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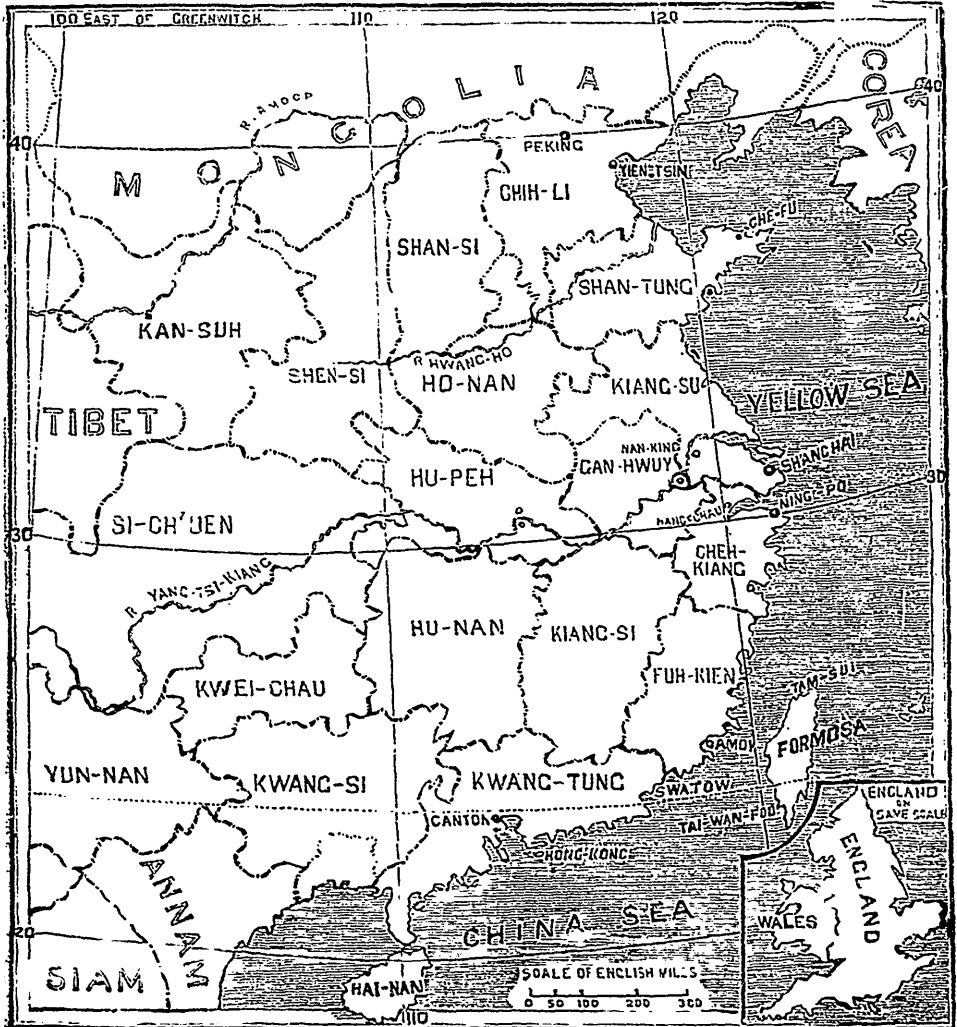
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THE
PRESBYTERIAN RECORD
 FOR THE
 DOMINION OF CANADA.

VOL. XIV.

SEPTEMBER, 1889.

No. 9.



Map of China, showing the Eighteen Provinces.

China's Millions.

WE are accustomed to hear that the population of China is "about four hundred millions," but as there has been no complete Government census taken for many years, and as it is extremely difficult to get correct returns, owing to the unwillingness of the masses to have their assessments increased, the ablest statisticians are far from agreeing as to the exact number. Their estimates range from 300,000,000 up to 433,000,000. This vast difference is partly accounted for by differing views as to the legitimate geographical boundaries of the Empire. If Mongolia, Manchuria, Thibet, Siam, Annam, and other dependencies of China, peopled mostly by Chinese, are included, then the larger of the two estimates may not be far astray; but, confining our enquiry to the eighteen provinces commonly known as "China Proper" there is still a perplexing discrepancy. Mr. Hudson Taylor, whose opinion is certainly entitled to great deference, makes a lower estimate than any other authority within our reach. The highest estimate we have met with is that quoted by his brother-in-law, Mr. B. Broomhall, Secretary of the China Inland Mission, from the last edition of the "Statesman's year-book" (1889). As between the two of course we do not presume to decide, only remarking that Mr. Broomhall's figures, correspond very nearly with those given in the 'Encyclopedia Britannica,' 'Appleton's Gazetteer,' and other recent authorities, while Mr. Taylor's estimate is 152 millions less! Adding fifty millions for the above named dependencies (which is a low estimate) there seems to be good ground for believing that 400,000,000 is rather under than over the mark for the whole of the "Celestial Empire."

Whatever be the exact numbers, in looking at China from the missionary standpoint we are face to face with the astounding fact that here is nearly one-third of the whole human-family—dying at the rate of thirty-three thousand a day! A million a month; twelve millions a year! An intellectual race of people, educated, civilized, receptive; still sitting in darkness—waiting for the proclamation of the Gospel of Jesus Christ. How much longer must they wait? How

many more hundreds of millions must go to their graves before Christendom responds as it should to the wail? How many more millions of children are to be born of heathen parents?—The present natural increase of the population is said to be at the rate of two millions and a half annually!

The following table illustrates the discrepancy referred to and will be otherwise useful for reference.

| PROVINCES. | POPULATION. | | |
|-------------------|-------------|-------------|------------|
| | TAYLOR. | Year-book | Tosq milo. |
| 1 Kwan-tung..... | 17,500,000 | 29,500,000 | 241 |
| 2 Fuh-kien..... | 10,000,000 | 25,500,000 | 276 |
| 3 Choh-kiang..... | 12,000,000 | 11,500,000 | 671 |
| 4 Kiang-su..... | 20,000,000 | 20,750,000 | 850 |
| 5 Shan-tung..... | 19,000,000 | 56,000,000 | 444 |
| 6 Chih-li..... | 20,000,000 | 17,750,000 | 475 |
| 7 Hu-peh..... | 20,500,000 | 33,000,000 | 389 |
| 8 Kiang-si..... | 15,000,000 | 24,500,000 | 320 |
| 9 Gan-hwuy..... | 9,000,000 | 20,500,000 | 705 |
| 10 Shan-si..... | 9,000,000 | 12,000,000 | 350 |
| 11 Shen-si..... | 7,000,000 | 8,000,000 | 163 |
| 12 Kan-suh..... | 8,000,000 | 6,500,000 | 175 |
| 13 Si-chuen..... | 20,000,000 | 67,500,000 | 128 |
| 14 Yun-nan..... | 5,000,000 | 11,500,000 | 51 |
| 15 Kwei-chau..... | 4,000,000 | 7,500,000 | 82 |
| 16 Kwang-si..... | 5,000,000 | 5,000,000 | 93 |
| 17 Hu-nan..... | 16,000,000 | 21,000,000 | 251 |
| 18 Ho-nan..... | 15,000,000 | 22,000,000 | 420 |
| Totals..... | 227,000,000 | 379,000,000 | |

There are, it is true, some thirty-five or forty missionary societies at work in China; among them they have a thousand ordained foreign missionaries who have gathered into the churches some thirty-five thousand communicants. But what are they among so many? It would require *forty thousand missionaries*, allowing ten thousand adherents to each! China will never be converted by foreigners. The task is too gigantic. Rev. Dr. Williamson in his address before the London Missionary Council says:—

"We can never, humanly speaking, Christianize China on the present system. We have neither funds nor forces sufficient. . . . Our present method is self-destructive. The Chinese won't have it. . . . We must lay aside *denominationalism*. The watchword for China is,—One native common union church in China—THE CHINESE CHURCH OF GOD."

A Year of Grace.

THE prevailing note in all the "Missionary Meetings" of the present year has been a hopeful note—confidence, resolute

determination in effort, full faith in ultimate victory. There have been undertones of doubt and fear. There has been disaster in some quarters. There have been much asperity of criticism, much fault-finding, and sighs and groans of pessimistic despair. But these symptoms count for little when we mark the onward march of the Gospel army. The notes of preparation are heard the wide world over. Languages long strange to civilized ears are now made to bear the glad tidings of Salvation. The Gospel is preached or read in upwards of three hundred languages and dialects. Corea itself has at last opened its doors to the Gospel; and Japan is rising into the light with a steadiness and a rapidity quite unprecedented in the world's history. Generally speaking, the same notes of good courage and hopefulness come from all the great mission fields; not more, or very little more from Japan than from China and India. We have had before us a thrilling narrative of conversions in one of the Scotch Missions in India, where the converts are flocking in, literally in hundreds. There were years of sowing, and now has come the reaping-time. Happily the reaping and the sowing go on together: the new converts ever manifesting great zeal in the propagation of the faith. They "tell others the story" with a freshness and fervour that would put to shame the dulness of older disciples. This instance is but one of many that come to us from all the great mission fields. Baptist, Methodist, Congregational, Episcopalian Societies, as well as our Presbyterian Boards, share the same blessing and are inspired with the same noble zeal and enthusiasm. Let us thank God and take courage; and continue to be fellow-workers with God in the noblest of causes.

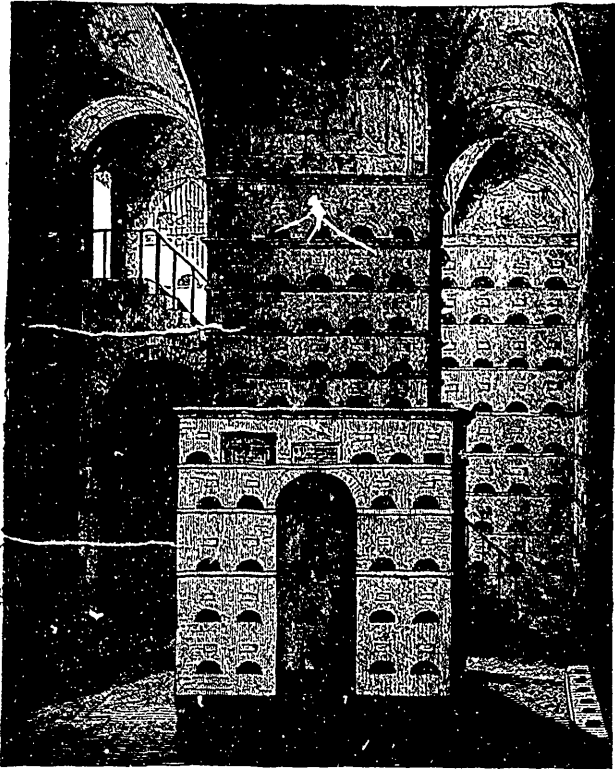
Epistle No. 9.

BATHS OF CARACALLA, AND COLUMBARIUM OF CESAR'S HOUSEHOLD.

THEY say it is a long road that has no turning. We have been walking for a week in nearly a straight line, turning aside only a few paces to look at the Pantheon and the Quirinal. We are now nearing the entrance to a much longer road

than the 'Flaminian' and one invested with far greater interest. It is the "Queen of Roman Roads"—The *Via Appia*, now called the "Appian Way." Leaving the Coliseum at a right angle, we pass under the magnificent triple arch of Constantine, into the *via Gregoria*, having on our right the Palatine, crowned with a monastery, in front of which three large palm trees are waving in the wind. Turning to the left, we are soon abreast of the *Baths of Caracalla*—a vast group of ruins, a mile in circumference. This was one of the most splendid of many similar institutions in Rome that have a great deal to answer for in corrupting public morals, by inducing indolence, frivolity and effeminacy, in ways that polite ears would not care to hear of. Here were cold, tepid, and warm baths, swimming and shower baths, to accommodate 1600 bathers at one time, with their 'sweating-rooms,' 'perfuming-rooms,' reading-rooms, boxing-rooms, lecture-halls, picture galleries, gymnasiums, tennis-courts, and what not; while outside were extensive gardens with fountains and statuary.

We are on the great highway that forms the chief entrance into Rome from the south, shut in by very high walls, and crowded with conveyances, chiefly huge waggons drawn by two yoke of oxen, or by as many mules. Beyond these gloomy walls; on either side of the road, are the cities of the dead—the *Catacombs*, with their 350 miles of subterranean galleries, containing the remains of seven millions of people. on the right, and on the left, some very perfect specimens of *Columbaria*, in which the ashes of countless thousands more are kept in the storied 'urn,' awaiting the great day of assize. I came on the latter accidentally. Seeing a bell rope overhanging where a flight of steps led to the top of the wall, my attention was attracted to a notice over the door which, though I could not understand it, led me to ring the bell. It was quickly answered by a porter, greedy for his fee, who led the way through an old vineyard to the top of a hill. Halting in front of an arched door-way, he took from his pocket a key, turned the lock, and opening the heavy iron door, motioned me to enter. Well, I never!—I looked down into a vaulted chamber the like of which I had never seen, nor ever heard of. It



A ROMAN COLUMBARIUM.

might be twenty feet square and thirty feet deep. A flight of very narrow stone steps led to the foot of it, each step with a rise of fifteen inches. The walls, as you will notice in the engraving, were honey-combed with little cells like 'pigeon-holes,' whence the Latin name, *Columbarium*.* In each of these niches there were one or two small receptacles, about the size and shape of a quart bowl, sunk into the wall and covered with earthenware lids. Some of the cells contained small urns made of common pottery, others of marble, and a few of more precious materials. Each and all contained the ashes of men or women who had been, as slaves or freemen, in some way connected with "the Palace," for this strange tomb bears the name of the *Columbarium of Caesar's Household*. The

names of these people, in most instances, were engraven on little marble plates let into the wall. Some of them are quite legible still. With what interest I read these, let my readers imagine—ONESIMUS; TRYPHENA; TRYPHOSA; CLEMENS; EPAPHRAS. Can it be possible that these were Paul's friends—our friends, might we not say, of whom we have read so often in the Epistles of the New Testament? "Onesimus, a faithful and beloved brother—my son Onesimus." "Salute Tryphena and Tryphosa, who labour in the Lord." "Epaphras our dear fellow-servant—my fellow-prisoner—a servant of Christ." "All the saints salute you, chiefly they that are of Caesar's household." I do not insist that these urns contain the ashes of St. Paul's fellow-labourers, though at the same time I see no reason to doubt it. If not, the coincidence is certainly a very interesting one.†

Missionary Cabinet.

JOHN G. PATON—NEW HEBRIDES. †

MR. PATON modestly commences the thrilling story of his adventurous life of thirty years among the Cannibals of the New Hebrides, in these words,—“What I

write here is for the glory of God. For more than twenty years have I been urged to record my story as a missionary of the cross; but always till now, in my sixty-fourth year, my heart has shrunk from the task, as savouring too much of self. Lat-

† The Romans, who originally buried their dead, borrowed cremation from Greece during the time of the Republic. It became general about 100 B.C. and continued until about the end of the fourth century.

* For this fine cut of a Columbarium we are indebted to Messrs. G. P. Putnam, Sons, New York, the publisher of Gilman's "Story of Rome," in the Story of the Nation's Series.

† John G. Paton, missionary to the New Hebrides—an autobiography. Hodder and Stoughton, London, \$2.00.

terly the conviction has been borne home to me, that, if there be much in my experience which the church of God ought to know, it would be pride on my part, and not humility, to let it die with me." His brother James consented to edit the volume, "because something tells me there is a blessing in it," and that we believe will be the opinion of all who shall read it.

Mr. Paton was born in a cottage on the farm of Braehead, in the parish of Kirkmahoe, Dumfriesshire, on the 24th of May, 1824. His father, who was a stocking-maker in a small way, removed about 1830 to the ancient village of Torthorwald, near which rises the old tower of that name, frowning over all the far-sweeping valley of the Nith, and telling of days of blood and border foray. In a very antiquated cottage, consisting of a "but" and a "ben," and a small mid-room, called the "closet," eight additional children were born, making in all five sons and six daughters. One end of this home served all the purposes of kitchen, dining-room, parlour and bed-room—containing two large "box-beds," adorned with many coloured counterpanes and natty curtains. The other end was the father's workshop, and the "closet" the sanctuary of that cottage home, where often-times a day the old man retired, and "shut to the door," the children instinctively devining, "that prayers were being poured out there for them, as of old, by the High Priest within the veil in the most holy place." His father was a member of the Reformed Presbyterian Church—a staunch Cameronian, deeply read in the 'Scotch Worthies,' the 'Cloud of Witnesses,' and the 'Confession of Faith,' who rejoiced to sing 'Erskine's Sonnets,' and who never once omitted family worship from his seventeenth year, till he lay on his death-bed, seventy-seven years of age. At an early age, John graduated from this pious home into one of the grand old typical parish schools of Scotland, where, in addition to further instruction in the Bible and Catechism, he was initiated into the mysteries of Mathematics, Latin, and Greek by an "accomplished pedagogue" who ruled with customary severity, amounting sometimes to "savagery." An offer to act as district visitor and tract distributor in Glasgow led our hero to leave his quiet home, his father accompanying him part of

the way, "his long flowing yellow hair streaming down his shoulders; his lips kept moving in silent prayers for me, and his tears fell fast. Reaching the appointed place, he grasped my hand firmly for a minute in silence, and then solemnly and affectionately said,—'God bless you my son! your father's God prosper you, and keep you from all evil!'"

