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THE PRESBYTERIAN RECORD

FOR THE

DOMINION OF CANADA.

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Heaven on Earth.

IT is the aim of the Church to bring all men to obedience to the faith of Christ,—to revolutionize the world so that sin shall no more reign in the individual heart, or in the social system. Were the Bible ideal realized, were all true disciples indeed, did all live up to the Golden Rule, then there would be no violence in all our borders,—no strife, no dishonesty, no falsehood, no theft, no greedy rich men, no envious poor men. Fathers would no longer mourn over dead Absoloms, mother's hearts would not be broken by ingratitude and shame. War would cease, and nations would no longer need to waste their substance in defence against each other's supposed intentions of evil,—Well; the more fully and faithfully we do our work as a Church of Christ, the nearer we bring this happy consummation. The panacea for every ill is in our possession. The true "elixir of life" is within our reach. The only difficulty is in the hardness of the human heart. The Gospel of Christ is powerful even to overcome this hardness. Ever since the angels sang their blessed song when Christ was born, the echoes of that song have been thrilling human hearts and drawing them to Him who is Light, and Life, and Love. When He is acknowledged by all, then we shall have heaven on earth.

Note-worthy Statistics.

IT is not unusual now for Roman Catholics to claim that in the United States they have a population of 12,000,000, and that in a few years it will reach 20,000,000. Now, no R.C. Year Book or statistician of any repute gives a higher estimate of the R.C. population than *nine millions*. The immigration of Romanists has been very great, but it is now less than the immigration of the Protestants; and year by year the relative strength and volume of the two incoming streams is changing to the advantage of Protestantism. In 1850 the Roman churches in the United States numbered 1,245; Evangelical churches 43,072. In 1870, the numbers were 3,912, and 70,148. Sixteen years later, in 1886, the figures were respectively 6,910, and 120,944. These are the figures as regards church buildings, and they certainly are not discouraging to evangelical Protestants. The following figures regarding the relative numbers of clergy are equally significant: In 1850 there were of R.C. priests and bishops 1,302; and of Protestant clergy, 25,655. Twenty years later the figures stood respectively 3,966 and 47,609. Sixteen years later the figures were 7,658 and 83,845. To put it another way, the R.C. churches increased 12 per cent more from 1870 to 1886 than they increased in the twenty preceding years.

But Evangelical churches increased during the same period at the wonderful rate of 87 per cent. In like manner the R.C. clergy increased 38 per cent, while Evangelical Protestant clergy increased 87 per cent. It is clear, therefore, that the growth of Protestantism has been much more rapid than that of the R.C. Church. This is well for the peace of the country, for where the clergy manage to gain the ascendancy they never fail to create trouble by their reactionary policy. The contributions of the whole Roman Catholic Church for Missions to the heathen in 1878, amounted to \$1,221,000; in 1882, the contributions of all the Protestant Churches in Europe and America were \$11,375,000.

To the Land of the Pharaohs.

By REV. JOHN JENKINS, D.D., LL.D.

I PROMISED to send you some account of my trip to "the Land of the Pharaohs." I don't wonder that you were somewhat startled at the announcement of my determination (at my age!) to undertake so distant and serious an expedition. I was even surprised at myself, when the hour for embarkation came. But the inducements were many, and as the offer of the trip came from my brother James, the bait took! So, on the 17th of August, my good brother-in-law Gordon, little "John," and I stepped on board the steamship "Glamorganshire," bound for Yokohama *via* the Suez Canal. John and I were to land at Suez, Gordon to proceed to Japan on his way home. We had a lively tumble in the Bay of Biscay, a delightful run from Cape Finisterre to Gibraltar, and from "Gib" a succession of clear, bright, calm weather, day by day, until, on the fifteenth day after our departure from London, we reached Port Said. Nothing could exceed the beauty, the brightness, and the *blue* of the historic *mare magnum*. I had passed over it before, but this time, to my seeming at least, it was more brilliant and beautiful than ever—a very Paradise of azure waters, their smoothness suggesting "no more sea!" It was indeed one continuous enchantment.

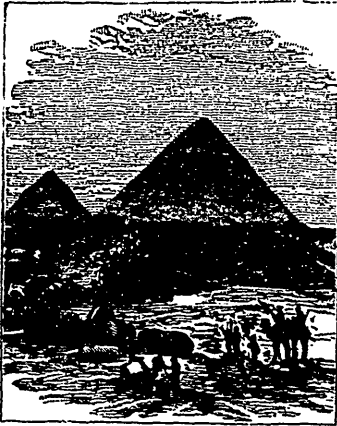
It was Sunday morning that we landed at Port Said. The agents of the steamer, who

had been forewarned as to our expected arrival, met us on board and conducted us on shore in a boat rowed by four Arabs, tall, lithe, muscular, handsome, handling their oars like man-of-war's men. In the house of the Manager-Agent we were hospitably entertained for the greater part of the day. My two companions went to the Anglican church, while I rested. Altogether, we spent a pleasant and I hope not unprofitable Sabbath. While we were on shore the ship took in several hundred tons of coal. At six o'clock we resumed our voyage and proceeded down the canal towards Suez.

The town of Port Said is the creation of the great canal. It is claimed to be the largest coaling station in the world. One million tons of the mineral being yearly supplied to passing steamers. The population is estimated at 17,000, of whom 6,000 are Europeans. It was almost night when we commenced our journey through the canal. By the aid of the moon we saw enough to convince us of the stupendous character of M. Lesseps' undertaking. Early in the morning we passed Ismailiya. Soon after breakfast, through the ignorance or stupidity of the pilot, we grounded, seriously as it proved, for it took between three and four days to lighten the ship sufficiently to get her off. While we were stuck, several large steamers passed close to us, among them a huge Turkish craft, laden with pilgrims from Mecca to the number of at least eight hundred, more probably a thousand. Such a dirty looking unwashed crowd I have never seen. On the second day we descried in the distance a steam launch making for our ship. It proved to be one of the chief engineers of the canal. When he ascertained the position of my party, he offered to take me and my two companions to Suez; and our captain gave Gordon permission to visit Cairo, assuring him that there was no chance of the "Glamorganshire" reaching Suez for a couple of days. Our ships' agent was awaiting us at the landing at Suez, and hospitably treated us, after which we took the night train for Cairo. Towards morning the "iron horse" drew us rapidly across the land of Goshen, awakening thoughts and memories of the far-away past: of the "four hundred and thirty years" during which the chosen people dwelt in that still well

watered, fertile region ; their long and cruel bondage ; their ultimate deliverance by the hand of Moses.

Cairo and Shepheard's Hotel were reached by nine o'clock. A bath and breakfast were soon got over, and we proceeded forthwith to Gizeh and its world-famed Pyramids. It was a hot day, but we took a covered carriage, and as we drove along we became sensible of a cool, refreshing breeze from the Desert. The drive took an



THE GREAT PYRAMID.*

hour and a half and was very pleasant, for the greater part of the road is shaded by ample avenues of the umbrageous lebbek tree. A short distance from Cairo we crossed the Nile over a magnificent iron bridge built by a French engineering company. Its length is 1,260 feet. Altogether it is one of the handsomest bridges I have seen. There were palaces, parks and gardens to attract our attention as we passed, but our minds and hearts dwell on what we are about to see, and what I, for one, never expected to see. From different points in the road, the huge, lofty structures are in view, dwarfing every other object, and already filling the mind with wonder and admiration at the vastness and impressiveness of these primitive achievements of our race. And as we draw near we ask ourselves, Can it be that these pyramids were built, and had been *long* built, when Abraham was born ? Yes, at the lowest computation the date of their erection must be placed at

* From the Smith-Peloubet Bible Dictionary ; see under the heading "Literature."

2,500 years before the Christian era, while the most trustworthy chronologists set down 5,100 years as the true date. When Joseph went to Egypt these pyramids were hoary with age, and when Moses left Egypt they had, for eleven hundred years, been pointing their peaks to the sky.

My two companions had resolved to ascend to the top of the Great Pyramid, so when we reached the plateau on which the three (pyramids) stand they proceeded on foot and left me to follow in the carriage. By the time I reached the base they had already, with the help each of three Bedouins, commenced their climb. I watched them with great interest as they clambered up the rugged surface, but with no anxiety, for they were in the hands of trustworthy, efficient guides and helpers. In about 20 minutes John reached the summit, and some minutes after his uncle. A quarter of an hour was spent in gazing out over the matchless landscape, and ten minutes or twelve brought them down in safety to the base. Then, each on a donkey, we rode to the Great Sphinx, for which is claimed a higher antiquity than for the Great Pyramid. It is a gigantic memorial of the past. Its great eyes have been peering into the desert for at least four thousand five hundred years. The rest is soon told. We hastened back to the city, I to rest, my companions to visit the streets, bazaars and mosques. They returned in time to dine ; then we had to part from our beloved fellow-traveller and brother, who went off to Suez to rejoin his ship. It was rather a solemn "good-bye," but the pleasure which mingled with it was great, seeing we had been permitted to enjoy together the visit to Cairo, Gizeh, and to the Pyramids.

During the night "my little man" was taken ill ; at eight in the morning I called in a doctor—a charming Scotchman—who knew his business, and whose treatment was successful. The rest of my stay in Cairo was for the most part confined to nursing and a sick room. Reserving for another "brieflet" an account of our visit to Alexandria and of some mission work there and elsewhere—*au revoir !*

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind.—*Phillips Brooks.*

Missionary Cabinet.

ALEXANDER N. SOMERVILLE, D.D.*

One of the most venerable figures among the Christian churches of this country has passed quietly away, followed with the most profound affection of vast multitudes throughout the whole area of Evangelical, and especially English-speaking Christendom. On Wednesday, September 18th, Dr. A. N. Somerville died at his residence in the western suburb of Glasgow known as Hillhead. After a life of singular devotedness to the ministry of the Gospel, and a unique career of usefulness in every quarter of the world, Dr. Somerville passed peacefully away at the mature age of 76 years, but still, it may be said, in the midst of his activity. His brilliant gifts, indomitable energy, consecrated enthusiasm, and catholic spirit arrested attention everywhere, and obtained for him in far distant and foreign lands not less than at home, and among Jews not less than among Gentiles, a warm reception both for himself and his message. But by those who had the privilege of knowing him in the intimacy of private fellowship, and of seeing the unfeigned humility, gracious gentleness, and happy, sparkling humour which were associated with his genius and fervour, the feelings cherished were not those of admiration merely, but of peculiarly tender regard.

Dr. Somerville was a native of the Scottish capital, and was born on the 30th of January, 1813. He was educated at the high school and the university of his native city, and in due course became a minister of the Church of Scotland. During his student days he was the friend of McCheyne and the band of devoted young men with whom he was associated, and, with them, took an eager part in the evangelistic work in the Canongate. On November 30th, 1837, he was presented to the parish church of Anderston, Glasgow. From the time that he entered upon his studies for the ministry he had been identified with the party of which Dr. Chalmers, under whom he had studied, was the great leader, and at the Disruption he passed over to the Free Church, and it is recorded of him that at the close of his last sermon as a minister of the Establishment

he carried his Bible with him from the pulpit. His congregation, for the most part, "came out" with him, and a large and handsome building was erected for their accommodation. Mr. Somerville's power and eloquence in the pulpit soon attracted a large and devoted congregation, and for more than thirty years he laboured in this sphere with distinguished success. Early in his career he gave token of that missionary zeal which in later years led him into remote regions of the earth to proclaim the Gospel. Two years after the Disruption he was sent by the General Assembly to Canada, where, during a stay extending over five months, he visited most of the chief towns, and also passed into the United States, where he visited several important centres. In 1848, when compelled by an affection of the throat to relinquish work at home for a season, he proceeded to the East, and spent some time in Egypt, and at Sinai, Jerusalem, and Constantinople, laying in during his journey a rich store of material for future use. The revival movement, which began in America about thirty years ago and passed over to this country, absorbed his attention, and in more recent times the visits of Messrs. Moody and Sankey were enlarged opportunities, of which he availed himself with fervour, for the furtherance of evangelistic work among all classes of the community. In 1874, Dr. Somerville, then over sixty years of age, accepted an invitation by the Anglo-Indian Union to undertake its first winter mission tour to English residents in that country. He spent six months in India, visiting something like twenty places and addressing many gatherings of the English population. Two years later he made an evangelistic tour through the Dominion of Canada. By this time Dr. Somerville had attained a high reputation as an evangelist, and in 1877 he was asked by the Glasgow United Evangelistic Association to give up the charge of his congregation with a view to undertaking evangelistic work in the colonies and in various foreign countries. Though still retaining his connection with the congregation and officiating occasionally, he was set free to devote himself to the missionary labour on which his heart had, throughout his long life, been so strongly set. Such was the confidence in him that he was left

*The *Presbyterian Messenger*, London, September 27th, 1893.

entirely to himself as to where, when, and how he should work. His first choice was Australia. Eighteen months were spent from home, and forty localities were visited. A profound interest was created among the people of Australia by the earnestness and impressiveness of his preaching, and before leaving the colony he presided at a remarkable communion service at Melbourne in compliance with a requisition signed by fifty ministers of different denominations, and at which four thousand communicants partook of the Sacrament. He subsequently made evangelistic tours through various parts of the Continent, and in South Africa. In 1886 he was appointed Moderator of the Free Assembly. His address on that occasion was a powerful plea on behalf of the cause of missions, and in various succeeding Assemblies he has given graphic and interesting accounts of his evangelistic labours. Three years ago he made a tour in the Highlands of Scotland, addressing congregations and public meetings in many parts in the north, and in July of the present year he spent three weeks in revisiting some of the scenes with which, on his previous visit, he had become acquainted. In the winter of 1887-88 he spent a considerable time in Bohemia and Hungary, and on November 30th, 1887, the fiftieth anniversary of his ordination, he held a great meeting with Jews in Vienna, discoursing to a deeply interested audience on the subject—"What Christianity owes to the Jews." Last May he had the unique honour of being invited to address the General Assembly of the Church of Scotland in connection with its mission to the Jews, and his reception on that occasion was a testimony to the esteem in which he was held by the churches of all denominations. Dr. Somerville's death reduces still further the small surviving band of pre-Disruption ministers in the Free Church, and the still smaller company of the friends and associates of Robert Murray McCheyne. His last public appearance was when he preached a few weeks ago a funeral sermon on his life-long friend, Dr. Horatius Bonar.

