

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

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

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

Cover title missing/  
Le titre de couverture manque

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

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

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

Showthrough/  
Transparence

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

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

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

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

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

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

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

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

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



St. Paul.

*(From a Two-leaved Roman Tablet not later than the Fourth Century.)*

# THE PRESBYTERIAN RECORD

FOR THE  
DOMINION OF CANADA.

VOL. XII.

NOVEMBER, 1887.

No. 11.

## CONTENTS.

	Page		Page
The Assembly Fund.....	281	Conference on Religion.....	295
Other Remits.....	283	Ordinations and Inductions.....	296
Systematic Benevolence.....	283	Manitoba Items.....	296
Editorial Correspondence—Milan and St. Gothard.....	283	The Colleges.....	297
Missionary Cabinet—Saul, also called Paul.....	286	Meeting of Maritime Synod.....	297
Household Words.....	289	Obituary Notices.....	298
International Sabbath School Lessons.....	291	French Evangelization.....	298
Ecclesiastical News.....	293	Moody in Montreal.....	300
Temperance Notes.....	295	The New Hebrides.....	303
Our Own Church.....	295	Literature.....	304

### The Assembly Fund.

A COLLECTION for this Fund is ordered to be taken on the third Sabbath of November. It is a Fund in which the whole church is interested, and all should contribute their share. Our Assembly is large, and many of the members have to travel very great distances in order to be present, and to do the work of the church; but it is not to meet the expenses of members that this Fund is intended, but to defray the necessary expenses connected with the work of the Assembly itself. The whole amount received last year for this fund was \$3,308.67. Two-thirds of this were expended in printing and distributing the Minutes of the Assembly and the reports of the Assembly's committees, a volume of some four hundred pages of closely printed matter, filled with information of a very interesting kind, and which as a book of reference is simply invaluable. Then it is to be remembered that every elder of the church is *ex officio* entitled to a free copy of this book—a sufficient reason in itself why kirk-sessions should willingly contribute their quota towards the Assembly Fund. In our sister church in the United States, the fund is very large and covers the travelling and total charges of members. They have a fund at least twenty times as large

as ours, and they need it all. Are we to move in the same direction? Can we adopt a plan by which the necessary expenses of commissioners shall be paid? It is very desirable that something should be done to lighten the very heavy burdens which, in many instances, are borne by individuals and by congregations far from the usual places of meeting. Members of Parliament are paid mileage, as well as a daily "indemnity," and they certainly do not toil more faithfully in the civil interests of the country than our ministers and elders do in the interests of the church. Many commissioners to our Assemblies pay from \$40 to \$50, and sometimes much more, in order to serve the church in her highest court. Of course it is a high honour to serve thus, and to pay for the privilege; but is it quite right to expect such service year by year, and to take it as a matter of course?

A committee reported last June in favour of reducing the number of commissioners, from one fourth, as at present, to one eighth of the ministers on the rolls of Presbyteries, and a corresponding number of elders. Thus reduced in numbers it might be possible to raise a fund large enough to cover the actual outlay for travelling. The General Assembly did not adopt the proposal of the committee. Some members spoke strongly against reduced representation. Some expressed a preference for biennial

or triennial Assemblies. Some would leave matters as they are. The Assembly sent the report of the committee, together with the whole subject, to Presbyteries, which are expected to report next June. We hope Presbyteries will take an early opportunity to turn their attention to the remit. The subject has been before the Assembly at various times, and some of our ablest men have grappled with it, but without practical results. The wisdom of the Presbyteries, concentrated upon the matter, will surely help to a wise decision in June next, when the Assembly meets in Halifax. The remit is on page 40 of the Assembly minutes.

#### OTHER REMITS.

Besides the one just mentioned, there were two others remitted to the Presbyteries by last General Assembly,—to wit, that on the Marriage Affinity question; and that on the Book of Forms. The Book of Forms ought to be read paragraph by paragraph, by every Presbytery in the church. Thus only can we have an intelligent decision on its merits; and thus only will the book win the confidence of the whole church. A committee of brethren, specially qualified, has toiled over this book for years. We doubt not that the result will be worthy of the painstaking labours of these gentlemen. None will more cordially welcome criticism than the members of the committee.

The remit on the marriage question comes down in terms of the Barrier Act. The resolution on which the remit is founded was moved by Principal Caven, and was carried by a large majority. It remains for the Presbyteries to decide whether discipline shall cease to be exercised with regard to the marriages in question.

#### SYSTEMATIC BENEFICENCE.

Our General Assembly appointed a large committee on this subject, which will, no doubt, ere long, press the matter with renewed vigour on the attention of the church. Such committees have done good in the United States. In one of our own Synods, the Maritime, a committee on the subject has been engaged with greater or less vigour for twenty-five years. Much stress has been placed upon the duty of laying

by in store from week to week, as the Lord has given prosperity. Not a few have adopted this system of weekly storing. Numbers of churches have adopted the system of free-will weekly offerings, both for missions and for the support of ordinances at home. As there has been much useful literature on the subject freely circulated by our Tract Societies, west and east, the committee will find the ground somewhat prepared for the seed they are to sow.

#### Editorial Correspondence.

##### MILAN AND THE ST. GOTHARD.

ON route from Venice, we got a good view of the beautiful Lake di Garda, and traversed the field of Solferino, where well nigh forty thousand warriors fell in the decisive battle of 1859, that put an end to Austrian despotism and gave Italy a free constitution, and an open Bible. Milan, the ancient *Mediolanum*, was founded about 400 B.C. In 1630, it was visited by the plague which swept away about 140,000 of its inhabitants. It is now the third city in size in Italy, having a population of nearly 350,000. Unlike the neighboring cities of the plain to which we have referred, it shows no sign of decay. On the contrary, it is one of the most progressive towns in the kingdom, and one of the cleanest. Its opulence and importance are due mainly to the industry of the *silk-worm*, and the enterprize of its people. There is nothing attractive in its situation, except that it stands in the centre of a vast tract of land as level as some of our western prairies—and as fertile—intersected by a few lazy, shallow streams, useless to commerce, save as feeders to canals. "God made the country: man made the town." What a gorgeous country! What a beautiful town! Milan is almost circular in shape. It is girt round about with massive walls, seven miles and a half in circumference. From the Cathedral Square in the centre, the main streets diverge like the spokes of a wheel to its ten or twelve gates, and as each street has its well-appointed railway, it surpasses most other cities in its facilities for rapid and cheap intercommunication. Many of these streets are very handsome—and

well kept. The new arcade, or *Galleria Vittorio Emanuele*, filled with splendid *cafés* and shops and roofed with glass, is the chief place of rendezvous. It cost a million of dollars. The hotels are good.

It was by the light of the full moon that I renewed my acquaintance with the exterior of that wonderful building with which the name of Milan is most frequently associated—the far-famed Duomo, or cathedral, of which the foundations were laid just five hundred years ago. Built entirely of white marble, it is 486 feet in length, and 288 feet in breadth, across the transepts. From floor to ceiling it is 153 feet high, and to the top of the spire, 355 feet. This may seem a hackneyed way of describing a structure of such unparalleled beauty, but it is necessary to convey an intelligible idea of its size. The general style of the edifice is Gothic, and although it is said to be far from correct, architecturally, in some of its details, the effect, upon the whole, to an ordinary observer, is simply magical. When you come to examine it closely, you are bewildered with the richness and elaborateness of its adornments. Fancy five thousand figures of life size, each a work of art from the hands of an eminent sculptor, enconced in niches—no less artistic—or perched on slender pinnacles, white as the driven snow! But it is only when you ascend to the roof that you realize the immensity of labour that has been expended on these pinnacles, and “saints,” and flying buttresses covered with delicately wrought foliage. To reach the feet of “Our Lady,” to whom this temple is dedicated, you must ascend a series of winding stairs numbering in all upwards of five hundred marble steps. The gilt statue of the Madonna, though from the street it looks like a doll, is thirteen feet in height. The view from the summit is truly magnificent, over vast plains “basking in eternal spring,” terminating on one side with the distant blue Apennines, and on the other with the snowy peaks of Mont Blanc. In the interior of the cathedral every thing is on a grand scale. The vaulted roof is supported by fifty-two colossal marble pillars, seventy feet in height, covered with statuary and tracery of exquisite workmanship. The floor is also of marble in different colours in a variety of beautiful combination. The paintings on the walls are not very numerous, but they

are all master-pieces. There is very little gilding—the overwhelming effect being due chiefly to the skill of the architect, the vast size, and the admirable proportions of the several parts. The three great painted windows in the east end, of the church are particularly noticeable. There are one hundred and five panes in each, filled with Bible subjects from Genesis to Revelation, and every one a gem.

I confess that, with great respect for the memory of the “sainted” Cardinal and Archbishop, Carlo Borromeo, the eminent reformer and philanthropist, I grudgingly paying five francs for permission to look at his skeleton, the more ghastly from the gorgeous shrine in which it lies, arrayed in rich pontifical robes sparkling with diamonds, in a subterranean chapel directly under the dome. Borromeo was, I believe, the father of the modern Sunday-school, the first who is known to have introduced a systematic service of catechetical instruction for children on the Lord’s Day, and the method begun by him in the parishes of his diocese in the sixteenth century is continued to the present day in this cathedral. Other relics of a more questionable kind are kept on exhibition for the purpose of “raising the wind,”—such as, ‘a nail from the cross,’ ‘pieces of the manger of Bethlehem,’ ‘part of the towel with which Christ wiped his disciple’s feet,’ ‘four thorns of his crown,’ ‘a piece of Moses’ rod,’ ‘two of Elisha’s teeth,’ &c. What ever may be thought of the *relics*, no one can challenge the inscription over the high altar, —*Attendite ad Petram undi excisestes* —“Look unto the Rock whence ye were hewn.” Nor does it seem possible for any unprejudiced person to survey attentively this glorious structure without inwardly feeling that the cathedral of Milan worthily expresses the enthusiasm of those who designed it to represent the value they attached to religion and art combined. It was in this cathedral that Napoleon I. had the iron crown of Charlemagne placed on his head by Pope Pius VII. in 1805, when he was proclaimed King of Italy.

The church of S. Ambrogio—*St. Ambrose*—is much older than the cathedral. It was founded in the ninth century, in honour of Ambrose, Bishop of Milan, in the year 374—a man of great ability and stainless character, who is said to be the author of the

grand hymn, *Te Deum Laudamus*. Among the most precious treasures of this church is the Ambrosian Service-book in six volumes, richly illuminated on vellum, with the musical notes. Other places of interest in Milan, are, the modern amphitheatre, seated for 30,000 spectators; extensive hospitals; great libraries; fine gardens; valuable art-galleries and, last, though not least, the remains of that celebrated picture of the Last Supper, translated from the brain of Leonardo da Vinci on the convent wall, some four hundred years ago, which has gone through more editions than the work of any other mortal man. In this dingy apartment, rival artists were at work doing their best to imitate the general outline of the picture and to catch, before they disappear for ever, the few discernible touches of the master-lincher; for the painting has been so badly cared for and so often "restored," or rather, clumsily re-daubed, that little of the original impress of genius remains on it. The figures are all life-size. The Central One has apparently suffered less than the others. Though now sadly defaced by age and exposure to damp, there is enough left to warrant the belief that as Leonardo left it, that head divine was full of grace and truth, and "altogether lovely." Strange, that the head of Judas Iscariot has kept better than that of any of the twelve! Soon after leaving Milan, we found ourselves skirting the shores of Como, Lugano, and Maggiore, accounted by most travellers the most beautiful lakes in the world. In our rapid course, however, they served but as the vestibule to the grander panorama that lay before us as we passed through the heart of the Alps, *via THE ST. GOTTHARD*.

This new railway, from Chiasso to Lucerne, is on Swiss soil, and it is a Swiss commercial enterprise, though it was subsidized by the Governments of Italy, Germany and Switzerland, to the extent of one half the cost of construction. Including two short branch lines, it is only 158 miles long, but it cost nearly fifty millions of dollars, or about \$316,450 per mile. It has fifty-six tunnels, aggregating twenty-five miles and a half, and sixty-six bridges and viaducts, all of the most substantial description. The great tunnel itself—nine and a quarter miles in length—was begun in 1871 and completed in 1882, at a cost of \$11,-

375,000. It is twenty-eight feet broad and twenty-one feet in height—lined throughout with masonry, and laid with a double line of rails. The difficulties to be overcome seemed at the outset to be almost insurmountable. First, a long paper war had to be fought, rival interests and local jealousies had to be compromised and adjusted; then financial difficulties soon cropped up that threatened to shipwreck the whole concern. Enormous masses of granite and quartz had to be blasted; sudden incursions of water from above and below flooded the works: the masonry was frequently crushed by pressure from above, and not the least of all, were the inevitable strikes and riots among the workmen.

But Louis Favre, the bold engineer who triumphed over every difficulty, did not live to see his work completed. He was stricken with apoplexy, and died in the tunnel, when the workmen on either side were almost in hearing of each other's picks and hammers. The tunnel is the longest in the world, and for aught I know, it is the most stupendous undertaking of the kind in existence. In the centre, it is 3786 feet above sea-level, and 6500 feet below the peaks of St. Gothard. The old zig-zag road over the pass reaches an elevation of 7000 feet. Sixty thousand persons used to cross the pass annually, but it is deserted now. Although upwards of twenty years have intervened since I went that way, I have a distinct recollection of the glorious vision that rewarded the toil of ascent when we reached the summit, to find ourselves at sunrise among everlasting snows reflecting the crimson of the sky; the Hospital, the twin lakes, and the Albero where we ate our frugal breakfast, are all still fresh in memory. And yet the easier route by which we reach the tunnel, to-day, and by which we leave it, is very far from unromantic. Indeed, the scenery all the way from Bellinzona, on the Italian side, is the grandest imaginable. It takes us up the valley of the Ticino, walled in with beetling cliffs, and across hanging bridges, with glimpses every now and then of lofty waterfalls, into the dismal *Val Tremola*, and by Faido, beautiful for situation, to Airolo, where we enter the tunnel.

It puzzled me for some time, to know how we were to get up to that *rat-hole*, as it looked in the distance. This is how it is done. At either end of the great tunnel

there is a series of lesser ones—"turn-tunnels" they are called—into which the train plunges out of sight, and from which, after describing a complete circle, it emerges into the daylight for a few moments previous to making a second and a third dive. During each of these gyrations we have risen 120 feet or so, and when the performance is over—all the more mysterious that it has been done in the dark—we find that we have not advanced more than a few yards, though running at full speed for a considerable length of time, only we are some three hundred feet higher than a little church which was fifty feet above us when we started from Airolo. In precisely the same way we were let down to Goschenen at the further end of the tunnel, whence, after a most careful examination of the 'rolling stock,' made by the officials, we rushed down the valley of the Reuss to Altdorf and Fluelen, and round the base of the Rigi to Goldau, and through the scene of the terrible landslip of 1806, when masses of conglomerate rock, a thousand feet broad and a hundred feet thick, losing their hold of the Rossberg, came crashing down from a height of three thousand feet and buried villages and all their inhabitants out of sight in a moment of time. Soon we reached Lucerne again, where we celebrated the completion of our Italian tour in a becoming manner.

The most recent statistics to hand, and which are possibly subject to correction, give the Protestant congregations in Milan as ten in number, namely,—Waldensian, two; Free Italian, two; Methodist, three; Baptist, one; Church of England, one, and Reformed Evangelical (French), one. The only English services are in the Episcopalian Church, via Morigi. If there are any English-speaking resident Presbyterians in Milan, the number of such is so very small that the idea of forming a congregation has never been mooted. C.

When Livingstone visited England after his great exploring tour, he was much praised for his sacrifices. It was true he laboured much; but what did he reply to this praise? "People talk of the sacrifices I made in spending so large a portion of my life in Africa. Can you call that a sacrifice which is only a small payment on that great debt to God which can never be fully discharged? Say rather that it is a privilege. I have never made a sacrifice."

