assembly. The celebration in question took the usual form in such cases, of the *Conversazione*, Public Reception, Mass Missionary Meeting, and Children's Gathering. The most important factor in the demonstration was an elaborate report prepared for the occasion, in which the history of the Church during the past fifty years was reviewed, and which contained the announcement that a Jubilee Fund had been contributed, reaching the noble sum of \$30,000, which gave Dr. Rainy the opportunity of saying that "He never heard a report so like a Psalm." The Victorian Church has now about 165 ministers on its roll; it has six missionaries in the New Hebrides, and it "improved" this occasion by designating a missionary to Corea.

Our Own Church.

THE COLLECTION FOR THE ASSEMBLY FUND is appointed to be made on the third Sabbath of November. Many congregations raise their amount otherwise than by collection. When a congregational collection is the mode adopted, it should be made on the day indicated.

The Assembly Fund is chargeable with all expenses connected with the meeting of Assembly—the printing and issuing of the minutes, salaries of the Clerks, all printing expenses during the year connected with Sabbath-School, Temperance, State of Religion, and all other Committees which have no funds of their own; and also an annual payment on account of the Presbyterian Council. To meet these expenses the amount of at least \$4,500 would be necessary. At present the fund is in debt to the amount of \$570. Were all congregations to contribute at the rate of four cents per member, a sufficient amount would be raised. But, unfortunately, many congregations lose sight of this object altogether, and even year after year neglect to contribute, while others contribute at a rate altogether inadequate. Some congregations contribute not more than a single dollar, and others from two to three dollars, amounts which would not pay for the copies of minutes which they receive. Last Assembly directed Presbyteries to look after the amounts required; and it is hoped that the amount allocated to each Presbytery will be collected from the congregations within the bounds. Congregations in arrears for last year, or previous years, should see that these are made up. It is only by each congregation bearing its share of the common expenses that the work can be satisfactorily carried on.

W. R.

THE REVISED BOOK OF FORMS is receiving the last finishing touches from the facile pen of the convener, and is now in the printers' hands, and is expected to be "out" before the close of the year. It is eagerly looked for, and will, if we mistake not, be warmly welcomed by the Church.

PERSONAL.—*Rev. Thomas McAdam*, of Strathroy, Ont., has accepted the appointment to the office of Professor of Mental and

Moral Philosophy and Logic, as well as of Systematic Theology, in Morrin College, Quebec. The appointment is an excellent one. *Hon. and Rev. R. Moreton*, of Hamilton, conducted a series of evangelistic meetings in Erskine Church, Montreal, last month, which were well attended, and very highly appreciated. Mr. Moreton is a man of high culture, and his method of expounding Scripture, while simple, is at the same time both pleasing and effective. *Rev. Robert Moodie*, of Stayner, clerk of the Presbytery of Barrie, during his recent visit to Scotland, had the pleasure of preaching in the Parish church of Clackmannan, the place of his nativity, into the pastorate of which his father was inducted 101 years, all but a day, previously! *Rev. George Cuthbertson* has received from the Presbytery of Sarnia substantial tokens of their appreciation of his services as clerk during the past twenty-five years. *Rev. Henry Morris*, of Knox Church, Glenallan, Ont., has been for some months laid aside from ministerial work by a very severe illness. *Rev. J. M. Gardiner*, of Duff's Church, East Puslinch, Guelph, has been obliged to repair to a milder climate for the winter, owing to continued ill health. *Rev. Solomon Tunkansuicye*, one of our missionaries among the Sioux Indians of the North-West, has, at his own request, been dismissed to the Church in Dakota, from which he came to us fourteen years ago. He has left a good record behind him. *Rev. William M. Black*, of Anwoth, Scotland, and *Dr. Munro Gibson*, of St. John's Wood Presbyterian Church, London, both paid a visit to Montreal this autumn, and received hearty receptions from hosts of old friends. While Dr. Gibson came hither from the West, Mr. Black made Montreal the starting point for an extensive tour to British Columbia and the adjoining North-Western States. *Rev. Dr. Jenkins* has returned from his voyage to the East, and will himself tell the story of his adventures in the *Record* for December. *Mr. and Mrs. Morton*, of Trinidad, have greatly benefited by their furlough, and expect to return to their field of labour this month.

ASSEMBLY MINUTES.—We hope that when the "Blue Book" reaches Ministers and Elders they will study its contents with patience and care. We need to know the whole work of the

Church from Newfoundland to Vancouver,—in the "regions beyond." Year by year the work of the Church is increasing. The most convenient and authentic record of it is to be found in our own columns, and in the "Blue Book."

ORDINATIONS AND INDUCTIONS.

CAMPBELLTON, *Miramichi*.—Rev. A. F. Carr, of Alberton, P.E.I., was inducted on the 1st of October.

WEST CAPE AND CAMPBELLTON, *P. E. Island*. Rev. E. Gillies was inducted on the 17th of September.

N. DELAWARE AND CARADOC, *London*.—Rev. R. McIntyre was inducted on September 3rd.

S. DELAWARE AND TEMPO, *London*.—Rev. J. A. Beattie was ordained and inducted on the 4th of September.

MELROSE, LONSDALE, & C., *Kingston*.—Mr. James Rattray was ordained and inducted on the 10th of October.

MOOSEJAW, *Regina*.—Rev. S. J. Taylor was inducted on the 17th of October.

WINSLOW, *Quebec*.—Rev. Angus Macleod was inducted on the 9th of October.

CALLS.—Rev. John Sutherland, recently from Australia, to Caledonia, P.E.I. Rev. Alex. Urquhart to Kincardine Township, &c., declined. Rev. M. C. Rumball to High Bluff, *Man.*, accepted. Rev. John W. McLintock, of Mandaumin and Vyner, to Guthrie's Church, &c., *Sarnia*. Mr. D. Campbell to Pinkerton and W. Brant, *Bruce*. Rev. A. J. Jansen of Gore Bay to Ailsa Craig and Carlisle, *Bruce*. Rev. F. H. Larkin, of Westminster Church, Lowell, Mass., to First Church, Chatham, Ont. Mr. T. L. Turnbull to Waubausene, &c., *Barrie*. Rev. G. C. Patterson, formerly of Beaverton, Ont., to Carberry *Man.* Rev. D. Macdonald to Lake Megantic, *Quebec*, declined.

DEMISSIONS.—Rev. H. C. Ross, of Knox Church, and Rev. P. Ross, of St. Andrew's Church, Ingersoll, *Paris*. Rev. E. N. B. Millard, of Lansdowne, Fairfax, &c., *Kingston*. Rev. Alexander Campbell, of File Hills, Indian Reserve, on account of sickness in his family. Mr. J. J. Elliott, of Spani-h Mills mission field, *Bruce*. Rev. Solomon Tunkansuicye of the mission to the Sioux in the North-West. Rev. John A. Morrison, of Danville, *Quebec*.

NEW CHURCHES.—At *Riner Hebert*, in the Presbytery of *Truro*, a very neat church, seated for about 400, was formally opened on Sept. 22nd, on which day the sacrament was dispensed, the pastor, Rev. J. F. Smith, being assisted on this interesting occasion by Rev. James McLean, of Great Village, Rev. D. McGregor of Amherst, Rev. E. M. Dill of Parrsboro, and Rev. Mr. Parker of the Baptist Church. The services were deeply impressive. The collections for the day were \$112. The

building cost nearly \$5000 and reflects great credit on the congregation, which is as yet part of a mission charge, though it must soon become a self-sustaining congregation.

Bredalbane.—At this branch of the congregation of Virden, Manitoba, a commodious new church was recently opened by Professor Bryce of Winnipeg. The building is 30 by 50 feet in size, and is a conspicuous landmark, overlooking the Assiniboine Valley.

Sherbrooke, Quebec.—The twenty-fifth anniversary of the congregation in this thriving town was celebrated by the opening of a handsome new church, built at a cost of some \$20,000, and having seating capacity for 600. Principal Grant, Moderator of General Assembly, assisted by Professor Scrimger of Montreal, and Rev. Archd. Lee, pastor of the Church, conducted the dedicatory services. The contrast betwixt the old church and the new may be taken as an index of the steady and substantial growth of Presbyterianism in this part of the country.

W. F. M. SOCIETY, EASTERN SECTION.—The thirteenth annual meeting of this Society was held at Charlottetown on the 26th and 27th Sept. The society has made marked progress throughout the Maritime Synod. Two Presbyterial Societies have been organized, one in Sydney Presbytery, and the other in the Presbytery of Victoria and Richmond. Mrs. Ewart of Toronto was present and gave a most interesting account of the work in the Western Section. Mr. and Mrs. Morton, from Trinidad, spoke of the progress of the mission among the East Indian population there. The reports from auxiliaries showed excellent results during the year. The Pictou Presbyterial raised \$1,330.57; the Halifax Presbyterial, \$1,149; that of Truro, \$879; that of P.E. Island, \$201.27. The society, east and west, is evidently developing a spirit of liberality and a very warm and intelligent interest in the mission enterprise.

PRESBYTERIAL ITEMS.

MONTREAL.—At its last meeting made a new departure by setting apart a portion of its available time to the consideration, in an informal way, of a subject quite outside of the usual "routine"—"The Preaching needed for the Times" The result was a two hours, conversation, rather than a debate, which commended itself to the members as being much more to edification than a strife of words about matters of lesser importance, which not unfrequently occupy a deal of valuable time. The conference was opened by Dr. Campbell, who characterized "the Times" as being, for one thing, "a reading age." Ecclesiastical literature abounds and is read with avidity by those who occupy the pews as well as by preachers. The Times are sceptical. Hence the need of thoughtful and carefully prepared discourses. There is less religious enthusiasm

among the professors of Christianity than might be—comparatively few now-a-days are found crying out—"What must I do to be saved." What is most needed is a full and faithful proclamation of the Truth—due prominence being given to both the love of God and His justice in dealing with his creatures. The benefits arising from *Expository Preaching* were dwelt upon. Others claimed that a more specific preaching of Christ and Him crucified is what is most needed for the times. This subject is worthy the attention of all the Presbyteries.

