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THE PRESBYTERIAN RECORD

FOR THE
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The Great Missionary Failure.

CANON TAYLOR'S chief indictment is that the results of missionary effort are not worth what they cost—a most extraordinary statement to come from a Christian teacher, who must often have quoted the words of The Great Founder of Missions,—“what shall it profit a man if he shall gain the whole world, and lose his own soul”? It is impossible to say how many so-called “converts” are genuine Christians. Perhaps, there are as many “backsliders” in Christian countries as in heathen. But, assuming that a reasonable proportion of those who are enrolled as “members” in the mission churches, are living consistent lives, it is absurd to say that “vast sums of money, and the still more precious lives of hosts of devoted labourers, are thrown away in the prosecution of hopeless enterprizes.” The whole amount expended by the American Board in fifty years mission work in the Sandwich Islands (1820—1870), was \$1,220,000; the total number of natives admitted into full communion during that time, was 55,300; the cost of each was, consequently, \$22.06. Vast sums of money forsooth! How much is expended annually in the maintenance of religious ordinances in England? How much in Canon Taylor's own diocese? How much does it cost per

communicant? If that is the test, there may be failures nearer home than China.

He says the *quality* of our missionary converts is “bad.” Is it not unreasonable to expect that heathen converts should present the same type of Christians, as converts in Christian countries? Heathen converts must be compared with their neighbours who have not embraced Christianity. When that is done, the transformation is marvellous. Making due allowances for hereditary instincts and social environment, the converted Hindu, or Hottentot, or Malagasy, or Fijian, will stand comparison with the average church member of other countries.

Another insinuation is, that “the want of success in missions is to be attributed to the inferior quality of the missionaries. That comes with a bad grace from the minister of a Church that has on its missionary roll, names like Martyn, Heber, Selwyn, Pateson, Caldwell, McKenzie, and James Hannington. All the churches have given of their best men to the foreign mission field, and many of them men who have attained a front rank in Christian Philanthropy—Schwartz, Carey, Morrison, Burns, Judson, Williams, Ellis, Scudder, Duff, Livingstone, Moffat, and scores of others. It is a shame to speak of such men as “hirelings,” and that is just what Canon Taylor does. All missionaries are not alike, competent and successful, it is true, but,

take them as a class, they are certainly fairly up to the average of other ministers.

It is argued that the missionaries are overpaid, that they live too luxuriously—some sporting a pony-carriage, and nearly all aspiring to the luxury of a wife. It is even suggested that to ensure success they should assume the role of mendicants, and eat and dress as the natives do among whom they labour. That has been tried and found wanting. "Absolute self-renunciation, voluntary poverty, and conformity to the conditions of native life" may be very creditable to the missionary who is exercised thereby, but it is not a very elevating spectacle, and is calculated to bring shame and disgrace upon the Christian community that deliberately designates any of its ministers to that kind of living martyrdom.

The worst feature of this essay, and those of a similar kind from the same pen, is the carping, sneering tone that pervades it from beginning to end. It betrays profound ignorance of the practical working of missions—nowhere more apparent than when he seriously argues for "missionary celibacy." Who does not know that the wives of missionaries have often been as successful as their husbands in effective work, and sometimes far more so? Apart from other considerations, the influence of a well-regulated Christian home in a heathen country cannot be ever-estimated.

What Canon Taylor says about the "unseemly rivalry of sects on mission ground" is perfectly true. It involves an incalculable waste of money, of energy, and influence. To say that "denominational differences must cease in the mission field," is to enunciate a truth of the greatest importance at the present moment. The question is, how is it to be done? If we are to wait until the home churches show an undivided front, we shall have to wait too long. The true solution of the missionary problem will not be reached by the multiplication of foreign missionaries, and the devising of foreign subsidies, but in the education of native ministers, and the organization of native christian churches with full liberty to adapt their ecclesiastical polities to the varied circumstances of different countries, and with as little interference from alien boards and committees as may be possible.

Brieflet No. 2.

IN ROME.

EVEN the Post-Office is worth mentioning. It occupies a fine old palace, in the form of a hollow square. An arched way leads into a charming little garden with tropical plants, fountain and statuary, surrounded by a covered gallery, from which access is had to the different departments. It is but a few minutes walk from the *Piazza di Spagna*, the chief resort of English visitors. At one end of this square is the "Propaganda"—"the richest and best equipped missionary institution in the world." It was originally designed for the education of converts from distant countries, to fit them for missionary work among the heathen. It has now a large staff of professors, a fine library, and an extensive printing establishment. It is moreover the controlling centre of all the mission work of the Church—Home and Foreign. There are many other colleges in Rome, among which the University of the *Sapienza* is now the largest, for the famous Collegio Romano, or Jesuit's College, no longer exists as such. It was taken possession of by the new rulers of Rome in 1872, when its great buildings and other valuable belongings were confiscated, at the same time that the order was suppressed, for the reason that it was considered dangerous to the State. By special license we were shown over the whole of this vast establishment. It was curious to see the cells of the monks, their refectory, their cloak-rooms, their chapel even, lined with book-shelves. No less than thirty-six libraries are united here, forming the "National Library," with upwards of a million volumes, and increasing at the rate of nearly a thousand volumes a day. The large reading-room is open to the public, free of charge.

In front of the Propaganda is the pillar surmounted by a statue of the Virgin Mary, erected by Pius IX in 1854, to commemorate the dogma of 'The Immaculate Conception.' A few years later (in 1869), the doctrine of 'Papal Infallibility' was decreed an article of faith necessary to salvation; but before there was time to translate it into stone or marble, the Temporal Power of the Pope of Rome had vanished, and Infallibility has ever since been known as the protesting 'Vatican Prisoner.'

The Barberini Palace is also in this neighbourhood: built by URBAN VIII, for his own use, about 1640. It stands in a garden that belonged to the historian Salust ever so many centuries ago. A part of this fine palace is open to the public and is one of the "sights" of Rome. The celebrated picture of *Beatrice Cenci* attracts crowds of visitors. Although few can appreciate it as a work of art, all are moved by it who are acquainted with the tragic history of the beautiful maiden. URBAN had a fancy for bees, and with bees he decorated almost every room and pillar in the house and outside of it. In one room a swarm is represented so numerous as to eclipse the sun!—typifying thereby "the splendour of his family." The Propaganda and other buildings founded or endowed by him, are also profusely decorated with "Barberini bees."

Close to the *Barberini*, is the Conventual Church of the *Cappuccini*, attached to one of the largest monastic institutions in Rome. It is famous for its singular cemetery beneath the church—in the "basement," as we would call it, which is divided into four chambers by walls built entirely of human skulls. The spaces between these partition walls are filled to the level of the floor with 'holy ground' from Jerusalem. There the monks have been buried from time immemorial, but, the space being limited, they are not allowed to remain very long underground. They are taken up in succession to make room for the next who dies. And their bones are built into the walls, or used for the embellishment of the chapels, in frieze, cornice, or centrepiece, as they may be best adapted—the smaller bones being worked into chandeliers, flowers, wreaths, or filigree to adorn the ceilings! A number of the most illustrious dead are reconstructed as skeletons and placed in niches, dressed in the brown cloak and hood they wore when they were alive. Imagination cannot picture a sight at once so ghastly and so grotesque as this.

Welfare of the Youth of the Church.

IT needs no laboured argument to prove that the future prosperity of our vast and splendid country depends upon the

moral and religious training of our youth. Statesmen may wrestle with the problem of our 'manifest destiny'; parties may rise and fall; governments may be overthrown; policies may be adopted and flung aside; but if our children are taught to live up to the ideal of Christian citizenship, all shall be well. Under God, the future of Canada is in the hands of parents, pastors and teachers, largely of Sunday-school teachers, for Spiritual forces are the strongest of all and levy tribute from all.

Last year, our imperfect statistics shewed 118,841 scholars, and 13,514 teachers and office-bearers in our Sabbath-schools, with an average attendance of 81,785 pupils. This is so far good and hopeful. The Sabbath-school committee, however, deemed it necessary to call the attention of the Assembly to the prevailing lack of interest on the part of parents and congregations in the work of Sunday-school instruction; and to "the neglect of thousands of children of the Church that are not brought either to the Sabbath-school or to the House of God, but are left to grow up without religious instruction." Omitting some of the local statistics, the committee's report was given in full in the RECORD for September last. In it we find these remarks:—

From the Report of the Committee on Statistics, we learn that 73,649 families profess connection with our church. Now, two children of church-going age is not a high average to allow for each family, yet this means over 157,000 children for which we are responsible. Our reports, however, say that there are only 118,000 enrolled as Sabbath-school scholars. Where are the other 39,000 Presbyterian children?

Again, of these 157,000, how many mature each year, and pass beyond direct control of parent or teacher? Probably one-sixth will be a low estimate, that is 26,000. But in the whole church this past year, only 12,500 were received into fellowship on profession of faith. What of the other 13,500? We are constrained to say that the church is not doing her duty to them. She is not alive to the seriousness of such a drain upon her vitality, as the loss of 13,500 every year.

Now, while the influence exercised by so noble an army of teachers—fifteen times as numerous as the ministers of our church—must be very great, we are constrained to admit that the church is not doing so much as she should towards the godly uprising of our youth. Making liberal allowances

for such children as are under wholesome parental instruction, there is still a large margin not accounted for, estimated in the report at at least 39,000! But even of those who pass through the Sunday-school, less than one half are admitted as members of the church on profession of their faith. This state of things is not confined to the Presbyterian Church in Canada. It is felt and deplored in all the churches. There is a missing link between the Sunday-school and Bible-class and adult membership—a gap very difficult to bridge, but which is at present exciting a great deal of interest and effort.

At last meeting of our General Assembly in connection with the Report on Sabbath-schools, it was moved by Rev. T. F. Fotheringham, seconded by Professor Coussirat, and resolved:—

“That the committee be instructed to enquire into the working of the scheme for the Welfare of the youth of the Free Church of Scotland; consider whether it, or some modification of it, would be suitable to the circumstances of the church in Canada, and, if so, to prepare such a scheme for consideration by next General Assembly.”

It naturally fell to Mr. Fotheringham to make the necessary investigations, and he has gone into the matter carefully, and embodied his views in a circular addressed to the members of the Sabbath-school Committee, of which we shall give a brief outline.

Mr. F. says, “In the Free Church of Scotland, there is a central committee with a corresponding member in each presbytery. These latter ascertain and report to the secretary, the names, &c., of intending candidates. From their reports, the committee are enabled to designate the places at which it will be most convenient to hold examinations, and mail the answers to the examiners. Each examiner values all the answers to the questions, and the reports of the examiners are received and tabulated. Printed instructions, covering every detail, are sent to all parties concerned. The papers are set by professors and others who are specialists in the respective subjects, but the work of valuing the answers is distributed amongst a number.

“In the English Presbyterian Church there is a “committee on Instruction of Youth,” of which Drs. Dykes and Gibson are Joint Conveners. There are Vice-Conveners on “Bible Band” (for the encouragement of daily, systematic and thoughtful reading of the Bible), on “Sabbath Schools,” on “Higher Instruction,” and on “Day Schools” (necessary in some

parts of England.) The third section, that of “Higher Instruction,” corresponds to the “Welfare of Youth” of the Free Church. The system is substantially the same; differences lying merely in details. In both churches—medals, prizes and diplomas are given.”

The following gives an idea of the range of subjects prescribed by the church for the last year and the current one.—For 1887 88:—

Division I. *Biblical*.—St. Luke, chaps. 14-24 (inclusive.) Text Book. Dr. Lindsay's Bible class primer on St. Luke. Price 4d.

Division II. *Doctrinal*. Shorter Catechism. Quest. 20-38 (inclusive.) Text Book for Juniors, Prof. Salmond's B-cl. primer. Price 6d. Text Book for Seniors, Dr. Whyte's B-cl. Manual pages 45-100. Price 2/6.

Division III. *Essays*. Juniors, “Elisha.” Seniors, “Milton.”

For 1888-89.

Division I. *Biblical*. Seniors—The Life of Christ. Text Book. Prof. Salmond's B-cl. primer. Price -/6. Juniors—Joshua and the Conquest. Text Book, Prof. Croskerry's B-cl. primer. Price -/6.

Division II. *Doctrinal*. Shorter Catechism, Quest. 30-81 (inclusive.) Text-books as before.

Division III. *Essays*. Juniors—“Life of Joshua.” Seniors—“Luther.”

“In addition to its scheme for the instruction of youth, the Free Church Com. endeavours to promote their “welfare” by the organization of a “Guild,” which is a union of all the young people's Societies of the church. Young people passing from one congregation to another, carry their guild certificates with them, as an introduction to the Society of the Church with which they may connect themselves. The constitution is very broad, and would embrace Literary Societies, as well as Societies of “Christian Endeavour.” Its aim is to call out the co-operation of the young, and bind them closer to the denomination.”

The following syllabus, in outline, is suggested for the consideration of our Sabbath-school Committee:—

- | | |
|-----------------|-----------------|
| I. Biblical. | IV. Historical. |
| II. Doctrinal. | V. Evidences. |
| III. Practical. | VI. Essays. |

I. The Biblical Department should be supplementary to the International S. S. Lessons.
II. The Doctrinal Department should embrace the standards of the Church, especially the Shorter Catechism.

III. The “Pilgrim's Progress” stands unrivalled as an epitome of practical Christianity. It should certainly find a place on our curriculum.

IV. In the Depart. of Church History, our young people should be made familiar with the story of their own church; its origin and early purity, the innovations introduced by Queen Margaret and her sons; its reformation in the 16th century, and its gallant resistance to usurped authority in the seventeenth. They should know that we can meet Anglican pretensions on historic grounds. The history of the early church should be studied; while the Reformation period would require a year to it.

self. The whole would be fitly concluded with a course on "The Church,"—showing the Catholic and Scriptural character of Presbyterianism. For this last, very suitable textbooks are found amongst the admirable series of Bible-class primers and hand-books published by T. and T. Clark, Edinburgh.

V. A brief course on Evidences would fortify our youth against the specious objections of shallow, popular infidelity.

VI. Besides being a most important branch of education, the composition of essays give an opportunity for more thorough study of subjects and biographies, which could not well be placed under any of the Departments.

Mr. Fotheringham further submits that in his opinion "The whole work of caring for the youth of the Church should be under one committee, as its various departments interlace so much. Would it not be well to recommend the Assembly to adopt a plan similar to that of the Presbyterian Church of England, and substitute for its present S. S. Committee one on

"THE RELIGIOUS WELFARE OF THE YOUTH OF THE CHURCH"?

This committee would include Sabbath-schools as one department of its work. The committee to be presided over by a convener, who would have general oversight of all the work, and vice-conveners to whom the routine and administration of the several branches would be committed.

NOTES FROM THE NORTH-WEST.