For a number of years the young man engaged in mission work in the slums of Glasgow, at the same time carrying on his studies at the University and at the Reformed Presbyterian Divinity Hall, while all the time "the wail of the perishing heathen in the South Seas rang in his ears." At length the Synod advertized for another missionary to join the Rev. John Inglis in the New Hebrides. John Paton and a fellow-student, Joseph Copeland, offered themselves for this service. Both were formally accepted, and placed under a special course of instruction for twelve months, and in due time were ordained and solemnly set apart as missionaries. They sailed from Greenwich on the 16th of April, 1858, and on the 30th of August, arrived at Aneityum, where they met with a hearty reception from Dr. Geddie, Mrs. Inglis, Mrs. Mathieson, and the Christian natives of the island. Soon after, Mr. Paton was located at Port Resolution, on the island of Tanna, Mr. and Mrs. Mathieson of Nova Scotia, having been settled on the southern part of the same island. The natives at both stations were in a very excited state at the time of their arrival, still the chiefs willingly sold them sites for mission premises, more with an eye to the pay they were to receive in the shape of axes, knives, blankets and clothing, than from any thirst for the Gospel. In fact they were about the worst specimen of savages in the whole group—deceitful and blood-thirsty to a degree. "On beholding these natives," said the young missionary, "in their paint and nakedness and misery, my heart was as full of horror as of pity. Had I given up my much-loved people in Glasgow, to consecrate my life to these degraded creatures? Was it possible to Christianize or even to civilize them? Time would tell." They had not been four months on the island when Mrs. Paton died from an attack of ague and fever, and their new-born infant was taken two weeks later.

It was a sad blow to the mission and a crushing experience for Mr. Paton, who was now left to prosecute his difficult enterprise *alone*. For four years he remained at his post. During the whole of that time his life was in constant jeopardy from the superstition of the natives and the malignant influences of the godless traders. He was repeatedly urged to leave the place, alike by his friends connected with the mission on other islands, and by the few friendly natives on Tanna. But he resolutely refused to listen to their remonstrances as long as a gleam of hope remained. But things went on from bad to worse, until the mission premises at both stations were utterly destroyed, and everything the missionaries owned carried off by bands of frantic savages. It was with the greatest difficulty Mr. Paton and the Mathiesons escaped to Aneityum. Mr. and Mrs. Mathieson both died very soon after, and the Gospel was for the time driven from Tanna—though Mr. Paton has lived to see the fruit of his heroic labours and sufferings in a flourishing mission on that same island, where the seeds of faith and hope are bearing precious fruit in the hands of Mr. and Mrs. Watt at the present time.

Household Words.

I WISH I HAD KNOWN IT BEFORE.

A beautiful woman lay on a bed of sickness in an elegant residence on one of the finest and most fashionable of Boston's broad avenues. She was surrounded by every luxury, and attended by kind friends anxious to anticipate every wish, and to relieve the monotony of her weary, painful days in every possible manner. One afternoon she opened her eyes and said, in a low, weak voice:

"Read to me, please, O dear, how I wish there was something new in matter and manner in the literary world! I am so tired of everything!"

Her sister went to the next room for a book of poems, and while she was gone, the professional nurse, who sat beside her bed, took from the pocket of her plain drab wrapper a small Bible, opened it, and began to read in a subdued voice:

"And seeing the multitude he went up into a mountain; and when he was set, his disciples came unto him, and he opened his mouth and taught them, saying."

The sick woman listened attentively until the nurse paused with the words, "And the

people were astonished at his doctrine, for he taught as one having authority, and not as the scribes."

"That is beautiful," she said; "that will create sensation! Who wrote it? Where did you get it?"

"Why," said the nurse, in astonishment, looking with surprise at her patient, and thinking at first she was wandering in her mind; "it's the Bible! Christ's Sermon on the Mount, you know."

"That in the Bible! Anything so beautiful and so good as that in the Bible?"

"What did you suppose was in the Bible, if not something good?" asked the nurse, seriously, yet smiling, in spite of herself, at her patient's tone of surprise and incredulity.

"O, I don't know. I never thought much about it. I never opened a Bible in my life. It was a matter of pride with my father to never have a Bible in the house. How did this one come here? O! it is yours—your pocket-Bible. It is strange you should have surprised me into listening to a chapter, and that I should have been so charmed, and not know to what I was listening."

"You have certainly heard the Bible read in church?" asked the nurse in surprise.

"Not I; I have never been to church. We have always made Sunday a holiday. Papa got into that way in Paris. We have been to all popular places of amusement, of course, but never to church. I have never thought about the Bible. I did not suppose it had literary merit. I had no idea it was written in the simple, beautiful style of the portion you have just read. I wish I had known it before."

A few hours later her disease took a fatal turn. The physician came and told her that her time on earth was very short. She would never see another sunrise.

"It cannot be possible," she said; "I never supposed it possible for death to come to me. What was the prayer you read, nurse? 'Our Father, which art in.' Say it with me, husband," and he did so.

"I wish I had known it before, said she, over and over, until she fell asleep from which she never awoke, and that wail of regret was the last word upon her dying lips.

The nurse said it was the saddest experience of her career, to see that beautiful, gifted young woman, with kind friends, a loving husband and a beautiful home, who had all her life taken pride in ignoring the Bible and the Christian Sabbath, turn, when death came, from everything she had prized to the little despised book, and die with the cry upon her lips, "I wish I had known it before."—*Christian Observer*.

GOD IS NOT A MERCHANT.

"For by grace are ye saved through faith, and that not of yourselves; it is the gift of God."

Once there was a poor woman standing before the window of a royal conservatory which looked into the public street. It was the dead of winter, and no flowers were in the garden, and no leaves upon the trees. But in the hot-house a splendid bunch of grapes hung from the glass ceiling, lasking in the bright winter sun, and the poor woman gazed on them until the water came into her mouth, and she sighed: "O, I wish I could take it to my sick darling!" She went home and sat down to her spinning wheel, and wrought until she had earned half a crown. She then went to the king's gardener, and offered that sum for a bunch of grapes: but the gardener received her unkindly, and told her not to come again. She returned home, and looked around her little cottage to see whether there was anything she could dispense with. It was a severe winter, yet she thought she could do without a blanket for a week or two; so she pawned it for half a crown, and went to the king's gardener, and now offered him ten shillings. But the gardener scolded her, and took her by the arm rather roughly and thrust her out. It just happened, however, that the king's daughter was near at hand; and when she heard the angry words of the gardener and the crying of the woman, she came up and inquired into the matter. When the poor woman had told her story, the noble princess said, with a kind smile, "My dear woman, you are mistaken; my father is not a merchant, but a king; his business is not to sell, but to give;" whereupon she plucked the bunch from the vine, and gently dropped it into the old woman's apron. So the woman obtained as a free gift that which the labour of many days and nights had been unable to procure.

The salvation of the soul is the greatest thing you can desire. But you cannot buy it with all the riches of the world, with all the prayers you can pray, with all the alms you can give, with all the useful works you could perform during a life as long as that of Methuselah. The fact is, your soul's salvation is in the hands of a King and not of a merchant. If you receive it at all, it must be as a gift; for you never can buy it.—*Selected.*

RESIST THE DEVIL.

How do you account for the fact that there are so many old men in Sing-Sing and Auburn and the other penitentiaries, serving out their protracted sentences for frauds committed in mid-life or advanced ages, although their early life had been good, and nothing had been suspected of them until at fifty or sixty years of age the whole land was struck dumb at their forgery or embezzlement? The clock in the steeple of old Trinity Church striking the hours did not remind the recreant Wall-streeter of the passage of time that would soon bring exposure to him and doom. The explanation

is that Mephistopheles, Apollyon, Satan got in his work at that time. The man was not naturally bad. He was as good as any of you are, but Satan with whole battalions of infernals swooped upon him unawares. Look out for the wiles of the devil, not only those of you who are young, but the middle-aged and the old. Outside of God you are not safe a moment. But yield not to disheartenment. If we put our trust in God, our best days are yet to come—days of victory, days of song, days of Heaven, and the best days of the cause of righteousness in all the earth are yet to come. As the ten thousand men of Xenophon's army when they came to the top of Mount Theches and saw the waters on which they were to sail to their homes, the soldiers with clapping hands and waving banners all together shouted: "The sea; the sea!" So we to-day in our march toward our heavenly home come up to the top of the mountain of holy anticipation and look off upon oceans of light and oceans of glory and oceans of joy; and thrilled as we have never been thrilled before, we clap our hands and wave our Gospel ensigns and cry one to another and shout up to the responding and re-echoing heavens: "The sea; the sea!" —*Talmage.*

CONQUESTS OF MISSIONS.

A writer on foreign missions says: "First came India, the land of the Vedas, now consolidated under the British rule, and numbering with its dependencies, 240,000,000 people. Then followed China, whose goings forth in ancient times were from the land of Shinar itself, with its 400,000,000. And next Japan, youngest and sprightliest of them all, with 35,000,000. And finally Congo. Livingstone went in to explore, and he invested his life for a regenerated Africa. When he was gone, God, who had girded Cyrus of old, raised up another to complete his work. Into the heart of the dark continent plunged Stanley 'Africanus.' When he came out it was to declare the fact that 40,000,000 more were to confront the Christian Church. And now what do missions propose to do? Nothing less than the conquests of all these great people for Christ. The aim of the work is to dethrone the powerful systems of heathenism, and exalt Christianity instead; to put an end to the supremacy of Confucianism and Buddhism and Brahminism and Shintoism and Taoism, so that Christ alone shall be exalted in that day."

In praying for the salvation of a single soul, we pray for more than the whole world and its glories, more than all possible inanimate creations. For we pray for one on whom the good pleasure of the Holy Trinity rests; for one whom the Father wills to be saved, for whom the Son was incarnate, with whom the Holy Ghost has pleaded and will plead.—*Dr. Pusey.*

David and Goliath.

SEPTEMBER 1. B.C. 1064. 1 SAM. 17 : 32-51.

Golden Text, Rom. 8 : 31.

THE Spirit of God had departed from Saul, and his last state was worse than the first, Luke 11 : 26. He grew suspicious and fretful, and had fits of ungovernable fury. David, whose skill in music was known, was brought to court, and played to soothe Saul's melancholy, comp. 2 Kings, 3 : 15. He did not remain there long, ch. 17 : 15. The Philistine now came up against Israel. They had with them a giant, named Goliath, who defied any Israelite to come and fight him. No one dared accept the challenge, although great rewards were offered to whoever could kill him. David having come to the camp, with provisions for his brethren, was very indignant that the army of the Living God should thus be defied, and expressed himself so freely to that effect that his brother Eliab was very angry at him. V. 31. *He sent*—it seems that Saul did not recognize David, v. 32, who offered to go and fight Goliath. His courage pleased Saul, but he doubted his ability to conquer the giant. V. 34. *A lion*—David answered Saul's objections by facts in his own experience. He had conquered wild beasts, much stronger than himself, by the help of the Lord; he would conquer the giant by the same means, comp. 2 Tim. 4 : 17, 18. Experience of God's mercies should strengthen our faith for coming conflicts. He has taken care of us in the past, He will in the future, Jer. 17 : 7. V. 38. *His armour*—one of the same kind, his own would have been too large, ch. 10 : 23. David, after putting on the armour, found it more a hindrance than a help, and took it off, v. 39. V. 40. *His sling*—no contemptible weapon in skilled hands, Judg. 20 : 16. In the same way, the word of God, rightly used, is better than all the arguments of unaided human reason, against sin and unbelief, Eph. 6 : 17 ; 1 Cor. 1 : 21. V. 42. *Disdained*—scorned. Contrast the pride and bravado of his speech to David's answer, so full of noble trust in God, vs. 43-47. V. 49. *He fell*—either stunned or killed, but David, to make sure, ran and with Goliath's own sword cut off his head. His victory is a type of Christ's victory over Satan, Col. 2 : 15 ; Rom. 8 : 37. There are giants of sin trying to compass our spiritual death. If we try, with our own unaided strength, to conquer them, we fail. But if, like David, we trust in the Lord alone, and use valiantly the armour He supplies us with, Eph. 6 : 13-18, we are sure of victory, 2 Cor. 12 : 10. Let us ascertain what is our besetting sin. That is the Goliath we must conquer, or he will destroy us. Let us attack him, and conquer him, through Christ our Strength and our Protector, Phil. 4 : 13 ; 2 Tim. 2 : 3.

David and Jonathan.

SEPTEMBER 8. B.C. 1064. 1 SAM. 20 : 1-13.

Golden Text, Pro. 18 : 24.

DAVID'S victory over Goliath had two important personal results for him. It procured him a faithful friend in Jonathan, the son of Saul, ch. 18 : 1, but by awakening the King's jealousy, it led to Saul becoming a bitter enemy, ch. 18 : 8-9. He evidently remembered Samuel's prophecy, ch. 15 : 28, and feared that David was the "neighbour" of whom the prophet had spoken, ch. 18 : 12. In a fit of madness, he attempted David's life, ch. 18 : 11. Failing in this, he sent him on numerous dangerous expeditions to get him killed, ch. 18 : 17-29. Even his granting him the hand of his daughter Michal was "for a snare," ch. 18 : 21. In the 19th chapter we read of four distinct attempts to have him slain. He could not have escaped, had not the Lord been with him, ch. 18 : 14. V. 1. *David fled*—he had already fled to Samuel, to Ramah, ch. 19 : 18 ; now he sought his friend Jonathan. *What have I done?*—It was difficult for a generous mind like David's to understand Saul's motives. He thought there might have been some false charges made against him, and that Jonathan, being constantly at court, must have heard of them. V. 2. *God forbid*—Jonathan knew that his father had sought to kill David, ch. 19 : 1-2, but was loth to believe in any immediate danger. V. 3. *David swore*—affirmed an oath, that even if Jonathan knew it not, "there was but one step between him and death," His friend promising to do whatsoever he wished, David explained how he might ascertain Saul's feelings towards him, vs 5-7. V. 8. *A covenant of the Lord*—ch. 18 : 3. God had been called to witness it, a guarantee of its faithfulness and truth. *Slay me*—comp. Paul's words, Acts 25 : 11. Jonathan protested that he had no certain knowledge of Saul having decreed David's death, and after retiring with him, to a secluded spot in the fields, v. 11, he solemnly promised to sound his father on this matter, and to let David know the result. V. 12. *O Lord*—this calling upon God showed his piety as well as his sincerity. Jonathan is a type of a true friend, loving as well in stormy as in fair weather. His utter want of selfishness makes his conduct all the more remarkable, as he knew that eventually David would be king, thus supplanting him. David returned his love with equal sincerity, and mourned bitterly when, years after, Jonathan was killed at Gilboa, 2 Sam. 1 : 26. Such friendship should be a model for our own. We should be careful of each other's good name, and be ready to assist each other in difficulty. Perfect confidence is an indispensable condition of true friendship.

David Sparing Saul.

SEPTEMBER 15. B.C. 1059. 1 SAM. 24 : 4-17.

Golden Text, Rom. 12 : 21.

JONATHAN kept his promise. He found that Saul meant to kill David, and he notified him of it. David now fled from place to place, pursued by the King. A band of men numbering about 400, gathered around him. The cruel slaughter of the priests at Nod, ch. 22 : 18-19, showed him that he had no mercy to expect from his foe. At Maon he was in great danger, but Saul heard of an invasion of the Philistines, and temporarily ceased his pursuit. David retired to En Gedi, and whilst he was there, with his men, hiding in a cave, the incidents of this lesson took place. Saul, who was once more after him, with 3000 men, went into the cave to take a sleep, it being a cool and quiet place. David and his men, being in the dark, could see him plainly, whilst he could not see them. V. 4. *Behold the day*—David's men wished him to kill his enemy. But he knew that it is not lawful to do evil that good may come, nor to avenge ourselves, Prov. 20 : 22; Rom. 12 : 19-21. *The skirt*—to show Saul that he had had his life in his power. Such, however, was the tenderness of his conscience, that he almost instantly repented this affront to Saul's royal dignity. V. 6. *The Lord forbid*—his men, seeing him approaching Saul, with his drawn sword, may have thought he was about to follow their advice. He undeceived them, for, he said, Saul was the anointed of the Lord. The Lord, who had made him king, would remove him Himself. It was not for men to interfere. He thus overcame evil with good, Rom. 12 : 21. Saul awakened and left the cave. When he thought him a safe distance away, David cried after him, *My Lord, the King*, and bowed humbly to the ground in token of respect. This did not look much like the actions of a rebel, as Saul believed him to be. Telling him of the danger he had run, he showed him plainly that he bore him no ill will, vs. 10-11. V. 13. *Proverb*—an old saying in use at the time. David meant that if he had been wicked, as Saul esteemed him to be, he would have wickedly killed him. His sparing him proved him to be good, Matt. 7 : 16. V. 14. *A dead dog, etc.*—things so worthless as to make their pursuit unworthy of Saul's royal dignity. V. 15. *The Lord judge*—if men wrong us, God will soon or late right us. We can safely put ourselves in His hands when, like David, we are innocent. V. 16. *Saul wept*—a temporary repentance, Hos. 6 : 4, for, soon after, he pursued David again, ch. 26 : 2, but such as it was, it brought David temporary relief. Rewarding good for evil is one of the surest tests of true piety. It is not the way of the world, but the way of Christ, Matt. 5 : 43-45.