The new MINNEDOSA PRESBYTERY has begun well in the same line by considering "How best to promote Spiritual Life." Several of the Presbyteries have given their attention to Mr. Fotheringham's scheme for promoting the "Higher Instruction of the Youth of the Church," while others have been setting forth the advantages of the "Christian Endeavour" movement, which is so largely endorsed in the United States.

PRICEVILLE, in the Presbytery of *Orangeville*, is vacant by the translation of Rev. D. Macleod to Kenyon, *Glenarry*. A handsome church was erected in 1888 at a cost of \$4,000. There is a good manse and a fine congregation of nearly 200 families—a "desirable" charge in all respects, but no candidate need present himself who is not skilled in the "Language of Paradise." The majority of the congregation are Highlanders.

SYDNEY.—Little Bras d'Or and Sydney Mines have been separated—Dr. D. MacMillan remaining in charge of the latter, and the former being erected into a new congregation. The remote congregation of Cape North has had a Presbyterial visitation.

PICTOU.—Resolutions in harmony with the Assembly's deliverance on the Jesuits' Estates Act have been passed, and pastors instructed to call the attention of their congregations to the matter.

MANITOBA ITEMS.

The following new churches have been opened recently: Gretna, by Rev. Dr. Duval; Bredalbane, by Rev. Dr. Bryce; Keewatin, by Revd's A. B. Baird, B.D., and J. K. Welch, Alexander; Martin Luther, Icelandic, Winnipeg, by Rev. Drs. Duval and Bryce. New churches are being built by North Church, Winnipeg, and Glenboro. There are still many vacancies in the North West: Fort William, Selkirk, Holland, Treherne, Manitou, Kildonan, Regina, and Carberry. Rev. W. J. Hall has been settled in Stonewall. Rev. A. Campbell, B.A., has been appointed to Wolseley; Rev. A. L. Logan to Selkirk; Rev. C. W. Bryden to Battleford, and Rev. A. Brown to Elkhorn. Rev. Mr. Rumball has accepted the call to High Bluff. Rev. P. Wright is doing a grand work in Portage la Prairie; and Rev. A. Urquhart has proved the very man

for the divided cause in Brandon. His congregation is making an addition to the church. Students are flocking back to college. Manitoba college has a larger number of new students entering than in any year of its history. Many of these are for the ministry. Manitoba is agitated over the proposal to abolish separate schools. The Province seems largely in favour of it. A new minister has been elected by acclamation, the opposition giving as a reason their desire to see the Government's policy on this subject carried out. B.

THE COLLEGES.

KNOX COLLEGE, Toronto.—The session of 1889-90 was opened with the customary ceremonies on the 2nd of October, in the Convocation Hall, which was well filled both in the afternoon and at the evening meeting. Principal Caven presided, being supported on the platform by a strong array of learned professors and divines. The principal feature of the opening was the delivery of a very able lecture by Rev. Professor McLaren, D.D., on "The Unity of the Church and Church Union." Reference was made to the numerous divisions in the Christian Church and the controversies of ancient and modern times indicated that full justice was not done to the Gospel of Christ. Thirty years ago a Society was formed in England for the promotion of the union of the Christian Church. The Society still exists and embodies the aspirations of those who desire the union of the Anglican, Roman and Greek Churches. A movement recently took place in Canada tending towards the union of the different branches of the Church. There is a great deal of importance to be attached to this movement, and there is room for Christians to rejoice over it. Regarding Christ's prayer, "That they all may be one," the lecturer said:—It is a prayer for all Christ's believing people then in the world. It is a prayer which is presented expressly for all believers from Christ's day to the end of time. There is no reference to an external society made up of all sorts of men. No one imagines that the meaning of the prayer is that believers should be one in everything. The language clearly points to a unity of a different kind. History pours contempt upon the dream that the world is to be converted through the impression made by the unity of a great, compact, visible society of all sorts of men. In conclusion, Dr. McLaren said:—"We may see no feasible prospect of the early reunion of Christendom, but we know that the oneness of believers for which Christ prayed is an existing fact. If we keep this fact distinctly before our minds, it brings our thoughts and feelings gradually into harmony with itself, and many of the worst evils of Church divisions pass away." In the evening Dr. Caven delivered an address on "The Duty of the Church and

Ministers regarding Jesuits' Aggression." The idea was emphasized that while it was a mistake to turn a Church Court into a political arena, there are political questions which ministers cannot conscientiously ignore, and this regarding the Jesuits Estates' Act is one of them. He did not agree with the French division of mankind into three classes—men, women and clergymen. (Laughter.) Clergymen must be enfranchised, and it was their duty to speak on all questions affecting morals and their own citizenship. He desired to emphasise this distinctly, because as soon as the question of Jesuits began to attract public attention ministers of the Gospel received a great deal of adverse criticism for expressing opinions on it.

PRESBYTERIAN COLLEGE, MONTREAL:—The opening of the session took place on the evening of October 2nd. The Convocation Hall was filled by students and citizens. Prof. Campbell presided and Principal MacVicar delivered the inaugural address on the subject of "How to Meet Unbelief." The speaker referred to the iconoclastic tendency of to-day; but said also that nothing belonging essentially to Christianity had ever yet been shown to be false. The sceptic should be forced to declare his position and then be fairly met on his own ground. The church's duty was to confront unbelief by earnest, unceasing belief and prayer. He declared himself strongly against classification and caste in the pews of the sanctuary, according to the wealth of the parties classified, saying that this very classification was driving thousands into secularism. Persons of high degree must come down from lofty pedestals and show kindness, humility and willingness to serve. Much scepticism was also due to parsimony. There should be a full manifestation of Christian liberality. A collection was taken up on behalf of the library. Principal MacVicar stated that 508 volumes had been added to the library since the close of last session, being partly made up of the library of the late Rev. Mr. Rintoul. Five of the alumni of the college are now foreign missionaries. Twenty-four new students enter this session, making, along with those already on the roll, ninety-four as the total, being the largest number yet in attendance.

QUEEN'S UNIVERSITY, KINGSTON:—An important addition has been made to the teaching staff by the recent appointment of two new professors,—namely, Dr. Dyde, Professor of Philosophy and Political Economy in the University of New Brunswick, to the chair of *Mental Philosophy*; and Rev. John McNaughton, M.A., Minister of Lairg, Scotland, as Professor of Greek. Both gentlemen are very highly spoken of, and the country, no less than the University is to be congratulated that such an important step in the interests of higher education has been taken.

Obituary.

REV. JOHN J. RICHARDS, of Lyn, in the Presbytery of Brockville, died on the 15th of September of typhoid fever. Although he had been ill for some time, his death was sudden. Mr. Richards was in the prime of life, and in the midst of an earnest and useful ministry. He was a native of West River, Pictou Co., N. S.; commenced his studies for the ministry in Dalhousie College, Halifax, and completed his theological course at Princeton, N. J. He was ordained on 10th August, 1874, and was inducted to Lyn on January 8th, 1880. His first charge was in Westport, so that his whole ministry was spent in the Brockville Presbytery, where he was held in high esteem as a faithful pastor, an excellent preacher, and a genuine Christian.

MISS ELIZABETH ANN, wife of Rev. George Christie, of Bedford, N. S., died on the 22nd of September, aged 74.

MRS. MARIA MAIR, widow of the late Hugh Muir, D. D., minister of Fergus, Ont., from 1848-1854, died at Schuylerville, N. Y., on the 27th of September, aged 78 years.

MRS. MACRAE, wife of Rev. Dr. Macrae, of St. Stephen's Church, St. John, N. B., died very suddenly on the 3rd of October. Dr. Macrae has the sympathies of the whole Church in this crushing bereavement.

MRS. MACRAE, wife of our missionary at Princetown, Trinidad, has been removed from the scene of her devoted labours by death. She had fairly mastered the language, and had gained the affection and confidence of the people when she was stricken down with pleurisy. Her last illness was brief, and it was borne with patience and good courage, and now she rests from her faithful labours.

Our Home Missions.

THE semi-annual meeting of the Executive of the Home Mission Board (West) met in Toronto on the 8th of October, and transacted a large amount of business, passing claims for payment to missionaries and grants to supplemented congregations, as well as sanctioning claims for the ensuing half year to the extent of \$30,000.

At the evening session a conference was held in Knox College, Dr. Wardrope in the chair, between the Home Mission Committee, the Foreign Mission Committee, and the Executive Committee of the Women's Foreign Mission Board, in accordance with instructions received from last General Assembly. The

object was to consider whether the constitution of the Women's Missionary Society might not be so altered as to include home as well as foreign missions. It was finally agreed that the Foreign Mission Board send a deliverance on the subject to the Home Mission Board, and that the matter should be reported to the next General Assembly. In the meantime the ladies show no anxiety to make any change in the constitution of their Society.

A MISSION CHARGE IN THE NORTH-WEST.

A few facts relating to *Oak Lake*, in the Presbytery of Brandon, will help to give our readers some idea of what a missionary charge in the North-West is, and there are many just like this, covering a large area and involving no small amount of toil on the part of the missionary. *Oak Lake* is the central station of a group of mission stations. It is beautifully situated, 33 miles west of Brandon. The little town is only six years old, but it has already a nice church and manse. About three years ago, an effort was made by the congregation, which then comprised five stations, to call a minister, which resulted in the settlement of Rev. D. H. Hodges, a graduate of the Presbyterian College, Montreal. Since that time the people have enjoyed regular services, summer and winter—every Sabbath afternoon at *Oak Lake* and at *Griswold*, eight miles distant, in the forenoon, in the Town Hall. At the former place there are 36 communicants, a Union Sabbath-school—well attended—a Bible Class, a Temperance Society, and a Band of Hope. At the latter, there are 23 communicants. *Ryerson* and *Hagyard* are the names of two stations distant equally from O. L., ten miles. Services are held at each of these places alternately at 7 p. m., summer and winter. The reader who has never experienced a winter in Manitoba cannot form any idea of the hardships which a missionary endures in keeping his appointments in the dead of winter, driving over bad roads, encountering "blizzards" and with nothing to guide him should he lose his way. The minister in charge certainly does not eat the bread of idleness.