EDITOR'S NOTE.—Dr. Somerville visited Canada in 1876, as a delegate to the General Assembly in Toronto, and also for the purpose of engaging in evangelistic services in different parts of the country. He preached in Knox Church on the Assembly Sabbath to an over-

flowing congregation, and referred in pathetic terms to his having occupied that pulpit thirty years before. His theme was "The love of God," as manifested in His Son Jesus Christ—able, and willing, and mighty to save to the uttermost, whosoever believeth in Him. It was noticed that although he entered the pulpit in his gown, he threw it off before he began his sermon, and kept his audience spell-bound with a torrent of eloquence which was listened to by no one with greater interest than the pastor of the church, Dr. Topp, who was heard to say at the close of the service, "We old fashioned ministers do not know how to preach."

The American Board.

THE eighteenth anniversary of this great Society was held at New York in October. Dr. R. S. Storrs was re-elected to the Presidency. Total receipts for the year \$686,000. Expenditures are kept within income. The Board ask an addition this year of \$200,000. The work of the Board has shown a steady if not very rapid advance. Last year a Committee of fifteen was appointed to consider certain grievances of parties anxious for change. Friends of the "Andover School" have been agitating for a place in the service of the Board for men holding "advanced" views with regard to the Heathen. The fifteen reported against any change,—for after patient investigation they found the malcontents few and divided.

The Committee has been continued another year. This year a Committee of nine has been appointed to consider the methods of administration at Boston. It is against the Boston men that the hottest fire of the lovers of change is directed. The "Andover" men will not be satisfied with anything short of a revolution, but a revolution they will not be able to bring about. It seems that of late years the students of the New England seminaries do not apply for service in the foreign field as they were wont to do, and the blame for this is laid upon the Board for its orthodoxy. Happily none of the evils predicted by the lovers of change have yet befallen the Board. Its revenues are increasing, and its strength is developing in heathendom. The reports of the Secretaries, Drs. Clarke and Smith, were encouraging in their tone as they were extensive in their scope—sweeping over all lands and giving details of the work in papal countries, Bulgaria, India, Japan, Asia Minor, Africa, China, and the islands of the sea. The number of missions is 22; of stations, 93; out-stations, 1,023; preaching-places, 1,069. The labourers employed include 177 ordained

missionaries (11 being physicians); 314 women, seven of them being physicians; native pastors, 174; native preachers and catechists, 510; native school-teachers, 1,372; the whole number of labourers being 2,891. There are 358 churches, 33,099 communicants, of whom 4,529 were added during the year, and 43,313 young people received instruction.

The address of Dr. Storrs, President of the Board, maintained his reputation as the prince of platform speakers—dignified, conciliatory, inspiring. He concluded by saying,—“All forces are marching on to a grand result—the Word of God universal in the world—a result as sure as the life of God, as the solidity of the globe itself on which we stand. We have this power working with us and for us, giving portents and predictions already in the flushing orient sky of the Sun of Righteousness, which is to irradiate and illuminate the world. Much has been done for mankind during the last one hundred years, but no single force has done so much as that of the Christian Missions of the various communions uniting in this sublimest enterprise, and going forth with the New Testament in their hands and the love of God in their hearts, and the hope of glory shining in their faces to illuminate the nations. None of us may see it, but I believe that the child is now born who will see the time when commerce and Christianity, advancing in majestic harmony, shall possess the whole earth; when the ships of Tarshish shall be foremost in bringing their sons from afar to the city of the Lord our God; when “Holiness to the Lord” shall be upon all the bells of those swift horses of modern commerce whose race-course is the ocean; when the revolving wheels on every railway and every steamship shall have the loving spirit of truth and of grace within them; when the trumpets of commerce which are awakening the world on every barbaric shore to new ideas, shall carry to all those tribes the message of the angel over Bethlehem, the mighty story of the Son of God in the world, the great argument of the Pauline epistles, and the final prophecy of the New Jerusalem descending out of Heaven from God, and becoming on the earth a tabernacle in which God shall dwell with men.”

Household Words.

THE LORD'S GRANARY.

Whose fan is in his hand and he will thoroughly purge his floor, and gather his wheat into the garner.—Matt. 3: 12.

“GATHER the wheat.” The saints will be found in all ranks of society. The angels will bring in a few ears from palaces, and great armfuls from cottages! Many will be collected from the lowly cottages of our villages and hamlets, and others will be upraised

from the back slums of our great cities to the metropolis of God. From the darkest places angels will bring those children of sweetness and light whoseldom beheld the sun, and yet were pure in heart and saw their God. The hidden and obscure shall be brought into the light; for the Lord knoweth them that are His, and His harvestmen will not miss them.

To me it is a charming thought that they will come from all the ages. What a joy to see the apostles, martyrs, and reformers! I long to see Luther, and Calvin, and Bunyan, and Whitefield. I like the rhyme of good old father Ryland—

“They all shall be there, the great and the small,
Poor I shall shake hands with the blessed St. Paul.”

I do not know how that will be, but I have not much doubt that we shall have fellowship with all the saints of every age in the general assembly and Church of the first-born, whose names are written in heaven.

No matter when or where the wheat grew, it shall be gathered into the one barn; gathered never to be divided again. They grew in different fields. Some flourished on the hillsides where Episcopalians grow in all their glory, and others in the lowlier soil, where Baptists multiply, and Methodists flourish; but once the wheat is in the barn none can tell in which field the ears grew. Then, indeed, shall the Master's prayer have a glorious answer—“That they all may be one.” All our errors removed and our mistakes corrected and forgiven, the one Lord, the one faith, and the one baptism will be known to us all, and there will be no more vexings and envyings. What a blessed gathering it will be! What a meeting! The elect of God, the *elite* of all the centuries, of whom the world was not worthy. I should not like to be away. If there were no hell, it would be hell enough to me to be shut out of such heavenly society. If there were no weeping and wailing and gnashing of teeth, it would be dreadful enough to miss the presence of the Lord, and the joy of praising Him for ever, and the bliss of meeting with all the noblest beings that ever lived. Amid the needful controversies of the age, I, who have been doomed to seem a man of strife, sigh for the blessed rest wherein all spiritual minds shall blend in eternal accord before the throne of God and of the Lamb. Oh that we were all right, that we might be all happily united in one spirit!—*Spurgeon*.

THE GREAT FOUNTAIN.

An aged gentleman was on a visit to one of the noted American watering-places. Whilst taking a draught of water one morning at the spring, a lady came up to take her usual glass at the same time. The gentleman, turning towards her in a pleasant yet thoughtful manner, asked: “Have you ever drunk at that Great Fountain?”

The lady coloured and looked surprised, but turned away without a word of reply.

In the following winter the gentleman was in Rochester, when he was invited to attend a meeting for religious conference and prayer. At the close of the meeting he was asked to visit a lady who was dying. As he entered the sick room the lady fixed her eyes very intently upon the gentleman, and said with a smile: "Do you not know me?"

"No; are we not strangers to each other?" was the reply.

"Do you not recollect asking a woman at the springs last year: 'Have you ever drunk at that Great Fountain?'"

"Yes," said the gentleman, "I do remember."

"Well, sir, I am that person. I thought at the time you were very rude; but your words kept ringing in my ears. They followed me to my chamber, to my pillow. I was without peace or rest till I found Christ. I now expect shortly to die, and you, under God, were instrumentally the means of my salvation. Be as faithful to others as you have been to me. Never be afraid to talk to strangers on the subject of religion."

What a blessing was granted on this short but faithful word! Little do Christians know how God may own his truth. Let us faithfully scatter the precious seed, and he will give the increase.—*Exchange.*

WHY ARE YOU NOT A CHRISTIAN?

Is it because you are afraid of ridicule, and of what others may say of you?

"Whosoever shall be ashamed of me and of my words of him shall the Son of Man be ashamed."

Is it because of the inconsistencies of professing Christians?

"Every one of us shall give an account of himself to God."

Is it because you are not willing to give all to Christ?

"What shall it profit a man, if he shall gain the whole world and lose his own soul?"

Is it because you are afraid that you will not be accepted?

"Him that cometh to me I will in no wise cast out."

Is it because you are too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

Is it because you are afraid you will not "hold out?"

"He which hath begun a good work in you will perform it until the day of Jesus Christ."

Is it because you are thinking that you will do as well as you can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Is it because you are postponing the matter, without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

THE DYING TEACHER'S CLASS.

Mr. Charles S. Inglis, of Edinburgh, who has just retired from the office of agent of the Sabbath-school mission of Scotland, in a retrospect of his work relates the following beautiful little story.—When passing a cottage one Sabbath on my way to a school, I found eight or nine children sitting on the ground along the wall. As I came near I saw that they all had Bibles on their laps. Stopping to speak to them, I asked if they were not going to the school; but they all hung their heads, and I could get no reply. Passing on, I told the superintendent what I had seen. He gave this explanation:—"These girls belonged to the school, their teacher was a laborer's daughter, and was lying in that cottage dying of consumption. No one could be got to take the class, but the girls came of their own accord to the opening exercises of the school, then went every Sabbath and ranged themselves along the wall of the cottage, repeated to each other the psalm and texts, read the Bible lesson which their teacher would have been giving them, and then, before they parted, had a short prayer for her who was so soon to leave them."—*Christian Leader.*

One never hears a soldier or a sailor answer "In a minute." If the command is "all hands aloft," there is a scramble as to who shall be first on the mast-head. And if the command is "attention, battalion," every eye rests on the commander. When will Christian soldiers be as prompt to obey as our sailors and soldiers?

From all accounts, hundreds lost their lives at Johnstown by saying, responding to the command "Fly for your lives!" "In a minute." They were saying peace, peace, while sudden destruction was almost at their door.

Doubtless when the rains predicted by Noah had begun to fall, thousands of people even then sneered at Noah and his family, and if he had offered them another chance to enter the ark with him, many of them might have answered, "In a minute."

How shall they preach except they be sent? Did you ever seriously try to solve this question? Have you anything to do with the sending? Search and see. Eternity is coming, and there will be a call made not only for buried talents, but for lost interest on the same, and lost time.

I have often thought upon death, and I find it the least of all evils.—*Bacon.*

Do not seek for things to happen as thou wishest; but wish for things to happen as they do happen.—*Epictetus.*

The Temple Dedicated.

DECEMBER 1 B.C. 1005. 1 KINGS 8: 54-63

Golden Text, Hab. 2: 20.

THE first great work of Solomon's reign was the building of the temple, thus fulfilling the prophecy in 2 Sam. 7: 12, 13. It took over eight years to complete it. It was erected on Mount Moriah, thought by some to be the place where Abraham intended to offer up his son Isaac, Gen. 22: 2. This temple, several times pillaged by the enemies of Israel, was utterly destroyed by Nebuchadnezzar, King of Babylon, 415 years after its dedication, 2 Kings 25: 8, 9. The temple was dedicated in the month called "Ethanim," our September, ch. 8: 2. Solomon had assembled all the leading men of Israel and all the priests. An immense crowd gathered to witness the ceremonies vs. 1-4. The Ark was first carried from Zion, where David had placed it, 2 Sam. 8: 17, to the "Oracle," or most holy place, in the temple, v. 6. It contained only the tables of the law, v. 9, Exod. 40: 20. A cloud like one which had led Israel through the wilderness, called in v. 11, "the glory of the Lord," filled the house, striking the beholders with awe. Solomon solemnly blessed the people, and briefly addressed them, vs. 15-21. Then, kneeling before the altar, he spread forth his hands to heaven and offered the beautiful prayer of consecration recorded in vs. 22-53. V. 54. *Kneeling*—He had first stood, v. 22, but when he prayed, he knelt, 2 Chron. 6: 13, a noble example to the multitude when they saw their King thus humbling himself before the Lord. V. 56. *There has not failed one word*—God is ever mindful of his covenant, Ps. 111: 5; 2 Cor. 1: 20. Therefore his people can rest surely. V. 57. *God be with us*—to give us rest and peace, Exod. 33: 14-16. To be forsaken of God is the depth of misery, 2 Chron. 15: 2. V. 58. *Incline our hearts*—Without the help of God, our hearts would always incline to evil, Ezek. 11: 19-20; Phil. 2: 13. This help is obtained by prayer, Eph. 6: 18; Phil. 4: 6. V. 59. *That he maintain*—We pray for the same favour. Christ maintains the cause of his disciples against the adversary, Rev. 12: 10. *At all times*—So that our strength may be as our days, Deut. 33: 25. This will glorify God before all men, v. 60, and lead many to fear Him, Josh. 4: 24. V. 62. *Be perfect*—Let our piety be complete in all its parts, Matt. 5: 48. V. 63. *Sacrifices of peace offerings*, on an unprecedented scale, now concluded the solemn proceedings. Henceforth the house would be known as the "Temple of the Lord" Christians are temples of God, 1 Cor. 3: 16. They are also dedicated to him. Hence their duty to live to the glory of God, 1 Cor. 10: 31. Let us therefore, as many as be perfect, be thus minded, Phil. 3: 15.