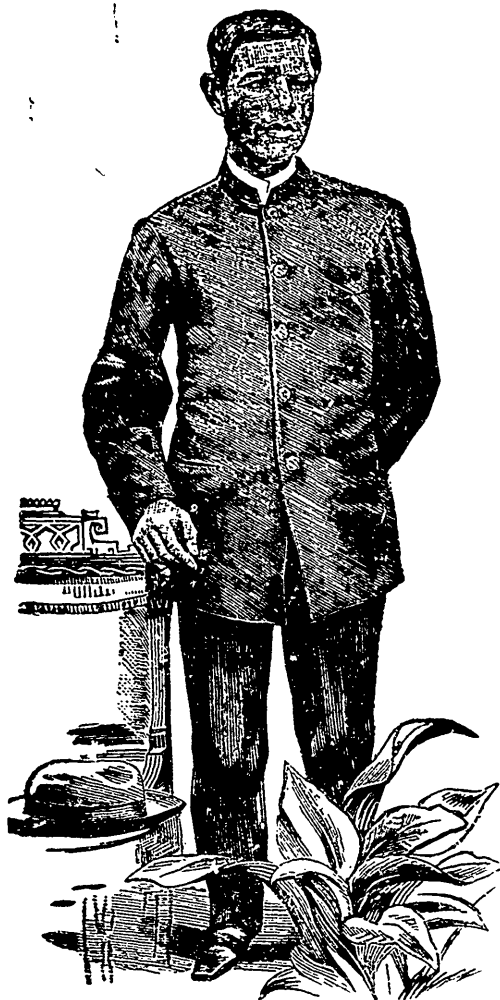
By REV. JAMES ROBERTSON, D. D.

WINTER with us has not yet set in—the weather is mild, there is little or no snow, and hence mission work has been as easily prosecuted as in summer. We lament deeply that so many fields should be without supply. All the available students in Manitoba College have gone out for the Xmas holidays—three Sabbaths—and twenty-three of the vacant fields will get supply for that time. Mr. T. C. Court is to be inducted at Montrose on the 3rd of January, and Mr. I. L. Hargrave at Rosedale on the 4th. These two congregations have advanced from the status of mission fields. Treherne, Riverside, Dominion City, and other mission districts are also prepared to call, but cannot secure pastors. Mr. H. W. Fraser has resigned Ft. William to go as missionary under the American Board to North China. He joins Mr. Winchester, a former student of Manitoba College, who is labouring there. It does seem a pity that when there is such urgent need for men here, that our ranks should be thinned for foreign service. The American Church is old enough now to raise her own missionaries. Our Br. Columbia brethren are loudly calling Mr. Ross, of Carmam, to go to Chilliwack, and ow-

ing to the state of his wife's health he is likely to go. He has done good service in Southern Manitoba, and his removal will be a great loss. He is clerk of the Rock Lake Presbytery, and of the Synod. Mr. Townsend, of Manitou, is compelled to go away for rest. His congregation is offering to deal generously with him. Mr. Lewis McIntyre, a young man from Scotland, has been appointed to Cartwright, and Mr. MacGillivray, of Goderich, is busy at Elkhorn. Two or three ministers from Ontario have offered to help us for a few months; we could place twenty permanently at once. Unless we secure suitable men for our work, we must be prepared to lose our present vantage ground. Glenboro and Clegg have secured money for church-building. A day's canvass settled a church for MacGregor. The disastrous fire at Deloraine may check operations for a time. Virden builds stone, and Morden started to raise \$750 to remove its mortgage, and got \$1,400. The balance goes to build a manse. The mortgage-paying epidemic spread to Mountain City, and the congregation there will soon be free. At Prince Albert, Battleford, Edmonton and Fort Saskatchewan, the people are suffering the lack of a market, and unless railways reach them soon, some of the settlements must be broken up. Dr. Jardine is alone this winter, and has charge of two congregations, and besides acting as principal of the Nesbit Academy. The Academy has secured a most efficient music teacher. The Icelandic work is progressing satisfactorily, and a congregation is to be organized at once. A colony of 120 families, south of Glenboro, is shortly to be visited by the Icelandic missionary. So far no suitable missionary has been secured for the Scandinavians. A Gaelic-speaking missionary is expected from Scotland for the Crofters, Pelican Lake. Evangelistic services have been held by pastors, assisted by neighboring ministers at several points and with gratifying results. Work has been resumed at the mines at Anthracite, and the mining force is larger than ever. Explorer and engineer Ogilvie has just returned from the Yukon, and says that the gold region is forty-five miles inside the British line, and the men for 200 miles can wash out \$10 per day anywhere. He reports the oil lands as being in area, tens, if not hundreds, of thousands of square miles. Shall the Church follow her sons to the far north in their quest for wealth?

The Church of Scotland has got her first deaconess in Lady Grisell Baillie. She was publicly set apart to the office in Bowden Church on Sabbath week. So far as we know, Lady Grisell is not only the first deaconess of the Church of Scotland, but the first in any of the Churches of these countries. Two other ladies have applied to the Session of St. Cuthbert's, asking to be set apart to the same office.

Missionary Cabinet.



Rev. Lal Bihari.

BABU LAL BIHARI, an ordained minister of our Church, and assistant to Mr. Grant in San Fernando, Trinidad, was born in Arrah, India in 1851, and is of the Kshatriya or military caste. His father was in good circumstances, and valuing education, he placed his boy early in school, and had him carefully instructed by a pundit, in the Brahminical faith. He committed to memory the Suraj Purana, Bandimochan, Hannouman, Chalisa, and a half dozen other

small books. He also read and committed to memory, portions of the Ramayan, Prem Sagar and other standard works, and thus his father and pundit were unwittingly preparing him for the work which he is doing in Trinidad.

At the age of sixteen, and shortly after his father's death, witnessing the oppression of the Chamars, and others of low caste by a relation who had the management of their fields, he loathed home life. He would not endure to see the fields tilled by poor creatures who did not get sufficient food to satisfy their hunger, and who were brutally treated if they were found stealing.

His heart craved, too, for something that he had not yet found, but which he was assured he would get, if he could only visit sacred places, and hear the words of pundits that excel in wisdom. At that time, too, there was a special reason for visiting Benares, an eclipse of the sun was expected, and to bathe in the Ganges at that holy city, at the time of the eclipse would be to secure merit equal to the presentation of 1000 cows. He set out from home in high hopes. On nearing Benares he and a fellow pilgrim were met by a Brahmin who offered to be their guide, and who pressed his services upon them. His companion persistently refused to accept him, yet he followed them hoping to receive something. At the Ganges they were preparing to go into the sacred river where thousands were already bathing, and his companion for a moment laid down his brazen cup, which was seized by the Brahmin, who plunged into the river, swam under the surface and emerged amid the throng, but was never discovered by the Babu or his companion.

This early experience of the holy city, and at the hands of a Brahmin, were not in keeping with his yearnings. From a deep well, sacredly guarded, he drank, rather tasted, the fetid waters which, however represented, did not prove to him to be the waters of life. After tarrying for many days and still sick at heart, he met an agent of the emigration house in Calcutta, recruiting for Trinidad. He was persuaded to move, and near the close of 1867 he arrived in Trinidad. Three years later, he heard, for the first time, the message of life from

the missionary with whom he has nearly ever since been associated. A year later he removed to San Fernando, and though doing a small provision business, he became a diligent enquirer, and frequently, Nicodemus like, he might be seen by night entering the mission premises by a back path to learn the way of salvation and light. In 1872 he was baptized, and shortly after took up his Christian work as an agent of the mission. In 1878, he embarked on the 'Pandora,' to visit his mother and wife whom he had left behind. Three hours from her anchorage, and yet within our sheltered bay, on a beautiful afternoon, this fine ship, with sails idly flapping, and in a strong current, was carried on the rocks. All were saved, but the ship was lost. The Babu, fearing that he was the Jonah, resolved to settle down. A year later, his wife and mother joined him. In 1882, he was ordained by the Presbytery of Trinidad. Not only has Mr. Grant, but the other missionaries as well, have spoken in the highest terms of his talents, attainments and consecration. Mr. Wright, who recently returned from our Trinidad mission, in the Knox College monthly writes, "Lal Bihari, is a host in himself, I can heartily endorse the following reference to him in Mr. Grant's last report:—"There is one, however, who stands out accredited by the church as no other Indian in Trinidad does, and I need not hesitate to name him, the Rev. Lal Bihari. His knowledge of Indian character and habits, of Indian language and literature, his sympathy with the people and thorough prudence in dealing with them, his clear insight of divine truth, his loyalty to it and his ability in unfolding and illustrating it, and his intense desire to win his countrymen from the false faiths they inherit to a simple trust in Jesus as the only Saviour of mankind, render him invaluable to myself, and a power in the Mission."

DR. BARNARDO AND HIS HOMES.

WE have selected *Dr. Barnardo* as a companion to Mr. Quarrier for our cabinet of missionary philanthropists this month, because in the great work these men are doing, there is much that is common to both. Their distinctive aim is

to rescue the poor and destitute that are unfortunately so numerous in both Scotland and England, to train them in habits of industry, to surround them with Christian influences, and finally to put them in the way of earning a respectable livelihood. Their plans of working are similar—providing *homes* for children rather than work-houses and reformatories where poverty and crime are so often crowded so closely together as to defeat the object they have in view. Both are entirely supported by the freewill offerings of Christian people all over the world, and both have the remarkable gift of keeping out of debt by answers to believing prayer. The work of both is kept well before the world by pamphlets and newspaper paragraphs. Mr. Quarrier makes no direct appeal to anyone for money. Dr. Barnardo appeals urgently to Christian sentiment at large. The only difference in the matter of finance is that Dr. Barnardo is mainly supported by the small offerings of the million, while Mr. Quarrier has received many large contributions. What interests us specially in these men is that both of them have for years been sending a large number of their young recruits to Canada. Dr. Barnardo has a branch establishment in Toronto (204 Faley Avenue), for the big lads and boys, and a Distributing Home at Peterborough, for little boys and girls. Recently, he has acquired a farm in Manitoba, consisting of over 9000 acres of fertile land, on which 100 young men are already employed. Up to date, Dr. Barnardo has sent out 3,773 of his protégés to Canada.

All we know of Dr. Barnardo's personal history, is that he was educated for the medical profession and is an F.R.C.S. of Edinburgh. While passing his studies in London, himself comparatively friendless and unknown, he began a small night school for the children of the poor labouring class in the East end of the city, about twenty-five years ago, giving two nights a week to it. Among his scholars was a genuine "street Arab," in whom he became specially interested, and who was the means of introducing him to a whole fraternity of roughs, utterly homeless and friendless, many of them famishing for want of food and clothes, sleeping out of doors or in deserted tenements in the coldest weather, with no other covering but the rags they wore in the day-time. Dr. Barnardo there

and then resolved to devote his future life to the rescue and training of waifs like these. He had none to help him but God "who feeds the hungry ravens." He asked Him "if it was His holy will to permit him to provide shelter for such poor children, and to give him the wisdom needed to seek them out during the hours of darkness, and to bring them in to learn of God, of Christ, of heaven." His prayer was heard and answered. First, a small house in a mean street was secured with accommodation for twenty-five boys: so rapidly did the work prosper that the small house in Stepney developed into a large and handsome building fitted to receive 350 boys. Other branches followed. Among them the "Village Homes for girls" at Ilford, Essex, begun in 1873, and now sheltering 1,000 girls from destitution and the perils of the streets. But these are only a comparatively small part of the whole enterprize now under Dr. Barnardo's direction. There are at present 34 separate institutions in various parts of the Kingdom and in the Colonies. Over 11,500 boys and girls have already been rescued from the street, educated, taught trades, or fitted for domestic service. The donations for all purposes during the year 1888 amounted to \$493,015 and consisted of 76,756 separate sums, of which 53,302 were less than \$5 each.

Household Words.

TRIALS.

How sweet to know

The trials which we cannot comprehend
Have each their own divinely purposed end!
He traineth so

For higher learning, ever onward reaching
For fuller knowledge yet, and his own deeper
teaching.

He traineth thus

That we may teach the lessons we are taught;
That younger learners may be further brought,
Led on by us:

Well may we wait, or toil, or suffer long,
For his dear service so to be made fit and
strong.

[FRANCES RIDLEY HAVERGAL]

OUR GREAT REDEEMER.

Note how personal are the terms here

employed! How expressly the Holy Ghost speaketh! "Who His own self bare our sins in His own body." It was not by delegation, but "His own self," and it was not in imagination, but "in His own body." Observe, also, the personality from our side of the question, He "bare our sins," that is to say, my sins and your sins. There is a sort of cadence of music here—"His own self," "our sins." As surely as it was Christ's own self that suffered on the cross, so truly was it our own sins that Jesus bore in His own body on the tree. Our Lord has appeared in court for us, accepting our place at the bar—"He was numbered with the transgressors." Nay, more, He has appeared at the place of execution for us, and has borne the death-penalty upon the gibbet of doom in our stead. *In propria persona*, our Redeemer has been arraigned, though innocent; has come under the curse, though for ever blessed; and has suffered to the death, though He had done nothing worthy of blame. "He was wounded for our transgressions, He was bruised for our iniquities—the chastisement of our peace was upon Him; and with His stripes we are healed."

This sin-bearing is final. He bore our sins in His own body on the tree, but He bears them now no more. The sinner and the sinner's Surety are both free, for the law is vindicated, the honour of government is cleared, the substitutionary sacrifice is complete. He dieth no more, death hath no more dominion over Him; for He has ended His work, and has cried, "It is finished." As for the sins which He bore in His own body on the tree, they cannot be found, for they have ceased to be, according to that ancient promise, "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." (Jeremiah 1, 20.) The work of the Messiah was "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." (Daniel ix., 24.) Now, if sin is made an end of, there is an end of it; and if transgression is "finished," there is no more to be said about it.

Beloved friends, we very calmly and coolly talk about this thing, but it is the greatest marvel in the universe; it is the miracle of the earth, the mystery of heaven, the terror of hell. Could we fully realize the guilt of sin, the punishment due to it, and the literal substitution of Christ, it would work in us an intense enthusiasm of gratitude, love, and praise. This is enough to make us all shout and sing as long as we live, "Glory, glory to the Son of God!"—C. H. Spurgeon.

THE MISSIONARY GOAL.

I love to stand in the ranks and march in the footsteps of those who have gone before!

me in the best work of the world, the work which God most honours, in which he is most pleased, by which he is most praised, and to which he gives the most illustrious promises. Every man likes to stand in a grand succession of kindred spirits. We wish to stand there, with Martyn, and Brainerd, and Cary, and Judson, and Ann Haseltine, and Harriot Newell, and all the others who have given lustre to history by their self-consecration to the work of the Master. We wish to work with them. Not with them only. We go back to the mediæval time, and wish to stand with Boniface and Anschar, with Adalbert, and Columban and Otto of Stettin, and all the others. We go back to the early apostles, and the Christians who went everywhere preaching the word, their hearts burning in them, testifying of the Master and of his truth and of his promises. We wish to be in the line of those who have marched under the golden trumpets of God, and under that one banner in the world which never goes down, and to feel that their influence descends upon us. . . . Everything portends the coming event toward which God's plans have always been working, and toward which now he makes the centuries hurry; and it is our grand privilege to work with him in this vast enterprise for the renewing of the world; and whensoever we see the august plans and take part in them with a true enthusiasm of the heart, then we come together; then we combine our forces with each other, and then in an armament, not merely as individuals, we go forth, with banners flying and voices triumphant, to speed on the good work for which the ages wait, and for which Christ died. It is the work for which the Spirit of God came at Pentecost, and has been abiding with his Church from that day to this: it is the one work certain of success and victory. Yes, victory! for as surely as the world stands, the plan of God in its redemption shall be carried out, as was his plan in its creation. The mean things of the world are to subdue the mighty, and the despised things of the world are to overcome the haughty, and the things which are not are to bring to naught the things which are; and the patient and the dying Lamb is to conquer at last the fury, the fierceness, and the power of the Lion of the world.—*Dr. R. S. Storrs.*

A CHRISTIAN'S DEATH-BED.

