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THE
PRESBYTERIAN RECORD
FOR THE
DOMINION OF CANADA.

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Rev. Kenneth J. Grant,

MISSIONARY OF THE PRESBYTERIAN CHURCH
AT SAN FERNANDO, TRINIDAD.

We have much pleasure in placing before our readers a portrait of Rev. K. J. Grant, taken from a recent photograph. Mr. Grant is a native of Pictou, N.S. He commenced his Arts course at West River, Pictou, under Rev. Dr. Ross, (late Principal of Dalhousie College) and

Professor Thomas McCulloch, and continued his studies at Truro, N.S., after the removal of the seminary thither. His Theological course he took partly at the Gerrish Street Hall, Halifax, and partly at the Seminary at Princeton, N.J. He completed his course in 1862, and in November of that year accepted a call to Merigomish, where he laboured in the pastorate till 1870, when he was called by the Foreign Mission Board to join the Trinidad Mission, and was appointed to San Fernando Station. This post he has occupied now for twenty years. Mrs. Grant was a Miss Copeland, of Merigomish, and she has proved to her husband a zealous and efficient helpmeet. Mr. Grant has four children, one of whom is in business in Trinidad; two are attending Pictou Academy, and one returned to Trinidad with the parents. Mr. Grant's pastorate at Merigomish was laborious and successful in a marked degree. High expectations were entertained as to his success in the foreign field, and these expectations have been more than realized. Our mission in Trinidad for the spiritual benefit of the East Indian immigrants, was instituted in 1867 by the Synod of the Maritime Provinces. Rev. John Morton commenced his labours in that field early in 1868. Mr. Grant became his fellow-labourer in 1870. Messrs. Christie, Macleod, Wright, Macrae, Coffin, and Thompson have since been sent into the field.

Two—Messrs. Christie and Macleod, with their wives, have died. Mr. Wright retired from the field. Our two eldest missionaries in the field are still vigorously and successfully prosecuting their work, and they have at present associated with them Messrs. Macrae, Coffin, and Thompson, together with a native pastor, Rev. C. C. Ragbir, an assistant pastor, Rev. Lal Bihari, and a number of esteemed catechists and teachers. There are under Mr. Grant's care, 16 schools with 877 pupils, last year 100 were baptized, Communicants number 261. The native church contributed during the year over £267 *sterling*. This is an indication of the growth and development of the congregation. Services are conducted at 16 stations every Lord's day, and Mr. Grant hopes to organize seventeen congregations outside of the central Church.

During his visit home last summer, Mr. Grant brought before the Church the desirableness of having in Trinidad a seminary for the training of a native ministry. He asked \$4000 for the purpose of such a seminary, which, of course, he received.

ANOTHER MISSIONARY.—*Rev. A. W. Thompson* was designated to mission work in Trinidad on the last Monday of 1890. A meeting of the Foreign Mission Committee (E. S.) was held at Durham County, the place of Mr. Thompson's birth. Rev. John F. Forbes, the pastor of the congregation presided over the designation services. A Bible was presented to Mr. Thompson as his commission. The designation prayer was offered by Rev. James Thompson, the young missionary's father. Mr. Thompson has been a successful missionary in the home field. His work at Trenton, near New Glasgow, has been of great value. He proceeds to Trinidad well equipped for service in the foreign field.

REV. JOHN MORTON, D.D., our pioneer missionary in Trinidad, and who has been in that field since early in 1878, was offered by the last General Assembly the position of permanent Secretary of the Foreign Mission Committee, Western Section. Dr. Morton had the offer under consideration for some time. We understand that in view of the demands of the field he has made up his mind to decline the offer, and to remain preaching and teaching the East Indians of Trinidad. Dr. Morton has intimated his decision to the F. M. Committee. His decision will be extremely gratifying to the members, the friends and supporters of the Mission in Trinidad.

Sketches from Palestine.

By REV. THOMAS CUMMING, TRURO.
II.—JOPPA.

If the month which I devoted to sightseeing in Palestine, part of three days were spent in Joppa and its neighbourhood. It was here that I had my first, and also my last, view of the wonderful land which I had been yearning to see from the days of my youth. And I can never forget the overpowering emotions which I experienced as my eyes first rested on the old storied land of the ten thousand never-dying memories and associations. I anticipated discomfort, and even danger in disembarking at Joppa. But on arriving at the famed old seaport I found no discomfort, and no danger awaiting me and my fellow-passengers. There are sunken rocks, it is true, in the harbour, perhaps the very rocks as Josephus says to which the beautiful Andromeda of ancient fable was bound and exposed to the monster of the deep. Our Egyptian steamer, the "*Mahalla*," had accordingly to anchor at a distance of about half a mile from the rugged, shelving shore. But the blue waters of the Mediterranean were at the time, the twenty-eighth day of February, as calm and peaceful as the bosom of a sleeping child; and strong, brawny Arab oarsmen, eager to earn a few pennies, soon conveyed us safely in their boats to the landing place. In a few minutes more we complied with the Custom House regulations, and easily found our way to a comfortable little Hotel kept by an enterprising Bostonian, and commanding an excellent view of the city and its surroundings.

Joppa, as our readers well know, is one of the oldest cities on the surface of the globe. Its eventful history, if written out, would fill a volume of respectable dimensions. In the ages gone by, Phoenicians, Egyptians, Assyrians, Greeks, Romans, Crusaders, British, French, have all been here on missions of war or peace. The most inhuman and disgraceful event in the checkered history of the city was perpetrated in 1799 by the First Napoleon. By the order of that merciless warrior, 4000 Albanian soldiers were instantly shot to death at that time after they had given up their arms on the solemn promise of friendly treatment by

the Emperor. According to Biblical history, Joppa was assigned to Dan when the land was distributed among the Twelve Tribes of Israel. In the palmy days of Solomon, Joppa was the seaport to which Hiram King of Tyre sent the cedar and the pine for the building of the far-famed Temple in Jerusalem. We read also in Ezra that the materials for the rebuilding of the second temple after the return from the Babylonian Captivity were brought from Lebanon to Joppa, and thence overland to Jerusalem. It was to this same Joppa that the renegade prophet Jonah went down, and found a ship going to Tarshish in which he hoped to flee from the presence of the Lord. It was here also that Peter raised to life Dorcas of the swift-going needle, and here that the same apostle had his marvellous *Vision of Tolerance*, by which he was taught that under the New Testament dispensation the old distinction between Jew and Gentile is for ever abolished.

The modern name of this old historic city is Jaffa, or, if you wish it in distinct Arabic form, Yafa. The name in the Semitic language literally means "beauty," and certainly the city, especially as you see it from the harbour, is beautifully situated. As it now appears to the traveller, it is built on a beautiful rounded sandstone hillock that rises up gradually to the height in exact figures of one hundred and fifty-three feet above the shore. I regret however to say, that a closer inspection of the city modified my first favourable impression of it to a considerable extent. The streets and lanes are narrow, and crooked, and uneven, and without the slightest indication of a sidewalk. Worse still, all kinds of garbage and filth are allowed to accumulate on them with the unqualified approbation of the citizens. Yet this same modern Jaffa is a thriving, prosperous city of its kind, with a busy increasing population which is at present in the neighbourhood of 25,000. Its narrow crooked streets and lanes are thronged with a motley crowd of natives and foreigners, and with great numbers of camels and donkeys, and horses and mules heavily laden with boxes and bales of all kinds of saleable commodities. The extensive Orange Groves in the neighbourhood are as fine as I have ever seen in any part of the world. They were heavily laden with the golden fruit at

the time of my visit. They must be useful as well as ornamental—a great source of wealth to the inhabitants. I also saw the pomegranate, the lemon, the apple, the apricot, the quince, the plum, all flourishing in the beautiful gardens of Jaffa. I was greatly interested, as you will readily believe, gentle reader, with my visit to the House of Simon the Tanner. The building now so called is a small, comparatively modern structure, at present used as a Latin convent. But, with Dean Stanley, I feel satisfied that it occupies the *site* of the house on the roof of which Peter had his remarkable vision. I climbed up the rude staircase to the roof of the modern building, and imagined the whole scene as it appeared to the wondering gaze of the enraptured apostle. Our dragoman also pointed out to us the site of the house of Dorcas, who was restored to life by the apostle Peter.

I would like, if space permitted, to say a word about the three convents, Greek, Latin, and American, and the three mosques of Jaffa, and also a word about Miss Arnott's School, and the German colonists who are tilling the soil in the neighbourhood of the city. But I am well aware that there is no room in the *Record* for details of this kind, however interesting they might be to the writer or the reader.

Just one paragraph in conclusion in reference to my good friend Rev. A. Ben-Oliel, who is well known to the readers of the *Record*. My brother and I spent a most enjoyable evening at the residence of this veteran Missionary to the Jews at Jaffa, in company with himself, his excellent wife, and amiable daughters. He is a Sephardi, a Spanish Hebrew, and, as was Paul in his day, is enthusiastically interested in the welfare of his fellow-countrymen. From a life-long study of the prophecies, and from a close observation of the signs of the times, he firmly believes that the time is hastening on apace when the Jews will be converted to the faith of Jesus of Nazareth. His work among the Jews of Jaffa seemed to me to be very hopeful and encouraging. Numbers of them listened attentively to his instructions, and readily received from him books and tracts in favour of Christianity. In fine weather, as many as seventy of them come to his house for instruction in one day. Mr. Ben-Oliel has now removed with his inter-

esting family to Jerusalem, as he says the Jews are gravitating in great numbers to the Holy City. We will probably meet him again.

Missionary Cabinet.

MACKAY OF UGANDA.*

MOST of our missionary heroes have been men trained for the ministry. Alexander Mackay was not. But a life of such consecration, faith and zeal, entitles him to a place among the chiefest of the apostles. He was a son of the manse, being born on the 13th of October, 1849, in the little village of Rhynie, Aberdeenshire, where his father had been minister of the Free Church since 1844. From childhood he seems to have walked in the footsteps of his father, who was himself an ardent student and a man of marked ability. At three years of age, the boy could read the New Testament with fluency; at seven, he delighted in Milton's 'Paradise Lost,' Gibbon's 'Decline and Fall of the Roman Empire,' and Robertson's 'History of the Discovery of America.' He shewed early aptitude for mechanical drawing and printing, and became specially interested in machinery, his favourite haunts being the village smithy, the carding mill, and the carpenter's shop. He was sent to the Aberdeen Grammar School at fifteen, and worked hard, acquiring among other things the art of photography, which he subsequently turned to good account. The death of his mother in 1865, deepened the serious impressions which he had already manifested; from that time forward the Bible became his greatest treasure. On the removal of the family to Edinburgh, young Mackay entered the Free Church Training College for Teachers, where he proved himself one of the most devoted and also one of the ablest students. Bent on prosecuting the business of engineering, he entered on a three years' course of technical study in the University of Edinburgh, which he followed up with two or three years of practical experience in machine shops, his Sunday afternoons and evenings being devoted to conducting services in Childrens' Churches, or in mission halls. Then he went

to Germany, where he found remunerative employment, and a congenial home in the pious and cultured family of Herr Baur, who at the time was engaged on a German translation of the life of Bishop Patteson. Within six weeks from the time he left home, he felt himself called to the mission field. But how was he to utilize his talents in that line? He was neither a theologian nor a doctor. Well, might he not go as an engineering missionary? It was a novel idea, but the more he thought about it the stronger his conviction grew that in the exercise of his craft he might do something to connect Christianity with modern civilization. He offered his services to the L. M. S. as a missionary to Madagascar, but there was no opening for him just then. Next, his eye caught an appeal by the Church Missionary Society for a lay superintendent to take charge of a mission station in East Africa. He offered himself for the situation: that also failed him. Eventually he received a letter from the Central African Committee of the C. M. S., asking him to join their first mission to the Victoria Nyanza, in the heart of Africa. Along with five others, one being a clergyman, one a physician, and the other three laymen, he was designated for his work on 25th April, 1876. Mackay being the youngest of the five was called upon to speak last, and startled the committee by reminding them that within six months they would probably hear that "one of us is dead!" "But," he added, "when that news comes, do not be cast down, but send some one else immediately to take the vacant place." They arrived at Zanzibar in May, 1876. In less than six months one of the party was dead. Mackay was taken ill on the march inland and was ordered home, but he declined to go. Remaining near the coast, he recovered his health, and then turned his attention to making a road fifty miles in length to Mpwapwa. From that point he commenced the weary march to Lake Nyassa. "As eagerly as ever the ten thousand Greeks shouted 'Thalassa!' in the immortal Anabasis of Zenophon, did I gaze on that silvery sea, and thank God that I was near the Nyanza at last. For had I not been two years and more on the way from the coast?" En route he hears of the murder of his friends Lieut. Smith and Mr. O'Neill, and hurries on with all speed to

* A. M. MACKAY, by his Sister: New York, A. C. Armstrong & Son: Toronto, the PRESBYTERIAN NEWS Co.: 1890: pp. 480: price, \$1.50.

prevent further bloodshed ; courageously visits the murderous king of Ukerewe, and makes blood-brotherhood with him. Finds that everywhere "drink is the curse of Africa." For himself, chiefly on this account, he became a teetotaler, and so continued, testifying, as many others have done, that "abstinence from intoxicants is the true secret of unimpaired health in the tropics." He patches up the "Daisy" and sails for Uganda, at the northern end of Nyassa : is shipwrecked ; patches up the "Daisy" again and sails on, reaching the place he had chosen as his home in November, 1878. His work in Uganda was of the most varied kind—digging wells, constructing windmills, making metallic coffins, furniture and implements, building houses, printing, and what not, and all the while doing the work of an evangelist. He makes friends with every one, and specially gets into the good graces of the great king Mtesa, with whom he has frequent talks on Christianity versus Mohammedanism, witchcraft, and other heathen delusions. Mtesa, "almost persuaded," to become a Christian, at least affords the missionaries protection, and many of the natives are instructed in the knowledge of God and the way of salvation. Mackay's description of the cruelty of the heathen in Central Africa is appalling. "It is a fact that Mtesa 'the humane king of Uganda' one day before Stanley's arrival ordered two hundred youths to be burnt alive because they had gone a little further than himself in adopting the new creed of Islamism." Not long afterwards, two thousand human victims were butchered on one day, and still later another holocaust of two thousand more, after suffering excruciating torture—all to gratify the "enlightened and intelligent King of Uganda, who professed to Stanley that he was a Christian, and whom the R. C. priests claimed to be a good Catholic." Mtesa, though he favoured the missionaries, to serve his own ends, was from first to last a pagan—out and out. His son Mwanga, who succeeded him in 1884, was no better, and signalized the commencement of his reign of terror by the murder of Bishop Hannington and all his party in 1885. For more than a year after that sad event Mackay remained—*alone*—at his post in Uganda, virtually a prisoner, in jeopardy of his life every hour. So long as a ray of

hope remained for putting an end to such atrocities, he resolutely held the fort. On the 30th of December, 1887, he was permitted to leave Uganda, which he did with a heavy heart, but with no thought of abandoning his missionary work. At Usambiro, near the south end of Nyassa, he threw himself into the work with unabated enthusiasm. One of the most delightful pages in Stanley's "Darkest Africa" is an account of three weeks spent in Mackay's mission station there, in September, 1888.—"To see him working day after day without a syllable of complaint, and to hear him lead his little flock to show forth God's loving-kindness in the morning, and His faithfulness every night, is worth going a long journey." On the 8th of February following, the hero of Uganda succumbed to a severe attack of malaria fever. By his death, Africa lost one of its truest friends, and Christianity one of its most brilliant and successful missionaries.