Death of Saul and his Sons.

SEPTEMBER 22. B.C. 1056. I. SAM. 31 : 1-13.

Golden Text, Psalms 34 : 16.

ABOUT three years had passed since the events of our last lesson. Saul, instead of concentrating his forces against the enemies who constantly threatened Israel, wasted time and energy in chasing David from place to place, until he forced him, at last, to take refuge in the land of the Philistines. This warlike people now gathered a formidable army, and advanced as far as Shunem, a place five miles south of Mount Tabor. Saul's army camped on Mount Gilboa, south-east of Shunem. As if conscious of his approaching doom, Saul was frightened, ch. 28 : 5. Samuel was dead, ch. 25 : 1, yet Saul enquired of the Lord, but the Lord answered him not, Prov. 1 : 28. In his desperation, he had recourse to a witch at Endor, but instead of encouragement, he, by a miracle, received from Samuel tidings of utter disaster for his army, and of death for himself and his sons, ch. 28 : 19. V. 1. *The Philistines*—attacked Israel, being probably more numerous, and having better leaders. Israel fled. God Himself was against Saul, 1 Chron. 10 : 13; Hos. 13 : 11. His ruin being clearly traceable to his having refused to hearken unto the voice of the Lord, Deut. 28 : 15-25; 1 Sam. 15 : 11. V. 2. *Jonathan*—Thus the good often suffer for the sins of the wicked. And yet, we can see in this death the finger of God preparing the way for David's kingdom. Had Jonathan lived, many Israelites would have clung to him afterwards as they did to Ishbosheth, 2 Sam. 2 : 8-9. Jonathan's death was an honourable one. He fell defending his country, his king and his father. V. 3—*The archers*—Saul, grievously wounded, could neither fight nor fly. Afraid of being taken alive and tortured by his foes, he begged his armour-bearer to kill him, but was refused. The Jews say that this was Doëg, the Edomite, 1 Sam. 22 : 18, who got the office as a reward for his slaughter of the priests. V. 4. *Fell upon it*—Killing himself, an example followed by his armour-bearer. They had led a godless life, they found a godless death, like Judas, Acts 1 : 18. The people forsook the cities, and fled to the hills, whilst the victorious Philistines occupied the land. V. 7. *Other side*—East of Jordan. V. 9. *To publish it*—with the view of holding thanksgiving services for their great victory, which they attributed to the protecting power of Dagon and Ashtaroth, their gods. V. 10. *Bethshan*—or Scythopolis, a small city, south of the plain of Esdraelon and west of Jordan. V. 11. *Jabesh Gilead*—A city of Manasseh, east of the sea of Tiberias. The people remembered how Saul had delivered them from the Ammonites, 1 Sam. 11 : 10-11. Hence their heroic action. A good deed is never lost, neither is a wicked one left unpunished. As a man soweth, thus he shall also reap, Gal. 6 : 7.

Chart of our Foreign Missions

I.—THE NEW HEBRIDES.

Missionaries.—1. REV. H. A. ROBERTSON, Erromanga, appointed 1871.
 2. REV. JOSEPH ANNAND, Santo Espiritu, appointed 1873.
 3. REV. J. W. MACKENZIE, Efate, appointed 1872.
 (1) Population, 2000; Worshipers, 1200; Communicants, 200; Teachers, 35; Candidates' Class, 30; Schools, 34; Baptisms, 34. (2) Mr. Annand having recently removed to Santo, we have as yet no statistics. (3) Five Stations; Communicants, 139; Worshipers, 400; Candidates' Class, 50; Teachers, 11, in training, 20; Children in Schools, 95; Members admitted, 18; Baptisms, 28; Marriages, 9.

II.—TRINIDAD MISSION.

Missionaries.—4. REV. JOHN MORTON, Tunapuna, appointed 1867.
 5. REV. KENNETH J. GRANT, San Fernando, appointed 1870.
 6. REV. LAL BEHARI, Assistant Missionary ordained 1882.
 Couva, vacant.
 7. REV. W. L. MACRAE, Princetown, appointed 1886.

There are three Canadian ladies, teachers, Misses Blackadder, Copeland and Semple. Coolie population about 60,000. Schools reported, 33; Scholars, 1961; Total Communicants, 382; Marriages, 44; Baptisms, 272.

III. DEMERARA MISSION.

Owing to the lamented death of Mr. Gibson, in November last, no statistics.

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

Missionaries.—8. REV. JOHN MACKAY, Miss-ta-wa-sis' Reserve, appointed 1878.
 9. REV. GEORGE FLETT, Okanase, appointed 1873.
 10. REV. HUGH MACKAY, Round Lake, appointed 1884.
 11. REV. ALEXANDER CAMPBELL, File Hills, Fort Qu'Appelle.
 12. REV. B. JONES, Round Lake, Broadview.
 13. REV. G. A. LAIRD, Crow Stand.
 14. REV. W. S. MOORE, Muscowpetung's Agency.
 15. REV. D. H. MACVICAR, Okanase.
 16. REV. JOHN M'ARTHUR, Bird Tail, Beulah.

The Missionaries are assisted by four male, and six female teachers, and several interpreters. Communicants 178; Schools, 10; Average attendance of Scholars, 225.

V.—MISSION TO FORMOSA.

Missionaries.—17. REV. G. L. MACKAY, D.D., Tamsui, appointed 1871.
 18. REV. JOHN JAMIESON, " " 1883.
 19. REV. GIAM-CHHENG HOA, Native pastor.
 20. REV. TAN-HE, Native pastor.

There are 50 preaching stations and 51 native preachers; 75 elders; 71 deacons; 2 ordained native pastors; 9 stone churches and 50 chapels; Baptisms during the year, 112; Total baptized members, 2,719. At Tamsui there are a well equipped College for theological students, a School for girls, and an excellent Hospital.

VI.—MISSION TO CENTRAL INDIA.

Missionaries.—21. REV. J. FRASER CAMPBELL, Rutlam, appointed 1875.
 22. REV. JOHN WILKIE, Indore, appointed 1879.
 23. REV. W. A. WILSON, Neemuch, appointed 1884.
 24. REV. GEO. MCKELVIE, appointed 1888.
 25. REV. J. H. BUCHANAN, M.D., appointed 1888.

There are six Canadian lady missionaries, Misses Rodger, Ross, Beatty, M.D., Oliver, M.D., Scott and Sinclair, two of whom are Medical missionaries, and 80 other teachers and helpers.

VII.—CHINA.

26. REV. JONATHAN GOFORTH, Honan, appointed 1888.
 27. REV. JAMES F. SMITH, M.D., " " 1888.
 28. REV. DONALD MCGILLIVRAY, " " 1888.
 29. REV. MURDOCH MCKENZIE, " " 1889.
 30. REV. JOHN H. MACVICAR, " " 1889.
 31. REV. JOHN MACDOUGALL, " " 1889.
 MR. WILLIAM McCLURE, M.D., " 1888.

Our Foreign Missions.

REFERENCE TO THE MISSIONARY CHART on the previous page, shews that we have at present thirty-one ordained missionaries under the direction of the Foreign Mission Committee. Two of our missionaries were removed by death during the past year—the Rev. John Gibson of Demerara, and the Rev. Joseph Builder of Mhow, Central India. One of the missionaries to the Indians in the North-west—Rev. S. Tunkansuiciye—was obliged to retire on account of ill-health. Five new names have been added—Rev. J. H. Buchanan, M.D., Central India; Rev. Donald McGillivray, now in China, and Revs. Murdoch Mackenzie, John H. MacVicar and John Macdougall—under appointment to Honan, China. Perhaps the most important 'new departure' in connection with our Foreign Mission work during the year is the fact that the General Assembly at its recent meeting authorized the formation of a Presbytery in Honan, which will begin with six ordained ministers on its roll, or seven, if we include Dr. McClure, who, though only an elder, received special Presbyterial ordination as a medical missionary.

The following extracts from the report of the committee to the General Assembly may suffice to shew the progress that is being made in the various fields where our missionaries are located.

I.—NEW HEBRIDES MISSION.

There are now eighteen missionaries labouring in this group of islands—three from the Presbyterian Church in Canada, two from the Free Church of Scotland, five from the Church of Victoria, one from New Zealand, two from Otago, one from Tasmania, one from South Australia, and one from New South Wales, and two others recently appointed. Our own three long-trying and faithful standard-bearers, Messrs. Robertson, Mackenzie and Annand, have borne the conflict through another year with unflagging zeal, and the Lord hath been mindful of them and blessed them abundantly.

EFATE.

Is the scene of the labours of Rev. J. W. McKenzie, of our staff, and Rev. D. McDonald of the Victoria Church. Mr. McKenzie's report states that the year past has been one of the most encouraging and satisfactory that he has yet seen. The accessions from hea-

thenism have not been numerous, but there has been much spiritual growth among the converts. They have been more alive to the importance of a holy life, more sympathetic with their missionary, more ready to receive instruction, and more willing to go forth, when qualified, to teach the heathen on surrounding islands. Mr. McKenzie devotes much time and pains to the work of instructing young and old, and especially to training those who are to become teachers of others. He now enjoys the pleasure of seeing several of them actually engaged in disseminating the seed of truth over surrounding fields of heathenism. He says: "An encouraging feature of our work is that so many of our people are willing to go out to labour on other islands. At present we have three teachers and their wives on Epi, under Mr. Fraser, and another couple as servants; on Ambrim a teacher and his wife in charge of the station, at present without a European missionary; on Malekula, two teachers and their wives, under Messrs. Leggatt and Morton; on Maio, a teacher and his wife, a married couple and a boy as servants, under Mr. Landeis.

At Meli the missionary was in great peril of life, more than once, from the savagery of the heathen, but prudence and reliance on God procured for him deliverance. This large village still resists the Gospel, but the missionary has faith that God's time to favour even it is soon to come. Already a few have yielded to the truth—the first fruits, we trust, of a glorious ingathering. "Pray for us," cries the missionary, and the Committee, whilst heartily responding, would echo the cry over all the Church, and call upon our people to give God no rest until He makes the savages of Meli obedient to the faith.

ERROMANGA.

The work on this island was never more encouraging. The converts are doing all in their power to help on the work of the mission. At Dillon's Bay a collection was taken for the Foreign Mission Fund of our Church, and £9 7s. 6d. were realized, and duly transferred to the treasurer. Under constant training they are growing in liberality and other graces with gratifying rapidity. Mr. Robertson, with his family, came to Australia in the *Dayspring*, early in the year, for the benefit of Mrs. Robertson's health. It is hoped that the change of climate and rest will restore her to strength, so that she may be able to return to her field and work next September.

SANTO.

Mr. Annand reports encouragingly from this island. The people are friendly, but their ignorance is so dense that some time must be expected to elapse ere the best results can be seen. A good many are now coming under instruction, and a few attend Sabbath service, but no marked change has yet taken place.

Mr. Annand wishes to utilize native agency, and is making the best of such material as he has. The difficulty of securing suitable men is a source of much anxiety to him. He realizes that more harm than good may come of an unwise choice of agents.

All our missionaries speak cheerfully of the advance of the good cause throughout the whole group. Mr. Robertson says: "It is simply delightful to note the changes in the field since we arrived in the New Hebrides in 1872. Encouraging reports come from nearly all the stations. Epi has a population of 10,000, and Mr. Fraser has fourteen teachers at work, and he asks for many more." Mr. Annand says: "On Nguna, where Mr. Milne laboured seven or eight years without the least encouragement, there are now 300 members in full communion." In 1888 he baptized 120 adults and 57 infants. With Mr. Fraser on Epi, the work is very hopeful. God is faithful, who has promised, "My word shall not return unto me void." When the command is obeyed, "Son of man, prophesy unto these dry bones," the breath of a Divine power fails not to inspire life.

NATIVE AGENTS.

The extent of the work carried on by the instrumentality of natives may be conceived from the fact that they number no less than 100, and they are labouring on 20 different islands under the direction of 15 missionaries. These teachers are absolutely necessary to the carrying on of mission work in the New Hebrides. They are quite as much "missionaries" as the Europeans. In many cases they give up home and friends to go among strangers, speaking strange tongues and having different customs. Frequently they have much hardship to endure, and, being strangers, they are at first objects of superstition; suspicions are constantly roused by sickness or death among the people with whom they dwell. Numbers have already won the martyr-crown in the New Hebrides, and yearly some are in peril. The demand for native teachers increases each year, and before the islands are evangelized, a force of at least 300 of them will be required. They are teachers, according to the European idea, in that they conduct the daily schools; but preachers and evangelists are words more descriptive of the gifts of many of these men. We have no hesitation in appealing to all who desire to honor God with their substance, or Churches or Sabbath-schools which desire to have a share in the missionary work, to contribute towards the support of these native teachers, feeling confident that it would be difficult to find a better investment for £6 a year than in providing the salary of a native teacher in the New Hebrides. These teachers are only acquainted, as a rule, with a few books of Scripture, and have not the opportunities which other Chris-

tians have of increasing their knowledge. In their daily life they are continually in contact with the people they instruct, and are exposed to many temptations, and some of them to dangers, from which their white brethren are free. Will the Lord's people cover them with the shield of their prayers as they push forward, wielding the sword of the Spirit.

THE "DAYSPRING."

This mission ship failed not of her wonted rounds from Sydney to the islands and back twice, as well as among the islands several times, as occasion required. She is invaluable to the mission, and the £250 that we contribute to her support is well spent. There is now monthly steam communication between Sydney and two ports of the islands, viz.: Aneityum and Havana Harbor, Efaté. This is a boon to the missionaries and the general public, but it cannot supersede the necessity for the regular trips of our own vessel.

Total Expenditure for New Hebrides Mission for 1888, \$6,517.88.

II.—TRINIDAD.

There are four stations on this island,—Tunapuna, San-Fernando, Princetown, and Couva. The last named has been vacant for some time by the resignation of *Rev. John K. Wright*, who had to leave on account of the illness of his wife. The missionaries of the other stations, however, with the aid of Mr. Ragbir, an educated native, have kept up supply as regularly as possible, and in the meantime a student from Nova Scotia, *Mr. Simon A. Fraser*, who has had a good deal of experience in various departments of Christian work, has been appointed to take charge of Couva for the summer, or until a suitable successor to Mr. Wright has been obtained.

Besides the vacancy in Couva, *Miss Blackadder*, teacher of the Tunapuna school, was obliged to vacate her post for the year to recruit her health. She visited many sections of the Church, and did much to excite or deepen interest in the mission. The collections taken at her meetings amounted to nearly \$1,000. Her strength, though taxed by her voluntary labours, was gradually restored, and she left Halifax early in April, to return, by way of Montreal and Toronto, to her field of work. In Montreal she was stricken down again—this time with diphtheria. But by the blessing of God, she has been enabled to resume her work. Mr. Morton also was compelled to seek a change for some weeks in Barbadoes, to ward off threatened trouble of a serious character. [Since the report was published it was deemed advisable that Mr. Morton should come home for a short time, and he and Mrs. Morton are at present in Canada.]

These have been the trials of the mission during the past year, but while we pray God to remove them, we can now use them as a

back-ground to set off the brighter work. The reports abound with descriptions of labour crowned with reward, and prayer fulfilled in showers of blessing, and furnish an answer to almost every inquiry that may be made respecting the work.

TUNAPUNA.

Mr. Morton, in his twenty-fifth annual report says:—"For three years we had laboured alone, when Rev. K. J. Grant joined the mission, and he too has been spared for eighteen years of hard and successful work. The hopelessness with which our efforts were at first regarded has largely passed away. The three children with which our first school opened have grown to two thousand pupils either in our own or in the Government schools. Thirty-four schools, some of them held in large and comfortable school houses which serve as local chapels, five respectable churches and four organized congregations cover the ground that was unbroken twenty-one years ago. For all these things, we gratefully thank our God. But responsibility is not lessened; our work has only begun. The 25,000 East Indians have increased to over 60,000, and are now generally recognized as a far more important factor in our population than the most far-seeing dreamed of in 1847. A further increase of about 2,000 may be expected yearly, and this clearly means enlarged responsibility. Since this mission began, Indian boys have grown up, and are quitting themselves like Christian men in Trinidad and other islands, and multitudes of boys and girls in Canada have become men and women. Gradually this responsibility must be transferred from us, who are growing old and feeble, to the young and strong.

