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THE  
**PRESBYTERIAN RECORD**  
 FOR THE  
 DOMINION OF CANADA

VOL. XII.

OCTOBER, 1887.

No. 10.

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**The Harvest.**

IN spring time we looked forward with hope and faith to the "reaping time" of joy and the promise of a bountiful harvest. The harvest is garnered now, and we know how the husbandman has been rewarded for his toil. In many places, sunshine and timely rains and genial warmth have been sent, and the seed sprung up, matured and ripened, and the result has been an abundant harvest. In other places, though the sower sowed the seed, yet the rain was withheld and the heat of the sun was scorching and terrible, and the return for labour expended has been meagre and sadly disappointing. Our own people have undoubtedly lost through the drought much more than the million and a half dollars we annually give to support the Lord's work! The withholding of a few showers has cost us that! The giving of a few showers in their season would have been worth to us in money much more than all that we have been willing hitherto to give to the cause of religion: Still, with all drawbacks and losses, the harvest has been bountiful, and it becomes us to join in a song of thanks giving. Abundance in some quarters compensates for lack in others; and there will doubtless be bread enough in our borders to keep famine far away.

The extensive and long continued drought

of the past summer has its message from God to the Church. The old lesson is taught us anew of our absolute dependence upon God even for our daily bread. Science has done great things for us; but it cannot clothe the heavens with grateful shade, or bring upon our fields the refreshing summer rains; it cannot keep away from us the blast of the simoon, or dress our prairies in living green. We, even in our farming operations, must be workers together with God. Let us gratefully acknowledge this divine partnership and fulfil the obligations it implies.

Other seed has been sown abundantly during the season—the "seed of the Word." The sower has gone forth to sow over many fields from Newfoundland to Vancouver Island. Has "rain" been withheld? Has there been scorching heat or widespread drought? In this field, too, let us remember that we are fellow-workers with God, and that without His "showers of blessing," His Holy Spirit with the Word in our hearts, we can do nothing. What shall the harvest be of all this glorious summer's work in all our fields? Last year's spiritual harvest was better than usual, if we may judge from the facts in our statistical tables, and we know of no better criterion. Let us see to it that with the help of God there shall not be a "bad harvest" to report to next Assembly

## Our "Blue Book" for 1887.

THE "MINUTES,"—the "Acts and Proceedings of the thirteenth General Assembly,"—are now in the hands of our ministers and elders,—and form a weighty volume of about 400 pages. The amount of reading in these pages is very great, and the information concerning the affairs of our church, in all departments of her work, most valuable. The volume begins with the Minutes of the Assembly, during the eighteen sederunts held at Winnipeg. That so much solid work could have been performed by the Assembly in eight days, is a proof that no time was spent in idleness,—and that there must have been steady attention to business. Never were men kept more closely to the work before them, than the Winnipeg Assembly. The attendance was surprisingly large—270 members; of these 124 were elders. The following Presbyteries sent all the members elected, viz., Winnipeg, Rock Lake, and Brandon. Many Presbyteries sent nearly all their representatives. At no Assembly have we had a larger proportion of elders. We can testify that at no Assembly were ministers and elders more loyally attentive to the work before them. The record of the actual daily proceedings occupies 68 pages of the "Blue Book." Much of the hardest work is done in committee, and of this nothing appears on the printed page, except the results. The subjects treated during those eight days were very varied, and mostly of general interest. The Home Missionary operations of the church, extend from Newfoundland to Vancouver Island,—and all this work passed under the review of the Assembly. Our Foreign Missions now embrace large fields far apart, and these were also fully reviewed. Our colleges number six, and these were reported upon. Statistics were studied. The state of religion, the cause of temperance, Sabbath observance, religion in our public schools, Widows and orphans of ministers, Aged and Infirm Ministers, Ladies' Colleges, and many other topics were duly attended to.

The "Blue Book" will, we trust, be very carefully and thoroughly perused by all our ministers and elders. We have now thirteen of these volumes, containing some 4,000 pages of the best materials for the history of

our church. By turning up the statistical tables we may see how each congregation is doing its part, from year to year, in sustaining its own local operations, and in aiding the general enterprises of the church. By turning to the appropriate reports we can see how all our funds have been expended, and judge the harvest that is being gathered from the seed we are sowing. It is well to study the history of the church in other places and ages; but it is especially desirable that we should be intimately acquainted with the way in which the work of the Lord is being carried forward in our own day and in our own land. To this end, read the "RECORD" of the church and the "Acts and Proceeding of the General Assembly."

## Remember all!

ALL the congregations within our bounds should remember all the schemes of the Church. We have been working towards this desirable end for a number of years; and very gratifying progress has been made. If you study the table of statistics you will find that each year shows an increase in the number of congregations contributing to all the schemes. But the blanks are still numerous enough to keep us very humble. There are still a few congregations that give very little to any object. They live to themselves and have never learned from the words of the Lord Jesus that "it is more blessed to give than to receive." As Presbyterians, we are in duty bound to pay regard to the requests of the Presbytery, the Synod, and the Assembly. The collections, or contributions to the Funds, are a Standing Order. The collections recur at regular intervals, and should be taken up in all congregations and preaching stations,—excepting those in which contributions are regularly gathered in in some other way. The collections may be very small: but a very small sum is vastly better than none at all. Keep in line! Show your interest in the work of the Church; and thus you will encourage others, instead of weakening their hands. Fill up those ugly blanks in our statistical returns. "At it; all at it; always at it," is the Methodist motto, and it is well

deserving of our admiration and cordial adoption.

Success in this line very largely depends on the ministers—on you individually and personally! If you do your duty, your congregation will respond with some measure of liberality, and will do better next year. Be not afraid about it, we have never yet seen an instance of a minister being injured through his faithfulness and courage in carrying out the instructions of the courts of the Church. The very opposite is the case: the minister who tries to “protect” his congregation from the claims of the Church at large is injuring himself and them. We have seen this over and over again. There is that scattereth and yet increaseth; there is that withholdeth more than is meet, and it tendeth to poverty, spiritual and financial. Our marching orders are explicit and imperative. “Go ye into all the world and preach the Gospel to every creature”—“Beginning at Jerusalem.” It is convenient for us to speak of Home Missions and Foreign, but in the sight of God there is no difference betwixt the soul of the white man and that of the black man, or of the copper-coloured Indian. Every agency employed by the church in conformity with this command, demands our united, hearty, and sustained sympathy and support.

### Editorial Correspondence.

#### FLORENCE TO VENICE.

THE distance is about 180 miles: time <sup>con</sup> 8½ hours. Soon after leaving Florence, we began the ascent of the Apennines, which rise here to a height of 4100 feet, and by the space of two hours, the scenery was very grand. All the way to Bologna was a splendid piece of railway engineering. In places, the road-bed seemed from the carriage window as though it were suspended in mid-air from the side of a precipice. Looking up, on the one side, there was nothing to be seen but a sheer wall of rock, on the other, we could barely distinguish little red-roofed villages far below, in valleys so hemmed in by the mountains as to make one doubt if the people who lived in them were ever gladdened by a sun-beam. From Bologna, on-

wards, our course was through the plains of Modena and Lombardy. Most people would call this stretch of country prosaic and even tiresome, yet it is rich in classical traditions and associations. Within a radius of sixty or seventy miles, there are many old towns and cities, with populations of from 25,000 to 125,000—very old towns—some of them founded centuries before Rome: cities with vast cathedrals, and magnificent churches and palaces in which are to be found the finest specimens of painting and sculpture. But the grass grows in their streets now; the marble veneer is peeling off their public edifices: they are nearly all going to decay: they have not been touched by the magic wand that has so wonderfully vitalized other parts of Italy. They are fossils, chiefly interesting for what they were in a remote past. *Bologna*, for example, is the birth-place of eight popes and a hundred cardinals: it was here the execrable office of the Inquisition was instituted. The great painters, *Domenichino* and the *Carracci*, and many other eminent men, were born in *Bologna*. Once it had a University with ten thousand students. It still has a hundred and thirty-five fine churches and two famous leaning towers, but it is perhaps most celebrated to-day for its *sauzages*. *Ferrara*, where *Tasso* was confined in a mad-house for seven years, where *John Calvin* and other Reformers found an asylum in the sixteenth century; it is dead now. *Mantua*, where *Virgil* was born, and *Modena*, where *Mark Antony* was defeated, and *Cremona*, no longer famous even for its fiddles, and *Parma* and *Perugia*, and *Ravenna*, once the most interesting, now the most desolate of any, and *Verona*—the oldest of them all—whose massive ramparts and houses look as if they would last till the crack of doom. All these cities are now more dead than alive. *Padua*, the birth place of *Livy*, may be claimed as an exception, since it has doubled its population in half a century: yet it is a most melancholy-looking city, still surrounded with huge walls. In one of its delapidated palaces there is to be seen, a remarkable group of seventy of the fallen angels cut out of one block of marble. The peasantry in this part of Italy are as antiquated as are these old towns. They live in thatched huts resembling the pictures we are accustomed to see of the dwellings

of the Boers of S. Africa, and in the cultivation of the land, they seem to remind us of the time 'when Adam delved and Eve span.' I saw only one plough at work, between Bologna and Venice, and that was drawn by four yoke of beautiful steel-grey oxen—a woman leading the foremost yoke with a string.

And now we have come to Mestre, on the sea, and to the bridge—four miles long—that forms the only land approach to the "Queen of the Adriatic." We are in good luck, for the tide is in and that has much to do with the realizing your own and other people's dreams of that "glorious city in the sea." To see for the first time its towers, and domes, and palaces rising out of the water is indeed a rare sight. The bridge is supported by granite arches resting on piles. The whole city, covering a cluster of small islands only a few feet above high-water level, rests on piles driven into the mud. I was told that the church of *Maria Salute* stands upon twelve hundred thousand piles! How many square miles of forest must have been cut down, that this city of 140,000 inhabitants might have a secure foundation? Let the reader imagine himself at the railway station. You walk down a broad flight of steps to the water's edge and hail a gondola. In all that most unique city in the world there is not a wheeled carriage, not a horse, not a cow, not even a donkey. The gondola is the only conveyance. There are four thousand gondolas, it is said, in Venice. The ordinary gondolas, which take the place of our cabs and private carriages, are all of one pattern, about thirty-five feet long and five feet wide amidships, tapering towards either end like a canoe. The cabin in the centre is nicely cushioned and carpeted and enclosed with glass doors and windows. All are painted black, and to complete their funereal appearance, a pall of black cloth is usually thrown over the roof. The gondolier stands up to his work in the stern, using but one oar, and handles his strange craft with amazing skill. The omnibus gondola is similar, but on a larger scale, and takes the place of our street railway carriage, conveying you from place to place for a few cents. Some are adapted for the transport of merchandize, while others are fitted up as floating shops. To reach the *Hotel Monaco*, we had to go about three

miles by gondola, twice crossing the Grand Canal which runs the whole length of the city in the form of the letter S. Near the centre of the city it is crossed by the *Ponte Rialto*, a magnificent arch, of a hundred feet span, surmounted by a double row of shops and lavishly ornamented with stone carvings.

It was on the fifth of March, about eight o'clock in the evening, when our gondola drew up at the hotel door. I shall never forget how smoothly and silently we threaded our way through these water-ways, nor the fairy-like appearance of the scene where we landed. The moor was near the full. In front of us was the harbour, a broad expanse of shimmering waters. Great ships and ocean steamers were lying at anchor. Gondolas decked out with coloured lights flitted about like phantom skiffs in all directions. Music, vocal and instrumental, mingling with the chiming of church bells, floated over the tide. The temperature was delicious. This was the Venice of poetic fancy, and no mistake,—

"A gem set in the silver sea."

We walked out, for there are handsome streets and tempting shops in Venice, as well as canals, and encountered vast crowds of people promenading in St. Mark's square, which was ablaze with the electric light.

Early next morning we visited the cathedral—the most singularly impressive building we had yet seen, one which, while it sets all ideas of architectural propriety at defiance, is yet a thing of beauty, incomparable with any other sacred edifice on earth. The whole building, and it is not a small one, is covered, inside and out, with the most costly materials—precious stones, mosaics, statuary and frescoes. It is crowned with a dozen glittering domes and cupolas. Over the main entrance are the four famous gilt horses, as large as life, that first adorned a temple in Athens, then in Rome, and that were carried off by Napoleon to Paris. High up among the statuary, on one of the outside walls, you see a small flickering lamp burning. It has burned there for two hundred years in memory of a poor man who was put to death for a murder which he never committed—another man on his death-bed having confessed that he was the murderer. Many tame doves have from time imme-

morial lodged among the beautiful marble foliage in the façade of St. Marks'. As the clock strikes two p.m., the pretty creatures all fly to a window in the square where they are fed. I shall not attempt to describe the interior of St. Marks' more than to say that, from end to end, it is a succession of "sermons in stones." Here high-art has been consecrated to adorn a Christian temple which no one can look upon without being solemnized. There is scarcely a historic incident in the Bible that is not strikingly translated in stone or on canvas. There is nothing that should offend the most pronounced Protestant—none of that taudry tinsel that has been aptly called "barbaric splendour." There is less mariolatry, less "popery," if you please, in St. Marks' than in any Roman Catholic Church I have seen; and I believe the Venetians have always been more liberal and independent, less subject to the papal tyranny, than any of the other Italian churches. At any rate, the mosaics in St. Marks' are remarkable for their faithful representations of Bible truths. They set before you the creation of the world, the fall, the flood, the exodus: they repeat the stories of the kings and prophets of the old testament, and the miracles of the new. They delineate the leading events in the life of our Lord—his birth, baptism, temptation, transfiguration, crucifixion, resurrection and ascension. St. Mark, of course, comes in for a full share of attention, for the tradition is firmly believed that his bones, or rather his dust, lie within these sacred precincts. A curious feature of St. Marks' is its tessellated floor of many coloured marbles. It shines like glass and is very difficult to walk upon, on account of its unevenness, for it undulates like the waves of the sea.

Close to St. Marks' Cathedral is the Doge's Palace, a magnificent souvenir of Venice in its palmy days, containing splendid paintings and other very valuable objects of art. The great Hall, or Council Chamber is 175 feet long and eighty feet wide, every part of the walls and ceiling being covered with historic paintings and other rich decorations. Here is Tintoretto's great picture of 'the Glories of Paradise'—probably the largest in the world—eighty-two feet by thirty-three feet! From the palace to the prison is but a few paces. The

two are connected by a narrow bridge. I cannot say that "*I stood in Venice on The Bridge of sighs,*" nor did I hear the groaning of the prisoners, for I was told that there are none there now; but as often as I passed beneath it, I allowed imagination to have its full swing. The Campanile tower, or belfry, in St. Marks' Square, is 320 feet high. From the top of it, which is easily reached by a series of inclined planes, there is a splendid view of the whole city. It is said that Napoleon rode his horse to the summit. The Academy of Fine Arts contains a valuable collection of paintings, among which is Titian's celebrated Assumption of the Virgin, said to be his masterpiece.