Our Missions in British Columbia and the North-West.

BY REV. DR. COCHRANE, CONVENER.

THE following notes of a hurried visit to the North-West and Pacific Coast I submit at your request, although I feel that very little can be added to the reports submitted by Dr. Robertson and our missionaries as to the state of matters in these remote fields. When asked by Rev. Mr. Fraser to re-open his church in Victoria, I hesitated to take a journey of three thousand miles unless I could be of some other service at the same time. Accordingly, I arranged to see as many of our missionaries on the journey to and fro, and visit as many of the fields as was possible within the space of three weeks. For the past seventeen years, during repeated visits to the North-West, I have spoken or written on the subject, but every new visit impresses me more with the vast Home Mission field opened up to our Church, and the great possibilities of the future, if the men and the means are only placed at our disposal by the members and adherents of our Zion.

Leaving Toronto on Wednesday evening, October 29th, we hurried along during the night, reaching NORTH BAY at nine on

Thursday morning. This pleasant little town, which is fast becoming a summer resort, as well as a centre for business, is one of the direct results of the Canadian Pacific Railway. I was met at the station by Rev. Mr. Goodwillie, our zealous missionary at that point, and hospitably entertained by him until the arrival of the train from Montreal three hours later. North Bay is rapidly increasing in population, and the prospects for our cause there, under the present supply, are exceedingly good. The church building, however, is entirely unfit to accommodate the large congregation, and we cannot make any great headway until a larger building is erected. The place is, I understand, uncomfortably crowded at the evening services, and the building altogether unsuited, in many respects, for increased attendance and successful work.

SUDBURY :—Noted for its mines, which are now attracting both Canadian and American capital, was the next point of importance reached. It appears to be a second Denver or Leadville, for every train brings speculators or miners to the now far-famed diggings. The number of hotels, as seen from the railway station, indicates a rush of business and the wonderful activity of the place. That this is no passing boom, and that the mines are all that they are claimed to be, is the opinion of all capable judges and the reports of deputations sent there by the Ontario Government during the last few months. The output of nickel is simply marvellous, and competent scientific authorities state that there is abundance of the precious metal for years to come however diligently and skilfully worked the mines may be. Rev. Mr. Griffiths has occupied this point since January, 1890, with great success. A church has been built and opened and arrangements are now being made for the building of a manse. I regret very much to say that since my visit Mr. Griffiths has felt compelled to resign the charge and has returned to Wales. For the present the Presbytery of Barrie have secured temporary supply, but it is of the utmost importance that an active minister, and one of superior gifts, should be settled there permanently and that without delay.

SCHREIBER—Is the next place of importance along this part of the line. It is a divisional terminus of the C. P. R. and the centre of mechanical operations. It is pleasantly situated, although without such possibilities of growth as North Bay or Sudbury. Rev. Mr. Neeley is our missionary at this point, and in addition teaches in the school part of each day. He told me that the work was fairly prosperous and the attendance on ordinances good. He seems admirably fitted for his position and has gained the confidence of the people. Without taking up time to speak of the scenery all along the route as we approach Nepigon and Lake Superior, which is simply indescribable, we hurry on until we reach

PORT ARTHUR—Beautifully situated on Thunder Bay. Here we met Rev. John Pringle, who has for several years most ably discharged the duties of pastor, not only of his own congregation, but to others in the neighborhood when destitute of Gospel ordinances. He reported to me an accession, on the previous Sabbath, of some eighty-two members as the result of a series of evangelistic meetings. The church at Port Arthur is a handsome building, beautifully situated, and filled with a highly influential congregation.

FORT WILLIAM—Which is very likely to be made a divisional terminus of the C. P. R., and where already railway shops and elevators have been erected, was the next point of call. Here we met Rev. Mr. Simpson, who reports favorably of his work at East and West Fort William. The brethren in this neighborhood seem to feel the necessity of having another Presbytery, as the distance from this point to Winnipeg, with which they are now connected, prevents attendance. That there are difficulties in the way is recognized by all, but, on the other hand, the success of our cause in these new fields depends, to a great extent, upon the efforts of the ministers and missionaries on the ground. The Presbytery of Winnipeg, distant twenty or twenty-four hours' journey from the stations along North Bay and Lake Superior, cannot possibly take the oversight that is necessary, and the non-attendance of ministers at Presbytery meetings proportionately lessens their interest in church work. From Port Arthur and Fort William on to Winnipeg, if we except Rat Portage and the Lake of the Woods, there is little to interest the tourist. Rat Portage, Keewatin, and other points here have been supplied by our Church for a considerable time, but settlements are comparatively few, and while there are patches of good fertile land here and there, the muskeg predominates. At Rat Portage we were joined by the well known evangelists, Messrs. Crosley and Hunter, who had just finished a series of successful meetings at different places along the line and were now on their way to Portage La Prairie.

WINNIPEG.

On the Saturday following we were met at the station by Rev. Dr. Duval and shortly afterwards by Rev. Joseph Hogg, in whose churches we preached on the following Sabbath, morning and evening, to large congregations. Presbyterianism in Winnipeg is making rapid strides. On our first visit in 1873 Knox Church was a small frame building—that now forms part of a livery stable—capable of accommodating about one hundred people, and receiving at that time four hundred dollars a year from the Home Mission Committee; now we have a magnifi-

cent building in which the congregation of Knox Church worship, and the large congregation of St. Andrews. These two congregations are situated at considerable distance one from the other, but within easy reach of the people residing in these neighborhoods. Still further west we have the North Church, under the pastoral care of Rev. John Hogg. A very neat and comfortable building has been erected, and the attendance is exceedingly encouraging. Across the Assiniboine we have Augustine Church, under the care of Rev. A. B. Baird, who also lectures in Manitoba College. Mr. Baird is one of our most useful ministers, and from his long experience in the North-West takes the deepest interest in the advancement of our work. One cannot be long in Winnipeg without seeing the vast advantage our Church reaps from Manitoba College. New churches in the neighborhood are being constantly opened and Dr. King, Dr. Bryce and Professor Hart have, in addition to their professorial duties, a large amount of this work on hand. The students, also, every Sunday are engaged in supplying stations near the city that could not possibly have Gospel ordinances were it not for the College. On my return to Winnipeg an opportunity was given me to address the students and of meeting again with many of the brethren there. When the Church can see its way clear it ought to relieve Dr. King and his colleagues, as far as possible, by providing additional assistance for the carrying on of the College work.

On the Sabbath afternoon of our stay in Winnipeg we had the pleasure of visiting a Chinese school, under the care of Mrs. Watt (Dr. King's sister), assisted by other ladies. The pupils were examined most minutely by Mrs. Watt on the lesson of the previous Sabbath, and the answers given by them showed a thorough knowledge of what they had been taught. Just at this point, we may say what we have stated elsewhere, that something ought to be done by the Christian Churches of the Dominion for the Chinese in the North-West and British Columbia. In Winnipeg they are comparatively few in number, but as we go west to Kamloops, Vancouver, Victoria, and New Westminster they are to be found in large numbers. The Chinese question all over British Columbia, as in San Francisco, is a burning one. Many of the British Columbians, like the Californians, denounce them and would have them excluded, but what they could do without them is a problem. Servants, who, in the east, are not plentiful, are

here rarely found and those who come are not likely to do the menial offices of the Chinaman. With many disagreeable peculiarities, when crowded together as they are in some localities, they are, in the main, a quiet, inoffensive class of people. That they are in Canada to remain may at once be accepted as a fact, and the sooner that the churches expend some of their missionary zeal in sending missionaries to such centres as Victoria, Vancouver, and New Westminster the better it will be for the country. It seems the veriest folly and inconsistency to be sending men to China and refuse to evangelize those who are at our doors.

BRANDON.—Here we were met by Rev. Alex. Urquhart, pastor of Knox Church, and several members of his congregation. On our return we spent a very pleasant Sabbath in this prosperous city, preaching to overflowing congregations and fulfilling other appointments as far as could be crowded into our three days' visit. Under Mr. Urquhart's ministry the church is becoming thoroughly consolidated and in first class working order. The Sabbath school is largely attended and efficiently superintended, and the officers and people all have a heart to work. The district around Brandon, like that of Portage La Prairie, is exceedingly fertile, and the crops this year have been above the average, so that the Brandon Presbyterian settlers, with others, are in good heart. The territory occupied by the Brandon Presbytery is a very wide one and demands a good deal of supervision, which the members cheerfully render. Several of our missionaries came into Brandon on the Sabbath evening and met with me at the close of the service.

MEDICINE HAT—We met the Rev. A. J. McLeod, both on our way coming and going. Medicine Hat, as known to most of your readers, was supplied for several years by the Rev. Jas. Herald, who died last year. There is a comfortable church and manse, and the congregation is steadily increasing, although, perhaps, not with such rapidity as some other points along the line. Up to this point the journey across the prairies was just what it must always be so long as settlements are so sparse. Hour after hour you look out at the same apparently infinite expanse, extending further than eye can reach. The monotony is somewhat broken by the stations and towns that are here and there dotted along the line, and the call of the dining-car conductor that the meals are ready. But beyond this there is not much to interest the traveller. The Indian at the stations with his polished buffalo horns still solicits your patronage, more woe-begone than ever. Buffalo and Indian alike appear to be fast disappearing, and but for the Government Industrial schools they would very soon be extinct.

CALGARY.—Is reached three hours behind time, and then we begin the ascent of the Rockies, which continue without a break for

some six hundred miles. Calgary, as seen from the window of the train in the darkness of the morning, is rather a pleasing and striking sight. It is beautifully illuminated by electric light, which is continued burning until day-break, and the shops are also kept brilliantly lighted up through the entire night. One is startled to see hundreds of reflectors on the prairie long before reaching the station.

CANMORE—is next reached, and then Banff Springs, where several of our fellow-passengers leave us. Onward we rush to Field, down the Kicking Horse Pass and on to the Glacier House, passing on our way the giant mountain peaks that have so often been described and that appear so sublimely awful and grand when seen for the first time, if, indeed, they do not always appear so to the reflective mind, who contrasts the puny work of man with the hand-work of God. At Canmore, where a new church is being erected, we met Rev. Mr. Gordon, and journeyed with him as far as Banff. Mr. Gordon has charge of both these fields and his time is fully occupied. As is to be expected during the winter season, Banff has not the number of visitors that crowd to that famous resort in the summer months, but there are so many other points needing supplies that Mr. Gordon has no leisure time.

On our return journey we spent a day at Calgary with the Rev. J. C. Herdman, the popular and efficient pastor of the church there. Mr. Herdman occupies, perhaps, the most prominent position among all the clergymen in the city, and while devoted to the duties of his own congregation, he takes a deep interest in our mission work. There is, perhaps, no other Presbytery better managed than that of Calgary under his direction. We had the privilege of meeting there with several of our missionaries and talking over the prospects of their different fields. Arriving at Vancouver on 6th November, instead of waiting there for a day, as first intended, we continued our journey.

VICTORIA.

Here we are on board "The Islander," a large, strong, Clyde-built boat, with every modern convenience for the comfort of the passengers. We are now afloat upon the ocean once more, but it is delightfully calm, and the breeze is refreshing to one coming from an inland city. The eighty miles between Vancouver and Victoria is gone over in five hours and we are again in the capital of British Columbia. One can hardly believe it is November, for "the chilly blasts" that Burns speaks of are wanting. During our stay of five days, with occasional rains, the weather was balmy and pleasant as May in Ontario, even a light overcoat was somewhat oppressive.

Notwithstanding the astounding growth of its rival on the mainland (Vancouver), Victoria is more than holding its own. It now numbers some 25,000. New and handsome buildings are being erected in many of the streets, while the suburbs are dotted over with residences of the highest style of architecture. The new Court-house, St. Andrew's Presbyterian Church, the new Methodist Church and the Roman Catholic Cathedral are equal to anything in the eastern cities. Electric street railways now connect the city with Esquimalt, St. James Bay and Beacon Hill and are a paying institution. The new C. P. R. boats are also expected to call at Victoria next year and dock accommodation is being provided. The San Francisco and Alaska steamers, and the boats plying between Seattle, Tacoma and Washington Territory via Puget Sound all make Victoria their headquarters. Add to this the British naval squadron at Esquimalt and some idea may be had of the importance of the city.

The Sabbath day in Victoria, notwithstanding the sad fact that saloons are in some cases open, and that railway and steamer excursions are frequent, is apparently kept by the mass of the people. The churches are well attended. The Y. M. C. A. is doing good work among the young men and is supported in its endeavours by all the evangelical denominations and the leading members of the Legislature. They have, like your own city, a live man for secretary, who hails from New England and has brought with him the tact and push and burning earnestness that characterize the down-east Yankee. Our Church in Victoria is well represented by St. Andrews, under the Rev. P. McF. McLeod, which is one of the most influential congregations in the city. His ministrations are largely attended, and the growth of the membership is beyond all expectation. The First Presbyterian Church, under the Rev. D. Fraser, at the other extremity of the city, having outgrown its accommodation, resolved, instead of building an entirely new structure, to enlarge the old building, which has been done at an expense of eight or nine thousand dollars. It is now most commodious, and with its large lecture room (which is capable of seating some three or four hundred people), admirably adapted for carrying on the different departments of work connected with the church. Mr. Fraser is now one of the pioneers of Presbyterianism in British Columbia, having been settled over his present charge since 1884. In 1882, when the writer of these notes visited British Columbia, this congregation resolved to unite with the Presbyterian Church in Canada. Its members were then comparatively few, but now, under the judicious and able ministry of Mr. Fraser, assisted by a noble band of office-bearers and workers, it has acquired strength and vitality beyond anything that could have been expected some years ago.