"But for the yearly inflow from India it might have been thought time to lessen expenditure, and throw the infant Church somewhat on its own resources. This fresh stream flowing in alters the case greatly. As now immigrants supply the Estates, the old crowd out into country districts now opening up, and this means extension of the work geographically. My own work has extended inland five miles during the year, and the extension ought to continue from five to ten miles further on three different roads. More might have been done in the way of extension before this, but our estimates are drawn from year to year with the adverse balance of the Foreign Mission Board before us, and we ask, not so much what the work really requires, as what we think obtainable.

"The schools have been conducted as usual, except that at Tacarigua, which has felt the absence of Miss Blackadder, and shows, in consequence, a reduced attendance. In the eight day-schools there are 438 scholars on the roll, with an average attendance of 306, and 218 in the Sunday-schools. Seventeen

adults and 16 children were baptized, 6 marriages were celebrated, and there are 36 communicants in good standing. With enough of trials to keep us humble, we have enjoyed abounding mercy during the year. God's promises have not failed us. With confidence and hope we sow the good seed of the kingdom, assured that God will give the harvest to the sower's sickle or to that of another."

SAN FERNANDO.

The substance of *Mr. Grant's* eighteenth annual report having already appeared in the *Record* (for April) it is only necessary to say here that the work in his important district has been prosecuted diligently and successfully during the past year. The mission under his charge has fourteen schools, with 831 scholars on the roll, (628 boys and 203 girls.) The average attendance during the year 1888 being 547. If to these were added the children in schools recently opened, more particularly for Indian children, or taken over by the Government, the roll would be about 1,200, and the average attendance 750. The number of baptisms in the year were 156—adults 83, children 73. Communicants, 251. Marriages 19. The financial year closed with a debt of about \$410; which it is hoped will be worked off without asking for a special vote.

PRINCETOWN.

In his second annual report, our missionary, *Rev. W. L. Macrae*, gives an encouraging account of his work. Although there is a very strong prejudice in the minds of both Hindus and Mohammedans against Christianity, many listen attentively to the Word. The great need is more efficient labourers. Mention is made of Mr. Soudeen's faithful labours and judgment, which are highly appreciated by all who know him. Mahindobeg, another faithful man, does good work in the Lengua quarter; his wife also devotes part of her time to work among the women. John Gobin, who has been a school teacher since Mr. Morton's time, has been labouring as a catechist latterly at Piparo, assisted by Padoreth, an earnest man, who was ordained as an elder in that quarter, and by the other elders, David Mahabil and Toolsee. The Sabbath-schools at Princetown and Iere, in which Mrs. Macrae and Miss Semple take so much interest, are making encouraging progress. All the day-schools have done fairly well. In eight of them there are 451 on the roll, with an average attendance of 305. The baptisms during the year 38—6 infants and 32 adults; marriages, 12. Grateful acknowledgment is made of various donations to the mission, including \$50 from Rev. C. Ragbir, a box of clothing from the ladies of Knox Church, Pictou, with other gifts from friends in Canada and Trinidad.

COUYA.

Three Indian helpers have been transferred to this station from San Fernando, who have proved very helpful. There are five schools with 241 scholars on the roll; there were 45 baptisms—adults, 28—children, 17.

Summary of Statistics of the Trinidad Mission for 1888.—Scholars on the rolls, 1961; baptisms, 272; marriages, 44; communicants, 382.

OROPOTCHE.—A large section of the field worked by the Rev. Mr. Grant has been erected into a pastoral charge, and the Rev. C. C. Ragbir, a native, educated on the island and in the United States of America, has been placed in charge of it. This is the first step towards what, we trust, will soon become a self-supporting native Church. Mr. Ragbir's salary is partially contributed by his people supplemented this year by the Committee to the extent of £90.

St. LUCIA.—Schools have been kept up with increased interest on this island during the year. The labourers are all natives. They are occasionally visited and directed by one of the missionaries from Trinidad. The work is growing, and the outlook for the coming year is very bright. There are four schools, with an attendance of 140, and two catechists, Messrs. Cropper and Sadaphal. The work, as planned for the current year, will require \$100 from the Church, in addition to £150 given by the Government and the contributions of native converts.

DEMERARA.—The work in Demerara was prosecuted with increased vigour and with growing tokens of success by Mr. Gibson, till suddenly in November he was cut off by death. After consultation with the brethren in Trinidad on the subject, and obtaining by correspondence the mind of the Presbyterian Missionary Society, it was resolved to take steps for the supply of the field at as early a date as possible. Arrangements for that purpose are now under consideration.

Total expenditure, Trinidad, St. Lucia and Demerara for 1888 \$20,877.27, of which \$7890, were contributed in the mission fields or sent directly by donors to the missionaries.

III. MISSION TO THE INDIANS OF THE NORTH-WEST.

Rev. A. B. Baird prefaces the report with these general statements.—Our mission work among the Indians of Manitoba and the North-West has, during the past year, made steady progress. In some reserves, the growth has been more marked than in others; but in all, the past year has been one of advancement, not indeed as great as our wishes, but as great as from our experience we had any reason to expect.

While the spiritual necessities of the adult Indians have occupied the time and thoughts of our missionaries to as great an extent as

ever before, our chief work has been with the young. Our confidence in the wisdom of the course indicated a year ago has been deepened. It is in the school, and especially in the industrial school, that the great work of the Church for the elevation of the Indian must be done. In the industrial school the children are withdrawn for long periods—and the longer the better—from the degrading surroundings of their pagan homes, and placed under the direct influence of all that is noblest and best in our Christian civilization. They are taught the elementary branches of an English education, and in addition, the boys are trained in farm work, tilling the ground, and caring for cattle, and in some instances in the elements of carpentry and smithing, and the girls in knitting, sewing, baking, cooking, and general house-work, and all are taught to sing the psalms and hymns of the Church in English or Indian, sometimes in both, and to commit passages of Scripture to memory; while the day is begun and ended with reading the Word, and prayer around the common family altar. From scenes like these, results of the best kind are springing, and we may confidently expect that the generation trained under these influences will be immeasurably superior to their parents, and that in a comparatively few years our work as missionaries to heathen Indians will be accomplished.

Three industrial schools were opened during the past year, *Birtle*, the *Crow Stand*, and *File Hills*.

BIRTLE is beautifully situated on Bird-Tail Creek, an affluent of the Assiniboine. Here the public school has been secured at a reasonable rent, and the institution has been most efficiently conducted by Mr. G. G. Maclaren as principal, and his sister, Miss A. Maclaren as matron. The average attendance last quarter was twenty-five.

CROW STAND.—A new building was erected last summer on a beautiful site. The school is under the care of our missionary, Rev. Geo. A. Laird, and Mrs. Laird. It, too, has been very successful—average attendance twenty-seven. Mr. Laird conducts services at five different points. The number of families in his mission is forty-six, and the total population under his care about 500: communicants, 28; baptisms, 9.

FILE HILLS.—Rev. Alex. Campbell has charge of this station, comprising sixty families. A substantial stone school-house was erected last summer. "The Indians of this group are in a very backward state, and great difficulty has been experienced in inducing them to send their children to school. If ever a people needed the Gospel, these pagans need it. Polygamy is general. Sunday is the day for the dance. Considerable improvement, however, is being made.

ROUND LAKE.—Rev. Hugh McKay, the pioneer in the establishment of the industrial schools, has been carrying on his work in the same

self-denying and unostentatious manner that has made it such a power during the last four years. He has been assisted, as formerly, by Mr. and Mrs. Jones, and had in addition, his niece, Miss McKay, as a teacher. The average attendance of the school for the past quarter was twenty-five, and the Sabbath-school has an average attendance of forty. There are ten communicants on the roll of the mission. Services are held at three points on the group of reserves, and some 290 families are brought more or less directly under Christian influences.

MUSCOWPETUNG'S AGENCY.—*Rev. W. S. Moore* records satisfactory progress in this group of reserves, embracing four stations. *Rev. Geo. Hlett*, of Okanase, has three stations, with 38 communicants on the roll. "A chief who had held aloof from the influences of the Gospel during fourteen years of his preaching there, has at last yielded and become a Christian."

MIS-FA-WA-SIS RESERVE.—*Rev. John Mackay* is meeting with continued encouragement in his work. There are now 36 communicants on the roll. There are seven missionaries who have charge of nineteen reserves, and who preach regularly at twenty-three places. There are about 3,500 souls, more or less, directly under their care. There are 178 communicants, of whom forty-seven were added during the year. There are eleven mission schools with fourteen teachers, including assistants in the boarding schools. Of these schools, five board all their pupils, four are day-schools, and two combine the two systems. There were 307 enrolled pupils and an average attendance of 193 for the quarter ending with the close of March. The report shows that the work is far from being over, and yet there are distinct indications of improvements which call for great thankfulness. The Indians were never before so ready to send their children to school. The Government is supporting our boarding-schools with twice as much money and with a more active sympathy than ever before, and above all, God is evidently moving in the heart of the red man to turn him from his superstitious incantations and to dispose him to receive the light and liberty of the blessed Gospel.

Total Expenditure for these missions to the Indians in the Northwest, for 1888,—\$18,821.99.

IV.—MISSION TO CHINA.

(1) FORMOSA.

With much satisfaction, and with heartfelt gratitude to God, your committee have to tell of continued progress in the work of the Gospel in this island. We first submit to the Assembly an account of the present state of the mission, as transmitted in a communication from Dr. Mackay, of date March 9th, 1889: 1. "Number baptized since the report of March, 1888, was forwarded you, 112. 2. Number of

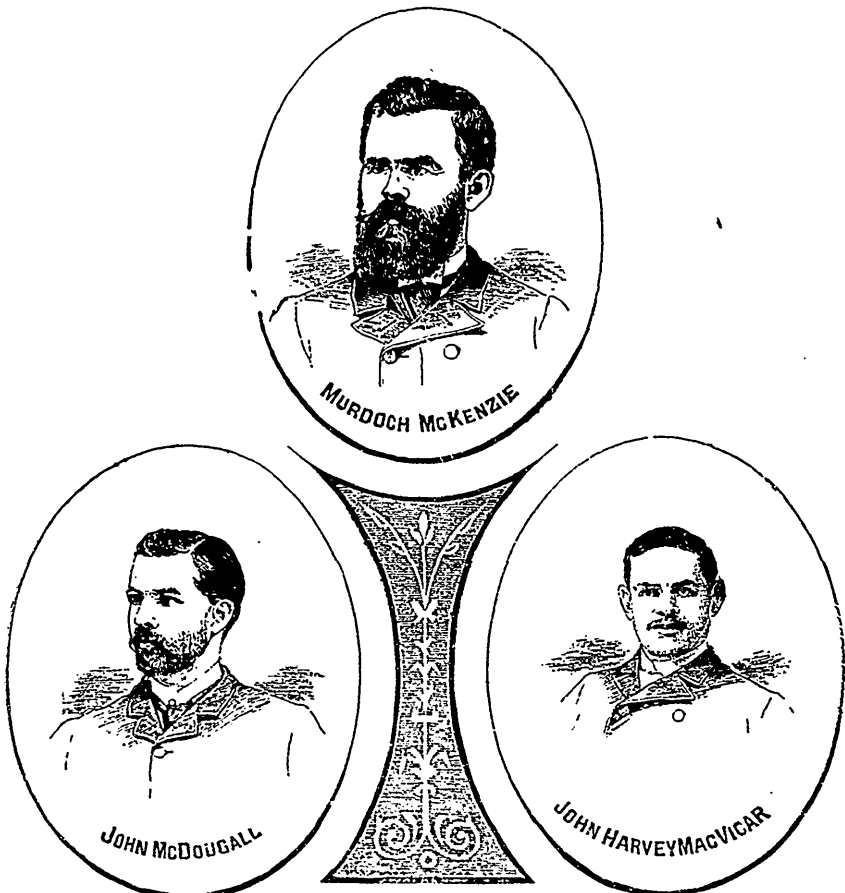
deaths during the same time, 43. 3. Number of increase, 69. 4. Last year's total, 2,650. 5. Number of living members, 2,719. 6. Number of elders 75. 7. Number of deacons, 71. 8. Number under suspension, 43. 9. Number excommunicated, i.e., suspended for an indefinite time, 2. 10. Number of chapels, 50; counting Rev. Giám Chheng Hón—preachers, 51. 11. Nearly two dozen students in Oxford College."

Dr. Mackay thus contrasts the present state of things in Formosa with the past.

"Seventeen years ago to-day I landed at Tamsui. It was a Saturday, too. No friend—no house—no converts—no preacher—no students—no home. Little do Canadians who never travelled a dozen years ago know what it is to bear being dubbed as a 'Colonist,' 'Green Canadian,' 'Wonder if he has his skates?' 'Ignorant hackwoodsman,' etc. Things have changed. The world is really moving on, and my beloved native land—broad, vast and great—is taking her place amongst earth's greatest nations. Right or wrong, I find intense pleasure in contrasting things. Well, then, this eve in Oxford College, according to previous arrangement, we all met to hear a debate. The subject was 'Christianity versus Confucianism, Buddhism and Taoism.' Twenty-four preachers and students took part, i.e., twelve on each side. A preacher who is a B.A., i.e., a graduate, led on 'Confucianism,' and had three supporters. A preacher who was a leading Buddhist, also had three to support him. A preacher who was a Taoist priest had three by his side. Thus four were dressed in Confucian style, and four were dressed in Buddhist style, also four like Taoist Priests. The hall was decorated beautifully by the students and a Mr. Aminoff, of the American Bible Society."

Dr. Mackay is fully impressed with the importance of educating a native ministry for Northern Formosa, as for all heathen countries, and to this he gives his whole strength day by day. Here is a list of the latest books put into their hands:—1. Eddin's General View of Western Knowledge. 2. Huxley's Introductory. 3. Grove's Geography. 4. Geikie's Physical Geography. 5. Geikie's Geology. 6. Hooker's Botany. 7. Foster's Physiology. 8. Milne Edward's Zoology. 9. Roscoe's Chemistry. 10. Stewart's Physics. 11. Lockyer's Astronomy. 12. Jevon's Political Economy. 13. Jevon's Logic. 14. Fyffe's Greece. 15. Creighton's Rome. 16. Freeman's Europe. The price of a set (16 vols.) is four Taels.

"The Bible, however, is the book we endeavour to study. I find this plan to give the students a more comprehensive grasp of Revelation, viz., to group subjects, e.g.:—1. Study all the Animals mentioned in the Bible. 2. All the Fishes mentioned in the Bible. 3. All the Birds mentioned in the Bible. 4. All the minerals mentioned in the Bible. 5. All the Trees mentioned in the Bible. 6. All the Countries mentioned in the Bible. 8. All the



By means of the above engraving we beg leave to introduce to our readers the three missionaries lately added to our mission staff in China. They are all graduates of the Presbyterian College, Montreal, and go forth to their chosen field of labour full of enthusiasm, and followed, we are sure, by the prayers of the whole Church, that they may be honoured instruments in God's hand in bringing many out of heathen darkness into the marvellous light of the Gospel.

Mr. MACKENZIE, the oldest of the three, is a native of Ross-shire, Scotland, born June 17, 1858. Having served an apprenticeship to gardening, he filled a situation, in the Ardgowan Gardens, Renfrewshire, for some time, meanwhile using his savings in accumulating a library, and employing his spare time in reading. From early youth he took a deep interest in Christian Missions, and finally resolved to consecrate himself to the cause. With this in view, he came to Canada in 1883, and entered upon his studies for the ministry in the Presbyterian College, Montreal, where he graduated last spring with marked distinction. He is a strong man, bodily and mentally, and seems to be thoroughly furnished for the work he has undertaken.

Mr. MACDOUGALL was born at Ormstown, Que., 14th September, 1859. He was brought up on his father's farm and inured to work. The influence of godly parents, and a taste for reading, led him to make choice of the ministry. He took a high position as a student both in McGill University and in Theology, and was specially active in promoting the interests of the Missionary Society of the Presbyterian College. He goes to China with a guarantee for his support from Mr. David Yuile, of Erskine Church, Montreal, the first Canadian Missionary sent to heathendom at the cost and charge of a single individual.

Mr. MACVICAR, scarcely needs any further introduction than to say that he is his distinguished father's son, born in Montreal, in March, 1864. He is the youngest of the three, but he has given a great deal of attention to missionary literature, and is already a writer of high promise. It has long been the desire of his heart to preach the Gospel to the heathen, and now he is on the eve of entering on his chosen work.