## Missionary Cabinet.

SAUL, WHO IS ALSO CALLED PAUL.

Few missionaries have been more fortunate in their biographers than St. Paul. Luke, in the Acts of the Apostles, gives a graphic outline of his history. Paul's own published speeches and letters are better than most autobiographies. His disciple Clement, and others of the Fathers have thrown additional light on his personal and domestic annals. Smith, Fairbairn, Schaff, Drs. W. M. and D. H. Taylor, and many other modern lexicographers expand upon him. Besides these, we have the splendid works of Conybeare and Howson, Lewin, and Farrar, not to speak of Baur and a number of other German writers.

St. Paul was born in Tarsus, a city of Cilicia, probably about the year 2 B.C. He was still a young man at the time of Stephen's martyrdom, Acts 7:58. Modern Tarsus is a filthy town of 30,000 inhabitants, but then it was "no mean city." It was a famous seat of learning, ranking next to Athens and Alexandria, and one of the busiest ports on the Mediterranean. To its schools, young men came from distant parts of the world to complete their education. We know little about Saul's parents except that they were Jews, of the tribe of Benjamin, that they were Pharisees, and that his father was a Roman citizen. He had, at least, one sister, Acts 23:16, and a number of "kinsmen," Rom. 16:7, 11, 21. He was duly initiated into the Jewish church, Phil. 3:5, and received the rudiments of instruction in his native city. His earlier religious knowledge would be obtained from hearing the Law read in the family and expounded in the Synagogue. He grew up to be an out-and-out conservative Pharisee. Being a lad of promising parts, his parents determined to give him a liberal education, and when he attained the age of thirteen and had become "a Child of the Law," he was sent to Jerusalem to complete his studies. There was at that time a famous Rabbi in Jerusalem, Gamaliel by name. To his school he went to study law and theology, and he probably completed his whole curriculum of fifteen years in it. No doubt he was a diligent student and there developed in him then that independ-

ent character for which he was always remarkable. When he took his degree of *Rab* he had a mind of his own, and by the time he received his diploma as a *Rabbi* he was a champion of orthodoxy; but so far from having imbibed the conciliatory spirit of Gamaliel, he allowed his mind to be warped by a bitter intolerance of any opinion contrary to his own. He became a bigoted sectarian, and allowed this unhappy temperament to gain complete ascendancy over him.

When first introduced to us, Saul was aiding and abetting the murder of Stephen, Acts 7:58; 23:20. This foul deed whetted his keen relish for persecution, yet we may be sure it left a sting behind. He could not have listened to the martyr's prayer without feeling qualms of conscience that would rankle in his bosom for many a day. The name *Saul*, that he received at his birth, meaning "desired," has given rise to the conjecture that he was the first-born of his parents. In Acts 13:9, he is for the first time called PAUL. From the way in which it is mentioned, it may almost be inferred that he had originally a double name, the one Hebrew and the other Latin, and it was natural that when he came to labour among the Gentiles he dropped the former and used the latter. In conformity with Jewish custom, Paul was taught a trade, that of a tentmaker, and many a spare hour he worked at it, that he might not be "chargeable" to any one for his means of living, 2 Cor. 11:9. When he was at Corinth, he took up his abode with a Jewish family, "of the same craft," and wrought with them at his trade, rather than sponge on their hospitality.

How long he remained in Jerusalem after completing his education is not known. Some aver that he was admitted to the Sanhedrim: if so, he must have been a married man, as none but the fathers of children were admitted to that dignity. Was Paul then a widower? It is difficult to come to that conclusion in the light of what he says in 1 Cor. 7:8, but he claimed for himself the *right* to marry, 1 Cor. 9:5, and as a rule, he considered it the correct thing for both ministers and deacons to marry, 1 Tim. 3:2, 12.

We need not dwell at any great length on the story of Saul's conversion, of which we have three distinct accounts in the

Acts, the first by Luke the historian, ch. 9:3-19: the others by Paul himself, in his addresses at Jerusalem, and before Agrippa at Cesarea, chs. 22:6-16; 26:12-20. The martyrdom of Stephen was the signal for lighting the fires of persecution all over the country, and for the Christians to flee from Jerusalem and seek an asylum elsewhere. Saul had been a chief instrument in inflicting torture and imprisonment on the avowed or suspected believers. He gloried in it, and when none were left in Jerusalem, his eagerness to complete their extinction led him to follow these heretics, as he accounted them, to their lurking places. Armed with a duly certified commission from the Sanhedrim, and "breathing out threatening and slaughter," he set out on a raid to the old city of Damascus, some 300 miles north of Jerusalem. While crossing the plain to the south of that city, about noon, his mad career was suddenly arrested by a power to which he had hitherto been a stranger. The sudden blaze of light; the mysterious voice from heaven; himself thrown on the ground and struck blind; his companions dumbfounded; the voice which Saul alone heard, and the glorious Person whom he alone saw, 1 Cor. 9:1, are cited to attest the reality of the manifestation, and as affording sufficient evidence that his conversion was not due to human instrumentality. It was a miraculous interposition and call to the work of the ministry. His three days suspense; then the coming of Ananias as the Lord's messenger; the restoration of his sight and senses; his baptism and his eagerness "to preach Christ," are further leading features in the narrative so graphically detailed by Luke. It had been said of his namesake, long before,— "Is Saul also among the prophets?" With equal amazement now the news spread in and around Damascus that the dreaded foe of Christianity was now its foremost champion!

The events which immediately followed Saul's conversion are not related in chronological order in the Acts. One might suppose that before leaving Damascus, an attempt was made on his life by the Jews, ch. 9:23, but if we turn to Gal. 1:17-18, we find that previous to that attack he went from Damascus "into Arabia," and at the end of three years, came to Jerusalem. Into what part of Arabia did he go? Possibly



to the same solitudes where Moses and Elijah were for a while withdrawn, or into that wilderness into which Jesus was led by the Spirit after His baptism. Evidently, his temporary seclusion was designed to prepare him by meditation and prayer for the great work that lay before him. Some years thus passed by, and once more Saul is in Damascus. He was now in the prime of life, full of faith and vigour. "He confounded the Jews, proving that this is very Christ—the Messiah." The most learned Scribes were no match for him. The Rulers, unable to confute his contentions, had recourse to "the last argument of a desperate cause." They deliberately resolved to assassinate him. Arotas, the governor, connived at the plot. But his friends cheated the governor and the city guard by letting him down under the cover of night, in a basket, from a window over-hanging the town-wall, and so he made good his escape to Jerusalem. How different must have been the feelings with which he entered the Holy City from those with which he left it a few years before! He knew that his old associates would now disown him. Even the venerable Gamaliel would regard him as a turncoat and schismatic. Did he venture to hope that Peter and the other disciples would give him a hearty welcome? Even they looked upon him with suspicion. Had it not been that he met his former friend and school-fellow, Barnabas, the situation had been very uncomfortable. But this "Son of consolation" took him by the hand and certified him as a true man and a devoted Christian to the chief of the apostles whose guest he was for fifteen days, Gal. 1:18.

Saul *must* preach, and if he did, "the Grecians went about to slay him." His influence was too great. They could endure James, for he was not very demonstrative. They would let Peter alone, for he belonged to the common people and was uneducated; but Saul was a man of mark. None knew better than he the strength and weakness of Judaism, nor could any one reason more logically. He must be silenced. They conspired to kill him. Again he is rescued by his friends, who conveyed him to Cesarea, and saw him safely on board a ship bound for Tarsus. Saul was now forty years of age. His biographers describe his personal appearance very much

as he appears in our engraving,—a small round-shouldered, bald-headed man, with a high forehead, a wrinkled brow, and a sprinkling of gray in his long beard. By his own showing, he was not of much account physically; "His bodily presence," it was commonly remarked, "is weak, and his speech contemptible." But, mentally, he was a giant, combining in himself a strong will, indomitable perseverance, with a feeling heart, lively emotions, and great humility. He learned to govern himself by the same rules that he laid down for others. He could be conciliatory to a degree surprising in a man of his temperament—"All things to all men," within proper limitations, yet, firm as a rock, and bold as a lion, when occasion called for it. The power of fixing his attention upon one thing until he gained his point was a marked feature of his character, and a chief means of his success as a missionary. "This one thing I do," was his motto.

How long he remained in Tarsus is not stated, nor how he spent his time; very likely making or mending tents and sometimes preaching to his countrymen. In the meantime, Barnabas had been sent by the Presbytery of Jerusalem to look after the infant church at Antioch. He needed an assistant, and who so likely to be useful to him as Saul of Tarsus? He went in search of him, and having found him, he easily persuaded him to go with him. As colleagues in the church at Antioch, they were happy and successful.—"A whole year they assembled themselves with the church, and taught much people," Acts 11:26. One result of their joint labours was that "the disciples were first called *Christians* at Antioch," although there is every reason to believe that the term was intended by the Jews to be the reverse of complimentary.

After a while, the two Apostles were sent on a mission of charity to the brethren in Judea, Acts 11:27-30. On arriving at Jerusalem, the first news they heard was that Herod had killed James the brother of John, with the sword, and that Peter was in gaol, bound in irons. Having discharged their errand, Saul and Barnabas retraced their steps to Antioch, where we must leave them for a season.

*To be continued.*

## Household Words.

### COME!

THE Lord Jesus, who came into the world to save sinners—Jesus, who loved us and gave himself for us—Jesus sends you a message of peace; he says, "Come unto me."

"Come" is a precious word indeed, and ought to draw you. You have sinned against heaven; heaven has not sinned against you; yet, see how the first step toward peace is on heaven's side; it is the Lord's message, "Come unto me."

"Come" is a word of merciful invitation. Does it not seem to say, "Sinner, I am waiting for you; I am not willing that any should perish, but that all should come to repentance. As I live, I have no pleasure in the death of him that dieth. I would have all men saved, and come to the knowledge of the truth. Judgment is my strange work—I delight in mercy. I offer the water of life to every one who will take it. I stand at the door of your heart and knock. For a long time I have spread out my hands to you. I wait to be gracious. There is yet room in my father's house. My long-suffering waits for more of the children of men to come to the mercy seat before the last trumpet is blown, for more wanderers to return before the door is closed forever. O sinner, come to me."

"Come" is a word of promise and encouragement. Does it not seem to say, "Sinner, I have gifts ready for you; I have something of everlasting importance to bestow upon your soul; I have received gifts for men, even for the rebellious; I have a free pardon for the most ungodly; a full fountain for the most unclean; a white garment for the most defiled; a new heart for the most hardened; healing for the broken-hearted; rest for the heavy-laden; joy for those that mourn. O sinner, it is not for nothing that I invite you! All things are ready—Come, come unto Me.—*Selected.*

### "NO 'TIME."

I know, indeed, that it is very hard to find time for all that we wish to do. None of us do all that we desire—but that we have "no time" for God, is a very solemn and very terrible thing to say.

You have time for toil and time for rest; you have time for work, and even time for pleasure; but "no time" for God and his service!

And yet all your time is His, for He gave it all, and can take it away.

Suppose you are busy on some piece of work which you are anxious to finish, and some neighbour rushes in to say that your house is on fire, or that your child has met with an accident and has been carried to the hospital; would you then go on with your work and say:

"I have no time to attend to these things now; I am very busy; when my work is done I will see what I can do?"

If your soul is not safe, then nothing else is of any importance in comparison with its welfare.

But if you are busy all the week, what about your Sundays? They are special days of rest, given by God on purpose that you may think of Him and care for your soul. Have you "no time," then, or are you "too tired," or is it that you "don't care?"

In one way it is true that you have "no time" to call your own. The present is the only time you have. To-morrow is not yours yet, and it may never be given you. *Now* is the accepted time. *Now* is the day of salvation.

You say that you have "no time." But if God sent upon you a severe illness, all work must be laid aside—you must find time to be ill.

And some day you must find time to die. The busiest of all men must give up their work, and lie down in the sleep of death.

Surely, with life so uncertain and death always so near, you have "no time" to trifle, "no time" to spare, "no time" to waste, "no time" to spend idly or sinfully in the service of the world and the flesh and the devil. All your time is for God. Consecrate it to Him.—*A Mission Tract.*

### THE NEW BIRTH.

"Ye must be born again." Solemn words! are they not, reader? But you and I do not like solemn things. We prefer, generally to look on the gay and the airy side of life, rather than upon the solemn and the earnest; but if we would be truly happy, we must sincerely consider those solemn subjects. God, Life, Eternity! what a solemnizing trinity of subjects; but each of us is in some relation to God—either of confiding confidence or of unbelieving indifference. Each of us is living, whatever the character of the life may be. Each of us is travelling to Eternity, either on to the life and the light of God, or to the blackness and darkness of despair. *In what relation do you stand to God? What is the character of your life? To which of the two eternities are you hastening?* If you would answer these questions to your own heart, look to the words at the beginning of this article, "Ye must be born again," and ask yourself, have I been born again? It has been well said, he that is born but once, dies twice, while he that is born twice, shall live eternally. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Dear reader, have you been born again? But perhaps you may say, What is it to be born again? and that is a question not so easily answered. To be born again is to have the light of God falling on the mind, the life of Christ flowing into the soul, and the love of God filling the heart.

To be born again is every man's necessity, whether he be high or low, rich or poor, outwardly moral or openly sinful, occupant of the pulpit or occupant of the pew. You observe

how absolute the statement is. Our Lord does not say, *Ye ought* to be born again, or *ye may* be born again, but *ye must* be born again. It is a moral necessity—a moral necessity arising out of the nature of God and the nature of heaven. The nature of God is such that if you are to be associated with Him in eternity, your very nature must be changed, you must be born again. The nature of heaven is such—the dwelling-place of a holy God—the home of holy beings, always engaged in holy employments—that if you be not made holy, a moral necessity bars its pearly gates for ever against you. In considering the subject, think not only of the absolute nature of the statement, but also of the character of him to whom the words were first spoken. They were spoken first as you are aware, to Nicodemus, a master in Israel, who was one, as far as we can learn, comparatively blameless in character, and who was a member of the Sanhedrim, which was the highest authority in both civil and religious matters in the Jewish nation. If Nicodemus needed to be born again, how much more do we. “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”

“Ye children of men, attend to the word  
So solemnly uttered by Jesus, the Lord;  
And let not this message to you be in vain,  
‘Ye must be born again.’”

“O ye who would enter this glorious rest,  
And sing with the ransomed the song of the blest;  
The life everlasting if ye would obtain,  
‘Ye must be born again.’” E.

#### WORK NOW.

Young men, do not leave it to a future day, but do it now. Man of middle age, you have a vivid sense of the rapidity with which your years have gone, but they will go just as rapidly in the future as in the past. Man of old age, you have to make haste—you have no time to lose.

The ancient law said concerning the sale of an estate: “According to the number of the years thou shalt diminish the price.” The nearer they were to the jubilee year the cheaper they were to sell their land. So the nearer you come to the end of your days you ought to hold earthly things more loosely and prize heavenly things more highly. When your business day is drawing to a close, you hasten to conclude your work, despatching some.

When Napoleon went on the field of Marengo it was late in the afternoon, and he saw that the battle was really lost, but, looking at the western sun, he said: “There is just time to recover the day!” and giving out his orders with rapid and characteristic energy, he turned defeat into victory. So, although your sun is near to setting, there is time to recover the day. Avail yourself of the eventide, lest your life end in eternal failure.—*W. M. Taylor, D.D.*

#### A GOOD TEST.

Dr. Talmage made use of the following incident in a recent sermon to illustrate the

transforming power of religion in the heart and life. A believer was giving in a prayer-meeting his testimony to God's grace and goodness, and said:

“On my way here to-night I met a man who asked me where I was going. I said I am going to prayer-meeting.

“He said: ‘There are a good many religions, and I think most of them are delusions. As to the Christian religion, that is only a notion; that is a mere notion, the Christian religion.’