Mr. Fraser, as Convener of the Presbytery's Home Mission Committee, has done a large amount of work beyond his own congregation. He well deserves recognition at the hands of the Church, and has earned a lengthened furlough, which we hope his people will give him during the present year. The Rev. D. McRae, clerk of the Presbytery of British Columbia, who has, with another missionary, charge of the outlying stations near the city, and who has been for many years on the ground, has also done much to help on our cause. During our visit Mr. McRae was laid aside by sickness, brought on, to some extent, by exposure and hard work. We are glad to know that he has since recovered and trust that his services will long be spared to us. During our stay in Victoria I met with the brethren there, at which meeting we read communications from several of the outlying stations regarding grants and appointments and decided certain matters that would not admit of delay. The good feeling existing between all the members of the Columbia Presbytery and their great eagerness to extend our work into the regions beyond is worthy of remark. In no part of our church work have we been more successful than on the Pacific coast, and this is due, in great part, to the fact that at all the important centres we have wise and judicious men.

NANAIMO.—A hurried visit was paid to this place, lately under the charge of the Rev. Mr. Miller, but now vacant. Rev. C. B. Pithlach, of California, was given a call a few months ago, but declined. They offer a salary of two thousand a year and a very comfortable manse. The people are spirited and ready at any time to build a new church, if the right man can be secured, although the present building is both neat and commodious. Nanaimo offers one of the most advantageous settlements in our Church for a man of ability. In addition to the duties of his charge he could do much in districts adjacent to plant churches. The Wellington mines adjacent and other points are clamorous for missionaries, but the action of the committee depends, to a great extent, upon the selection of the right minister for Nanaimo.

VANCOUVER.

The day of our arrival was rainy and foggy and the bold peaks of the "Lion's Head" mountain were shrouded in mist. But in the Vancouver C. P. R. Hotel any man can make himself comfortable so far as material comforts are concerned, no matter how adverse the elements without. The growth of this city is not only remarkable, but phenomenal. No city in the British possessions, nay, we may say on the continent of America, has made such wonderful strides as Vancouver. The city was laid out early in 1886, with a population of 600;

in 1887, after the fire of June, 1886, which destroyed the place, it had 2,000; in 1888, 6,000; in 1889, 12,000, and now it has reached 15,000 or 18,000. The reasons for this rapid growth in population are not far to seek. It is the western terminus of the C. P. Railway and also of the China and Japan steamship lines.

Daily steamers also ply between Vancouver and Victoria and Nanaimo, and bi-weekly to Seattle, Tacoma, Port Townsend and all (U. S.) Sound ports. The three new steel ships, 'Empress of India,' 'Empress of China' and 'Empress of Japan,' building for the C. P. R., will bring Ontario and Quebec within reach of Japan in about sixteen days. The traffic from Australia, China, Japan and India via the C. P. R. is just in its infancy, and no bounds can be fixed to its future development. The site chosen by the C. P. R. magnates for the future great city is, in many respects, unrivalled for beauty and climatic advantages. From the shore the ground rises to a height of two hundred feet at the highest point and then falls on an easy slope to English Bay, making perfect drainage easy. Fine water is supplied from high up in the mountain seven miles northward. Electric tramways are now in operation, connecting the extremities of the city, and a company has just been organized to extend the system to New Westminster, a distance of twelve miles, or eight miles less than the route taken by the C. P. R. at present. The buildings are, for the most part, substantial and ornamental, built of solid stone, or brick and stone. Structures that will compare with Toronto and Montreal for capacity and height are being erected on the principal streets for wholesale purposes. In addition to these are the new Opera House built by the C. P. R., the new Post Office, another monster hotel, buildings for the Bank of British Columbia and that of Montreal, and a fine edifice for the Young Men's Christian Association. The industries of Vancouver, for a city of its age, are many. There are seven saw mills in operation, besides planing mills, sash and door factories, foundries, iron works, machine shops, soap works, furniture factories, carriage factories and a sugar refinery with a capacity of 200 barrels per day. The streets and avenues are laid out and graded for many miles, so that the people here will not be troubled by the question of annexing the suburbs for many years to come. In a word, every invention and comfort to be found in the larger cities of Ontario are to be found in Vancouver. Of course, living is high and it does not do for a man of slender resources to stay long at the leading hotels, but this is true of all rising cities in the North-West and British Columbia. Real estate is still much in demand, although there has never been anything approaching the Winnipeg boom of 1881.

Rand Brothers, the real estate brokers, do an immense business and have agencies in all the important cities here, as well as in London, England. The city is also well supplied with newspapers. Three dailies are published, the Vancouver World, the News-Advertiser and the Telegraph. The first named is under the editorial control of Mr. J. C. McLagan, formerly of Guelph, and more recently of the Victoria Times, and is a live, newsy sheet, giving special prominence to Ontario and eastern questions. To travellers from the east Mr. McLagan is always "at home" and willing to render them any possible service.

BRITISH COLUMBIA—I need hardly say, is not the vast farming and agricultural territory that Manitoba and the North-West countries are, but it has many fertile valleys near the cities and in the interior that produce crops unsurpassed on the continent. Its great resources are fish, Columbia salmon, &c., and mines containing gold, copper, coal and almost every mineral that can be named. The old Cariboo mine of 1858 excitement, which, if as some say worked out, has given place to any number of mines all the way from Donald along the Columbia, Thompson and Frazer rivers. Many of them are worked by the Chinese, who bring their gold nuggets down to Victoria, where they are quickly bought up and sent on to San Francisco to be melted and coined. While these statements are all within the limit of any one's experience who visits Vancouver, it should be added that, as in many places of Ontario, there are many men in Vancouver and elsewhere out of employment. The place is over-stocked with clerks and salesmen who have come under the impression that situations are so plenty and wages so high that they will at once find work and make small fortunes. For young men who are persevering, industrious and capable there are generally found openings, but some must wait for a considerable time before they get just what they want.

During our stay in Vancouver we had the privilege of preaching for the Rev. E. D. McLaren in St. Andrew's Church and taking part in other services. St. Andrew's Church, recently erected, like that of its namesake in Victoria, is, perhaps, the most beautiful church building in the city and has just been provided with a magnificent fine toned organ, built by Warren, of Toronto. The congregation is large and liberal and comprises a great many of the prominent citizens. Mr. McLaren most worthily represents Presbyterianism, and is held in the highest regard by the members of all denominations. Perhaps no other city on the Pacific coast makes greater encroachments upon a minister's time than Vancouver. New arrivals every day from different parts of Ontario and the old world find their way to St. Andrew's manse and are all heartily welcomed and assisted by the minister. In addition to St. Andrew's, the First Church has

now been provided with a pastor in the person of Rev. G. R. Maxwell, formerly of Three Rivers, Que. And the congregation, formerly under the care of the United States Presbytery, under the pastoral care of Rev. Mr. McLeod, has now been received into our church, so that we have, for the present, ample church accommodation even for the rapid accessions to Vancouver city. From Vancouver we pass on to the royal city of

NEW WESTMINSTER,

charmingly situated on the banks of the Fraser River and possessing attractions second to no city in British Columbia. Unlike Vancouver, New Westminster is an old settled place, and was formerly the seat of the Legislature. It still is the centre of legal matters, having the penitentiary and other public institutions within its limits. Along the river there are numerous cannery factories, where the salmon are prepared for the eastern and British markets.

For many years, like Victoria, New Westminster was a rather staid, slow-going, dignified and conservative place, but recently it has made rapid strides, and gives evidence of enterprise and progress in common with other towns and cities in British Columbia. It is pre-eminently a choice spot for beautiful residences, and the new avenues and streets that are being laid out and graded in all directions indicate the increase of population of a superior kind. A magnificent pile of public buildings for the law courts and a handsome structure for the Y. M. C. A. are among the many in course of erection. A railway connecting the city with Seattle and other points on the sound will, of necessity, greatly augment the industries and business connections of the city. There is still here, as elsewhere, a little of that feeling (which seems strange to those from Ontario) that regards Canada as some far-off foreign country, to which they are bound by comparatively slender ties. Down east seems to them like the ends of the earth, while the United States cities on the sound are regarded as their friends and allies. It is not so wonderful, after all, that we should find remains of this feeling, for until the opening of the C. P. R. Ontario was practically a "terra incognita"—an unknown country—to British Columbians. It should not, however, be so much longer. "With a great price," the Dominion has bridged the vast chain of mountains that seemed impassable to mortals, making communication now between the extreme east and west short and easy. We are all one, and if the east takes a just pride in the North-West and in this grand new province, so should our brethren in British Columbia take a becoming pride in the elder cities and institutions of the Dominion.

Our Church at New Westminster is admir-

ably served by Rev. Thomas Scouler, formerly of Hamilton. A magnificent new church has been built and a comfortable manse at a cost of about twenty thousand dollars. Mr. Scouler has an attached and daily increasing congregation. On the morning we preached the church was filled, as was also the old church, now used as a lecture room, on the previous Friday evening. The work has prospered so greatly under Mr. Scouler's charge that two new stations have been opened and ground bought for two new churches at other points in the city. Rev. W. G. Mills, formerly of Sunderland, has been appointed to these new stations, and from what we know of his success in his former field the best results are looked for in his new position. It must be a cause of gratitude to all well-wishers of our Zion to find such amazing progress in British Columbia. For many years, up to 1882, our sole representative in British Columbia was the Rev. Robert Jamieson, of New Westminster. Now we have a Presbytery of seventeen ministers and a mission field of over sixty stations.

In closing this rapid sketch of my visit there are many things that I would like to emphasize. It hardly need be said that if our Church is to maintain its present proud position in the North-West and British Columbia and respond to the calls made upon all the Presbyteries by the numerous settlers who are taking up land, the revenue must be greatly increased. By dint of the severest economy and refusal to occupy many important points, we have endeavored, as far as possible, to keep the expenditure within our means. The result is that many places like North Bend, Lytton and other places on the C. P. R. near Vancouver City have no ministerial services of any kind whatever. One of the railway employees at North Bend, who came into Vancouver on the day I preached, told me that this was the only sermon he had heard for four years. They guarantee at this point six hundred dollars to help to support a minister, as they also do in other localities, but this means an outlay of at least four hundred dollars a year to each new field on the part of the committee, with travelling expenses added. Such statements have frequently been made in the public press without the response that might have been expected from Presbyterians attached to the spread of their principles in these new and promising regions. Whether the means placed at our disposal this year will enable us to appoint additional missionaries in March next we cannot yet say. Another point is this: the missionaries wanted for the North-West and British Columbia need to be vigorous in body as well as in mind. We have so far been singularly blessed with self-sacrificing ministers and missionaries; they hardly ever complain of the fatigue and exposure to which they are subjected. There is a feeling, how-

ever, among some of our ministers that British Columbia is a place for invalids or convalescents and that the work there is much easier than that of the North-West Territories. This is a mistake; while the climate is very different, as a general thing, to the North-West Territories, none should go there who are not able to do hard work and drive long distances. It is to be greatly regretted that so few, comparatively, of our senior theological students permanently settle in these far-off fields.

My opinion is, although others may differ from me, that such Presbyteries as Winnipeg and Rock Lake are now sufficiently able to work their mission stations just like the Presbyteries of Ontario and Quebec without much superintendence, and that the services of Dr. Robertson should be given mainly to such Presbyteries as Brandon, Regina, Minnedosa and Calgary. In other words that, whereas fifteen years ago Winnipeg was the centre of our mission work, that centre is now moved on a thousand miles. New branch railways, such as those from Regina to Prince Albert and from Calgary to Edmonton, are opening up every year new fields for our Church to enter.

W. C.

Household Words.

SERVICE.

"It is not mine to run with eager feet
Along life's crowded way my Lord to meet;
It is not mine to pour the oil and wine,
Or bring the purple robe of linen fine;
It is not mine to break at His dear feet
The alabaster box of ointment sweet;
It is not mine to bear His heavy cross,
Or suffer for His sake all pain and loss;
It is not mine to walk through valleys dim,
Or climb far mountain heights alone with Him;
He hath no need of me in grand affairs
Where fields are lost or crowns won unawares.
Yet, Master, if I may make one pale flower
Bloom brighter for Thy sake through one short
hour,
If I in harvest fields where stray ones reap
May bind one golden sheaf for love to keep,
May speak one quiet word when all is still,
Helping some fainting heart to do thy will,
Or sing one high clear song on which may
soar,
Some glad soul heavenward, I ask no more."

MAN'S INHUMANITY TO WOMAN.

Take a very common sight in Africa. On a forest path you meet a family returning home from the plantation. In advance stalks the man, a great, stalwart fellow, carrying a light gun that weighs five or six pounds. Next come the women, usually much smaller and feebler, every one of them panting and staggering under the loads they carry. On their backs, supported by grass ropes passing over their

foreheads, are bushel baskets full of plaintains or cassave roots and heaped until there is nearly a bushel on top, and, perhaps, an additional burden in each hand, till they look like pack mules rather than women. You say to the man, "Why do you make your wives carry such heavy loads?" In surprise he answers, "Why they are my women." "I know they are," you reply; "but why don't you carry the basket for that poor woman and let her carry your gun?" "Me! Why I'm a man! It is the work of the women to carry the loads!" And so women are the burden-bearers, and they age rapidly under it. As a rule, youth is past at twenty-five, and at thirty-five or forty she looks sixty or seventy.

But it is in the marriage customs of Africa that woman's degradation is most marked. Betrothed when a mere child, she grows up bound to a man who is certainly ten or fifteen and perhaps forty years her senior. She may dislike him, even hate him, it makes little difference. She is taken from her home at the age of eight or ten and goes to live in the family of her future husband, where her mother-in-law teaches her that her great duty in life is to obey her husband and the great business of life is to serve him. Here she begins at once to cook his food and to wait on him, and, as soon as he chooses, she becomes his wife without any further ceremony. If she fails to show her husband due respect, if his abuse and impious demands cause her to lose her temper (for she still has one, and a tongue too,) then he beats her. You remonstrate: "Stranger, why do you beat this woman?" "She's my wife." "Yes, but you abuse her?" "She did not obey me." "But why do you expect more deference from her than you show to her?" "Did I not," he replies, "pay for her more than two hundred dollars, the wages of a year's work? She's mine." There you have the story. Greed prompted her father to sell her, and he tries to satisfy his parental instincts by calling it marriage. Selfishness prompts her husband to oppress her, to take advantage of her weakness, to make her his slave, his drudge. The only remedy is the gospel of love which requires "Thou shalt love thy neighbour as thyself." "Husbands, love your wives, and be not bitter against them."—A. C. Good, in *Woman's Work for Woman*.