The snow was very deep, and it was still falling rapidly, when, in the first year of my Christian ministry, I hastened to see a young woman die. It was a very humble home. She was an orphan; her father had been shipwrecked on the banks of Newfoundland. She had earned her own living. As I entered the room I saw nothing attractive. No pictures. No tapestry. Not even a cushioned chair. The snow on the window casement was not whiter than the cheek of that dying girl. It

was a face never to be forgotten. Sweetness and majesty of soul, and faith in God, had given her a matchless beauty, and the sculptor who could have caught the outlines of those features, and frozen them into stone would have made himself immortal. With her large, brown eyes, she looked calmly into the great eternity. I sat down by her bedside, and said—"Now tell me all your troubles, and sorrows, and struggles and doubts?" She replied—"I have no doubts or struggles. It is all plain to me. Jesus has smoothed the way for my feet. I wish when you go to your pulpit next Sunday you would tell the young people that religion will make them happy. 'O death, where is thy sting?' Mr. Talmage, I wonder if this is not the bliss of dying?" I said—"Yes, I think it must be." I lingered around the couch. The sun was setting, and her sister lighted a candle. She lighted the candle for me. The dying girl, the dawn of heaven in her face, needed no candle. I rose to go, and she said—"I thank you for coming. Good-night! When we meet again it will be in heaven! Good-night!" For her it was a good-night to tears, good-night to poverty, good-night to death; but when the sun rose again it was good-morning. The light of another day had burst in upon her soul. Good-morning! The angels were singing her welcome home, and the hand of Christ was putting upon her brow a garland. Good-morning! Her sun rising. Her palm waving. Her spirit exulting before the throne of God. Good-morning! Good-morning! The white lily of poor Margaret's cheek had blushed into the rose of health immortal, and the snows through which we carried her to the country graveyard were symbols of that robe which she wears, so white that no fuller on earth could whiten it.

My sister, my daughter, may your last end be like hers!—*Talmage.*

TERRIBLE FIGURES.

Nine hundred millions for whiskey! Do we comprehend the vastness of this sum? I will attempt to exhibit it. When Vanderbilt died he left, it is said \$200,000,000. But this, nation's liquor bill—useless and devilish—is more than four-fold greater in a single year, than was the wealth of the richest man on this continent. In standard silver dollars piled up on top of one another, Vanderbilt's wealth would reach a height of 355 miles. Multiply this by four and a half and you have the dizzy height to which you must pile up the dollars of the liquor bill. The lofty column, a mad nation's monument to vice and crime, would stretch away from the earth into the sky 1,600 miles! Is not this a sin that "reaches unto heaven"? And if persisted in, will not a just God avenge this colossal iniquity speedily? —*Messiah's Herald.*

The Parable of the Sower.

FEBRUARY 3. A. D. 31. MARK, 4 : 10-20.

Golden Text, Mark, 4 : 23.

COMP. Matt., 13 : 3-23, Luke 8 : 4-15. As we see by the first verse of this chapter, Jesus was still in Galilee, on the shores of the sea of that name. A great multitude having gathered around him, he entered into one of the fishing boats there, and pushing out a short distance, he taught the people who sat on the slopes of the shore, so that all could conveniently hear him. He taught them in parables, that is, by short stories illustrating moral truths, V. 10, *the parable*—told in v. 3-9. V. 11. *the mystery*—the glorious Gospel truths which only the more advanced disciples of Christ could appreciate at that time, and they, but partially. A preparation of the heart needed, Comp. Matt. 13 : 11-17 V. 12, *seeing* etc.—Is. 6 : 9. A judgment of God on all who have not the love of the truth, 2, Thess. 2 : 10, 11, V. 13. *Know ye not*. If, willing to do the will of God, we strive to understand and obey his word, we attain to a higher knowledge of the mysteries of His Kingdom, Matt. 13 : 12. V. 14 *The sower*.—The Son of God, first, then his servants, Matt. 13 : 37, Eccl. 11 : 6. *The word*—it is the seed, never returns to God void, Ia. 55 : 11. The field is the world, the different soils, the various states of men's hearts. V. 15. *The wayside*.—Hard hearts are not fit soil, for the reception of saving truths. It is only to the cry of the contrite sinner, that God attends. Ps. 51 : 17. The word, makes no impression upon hard hearts. They forget or despise it. *Satan*.—All that tends to destroy the influence of the word of God on the heart, comes from the devil, Matt., 13 : 38. V. 16. *Stony ground*.—The idea is rather that of a flat rock, covered with a very thin layer of earth. It represents here the hearts that receive the truth with joy at first, but soon grow discouraged at the weight of the cross, and return to their former state. V. 18. *Among thorns*.—Hearts soft enough, soil deep enough, but cares, pleasures, riches, etc., choke the seed of the word. The world absorbs all the attention and time of those hearers of the Gospel. No place is left for Christ. V. 19, *Cares of this world*.—how to grow rich, how to enjoy ourselves, how to get on, things lawful and unlawful, that take men's minds away from the "One thing needful", listening to Jesus and obeying his word, Luke 10 : 42, V. 20. *Good ground*.—the seed is received and cherished, sins are abandoned, lusts resisted. The young plant is often refreshed by the water of life of the word. It bears fruit, some more, some less, but none are barren. Jesus says of these last hearers "that" in an honest and good heart, having heard the word, they keep it and bring forth fruit with patience, Luke 8 : 15. See how you hear the word of God.—If it does not save you, it will condemn you, Matt. 13 : 9.

The fierce Demoniac.

FEBRUARY, 10 A. D. 30. MARK 5 : 1-20.

Golden Text, Mark, 5 : 19.

COMP. Matt. 8 : 28, Luke 8 : 26. Place, near the city of Gergesa, E. of the sea of Tiberias. Gadara, being in the same region, Mark speaks of "the country of the Gadarenes." V. 2. *A man*.—Matthew says "two" but neither Mark nor Luke say that there was no more than one. This one was "from the city," Luke 8 : 27, better known than the other. *Tombs*.—Caves in the hillsides, John, 13 : 38. *Unclean spirit*.—That of Satan, Eph., 2 : 2, the leader of a host of other evil ones. V. 3. *Dwelling*.—A fit residence for captives of the devil Rom. 6 : 23, Heb. 2 : 14. V. 5. *Cutting himself*.—Satan is a hard master, who delights in human sufferings. See cruelties practised by those who know not the True God, 1 Kings 19 : 23. Contrast with Christ's yoke, Matt., 11 : 30. V. 6. *Worshipped*.—Bowed down before Him. Although possessed of the devil the man received will and power to worship Christ as a consequence of the command given in v. 8, Eph. 2 : 4-6. The Evil Spirit trembled before His Judge, Jas. 2 : 19. V. 7. *What have I, etc*.—The cry of the devil, within the man, not of the man himself. Satan and all the wicked protest against the aggressiveness of the Gospel. Jesus came to destroy the works of the devil, 1 John 3 : 8. V. 9. *Legion*.—A large number. Many evil spirits afflict men and seek to destroy them, but many angels aid us to resist them, Heb. 1 : 14. V. 10. *The country*.—Many apostate Jews lived there. It was one of Satan's seats, Rev. 2 : 13. V. 11. *Swine*.—Unclean animals, Lev. 11 : 7. It was illegal to rear or eat them. V. 12. *Into the swine*.—rather than be sent "into the deep", back to hell, Luke 8 : 32. Even for devils, hell is dreadful; Yet many, who by the power of Christ, might be delivered from sin and hell, will not go to Him! John 5 : 40. V. 13. *Were choked*.—Jesus, as Lord of All, Pa. 50; 10-12, had the right to destroy. It was a righteous punishment for transgressors of the law. But Jesus only permitted the act, did not command it. The loss of the herd was the work of the devils. V. 15. *Afraid*.—The people may have come out of the city to arrest Jesus; awed by his presence, they only besought him to go away, v. 17. Many, in our own times, would rather save their swine than their souls. Contrast with what Moses did; Heb. 11 : 25-26. It is far better to forsake an unrighteous occupation, or a darling sin, than imperil the soul's salvation, Matt. 16 : 26. V. 19. *Tell them*.—Jesus sends him forth, a witness to His power over Evil Spirits. Many have been brought to believe through Him. V. 20. *He departed*.—God does not force the Gospel upon men, if they refuse to accept it, it is at their own risk, Eccl. 11 : 9. Let all profit by the day of grace, obey when the Lord's voice is heard, Heb. 3 : 15.

The Timid Woman's Touch.

FEBRUARY 17. A. D. 30. MARK, 5: 25-34.

Golden Text, Mark 5: 36.

COMP. Matt. 9: 20-22, Luke 8: 43-48. The Gadarenes having asked Jesus to depart from their coasts, He returned to the West shore of the Sea of Tiberias, with his disciples. A ruler of a synagogue came to Him, and asked Him to come at once to his house to heal his dear little daughter, who was dying. It was whilst He was on His way to the house of Jairus, that the events of this lesson took place. A great multitude of people surrounded and followed Him. V. 25. *Twelve years*—A long, weary time. She had been in comfortable circumstances, she was now poor, Luke 8: 43. Physicians had taken "all her living," and made her no better, but rather worse, v. 26. Her peculiar disease excluded her from society, Lev. 15: 25-27. V. 27. *Heard of Jesus*—Faith still comes by hearing, Rom. 10: 17, 1 John 5: 9-11. *She came*—Real faith is active faith. She understood that she had "to strive" to be healed. The same is true of the soul's healing, Luke 13: 24, Heb. 4: 11. *Touched*—A violation of ceremonial law, Lev. 15: 19, yet the Lord approved of her action, v. 34, showing that formalities and proprieties may be dispensed with, if they stand in the way between us and Jesus. *Comp. Mark 2: 4.* V. 28. *But His clothes*—She evidently believed that the healing would come, not from her touch, but from Jesus Himself. V. 29. *She was healed*.—Many in that throng touched Jesus, and were not healed,—she was.—Thus, in churches multitudes may listen to the preaching of the Words of Jesus, and only a few humble ones be healed of their sins. This is because they do not strive to touch Him through faith as the poor woman did. Only true faith can bring Divine grace to bear upon the soul, as here it brought Divine power to bear upon her body and heal it. V. 30. *Virtue*—Healing power. The Saviour knows when he is touched by the hand of faith, just as this woman knew she was cured when she touched Him. V. 33. *Fearing*—Not knowing how He would regard her act, in touching Him, ceremonially unlawful as we have seen. *Told Him all*—Thus confession is made unto salvation, Rom. 10: 10. See what it led to. V. 34. *Daughter*—Mark the loving term, John 1: 12. *Go in peace*—Peace of the soul with health of the body, John 14: 27. *Be whole*—This, from Jesus, was worth more than all her feelings, v. 29. The words of Jesus bring us still more assurance of salvation than all our feelings, John 5: 24.

As this woman had vainly sought healing from incapable physicians, thus many seek salvation by other means than the precious blood of Christ. They pay dearly for what makes them worse. No man can do this to the Father but by Him, John 14: 16, Acts 4: 12.

The Great Teacher and the Twelve.

FEBRUARY 24. A. D. 31. MARK 6: 1-13.

Golden Text, Mark 6: 12.

COMP. Matt. 13: 54-58, Luke 4: 16-30; 9: 1-16. It is uncertain whether this was the first visit that Jesus made to Nazareth, "His own country," for the purpose of preaching the Gospel. He had been rejected by the Gadarenes, and after healing the daughter of Jairus, he went to that city where the greater part of his youth had been spent. V. 2. *He began to teach*—In Luke 4: 16-30, we have a sketch of His teaching. He read a portion of Scripture (Is. 61: 1) showed his hearers how it applied to himself, and gave them to understand that their unbelief would cause God to withdraw his favours from them, and give them to the Gentiles. For this, they tried to kill him, Luke 4: 49. *Astonished*—Never man spoke as He spoke, John 7: 46. His works, of which they must have heard added to their astonishment. *From whence*—Certainly not from earth, why then did they not answer: from Heaven? The cause is given in the next verse. V. 3. *The carpenter*—Their pride was wounded, they saw in Jesus only the lowly working man who had laboured among them for years, with Joseph his reputed father. They asked themselves, how could this mechanic know and be able to accomplish more than people of far higher social rank in their town? They might perhaps, have overlooked this, if he had flattered them. But his doctrines also offended them, Luke 4: 28. They were not willing to do the will of God, and all men, now as then, who are of the same mind, hate Jesus and his teachings, John 7: 17. *His brethren*—These were probably not the children of Joseph and Mary, but his cousins, or other near relatives, as many are inclined to think. V. 4. *A prophet, etc.*—Jewish proverb, still applicable to our own times. V. 5. *He could not*—Human unbelief always hinders the mighty power of the Gospel. V. 6. *He marvelled*—Twice we are told that Jesus marvelled, here, at his own people's unbelief, in Matt. 8: 10, at the great faith of a Gentile. *The villages*—The city rejected him, he now tries the country. V. 7. *Two and two*—So that they might help, sustain and encourage each other; they would be happier and more useful, Eccl. 4: 9. *Power*—See Luke 10: 19. V. 8. *Nothing*—They were to trust altogether to Providence for their supplies, go just as they were. They had a right to expect a proper support whilst preaching the Gospel, Luke 10: 7. V. 11. *Shake off the dust*—A significant action, showing that inhospitable people were unworthy of their instructions, Acts 13: 51. *More tolerable*—Because Sodom and Gomorrah had not the light and instructions that were now within their reach, 2 Pet. 2: 6. V. 12. *Should repent*—Because Christ had come to preach forgiveness to sinners.

Ecclesiastical News.

SCOTLAND: The Rev. John McNeill of Edinburgh has addressed Mr. Spurgeon's congregation: and has come out from the ordeal unscathed. His subject was the "Pharisee and Publican," and from his brawny arm, the Pharisee seems to have had a bad time of it. In Glasgow university, Professor Max Müller has finished his course of lectures for this season. The subject was "Natural Religion," viewed from its historic side, a phase of enquiry in which the aged lecturer, from long research, is thoroughly efficient. The lectures were in themselves a rare intellectual treat. There is a freshness and beauty of style, a thorough knowledge and command of the English language in its purity, and an easy but forcible utterance with him, that make the hour spent in the Bute Hall very enjoyable. Yet when one asks: what have been the actual results so far as they have gone—of this life-long enquiry, the sad thought forces itself upon us more and more convincingly, that the world by its wisdom seems never to have known GOD. Next November, the Professor will further discuss the subject in its *Physical*, *anthropological*, and *psychical* aspects. In Aberdeen, Prof. Robertson Smith is the Gifford Lecturer on the same subject. The Edinburgh and St. Andrew's courses are yet to come. Dr. Paton Gloag, of Galashiels has been nominated as Moderator by the next General Assembly of the Church of Scotland; the Rev. Dr. Laird of Cupar, Fife, for the Free Church—and Rev. Dr. Alexander Macleod of Birkenhead for the Presbyterian Church of England—all excellent men. In the Church of Scotland it may be noted that thus two natives of Perth follow each other in the Moderator's chair. Dr. Andrew Bonar was presented with a purse of \$20,000, on the occasion of his Jubilee! and few men in Scotland have better earned it. The ter-jubilee of the Secession Church has been celebrated in Glasgow. The speakers were Principals Cairns and Rainy and the Rev. M. McEwan. The founders of the Secession were commemorated as having met in a little cottage in Gairney Bridge, 150 years ago, and there founded a religious movement which has since then done splendid service in Scotland and in the mission field. The mission now registers 97 congregations, with 13,500 members, and 14,000 children under training. The Free Tolbooth Church, Edinburgh, has raised, since 1843, \$450,000, of which \$150,000 were contributed to the General Sustentation Fund of the Church. In our obituary this month, we register with great regret the death of Mrs. Logan, the beloved wife of the Rev. John Logan, A.M. formerly of Kentville N.S. and daughter of the late Rev. James Parsons of York. There has passed away also the Rev. James McNair M.A.

of the Canongate, Edinburgh, son of the late Dr. McNair, Paisley, and elder brother of the Rev. Robert McNair, who was at one time the respected and beloved minister of St. James, Charlottetown P. E. I. Also died on the continent, the Duchess of Sutherland, a devoted Christian and most pronounced Total abstainer.
D.