"In looking over the past two years," says our correspondent, "we have great reason to thank God and take courage for the many blessings which He hath showered upon us. 'Tis true, every congregation is not self-sustaining, yet we trust that the generosity of the committee which have the management of the Augmentation Fund will bear with our congregation for a few more years, when all the liabilities which are resting upon us are discharged, we shall be able to shoulder the burden ourselves, and come to the relief of some other needy scattered field."

EDITOR'S NOTE.—We are always glad to receive communications like this, and to give the *prize* of them if we have not room for more.

Our Foreign Missions.

THE FOREIGN MISSION COMMITTEE met in Toronto on the 8th of October. Rev. Dr. Wardrope, *Convener*, Mr. Hamilton Cassels, *Secretary*. A large number of letters from missionaries were read, the intelligence thus conveyed being on the whole of a highly encouraging nature. Some of these letters we shall have the privilege of laying before our readers later on. The growth of the missionary spirit in Canada is evidenced by the fact that in September last no less than *seven* newly appointed missionaries of our church left for work in India and China: viz.—Rev. Murdoch Mackenzie, Rev. John MacDougall, Rev. John MacVicar, Misses McIntosh, Graham, and Harris of Toronto, and Miss Jamieson of Quebec, to whom should be added the wives of three ordained missionaries, making *ten* in all. Those designated to China went *via* Vancouver, and those to India *via* New York. Let us hope they have had prosperous breezes. They were sure to receive a hearty welcome in the lands of their adoption from those already in the field.

FORMOSA.

DR. G. L. MACKAY writes from Tamsui, July 31st:—The band of preachers and wives who have been here since January last studying, have returned to their different fields of labor. We had a very busy, enjoyable and profitable season together. Do not wonder at the idea of having preachers thus to come, and with students study the Word of God, etc. Just think of their "*environment*" day by day, and it will be clear as noonday when there are no clouds. The Bible engaged the greater part of our time. We gave many days and nights to Genesis, especially the first and second chapters, and very particularly, 1st ch., 1st verse. That universe in an atom—that ocean in a drop—I believe Dr. Dawson is right, and I love to teach thoughts that cluster along the main line of his views. It gives a grander and nobler conception of the Universe's Architect whom we worship and adore to believe "that the days of creation are not the days of popular speech," but are God's days, and therefore of duration corresponding to the greatness of His magnitude and the vastness of His infinitude. Whilst the 24-hour days agree with man's acknowledged littleness, preachers and students here love to think of this, "God's days" and man's days. We also gave attention to Exodus, Joshua, the whole of Ruth and Esther, much

of Job, many Psalms, numerous Proverbs, the whole of Ecclesiastes and Solomon's Song, portions of Isaiah, Daniel, and Jeremiah, the whole of Joel, Obadiah, Jonah, Nahum and Malachi, the whole of the acts of the Apostles, Rom. 7, 8 and 9 chs., Epistle to the Philippians from beginning to end; so, too, Titus, Philemon and Jude; also Rev. 21st and 22nd chs. "The grace of Our Lord Jesus Christ be with you all. Amen." North Formosa is not like it was even six or seven years ago. The Governor, who resides in the new city near *Bang-Kah*, is progressive to an amazing degree. There is electric light, a steam saw mill (circular saws) for preparing railway sleepers, an arsenal for making shot and shell, a steam roller for levelling the streets, a railway with trains running eight or nine miles already, a steam dredge for clearing harbours, an English school with an Englishman as teacher, etc. About what more in the near future I write not yet (it is not my custom.) Now preachers and students must make up for not knowing English by having knowledge, *practical* and *useful*, and always ready at hand. As China is at present, native preachers don't need English. There are translations being made every day, so that they can easily keep abreast of the times. Preachers here must be bright, sharp, clean, intelligent fellows. This day they command the respect of all classes, and only two weeks ago a mandarin arranged to come an evening to the college to hear them, when word from his superior called him away on business. In a few days I will write you about other studies, etc. Jamieson is at Palm Island, near Keiung, for his health. He will return soon. Fever has been raging for weeks, malarial fever, I mean; the thermometer in the shade varying from 88° to 95°.

TRINIDAD.

LETTER FROM MISS BLACKADDER

(To the Maritime Presbyterian.)

AS School is closed for a few days, we have two weeks vacation, I thought perhaps we would jot down a few items for our dear home friends. I left New York Saturday, July 7. On Sunday we were tossing on the deep. We will draw a veil over the suffering of that sad time, all who have suffered from sea-sickness will feel for us, and understand our feelings, so nothing more need be said on that head. We had a very pleasant voyage in the *Bermuda*, Capt. Fraser is a personal friend to us all, and his kindness added greatly to the pleasure of our voyage. A fortnight from the day we left New York we were in Port of Spain. I confess we did miss the dear home faces, but we got into our boat, and seated among boxes, trunks, deck chairs, and all the small bundles that are the pleasure, as well as the sorrow of women's lives, we went to the Custom House, and had our array of boxes

exposed to the eyes of the Customs officer. He seeing only two timid women, made a kindly search through one trunk, the most harmless of the lot, and we started for the hotel. Some of our young Indian friends had in the meantime gone out to the *Bermuda* to meet us, but found we had already landed. Soon after breakfast Mr. H. Morton and his brother called, then Mr. Macrae came in and we did not feel quite so desolate as at first, but there is no place like home, no faces so dear as our own friends. We came to Tunapuna, found a kindly welcome from Mr. and Mrs. Sudeen, spent Sunday with them and on Monday came to Tacarigua. We found our house nicely painted, so we only had to have the place washed and the grounds put in order. Then we got some new articles of furniture, and Sungree and I are as comfortably settled as possible. All the other orphans are grown up men and women now, so I do not feel like undertaking the charge of any more orphans. Our churches and schools are well attended considering the fact that the Mortons are away. There have been some baptisms in Tunapuna and Arouca. We have none here as yet. There is a good deal of sickness in the Island, and there have been several fatal cases of dysentery. I had a short visit to San Fernando, found the Grants and Miss Copeland hard at work as usual. Success all along the line. Miss Copeland has had great success in her work. I went to Princetown, found many changes there, so many faces gone. I attended a prayer meeting in the Indian church, found those I had known years ago, small children, now young men and women. Three of the young men made touching and beautiful prayers. Our church has been fortunate in obtaining such workers as the Macraes and Miss Searle. The school was closed, so I did not see that, but the average last year was larger than that of any previous one. We expect a visit from Mr. Fraser next week. We have had many to see us. Our old pupils, and those who used to be with us in the home, have all called to pay us their respects. Some of them bringing dear little children with them to show us. I have sent clothes to Couva, also to Mr. Sudeen, sent garments to Red Hill, Orange Grove, Arouca and Tacarigua. Will you still remember us in prayer, we need it so much.

CHINA.

REV. D. MACGILLIVRAY writes to Dr. Ward-rop from Lin-Ching, on July 30th, as follows:—Some time ago I sent you some sketch of my old teacher. About four weeks ago he was taken ill with dysentery, and, at his great age (67), he soon declined. A few evenings before his death, he expressed a strong wish to be sent home. To die at home is the dearest wish of a Chinaman's heart. So we got a cart and sent him off, under the care of his nephew,

who is one of Mr. Perkin's medical students here. As I followed his cart up the street in the gathering gloom, I felt I was following him to the grave. He, the hero of nineteen academic contests, whose subjects, the classics of China, confess their ignorance as to a future world, is now going away into the darkness. I retired within the compound with a heavy heart. But another grief soon was to overtake us in the lamented death of little Gertrude Goforth. Little "Honon" we used to call her, in anticipation of the time when we should be settled in Honan. She had just begun to lip Papa and Mamma when the little blossom was plucked away. What a contrast between her death and our old teacher's. Her's, all radiant to us with hope. The word most frequently used to say, "Take up the baby," signifies, "Hold her in your bosom." So Jesus now clasps her to His bosom, and her sorrowing parents are comforted. From the first the Lord has fulfilled His promise. "As one whom his mother comforteth, so will I comfort you." Mr. Goforth and I made a night journey, and reached Pang Chuang by 6 p.m. next day. We laid the little boy away beside another little grave just outside the wall. Chinese and English services were held. A large body of Chinese heathen crowded round to witness the, to them, strange care bestowed upon an eleven-month-old child. Their horrid practice, I am told, is to crush the little head with a large stone, from dread that otherwise the little spirit will live to trouble the craven living. Ah! thrice happy mothers, of favoured Canada. This is what makes our hearts bleed. The tears for our own are quickly dried by God's own hand, but the tears for those that are without now, and will be without in that day, will never cease to flow. How slow our tongues are to tell out the story. We are supplied with a fair vocabulary, but it does not come to us in the right order, and so we stumble dreadfully. Perhaps there is one thing that will some day cause the strings of our tongues to be unloosed, and that is love for dying souls. Herodotus tells a story of how once King Croesus (I think it was) was besieged. Soon the enemy found entrance to the city. Some penetrated to the palace. One soldier, not recognizing him to be the King, was about to slay him; but his son, till then dumb, struck with such yearning for his father's life, with one mighty effort burst his silence, and saved his father. I would that all of us in the Canadian Band might be similarly affected in regard to the dying heathen. Much discussion is now rife regarding the progress of missions, and it is sadly true that in some places it is slow work. What is the great solution? Some say: A different mode of living or dress. This is external. What strikes a new corner as China's greatest need to-day is not a different mode of living, but an outpouring of the Spirit to convince China of SIN, of RIGHTEOUSNESS, and of JUDGMENT to come.