All three are married.

Parables mentioned in the Bible. 8. All the Miracles mentioned in the Bible. 9. All the Sermons mentioned in the Bible. 10. All the Prayers mentioned in the Bible. 11. All the Bad Men mentioned in the Bible. 12. All the Good Men mentioned in the Bible. 13. All the Idols mentioned in the Bible. 14. All the Prophets mentioned in the Bible. 15. All the Officers in the Church mentioned in the Bible, etc.

"They also study all places where Canadian missionaries labour, India, Trinidad, Honan, Quebec Prov., New Hebrides, etc. Also, all lands, and all the islands of the Pacific, beginning with the origin, volcanic or of coral formation, and ending with the latest missionary news from these isles of the seas. I get living coral from Kelung when on this subject. For a time, at all the stations our subjects for prayer were as follows:—Monday evening, North Formosa; Tuesday, South Formosa; Wednesday, Mainland of China 18 Provinces; Thursday, All Christian Lands; Friday, Canada; Saturday, Preparation for Sabbath—North Formosa; Sunday, All Heathen Lands.

"Prosperity, etc., of the Lord's work in any part of this round world, is at once made known to preachers and students. Life is short, so we want practical *practical* teaching. A native ministry is the hope, and only hope, of the Lord's work here, and I believe in every heathen land. It must come to that, however slow people in Christian lands may be in grasping the idea.

The total expenditure on account of the Formosa Mission for 1888 was \$18,892.63.

(2) HONAN.

This field has not yet been occupied, but our missionaries are diligently preparing themselves, by the study of the language and otherwise, to enter upon their work here at the earliest moment advisable. It is expected that in September a footing may be gained, though at first only the male missionaries will take up their residence in that province, the wives and children being left in Shantung until the attitude towards our work among the people is fully tested.

At present Mr. Goforth and his family, Dr. and Mrs. McClure, and Mr. McGillivray, are at P'ang Chia Chuang, in the Province of Shantung, about 450 miles from Chefoo. Here the American Board of Commissioners of Foreign Missions have for some years had a station and are carrying on various branches of Mission work, and while our missionaries are devoting their main attention to the acquisition of the Honan dialect of the language, they are, at the same time, endeavoring to obtain an insight into the methods of carrying on the work among the people. Dr. Smith is still at Chefoo, studying the language and in the Mission Hospital of the American Presbyterian Board acquiring skill and training in the treatment of the natives.

Mr. Goforth says:—"Our present plan pro-

vides for leaving the women and children behind. This is deemed wisest until the people are reconciled to our living among them. We expect opposition, as is natural in breaking new ground. The men can at best withstand a siege, or, if the worst comes, escape. We are not afraid. The Lord of Missions will go before us. We are to bring the Light of Life into a land of midnight darkness."

Very shortly these pioneers will be joined by other three young missionaries who have been designated to the same field, when "the Presbytery of Honan" will be erected and aggressive work commenced. The whole outlook for our work in this field is most hopeful, and the Committee trust that the liberality of the Church will be unstinted, so that efficiently, and with increasing vigour and strength, the tooming millions of this Province of China, into which we are the first Church to enter, may be speedily evangelized.

Expenditure for Honan Mission, 1888, \$9,158.46.

V. MISSION TO CENTRAL INDIA.

Since the Assembly of last year, Rev. G. McKelvie, M.A., and Rev. T. Buchanan, M.D., have been sent out as missionaries to Central India; the former supported by St. Paul's Church, Montreal, and the latter by St. Andrew's Church, Toronto. Miss Elizabeth Scott and Jennie V. Sinclair have also been sent to the same field. These will soon be followed (D.V.) by other two young ladies, Misses Jamieson and Harris, who are expected to accompany Mr. Wilkie when he returns to Indore.

The year "opened under a cloud," caused by the early death of Rev. Joseph Builder, who joined the mission in 1883, and after five years of faithful work was compelled to return to Canada invalided. He died on the 14th of November last, whilst on his way south for the purpose of recruiting his health. In consequence of his death and the temporary absence of Mr. Wilkie, the strength of the other members of the staff in India has been greatly overtaxed. Rev. J. Fraser Campbell has been endeavouring to undertake the work of three men.

"To keep faith with the young who had joined the classes, it was necessary to carry on the College and High School, and that involved living at Indore and giving most of my time to this work; the Press, the Sabbath-school, the services on Sabbath and Thursday evening, and general supervision, have also taken their share." In regard to the educational work at Indore, the committee, after carefully reconsidering the whole question, have resolved to proceed with the college work already begun at Indore, at the same time instructing the missionaries who may be in charge of the work to take special care to employ, as far as possible, only Christian teachers, and to see that the teaching is pervaded by Christian influences."

Neemuch.—This is *Mr. Wilson's* station. He too has been overburdened with work, but he writes cheerfully and hopefully of his work, which has been continued much in the same way as last year. "The Sabbath evening service for the Christians has been well attended by non-Christians also. But because of my frequent absence at Ujein and in the district, much has been left to the helpers. The Sabbath-schools, of which there are four, have been conducted with interest during the year. In all about 100 children receive instruction every Sabbath, based on the International lessons. The Bible is also regularly taught in all the day-schools, of which there are four for boys and one for girls. "We have not," says *Mr. Wilson*, "been in a position to spend as much time in the district as we had hoped. But we succeeded in overtaking a very important region which we had hitherto not been able to visit. We went to Rampura, a city of some 30,000, the second city in the Indora State, and made it the chief centre of our work. It lies thirty-six miles to the east of *Neemuch*. On the road leading to it are three large towns, at each of which we camped for a few days, that we might show the people the way of life." *Dr. Buchanan* is stationed at *Mhow*, and *Mr. McKelvie* at *Oojein*, both having enough to do in learning the language and undertaking such work as they are able to overtake.

The Women are doing noble work, and are looking forward joyfully to the arrival of re-inforcements. *Miss Rodger*, our veteran missionary in this field, continues to work with her wonted efficiency. She is quietly waiting and patiently hoping for the establishment of a boarding-school in which to train native assistants and others. There are two girls' schools in *Oojein*, opened through the efforts of *Miss Beatty* and *Miss Oliver*. One of them is in the *Marathi* part of the city, and has in attendance twenty nice, bright, tidy-looking girls, taught by a native lady, the wife of the Christian teacher of the boys' school. The other, for *Hindi* and *Mohammedan* girls, is held in the afternoon in the room which is used as the waiting-room of the Dispensary in the morning. Here forty girls are taught, either in *Hindi* or *Urdu*, by the woman who has charge of the Dispensary, assisted by the wife of one of the teachers in the boys' school. The children in these two schools are only beginning to learn, but the prospects are encouraging. *Miss Sinclair*, who even now is doing a little work in this school, is busily engaged in the study of *Marathi* in order to be able to take charge of it. *Miss Scott* is no less industriously occupied in the study of *Hindustani*. Both young ladies are adapting themselves readily and cheerfully to their surroundings, and have made a most favourable impression upon the members of the mission staff and the residents. It is likely that *Mrs. Buchanan*—*Miss Mackay*—

will, with her husband, establish a mission among the *Bheels*—*Dr. Buchanan's* chosen field of labour. A prosperous and promising school has been conducted at *Rutlam* for some time under the superintendence of *Mrs. Campbell*, who has also accepted an invitation to teach in the *Zenana of the Prime Minister*. *Mrs. Wilson* continues to superintend a most successful girls' school at *Neemuch*, besides taking the oversight of *Zenana* visiting. *Mrs. Wilson* has proved a most valuable correspondent. A competent lady teacher is urgently needed at *Neemuch* and also a lady doctor. *Miss Stockbridge* teaches a high-class school in *Mhow*, established in 1880, now large and flourishing. Total expenditure for *Central India Mission*, 1888, \$22,533.17.

BRITISH COLUMBIA.

Provisional arrangements had been made with *Rev. J. B. Fraser, M.D.*, formerly of *Formosa*, to undertake a mission to the Chinese on our Pacific Coast, but in the meantime it has been deemed advisable, in view of unexpected difficulties, to postpone this effort. The committee, however, have not altogether abandoned the proposal. The field is too inviting, and the need too urgent, to admit of their coming to this conclusion.

MISSION TO THE JEWS.

The report of a sub-committee to consider this question shows clearly the urgent need of such a work. Letters from *Mr. Mortimer Clark* of *Toronto*, who has recently been travelling in the East, and from *Rev. Mr. Ben-Oliel*, the well-known Jewish Missionary at *Jaffa*, have impressed the committee with the importance and hopefulness of this work which also is regarded with growing interest throughout the church, and is recommended to the consideration of the General Assembly.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Western Section.

An abstract of the thirteenth annual report of this Society was given in the *July Record*. It is extremely gratifying, and indicates continued and steady progress. Commencing with an income of \$1005.39, in 1877, it has gone on increasing until last year it had reached the noble sum of \$29,096.40. Its total membership is now 14,356, and affiliated with it there are twenty-five Presbyterian Societies. By means of a Monthly Letter Leaflet, it circulates a great deal of missionary information, and has induced many to take an interest in missionary work, and to contribute to it, who had not been reached by other agencies.

GENERAL SUMMARY.

From the want of a uniform system of tabulating our missionary statistics, it is difficult to ascertain the exact figures, the

following, however, is submitted as an approximate estimate.

| | |
|---|------|
| Number of Mission Fields | 7 |
| " " Ordained Missionaries..... | 31 |
| Lady Missionaries (including two doctors), teachers and interpreters, in addition to the ministers wives..... | 19 |
| Native assistants—teachers, Catechists, Bible-readers, Zenana visitors, Colporteurs &c..... | 235 |
| Communicants..... | 3668 |
| Young people in schools and Bible classes about..... | 3000 |

Total expenditure, including payment for ladies studying at Kingston, \$900; expense of management, printing, travelling expenses, cablegrams &c. \$93,122.62.

NOTE. Dr. Mackay of Formosa, gives the names of 50 native preachers, and Rev. J. F. Campbell, of Indore, the names of 80 native assistants.

Rev. Dr. WARDROPE, Guelph, Ont., and Rev. ALEX. MACLEAN, Hopewell, N.S., are Joint-conveners of the Foreign Mission Committee; Mr. HAMILTON CASSELS of Toronto is Secretary, and Rev. Dr. Reid, Toronto, Treasurer.

Ecclesiastical News.

SCOTLAND.—This month of July is really the minister's holiday. Every where one goes, he meets the brethren; some in canonicals; others in dainty, but curious costume. All according to taste. But the study is empty; and, on steamboat and row-boat, in bays and coves, and on Highland lochs, in railway carriages, on tricycles, and on foot; as Highland lairds, or lowland shepherds, you will find the Scottish minister seeking to recruit his strength, and prepare himself for his winter's toil. From Canada, we are glad to see Professor Pollok looking well, and all the better doubtless for the change. The delegates to the great Sabbath-school Convention have not yet arrived in these northern parts; but Dr. Taylor of Brooklyn, has been delighting congregations in the towns along those western shores with his vigorous and solid expositions and illustrations of the Word of God. The Glasgow folks, too, are having their "fair" holidays, lasting nearly a week; and every place along the coast is more than packed. The weather this year has been perfect, but in seasons when the rain abounds, it is said, that the churches are thrown open to accommodate the visitors by day and at night. At such a time, as may be expected, ecclesiastical matters are quiet. A committee meeting, or a brochure on some question of large and public importance, alone disturbs the composure of the hour. In our colleges, there are still three

vacancies. In Glasgow, the Chairs of Greek and English Literature, and in Aberdeen, that of Church History. For the last, there are many clerical applicants. In Parliament the Scotch Ministers' Bill seems safe enough now. On the whole it gives satisfaction. The question of tests in theological teaching however, is left unsettled. But it cannot remain so long, the demand of the present day being for a free and "scientific" treatment of theology. The Church of Scotland cannot object, as some of her leaders and many of her people are preparing themselves for the change. Meantime, the disestablishment committee has issued a manifesto, inspired with a new hope, Mr. Gladstone having at length promised definite and positive support. Principal Caird having been consulted, declines the honour of the Moderator's Chair for next Assembly. The Principal was never given to the business of church courts, but the honour is the highest the church can confer upon him. The Rev. James Barclay has again been at Balmoral by special command. But the Queen has left her Highland home for Windsor, and in a few days, we expect to have another Princess Louise united to a Scottish laird. We notice with profound regret the death of Rev. Frederick Crombie, D.D., Professor of Divinity and Biblical Criticism, St. Andrew's University. The venerable Horatio Bonar, of Edinburgh, one of the finest Hymn writers of the present century, has also been taken away from us in a good old age.

D.

IRELAND.—A two days' meeting for evangelistic purposes was held lately on the grounds of Wm. Young, Esq., Fenaghy, near Ballymena. This has become a sort of institution, the present year being the third year in which the meetings have been held. Cheap fares are given on the trains for many miles around, and the people flock in thousands to hear the gospel preached. This year there were missionary meetings as well as evangelistic addresses. Mr. Mill, of London, late of Edinburgh, was there as well as many others. Every year the meetings are growing in interest and in success. The Youngs are one of the most prominent families in Antrim County, and for generations they have been noted for their piety, as well as their attachment to the Church of their fathers. Fifty years ago the saviour of James Young's piety was felt all over the North of Ireland. The family connection are men of wealth and influence. It was in the manufacture of linen that they first attained to be men of means, but they are now Londoners as well. The Right Honourable John Young, of Galgoun Castle, is one of the family. William Young, on whose grounds the meetings are held, is joint-Convenor of the Assembly's Committee on Systematic Beneficence.—The death of the Rev. William Warner, of Drumgooland, near Rathfriland, is announced. He was still in the prime of life, so

far as age was concerned, being not quite 50 years old.—The *Missionary Herald* for July and August, has come to hand. In it all the reports presented to the Assembly are given in full, as well as all the finances of the year in detail. The Colonial report appears among the others. Here, Canada, as usual, gets the banner place. Fully three-fourths of the whole report are taken up with Canada. H.

UNITED STATES.—A convention of 5000 representatives of "Christian Endeavour" societies was recently held in Philadelphia. The organization represented is now to be found in all parts of the United States and Canada, and in many other countries. The one grand connecting link is love and loyalty to Christ and effort for the advancement of his kingdom. It does not interfere in any way with the proper work of the churches, but rather trains and qualifies for work in the churches. The great value of the society is that it calls forth and consecrates the energies of young men and young women in the cause of religion. It encourages social worship, the study of God's word, and such practical effort as may be presented. The society has extended with remarkable rapidity, so that now it comprehends half a million members. Large numbers of these are now engaged in doing something for God and humanity, who otherwise would be resting and rusting in comparative uselessness. The growth of this society we take to be a healthy sign of the times. It is a movement in the Church, for the Church, with the object of developing the Church's latent energies, and enlisting all in the service of the one Lord. Religion is not losing its hold upon the young; the loyal followers of Christ are becoming more numerous and more aggressive every day. Another meeting of absorbing interest was that of the International Missionary Union, recently held in Binghamton, N.Y., where nine societies and eleven mission fields were represented. Mr. and Mrs. Morton were the only representatives of Canada present, and their story of the mission work in Trinidad, which was new to most of the delegates, was heard with great interest. Valuable papers were read by Rev. Dr. Hamlin on "Mission work among the poor;" by Mr. Shedd, on "Missions in Persia," and by Rev. H. V. Noyes, of China, on "The Chinese in America."

CANADA.—The heather is on fire! The agitation on the Jesuits' Estates Act is no longer a local or provincial issue, it has spread over the Dominion, from sea to sea. Rev. D. J. Macdonnell, of Toronto, has been improving his holidays by electrifying the Nova Scotians and New Brunswickers on this question, and with the powerful aid of Dr. Burns, of Halifax, has succeeded in awakening interest as to the gravity of the situation. In the meantime His Excellency the Governor General has intimated that his advisers are not prepared

to take the responsibility of disallowing the abnoxious Quebec Act. The situation has thus become an embarrassing one. With this exception, there is a positive dearth of ecclesiastical news at present. Many of the ministers have been enjoying their holidays.

Our Own Church.

THE ANNUAL COLLECTION FOR COLLEGES is appointed for the third Sabbath of September, in all congregations and mission stations where there are no missionary societies. Notwithstanding the increased endowments obtained in recent years, our six colleges are to a considerable extent dependent on the contributions from congregations for their maintenance, and it is to be hoped the collections will increase rather than diminish. The amount given last year was about \$18,000, but this included some special contributions to prevent a deficit. At least that much will be required again this year. All the colleges are doing a good work, and deserve to be heartily supported. This last year they gave 55 ministers to the church, nearly all of whom are already settled in charges or appointed to missions at home or abroad. The collections will be distributed in the same way as last year. Each congregation in the Western Section is now left free to determine of itself to which one or more of the colleges its money shall be given, and is expected to do so as there is no longer any Common College Fund.