IRELAND.—Two venerable fathers have lately been called to their rest. The Rev. James Whiteford had 46 years of an active ministry in Raloo, a country congregation near Larne, Co Antrim. He was born in Ballyeaston in the same county, not more than a dozen miles from where he spent his whole ministry. He was ordained in 1840, and was in active work until about two years ago. He leaves a savoury memory behind him. The Rev. John Porter Dickey had reached the patriarchal age of being in his 83rd year. In 1834 he became assistant and successor to his father in the congregation of Carnone, near Raphoe, County Donegal, and there he ministered for more than half a century. He retired from active duty a few years ago. He leaves three sons in the ministry. One of them is in Maghera, and was considered not long ago to be a worthy candidate for the Chair of Hebrew in the Belfast College. The house in which Mr. Dickey lived was occupied by King James at the time of the siege of Derry two hundred years ago; a room in it is still known as "the King's room."—Quite a number of settlements have been made lately, at Keady, at Ballycairn, and Hillsborough. Buckna and Glenwherry have given calls.—The 200th anniversary of the siege of Derry was celebrated lately in a fitting manner. Professor Witherow and others gave historical addresses of great value. At a banquet, the Bishop of Derry (Alexander) in apologising for the absence of the Moderator of Assembly, uttered very hearty expressions of friendliness for the Church that the Moderator represents. A very important Conference was held in Belfast towards the close of the year. Not only the state of spiritual life at home, but the progress of missions abroad, was considered and hopeful views of both were expressed. The past year has been marked by the ordaining of native pastors over native congregations in India.—It is almost too late to notice the opening of the two colleges, Belfast and Derry. The opening address of the former was by the new Professor, Mr. Walker, and was a very scholarly contribution to Biblical study. The address in Derry was by Professor Leebody, one of the originally appointed professors, and it was a fine defence of the faith from the scientific point of view. He is Professor of Mathematics and Physics. Both Colleges look forward to a successful session's work.
H.

UNITED STATES.—The Presbyterians north and south are feeling each others pulse with

reference to organic re-union, but to all appearance their maladies are too deeply seated to permit hope of a speedy cure. The divisions caused by the late Civil war, especially as it affected the slavery question, are still unhealed. Special committees of the Churches met recently in New York to consult on the subject of co-operation in religious work. Their work overlaps, in that the northern Church has a mission to the Freedmen in the south, which last year expended \$131,653 in the maintenance of 277 missionaries, of whom 202 are coloured. They have 235 organized Churches with a communion roll of 16,661, and they have 14,555 scholars in their Sunday-schools. Hence the very natural desire for "co-operation," at least. In regard to the larger question of organic union, both are agreed as to the extreme desirability of it, but in the meantime it is frankly confessed to be "hopeless." The southern Church will not listen to any proposal that would put coloured ministers on an equality with themselves in Church Courts. They might tolerate them in the General Assembly of a re-united Church where they would certainly be always a small minority, but not in Presbyteries and Synods where they might come to be a ruling majority. The northern Church on the other hand takes the high ground that colour is only skin-deep, and that the white minister and the black, being equal in the sight of God, must have equal privileges accorded them by their fellow-men.

Our readers will learn with pleasure that Mr. H. M. Stanley is reported to have reached the Aruwhimi in August, after having relieved Emin Pasha. It appears, from intelligence received last week from Zanzibar, that Mr. Stanley is in good health, and his expedition in want of nothing. There have been of late many apprehensions and evil rumours as to the fate of the interpid explorer. Happily, these seem to be now dissipated. We sincerely hope that Mr. Stanley will accomplish his important mission without any further difficulty, and that his future course will add much to our knowledge of the Dark Continent, and greatly help forward the work of its evangelisation. *Belfast Witness, Dec.*

Our Own Church.

AGED AND INFIRM MINISTERS' FUND.

THE General Assembly has appointed the third Sabbath of this month as the time when the attention of congregations should be specially directed to this most deserving fund. It needs no argument to show that those who have spent their lives in the service of the church, should be cared for

in their declining years. There are very few of our ministers whose stipends are such as would enable them to make provision for their families when they are laid aside from active service, either through age or infirmity. There are a good many of the congregations who cannot afford to provide a sufficient retiring allowance to the minister who, having served them faithfully for many years, it may be, is obliged to make way for a younger man. But there are a great many of the congregations who are well able to do this, and the pity is that more of them do not come forward generously and do the handsome thing by their old minister, who has perhaps married most of the members of his church, who has baptized their children, buried their dead, counselled the living, and gathered the young people into the Christian fold. The man who has spent a life-time in a work of this kind has been a public benefactor, and deserves well at the hands of the community. A very considerable number of congregations could easily make arrangements for a suitable retiring allowance, and in that way relieve the over-burdened fund of a portion of its responsibility.

Another way that has been spoken of, is to raise an endowment fund of, say \$200,000. There should be no great difficulty in accomplishing that either, but in the meantime it is necessary to provide \$14,000 to meet the demands of the current financial year, for the payment of annuities to ministers now on the fund of the western section, and some \$3,000 for the eastern section. The number of annuitants in the former section is close upon fifty, and in the latter, not far from twenty. When it is stated that the highest annuity paid last year was the paltry sum of \$227.50, enough has been said to awaken the Church to a sense of its duty in this matter. It devolves upon the Presbyteries and ministers to lay this subject before the people, and to use their best endeavours to support the committees in their efforts to place the support of our Aged and Infirm Ministers on a satisfactory basis.

PERSONAL.—*Principal Grant* has returned from the ends of the earth, and having been duly *fêted*, has resumed his professional duties with renewed health and strength, and with his mind "freed for ever," as he hopes, and we hope too, "from

the distraction of financial responsibility." *Rev. Alexander Young* of Napanee, has been appointed Clerk of the Presbytery of Kingston, in room of *Rev. T. S. Chambers*, resigned. *Rev. George Porteous*, formerly of Toledo, has been appointed to missionary work in the Presbytery of Kingston. The Revs. A. F. Tully of Mitchell, John A. Townsend of Manitou, W. McK. Omand of Souris, *Brandon*, and the Rev. A. T. Colter of Meaford, Owen Sound, have all been laid aside for a time on account of severe illness. The Rev. Joseph Eakin, formerly of Dundalk, Ont., now residing at Markham, continues in a very poor state of health. Rev. Joshua Fraser, for some time minister of St. Matthew's Church, Montreal, and other places, died at Sharbot Lake, Ont., on 28th December, in the 48th year of his age. Rev. H. W. Fraser of Fort William, *Winnipeg*, has accepted an appointment as a Missionary to China. Rev. C. B. Pitblado, formerly of Halifax and *Winnipeg*, has been translated from Calvary Church, San Francisco, to Santa Rosa, California.

SERMONS ON SABBATH OBSERVANCE.—Permit me through the *Record* to remind the ministers of our Church of a recommendation passed at last Assembly in connection with Sabbath Observance:—"Ministers are enjoined to preach at least once in the year on the due observance of the Sabbath, and report to their respective Presbyteries."

The importance of this injunction will be at once recognised. We may agitate for stricter Sunday laws, and we may or may not get them. We may appeal to the authorities to enforce more strictly the laws we have, but unless there are in the community, clear views as to the nature and obligation of the Sabbath, our appeals will have, at best, but a transitory effect. It is for us to educate the people as to the meaning, value, and obligation of the Sabbath, then we can have some hope that enlightened public sentiment will compel the observance of the laws of the land in regard to it. If we consider for a moment the relation the Sabbath bears to Christian life and worship, we will not hesitate to perform to the best of our ability the duty enjoined upon us by the Assembly.—W. D. ARMSTRONG, *Convener*.

HANDSOME GIFT.—The late Mrs. Roderick MacGregor, New Glasgow, died without making a will, but her heirs understood it to be her intention to devote \$1000 to aid young men studying for the ministry of the Church. Her heirs accordingly placed this amount in the hands of the College Board, Halifax. The

Presbytery of Pictou makes the necessary regulations for the disposal of the interest for the object in view.

ORDINATIONS AND INDUCTIONS.

WROXETER, *Mailand*.—Rev. Thomas Davidson of Woodland and N. Luther was inducted on the 24th of December.

AUBURN, *Brandon*.—Rev. T. C. Coulter was inducted on the 3rd of January.

ROSEDALE, *Brandon*.—Rev. Isaac L. Hargrave was inducted on the 14th of January.

SHELBURNE, N. S.—Mr. D. Mackintosh, a licentiate of the Free Church of Scotland, was ordained and inducted on the 27th of December.

LITTLE NARROWS, *Cape Breton*.—Mr. Roderick MacLeod was ordained and inducted by the Presbytery of Victoria and Richmond on the 29th of January.

RUSSELL AND METCALFE, *Ottawa*.—Rev. J. Campbell, of Douglas, was inducted on the 8th of January.

OTTAWA, St. Mark's Church.—Rev. S. Rondeau was inducted as ordained missionary on the 20th of December.

L'ANGE GARDIEN, *Ottawa*.—Rev. P. Vernier was inducted on the 18th of December.

WILKESPOUR, *Sarnia*.—Rev. J. McClung of Shakespeare was inducted on the 15th of January.

ALICE, *Lanark and Renfrew*.—Mr. Wm. Drummond, licentiate, was ordained as missionary at this place on December 11th.

CALLS.—Rev. E. D. MacLaren, of Brampton, Ontario, to St. Andrew's Church, Vancouver, *Columbia*; accepted. Rev. T. J. McLelland, of Shelburne, Ontario, to Streetsville, *Toronto*, declined. Rev. W. G. Mills, of Sunderland, *Lindsay*, to Markdale and Flesherton, *Orangeville*. Rev. Thomas Corbett, of Tyne Valley, P. E. I., to Merigomish, N. S. Rev. John Eadie, of Pinkerton, *Bruce*, to North Bruce and Saugeen, *Saugeen*. Rev. Malcolm Leitch, of Valleyfield, *Montreal*, to Knox Church, Elora, Ontario; accepted. Rev. Donald Stewart, of Newington, *Glengarry*, to Manotick and S Gloucester, *Ottawa*.

DEMISSIONS.—Rev. A. T. Colter, of Meaford, *Owen Sound*. Rev. Charles Cameron, of Chalmers' Church, Kincardine Township, *Mailand*. Rev. H. W. Fraser, of Fort William, *Winnipeg*. Rev. Archibald Brown, of Richmond Bay, East, P. E. I.

CHURCHES.

NEW CHURCHES have been opened at the following places:—(1) At MILL BRANCH, N. B., by Rev. G. M. Robinson of Moncton, and Mr. Bell, the Methodist minister of Weldford, a new congregation under the charge of Rev. J.

H. Cameron of Bass River. The church cost \$1700. (2) At CLIFFORD, Ont., by Rev. Professor Maclaren and Rev. S. Jones of Brussels. The church is a very handsome one, and the whole cost provided for. (3) At POWASSAN in the Presbytery of Barrie, the opening services being conducted by Professor Maclaren; should have been sooner noticed. (4) A neat little mission church on CLAREMONT STREET, *Toronto*, erected by the West Presbyterian Church. In addition to Sabbath evening services and prayer meetings, there is a large Sabbath-school conducted in this chapel. It is hoped that at no distant day it will grow into a self-supporting congregation. (5) At DRAYTON, Ont., a branch of Rev. Henry Edmison's, Rothsays congregation, a very neat church, costing \$3000, was opened on the 16th of December by Rev. J. C. Smith of Guelph and Rev. D. McGillivray of London. (6) At SUMMERFIELD, P. E. I. on the 13th of January, when the pastor, Rev. William Tuffts, was assisted by several clergymen of other denominations. (7) CARDIGAN, P. E. I. A very neat and comfortable church was dedicated here on the 6th of January, Rev. J. Carruthers of Charlottetown officiating. (8) KEMPTOWN, *Truro Presbytery*. A neat church, the first erected in the place, was dedicated on the last Sunday of December. Rev. Edward Grant, Stowiacke, preached. The Lord's Supper was dispensed and ten were added to the roll. The church seats about 200. Total cost \$1500.

MANITOBA ITEMS.—The Thunder Bay district seems likely to be as strongly Presbyterian as Manitoba itself. Rev. John Pringle has done good service for the district. His attached people have lately erected a \$4000 manse. A mission has been begun at the east of the town. Fort William, the C. P. R., town has two great elevators, now holding 2½ million bushels of grain. A new church has just been opened at Fort William, which, when finished, will cost \$5000. Rev. Dr. Bryce of Manitoba College came from Winnipeg to lecture in the district, and open the new church. Good congregations were present, a resident Methodist minister taking the afternoon, and Mr. Pringle of Port Arthur the evening. Dr. Bryce has been lecturing in the west on the "Mound Builders," and lectured to good audiences on the "Story of the Earth" in Port Arthur and Fort William west. Schreiber, Beaver Mine and the Railway Mission, are all points occupied by our missionaries in the district. Manitoba College students to the number of twenty-three, made an evangelistic raid on the country during the three sabbaths of the Christmas holidays. What would the church do without its western college! Brandon is talking of calling Mr. Pitblado of California. St. Andrews Church Winnipeg, is prospering under Rev. Mr. Hogg. Knox Church, Winnipeg, has just opened its new lecture hall, the contract price \$2,475 being all met by a fine collection on the day of opening. Rev. Dr. Duval has become a power

in Manitoba. Knox Church has already increased twenty per cent in attendance, and its finances are flourishing. The Icelandic mission is advancing. It has stirred up some opposition, and the Icelanders of Winnipeg are in a state of ferment. The Presbytery is organizing the mission, which begins with between thirty and forty members. Two Icelandic missionaries are now employed in the Northwest. Ordained missionaries are now needed greatly in the Northwest. Desirable vacancies are Stonewall, Springfield, Fort William, Treherne, Riverside, Dominion City, Rapid City, Strathclair and others. The Indian mission schools on the boarding school plan, are prospering. Birtle, the newest, is doing well; so is Muscowpetung's. So is Fort Pelly, and McKay's school at Round Lake. The boarding school idea is spreading like wildfire, and seems likely to revolutionize Indian education. Manitoba is rejoicing over winning her railway case. Free railways means development for the country. Population will flow in: the fertile acres will be tilled, and religion and education will be benefited. G. B.

SYSTEMATIC GIVING.

Rev. M. G. HENRY, Convener of the Committee of the Maritime Synod on this subject, has prepared a tract of five or six pages for circulation throughout the congregations. "How can Christians be induced to consecrate their substance to the Lord?" This is the question dealt with. Christians are urged to "devote a definite proportion of income for religious purposes, setting it apart as a sacred deposit, and giving it, in a worshipful spirit, as an offering to God."