JERUSALEM MY HAPPY HOME.

Another crusade is needed to start for Jerusalem, a crusade in this nineteenth century greater than all those of the past centuries put together. A crusade in which you and I will march. A crusade without weapons of death, but only the Sword of the Spirit. A crusade that will make not a single wound, nor start one tear of distress, nor incendiary on homestead. A crusade of gospel peace! And the cross again be lifted on Calvary, not as once, an instrument of pain, but a signal of in-

vitation, and the mosque of Omar shall give place to a church of Christ, and Mount Zion become the dwelling place not of David but of David's Lord, and Jerusalem, purified of all its idolatries, and taking back the Christ she once cast out, shall be made a worthy type of that heavenly city which Paul styled "the mother of us all," and which St. John saw "the holy Jerusalem descending out of heaven from God." Through its gates may we all enter when our work is done, and in its temple, greater than all the earthly temples piled in one, may we worship. Russian pilgrims lined all the roads around the Jerusalem we visited last winter. They had walked hundreds of miles, and their feet bled on the way to Jerusalem. Many of them had spent their last farthing to go there, and they had left some of those who started with them, dying or dead by the roadside. An aged woman, exhausted with the long way, begged her fellow pilgrims not to let her die until she had seen the holy city. As she came to the gate of the city she could not take another step, but she was carried in, and then said, "Now hold my head up till I can look upon Jerusalem," and her head lifted, she took one look, and said: "Now I die content, I have seen it! I have seen it!" Some of us before we reach the heavenly Jerusalem may be as tired as that, but angels of mercy will help us in, and one glimpse of the temple of God and the Lamb, and one good look at the "King in his Beauty" will more than compensate for all the toils and tears and heart-breaks of the pilgrimage. Hallelujah, Amen!—*Talma*.

NEW CREATURES.

A profane persecutor weeps.—"During the mission at Old Heath, Essex, last year, there was among the hearers a very rough-looking man, and as he was there every night I became greatly interested in him. On inquiring about him I found that he had been a very Saul in persecuting those who professed the name of Christ, and had for years been living a very godless and profane life, known as one of the worst characters in the neighborhood. At the close of the first week's services, though he had been regular in his attendance, it seemed as if very little impression had been made on him, but the good seed which was sown during this time was to spring up and bear fruit. One night I had just finished my address, when, with the tears streaming down his face, he shouted out before every one: 'Pray for me, sir; I can stand this no longer.' Bible in hand I tried to put the way of life still more clearly before him—as simply and as plainly as I knew how, and that night he obtained peace with God through faith in our Lord Jesus Christ, and he went home rejoicing in his newfound joy. His mother soon heard of it: she was herself unconverted, and she said, 'Well, if there is any truth in the change I shall soon know it: he has not spoken to me for many a

long day, and if he is really changed, he will speak to me now.' Next Sunday she went to the village where her son lived, and as he knew of her being there, he went to her, threw his arms round her neck, kissed her, and asked her forgiveness for his past unkindness. This made a great impression on the mother; she came to the meetings, and soon she, too, gave herself to the Lord. This happened a year ago, and now, returning to the same neighborhood, I inquire how they are getting on, and hear that the mother, the son, and his wife are all zealous Christians—the man the most earnest of all, trying by all that lies in his power to win others for Him whom he now loves so well, and to the faith he once persecuted."

NAME OF THE GOOD SAMARITAN.

Oberlin, the well known philanthropist of Steinthal, while yet a candidate for the ministry, was travelling on one occasion from Strasburg. It was in the winter time. The ground was deeply covered with snow, and the roads were almost impassable. He had reached the middle of his journey, and was among the mountains, and by that time was so exhausted that he could stand up no longer. He was rapidly freezing to death. Sleep began to overcome him; all power to resist it left him. He commended himself to God and yielded to what he felt to be the sleep of death. He knew not how long he slept, but suddenly became conscious of some one rousing him and waking him up. Before him stood a wagon-driver in his blue blouse, and the wagon not far away. He gave him a little wine and food, and the spirit of life returned. He then helped him on the wagon, and brought him to the next village. The rescued man was profuse in his thanks, and offered money, which his benefactor refused.

"It is only a duty to help one another," said the wagoner. "And it is the next thing to an insult to offer a reward for such a service."

"Then," replied Oberlin, "at least tell me your name, that I may have you in thankful remembrance before God."

"I see," said the wagoner, "that you are a minister of the Gospel. Please tell me the name of the Good Samaritan?"

"That," said Oberlin, "I can not do; for it was not put on record."

"Then," replied the wagoner, "until you can tell me his name, permit me to withhold mine."

PRAY FOR MISSIONS!

The saintly mother of a missionary used to pray with a map of the world before her in her closet, every day. She would plead with God in behalf of one country for successive days, and then for another, and another. When her daughter wrote home of the great awakening at Harpoort, and of the many conversions in that city and in the villages of the

plain, the mother replied: "I am not surprised. I have been expecting this for months past. I have spent the hours before the dawn of every day praying to God for an outbreak of his Spirit upon Harpoort."

Judson's testimony as to prayer was: "I never was deeply interested in any object—I never prayed sincerely and earnestly for anything, but it came at some time; no matter at how distant a day, somehow, in some shape, probably the last I should have devised, it came."

Queen Mary trembled at the prayers of John Knox. What a quaking in the kingdom of darkness would ensue if our great sisterhood of churches would band together to fathom the meaning of that glorious promise, "All things whatsoever ye shall ask in prayer, believing, ye shall receive!"

PRAYER, in certain circumstances is as natural to man as the throbbing of the pulse; as the respiration of the lungs. If God implanted that instinct in the human heart it was because in his own heart there is something responsive.—*Talmage.*

STOP BEFORE BEGINNING.

A few days ago, Rev. T. L. Cuyler, D. D., spoke on the drink question, under the auspices of the Young Men's Christian Association, in Brooklyn. The Doctor spoke on the drink question, but did not confine himself to an attack on the saloons, dismissing them with the remark that he thought them slaughterhouses of souls and breathing-holes of hell. As to the habit of drinking itself, he said that a large part of the clubs had drinking places in them, and these clubs had broken up many homes and hearts. When he, himself, went to Princeton College he would have gone over the Niagara Falls of drink, only that he was a teetotaler.

"Young man," exclaimed Dr. Cuyler, "remember that whisky is a good thing to preserve a dead man in. If you want to preserve a dead man, put him in whisky, if you want to kill a live man, put whisky in him."

Dr. Livingstone said that he could always bear more hardships and do more work on water, and simply water, than anything else. Of any people in the world Americans did not need stimulants, their atmosphere was so stimulating, and they lived at such a high rate of speed.

He himself had been forty-four years in the ministry and had never been in bed a Sunday in his life, and a cup of water, a cup of coffee in the morning and a cup of tea at night were about all the stimulants he needed. Alcohol went right to the brain, and whatever went there went right to headquarters where body and mind meet, where time touches eternity.

"Young man," he said in conclusion, "stop before you begin. That's the time to stop."

Ahab's Covetousness.

FEBRUARY 8. B.C. 899 1. KINGS 21: 1-16.
Golden Text, Luke 12: 15.

ABOUT seven years had passed, since Elijah's journey to Horeb. He had returned to his reforming work, assisted by Elisha; ch. 19: 20. God had preserved him from the rage of Jezebel. Ahab, although the Lord had delivered him, from the Syrians, ch. 20: 13, had not repented of his evil ways, but kept "working wickedness, in the sight of the Lord." v. 25. V. 1. *Jezreel*—a city twenty miles N. of Samaria. V. 2. *Give*—Although the proposal's of Ahab, may seem fair enough to us, Naboth was not at liberty to accept them. The Levitical law forbade him selling his homestead, Lev. 25: 14-28. This explains his emphatic refusal in v. 3. V. 4. *heavy-displeased*—Sin makes a man unhappy. Ahab's pride was hurt, and his covetousness disappointed, Prov. 13: 15. V. 5. *Jezebel*—This wicked woman, saw in her husband's anger, an opportunity to get rid of one more servant of the God she hated, and at the same time to obtain his vineyard for nothing. She took the whole matter in her own hands. V. 7. *Dost thou . . .* She showed some contempt for the King's weakness, acted independently, writing in his name, sealing the letters with his seal. Ahab knew, that she would not stop at any crime, yet let her do as she pleased. This was not showing himself, "a King in Israel". V. 9. *a fast*—With fiendish cunning, Jezebel used religion as a cloak, for her intended crime Comp. Matt. 26: 65. *On high*—in a foremost place. V. 10. *Sons of Belial*—A Hebrew expression for a very wicked man 1 Sam. 2: 12. *two*—Deut. 17: 6. *God and the King*—The same kind of accusations, were made by the Jewish priests against Jesus, Mark. 14: 64, Luke 23: 2. *Stone him*—the penalty of blasphemy, Lev. 24: 16. V. 11. *the elders . . . did*—They should have resisted the orders of the queen, but being afraid of her, carried out her instructions to the letter. Naboth was condemned, led out of the city, Num. 15: 35, and stoned to death. V. 16. *Take possession*—Ahab had his wish. He went down to look at the vineyard, but unexpectedly met Elijah there. By the Lord's command, the prophet announced to him, the utter ruin of his house, and the miserable death of both Jezebel and himself, v. 17-25. This was fulfilled to the letter, 1. Kings 22: 37, 38, 2 Kings, 9: 33. His sin found him out, Num. 32: 23. Sin always brings punishment. Its wages is death, Rom. 6: 23. Mark how one sinner makes many. Ahab's covetousness suggested to Jezebel, her criminal plotting. Beware of covetousness. Godliness with contentment is great gain, 1. Tim. 6: 6-9. All we can acquire of property, in this world, will not prolong our life, and may not make it happier, Luke 12: 15. If we get riches, get them by right, Jer. 17: 11.

Elijah Taken to Heaven.

FEBRUARY 15. B.C. 896 2 KINGS, 2: 1-11.
Golden Text, Gen. 5: 24.

AHAB was dead. His son, Ahaziah, succeeded him, and walked in the same wicked ways, 1 Kings 22: 52, but God cut his life short, 2 Kings 1: 17. Jehoram, who was now King, effected some partial reforms, yet did not turn to God, with all his heart, 2 Kings 3: 2. Elijah, who had during seventeen years prophesied in Israel, knew by the Spirit of God, that his task was about to end. V. 1. *Heaven*—God's dwelling place. There God's people will dwell with Him forever, 1 Thess. 4: 17. *Gilgal*—Near Jericho, six miles from Jordan, Josh. 4: 19. *Bethel*—Jeroboam had set up one of his golden calves there, but Elijah had established a school of prophets, 1 Kings 12: 29. Elijah knew he was about to lose his master, v. 3. *Tarry*—Knowing how God was taking him to Heaven, Elijah's humility made him wish to be alone. Three times he begs his friend to remain behind, but Elisha would not hear of it. V. 3, *hold your peace*—Their talking thus only increased his grief. V. 7. *Fifty men*—Evidently, the school was a large one. God would not be left without witnesses in Israel, when Elijah was no more. V. 8. *divided*—near the same place, where they parted once before, Josh. 3: 3. V. 9. *before*—not after, for then he could not have heard him. It is useless to pray to the dead. *A double portion*—desiring earnestly the best gifts, not for his own glory, but to carry on worthily, the great work of reformation, yet before him. V. 10. *A hard thing*—God alone could do it. By his prophetic power, he gave Elisha a sign, to let him know if the wish was granted. V. 11. *a chariot of fire*—bright as fire, Rev. 1: 14, Psalms 104: 4. *Whirlwind*—with wonderful swiftness. Only two men are known to have escaped death, the common lot of all. Enoch, Gen. 5: 24, and Elijah. They were types of Christ, who also ascended up to Heaven, for death could have no power over him, Acts 2: 24. Many centuries after, Elijah stood with Jesus and Moses on the Mount of Transfiguration, showing that neither of these great servants of God was lost, although no man ever found Moses' sepulchre, and Elijah disappeared in the remoteness of the skies, Deut. 34: 6, Luke 9: 30. Mark how a fallen world treats eminent servants of God. Elijah, like the apostles and like Jesus, met with more enmity than friendship, more persecution than kindness. The darkness comprehends not the light, John 1: 5, and men love darkness more than light, because their deeds are evil, John 3: 19. Although we may not hope to escape death, as Elijah escaped it, it will have no terrors for us, if all our trust is in the Lord Jesus. For a believer, to die is to go to Jesus, "which is far better." Phil. 1: 21, 23.

Elijah's Successor.

FEBRUARY 22. B.C. 896. 2 KINGS, 2:12-22
Golden Text, Zech. 4:6.

THE presence of righteous men is a safe-guard to a people. Ten such would have saved Sodom from its fate, Gen. 18:32. Elisha knew this. He also knew what corruption existed in Israel. As he saw Elijah, in his chariot of fire, vanishing in the distance, his first thought was for Israel, deprived of its great prophet. He had indeed been "the chariots of Israel and the horsemen thereof." To himself, he had been a father. As he saw him, he also knew that his request had been granted, v. 9. Yet he rent his clothes, in token of his sorrow, Gen. 37:29. God sympathizes with our grief, when friends are called away. Jesus wept with Martha and Mary, John 11:35. Yet let us not sorrow as if we had no hope, but bow submissively to the will of God, 1 Thess. 4:13. V. 13. *mantle*—In taking it up, Elisha also took up his master's work. Elijah needed it no longer. He had instead the "long white robe," Rev. 7:13. V. 14. *Smote the waters*—Like Elijah, a test of the reality of the power given to him. The waters parted. God's servants, one by one, are taken away, but God's work goes on until the final victory, Matt. 28:20. The sons of the prophets, who saw the miracle, acknowledged Elisha as their master. They feared that the "Spirit," instead of having taken Elijah to heaven, had transported him to some remote part of the country, Comp. 1, Kings 18:12, Ezek. 8:3. They wished to be allowed to search for him. As they insisted, Elisha consented. Their search was fruitless, as he had told them. V. 18. *Jericho*—destroyed by Joshua, Jos. 6:24, rebuilt by Hiel, 1 Kings 16:34; five miles from Jordan, eight from Jerusalem. Its surroundings were beautiful, but the water was unhealthy, and the land barren. V. 19. *The men of the city*—coming to Elisha, show that his power as a prophet was fully recognized. V. 20. *A new cruse-salt*—The cure was not in the salt, or the cruse. These were asked for, as a test of the faith of the petitioners. V. 21. *I have healed*—It was the Lord's work, as long before in Mara, Ex. 15:25, ch. 4:41. V. 22. *To this day*—A fountain bearing the name of "Ain es Sultan," is still shown to travellers, as the one healed by Elisha. Its waters are beautifully transparent, sweet and cool. The power of God, to this day also, can change a bad into a good heart, through faith in Christ, and obedience to His word. The water that Jesus gives to the thirsty is that of his grace. Their thirst is quenched. More than this, it becomes in them "a well of water, springing up into everlasting life. A blessing to themselves, and one to others around them, John 4:14. It is given freely, Rev. 22:17. Without money, and without price, Is. 55:1.