I spent a Sunday in Venice—a glorious day it was. I used all due diligence in search of an English service, but found none. The only English-speaking minister belonging to the city being absent that day. After circumnavigating almost the whole city, my gondolier—wondering, I suppose, what I was driving at—finally landed me in the cemetery, situated upon an island, where he left me for some time to meditate among the tombs. Venice excels all other cities in the prevailing beauty and richness of its architecture: even in the most out-of-the-way places this is noticeable, but it is specially so as you pass through the Grand Canal on which most of the palaces and public buildings are situated.

The Church of England occupies one of the fine palaces on the Grand Canal. I could not hear of any Presbyterian church for the English-speaking residents; but the Waldensian and Free Church of Italy for the Italians are both well represented. I learned that Rev. John Macdougall of Florence was the first, a good many years since, to establish Protestant services in Venice. His visit was followed up by Gavazzi, whose impassioned oratory "shook the city to its centre." The Waldenses then planted their standard, and, having acquired the splendid Palazzo Cavagnis for a church, perfected their organization under the guidance of the accomplished Signor Comba. Besides these, there are two Methodist churches, a Baptist, and a German Reformed Church. By these agencies, many of the people have come to know the joyful sound of the Gospel and are rejoicing in the Truth which can alone make them free.

## Missionary Cabinet.

JOSEPH BARNABAS; JOHN MARK, AND LUKE.

THE chosen twelve have been called the "Galilean Apostles," because they were all countrymen of Jesus in a peculiar sense, natives of the same province, and characterized by the energetic and even fiery spirit of the Galileans. They were the original apostles of our Lord, selected and instructed by him for their special work. Next to them, the three whose lives we are now to glance at, occupy an important place in the New Testament as missionaries, evangelists, and historians.

*Jose*s surnamed *Barnabas*, is first introduced to us in Acts 4: 36, in a way that at once excites interest, and the more we learn about him, the more do we respect him as a large-hearted, liberal-minded man. The Apostles had named him *Barnabas*, or "son of consolation," from his remarkable powers of preaching and administering comfort to the afflicted. He is described as a Levite, belonging to Cyprus. At what time he left that island is uncertain. There is nothing to shew that he was ever a personal disciple of Christ, yet a devoted Christian he was, who began his missionary career by divesting himself of his worldly property. When the Apostles at Jerusalem doubted the sincerity of the conversion of Saul of Tarsus, and gave him the cold shoulder, Barnabas stepped forward, took him by the hand, and introduced him to the fellowship of the Church, Acts 9: 27. When the Presbytery of Jerusalem deemed it necessary to send a discreet man to Antioch, to superintend the founding of the church in that city, Barnabas was the man selected for that difficult and delicate service, and he shewed his wisdom in choosing for his assistant Saul of Tarsus, with whom he continued to labour in Antioch for a whole year, Acts 11: 22-26. Having settled the affairs of the church there, the two friends were sent on an embassy to Jerusalem with contributions for the poor saints and, on their return, were formally designated and ordained as missionaries to the Gentiles. Barnabas accompanied Paul through the whole of his eventful first missionary tour, sharing with him his dangers, persecutions, triumphs, and

honours, for at Lystra, the people, seeing with amazement the miracle that had been wrought upon a poor cripple, cried out,—"the gods are come down to us in the likeness of men;" and Barnabas they forthwith dubbed "*Jupiter*," no less, while Paul the spokesman was dignified, with the appellation of "*Mercury*"—the god of eloquence! Having accomplished their mission to Asia Minor, they returned to Jerusalem and gave in their joint report. How long they laboured together in Antioch after this is uncertain. All we know is that when about to embark on a second missionary tour, an unhappy quarrel took place which ended in the separation of those two good and great men—never to meet again, Acts 15: 36-39. At that time Barnabas, taking with him his cousin John Mark, sailed to Cyprus. Of his subsequent labours there is no authentic record, although an old tradition says that he suffered martyrdom in his native land, while yet a young man.

*John whose surname was Mark*. His Jewish name was John or Johanan (the grace of God). Mark or *Marcus*, was his Latin surname, as in Col. 4: 10, and may have been given to distinguish him from other Johns—this being a very common name among the Jews. He was a son of Mary, a Jewess residing in Jerusalem, a sister of Barnabas and an intimate friend of Simon Peter. It was to her home he first repaired after his miraculous deliverance from prison, Acts, 12: 12, and to this may be attributed the friendship that always existed between Peter and Mark. The first event in connection with which Mark's name is mentioned was the return of Paul and Barnabas to Antioch, after Peter's escape, when "they took with them John," Acts 12: 25. He was chosen to accompany these brethren in their first missionary journey, as their "minister," or attendant, Acts 13: 5. But on their reaching Perga, John suddenly left them and returned to Jerusalem, Acts 13: 13. Paul seems to have considered John's irresolution at that time as fatal to his success as a missionary, so much so, that on a subsequent occasion, when Barnabas proposed to take John with them, Paul point blank refused to have him, and the consequence was the "sharp contention," already referred to. Mark, however went with his uncle to

Cyprus, but as to their movements on the island, nothing has been recorded. He is next mentioned by Paul, in Col. 4 : 10 and Philemon, 24, as being with him in Rome. In 2 Tim. 4 : 11, when Paul was a second time prisoner in Rome, he requests that Mark may be sent to him, "for he is profitable to me for the ministry," he says, shewing that before this the great Apostle had become reconciled to Mark, and had now full confidence in him. Whether or not he was actually sent to Rome at that time is not stated, but Mark is subsequently mentioned in 1 Pet. 5 : 13, as being with Peter in Babylon. The title, "my son," there given him by Peter, implies that they were on terms of closest intimacy. From Babylon Mark must have returned to Asia Minor, where he probably was "minister" or assistant to Timothy when Paul sent for him. Nothing is known of his after-life, though he is commonly spoken of as the "interpreter" or amanuensis of Peter, at whose dictation he is supposed to have written the Gospel which bears his name. Tradition says that he founded the church at Alexandria, and that he suffered martyrdom there in the eighth year of Nero.

*Mark's Gospel* resembles that of Matthew in most particulars, so much so that some think he must have had a copy of it before him when he wrote. But it is to be remembered that there was an oral version of the Gospel before it was reduced to writing, and in this way the words and works of Jesus were familiar to all the Apostles and first preachers with little variation even in the phraseology. Some think this Gospel was written in Rome, which cannot be entertained if it was written under Peter's eye. It is more likely that it was written at Babylon, as Mark is said to have been there with Peter, about A.D. 65 ; see 1 Pet. 5 : 13.

*Luke* or *Lucas*, is an abbreviated form of the Latin Lucius or Lucanus. He is mentioned by name in only three places, Col. 4 : 14 ; 2 Tim. 4 : 11, and Philemon 24. If the *Lucius* mentioned in Acts 13 : 1 and Rom. 16 : 21, refers to Luke, which, however, is by no means clear, it would appear (1) that he was a native of Cyrene, and (2) that he was a kinsman of St. Paul. Whether he was a Jew by birth, or a heathen, has been much disputed. All that Scripture says distinctly about him is that he was a

physician, and from the style of his writings we have no difficulty in discovering that he was an accomplished scholar. He first speaks of himself by implication as a companion of Paul in his second missionary journey at Troas, Acts 16 : 10. Thence he went to Philippi where he seems to have remained several years, and to have rejoiced Paul at the time when they went in company from that city towards Jerusalem, Acts 20 : 5, 6. On reaching Cesarea, Luke probably remained there, awaiting Paul's return, and continuing with him during his two years imprisonment there accompanied him to Rome. His skill as a medical missionary was doubtless of great service to Paul. Luke may have been an eye-witness of Paul's martyrdom ; he was certainly with him a short time before his death, 2 Tim. 4 : 11. After this no further mention is made of his name in the sacred record. When or by whom he was converted is not known. Some early writers think that he was one of the seventy sent out by Christ, Luke 10 : 1 ; others argue that the statement in Luke 1 : 1-4 forbids that idea. He seems to have been already a preacher of the Gospel when he first met Paul at Troas, Acts 16 : 10. The commonly accepted opinion is that he was born in Antioch, but as to his age and the manner of his death there is the utmost uncertainty.

*Luke's Gospel* is universally admitted to be by far the finest of the four as a literary production. Having an intimate acquaintance himself with the facts embraced in his narrative, he was able to declare "those things that are most surely believed among us"—to summarize the views held by the disciples as a body in regard to Christ's life and work. His Gospel contains valuable, original matter, not to be found in any of the others ; the minute references, for example, to the birth and childhood of Jesus, and the touching story of the disciples at Emmaus. No less than sixteen of the recorded parables of our Lord are peculiar to Luke's Gospel—some of them the most beautiful and instructive,—the Good Samaritan, the Prodigal Son, the parable of the Ten Pounds &c. It was most probably written at Cesarea, earlier than either that of Matthew or Mark. It was dedicated to Theophilus a man of rank and culture, and possibly a citizen of Rome. It is conspicuous throughout for its classic



rythm, its exactness of detail, and its clearness of statement.

*The Acts of the Apostles*, also written by Luke, is extremely interesting and valuable, giving us in most felicitous language all the information we possess respecting the institution of the Christian Church. It is a charming chapter of Church History, covering the period from 30 to 63 A.D. It was probably written at Rome, about a year after Paul's arrival there, as related in ch. 28: 30, which would be in the reign of Nero, about A.D. 63.

### Household Words.

#### DO YOUR DUTY.

DO you exhort in prayer meeting? Be short and be spirited. Do you teach in Bible-class? Though you have to study every night, be interesting. Do you accost people on the subject of religion in their homes or in public places? Study adroitness and use common sense. The most graceful and most beautiful thing on earth is the religion of Jesus Christ, and if you awkwardly present it, it is defamation. We must do our work rapidly, and we must do it effectually. Soon our time for work will be gone.

A dying Christian took out his watch and gave it to a friend, and said: "Take that watch, I have no more use for it; time is at an end for me, and eternity begins." Oh, my friends, when our watch has ticked away for us the last moment, and our clock has struck for us the last hour, may it be found we did our work well, that we did it in the very best way, and whether we preached the Gospel in pulpits, or taught Sabbath-classes, or administered to the sick as physicians, or bargained as merchants, or pleaded the law as attorneys, or were busy as artisans, or husbandmen, or as mechanics, or were, like Martha, called to give a meal to a hungry Christ, or like Hannah, to make a coat for a prophet, or like Deborah, to rouse the courage of some timid Barak in the Lord's conflict, we did our work in such a way that it will stand the test of the judgment. And in the long procession of the redeemed, that march around the throne, may it be found that there are many there brought to God through our instrumentality, and in whose rescue we exult. But oh, you unsaved, wait not for that religious discourse of the future! It may come after your obsequies. It may come after the stone-cutter has chiselled your name on the slab. Instead of waiting, take this plain invitation of a man who, to have given you spiritual eyesight, would be glad to be called the spittle by the hand of Christ put on the eyes of a blind man, and

who would consider the highest compliment to this service, if at the close, five hundred men should start from these doors, saying: "Whether he be a sinner or no, I know not; this one thing I know, whereas I was blind, now I see."

Swifter than shadows over the plain, quicker than birds in their autumnal flight, hastier than eagles to their prey, hie you to a sympathetic Christ. The orchestras of heaven have strung their instruments to celebrate your rescue.

"And many were the voices around the throne;  
Rejoice, for the Lord brings back His own."—*Talmage*.

#### CHRIST IN THE HEART.

How does Christ get admission into a heart? Paul answers the question—"through faith." That is the aperture; and however slightly the door may be opened, Christ can enter, even as an instalment of rays from the noon-day sun can enter through a hole in the window shutter into an apartment. The Saviour will not enter our heart unless there first be a dissatisfaction with our evil condition, a sincere desire after him, and a yielding to his claims. These are essential to a practical faith. When we yield to Christ on a single point, when for his sake we refuse a single sin or attempt honestly a single duty, it is opening a crevice for him, or the setting of the door ajar. But we must not stop with that partial admission. I once watched a lake steamer as it entered the locks on the Sault Ste. Marie ship canal. A few small streams of water trickled under the gates into the lock, but did not move the vessel very perceptibly; as soon as the gates were swung open, the waters poured in and the steamer speedily rose to the higher level, and floated off into Lake Superior. So, brethren, if we swing wide our heart-door, and give Jesus an abundant admission, we soon rise into a higher life, and begin to be "filled with all the fulness of God." The first move toward a Christian life is the opening of the heart to the knocking Saviour; the degree of our holiness depends upon the degree "to which we give him welcome house-room."

"Not as a brief glance I beg—a passing word,  
But as Thou *dwell'st* with thy disciples, Lord,  
Familiar, patient, condescending, free,  
Come, not to sojourn, but abide with me."—*Cuyler*.

#### JOY OF SOUL-SAVING.

Amid all the pleasures of life there is one that is finer than all, and amid all the joys that bloom in the landscape of our days, there is one whose flower stands pre-eminent, whose beauty is seen afar, and whose fragrance fills the air. It is the pleasure of bringing back some one that has gone astray, the joy of knowing that you have led one sinner to re-

pentance. There are pleasures that last but an hour. There are joys that fill but the circle of a moment. There are delights that rise with the sun and go down with the same, leaving darkness, and it may be a darkness that has not a star. But the pleasure of bringing a man back from his evil ways lasts with our lasting, and the joy of finding one who has wandered far off, been bitten by wolves, and lies dying—the joy of finding that wanderer, lifting him to your bosom, and bringing him back to the Father's fold, is a joy that neither rises nor sets with the sun, but stands fixed like an orb that moves not, and whose beams never fade in the firmament of life everlasting. For this is the joy of heaven and those that are heavenly. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

#### A BLESSED SECRET.

"The secret of the Lord is with them that fear him," yet none in the busy crowds among whom they move in the noisy street, know what is passing in their hearts. A British citizen in a foreign city, seeing the familiar flag of his native land floating at the mast-head of a ship, is inwardly moved, by the association it revives, to patriotic feelings, to emotions of love, to fond anticipations of his return to the joys and pleasures of his fireside. But of his secret thoughts the people about him know nothing. To them the flag of his country is but as one flag among many others. They meddle not with the secret joys it kindles within his swelling breast. It is even so with the secret of the Lord in a good man's breast. He walks the street like other men. Yet while their thoughts are of things visible and earthly, his are of God and of things unseen. He sees God in every thing about him. God is communing, with him, feasting him on holy thoughts, quickening his spiritual aspirations and comforting him with assurances of his sonship.

#### A LUXURY TO LIVE.

It is not wise or well for a genuine active and healthy Christian to be thinking too often about dying. To make a full, brave day's work is the main thing; don't let us look too far ahead; the blessed wages will be sure when sundown comes. Our loving Father keeps our times in his own hand; he knows when to dismiss us from the life-school and promote us to the higher grade in heaven. It is a luxury to live a full, hearty, vigorous life for Jesus, sowing and reaping, filling and being filled. As soon as God has something

still better for us to do, and something richer for us to enjoy, and something higher for us to reach, let us joyfully go up yonder for them.