Emphasis is laid upon God's ownership of all, and man being His steward. We acknowledge God's ownership by devoting to Him a definite portion of our substance, and this He requires from us. Our giving must be proportionate,—"as God hath prospered us." We should lay by us in store on the Lord's Day what we thus give to the Lord. Giving should be practised as an act of worship. The offering should be brought to the House of God. Giving is profitable, and every one should give, be his income small or large. The schemes of the church have a claim on everyone.—The Methods most serviceable to congregations are then considered. The *ideal* system is to bring the offerings freely at the regular church services both for the support of the congregation and for the schemes of the church and other benevolent work. But most congregations require other aids. The Envelope System is recommended. Another plan is to allot certain schemes to certain months—collections for local support going on regularly every Sabbath. Another method

is the *Pledge System*. Every one promises in writing what he can give, and then gives it regularly in envelopes. Where no other plan is adopted, there are the collections on the days set apart for each scheme by the General Assembly. "Let weekly proportionate storing be joined with weekly worshipful giving, and we shall have the perfection of church finance." We commend this spirited tract to the churches.

Obituary.

REV. JOHN GIBSON, our Missionary to the East Indian Immigrants in Demerara, died on the 26th November, of acute dysentery. He was ill for a little over a week. All that could be done to save his life was done. His loss is a severe blow to the Mission. As our correspondent expresses it: "The Presbyterian Missionary Society deplores the loss which it has sustained. The Church feels deeply its loss. Indeed, from the Governer down to the poor Coolies among whom he laboured, all regret his untimely death."—Mr. Gibson had a single aim, the success of his mission. He laboured to the utmost of his power, and his work was becoming increasingly hopeful and prosperous. The sad tidings are communicated to us by Rev. George Stephen of Demerara, whose relations with Mr. Gibson were most intimate, and who expresses the profoundest sense of bereavement. Mr. Gibson has left a widow, and a babe born a few days after the father's death. Mr. GIBSON entered upon his work four years ago. He spent nearly a year in Trinidad among our Missionaries there, learning the language and methods of work, and accustoming himself to dealing with the coolies. Mr. Gibson usually enjoyed good health, and had no furlough; and never indeed showed any symptom of suffering from the climate. He was a graduate of Knox College and was a member of the Presbytery of Toronto. His death will be deeply regretted throughout our church; and much sympathy will be felt for his sorrowing widow.

REV. SAMUEL PORTER of Barrie, departed this life on 30th December last in his 78th year. Mr. Porter was a native of Ireland, educated for the ministry at Belfast College, and was ordained to the office of the ministry in 1836. Coming to Canada soon after, he was first settled at Trafalgar as a minister

of the United Synod of Upper Canada. He was received into the church in connection with the Church of Scotland in 1840, and was inducted to the Clarke and Port Hope in 1846, where he ministered with great faithfulness until 1861, when failing health compelled him to retire from active service. *Mrs. Porter pre-deceased her husband many years ago.* The surviving members of the family are four daughters, two of whom are married, one of them to the Rev. William McConnell of Craigvale, in the Presbytery of Barrie.

Mr. Porter's remains were conveyed to Port Hope, and laid to rest in the Cemetery there, among his parishioners of some thirty years ago. He was highly respected by all who knew him.

MR. GEO. JOHNSTON, of Mildmay, Ont., one of the most widely known and highly respected elders of our church in Western Ontario, passed away to his rest and reward on the 12th of November last, after an illness of four months. He was born in Roxborough-shire, in 1816. He removed to Edinburgh in 1843 and became beadle of the Free New North Church for ten years. He was eminently a man of prayer, mighty in the Scriptures, and ready for every good work.

MR. JAMES KENNIE, also of Mildmay, died on December 14th, aged 78 years. He was a native of Aberdeenshire, Scotland; came to Canada in 1835, settled in the Township of Guelph, and was ordained to the eldership in 1847. He was agent for the Church Record for 25 years. He walked with God, and his end was peace.

MR. ROBERT CALDER, an elder in Knox Church, Beaverton, Ont. died on November 20th at the age of 63 years. He was a native of Dornoch, Scotland. He was greatly beloved for his many excellent qualities. He has left a widow, two sons and two daughters, and a large circle of friends to mourn his loss.

MR. ISAIAH R. AULT, of Aultsville died on January 5th after a long and painful illness in the 65th year of his age. Mr. Ault had been for the last ten years representative elder in St. Matthews congregation, Osnabrock; and probably no other layman has ever rendered more valuable services to a congregation than Mr. Ault did to his. He was an admirable business man, and devoted much time and thought, ungrudgingly, to promote the interests of the church. He took an active part in Sunday-school work, and could even conduct the services of the sanctuary in the absence of the minister. He was a worthy descendent of the honoured U. E. Loyalists by whom that part of the country was first settled in 1784, and will be greatly missed.

MR. JAMES JOHNSTON, A member of Vernonville Pres. Church died on the 6th Jan., in the

91st year of his ago. The deceased had been in connection with the Grafton charge for about 55 years, and was a brother of the late Dr. George Johnston, of Nicholson St. Church, Edinburgh, Scotland.

Our Foreign Missions.

A special meeting of the Western Section of the committee was held in Toronto on 27th December, to consider matters of importance connected with our missions in India and China. Awaiting replies to letters of enquiry addressed by the committee to Rev. Mr. Jamieson and Dr. Mackay of Formosa, it was remitted to the Executive committee to take such action as may seem best. Mr. Jamieson will probably retire from the mission for the reason honestly given by himself, that he has not been able to acquire a sufficient knowledge of the Chinese language to render such services to the mission as he wished, and as the church expected of him. Mr. Jamieson is to be respected for his honesty, and is entitled to our warmest sympathy in the trying circumstances in which he finds himself.

It was agreed that Miss Ross, belonging to the staff at Indore, Central India, who has been for some time in Canada, be appointed to return to India, as soon as the state of her health will permit of her resuming the work for which she appears to be exceptionally qualified. Information was received that the Mission Council at Indore had decided to close the mission college at Indore at the end of the present term, basing their action on a resolution of the committee, passed in September, to the effect that it seemed desirable to subordinate higher educational work to the more necessitous call for vernacular schools and distinctively evangelistic agency. The committee, however, delayed taking action in this direction until official information was received from the council.

It was announced that Mr. David Yuile of Erskine Church, Montreal, had offered to undertake the support of a missionary to China at his own expense for five years, and his willingness to provide for his support at the rate of \$1000 per annum for a single man, or \$1200 for a married man. The offer was gratefully accepted, and it was resolved to proceed to the appointment of the missionary as soon as the necessary fund for his outfit and travelling expenses are made available.

A statement was read by Dr. Reid, the treasurer, showing that although the receipts up to date were in advance of last year at the

same time, the expenditure had been \$12,000 in excess of that of last year at the same date, owing to the unusually heavy expenses incurred in sending out so many new missionaries this year to India and China.

FORMOSA.

A printed pamphlet recently received from Rev. Dr. Mackay, gives an encouraging account of his work in northern Formosa. He appears to be prosecuting his work with as much enthusiasm as ever, and with continued tokens of success. "This year I have given five months of solid teaching," he says, "without a break. At times, nearly all the preachers, including the two native pastors, were present, and studied often till past midnight. Besides, there were twenty students always on hand. Our subject was the Bible—our text-book the Bible. . . . It is the old Gospel that is taught here. A sweeter and more glorious time (reveling in God's Revelation during the past five months) I never enjoyed. When my subject was Jesus of Nazareth, for five days in succession, preachers and students had moist eyes. All in the college are professed believers in Christ. That is, indeed, the express purpose for which the college was established. . . . All the girls at present attending are the children of Christian parents. They are taught Bible truths; to read and write Romanized Colloquial; to make, mend, and wash their own clothes; to weigh, prepare, and cook their own food; to remember mothers and girls in Canada who deny themselves to help them. . . . The Hospital gives free medical treatment to any individual—heathen or Christian—who is suffering in body 8,404 patients were treated by Dr. Rennie during 1887. . . . There are now fifty churches, so arranged that all north Formosa is in a sense occupied. . . . The fifty-one native preachers are the sharpest, brightest, most talented, and most learned class of men in northern Formosa to-day. . . . The population is increasing rapidly. A railway is being constructed from Bang-Kah to Kelung, but will be mainly used for government purposes, and will be of little use to the mission. There is no Post-office in north Formosa. Letters received come to the British Consul, who kindly delivers them. There is a telegraph line between this and the south of the island, and a cable to the mainland, so that a telegram can be sent to any part of the world from Tamsui."

HONAN.

In a letter to the *Presbyterian Review*, Rev. J. F. Smith has given a very interesting account of a tour of observation which he made along with some other missionaries into this 'land of promise.' From Chefoo, their present headquarters, they went by boat to Tien-Tsin, a city of nearly half a million of inhabitants, and thence by cart into the interior. The country is described as being as level as

a prairie, with scarcely a tree or a shrub to be seen. The people, as in the east generally, live in towns and villages. Every available foot of ground is under cultivation, and the soil is fertile, yielding abundant crops of wheat, corn, beans, millet, and kaoliang. In some districts, vast fields of cotton were noticed, and hundreds of people gathering it in. The temples, which are very numerous, are always the best buildings, but in many cases they show signs of ruin and decay. They are a source of public revenue. In Honan there are a large number of towns averaging from 40,000 to 50,000 inhabitants. In that corner of the province which our missionaries intend to occupy, there are about 3,000,000 inhabitants, and they will be a hundred miles from any other mission station. It will therefore require a considerable staff to make any impression upon such a mass of heathenism. Dr. McClure is pegging away at the language in Chefoo, and Mr. McGilivray's arrival anxiously looked for. Mr. Smith concludes his letter by saying:—

"We have great reason to thank God for His goodness to us the whole journey through. We had expected that a people who for years have shown such hostility to missionaries, would be anything but favourably disposed towards us. But our Heavenly Father opened up the way so that we received nothing but kindness from first to last. Our prayer is that this may be but an indication of what the Lord hath in store for us in Honan. In the district we explored, starting from Lin-Ching, there are over one hundred walled cities, thirty of which we passed through, and there is not a mission station within many miles of the district. We returned to Chefoo, November 1st, and found Dr. McClure and the ladies working hard at the language. We were absent seven weeks, and travelled over twelve hundred miles in Chinese carts. We now must have patience and work diligently at this most difficult language. Brethren, pray for us—pray for our mission in Honan."

NEW HEBRIDES MISSION.

LETTER FROM REV. JOSEPH ANNAND.

We have to thank the Women's Foreign Missionary Society of Ship Harbour, N. S., for the privilege of publishing the following very interesting letter addressed to them by Mr. Annand, our missionary on Santo Espiritu:—

The box of useful mission clothing that you so kindly sent us, came safely to hand by the mission vessel "Dayspring." We thank you heartily for your aid in our work here, of course everything that helps to give us favour in the eyes of our people is so much towards winning them to the Saviour. Just now we have almost a superabundance of clothes for

small children, while we are short of those suitable for adults. We supply clothing to three grown up people, to every one child, while our kind friends at home have sent us five dresses for children to every one, large enough for men and women. However, in time, every article sent will be very servicable to us—and we are just as much indebted to you for your thoughtful aid, as if we were without any goods for children. What I have now said, applies only to men: stations like ours in a pagan land, where both men and women go nearly naked; after the gospel gets a hold, and commerce comes in, both men and woman can provide clothing for themselves, so then the great want is for children only. Here also I am sorry to say that we have few children compared with adults. We cannot say positively that such is the case, but we are very strongly of the opinion that infanticide prevails here to a large degree. Three children were born here lately, but we were told that the "spirits" killed them; and their bodies were thrown into the sea. We believe that the "spirits" that killed them, were in possession of bodies.

There are only two unmarried girls in the nearest encampment to us out of a population of ninety-five. The boys are more numerous, there being a dozen or more in our nearest encampment. I don't know how many villages or settlements we have in our parish, but on this south side of Santo, there must be over thirty at the least. People from about twenty-five different places have visited us.

I am glad to say that our work here is hopeful. We are only just beginning our work. Some three months ago, I began addressing the people very briefly in their own language—but of course, my knowledge of their tongue is as yet very limited. There are three weeks yet to pass, before the great anniversary of our settlement here comes round. Two months of this time, here, I was laid up with sciatica—so of course we have no right to expect much change in our people yet. However they are very friendly to us, and some of them attend both church and morning school fairly well. Yesterday morning (Sunday) there were thirty of them in the church, and a number of women sitting outside. The women are afraid to come to the worship—still they are beginning to venture in. None of them will yet come to week-day morning school. Nearly all the people of the village, near our house, now remain home on the sabbath, not going to their plantations that day. This is so far hopeful. Yesterday afternoon we had a small company out to the service, many came too late, in fact some time after we had returned from the church. We learned that they did not get to the service in time, because of other employment. They had been catching two pigs and getting other things to give to a man, in order that he might make a westerly wind, so that they can get to "Aoho," another island nearly sixty miles from here. The man who is supposed to have that wonderful power was

himself at church yesterday morning. So you see that my preaching has not done much towards overthrowing superstitions. They are exceedingly superstitious. Evil spirits are supposed to dwell in a great many places near us here, in which they fear to enter.

We trust that the Lord's time to favour them has nearly come. Our health is now good, and we are very busy in our work—so you must excuse this horribly written letter. Mrs. Annand unites with me in kindest greetings to you all, and in praying that your society may be abundantly blessed. J. A.

Rev. J. G. Paton writes from Victoria, Australia, under date, Nov. 8, 1888. He urges the Church to send out more missionaries now that the French grip upon the New Hebrides has been relinquished, and the natives are so eager to obtain missionaries. He expresses the hope that the Maritime Synod will reconsider its action, and also that the Free Church will increase her staff. Santo shows no trace of the labours of previous missionaries, and Mr. Annand enters on the work there as new ground. He needs two fellow-workers. There is not in the world, he thinks, a more needy or a more inviting field—"or a field more likely to yield a richer harvest of converted souls to the Master's glory and the Church's honour." Mr. Paton's four sons are studying for the ministry with a view to labour in the New Hebrides. "If I had a hundred sons, and was able, I would consecrate and educate them all for the heathen field, trying to fulfil Christ's command to preach the Gospel to every creature."

REV. JAMES H. LAWRIE, gives a good account of the work in Aneityum. "We have got the new school-house at Anané nearly finished. The size is fifty by sixteen feet, with a five feet veranda in front. It is covered with corrugated iron, which will make it somewhat easier upon the natives, as there will be no thatch to prepare. The old institution which Dr. Inglis built has stood for thirty-two years. The same hearty assistance was shown in this case as when the new church was built in 1884. "The arrowroot contribution from our two congregations this year amounts to 3,520 lbs., and is being shipped now. It is astonishing to see such a good contribution from our reduced community, especially when we remember that considerably more arrowroot is contributed now than when the population of the whole island was three hundred and fifty more than it is at the present day."

"I am sorry to state that Lathella, the high chief at Anelcahat, died on July 10, 1888, of heart disease, aged 52. This man was a boy when Dr. Geddie landed on the island. His strong common sense soon led him to see the folly of his father's heathen practices, and he quickly took to the missionary and imbibed his teaching. In 1859, on the death of Nohoat,

his father, Lathella was made chief, and from that time he continued to take a leading part in advancing the interests of the mission on Aneityum.

Islam and Islamism.