Solomon and the Queen of Sheba.

DECEMBER 8. B.C. 993. 1. KINGS 10: 1-13.

Golden Text, Matt. 12: 42.

UNDER Solomon's wise rule, the commercial relations of Judæa with foreign lands were rapidly developed. He caused a navy to be built, ch. 9: 26, and sent it to distant ports, whence it brought back much wealth, ch. 10: 22, and his officers made known his wisdom and greatness. V. 1. *The Queen of Sheba*—heard thus of Solomon's fame. It is not certain where Sheba was situated. Some think it was in Ethiopia, others in South Arabia, where spices, gold and precious stones are still found, v. 2. *The Name of the Lord*—If he was the author of Solomon's wisdom, she wished to know more of him. She did not think that travelling from "the ends of the earth" was paying too high for the knowledge she sought. Hence, Jesus holds her up as an example to those men who, having the means of grace at their very doors remain indifferent, Matt. 12: 42. V. 2. *Gold*—Like the wise men of the East, she came not empty handed, Matt. 2: 11, Prov. 3: 13-15. V. 3. *Questions*—To all of these, whether important, frivolous, or captious, Solomon gave wise answers. V. 5. *His ascent*—She was deeply impressed with the magnificence of Solomon's court, but above all with the profound respect with which he approached the altar of the Lord. His devotion and earnestness were so different from the perfunctory way of the heathen priests in their official worship, that "there was no more spirit in her." She stood amazed, and owned, not only that all she had heard was true, but, v. 7, that *the half*—had not been told. Thus, when men, hearing of Christ's glory, and of his great salvation, come to him and get to know him, they find revelations of his love undreamt of before, 1 Cor. 2: 9, 10. And yet the graces that can be known now are not the half of those yet to be revealed, 1 Peter, 1: 4, 13; Rev. 7: 15-17. V. 9. *Blessed be*—the Lord, thy God! The Queen of Sheba became a royal convert to the God of Israel, for she acknowledged: 1st, his power, "he set thee;" 2nd, his love, "the Lord loved;" 3rd, his faithfulness, "forever;" and his righteousness, for he made Solomon king "to do judgment and justice" V. 10. *She gave*—proving that her faith was a living one, by her works, Jas. 2: 17. V. 10. *120 talents*—About three millions and a half of dollars. Truly, a royal gift! V. 11. *Almug-trees*—the black acacia, (calmet). V. 13. Although Solomon was rich enough not to need the Queen of Sheba's gifts, he accepted them graciously, and gave her "all she asked for," and more still, "of his royal bounty," a type of Christ, who accepts the little we can do for him, grants us our prayers, and gives us above all that we ask or think," Eph. 3: 20.

Solomon's Fall.

DECEMBER 15. B. C. 980. 1 KINGS 11: 4-13
Golden Text. 1 Cor. 10: 12.

THE subject of this lesson is a painful one. The contrast between Solomon, as he was when the Queen of Sheba visited him, and the Lord delighted in him, ch. 10: 9, and as we now find him, forsaking the Lord, in his old age, for the vile gods of the heathen, gives rise to many anxious thoughts. We read that "God's gifts are without repentance," Rom. 11: 29, and yet, here is a man of God who "concerning faith has made shipwreck," through not having held "a good conscience," 1. Tim. 1: 19. *But*, God's promises are conditional, 1 Kings, 6: 12. Instead of keeping his heart perfect, with the Lord his God, ch. 8: 61, Solomon had made reserves. He multiplied to himself, wives, horses and treasure, against God's express order, Deut. 17: 16, 17. From this disobedience came all his troubles. V. 4 *His wives*—Turned away his heart. He had unequally yoked himself with unbelievers, 2, Cor. 6: 14. The result was disappointing. Eccl. 7: 28, and led to his apostasy. V. 5. *Ashtoreth*—Whose worship was grossly impure. *Milcom*—or Moloch, whose worship was murderous, Ezek. 16, 20. V. 6. *Not Pully*—This was the secret of his fall. He gave God a divided heart. God could not accept it, for He is a jealous God, Exod. 20: 5. V. 7. *High place*—These sanctuaries to false gods were destroyed by Jcsiah 350 years after, 2 Kings 23:13. How many Israelites were led to sin by them! Our evil deeds produce others, one sinner makes many, Eccl. 9: 18. V. 9. *Angry*—God's anger implies coming judgment, Rom. 2: 2-5. Solomon had had splendid opportunities, much had been given him, much also was required of him, Luke 12. 47. We know the Master's will, let us beware if we do it not. V. 11. *Covenant*—1 Kings, 3: 14; 6: 12. *Reud the Kingdom*—Solomon had gloried in the vastness of his possessions, and abused his power and wealth by using them for idolaters. God will strike at his pride, reduce his kingdom greatly, yet for David's sake and for Jerusalem's sake, he delayed the punishment. Comp. 1 Kings, 21: 29. This mercy does not seem to have touched Solomon's heart. See v. 40. From 2 Sam. 8: 14, 15, we think that he repented before his death, but whether he did or not, the end of his life was spent in gloom. In reading Ecclesiastes, said to have been written shortly before his death, it seems as if the "evil days" he speaks of in Eccl. 12: 1, had indeed come upon him. Watch against the small beginnings of sin. Had Solomon, mindful of God's law, been content to take to wife, a godly daughter of Israel, instead of a Princess of Egypt, he might have avoided all his subsequent errors and found that "one in a thousand" he vainly sought in his monstrous harem.

Close of Solomon's Reign.

DECEMBER, 22. B.C. 976. 1 KINGS, 11: 26-43.
Golden Text, Eccl. 12: 13.

SOLOMON'S reign was now drawing to an end. God had promised a long life, if he kept his statutes, ch. 3: 14. He did not do so, therefore, God shortened his days. He was only sixty when he died. The last years of his life were troubled by enemies, which God stirred up against him, as a part punishment for his sin, vs. 14, 23. The king of Egypt, whose alliance he had courted, when he married his daughter, proved a false friend, v. 18, 19, by giving shelter and favour to his enemies. Thus God punishes men by the very sins of which they make themselves guilty. Solomon was false to God, his best friend, now his friends were false to him. V. 26. *Jeroboam*—This young man's industry and skill brought upon him the favour of Solomon, who was then repairing the city of David. He raised him to a place of trust, putting full confidence in him. Diligence, industry and faithfulness in our daily tasks are sure to bring us a reward, Prov. 10: 4. He that is faithful in that which is least, is faithful also in much, Luke, 16: 10, and on the high road to preferment, Prov. 22: 29. V. 28. *Ruler*—over either the taxes (Marg. Burden) or the militia of the house of Joseph. V. 29. *In the way*—This did not make the word of the Lord less sure, Comp. 1 Sam. 9: 27. *New garnet*—a symbol of the new kingdom of Israel, the twelve pieces, representing the tribes, vs. 30, 31. Ten of these were given to Jeroboam. V. 32. *One tribe*—Benjamin, being very small, is here included in the large tribe of Judah. The reason of the disruption is explicitly given, so that in after days Jeroboam could not plead ignorance. And yet when he became king, he sinned worse than Solomon! ch. 12: 28. v. 36. *A light*—a shining name and memory, Ps. 132: 17. The house of David would not cease, because from it the Messiah would spring. V. 37. *Thou shalt reign*—but here again the promises are made conditional upon Jeroboam's obedience, 1 Kings 16: 29, 30. The conditions being broken his house was utterly destroyed. V. 39. *Afflict the seed*—Although God punishes, he does not forget his promises. The seed of David shall flourish again, 2 Sam. 7: 16, Is. 54: 7, 8. V. 40. Solomon learning what Ahijah had done, instead of humbling himself before God, sought to kill Jeroboam, who, for safety, fled to Egypt, where he remained until the death of Solomon. V. 41. *The acts*—this history is lost. V. 43. *Slept*—the common end of rich and poor, of king and peasant. Let us hope that ere he died he confessed his sins to God and was forgiven. May we, when the time comes for us also to appear before God, be able to say with Paul: I have kept the faith! 2 Tim. 4: 7.

The Forerunner Announced.

JANUARY 5. A. M. 4000. LUKE 1: 5-17.

Golden Text. Mal. 3: 1.

OUR lessons this year are in Luke's Gospel. Luke was a friend and a companion of Paul, Acts 16: 10, also the author of "Acts," and a physician by profession, Acts 1: 1. Col. 4: 14. The Church never questioned the authenticity or the authority of this gospel.

V. 5. *Herod*—Called the Great, a cruel and wicked King, Matt. 2: 16. *Course of Abia*—David had divided the sons of Aaron into 24 orders or courses, for the service of the temple, that of Abia being the eighth, 1 Chron. 24: 10. V. 6. *Righteous*—A pious old couple, who were childless. This was thought a sore affliction among the Jews, 1 Sam. 1: 11. V. 8. *Before God*—In the temple, where God dwelt, 1 Kings, 8: 27. V. 9. *Incense*—An aromatic resin, burnt twice a day by the priest, Exod. 30: 7. This was the time of the evening offering. V. 10. *Without*—In the courts of the temple, the priest standing inside the "holy place," where the altar of incense stood. See Exod. 30: 1-6. V. 11. *An Angel*—A messenger of the Lord. Nearly 400 years had elapsed since through Malachi God promised to send such a messenger, Mal. 3: 1. V. 12. *Troubled*, The best of men feel troubled, in the presence of heavenly purity. Comp. Luke 24: 4. V. 13. *Thy prayer*—Zacharias had long prayed for the desired blessing. God now rewards his faith, as he did Abraham's, Gen. 18: 14. V. 14. *At his birth*—He would become a blessing to mankind, therefore many would rejoice that he was born. V. 15. *Great*—With true greatness, that which God looks upon as such, God will highly esteem him, even if men should hate him. Luke 16: 15. *Wine*—Numb. 6: 1, 3; Is. 26: 6; 5: 11. V. 16. *Filled*—Comp. Jer. 1, 5. The child from its earliest years would be guided by the influences of the Holy Spirit, and sanctified by Him. V. 17. *Before Him*—Referring to the "Lord their God," in the previous verse, proving Christ to be Divine, the Lord God of Israel, John 1: 1; 1 Tim. 3: 16. *Elias*—Elijah, Mal. 4: 5, 6. Comp. Matt. 17: 10-13. *Turn the hearts*—By leading parents and children to the one Messiah, he would unite them to the same love, and they would forget past differences. *Disobedient*—the wicked. They would repent and lead a better life, Matt. 3: 7-8. *Make ready*—As when a distinguished guest is expected, the house is prepared, and new garments put on, thus in view of Christ's coming, men would be charged to repent and to submit to God's laws. This is still our duty, 1 Pet. 4: 7; 2 Pet. 3: 11-12. The preparation of the heart in man is from the Lord, Prov. 16: 1. Hence the duty of prayer, that his help may enable us to have Christ abiding in our heart. John, 15: 4.

Ecclesiastical News.

SCOTLAND:—Our beautiful weather still continues. The "Old Inhabitant" scarcely remembers such a season as this has been, from early May till now. The farmers, who like a crumble, are quite satisfied; and as a people, we should be prepared for a day of Thanksgiving.... Dr. Morrison, the venerable founder of the "Evangelical Union" has had another ovation. This time, his jubilee brought together many friends: among whom were Principal Cairns, Dr. Marshall Lang, and Dr. Joseph Brown. The genuine piety and ripe scholarship of the aged man on the one hand, and the more generous views now being taken by leading men on the other, have done much to soften the asperities of former times.... After a ministry of thirty-five years, Dr. Webster of Crammond retires from active life, much to the regret of his Presbytery.... The resignation also of Dr. Macdonald of Inverness, is on the table of his presbytery. His ordination took place in 1842.... The foundation stone of a new parish church in Appin was laid in suitable style recently. The minister of the parish is the Rev. Simon Macgregor, a native of Nova Scotia, and formerly minister of Victoria, B.C. There are said to be thirty ministers in the Free Church who have passed their jubilee! A monument in the form of a Celtic cross has been erected at Pitlochrie, Perthshire, in honour of Dr. Duff, the great Indian missionary. The cross is of red Peterhead granite, and has a suitable inscription. The death of the Rev. J. Alex. Bain, F. C. missionary at Bandawè, Africa, causes much sorrow. The first convert had just been admitted to the table of the Lord when the rejoicing worker was liberated from his toil. At the time of the recent danger to the mission, Mr. Bain and his little party had been for several days under fire from Arab rifles. Robinowitch, the great Jewish preacher, has translated into Hebrew the hymn of Dr. Bonar, commencing "A pilgrim through the lonely world".... The conduct of congregations in the Church of Scotland at the election of ministers causes much unfavourable comment. The Synod of Glasgow and Ayr had one case, which goes to the Assembly; and a neighbouring Synod is likely to have another.... The Sustentation Fund of the Free Church is short this year, so far, by about \$3,500, as reported by the Western Synod. The union of Presbyterians is still "in the air." It will take shape some day. May it be soon. The Rev. G. A. Smith, of Aberdeen, author of the new work on Isaiah, has been unanimously called to succeed Dr. Marcus Dods in Renfield Free Church, Glasgow. It is generally supposed that Dr. A. K. H. Boyd of St. Andrews will be the next Moderator of the General Assembly of the Church of Scotland.

It is a matter of surprise that he has not been thus honoured long ago. He is worthy of it.