“I said to him, ‘Stranger, you see that tavern over there?’

“‘Yes,’ said he, ‘I see it.’

“‘Do you see me?’

“‘Of course I see you.’

“Now, the time was, as everybody in this town knows that if I had a quarter in my pocket I could not pass that tavern without going in and getting a drink. All the people of Jefferson could not keep me out of that place, but God has changed my heart, and the Lord Jesus Christ destroyed my thirst for strong drink, and there is my whole week's wages, and I have no temptation to go there. And, stranger, if this is a notion, I can tell you it is a mighty powerful notion—it is a notion that has put clothes on my children's backs, and it is a notion that has put good food on our table, and it is a notion that has filled my mouth with thanks to God. And, stranger, you had better go along with me, you might get religion too; lots of people are getting religion now.”

#### RECONCILIATION.

I was struck with a story of two men who were used to give exhortations at meetings, who had fallen out with each other; and one of their brethren who, grieved to think two servants of God should be at difference with each other, went to reconcile them. He called upon the first and said:

“John, I am very sorry to find you and James have quarrelled. It seems a great pity, and it brings much dishonour on the Church of God.”

“Ah,” said John, “I am very grieved, too, and what grieves me most is that I am the sole cause of it. It was only because I spoke so bitterly that James took offence.”

“Ah, ah,” said the good man, “we will soon settle this difficulty then,” and away he went to James.

“James, I am very sorry that you and John cannot agree.”

“Yes,” he said, “it is a sad thing we don't; we ought to do so, for we are brethren, but what troubles me most is that it is all my fault. If I had not taken notice of a little word John said, there would have been an end of it.”

The matter, as you may guess, was soon rectified. You see there was at the bottom a true friendship between them, so that the little difficulty was soon got over.—*C. H. Spurgeon.*

## Confessing Christ.

NOVEMBER 6. A. D. 29. MATT. x : 32-42.

*Golden Text, Matt. 10 : 32.*

**W**HEN Jesus sent his twelve apostles to heal the sick and to preach the Gospel, vs. 7-8, he did not fail to warn them of the ill-usage they might be subjected to from the wicked. He wanted none but resolute men for this vanguard of his army. They must count the cost, Luke, 14 : 28, and if afraid, not venture ; comp. Judg. 7 : 3. Let them, and all followers of Christ, for all time to come, remember that if they are reviled and persecuted, so was their Master. Through it all, God shall watch over them, vs. 29-30. V. 32. *Confess me before men*—acknowledged Christ publicly as the son of God, the Messiah, the Saviour and the Master. This we can do by uniting with the Church, and by proving by words and deeds, the sincerity of our professions, Rom. 10 : 9-10. *Him will I confess*—claim him as my servant, and reward him, Matt. 25 : 24. Comp. Luke, 12 : 8. V. 33. *deny me*—be ashamed of me, refuse to believe in me and to serve me, Luke 9 : 26. *him will I deny*—in the day of Judgment, Matt. 7 : 23. V. 34. *A sword*—symbol of war. The Gospel is a proclamation of peace, Luke 2 : 14, but only to such as receive it ; it wars against all wickedness and unbelief, therefore the wicked hate it. V. 35. Comp. Micah. 7 : 6. V. 37. *loveth—more than me*—who to please worldly relations or friends, keep away from Christ. A Christian must be willing to give up all for Christ. *Not worthy of me*—not fit to be regarded as my disciple. V. 38. *taketh not his cross*—is not willing to bear the trials, reproach or shame, that a profession of faith in Jesus may bring him. V. 39. *findeth his life*—preserves his earthly life or comforts, by denying Christ, *shall lose it*—shall lose eternal life, *loseth his life*—sacrifices earthly life or comforts for the sake of Christ, *shall find it*—shall find everlasting life, see Phil. 3 : 7-10. V. 40. *He that receiveth you*—kindness shown to disciples of Christ, is shown to Christ himself, Matt. 25 : 40, for He is One with his people, John 15 : 5, 17, 21. V. 41. *In the name of a prophet*—because he is a preacher of the Gospel, an ambassador of Christ, 2 Cor. 5 : 20, for the sake of Christ who sent him, *A prophet's reward*—the same spiritual blessings that God gives his prophets. V. 42. *these little ones*—humble and poor disciples of Christ, *a cup of cold water*—the smallest kindness, done not merely out of pity or human sympathy, but “in the name of a disciple,” because this poor disciple is a servant of Christ, and the giver also, loves Christ, Heb. 6 : 10. Thus Obadiah could only lodge the prophets in caves, and feed them with bread and water, but he did it because he feared the Lord greatly, 1 Kings 18 : 3, and loved the Lord's people, 1 John 5 : 2.

## Christ's Witness to John.

NOVEMBER 13. A. D. 28. MATT. xi : 2-15.

*Golden Text, John, 5 : 35.*

**W**HEN Jesus sent away the twelve, John the Baptist was in prison. He had been put there, by Herod, because he had condemned his marriage with Herodias. His disciples, however, had access to him, for they brought him a report of the miracles of Christ, Luke, 8 : 18. V. 2. *He sent*—to ascertain if it was the same Jesus, whom he had baptized in Jordan, and knew to be the Messiah, also to satisfy his disciples as to the true character of Christ. V. 3. *Art thou he*—He may have expected Christ would come with greater pomp, in judgment more than in mercy, and perhaps wondered that he did not deliver him by His power. V. 4. *Jesus answered*—1st, by healing many sick in the presence of the messengers of John, Luke 7 : 21 ; 2nd, by the message given in vs. 4-6. *What you hear and see*—the Gospel preached to the poor, and the miracles which attested its truth. V. 5. *The poor*—the Pharisees despised them, but the Gospel is for all, poor and rich, all are sinners and in equal need of pardon. V. 6. *Shall not be offended*—shall not allow the lowliness of Christ, and that of his disciples, to be a stumbling-block in the way of their reception of the message of salvation. V. 7. *A reed*—a time-server swayed by the wind of popularity or fear of men, not to be moved by flattery or threatenings. V. 8. *Clothed in soft raiment*—effeminate, fond of ease and luxury. John led an ascetic life, mortifying the flesh and its lusts, Matt. 3 : 4. V. 9. *A prophet*—equal in holiness to his predecessors, superior inasmuch as he saw the fulfilment of the prophecies, and introduced the long-expected Messiah to the world, v. 10. See Malachi 3 : 1. V. 11. *A greater*—John had great success in his ministry. Matt. 3 : 5.—Saw Heaven opened and the Holy Ghost descending upon Jesus, Matt. 3 : 16-17.—It was predicted of him, Luke 1 : 15. He saw the Messiah and baptized him. *Least—greater than he*—not greater in holiness, but in knowledge. We have a full revelation in the New Testament which John did not possess, Matt. 13 : 16-17. Col. 1 : 25-27. V. 12. *The days of John*—of his ministry. *Suffereth violence*—multitudes pressed to obtain the blessings of the kingdom of heaven. *The violent*—the earnest, Luke 15 : 24. V. 13. *Until John*—until the beginning of the new dispensation heralded by John. V. 14. *If ye will receive it*—it may not be what you expected. *Elias*—Elijah, See Mal. 4 : 5-6. Not that prophet in person, but a man clothed with “his spirit and his power,” Luke, 1 : 17. The Jews expected Elijah's personal return, Matt. 16 : 14. V. 15. *He that hath ears*—he who is able to understand this, let him attend to it.

## Judgment and Mercy.

NOVEMBER 20. A. D. 28. MATT. XI: 20-30.

*Golden Text, Matt. 11: 28.*

**M**ULTITUDE surrounded Jesus, v. 7, many of whom had heard John preaching, as they now heard Jesus. Yet they had remained impenitent. Jesus wondered at their unbelief and told them so in a parable, vs. 16-19. They were like sullen children, refusing to play with their comrades, whether the game was merry or sad. They had sneered at John's asceticism, saying he had a devil, v. 18, yet when Jesus came, living as other men, without austerity, they had accused him of intemperance and gluttony. The fact was that they would not repent. When people do not want to obey the Gospel, any thing will serve for an excuse. V. 20. *To upbraid*—to censure. V. 21. *Chorazin, Bethsaida*—towns of Galilee. Philip, Andrew and Peter resided in Bethsaida, John 1: 44. *Tyre and Sidon*—the great sea-ports of Phœnicia. *In sack-cloth and ashes*—it was customary in times of deep affliction to throw ashes on the head and to wear coarse garments. V. 22. *More tolerable*—because they had not your advantages, Luke 12: 48. V. 23. *Exalted*—very prosperous and favoured by Christ who preached and did mighty works there. *Down to hell*—sink to the lowest place among the cities of the earth. So well has this been fulfilled, that it is hard to say where Capernaum stood. *In Sodom*—See Gen. 19: 13. V. 25. *Lord of Heaven, Etc.*—Jesus recognizes the sovereignty of God, revealing Himself to some, and passing by others, Rom. 9: 29. *These things*—the things that belong to our peace, Luke 19: 42. *Hidden from the wise*—from those who think themselves too wise to be taught by the Gospel. *Unto babes*—to the humble, such men were the apostles. *It seemed good*—God's good pleasure, and not men's merits, makes him reveal Himself to them. 2. Tim. 1: 9. V. 27. *Delivered*—Christ has control over all things, Eph. 1: 20-22; Col. 1: 16, 17. *Knoweth the Son*—being One with Him, John 10: 30. *Reveal him*—show him as the Sin-Forgiving God, to all those the Father has given Him, John 17: 6. V. 28. *That labour, etc.*—feel their guilt, repent of their sins and long for pardon. It is only then that a man is ready to hear and obey the call of Christ. *Unto Me*—to no one else, He alone can save, Acts 4: 12. V. 29. *My yoke*—my rule. Obey it. *Meek and lowly*—his rule will not be harsh. *Rest*—in a full assurance of pardon and future happiness, 1 Pet. 1: 3, 4. V. 30. *My burden is light*—contrast with that of the Pharisees, Matt. 23: 4, of sin, John 8: 34. True freedom is only found in the service of Christ, John 8: 36. The slavery of sin is the worst of all bondages. Its wages is death, Rom. 6: 23.

## Jesus and the Sabbath.

NOVEMBER, 27. A. D. 28. MATT. XII: 1-14.

*Golden Text, Matt. 12: 12.*

**I**N Mark 7: 13, Jesus tells the Pharisees and Scribes, that they made the word of God, of none effect, through their tradition. They did this—1st, by too loose an interpretation of some of the commandments, Matt. 5: 21-22, and 2nd, by too strict a one of others, as our lesson will show. V. 1. *At that time*—a week after the Passover, Luke 6: 1. *Through the corn*—the fields of ripening wheat or barley. *They plucked the ears*—comp. Luke 6: 1. V. 2. *Not lawful*—The law allowed hungry men, to pluck and eat their neighbor's corn, Duet. 23: 25, it was because this was done on the Sabbath, that the Pharisees found fault with the disciples. They esteemed it a kind of labour, and as such forbidden by Exod. 20: 10. V. 3. *What David did*—Jesus justifies his apostles by this case, taken from Scripture, 1 Sam. 21: 1-7. *When he was an hungered*—a case of real necessity. The laws do not bind a man in such cases. V. 4. *Not lawful*—See Exod. 29: 32, 33. *The house of God*—the tabernacle, the temple was not yet built. *The shew-bread*—See Levit. 24: 5-9, V. 5. *In the law*—Numb. 28: 9-10. The Jews called the five books of Moses, the law. *Profane the Sabbath*—by slaying and preparing the victims for sacrifices and making fires on the altars, comp. Exod. 35: 3. This was necessary work, therefore lawful. *In the temple*—where they believed God to be specially present, Ps. 76: 1-2. V. 6. *One greater than the temple*—Himself, Christ, God manifest in the flesh—1. Tim. 3: 16. V. 7. *I will have mercy*—quoted from Hosea 6: 6. God prefers righteousness and mercy to a strict observance of ceremonial laws. *Lord of the Sabbath*—because He instituted it Himself when he created the world, Gen. 2: 3. John 1: 3. He has the right to order the way in which it should be kept, Mark 2: 27. The Sabbath was made for man etc, it was given for his welfare and happiness. The Sabbath is health for the nations who keep it as it should be kept, limiting its occupations to works of real necessity and mercy, and to the public worship of God. It is the Lord's day, Rev. 1: 10. V. 10. *Withered*—helpless and shrunk by disease. *Accuse Him*—of breaking the Sabbath. V. 11. *Lift it out*—Duet. 22: 4, even at the cost of much toil, comp. Mark, 3: 1-5, Luke 6: 6-10. V. 12. *It is lawful*—all works of mercy are allowed on that day. V. 13. *Stretch forth*—how could he? yet he tried and succeeded, he was healed. When Christ speaks to one "dead in sin," and says "come forth," he gives power to obey. This miracle confirmed Christ's claim in v. 8. Moreover, by showing what can be done on the Sabbath, He proved its perpetual obligation.

## Ecclesiastical News.

**SCOTLAND:** Thirty-seven thousand children from the city schools met on Glasgow Green last Saturday, to receive a Jubilee treat from one of our Glasgow merchants, Walter Wilson, and to compete for prizes. The arrangements were perfect; everything passed off admirably. Mr. Carnegie, a few nights thereafter, addressed an immense concourse in St. Andrew's Hall, Glasgow, on Home Rule in America, declaring that the Central Government was the sun around which all the legislatures and privileges of the varied States revolved. The Rev. Alexander Stewart of Mains and Strathmartin, near Dundee, has been appointed to the Chair of Systematic Theology, Aberdeen, after a searching competitive examination, in which he stood *first*. The Rev. Mr. McDonald of Killin, has been chosen by the Brycedale F. C. congregation, Kirkaldy, to succeed Mr. Stalker. For the vacancy in Kennoway parish church, there are 120 applicants! The Rev. Mr. McLeod of Kilmally, has been inducted into the Free North, Inverness, a successor to the late Dr. Mackay. This is said to be the largest and most influential F. C. congregation in the Highlands. Ministers from eleven different Presbyteries were present at the induction, while about 200 ministers and laymen sat down to dinner thereafter. The Rev. John MacGregor of Inverness, was inducted into Johnstone F. C. Our good friend Dr. McTavish, hale and hearty from his Canadian tour, took part in the proceedings. The Rev. W. B. Ritchie of Bannockburn, left for Georgetown, Demarara, and the Rev. Mr. Webster, F. C. Girvan, has accepted the call to Dunedin, New Zealand. Dr. Forbes, of the Hebrew Chair, Aberdeen, has resigned. Mr. and Miss Stevenson and Miss Sprot, F. C., have sailed for Santalia, to do missionary service among the native races of India, of whom there are about 800,000 in that district. We mourn the death of Miss Annie Gunn, daughter of the late Dr. Gunn of the Edinburgh High School, a young lady of much promise, who after having visited Palestine, and returned home, had devoted herself to missionary work there. On a visit to Roslyn Abbey, she caught cold, which soon developed into diphtheria, and in a few days she expired. In her death, the Church has lost one whose literary qualifications, and whose zeal in her Master's service, bade fair to make her a most successful worker. But, apparently, the Lord had need of her elsewhere. Another loss has been sustained in the death from fever of Mrs. McIlwain, who had been married at her father's house in Bruce, Perthshire, but a few weeks previously, and was on her way to Blantyre, Africa, to help her husband in his work there. On her way up the dark continent, she was taken ill, and now rests beside the wife of Livingstone at Shupanga. A few years ago,

her elder sister, married also to one of the Blantyre missionaries, Mr. Duncan, died at her post. Thus, two out of one family have laid down their lives for Christ in this new field; from which field, however, their comes the good news of the first converts—three young men being admitted, after careful testing, to the table of the Lord. The Rev. Duncan Munro, from Manitoba, has been preaching in Aucheracle, Mull, and holding evangelistic services in the evening, when the interest appears to have been such as to warrant an adjournment to the Hillside. The Bazaar in St. Andrews, in aid of a hall for the Students' Union, has realized, we understand, close on \$10,000. The Bill for the closing of public houses at 10, instead of 11 o'clock p.m., has passed with a rider added in the House of Lords, that all towns of 5,000 inhabitants and over, be exempted from the operation of the new law! This all but defeats the purpose of the Bill. The rider was proposed by a Scottish Peer, the Earl of Wemyss, and was carried by a majority of 15; not a bishop raising his voice or interfering. At a recent Colonial and International Congress on Inebriety, held in London, testimonies were given by distinguished medical experts from all parts of the world. A full report is published, which has given an impetus and inspiration to the movement. We record this month the death of the Rev. James Nicoli, M.A., of Free St. Stephen's, Glasgow, an original and eloquent preacher, much beloved. St. Stephens has 914 communicants. The restoration of Dunblane Cathedral at a probable cost of \$125,000 is spoken of, but many objections are being raised as usual. According to Ruskin, one of the windows is the finest in Europe. Some tourists, recently exploring the caves in the small rocky island of Davaar, at the entrance of Campbelltown Loch, were startled to find on the rocky side of one of them a painting of the crucifixion, life size, in oils, executed apparently in secret, by a master hand; the very seams of the rock, being skillfully used for the purposes of the artist. Many devotees rushed to see the wonder, and it would seem as if the miracles at Knock were about to be repeated. D.