Tell them Jesus is the only Saviour. They do not understand the Word, for they feel no need of Him. Their sins are no burden to them. But we do see the dawn. Twelve years ago *Shansi* had no missionaries, and now it has sixty. So with these inland stations. These are points of light, and to these some are being attracted, even from afar. Some come after having searched for the pearl in many "sects" or "doors," as they say, and find the true pearl in Jesus, *The Door*.

All goes well with us. We are all in high expectancy of the new band.

Central India.

REV. GEORGE MCKELVIE, writing from Mhow, on August 9th, to Rev. James Barclay, of St. Paul's Church, Montreal, says:—

I have had it in my heart for sometime to tell you something of the work that is being done here in the station to which I have been appointed. As you know, it is one of the oldest of our Indian stations. Mr. Campbell laboured here for years, and everywhere I go there are traces of his work. The people in the villages tell me of him and his faithful work among them.

A rather sad testimony of it was given me by Kazeem Akvam (Mahomedan Priest and Judge). He told me one day, that during his early intercourse with Mr. Campbell he became convinced of the truth of Christianity and of the claims of Christ as the Saviour of men. But for worldly advancement and comfort he had resisted the Spirit. Now he was quite at ease as Mahomedan priest and judge—though yet admitting the truth of Christianity. On hearing of Mr. Builder's death he burst into tears and said he felt he had lost one of his best friends.

Since Mr. Builder went home, the whole work of the station has fallen upon Misses Annie and Minnie Stockbridge, and nobly have they done the work. When I mention that there are three large girls' schools under their special care it will give some idea of their work. In addition there is a Sabbath-school under the superintendence of Mr. Drew. This is the largest school I have seen since I came to India—even in Bombay no school comes near it in numbers. The exceptional advantages these ladies have in speaking the language with ease and fluency, and their whole-souled consecration to Christ have specially fitted them for the work. The strain became specially heavy when, after Mr. Builder's withdrawal, Mr. Middleton, the preacher, took ill and died. Miss Minnie, in addition to her school and Zenana work, for a time conducted the prayer meetings, &c., and kept the services together. After my ap-

pointment she was relieved of this. Messrs Chanmukan and Shome and other native brethren from Indore relieved me of the Sabbath services till I could find a preacher. I cannot speak too highly of this lady's devotedness. In the early morning I have seen numbers of wretched looking people, from the villages she visits, waiting about her door for medicine and advice. After these are got rid of, the day's school work has to be got through. As an old teacher it did my heart good to see the order and good behaviour of these schools. But as I have much more to say, I will only say one word more on this subject. The hold the Misses Stockbridge have on the women here is seen by the attendance at the prayer meetings. Sometimes as many as fifty women are present—some of them high caste women. An old missionary, who has been thirty-five years in the country, tells me he has never seen the like of it in any part of India. But as Mrs. Campbell has already given some account of the women's work here to the home magazines, I will leave this subject and relate a few incidents of our every-day life and work.

Baptisms.—We have had the joy of seeing ten persons admitted into the Church of Christ within two months. Four of these were boys under fourteen years. Three more are attending our meetings as enquirers. One of these I believe to be a sincere Christian, and he might have been baptized with the others had he not held back in order that his wife might be baptized on the same day with himself. After introducing to you one or two native Christians, I will give a short history of the last baptized. The first seven were baptized by Mr. Wilson, who kindly came down from Neemuch to my assistance, and also examined the candidates. For the others, I struggled through the the Urdu service for two of them; the third was baptized in English, as he knew that language. His name is *Herbert Datta*. Herbert has a bright smiling face that makes you feel friendly to him at first sight. I judge him to be about nineteen years of age; few natives know their real age. When he came to the mission he had only one name—Datta. Poor Herbert only possessed one leg also. When Mr. Builder found Herbert he was a full-fledged Fakeer. Had visited Benares and several other sacred shrines. This was supposed to give him great sanctity and power. He wore the yellow robe of the Fakeer, and had his face painted with red and yellow streaks in the most approved fashion. Poor Herbert felt that all the washing of the sacred streams had not cleansed his soul—that all the paint on his face had not brought peace to his sin-burdened heart. The Spirit of God led him to the mission, and from Mr. Builder he had heard the glad tidings of salvation, without merits, and of the love of Christ, which passeth knowledge. Herbert's face is bright now without paint, and his greatest delight is to tell others of the love of

Christ. Few people with two legs can walk more quickly than Herbert with his wooden one, and almost every day he may be found in the Bazaar singing bhagans (hymns) and telling of the love of Christ. The Mussulmans are a great trial to him. They crowd around him, offering to debate, and taunting him with the loss of his leg. Herbert usually stops speaking when they are too troublesome, and sings a bhagan. Shortly since the tables were rather neatly turned on some of Herbert's tormentors. A number of the Mussulmans had been badgering him in their usual way, when suddenly an English gentleman, who had been standing by unobserved, stepped forward and addressed the crowd in beautiful Urdu. Turning on Herbert's foes, he said: "Why do you persist in interrupting the lad? he not told you that he is not an educated man, and only knows the love of Christ and the joy it has brought him? If you have anything to say against Christ, here am I—say it to me." Afraid to run away, and yet more afraid of the stranger, they stood by, while he delivered a sermon that made their ears tingle. I afterwards discovered this Christian gentleman's name. He holds a high position in the railway company's service. Herbert takes a great interest in the Sabbath-school. He usually goes out early in the morning and gathers in all the boys he sees playing about. I have seen him, like a shepherd, stumping along with over thirty boys in his flock, guiding them to the school. One orphan boy he has,—Miss Minnie Stockbridge pays for his support,—and Herbert trains him and takes care of him. This boy has been baptized by the name of Kalim Paul. I want the Sabbath-school children at home to pray for this little Paul, that he may become mighty, like the Paul of the New Testament.

Some other day I may tell you more about Herbert and Paul. Now I want to say something about the last addition to our Church. *Syed Ali Mahomet Ahmed Shah*.—Mr. Shah is the eldest son of a noble house in one of the largest native States. His family is traced back to a general of one of those fierce old Mohammedan kings who planted the banner of the prophet on Indian soil. Mr. Shah's father holds an important position in the State, and is possessed of considerable property. Being anxious that his son should be fitted for public life, he sent him to Aligarh College for the study of English, intending to send him to England to prepare for the higher law examinations. About this time, while travelling to Lucknow, Mr. Shah had, as travelling companion, a young English gentleman, who entered into a pleasant conversation with him. After a while the Englishman asked him if he had ever read the Bible. Shah, who was a very bigoted Mahomedan, rather scornfully said he had not. Nevertheless, the gentleman opened his bag and took out a beautiful little Testament, and asked him if he

would read it. Shah, though very reluctant, promised, as he says, for "politeness' sake." They parted at Cawnpore—the gentleman giving his name as Thomas Johnstone, and asking Shah to write him what he thought of the Book. Some time passed without Shah writing, when one day he received a letter from Mr. Johnstone, which has been lost. Some idea of its contents may be gathered from Shah's reply:—

DEAR MR. JOHNSTONE.—I received your note yesterday. I am sorry to say I have not read the whole of the Book as yet, as I don't take any interest in it, though I have read a good deal of it, but sorry to say not through. As I promised you to read it from the beginning to the end, I will fulfil my promise. You ask me how I like the "Book of Life." Well, this question you ought not to have asked me, because I do not care for it at all, yet I will keep it as your present, and read it whenever I have time, and think over it as you wished me. Are you pleased, sir? Yours, etc.,
SHAH.

Mr. Johnstone did not reply till some time after, when he had received another letter from Shah showing a change in his views, but who can doubt that all this time he was bearing his poor friend up before the Throne of Grace? A change had now gradually come over Shah's feelings in regard to the Book. He used to take it to his uncle's house and translate it to his cousin. She was a remarkable young woman and listened with great eagerness to the Word of Life. She told Shah of a book that had made a great impression on her mind. It was a short history of St. Augustine and his mother that had been given her by a Zenana visitor. But her father had burned the book and forbade the lady to come to his house any more. Now Shah was all eagerness to speak to Mr. Johnstone about the book. He went to Cawnpore for this purpose. But, alas! his friend had gone, he died a few days previously of typhoid fever. With a sad heart Shah returned home again. Another calamity befel him in the loss of his book. This was made a blessing, however, for shortly afterwards he saw on a railway platform a man whom he took to be a missionary. Going up to him he asked him to sell him a Bible. The gentleman went away and shortly returned with a beautiful Bagster's Bible. Shah paid twelve rupees for it. This book Shah read and re-read. For the first time he now read the Old Testament. His favourite study was comparing the prophecies of Isaiah with the Life of Christ. During this time his cousin seemed to grow more rapidly into the truth than himself.

About a year after Mr. Johnstone's death Mr. Shah called on a clergyman. It was a Roman Priest, but Shah did not know any distinctions. He does not remember much of the conversation; but one part he is not likely to forget. Just before he left, the priest asked him to promise not to read the Bible any more. What! not read the Book that has brought me to the point of Salvation! Why? The priest said you don't understand it thoroughly—not that its English is difficult, but there are mysteries in it. We priests are taught to

explain them. He then gave Mr. Shah some books, one of which was "Cobbet's History of the Reformation." Shortly after this Shah became acquainted with General X., an earnest Christian. With him and his nephew, a Captain in the Lancers, Shah now made rapid progress in Christian knowledge. Unknown to his teachers he used to go up to his uncle's house and tell his cousin what he had learned. One day she said something that brought his life to a crisis. They had been talking of the love of Christ, when she said suddenly, "if I were a man I would not be afraid to proclaim myself a Christian." Shah went home, but these words never left his ears till he stood before his father and told him of his new found faith and hope. His father was very angry and told him to leave his house and never see his face again. He said he could not let him stay there and destroy the souls of his other children. He would not even allow him to bid farewell to his mother. Since that time, nearly a year, he has never seen her face. His parting with his cousin was very affecting. She begged him not to leave her in the Zenana as they were about to marry her to a Fakeer, who was now on a pilgrimage to Mecca. She dreaded his return.