FRENCH WORK.—Money continues to come in for the Board's new Enterprise, the Ladies' College at Ottawa, but a considerable amount is still needed to enable the executive to push their arrangements forward without anxiety. They do not intend to use any of the ordinary fund for this object—that being all required for other purposes. There are still a few hundred copies of the French report on hand, which may be had either singly or in parcels for distribution, by applying to the Rev. Dr. Warden, Montreal.

PERSONAL:—*Rev. D. M. Gordon* of Halifax, acting on the advice of Sir Morell Mackenzie of London, contemplates a trip to Japan, returning home *via* British Columbia. It is confidently hoped that the rest and change of climate may result in a thorough and permanent cure of the throat

affection to which Mr. Gordon has for some time been subject. *Rev. John Morton* and *Mrs. Morton*, while on a visit to Toronto, addressed a meeting in Knox Church and greatly interested the audience in their accounts of missionary work carried on among the Coolies in that Island, where Mr. Morton has been labouring with marked success for the past twenty-four years. *Rev. William Campbell*, Missionary of the English Presbyterian Church in Southern Formosa, expected to visit Toronto last month, *en route* to Japan and China. *Rev. Robert Laing* of Halifax, has been visiting Newfoundland in the interests of the Halifax Ladies' College. *Rev. John Macdougall*, *John H. MacVicar*, *Miss MacIntosh* and *Miss Graham*, recently designated as missionaries to Honan, expect to leave for their destination on the 4th of October.

LADIES' COLLEGES.

COLIGNY COLLEGE is the euphonious name of the Ladies' Institute to be opened in Ottawa in the beginning of next month by the Board of French Evangelization. The building recently acquired from the trustees of the Ottawa Ladies' College is being put in thorough repair, and every effort is being made to secure such a staff of teachers as will inspire public confidence in the ultimate success of the enterprise. We call attention to the new advertisement of the BRANTFORD LADIES' COLLEGE, which re-opens on the 4th instant with an increased staff of teachers. This is now the oldest institution of the kind in connection with the Presbyterian Church, and its past record amply attests its great usefulness and entitles it to the confidence and patronage of the public. THE HALIFAX LADIES' COLLEGE, while only of recent date, has already attained a position in the front rank of the educational institutions of the Dominion. Its success has been phenomenal. The arrangements for the session commencing on the 10th instant, are of the most satisfactory kind. THE TRAFALGAR INSTITUTE, Montreal, opens on September 16th. The situation of this Institute is one of the finest in the city, and the teaching staff all that can be desired. The terms are certainly reasonable.

ORDINATIONS AND INDUCTIONS.

MEAFORD, *Owen Sound*.—*Rev. J. A. Ross*, was inducted on the 28th of June.

KENYON, *Glenarry*.—*Rev. D. Macleod*, of Priceville, Ont., was inducted on the 8th of August.

WHITECHURCH and E. WAWANOSH, *Mailand*.—*Rev. W. H. Geddes*, of Russell, *Ottawa*, was inducted on the 25th of July.

CALGARY, N.W.T.—*Mr. Robert Johnston* (Knox College), was licensed and ordained to preach the gospel on June 26th.

ATHENS AND TOLEDO, *Brockville*.—*Mr. David Fleming* (Queen's College), was ordained and inducted on the 26th of June.

LINDSAY, Ont.—*Mr. Robert Johnstone*, of Pres. College, Montreal, was ordained and inducted on the 11th of July.

PORT DOVER AND VICTORIA, *Hamilton*.—*Mr. J. Robertson* was ordained and inducted on the 30th of July.

COBOURG, *Peterborough*.—*Rev. J. Hay*, of Campbellford was inducted on 30th July.

MONTREAL.—Messrs. *Murdoch Mackenzie*, *John MacDougall* and *John H. MacVicar*, all from the Presbyterian College Montreal, were ordained by the Presbytery of Montreal on June 30th and solemnly designated as missionaries to Honan, China.

MERIGOMISE, *Picou*.—*Mr. W. R. Muir* was ordained and inducted on the 5th of August.

FERGUS, *Guelph*.—*Rev. R. M. Craig*, of Dunbarton, *Whitby*, was inducted into the charge of Mellville Church on the 30th of July.

UXBRIDGE, *Lindsay*.—*Rev. W. G. Hanna*, of Tara, was inducted on the 1st of August.

MARSDALE AND FLESHERTON, *Orangeville*.—*Mr. L. C. Emes* (Knox College) was ordained and inducted on the 23rd of July.

INDIAN HEAD, *Regina*.—*Mr. John Ferry* was ordained and inducted on the 24th of July.

HAWKESVILLE AND LINWOOD, *Guelph*.—*Rev. W. C. Armstrong*, late of Hillsburg and Price's Corners, was inducted on 31st July.

CALLS.—*Rev. D. A. Maclean*, of *Kemble, Owen Sound*, to *Chalmer's Church, Kincardine*, and *Knox Church, Barrie, Mailand*. *Rev. W. M. Cruikshank* to *Cayuga* and *Mount Healy*, *Rev. E. B. Chesnut* to *Haynes Avenue, St. Catherines*, and *Rev. W. McKinley* to *Waterdown, Hamilton*. *Rev. Joseph McCoy*, of *Egmondville, Huron*, to *St. Andrew's Church, Chatham, N.B.* *Rev. A. E. Carr*, of *Alberton, P.E.I.*, to *Campbellton, N.B.* *Rev. J. B. Maclaren*, of *Cannington*, to *Aylmer* and *Springfield, London*. *Rev. Angus Macleod*, to *Winslow, Quebec*. *Rev. Donald Tait*, of *Berlin*, to *Chalmer's Church, Quebec*, accepted. *Rev. D. Macdonald* of *Glenarm, Ont.*, to *Lake Megantic, Quebec*.

DEMISSIONS.—*Rev. J. W. Mitchell*, of *First Presbyterian Church, Port Hope, Ont.*

LICENSURES.—*Mr. William Macleod* by the Presbytery of *Miramichi*. *Mr. John Allan* by the Presbytery of *Quebec*. *Mr. J. McD. Duncan*, *Mr. Donald Mackenzie* and *Mr. Thos. Natress* by the Presbytery of *Toronto*. Messrs. *Richard Whiteman* of *Fort William* and *William Neilly*, of *Schreiber*, by the Presbytery of *Winnipeg*. Messrs. *W. J. Hall* and *Isaac Macdonald* by the Presbytery of *Regina*.

NEW CHURCHES.—A handsome and commodious church, comfortably seated for 700, was opened at *Marion Bridge, Cape Breton*, on 21st

July. Dr. Murray of N. Sydney, Rev. John Murray of Sydney, and Rev. S. C. Gunn of Boston, conducted the opening services. A neat little rustic church at Cap. a L'Aigle (Murray Bay), was recently dedicated under very interesting circumstances, the service being conducted by Bishop Bond of Montreal, assisted by Rev. Dr. Mackay of Crescent Street Church, and Rev. Dr. Campbell of St. Gabriel's Church, Montreal. The church is intended to be used alternately by the Episcopalians and Presbyterians who have their summer quarters there. Dr. Mackay has been the moving spirit in securing the erection of the edifice. Bishop Bond expressed himself as highly pleased with the opportunity thus afforded of friendly inter-denominational intercourse.

On Sabbath, July 28, a new church was opened for public worship at Katrine, in the district of Parry Sound, Ontario. Mr. John Garrioch, a former missionary on the field, preached morning and afternoon, and the Rev. C. Shaw (Methodist) preached in the evening. The church is not fully completed, nor quite free from debt.

Obituary.

MR. ALEXANDER MACMILLAN, a worthy elder of St. Andrew's Church, Thamesford, died on the 1st of July, in the 68th year of his age. He was a native of Kintyre, Argyleshire, came to Canada in 1851, and settled in East Nissouri, where he lived and died. Loved and respected by a large circle of friends, but especially by his minister, he faithfully discharged the duties of his office, was a zealous advocate of temperance, took a lively interest in the Bible Society, and contributed more liberally, perhaps, than any other man in the township, to the schemes of the Church. His end was peace.

Mr. WILLIAM BYERS, for 44 years a ruling elder in St. Andrew's Church, Stratford, Ont., died on 28th May last, in the 81st year of his age. He was a native of Dumfries-shire, Scotland—a man of simple, genuine piety, kind and charitable. Mr. Byers amassed a considerable fortune and left a number of liberal bequests for benevolent and missionary objects. To the Stratford Hospital, \$2050; County Poor House, \$2000; Foreign Missions, \$1500; St. Andrew's Church, Stratford, \$500, &c.

New Hebrides Mission.

EROMANGA.—Rev. H. A. Robertson writes from Parramatta, N. S. W., on May 22. He states that the months of August, September, October and November were devoted to a very thorough visitation of Eromanga. Rev. A. H. Macdonald, a young Australian minister, spent

two months in this work with Mr. Robertson. Mr. Macdonald proceeded in the *Dayspring* to Malikula. Mr. R. tried to ascertain, with accuracy, what hold heathenism still retains on the island, and what is the attitude of the chiefs. He secured the names of all the people, to the number of 2,500: "I was received with the utmost kindness in every village. Hoary-headed chiefs would accompany me miles beyond their own villages; and many would come miles to meet me. The Dillon's Bay people, chiefs and young men, never left me for one hour, and carried books, bed, camp-kettles, provisions, &c., round the island." "From September, 1887, to April, 1888, the death rate was excessively high, and we lost no fewer than 9 of our teachers. About one hundred adults in their prime died in 6 months, and in one year our population decreased fully 100, notwithstanding births. Not a few good and faithful Christians were taken from us by the hand of death. Notwithstanding our heavy losses, seven men with their wives, were settled as teachers on Eromanga, and we were able to spare two teachers and their wives for Mr. Watt, on Tanna." There are now Eromangan teachers assisting the work on Tongoa, Ambrim, Epi and Malikula. Seven teachers with their wives, are thus employed; while on Eromanga we have thirty-four. Thus we have in all, *seventy-one* Eromangans engaged in teaching. We have a number of elders and others on the island engaged in spreading the light of the Gospel, and working faithfully without earthly fee or reward.

STATISTICS. Dec. 5, 1888.—Church members in good standing, 20; Baptized children, 300; Elders, 8; Schools, 34; Districts in which service is conducted every Lord's Day: 34; Infant baptisms in 1888, 24; Adult baptisms, 10; Christian marriages in 1888, 24; Teachers at work: 34; Christian population, 1,200; School-houses (which serve also as churches), 36.

Genesis, Matthew, Mark, Acts, a Catechism and Hymnal are in daily use. Luke is printed, and ready; John is ready for the printer; Epistles of Peter also ready. The Eromangans raised and exported 3,600 lbs. of the finest quality of arrow-root, to pay for their Scriptures. They contributed in cash for the work on Eromanga, fifteen pounds (£15). They gave, as usual, free labour for thatching and repairing mission buildings, preparing them for the gales, &c. They also keep in repair the road, between east and west Eromanga. They promise crews for the *Morning Star* boat. They keep in repair the graves of the Gordons, and the road from the shore to the graveyard. They carry medicine and food to sick and aged people, often making long journeys on such errands of mercy. The yams used on the mission stations are in large measure raised and brought to the proper place by the better class of Christians. Whatever work has to be done, repairing churches, or school-houses, or mission buildings, erecting new buildings, burning lime, painting boats, fetching firewood, repairing fences, &c.,—the natives do with good will.

and without pay. Heavy repairs were required on Mr. Robertson's own premises, and these he paid the natives for doing. The roof of the house is iron, and is an immense improvement on thatched roofs, which are never very safe and need frequent renewal.

Mr. Robertson is engaged in writing for the printer a copy of the Gospels of Luke and John.

PRESBYTERIAL ITEMS.

Miramichi.—In a reference relative to certain divisions which have arisen in St. Andrew's congregation, Chatham, the Presbytery has discerned that the session, to whom alone belongs the right of regulating the service of praise, did, by referring the matter of singing anthems and voluntaries to the people, evade its duty and endanger the peace and harmony of the congregation, and that the session ought to comply with the wishes of the congregation in this matter, only so far as these are not contrary to their own convictions of duty or to the provisions made by the General Assembly of our Church.

Victoria and Richmond, at a recent meeting cordially endorsed the action of the General Assembly on the Jesuits' Estates Act.

Quelph.—This Presbytery has had to discharge the painful duty of deposing one of its ministers, and of saying to another, that on account of irreconcilable difficulties between pastor and people, the interests of religion demand that he should demit his charge. The Presbytery pays the travelling expenses of its Commissioners to the General Assembly.

Calgary.—Mr. Macleod is appointed Clerk of this Presbytery, vice Rev. J. C. Herdman, resigned.

Trinidad.

BY REV. KENNETH J. GRANT.

Jottings of a conversation between the Rev. Lal Behari and an intelligent young Brahmin, or, a Christian and a Hindoo.

IN a sober, thoughtful mood the Hindoo enters the Christian's room, and lays on the table certain books he had borrowed. No time is lost in coming to the subject which is ever under discussion.

Christian asks:—Can you trust to the Hindoo religion for the Salvation of your soul?

Hindoo replies, oh yes. Your question is very absurd. Could all my forefathers from the golden age (which contained 1,728,000 years), down to this time (quite 2,166,000 more) be mistaken? Were all those holy men of these ages, such as the Munis and Rikhis, who performed such wonderful miracles on the wrong path? Did they fail to find Salvation? Have they perished? Surely I am safe in following them. C. It is not our work to

judge the dead: The Judge of all the earth will do right. Our forefathers are in his hands. Remember, however, that your position and mine is very different from theirs. According to a man's light so is his responsibility. They never heard that "God so loved the world that he gave his only begotten Son"—they never heard that the Son so loved us, that he bore our sins in his own body on the tree, and that through Him, Salvation is free to all who believe. They never incurred the awful guilt of rejecting Christ as you do if you keep clinging to Hindooism. But did these holy men ever do the works ascribed to them? Does water rise up above its source? Can men outdo the gods in holy and wonderful deeds? The gods are never credited with doing what Munis Rikhis and others have done.

H. These are matters that I can't explain, but our Shastras tell of these wonders, and I am bound to believe them.

C. But are your Shastras worthy of your acceptance? Are they true? I read of a learned man from the United States that visited India, and in Calcutta he lectured to a large number of young men attending colleges there, several hundred, and he asked what proportion of the educated youth of India believe in the Shastras. One replied, perhaps one in a hundred, not one in a thousand shouted another. These educated young men know that the teaching of the sacred books of India in matters of geography and astronomy &c., are utterly and palpably false. They teach that the earth is an extended plane, rests on the head of Shesh-nag, is girdled with seven seas of different substances, that it is many times larger than the sun, whilst every educated man there, here and everywhere, knows that all this is false. If you can't trust your book in the things seen, how can you trust them in the things unseen? If they don't speak the truth about the earth where they are living, how can we trust them when they speak of the eternal world? If you can't trust a man in a penny will you trust him in a pound.

H. But surely my poor old mother who died a few months ago is in heaven. She was very kind to me, and every body spoke well of her, and if I walk in the same way, will I not reach the same happy place?

C. Where is the heaven of your Shastras? Do they not tell you that there is a great mountain named Sumerugir in the centre of earth, 600,000 miles in height, its diameter at base 128,000 miles, with roots extending into the earth 128,000 more, and the top of this mountain has a surface of 256 miles square, where Vishnu, Shiva, Indra and other deotas dwell. Around this mountain smaller mountains rise, on which grow trees to the height of 8,860 feet.

In eccentric circles from this mountain are the seven seas of salt water, sugar-cane juice, wine, ghee, milk, buttermilk and fresh water. Is not this mountain of the Shastras, the home

of the gods, and the heaven of the Hindoo who has been faithful to his religion. Now as you have some knowledge of geography, I ask you honestly do you believe there is any such mountain, if there is not, where is the home of your hopes? If there is no mountain, your books are false. Will you blindly follow the teachings of books that you know to be false, and thus ruin your immortal soul? As a Brahmin others look to you, and I beg you not to continue to be a blind leader of the blind. You have often heard of the way of life. You know that the true incarnation of God who died to take away sin, now lives in Heaven as your friend and mine, and I can only beg you not to despise him.

H. Yes, friend, I will consider this matter, there is something wrong somewhere. Salam, Bhai!

The Missionary Outlook.

AFRICA.—There are at work in Africa 14 English societies with 376 ordained missionaries, 37 laymen, 100 women, and 8,764 native pastors and helpers. There are 13 American societies with 77 ordained missionaries and 633 native pastors and helpers. The United Presbyterians of Scotland have by far the largest membership connected with their mission—namely, 15,000. The Baptists have 8000, and next comes the S. P. G. with 5,000. Bishop Taylor's mission has 100 agents from America, the Presbyterians send 45 missionaries, and the Baptists 23. British trade with Africa amounts to \$125,000,000 a year. American trade is not very extensive. Mr. Guinness proposes to send bands of missionaries up the three branches of the Congo. Recent movements by explorers tend to expose still more fully the horrors of the slave trade. Even Abyssinia-Christians have been sent off to the slave markets of Mecca. If the Africans were left to themselves, their treatment of missionaries would not be by any means cruel; but the Arabs on the one side trading in slaves, and so-called Christians on the other side, trading in strong drink, are sources of unspeakable mischief.