**ENGLAND.**—The Rev. William Fraser of Brighton, brother of Rev. Donald Fraser of London, died very suddenly in the pulpit of his own church, while conducting Divine Service, on the 18th of September. Shortly after commencing his sermon, Mr. Fraser seemed to stop as if to look at his notes and then fell. Instantly several medical men who were in the church at the time, came to his aid; but without avail. In a few moments he breathed his last. The effect on the congregation may be imagined. Rev. D. Russell Cowan of Walsall conducted the evening service under deep emotion. Mr. Fraser was sixty-one years of age. He was for some time pastor of the Free Church, Gourcock, from

which he was translated to Free St. Bernard's, Edinburgh. When the church at Brighton, of which Rev. A. B. Mackay of Montreal was minister, became vacant, Mr. Fraser accepted a call to it, and during his brief pastorate there, he made many friends. Preparations for the next meeting of the Presbyterian Alliance, to be held in London in June, are well under way. The London Council is expected to surpass in interest all those that have preceded it—and that is saying a good deal by way of anticipation. The popular demand in this connection is,—“Give us fewer elaborate papers and more time for deliberate discussion.” It ought to be pre-eminently a Missionary Council. Mr. Spurgeon has laid himself open to criticism for certain alleged utterances not complimentary to the ministry of churches other than his own. This is the last thing one would have expected from such a man. The day has gone by for even a Spurgeon to fiddle on that string. Mr. Hoyle, the noted statistician, states that one sixth of the whole population of Great Britain and Ireland is living in dire and constant poverty, the chief cause of this distressing state of things being “drink,” the yearly loss from which to the nation, is set down as 1050 millions of dollars! The venerable George Müller, now in his 82nd year, has recently returned to Bristol from a preaching tour of 37,000 miles. During the last twelve years he and Mrs. Müller have travelled 130,000 miles and addressed congregations numbering in all over a million persons.

**IRELAND.**—A very fine new church was opened lately in Belfast, called “The Crescent Church,” erected by the congregation long and favourably known as the Linenhall Street congregation, of which a number of eminent men have been the ministers, among whom may be named Dr. John Edgar, Professor Wilson, Dr. William Johnston, Dr. Hugh Hanna and Dr. Robert Knox. The present incumbent is Rev. John McIlveen. There have been few more accomplished Biblical scholars in the church than Dr. Wilson. He left a monument behind him of learning and of dialectic power on Infant Baptism. Dr. Knox was not noted for scholarship, but he was very fervid and evangelistic, animated by a fine enthusiasm which was ready to burn in every good work. The congregation of Elmwood, whose pastor, Dr. John H. Moore, has been very infirm for some time, has agreed to extend a call to Dr. A. C. Murphy of London. This, which is one of the finest of the suburban churches, though it has almost ceased to be suburban, is just across the way from Queen's College, and so not far from the Assembly's Theological College. Several of the Professors of both Colleges are among the members. If Dr. Murphy accept the call, he will have as a hearer and member his own father, the Professor of Hebrew and author of

well known commentaries on several books of the Bible. The younger Dr. is a man of very great culture. Before he went to London, he for some years filled the pulpit that Dr. Hall left when he removed to New York. It was announced during the past year that he was preparing a biography of Dr. Fleming Stevenson. Whether the London people will consent to his leaving remains to be seen.  
H.

**CANADA.**—A millionaire, and a princely giver, has been taken away from us by the sudden death of Kion William MacMaster of Toronto, on September 21st. He was born in Co. Tyrone, Ireland, in 1811, and had thus reached the good age of seventy-six, although up to within a few hours of his death he was in perfect health. He had lived upwards of half a century in Toronto, when his name was the synonym of sterling integrity and upright dealing. In his later years he became connected with the Baptist church, which has sustained a great loss by his removal. The MacMaster Hall, or Theological College of the Baptist church, was built by this gentleman, at a cost of \$100,000, and endowed by him to the extent of some \$700,000. His whole estate is valued at about \$1,200,000, and this, after giving large amounts away during his life-time. Coming to the country at 22 years of age as a linen-draper's assistant, starting at the lowest step of the ladder, this man rose from obscurity to fame, and power, by persevering, honest industry, and this was the secret of his success.

**THE WEEK OF PRAYER.**—The Evangelical Alliance has issued from the London office the invitation for the Week of United and Universal Prayer, for 1888. The following are the topics suggested: Sunday, January 1—Luke xxi: 28; 1 Peter iv: 7. Monday, January 2—Thanksgiving. Tuesday, January 3—Confession. Wednesday, January 4—Prayer for families. Thursday, January 5—Prayer for the Church of God. Friday, January 6—Intercession for Missions. Saturday, January 7—Intercession for Nations. Sunday—Sermons, 1 Cor. xv: 58.

**THE SUNDAY-SCHOOL.**—The Jubilee meeting for all the Protestant Sunday-school scholars in Montreal, was held in the Victoria Rink on the 1st of October, and was a grand success. *Ten thousand* happy youngsters sang for all they were worth, “God save the Queen,” and a number of familiar hymns with grand effect.

A CONVENTION of Sunday-school workers was held in Montreal on the last days of October, and was largely attended. Among the speakers were, Mr. Reynolds of Peoria, Ill., President of the International S. S. Association, and Mr. B. F. Jacobs, its secretary; Rev. F. H. Marling, Rev. Dr. Antliff, Montreal; the Hon. S. H. Blake of Toronto, and other notable Sunday-school men.

UNITED STATES.—Dr. Philip Schaff, the eminent theologian and commentator, has been inducted into the Chair of Church History in Union Theological Seminary, New York, as successor to Rev. Dr. R. D. Hitchcock, deceased. Dr. Schaff's opening address was scholarly and able. After pronouncing a high eulogium on his predecessor, he reviewed the history of the church, making a striking comparison of the relations between church and State in this country and in Europe. The remark that a danger here lay in the immigration of people from Europe who leave their country for their country's good, brought a smile to all faces. The republican institutions of this country falling into the hands of such people, said he, was what was to be feared. Union Seminary has for its teaching staff six professors and four assistants. The number of students last year was 136, of whom 51 graduated in Theology. The Presbyterian Church, North, is determined, if possible, to raise the round sum of \$1,000,000 for Foreign missions this year. At present it employs 173 ordained American missionaries, and 134 native ordained men; 154 licentiates; 328 lay missionaries, of whom 298 are ladies; 756 teachers and other helpers, making a total effective force of 1547. As a fruit of their labours there is a gain of 49 churches and an addition of 2791 converts from heathenism during the year. This church has now 675,009 members in its roll, and 715,000 scholars in its Sunday-schools. Of its 5000 congregations, 2588 are reported as non-contributing to the work of the world's evangelization. Strange to say, among that number, is the Brooklyn Tabernacle, Dr. T. DeWitt Talmage's, the largest congregation in the whole church, having on its roll 4029 communicants, of whom 728 were received during last year. There may be reasons for this that the world does not know of; if such there be, the eloquent and popular minister should rise and explain.

TEMPERANCE.—The *Canada Citizen* is responsible for the following statement respecting the working of the Scott Act:—

Nova Scotia has eighteen counties and one city, of which thirteen counties have adopted the Act. New Brunswick has fourteen counties and two cities, of which ten counties and two cities have adopted the Act. Manitoba has five counties and one city, of which two counties have adopted the Act. Prince Edward Island has three counties and one city, all of which have adopted the Act. Ontario has thirty-eight counties and union of counties and eleven cities, of which twenty-five counties and two cities have adopted the Act. Quebec has fifty-six counties and four cities, five counties of which have adopted the Act. British Columbia has five parliamentary constituencies, none of which have adopted the Act. In all, up to the present time, 31 cities and counties have voted upon the Scott Act,

and 63 have adopted it. Nine counties and cities voted twice and two three times, making an aggregate of 92 contests, out of which the Act has been victorious in 71. It is more than eight years since the Scott Act was first voted upon and adopted in different localities, and NO COUNTY OR CITY HAS YET REPEALED IT, although many votings have taken place on the question of repeal.

### Our Own Church.

WE have not a single line from any of our missionaries this month, and how can we make bricks without straw? But the 'cable' has brought us sad news, by announcing the death of *Mrs. R. C. Murray*, the wife of our missionary at Ujjain, Central India. It is little more than a year since they were married, and they had just entered on their joint-work at Ujjain so enthusiastically and hopefully, the stroke is all the more severe and excites our deepest sympathies. It must be some weeks ere we can learn particulars of *Mrs. Murray's* death. The last of her own regular weekly letters to her friends in Pictou, breathed the usual tone of cheerfulness, with nothing to prepare them for the mournful announcement.

PERSONAL.—*Principal Grant* was taken seriously ill in Toronto, while prosecuting his canvass in behalf of Queen's University Endowment Fund. His numerous friends will be glad to hear that he is recovering. *Principal King*, of Winnipeg, has been visiting friends in Toronto and Montreal, in the interests of Manitoba College. *Rev. Dr. J. Gordon Gray* of Rome, Italy, is at present on a visit to Canada and the United States, soliciting assistance to remove the debt of \$30,000 on the church property which cost altogether \$70,000. *Mr. Bourgoïn*—principal of the Point aux Trembles schools—has applied to the Presbytery of Montreal, to be admitted to a course of study, with a view to ordination. *Rev. S. C. Mousseau*, a French congregational minister in the United States, has applied for leave to be admitted into this church.

CONFERENCE ON RELIGION.—An interesting conference was held last month, in Toronto, of ministers and elders of the Presbyterian Church, with a view to stimulating the Christian activities of ministers and people in the all-important work of the conversion of



sinner and the edifying of believers. Among the speakers were Dr. J. K. Smith, and J. A. R. Dickson of Galt, Principal King of Winnipeg, the Revs. Messrs. Parsons, McLeod, Wallace, J. M. Milligan, J. M. Cameron, and Professor MacLaren of Toronto, J. A. Murray of London, D. MacTavish of Lindsay, D. L. Macrae of Coburg, R. N. Grant, Orillia, S. Lyle of Hamilton, D. D. Macleod of Barrie, Dr. Battisby of Chatham, &c. A large share of time was devoted to the subject of evangelistic services—how they should be conducted and by whom. The prevailing opinion seems to have been adverse, except in very special instances, to the employment of professional itinerant evangelists, and in favour of prosecuting evangelistic work through the ordinary channels of Presbyterian agency. Rev. Dr. Mundall, on being asked to address the meeting, said that it was true that some evangelists were "of no count," but so were some pastors. Some pastors had no gifts as evangelists, and there were circumstances in which the employment of an evangelist might be a good thing; a new face, a new voice, new habits of thought, might arouse some people that could not be reached by their own ministers. On motion of Dr. Wardrop of Guelph, resolutions were passed, unanimously recommending more frequent Presbyterian visitation of congregations and, where there is urgent need, that recourse should be had to special evangelistic services under the supervision of kirk-sessions.

#### ORDINATIONS AND INDUCTIONS.

QU'APPELLE, *Regina*:—Mr. D. MacMillan was ordained and appointed as resident missionary on the 14th of September.

THORNBURY AND HEATHCOTE, *Owen Sound*:—Rev. Peter Fleming of Laskay, was inducted on the 15th of September.

WELLAND, *Hamilton*:—Rev. Finlay McCuaig, formerly of Kingston, was inducted October 6th.

DUNNVILLE, *Hamilton*:—Mr. MacKnight was ordained and inducted on the 4th of October.

NIAGARA FALLS, *Hamilton*:—Rev. J. Mordy of Mildmay, was inducted on October 7th.

MERRITTON, *Hamilton*:—Mr. Mowat was ordained and inducted on the 13th of October.

CYPRESS, *Brandon*:—Rev. Alexander D. Haig was inducted on the 30th of August.

MANCHESTER AND SMITH'S HILL, *Huron*:—Mr. Alexander MacMillan was ordained and inducted September 26th.

MAXVILLE, *Glengary*:—Rev. John Macleod, M.D., late of New Zealand, was inducted on September 27th.

ST. SYLVESTER AND LOWER LEEDS, *Quebec*:—Rev. George Coull, formerly of Valleyfield, was inducted on the 12th of October.

STORRINGTON, *Kingston*:—Rev. Robert Laird was inducted on the 4th of October.

PORT HOPE, *Peterboro*:—Rev. W. McWilliam

late of Prince Albert, was inducted to Mill Street Church, October 13th.

LACHINE, *Montreal*:—Rev. C. B. Ross of Lancaster, was inducted on the 18th of October.

SAWYERVILLE, *Quebec*:—Rev. James Ferguson has been appointed resident missionary.

TORONTO:—Mr. J. Goforth of Knox College, was ordained and set apart as a missionary of the church to China on the 20th of October.

CALLS.—Rev. Dr. Jardine to Prince Albert, N.W.T. Rev. Malcolm McLeod of Lingwick, *Quebec*, to Lochlomond, &c., *Sydney*. Rev. D. M. Gordon of Winnipeg, to St. Andrews Ch., *Halifax*. Rev. J. A. Cairns of Upper Musquodoboit to Scotsburn, *Pictou*. Rev. R. D. Ross of Wolfville to Springside and Stewiacke, N.S. Rev. J. D. Murray of Buctouche to Redbank, *Miramichi*.

DEMISSIONS.—Rev. R. Y. Thomson, B.D., of Hensall, *Huron*. Rev. Neil McDiarmid, Chatham, Ont. Rev. Alexander Mackenzie of South Kinloss, *Mailand*. Rev. D. S. Fraser, Mahone Bay, N.S. Rev. J. B. Hamilton of Shelburne, *Orangeville*.

LICENSURE.—Mr. Alexander Watson of the U. P. Church of Scotland, was licensed to preach the Gospel, by the Presbytery of Halifax, on the 5th of October.

NEW CHURCHES.—At Escuminac, in the Presbytery of Miramichi, a neat church, capable of seating 150, has been finished, and is free of debt. At Flatlands, in the same Presbytery, a church capable of seating 140, has been completed. The Metapedia Fishing Club presented the church with useful furnishings. \$1650 have been expended in renovating the First Presbyterian church, Truro. This congregation was organized in 1770. Since then it has had but four pastors, the fourth having entered on his pastorate only a year or two ago. The congregation at Weidford, N.B., has a new church. A new church is nearly completed at St. Peter's, Cape Breton, and at Campbellton, N.B., a beautiful church edifice is in course of construction.