General X. and his nephew now helped Shah very much in his distress. His persecutions only made him cling more closely to his Saviour. It was about this time I became acquainted with him. As his father had sent him away almost penniless, he was anxious to earn his own bread. So he was engaged to teach me Urdu. He also taught some of the classes in the mission school. His great distress, now, was about his cousin. How he might save her from this living death. Often we talked over it, but only became more convinced of the utter impossibility of any woman escaping from a Zenana in a native state.

After five months Shah resolved to see his father once more, and try some way of saving his cousin. We all advised him against going, as we dreaded his living amongst his fanatical kinsmen. But he was resolved. He had heard that his cousin had been taken to Dehli to prepare for her wedding. After he left Indore I can only tell his story in fragments. His father seems to have felt his loss very keenly, and grieved over him as dead. His heart softened at sight of his son, and he offered to take him back to his home again. He promised to give him a room where he could read his Bible and pray by himself. One condition he laid down—that he would not speak about Christ or go to the Christian Church. On Shah's refusal, his heart became very bitter again, and from that time he never ceased to persecute him while he remained in the city. Shah saw his cousin and had some sweet talks with her; but his coming was too late. The following heart-broken letter tells all:—

My Dear Mr. McKelvie.

I received your note yesterday. You will be sorry to read this letter as it conveys very sad news. My beloved cousin died on Sunday last, it was a dreadful day; dear brother the grief which she left for me knows no bound. Her mother also is so grieved that she is like to die in a few days because she is sick at the heart. My cousin was loved by everyone. She spoke to me very sweet words about Christ before her death. I am not so hard-hearted a man to write these dear words in this letter. When I think of her conversation I cry. She is with the angels of God in heaven. I wish I was also dead on the same day when my dear cousin died. She was my comfort. I think whatever the Lord does is good. I shall be glad if I die soon.

Yours,

SHAH.

I have little more to add. His prediction about his aunt was only too true. She died a few weeks after. We are praying and believing for Shah's father. His brother says that he will sometimes go into his room and sit for hours brooding. May the Spirit of God open his eyes to the truth which alone can make him free. Shah is now at Mhow.

Now, I think you will be tired with this long letter so I will make my salaams.

Synod of the Maritime Provinces.

THE SYNOD met in Prince Street Church, Pictou, October 3rd. In the absence of the retiring Moderator, Rev. J. M. Macleod, Rev. E. A. McCurdy, the previous Moderator, conducted the opening services. Rev. N. Mackay, Chatham, N. B., was elected Moderator. There was a large attendance of ministers and elders. It appears from the roll, that since last meeting two ministers have died—Messrs. A. McIntosh and A. O. Brown; and twenty have been ordained. Four new congregations have been formed. Rev. Dr. McCulloch, Truro, having attained the jubilee year of his ministry, the Synod passed a resolution of congratulation, to which Dr. McCulloch suitably responded. The committee on co-operation with the Methodists was continued. An overture to the General Assembly was proposed by the Presbytery of Miramichi, to the effect that they receive no minister from other churches, unless their preparatory course has been co-extensive with that of our own ministers. The Synod, while sympathizing with the object aimed at—the maintenance of a high standard of ministerial education—declined to transmit the overture.

A reference to the College Board as to the enlargement and improvement of the building was considered. The decision of the matter was deferred till next Synod—the Board to gather all needful information for the guidance of the Synod. The students applying for residence cannot all be accommodated in the hall this session. But the College Board will make suitable arrangements for their accommodation. The subject of Home Missions occupied the Synod on Friday evening. Rev.

John McMillan, Convener of Committee, gave an outline of the work extending from Labrador to Metapedia. Last year the people were asked for \$8,000, and gave \$8,116. This year an equal sum will be required. The supply of labourers for the winter months is extremely inadequate. Rev. Dr. Robertson, Superintendent of Missions in Manitoba and the North-West, brought before the Synod the claims of the North-West, and was heard with rapt attention. Mr. John Grierson, Home Mission Agent in St. John Presbytery, gave interesting details of the work in New Brunswick. A resolution, moved by Mr. A. H. Cameron, seconded by Mr. James Ross, was adopted:—"The Synod receives, with gratitude to God, the encouraging statements submitted, indicating the awakening of a new interest in the evangelizing of the people and of fostering the weak sections of our Church—an interest shown by larger contributions and better attendance on services, and having heard Mr. Grierson with regard to the Presbytery of St. John, resolves to press home upon our people more urgently the duty of praying earnestly for God's blessing on this work, and giving their children and their money for the cause. The Synod has listened with intense pleasure to the address of Dr. Robertson concerning the work in the North-West of our Dominion, thanks him for the pains he has taken to give us information; rejoices in the prosperity of the cause of Christ there; appreciates the very urgent call for increased effort to keep pace with the tide of population, and strongly urges our people to seek information on the subject by writing Dr. Robertson to address them, and by reading the reports of missionaries; and to give liberally to aid in securing a preached Gospel to all the adherents of our Church that are now settling in those Western lands. The Synod expresses the hope that our contributions will rise from the \$300 of last year to as many thousands this year to help on this work for God and our country." The amount asked for Home Mission work, within the bounds of the Synod, is \$8,500.

The Synod adopted unanimously a resolution giving the missionaries of our Church in Trinidad a place on the roll of Synod as constituent members, under the heading of "Presbytery of Trinidad." The report on Sabbath observance, presented by Rev. T. Cumming, was, on the whole, encouraging. Agreed to petition Parliament as proposed by the Sabbath-Alliance. Mr. Henry presented a report on systematic giving indicating progress. Twenty thousand copies of a tract prepared by the committee had been circulated. The Synod recommended the younger ministers to join the Alumni Association, which is doing much to strengthen the College.

The Synod sanctioned the raising of \$8,000 this year for Augmentation. This amount is allocated to the respective Presbyteries in the same proportion as last year. Earnest efforts

are being put forth to preserve a working balance, and to prevent any congregations from unduly resting upon the fund. The report of the Halifax Ladies' College was received by the Synod with great satisfaction. The institution is prospering in every way, the attendance being larger, and the revenue showing a reasonable excess over the expenditure. The Moderator and, Rev. John McMillan were appointed visitors for the ensuing year, and special thanks were given to Rev. R. Laing for his unwearied and successful efforts in the interests of the College.

FOREIGN MISSIONS.—Rev. E. Scott gave a brief statement. Financially, the balance is on the right side. In the New Hebrides in one island there have been 120 baptisms. There are now three congregations, with a roll of over 300 members each. The Australasian churches are doing more and more for the islands; they have added three missionaries this year, and the New Hebrides now have nearly as many ministers as all Australia had fifty years ago. The only sorrowful feature in the Trinidad mission is the death of Mrs. Macrae, which, however, was not due to climatic influences. Rev. John Morton, who is at home on furlough, addressed the Synod. The Mission is twenty-two years old. In 1867 there were 25,000 Hindoos in Trinidad; now there are 60,000, and 2,500 are added every year; 500 go back yearly to India. In connection with the mission are 382 communicants. Including St. Lucia, over 300 were baptized last year. Over 2,000 children now receive religious and secular instruction in the Mission Schools. We have two native ministers and seventeen catechists. In 1888 the converts gave over \$1,900,—nearly \$5 per communicant. Proprietors of estates gave \$3,500. The Government gave for education \$4,600. Total raised in Trinidad, \$11,000. Sent from Canada, \$9,300. The Government Schools are secular, but allow religious instruction under a "conscience clause." The Hindus are improving from year to year. Our work in Trinidad tells on India. We teach in the language of 100,000,000 people. Mr. Morton is anxious that arrangements should be made by which a native ministry could be trained. The F. M. Committee responds to this desire, and is ready to appoint two new missionaries to Trinidad, in order that native agents may be trained. Two teachers that have been in Trinidad for some years are returning this autumn, and two young ladies have promptly offered to take their place. The two men who are needed have not yet been secured. Several members addressed the Synod, and a suitable resolution was adopted unanimously. The Synod was addressed by Rev. J. D. Murray, from Australia, who had been several years in the New Hebrides Mission. The next meeting of Synod will be held at Moncton on the first Wednesday of October, 1890.

A resolution was passed condemning the Jesuit Acts. The Sabbath-school Report and the reports on Temperance and the state of Religion were hopeful and encouraging and indicative of substantial progress. The Widows' and Orphans' Fund aids 19 widows and 18 orphans. The capital fund is slightly over \$76,000. Young ministers are urged to join the fund. The Fund for Aged and Infirm Ministers is in a healthy state: but the committee have not yet been able to give a larger allowance than \$200. They desire to have the income so increased as to warrant giving \$300 a year as provided in the rules.—The Foreign Mission Committee were enabled to announce to the Synod just before its close that they had appointed a missionary to Couva, Trinidad. Mr. Fulton Johnson Coffin was then introduced to the Synod. The moderator commended him to God in prayer. Mr. Coffin was under call to Richmond in St. John Presbytery, but he has felt the urgency of the call to Couva, and having offered his services, he was gladly accepted. He is a native of P. E. Island, and a graduate of Dalhousie College and of Princeton. He will be ordained by the Presbytery of St. John, and will proceed to Trinidad with Mr. Morton in November.—The Synod closed at midnight.

Missionary Outlook.

THE world is open now as it never was before to the heralds of the cross; for the steamboat and railway are pressed into the service, even in Africa. All material appliances that shorten voyages and journeys, and that render isolated tribes accessible, are to be hailed with thanksgiving. Thus we gladly welcome news of railways and steamboats in the Congo valley and in East Central Africa as well as in the South. So will the nameless horrors of the slave trade be checked—thus will the "highway of the Prince" be prepared.

We see with pleasure that the revenue of the American Board is better than ever, in spite of the sinister threats and prognostications of men of the new "Andover School." The Board's work is increasing in many lands, and its supporters at home show their confidence in its administration by their larger gifts.

There are at least 34 missionary societies at work in AFRICA; but as exploration advances, the estimate of the population grows. According to the latest estimate, Africa contains more people than the whole American continent. It is probably over two hundred millions. To evangelize and civilize Africa will be the mission of the coming century.