MOHAMMED was born at Mecca in A. D. 570. It is said of him, that when first he opened his eyes to the light, he was heard to exclaim, "God is great, and I am his prophet!" Dismissing the miraculous legends that go to make up his personal history, we may credit the very general belief that he possessed intellectual powers of a high order, that he acquired a considerable knowledge of Christianity and the Holy Scriptures, and that he was sincere in his belief that his special mission in the world was to restore the true religion which had fallen into decay. Until he reached forty years of age he was noted for the purity of his life and his zeal as a reformer. During eleven years after this time, he was subjected to persecution which he endured with heroic fortitude until 622, when he left Mecca for Medina, organized an army, and commenced a career of despotism unparalleled in the history of enthusiasm. The prophet died in A. D. 632, but the religion of *Islam* (resignation to the will of God,) spread rapidly over Arabia, Palestine and Syria. It swept over the whole of Northern Africa, took possession of Spain, and extended its conquest to Persia, India and China, and finally established itself at Constantinople. So firmly was it rooted, that there are at this day 175,000,000 of Mohammedans in the world. As the conversion of this vast, organized, fanatical mass, is the most difficult problem Christianity has undertaken to solve, it was the first subject for discussion at the recent Centenary Conference in London on Missions. From the report just published, we make these few extracts.—

SIR WILLIAM HUNTER, in opening the discussion, said:—Islam is progressing in India neither more quickly nor more slowly than the rest of the population. . . . But if you look at the native Christian population you will find that while both the general population and the Mohammedan population increased at the rate of 10½ per cent, during the last nine years for which we have comparative statistics, the Christian population among the natives has

increased, not at the rate of 10½ per cent, but at the rate of 64 per cent. . . . My acquaintance with the causes underlying increase of population, and with the science of gauging increase, would prevent me from accepting this enormous increase of 64 per cent., in nine years, as ground for believing a similar increase will take place during the next ten years. All I can say is this, that if the native Christians are increasing 64 per cent, during these ten years (and we shall know whether this has been the case in 1891), it will be one of the most wonderful triumphs which Christianity has ever had in the world.

REV. DR. BRUCE, from Per-sia, said that as it would be unfair to judge any religion by the lives of the majority of its professors in any given age, it is absolutely necessary to say a few words about the nature of Mohammedanism, the life of its founder, the book which Mohammedans profess to be a revelation of God to men, and of the means adopted, to show that it is impossible this system can exert any good effect upon the mental, moral, and spiritual nature of a people. Admitting that for fifty-two years, Mohammed was a man of exceptional sincerity, truthfulness, and purity of life, Dr. Bruce goes on to say that when we pass to his history in his matured age, and see him set up his standard in Medina as a prophet, and when we study the last eleven years of his life, we are struck at once with the most awful and the most terrible of contrasts. We find him becoming the husband of eleven wives, and when he failed to remedy the disorder that ensued, he took the resolution to extinguish woman altogether, to banish her from the society of mankind. He was the first to introduce the veil, which has had the most terrible and injurious effect upon the mental, moral, and spiritual history of all Mohammedan races, from that time, to the present. . . . The treatment of women ever since, has been simply brutal. . . . As for the Koran, it makes little difference what the nature of its teaching is, for it has never been translated into any tongue for the use of the common people; it is not read at all by them, so it would be impossible to talk of its having an elevating effect upon them.

THE KORAN is not quite as large as our New Testament. It is made up of visions, legends, plagiarized and distorted Bible-stories, apocryphal traditions, dogmas, moral maxims and civil laws—divided into one hundred and fourteen chapters. It is in poetic form. In the 100th chapter it is written in reference to the last judgment,—“In that day we shall be like moths scattered abroad, and the mountains shall become like carded wool of various colours driven by the wind. Moreover, he whose balance shall be heavy with good works shall lead a pleasing life, but as to him whose balance shall be light, his dwelling

shall be in the pit of hell. It is a burning fire.” The authority of the Koran is held to be final and absolute in questions pertaining not only to theology, but also to science, philosophy and civil government. The book must not be touched with unwashed hands, and the eyes of an unbeliever must never gaze upon it. The creed of Islam is summed up in one short sentence,—“There is no God but God, and Mohammed is his prophet.” On which Gibbon remarks,—“It asserts an eternal truth and an eternal lie.” Islamism is opposed to every form of idolatry. It is pronounced fatalism—making God an unreasoning and hateful autocrat, and man an impotent creature on his terrible grip. The sum total of a Mohammedan's duty is strict observance of the ritual, and a pilgrimage to Mecca. The watchword is—“When ye encounter the unbelievers strike off their heads!” (Gambling and drinking are forbidden. The universal vice of Moslems is sensuality. The green banner of Islam and its garments rolled in blood must presently be folded and laid away, for Shiloh comes; and the early twilight of His appearing already overspreads the earth.)

David J. Burrell, D. D.

The Missionary Outlook.

PROGRESS OF MISSIONS.

It is affirmed on good authority that the foreign field for the past twenty years has yielded more converts in proportion to the work done than the home field. In more than fifty islands of the Pacific a great company has been reclaimed from idolatry and superstition. The largest congregation in the world, numbering 4,500 members, is on the island of Hawaii, recovered from a savage type of false religion within the memory of living men. Over 90,000 Feejeans gather regularly for Christian worship, who within the present generation, feasted on human flesh. Not twenty years ago, Madagascar had only a few scattered and persecuted converts. Now its Queen and 200,000 of her subjects are ranged on the side of the Cross. Fifty years ago there was not a native Christian in the Friendly Islands. Now there are 30,000, who contribute \$15,000 a year to religious objects. On the western coast of Africa are over one hundred organized congregations. In Sierra Leone, 50,000 civilized Africans worship the God of our fathers. Two thousand miles of sea-coast have been wrested from the slave trade, and the church and the school substituted for the slave pen. Asia, the citadel of cultivated and intellectual paganism, Persia and Hindostan, Japan and China, have their story to tell. In the last alone, missions have been established in 40 walled cities and 360 villages. And all of this, remember, has been

done in spite of serious drawbacks at home and most formidable difficulties abroad. There may be those who will undertake to belittle even the achievements of the past seventy years. But let them bear in mind that the first century of our Lord, and that the one of miraculous gifts, closed with less than 500,000 disciples of Christ, or less than the half of one per cent of the population of the Roman Empire. The positive achievements of modern missions are wonderful. People who were thought beyond the reach of divine grace have been brought under the sway of the gospel, and turned from a savage state into civilized and Christianized communities; and yet the promise of the near future, if the Church be true to her trust, is brighter than ever before. False faiths are decaying and losing their hold on the people, and whichever way we turn our eyes we see the signs of God's gracious working, beckoning us to "go forward." Best of all, Christians are hearing the call and beginning to realize the truth of the Word that with God nothing is impossible.—*Bishop Littlejohn.*

At a MISSIONARY MEETING held in BRECHIN to hear Mr. Scott, missionary to the Zulus, and Dr. Pierson of Philadelphia, Mr. CAMPBELL of Stracathro, M.P., presided, and gave a most interesting address. He referred to the historical associations of Brechin with Christian Missions. It had at one time been the great missionary centre of Scotland north of the Tay. The Round Tower was the remains of the settlement of the Culdees, who were the religious missionaries of Scotland after the time of the Columban evangelists. For Brechin not to be forward now in the missionary cause would be to prove itself unfaithful to its religious traditions and history. He had heard people complain sometimes that missions were not more successful. He was not sure that such objectors were always well acquainted with the facts of the case. Have we ever thought, he asked, what the result would be if, instead of sending a few missionaries to the heathen, we could send a whole community of ourselves, to leaven the heathen with our Christianity—or if the heathen could be brought amongst us here, to learn what Christianity was by living in a Christian country? Suppose people were brought from a heathen land—from India or Africa—to live here in Brechin, what impression would they receive of our religion? No doubt they would see a certain amount of church-going, but would they not discover that a good deal of it was not always prompted by devotional feeling or any real desire for spiritual instruction? And what would they think of the large numbers amongst us who do not even attend church? And what of the daily life of both church-goers and non-church-goers? What about the worldliness and selfishness amongst us, the self-indulgence, the impurity, the intemper-

ance, the irreligion? Would they not see much about us that was fitted to do the opposite of commending our religion to them? This suggests that if the progress of the Gospel in heathen lands is not so rapid as we think it ought to be, we must hesitate before laying the blame upon the missions or the missionaries. It suggests also that, for the conversion of the heathen, there is work to be done at home as well as abroad—that if, with the blessing of God, the Christian Church is to win over the world to Christianity, its whole membership must be such as will commend the truth by their own lives and character. He regretted people did not hear more frequently about missions from the pulpit. The progress of the kingdom of Christ in the world ought to be of transcendent interest to us all—of far greater interest than the progress of the particular Christian denomination to which we belong. We have been called by our Lord to do what we can for it—to work for it, and to pray for it. This must be a work salutary for our own souls—necessary for our own religious life—or He would not have called us to it.

The work in the Hebrew Christian church, New York, under the management of Rev. Jacob Freshman, continues with unabated success. Recently thirteen were received at one time. A number of the young converts have devoted themselves to the gospel ministry, with the view of labouring among their kinsmen according to the flesh.

The Presbyterian Record.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the 5th of the month at latest.

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

THE demand for the January number of the RECORD has again exceeded our modest calculations, involving the costly

process of going to press a second time. And the supplementary edition is going out rapidly. Those, therefore, who wish to secure copies should make no delay. We have been making some new arrangements respecting our "Correspondence" which we trust will result in benefit to our readers. And so far as lies in their power, the Editors will leave nothing undone to make the RECORD of 1889 worthy of the extensive patronage that is being bestowed upon it.

Literature.

FAMOUS WOMEN OF THE OLD TESTAMENT, by *Rev. M. B. Wharton, D.D.*, Pastor of the First Baptist Church, Montgomery, Ala. E. B. TREAT, PUBLISHER, New York. Price \$1.75. A series of twelve admirable Lectures, in which the varied qualities, work and offices of the women of sacred history are delineated, and the lessons of their lives illustrated and inculcated with singular beauty of diction and pathos. The publisher wishes us to say that clergymen may secure a copy by forwarding six cents in stamps to cover the cost of mailing.

THE GREAT VALUE AND SUCCESS OF FOREIGN MISSIONS, by *Rev. John Liggins*. The BAKER AND TAYLOR Co., New York. Cloth, 75 cents. Dr. A. T. Pierson endorses this work by saying,—"It most timely, fits the need of the day, as ball fits socket, or tenon fits mortice. It is simply a grand massing and marshaling of testimony." To keep up with the march of Christianity, we require a book of this kind every year. It is well up to date with facts and figures fitted to encourage and inspire. Get it.

OUTLINE LIST OF THE PROTESTANT FOREIGN MISSIONS OF GREAT BRITAIN AND IRELAND, compiled by *Rev. John Mitchell*, of Newgate Street Presbyterian Church, Chester, England (a graduate of the Presbyterian College, Montreal.) Mr. Mitchell has rendered good service to the cause of missions in preparing this very useful catalogue of societies with the names and addresses of the secretaries. The full list will appear in the *Missionary Review of the World*, FUNK & WAGNALLS, New York.

REPORT OF THE CENTENARY CONFERENCE ON THE PROTESTANT MISSIONS OF THE WORLD, HELD IN LONDON, 1888. London, James Nisbet & Co. Montreal, William Drysdale & Co.; Ottawa, John Durie & Son. EDITED BY REV. JAMES JOHNSON, F.S.S., Secretary of the Conference. In two volumes of 600 pages each. Price \$1.50, or \$1.75 when sent by post, for the two. If we were right in styling this meeting "the greatest Missionary Conference

in the history of the Christian Church," we can have no hesitation in saying that these volumes are by far the most valuable literary contribution to missions of this age. We have taken time to examine them carefully, and we can say without any kind of reservation, that they surpass our most sanguine expectations. Mr. Johnson has done his editorial work admirably. So has the printer. We only wonder how it is possible to produce two such volumes at the price at which they are offered to the public. The sale must certainly be immense. There is not a minister in Canada or in the United States, no matter what denomination he belongs to, who can afford to do without it. It is good for the laity, too. In it they will find facts and arguments unanswerable, to demonstrate the efficacy and success of missions to the heathen—burning words, yet words of truth and soberness, and honest conviction, from every part of the world, proclaiming the unanimous verdict that, at this present time, "the Gospel is the power of God unto Salvation to everyone that believeth." To say that the arrangement of the book is admirable, is simply to acknowledge the wisdom of those who planned the meetings. Nothing could have been more happily conceived or carried out more successfully. We fail to discover a flaw in all the twelve hundred pages. The report commences with addresses and discussions on the various forms of religion that exist in different countries, not with the design of wholesale denunciation of what we hold to be false systems, but rather to tell us just what they are and what effect they are producing. The survey of the mission fields of the world is comprehensive and minute. The discussions on MISSIONARY METHODS, conducted in a fine Catholic spirit, cannot fail to do good. The festering sores of sectarian rivalry are probed with unflinching faithfulness. The comparative merits of educational and evangelistic work in heathen countries are skillfully balanced. Medical missions, and women's work for women have their rightful place assigned to them. Remarkable unanimity is apparent in regard to the importance of organizing native churches and training native missionaries. The MISSIONARY BIBLIOGRAPHY, in the Appendix of Vol. I, is in itself worth the price of both volumes to anyone who wishes to study the subject of missions—containing the fullest catalogue of missionary literature that has ever been published for the use of English-speaking people, while the copious, well-arranged, index attached to each volume is an important feature of the work.

The volume of Proceedings of the Presbyterian Alliance has not yet come to hand.

THE REPORT OF THE LATE MEETING OF THE EVANGELICAL ALLIANCE in Montreal is now ready—WILLIAM DRYSDALE & Co., Montreal. Price \$1.25.

Page for the Young.

NORSE HYMN.

Oh, little child ; lie still and sleep ;
 Jesus is near.
 Thou need'st not fear.
 No one need fear whom God doth keep
 By day or night ;
 Then lay thee down in slumber deep
 Till morning light.

Oh, little child ! be still and rest.
 He sweetly sleeps
 Whom Jesus keeps,
 And in the morning wake so blest,
His child to be :
 Love every one, but love Him best—
 He first loved thee.

O little child ! if thou must die,
 Fear nothing then,
 But say " Amen "

To God's command, and quiet lie
 In His kind hand,
 Till He shall say, " Dear child, come, fly
 To heaven's bright land."

Then, with thy angel wings quite grown,
 Thou shalt ascend
 To meet thy Friend.
 Jesus the little child will own,
 Safe at His side ;
 And thou shalt live before the throne,
 Because He died.

MIND THE DOOR.

Have you ever noticed how strong a street door is ? how thick the wood is ? how heavy the hinges ? what large bolts it has ? and what a grim lock ? If there was nothing of value in the house, or no thieves outside, this would not be wanted ; but as you know there are things of value within, and bad men without, there is need that the door be strong ; and we must mind the door, especially as to barring and bolting.

We have a house—our hearts may be called that house. Wicked things are forever trying to break in and go out of our heart. Let us see what some of these bad things are.

Who is at the door ? Ah, I know him ! It is Anger. What a frown there is on his face ! How his lips quiver ! How fierce his looks are ! We will bolt the door or he will do us harm.

What is that ? It is Pride. How haughty he seems ! He looks down on everything as though it was too mean for his notice. No, sir, we shall not let you in, so you may go.

Who is this ? It must be Vanity, with his flaunting strut and gay clothes. He is never so well pleased as when he has fine clothes to wear, and is admired. You will not come in, sir ; we have too much to do to attend to such fine folks as you.

Mind the door ! Here comes a stranger. By his sleepy look and slow pace we think we know him. It is Sloth. He likes nothing better than to live in my house, sleep, and yawn my life away, and bring me ruin. No, no, you idle fellow ! work is pleasure, and I have much to do. Go away, you shall not come in.