Her Majesty the Queen in October last took her seat in the manse pew of the homely old parish church of Crathie, and united with the congregation in the Sacrament of the Lord's Supper—a fine example to her subjects of high degree, and a proper rebuke to a High Churchism that recognizes no "orders" but its own. God save the Queen! D.

UNITED STATES:—Our venerable and learned friend, Dr. Schaff, of Union Seminary, New York, is an out-and-out advocate for the revision of the Westminster Confession. He argues that since the Bible has come out of the ordeal unscathed, no fears need be entertained for the Confession. Dr. Briggs, Dr. Vandyke and others make much of the stock argument for revision that many young aspirants to the ministry are prevented from entering the Presbyterian Church because they cannot subscribe to the Confession. Dr. S. W. Dana argues the case calmly in the "Presbyterian" and comes to the conclusion that the Confession is too dogmatic on matters concerning which the Scriptures are silent, that it makes too much of predestination,—“What does any mortal know about the number of the elect.” . . . “The whole chapter on God's eternal decrees might well be reconstructed.” “There is need,” he says, “for putting into the Confession, in language unmistakable, and unqualified, the truth that ‘Christ's sacrifice for sin is sufficient for all, adapted to all, and offered to all.’” He advises that the matter be relegated to the Presbyterian Alliance—forgetting that this is one of the things which the Alliance has distinctly declined to meddle with, and which would be certain to land it in endless discussions without any hope of reaching a satisfactory conclusion. The trend of this discussion already shows that a few verbal alterations, or a little “boiling down” will not meet the difficulty. *Aut Caesar aut nullus*: if the Confession is to be meddled with at all, it must be put into the crucible and recast. . . . The Home Mission Board of the Presbyterian Church (North) employs 1600 missionaries and 300 teachers. The thirteen theological seminaries and schools report 750 students in all. It is not nearly enough for a church that has 8727 congregations and 753,749 communicants. . . . Since the above was written the Presbytery of New York has agreed to the proposal of a revision of the Confession by a vote of 67 to 15.

IRELAND.—The Presbytery of Magherafelt met lately in Castledawson to ordain Mr. Fitzsimmons, a missionary to India. The place of meeting was suggestive. Full forty-nine years ago, one of the first missionaries sent to India was separated from the congregation worshipping in that Church. Moreover, he is still alive, his name is a well-known one, the

Rev. Dr. Glasgow.—The Rev. Wm. G. Boyd, of Ramoan near Ballycastle, Co. Antrim, has been called away very unexpectedly. He was in the prime of life, appeared to be robust, and looked as if he had many years' work before him. Two years ago last summer when the writer of this notice was in Ireland he had several conversations with Mr. Boyd who then purposed paying a visit to Canada. He was very respectably connected, having many relatives in Kinvoy where he was born, which is not a great distance from where he was settled as a pastor. He was a good man of business and was prominent in the courts of the Church. He was nearly 36 years minister at Ramoan.—The arrangements for celebrating the Jubilee of the Union next July are going on with vigour. A survivor of the Union Assembly gives a list of those that remain who were spectators of that scene and members of Assembly in 1840. There are 30 given, three of whom are not now in Ireland. About half a dozen so far as we know are in active service still, the others have retired from work. There were 433 names of ministers on the roll of the first Assembly. H.

CANADA.—It was hoped that Mr. Gooderham's princely bequest to Victoria College, contingent on its removal to Toronto, would have brought the Federation controversy to an end. But the opposition still holds out, and the paper war continues, although it is generally understood that the constitutional party will come out all right in the long run. Dr. Shaw, Professor in the Methodist College, Montreal, says that there are now ten colleges in connection with the Methodist Church of Canada, attended by 2,104 students. The income of the Educational Society for the past year was \$19,000, one-third of which is administered as loans to students, the remaining two-thirds go to the colleges of Sackville, Montreal, and Cobourg. . . . The Protestant Council of Public Instruction for the Province of Quebec, has not seen it to be its duty to decline the \$60,000 grant of the Government for educational purposes arising out of the division of the Jesuits Estates, taking the ground that its whole duty in such matters is to faithfully administer the funds placed at its disposal.

Our Own Church.

THE GENERAL ASSEMBLY has appointed the *Third Sabbath of December* as the day on which collections should be taken up in all congregations not contributing otherwise for the THE MANITOBA COLLEGE. It is scarcely necessary to say that the important services which this College is rendering to the church and the country

—especially as they affect the interests of the whole of the vast North-West—entitle it to the generous support of the entire Presbyterian community. Our Eastern friends ought to be as much interested in Manitoba College as those who live in the central portions of the Dominion. Their people are going 'out west' in large numbers, so that the liberality of the fathers will be repaid to them 'an hundred fold,' in the blessings that will come to their children in the form of sound religious instruction. While the college is in a very prosperous condition, financially and otherwise, it still depends largely for its usefulness on the free-will contributions of the congregations. It is to be hoped that this year, of exceptional prosperity in commerce and agriculture, the collections will be liberal.

PERSONAL.—*Rev. Dr. James Robertson*, Superintendent of missions in the North-West is making an extended tour of the Maritime Provinces, addressing meetings every day, sometimes three in one day, and is everywhere meeting with a cordial reception. *Rev. John Wilkie* has been appointed Principal of the College at Indore, lately founded by him, and proposes to expend \$20,000 in suitable buildings. One half this amount he expects to get in India, and he asks the Canadian church for the balance. He has earned it by ten years of grand service in the mission field, and he ought to get it handsomely. The rumoured death of *Mrs. Robertson* of Etromanga, is, we are happy to say, unfounded. *Mr. Jamieson* of Formosa, by latest accounts, had so far recovered as to be able to resume work at Tamsui. *Rev. John Morton* with *Mrs. Morton*, Miss Archibald and Miss Graham, left Nova Scotia for Trinidad a fortnight ago. The two young ladies are to occupy the places vacated by the Misses Semple and Copeland, whose term is completed. *Rev. Fulton Johnson Coffin* also proceeded to Trinidad with *Mr. Morton*, and is to occupy the station of Couva. The arrival of so large a mission party in Trinidad will excite much interest in the island. *Miss Harriet Sutherland* who was sent to China with *Dr. Smith's* party a year and a half ago, was married last September to *Rev. Dr. Hunter Corbett* of Chefoo. *Rev. R. D. Fraser* of Bowmanville has returned from his long residence on the continent.

Mr. Mackenzie, who has been doing missionary work in Labrador for a year past, and *Mr. Simon A. Fraser*, who went down to Trinidad to fill, *pro tem*, the gap caused by the retirement of *Mr. Wright* of Couva, have both returned to Halifax to resume their theological studies. *Rev. James Millar* of Nanaimo, B.C., in connection with the Church of Scotland, has resigned.

WELFARE OF YOUTH.—The Committee entrusted by the General Assembly to institute a course of study, similar to that adopted by the Free Church of Scotland and some other churches, for the young people connected with our church, has recently had two meetings, one at Pictou, and the other in Toronto—*Rev. T. F. Fotheringham*, Convener. Both meetings were well attended, and much interest was taken in the deliberations. The scheme has now been fairly launched, and is regarded favourably in many quarters.

ORDINATIONS AND INDUCTIONS.

STONEWALL, Winnipeg.—*Rev. J. Hall* was inducted on the 3rd of October.

HIGH BLUFF, Winnipeg.—*Mr. M. C. Kimball* was ordained and inducted on the 8th of October.

HORNING'S MILLS AND PRIMROSE, Orangeville.—*Mr. William A. Stewart* was ordained and inducted on the 11th of October.

WEST AND CLYDE RIVERS, P. E. Island.—*Rev. A. McKenzie* was inducted on the 17th of October.

NEW RICHMOND, Miramichi.—*Mr. James A. Maclean* was ordained and inducted on the 16th of October.

GLENVALE HARROWSMITH, &c., Kingston.—*Rev. George Porteous* was inducted on the 22nd of October.

CAMPBELLFORD, Peterborough.—*Rev. Marcus Scott*, late of Toronto, was inducted on October 24th.

FORT WILLIAM, Winnipeg.—*Rev. J. L. Simpson* was inducted on the 5th of November.

CHATHAM, Ontario.—*Rev. F. H. Larkin*, of Lowell, Mass., was inducted into the charge of First Presbyterian Church on October 29th.

ESSA ISL., BURNS' CHURCH, &c., Barrie.—*Rev. W. J. Hewitt* of Parry Sound, was inducted on the 19th of November.

POINTE AUX TREMBLES, Montreal.—*Mr. J. Bourgoin*, Principal of Pointe aux Trembles School, was ordained *ad ministerium vagum* on the 9th of November.

CALLS.—*Rev. J. McLintock* of Mandaumin, Sarnia, to Guthrie and Wilkesport. *Rev. Alex. A. Watson* to Pisarinco, St. John. *Rev. James G. Stuart* of Balderson (Lanark and Renfrew), to St. Marks church, Toronto. *Mr. J. McD. Duncan* to Tottenham and Beeton. *Rev. Mr. Robertson* of Waterdown, to Tilbury Centre

and Strangfield, and Mr. Needham, probationer, to Amherstburg, *Chatham*.

DEMISSION.—Rev. A. A. Drummond of Newcastle, *Whitby*.

NEW CHURCHES.

WILLIAMSBURG, N.B.—A new church was dedicated at this place on October 13th. This is a section of Nashwaak and Stanley congregation. Cost of the new church \$1,500. Rev. James S. Mullan, pastor, was assisted by Rev. Mr. Parlee of the English church, and Rev. A. Gunn.

HAMPTON.—At Hampton, P. E. Island, a new church was dedicated on the 20th Oct. The pastor, Rev. A. Maclean, was assisted by the Methodist, Baptist, and Episcopal ministers. The church is 47 feet by 30 feet, with tower and spire, and presents a very neat and creditable appearance both inside and out. It was opened almost free from debt.

OMEMEBE, *Peterborough*.—A fine new church at this place was opened for worship on 20th of October, the pastor, Rev. J. Ewing being assisted on the auspicious occasion by Dr. McFavish of Toronto, and Rev. Robt. Johnston of Lindsay. The church is seated for between 400 and 500, and cost about \$4,000.

GREENFIELD, Colchester Co., N.S.—The new church was dedicated October 13th. Dr. Bruce, pastor, was assisted by Rev. J. Layton and Rev. Mr. Bigney. It is free from debt. This is the second church dedicated in this congregation within eight months.

GLENBARD, *Pictou Pres.*—A new church was opened here lately, free of debt, and one is nearly completed at Mulgrave, an important point on the railway.

PRESBYTERIAL ITEMS.

BARRIE.—The Presbytery has sustained a great loss by the death of Mr. W. C. Ewing, one of its missionaries, whose services have been very valuable during the past two years.

QUEBEC.—The Sacrament of the Lord's Supper was dispensed at *Portneuf* on a recent Sabbath, by Rev. J. M. Whitelaw of Valcartier. It is upwards of thirty years since a communion service was held in that place, and at the preparatory service twelve members were received on profession of their faith. *Portneuf* was re-opened as a mission last spring by the Students' Missionary Society for *Morrin College*, and this is the first-fruits of their work. Are there not many other places in this and other presbyteries waiting for a similar revival?

MIRAMICHI.—There is joy in the Presbytery because of three inductions within the bounds inside of a month, and because the roll now embraces the names of twenty ministers, entitling the Presbytery to increased representation in the General Assembly.

TORONTO.—It is easy to see how the wind blows in this part of the country; there is scarcely ever a meeting of the Presbytery at

which there are not applications presented for the erection of *new congregations*. At its last meeting the court protested vigorously against the action of the Government which, having set apart one day for thanksgiving to God for abundant blessings, at the same time selected that day for a military display—thereby rendering it impossible for a large number of citizens to join in the religious services.... Mr. Macdonnell has given notice of his intention to bring an overture before the Presbytery at next meeting anent a revision of the Confession of Faith.

MANITOBA ITEMS.

Church building is going on apace. The *Portage la Prairie* church, under the impulse of its new pastor, is enlarging its building, adding 260 more sittings. A new church is being erected at *Lake Dauphin* in *Minnedosa Presbytery*; another at *Poplar Point* in *Winnipeg Presbytery*. *Keewatin* has been separated for supply from *Rat Portage*, and Rev. J. A. F. Sutherland, formerly of *New Brunswick* is at present in charge. Rev. J. L. Simpson was settled at *Fort William*. A year ago there were three vacancies in *Winnipeg Presbytery*. Within the year, graduates of *Manitoba College*, viz, Messrs. Anderson, Hall, and Simpson, have been settled in these three, *Springfield*, *Stonewall* and *Fort William* respectively. Such a benefit is a local college! *Knox Church Sabbath-school* has established a branch in a rented building on *Langside street*, in west *Winnipeg*. A prayer meeting has been begun, and a prospective station is in view. *St. Andrew's Church, Winnipeg*, has also a vigorous branch *Sabbath-school* in *Point Douglas* in *Winnipeg North-East*. Rev'ds. K. Maclellan, W. Caven and D. Campbell have been preaching hither and thither in the Northwest lately. Ten or twelve places are supplied every Sabbath by students from *Manitoba College*. There are now thirty-five students in the college who have been in the mission field and can give such aid when called on. Rev. Dr. Burrows, late of *Boston, Mass.*, and formerly of *Truro, N.S.*, has decided to throw in his lot with the Northwest. Rev. A. B. Winchester, a graduate of *Manitoba College*, who went out to *China* as a missionary, has returned to *Manitoba*. Many changes are taking place in the *Indian Mission Schools*. Rev. G. Laird who has been in *Ontario* addressing meetings, has returned, and takes out a teacher, Miss Armstrong, and a matron, Miss McLean, from *Winnipeg*, for his increasing mission school at *Fort Pelly*. Rev. D. H. Macvicar, B.A., a native *Cree*, has been appointed missionary at *Filo Hills*, and a competent teacher from *Ontario* been given charge of the boarding-school there. John Black, a *Cree* student of *Manitoba College*, has been appointed teacher at *Okanase*. A lady from *Regina* goes to *Muscowpetung's Reserve* as teacher. New

teachers also go to Indian Head and Round Lake schools. Mistawasis Reserve sends in \$10 to the Theological Department of Manitoba College. The Industrial Indian School building being built by the Government at Regina to be under the Presbyterian Church, is rising above the prairies. It is hoped a wing may be ready for occupation by the New Year. An important movement is going on in Manitoba connected with Higher Education. This is the proposal to begin teaching in Manitoba University. It is proposed to establish chairs and lectureships in Natural Science, Mathematics, and Modern Languages. The Government will have to increase the grant to the University by \$10,000 or \$20,000 a year if the scheme goes on. The Public School question is still greatly discussed. At present it looks as if Separate Schools must certainly be abolished. The question is now between secular schools and those to be opened with prayer and having the Scriptures read. The Legislature does not meet for two or three months yet. B.