The Shunamite's Son.

MARCH 1. B.C. 895. 2 KINGS, 4:25-37.
Golden Text, John 5:21.

*S*HUNEM was near Jezreel, Josh. 19:18. A pious and wealthy woman of that town delighted in giving her hospitality to God's prophet. The Lord, always mindful of what is done for His servants, had blessed her with a son, Matt. 10:41. The child got sunstruck one day, was carried home to his mother, and died shortly after. She laid him on a bed and hurried off to Carmel, 12 miles away, to Elisha. V. 25. He saw her "*afar off*," and courteously sent his servant to meet her. V. 26. *It is well*—God had done it. She would not murmur, Ps. 39:9. V. 27. *caught him*—bowed down to the very ground, and speechless from grief. *Gehazi*—Comp. Matt. 15:23. V. 28. *Did I desire*—True. The child had been an unasked gift of God, v. 16. Elisha first sent Gehazi to lay his staff on the child's face. The rod of Aaron had worked miracles, why not his? Ex. 7:19. He warned the servant to lose no time in saluting passers-by, Luke 10:4. However, the mother, instinctively mistrusting Gehazi, refused to leave Elisha, who arose to go with her, Comp. Gen. 32:26. As they went, they met the servant returning. As she had expected, his errand had been fruitless. V. 33. Elisha, having entered the house, found the child dead, yet shut himself in the room with the corpse and had recourse to prayer, as his old friend Elijah had done in similar circumstances, 1 Kings 17:21. Notice that when Jesus raised the daughter of Jairus, it was by a command, Mark 5:41, but prophets, being only men, had to have recourse to a higher power than their own, Jas. 5:16. V. 34. *lay upon the child*—to help to impart vital heat to his cold limbs. He prayed that God would restore light to his eyes, breath to his mouth, and power to his hands. His walking to and fro in the house shows his intense anxiety and fervency. A second time he stretched himself upon the child, whose flesh had warmed, and who now opened his eyes, and by his sneezing gave audible proof of his recovery. The mother was then called, and we may imagine her joy at finding her dear little son alive and well. V. 37. *She fell at his feet*—in deep gratitude this time, and leaving the prophet to thank God for having heard him, she took up the child and went out—doubtlessly to her husband, to tell him what God had done for them. In all our sorrows and bereavements, let us, like the prophet, go to God in prayer, cast all our care upon Him, for he careth for us, 1 Pet. 5:7. He will not raise up our dead, as He did then, but He will enable us to look forward hopefully to the day of Christ, when God will bring again with Him them which sleep in Jesus, 1 Thess. 4:14.

Ecclesiastical News.

SCOTLAND.—The Disestablishment fray continues without much abatement. In favour of the Church of Scotland, the Layman's League is being vigorously worked, there being a Free Church Section, and, if I mistake not, a U. P. Section as well. Public and enthusiastic meetings are being held in various parts of the country, and as a result, the prospects of the Church appear to be better than ever.... General Booth has been in Glasgow, advocating his great scheme of social and spiritual reform. A large audience filled St. Andrew's Hall, and responded with a contribution of over £25,000. The General is an able and attractive speaker. His points were put with clearness and precision and with many a clever and humorous sally, never losing sight, however, of the eternal destinies of the creatures to be "saved.".... Mr. Quarrier has received, within a few weeks, as additions to the Orphan Homes, a Seaside Home at Fairlie, on the Ayrshire coast, the gift of one donor, and, we understand, the donor's former residence, a superb place and beautifully furnished; also, a gift of over £10,000 to erect an additional Home at Bridge of Weir; and a cheque for £25,000 for the erection of a school, where the children may be duly equipped intellectually for the battle of life.... There has passed away the Rev. Dr. Stoddart, of Madderly, in his 99th year, the oldest preaching minister in Scotland. The Doctor officiated until within a fortnight of his death, preaching three times at the communion three weeks ago!.... Efforts are being made to have the public houses closed on New Year's Day in Glasgow, Edinburgh, Dundee and Perth.... Lord Provost Muir, of Glasgow, has refused a Wine and Beer License to the East End Exhibition of that city, a decision which cheers very much the hearts of all temperance people.... The restoration of the old Abbey in Paisley is mooted at last. It will take money, but Paisley is rich, and her sons are enthusiastic. D.

ENGLAND:—There has been a good deal of grumbling of late. The dissatisfaction with Professor Skinner's inaugural lecture has not yet subsided, and parties are clamouring for its reproduction in print, hoping to find material for "a case" in it, though it were far better to let sleeping dogs lie.... Within the last month public opinion has gone back somewhat on General Booth's magnificent plan of social reform. Still, a large sum of money has been pledged, and everything will now depend on the use which is made of that money. The resignation at this particular juncture of Mr. Smith, who was one of Booth's right-hand men, has shaken the confidence of many in the General's administrative tactics, and to question the wisdom of placing in his hands the sole management of such a Herculean

scheme. His book, "In Darkest England," has been severely criticized—not so much for what it contains as for what is omitted to be said in it. It is charged against him that he studiously ignores all the earnest and successful efforts set forth by existing agencies, such as Bernardo's Homes and Müller's and Quarrier's Orphanages, that have been doing, with amazing efficacy and upon a large scale, for many years, the very same kind of work that Mr. Booth proposes to take up. To some it appears as if the support given to this new enterprise betrays a weakness of faith by those who have hitherto been supporting other methods; but the general opinion seems to be that the Salvation Army are more likely, by their training and their peculiar methods of working, to get a hold on the "great unwashed" than any other organization; and if that be so, by all means let them have a fair trial. S.

IRELAND:—The Moderator of Assembly has issued a statement bearing on the political crisis which has been so unexpectedly precipitated on the country at large, and on Ireland in particular. The Irish Presbyterians all along opposed, and now as much as ever, deprecate as most perilous to the country, the success of so-called Home Rule.... There have been two deaths in the ministry since the notes of last month were written, namely Rev. S. Stewart, of County Donegal, and the Rev. E. Stevenson, of Mayo, near Lisburn. The former was a Pre-Union minister, having been ordained in 1834. He has not been in active work for quite a number of years. The latter was much younger, having begun work in Mayo in 1855. The remark is often made, as one after another of these who were at work before the Union of 1840 took place drops off, how small the band of those days is getting. The fathers in some cases live a long time, they do not live for ever. Why is it that we have so few in this age who spend 50 or 60 years, and sometimes more, in the work of the ministry? Perhaps those of our time are less tough in fibre than our fathers were. Or is it that the conditions of life are more exacting, that whether we will or not we have to yield to the demands that are made upon us? It is a problem that deserves some thought. H.

CANADA:—REV. DR. McMULLEN, an ex-Moderator of the General Assembly of the Presbyterian Church in Canada, occupied the lectern of St. Paul's, Church of England, Woodstock, on Christmas Day, and preached, so it is said, a good Presbyterian sermon, without any alarming consequences. DR. McMULLEN and DEAN WADE are to be congratulated that they are the first, as far as we know, who have had the courage to overstep a certain imaginary boundary line that has so long stood in the way of that unequivocal brotherly recognition which all true Christians owe to one another. Now that the ice has been broken, the time will

come soon when exchanges of this kind will cease to be exceptional, and when the canon that forbids the *Vanns*, if such there be in existence, will be removed from the ecclesiastical statute book for ever.... Prince Edward Island is at this time greatly exercised over the question of prohibition. They say that there is no middle course for them—the square issue being, the "Scott Act" or "free rum." There will be combined action by all the churches this winter, urging the Dominion Government to consider this all-important question. Never before has there been such practical unanimity. It is said that over 30,000 petitions will be circulated throughout the country in favour of "total prohibition."

P.S.—Since the above was written the Scott Act has been voted down in P. E. I. by a majority of 14 votes.

UNITED STATES:—On a recent Sunday three Canadian brothers, all clergymen, met after eleven years' absence from home and occupied together the pulpit of the new Calvary Presbyterian Church, New York, of which the Rev. James Chambers is pastor. The two brothers with him on this occasion were the Revs. Robert and William N., both of whom are missionaries of the American Board in Eastern Turkey, home on a furlough. William preached an admirable sermon in the morning on "Kinship with Christ," which showed that although he had been working for the past ten years in Turkey, he knew how to preach the Gospel to Americans. Robert, who preached in the evening, took for his subject "The Whole Family in Heaven and Earth." By way of introduction, he gave some interesting details of their family history, and drew a vivid picture of the way in which through the influence of a pious mother the three brothers were led to consecrate themselves to the Gospel ministry. They hail from Norwich, I think, in the neighborhood of Woodstock, Ont., where their worthy father was for many years an elder and staunch supporter of the Presbyterian Church. Robert is at present occupying the position of Field Secretary, or assistant, for the A. B. C. F. M.

Z.

Our Own Church.

ON the third Sabbath of this month the usual collection for the AGED AND INFIRM MINISTERS' FUND will be made, and a short statement will be in order.

There are now 70 annuitants West, and 16 on the Eastern Fund—an increase in the number over last year. To give these brethren (most of whom are the pioneers of the Canadian Church) an annuity of \$300.00 on the average, would require only

12½ cents per member. Instead of that amount, the average contribution per communicant was only about 6 cents last year; as a consequence the highest sum paid to the oldest annuitant was \$200.00, and others received only \$100.00. Many congregations do nothing at all for this Fund, while not a few save a blank in the column by the smallest possible contribution. Surely it is not too much to ask that congregations double their contributions and enable the committees East and West to increase the very meagre allowance to an average of \$300.00. Will Presbyteries urge congregations to do their share?

The effort to secure an Endowment Fund is in the fair way of success. Toronto has contributed \$40,000 and will do more. Montreal, Ottawa and Quebec have made good beginnings. The fund now stands at over \$80,000 with \$19,000 paid. What good friend or friends will make this a memorable year for the fund, by giving such subscriptions to it as to secure its success? Just at this time one or two large subscriptions would be a great stimulus.

W. B.

DR. REID requests all parties sending money by cheques or Post Office orders to be particular in giving the Christian name "William." Orders made payable simply to *Rev. Dr. Reid* cannot be cashed. The Christian name must be given. W. R.

TO CONTRIBUTORS.—In order to preserve the continuity of Dr. Cochrane's survey of our Home Mission work in the North-West, several interesting and important papers of a like kind are unavoidably kept in hand till next month.—ED.

THE STATE OF RELIGION.—Questions on the state of religion have been sent to all the ministers in the several Presbyteries. Additional copies have been sent to the Clerks of Presbyteries, for vacant congregations and stations. If more are required, send applications to Rev. Dr. Reid, Toronto.

SABBATH OBSERVANCE.

It is to be feared that there is a great deal of supineness in regard to the dangers threatening the Sabbath. Not unfrequently has it occurred in the history of the human

race, that good men have only waked up to do battle for some beneficent institution or great principle, when opposition to them had reached such proportions as to threaten them with destruction. It seems as if such were likely to be the case in regard to the Sabbath.

Certainly the encroachments upon the sanctity of the Sabbath are sufficient to create alarm in thoughtful minds. Yet it seems difficult to obtain united, vigorous opposition to these encroachments.

There is one thing we might surely ask from the friends of the Sabbath. Forms of petition have been sent out by the Lord's Day Alliance of Canada, to all parts of the country and to all the Presbyteries of our Church with a view of obtaining general petitions in favour of Mr. Charlton's Bill, which will be brought up again at next session of Parliament. To send in petitions and to interview members of Parliament in behalf of the Bill, will go far to secure its passing into Law.

With a Dominion law backed by intelligent convictions of conscience in regard to the sanctity and obligation of the Sabbath on the part of Christian people, much might be done to check the flagrant violations of the Sacred Day of Rest. The next two months will be opportune for action in this matter. Let us not wait until the enemies of the Sabbath have gathered head and threaten destruction to an institution which is not only an ordinance of God; but one of the greatest social blessings to humanity.

W. D. A.

ORDINATIONS AND INDUCTIONS.

MONTRÉAL, Erskine Church.—Rev. A. J. Mowatt of St. Paul's Church, Fredericton, N.B., was inducted on the 8th of January.

KINNEAR'S MILLS, Quebec.—Rev. James M. Whitelaw of Valcartier was inducted on the 17th of December.

WINDSOR, Halifax.—Rev. Anderson Rogers, late of Yarmouth, N.S., was inducted on the 29th of January.

HARBOUR GRACE, Newfoundland.—Rev. E. MacNab was inducted on the 16th of Dec.

NEWBURGH and CAMDEN, Kingston.—Rev. Joseph Gandier of Fort Coulonge, Que., was inducted on the 30th of December.

TORONTO, West Church.—Rev. J. A. Turnbull, LL.B., of First Church, St. Mary's, Ont., was inducted on the 20th of January.

MABOU and PORT HOOD, Victoria and Richmond.—Rev. E. S. Bayne was inducted on December 30th.

DRESDEN and KNOX CHURCH, Chatham.—Rev. R. M. Croll was inducted on the 2nd of December.

CAVAN CHURCH and NORTH DAWN, Chatham:

—Rev. J. A. Morrison was inducted on the 3rd of December.

ASHTON and APPLETON, Lan. and Renfrew.—Rev. G. T. Bayne was inducted on the 22nd of January.

FAIRBANK and FISHERVILLE, Toronto.—Mr. Alexander Wilson, probationer, was ordained and inducted on the 23rd of January.