But who is this ? What a sweet smile ! What a kind face ! She looks like an angel ! It is Love. How happy she will make us if we ask her in ! Come in ! We must unbar the door for you.

Oh, if children kept the door of their hearts shut, bad words and wicked thoughts would not go in and out as they do. Open the door to all things good ; shut the door to all things bad ! We must mark well, who comes to the door before we open it, if we would grow to be good men and women. Keep guard—mind the door of your hearts!—*Selected.*

VANDERBILT AND HIS FATHER.

The son was then thirty-two years old, and himself a father. They were on board the steam yacht *Northern Star*, on their way to St. Petersburg. William, who was an habitual smoker, was puffing his favorite cigar. " Bill ", said the Commodore, " I wish you'd give up that smoking habit of yours. I'll give you ten thousand dollars if you will."

" You needn't give me anything ", was the son's answer as he flung the cigar overboard. " Your wish is sufficient." He never smoked afterward.

Would that more of our young men would follow his example !

THE MAN WHO SWALLOWED A BIBLE.

In the days of my boyhood, my father told me that he knew a man who had swallowed a Bible. This greatly excited my astonishment, and I wondered how it could be. My father having an object in view, never explained what it meant ; but went with me some time afterwards, to call upon the old man ; I remember that visit as well as though it happened but yesterday.

Oh how graciously did texts of Divine truth fall from the lips of that aged servant of Christ ! His Bible seemed to be a mine of illimitable value, and he drew forth liberally, like one who draws water from a well that he believes to be inexhaustible.

As we came away, my father said to me, " Well, and what do you think of this man having swallowed a Bible ?"

" Think, father !" said I, " why, I think that he has indeed swallowed a Bible ; for the Word of God seems like meat and drink to him."

Children ! it would be well if each one of your number would swallow a Bible. You would find it " sweeter than honey and the honey-comb."

Acknowledgments.

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Dunwich Duff ch.	8.00
Collingwood	21.67
Meaford	2.39
Duart	4.00
Innerkip	15.00

E Oxford St Andrew's	4.00
Aberarder	2.50
Elma Centre	11.07
Greenbank	9.00
Gambriidge	5.00

QUEEN'S COLLEGE FUND.

Lakefield	\$ 10.00
Rothsay	4 00
Belmont	12.00
Perth St. Andrew's	16.00
Carlton Place Zion ch	8.00
Aberarder	2.50

MONTREAL COLLEGE FUND.

Brucefield Union ch	\$ 16.00
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KNOX COLLEGE BURSARY FUND.

Friend per Rev Dr Torrance	\$ 50.00
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MANITOBA COLLEGE FUND.

Received to 5th Dec.	\$ 332.89
Toronto, Old St. Andrew's	70.00
Vaughan, Knox ch.	8.00
St. Ann's	1.00
Snow Road	10.00
Forest	6.00
East Seneca	3.00
Prospect	6.00
Port Colborne	5.00
Teeswater, Zion ch.	5.00
Carlyle	2.00
Eramosa, 1st ch.	5.00
Glenarrn	4.50
Monkton	3.91
Abingdon	2.00
Apple Hill and Gravel Hill.	6.00
West Williams	3.03
Greenbank	5.00
Thamesville	5.03
Duart	4.00
Arthur	1.75
Point Edward	9.58
Ayr, Knox ch	15.00
Belmont	7.35
Wick	7.00
Egmondville	7.00
Kemptville	5.00
Oxford Mills	2.00
Essa, Townline and Ivy	4.00
Martintown, Burns' ch.	6.65
Moore, Burns' ch.	5.03
Alexandria	10.00
Ernestown and Frederksb'g	3.50
Mono Centre	2.48
Dunwich, Chalmor's ch.	4.14
Camilla	3.90
Collingwood	10.00
Perth, St. Andrew's ch.	15.00
Prescott	8.00
Dunwich, Duff ch.	7.00
Chatham, 1st ch.	22.00
Elma Centre	8.17
Grafton	8.30
Vernonville	4.45
	\$662.57

MANITOBA COLLEGE DEBT.

Wick	\$ 7.00
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KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Dec.	\$2604.82
John Bell, Belleville	45 00
Weston	12 00
Harwich	10 00
Rev J Baikie, Harriston	6 00
Richmond Hill	10 25
James Mitchell, Cayuga	30 00
Caledonia	12 50
W. Ault, Barrie	17 00
Rev Wm Frizzell, Toronto	20 00
Rev W Martin	15 00
Uxbridge	83 00
Quaker Hill	30 00

Dickenson and Cranston	10.00
Wm McKeen, Leith	2.00
Beverly	15.00
Berno	9.00
Mosa	11.50
Kemble	23.25
East Puslinch	84.00
Hibbert	28.00
Churchill	19.00
Bond Head	20.00
Jas Inglis, Campbellville	4.00
Nissouri South	12.00
North Bruce	2.00
Waterdown	6.00
Nissouri North	5.00
Hensall	26.50
Walkerton	5.00
W H Dickson	4.00
Garafraza, St John's ch.	17.00

\$3204.82

WIDOWS' & ORPHANS' FUND.

Received to 5th Dec.	\$1045.17
Dunwich, Chalmor's ch	5.00
Melbourne	2.50
Scarboro, St. Andrew's ch	12.50
Carlisle	5.00
Huntingdon, 2nd ch.	6.00
Smithville	2.75
Dayfield Road	4.50
Manitou	2.00
Exeter	4.00
St. Ann's	1.80
Snow Road	5.00
Forest	6.00
Annan	5.00
Carlyle	1.00
Eramosa, 1st ch	6.00
Doon	2.16
Essex Centre	6.00
Monkton	3.53
Aberarder	5.00
West Williams	6.00
Inverness	5.00
Winterbourne	6.00
Duart	4.00
St. Andrew's	8.00
Meaford	3.14
Arthur	2.95
Walkerton, Knox ch	10.00
Belmont	10.00
Point Edward	4.92
Egmondville	5.00
Martintown, Burns' ch.	4.69
West Guilimbury, 1st ch.	4.65
Alexandria	10.00
Hamilton, Central ch.	82.16
Ernestown and Fred'ksb'g.	2.50
St. Louis de Gonzague	5.00
Laguerre	3.11
Smith's Falls, Union ch.	10.00
Mono Centre	1.50
Camilla	3.50
Teeswater, Westminster ch.	5.66
Collingwood	10.75
Perth, St. Andrew's ch	33.00
Prescott	12.00
Chatham, 1st ch	21.00
Elma Centre	13.52
Toronto, Old St. Andrew's ch.	150.00
	\$1563.97

WIDOWS' & ORPHANS' FUND.

Ministers' Rates.

Received to 5th Dec	\$1211.00
Rev W Coulthard	8.00
" S H Eastman	8.00
" A W McConchy	8.00
" T F Fotheringham, 2 yrs	16.00
" Joseph Alexander	8.00
" Jas Watson, D. D.	8.00
" Mungo Fraser, D. D.	5.00
" D H Fletcher	8.00
" John Porteous	8.00
" J Carswell	8.00
" D Sutherland	8.00
" Wm Forrest	8.00

" R Whillans	8.00
" Thos Fenwick	8.10
" J A Brown, 3 yrs.	24.10
" John Lees	8.00
" F W Farries	8.00
" J K Baillie	20.00
" E N B Millard	16.00
" J B Fraser	8.00
" John McLaren	8.00
" A H Scott	8.00
" N McPhee	12.00
" Geo Bremner	8.00
" A A Scott	8.00
" R Fowlio	8.00
" Hector Currie	8.00
" S W Fisher	8.00
" A MoDiarmid	8.00
" Chas Cameron	8.00
" J H Ratcliffe	8.00
" G Munro, 2 yrs.	16.00
" A B Baird	8.00

\$1531.00

AGED & INFIRM MINISTERS FUND.

Received to 5th Dec.	\$1383.93
Melbourne	8.00
Harrich	10.00
Sault Ste Marie	15.00
Huntingdon 2nd ch	6.00
Mount Pleasant	7.20
Cheltenham	6.40
William Brown, Caledonia	50.70
Bayfield Road	4.50
McKillop	2.00
Wintroppe	2.55
Colborne Willing Worker	5.09
Exeter	4.06
Rothsay	4.00
Snow Road	5.60
Prospect	5.00
Desboro'	2.00
Rev Thos Fenwick, Elders Mills	2.00
Carlyle	1.00
Eramosa 1st ch	5.00
Doon	2.10
Essex Centre	6.00
West Williams	8.07
North East Adelaide	3.01
Winterbourne	5.00
St Andrew's	12.00
Turin	2.85
Arthur	.65
Belmont	10.09
Egmondville	15.06
Kemptville	7.00
Oxford Mills	2.50
Bayfield	2.29
Martintown Burns ch	5.66
Beekwith	4.00
Alexandria	20.60
Scarboro Knox ch add	1.00
Dorchester	5.00
Hamilton Central ch	61.40
Ernestown and Fredericksburgh	1.80
A member of Chalmers ch, Guelph	100.00
Storrington, Pittsburg and Glenburnie	12.00
Camden and Newburg	6.03
Teeswater Westminster ch	12.27
Collingwood	10.00
Perth St Andrew's	35.01
Guelph St Andrews	25.00
Prescott	12.00
Walkerton Knox ch	10.10
Meaford	2.84
Innerkip	10.00
Duart	10.02
E Oxford St Andrews	2.00
Inverness	5.00
Chatham 1st ch	40.00
Elma Centre	8.74
Sydenham St Paul's	10.00

\$2220.65

AGED & INFIRM MINISTERS FUND.

Ministers' Rates.

Received to 5th Dec.	\$ 6.50
Rev S H Eastman	5.10
" John Milloy, 2 yrs.	7.50
" James Carmichael	4.50
" Watson, D D	4.10
" Mungo Fraser, DD	11.50
" D H Fletcher	12.00
" W R Ross, 2 years	10.00
" P Musgrave	4.50
" J Carswell	4.10
" D Sutherland	3.75
" Wm Forrest	2.60
" Jas Herald	5.00
" Arch Currie	3.00
" R Whillans	3.09
" John Lees	3.00
" F W Farries	10.10
" D D McLeod	7.09
" Jas Ferguson	2.50
" J B Fraser	3.75
" J B Edmondson	45.00
" John Wells	5.50
" John McLaren	4.00
" D Strachan	5.01
" A H Scott	7.00
" Geo Bremner	4.00
" A A Scott	4.40
" R Fowlio	4.00
" Hector Currie	4.00
" S W Fisher	4.00
" A McDiarmid	3.50
" Chas Cameron	3.50
" G Munro, 2 yrs.	11.03
" A B Baird	8.00

\$858.90

CHURCH AND MANSE BUILDING FUND.

Beith Family, Bowmanville	\$ 15.00
Mrs Gardiner,	25.00

NEW WIVES AND DAYSRING.

Deseronto, Ch of Redeemer SS	10.00
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MISSION TO THE JEWS.

Mrs Campbell, Shelburne	\$ 5.00
Egmondville	1.00
Niagara St Andrews Y P C U	14.00

KNOX COLLEGE STUDENTS MISSIONARY SOCIETY.

Caledonia S S	\$ 10.00
Eramosa 1st ch S S	6.25

CHINESE SUPPORTERS.

Kincardine Knox ch SS	\$ 10.00
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CONTRIBUTIONS UNAPPORTIONED.

Toronto Central ch	\$100.00
Columbus	140.00
Toronto Central ch	160.00
Bowmanville St Paul's	160.00
Toronto Central ch	100.00
Toronto Bloer St ch	250.00
Brantford Zion ch	300.00
Oshawa	131.78
Toronto Central ch	200.00
Tilbury East	91.31
West Flamboro	32.10
South Mountain	82.00

Received during December by Rev P M Morrison, Agent at Halifax, Office—Chalmers' Hall, Duke St., Post Office Box 338.

FOREIGN MISSIONS.

Previously acknowledged	\$ 5714.33
Blackville and Derby, ad 1	3.00
Whycomah	32.00
Onslow	129.85
A Friend, Lower Onslow	5.00
Baddeck and Forks	22.50
Aunt Polly's 50th Birth-day gift	5.00
Springside	28.00
P Mackintosh	5.00

Sale of Arrowroot, by A

Gerran	.63
Geddie Memorial F'd Coupon	39.00
L W Johnston	15.00
J J Hingley	25.00
Moncton	50.00
Dean Settlement	5.00
Lower Musquodoboit	12.00
Mrs Rhind, Little River	.75
Portauisque	6.16
Bass River, N S	8.90
J P Hogan, Dufferin Mills	18.00
Prudence H Muser	.71
W F M S Baddeck	20.00
W & D Fund for Mrs Geddie	75.00
St James and Union	10.00
Five Islands	6.00
D E Young, St And's, Truro	50.00
Orwell	40.00
Economy	5.00
Strath Lorne	40.00
Vale Colliery	94.00
Upper Musquodoboit	5.00
Union Centre and Lochaber	60.00
Ladies Miss Socy and Truro	100.00
Mission Band St And. Truro	25.00

Bequest of late T M'Lean, West River, Pictou, last instalment	85.00
Brookfield Miss Society	10.00
Sir William Dawson	20.00
O P Q, Pictou	5.00
Mount Stewart and West St Peters	70.00
St George	6.00
Rev S Shoro	2.90
St Peter's Road	55.00
Westville—Ladies Aid Soc	30.00
Acadia Mines	20.00
Noel	18.65
Shubenacadie	32.00
Lower Stewiacke	21.00
North Salem	8.00
Middle Stewiacke Mission Association	16.00
Middle Stewiacke, Halfwaybrook Sewing Circle	11.00
Cow Bay	50.00
Mrs M Macaulay SS, R Dennis	1.00
Lower Caledonia	15.00
River John, W F M S	16.10
South Maitland	14.90
Dr. Reid for Mr Gibson's salary	486.67
A member of Lot 14, per Rev S Brown	20.00

\$7155.41

DAYSRING AND MISSION SCHOOLS.