#### MANITOBA ITEMS.

Rev. James Herald has returned from the old country to his charge in Medicine Hat. Rev. James Todd, of Minnedosa, arrived lately from the old land with a number of settlers, and having gathered a sum of money to help his struggling church. Rev. Jas. M. Douglas, of Brandon, has resigned the charge of the First Church there, with the prospect of going abroad to a foreign field. The Rev. D. M. Gordon has not been in good health for a while, and a rest for some time is spoken of for him. A new church in Fort Rouge, the fashionable suburb of Winnipeg, has been opened. It is called Augustine Church. The Rev. A. B. Baird, formerly of Edmonton, is in charge of it for the winter. The prospects of the young congregation are good. Hon. Justice Taylor,

the well known elder, is a member of it. The Rev. W. H. Spence has been settled in Kildonan. Though a young man, the new pastor will be a decided addition to the preaching power of the Presbytery. A new church is being erected in Schreiber, on the Canadian Pacific Railway, east of Port Arthur. Manitoba College has opened with a very large attendance of students. An addition to the boarding accommodation is called for. The last instalment of the mortgage of \$24,000 has been paid off. The remaining debt at Dr. Reid's office, undertaken by the Assembly while in Winnipeg, yet remains. The Presbyteries have taken a vigorous hold of the support of the Theological Department, such new Presbyteries as Columbia, Regina, etc., doing their share nobly. The harvest in Manitoba has been bountiful, and will do much to rectify past disappointments. The Methodists of Manitoba are moving towards establishing a college. No doubt they will take their stand with the other denominations. The lately published census returns for 1886 show that, of 108,000 people in Manitoba, upwards of 28,000 are Presbyterians. The Church of England comes next with 23,000. The Methodists number 18,000, and the Roman Catholics 14,000. In the city of Winnipeg, out of some 22,000, the Church of England stands first with some 5900, while the Presbyterians are next with 5200. These figures are in round numbers. Out of 959 marriages celebrated last year, 260 were performed by Presbyterians, 183 by the Church of England and 176 by the Methodists. This shows how generally our missionaries occupy the field. The lead so plainly given us in the Province, throws a great responsibility on our Mission committees to use the opportunity God has given us.

B.

### THE COLLEGES.

**KNOX COLLEGE, Toronto.**—The opening exercises were held in the Convocation Hall of the College, on the afternoon of Wednesday, the 5th Oct. The hall was completely filled. The number of ministers was larger than usual, in consequence of the Conference on Evangelistic work which was held in Toronto on the two preceding days. The opening lecture was delivered by Dr. Caven, on Scriptural Preaching; which subject was considered in relation to the matter and the manner—the substance and the form—of preaching. Addresses were given by Dr. Wilson, President of University College, Toronto, and by Rev. Principal King of Manitoba College. It was a great pleasure to Dr. King's many old friends to see him in full vigour after much arduous labour, and with health completely restored. It is expected that the classes will be about the average in the several years in Theology. Dr. Caven stated that the amount now subscribed towards the Endowment Fund of the College was \$201,100; of which sum rather over \$155,000 was paid. If the sum originally

aimed at—\$200,000—is to be actually obtained, the congregations yet to be canvassed will require to do as well as any which have been already visited. The alumni of the college held interesting meetings in connection with the opening, and arrangements were completed in regard to the sending out to China of Mr. Goforth, who in connexion with Mr. Smith of Queen's University, will represent their respective colleges on the Foreign Mission Field. May the Master whom they serve abundantly bless them, and make their labours exceedingly fruitful. W. C.

**PRESBYTERIAN COLLEGE, Montreal.**—The session of 1887-8, commenced on the 5th of October, in the David Morrice Hall. The opening lecture was delivered by Rev. Prof. Springer, who took for his subject "The Law of the Sabbath." The lecture was an eloquent plea for the sanctity of the Day of Rest, and a vigorous protest against every encroachment upon it, at the same time recognizing the propriety of all reasonable conscientious liberty consistent with the religious observance of the Sabbath. Principal McVicar said that the session opened under most favourable circumstances, the number of students being much larger than ever before. Twenty new men were added to the roll, making a total of seventy. The professorial staff had been strengthened by the appointment of Rev. L. H. Jordan, B.D. of Erskine Church, as lecturer on Church Government.

**HALIFAX PRESBYTERIAN COLLEGE.**—This college will open on Thursday, November 2nd. Dr. Pollok gives the opening lecture at 7.30 p. m.

**QUEEN'S UNIVERSITY, Kingston.**—The Arts classes have mustered in full force, with a good accession of new students. The Theological classes open immediately. The same remarks apply to the Manitoba College.

### MEETING OF SYNOD.

**SYNOD OF THE MARITIME PROVINCES.** This Synod met at New Glasgow, N. S. Oct. 4. Rev. E. A. McCurdy was elected Moderator. After full discussion the Synod resolved by a vote of 79 to 55 not to send another missionary to the New Hebrides. The General Assembly had remitted the question to the Synod, and this was the Synod's disposal of it. The church has three missionaries in that group. Mr. Annand, it is understood, is on Santo, some desired earnestly to send out a fourth missionary to labour with Mr. Annand on Santo. The majority felt that the field is so distant from us, and so comparatively close to Australia, that we should not increase our staff there. The application of the Presbytery of P. E. Island, for leave to receive Rev. J. Hutchinson of the Church of Scotland, as a minister of this church, was remitted by the Assembly to the Synod. The Synod cordially granted the leave asked. A communication

from the Nova Scotian Methodist Conference was received, proposing co operation and announcing a Committee on the subject. The Synod heartily reciprocated, and appointed a similar committee, which is instructed also to promote friendly relations with other churches. The regulations proposed for the Aged and Infirm Minister's Fund were adopted. Aged ministers who may not have been contributors to the Fund, will share in its benefits to the extent of one-half the amount given in similar circumstances to regular contributors. The Widows' and Orphans' Fund was found to be in so prosperous a condition as to warrant the reduction of first class rates from \$16 to \$14 a year, and the other classes in proportion. A report of the Halifax Ladies' College was submitted, which showed that the institution has been opened under very encouraging circumstances, there being 140 pupils, and a staff of 13 instructors. Rev. Robert Laing, the enthusiastic secretary has fairly won his laurels in the success that has attended his labours in this direction. The Synod sanctioned the effort of the Presbyterian College Board to raise \$3,000 a year for that institution, allocating the amount to Presbyteries and congregations. The Augmentation Scheme continues to prosper, there being a balance of about \$5,000 in favour of the fund. The Committee ask \$8,100 for the ensuing year, and from the rapid development of Home Mission fields, they do not think the amount will be smaller for some years, the amount asked for is ten per cent less than was asked last year. The Home Mission work within the Synod, especially in the Presbytery of St. John, is prosperous and extending. There are in the Synod 176 pastoral charges, of which 31 are now vacant, there are 16 mission charges consisting of groups of stations under ordained missionaries. Ten of these charges are in St. John Presbytery. Mission stations number 26. These have been occupied by Catechists, 16 Catechists have laboured during the summer in congregations. The Committee ask for \$7,000 for the ensuing year. The subjects of Temperance, Sabbath Schools, Sabbath observance, and systematic Beneficence were before the Synod, and appropriate action was taken on each. There has been marked progress in Sabbath School work. One fourth of the whole increase of the membership of the congregations has come from the Sabbath Schools. The next meeting of Synod will be held at Charlottetown, P. E. Island, in Zion Church, on the last Tuesday of September 1888.

### Obituary.

REV. JOHN BARCLAY, D.D., of Toronto, departed this life on the 27th of September, in the 75th year of his age. Dr. Barclay was a native of Ayrshire, Scotland. He studied for the ministry at the

Universities of Glasgow and Edinburgh, and came out to Canada in 1842, when he was ordained and inducted into St. Andrew's Church, Toronto, as successor to Rev. Wm. T. Leach, who, at that time resigned. In 1855, the Senatus Academicus of the University of Glasgow conferred upon him the degree of D.D. As pastor of the leading congregation in Ontario, clerk of the Presbytery of Toronto, a Trustee of Queen's College, and an active member of the Temporalities Board, Dr. Barclay took a very prominent position during many years in the Presbyterian Church of Canada in connection with the Church of Scotland. He was elected Moderator of that Church in 1848. In consequence of ill health, he retired from the active duties of the ministry in 1870, residing in Toronto until his death. Dr. Barclay was a man of marked ability, a ripe scholar and a good man of business. His sermons were carefully prepared and conspicuous for their beauty of diction, at the same time that they were often marred by a defective delivery. His counsels at the boards, of which he was a member, and also in the Synod, were eagerly sought, and usually followed. He was a keen, logical debater, and always had the reputation of being cautious and prudent in every public matter which he took in hand. The illness which carried him off was a long and distressing one, but he bore up under it with great resignation, and now that he has gone to the better country, there are many of us who will recall to mind pleasant days, long ago, when we esteemed it a privilege to be associated with Dr. Barclay in the work of the Church.

### French Evangelization.

NOTES BY THE WAY.

THE General Assembly, having recommended the Board of French Evangelization to send me to visit as many of the congregations of the Church as possible, in the interest of their work, I received my marching orders in the beginning of September. It was decided that I should begin operations in the East, probably because it is the region where the "wise men" came from. Behold me, then, on the evening of the 5th September, a passenger on board the "Quebec," bound for that ancient city, or rather for its southern port, Lévis, where, I am assured, connection will be made with the Intercolonial train for

the East. But the boat is overcrowded. Fully 800 passengers are on board, I should think. Anyhow, no staterooms are to be had for love or money. Long rows of improvised beds are put in the saloon, for those who think they can sleep in spite of the lively choruses of the Montreal Garrison Artillery, a contingent of which is on the way to the Isle of Orleans. I am fortunate in meeting an old friend, who has secured a whole stateroom early in the day, and kindly shares it with me. The boat reaches Point Levi about an hour after the train has left. There is no help for it. I telegraph to Campbellton and Moncton to explain the cause of delay, and resign myself to spend the day in Quebec. Whether owing to dirty streets, rickety houses, or shabbily attired passers-by, the suburbs, and especially the long street leading to Sillery, seem poverty-struck. The narrow business streets of the city proper, appear too wide for the requirements of trade. If this is the case in Exhibition time, what must it be at other times? But if Quebec has not much trade, it has a Cardinal, enormous ecclesiastical buildings, and a wealthy Roman Catholic clergy! I return to Point Levi, tired and footsore, and the following day sees me on my way to the sea. A poor cripple was on the train, going to Ste. Anne de Beaupré to be healed. He firmly believes in the saint's power, although he grants that if she had been willing to cure him of his lameness, without the expense and suffering of a long journey, he would have liked it better. I tell him of the Great Healer, who is ever ready, everywhere, to save to the uttermost, any sinner who comes to Him, but he is evidently uneasy, and wishes to change the subject. Strange! that it should appear suspicious to men calling themselves Christians, when you speak to them of Christ!

I reach Moncton, some time in the night, and as I have a few hours before the departure of the train for Point du Chêne, I find my way to the manse. Owing to the temporary absence of the minister, no meeting had been announced. There had, therefore, been no disappointment. The straits are pretty rough, and it is fully eight o'clock p.m. when I reach Charlottetown. I hasten to the church; a good audience is awaiting me patiently, although I am 20 minutes behind time. Fortunately, Messrs. Carruthers and Macleod had faith in my keeping the appointment, and began the services. The principal object of my visit being to urge the claims of Pointe aux Trembles schools, I gave full details of that important work, but also touch upon the other features of French Evangelization. Although the hour is late, the people show no signs of weariness after listening to a 45 minutes' address, and give a fair collection. As announced at the meeting, I spend the following day canvassing for subscriptions. I am generally well received, although the amounts given are small; total, \$36.70. Telephoning to Summerside, I find that no meeting has been an-

nounced. I go straight on to St. John, where I am to spend the Sabbath. There I learn that I am to preach in Calvin Church in the morning, and St. John's in the evening. I have fair audiences in both places, Messrs. McDougall and Fotheringham having done all in their power to forward the Assembly's design in sending me. I visited St. Stephen's Sunday-school in the afternoon, addressing the children by request of the Superintendent. Whether from indifference to the cause of French missions, or depression of trade, my mission to St. John was a comparative failure, so far as raising money went. But I owe many thanks to the kind friends who accompanied and introduced me, and without whose help I could have done nothing. The whole proceeds from St. John only amounted to \$32.85.

Another disappointment awaited me in Fredericton. The meeting there had been announced for 7.30 p.m., although the train only arrived at 8.00. When I reached the church, I found only the pastor, who had just dismissed the congregation, thinking I was not coming. This was all the more to be regretted, that the resolution of the Assembly, in virtue of which I came, was moved by Mr. L. W. Johnston, Fredericton. However, there was no help for it, so I returned early in the morning to St. John. After a busy day collecting, I addressed a missionary meeting in St. David's Church, and left at 10.30 p.m. for Pictou. I had a different experience there. Rev. Mr. Falconer met me at the station, and welcomed me to the manse. As nothing could be done before the meeting in the evening, he introduced me to Mr. H. Primrose and his amiable family, and we took advantage of the fine afternoon to sail up and down the harbour, during which time I had occasion to admire the intrepidity with which one of Pictou's fair daughters could steer with one hand, and with the other mind a little "scrap" of humanity sitting at her feet! The meeting was well attended and the collection liberal, but nothing to that obtained the next day, by personal solicitation. Piloted by Mr. H. Primrose, I got \$120 in about three hours.

A similar welcome met me in New Glasgow, where Messrs. Scott and McCurdy did all they could for me. I had a fairly good meeting at night, and, including the results of a couple of hours canvassing, took away \$74 with me for the fund. I was to have had a meeting in Truro on Friday, but, at the request of the pastor of St. Andrew's Church, it was changed to the following Tuesday. In the meantime, I went to Halifax, where the genial minister of Fort Massey Church made me welcome at his hospitable manse. I preached in Fort Massey on Sabbath morning to a large congregation, and in the evening in Park St. Church. In the afternoon, I addressed the Sunday-schools in St. Andrew's, St. Matthew's, St. John's and Park Street. On Monday, Dr. Burns having kindly put his carriage

and coachman at my disposition, I called on a large number of his church members for subscriptions, with encouraging results. In the evening, we had a fine meeting in Chalmer's Church. Altogether, \$154 were realized. Getting to Truro on Tuesday afternoon, and finding that no meeting had been announced, I employed an hour or two in visiting a few of the Presbyterian members in the town, and thanks to Rev. Mr. Robbins and Mr. Campbell, I succeeded in collecting \$10.50. I left for Chatham at 9.30 p.m., reaching it early in the morning. Bro. Waits brought me to the manse, and helped me kindly through the day. The meeting was not very numerous, but evidently very earnest, and by the time I got ready to leave for Newcastle, I had collected \$38.50, which was afterwards supplemented by \$5 sent me by a lady of the congregation. I found business very dull in Newcastle; the meeting was poorly attended. Brother Aitken accompanied me from store to store, and helped the cause in every possible way. Collections, \$21.65. I now returned to Moncton. The meeting was fairly attended, and gave me \$11.28 of a collection.

I left the following day for Campbellton, where I spent a quiet and happy Sabbath, preaching in the morning for Brother Brown, and having a fine missionary meeting in the evening. Collection, \$17.60. The day was wet and misty, and the Salvation Army had some kind of sensational gathering, but this seemed to have had no effect on the church attendance. It was with regret that in the morning I took the cars for Montreal. I would have liked to spend a day or two in this loveliest of seaside resorts, at a time like this when the hills are clad in all the richness of our autumn tints. A long, weary ride, a change of cars in the middle of the night, and early in the morning arrival in the royal city, glad to be home again, glad to have met so many kind, Christian friends on the way, glad to be able to hand the treasurer of the French Board a goodly addition to the fund for the extension of the Pointe aux Trembles schools, and lastly, glad to find my own French congregation impatiently awaiting my return.—C. A. DOUDIET.