"Tis a blessing to live; but a greater to die,  
And the best of this world is its path to the sky."  
—T. L. Cuyler.

#### CHURCH MOORINGS.

An old sea captain was riding in the cars, and a young man sat down by his side. He said, "Young man, where are you going?"

"I am going to Philadelphia to live."

"Have you any letters of introduction?"

"Yes," said the young man, and he pulled some of them out.

"Well," said the old sea cap'tin, "have you a church certificate?"

"O, yes," said the young man. "I did not suppose you desired to look at that."

"Yes," said the sea captain, "I want to look at that. As soon as you reach Philadelphia, present that to some Christian church. I am an old sailor, and I have been up and down in the world, and it is my rule as soon as I get into port to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have my ship out in the stream, floating hither and thither with the tide."—*The Presbyterian.*

#### THE BIBLE.

No fragment of any army ever survived so many battles as the Bible; no citadel ever withstood so many sieges; no rocks were ever battered by so many hurricanes, and so swept by storms. And yet it stands. It has seen the rise and fall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of our national museum. Media and Persia like Babylon which they conquered, have been weighed in the balance, and long ago been found wanting. Greece faintly survives in its historic fame; and iron Rome of the Cæsars has long since ceased to boast. And yet the Book that fortells all this still survives. While nations, kings, philosophers, systems, institutions, have died away, the Bible engages now men's deepest thoughts; is examined by the keenest intellects; stands revered before the highest tribunals; is more read, and sifted, and debated, more devoutly loved and vehemently assailed, more defended and more denied, more industriously translated and freely given to the world, more honoured and more abused, than any other book the world ever saw. It survives all changes, itself unchanged; it moves all minds, yet it is moved by none; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet it is borne along till the mystic angel shall plant his foot upon the sea and swear by Him that liveth for ever and ever, that time shall be no longer.

## The Tempest Stilled.

OCTOBER 9. A.D. 28. MATT. 8: 18-27.

*Golden Text, Matt. 8: 26.*

JESUS healed many sick during the few weeks that intervene between this lesson and the last. He also restored to life the son of the widow of Nain, Luke 7: 11-17. These miracles made him so famous, that multitudes flocked to him. At times the people were so numerous and importunate that he and his disciples had not leisure to eat, Mark, 6: 31. V. 18. *The other side*—the Eastern shore of the lake of Tiberias, Jesus being then at, or near Capernaum. V. 19. *A Scribe*—who probably thought that by following Jesus he would obtain some great worldly advantages, Comp. 1 Tim. 6: 5. V. 20. *The Son of Man*—a title which Jesus frequently gave himself to show his interest in men, and his love for them. *Not where to lay his head*—Jesus owned neither houses nor lands, he had no hoard of gold and silver, he was poor. 2 Cor. 8: 9, he lived on the bread of charity, Luke 8: 3. Often like Jacob, he had only the ground for a bed, and a stone for his pillow, Gen. 28: 11. V. 21. *Of his disciples*—an adherent, not necessarily a pious man. Jesus had many such, John 6: 66. *Bury my father*—there was nothing improper in this request, yet mark the answer of Jesus. V. 22. *Let the dead*—this was to test this man's love, Comp. Matt. 10: 37. Also to prevent the opposition of his friends at home, who took no interest in Christ or his work; they would plead that under the circumstances, he must not return to Jesus. This appears from the words of Christ. It is as if he said; Let them who are dead in sin, Eph. 2: 1, attend to the dead body. The word "dead" is evidently used here in two different senses. Not even a father's death, should prevent him from obeying, at once, the call of Christ, Matt. 10: 37. V. 23. *A ship*—a fishing boat. Other boats followed, Mark 4: 36. V. 24. *A tempest*—such storms are frequent on the Sea of Galilee, John 6: 18. *The ship was covered*—it was filling, Mark 4: 37, and in danger of sinking. *He was asleep*—at the stern, resting on a pillow, Mark 4: 38. Jesus was tired out. V. 25. *Save—we perish*—if sinners call thus on Christ, He will certainly save them also. V. 26. *Why are ye fearful*—no harm can come to those who are with Christ, Rom. 8: 1. He has all power to save, John 14: 19. *Rebuked the winds*—commanded them to be still, and they obeyed. V. 27. *They marvelled*—they wondered. Here was a God indeed. Jesus who stilled the tempest can also give calm and peace to the troubled soul. He is the same, yesterday, to-day, and forever, Heb. 13: 8. This lesson is not intended to lessen our respect for the memory of the dead, but wherever we go we are to take our religion with us, and to be true to our christian profession.

## Power to Forgive Sins.

OCTOBER 16. A.D. 28. MATT. 9: 1-8.

*Golden Text, Matt. 9: 6.*

THE miracle related in this lesson took place some months before the "Stilling of the Tempest," Comp. Luke 5: 17-26, 8: 22-24. Matthew did not write his Gospel in chronological order. His object here was to exhibit Christ as a worker of miracles, and in doing so, he related several miracles of different kinds, performed in various places. Luke's Gospel is more of a biography, he writes "in order," Luke 1: 3. The first verse of this chapter should have been the last of the *ST. V. 1. His own city*—Capernaum, Mark, 2: 1, he made it his home at that time, Matt. 4: 13. V. 2. *The palsy*—paralysis, total or partial, Matt. 8: 16, a disease not unfrequent in Eastern countries. *On a bed*—a light mattress or thick rug. When they came to the house, they found it so crowded that they could not get in, Mark 2: 2. They managed however to reach the flat roof of the low building with their burden, and from there, to lower the sick man, directly before Jesus, Mark 2: 4, Luke 5: 19. *Seeing their faith*—that of the bearers and of the sick man they brought. They believed in the power and good will of Christ, an active and humble faith. *Son! be of good cheer*—Comp. v. 22. *Thy sins be forgiven thee*—Christ heals his soul first. The palsy may have been brought on by vicious indulgences of which the sick man now sincerely repented, 1 Cor. 11: 30. V. 3. *Of the Scribes*—see Luke 5: 17. *Blasphemeth*—speaks impiously, attempting to say or do a thing belonging to God alone. None but God can forgive sins, Luke 5: 21, Isa. 43: 25. By saying what he did, Christ claimed to be Divine. V. 4. *Knowing their thoughts*—a power which also belongs only to God, Rom. 8: 27. V. 5. *Whether is easier*—men have often assumed the power of forgiving sins. It is easy to say to a penitent; I absolve thee, but no one can tell if he is forgiven or not. But no man can restore a cripple by saying; arise and walk. If therefore any one claims the right to forgive sins, and is incapable of healing the body as Christ did, by a single command, he must be an impostor. V. 6. *That ye may know*—the miracles of Christ were the attestation of the truth of his words, John 5: 36. *Take up thy bed*—to show the people how completely he was cured. V. 8. *Glorified God*—praised him. *Unto man*—Matthew reports here what was said of Christ by the people. He himself, like the other Apostles, knew Him to be more than man. We learn by this lesson how true it is that the Lord Jesus is both able and willing to save to the uttermost, all that come to God by Him, and how wrong it is to harbour evil thoughts of others in our hearts.

## Three Miracles.

OCTOBER 23. A.D. 28. MATT. 9: 18-31

*Golden Text, Matt. 9: 29.*

THE first two miracles of this lesson are also recorded by Mark and Luke, somewhat more fully, See Mark 5: 22-43, Luke 8: 41-56. The third is only related by Matthew. These events took place in Capernaum, shortly after the return of Jesus from Gadara. V. 18. *While he spoke*—Jesus was at the time in the house of Matthew, where some disciples of John the Baptist had come to ask him some questions about fasts, v. 14. *A certain ruler*—his name was Jairus. He was a ruler of the synagogue, one of the elders who had charge of it, Mark 5: 52. *Worshipped him*—fell at his feet in a posture of deep humility. *My daughter*—the only one, she was twelve years old, Luke 9: 49. *Come*—Jesus arose at once and followed Jairus, a multitude of people accompanied him, Luke 8: 45. V. 20. *A woman*—who had been sick twelve years, and spent her fortune in vain, trying to be cured, Luke 9: 43, Mark 5: 26. Like her, many poor sinners waste precious time and labour, trying to find salvation by human means instead of having at once recourse to the precious blood of Christ. By doing so, they also grow worse, adding daily to their sins. *Came behind*—in the crowd to avoid notice, Mark 5: 27. *Touched the hem*—the border or fringe, see Numb. 15: 38, 39, an act of humble faith, Comp. Luke 9: 44-47. V. 21. *If I may but touch*—the crowd thronged and pressed Jesus, yet it is only at the touch of this poor sufferer that virtue comes out of Him. The woman's faith made her seek Jesus, the multitude followed Him through curiosity. V. 22. *Be of good comfort*—she feared he might be offended at her boldness. Vain fear! Her faith has made her whole. It is still by faith, that a sinner appropriates the benefits of Christ's saving power. V. 23. *The minstrels*—hired musicians who played mournful tunes—*making a noise*—wailing in the usual frantic manner, see Jer. 9: 20. V. 24. *Steepesth*—The body was dead, but the spirit lived, sleeping in the hope of the resurrection, John 11: 11, 1 Thess. 4: 13-16. *Laughed him to scorn*—derided him. V. 25. *He went in*—with the father and mother, and also three disciples, Mark 5: 37-40. *She arose*—returned to life. V. 27. *Son of David*—showing that they believed Jesus to be the Messiah. *Believe ye*—faith still shown as the condition of salvation, Eph. 2: 8. V. 30. *No man know it*—an example of humility on Christ's part. V. 31. *Spread abroad*—their zeal did not excuse their disobedience. We may learn from this lesson, that Christ can enlighten our darkness, cleanse us from all impurities and raise us up to a new life in Him. It is only by believing in the Lord Jesus Christ that we can be saved. Act. 4: 11, 12.

## The Harvest and The Laborers.

OCTOBER 30. A.D. 29. MATT. 9: 35-38. 9: 1-8

*Golden Text, Matt. 10: 8.*

MEN are not converted by miracles, Luke 16: 31. Jesus had restored the sight of two blind men, healed a dumb demoniac and brought back to life the daughter of Jairus, yet the Pharisees blasphemed, saying "that he cast out devils by the prince of devils. Jesus then left Capernaum, and went to Nazareth, where he had been brought up. He was also rejected there, Matt. 13: 57-58. Leaving it therefore, he turned his attention to the other cities and villages of Galilee. V. 35. *Preaching*—giving men the glad tidings of the Kingdom of grace and glory of which He was and is the One Great Mediator. *Healing*—showing himself a physician for the body as well as for the soul. V. 36. *They fainted*—being destitute of the bread of Life. *Scattered abroad*—Comp. 1 Kings 22: 17. Their spiritual guides did not nourish them with the words of truth. V. 37. *The harvest is plenteous*—many were desirous of better teaching, lamenting after the Lord, 1 Sam. 7: 2, but laborers were few. This is still true. More than a thousand millions of men are yet without the Gospel. Many able and faithful preachers are needed to tell them of Jesus and his love. Ch. 10. V. 1. *His twelve*—chosen before the sermon on the Mount. See Mark 3: 13-10. *He gave them power*—this evidently miraculous power was special to the Apostles. It was the sign of their Apostleship, 2 Cor. 12: 12. V. 2. *Apostles*—men sent, missionaries. *James the son of Zebedee*—he is called the Elder to distinguish him from James, the son of Alphaeus, called James the less, Mark 15: 42. V. 3. *Bartholomew*—Nathanael, John 1: 45. *Matthew*—the Evangelist. *Lebbaeus*—Judas or Jude, the author of the epistle of that name. V. 4. *The Canaanite*—Luke calls him, Zealotes, the Zealous. He was probably one of the *Kanaites*, a fanatical sect conspicuous for fierce advocacy of the mosaic ritual. *Judas*—the traitor, called Iscariot from his native place, Kerioth, in the tribe of Judah. V. 5. *Sent out*—two and two, Mark 6: 7-11, so that they could help and encourage each other. *Go not*—the Gospel was to be first preached to the Jews. Later on, the Apostles were commanded to go into all the world. Matt. 28: 19. *The Samaritans*—a people living in and near Samaria, descended from the remnant of the ten tribes and heathen. 2 Kings 17: 24. Their religion was a mixture of Judaism and heathenism, 2 Kings 17: 26-29. The Jews hated them, John 4: 9. V. 6. *Lost sheep*—the Jews. V. 8. *Freely*—They were not to make of the power, they had received from Jesus a money-making business. They were only entitled to a fair support, Luke 10: 7; 1 Cor. 9: 8-14. The labourer is worthy of his reward, 1 Tim. 5: 18.

## Eccelesiastical News.

**SCOTLAND:** Some of the best and newest features of holiday keeping this year, has been the effort to send to the sea-side for different periods of time, as many of the poor children of our large towns, as could be reached. Walter Wilson, of Glasgow, began with 5,000, for whose trip for a day to Rothesay, he bore the whole expense. Then groups have been sent from Edinburgh, as well as from Glasgow, for a fortnight at a time, "camping out." But it is a great change for the little waifs, and the kindness of the act itself, will exert a humanizing influence upon the urchins. In these good works, Glasgow with its wealth and its generous impulses is generally foremost. In London, Philip Brooks, of Boston, has been at once delighting and instructing large audiences. The Rev. John Hunter, successor of Dr. Pulsford, has been preaching in the Cathedral, Glasgow, and Dr. MacGregor of St. Cuthbert's, Edinburgh, who has not been so well this summer, laid double tribute on the Rev. W. T. Herridge of Ottawa. Principal Cunningham introduced the Rev. Kenneth McLeay into Craigrownie, Roseneath, whilst in the selection of a successor to Dr. Story in the Parish Church, the votes between two candidates became so equally balanced, that the casting vote was given to Mr. Warr, the assistant of St. Cuthbert's, by a lady, whose name had been omitted when the roll had been called. Edinburgh University has conferred the degree of LL.D. on Dr. Gunning of Buenos Ayres, he who had the inscription in brass placed in St. Giles Cathedral, in memory and honour of Jenny Geddes, of ancient fame. A suitable memorial is being erected to the "Bruce" in Dunfermline Abbey. We regret being obliged to record the death of the Rev. Colin Campbell of Killiniver, one of the most evangelical men of the West of Scotland. Just when his death was announced, an article written by him, very shortly before, appeared in a London Religious Monthly. We are sorry to have to record again, a falling off in the contributions to the Sustentation Fund of the Free Church, to the extent of \$5,500 within two months, while from the decrease in the "Fiar's Prices," the reduction of salaries in the old parishes of the Church of Scotland, is in some cases as much as 30 per cent, as compared with what they were ten or fifteen years ago. There is no doubt therefore, that although voluntary contributions are being relied on in the new parishes to a very large extent, that the free-will offerings of the Christian people must play a much more prominent part in the future than they have ever done in the past, in support of the ministerial work; and why not? The new church at the Orphan's Homes, Bridge of Weir, is rapidly nearing completion, and will be a valuable and handsome addition to the really beautiful villas

which are being erected there. Mr. Quarrier, under whose care and in response to whose faith, the work is being conducted, is now on a visit to Canada, to select a locality for the erection of a new receiving home there, in addition to the Home already in use at Belleville. An effort is being now made to build a manse for the Rev. Neil N. Morrison, F. C. minister in Park, Parish of Loch, in the Lewes. Hitherto Mr. Morrison has been living in the vestry of the church! The house is to cost \$3,200, for the half of which the congregation is responsible. Could not some of our well-to-do Canadian Highlanders send the amount, and be all the better for the gift? The Rev. Mr. Paterson, formerly assistant to Dr. McLeod of London, succeeds Principal Cunningham as parish minister of Crief. Dr. Schlamme of Bremen Cathedral, preached for his friend Dr. Ogden, recently in Newburg, Fife. Dr. Somerville goes, D. V., to Bohemia and Hungary; a friend pays all expenses. Dr. Andrew Bonar has been preaching to a crowded congregation in the parish church, Lismore. Mr. Arkley of Dunnialdo, Montrose, has bequeathed \$14,000 to the missions of the Free Church. The Rev. Hector Hall of St. James F. C. Glasgow, succeeds Dr. W. Irvin, Troy U. S. The Rev. Peter Carruthers of Longtown, has been celebrating his jubilee, Principal Cairns was the chief speaker, and referred to the hold which Presbyterianism had on that part of the Borderland. D.