Previously acknowledged	\$1285.41
Upper Charlo SS	9.50
Onslow SS	26.23
St John's, Yarmouth	29.25
River Charlo SS	6.00
Springville SS	15.00
Harvey N B, SS	9.75
Valleyfield, P E I, SS	11.00
Oban SS	7.65
Middle Stewiacke	6.21
Sharon SS, Upper Musquodoboit	4.00
Lower Musquodoboit	4.25
St Matthew's, Nth Sydney	14.15
Gay's River and Wilford	36.40
St John's SS, Halifax	10.01
Sydney Mines	14.00
Woodside Sewing Circle, Up Musquodoboit	10.00
Union Centre & Lochaber SS	23.61
United Church SS, N G	36.24
St Stephen's SS, Amherst	18.00
St Luke's, Bathurst	7.00
St Paul's, Fredericton	12.00
St Peter's Road SS	19.73
Cow Bay	15.00
1st Church SS, Truro	23.01

\$1664.40

HOME MISSIONS.	
Previously acknowledged	\$ 2420.12
Pisarino	48.00
Mechanics Settlement and Londonderry	5.00
Mount Uniacke	1.00
St Stephen's Amherst	51.61
J Keir Fraser (returned)	2.00
Blackville and Derby adl.	2.00
Onslow	40.00
Students Missionary Associa	312.64
Spring Hill	30.00
Goodwood	10.15
Springside	33.00
P Mackintosh	5.50
Fisher's Grant	6.00
St John's, Moncton	40.00
Middle Stewiacke	30.00
Dean Settlement	4.34
Portauisque	3.81
Lower Musquodoboit	5.00
Bass River, N S.	5.63
Scotsburn	18.00
Gray's River and Milford	5.60
Rev A Simpson - Collections	
Missionary meetings	7.59
Canard	7.00
Five Islands for Labrador	2.00
Economy	7.00
Strath Lorno	18.00
Union Centre and Lochaber	40.00
Ladies Mis and Ben So, St Andrew's, Truro	20.00
Ladies M and BS for N West	30.00
Brookfield Missionary Socy	8.30
Mount Stewart and West St Peter's	18.00
St. George	20.00
Grove Richmond, Halifax	10.00
Rev G. Shore	2.50
Mission Band St And's, Truro	5.00
St Peter's Road	17.62
Westville Ladies Aid Socy	20.00
Acadia Mines	30.00
St James, Newcastle	10.40
Kennetcook	3.50
Middle Stewiacke Miss Asso	17.00
Cow Bay	10.00
Cape North	6.90
Lower Caledonia	9.63
Nine Mile River	3.00
South Maitland	21.00
Maitland, add'l	17.90
Lower Selma	3.18
Noel	8.40

\$3489.06

AUGMENTATION FUND.	
Previously acknowledged	\$1679.89
Blackville and Derby	23.59
Onslow	50.00
Westville and Middle River	55.00
St John's, Moncton	80.00
Middle Stewiacke	45.00
Portauisque	7.09
Bass River, N S.	11.57
Sheet Harbour	18.65
St Andrew's, Truro	92.00
Union Centre and Lochaber	43.00
Brookfield Thanksgiving Col	15.00
Mount Stewart and West St Peters	10.00
Rev G Shore	1.55
St Peter's Road	3.00
Acadia Mines	30.00
St James, Newcastle	25.00
Little Harbor	7.50
Cow Bay	45.00
Lower Caledonia	7.40
Gore and Kennetcook add'l	6.00

\$1661.25

COLLEGE FUND.	
Previously acknowledged	\$ 4991.25
Whyocoma	6.50
Onslow	25.00
Div Can Bank of Commerce	24.50
Bank of Montreal	130.00

Big Interval Cape North	5.00
Interest J H Marks	78.10
" P G Hono	33.00
West River and Green Hill	25.00
St John's, Moncton	35.00
Int on " a delayed subscrip-	
tion to the Endowment	
Fund by one unable to pay	
at the time sneaked in	65.00
Middle Stewiacke	30.00
Lower Musquodoboit	5.00
Portauisque	7.18
Bass River, N S	12.01
Canard	8.00
Five Islands	5.00
Int St John's, Halifax	50.00
Strath Lorno	8.00
Div Union Bank of Nfld	547.50
Union Centre and Lochaber	25.40
Lake Ainslie	3.00
United Church, N G	139.00
Brookfield Thanksgiving Col	19.00
Mount Stewart & West St	
Peters	12.00
St George	6.40
Rev G Shore	2.00
St Peter's Road	3.50
Acadia Mines	15.00
St James, Newcastle	15.00
Cow Bay	30.00
Clifton	22.62
	\$6372.26

BURSARY FUND.

Previously acknowledged	\$ 149.04
Rev James T Blair	7.50
Onslow	5.00
Springside	10.00
St John Coupon	30.00
West River and Green Hill	5.00
St John's, Moncton	5.00
Middle Stewiacke	6.00
Lower Musquodoboit	4.00
St Andrew's, Truro	10.00
Union Centre and Lochaber	5.00
Mount Stewart and West St	
Peters	3.00
Grove Richmond, Halifax	5.00
Acadia Mines	5.00
Cow Bay	7.55

\$257.19

FRENCH EVANGELIZATION.

Received by Rev. Dr. Warden, Treasurer of the Board of French Evangelization, 128 St. James Street, Montreal, to 7th January, 1889.

Already acknowledged	\$7985.05
East Williams	8.00
East Williams S S	7.00
Chatsworth	6.00
Proof Line	12.57
Lake Road	17.00
Wolsley Group	7.30
Wolsley S S	0.95
Medicine Hat	5.25
Chiselhurst	3.42
Bayfield Road	14.00
Lancaster, Knox S S	19.13
Proton, St Andrew's ch	4.00
Snow Road	20.00
Uxbridge Willing Workers	3.82
W S Fraser, Bradford	5.00
A Johnstone, W Flamboro	5.10
St Andrew's	24.00
Madoc, St Colomba S S	20.00
J Y Graham, Galt	2.00
A D Ferrier, Fergus	20.00
Wallacetown S S	6.73
Eramosa, 1st ch	22.00
W Mackintosh, Madoc	5.00
Mrs J McCurdy, Kirkton	3.00
Ladies of W F M Society	3.00
Kirkton S S	15.00
R N Walsh, Ormstown	10.00
S C Duncan-Clark, Toronto	25.00
Sir Wm Dawson, Montreal	10.00

Lowell, Mass. Westminster ch	8.00
Mrs Wiggins, Nobleton	2.00
Campbellville	16.00
Moose Jaw	5.00
J Sutherland Codrington	5.00
Mrs Stapleton, Codrington	1.00
Thomas Dow, Whitty	2.00
Duncan, Mer'ae, Cobourg	5.00
Winterbourne	12.00
Jas Edmund, Miramook	20.00
R Walker, St. Dunsmo	2.00
S W Carpenter, Kingston	1.00
Beverley S S and B C	20.00
A Campbell, Annapolis R'y	5.00
Mrs A Reid, Victoria	2.00
J Macgill, W Arichat, N S	2.00
Jas Beag, Moose Creek	5.00
Atwood S S	10.00
N N Finlay	8.00
T A Dugas, Lachine	25.00
Miss McMartin, Tiverton	2.00
Acadia Mines S S	5.00
Per W Schurman, Acadia	
Mines	5.00
Lake Road	1.00
Osnaburck, St Matthew's ch	32.00
Laguero	2.30
C E H.	4.00
P Nisbet, Dunbarton	5.00
Inersoll, St Andrew's ch	21.00
G D Ferguson, Fergus	20.00
Rev P S Vernier Angers	2.50
Eb Marshall, Gallingsertown	1.00
Chas Barr, Valens	1.00
Inverness	10.00
Inniskip	10.00
Dr Ward, Lanark	5.00
A Friend	50.00
J Ramsay, Hamilton, P E I	10.00
Member of Lot 14 ch, P E I	
per Rev A Brown	20.00
Mr & Mrs D Lamont, Caledonia	
Avonmore S S	12.00
Wm Coltart, Harwich	6.00
Glenmorris	2.00
Lancaster, Knox ch	3.50
Per Rev Dr Reid	10.00
Execrs late Sam Patterson.	
Oxford township	16.00
Goderich, Knox ch	35.00
Monocentro	3.35
Alice McVean, Dresden	1.00
Coulango	16.00
N Litchfield	2.00
William Brown, Caledonia	50.00
Kathary	4.00
Leith	18.04
Prospect	10.00
Des-boro'	1.35
Ready - Yes	3.00
Munosa S S	5.00
Doon	3.50
Essex Centre	3.00
Arthur	11.60
Bainmont	5.00
South Luther	3.00
Mt Brook	16.00
Centerville	18.10
Edmondville	22.00
Alexandria	20.00
Kincardine S S	20.00
Sundridge	3.00
Aspidin	1.03
Camden and Newburgh	5.00
Teeswater, Westminster ch	54.00
Collingwood	17.25
Perth, St Andrew's ch	45.00
Warkenton, Knox ch	10.00
Menford	5.39
Duart	5.00
Per Rev P M Morrison	
Blackville and Derby	2.00
Whyocoma	15.50
Onslow	25.00
Herman ch, Millsville	18.00
Miss Millar, Springside	2.00
Westville	1.00

Middle Stowiacke.....	30.00
Dean Settlement.....	2.30
Lower Musquodoboit.....	4.00
Buss River N S.....	6.55
Scotsburn.....	16.00
Gny's River and Milford.....	1.10
Mrs Geddes, Oyster Pond.....	1.00
Dartmouth, St James' ch, Sunbeam Miss Band.....	8.00
Truro, St Andrew's ch.....	25.00
Orwell, P E I.....	10.30
Economy.....	5.00
Union Centre and Lochaber.....	2.00
Brookfield.....	8.00
Mt Stewart & W St Peter's.....	20.00
St George.....	3.00
Rev G Shore.....	0.20
St Peter's Road.....	13.25
Acadia Mines.....	11.00
Cow Bay.....	15.00

\$9574.03

POINTE AUX TREMBLES SCHOOLS.

Received by Rev Dr Warden, Treasurer, 198 St James street, Montreal, to 7th January, 1889.

Ordinary Fund.

Already acknowledged.....	\$2733 31
Cote St Antoine, Melville SS.....	50.00
Henry Morton, Montreal.....	10.00
Fullarton S S.....	25.00
McDonald's Cor Union S S.....	1.00
Ignat's Cockshutt, Brantf'd.....	400.00
Friend, Montreal, per Mrs John Lewis.....	5.00
Rochesterville, Erskine ch.....	9.09
Moore, Knox ch.....	4.10
Montreal, Wom Miss Soc.....	25.00
Fairbairn.....	3.00
Member of Hopewell ch N S.....	5.00
Campbellville.....	15.00
Fergus, Melville SS.....	50.00
Caledonia S S.....	15.00
Campbellford S S.....	25.00
Rev C Chiquoy, Montreal.....	50.00
Per Miss A. Ferguson, Malvern.....	17.00
J Mackintosh, Belleville.....	4.00
Miss McMartin, Tiverton.....	2.00
C W Davis, Montreal.....	50.00
Chatham, Ont, 1st SS.....	26.00
Brooklin S S.....	10.00
Columbus S S.....	50.00
Winnipeg, St Andrew's S S.....	50.00
Oshawa S S.....	12.50

Innarkip S S.....	9.00
Almonte, St John's SS.....	50.00
St Ann's.....	4.50
Kingston, Cook's S S.....	25.00
New Glasgow, United Ch SS.....	50.10
Truro, St Andrew's ch S S.....	10.00
Watford S S.....	12.50
Brockville, St John's ch S S.....	25.00
Sarnia S S.....	60.00

\$3912.30

Building Fund.

Already acknowledged.....	\$3033 85
Nassagaweya.....	17 12
Per Rev C A Dondiet.....	448 34
Mrs D Mackay, Toronto.....	20.00
Mrs Geo McDonald, Toronto.....	10.00
Mrs Hy Winnett, Toronto.....	10.00
Mrs Ford, Toronto.....	5.00
Holstein.....	8.00
Cote St Antoine, Melville SS.....	25.00
Rev P S Vernier, Angers.....	2.50
Smith's Falls, St Andrew's.....	10.00
A member of St Andrew's, Smith's Falls.....	20.00
John David-on, Barrie.....	15.00
Mrs Thos McCosh, Paris.....	15.00
Campbellford S S.....	15.00
John Wanless, Toronto.....	50.00
Montreal, Crescent st S S.....	15.00
Winnipeg, St Andrew's S S.....	15.00
Miss B McLennan, W'mst'n.....	5.00
Mrs M M McGruer.....	1.00
Truro, St Andrew's SS.....	10.00
Watford S S.....	15.00

\$3768.81

AGED AND INFIRM MINISTERS' FUND.

Previously acknowledged.....	\$1207.13
Mr J Munnis Int.....	202.09
Ouslow.....	5.00
Rev J H Chase, Rate.....	4.00
Elmsdale and Nine Mile P.....	3.63
Rev A Campbell, Rate.....	3.75
" J M Robinson,	5.00
" Jas McLean,	4.00
" J McGregor McKay.....	3.10
Interest Jardine.....	24.00
West River and Green Hill St John's, Moncton.....	10.00
15.00	
Knox church, Wallace.....	8.00
Cape North.....	2.35
Middle Stowiacke.....	5.00
Lower Musquodoboit.....	3.00
Rev S Rosborough, Rate.....	3.50
Five Islands.....	2.00

St Andrew's Truro.....	5.00
Economy.....	3.00
Union Centre and Lochaber.....	8.65
United church New Glasgow.....	20.00
Rev S G Gunn, Boston, Rate.....	15.00
Mount Stewart and West St Peters.....	5.00
St George.....	3.00
Rev Ifector McQuarrie, Rate " M G Henry.....	3.00
St Peter's Road.....	3.50
Rev t Shore.....	.20
Cow Bay.....	4.00
Rev E Grant, Rate.....	3.87
" Archd Brown,	3.50

\$1592.58

MANITOBA COLLEGE.

Previously acknowledged.....	\$ 11.30
Woodstock.....	2.50
St David's St John.....	30.00
River Inhabitants.....	3.00
West River and Green Hill.....	2.00
Middle Stowiacke.....	10.00
Lower Musquodoboit.....	5.00
St Andrew's, Truro.....	10.00
Union Centre and Lochaber.....	12.00
Lake Ainslie.....	3.00
Grove ch, Richmond, Halifax.....	5.00
United church New Glasgow.....	10.00
Cow Bay.....	5.55

\$ 109.35

WIDOWS' AND OPFHANS' FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND; JAMES CHROIL, TREASURER, MONTREAL.

Rev Dr Snodgrass Canonbie.....	12.00
Rothsay, Rev H Edmonson.....	4.00
Rev James Patterson.....	6.00
Guelph, Rev J C Smith.....	30.00
Rev John Davidson N Williamsburg.....	12.00
Temporality Board for 96 ministers.....	576.00
King, Rev J. Carmichael.....	12.00

MANITOBA COLLEGE.

D McArthur and Dr King, Treas. FOR DEBT.....	\$114.15
Previously Reported.....	20.00
James Walker, Hamilton.....	10.10
Rev R Y Thompson, B D.....	24.20
J C K Wood, London, Eng.....	

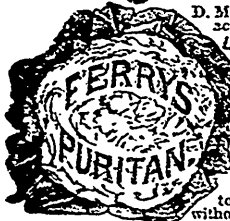
\$258.35

PRESBYTERY MEETINGS.

- Calgary, Medicine Hat, 5th March, 2 p.m.
- Rock Lake, Manitou, 6th March, 2 p.m.
- Lindsay, Sunderland, 26th Feb, 10.30 a.m.
- Maitland, Wingham, 12th March, 12.30 p.m.
- Lan & Renfrew, Renfrew, 25th Feb, 7 p.m.,
- Ottawa, Bank Street Church, 5th Feb, 10 a.m.
- Bruce, Paisley, 12th March, 2 p.m.
- Saugeen, Palmerston 12th March, 10 a.m.
- Owen Sound, Division St., 18th March, 7.30 p m
- Kingston, Cooke's Church, 18th March, 3 p.m.
- London, 1st Pres. Church, 12th March, 11 a.m.
- Brandon, Portage La Prairie, 11th Mar., 19.30
- Glengarry, Cornwall, Knox Ch., 19 Mar., 1 p.m.
- Winnipeg, Knox Church, 7th March, 7.30 p.m.
- Sarnia, St. Andrew's Ch., 12th Mar., 10.30 a.m.
- Montreal, Convocation Hall, 5th March.
- P. E. I. Charlottetown, 5th Feb., 11 a.m.
- St. John, Chatham, 19th March, 11 a.m.

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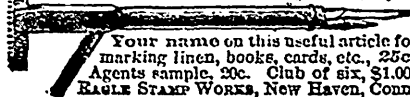
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