THE COLLEGES.—The Theological classes in Queen's University, Kingston, and Pine Hill College, Halifax, were resumed in the beginning of last month. We have no official notice of the opening of either, but gather from the public press that both have an increased number of students, and commence the session with encouraging prospects. The number of students in attendance at Halifax is thirty-two.

Obituary.

REV. WILLIAM BAIN, D.D., for thirty-six years minister of St. Andrew's Church, Perth, in the Presbytery of Lanark and Renfrew, and latterly residing in Kingston, Ont., died at his residence in that city on the 29th of October, aged 76. Dr. Bain's name stands third on the list of the ministers of the Canadian church who received their theological education at Queen's College, Kingston, where he completed his curriculum in 1844. In the following year he succeeded the Rev. Thomas C. Wilson as pastor of the above named charge, and there "he ran his godly race, nor e'er had changed, nor wished to change his place." How faithfully he discharged the duties of his sacred office in that important charge during all these years is well known, and, when failing strength overtook him, by his retirement in favour of a younger man, he gave proof of that disinterestedness and high sense of duty which eminently charac-

terized him. Modest and unassuming as he was, and regardless of popular applause, he was nevertheless a man of more than ordinary ability. He was an excellent preacher, a diligent pastor, and possessed administrative talents of a high order; as the result of these qualities, he gathered about him a numerous and well organized congregation, warmly attached to himself and the church of which he was a minister. Dr. Bain was a native of Nairn, Scotland, and came to Canada in 1834. He was for many years a member of the Board of Trustees of Queen's University. He has left a widow and a large family. Some of his sons have already risen to eminence in learned professions. The eldest, after a brilliant career at the Bar, now occupies a seat on the Bench in the Province of Manitoba.

REV. F. W. ARCHIBALD, Ph.D.—The death of this estimable young minister took place in Toronto on the 11th of November. Dr. Archibald was a native of Truro, N.S. He received his education for the ministry at Dalhousie College, Halifax, and Princeton Seminary, N.J., and was a man of very superior attainments. He was inducted to the pastorate of Knox Church, St. Thomas, in the Presbytery of London, in October, 1885, but was soon obliged to resign on account of ill health, and since then spent the most of his time in California in the hope of regaining his health. But it has been otherwise ordered, and now he has entered into the joy of his Lord. Dr. Archibald was a brother of the ex-Lieutenant-Governor of Nova Scotia, and married a sister of Rev. L. H. Jordan, pastor of Erskine Church, Montreal.

HON. ALEXANDER MORRIS died at his late residence, Jarvis street, Toronto, on the 28th of October. Mr. Morris had been in failing health for some years, but until a short time prior to his decease hopes were entertained that cessation from the onerous public duties which he had so long and actively engaged in might tend to the restoration of health and strength. But these hopes were not to be realized, and many sorrowing friends now mourn the loss they have sustained by the removal of one who was endeared to them alike by his personal qualities and his conspicuous public services. Mr. Morris was a son of the late Hon. William Morris, of Perth, Ont., where he was born in 1826. Having studied at Glasgow University and McGill, Montreal, he was called to the Bar in 1851, and for a number of years held a leading position in his profession.

in Montreal. As an elder of St. Andrew's Church there, Superintendent of its Sunday school, President of the Young Men's Association, and a member of nearly all the missionary and benevolent boards of the Presbyterian Church in connection with the Church of Scotland, his services were invaluable. He was many years the representative of his native country in Parliament, and contributed in no small degree, by his writings and otherwise, to bring about the confederation of the provinces. He was appointed Minister of Inland Revenue in 1869. In 1872 he was appointed the first Chief Justice of Manitoba, and in that same year was gazetted the first Lieut.-Governor of Manitoba and the North-West Territories, and rendered important services to that new country, the value and resources of which he had brought into notice many years in advance of its actual settlement, by means of his well-known prize essay on "Canada and Her Resources," published in 1855, and his famous lectures under the caption of "Nova Britannia" in 1858, which shewed how far he was in advance, even then, if his contemporaries in forecasting the future of these territories. With like far-seeing discernment, he used his influence to promote the union of the Presbyterian churches in 1875, and from that time, until summoned to higher service, he remained one of the staunchest friends of the Presbyterian Church in Canada.

MR. GEO. SMELLS, elder in the congregation of Pine River, Ontario, died on the 1st of August last, aged 90 years and five months. He was a native of Fifeshire, Scotland, was ordained to the eldership in 1843, and came to Canada in 1862. He took a deep interest in the welfare of the congregation and greatly strengthened the hands of his minister. He bore without murmuring a long illness, and passed away peacefully to the better country.

Our Home Missions.

REV. ALLAN FINDLAY, speaking for Muskoka and Algoma, says:—

I beg leave to report for the half year closing on the 30th September last as follows: The term just closed has been marked by steady progress in every field which has come under my notice, in some cases greater than in others it is true, but in all sufficient to cause devout thankfulness to the great King and Head of the Church. Two causes have, I think, contributed to this: 1st. We have a band of faithful men on the field, each, so far as I could judge, striving faithfully to discharge his duty, in some cases in the face of great difficulties; and 2nd. The season, because of the comparatively abundant harvest, proves to be one in which there will be less difficulty in meeting financial obligations in

the stations. Work was commenced in the beginning of the half year as usual in the stations in the Muskoka field. As many of the stations here were visited as possible before going to Algoma, where I commenced work early in June. Of the fields visited in Muskoka, I found in Sundridge a very strong desire to enjoy the services of an ordained missionary. As the village is now incorporated and is the centre of a prosperous community, it is all the more necessary that our interests there should be represented by something more permanent than ordinary supply by catechists. I am glad to report that Rev. J. L. Robertson, formerly minister at Strabane, Pres. Hamilton, has been recommended to this field for appointment by this committee. Another field, Byng Inlet, which has been a source of anxiety to the Presbytery, on account of its isolated position, has been arranged for by the employment of Mr. G. W. Logie, student, who has agreed to remain on the field for one year. Hitherto this field has been wrought by the Missionary Association of Knox College with no expense to the committee, but now a grant of \$3 per Sabbath will be necessary. Every field in Algoma was visited in turn. In some cases considerable time was spent in dealing with those in arrears, a condition of things not to be wondered at, when we consider the almost calamitous experience of some of our people during the past season. However, I am glad to report that in every case there was manifested a desire to make good past deficiencies, and in most cases active efforts were immediately put forth to this end. The fields so visited were Day Mills, Gore Bay and Providence Bay. Without specifying each field, as has already been done in my report to the Presbytery of Bruce, I may note the following changes affecting the working of these fields. As reported to the Convener in June, Mr. Rennie has opened a mission at the new canal at the "Sault," which gives promise of being a centre of usefulness during the progress of the works, and may eventually become a permanent organization. St. Joseph's Island has sent in papers promising \$300 a year for the support of a missionary. It was understood at my visit that this was for a catechist, but since then I have a paper from one portion of the field asking for the appointment of Mr. Jas. Ferguson, a former ordained missionary on this field, and also a note from Mr. Ferguson stating his willingness to go for what the people raise and the grant, which at present is \$2 per week. The whole matter is left in the hands of the committee. Tarbut promises \$7.50 per week, which will cover the expenses of Gaelic-speaking missionary, Mr. H. Currie, who has been appointed by the Presbytery; his expenses to the field being the only claim on this committee. Bruce Mines field occupies the same position, no grant being required. The Algoma Mills field and that of Blind River, hitherto separate fields under the care

of the Students' Missionary Association, ask for an ordained missionary and promise \$450 per annum for his support. The necessary papers are in the hands of the Presbytery. Little Current asks for an ordained missionary likewise and promises \$500 per annum toward support on condition that an active man be sent. As this station contributed \$230 last year for support of ordinances, their advance is very marked. Manitowaning has suffered somewhat from the loss of one of their stations, Michael's Bay, which contributed \$100 per annum. The need of supply is, however, as great as ever. During the past year, as Cockburn Island was supplied by Mr. J. B. Ferguson, who also taught one of the schools on the island, no grant from this committee was given. As this arrangement has not proved satisfactory, they will require a grant as formerly, that they may receive supply in the usual way. It is a matter of regret that Mr. J. J. Elliott for private reasons withdraws from the Spanish Mills field by the middle of November next. The field does not wish a successor appointed till spring, but "then," say they, "secure us as good a man as Mr. Elliott if you can." This field will receive occasional supply from Walford during winter, with which they will be quite satisfied. A very strong desire has been expressed by those on the Algoma Mills field that Mr. James Gilchrist, at present under appointment within the bounds of the Presbytery of Lindsay, be appointed to their field. Mr. Gilchrist was the first missionary on this field and kindly remembrances of him still exist in the minds of many who enjoyed his ministrations in the "day of small things." It is to be hoped that arrangements may be made so that the wishes of the people on this important field may be gratified.

New Hebrides Mission.

REV. JOSEPH ANNAND, under date 6th August, says:—There is nothing of especial interest to report from our station. Perhaps that is so much the better. We have had no exciting scenes—no wars—no cannibalism; only a murder or two, and those you have in Nova Scotia. In short we are monotonously quiet here. Mission life has very little romance now, in this part of the world at least. Of course there is a possibility of being killed by the natives yet, but scarcely a shadow of probability of being eaten. Is not that a tame state of matter for the New Hebrides? The mass of the people here are much as in other lands indifferent to gospel truth, occupied fully with the things of the world—dead to their eternal interests. Words of warning entreaty fall on the roadside or upon the stony ground. Oh for the mighty power of the Spirit to carry on the truth and make it find a lodgement in the

heart! We endeavour diligently to use the means given us, and patiently await God's time for the fruit appearing. During the present year our Sabbath services have been regular, and the attendance has been encouraging. Our most influential chief is rarely absent from church, and of late he has been coming to our morning school. Almost every week he brings us a small present of food. Two days ago he brought some superior yams; this morning he gave me a splendid pineapple. These little things show good-will towards us. Last week Captain Runcie, who has been for many years in mission vessels at New Guinea and through the islands of the Pacific, was here and attended our services on Sabbath. He expressed great surprise to see the people so well behaved and attentive. He says these people do more for us now than the New Guineans do for Mr. Laws after fourteen years labour among them. There, every bucket of water brought must be paid for even to this day. I do not mention these things in the way of boasting of our people, but to show you that the New Hebrideans are not the worst people in the world. They are not degraded beyond the reach of kindness and of good-will towards those who treat them fairly and well. These islanders like, most other people possessed of what we call human nature, do somewhat as they are done unto. Treat them badly and you may look for bad treatment in return. Of course there are some exceptions. There are a few that seem so possessed of the devil that the more kindly we treat them the more ugly they act toward us. In evidence of my general statement I may say that as a rule all labour vessels calling at the islands carry arms. The boats are well armed, and every white man carries his revolver. The result is that when a labour vessel calls here the rifles and guns are brought out, and our shore is somewhat like an armed camp. On the other hand the mission vessel and others with which the missionaries have to do, do not call forth any such display of firearms. They will not trust the men who will not trust them. When white men use their firearms recklessly we suspect nothing else but that the natives will do the same. Such is the source of most of the bloodshed in this group. Pagan character is not so much below unchristian character in civilized lands as many seem to imagine.

Our Trinidad Mission.

REV. JOHN MORTON, who has been in Canada four months, on furlough, for the benefit of his health, writes to us as follows:—Let me take your readers back to 1867 when the mission to Trinidad was undertaken, and note some of the changes that

twenty-two years have brought about. The union of the church in New Brunswick with that of the other Maritime Provinces took place at St. John in 1866. The wider union of 1875 was scarcely dreamed of in 1867. The brethren, lay and ministerial, who, as members of the Foreign Mission Board, took part in my designation are all dead but two; and neither of these is on the committee now. The total amount expended by the Board on Trinidad from January 1st, 1868, till January 1st, 1870, was under \$2,500. No provision was made for schools or catechists. In 1870, \$216 were spent on schools and \$104 on buildings. These sums were raised in Trinidad, and when the accounts came before the Board it seems to have been unusually moved, for it passed a resolution of some length expressing "gratification" and "thanks" at what had been done, and that "the funds of the Board have not been touched for either of these objects." It is interesting and at times touching to read these old records of that day of small things. The resources were so small, the funds so inelastic! Every advance was considered very cautiously. Measures were treated as largely tentative, and the whole mission as somewhat of an experiment. Will the 25,000 East Indians (they were always called *coolies* in those days) increase? Will they settle and make their home in Trinidad? Is not this immigration somewhat of the nature of slavery, and, as such, doomed to turn out a curse to Trinidad? These were questions constantly meeting us. All such questions have been answered by the lapse of years and the influences at work. There are now 60,000 East Indians in Trinidad. The word *coolie* is seldom officially applied to them. They are our "Indian Immigrants" or our "Indian population." Their immigration has been a blessing to them and to our island. This mission is no longer an experiment. Over 2,000 of their children attend school, and the government will, this year, contribute close on \$6,000 to assist the mission, in this branch of its work. There are four foreign missionaries, two native ministers, 17 catechists, and 40 teachers at work on behalf of both young and old. The revenue is over \$20,000, of which \$11,000 is contributed in Trinidad. There are now over 400 communicants, and the annual contributions are nearly \$5 per communicant.