### Moody in Montreal.

**B**ROTHER MOODY, the well known and deservedly popular evangelist, whose praise is in all the churches, commenced a "mission"—as we must now call a series of evangelistic meetings, in Montreal, on Sunday morning the 2nd of October. One of the skating rinks had been secured and fitted up for his use. The floor was covered with saw-dust, which effectually prevented disturbance from the tramping

of feet. It was seated for about 5000, with chairs. A brace of policemen stood sentry at each door of ingress, and lots of ushers were in attendance inside the hall. The platform was reserved for the choir and a few privileged guests. The singing was very effectively conducted. Just at the outset, the prospects were not very encouraging. At the Sunday morning meeting, called for nine o'clock, there was rather a slim attendance. The building was not half filled. But the weather was raw and threatened rain. At the afternoon meeting the place was packed to its utmost capacity, while in the evening, thousands thronged the streets who could not find admittance. As we surveyed that multitude of waiting people, and listened to their expressions of disappointment and regret that they could not get in, the words of our Lord came vividly to remembrance,—“The Kingdom of Heaven suffereth violence, and the violent take it by force.”

With the exception of a liberal sprinkling of gray hairs, and that his corporeal shadow has considerably increased in size, there is little change in Mr. Moody's appearance since he visited Montreal in January, 1886; and there is none as regards either the manner of his presenting the truths which he utters, or the substance of them. He is the same plain, sensible, thoroughly-in-earnest man that ever he was, apt to teach, able to draw men towards him, and to hold them by the ears long enough often to reach their hearts. His whole career, and his success as an evangelist, have placed the man and his methods beyond criticism, and proclaim him worthy of the universal confidence reposed in him.

THE ESSENTIALS OF EFFECTUAL PRAYER, was the topic which he discoursed upon at the opening meeting. These he held to be as follows.—Adoration; Confession of sin; Thanksgiving; Restitution; Forgiveness; Brotherly Love; Faith; Perseverance; Petition; Submission. For himself, he would rather know how to pray like a Daniel than to preach like a Gabriel, for the real work in life was done by men and women who pray. The disciples did not ask the Lord how to preach; He taught them how to pray. If there was a man in the Bible who could pray it was Moses, but his dearest wish was not granted, because he did not ask it in the spirit of the Lord. The speaker said, “Moses asked to be allowed to go to the Promised Land, but the Lord replied to him as a mother to her child. He said: ‘Now, you need not bother any more

about it; you can't go.' But God gave him something better. He showed him the Promised Land and kissed away his soul. Moses was also granted the greatest privilege that was ever conferred upon a human being; God buried him." Reference was made to Elijah, who "had locked up the gates of heaven and carried about the key in his pocket, but when he prayed to die he was not answered, for God loved him too well to let him die like a coward." Speaking of Paul's "thorn in the flesh," he said "I do not know what the thorn was, nor do I want to know. When you have a thorn in the flesh, you can say, 'Well, perhaps, it is the same thorn as Paul had.' Paul was afterwards thankful for the thorn; so don't be discouraged because God don't answer your prayer at once; but be assured that if it is indited by the Holy Ghost it will be answered."

In the afternoon, Mr. Moody took for his text the words,—*"The Son of man is come to save that which was lost."*

He said that no man ever sought God until God sought him. He never saw a sheep that went astray and returned to the fold itself; it always strayed further and further away until it was found by the shepherd and brought back. Then it was not the sheep but the shepherd who rejoiced. Some people said they could not pray for salvation, but if they were hungry they knew how to ask for something to eat. God delighted in mercy, and they should come to Him and be saved, and not dictate to Him how it was to be done. Before any man can expect to be saved he must feel his need of salvation and see himself to be by nature a lost sinner.

In the evening, man's share in the work of conversion was dwelt upon, in connection with the text from Isaiah 55: 6,—*"Seek ye the Lord while he may be found."* If I put the question to each of you, what seek ye? Said the preacher. What brought you here to-night? I would find a strange variety of motives: some would say: "I came to hear the Jubilee singers, and when they are not here I am sorry I came." Some would say: "I came to see Moody, but I find you awfully dry, and I would like to get out if I could without anyone seeing me." Some came to please their mothers or friends, some because they had nowhere else to go, and some to see the crowd. A certain man went early to a religious meeting, simply to see 11,000 empty chairs, but the word of God got into his heart and cut it all to pieces. He came to see empty chairs and found Christ. Seek the Lord for what He is. Some Christians have a very small Saviour, for He is what they make Him. Seek the Lord with the heart and not with the head. Do not wait for the Lord to do more than He has done. He has done all He intends to do. When Christ was dying on the cross He said, "It is finished," and He means what He said. We are living in

an age of sham; the people are only half-hearted. I once asked a young man, "Would you like to become a Christian?" And he replied, with his hands in his pockets, "Well, I have no objections." There are lots of men like him who have no serious objections. A man's got to wake up and be in earnest to get into the kingdom of God.

Here is eternal, everlasting life offered for nothing. Think of that, will you? Mr. Moody mentioned that, as a result of his sermon on restitution, a young man had come to his hotel that evening and told him that he had stolen \$1,000. He spoke to the lad and induced him to go and return it and confess his crime to his employers, and remarked, "God came pretty near that time."

*Are there obstacles in the way?* Never mind the giants ready to devour us. God is with us; we shall be victorious. Then people will say; But there are so many infidels, so many sceptics, so many saloon-keepers, gamblers, and other bad people. Do not trouble yourself about them; they are the giants we will have to encounter; but they will be vanquished. The grace of God will reach them all. What we want most, and what we want badly, are men and women who have the courage to stand up to their convictions. God sets those that lack courage aside; he has no use for them. When Joshua took command of Jericho, God told him not to be afraid, and He would see that no harm came to him. Joshua had faith, and from that time on he knew no fear. While walking around the wall of Jericho, he was of a sudden confronted by a warrior with drawn sword ready to strike him down. We probably would have said to ourselves at such a critical moment "well now I forgot my sword, left it at home, I'd better run and get it." Not so with Joshua, he stood his ground and never flinched or budged an inch. If a minister loses heart he will do more harm than satan himself.

Do not lose courage, many people are ready to look at the dark side of things and lie down under the juniper tree like Elijah. Let us have enthusiasm, we need it, lots of it indeed. People want a revival in business, a revival in trade, a revival in everything except religion. When a revival in religion is broached, they begin to speak at once about undue excitement. If I were a good carpenter I could make just as good a Sunday-school teacher out of wood and one that would be of just as much service to the Lord as some of flesh and blood that stand at the head of schools. They act in an entirely mechanical way. They are utterly destitute of both sympathy and enthusiasm. He illustrated perseverance by citing the example of the men mentioned in Luke's Gospel who, when they could not get into the presence of Jesus by the ordinary way, on account of the crowd, resorted to extraordinary means to gain their end, by climbing on to the roof of the house and letting the

palsied man down through a hole in the tiling. How it must have cheered Christ when He looked up and saw the faces of these four men so full of expectation, so full of faith, and they were not disappointed. The lame man went away cured, and, I venture to say that there were no happier men in Capernaum that night than these four who put their faith in Christ, and had the perseverance and courage to stand up to it. I think the example is worth imitating. I do not know of anything that would fetch a citizen of Montreal quicker than to have four men after him trying to lead him to Christ.

*Fruits meet for Repentance:*—At the evening meeting, Mr. Moody said,—"When I got back to my hotel, I found a young man waiting to see me. He told me that he had stolen \$1,000 from his employers, and asked me what he should do about it. I told him to go to his employers, confess his sin and return the money. With tears in his eyes he left me, promising to do so. God came pretty near that time and Jesus of Nazareth is now passing by. My third text is part of the chapter we have read to-night: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." You see God puts first what man puts last. Man says, "I will get rich, get married and have a family, and then I will attend to my soul." God says, "No! attend to your soul first and these things shall be added unto you." At the Monday evening meeting, Mr. Moody complimented the reporters on the full and accurate reports they had given of the introductory meetings and offered up a fervent prayer that they might be so guided in regard to what was to follow, that the blessings arising out of the meetings might be multiplied a thousand fold and scattered broadcast over the land. His address that night, which was one of his best, took the form of an earnest talk with Christians concerning faith, love, perseverance and sympathy.

*The kind of faith we need:*—God told the Israelites that he would give them a land flowing over with milk and honey, but instead of believing him, they were bound to send out 12 men to spy out the land first and see how it would suit. Faith never sends out spies. It was true God told them to send them out, but He did so on account of their hard hearts. When they came back, they were ready to present what you would call in your house of Parliament a majority and minority report. There were two that were in favor of taking the land immediately; they had faith in the promises of the Lord. The ten others, however, although they agreed that it was one of the best and most beautiful countries they had ever seen added a *but*, and oh, exclaimed Mr. Moody, "these miserable *buts*, what a misery they have caused in this world. But, they said, we saw giants there that will prevent us from taking possession, and lots of

other things that will prove insurmountable barriers on our way.

*Love is a great power also:*—If you can convince a man that you come to him because you love him, you will be able to bring him to God when everything else might fail. A man may have faith to move mountains, but without love it is nothing. Faith is simply a foundation, and no man would put all his wealth into the foundation alone. There are some preachers that might just as well ring a dinner bell, and blow a tin horn, as preach, because they have faith, but no love to back it up. How easy it is to go and bring people to Christ if we really love them. Another thing is sympathy. We must get off our high platforms, and go right among the people. We cannot do better than graft the story of the good Samaritan in our heart. "It is so easy to slip into the shoes of the priest and the Levite, and we cannot be too careful. I can imagine how the priest said to himself when he saw the wounded Jew: "Oh, if I had him only in my temple, how I would tell the Levites to care for him." And I can hear the Levite say to himself: I must see if I cannot get up a society to look after such people or ask that the police be doubled in places of that kind. But neither of them had sympathy enough to go and ask if they could bring him a drink of water to lave his parched throat. The Samaritan, on the contrary, did all he could to help him. He did not preach him a sermon half an hour long, like many people would have done; he did not reproach him for falling into bad company, but he aided him without taking into consideration that he was a Jew, one of the people that hated his race like pestilence itself.

Some people carry nothing with them but vinegar. Drop it, brethren, procure some oil in its stead. If you see a man who has fallen, take him up and bring him to a place of safety. If you see a man who is about to fall, beset with temptations, stand by him till he is no longer in danger, and be the good Samaritan. A little help at the right time, a little sympathy at the critical moment will save a soul that otherwise would be lost.

#### HEAVEN OUR HOME.

Upon another occasion, when the vast hall was filled to its utmost capacity, Mr. Moody discoursed of Heaven; its eternity; who are there; its glories; recognition of friends; who shall enter it. Before he was done, tears were coming down thousands of cheeks, and hearts of stone were melted to contrition.

We have friends, said he, constantly leaving us; members of our families, and other loved ones are departing every year. Now let us see what the Bible says as to their future abode. If some member of our family was going to emigrate, how anxiously we should read everything that would give us information with respect to the country to which

our dear one was bound. We should seek to know as to the language, the climate, the religion, and the means of educating his children; how much more should we seek to know about that country where our friends have gone, and where we hope to be, not for a time, but for ever. If you speak to any one of Heaven, they say: Oh! we don't know anything about it. We cannot tell what it is like. I believe there would not be so much in the Bible about Heaven, if God did not intend us to realize its blessedness and happiness. I thank God death don't deprive us of Christ; it will deprive us of money, friends and all things that people here hold most dear and use every exertion to obtain, but we shall leave them all behind; but in Heaven we shall not lose Christ. He will be nearer to us there. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

If we come to the Bible with an earnest desire to know about Heaven and taking the Holy Spirit for our teacher, God will reveal to us all the glories of Heaven. I know nothing that will wean us from the perishing things of time like talking and thinking about the things of eternity. Set your affections on things in heaven, not on things on the earth, and how can you set your affections on things in heaven, unless you hear, read, talk and think about heaven. Heaven is just as much a city located as Montreal, the only difference is, Montreal will pass away, but Heaven will last for ever and ever: there is no cemetery or hearse to be seen there, there are no gray hairs there; with some of you, the race of life is nearly run, some of you will die this winter. Only to-day I received a despatch informing me of the death of an old friend of mine, ex-Gov. Washburn, he fell down dead in the city hall, which he had entered apparently as well and full of life as the healthiest of us. When we lose our friends like this it is comforting to know there is a happy place for them and for us to go to.

*Have you lost dear friends?* Don't mourn for them as others who have no hope. They are safe with their Saviour in the mansions of the blest. You shall see them and know them, transfigured, even as Moses and Elias, like unto Christ's own glorious body.

*See to it that your names are written in the Lamb's Book of Life.* If you miss Heaven you miss the only thing that life is worth living for—an eternal kingdom—a crown that will never fade, eternal joy that will last for millions and millions of years: eternal peace, that can never be disturbed, and eternal glory. Yes, we shall be with Abraham, Isaac and Jacob, and with all the holy patriarchs and saints. Here we are like the man with the much talk in Pilgrim's Progress, gathering straws together here, when eternal glory remains for us to have, if we will come. My

friends don't you want Heaven? We talk of the things of earth as if they should always abide, but they must all go, this city, this church, this pulpit, but Heaven will be forever. We can see it by faith: we can anticipate its glories and sing.—

I shine in the light of God;  
His likeness stamps my brow;  
Through the valley of Death my feet have trod,  
And I reign in glory now!

## The Presbyterian Record.

MONTRÉAL: NOVEMBER, 1887.

JAMES GROIL,  
ROBERT MURRAY, } Editors.

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

PAYMENT IN ADVANCE.

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

### THANKSGIVING DAY.

THURSDAY, the 17th day of this month has been appointed as the day of public Thanksgiving for this year. Our Moderator's circular in this behalf came too late for publication in these columns, but will reach the congregations through another channel.

A CONSIDERABLE NUMBER of the congregations have availed themselves of the liberal offer made by us last month, and which we now repeat: that all new subscribers for 1888 will have the remaining numbers for this year free, i.e. from October, and also a copy of *the Queen's portrait*, which of itself is worth the price of a whole year's subscription to the RECORD. Sample copies will be sent free on application. The present is the best time to renew, and to extend the circulation of the RECORD. We specially ask ministers and all the other office-bearers to use their efforts and influence towards this end.

### THE NEW HEBRIDES.

Our latest letters from the New Hebrides indicate the settlement of Rev. Joseph Annand on Santo. His progress in the large and populous island will be watched with interest. He is a man of faith, courage, zeal, and experience. His wife is in every sense a help meet for him. The schooner *Cairndhu*, which accompanied the "Dayspring" in her last voyage, became a



total wreck; but happily no life was lost, and the goods were saved. One of the Scotch missionaries on the Islands, Mr Murray, who had been severely bereaved, became insane early in the summer. He was to be taken to Australia by the "Dayspring" on her return. Meanwhile he was anxiously watched over by brother missionaries.

The French are not likely, after all, to make much out of the New Hebrides. The probability appears to be that they will leave the Islands, sadder and wiser men. Their people cannot withstand the climate, and they can find no profitable trade to follow. Besides all this, there is the constant pressure of the Australian and British Governments. France, however, is not to be trusted. In her foreign relations and dealings, she seems under the control of the Jesuits. The New Hebrides are only threatened with the policy already applied in Madagascar, Tonquin, and other places.

### Literature.

**PARISH PROBLEMS:** Hints and Helps for the People of the Churches, edited by *Washington Gladden*: New York, the CENTURY Co., pp. 479: price \$2.00. This is a work of great value, containing discussions and suggestions, the combined wisdom of many minds, skillfully arranged and covering almost every department of congregational organization:—The proper relation between pastor and people; the duties devolving on office-bearers; the Sunday-school, its proper relation to the church, its organization, its purpose and its work generally; Women's work in the church; the worship of the Lord's house; the service of song; music and the choir. It is a book that should be in the hands of every minister and elder in the church.