CHINA, with its four hundred millions, is the scene of operations for 35 missionary societies. There is much to encourage arduous effort.

Most significant is the fact that the Railway era has commenced in China. With this innovation other changes will come which will advance the Gospel, and which may prove of world-wide significance. We are glad that our own church has engaged in the work of evangelizing China.

IN INDIA nothing has occurred of late to discourage, much may be noted to encourage, the friends of missions. Sharp criticism from friend and foe rins through the press. Be it so. Let our gallant soldiers—"Soldiers of Christ"—do their duty with the consciousness that the eye of man as well as the eye of the All-Seeing is upon them.

Tidings have come recently of very notable revivals of religion in some of the churches in Asia Minor. This religious movement is among people who have been sorely oppressed by the "unspeakable Turk."

Lately a "Theosophist," a sort of advanced Unitarian, visited Japan to lecture against Christianity. For a time he secured considerable audiences, but as his charge was \$50 a night he ceased to be attractive, and he has returned to America without having appreciably retarded the advance of the Gospel.

As late as 1882, mission work was not only forbidden, but prohibited in Korea. A medical missionary, Dr. Allen, was used in 1884 in unlocking the door for the entrance of the Gospel, and shortly after the Government provided him with a hospital wherein to heal the sick and preach the Gospel. Now the Queen of Korea employs as her private attendant a Christian lady physician at a salary of \$1,800 a year. Korea has but one missionary to every 3,000,000 of her benighted and neglected souls.

In fourteen years 700 Protestant chapels have been built in Madagascar, making the present number 1,200. There are 8,000 Protestant communicants, and all the churches are self-supporting. The Queen recently attended the opening of two Christian churches at Ambokinanga. The native Christians of Madagascar have given more than \$4,000,000 for the spread of the Gospel during the last ten years. What a contrast to the old state of brutal heathenism in that island!

Mexico is called a Christian country, yet Bishop Hurst, of the M. E. Church, says that in Mexico 8,000,000 Mexicans have never seen a copy of the Holy Scriptures.

Twenty years ago, evangelical Christianity was not allowed to enter Spain. The whole number of Protestants now in Spain is estimated at from 26,000 to 30,000.

The gathering of Jews in Palestine is assuming such proportions, that the attention of the Christian world must soon be called to a possibility so suggestive as the re-instatement of the long-scattered Jewish people in their former power and glory. There are at present 42,000 Jews in their ancient home, as against 15,000 a few years back, and the increase is

more rapid than ever before. Christian missionary work is active in Jewish evangelization there, and Bishop Blyth, who has just returned from Palestine, has written a letter to the newspapers presenting the claims of his mission to the support of Christian readers. The Orthodox Eastern Church is friendly to the movement, and the Turkish Government shows no active hostility. The German Evangelical community in Palestine are also taking steps to organize their Church upon an independent basis, and to secure the appointment of a German Bishop of Jerusalem. We do not know any object likely to be dearer to the heart of the Christian world than the conversion of God's ancient people gathered in their historic home.

THE LIGHT OF ASIA.

SIR MONIER WILLIAMS, in introducing the discussion on Heathen Systems, in the recent Missionary Conference in London, drew a striking contrast betwixt them and Christianity

The Light of Asia, he said, was utter darkness. Buddha knew nothing of the existence of any being higher than himself. All that he claimed to have discovered was the origin of suffering and its remedy. All suffering, he taught, arises from indulging desires, and is to be got rid of by the suppression of desires, and by extinction of personal existence. When he said to his converts, 'come follow me,' he bade them expect to get rid of suffering by stamping out desires. When Christ said to his disciples 'follow me,' He bade them expect sufferings; to rejoice in their sufferings; nay, to expect the perfection of their characters through suffering. . . . Buddha had no idea of sin, as an offence against God; no idea of true holiness—what he said was, 'Get rid of the demerit of evil actions, and store up merit by good actions.' One day the speaker met an intelligent Sikh from the Punjab, and asked him about his religion. He replied, "I believe in one God, and I repeat my prayers, called Japji, every morning and evening. These prayers occupy six pages of print, but I can get through them in little more than ten minutes." "What else does your religion require of you?" he asked. The answer was, "I have made one pilgrimage to the holy well near Amritsar. Eighty-five steps lead down to it. I descended and bathed in the sacred pool. Then I ascended one step and re-

peated my Japji. Then I descended to the pool and bathed again, and ascended to the second step and repeated my Japji a second time. Then I did the same a third time; and so on for the whole eighty-five steps, eighty-five bathings, and eighty-five repetitions of the same prayers. It took me exactly fourteen hours, from 5 p.m. one evening to 7 a.m. next morning." He asked, "What good do you expect to get by going through this task?" The Sikh replied, "I have laid up a great store of merit, which will last me for a long time." This is a genuine Hindu idea—the very essence of Brahmanism, Hinduism, Zoroastrianism, Mohammedanism, and Buddhism.

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

As we are now maturing our plans for 1890, we will be glad if our agents will give us the earliest intimation they can of the number of copies that are likely to be required for the coming year in the several congregations and mission stations. In the absence of any instructions, the same numbers will be sent as at present. There has been a marked increase of circulation during the past year, and we hope not only that it will be permanent, but that it will go on increasing from year to year, until the *Record* wins its way into every Presbyterian family. We do not propose to make any "new departure" at present—but, following the old lines, we shall endeavour to make the volume for next year better than any of its predecessors. In the meantime, parties who have received accounts from the office, will greatly oblige us by attending to them at their earliest convenience, without any further solicitation.

Literature.

THE SCHAFF-HERZOG ENCYCLOPEDIA—A DICTIONARY OF BIBLICAL, HISTORICAL AND PRACTICAL THEOLOGY, based on *The Real Encyclopädie* of Herzog, Plitt and Hauck. Three vols. Edited by Philip Schaff, D.D., LL.D., Professor of Theology in Union Theological Seminary: Revised Edition; 1888. New York, *The Christian Literature Co.* Price \$12.00.

This valuable work is a condensed reproduction of the magnificent German Encyclopedia above named, begun by Dr. Herzog in 1854, and completed in 1868, in twenty volumes. In adapting it for the use of English and American readers, many elaborate articles have been shortened to make room for a large amount of new matter. More than one-third, indeed, of the work is original, the editor, who is a host in himself, having received the hearty co-operation of nearly two hundred eminent divines of different denominations and schools of thought in America, Britain and the Continent of Europe. A work, already so well known, so rich in its contents, and so handsomely brought out, needs no commendation from us. Our duty to the publishers and the public is discharged by the simple announcement that ministers, theological students, and intelligent laymen have the opportunity of enriching their libraries by procuring these volumes at the very moderate price which we have named. Our only regret in first glancing at the contents, was, that in the biographical sketches, 'living celebrities are excluded.' But we notice in the preface that a *Dictionary of Contemporary Divines* is being published simultaneously with this work, containing reliable information respecting living theological writers and Christian workers of Europe and America, furnished by themselves. Price \$3.00.

FOREIGN MISSIONS, THEIR PLACE IN THE PASTORATE, IN PRAYER, IN CONFERENCES: by *Augustus C. Thompson*, of Boston; *CHARLES SCRIBNER'S SONS*, New York, 1889; pp. 469. Price \$1.75.—This is a course of ten lectures, delivered in Hartford Theological Seminary for the benefit of students, and which will be found especially helpful to young ministers in conducting prayer-meetings in their congregations. The volume is characterized throughout by a devout missionary spirit, while the thoughtful and very practical references to missionary obligation and responsibility are evidently founded upon personal experience in the mission field. *W. DRYSDALE & Co.*, Montreal.

BRITISH AND FOREIGN BIBLE SOCIETY.—The Eighty-Fifth Annual Report, with its interesting appendices, and its long list of Subscribers and Benefactors, comes to us like an old friend with a new face—the record of a grand work, nobly sustained, and carried on with marked faithfulness and ability. The total receipts of the society for the past year were about

\$1,063,275, and the payments \$1,100,820, indicating a deficit for the year of \$37,540; but, taking the figures for the past three years, there is still a balance on the right side of \$10,000, showing that the financial basis of the institution is sound. The total issue of Bibles, Testaments and Portions for the year was 3,677,204—somewhat less than the previous year, yet sufficient to show impressively the immense extent of the Society's work. The detailed accounts of the work in its world-wide field are especially interesting, and cannot fail to inspire hope and call forth devout thanksgiving. Suitable acknowledgment is made of the valuable services rendered to the Society by the Hon. Senator Ferrier, late president of the Montreal Auxiliary, and other distinguished patrons of the Society, who, during the year, ceased from their devoted labours. These workmen have gone, but the work in which they engaged lives after them. The numerous maps with which this volume of 620 pages is illustrated, are very useful in conveying an adequate idea of the vast extent of the Society's operations. The translation, printing, or distribution of the Bible, has been promoted by the Society in 290 languages or dialects, and during the past year 641 colporteurs were employed in circulating the Scriptures in all parts of the world—a striking fulfilment of the prophecy, "Many shall run to and fro, and knowledge shall be increased."

DIVINE GUIDANCE, By *Rev. Nelson Burns* B.A. This volume of 288 pages treats of the presence and power of the Holy Spirit in the hearts, and lives of believers. It contains a theory of "holiness" with the principles and extent of which we cannot fully agree. In some of its aspects the argument is defective and erroneous. Abandoning himself too recklessly to his own fancy, the author mistakes *his* leading for Divine guidance, and too readily contents himself with the standard of righteousness which he has set up in his own mind. Nevertheless the book will repay a careful perusal. *The Bramford Book and Tract Rtp.* Price \$1.00.

THE WORLD'S SUNDAY-SCHOOL CONVENTION, held in London, July 1st to 6th, 1889. A complete Record of the Proceedings day by day. pp. 418. Price, by mail, in paper covers, 60 cents: *F. H. Revel*, New York and Chicago. Here is a rare opportunity for Sunday-School workers to obtain a mine of valuable information for a trifling amount. The volume can be obtained through any Canadian bookseller, and as the edition is limited, early application is necessary to secure a copy. A word to the wise is enough.