**IRELAND.**—Death has again entered the ranks of the ministry, and smitten down some of the very choice men; among others Rev. Henry Wallace, the distinguished Professor of Christian Ethics in the Presbyterian College, Belfast, and the Rev. W. F. White of Lucan, who ministered for a short time in Belleville, Ont., some thirty years ago. The meeting of the General Assembly this year was a very harmonious one. The Rev. Samuel Houston of Kingston, Ont., and Rev. Dr. Mutchmore of Philadelphia, represented their respective churches in the Assembly and were accorded a most cordial reception. Rev. Wm. Park is proving himself an admirable successor to the late lamented Dr. Stevenson, as convener of the Foreign Mission Committee. Rev. James Whigham, of Ballinasloe, succeeds the late Dr. T. Y. Killen, in the convener-ship of the Sustentation scheme, and has entered on his duties with great earnestness—visiting all parts of the church, and addressing meetings. Professor Wallace was taken away suddenly, after being an ordained minister for some sixty years. He was "a prince and a great man in Israel." As a metaphysical theologian he does not leave his equal in the church, it is doubtful if there be his superior in any church. He was, at the same time, as profoundly reverent and humble as he was learned. He had the humility of a truly great man. Though living to so great an age he

was many times, as he believed himself, as well as others, at the point of death. On several occasions he gave up work and retired into privacy, without any hope of ever resuming it. On one occasion he was for years out of sight, so that when he emerged into the light again, the younger men did not know him. After all that, he spent the last 20 years of his life in the Professor's chair. He had retired from the active duties of the chair and a successor was appointed at last Assembly. His removal is different from that of some of the men to whom reference was made during the last year, for he was an old man and full of years; his work was done, but they seemed to be in the fulness of their strength. There have been some other deaths of late, but none that merit the same notice as that of Professor Henry Wallace, who, sixty years ago, began his ministry in the town of Holywood. H.

CANADA.—Our Episcopalian friends in Nova Scotia are on the horns of a dilemma. Dr. Edgehill having declined the proffered bishopric, the bishop of Iowa was offered the appointment, it is now said that he, too, has declined; if this be true it will fall by consent of parties to the Archbishop of Canterbury, and the Bishop of London to nominate. The difficulty as it seems to us is mainly due to the unfortunate regulation of the church which draws a line of distinction betwixt the votes of the clergy and the laity, and insists upon a majority of both in elections of this kind. The sooner such a rule is removed from the statute book the better. The one hundredth anniversary of the first Colonial Bishop, Dr. Inglis, to the see of Nova Scotia, was celebrated on the 12th of August, simultaneously with the Queen's jubilee. There are now in all *sixty-nine* bishops in the colonies or dependencies of the Empire, and thirteen missionary bishops in other parts of the world. The total number of clergymen supervised by these eighty-two bishops is 3352—an average of forty-four in each diocese. From the single diocese of Nova Scotia, erected in 1787, seventeen have sprung up in Canada, from ocean to ocean. Quebec was founded in 1793; Toronto in 1839; Fredericton in 1845; Rupert's Land in 1849; Montreal in 1850. In the Methodist Church the principal subject of interest at present is the scheme for confederating Victoria College with the Provincial University of Ontario. The amount needed to give effect to the scheme is \$450,000. Of this Rev. Dr. Potts, who has only recently been released from pastoral work, has secured \$170,000. The General Missionary Board is to meet in Montreal in Oct. The income available for appropriation for all missions, Foreign, French, Indian and Domestic is over \$200,000. The death of Rev. D. Kennedy, S.T.D. has caused a serious loss to the Wesleyan College, Stanstead. A committee of trustees is charged with securing a new Principal. Rev. Dr. Macdonald, the dis-

tinguished Methodist missionary to Japan, is in this country at present and, along with a Japanese gentleman, Mr. Hiraiwa, is expected to visit Montreal and the West during the present month. Rev. F. H. Marlin, late of New York, has entered on the pastorate of Emanuel Congregational Church, Montreal. The Theological Colleges in the Dominion, will soon be in full blast. All of them are alive to the importance of securing permanent endowments. Knox College, Toronto, has obtained its desired amount of \$200,000, on paper; Queen's University at Kingston, is advancing with rapid strides to its figure of \$250,000 additional; the Presbyterian College, Montreal, if it has not enough for its immediate requirements, is at least not on the war-path at present. The Manitoba College has land in sight. Halifax is happy. Morrin is founded on a rock, and contented with a modest patrimony, but it needs and deserves reinforcement. Mr. S. R. Briggs, manager of the Toronto Tract Depository, died of typhoid fever last month. He was ever zealous in mission work, and will be greatly missed. The marriage of Rebecca, daughter of Rev. Father Chiniquy, to Rev. Joseph Morin, of Lowell, Mass., has given occasion to our venerable friend to say,—“This is the first daughter of a priest of Rome, who is publicly and solemnly offered on the Christian altar of marriage, by her father in this great Republic.” Mr. Moody, of Northfield, is expected to pay a lengthened visit to Montreal this autumn.

UNITED STATES. The proposal to erect a grand Protestant Cathedral in New York, has already elicited a number of individual subscriptions of \$100,000 each, towards the ten millions aimed at. There are not awaiting croakers to exclaim, “This might have been given to the poor.” Weill, the greater part of these ten millions will certainly be given to the working people of New York in return for their honest labour, and it is to be presumed that the poor of New York will have provided for them a place where the gospel will be preached to them without money and without price. Let them arise and build! The Presbyterian Board of Publication has recently had cause to mourn the loss of two of its leading office-bearers. Dr. John W. Dulles, its general secretary, and Mr. Samuel D. Powel, its treasurer. Dr. Dulles was a bright and shining light, an accomplished scholar, a clever writer, and altogether a most valuable man. Dr. R. G. Wilder, the Editor of the *Missionary Review*, has announced his intention, owing to failing health, of retiring from the management of the Magazine founded by him, and which he has carried on with great ability and success, until now. He proposes returning to India, the scene of his former missionary labours, and to devote his few remaining days, to the furtherance of missions among the heathen. God bless our friend!

for such he has indeed been to ourselves these many years, though we never saw him. Dr. Joseph Parker, of the city Temple, London, has arrived in New York, to deliver a memorial address on his late friend Henry Ward Beecher, and also to fulfil a lecturing engagement. He gives no countenance to the current rumour that he is open for a "call" as successor to the eminent Brooklyn divine. At the last meeting of the Sabbath-school International Committee, the following were elected members of the committee for three years, to represent the Dominion of Canada.—For Ontario, Lewis C. Peake, Toronto; Quebec, James Croil, Montreal; New Brunswick, S. J. Parsons, Benton; British Columbia, Rev. Walter Barass, Victoria.

THE MARCH OF CHRISTIANITY.—In A.D. 1000, it is computed that there were fifty millions of Christians; in A.D. 1500, a hundred millions; in A.D. 1700, one hundred and thirty-five millions; in A.D. 1800, two hundred millions, and that now, in 1887, there are four hundred and fifteen millions. In like manner, the number of Sabbath-school teachers and scholars in 1837 is estimated to have been two millions; in this year of grace, the number is thought to be, in round numbers close upon, twenty millions. The Bible is now printed in three hundred and eighty languages and dialects. The British and Foreign Bible Society issued 4,123,904 Bibles and portions in 1886. "Never before in one year since the world began had such a circulation of God's word been attained by one institution." The issues of that society from its commencement in 1804, now amount to 108,320,869 copies. The total issues of all the British and American Bible Societies are about 170,000,000 copies.

### Our Own Church.

BY APPOINTMENT of the General Assembly the collection in aid of the Ministers' Widows' and Orphans' Fund falls to be taken in all the congregations where provision is not made for it otherwise, on the third Sabbath of October. Now, this is one of the "all things" which we are required to do by the Supreme Court—and a very important one it is. The available revenue of the invested funds of the three Boards of the Church in this behalf, amounts to some \$15,000, which at six per cent. only yield \$125 to each of the 120 annuitants. Some of them have little or nothing else to look to for the means of subsistence, hence the necessity of supplementing the income of the Boards by liberal congrega-

tional contributions. The annuities paid from all sources at present only average about \$150. This is manifestly far too small a sum to be dignified by the name of an annuity for value received in the ministrations of hard working pastors whose lives have been spent in the service of a wealthy church. We hope the contributions this year to the Widows' and Orphans' Fund will be worthy of the occasion.

IS IT PLAGIARISM?—In the absence of any direct communications from our missionaries in Trinidad and the New Hebrides, the letters from these fields which appear in this number have been copied from the columns of our esteemed contemporary the *Maritime Presbyterian*.

FRENCH EVANGELIZATION.—The venerable Father Chiquy has commenced a series of lectures in Ontario, and the Rev. C. A. Doudiet has been addressing congregations in the Maritime Provinces. In both instances the object of these evangelistic tours is to make known the importance and hopefulness of the great work which the Presbyterian Church in Canada is carrying on, with encouraging success, among our French-speaking fellow-citizens.

PERSONAL :—The Rev. James Barclay, of St. Paul's Church, Montreal, has declined, much to the satisfaction of his Canadian friends, to accept the pressing invitation of the Australians to come over and help them red up the tangled web of the Scots Church at Melbourne. It is an open secret that St. Andrew's congregation, Halifax, are strongly prepossessed in favour of two distinguished ministers of our church to fill their vacant pulpit. They cannot have them both. How happy would they be with either! The Rev. C. B. Boss, of Lancaster, in connection with the Church of Scotland, has signified his intention of casting in his lot among us, by accepting a call from St. Andrew's Church, Lachine. Rev. Dr. Jenkins, and Mrs. Jenkins, who have been visiting their friends in Montreal and neighbourhood, are booked to sail from Halifax en route to their home at Upper Norwood, London, England, on the 24th of this month. An unusually large number of our ministers crossed the Atlantic for their holidays this year,—among others we notice the names of Messrs. A. B. Mackay and Thomas Bennett, of Montreal, George M. Milligan and Wm. Patter-

son, of Toronto, *W. T. Herridge*, of Ottawa, *Samuel Houston*, of Kingston, *R. Knowles*, of Blakeney, *A. Stewart*, of Clinton, and *Roderick Macleod*, of Strathlorne, *C. B. Miss McGregor*, of Indore, Central India, has been addressing several of the congregations in Ontario in a very interesting way respecting her work, and that of her co-labourers, in that extensive and important mission field.

CLERICAL LITERATEURS:—The *Rev. John Thomson*, of Ayr, Ont., has published a series of very interesting letters in the "Ayr Observer" under the caption of "Lights along the Clyde." The editor of the *Halifax Witness*, and an anonymous writer in the *Presbyterian Review*, Toronto, have been no less happy in giving graphic accounts of their perigrinations in the Northwest and British Columbia, after the rising of the General Assembly.

DEATH OF A MISSIONARY TEACHER.—Our Trinidad Mission has met with a severe loss in the death of Miss Minnie Archibald. She was taken ill suddenly on the 6th August, of congestion of the brain, and died on the 9th. All that medical skill and the kindest attention could do was done for her, but she never regained consciousness. Mr. and Mrs. Wright, Mrs. Morton, Mrs. Grant and Miss Semple, were present with the two physicians when Miss Wright passed peacefully away. She was buried at San Fernando. Miss Archibald was a native of Truro, Nova Scotia. She entered upon her work at Couva, Rev. J. Wright's station, last autumn. Deep sympathy is felt for her widowed mother at Truro, and for the missionaries in Trinidad who have been bereft of a loving fellow-labourer.

#### ORDINATIONS AND INDUCTIONS.

SHERBROOKE, *Pictou*:—Rev. William Maxwell was inducted on the 30th of August.

LOWER MUSQUODOBOIT, *Halifax*:—Rev. T. H. Murray of Lawrencetown was inducted on the 22nd of September.

PORT HASTINGS, *Victoria and Richmond*:—Mr. D. Macdonald was ordained and inducted on the 7th of September.

RIVERSIDE, *St. John*:—Mr. John Valentine was ordained and appointed as missionary at this place on the 6th of September.

NORVAL, *Toronto*:—Mr. James Argo was ordained and inducted on the 27th of September.

MONO MILLS, &c., *Orangeville*:—Mr. J. W. Orr, was ordained and inducted on the 19th of September.

CALEDON EAST, *Orangeville*:—Mr. J. A. Dobbin was ordained and inducted on August 30th.

ACTON, *Gulph*:—Mr. James W. Rae was ordained and inducted on the 23rd of August.

KILDONAN, *Manitoba*:—Rev. W. Hamilton Spence was inducted on the 14th of September.

SEYMOUR, *Kingston*:—Mr. J. Steele, was ordained and inducted on July 19th.

KINGSTON, Chalmers Church:—Rev. M. MacGillivray, of Perth, was inducted on September 13th.

WINNIPEG:—M. A. B. Winchester was ordained on the 10th of August, and designated to missionaary work in China, under the auspices of the American Board of F. M.

DEMISSIONS:—Rev. James A. Johnson of the mission charge of Country and Isaac's Harbour, *Pictou*. Rev. A. H. Macfarlane of Farnham Centre, *Montreal*.

LICENSURE: Mr. C. W. Gordon, by Presbytery of Toronto, 6th September.