Presbyterians have special interest in Nyassaland, where for years they have had a life-and-death struggle with the Arab power. Matters are looking brighter for the Christians and the poor natives. The various phases of the conflict between good and evil, right and wrong in Africa, demand close watching. Mohammedanism is pushing its cruel and tyrannous way in all directions, spreading death and desolation wherever it goes. A strong invading force is again threatening Egypt, and British arms are again called into action to repel the invader. We are sorry to state that reports from Madagascar are not as favourable as in past years. Contact with French power and influence has been un-

favourable to missionary progress. Slavery has a hold in Madagascar, and for this, France is in part responsible. British influence is active in Africa, north, south, east and west; and that is upon the whole favourable to religion, liberty and civilization.

Literature.

HOW WE ARE SAVED, by *Rev. J. A. R. Dickson, B.D.*, of Galt, Ont.—The Religious Tract Society, London, pp. 79. Price 75 cents. This neatly printed tractate contains an admirably condensed statement of the successive steps by which the believer reaches the assurance of the forgiveness of sins and peace with God. (1) Conviction of sin. (2) Repentance toward God. (3) Faith in the Lord Jesus Christ. (4) Sanctification through the Holy Spirit. It cannot fail to be helpful to all who are earnestly enquiring what they must do to be saved.

FORMS FOR SPECIAL OCCASIONS, with Scripture selections, by *Rev. Herrick Johnson, D.D.*, W. Drysdale & Co., Montreal: pp. 134. Price, limp cloth, 90 cts. This little manual will be found of great value and assistance to ministers and elders in the discharge of pastoral work. It is especially rich in its selections of Scripture suited for the sick-room. In addition to forms for Marriage, Baptism, and Burial, there are valuable notes on the reception of communicants, the ordination of elders, the dedication of churches &c.

REPORT OF THE MACKAY MISSION HOSPITAL, TAMSUI, FORMOSA, for 1888, by *Dr. Rennie* the physician in charge, and *Dr. G. L. Mackay*. The figures given show that more than an average year's work has been done and that the popularity of the Institution is steadily increasing. The number of new patients treated was 3,280 and of return visits of patients for medicine, &c. 7,685. A long list of prevalent diseases is given, together with an interesting reference to native doctors in Formosa and their 'prescriptions,' some of which are curious, e. g., "bed-bug's blood, for sty in the eye; juice of a bruised snail, for pain in the ear; Earth worms swallowed alive, for a bad stomach." &c.

In praying for the salvation of a single soul we pray for more than the whole world and its glories, more than all possible inanimate creation. For we pray for one on whom the good pleasure of the Holy Trinity rests; for one whom the Father wills to be saved, for whom the Son was incarnate, with whom the Holy Ghost has pleaded and will plead. Oh, for heart of fire, for fiery zeal for souls, that if we can do no more, we may yet plead with God with burning thoughts, burning longings, burning desires, for God's glory in the salvation of souls!—*Dr. Pusey*.

Page for the Young.

SEARCH IT OUT.

Here is an alphabet which will make you study. Get out your Bibles and turn to the places. When you have found them, read and remember:—

- A was a monarch, who reigned in the East. Esther i. 1.
 B was a Chaldee, who made a great feast. Daniel v. 14.
 C was truthful, when others told lies. Num. xiii. 30-33.
 D was a woman, heroic and wise. Judges iv. 4-14.
 E was a refuge, where David spared Saul. 1 Sam. xxiv. 1-7.
 F was a Roman, accuser of Paul. Acts xxvi. 24.
 G was a garden, a frequent resort. John xviii. 1, 2; Matt. xxvi. 30.
 H was a city where David held court. 2 Samuel ii. 2.
 I was a mocker, a very bad boy. Genesis xxi. 9.
 J was a city, preferred as a joy. Psalm cxxxvii. 6.
 K was the father, whose son was quite tall. 1 Sam. ix. 1, 2.
 L was a proud one, who had a great fall. Isaiah xiv. 12.
 M was a nephew, whose uncle was good. Col. iv. 10; Acts xi. 24.
 N was a city, long hid where it stood. Zeph. ii. 13.
 O was a servant, acknowledged a brother. Col. iv. 9.
 P was a Christian, greeting another. 2 Tim. iv. 21.
 R was a damsel, who knew a man's voice. Acts xii. 13, 14.
 S was a sovereign, who made a bad choice. 1 Kings xi. 4-11.
 T was a seaport, where preaching was long. Acts xx. 6, 7.
 U was a teamster, struck dead for his wrong. 2 Sam. vi. 7.
 V was a cast-off and never restored. Esther i. 19.
 Z was a ruin, with sorrow deplored. Psalm cxxxvii.

THE SMALL AND THE GREAT.

[1 Sam. i, 27, 28; John i. 42; Acts xviii. 24-28; 2 Tim. i. 5, and ii. 15, and iv. 1, 2, 5.]

One night, a man took a little taper out of a drawer and lighted it, and began to ascend a long winding stair.

"Where are you going?" said the little taper.

"Away high up," said the man, "higher than the top of the house where we sleep."

"And what are you going to do there?" said the little taper.

"I am going to show the ships out at sea where the harbour is," said the man. "For we stand here at the entrance of the harbour and some ship far out on the stormy sea may be looking out for our light even now."

"Alas! no ship could ever see my light," said the little taper. "It is so very small."

"If your light is small," said the man "keep it burning bright; and leave the rest to me."

Well, when the man got up to the top of the lighthouse—for this was a lighthouse they were in—he took the little taper and, with it,

he lighted the great lamps that stood ready there with their polished reflectors behind them. And soon they were burning steady and clear, throwing a great strong beam of light across the sea. By this time the lighthouse man had blown out the little taper, and laid it aside. But it had done its work. Though its own light had been so small it had been the means of kindling the great lights in the top of the lighthouse, and these were now shining brightly over the sea, so that ships far out knew by it where they were, and were guided safely into the harbour.

DO THE BEST YOU CAN.

A little boy named Johnnie went on a visit to his grandfather's house one night. When he was going away, the old gentleman laid his hand kindly on the little fellow's head and said, "Johnnie, my man, I'll give you a short rule to live by. Follow it, and it will be worth more than a gold mine to you. This is it—when you have anything to do, always do it the best you can."

SHE WAS A STRANGER.

A missionary was requested to go out to a new settlement to address a Sabbath school. He noticed a little girl, shabbily dressed and barefooted, shrinking in a corner, her little sunburnt face buried in her hands, and tears trickling between her small brown fingers. Soon, however, another little girl about eleven years old, got up and went to her and led her toward a brook, then seated her on a log, and kneeling beside her, she took off her ragged sun-bonnet, and dipping her hand in the water, bathed her hot eyes and tear-stained face, talking in a cheery manner all the while.

The little one brightened up; the tears all went, and smiles came creeping around the rosy mouth.

The missionary stepped forward and said, "Is that your little sister, my dear?"

"No, sir," answered the child, with tender, earnest eyes; "I have no sister, sir."

"O, one of the neighbour's children?" replied the missionary; "a little school-mate, perhaps?"

"No, sir; she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out, and have such care of her, if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."

"Ah!" said the missionary to himself, "here is a text for me to preach from: 'Because she was a stranger, and seemed to be all alone, and needed somebody to be kind to her.'"

The words came to him, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Acknowledgments.

Received by Rev. Dr. Reid, Agent of the Church at Toronto. Office, 15 Toronto Street, P.O. Drawer 2607.

ASSEMBLY FUND.

| | |
|----------------------------------|-----------------|
| Received to 1st July, 1889 | \$ 138.07 |
| Ayr, Stanley st ch | 10.01 |
| Molesworth | 2.15 |
| Cavendish and New Glasgow | 4.00 |
| Hornings Mills | 1.00 |
| Per Accom'n Com of Gen Ass | 107.35 |
| West Bentinck | 2.00 |
| Guelph, Knox ch | 9.30 |
| Madoc, St Peter's | 5.00 |
| Ethel | 2.01 |
| Baddeck | 8.00 |
| Lucknow | .60 |
| Kemptville | 7.10 |
| Oxford Mills | 2.00 |
| Chater | 2.00 |
| Leith | 3.53 |
| Tara | 5.00 |
| — | \$309.00 |

HOME MISSION FUND.

| | |
|---|------------------|
| Received to 1st July, 1889 | \$1613.76 |
| Molesworth | 10.00 |
| Inverness | 5.00 |
| Burlington | 5.00 |
| Nemo—Toronto | 10.00 |
| Hornings Mills | 3.00 |
| Banff S S | 21.25 |
| Carlyle Group | 2.00 |
| Glenburnie | 4.00 |
| Mrs R Marshall, Woodlands | 5.10 |
| Therford | 30.85 |
| Amos | 28.10 |
| Hebbert | 30.00 |
| Friend of Miss North-west ch extension | 100.00 |
| Carluke, St Paul's | 65.01 |
| Ethel | 10.00 |
| Ethel W F M Society | 8.32 |
| Toronto, Bloor st ch S S | 25.00 |
| Lancaster | 6.14 |
| Lucknow | 10.88 |
| Fergus, Melville ch L A Soc. Sacabro's, St Andrew's S S | 20.00 |
| Aberarder | 5.00 |
| Indian Head | 30.00 |
| Paris, River st ch S S | 34.04 |
| Dundas | 10.00 |
| Oak Lake Group | 3.00 |
| Kintyre | 30.00 |
| Tara S S | 15.00 |
| Storrington | 3.00 |
| Nassagaweya | 20.00 |
| W S I | 10.00 |
| Providence Bay | 20.00 |
| Black Bank | 16.99 |
| Spanish Mills S S | 3.65 |
| Mandaum S S | 7.00 |
| Ventry | 10.00 |
| Tilbury Centre | 5.60 |
| Strangfield | 2.00 |
| Tara | 14.00 |
| Calgary | 10.00 |
| Landsdowne | 7.00 |
| Colleston | 5.58 |
| Whitloughby | 3.40 |
| The Ridge | 4.00 |
| Fergus, St Andrew's | 50.00 |
| Campbellville | 35.00 |
| J McL—Gore of London | 5.00 |
| Kennebec Road | 15.10 |
| Leith | 3.00 |
| McIntyre | 10.00 |
| — | \$2439.74 |

HOME MISSION FUND.—Deficit.

| | |
|-------------------------------------|----------|
| Friend in Bloor st ch Toronto | \$ 35.00 |
| Per Accom'n Com of Gen Ass | 150.00 |

| | |
|---------------------------|--------|
| Toronto, Central ch | 150.00 |
| Hamilton, Knox ch | 100.00 |

STIPEND AUGMENTATION FUND.

| | |
|----------------------------------|------------------|
| Received to 1st July, 1889 | \$ 287.99 |
| Ayr, Stanley st ch | 67.00 |
| Molesworth | 6.00 |
| Inverness | 6.60 |
| Hornings Mills | 2.00 |
| Norval | 2.00 |
| Ottawa, St Andrew's | 100.00 |
| Mrs R Marshall, Woodlands | 5.10 |
| Lucknow | 1.35 |
| English Settlement | 22.00 |
| Indian Head | 5.00 |
| Kintyre | 20.00 |
| Waddington | 76.10 |
| Galt, Knox ch | 51.51 |
| Williamstown, St Andrew's | 42.00 |
| Sault Ste Marie | 5.00 |
| Caledon, St Andrew's | 4.00 |
| Tara | 3.01 |
| Campbellville | 10.00 |
| McIntyre | 8.00 |
| Blyth | 15.00 |
| — | \$ 752.25 |

FOREIGN MISSION FUND.

| | |
|--------------------------------------|------------------|
| Received to 1st July, 1889 | \$3882.72 |
| Ayr, Stanley st ch | 73.00 |
| Molesworth | 14.00 |
| Nemo—Toronto | 5.00 |
| Nemo—Toronto, China | 5.00 |
| Hornings Mills | 2.00 |
| Manchester | 15.75 |
| Lady—Melville ch, Brussels | 2.60 |
| Banff | 61.00 |
| Carlyle Group | 1.00 |
| Han'n St Paul's Y P S of ch | 40.00 |
| Endeavour native teacher, Ind | 47.10 |
| Kincardine | 20.00 |
| Mrs Ewart, Toronto—Ind Col | 4.00 |
| Glenburnie | 20.00 |
| Kincardine S S | 30.00 |
| Hibbert | 44.40 |
| Beaverton | 19.00 |
| Smith's Hill | 8.00 |
| East Brooke | 4.00 |
| Ethel | 3.00 |
| Lancaster | 39.14 |
| Lucknow | 18.48 |
| Kippen S S, N W Indian | 10.06 |
| Paris, River st ch S S | 31.00 |
| Dundas | 5.60 |
| David Yuile, Mont. 1/2 sal Rev | 1600.00 |
| Mr Mckenzie, Outfit and | 36.00 |
| Travelling Expenses | 10.00 |
| East Williams, St Andrew's | 21.00 |
| Storrington | 2.00 |
| Nassagaweya | 10.00 |
| J Richards | 10.00 |
| W S I | 62.00 |
| Friends in Renfrew, Assist't | 5.00 |
| in Dispensary for Dr Smith, | 16.45 |
| Honor | 46.00 |
| Wirthrop S S, N W Indians | 20.00 |
| Lako Road | 2.05 |
| Toronto St James sq ch, Mr | 30.00 |
| McGillivray's salary | 30.00 |
| Tara | 8.03 |
| Calgary | 5.00 |
| Montreal Erskine ch. Mis Soc | 110.00 |
| Rev J McDougall 1/2 yr salary | 30.00 |
| passage to China, etc | 5.00 |
| Campbellville | 5.00 |
| Leith | 8.03 |
| McIntyre | 5.00 |
| North Normanby | 5.00 |
| — | \$7377.75 |

KNOX COLLEGE FUND.

| | |
|----------------------------------|---------|
| Molesworth | \$ 2.00 |
| Rev R Hamilton, Motherwell | 10.00 |
| Carluke St Paul's | 22.00 |
| Walkerton, Knox ch | 18.00 |
| Lucknow | 10.99 |
| Nassagaweya | 10.00 |
| Tara | 2.00 |
| Campbellville | 30.00 |

QUEEN'S COLLEGE FUND.

| | |
|-------------------|---------|
| Glenburnie | \$ 2.00 |
| Storrington | 3.00 |

MANITOBA COLLEGE FUND.

| | |
|----------------------------------|------------------|
| Received to 1st July, 1889 | \$ 130.00 |
| Molesworth | 2.00 |
| Carlyle Group | 1.00 |
| Ethel | 1.00 |
| Walkerton, Knox ch | 10.00 |
| Tara | 1.00 |
| — | \$ 145.00 |

WIDOWS' AND ORPHANS' FUND.

| | |
|----------------------------------|------------------|
| Received to 1st July, 1889 | \$ 121.60 |
| Rev J M Aull, Palmerston | 15.00 |
| Molesworth | 2.00 |
| Port Colborne | 4.00 |
| Waddington | 15.00 |
| Wroxeter | 7.00 |
| Lucknow | 1.20 |
| Norval | 5.00 |
| Chater | 5.00 |
| Niagara, St Andrew's | 8.60 |
| Main Road | 2.00 |
| Tara | 4.00 |
| Campbellville | 10.00 |
| McIntyre | 2.00 |
| — | \$ 301.80 |

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

| | |
|----------------------------------|------------------|
| Received to 1st July, 1889 | \$ 225.48 |
| Rev Alex Stewart | 8.00 |
| Rev Jas Ballantyne (4 yrs) | 32.00 |
| Rev Robert Knowles (2 yrs) | 16.00 |
| Rev D B Macdonald | 8.00 |
| Rev Wm Robertson | 12.00 |
| — | \$ 301.48 |

AGED AND INFIRM MINISTERS' FUND.

| | |
|-------------------------------------|------------------|
| Received to 1st July, 1889 | \$ 231.93 |
| Ayr, Stanley st ch | 20.00 |
| Rev J M Aull, Palmerston | 15.00 |
| Molesworth | 4.00 |
| Hornings Mills | 1.00 |
| Per accom'n Com of Gen Ass | 150.00 |
| Port Colborne | 6.00 |
| Carlyle Group | 1.00 |
| Waddington | 28.13 |
| Therford | 8.15 |
| Peterborough, St Paul's | 63.00 |
| Palmerston | 8.00 |
| Avonbank | 5.00 |
| A friend of the Old ministers | 2.00 |
| Ethel | 2.00 |
| Lucknow | 1.20 |
| Dundas | 5.00 |
| Greenbank | 11.75 |
| Chater | 5.00 |
| Kintyre | 20.00 |
| Tilbury East | 12.53 |
| Williamstown, St Andrew's | 20.00 |
| Manitou | 15.00 |
| Main Road | 2.13 |
| Tara | 4.00 |
| McIntyre | 2.00 |
| — | \$ 643.82 |

AGED AND INFIRM MINISTERS' FUND.