WHAT IS TRUTH? By the Duke of Argyll. New York, *A. Randolph & Co.*—This is a lecture delivered to students in Edinburgh last February, and contains a most interesting illustration of the harmony between the highest truths of science and the highest truths of religion.

Acknowledgments.

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Aberarder	2.00
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	\$365.43

HOME MISSION FUND.

Received to 5th Sept. \$	\$2929.38
Cambridge	11.00
G C, Port Burwell	5.00
Moore, Knox ch	4.09
Ayr, Knox ch	83.46
Goderich, Union ch	5.00
Petrolia S.S.	8.54
Darling Mission Field	7.50
Corunna	4.60
Glenmorris	42.00
South Delaware	2.25
Hornby	2.00
Cornwall, St John's	70.00
A friend, Newmarket	2.00
Newtonville	12.00
Lachine, Henry's ch	21.88
Lachine, St Andrew's ch	55.23
Arthur	8.13
Onslow	1.87
Paris, Dumfries St ch	1.25
Burford	4.50
Hills Green	4.00
Apple Hill and Gravel Hill	9.00
Berkley and Williamsford	8.00
Lady, Melville ch, Brussels	2.50
Madoc, St Paul's & St Col'ba	60.00
Mosa, Burns ch	40.00
Kingsbury and Flodden	20.00
Lucknow	8.23
Underwood	27.50
	<hr/>
	\$3584.02

STIPEND AUGMENTATION FUND.

Received to 5th Sept. \$	\$1033.50
Niagara, St Andrew's	10.00
Glenmorris	4.25
Westmeath	5.75
Elmsley	15.00
Komoka	3.75
Berkley and Williamsford	4.00
Madoc, St Paul's & St Col'ba	50.00
Lucknow	.60
	<hr/>
	\$1,126.85

FOREIGN MISSION FUND.

Received to 5th Sept. \$	\$8202.33
G C, Port Burwell	5.00
Aylwin	5.00
Goderich, Union ch	9.50
Petrolia	8.02
Jas Carnochar, Sen, Seaforth	50.00
Glenmorris	29.50
Kadies	11.35
South Delaware	2.50
Mrs J A Boyd, Toronto	6.25
Granton S.S	5.00
Warsaw and Dummer	5.00
Knox College Alumni Assn	6.00
Boulter	11.09
David Smith, Arkona Indore	5.00
River Desert and Northfield	4.25
Winnipeg, St Andrew's	\$24.53
Collection, Charles Street ch, Toronto, Designation Serv.	55.18
Perth, Knox ch	60.70
A friend, Newmarket.	3.00

W M Clark	250.00
Beverly	30.00
Por Rev J Wilkie	175.00
John Parker, Kirkwall	10.00
Montreal Amer. Pres. chapel	5.00
Rev N Macplee, Dal'e Mills	20.00
Hemmingford	12.00
Mem of St And's ch, Arthur	10.00
Onslow	1.48
Komoka	7.75
Per Rev J Wilkie, Indore Col	25.00
Lower Fort Garry S.S.	1.25
English Settlement	53.00
Lady, Melville ch, Brussels	2.50
Madoc, St Paul's & St Col'ba	25.00
Madoc, St Paul's S.S.	14.00
Kingsbury and Flodden	12.00
Lucknow	9.37
The late Dun Sinclair, Cor'n'l	660.53
	<hr/>
	\$10,626.72

KNOX COLLEGE FUND.

Atwood	\$ 8.35
Eridgen	5.00
Newtonville	5.00
Londesborough	10.00
Monkton	3.41
Hespeler	7.40
Tilbury East	15.60

MANITOBA COLLEGE FUND.

Received to 5th Sept. \$	\$ 179.93
Bridgen	2.00
Glenmorris	1.50
Tilbury East	3.00
	<hr/>
	\$186.43

WIDOWS' AND ORPHANS' FUND.

Received to 5th Sept. \$	\$ 255.73
Bridgen	3.00
Madoc, St Peter's	9.00
Glenmorris	1.25
Caledonia	9.50
South Delaware	.50
Russell	15.10
Metcalfe	12.00
Greenbank	12.25
Unionville	2.48
Carlton Place, Zion ch	15.00
Lachute, Henry's ch	14.77
Markham, Melville ch	3.57
Mamton	14.00
Lucknow	.65
	<hr/>
	\$363.70

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th Sept. \$	\$ 447.48
Rev D Wishart	8.10
" P Fleming	16.00
" N Waddell	16.00
" R Pettigrew	8.00
" James Ballantyne	8.00
" E F Torrance	8.00
" D M Beattie	16.00
	<hr/>
	\$527.48

AGED AND INFIRM MINISTERS' FUND

Received to 5th Sept. \$	\$ 735.17
Glenmorris	3.25
Caledonia	20.00
Hensall	29.55
Hornby	1.00
Cornwall, St John's	50.00
Rocky Saugeen	5.00
Carlton Place, Zion ch	25.10
W S I	10.00
Komoka	3.50
Madoc, St Paul's & St Col'ba	9.37
Tilbury East	2.60
Lucknow	.90
	<hr/>
	\$895.74

AGED AND INFIRM MINISTERS' FUND.

Ministers' Rates.

Received to 5th Sept. \$	\$ 266.95
Rev D McGillivray	5.00
" J A McDonald	17.85
" P Fleming	8.00
" N Waddell	7.00
" R Pettigrew	3.75
" J B Mowat, D D	10.00
" M Macgillivray	15.00
" James Ballantyne	10.00
" E F Torrance	8.00
" D M Beattie	8.00
" John Crombie	2.00
	<hr/>
	\$361.55

NEW HEBRIDES, TRINIDAD, &c.

A friend, Paris, New Hebrides	
Native Teacher	\$ 20.00
A friend, Newmarket, Trin.	2.00

JEWISH MISSION.

Marga't Campbell, Shelburne	5.00
A friend, Lindsay	2.00
Mrs Blackwood, West Lorne	19.00

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Sept. \$	\$ 749.15
South Plympton	6.66
A H Smith	5.00
Wallaceburg	86.50
Theford	8.00
Ridgetown	27.00
J McAdam, St Thomas	50.00
D M Sutherland	3.00
Andrew Denholm	15.00
Walford	25.00
Warwick	18.00
Bridgen	29.00
Arch McLaughlan	6.65
Robert Robertson	10.00
James Harley	5.00
Belmont	26.00
Yarmouth	21.00
Alex Kennedy, Stratford	13.00
Wallaceburg	11.00
	<hr/>
	\$1,114.96

CONTRIBUTIONS UNAPPORTIONED.

Edmondville	\$ 28.00
Toronto, Central ch	200.00

Received during Sept. by Rev. P. M. Morrison, Agent at Halifax. Office, Duke Street. P.O. Box 338.

FOREIGN MISSIONS.

Previously acknowledged. \$	\$ 2183.52
St Paul's, Woodstock	25.00
W River & Green Hill Ad CF	2.00
New Mill J P S C E	27.55
Charlo	35.12
C H G, Port Burwell, Ont	10.00
Clyde, &c	6.00
Dr H J Hinson	1.25
Blue Mountain	7.00
St John's, Moncton, W F M S	30.00
A B M, Greenock, St And'vs	5.00
Cow Bay, Halifax Pres.	6.00
St Andrew's, St John's, Nfld.	70.00
Melvern	10.00
Middleton	4.72
Newcastle, N.B.	20.00
Lunenburg	60.00
Elmsdale	6.18
Lake Ainslie	6.00
Wm McCarthy, Taylors Head	5.00
Devoted to Foreign Missions	2.00
Riverdale col by children	10.00
Red Bank and Whitneyville.	28.00
Rev J D Murray	2.00

A friend, Stellarton.....	10.00
Rt John Aux of the WMFS	17.00
Sheet Harb'r Road Sewing cir	6.50
Knox Shediac S S.....	10.00
Strathalbyn, P E I.....	8.00
Escuminac, Quebec.....	11.60
St Ann's and North Shore..	29.00
Dalhousie, NB.....	45 14

\$2,687.98

Less Barney' River sent to Mrs Merriman, Treasurer of the W F M S.....

45.00

\$2642.92

DAYS PRING AND MISSION SCHOOLS.

Previously acknowledged ...	123.63
Clyde, &c.....	4.30
Five Islands, col by y'ng ladies	10.95
Sheet Harbor.....	57.00
Richmond Bay, West.....	6.75
Five Islands.....	2.00
Red Bank & Whitneyville S S	3.00

\$212.63

AUGMENTATION FUND.

Previously acknowledged \$	257.79
Dr H J Hinson.....	1.25
Cow Bay, Halifax Pres.....	6.55
Newcastle.....	20.00
Clifton.....	10.00
Strathalbyn, P E I.....	16.00
Escuminac.....	4.00
St Ann's and North Shore. :	40.00

\$355.59

COLLEGE FUND.

Previously acknowledged \$	2995.48
Orwell.....	10.00
Cape North.....	6.00
Cow Bay, Halifax Pres.....	4.00
Gays River and Milford.....	46 81
Newcastle.....	10 00
Int Moncton ch.....	285.00
Elmsdale.....	8.00
Int J D McDougall.....	58.10
Lower Musquodoboit.....	5.00
Gays River, ad'l.....	1.00
Int Adam McKean.....	60.00
St Ann's and North Shore.....	10.00
Westville and Middle River.....	17.00

\$3510.37

AGED MINISTERS' FUND.

Previously acknowledged \$	615.14
West River and Green Hill..	10 45
Int on D R B of N S.....	49.85
Int H C Barnaly.....	37.50
Dr H J Hinson.....	1.25
A B R M, Greenock, St And's	5.00
Cow Bay, Halifax Pres.....	1.50
Elmsdale.....	5.00
Rev S Rosborough.....	6.00
Tower, Musquodoboit.....	2.90
St Ann's and North Shore.....	10.00
Rev L R Glog, Rate.....	3.75

\$746.44

HOME MISSIONS.