CALLS:—Rev. C. B. Ross of Lancaster, in connection with the Church of Scotland, to St. Andrew's Church, Lachine, *Montreal*. Rev. J. A. Cairns of Upper Musquodoboit, to Hermon, Scotsburn, and Saltsprings, *Pictou*. Mr. R. McKnight, licentiate, to Dunville, *Hamilton*. Mr. William, licentiate, to Merriton, *Hamilton*. Rev. Mr. Hawley of Pisarinco, to St. George, *St. John, N.B.* Mr. E. M. Dill, to Parrsboro, *Truro*.

NEW CHURCH:—*Fort Rouge*, Manitoba, a church has been opened here by Rev. Thomas Macpherson of Stratford.

LEGACY:—The Home Mission fund has just been benefitted to the extent of six hundred and twenty-five dollars, being a bequest from the late Mr. Robert Campbell of the Township of Matilda, Ontario.

#### Obituary.

REV. HUGH ROSE, minister of Knox Church, Elora, Ont. died from typhoid fever at the manse, on the 28th of August. Mr. Rose had only been a short time with us, but long enough to endear himself to his congregation, and to be highly esteemed by many outside of it. Previous to his coming to Canada, in 1884, he was minister of one of the largest and most influential congregations in Manchester, England, and was known as an eloquent preacher and lecturer. His brief ministry in Elora, was eminently successful, but the strain to



which he subjected himself in his unceasing efforts to further the interests of his people, had evidently told upon his constitution, so that he too readily fell a prey to the insidious disease which carried him off. Shortly before his death, Mr Rose had received a unanimous call to Erskine Church, Hamilton, but, in the meantime, he received a higher call. "Blessed are the dead which die in the Lord; that they may rest from their labours; and their works do follow them."

REV. GEORGE LAWRENCE, whose name has been on the list of retired ministers for a number of years, died at his residence in Toronto, in the month of August, in the 76th year of his age. The township of Clarke, in the Presbytery of Toronto, was the scene of Mr. Lawrence's labours during thirty years. Though singularly retiring in manner, he was a man of high culture, and of more than average intellectual ability. He was a native of Pennycook, near Edinburgh, and came to Canada in 1837. There are many of his old parishioners who have a grateful recollection of his faithful services.

REV. PETER CLARK. We record with regret the death of the esteemed minister of Cape North, Cape Breton. His health had been failing for some time, but the announcement of his death, which took place on the 26th August, took us by surprise. Mr. Clark was 67 years of age. He came to this country about 18 years ago, commissioned by the Colonial Committee of the Free Church of Scotland. He was sent by the Home Mission Board to Cape Breton, where he laboured as a missionary in various stations till 1873, when he was settled in the distant and most laborious, and trying charge of Cape North. In this isolated field, he preached and discharged the duties of a faithful pastor, till his strength utterly failed. The congregation is scattered and extensive, and the roads in a very primitive condition, so that travelling was arduous, especially so to a man of Mr. Clark's advanced years. Mr. Clark was a scholarly, and deeply pious, and extremely modest man. He was a faithful preacher of the gospel, his sermons being instructive and impressive, and his people learned to love him, for his own and his work's sake.

DR. COLQUHOUN, an active and most useful elder of the church at Iroquois, died

there suddenly, a few weeks since, in the 40th year of his age.

MR. JOHN MCKINLAY, elder of Essa, Townline congregation, died on the 21st of June.

#### REPORT ON SABBATH OBSERVANCE.

In accordance with the instructions given by last General Assembly to the Committee on Sabbath Observance, a circular, addressed to the churches of the United States and Canada, was issued in January of the present year:—setting forth in substance that the Presbyterian Church in Canada, impressed with the alarming prevalence of Sabbath profanation, especially on Railways, and recognizing the impossibility of dealing effectually with this great evil, unless the Churches of the United States and Canada make common cause in the matter, at last meeting instructed its Committee on Sabbath Observance to open correspondence with the Churches of the United States and Canada, with the view of bringing the combined force of Christian sentiment in the two countries to bear upon this question, and of securing concerted action for the purpose of preventing unnecessary Sabbath labour on Railways.

The circular has been sent to the Bishop of each diocese of the Church of England in the Dominion and to the official representatives of other Churches in the United States and Canada. Numerous letters have been received acknowledging receipt of it, and in general speaking in encouraging terms as regards co-operation.

Very full and important information has been received from several of our Synods through the reports of their respective committees. The report of the Synod of Montreal and Ottawa, states that action has been taken to secure that an annual sermon on Sabbath Observance be preached by all ministers within the bounds, that Committees on Sabbath Observance have been appointed in the Presbyteries of Montreal and Ottawa, that the Ministerial Association of Montreal have circulated fifteen thousand copies of a letter on Sabbath Observance, and have, by various other efforts and methods, endeavoured to suppress Sabbath profanation in and around that city. Gratification is expressed at the stand taken by certain dignitaries of the Church of Rome against some of the prevalent forms of Sabbath desecration in the Province of Quebec.

Two hundred hackmen of Montreal have formed a league to give themselves and their horses rest on the Sabbath. The Committee of the Presbytery of Ottawa and the Ministerial Association of that city have been prosecuting a line of effort similar to that already described; and the co-operation of the Evangelical Churches in and around Ottawa has

been sought and secured. From both Montreal and Ottawa come loud and bitter complaints of systematic and flagrant desecration of the Sabbath by the two great Railroad corporations of the Dominion. In addition to the running of freight and passenger trains, it is alleged that under the plea of necessity, a great amount of labour is carried on in workshops, and men who once held prominent positions in the Christian Church, have, through yielding to the temptation of extra pay for Sabbath labour, become the victims of a system of bondage as oppressive as any slavery that ever existed.

The report recommends that legislation be sought for the Province of Quebec, similar to that recently passed in the Province of Ontario with respect to the running of Sabbath excursions. This was agreed to, and further, the Clerk of Synod was instructed to send a certified copy of the following resolution to the Church Courts of the principal Protestant denominations in the United States:—"That the Synod recognize with satisfaction what the General Assembly has done in seeking co-operation with the churches of the United States to abate the evil of Sabbath railroad labour, and recommend the Assembly to continue the correspondence till the evil has been done away."

The report from the Synod of Toronto and Kingston, makes reference in terms of appreciation to the operation of the Act passed recently by the Ontario Legislature for the prevention of excursions on Sabbath. The forms of Sabbath desecration to which the report specially refers are railroad labour and traffic on that day, and street parades accompanied by brass bands. The report from the Synod of Hamilton and London refers to the same forms of Sabbath profanation, and in similar terms. In Nova Scotia, the friends of the Sabbath have shown commendable activity in enforcing the laws already on the Statute Book, and in seeking improved legislation. A bill to "Prevent the Profanation of the Lord's Day," passed its second reading in the Legislative Assembly, but it was mutilated in committee, and rejected at the third reading. Very keen interest in the Sabbath question was evoked; the discussion and agitation still continue; and it is fully expected that a measure not less satisfactory than that which has been defeated, shall become law next Session of the Legislature. Other denominations have made common cause with Presbyterians in this matter.

Another item of interest is the action recently taken by the St. Thomas Ministerial Association in preparing and circulating throughout the Dominion a petition to both House of Parliament asking for further legislation in the interests of Sabbath Observance.

Your committee close their report with the following recommendations:—1. That Synods be instructed to report through their respective Committees on Sabbath Observance to

the Assembly's Committee. 2. That the correspondence opened with other churches in the United States and Canada be continued, that the combined testimony and influence of all the churches in both nations may be brought to bear against the stupendous evil of Sabbath profanation. 3. That a convention of representatives of the co-operating churches be held at an early date, if found practicable.

W. T. McMULLEN,  
Convener.

## REPORT ON SABBATH SCHOOLS.

In submitting their brief report, your committee beg to state that, notwithstanding the difficulties in the way, encouraging progress has been made in the Sabbath-school work of our church. Statistics, so far obtained, show that there has been an advance all along the line, and more especially in directions where progress is most desirable.

There are 1,415 Sabbath-schools reported this year, with an attendance of 104,684, an advance of 16,577 over last year. This large increase is of course partially due to the fact that the committee is receiving fuller returns each year, still, even in localities where the returns have for some time past been full and accurate, great advance is being made. The guiding over a hundred thousand children and young people in the knowledge of Divine Truth is a work whose importance cannot be over-estimated. Conducting this great work we have 11,513 teachers and officers, an increase since last year of over 1,934. In this noble army of devoted workers we have what has most fitly been called "the unpaid ministry" of our church. Without any material reward, these thousands of men and women cheerfully devote much of their time in moulding this great mass of spiritual material into the image and likeness of Jesus Christ. Nor have their labours been in vain, if we may judge by the large accessions to the membership of the church from the Sabbath-school and the increase in missionary interest, as evidenced by increasing liberality. Of the 12,562 members received into the church last year on profession of faith, nearly 3,500 of these have been from the Sabbath-schools. The Presbytery of Prince Edward Island reports an accession to church membership from the Sabbath-schools alone of 298. On the other hand, the contributions for mission schemes have had a correspondingly large increase—the sum of \$20,797 having been contributed for that purpose, a larger amount than was given by the whole church not many years ago. This amount shows an increase of \$2,532 for the year, and while the average contribution per scholar is about the same, there is a large increase in the number of contributors.

But what is generally true of all Christian work is especially true of Sabbath-school work,

namely, that much of its results cannot be estimated by tabulated statement. As well try to estimate the value of raindrops and rays of sunshine in the growth of plants and flowers as the value of the lessons and prayers and kind counsels of consecrated Sabbath-school teachers. Your committee are of opinion that, notwithstanding the large attendance and good work done, there must still be a large percentage of children still outside the influence of our Sabbath-schools. Over 75,000 families are reported as connected with our church. No statistician would estimate the Sabbath-school-going community of such a number of families as less than 150,000, which leaves over 40,000 still to be accounted for. The inference is that many of these children and young people do not attend our Sabbath-schools and Bible classes at all, or they leave them at an early age, as being too old to listen to Sabbath-school instruction. Notwithstanding the great improvement in regard to reports there must be a defect still, as the figures here given are not up to those given in the statistical report, except in one or two departments. It is to be hoped, therefore, that Presbyteries will make more determined efforts to secure full and accurate reports during the present year.

The committee make the following recommendations:—

1. That, wherever practicable, the registers recommended by the Assembly be used in all the schools; that a full and correct record be kept, and that each Presbytery require, from its Sabbath-school Committee, a report of every school within its bounds, to be presented not later than the March meeting.

2. That each Presbytery devise and adopt some scheme of supervision or visitation whereby the efficiency of each Sabbath-school may be ascertained and enhanced.

3. That all pastors and Sabbath-school workers be urged to seek more directly and especially the spiritual welfare of those under their care, and that they use every legitimate means of bringing them at as early an age as possible, through personal acceptance of Christ, into full communion with the church.

4. That the claims of missions be urged upon schools, and that each school be asked to contribute something to one or more of our great mission schemes.

5. That the authorities of Theological Colleges be requested to devote some attention to the training of students in methods of teaching and Sabbath-school management, and that pastors, if possible, establish weekly meetings for the training of Sabbath-school teachers.

ROBERT JARDINE,  
Convener.

THE SABBATH-SCHOOL ARMY of the world now numbers close upon *twenty millions*, of whom 500,000 are enrolled in the mission schools in heathen lands.

## Our Foreign Missions.

To the Editor of the "RECORD."

The accompanying letter tells of unexpected and formidable difficulties to be encountered by Dr. Mackay, in his great work for the Lord in Formosa. May we not hope, that the thought of these will touch the hearts of many friends who have generously responded to his previous appeals? Let it be our prayer, that He who has hitherto so wonderfully preserved and sustained him, may be with him in the face of new perils. And let us, by such pecuniary aid as we can give, show our sympathies with him and his fellow-labourers in the crisis through which they are now passing.

THOMAS WARDROPE, *Convener.*

FORMOSA.

LETTER FROM DR. MACKAY,

To the Presbyterian Church in Canada.

TAMSUI, 11th May, 1887.

ONCE more I appeal to you. Circumstances have arisen which compel me to do so. Priests have come here from the Spanish Mission in South Formosa, and are busy at work. They have rented a house in *Chin-nih*, quite close to our chapel. Their work is, day by day, trying to entice our people away. The methods employed are so purely Roman Catholic that I need not now mention them. At present they pay no attention to the heathen. On the 17th ult. I went to *Chin-nih*, and preached in our fine new stone chapel. My subject was "Come unto me, all ye that labor &c." The building was jammed. Since that day, they have been quieter. I heard they had designs on the *Pi-po-hoan*, our people on the East Coast. So, early Tuesday morning the 19th, I made a rapid move in that direction, accompanied by *A-Hoa*. On the 21st, we were amongst our East Coast people. We summoned all the preachers and gave directions &c. Then we set to work to rent houses for chapels in every Chinese town. On account of the tremendous rains and chilly damp weather, *A-Hoa* took fever and had to return to Tamsui here. So I was alone; but succeeded in getting good places for chapels in every Chinese town on the East Coast. So we have five new stations; the entire now being *forty-three*. I manned them at once with suitable men. This of course cost money. We are not erecting new chapels this year. Another point. If a priest should go to any town, it will be necessary, at once, to send the right kind of man there. Nothing here is more expensive than removing preachers and their families. We

raised their salaries, because all articles of food are more expensive, and we wish them to be free as possible from anxiety during the present conflict. Now from the above you can see the mission expenses will be greater than in the past. We have *forty-three* preachers, and we have opened several schools. They have asked me to lead the campaign, all I ask from Canada is some money, say *two or three* thousand dollars—and with every man at arms and on the alert, yes, with the Protestant banner waving, and Jesus our Great Leader, we will, by God's grace, "Hold the fort," against priests or devils. *Don't be alarmed, don't be dismayed.* Don't think our Beloved Zion here is to be rent asunder. Do not, I beseech you. I have no fear—no doubt—no discouragement. I have raised the battle cry. O, if you had seen the response by forty-three warriors, But we will fight this as every other battle, according to the three P's, viz—Patience, Perseverance, Prudence. The latter is always important. Still we say "No Popery." I don't believe this appeal will be neglected. In the name of the Lord Jesus Christ, we will conquer or die.—"The Lord of hosts is with us; the God of Jacob is our refuge."

G. L. MACKAY.

P. S. Money we will need, so as to be able to make rapid movements, send preachers at once, and employ several messengers. G. L. M.

### Trinidad.

LETTER FROM REV. K. J. GRANT.

SAN FERNANDO, JUNE 30, 1887

FOUR 60,000 Indians in Trinidad, I think that about one-tenth may be set down as Mohammedans. Annually they fast in day time for one month. No food is eaten from daylight to dark, but during the night, the cravings of appetite can be fully met. A week ago, the 23rd, the *rosa*, or feast, terminated. Some seven or eight hundred of the faithful assembled in a village a mile distant, to enter upon the season of joy that follows the days of mourning and sadness. All went well during the reading of the Koran, but when the time came to assume the praying posture, with the face towards Mecca, as propriety requires, a dispute arose. A few strangers from the Punjab, who at home looked in a somewhat south-west direction, insisted that the face should be turned in the same way; those from central India, Bombay, Calcutta, held that the orthodox course required them to look west. Hot tempers brought forth angry words, and these were followed up with heavy blows. Sticks were freely used, even the boards were torn from the Musjid or mosque, to belabor their fellow-worshippers, broken bottles flew like snow balls in a crowd of school-boys at home in the month of March. Some fled pell-mell,

some were escorted by the police to the lock-up, whilst others were conveyed to the hospital.