**A HISTORY OF THE SCOTCH PRESBYTERIAN CHURCH, ST. GABRIEL STREET, MONTREAL,** by *Rev. Robert Campbell, D.D.*, WILLIAM DRYSDALE & Co., Montreal, p. p. 807: Price \$5.00. "It may well be thought surprising" says the author in his Preface, "that the records of so humble an edifice should furnish materials for a book of 800 pages; but the variety of incidents centering in the quaint little church was quite remarkable, and the number of persons of note who had a more or less intimate relation to it, was very great." A glance at this sumptuous volume does indeed fill one with surprize, and when closely examined, surprize gives place to admiration at the amount of painstaking research, the happiness of arrangement, and the faithfulness and impartiality of the record. It travels a vast field of biography, and discusses many knotty

questions, but men and things are alike treated with courtesy and fairness. To the student of Canadian church history it will prove a mine of information; to the citizens of Montreal, as well as to many far away from it, it will be very valuable as a book of reference; his own congregation, in their beautiful new house on St. Catherine St., will treasure it as a precious gift from their accomplished and indefatigable pastor. Posterity, many years hence, we hope, will point to it as his monument. The illustrations are well executed. There is an excellent vignette of the old church of 1792, and also of the new one, together with portraits of most of the mini-sters who successively were pastors of this church, from the time of the Rev. John Bethune, its founder, down to "The last Pastor"—the author, and present incumbent. THE GAZETTE PRINTING COMPANY have left nothing to be desired in respect to the finish and general 'get up' of the book, which does credit to the Canadian press and will be an ornament to any library.

**AN EXPOSITION OF THE SHORTER CATECHISM,** by *Prof. Salmond, D.D.*, of Aberdeen. T. & T. Clark, Edinburgh. The first instalment of this *Bible-Class Primer* is excellent.

THE PRESBYTERIAN COLLEGE JOURNAL, Montreal, and THE KNOX COLLEGE MONTHLY, Toronto, are both greatly improved in outward appearance, and, as to their contents, they are entitled to rank with the very best ecclesiastical periodicals of the day.

### MEETINGS OF PRESBYTERIES.

Stratford, Knox Church, 8th Nov. 10.30 a.m.  
 P. E. I., Summerside, 2nd Nov. 11 a.m.  
 Lindsay, Woodville, 29th Nov. 1 a.m.  
 Lanark & Renfrew, Zion Ch. 28 h Nov.  
 Ottawa, St. Andrew's Ch. 1st Nov. 10 a.m.  
 Saugeen, Mount Forest, 13 Dec. 10 a.m.  
 Glengary, Alexandria, 8th Nov., 11 a.m.  
 Guelph, St. Andrew's Ch. 15th Nov. 10.30 a.m.  
 Brandon, Portage la Prairie, Mar. 13, 7.30 p.m.  
 Paris, Brantford, 8th Nov. 10 a.m.  
 Winnipeg, Knox Ch. 13th Dec. 7.30 p.m.  
 Peterborough, Port Hope, 8th Jan., 10 a.m.  
 Barrie, Barrie, 29th Nov. 11 a.m.  
 Regina, Broadview, 14th Dec. 9 a.m.  
 Montreal, D. Morrice Hall, 10th Jan. 10 a.m.  
 Brockville, Prescott, 6th Dec. 2 p.m.  
 Columbia, New Westminster, 13th Dec.  
 Huron, Seaforth, 8th Nov. 11 a.m.  
 Kingston, Belleville, 19th Dec. 7.30 p.m.  
 Lanark and Renfrew, 25th Nov.  
 Quebec, St. Andrew's Ch., 20th Dec., 8 p.m.  
 Bruce, Port Elgin, 13th Dec. 4 p.m.  
 Miramichi, Chatham, 24th Jan. 10.30 a.m.  
 Chatham, Chatham, 13th Dec.  
 Calgary, Medicine Hat, 6th March, 2 p.m.  
 Maitland, Wingham, 13th Dec. 11.15 a.m.  
 Toronto, Knox Ch. 1st Nov. 10 a.m.  
 London, St. Thomas. 13th Dec., 11 a.m.

## A Page for the Young.

### COME TO JESUS.

HEAR the Saviour say  
 Thy strength indeed is small;  
 Child of weakness, watch and pray,  
 Find in Me thine all in all.  
 Lord, now indeed I find  
 Thy power, and Thine alone,  
 Can change the leper's spots,  
 And melt the heart of stone.  
 Jesus paid it all,  
 All to Him I owe;  
 Sin had left a crimson stain  
 He washed it white as snow.

### "SOMETHING FOR THEE."

One day a gentleman was travelling by rail in America, when "a lady came in at a station, accompanied by her little daughter, aged about seven years, who took the seat directly in front of him.

"The little girl held in her hand a basket, unto which, after lifting the cover carefully, she occasionally peeped. This was done with a smiling face and a cheerful word, as if she recognised a friend inside. My friend stretched his neck and looked over the back of the seat, wondering what the child had in the basket. He also peered through the open lid.

"He asked, 'What have you there, my little girl?'

"'Oh, this is my little kitty.'

"'What will you take for your kitty?'

"'Oh, I would not sell kitty for anything.'

"'I will give you a dollar for your kitten.'

"'No, I will not sell kitty for any money you can give me.'

"'What is your name?' asked my friend.

"'My name is Minnie, and my kitty's name is Rosy.'

"'Do you go to Sunday-school, Minnie?'

"'Oh, yes, indeed.'

"'Do you love Jesus, Minnie?'

"'Yes, indeed, I do.'

"She then looked my friend full in the face and asked, 'Do you love Jesus, sir?'

"'Certainly I do. I have loved Him and worked for Him many a year.'

"Little Minnie looked down thoughtfully for a few moments. Suddenly she lifted her basket over the back of her seat, and said, 'You may have Rosy for nothing, because you love Jesus.'

Do you love Jesus, little reader? Did I hear you say a quiet "Yes?" Well, I am very glad you do; and I am quite certain that you often and often long to show your love to Him just as little Minnie did when she was willing even to part with her dear "Rosy" to one of His servants.

I do not think Miss Butler would like you to send her your kittens, for I fancy her friends, the medical missionaries, would hardly wel-

come them; but I want you think of ten little friends of yours whose help I am certain will be received heartily.

Ten friends, you say! Why, I am sure I haven't got nearly so many as that.

Oh, but you have. Just think a moment.

My ten fingers?

Exactly! Have you ever thought of giving them to the Lord Jesus?

We read in the Bible of wise-hearted women who did spin with their hands (Ex. xxxv. 25). And the Apostle St. Paul tells us that his "hands ministered . . . to them that were with him" (Acts xx. 34); and again, that he "laboured with his own hands" (1 Cor. iv. 12). Think of what he says to you to-day, "Study . . . to work with your own hands" (1 Thess. iv. 11). Will you "stretch out your hands toward Him" (Job xi. 13) to-day? Perhaps you could make a little garment, just as Dorcas did (Acts ix. 29) long, long ago. And God, who took care that her works should not be forgotten, will take notice of yours, too. Will you say to-day:—

"Take my hands, and let them move

At the impulse of Thy love?"

You will find plenty of ways of using "both the right hand and the left" (1 Chron. xii. 2), if you will just give them both to Jesus to-day. "Who, then, is willing?"

### TOM'S GOLD DUST.

"That boy knows how to take care of his gold-dust," said Tom's uncle, often to himself, and sometimes aloud.

Tom went to college, and by every account they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle; "that boy, I tell you, knows how to take care of his gold-dust."

"Gold-dust! Where did Tom get gold-dust? He was a poor boy. He had not been to California. He never was a miner. Where did he get gold-dust? Ah! he has seconds and minutes, and these are the gold-dust of time—specks and particles of time, which boys and girls and grown-up people are apt to waste and throw away. Tom knew their value. His father, our minister, had taught him every speck and particle of time was worth its weight in gold, and his son took care of them as though they were. Take care of your gold-dust, and lay up something for old age—for time as well as for eternity."

### A BRIGHT BOY.

A class in mental arithmetic was questioned concerning the number of men required to perform a certain piece of work in a specified time. The answer was "twelve men and two-thirds." A bright lad perceiving the oddity of two-thirds of a man, instantly replied "twelve men and a boy fourteen years old"—fourteen being two-thirds of twenty-one, the legal age of manhood.

**Acknowledgments.**

Received by the Rev Dr Reid, Agent of the Church at Toronto. Office, 50 Church Street, Post Office Drawer, 2607.

<b>ASSEMBLY FUND.</b>	
Received to 5th Sept, 1897.	\$291.22
Ormstown	4.00
St Andrew's	5.00
Forest	5.00
Oil Springs	3.00
Rockwood	6.00
Mosa, Burns Ch	10.00
Carleton Place, Zion Ch	8.00
Corunna	3.00
Mitchell, Knox Ch	45

<b>STIPEND AUGMENTATION FUND.</b>	
Received to 5th Sept.	\$861.75
Alex Gould, London.	10.00
Grand Bend	3.00
Scott and Uxbridge	4.00
<b>\$878.75</b>	

<b>FOREIGN MISSION FUND.</b>	
Received to 5th Sept.	\$2245.84
Eden Mills	9.00
Thames Road	35.00
Amos	14.48
Bear Creek and S Indian	7.75
Selkirk and Little Britain.	5.00
Point Edward	11.15
Teeswater, Zion Ch	15.00
Waddington	52.52
Stafford	2.45
Osceola	1.40
Kendal	7.40
Tilbury East.	3.25
A Friend, Hullett	5.00
Scarboro, St Andrew's.	44.00
Dunblane	10.10
Avonmore	9.00
Lunenburg	8.00
Normanby, Knox Ch	10.00
Smithville	8.00
Lake Road	11.80
St Vincent, Knox Ch	6.00
Portage la Prairie.	33.25
Grand Bend	3.00
Oil Springs	7.00
Rockwood	3.00
Hyndman	15.00
Underwood	4.00
A Friend, Melville Ch, Brussels	7.00
Glamis	10.00
Sherbrooke and Bathurst	11.50
The late Robert Campbell, Township of Matilda	625.00
Oliver's Ferry & Port Elmsley	6.50
Egansville	9.10
Dalhousie Mills and Cote St George	14.00
Williamstown, Hejzhibah Ch	17.15
Camilla	5.75
Scott and Uxbridge	8.00
Sydenham, St Paul's	10.00
Mitchell, Knox Ch	5.95
<b>\$3114.84</b>	

<b>FOREIGN MISSION FUND.</b>	
Received to 5th Sept.	\$3889.19
Thames Road	60.00
Kirkton	10.50
Kippen	20.13
Zippen S S (Formosa)	14.00
Selkirk and Little Britain.	5.00
John Edwards, St Andrew's, Sherbrooke	125.00
Tilbury East.	3.40
A Friend, Hullett	5.00
Normanby Knox Ch	10.00
David Smith, Arkona, Indore	5.00

David Smith, Arkona, China	2.00
Mrs J K Trout, M.D, Toronto, Cree Chiefs' School	10.00
Mount Healy and Cayuga	23.00
Amicus, China	20.00
English Settlement	35.00
St Ann's	6.00
Hespeler	19.00
The late Mrs Jas Scroggie, N Pelham	2.00
Oil Springs	7.00
Underwood	4.00
Sherbrooke and Bathurst.	13.10
George Elder, Williamstown	10.00
Oliver's Ferry and Port Elmsley	11.00
Scott and Uxbridge.	12.40
A Friend, Layton, Formosa	1.00
Mitchell, Knox Ch	4.35

<b>\$4928.07</b>	
<i>Correction in Foreign Mission Fund in October Number.</i>	
Montreal, Cote St Antoine, should be:-	\$15.00
Mrs David Currie, Melville Church, Cote St Antoine	\$10.00
Abraham Currie, Melville Church, Cote St Antoine	5.00

<b>FOREIGN MISSION FUND (SPECIAL).</b>	
<i>Per Knox College Band.</i>	
Received to 5th Sept	\$1895.39
Hollin	6.25
Erin	20.43
Berlin	7.55
Arthur	8.00
Glenallan	10.00
Rothsay	5.70
Guolph, Knox Ch	19.00
Grand Valley	8.70
Hillsburg	20.00
Thorold	11.00
Thorold S S	5.00
Hespeler	5.54
East Paslinch, Duff's Ch	15.15
Doon	2.60
Drummondville	20.40
Chesley, Geneva Ch	5.00
Harrison, Guthrie Ch	20.00
Glenmorris	15.00
<b>\$2100.71</b>	

<b>FOREIGN MISSION FUND (SPECIAL).</b>	
<i>Per Queen's College Band.</i>	
Received to 5th Sept	\$32.94
Lindsay	32.54
Carp, Kinburn & Lowrie's	38.00
Alexandria	18.25
Kirkhill	4.70
Glen Sandfield.	20.00
Dalhousie Mills.	6.53
Coldsprings.	14.00
Ramsay	30.00
West Winchester	25.00
Lancaster	5.06
North Gower	5.40
Coutonge	20.00
Williamstown Union Mtng.	9.75
Pembroke	20.00
North Williamsburg	2.30
Marintown, St Andrew's & Burns Ch	36.00
<b>\$570.51</b>	

<b>COLLEGES ORDINARY FUND.</b>	
Received to 5th Sept.	\$248.46
Banks	4.25
Gibraltar	2.5
Owen Sound, Knox Ch.	25.00
Normanby, Knox Ch.	6.95
Essa Townline.	1.00
Caledonia.	13.75
Normanby East.	2.00
Teeswater, Westminster Ch.	7.25
Monkton.	3.60
St Ann's.	2.50

West Gwillimbury, 1st Ch.	5.59
Teeswater, Zion Ch	11.00
Grand Bend	2.00
Oil Springs	8.25
Aylwin	1.60
Amos	8.22
Dunwich, Duff Ch	8.00
Berne	5.00
Mosa, Burns Ch	30.00
Carleton Place, Zion Ch	30.00
Glamis	7.00
Ivy	2.00
Camilla	5.25
Scarboro, Knox Ch	80.00
Omaga	3.00
Scott and Uxbridge	2.00
Eden Mills.	5.50
Cheltenham	9.61
Mount Pleasant.	7.24
Bethany	2.45
Mitchell	65
<b>\$551.27</b>	

<b>MANITOBA COLLEGE FUND.</b>	
Received to 5th Sept.	\$177.86
Oil Springs	3.00
Scott and Uxbridge.	1.00
<b>\$181.36</b>	

<b>WIDOWS &amp; ORPHANS FUND.</b>	
Received to 5th Sept.	\$271.33
Thames Road	8.00
Kirkton	6.50
Lancaster, Knox Ch	9.77
Moore Line	8.00
Owen Sound, Knox Ch.	16.00
St Andrew's	8.00
Forest.	16.00
East Seneca S S	4.00
Banks.	3.00
Oil Springs	4.00
Scott and Uxbridge	4.00
Mitchell, Knox Ch	2.50
Unionville.	2.60
Bluevale.	6.56
<b>\$370.26</b>	

<b>WIDOWS AND ORPHANS FUND.</b>	
<i>Ministers' Rates.</i>	
Received to 5th Sept.	\$558.00
Rev J R Craigie	3.00
" J Cameron	8.00
" D Paterson	8.00
" S H Kellogg, D D	12.00
" A Mc Paul	200.00
<b>\$794.00</b>	

<b>AGED &amp; INFIRM MINISTERS' FUND.</b>	
Received to 5th Sept	\$1288.43
Endies	7.00
Latoria	5.35
Thames Road	12.00
Kirkton	9.50
A friend, Zion Ch, Carleton Place	10.00
Fullarton	10.40
Rocky Saugee.	5.60
Watford	13.40
St Andrew's.	8.00
Forest.	12.00
Lake Road	3.20
Oil Springs	4.00
Unionville	\$31
Rockwood	16.40
Esquing, Union Ch	7.87
Manitou	11.00
Main Road	7.42
Vaughan, Knox Ch	8.60
Bolton, Cavan Ch	9.75
Scott and Uxbridge	4.00
Mitchell, Knox Ch	1.00
Bluevale	3.20
<b>\$1487.90</b>	

AGED & INFIRM MINISTERS' FOND.