CALLS.—Rev. Peter Straith of Holstein to Innerkip and Ratho, *Paris*. Rev. J. B. McLaren of Aylmer, *Ont.*, to Columbus and Brooklin, *Whitby*. Rev. C. B. Pitblado of Santa Rosa has declined the call to Nanaimo, *B.C.* Rev. John Anderson of East Williams, *Ont.*, to St. Stephen, *St. John*. Rev. Alexander Macaulay of Kingston Presbytery to Woodville, *Lindsay*. Rev. T. G. Thomson of Waterdown to Locke Street Church, *Hamilton*.

DISMISSIONS.—Rev. A. Bell of St. Andrew's Church, *Peterborough*. Rev. A. R. Linton of Teeswater, *Bruce*. Rev. A. Russell of Bothwell, *Ont.*

NEW CHURCHES.

WOODSTOCK, N.B..—St. Paul's Church has been entirely rebuilt, and is now a large comfortable and handsome structure. It cost about \$4,500. It was dedicated on the last Sabbath of December, 1850, Rev. L. G. McNeill preaching. Last year the congregation of Woodstock contributed at the rate of \$85 per family for all objects.

BUCKINGHAM, Que..—The new church was dedicated on 21st December by Rev. Professor McLaren, D. D., of Toronto. A children's service was held in the afternoon when the pastor was assisted by Revs. Mr. Meek, of the Church of England, and Mr. Beatt of Cumberland. Rev. C. A. Doudiet, pastor, preached in the evening. The church is a model of neatness, and is complete in every detail. It cost about \$8,000 and is free of debt.

GRAND PRÉ, Nova Scotia.—The Grand Pré Lower Horton section of the congregation of Rev. R. D. Ross, have erected a very neat church at Grand Pré, one of the historic spots in connection with the Acadian period of Nova Scotia. The church was dedicated on the first Sabbath of the New Year, Principal Forrest, D.D., officiating.

CONGREGATIONS.—The two Presbyterian congregations in *Paris*, *Ont.*, have united under the pastoral oversight of Rev. E. Cockburn of Dumfries Street Church there. In St. Thomas, on the other hand, steps are being taken for the formation of a second congregation in the east end of the city, where one liberal member of the Church has given a site for a church, and another has announced his intention to erect a suitable building at his own expense. A movement is also being made in the western part of Winnipeg where additional services are in demand.

High Bluff and Prospect, Man.—This is purely a country charge lying to the north and east of Portage la Prairie. This year two neat frame churches were built with a capacity of about 200 each. Both churches are free of debt. The Prospect church cost \$1,875 and the High Bluff church, \$1,581. The amount contributed by Prospect congregation alone was \$2,650. This from 21 families makes almost \$127 per family. In two collections (Sabbath) \$208 were raised for missions—\$103 for Foreign Missions and \$105 for Home Missions and Augmentation Fund. High Bluff raised for all purposes about \$2,100 from 27 families.

Fergus, Ont.—The congregation worshiping in Melville Church have recently completed a beautiful manse of which the minister, Rev. R. M. Craig, and family, have taken possession. At Cobourg, Ont., a very fine new lecture hall and school-room have been erected at a cost of some \$6,000.

MANITOBA ITEMS.

The mission field is manned fairly by thirty or more catechists from the East, along with some twenty or more students of Manitoba College for the Christmas holidays. The mild winter in Manitoba, the mildest except 1878, for twenty years, has afforded great opportunity for mission work, and has given the farmers time and means for much outdoor work. The lack of snow has interfered a good deal with the marketing of the large crop of the Northwest, and the fall in prices has led to delay and the desire to put off the sale of grain. All this checks mission collections, but we hope to come out all right in the end. Rev. W. Rochester, formerly of Erskine Church, Montreal, is expected at Prince Albert. Mr. A. Barclay has been appointed to the wide mission field of Posen and Lake Francis, in Winnipeg Presbytery: Mr. F. Forster to that of Mettley, in the same Presbytery. Rev. J. C. Herdman, B.D., of Calgary, has been appointed to the Principalship of the Regina Industrial School. The Indian schools are flourishing. The educational problem is still of great interest in Manitoba. A test case before Judge Killam as to the right of the Province to abolish separate schools, was decided by him in favour of the Province, and with it a perfectly lucid and convincing judgment as to the legal position. Since that, on appeal, the case has been argued before Chief Justice Taylor, Judge Dubuc, and Judge Bain. Their judgment is expected about the 1st of February, and all Protestants are looking with expectation since so much is involved in the decision. The case will go, however, to the Supreme Court at Ottawa, and then to the Privy Council in London. The new school law is being worked with much vigour, and its provisions are being extended more widely than ever.

G. B.

Obituary.

REV. T. J. MACCLELLAND of Shelburne, Ont., died on the 5th of January in the 43rd year of his age. Mr. MacClelland entered the ministry somewhat later in life than usual, having been ordained in 1881, but he was an excellent pastor and a good preacher. He was greatly beloved and esteemed by all classes and creeds. At the time of his death he was convener of the Presbytery's Home Mission Committee, an office which he filled with great efficiency and zeal. He will be much missed by his brethren in the ministry as well as by his attached congregation and a large circle of other friends.

MR. DUNCAN McDIARMID an elder in the congregation at Osgoode Ont., died on December 3rd, aged 73. He was among the first settlers in Osgoode, having come to Canada in 1844, from Perthshire, Scotland. He was ordained to the eldership in 1878 and fulfilled the duties of the office to the end of his life with great fidelity.

MR. JOHN HOGAN, for many years an elder in St. Stephen's Church, St. John, N.B., died on December 12th, in the 86th year of his age. He was a man of most exemplary character, a warm and liberal supporter of the church and of every good work.

French Evangelization.

THE methods adopted for the carrying on of this work are known to the readers of the RECORD; the men and their fields are not so well known, so here are the names of a few of the missionaries and the places where they are working, that the reader may know them and pray for them:—

OTTAWA CITY.—The Rev. S. Rondeau is pastor of St. Mark's Church. Mr. R. is a distinguished graduate of McGill College and of Montreal Presbyterian College. St. Mark's is the only French Protestant Church in the capital. It is a neat and comfortable building. The attendance is from 40 to 78. The outlook is encouraging. This should be a centre of light. There is a large R. C. population depending upon Protestant employers and consequently not so fearful of being discharged or crowded out should acceptance of truth lead to change of belief. The staff and pupils of Colligny College attend St. Mark's.

OTTER LAKE.—This field is in the county of Pontiac and about 60 miles from Ottawa. Mr.

Charles Vessot occupied the field last summer and did good work. Early in the summer he succeeded in opening a day and mission school. Miss Alexina Lagrave was engaged as teacher and taught till Xmas in a garret kindly given by one of the families. The people are making preparations to put up a school in the spring, which will serve, also, as a church. Mr. Vessot will complete his theological course in the spring. He is the son of the Rev. Charles Vessot, who has been a missionary over 50 years in the province. The proof of the father's faith in the work is his son.

MASHAM.—Mr. Moïse Ménard, theological student, did the work of teacher and missionary last summer. His labours were appreciated and blessed. Services held in the school-house and homes of the people were all well attended. Time has told on the school-house. Something better is needed. This poverty of surrounding is, to say the least, not likely to attract people accustomed to more stately buildings. The people seem to be comfortable, but have few luxuries. Mr. François Rondeau occupies the field during the winter. The Presbytery of Ottawa wish to settle a pastor here as soon as possible.

L'ANGE GARDIEN (West).—Mr. P. S. Vernier is pastor. His field is about 16 miles below Ottawa. There is an attractive and comfortable little church here, which accommodates about 100 people. Hard by is the pastor's home. If parsons are at all liable to envy I suspect the passion has shown signs of life as the eye rested upon the picturesque spot overlooking the Ottawa River. There are five places where services are held and these widely separated. Everywhere the missionary is well received. Roman Catholics frequently come to him asking for the New Testament and invite him to their homes. The result is always the same. Mr. V. has a knowledge of medicine, which gives an entrance to many homes and hearts. He attributes much of his success to this.

RIRON.—This lies on the outskirts of Mr. V.'s field and is about 20 miles north of Thurso. Mr. A. Sauvé, student, taught school and did the work of a missionary during the summer. Mr. Vernier gives winter supply monthly. The number of French Protestant families here is seven. The land is poor and the people are poor. There is a comfortable school-house. The R. C.'s were well disposed towards the missionary and three of their children attend the school.

HARTWELL.—This field is about 24 miles north of Papineauville. The French Protestants occupy a fertile valley and are pretty much by themselves. Mr. Narcisse McLaren taught school and carried on missionary work here. The school was held in one end of a settler's house and was separated by a thin partition from the kitchen. The people have put up the four walls of a school-house of

square logs and expect Ottawa Presbytery to help them to complete it.

NAMUR.—Is about 7 miles in an easterly direction from Hartwell. It has an interesting history. In 1875 there were two or three Protestant French families who settled there. Mr. Mousseau, then a Protestant, followed them. Other French Roman Catholics came in. After three years over 40 Roman Catholic families had become Protestant and attended the Mission Church. Mr. Mousseau tells how the men used to carry their guns to church and stacked them in the corner on a Sabbath morning. "I had not much hope of them, but I had of their children," says Mr. M., and the result has proved his wisdom. At present Mr. Côté is missionary. Several families have removed, but there are still about 25 French Protestant families. Mr. Côté's services are well attended and his work is encouraging. Mr. Brandt, one of the Pte aux Trembles staff, did good work in the school last summer.

ENGLISH SETTLEMENT.—Is an outlying part of Mr. Côté's field. There has been a school carried on here for some years. Mr. Pierre Beauchamp, student, taught school and carried on missionary work last summer. In the early part of the summer several R.C. children attended, but owing to the interference of the R. C. clergy these were withdrawn. The few English families are poor. Entering one home, a little maid of about 7 years received us as mistress. She had lost her mother in this lonely place a few months before. There were three younger than herself. The father was away in the field. A reason for not going to school was the care of the little ones and want of clothing. All through the district children suffer for want of clothing. Mrs. Côté has been very kind and does everything within her power to help the destitute, but a missionary's wife has very limited means.

MONTE BELLO.—Owing to removals of English-speaking Presbyterians this field is not so flourishing as it was a few years ago. There are six or seven French Protestant families in the district. The head of one of these families, himself a convert from Romanism, is a good example of what quiet personal effort can do. Oh! what could be done for the master and our fellows if every Christian would only realize his and her personal responsibility in this land! Let us not only say that we have something better than the Romanists, but let us, also, by loving personal effort convince them of it and lead them to the enjoyment of it. Mr. P. S. Rondeau, student, was missionary here last summer. Going among the people he met with great kindness, as well as bitter opposition. An Episcopalian family kindly boarded him, otherwise he would have had to live outside the village. All the same, in a quiet, unobtrusive way some three groped their way into light and received instruction and comfort from him.

GRENVILLE.—Rev. G. C. Mousseau has under his pastoral care an English and a French congregation. There are 14 French Protestant families. There is a very comfortable frame church, capable of accommodating 150 people. All the services are well attended. The people are beginning to be comfortable and show that godliness is profitable for this life as well as that which is to come. Last fall the people put up sheds for their horses and built a tasteful porch to the church. Mr. M.'s English congregation is about 7 miles off in the mountains. At Grenville there is also a day school, taught by Mr. P. E. St Germain, who is an efficient and painstaking teacher. A number of Roman Catholic children are in attendance.

ARNDT.—Here, about 40 miles north of LaChute, Mr. E. Fluhmann teaches a school and does the work of a missionary. Mr. F. is a Bernese and received the full training of a Swiss school-master. There are 14 French Protestant families in this settlement—very much isolated. If my statistics are correct the family average is *tua*. Forty miles from market, with very limited local resources and ten little mouths to feed, is significant. In one tidy, cheerful home, where the eldest was 14 and the youngest 6 weeks, with 8 others between, were counted 3 pairs of little bare feet, while the thermometer stood 10° below zero. The school and Sunday services are held in part of a private house. At very short notice, on a Monday evening, 35 people, young and old, assembled for religious service, where 6 children were baptized and there would have been 9 more had due notice been given. And these are the children of our Church. T.

Our Trinidad Mission.

REV. KENNETH J. GRANT, of *San Fernando*, writes as follows:—"Let patience have her perfect work," is the counsel of the Apostle. In our work patience is often sorely tried, but patient waiting in well-doing is often found to be fruitful in good results. Let me illustrate:—

B.—Maharaj arrived in this colony about twelve years ago. He was a prophet or priest well versed in the sacred literature of India, and consequently was kindly received and held in high esteem by his countrymen. Shortly after his arrival, Babu Lal Bihari met him and placed in his hands some Christian literature. He read it with avidity. Within a year he was in possession of the Scriptures in Hindi in three volumes. It was rumoured on the estate to which he was indentured that he had become a Christian, for he was known often to sit till midnight reading the Bible. From that time till the present he has been most friendly, but often urged objections to

the Christian religion. His difficulties gradually melted away, the truth gained power, and became more and more precious, and when we were in Canada this summer he requested Lal Bihari to give special instruction to his wife. Great was our joy when a few days ago he declared his renunciation of Hinduism, his faith in Christianity, and his acceptance of Jesus Christ as his Saviour and Lord. When he actually declared himself the excitement in the village was intense. Chilas (God-children) and friends, in turn, entreated, reproached, threatened; but he was firm. He replied: "I am not a child, I am not acting under advice or to please any man, neither have I the hope of any earthly reward. In the Hindu religion I have failed to find any true sacrifice for sin; one book proposes one method, others other methods, but here I have found God's own way of taking away sin. In this way I have found peace, and hence I ask you, shall I continue in this faith, or to please you will I abandon it and return to darkness and error?" Not a few are saying: "If the Pundit, who knows both Hindooism and Christianity, has chosen the latter, surely there must be something in it."

Three days ago he got a letter from certain Brahmins, former friends, inviting him to a Panchnayat (Council) that they might hear his reasons for leaving the ancient religion of his fathers and accepting the modern religion of the Christians, at the same time promising him any necessary aid if straitened circumstances compelled him to the course he has taken. He has resolved to meet the Council and to give a reason for the hope that is in him. Our prayer is that he may have strength to speak boldly, and that his words may be attended with power.

TUNAPUNA.—*Rev. John Morton, D.D.*, sends us the following interesting item.—

Yesterday I spent the day at Arima, and was greatly encouraged to see our new church there almost filled with a most attentive audience. Seven persons were baptized and I was asked to visit one who was too ill to come to church. I found her a young woman of 18 years, far gone in consumption. She was born in Trinidad, and had never worshiped Hindu deities or idols. The facts of the Gospel Story she had learned through our mission, and I asked her some questions to test how far the knowledge of these facts had taken effect upon her heart. The following are some of her answers.