Thus terminated the Mohammedan *rosa* of 1887 in Trinidad. The more thoughtful feel thoroughly ashamed of what has happened. We who believe that the Lord rules, have hope that we shall see in this instance how God makes the wrath of man to turn to his glory. The man who was beaten most severely has been a most attentive hearer at one of our stations for six months. He has had the Gospel, and now tastes what heathenism is. May the sense of contrast prove salutary.

K. J. GRANT.

LETTER FROM MRS. MORTON.

TUNAPUNA, JUNE 3RD, 1887.

*My Dear Friends:*

We are aware that your late valued Cor. Secretary has been very much engaged for some months past, and this among other things is sufficient to account for a falling off in weight of the Tunapuna mail bag. Nothing very unusual has transpired here since last I wrote you. We had a service of song in our new church. Miss Blackadder kindly read for us and Miss Archibald gave great assistance with the music, but the weather was showery enough to keep a great many away. We cleared eighteen dollars. We wish to make our church as useful as we can to the general population.

In March, Mr. Morton gave a temperance lecture; in April we had a missionary meeting, and at the Jubilee, Mr. Morton intends giving a suitable and instructive lecture. The Missionary meeting on Good Friday, was the first ever held in Tunapuna. The Presbytery met through the day; Mr. Grant, Mr. Ramsay, of Port of Spain, and Mr. Muir of Grenada, kindly remained to take part in the meeting; two of the speakers gave earnest warnings about Sunday selling, and there has been a visible improvement in our village in that respect ever since.

Mr. Morton's services are all in Hindustani, but Mr. Dickson comes from Arouca, to hold an afternoon service in English. This is quite a privilege for our own children, as the two younger do not understand Hindustani. On Sabbath, May 15th, Mr. Morton dispensed the Communion. Five adults and one child were baptized and two couples married. The church was well filled, notwithstanding heavy and continuous rain. One evening in the week Miss Morton devotes to hymn-singing in the church with any who may come. This helps to keep up the interest in the English services and give us a choir for special occasions. They prepared carefully for the Missionary meeting, and rendered very well, a piece published about that time in the "Christian," with refrain, "Go ye into all the world," etc.

The sugar crop season is over, and the wet season daily expected. Some showers have already fallen. The change of the seasons is not a healthy time. We have daily applications for medicine; we give only simple remedies but they are eagerly sought for. Fever and ulcers are very prevalent. The dwellings of the poor among the people are low and dark, with earthen floors and one or two small and solid board windows, always carefully fastened at night, thus securing bad ventilation. They also suffer from dampness and from the uncleanly habit of allowing dirty and stagnant water to stand about their very door-step. I often feel afraid to breathe in the atmosphere of their homes. Sometimes parents and children all sleep on one mat on the floor. Observing the meagre accommodations of one family where there is a mother-in-law I was told that "Pappa sleeps with the cow." I saw the resting place of the pair, a small grass roof supported by a few bare posts.

The Hindus love their cows; if they have a good one, they seem to cling to it, but they think very lightly of changing their wives. At the same house referred to, the woman told me quite carelessly, "Pappa does not want me now; he would rather live alone, he says, than have to work for so many."

The eldest of her two small children belongs to a previous husband who is living quite near her with a new wife. Next door lives a Mohammedan man with three children, whose wife has left him for another; the youngest child is not three years old. Just think what it is to work among such people. Pen cannot trace it. Sometimes I feel quite powerless to speak to them. When they have no other excuse, they say somebody put something in their food which turned their head. One effect of this evil meets us in the schools. Such parents do not care for the improvement of their children, therefore it is a heavy task to the teachers and to the missionary to keep up the attendance in the schools.

Heavy crops of sugar have been taken off this year, but prices continue as low as ever, and commercial depression is increasing. Preparations are being made for Jubilee celebrations. One thousand Jubilee plates have been imported to feed the paupers in a public square in Port of Spain. They are to be waited upon by ladies, it is said, and afterwards the plates are to be presented to them. The wealthy and pleasure-loving part of our community will eat, drink, and dance at a subscription ball. All the mission families are well.

SARAH E. MORTON.



MRS. ANNAND.



REV. JOSEPH ANNAND.

**REV. JOSEPH ANNAND** was born at Gay's River, Nova Scotia, on the 1st Jan. 1844. His father, John Annand, was an industrious and successful farmer. His mother, who still survives, is a native of Aberdeen, Scotland. Joseph Annand entered Dalhousie College in 1866, and continued his studies regularly for four years. His intention was to devote himself to

farming; but reading Dr. Geddie's letters in the RECORD, and feeling the force of his earnest appeals for more labourers, Mr. Annand resolved to offer himself for mission work in the New Hebrides. He studied theology at Halifax and Princeton; was licensed by the Presbytery of Halifax, on the 24th April, 1872, and was formally accepted by the Foreign Mission Board on

the 7th May, of the same year. He was ordained by the Presbytery of Lunenburg and Yarmouth, on the 23rd June, and then visited a number of congregations in the Maritime Provinces. He left Halifax for the New Hebrides on the 5th November, a farewell meeting having been held in Fort Massey church. He proceeded by way of Liverpool to Australia. For four years he laboured on Efate. In 1876 it became necessary to transfer him to Aneityum—to Dr. Geddie's old station, a post which he occupied until his return on furlough to Nova Scotia, in 1885.

Mr. Annand, before leaving for the mission field, recognized the force of the divine saying, that it is not good for a man to be alone, he sought a help-mate for himself, and was providentially directed to Miss Alice Seville, who was born at Lees, England, in 1844. Her parents removed to Canada in 1854. Of four children, Mrs. Annand alone survives. Her mother died when Alice was fifteen years of age. Miss Seville devoted herself for some time to teaching in Halifax, in a mission school, and in this sphere, she proved remarkably successful, winning the love of the children, and doing much good, both to the children and their parents. Her experience in this work was an excellent preparation for the harder work she has had to do in the New Hebrides. Mr. and Mrs. Annand were married on the 3rd July 1872. It is needless to add that Mrs. Annand proved in all respects a true helpmate to her husband—a most prudent, devoted, and indefatigable worker in a difficult field.

Mr. and Mrs. Annand have wrought with marked success, first on Efate, where they conquered an unknown tongue, and organized a promising mission station. They then, in 1876, in response to the call of duty removed to Aneityum, and speedily brought order and efficiency out of the helplessness and confusion which had for some time prevailed on one side of the island. The whole of Aneityum is now under the care of Mr. Lawrie, and Mr. and Mrs. Annand begin once more to learn a new language, and to work in a new field. Their visit to Canada in 1885-6 will long be remembered. They travelled a great deal among our congregations, and delivered addresses of the most effective character. Once and again Mr. Annand addressed the General Assembly,

Mrs. Annand shrank from addressing public meetings; but she did speak frequently, and her modest and feeling remarks were always deeply impressive. She gave an impulse to Women's Societies, and interested many in the grandest of enterprises. It is probable that they are now labouring in their new and untried field on SANTO, a large and well-peopled island, where hitherto no impression has been made by missionaries. We are sure that wherever they are located, they will toil on with wisdom, real faith and good courage. They will be followed by the cordial sympathies and fervent prayers of our people.

## The New Hebrides.

LETTER FROM REV. H. A. ROBERTSON.

ERAKOR, EFATE, May 11th, 1887.

ON the first day of this month the "Dayspring" arrived at Eromanga from Sydney, with your long, deeply interesting and very welcome letters of the 30th December and 4th Jan'y.

I leave here (Mr. McKenzie's station) tomorrow morning, for the North, to attend our annual missionary meeting, and we hope also that we may be able to secure fairly good openings for Messrs. Annand, Laggat, Landells and Morton, and assist them to erect their houses. The "Dayspring" took on a number of the brethren with their wives, and Mr. McKenzie and I are following in the "Cairndhu," a vessel of the same rig and size as "Dayspring," which the "Dayspring" Board chartered to bring down from Sydney, scantling for houses for the new missionaries, and many other things, such as boats and supplies that the "Dayspring" could not possibly bring. The "Cairndhu" will proceed tomorrow from Mr. McKenzie's (Erakor) to Ambrim, calling at Tongoa.

Both vessels are appointed to convey the missionaries to stations after our meeting at Ambrim, and as soon as the new missionaries shall have been settled and their houses are up, the "Cairndhu" will leave for Sydney, probably direct, that we may save as much money as may be, and the "Dayspring" will call at all mission stations on her way South and then proceed to Sydney, to return about the end of October with supplies, mails, etc.

We expect to be absent now from our stations for at least two months, and those of us who live far South will be 10 or 12 weeks. Probably Mr. McKenzie and I will be sent to assist Mr. Annand in his settlement and the building of his house, and others will assist Messrs. Laggat, Landells, and Morton. Probably the gentlemen who will assist them

will be Messrs. Watt, Murray, Fraser, and Laurie; or Laurie may go with Mr. Annand. It will be a big job to put up, say, four houses, but as they are all framed and are to have iron roofing, it will be as nothing compared to our house-building in days now gone by.

The securing of suitable and good openings is all that we are anxious about. French priests from Paris are already on Santo, but the island is large and we hope to get a station there for Mr. and Mrs. Annand, and if not, then there are other islands.

Mr. McKenzie's youngest child died a short time ago, of dysentery. Mr. and Mrs. McKenzie have lost three little boys since they settled on Efate. They all three lie in the one grave awaiting our Lord's coming. Norman, Mr. McKenzie's eldest son living, is not at all well. He suffers much from fever and is not as strong looking as he was last year. Mr. McK. has put up a splendid large church at this station, 58x28 feet, the natives having assisted with money and labour. I had the pleasure of saying a few words to the congregation at their weekly prayer-meeting in it this evening.

We are glad to see Mr. and Mrs. Annand back and looking so well. Canada for health! As a family, we are well. Our three children in Sydney were well on the 1st of last month.

The French are buying out all English commercial interests in the New Hebrides, and annexation is now sure to follow. But of that I never have had any doubt. They are buying land and bringing out families from Paris, and they will only leave if compelled by England, and England does not wish to compel them, nor do I believe England cares a fig whether France annexes the New Hebrides or not, and has only watched movements because the Australasian colonies have been and will always be so opposed to French annexation in the Pacific. There is not much money in the thing, and there are European complications which England must, for her own sake, keep in view, and as for the Mission or Christian aspect of the question involved in the event of France annexing, that is the last thing that England or the Colonies will consider. H. A. ROBERTSON.

To Rev. P. M. Morrison.

## Central India.

LETTER FROM REV. R. C. MURRAY,  
To St. Paul's Sunday-School, Montreal.

INDORE, July 25th 1887.

☞ I HAVE apologised to your pastor for not having written to him more frequently, but I think that I had better not do so to you, as I fear there will be coming back to me some day soon a great lot of apologies, and you know, that we all like action better than

apology. So now I will just ask you to come with me, to our Sunday-school. It is a very long way off from your home, but we will do like some of the Hindoo giants,—take one step across the Atlantic Ocean, another across the Mediterranean Sea, another across the Red Sea, and another across the Indian Ocean, and we are in India; just one step more of 400 miles, and we are at Indore. It doesn't take long for little folks to travel now-a-days. Well, we have still 40 miles to go to our Sunday-school, and that will take us longer than the 9,000 we have already come. We must leave "home" on Saturday, and now, as it is cool during the rainy season, we can travel by day, when it is very hot, we must go in the night time. We leave Indore at 11 o'clock, and must take our lunch basket with us, for at Ujjain we can only get the food the natives eat, and it is not very nice. At the station we hear the guard shout, "all on board," and away we go, amidst the din and clatter of many strange tongues, and much pleased and surprised with the strange scenes and stranger people. The country looks beautiful in its new green dress. At Fatehabad, we again hear the guard shout "change cars for Ujjain." All right, we have 14 miles to go on this branch line. "Ujjain at last!" we all shout, and to think that we were from 11 to 3 o'clock coming 40 miles, makes you all say, "our Canadian railways can beat that." It is only Saturday afternoon, and what are we to do now? First let us have a look into the lunch basket, and get some tiffin, and then have your things put safely away in the waiting room, we will then start out and have a look at this curious old city. It is very ancient looking. There before you, a few yards from the station, are the old gray stone walls still standing, and they are said to have been built before Christ was born. The old gate is now standing open all the time. There is not much danger now from the wild tribes that used to plunder the place. We enter the gate, but oh, what an ugly place! no nice houses, no clean streets, no green trees, no grand Mount Royal. This is not such a pretty place as Montreal; no indeed! The people too, are very peculiar looking, most of them, in keeping with the streets, not very clean. Their clothes are so old and odd, mostly red and white. You do see a few magnificent turbans, with tinsel and jewel glittering in the light. Look, there are a number of boys and girls playing in the mud, we don't want to look at them very long, poor little creatures! we wonder if some clothing could not be got for them. But who is that horrid, nasty looking man, twirling a bit of grass in his mouth, and gazing steadfastly at one spot on the temple? That is a *Fakeer*, a holy man. He thinks there is great virtue in being so dirty, and having his hair in long mats of filth, and his body covered with ashes in the place of clothing. Now we pass on quietly and look at the temples, idols, and their devout worshippers. The streets

are thronged. The city does not look very large, yet there are nearly half as many people in it as there are in Montreal, and when there is a *melâ*, often many thousands more. Notice the crowds that are moving to the river. They think that by bathing in the river, their sins will be washed away. It is growing dark in those narrow lanes, so we must return; we go to our old friend the tiffin basket, and are satisfied. The station-master tells us we may sleep either in the waiting-room or in some of the cars, so we make our bed, and are up early, ready for school. It opens at 7 o'clock. That is our school-house that we saw in the midst of the Boreh Bazaar. It is a mile away, so we must start at once, it is a nice building, yes, very much better than the one we had a month ago, we are so thankful to have it. You notice in the lower part, there are shops. These are Boreh of the Mussalman race; we have one of the front rooms, in which we are just opening a dispensary. Our school is up stairs, where we have three rather good large rooms. We find most of the boys are there before us. How funny they look! squatted on the grass mats, with their sun-burnt faces and black glistening eyes. But, you say, where are the girls? What kind of a Sunday-school without a single girl? We must wait for them, bye and bye we will see them too, but now we are so glad to have such a lot of boys—more than 80. As we enter, they all stand up, and say "salaam." We are the "Sahibs," you know. While we open the school, all remain in one room. We first sing a Hindi "*bhagan*," then pray in Hindi, and read to-day the old story of the Prodigal Son. Sing again, and the classes separate. We will take the largest one. Some are young men, and are studying English in our school, during the week. We have about forty in the class. We must begin with very simple questions, about creation, the origin of man, Adam and Eve, their place in the garden. A number of the Mahomedan boys answer the questions wonderfully well, as they know something about the Old Testament, but some of the answers would surprise you very much, for example, Ques. 11, "who made you?" Some say *God*, some *Brahm*, some *Satan*. Where is *God*? some say *heaven*, some say *England*, some, in our hearts, and others, *God* is everywhere. "Who go to heaven?" some say all, some, the *Sahib* or *Masters*, some, *the holy*. How do we become holy? By prayers, penance, *pujah* (worship of idols), pilgrimages; one said, by *the word of God*. Then after speaking to them a little of heaven and how to get there, we call all the boys into one room again. One of the teachers, a good Christian from Ceylon, has printed two verses of the hymn, "There's a land that is fairer than day." We sing it over several times and have them join with us; those who understand English, engage in the singing heartily. After this, we ask them some general questions and have them repeat after us the Lord's