The work is, however, only well begun. Our opportunities have enlarged. The number to be dealt with is more than doubled, and the agency at work must still be greatly increased. The Foreign Mission Committee has pledged itself by a unanimous vote to send a fifth missionary "as soon as practicable." The Synod endorsed, with enthusiasm, the action of the Committee, and every congregation which I have since addressed has done the same. Native agents are to be more effectively trained for pastors and catechists, and native congregations formed. A distinct advance has been proposed in council, and is to be carried out actively in the field. *Money*, it is believed will be forthcoming, for the "wise men" and "devout women" of the East can devise liberal things when the occasion demands it. For *men* we waited and prayed for 18 months, till some precious lessons were, I believe, taught us, and then Rev. Fulton Johnson Coffin was given us for Couva. We are sure that the Lord has others in his hand, whom he will send, as a full supply, a little later. For *women* as missionary teachers, there has been no waiting. Miss Archibald and Miss Graham go out with us to fill the places of Miss Semple and Miss Copeland, whose term of service has expired. Thus the human agency is ready and will shortly be increased. But this is not enough for any work, and least of all, for a work like this. Joshuas must fight in the plain; but men like Moses, Aaron and Hur must pray on the mount. J. M.

Formosa.

DR. MACKAY, writing from Tamsui on the 19th of August, says:—Having gained a complete victory over the base intrigues and underhand work of Spanish priests at *Chin-Nih*, one of our stations, we determined to follow it up by a large gathering of converts and a strong force of heralds to uphold the blood-stained banner—the banner that knows no human merit—no penance imposed by Cardinal, Priest or Pope, and no rotten bones and relics of bygone ages for men to kiss and adore; but the banner that knows allegiance to the mighty Saviour and to Him alone. From surrounding chapels our people poured in, so that when we arrived at 8.30 a.m. there was a great crowd. We began service immediately by singing "I'm not ashamed to own my Lord or to defend His cause." Will it weary you for once to read the names of the speakers in order? OTheng and Giét, old preachers; Hô, A Seng, Gong-a, Hô-beng, Tai-sun, an old preacher; Lau-beng, Tsun-a, Ban, Eng-goan, Ko Long, Thien Leng, Thiam-kui, Koa Kau, Ko Chin, an old preacher, and Rev. Giam Chheng Hoa, in all eighteen; several being students. I spoke last, no sugared words will ever come from these lips about the haughty, boastful

and arrogant papacy. I have watched with eagerness the movements and proceedings of Spanish priests since their arrival here. They came from South Formosa, and it is interesting to note how an entrance was gained here. Besides what I state now, priests were guided and helped by outsiders of the same colour, though in different employment. A poor-looking, bare-footed Chinaman came up from South Formosa and took up his quarters in a temple at *Chin-Nih*. Soon the report spread that priests were coming. O, said this man. "they may come to see the country and perhaps engage in trade, etc." So in time, with such fine words, etc., a house was rented. How gentle and unassuming this fellow conducted himself! How innocent! ignorant slave, bigoted devotee and contemptible spy! In due time priests arrive and a few gamblers meet occasionally with them, whilst after a desperate dash at first to entice our converts away, they settled down as hermits in the rented house. Then the man who stayed in the temple showed his true colours, showed himself a boastful, insolent and ignorant follower of priests whose plottings were done inside and executed outside their dark rooms of idolatry. Two Chinamen opposite our chapel were led on by them to obstruct our entrance to its main door. In vain the preacher exhorted them not to do so; in vain the village headman told them it was wrong; in vain a native pastor kindly told them it was not neighbourly; and in vain we waited for two months. Then without consular aid, but with trouble enough, the case was decided by the *sub-præfect* in our favour. The men on their knees before the mandarin were told to go at once and remove the obstruction or be imprisoned. In the midst of a great mass of people the obstruction was removed with their own hands. Many rebuked them—yes, their own relatives—for being led away by the boasting priests and their clique. Defeated, they keep indoors and silent for the time being. It is a complete victory for us. There was no element of an old quarrel, etc., between natives, as is often the case in China. It was simply and solely an attempt on the part of the priests by *domineering* over people to gain converts. The failure is complete. It is a fact that the whole village as well as officials condemn their boastful impudence and applaud our patience, justice and final victory. Now this may be a small affair perhaps, but I submit it shows papacy and priestcraft exactly as it was, is now and ever shall be until its final overthrow and destruction. Is not the boast that they "never change," "the end justifies the means," the same now as during the dark ages? If that be so, and it is, she has not changed and don't intend to change. Then, given the *desired power*, fagots would soon blaze afresh, massacres would be rampant to gain merit. Inquisitions would horrify the noblest sections of humanity, and bulls would be thundering at the heads of poten-

tates and princes, whilst the head of this monster of iniquity would gratify his insatiable ambition by putting his vile foot on some heretical neck. These sentences may provoke a smile as if thinking, "Why, impossible! the world wouldn't stand such now." Note, I state "given the *desired power*," then her true colours would be hoisted. At *Chin-Nih* we spoke for three hours, and no one seemed weary. The heathen listened very attentively. We must boldly and fearlessly proclaim salvation full and free through Jesus of Nazareth *alone*, and we must warn men not to be captivated by alluring snares. Money was promised to some of our converts if they would join the priests. With indignation the enticers were ordered away. It is all very true "God will care for and keep his own Zion." But there comes our side of the question, *our duty*, without which it is impudence to expect *God's help*. Every living soul should be up at this very time here and elsewhere to guard Zion's walls. Every soul should be up in Canada *now* and do battle for the *right*. I am a native-born Canadian and couldn't suppress my feelings and loyalty to her if I tried to. But my interest is not confined to one spot, one country or one province. No, it extends from the United States to the North Pole. Let us hear of the needy and there our sympathies go. I feel deeply about Quebec province. I saw something of it and was told much by noble men at work there. *The deadly foe to conscience and liberty* is rampant there, and we have a taste of the same here. Whoever does not *watch and fight and pray* is disloyal to the King of Kings. God of grace and power give *victory to the men who are fighting for justice and righteousness!* Then there will be a better day.

"Once the welcome light has broken, who shall say
What the unimagined glories of the day?
What the evil that shall perish in its ray?
Aid the dawning, tongue and pen;
Aid it hopes of honest men;
Aid it, paper, aid it, type,
Aid it for the hour is ripe,
And our earnest must not slacken into play.
Men of thought and men of action, clear the way!"

China.

M^r R. GOROTZ, in a private letter, dated Lin Ching, July 31, says: "Gertrude Madeline is dead. Ours is an awful loss. Less than two weeks ago she was well, but on the 4th inst. she died, only six days after she was taken ill with dysentery.

"There is no burying place here for foreigners, so I took her body in a cart to Fang Chuang. It is fifty miles away. I left here at eleven o'clock at night and reached there at five next day. We had only left Fang Chuang three weeks before. Little Gertrude was the only baby in the mission there, and had won the love of all, old and young. They were all sorry to see her go away, but when she came

back so soon dead every one felt it so very much. A Chinese service was conducted by the missionary. Then the rude coffin, covered with flowers, was borne by four Chinamen outside the village wall. There, in the dusk of evening, with scores of curious heathen looking on, we laid our darling to rest beside two other dear little foreigners, who were laid to sleep there before her. Later on in the evening sixteen foreigners met in one of the parlours, and the missionary, Rev. A. H. Smith, spoke from "Suffer little children to come unto me, for of such is the Kingdom of Heaven." He told the children who had cried so because baby was dead, that it was only her body which was resting in the grave outside the wall, for her soul was now in heaven at rest in the arms of Jesus. That she could not come back to us, but that we could go where she is. Then he urged each of the children to give their hearts to Jesus now, for they knew not when death would come to call them away. Next morning I went out early to see the grave, but two of the little girls, Flora and Carrie Sheffield, were there before me, and had had the grave all decorated with wild flowers; besides they had traced with their fingers in the soft clay of the grave, "G. G.," the initials of our darling. The two dear girls told me that their mother had consented to their coming out every morning to place fresh flowers on the grave.

"None but those who have lost a precious treasure can understand our feelings, but the loss seems to be greater because we are far away in a strange land.

"All things work together for good.' The Lord has a purpose in taking our loved one away. We pray that this loss will fit us more fully to tell these dying millions of Him who has gained the victory over death."—*Woman's F. M. S. Monthly Letter Leaflet.*

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THIS NUMBER brings the Record to the end of Volume Fourteen, and to the close of another year of continued progress, during which larger additions have been made to the circulation than in any

preceding year. "Hitherto hath the Lord helped us." Encouraged by what they have jointly and severally done in the past, we trust that none of our agents will relax their efforts to maintain and increase the circulation during the coming year. Wholesome Sabbath reading matter, coupled with missionary information, is the want of our people in many parts of the country where there is little religious literature of any kind in circulation; and there is no way in which this can be furnished so cheaply as in the pages of the PRESBYTERIAN RECORD. We shall be glad to hear as early as possible from our agents who contemplate making any change either in the number of copies or the addresses to which they are to be sent. Special arrangements will be made for supplying mission stations, on application. Sample copies will be sent free of charge.

Literature.

SERMONS by late *Rev. Neil McKinnon*, pastor of Burns' Church, Mosa; edited by *Rev. Dugald Currie*, B.D., of Glencoe, assisted by *Rev. John Scott*, D.D., late of St. Andrew's Church, London; with a biographical sketch. Toronto: JAMES BAIN & SON, 1889, pp. 689. This is a very handsome volume—consisting of sixty-five excellent discourses—a fitting memorial, prepared by loving hands, of a highly respected minister of our church. The sermons are all of a such a practical kind as render them well adapted for family reading, and in this way are calculated to be exceedingly useful.

THE SMITH PELOUBET BIBLE DICTIONARY: Messrs. Porter, Coates & Co., Philadelphia—price, \$2.00, is one of the most valuable works of reference that a Sunday-school teacher can have in his library, having been prepared with a special view for this purpose. It is in some respects even more useful than the larger and more expensive works of that kind. PELOUBET'S SELECT NOTES on the International Sunday-school Lessons, price \$1.25, stands at the head of its class as a Sunday-school teacher's help; also the SUNDAY-SCHOOL TIMES, weekly, \$2.00 per annum. There is no better commentary than JAMESON, FAUCER and BROWN, price \$2.50. THE POCKET LESSONS for 1890, arranged by H. R. Clissold, Chicago, in card cover, 5 cents, is a marvel of neatness, and in every way admirable. THE WESTMINSTER TEACHER and QUESTION BOOK, published by the American Board, Philadelphia, should be in the hands of every Presbyterian Sunday-school Teacher, price, 60 cents per annum and 15 cents respectively. *Wm. Drysdale & Co.*, Montreal, and *John Durie & Son*, Ottawa.

Page for the Young.

EN VOYAGE.

Whichever way the wind doth blow,
Some heart is glad to have it so;
Then blow it east, or blow it west,
The wind that blows—that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
What blows for one a favourite breeze
Might dash another with a shock
Of doom upon a hidden rock.

And so I do not dare to pray
For winds to waft me on my way,
But leave it to a higher will
To stay or speed me, trusting still
That all is well, and sure that He
Who launched my bark will sail with me
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril past,
Within the sheltered haven at last.

Then, whatsoever wind doth blow,
My heart is glad to have it so,
And, blow it east, or blow it west,
The wind that blows—that wind is best.

GOOD ADVICE.

Follow the following advice and you will
grow in grace and be saved from many sins
and a world of trouble:

Say nothing you would not like God to
hear. Eccles. v. 2.

Do nothing you would not like God to see.
Titus ii. 7.

Write nothing you would not like God to
read. Heb. iv. 13.

Go to no place where you would not like God
to find you. Job xxxiv. 21.

Read no book of which you would not like
od to say, Show it to me. John v. 39.

Never spend your time in such a way that
you would not like God to ask, What art thou
doing? 1 Thess. v. 15.

NEVER FORGET ANYTHING.

Charge your mind with your duty. That is
largely the true definition of faithfulness. But
memory and mistakes are used as apologies a
great deal oftener than necessary. A boy
beginning business life will generally lose his
place who pleads such an excuse more than
once or twice.

A successful business man says there were
two things which he learned when he was
eighteen, which were afterwards of great use
to him, namely, "Never to lose anything, and
never to forget anything." An old lawyer sent
him with an important paper, with certain in-
structions what to do with it.

"But," inquired the young man, "suppose I
lose it; what shall I do then?"

The answer was, with the utmost emphasis,
"You must not lose it."

"I don't mean to," said the young man,
"but suppose it should happen to?"

"But I say you must not happen to. I shall
make no provision for any such occurrences.
You must not lose it."