Ministers' Rates.

| | |
|----------------------------------|------------------|
| Received to 1st July, 1889 | \$ 183.45 |
| Rev Robert Knowles (2 yrs) | 7.50 |
| Rev Alex Stewart | 6.00 |
| Rev D B Macdonald | 4.00 |
| Rev Wm Robertson | 5.00 |
| Rev W Coulthard | 18.00 |
| Rev A T Love | 8.00 |
| Rev D Forrest (4 yrs) | 14.00 |
| — | \$ 242.95 |

CHURCH AND MANSE BUILDING FUND.

| | |
|------------------------------|----------|
| Mrs McLellan, Hamilton | \$ 25.00 |
|------------------------------|----------|

Evromanga.
Toronto, St James sq ch, Boys
Missions Society.....\$ 50.00

China Inland Mission.
A Friend, Churchill.....\$ 20.09

Jerish Mission.
Nemo-Toronto.....\$ 5.00
Tara.....2.00

KNOX COLLEGE ENDOWMENT FUND.
Received to 5th June.....\$ 147.07
St Vincent.....16.50
N Mornington.....17.00
R Pritchard.....10.00
Wellesley.....21.60
Rev Dr Uro.....50.07
Hon A S Hardy.....50.50
Robert Murray.....10.00
Rev J Neil, B A.....35.07
Tiverton.....10.09
Walkerton.....25.00
Brantford.....18.00
Norwich.....4.00
Embro.....20.00
Woodstock.....21.50
Wm Marshall.....6.65
Port Dathousie.....10.00
Mitchell.....18.00
Ingessoll.....15.00
M McKay.....1.00

— \$ 595.65

Received during July by Rev. P. M.
Morrison, Agent at Halifax Office,
1 Duke Street. P.O. Box 333.

FOREIGN MISSIONS.
Previously acknowledged ..\$ 844.96
J. Henry Salisbury.....3.00
Goldenville SS.....7.25
Geo. H. Mosher, Moosehead.
Miss E. Glawson, Pleasant
Harbor.....1.00
Sheet Harbor.....6.00
Brookfield Mis Soc.....10.00
Escuminac SS.....4.00
A Friend Amherst, per Rev
R Murray.....50.00
Blackville and Derby.....14.00
St Stephen's, Amherst.....113.60
Merigonish Ladies' Mis Soc
Pupils Deaf & Dumb Inst., Hlf
Wentworth.....5.00
Cape North.....6.25
Parsboro', W M & Aid Soc.....43.58
Summerside.....70.00
Stewiacke.....15.00
Lady friend of Mis, Parsboro'
A minister's tithing.....25.00
Summerfield, P.E.I.....12.45
Clifton, N.S.....46.00

— \$1294.49

DAYS PRING AND MISSION SCHOOLS.
Previously acknowledged ..\$ 86.26
Lower Mt Thom SS.....2.00
Hezmon ch SS.....15.67

— \$103.93

HOME MISSIONS.
Previously acknowledged ..\$ 225.35
Lake Ainslie.....4.50
Brookfield Mis Soc.....10.00
A friend Amherst, per Rev R
Murray.....50.00
Blackville and Derby.....12.00
Merigonish Ladies' Mis Soc
Wentworth.....5.00
Parsboro', W M & Aid Soc
Summerside.....30.00
Stewiacke.....15.00
Summerfield.....9.00

— \$393.55

AUGMENTATION FUND.
Previously acknowledged ..\$ 141.91
Milford and Gay's River 40.88
Stewiacke.....15.00
Summerfield, P.E.I.....5.03

— \$22.79

COLLEGE FUND.
Previously acknowledged ..\$1320.28
H L Atkins Int.....125.00
Div Bank of Montreal.....130.00
Int J H Marks.....78.00
Truro Coupons.....67.07
Halifax Coupons.....46.47
Int on Deposit Receipt.....12.71
Int on J A B Weir's Mortgage
Summerside.....100.00
Int Judge James.....10.00
Summerfield, P.E.I.....95.00
Summerfield, P.E.I.....6.00

— \$1590.53

BURSARY FUND.
Previously acknowledged ..\$ 35.00
St John coupon.....30.00
Summerside.....10.00
Summerfield, P.E.I.....3.00

— \$ 78.00

MANITOBA COLLEGE.
Previously acknowledged ..\$ 5.00
Rev S Rosborough.....5.00
Summerfield, P.E.I.....3.00

— \$ 13.00

AGED MINISTERS' FUND.
Previously acknowledged ..\$ 298.24
Rev J A McKen rates.....8.00
Halifax Coupon.....14.60
Rev A Macrae rate.....3.00
Wentworth.....3.00
Rev John Morton rate.....7.30
Rev K J Granrate.....7.30
Rev W I Macrae rate.....7.30
Economy.....4.00
Summerfield, P.E.I.....3.00
Rev Isaac Baird rate.....4.00
Int Trustees St An'ws, Truro
150.00

— \$ 509.74

FRENCH EVANGELIZATION.
Received by Rev. Dr. Warden, 195
St James Street, Montreal, Treas-
urer of the Board of French
Evangelization, to Aug. 6th, 1899.
Already acknowledged ..\$1093.64
Friend.....5.00
Mrs A Strachan, Belgrave.....25.60
S Creelman, U Stewiacke.....6.00
St. John's ch' Brookville.....40.00
Knox ch, Lancaster.....16.83
Hemmingford.....10.50
St Andrew's, Guelph.....25.00
Member, Carberry.....15.00
Benchburg.....24.00
James Edmond, Marnoch.....36.00
1st ch, W Gwillimbury.....4.43
Apple Hill and Gravel Hill.....8.00
Richby and Massawippi.....7.57
Margaret Gibson, Oakville.....5.00
Duclos.....9.90
Sawyerville.....4.00
Apsley and Clydesdale.....4.00
Pt Colborne.....10.00
Laguerré.....4.25
St Andrew's, Fergus.....25.00
Bay River and Digby.....4.80
Nassagaweya.....10.03
Melville ch, Markham.....4.52
Princeton.....5.00
Poyassan and Nipissing.....6.30
Selkirk.....4.07
Ruth st, Toronto.....3.00
E Templeton.....12.50

Tilbury Centre.....5.31
Caledonia.....37.00
Madoc, St Paul's.....7.20
Queensboro'.....2.80
Eden Mills.....7.00
Cheltenham.....14.54
Mount Pleasant.....16.84
Strangfield.....2.00
Strangfield SS.....2.00
E Normanby.....2.88
Buctouche.....8.00
Delta and Morton.....2.00
Forest.....10.00
Sombra and Duthill.....6.00
S Indian.....2.50
Millbank.....15.00
Moore Line.....17.00
Beaverton.....20.00
Callander, &c.....2.00
Black Creek and Wilksport
Carp, Kinburn, &c.....2.22
R Walker, Sr., Diamond
Casselman.....1.00
St Andrew's, Maidstone.....3.50
Avenmore SS.....5.00
Winchester Springs.....6.00
J Henry, Salisbury.....5.50
Lake Ainslie.....4.50
Sheet Harbor.....6.00
Sharon Stellarton.....38.18
Blackville and Derby.....12.00
Milford and Gay's River.....9.00
Little Harbor.....4.25
Cape North.....30.00
Summerside.....21.42
Stewiacke.....8.00
Economy.....23.00
Ebenezor ch, Salt Springs.....15.00
St John's ch, St John.....5.00
Summerfield, P.E.I.....60.00
Knox ch, Ayr.....5.29
Ebright and Uphill.....19.00
Osgoode.....3.00
Ranks.....20.00
Dathousie Mills.....6.85
Darling.....10.00
Russell.....8.90
Metcalfe.....10.00
Aylmer, Quebec.....10.00
Arleton Place, St Andrew's
Molesworth.....2.00
Hornings' Mills.....1.00
Carlyle Group.....20.00
Kincardine.....70.00
Toronto, Old St Andrew's.....4.00
Ethel.....20.00
Moore Barn's ch.....38.00
Walkerton, Knox ch.....5.45
Lucknow.....12.54
Kippen.....25.00
Paris, River st SS.....10.00
Dundee.....23.00
E Williams, St Andrew's.....3.50
Smithville.....3.84
Tara.....10.00
Barford.....3.35
Unionville.....3.84
Campbellville.....10.00
J McL Gore of London.....5.00
Scarboro', Chalmers ch.....12.00
Leith.....4.00
McIntyre.....2.60
Chalk River.....5.00
Pt Alexander.....4.25

— \$279.60

POINTE AUX TREMBLES SCHOOLS.
Received by Dr. Warden, Treas-
urer, Montreal, to Aug. 6th, 1899.
Ordinary Fund.
Already acknowledged ..\$ 510.50
Watford.....12.50
Barrio SS.....25.00
Edmondville SS.....5.00
Mrs Forbes, Fletcher.....25.00
Miss E A Thompson.....1.00

| | | | | | |
|---------------------------------|-----------|-------------------------------|-------|--------------------------------------|-----------|
| Caledonia S.S. | 50.00 | Wm McNaughton | 1.00 | Wm Sutherland | 1.00 |
| 1st Cong ch, Waterbury, Conn | 27.90 | Hugh McGregor | 1.00 | Jas Wilson | .25 |
| Carlyle Group | 1.00 | Alex McGregor | 1.00 | John C Campbell | 1.00 |
| Winthrop S.S. | 5.00 | Sarah Johnston | 1.00 | Angus McLeod | 1.00 |
| | | Maggie Johnston | 1.00 | Mrs E Robertson | 10.00 |
| | \$ 962.90 | Jano McGregor | 1.00 | John McSweyn | 1.00 |
| <i>Building Fund.</i> | | Donald McLaren | 1.00 | Angus Sillars | 5.00 |
| Already acknowledged | \$ 198.80 | Mary Ferguson | 1.00 | Williamstown | 21.00 |
| Per Mrs R. A. Matheson, M'ville | 1.30 | John McDonald | 1.00 | A Blair | 10.00 |
| Per Mrs J. Wylie, Glenfarrow | 6.36 | A J McNaughton | 1.00 | Mrs J D McLean | 2.00 |
| W M S, Eramosa | .60 | Hugh St John | 1.00 | G Bell | 1.00 |
| Deseronto S.S. | 7.57 | Small sums | 3.00 | Parry Sound ch | 6.00 |
| Mrs Hoey, Port Perry | .75 | John Gilliatly, Wyoming | 3.00 | Parry Sound S.S. | 5.00 |
| M Waddell | 1.00 | Alex Gilliatly, | 1.00 | Miss E A Thompson | 1.00 |
| Per J. H. Silver, Lunenburg .. | 1.05 | John Simpson, Sr., | 1.00 | Rev J Pritchard | 1.00 |
| Per Ida Tupper, Fenella | 1.00 | Campbellford | 9.00 | Gordon Young | 1.00 |
| W F M S, Lakefield | 17.00 | D Spear, Apstey | .50 | John Mugford | 1.00 |
| S C E, Knox ch, Guelph | 20.00 | Mrs A Robb, Amherst | 8.00 | St John's ch, St John | 1.50 |
| Carmel ch, Hensall | 11.10 | East Gloucester | 13.00 | James Mackintosh | 5.00 |
| Class 3, Richmond Grove S.S. | 4.00 | Scotsburn | 25.00 | Dundas | 5.00 |
| Small sums | 22.44 | Hermon | 12.00 | | |
| Nemo-Toronto | 5.00 | Wm Sutherland, Quebec | 2.00 | | |
| | \$ 298.57 | Hugh Graham | 1.00 | | |
| | | Catherine McKay | 1.00 | | |
| | | C McLenaghan | 5.00 | | |
| | | Yarborough | 13.00 | | |
| | | M Pinkerton | 2.00 | | |
| | | Friend | 1.00 | | |
| | | Miss McNeill | 3.00 | | |
| | | Mrs Brebner | 1.00 | | |
| | | Mrs Thompson | 1.00 | | |
| | | Miss Douglas | 1.00 | | |
| | | W E Allan | 9.00 | | |
| | | Angus Mcintosh | 3.00 | | |
| | | Dr G L Mackay | 25.00 | | |
| | | R N Thurtell | 5.00 | | |
| | | Miss J Cerswell | 30.00 | | |
| | | Andrew Cerswell | 5.00 | | |
| | | | | | \$1422.07 |
| | | | | Presbyterian Ministers' Widow | |
| | | | | and Orphan Fund, Maritime Provinces, | |
| | | | | Rev. G. Patterson, Secretary. | |
| | | | | Receipts from 1st May to 30th June. | |
| | | | | Ministers' Rates.—Rev. D. B. Blair | |
| | | | | A. B. Dickie, T. G. Johnson, J. | |
| | | | | Fowler, J. K. Fitzpatrick, Jas. | |
| | | | | Fitzpatrick, W. Wilson, Joseph | |
| | | | | Annand, J. N. McKenzie, John | |
| | | | | Morton, K. J. Grant, W. L. McRae, | |
| | | | | \$14.00 each; H. Robertson, \$17.50; | |
| | | | | Thomas Downie, \$9.00; David | |
| | | | | Drummond and Lal Behari, \$7.00 | |
| | | | | each. Total \$208.50. | |

MEETINGS OF PRESBYTERIES.

Calgary, Calgary, 3rd September, 10 a.m.
 Columbia, New Westminster, 10th Sept., 3 p.m.
 Lindsay, Woodville, 27th Aug., 11 a.m.
 Halifax, Windsor, 20th August, 11 a.m.
 Quebec, Chalmers Church, 24th Sept., 3 p.m.
 Stratford, Fullarton, 9th September, 7.30 p.m.
 Kingston, Cooke's Church, 17th Sept., 3 p.m.
 Own Sound, Division St. Hall, 16th Sept., 7.30 p.m.
 Lan. & Ren., Carleton Pl., 27th Aug., 10.30 a.m.
 Paris, Dumfries St. Church, 24th Sept., 10 a.m.
 Glengarry, Lancaster, 17th Sept., 11 a.m.
 Maitland, Wingham, 10th Sept., 11.15 a.m.
 Guelph, Knox Church, 17th Sept., 10.30 a.m.
 Huron, Egmondville, 10th Sept., 10.30 a.m.
 Montreal, Convocation Hall, 1st Oct., 10 a.m.
 Saugeen, Durham, 10th Sept., 10 a.m.
 Chatham, St. Andrew's Ch., 10th Sept., 10 a.m.
 Orangeville, 10th September, 10.30 a.m.
 Sarnia, Strathroy, 17th September, 2 p.m.
 Vic. & Richmond, Port Hood, 10th Sept., 11 a.m.
 Peterboro, St. Andrew's Ch., 17th Sept., 9 a.m.
 Brockville, 1st Church, 10th Sept., 2.30 p.m.
 Bruce, Walkerton, 17th September, 1 p.m.
 Whitby, Oshawa, 15th October, 10 a.m.
 Brandon, Brandon, 10th September, 7.30 p.m.
 Toronto, St. Andrew's Ch., 3rd Sept., 10 a.m.
 London, First Presbyterian Church, 10th Sept.

The Synod of the Maritime Provinces will meet in Pictou, N.S., and within Prince Street Church there, on Thursday, October 3rd, at half-past seven o'clock, p.m. Papers should be sent in good time to the Convener of the Committee on Bills and Overtures—the Rev. E. Smith, Middle Stewiacke, N.S.

THOS. SEDGWICK, Clerk.

In Canton, China, with its 1,500,000 inhabitants, are 15 Christian chapels, where missionaries and the native ministers preach the Gospel, not on Sunday only, but daily, and from two to four hours each day, to audiences varying from fifty to several hundred. After the sermon, these evangelists continue the services. Free conversations and discussions follow; rooms are at hand for private conferences, and Christian books and tracts are kept in readiness, and disposed of in large numbers. The preaching halls are thronged during the hottest months—July, August and September—and from noon till three o'clock—the hottest part of the day. Tens of thousands of visitors to the city have heard the Gospel in these chapels and halls, and have carried it hundreds of miles into the interior. The dialect used by most of the missionaries in preaching is the Panti, or pure Cantonese, by which they have access to 20,000,000 of people.

The famine in China is now at an end; with the 1st of June the harvest began. \$200,000, which formed the greater part of the relief fund, was sent from Christian lands and over 150,000 received relief.

MEN OF WAR.—The number of men to-day ready for active service upon the European Continent may be stated to be, in round figures, as follows:—Germany, 5,900,000; France, 5,710,000; Russia, 6,675,000; Italy, 3,530,000; Austria, 4,315,000; total, 26,130,000.