*Ministers' Rates.*

Received to 5th Sept.....	\$173.00
Rev J R Craigie.....	3.50
" John Fraser.....	5.00
" C Cameron.....	4.00
" D Paterson.....	3.75
" J B Mowat, D D.....	10.00
" J McKutcheon.....	3.50
" Don Macintosh.....	3.25
	\$206.00
<b>KNOX COLLEGE ENDOWMENT FUND.</b>	
Received to 5th Sept.....	\$237.99
Blyth.....	7.00
Delaware.....	11.66
John Duff, Essa 1st.....	15.00
Columbus.....	25.00
P Duffus, Thamesville.....	1.00
Streetsville.....	88.00
John Crinklaw.....	20.00
John Hartley, Wyoming.....	10.00
John Davidson, Ashburn.....	5.00
R Dack, Toronto.....	20.00
Rev D Wardrope, Teeswater.....	2.00
Dan Johnston, Beaverton.....	2.00
George Cove, Georgetown.....	5.00
Rev J Campbell, Harriston.....	10.50
Andrew Melvill, Collingwood.....	100.00
R Stephen.....	20.00
Hy Robertson, ".....	5.00
R O'Brien, ".....	2.00
W D Hamilton ".....	5.00
J Peterman ".....	50
J Gardiner, Meaford.....	20.00
W A Thompson ".....	2.00
W Carnochan ".....	5.00
W Stewart ".....	5.00
James Stewart ".....	4.00
W Bulchart ".....	5.00
Jno Douglas ".....	1.00
Mrs Noble ".....	3.00
A Thompson ".....	5.00
Mr & Mrs Silcox ".....	2.50
Wm Wilson, Toronto.....	100.00
	\$2748.15

KNOX COLLEGE ORDINARY FUND.

Hensall, Carmel Ch.....	\$ 12.78
Richmond Hill.....	8.00
Thornhill.....	5.00
Brantford, Zion Ch.....	160.00
Moore, Burns Church.....	7.00
Ayr, Knox Ch.....	53.00

KNOX COLLEGE BURSARY FUND.

Brantford, Zion Ch.....	\$50.00
-------------------------	---------

CHURCH & MANSE BUILDING FUND:

Streetsville.....	\$40.00
-------------------	---------

MANITOBA COLLEGE DEBT.

Miss M M Fullarton.....	\$5.00
Rev J MacKay, Agincourt.....	5.00

CONTRIBUTIONS UNAPPORTIONED.

Orillia.....	\$60.00
Newtonville.....	9.00
Dundas, Knox Church.....	90.28

Received for July, by Rev. P. M. Morrison, Agent at Halifax: Office 135 Granville St: P O Box 338.

FOREIGN MISSIONS.

Previously acknowledged.....	\$1761.93
Georgetown & Montague.....	11.00
Bass River, N B.....	10.00
A friend, Pricetown, P E I.....	7.50
Rev Charles Haglier (special for Maerac).....	50.00
Knox S S, Shediac (for J W McKenzie).....	10.00
Upper Musquodoboit.....	7.97

Y Z.....	5.00
Wolfville.....	12.50
Gay's River & Millford S S.....	8.36
Bequest of late James Ross, Newport.....	100.00
Archbd W'ngood, Bermuda.....	144.66
Newcastle.....	10.00
Alma Prayer Meeting, Brookfield.....	1.55
Bass River, Kent Co.....	5.00
St Stephen's, Amherst.....	75.00
St Stephen's, Black Riv, NB.....	6.00
Blue Mountain, Pictou Co.....	8.00
St George, N B (ad'l).....	9.00
John McAskell, Arichat.....	4.00
Antigonish, for debt.....	50.00
Bridgetown.....	6.00
Geddie Memorial Fund.....	77.30
Pupils of Deaf and Dumb School, Halifax.....	5.00
W F M S (East) Jubilee Fnd.....	800.00
	\$3183.47

HOME MISSIONS.

Previously acknowledged.....	\$912.90
St John's, St John.....	7.15
Bass River, N B.....	10.00
East St Peter's, P E I.....	18.00
Div Union Bank of Halifax.....	3.75
Upper Musquodoboit.....	6.68
Wolfville.....	10.00
Newcastle.....	25.00
Alma Prayer Meeting, Brookfield.....	1.55
West River & Green Hill.....	10.50
St Stephen's Ch, Black River N B.....	8.00
Blue Mountain, Pictou Co.....	4.00
Campbellton.....	2.00
Bridgetown.....	6.00
Maitland.....	42.36
St James, Charlottetown.....	75.00
Pictouche.....	6.80
Rev J D Murray.....	1.00
Noel.....	14.60
	\$1118.29

BURSARY FUND.

Previously acknowledged.....	\$ 19.13
Div Union Bank of Halifax.....	3.75
St James, Charlottetown.....	20.00
	\$42.88

AGED MINISTERS' FUND.

Previously acknowledged.....	\$539.25
Div Union Bank.....	18.75
Union Church, Hopewell.....	3.60
Int J H Hall.....	42.00
Bass River, Kent Co, N B.....	5.00
St Stephen's Ch, Black River N B.....	2.00
Prince St Ch, Pictou, N S.....	10.00
Campbellton.....	6.10
Bridgetown.....	2.17
St James, Charlottetown.....	15.00
Rev John Cameron, Rate '87.....	2.87
	\$ 652.64

AUGMENTATION FUND.

Previously acknowledged.....	\$407.20
Bequest of late James Ross, Newport.....	100.00
Blue Mountain.....	5.00
Black River N B.....	7.00
	\$519.20

COLLEGE FUND.

Previously acknowledged.....	\$2646.85
Div Union Bank of Halifax.....	321.25
Dividend Peoples Bank.....	75.00
Gays River and Millford.....	42.04
Newcastle.....	10.00
Bass River, Kent Co, N B.....	5.00
Int Trustees Moncton.....	238.00
Int Adam McKeon.....	60.00
	\$3505.15

DAYS PRING AND MISSION SCHOOLS.

Previously acknowledged.....	\$205.51
Whim Road R. Cross S S.....	8.00
Brown's Creek, P E I.....	25.00
Juvenile Mis Soc, Chalmers Ch, Montreal (Trinidad).....	2.34
Greenwood S S, Upper Musquodoboit.....	2.42
Henary Section S S, Upper Musquodoboit.....	40.00
Park St S S, Halifax.....	12.00
Hermon Ch S S, Elmsdale.....	5.25
Lower Seluah & Noel Shoro S S.....	2.20
Buctouche.....	2.65
Bridgetown.....	10.00
St John's S S, Halifax.....	\$315.37

FRENCH EVANGELIZATION.

Received by Rev R H Warden, Treasurer of the Board, 193 St James Street, Montreal, to 7th Oct. 1887.

Already acknowledged.....	\$4476.87
Two young men, Orangeville.....	2.00
Lanwood.....	3.00
W S Fraser, Bradford.....	5.00
Maxville.....	12.00
Redbank, St Stephen's Ch.....	5.00
Ripon, French Mission.....	1.00
Dover.....	6.75
Chalmers Ch.....	8.00
Murille.....	1.20
Keady S Sch.....	6.00
Dorchester, Out.....	15.00
Riverside, N.S.....	22.13
Per Rev J McCaul.....	696.93
Black's Corners.....	7.00
Harmony, N. S.....	7.50
Madstone, St Aw's.....	2.75
L'Ange Gardien.....	5.25
Avoca & Masknongo.....	5.67
Windsor Mills.....	5.50
Williamstown Hephzibah ch.....	18.75
Onouadaga.....	7.15
St John N.B. Calvin Ch.....	10.00
English Settl. Namur.....	1.50
Hornungs Mills.....	3.00
Honeywood.....	3.00
J. Fraser, Scotch Tano, O.....	3.00
Teeswater, Westminster Ch.....	45.20
West Gwillimbury, First Ch.....	4.50
Casselman.....	2.53
Bolsover.....	1.95
Hallville, S S.....	4.00
Rockwood.....	20.00
A friend, St John N B.....	20.00
Cook's Creek, Man.....	1.50
Arundel & Harrington.....	5.00
East Templeton.....	5.00
Landen, N S.....	5.00
Chas McLemaghan Sr. Balderon.....	10.00
G D Ferguson, Fergus.....	200.00
Selkirk & Little Britain.....	5.00

Per Rev. Dr. Reid, Toronto:—

Scarboro, Knox Ch.....	75.71
Cheltenham.....	9.30
Mt. Pleasant.....	13.86
Tilbury, East.....	17.45
Waldemar.....	2.70
South Luther.....	5.00
A friend, Hullett.....	5.00
Normanby, Knox Ch.....	6.70
Granton, S S.....	8.00
A friend, Blanchard.....	4.00
Oil Springs.....	4.00
Esquesing, Union Ch.....	20.14
Hyndman.....	31.60
Omagh.....	2.00
Scott & Uxbridge.....	3.70
Columbus.....	41.70

Per Rev. P. M. Morrison, Hfc:—

Whim Road Cross, S S.....	6.00
Brown's Creek, P. E. I.....	6.00

St Stephens, St Stephen	12.70
Upper Musquodobit	69
Newcastle	10.00
Ease River, Kent Co	5.00
Blue Mountain	4.00
Harvey, N.B.	7.50
Shomoge, N.B.	4.00
Grove Ch. Halifax	20.00
Campbellton	30.00
Maitland	45.38
St James, Charlottetown	32.00
—	\$6101.82

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev R H Warden, Treasurer, Montreal, to 7th Oct.	
Already acknowledged	\$1022.27
New Glasgow, Que.	2.70
Shorbrooke S S, N S	7.40
Brussels, Melville S S	25.00
A friend	50.00
Namur (add'l)	1.25
Chatham, O, 1st Pres S S	31.00
Rathe	4.70
Truro, 1st Pres S S (1896)	59.00
—	\$1194.32

POINTE-AUX-TREMBLES SCHOOLS.

Extension of Building.

Rev R H Warden, Montreal, Treas- urer, to 7th Oct, 1887.	
Already acknowledged	\$140.00
Brussels, Knox Ch	13.00
River Desert	22.10
Charlottetown, per Rev C A Doudiet	36.70
St John	22.25
Pictou	134.69
New Glasgow	74.00
Halifax	127.20
Truro	10.50
Chatham	45.50
Newcastle	21.65
Moncton	11.28
Campbellton	17.60
—	\$673.57

UNION COLLEGE FUND.

Received by Rev R H Warden, Agent, to 6th October, 1887.	
Buckingham	\$ 7.00
Millhaven, Earnestown and Bath	3.50
Tilbury Centre	6.90
Windfall	1.10
Ayton	4.00
Mount Albert	7.00
River Desert	3.25
Bearbrook	1.50
Gravel Hill, &c.	7.00
Warsaw & Dummer	4.00
Sawyerville	1.30
E Oxford & Bishop's Mills	5.00
Eganville & Scotch Bush	7.53
—	\$59.08

PRESBYTERIAN COLLEGE, MONTREAL.  
Received by Rev R H Warden,  
Montreal, Treasurer, to 7th Oct.

Ordinary Fund.

Manotick & S. Gloucester	\$25.00
Whitechurch	20.00
East Wawanosh	10.00
East Gloucester	7.00
Mille Isles	4.17
Lachine, St Andrew's	29.90
Avoca	2.95
Ansclinongé	75
St Louis de Gonzague	10.40
Laguerre	4.00
Maxville	10.00
Trout River Line	3.25
Dalhousie Mills and Cote St George	10.00
Rockburn and Gore	8.44
—	\$145.46

Exegetical Chair, &c.

Sir Geo Stephen, Montreal	\$200.00
M Thomson	25.00
Robt Cowans	50.00
J A Ogilvie	5.00
T A Dawes	100.00
Ames, Holden & Co	25.00
Jas Robertson	10.00
Robert Anderson	150.00
George Hay, Ottawa	10.01
R Blackburn	25.00
Thomas Davidson, Montreal	20.00
S C Stevenson	20.00
Jas Tusker	25.00
W C Munderloh	25.01
J P Dawes	20.00
D Ruther, Jrd.	20.00
M Hutchinson	20.00
R C Wilson	25.00
Samuel Bell	25.00
J Murray Smith	25.00
—	\$825.00

Library Fund.

Rev T Bennett, Montreal	\$ 5.00
Collection at opening	17.16
—	\$22.16

MANITOBA COLLEGE.

Mortgage Debt.

D. McArthur & Dr. King, treasur- ers.	
Previously acknowledged	\$625.00
James Porter, Winnipeg	10.00
Alex Campbell	5.00
Fredk Hutchings	25.00
Geo D Wood, Win, 1st pymt	25.00
Rev J Robertson, Win, ad'l	2.00
Robert McGee, South Gower	50.00
Holman Bros, Winnipeg	5.00
Wm Scott, Winnipeg, add'l	25.00

Rev Dr. McLaren, Toronto, 2nd payment	50.00
Geo Fulthorp, Winnipeg	5.00
D H Harrison, M.D.	25.00
Wm Bathgate	10.00
G R & J Crowe	50.00
William Whyte	25.00
William Moffat, Win, 2d p't	25.00
John McKechnie, Win	10.00
P C McIntyre, Win	10.00
Colin H Campbell, Win	25.00
Wm L Hutton, Win	10.00
J W Good, M D, Win, 2d p't	17.00
Miss Lawson, Win	10.00
George Young, Win	25.00
F E Weldon, Win	10.00
Robt Watson, M P, Portage la Prairie	10.00
Rev A Bell, Portage la Prairie	10.00
Alex D Aikenhead	5.00
James Bowman	10.00
John Ogilvie, Winnipeg	100.00
A McDiarmid, M D	10.00
John Robertson, Vankleek Hill, 2nd payment	250.00
K Murchison, Win	25.00
A Dawson, Win, 2nd paym't	25.00
G H Campbell, Win	10.00
Rev J B Silcox, Win	5.00
Pourisse & Rocau, Win	10.00
Geo F Galt, Win	25.00
A Wickson, Win	10.00
John Watt, Montreal, add'l	10.00
William Hunter, Win	10.00
James Fisher, Win	25.00
Kenneth McKenzie, Win	201.00
H E Shurpe, Win	10.00
Thomas Ryan, Win	5.00
A C Matthews, Win	25.00
Duncan McArthur, Win	50.00
James Scott, Win	25.00
James J Robertson, Win	25.00
C E Hamilton, Win	10.00
R B Ferguson, M D, Win	25.00
Robert Bryce, Win	25.00
Horace McDougal, Win	25.00
A Wright, Win, 2nd paym't	10.00
Rev Prof Hart, Win, on acct	50.00
Geo Andrews, Win	25.00
A M Campbell, M A, Win	50.00
—	\$2237.00

Theological Department.

Dr Bryce, Convener and Treasurer

Already reported	\$472.90
Pilot Mound (add'l)	5.00
Int on endowment (\$ year)	200.00
Banff	7.00
Rev S Tunkansaiyoie	3.45
Touchwood Hills	2.00
Killarney	9.00
Swan Lake	6.55
Edmonton	80.00
Victoria group	9.05
Yorkton	3.10
Fort Qu'Appelle	8.00
—	\$815.95

THE FRENCH LANGUAGE.

THE REV. CHAS. A. TANNER, Professor of French Language and Literature in Morrin College, will receive into his family a limited number of young men who wish to learn to speak French.—Address,

Rev. CHAS. A. TANNER,  
Levis, Que.

TRINIDAD.

The Foreign Mission Committee, (eastern division,) invites correspondence with ministers and licentiates of our church, with a view to obtaining a successor to Rev. J. K. Wright, Couva, Trinidad, resigned.

P. M. Morrison,  
Halifax, N. S. 1 Nov. 1887. Secy.