"I know that I am a sinner, but it was just for sinners that Jesus died." "When the Lord Jesus died for sinners, I am sure he did not leave me out, and I love him for that." "I am not anxious or afraid for I am sure Jesus will pity my weakness when he sees I am true-hearted toward him." "He will be as the

husband of my soul and I will be his bride, very unworthy, but true-hearted."

To her the form of the Lord had been revealed and she saw beauty in Him. Some fifteen persons who had gathered in heard her testimony, and joined in the baptismal service.

Formosa.

THE following is one of a series of letters addressed to the Convenor of the Foreign Mission Committee (West). It is intensely interesting :

Hoe-lien-kang lies on a sea-washed sandbank and has two rows of thatched houses with a street 200 feet wide. The inhabitants are mostly Chinese, engaged in trade with the Aborigines, etc. There may be 100 of a population, with as many soldiers in an encampment close by under a military official. Besides, there is a sprinkling of *Pi-po-hoan* in the outskirts. Our boat was no sooner hauled on the pebbly beach than a petty officer, the head man, sent an invitation to have dinner, etc., with him. This we declined, but accepted his hospitality in other respects. It seemed strange to hear one's name on every hand, and yet we were never there before. Our new friend ordered his hostler to saddle a pony, and, of course, put on the usual string of bells. The rest were offered a water buffalo cart, but chose to walk. Thus the unexpected did happen, for I rode a fine, plump, if not fiery steed, preceded by a groom. About dark we entered *Ka-lé-oan*, the *Pi-po-hoan* settlement I longed to visit for upwards of a dozen years. We found the cook, who turned out preacher, in a small grass-covered bamboo dwelling which had been erected for him. As they had been sending letters and waiting for such a long time, you have only to imagine the reception accorded to us. The room was soon packed, and a large crowd stood in front of the door. Instead of continued preaching we tried to grasp the real state of affairs. Real good work was done by the helper. Not a few had a clear idea of the Gospel message, whilst all were evidently wearied of idol worship. They seemed ripe for decisive action. Being told that the military mandarin declared that they must continue idolatry as being a token of subjection to China, I rode up to the encampment, had an interview and got a gracious reception. Whatever was said or done in the past, it was all right now. Soldiers began to praise our mission. One got medicine from me at Tamsui, one from a preacher at *Ke-lung*, and another knew the *Ban-kah* laborer. Yamen men joined. One saw my museum room here, etc.,

etc. There was only one opinion, and the official wished me "peace." I galloped back and asked all who were for the True God to clear their houses of idols and take a decided stand. A council was held at dark in an open space; it turned out a boisterous one. The chiefs were declaiming aloud in their native tongue. I stepped into their midst and asked an explanation—asked if there was difference of opinion? An answer came quickly; the five villages were unanimous to a man. Every man, woman and child wished to worship one God, the Creator of all. They were noisy because giving vent to their indignation for having served idols so long. Another important transaction was executed. A temple for idols in their midst, built by themselves at a cost of \$2,000 (two thousand dollars), was handed over for chapel service, then all retired, and the tumult abated. The following was a joyous day. No one went to work. The head-men, joined by our party (after invitation), ordered four boys to carry eight baskets, one on each end of a pole. We then went from village to village, and house to house, until the idolatrous paraphernalia of all were put into the baskets and carried to a yard near our preaching room and temple. There was a large pile of mock money, idols, incense sticks, flags, etc., etc. A great crowd assembled, and several vied with each other in kindling it. Many showed their contempt of the dirty, dusty, greasy old idols, and all were jubilant over the work. One chief took special delight in poking the burning objects of worship, whilst roars of derisive laughter followed the pulling out and holding up of a blazing "goddess of mercy," etc. The temple was lighted up long before dark and the people poured in. I read hymn 7th in our collection, that is psalm 100. They sang with heart and soul, if not accurate according to man's ideas of a tune. One hears of Scotch and Italian airs, etc. I wonder where the *heavenly* ones are? For two more evenings we declared salvation through one Redeemer in the new chapel (but old temple) to a mass of people.

Ka-lé-oan is the name given to the settlement, and no doubt after one of the same name in *Kap-tsú-lan*, whence they mostly hailed. And one of the villages is named from our *Bu-loan*, on the east coast. There are five villages in all, viz.: *Toa-sia*, which means large village; there the church now stands; *Ték-a-id*, *Bu-loan*, *Jan-ko* and *Chit-kiet*, in all nearly five hundred inhabitants. We may regard them as a large village, or "scattered villages." In either case facts remain the same. What facts? First—Nearly five hundred idolaters cleaned their houses of idols in our presence. Second—they declared themselves anxious even to worship the Lord and Redeemer. Third—They gave a temple built for idols as a house in which to meet and worship the *Living* and *True God*.

These facts I boldly forward to Christian

Canada irrespective of jealousies, criticisms and attacks that may follow from any source or quarter whatever.

"Are Missions a failure?"

G. L. MACKAY.

The Presbyterian Record.

MONTREAL, FEBRUARY, 1891.

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MEETINGS OF PRESBYTERIES.

Minnedosa, Gladstone, 9th March, 3 p.m.
Lindsay, Beaverton, 24th Feb., 10.30 a.m.
Barrie, Barrie, 27th Jan., 11 a.m.
Quebec, Morrin College, 25th Feb.
Ottawa, St. Andrew's Church, 3rd Feb., 10 a.m.
Lan. & Renfrew, Pembroke, 23rd Feb. 7.30 p.m.
Brandon, Portage la Prairie, 3rd Mar., 7.30 p.m.
Bruce, Paisley, 10th Mar., 1 p.m.
Chatham, Chatham, 9th Mar., 7.30 p.m.
Glengary, Cornwall, 9th Mar., 12 noon.
Kingston, Kingston, 17th Mar., 3 p.m.
Maitland, Lucknow, 10th Mar., 1 p.m.
Brockville, Cardinal, 10 Mar., 2.30.
Toronto, St. Andrew's Church, 3rd Feb., 10 a.m.

Literature.

HUDSON'S CRITICAL GREEK AND ENGLISH CONCORDANCE OF THE NEW TESTAMENT, revised and completed by Ezra Abbot, D.D., of Harvard University, 7th ed., to which is added Green's Greek and English Lexicon; pp. 716; Boston, H. L. HASTINGS; price \$2.00. A book of great value, containing the latest criticisms on the Greek Text by the ablest scholars of our age; the more valuable in that it is adapted for the use of the common people who do not know so much as a letter of Greek, as well as for the most learned. It was used by all the New Testament Revisers, both in England and America, and fills a place occupied by no other single volume, comprehending a list of all the various readings of the leading critical editions of the New Testament.

THE TRUE HISTORIC EPISCOPATE, by Rev. Ma-
son Gallagher; FUNK AND WAGNALLS, New
York, pp. 341; price \$1.00. The object of this
book is to shew that the validity of ministerial
orders and acts, apart from Episcopal ordination
and apostolic succession, is sustained by
Scripture teaching and the precedent of the
Primitive Church. The writer's contention is
strengthened by copious extracts from Episco-
pal as well as non-Episcopal authors, ancient
and modern, of unquestionable standing.

THE BIBLE VERIFIED, by Rev. A. W. Archi-
bald; Phila., The Presbyterian Board; William
Drysdale & Co., Montreal: pp. 215; price,
75cts. A timely and important vindication of
the authenticity of the Scriptures, in the line
of historic evidence. The style is clear, terse,
and vigorous; in short, it has the "right
ring" throughout.

ONCE HINDU, NOW CHRISTIAN, THE AUTOBIO-
GRAPHY OF BABA PADMANJI; edited by Rev. Dr.
J. Murray Mitchell; James Nisbet and Co.,
London: pp. 155, price, 60 cents. The descrip-
tions of Hindu life and religion are singularly
graphic, but the chief excellence of the book
consists in shewing how an intelligent and
highly educated Brahman came to accept
Christianity, the great transformation it
wrought in him, and the admirable service
which Mr. Padmanji has rendered to the
great cause of missions in India.

THE BIBLE ABRIDGED, by Rev. David Green
Haskins, S.T.D.; Boston, D. C. Heath & Co.;
pp. 399: price, \$1.50. This may be styled a
Harmony of the Bible, in which the leading
events of the Old and New Testaments are ar-
ranged in continuous form, and as nearly as
possible in chronological order, thereby form-
ing a useful introduction to the study of the
Scriptures—specially adapted for the religious
instruction of the rising generation.

BITS OF PASTURE, by Rev. J. Miller: Presby-
terian Board of Ed., Phila.; W. Drysdale &
Co., Montreal: price, 60 cents. A course of
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St. Ann's, North Shore & River. 2.00

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\$ 534.85

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Lady Member, Melville ch. Brussels. 2.00

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Grand Bend	4.64	Upper Litchfield &c.	5.55
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Caledon, Melville ch.	7.00	Cote des Neiges	14.00
Barrie Presbytery, money returned	85.50	East Wawanosh	10.00
Buckingham	20.00	High Bluff	6.00
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Madoc, St. Paul and St. Columbia	30.00	FOREIGN MISSION FUND.	
Franktown	26.87	Received to 5th Dec. \$ 10,342.00	
Carleton Place, Zion ch.	69.90	Eramosa 1st ch. S.S. 7.00	
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SUPPLEMENT ATTENTUATION FUND.

Received to 5th Dec. \$ 1790.17

Oak Lake. 28.05

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Moore, Burns ch. \$80; Belmore, 6.90; McIntosh, 7.88; Kingston, Chalmers 22.10; Enniskillen, 1.00; Port Colborne, 3.00; Carlyle, 50; Westport and Newboro, 4.00; Hampstead, 4.00; Crosshill, 2.00; North Easthope, 8.00; Winterbourne, 8.00; Columbus 16.00; Kenyon, 6.00; Camilla, 3.50; Woodville, 5.00; Claremont, 7.00; A Guelph Friend, 5.00; West Brant, 4.10; Vaughan, Knox, 8.00; Grind Bend, 3.00; Bolten's Haven, 10.31; Mono Centre, 1.10; Dunwich Duff, 7.00; Essex, 8.00; Metcalfe, 8.00; A Member of Chalmers ch. Guelph, 100.00; Millbank, 6.00; Cheltenham, 5.00; Winterton, 6.00; Ventry, 0.70; Lakefield, 15.00; East Wawanosh, 9.00; Beckwith 7.00; Whitechurch, 15.00; Manchester 3.50; Tewsswater Westminster, 5.00; Mandauin, 2.00; Scarboro, Knox, 25.00; South Nissouri, 2.75 Arthur, 2.25; McDonald's Cor. 5.00; Forest, 3.00; Markham, St. John's 5.00; Doon, 3.52; Chatham 1st ch. 40.00; Robert Anderson, Montreal, 25.00; Lachute, 1st. 5.00; Fort William, 4.00; Montreal, St. Gabriel, 20.00; Russell, 7.60; Martintown, Burns, 4.40; William Brown, Caledonia, 50.00; Annan, 4.19; Total, \$2652.10.

Ministers' Rates.

Received to 5th Dec. \$ 665.07
Rords. A. McDiarmid, 3.50; D. G. McQueen, 4.25; W. J. Smyth, 60.00; J. McKenzie, 3.50; J. Murray, 5.00; A. C. Stewart, 4.00; J. R. Gilchrist, 51.00; A. Young, 4 (0); D. M. Beattie, 4.00; G. M. Clark, (2 yrs.) 10.90; M. Fraser, D.D. 13.00; R. Gray, 3.00; J. Campbell, 5.00; D. Strachan, 5.00; A. Stewart, 4.00; G. MacArthur, 4.15; A. A. Scott, 4.40; A. MacWilliams, (2 yrs.) 10.00; J. M. Macalister, 4.00; P. Straith, 3.75; J. M. Gray, 4.00; Dr. Moore, 110.00; J. A. McDonald, 1.50; J. Pritchard, 4.00; Alex. Campbell, 10.00; Dr. McVish, 7.50; R. Hyde, 10.00; D. G. Cameron, 5.00; J. MacMechan, 4.50; A. B. Baird, 8.05; Wm. Anderson 40.00; W. G. Hanna, 5.00; M. C. Cameron, 10.00; W. Donald, (2 yrs.) 20.00; W. Frizell, 10.00; J. C. Campbell, 5.00; J. W. Cameron, 4.00; C. McKillop, 18.00; M. W. Maclean, 50.00; A. MacLennan, 3.50; G. Whillans, 7.00; D. MacRae, 8.00; Alex. Matheson, 3.50; R. Stewart, 20.00; W. M. Roger, 2.5; J. Steele, (2 yrs.) 8.00; H. Edmonson, 4.00; W. McKinley, 5.00; R. J. Craig, 25.00; Dr. George, 11.00; Dr. James, 5.00; S. Carruthers, 4.00; G. T. Bayne, 15.00; Dr. Bell, 5.00; W. Robertson, 8.00; W. Farquharson, 3.75; W. S. Moore, 32.00; John Currie, 7.50; D. P. Niven, 29.00; J. M. Crombie, 5.00; J. Patterson, 5.00; Dr. Laing, 7.00; John Mackie, 3.75; A. M. Hamilton, 4.00; Total, \$1,452.37.

AGED AND INFIRM MINISTERS' ENDOWMENT FUND.