This put a new train of thought into the
young man's mind, and he found that if he
was determined to do a thing he could do it.
He made such a provision against every con-
tingency that he never lost anything. He
found this equally true about forgetting. If a
certain matter of importance was to be re-
membered, he pinned it down on his mind,
fastened it there, and made it stay.

"IN A MINUTE."

If you ask Dora to do anything, she would
reply, "In a minute." This was a bad habit
she had. "Dora, please bring me a drink of
water. "In a minute." "Dora, go up stairs
and bring me down my comb." "Yes,
mother, in a minute." "Dora, come down to
dinner." "In a minute."

One day Dora's bird was hopping about on
the floor. Somebody went out leaving the
door open, just as "somebody" is always
doing. Dora's mother said, "Dora, shut the
door, or the cat will be after your bird."

"Yes, mother, in a minute," said Dora, "I
just want to finish this line in my drawing."
But the cat did not wait. In he came, and
with one dart had the bird in his mouth.

Down went the slate on the floor, and away
went cat, bird and Dora. There was a wild
chase on the lawn. "In a minute" Dora came
back weeping, with the dead bird in her hand.

Dora cried—mamma was sad, but said, "A
great many things may happen in a minute."

Dora has never forgotten that lesson, and
never will.

HE NEVER FORGOT IT.

An old man, seventy-three years old, said
that he never forgot to say the little prayer his
mother taught him a single day. Yet he said
that he had never really prayed until he was
over seventy years old. What did he mean
by that? Why, he meant that all those years
he had only been saying his prayers—that is
using the words without having the desire in
his heart. But at last God's spirit showed him
that he was a great sinner and needed Jesus
as his Saviour; then he prayed from the heart.
Do you pray, or do you only say your prayers?

NEVER FORGET YOUR BEST FRIEND:

You know who that is—*Jesus Christ the Saviour*.
You have forgotten Him often; still he loves
you. Your forgetfulness grieves him. Do you
ever think of this? Before the throne of glory
Christ remembers us. Shall we, then, forget
Him? Surely not.

Richmond.

Richard Frizell.....	1 on 29	5.00
John McDonald.....	1 on 5	1.00
Robt Mackie.....	in full	1.00
John Livingston.....	in full	1.00
Dr Sinclair, Delta.....	1 on 100	26.00
W Rae, Chesterville, in full		5.00
Jas Irving, Ventnor, in full		53.00
Al Holmes, Pittston, in full		10.00
E McLaughlan, MD, Harrowsmith.....	1 on 15	4.00
Wm Clyde, Petrolia, 1 on 100		50.00
Rev J Goodwill Char- lottesville, PEL, Balon	500	331.00
Rev S Childerhose, Madoc.....	in full	205.00
Rev J Murray, Streets- ville.....	1 on 200	62.00
Rev J A Snodgrass, Consecon.....	in full	15.00
M MacTaggart, Clinton in full		200.00
J Maclean, Buck, Q, in full		550.00
Rev A Currie, Scnya, 2 on 100		26.00
Mrs D Campbell, Y'ar, in full		5.25
Mal MacTaggart, " in full		2.00
Miss J A Macnough- ton, Maple.....	in full	200.00

In addition to those sums, interest upon unpaid subscriptions have been received from 395 individuals, in sums of from \$1 to \$600, those over \$100 being as follows:—J. Richardson & Son, Kingston, \$150; Macdonnell and Madie, Kingston, \$120; E. W. Rathbun, Deseronto, \$600; James Isbester, Ottawa, 150; and from Toronto as follows:—John Leys, \$300; A. M. Crosby, \$150; Hon Alex. Morris, \$120; Justice Macleannan, \$150; William Henderson, \$120,

GRAND TOTAL TO 30TH SEPTEMBER, 1889.... \$107,598.09

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

ASSEMBLY FUND.

Received to 5th Oct, 1889....	\$ 365.43
Lanark.....	3.00
Fairbairn.....	2.10
Calgary.....	2.80
Donald.....	2.00
Roxborough.....	4.00
North Easthope.....	5.00
Theford.....	3.55
Fullarton.....	7.50
Mitchell.....	.70
Fergus, St Andrews.....	10.00
	<hr/>
	\$405.98

HOME MISSION FUND.

Received to 5th Oct.....	\$3584.02
Maynooth.....	7.00
Portland & Cantley.....	8.60
Lanark.....	12.00
Kippen.....	14.28
Woodlands.....	13.47
North Luther.....	11.32
Friend, Melville ch, Brussels.	5.00
Calgary.....	10.00
Calgary, per Rev JC Herdman	10.00
Guelph, Chalmers ch.....	103.00
Manchester.....	4.60
Dunblane.....	7.00
Osgoode.....	10.50
Mooretown.....	4.41
Mount Pleasant.....	13.25
Bearbrook.....	3.48
Summerstown.....	14.51
Roxborough.....	22.00
Smith's Hill.....	4.00
Peabody.....	5.00
Fredericton, St Pauls.....	100.00
Brantford, Farrington ch,....	200.00

West Magdala SS.....	5.00
Paris, Dumfries st ch.....	100.00
Anon, Paris.....	10.00
Orangeville, St And's Y Passo	15.00
Embro.....	105.20
Nassagaweya.....	16.00
Wroxeter SS.....	10.39
Sydenham, St Pauls.....	20.00
Moore Line.....	30.60
Muskoka Com Coll.....	50.69
Algoma Com Collection.....	105.05
CJ Bohacegeon.....	25.75
Lions Head.....	2.25
Warwick.....	14.00
St Vincent.....	7.00
Windsor Mills.....	7.75
Lower Windsor.....	5.75
Mitchell.....	5.80
Renfrew.....	30.00
Laguero.....	3.00
Mem St And's ch, Up Melb'rne	.50
Bow River.....	3.00
Anthracite.....	10.00
Almonte, St Johns.....	100.00
Crowland.....	2.50

\$4847.87

Correction.—In last month's list, page 310, Dumfries Street church, Paris, should be \$125.00, instead of \$1.25; also Henry's Ch., Lachute, instead of Lachine, \$21.88.

STRIPEND AUGMENTATION FUND.

Received to 5th Oct.....	\$1126.85
Camden, 8th con.....	3.10
Carluko, St Pauls.....	40.00
Kippen.....	3.46
Calloden.....	5.00
Guelph, Chalmers ch.....	75.00
East Williams.....	15.00
Perry Sound SS.....	1.45
Londesborough.....	13.50
Embro.....	28.72
Nassagaweya.....	7.50
Grafton.....	17.10
Rev D Huff, Malcolm.....	2.00
Lions Head.....	2.00
Mitchell.....	.50
Almonte, St John's.....	100.00

\$1,440.42

FOREIGN MISSION FUND.

Received to 5th Oct.....	\$10,726.72
Portland & Cantley.....	3.16
West, Bentinck.....	3.75
Waddington, NY.....	100.80
Mrs Macnic, Broadv'w, NWT	5.00
Walkerton, Knox ch.....	104.00
S C Duncan Clark, Toronto.	25.00
Mrs Macdonald.....	50.00
A J Smith.....	50.00
Strathroy.....	51.00
CMJ, St Helen.....	2.00
Guelph, Chalmers ch.....	100.00
Manchester.....	3.00
Halifax, St John's.....	50.00
A friend to F M, East Oxford.	10.00
Osgoode.....	10.54
A Friend, Vernon.....	4.00
Per Rev J Wilkie.....	200.00
A R Robertson, Donald.....	1.00
Richmond, St John's, NB.....	5.00
A Friend, New Westminster	20.00
James Mercies, ".....	20.00
Smith's Hill.....	4.00
Peabody.....	5.70
Toronto, St James Sq Ch.....	37.50
Bluevale.....	10.00
Paris, Dumfries st ch.....	50.00
Toronto, West ch SS.....	30.00
Anon, Paris.....	10.00
Orangeville, St And's YP Asso	15.00
Kinnebec Road.....	8.00
Amelia J Harris, on account of travelling expenses.....	259.00
Nassagaweya.....	20.00

James Strang, Nassagaweya..	2.50
Sallicet SS.....	13.00
Manchester SS.....	5.60
Nichol S Soc No 3, SS.....	5.50
A friend, Moore Line.....	10.00
A friend, Montreal.....	10.00
Montreal, Crescent st ch.....	100.07
Per Rev J Wilkie, Indoro Col.	1043.86
Mitchell.....	5.75
The late Dougal McDougall, North Easthope.....	50.00
Mem St And's, U Melbourne.....	.50
WBD, Montreal.....	10.00
Low River.....	2.75
E H Bronson, Ottawa.....	50.00
Sir Wm Dawson, Montreal.....	10.00

\$13,306.99

KNOX COLLEGE FUND.

Tilbury Centre.....	3.54
Eden Mills.....	6.00
Underwood.....	5.50
Forest.....	10.00
Berne.....	5.20
Eadies.....	5.06
Lucknow.....	4.40
Dunwich, Chalmers ch.....	5.07
Paisley, Knox ch.....	24.28
Newmarket.....	5.50
Mount Pleasant.....	5.25
Londesborough.....	1.10
Millbank.....	6.00
Nassagaweya.....	9.00
Moore Burns ch.....	8.35
W Guillimbury, 1st ch.....	2.65
Burford.....	3.30
Moore Line.....	5.60
Beaverton.....	21.40
Ayr, Knox ch.....	39.00
Embro.....	27.00
Mitchell.....	1.70
Mosa, Burn's ch.....	5.00
Dunblane.....	5.00
Bluevale.....	8.00

QUEENS COLLEGE FUND.

Newmarket.....	5.50
Mosa, Burn's ch.....	7.00

MANITOBA COLLEGE FUND.

Received to 5th Oct.....	\$ 186.43
Carluko, St Paul's ch.....	23.00
Scarboro, Knox ch.....	51.27
Paisley, Knox ch.....	9.07
Dunblane.....	4.00
Mosa, Burn's ch.....	7.00

\$ 280.77

KNOX COLLEGE ENDOWMENT FUND.

Received to th Oct.....	\$114.96
W K Calloway, Toronto.....	10.00
W Robertson, Chatham.....	5.00
Toronto.....	33.00
Geo Skinner, Proof Line.....	5.00
Rev J Leishman, Angus.....	10.00
John Gray, St Mary's.....	5.00

\$182.96

WIDOWS' AND ORPHANS' FUND.

Received to 5th Oct.....	\$ 368.70
Fairbairn.....	3.00
Guelph, Chalmers ch.....	25.00
Moore, Burns ch.....	7.33
Roxborough.....	8.00
Monkton.....	3.81
North Easthope.....	4.00
Hampstead.....	2.00
Berne.....	4.50
Millbank.....	6.00
W Guillimbury, 1st ch.....	3.71
Beaverton.....	13.36
Ayr, Knox ch.....	19.00
Mitchell.....	3.10
Lachute, 1st ch.....	10.00
Mem St And's, Up Melbourne.....	.50
Almonte, St Johns.....	15.00

\$496.51

WIDOWS' AND ORPHANS' FUND.
Ministers' Rates.

Received to 5th Oct.....	\$ 527.48
Rev A H Kippen.....	8.00
" Dr Laing.....	8.00
" Dr Uro.....	24.00
" J Douglas.....	20.00
" W K Shearer.....	8.00
" J R Munro.....	8.00
" E F Soyfaz.....	8.00
" Matthew Barr.....	8.00
" James Murray.....	40.00
" Hugh McKellar.....	104.00
" D Duff.....	8.00
" J R Craigie.....	8.00
" R Wallace.....	8.00
" T L Turnbull.....	10.00
" R H Warden, DD.....	8.00
" Principal Caven, DD.....	8.00
" W C Young.....	8.00
" John Macnabb.....	8.00
—————	\$329.48

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Oct.....	\$ 895.74
Toronto, Chalmers ch.....	60.36
Markham, St John's.....	5.00
Fairbairn.....	5.00
Lancaster.....	9.74
Guelph, Chalmers ch.....	25.00
Oneida.....	8.00
Norval.....	2.20
Manchester.....	3.93
Black Bank (2.42) & SS (00.58)	3.00
Mitohell.....	2.25
Madoo, St Peters.....	15.00
Lachute, 1st ch.....	10.00
Mem St And's, Up Melbourne	.50
Almonte, St John's.....	35.00
—————	\$1070.72

AGED AND INFIRM MINISTERS' FUND.
Ministers' Rates.

Received to 5th Oct.....	\$ 361.55
Rev A H Kippen.....	4.25
" Dr Laing.....	7.00
" Dr Uro.....	15.00
" J Douglas.....	8.00
" C P Pitblado.....	20.00
" W K Shearer.....	3.75
" E F Soyfaz.....	3.25
" James Murray.....	25.00
" Hugh McKellar.....	39.75
" D Duff.....	4.00
" J R Craigie.....	3.75
" R Wallace.....	8.00
" D Wishart.....	5.00
" R H Warden, DD.....	8.50
" Principal Caven, DD.....	11.00
—————	\$ 527.80

JEWISH MISSION.
Friends of God's Ancient Peo. 6.00

AGED & INFIRM MINISTERS
ENDOWMENT FUND

Received to 5th Oct.....	\$1180.00
J R Young, Quebec.....	30.00
Ja Dickson.....	100.00
Rev J R McLeod, Kingsbury.....	5.00
John Kerr, Toronto.....	1000.00
Alexander Nairn, Toronto.....	500.00

HOME MISSION & AUGMENTATION
DEFICIT FUND.

St Thomas, Knox ch.....	\$ 46.00
Toronto, St James sq, ch.....	500.00
Montreal, Erskine ch, per Dr	
Warden.....	4.80
Toronto, St Andrews ch.....	800.00

CONTRIBUTORS UNAPPORTIONED.