Prayer in Hindi and English. Then to each one present, a small leaflet with a text on it is given, and to all who have learned their lessons, we give two, and when they have twelve of these, we give them a small card; when they get six of those, a small book. We now close with a short prayer and benediction. The boys have been standing at prayer and singing, and you notice how orderly they are. When they are going out, they again make "Salaam" to us; as soon as they are out, like most boys, they soon make a great noise, and one poor little fellow has been struck on his bare back, and cries loudly. His father, a poor *Fakeer*, comes and is very angry and insists on me punishing the boy who did it. I quiet him, bring the little fellow in to the house, and rub some pain-killer on his back, when he is soon happy. I would like to show you a lot more of our work, but I think you better remain with me for a while, I will show you the road again; meantime you will do all you can for our school. We need a great lot of things. Perhaps some of your old cards and prize books that you don't need, would just be splendid. Another thing I would like very much to have, both for the children and grown up people, it would be such a help. Now children just think what it is and see what you could do about it. It is a "*Magic Lantern*" with pictures of Scripture scenes, &c. Your *Superintendent* will tell you how it would help us. I know you are helping us with your prayers, and I expect you will help us more with your *pens* and pennies too, and by and bye, we shall all join in the same glad song of praise. Yours affectionately,

R. C. MURRAY.

### Missionary Outlook.

KOREA is in a hopeless state, if any country can be spoken of as hopeless. Happily we have no right to despair of any "kindred, tongue or nation." It may be that Korea after its present dismal relapse will rise to newness of life as Japan has done. The union of Presbyterians and Congregationalists in Japan promises to be successful. A wider union is talked about, but the Prelatic theory of ordination and "apostolical succession" forms an obstacle not easily abolished. Superstitions of this sort die slowly. The Presbyterian churches in China are prospering. Persecution which prevailed in some districts has ceased, and the Government seems anxious to ensure peace and safety to all foreigners. Medical missions are specially popular in China. One of the most remarkable phenomena connected with missions in our time is the ever increasing demand for women as missionaries. There seems to be no limit to the fields of usefulness opening before them. As teachers, as Bible women, as zenana work



ers, but especially as doctors of medicine the call for women is ever becoming louder; and we gladly add, the response is ready, scores of Canadian women are at present toiling among the heathen; and from the United States a still larger proportion go forth. The leading Chinese of Canton are petitioning for the establishment of Dr. Happer's Presbyterian College in their city. They are not afraid of a Christian College, but on the contrary, anxious to secure the benefits of the education which it will impart. In harmony with this is the action of the Governor of Formosa in choosing a missionary to organize a College in that island. The London Missionary Society has had for some years a prosperous mission in New Guinea, the great island which has been divided between the Dutch, the Germans, and the British. Although the field is very vast, it has seemed good to the Church of England to begin a mission upon the very ground already hopefully occupied by the London Society's agents. This reminds us of a similar policy pursued in Persia and elsewhere. Africa is unveiling her mysteries more and more freely. The Congo will soon be better known than ever since Stanley has ventured far into the interior in his gallant efforts to rescue Dr. Emin.

More than one half the women sent forth as missionaries to the Heathen are Presbyterians. Nearly all the great missionary societies, British and American, propose to raise larger amounts and send forth more men this year than in any previous year.

## The Presbyterian Record.

MONTREAL: OCTOBER, 1887.

JAMES CROIL, }  
ROBERT MURRAY, } Editors.

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

PAYMENT IN ADVANCE.

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

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

OUR AGENTS will please accept notice that each *additional* copy ordered by them for 1888 will secure an additional copy of the July supplement—*our fine portrait of Queen Victoria*. We further offer to send all new subscribers for 1888 copies of October, November and December of this year, *free of charge*. We have also a few numbers of September on hand containing the illus-

trated Foreign Mission report. If any of our friends can send us a dozen copies, more or less, of the numbers for *July, August and September, 1879*, they would confer an immense favour, and enable us to complete back volumes that are asked for, but which we cannot at present supply. Our circulation is still moving in the right direction, but *very slowly*. We expect a "boom" at the beginning of the year. There are hundreds of congregations that ought to double their circulation of the *Record*, and they know it; but for some microscopic reason or another they procrastinate. They will never find a better time to do it than **JUST NOW**.

## Literature.

LIPPINCOTT'S GAZETTEER OF THE WORLD, containing notices of over 125,000 places in every part of the globe: one Imperial octavo Vol. of 2,680 pages fine print; Price, \$12.00: J. B. Lippincott Co. Philadelphia. This Gazetteer, based on the most recent census returns, is the most comprehensive and, so far as we are able to judge, the most *accurate* book of the kind we have ever seen. It is an inexhaustible mine of geographical information.

REV. WALTER INGLIS, AFRICAN MISSIONARY AND CANADIAN PASTOR, by Rev. Wm. Cochrane, D.D., of Brantford, Ont. Toronto J. B. Robinson; Price, \$1.00. This is an interesting memoir of a most interesting man who spent ten years of his life as a missionary in S. Africa, in company with Moffat and Livingstone and other noted missionaries. In 1869 he was inducted to Stanley Street Church Ayr, Ontario, where he died in October 1884, having given full proof of his ministry in this and other lands for the long period of forty-two years.

ROBERT MOFFAT, THE MISSIONARY AND HERO: by David J. Deane. The Willard Tract Depository, Toronto: Price, 50 cents. This is the first of a series of missionary sketches that should find a place in every S. School Library.

THE PEOPLE'S BIBLE, by Joseph Parker, D. D. Vol. VI Price, \$1.75. S. R. BRIGGS, Toronto:—This volume embraces the last sixteen chapters of Judges, the whole of Ruth, and the first eighteen chapters of Samuel. The five former volumes have elicited the highest commendation from both ministers and laymen, and this is by no means inferior to them.

The current numbers of THE PULPIT TREASURY, E. B. Treat, New York: and of the HOMILETIC REVIEW, Funk and Wagnalls, New York, are full to the brim with useful and suggestive reading matter, for ministers and other Bible-students.

## A Page for the Young.

**S**TRIVE early for the truth and right  
Forego the cross to win the crown,—  
That crown of peace forever bright  
And one above the earth's renown.  
Above all others, truly those  
Who wield the power of self-control,  
And wiser far who've early chose  
The life that satisfies the soul.

### LUCKY ACCIDENTS.

Some of our most valuable discoveries and inventions have sprung from mere accidents, just such as transpire about us every day; but few are quick enough to notice them, and take advantage of them. Perhaps you are all familiar with the fact that the swaying chandelier in a cathedral suggested to Galileo the application of the pendulum.

"For the method of refining sugar with wet clay, we are indebted to a hen! Having just returned from a walk over a moist clay bank, she stepped into a ladle of brown sugar, and wherever her tracks were found, the sugar was thoroughly whitened."

This seemingly trifling accident did not happen among blind people, or there would have been no good result.

"While holding a pair of spectacle glasses between his thumb and finger, a watch-maker's apprentice was surprised at the enlarged appearance of a church spire, and thus was discovered the power of lenses as applied to telescopes, opera-glasses, etc."

"The art of lithographing was discovered through a suggestion made by accident. A musician's poverty induced him to try the experiment of etching music upon stone instead of copper. Just as he had his slab prepared for the trial, his mother asked him to make a memorandum of such clothes as he wished sent away to be washed. Pen, ink and paper being inconvenient; he wrote the list upon the stone with the etching preparation, intending to copy it at his leisure. When about to clean the stone, a few days later, he was suddenly seized with the desire to try the effect of aqua fortis upon it, and lo! in a few moments the writing stood in bold relief. The next step necessary was to ink the stone, and take off the impression."

"The art of etching upon glass was discovered by a Nuremberg glass-cutter. He accidentally dropped a few drops of aqua fortis upon his eye-glasses, and noticed that they became corroded and softened thereby. He began to study, and the result was the drawing of a set of figures upon glass, with varnish, afterward applying the corroding fluid, and cutting away the glass around the drawing. When the varnish was removed, the figures appeared raised upon a dark ground."

"A paper-maker one day strolled through a field, and thoughtlessly plucked a few straws,

and put them into his mouth, where, to his surprise, they were soon reduced to a pulpy mass, closely resembling the substance from which paper is made. He set to work to try the experiment in his mill, and, after great perseverance, paper was manufactured out of straw."

Don't walk about with your eyes shut, boys; there may be something remaining for you to discover.

### ABOUT POSTAGE STAMPS.

Making postage stamps is an elaborate piece of work. In printing, steel plates are used, on which 200 stamps are engraved. Two men are kept hard at work covering them with colored inks, and passing them to a man and girl, who are equally busy printing them with large rolling hand presses. Three of these little squads are employed all the time. After the small sheets of paper upon which the 200 stamps are engraved are dried enough, they are sent to another room and gummed. The gum used for this purpose is a peculiar composition, made of the powder of dried potatoes and other vegetables mixed with water. After having been again dried, this time on the little racks which are fanned by steam power for about an hour, they are put in between sheets of pasteboard and pressed in hydraulic presses capable of applying a weight of 2,000 tons. The next thing is to cut the sheet in half; each sheet, of course, when cut contains 100 stamps. This is done by a girl, with a large pair of shears, cutting by hand being preferred to that of machinery, which method would destroy too many stamps. They are then passed to other squads who perforate the paper between the stamps. Next they are pressed once, and then packed and labeled, and stowed away for despatching, to fulfil orders. If a single stamp is torn or in any way mutilated, the whole sheet of 100 is burned. 500,000 are burned every week from this cause. During the process of manufacture the sheets are counted eleven times.

### FRUITS, MEET FOR REPENTANCE.

One day a Kaffir girl in South Africa went to a missionary and dropped four sixpences into his hand, saying, "That is your money."

"You don't owe me anything," replied the teacher.

"I do," she answered, "and I will tell you how. At the public examination you promised a sixpence to anyone in the class I was in who would write the best specimen on a slate. I gave in my slate and got the sixpence; but you did not know then that another person wrote that specimen for me. Yesterday you were reading in the church about Zaccheus, who said, 'If I have taken anything from any man by false accusation, I restore him fourfold.' I took from you one sixpence, and I bring you back four."

## Acknowledgments.

Received by the Rev Dr Reid, Agent of the Church at Toronto. Office, 59 Church Street, Post Office Drawer, 2507. Up to 5th Sept. 1887.

### ASSEMBLY FUND.

Received to 5th Aug. 1887...	\$240.79
Chater.....	4.00
Holstein.....	2.00
Cove Head.....	2.10
Five Islands.....	5.00
Loch Lomond.....	2.00
Richmond Bay, East, Lot 14.....	1.00
Elmsdale.....	2.56
Fort Massey.....	12.00
Gore.....	2.00
Blackville.....	2.00
Kemptville.....	4.00
Oxford Mills.....	2.77
Spencerville.....	6.00
Manitou.....	3.00

— \$291.22

### HOME MISSION FUND.

Received to 5th August.....	\$1826.41
Elma Centre.....	30.75
Kingsbury & Brompton	
Gore.....	15.00
Arthur.....	12.68
Hamilton, St. Paul's.....	97.50
Bristol (addl).....	1.00
Aberarder.....	5.00
Keene.....	26.00
Nassagaweya.....	15.00
Grant & Lucan.....	10.80
Fullarton.....	14.00
Avonbank.....	8.88
Eramosa, 1st Ch.....	16.00
Carleton Place, St Andrews	
& Franktown.....	40.00
Darling Mission.....	14.00
Proof Line.....	20
St. Annes.....	6.60
Ayr, Knox Ch.....	82.02
Lucknow.....	22.00

— \$2243.84

### STIPEND AUGMENTATION FUND.

Received to 5th August.....	\$812.40
Elma Centre.....	5.35
Kingsbury & Brompton Gore	
Waldemar.....	3.00
North Normanby.....	1.00
Newmarket.....	15.00

— \$861.75

### FOREIGN MISSION FUND.

Received to 5th August.....	\$2581.62
Elma Centre.....	25.90
Kingsbury & Brompton Gore	
Per Rev W McWilliam, on	
acct of Prince Albert.....	50.00
Hamilton, St. Paul's.....	48.76
The late Charles Robertson,	
Kincardine, Dr McKay's	
Mission.....	505.00
John Edwards, St Anw's Ch	
Sherbrooke, Formosa.....	350.00
North Normanby.....	10.00
Nassagaweya.....	15.00
St Mary's, 1st Ch, S S Miss	
Oliver's Mission.....	13.35
Fenwick, Class of little girls.	
Miss Murray, Sooke, B. C.	
Formosa.....	1.00
Newcastle.....	14.45
Fullarton.....	4.00
Avonbank.....	7.12
Eramosa, 1st Ch.....	16.00
Cornwall, Knox Ch SS India.	
East Williams, St Anw's.....	48.13
Gravel Hill & Apple Hill.....	9.00
Proof Line.....	38.95
One who owes much, Indore.	
	5.00

Hills Green.....	3.00
Montreal, Cote St Antoine.....	15.00
Russell.....	33.51
Metcalfe.....	22.25
Lucknow.....	23.00
Exeter.....	20.00

— \$3889.10

### FOREIGN MISSION FUND.

#### Per Knox College Band.

Received to 5th August.....	\$1703.05
Molesworth, Y P Mis. Ass... ..	20.00
Dunblane.....	5.00
West Flamboro.....	20.00
Guelph, St Anw's, Knox &	
Chalmers SS.....	14.42
Caledonia.....	25.00
Huntsville.....	7.00
Paisley, Knox Ch.....	25.04
Dundas, Knox Ch.....	31.00
Onondaga.....	15.44
Flesherton.....	7.00
Carlisle.....	13.00
Ripley, Knox Ch.....	9.44