D. McCall Toronto.... \$ 100.00
J. Murray Smith, Mont. Cal. 50.00
Miss Dick, ... Toronto 100.00
John Douglass ... do. 10.00
J. Ireland, ... 34.10
Fred. Mowat, ... 34.60
T. R. Bain, ... do. 17.00
Chas. Cockshut, ... 100.00
S. C. Duncan Clark, ... 34.00
F. Michie, ... 24.00
W. B. McMurrich, ... do. 100.00
A. J. Somerville, ... 100.00
Wm. Clyne, ... 34.00
Wm. Adamson, ... do. 34.00

J. L. Thompson, ...	100.00	New Mills, Charlton & R. Jacquet, ...	15.00
Jas. Stephens, ...	10.10	Wm. and Mary Barkhouse, ...	2.20
John Kay, ...	50.00	Shemogue, ...	6.65
J. B. Kay, ... do.	84.00	Tidnish, ...	3.65
C. F. Gordon, ...	84.00	Harmony, per Rev. Wm. McCulloch, D.D., ...	11.80
W. T. Jennings, ...	67.00	Rev. A. W. Lewis, ...	5.00
A. R. Creelman, ... do.	67.00	St. Andrew's, Truro, ...	19.00
T. A. Lytle, ...	34.00	Gays River and Millford, ...	42.75
J. K. Macdonald, ...	200.00	Elmsdale, ...	3.00
Rev. Dr. Kellogg, ...	50.00	Goodwood S.S., ...	3.00
John Young, ... do.	10.00	Rogers Hill, Cape John, ...	127.90
J. R. C. ...	25.00	St. Luke's, Salt Springs, ...	90.00
Mrs. C. Macdonald, ... do.	200.00	W. F. M. S. Chipman, ...	19.65
Joseph Oliver, ...	34.00	Children's Sabbath Egg Soc. etc., Chipman, ...	6.00
George Hay, Ottawa, ...	100.00	St. John's, Yarmouth, ...	50.00
James Scott, Toronto, ...	250.00	Lake Ainslie, ...	5.50
Geo. P. Dickson, ... do.	59.00	Lake Ainslie S.S., ...	5.00
H. A. Nelson & Son, ...	100.00	Harvey and Acton, ...	24.55
W. E. Middleton, ... do.	10.00	St. Stephen's, Amherst, ...	55.00
Mrs. Fairie, Montreal, ...	100.00	Belle Creek S.S., ...	10.00
Mrs. W. Miller, ... do.	10.00	Flat River S.S., ...	1.50
John O. Anderson, Toronto, ...	100.00	Sea View, ...	2.00
Rev. Wm. Bur. s., ... do.	25.00	Riversdale Mission S.S., ...	21.25
A. T. Crombie, ... do.	34.00	Students Miss'ary Ass'n, ...	73.65
J. L. Brodie, ...	100.00	Oban S.S., ...	4.00

*QUEEN'S COLLEGE.**Missionary Association.**Receipts.*

April 1890, Balance on hand, \$ 31.25	
Church of Scotland, Col. Com. 242.75	
Alameda, Mission Field, N.W.T. 35.95; Collection at Annual Convention, 21.00; Rev. Mr. McGillivray, Kingston, 5.00; Jas. McCrone, St. Thomas, 10.10; Knox Church, Perth, 10.00; Rev. Dr. Gray, Orillia, 2.00; L'Amable & Bancroft, 9.00; St. John's Church, Markham, 11.50; Brown's Corners, Markham, 2.37; Knox Church, Merrickville, 4.50; Jasper Presbyterian Church, 11.50; Burnett's Rapids, 20.45; Initiation fees 1.50; St. Andrew's Church, Carlton Place, 10.00; Bathurst & Sherbrooke, 12.53; Two Friends, 6.60; Bradshaw's Lake, 3.30; Winlaw Mission Field, N.W.T. \$4.70; Waskakada Mission Field, Man., 57.20; Oceola and Stafford, 5.67; Dalhousie Mills and North Lancaster, 24.89; Collection, 3.24; Parkisimo, Man., 2.37; Arrow River, 4.31; Penrith, Man., 7.45; Kinsmore, 4.30; Briarwood, 2.92; The McDonald Mission Box, Ramsey, 3.00; Collection at Depot, 50; North Williamsburg & Winchesters, 5.00; St. Andrew's Church, Pakenham, 6.25; Melrose Congregation, 7.00; Carlow & Mayo, 16.60; Mrs. Jno. Campbell, Sr., Carlow 2.00; St. Andrew's Church, Seymour, 1.76; Rev. Jacob Steele, Burnbrae, 1.00; Warkworth Congregation, 6.10; Amt. received to Jan. 10th 1891. Total, \$700.62.	
GENERAL ASSEMBLY'S COLLEGE FUND	
Receipts by Treas. Queen's College, Kingston, from 3rd April 1890 to 2nd January 1891.	
Amounts per Rev. Dr. Reid, \$ 163.45	
St. Andrew's ch. Vaughan, ... 15.00	
St. Andrew's ch. Carlton Place, ... 10.00	
Snow Road, Elphin and McDonald's Corner's, ... 20.00	
\$ 203.45	

MARITIME PROVINCES.

Received during December by Rev. P. M. Morrison, Agent at Halifax, Office, Chalmers Hall, Duke st. P. O. Box 333.

FOREIGN MISSIONS.

Previously acknowledged, \$15,635.87

In Memoriam of Fanny and Evy, per Dr. McCulloch, ...	1.00
Springfield and Studholm, ...	3.50
St. Paul's, Fredericton, ...	3.35
Upper Musquodoboit, ...	10.50
Noel, ...	12.00
Bathurst, ...	61.50
Belledune (Bathurst cong.),	6.50
Toughall, " "	3.50
Dunlop, " "	1.30
Ladies' Miss. & Ben. Soc., St. Andrew's, Truro, ...	54.42
Ladies' Miss. & Ben. Soc., St. Andrew's, T. Coll., ...	25.00
Mission Band, St. Andrew's, Truro, ...	25.00
In Memoriam of Fanny and Evy, per Dr. McCulloch, ...	1.00
Springfield and Studholm, ...	3.50
St. Paul's, Fredericton, ...	70.00
Upper Musquodoboit, ...	1.00
Noel, ...	17.33
Greenwood S.S., Upper Musquodoboit, ...	2.25
St. John's, Moncton, ...	50.00
Prince street, Picton, addl.	1.00

THE PRESBYTERIAN RECORD

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Prince street, Picton S.S.	61.32	St. John's, Yarmouth.....	\$2.25	Dundee, Zion ch.....	1.25
Mrs. Merriman's S.S. class,		Woodville and Little Sands	5.74	Camilla, St Andrew's.....	12.00
Prince st. Picton.....	26.00	Tabusintac and Burnt Ch.	5.53	Arthur, St Andrew's S.S.	8.62
Zion Ch., Charlottetown	60.00	Int. Estate Dr Baxter.....	149.00	Winterbourne, Chalmers ch.	12.00
Total.....	\$17,600.36	Int. F. B. Muise.....	7.50	Ductos & Payan, St Hyacinthe	10.00
HOME MISSIONS.		Alex. A. McLean, Earl-		Ottawa, Erskine ch.....	5.00
Previously acknowledged \$ 3,698.92		town.....	1.00	Motherwell.....	5.00
New Mills, Charl. and R.		Bocabec and Waiveig.....	9.00	Avonbank.....	5.00
Jacquet.....	20.00	Div. Union B. of Nfd.....	182.59	Kenyon.....	15.00
Chemogno.....	7.25	St. David's, St. John, N.B.	65.00	N Farlinger, Dundee.....	5.00
Harmony, per Rev. Wm.		Int. A. L. Atkins.....	120.03	St. Columba S.S., Madoc	15.00
McCulloch, D.D.		Economy and Five Islands	10.00	Prospect.....	24.00
Kerr's school, Milford.....	11.87	United Church, N.G.....	125.00	Hick Bluff.....	16.00
Well-ton Kent, Gays River.	2.21	Musquodoboit Harbor.....	2.50	Hillsburg Sabbath School	6.00
St. John's, Yarmouth.....	5.00	Economy.....	6.00	Wales prayer meeting.....	5.00
Oak Mt.....	40.00	Coupons, per J. Doull.....	11.67	E H D Hall, Peterboro.....	5.00
Kirkland.....	6.35	Springfield and Studholm	250.00	Friend, Charles St ch, Tor.	2.00
Harvey and Acton.....	9.68	St. Paul's, Fredericton.....	5.00	Mandauhin S School	3.60
St. Stephen's, Amherst.....	31.00	Canard.....	22.32	Mrs. John McCurdy, Kirkton.	5.00
Tabusintac and Burnt Ch.	40.00	Upper Musquodoboit.....	10.00	Chas. Stobie, Harrington Smith	5.00
Students' Miss. Ass'n	8.00	St. John's, Moncton.....	2.28	Forl. William.....	4.50
Noel.....	29.33	Div. B. of N. A.....	30.00	Point Edward.....	7.32
Dalhousie.....	20.92	Zion Ch., Charlottetown.....	264.02	Snow Road.....	10.00
Blue Mountain.....	9.45	Total.....	16.60	McDonald's Corners.....	15.00
Princeton S.S., P.E.I.	11.00			Elphin.....	5.00
Alex. A. McLean, Earl-	3.35			Sir Wm Davson, Montreal	5.00
Two Friends of Missions.				North Bay, Rev J M Good-	
Boularderie.....				willie.....	
St. David's, St. John, N.B.	10.00	Previously acknowledged, \$1,079.75		Presbyterian ch. of Ireland	16.00
Brookfield, N.S., Miss. Soc.	200.00	New Mills, Charl. & R. Jacquet		Wm Williamson, Mt Forest.	720.84
Musquodoboit Harbor.....	7.50	5.50: Rev. J. McC. McKay (Rate)			5.00
Economy.....	8.13	3.50: do., 50c.: St. Andrews, Truro.		Whitechurch.....	23.00
Newport.....	3.00	5.00: Elmsdale, 2.00: Hopewell,		E Wawanosh.....	10.00
Youghall (Bathurst cong.)	33.10	6.00: Rev. A. Maclean (Rate), 4.00:		St. Louis de Gonzague.....	13.00
Ladies' Miss. & Ben. Soc.,		Rev. J. F. Smith (Rate), 3.75: Rev.		Medicine Hat.....	3.00
In Memoriam of Fanny &		Glong (Rate), 5.87		Grand Bend.....	4.00
Erv. per Dr. McCulloch		Oak Mt., 1.35: St. John's, Yar-		Sam'l Hunter, W. Flamboro.	5.00
Springfield and Studholm.	1.00	mouth, 10.00: Rev. E. Scott (Rate),		A Friend, Clarence, Ont.	60.00
Upper Musquodoboit.....	5.00	7.00: Rev. J. Layton (Rate), 3.75:		James Begg, Moose Creek	4.00
St. John's, Moncton.....	2.27	Rev. E. S. Bayne (Rate), 5.95: Rev.		John Al Begg, "	1.00
Zion Ch., Charlottetown.....	40.00	J. L. George, 5.00: Int. J. K. Mun-		A V Begg, "	1.00
Total.....	35.00	nis, 109.00: Int. Murdoch Camp-		Osnabruck, St. Matthew's	30.00
For North-West.		bell, 18.00: Princeton, P. E. I.		Welland.....	7.03
Rogers Hill and Capo John.	27.00	7.00: Rev. Geo. S. Carson (Rate),		W. A Holliday, Brooklyn.....	1.00
Women's Miss. Society,		5.00: Rev. T. Cummins (Rate), 6.00:		Lancaster, Knox ch.....	2.00
Springhill.....		Rev. D. Wright (Rate), 5.00: Rev.		Chas Blair, Valens.....	1.00
St. Stephen's, Amherst.....	250.00	Allan Sampson (Rate), 8.75: Rev. D.		Rockburn.....	15.00
Princeton, P.E.I.....	51.00	Dramond (Rate), 3.00: Rev. A.		Kintyre.....	53.00
A Friend, Debec.....	28.00	Rovers (Rate), 6.37: St. David's, St.		J. L. — Harriston, Ont.	10.00
Brookfield, N.S., Miss. Soc.	8.00	John, N.B., 25.90: Rev. H. Crawford		G D Ferguson, Fergus	200.00
Ladies' Miss. & Ben. Soc.,	5.00	(Rate), 3.00: Int. St. Andrew's, Ch.		Miss Bradley, Winlaw, NWT	10.00
St. Andrew's, Truro.....	25.00	Truro, 12.00: Rev. E. Grant (Rate)		Martintown, Burn's ch.....	8.40
Mits. Band, St. Andrew's,		3.85: Little Harbor, 1.50: Rev. K.		Colquoun.....	3.00
Truro.....	50.00	McKenzie (Rate), 7.00: Rev. J. F.		Chater.....	12.00
Total.....	\$ 4,802.58	Forbes (Rate), 5.00: United Church,		Peterboro, Fraser Miss Band,	
AUGMENTATION FUND.		New Glasgow, 20.00: Musquodoboit		St. Paul's ch.....	25.00
Previously acknowledged \$ 1,154.70		Harbor, 2.50: Economy, 3.00: New-		Goro.....	5.00
New Mills, Charl. & R.		port, 5.71: Rev. Dr. Patterson (Rate),		Brampton.....	75.00
Jacquet.....		30.00: Brookfield, 2.00: St. John's, Moncton, 15.00: Prince st.		Neil McLean, Malagawatch..	1.00
St. Andrew's, Truro.....	30.00	Pictou, 8.00: Zion Ch., Charlottetown, 10.00: Rev. S. Boyd (Rate), 3.50.		Wm Coltar, Chatham, Ont.	2.00
Trenton.....	110.00	<i>Bureau Fund.</i>		Exeecs Wm. Branton, Os-	
Balhousie.....	10.00	Previously acknowledged, \$411.14:		goode Township.....	100.00
Westville & Middle River.	30.25	Card, N. S., 3.00: Prince st.		Robt Anderson, Montreal ..	25.00
St. Andrew's, St. John's,	60.00	Pictou, 5.00.			
Nfd.....		<i>Manitoba Colleg.</i>			
Little Harbor.....	72.00	Previously acknowledged, \$39.81:			
Blackville and Derby.....	10.00	St. David's, St. John, N.B., 30.00:			
Brookfield, N.S., Miss. Soc.	14.00	Economy and Five Islands, 3.00:			
Newport.....	30.00	Upper Musquodoboit, 5.00: Total,			
Bathurst.....	15.00	\$2,064.14.			
Canard.....	5.00	Received by Rev. Dr. Ward, 198			
Prince st., Pictou.....	2.00	St. James St., Montreal, Treasurer			
St. John's, Moncton.....	135.00	of the Board of French Evangeliza-			
Kempt and Walton	80.00	tion, to Jan. 7th, 1891.			
St. Andrew's, St. John's,	10.00	<i>FRENCH EVANGELIZATION.</i>			
Nfd.....	67.17	<i>Ordinary Fund.</i>			
Total.....	\$ 1,835.12	Already acknowledged....\$6,679.66			
COLLEGE FUND.		N. Bruce & Saugan, St. Aw's			
Previously acknowledged \$ 4,559.67		9.51			
Hopewell.....	17.00	Richmond, N.B.....	9.17		
		Kingston, Chalmers ch.....	34.33		
		Port Colborne.....	7.00		
		Mrs A Reid, Vittoria.....	2.00		