Brussels, Molville ch.....	\$ 57.00
SS.....	3.00
Toronto, Knox ch.....	580.44
Colombus.....	170.00
Toronto Central.....	100.00

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

FOREIGN MISSIONS.

Previously acknowledged.....	\$2642.98
Margaree.....	5.00
New Richmond.....	31.03
Whyoccomah.....	60.00
Fishes Grant.....	9.00
Eve Islands.....	10.00
Cymro, James ch, New Glas-	
gow, per J P Jones.....	100.00
St Stephen, Amherst, from A	
Wingood.....	125.00
Springside.....	5.00
Miss A Creelman, Springside.	
Blackville & Derby.....	6.00
Malpeque Juvenile Club.....	10.00
Miss' Soc, Middle Stowincke	
Middle Stowincke SS.....	19.45
WFMS, Rogers School House.	
Knox, Pictou.....	95.00
Geddie Memorial Fund.....	10.03
Mrs R Logan.....	2.00
Waterville and Lakeville.....	13.20
Wm McCulloch, Hansport.....	5.00
Newport, M'Kay & Woodv'le sec	
Ladies' Hermon ch, Millville	
Brookfield Miss Soc.....	10.10
Grove, Richmond, Halifax.....	5.00
Bessie Macaskill's Miss Box.....	4.51
Meeting in St Pauls, Truro.....	18.92
Buetoche SS.....	9.00
WFMS, Chipman.....	11.00
Rev J T Blair.....	10.00
A friend.....	3.00
(Larendon.....	
Welsford.....	2.31
Welsford.....	1.55
Carleton and Chebogue.....	25.00
Economy.....	19.00
Tabusintac and Burnt church.	
St Davids, St John.....	190.00
—————	\$3554.98

DAYSpring and MISSION SCHOOLS.

Previously acknowledged.....	212.63
Park st SS, Halifax.....	100.00
Springside.....	3.00
St Johns SS, Halifax.....	20.00
Wm McCulloch, Hansport.....	2.50
Cape North SS.....	10.00
Pleasant Bay sec of C North.....	5.00
Economy.....	11.65
—————	\$361.78

HOME MISSIONS.

Previously acknowledged.....	\$1561.24
Margaree.....	10.60
Int Archibald MacIntosh.....	23
New Richmond.....	20.45
Mechanics Sett. &.....	8.50
Eve Islands.....	8.00
Springside.....	5.00
Miss A Creelman, Springside.	
Blackville and Derby.....	5.00
Scotsburn.....	45.00
Miss' Soc, Middle Stewiacks	
WFMS, Rogers School House	
AKM Lennan, return of adv'ce	
Knox, Pictou.....	38.00
Mrs R Logan.....	2.00
Waterville and Lakeville.....	14.05
Antigonish.....	5.60
Newp't McKay & Woodv'le sec.	
Port Hood.....	3.00
Hermon, Millville.....	27.00
St James, Charlottetown.....	100.00
Brookfield Missionary Society	
	10.00

Richmond, Halifax.....	5.00
Malbou.....	16.00
A friend.....	2.00
Salt Springs.....	28.00
St Andrews, St John, NB.....	116.00
St Pauls, Fredericton.....	103.00
Welsford.....	.65
Carleton and Chebogue.....	17.50
Rev A W Lewis.....	2.50
St James, Charlottetown.....	200.00
Tabusintac and Burnt church.	
St Davids, St John.....	180.00
—————	\$2618.67

AUGMENTATION FUND.

Previously acknowledged.....	\$ 355.59
New Richmond.....	6.25
South Richmond.....	8.50
—————	\$370.34

COLLEGE FUND.

Previously acknowledged.....	\$3510.37
New Richmond, 1.10; Upper Mus-	
quodobit, 8.00; Blackville and	
Derby, 10.00; Knox, Pictou, 23.00; Mrs	
R Logan, 1.00; Sherbrooke, 15.36;	
Newport, McKay and Woodville sec,	
25.00; Little Harbor, 6.00; Int E S	
Williams, 60.00; Int T B Crosby, 45.00;	
Int J W Killam, 150.00; Int P H	
Durke, 48.00; Int W & M Rodgers,	
50.40; Int J N Gardner, 33.00; Scotch	
Settlement, 3.36; Tabusintac and	
Burnt church, 6.00; St Davids, St	
John, 65.00; Total, \$4060.59	

BURSARY FUND.

Previously acknowledged.....	\$98.75;
Int Archibald McIntosh, 4.74; Fero	
Islands, 5.00; Int C W Smith, 18.00;	
St James, Charl'tetown, 25.00; Econ-	
omy, 6.00; Total, \$157.49	

AGED MINISTERS' FUND.

Previously acknowledged \$746.44;	
Margaree, 2.00; Ne v Richmond, 6.45;	
Springside, 10.00; Rev A Campbell,	
rate, 3.75; Rev T G Johnstone, rate,	
3.50; Rev W T Bruce, rate, 6.00;	
Blackville and Derby, 10.00; Rev W	
R Muir, rate, 1.65; Rev J R Munro,	
rate, 5.00; Rev A L Wylie, rate, 28.00;	
Capo North, 4.15; Rev A Ross, rates,	
40.00; Richmond, Halifax, 5.00; Int	
C J Kelley, 45.00; Int J D Morrill,	
30.00; Int Stephen Butler, 17.10; St	
James, Charlottetown, 15.00; Rev A	
B Dickie, rate, 4.00; Welsford, 60.cts.;	
Rev W H Ness, rate, 4.00; Portau-	
pique, 2.27; Bass River, 3.30; Tabu-	
sintac and Burnt church, 2.00; Rev	
James Rosborough, rate, 3.00; St	
Davids, St John, 25.00; Total, \$1023.28	

Received by Rev. Dr. Warden, 198 St. James St., Montreal, Treasurer of the Board of French Evangelization to Nov. 6th, 1899.

FRENCH EVANGELIZATION.

Already acknowledged.....	\$4882.56
Tarbolton, M.....	5.50
Mount Albert.....	5.30
Point Edward.....	3.00
Ditchfield, French ch.....	4.50
Thamesville.....	14.00
Botany.....	3.35
Turin.....	3.17
Hartwell, French ch.....	2.00
Joliette, French ch.....	5.00
Ripley, Huron ch.....	10.48
Guelph, Chalmers ch.....	75.00
Summerstown, Salem ch.....	13.25
Osgoode.....	8.00
A friend, Vernon.....	4.00

Roxborough, Knox.....	22.00
Adamston.....	12.00
Millie Isles and St Gabriel....	7.53
Dunc McDonald, Shawbridge	1.00
Peabody, Zion ch.....	4.00
Kenrebec Road.....	5.00
John Macaskill, W Arichat.....	2.00
Stone's Corners, N Augusta & Fairfield.....	7.00
Kingston, Chalmers ch.....	48.80
Anthracite SS.....	8.00
Calabogie.....	3.33
O T Smith, Binbrook.....	10.00
Sydenham, Knox ch.....	6.00

Per Rev. P. M. Morrison, Halifax:-

New Richmond.....	9.83
Clifton, New London, P E I.....	12.00
Mechanic's Settlement.....	6.50
Five Islands.....	4.00
Upper Musquodoboit.....	14.00
Springside.....	5.00
Union, Centre and Lochaber.....	23.76
Blackville and Derby.....	2.00
Mrs Ohman, St John's, Nfld.....	6.51
New's L, McKay & Woodv'le ecc	16.00
Capo North.....	3.00
Charlottetown, St James.....	45.00
Shediac, Knox.....	5.05
Richmond, Halifax.....	5.00
Tatamagouche.....	25.00
Salt Springs.....	22.00
Tabusintac and Burnt ch.....	6.00
St John, N B, St Davids.....	37.00

Per Rev. Dr. Reid, Toronto:-

Toronto, Chalmers ch.....	136.26
Scarboro, Knox.....	113.00
Paisley, Knox.....	20.70
Wroxeter SS.....	12.08
Springville.....	7.65
Orangeville, St And's Y P A.....	15.00
A Friend, Moore Line.....	1.01
Fallarton.....	7.50
Lion's Head.....	3.00
St Vincent.....	6.50
Mitchell.....	5.30
Woodville.....	31.66
	\$5809.29

Correction.—In last months' list, St John's Church, Cornwall, should have been \$40.00 instead of \$10.00.

POINTE AUX TREMBLES SCHOOLS.
Received by Rev. Dr. Warden,
Treasurer, 198 St. James St., Montreal, to Nov. 6th, 1889.

Ordinary Fund.	
Already acknowledged.....	\$1563.61
W B D.....	5.00
Miss Jessie B Archibald, Truro Cornwall, Knox SS.....	3.00
Blyth, St And's ch Mis'n Band	50.00
Almonte, St Johns SS.....	59.00
Brussels, Melville ch SS.....	25.00
Mrs John Irvine, Harriston.....	25.00
Friend, Melville ch, Brussels.....	5.00
Dartmouth, St James.....	5.00
	25.00
	\$1776.61

Building Fund.

Already acknowledged.....	\$ 378.93
Anonymous.....	100.00
Ebenezer West, Reading, Eng.....	5.10
	\$484.03

LADIES COLLEGE, OTTAWA.

Received by Rev. Dr. Warden,
Montreal, Treasurer, to Nov. 6th,
1889.

Already acknowledged.....	\$1518.59
Mrs D A Milne, Scarborough.....	2.50
Miss B Ross, Lancaster.....	5.00
Thos Hill, ".....	1.00
	\$1527.09

PRESBYTERIAN COLLEGE, MONTREAL.

Received by Rev. Dr. Warden,
Treasurer, 198 St. James St., Montreal, to Nov. 6th 1889.

Ordinary Fund.	
Kirkhill.....	\$ 5.00
Cornwall, Knox.....	6.00
Ottawa, St Pauls.....	10.00
Sandhill.....	3.00
Cornwall, St John's.....	40.10
St Louis de Gonzague.....	6.00
Almonte, St Andrews.....	15.00
Mashau, French ch.....	2.10
Roxboro, Knox.....	15.00
Lake Megantic.....	6.00
Rev W M McKibbin, Millbank.....	5.00
	\$113.00

EXERCISES CHAIR.

Ames Holden & Co, Montreal	\$25.00
Samuel Bell, ".....	25.00
J M Smith ".....	25.00
James Robertson ".....	10.00
T A Dawes ".....	100.00
Thomas Davidson ".....	20.00
J P Dawes ".....	20.00
Hugh McLennan ".....	25.00
C J Fleet ".....	50.00
Sir D A Smith ".....	100.00
James Tasker ".....	25.00
Executors late G Kay ".....	81.00
Robert Blackburn, Ottawa.....	25.00
R C Wilson, Montreal.....	25.00
Geo Rogers ".....	25.00
John A Robertson, ".....	25.00
W C Munderloh, ".....	25.00
Alex McDougall, ".....	25.00
Mrs Langville ".....	30.00
	\$685.00

MANITOBA COLLEGE.

Treasurers: Duncan McArthur and Dr. King.

For Debt.

Previously reported.....	\$2463.03
James Hargrave, Winnipeg.....	10.00
John Watt, Montreal.....	15.00
Hon J M Gibson, Hamilton.....	15.00
Rev Robt Hamilton, Fullarton.....	25.00
Charles Baird ".....	25.00
	\$2553.00

MINISTERS WIDOWS & ORPANS FUND OF THE MARITIME PROVINCES.

Rev. Geo. Patterson, D.D., New Glasgow, Secretary.

Receipts from 1st Sept. to 31st Oct. 1889. Ministers Rates: Rers H McD Scott, Wm Grant, and G M Grant, D.D. \$14.00 each. T Sedgwick, 14.20; Dr Bruce and William Dawson, 14.40; A Simpson, 30.00; JH Cameron, 14.24; D McGregor, 10.00; A Macmillan, 7.00. Total, \$146.24, of which, 6.74 for fines and interest.

Congregational Collections.—Lower Musquodoboit, \$3.00; Newport, Mackay and Woodville sec, 9.00; St James ch, Charlottetown, 10.00; St David's, St John, 1.00. Total, \$23.00.

Note.—The summary of receipts from congregations acknowledged in Oct-Record should have been \$21.20 instead of 31.00.

MEETINGS OF PRESBYTERIES.

- Chatham, 1st Church, 10th Dec., 10 a.m.
- Glengarry, Maxville, 10th Dec., 11 a.m.
- Winnipeg, Knox Church, 10th Dec., 7.30 p.m..
- Sagueno, Mount Forest, 10th Dec., 10 a.m.
- Sarnia, Sarnia, 10th Dec., 1 p.m.
- Quebec, Sherbrooke, 17th Dec., 8 p.m.
- Peterboro, Port Hope, 9th Jan.
- Montreal, College Hall, 14th Jan., 10 a.m.
- Maitland, Wingham, 10th Dec., 11.15 a.m.
- Kingston, Belleville, 17th Dec., 7.30 p.m.
- Calgary, Calgary, 5th March.
- Bruce, Paisley, 10th Dec., 1 p.m.
- Barrie, Barrie, 26th Nov., 11 a.m.
- Lindsay, Woodville, 26th Nov., 11 a.m.
- Whitby, Bowmanville, 21st Jan., 10 a.m.
- Pictou, New Glasgow, 14th Jan., 11 a.m.
- Toronto, St. Andrew's Church, 3rd Dec., 10 a.m.
- Stratford, Stratford, 3rd Dec., 10.30 a.m.
- Miramichi, Newcastle, Jan. 14th, 10 a.m.



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