Previously acknowledged \$	948.80
West River and Green Hill..	49 48
Orwell.....	25.00
Int on D R B N S.....	14.57
Sharon, Stellarton.....	47.80
Clyde, &c.....	4.00
Dr H J Hinson.....	1.25
Blue Mountain.....	5.00
Cow Bay, Halifax Pres.....	5.00
St Andrew's, St John's, Nfld	40.00

for North West..... 40.00

Gays River and Milford S S. 8.40

for North West..... 8.40

Mrs Archibald, Port Hastings	4 00
Knox Wallace.....	14.00
Newcastle.....	20.00
L Stewiacke.....	4.00
Indian Road.....	1 00
Lunenburg.....	40.00
Elmsdale.....	10.00
Union Church Hopewell.....	40.25
Young Peoples Soc'y of Christian Endeavor, Fort Massey	76.78
Lower Musquodoboit.....	13.00
Guyboro Road, Gays River.	8 00
Med Bank and Whitneyville.	23 00
W I F Soc Monument P O N B	12 00
Scotch Settler and Cocogno.	7 03
Strathalbyn, P E I.....	3.00
Escuminac.....	14.00
St Ann's and North Shore.....	25.00
Ladies Aid Soc, Middle River	15.70
Dalhousie, N B.....	40.86

\$1564.34

MANITOBA COLLEGE.

Treasurers: Duncan McArthur and Jr. King. For Debt.

Previously reported.....	\$1,423.00
James E. Steen, Winnipeg.....	20.00
Rev. John M. King.....	1000.00
Angus Sinclair, M. A. Windsor	20.00

\$2,463.00

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

Renfrew, Rev. Dr. Campbell	\$30.00
Harrowsmith, Rev. G. A. Yeomans.....	20.00

MANITOBA COLLEGE, THEOLOGICAL DEPARTMENT.

Rev. Dr. Bruce, Convener and Treas. May to Sept. 30th.

Stonewall.....	\$ 5.00
James Fisher, M. P. P.....	25 00
Augustine ch., Winnipeg.....	50 00
Rev. J. Farquharson.....	25.00
Brandon.....	50.00
Rev. J. A. Jaffray (debt).....	15.00
Rev. John Mowat (debt).....	5.00
Rev. A. Hamilton (debt).....	10.00
Rev. A. B. Baird (debt).....	50.00
Rev. W. Moore (debt).....	10.00
Rev. J. A. F. Sutherland (debt).....	5.00
Rev. Joseph Hogg (debt).....	20.00
Rev. Jas. Lawrence (debt).....	10.00
Emerson.....	5.00
Rev. Dr. Duval (debt).....	20.00
William Clark.....	5.00
Rev. J. Farquharson (debt).....	10.00
Rev. John Cairns (debt).....	10.00
Rev. John Hogg (debt).....	10.00
Morris and Union Point.....	8.60
Clear Springs.....	10.00
Waskada.....	2.57
Treherne.....	8.15
Rev. Dr. Robertson (debt).....	50.00
Banff.....	7.50
Douglas.....	13.00
Rev. Prof. Hart (debt).....	10.00
Whitemouth.....	5.00

\$464.82

Received by Rev. Dr. Warden, 198 St. James St., Montreal. Treasurer of the Board of French Evangelization to Oct. 10th, 1889.

FRENCH EVANGELIZATION.

Already acknowledged.....	\$373.20
Craighurst.....	2.20
Dunwick, Duff's ch.....	9.00

Arthur, St Andrews SS.....	6.16
Kenmore.....	6.00
Annap.....	6.30
Bethany.....	3.30
Win Bawden Union ch, Godo- rich Township.....	5.00
St Croix and Ellerhouse.....	10.00
Glennorris.....	14.75
Cantley and Portland.....	9.00
Hawkesbury.....	7.00
Peter Dewar, Dalhousie Mills	1.00
Mrs MacLean.....	1.00
Escuminac, Quebec.....	17.00
Kinburn.....	5.00
Corwall, St John's ch.....	10.00
River Desert and Northfield	4.25
Harvey, Ont.....	2.69
Aylwin.....	2.64
Daywood and Johnson.....	3.50
Quebec, French ch.....	3.50
Eldon, Ont, St Andrew's ch.	22.00
Carleton Place Zion ch SS.....	40.00
Coneoon and Hillier.....	18.00
Caledon, St Andrew's SS.....	2.00
Caledon East, Knox SS.....	5.01
Newtonville.....	1.50
Onslow, Ont.....	5.00
Wilbur, &c.....	1.82
Carleton Place, St Andw's SS	5.00
Sydenham, St Paul's.....	7.00
Harriston, Knox SS.....	14.00
Banff.....	10.00
G D Ferrussion, Fergus.....	7.50
Demorestville.....	200.00
Ailsa Craig.....	5.50
Carlisle.....	11.35
Dr Anderson, Ailsa Craig.....	5.00
Belle Riviere, French ch.....	5.00
Kingsbury and Flodden.....	5.70
Haliburton.....	10.00
Robertson's.....	2.52
Minden.....	1.30
Brown's.....	2.16
Elkhorn.....	2.10
Elkhorn.....	4.70
Gamberland.....	15.00
Underwood.....	7.00
Minesing and Midhurst.....	3.00
Lake Megantic.....	7.00

Per Rev. Dr. Reid, Toronto:—

Chatham, St Andrew's.....	5.00
Normanby, Knox.....	7.00
Drumbo.....	7.50
Milton.....	8.00
Ballinfad.....	10.00
A D Ferrier, Fergus.....	50.00
Chippawa.....	6.50
S Westminster.....	7.00
Dundalk.....	4.30
St Ann's.....	2.00
Exeter.....	16.00
Metis.....	2.00
Thornbury and Clarksburg.....	10.21
Atwood.....	28.00
Markham, St Johns.....	9.00
Bridgen.....	4.00
South Delaware.....	1.00
W S J.....	10.00
Berkely & Williamsford.....	2.80
Teeswater Westminster ch.....	55.50
Tilburg East.....	44.48
Lucknow.....	3.35
Aberdeen.....	5.00

Per Rev. P. Morrison, Halifax:—

W River & Green Hill (add'l)	1.00
Orwell.....	25.00
Noel.....	17.30
Clyde, &c.....	2.00
Port Hood, C B.....	4.06
Blue Mountain.....	5.00
Cow Bay, (Halifax Pres).....	1.50
St John's, Nfld, St And's ch.	30.00
Mabou.....	23.00
Newcastle.....	10.00
Shubenacadie.....	27.15
Lower Stowiacke.....	8.13
North Salem.....	4.62

Indian Road.....	3.00
New Dub in.....	2.12
Lunenburg.....	30.60
Elmasdale.....	10.00
Wm McCarty, Taylor's Head	2.00
Lower Musquodobit.....	5.00
Strathalbyn, P.E.I.....	8.00
St Ann's and North Shoro.....	15 10
Westville and Middle River.....	17.00

\$4882.26

POINTE AUX TREMBLES SCHOOLS.

Received by Rev. Dr Warden, Treasurer, 198 St. James St., Montreal, to Oct. 10th, 1889.

Ordinary Fund.

Already acknowledged.....	\$1050.55
Kenmore.....	6.00

Mrs M Mackie, Toronto.....	5.00
Brule, N S W F Mis Union So	21.00
A lady friend.....	100.00
Galt, Knox SS.....	100.00
Rev C. Chiniquy, St Ann.....	50.0.
Kelly's Cove, N S Miss H E	
Scott's Sabbath Sch Class	1.00
A D Ferrier, Fergus.....	50.00
John Younie, Ormstown.....	5.00
Upper Newport, N S, Presby	
Ladies.....	25.00
A friend, Newmarket.....	2.00
Beverly SS.....	10.00
Onslow Mission Band N S.....	50.00
Mrs F Johnson, Brookville.....	50.00
Burlington Beach, Bethel ch	12 1/2
SS.....	7.54
Oshawa SS.....	12.50
Fletcher SS.....	10.00
Watford SS.....	12.50

\$1583 61

Building Fund.

Already acknowledged.....	\$ 367.48
A few ladies, Clinton, O.....	9.00
Sabbath School Scholar &c.....	2.45
	\$378.93

LADIES COLLEGE, OTTAWA.

Received by Rev. Dr. Warden, Treasurer, Montreal.

Already acknowledged.....	\$1483.59
Rev T J and Mrs McClelland.....	
Shelburne.....	5.00
A McTaggart, Collingwood... ..	5.00
John Lamont, North Bruce... ..	5.00
Maxville.....	20.00

\$1518.59



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MEETINGS OF PRESBYTERIES.

- Lindsay, Woodville, 26th Nov., 11 a.m.
- Lanark & Renfrew, Arnprior, 26th Nov., 4 p.m.
- Maitland, Wingham, 10th Dec., 11.15 a.m.
- Stratford, Knox Ch., 12th Nov., 10.30 a.m.
- Guelph, Knox Ch., 19th Nov., 10.30 a.m.
- Calgary, Calgary, 5th March.
- Huron, Clinton, 12th Nov., 10 a.m.
- Orangeville, Orangeville, 12th Nov.
- Sarnia, Sarnia, 10th Dec., 1 p.m.
- Saugeon, Mt. Forest, 10th Dec., 10 a.m.
- Winnipeg, Winnipeg, 10th Dec., 7.30 p.m.
- London, First Pres. Ch., 10th Dec., 2.30 p.m.
- Peterborough, Port Hope, 14th Jan., 9 a.m.
- Montreal, College Hall, 14th Jan., 10 a.m.
- Barrie, Barrie, 26th Nov., 11 a.m.
- Winnipeg, Knox Ch., 10th Dec., 7.30 p.m.
- Quebec, Sherbrooke, 17th Dec., 8 p.m.
- Kingston, Belleville, 17th Dec., 7.30 p.m.
- Pictou, New Glasgow, 5th Nov., 11 a.m.

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