— \$1895.39

### FOREIGN MISSION FUND.

#### Per Queen's College Band.

Received to 5th August.....	\$123.86
Smith's Falls, Union Ch.....	12.00
Seymour.....	10.25
Orono.....	4.00
Carleton Place, Zion Ch.....	25.65
Newcastle.....	7.18
Newtonville.....	3.50
Three members, St Paul's,	
Bowmanville.....	8.00
Arnprior.....	15.00
Bristol.....	17.00
Almonte, St John's.....	44.00
Manotick, & S. Gloucester.....	12.50

— \$282.94

### COLLEGES ORDINARY FUND.

Received to 5th August.....	\$190.25
Elma Centre.....	5.60
Holstein.....	2.00
Lancaster, Knox Ch.....	23.61
Carleton Place, St. Andrew	
and Franktown.....	8.00
Millbank.....	8.00
Fairbairn.....	1.10
Spencerville.....	10.00

— \$248.46

### MANITOBA COLLEGE DEBT.

Rev. R. Hamilton, Mother-	
well.....	10.00

### MANITOBA COLLEGE FUND.

Received to 5th August.....	\$167.46
Elma Centre.....	2.90
Holstein.....	2.00
Lucknow.....	5.00

— \$177.36

### KNOX COLLEGE BURSARY FUND.

Rev. R. Hamilton, Mother-	
well.....	\$ 6.00
Robert Brown.....	50.00

### KNOX COLLEGE ENDOWMENT FUND.

Received to 5th August.....	\$2,048.99
Wm. Fraser, London.....	20.00
J. H. Wilson, London.....	5.00
John Scrutin, Streetsville.....	2.00
John Crerar, Hamilton.....	25.00
James Ferrier, Bervic.....	1.00
John Winchester, Toronto.....	100.00
Harwich.....	6.50
Shakespeare, St. Andrew &	
Hampstead.....	19.50
Wm. Moncer, Exeter.....	5.00
John Hume, Georgetown.....	5.00

— \$2237.99

### KNOX COLLEGE STUDENT'S MISSIONARY SOCIETY.

A Lady Friend, Blyth..... \$ 5.00

### KNOX COLLEGE ORDINARY FUND.

North Canada.....	\$ 7.79
Holstein.....	3.00
Nassagaweya.....	5.00

### KNOX COLLEGE ALUMNI ASSOCIATION.

Per Rev. R. J. Laidlaw, DD. \$ 17.04  
Per A. J. McLeod..... 350.00

### WIDOWS' AND ORPHANS' FUND.

Received to 5th August.....	\$183.78
Elma Centre.....	11.25
Chater.....	7.25
Hamilton, St. Paul's Ch.....	16.28
Holstein.....	7.00
North Normanby.....	5.00
Bristol.....	5.00
Londesborough.....	3.04
Vaughan, Knox Ch.....	9.00
Bulton, Cayen Ch.....	9.25
Fairbairn.....	1.00
Spencerville.....	7.00
Lucknow.....	5.00
Manitou.....	6.00

— \$271.88

### WIDOWS' AND ORPHANS' FUND.

#### Ministers' Rates.

Received to 5th August.....	\$510.00
Rev. R. Hamilton.....	8.00
" A. Paterson.....	5.00
" H. Rose.....	24.00
" D. B. Macdonald.....	8.00

— \$558.00

### AGED AND INFIRM MINISTERS' FUND.

Received to 5th August.....	\$1,125.45
Elma Centre.....	4.40
Hamilton, St. Paul's.....	48.76
Holstein.....	4.00
North Normanby.....	5.00
Mrs. John Street, New West-	
minster, B.C.....	10.00
Peterborough, St. Paul's.....	42.77
Hensall.....	8.46
Eramosa, 1st Ch.....	6.50
Markham, Meville Ch.....	4.65
Fairbairn.....	1.00
Spencerville.....	7.00
Lucknow.....	5.00

— \$1,268.43

### AGED & INFIRM MINISTERS' FUND.

#### Ministers' Rates.

Received to 5th August.....	\$129.50
Rev. J. M. Kelly.....	3.00
" D. Morrison.....	2.50
" R. Hamilton.....	5.00
" Wm. McWilliam.....	9.00
" Hugh Cameron.....	4.00
" D. W. Morison.....	20.00

— \$173.00

### CONTRIBUTIONS UNAPPORTIONED.

Thamesford.....	\$110.00
Egmondville.....	22.00
Dundas.....	33.80

### MANITOBA COLLEGE.

#### Mortgage Debt.

D. McArthur & Dr. King, treasur-	
ers.....	
Amount previously acknow-	
Kenneth McKenzie M.P.P.	
Burnside.....	10.00
Dr. Cowan, Port-la-Prairie.	
Wm. W. Miller, ".....	10.00
James Innes, M.P., Guelph.	
	25.00

W. F. Henderson, Winnipeg	25.00
Ed. L. Drewry, M.P.P.	50.00
Isaac Campbell,	10.00
R. J. Riley,	5.00
Dominion Coal Co.	10.00
John Galt,	25.00
W. J. Godey,	25.00
Captain Douglas,	10.00
Benjamin Gordon, Victoria.	5.00

\$625.00

Received for August by Rev. P. M. Morrison, Agent at Halifax, 138 Granville St., P. O. Box 338.

FOREIGN MISSIONS.

Previously acknowledged.	\$849.81
Yarmouth	40.00
Middle Musquodobit.	18.45
Georgetown & Montague.	14.00
John Macleod, Richmond.	50
St. Andrew's, St. John's N.F.	60.00
Brookfield Missio's Society.	12.00
Dr. Reid for Rev. J. Gibson's salary	486.67
Dr. Reid from Western S. S. (for Bromanga)	55.00
Sheet Harbour.	14.50
Bathurst (Youghall).	5.00
Great Village.	20.00
Gore & Kennetcook.	75.00
St. Matthews, Pugwash.	12.00
A. W. Macleod, Agent Y. M. C. A.	10.00
Stellarton.	2.00
Strathalbyn, P.E.I.	12.00
Carleton & Chebogue, Salt Springs, N.S.	15.00
Upper Londonderry.	59.00

\$1,751.93

AGED & INFIRM MINISTERS' FUND.

Previously acknowledged.	\$876.74
Yarmouth	8.00
Middle Musquodobit.	85
Bathurst Town, \$11; Youghall, \$5.	13.00
Woodville, Caledonia and Sands.	5.00
Great Village.	10.00
Rev. A. F. Thompson.	4.00
An Edinburgh Nova Scotian	121.66 1/2

\$539.25 1/2

AGGREGATION FUND.

Previously acknowledged.	\$223.35
St. Andrew's, St. John's N.F.	119.80
Great Village.	35.00
Gore & Kennetcook.	15.00
Strathalbyn, P.E.I.	14.00

\$407.20

HOME MISSIONS.

Previously acknowledged.	\$574.04
Yarmouth	40.00
Lake Ainslie.	4.00
Middle Musquodobit.	7.05
John Macleod, Richmond.	50
St. Andrew's, St. John's N.F.	40.00
A. W. Bathurst, Town, \$10; Youghall, \$5; Beldune, \$5.15; Duntap, \$1.55	21.70
Woodville & Sands.	5.00
Great Village.	10.00
Gore & Kennetcook.	10.30
N. W. St. Matthews, Pugwash.	12.00
Stellarton.	12.00
Strathalbyn, P.E.I.	10.00
Carleton, Chebogue, Salt Springs, N.S.	7.55
An Edinburgh Nova Scotian	121.48 1/2

\$912.00 1/2

DAYSRING & MISSION SCHOOLS.

Previously acknowledged.	\$107.96
Dr. Reid from Western Sabbath Schools and individuals.	79.85
Springfield and English settlement.	4.00
Upper Caledonia, S.S.	1.70
Strathalbyn, P.E.I.	6.00
A. B. R. M. New Hebrides.	5.00
Carleton & Chebogue, Salt Springs, N.S.	6.00
From an unknown Friend.	5.00
From an unknown Friend for New Hebrides.	5.00

\$220.51

COLLEGE FUND.

Previously acknowledged.	\$2,496.36
Yarmouth	30.00
Middle Musquodobit.	1.00
Richmond, Halifax.	20.00
St. Andrew's, St. John, N.F.	40.00
Div. Canadian B of Commerce.	24.50
Great Village.	20.00
Gore & Kennetcook.	15.00

\$2,646.86

Ministers' Widows' or Orphans' Fund, in connection with the Church of Scotland, James Croil, Treasurer.	
Knox Ch. Owen Sound, for Rev. D. Morrison.	\$ 9.00
St Gabriel Ch. Montreal, on account.	\$18.00

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden, Treasurer of the Board, 138 St James Street, Montreal, to 8th Sept. 1887.

Already acknowledged.	\$8366.40
Collingwood Mt.	5.00
Gibraltar.	2.24
Mill Haven, Ernestown and Bath.	5.00
Stafford.	2.20
Osceola.	2.25
Grenville, French Ch. &c.	7.00
Essex, Centre.	3.05
Montebello.	5.00
Valcartier.	12.00
J. M. Wells, Pinkerton O.	1.00
Roseland & Alexander, Man.	13.00
Union Centre & Lochaber.	9.12
Demorestville.	3.00
Port Dalhousie.	11.60
S S.	2.40
Nassagaweya.	5.00
Carlow & Mayo.	10.00
Avonmore.	12.00
Lunenburg.	8.00
Dunblane.	6.50
Mrs. Rose, Pinpot Reserve, N. W. T.	3.00
Martintown, Burns Ch.	13.00
Svan Lake, Man.	6.15
Wallace, Knox.	7.00
Mandaumin.	6.00
Cannington, Knox S S.	4.00
Scotstown.	3.00
Dd. Marshall Sr. Jackson.	2.00
Mrs Dd. Marshall, jun. Jackson.	1.00
Miss Jessie Marshall.	2.00
Rev. H. O. Loicelle, St. Jude Q.	1.00
Glenvale.	2.70
Harrowsmith.	7.50
Wilton.	3.40
Caboconk & Head Lake.	3.00
W. B. Hamilton, Collingwood.	3.00
Wallbridge.	4.00
Benbrook.	4.00
South Indian.	1.25
Francis, First Pres. Ch.	10.00
Port Hope, N. B.	6.00

Carleton Place, St. Aw's & St. Pauls, Franktown.	10.00
Maple Valley.	5.00
Berne.	19.00
Rock Lake, Man.	15.15
W. McE. Turner, French River, N.S.	2.00
Port Colborne.	3.00
Harrington, French Mission.	2.00
Goderich Tn'ship Union Ch. Darling.	7.30
East Williams, St. Aw's.	6.25
Cedarville & Esplin.	36.28
Mooretown.	5.00
Touchwood Hills.	11.00
Bayfield Road.	4.00
Stone's Cors & N. Augusta.	11.00
Sombra.	6.00
Duthel.	2.40
Italian Mission, Mtl.	1.00
L'Amable, Bancroft and Eastons.	2.32
Cotswood.	15.00
Buxton.	2.22
Trout River Line.	3.00
Longford.	1.76
Fawkham.	6.00
Uptergrove.	6.00
Ayton.	3.00
Bathurst & Sherbrooke.	3.17
Proton St. Aw's.	8.20
Spencerville.	2.41
Springfield, Ont.	20.00
St. Valerien, French Mission.	3.00
Moore, Knox Ch. Eighth Line.	2.00
Orwell, P. E. I.	5.00
Ripley, Knox.	35.00
Wallace, Knox (addl).	9.00
Hemmingford.	3.00
Carluke.	10.25
Nelson & Dundas St.	18.00
Kouchibouguac.	10.00
Oliver's Ferry & Port Elmsley.	3.14
South Mountain.	7.50
Heckston.	10.31
Hawkville.	6.00
Masham, French Mission.	3.50
Osgoode Line.	5.00
New Glasgow, Que.	12.00
Woodville, Ont.	12.00
Ripon, French Mission.	31.21
	3.00

Per Rec. Dr. Reid, Toronto:—

Arthur, St. Aw's.	15.32
Hamilton, St. Pauls.	48.76
St. Ann's Bible class.	4.72
Toronto, Old St. Aw's.	63.00
Keene.	26.00
Dunsford.	9.00
Mount Pleasant.	6.25
Burford.	2.00
Sydenham, St. Paul's.	9.24
St. Vincent, Knox.	5.00
Eden Mills.	6.00
Scarboro, St. Aw's.	66.40
Fairbairn.	9.00
One who owes much.	5.00
Exeter.	11.00

Per Rec. P. M. Morrison, Hfx:—

Yarmouth.	15.00
Noel.	14.00
Green Hill.	10.00
Lake Ainslie.	4.00
Middle Musquodobit.	3.60
Hopewell, Union Ch.	18.25
Hamilton, Bernuda.	17.04
Bathurst & Youghal.	13.00
Woodville, Caledonia & Sands.	5.00
Great Village.	5.00
Buctouche & Scotch Sett.	6.40
Clifton, New London &c.	12.00
Pugwash, St. Matthew's.	9.00
Lunenburg.	25.00
Mill Creek, S S.	1.10

St. James & Union.....	8.00
Strathalbyn, P. E. I.....	10.00
Sherbrooke.....	12.00
A. B. R. M.....	5.00
—	\$4,476.87

**POINTE-AUX-TREMBLES SCHOOLS.**

Received by Rev. R. H. Warden, Treasurer, Montreal to 8th Sept. 1887.

Already Acknowledged....	\$932.50
St George, Ont.....	6.00
A friend.....	5.00
Greenville, N.S.....	4.38
Westchester, N.S.....	2.64
Geo. Irving, Esquimesing	10.00
Ripley, Knox Ch. S.S. Band	22.00
Montreal, Italian Mission...	2.32
Namur, French Mission	4.45
The Misses Lowry, Scarboro.	5.00
Miss Henry, Scarboro	2.00
Mr. Schryer	1.00
Dartmouth, St. James Sch..	25.00
—	\$1022.27

**MANITOBA COLLEGE.**

To remove debt at Dr. Reid's Office.  
Received by Rev. R. H. Warden Treasurer, Montreal.

Already Acknowledged....	\$291.00
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Rev A Ross, Woodville, Ont.	5 00
Rev J Mowatt, Fredericton.	5 00
Rev T G Johnston, Blackville	4.00
A friend.....	1.00
Rev T Sedgwick, Tatamagouche	5 00
Lieut. Gov. Aiken, Win'g.	50. 00
Rev R H Warden, Montreal.	100 00
—	\$461.00

**POINTE-AUX-TREMBLES SCHOOL**

Extension of Building, Rev. R. H. Warden, Montreal, Treasurer.	
Already Acknowledged.....	\$ 107 50
Carlow & Mayo.....	5 00
Collection at lecture in Dutton & Wallace town, per Rev J Mordy.....	5 50
Proof Line, per Rev J Mordy.	16.35
Bryanston.....	5.65
—	\$140.00

Presbyterian Theological Hall Building and Endowment Fund, Farquhar Forrest & Co., Treasurers, 173 Hollis St. Halifax, N. S. to August 31st 1887.	
Amount Previously Acknowledged.....	\$72,150.41
Mrs McKenzie, River Den nis.....	1.00

D Urquhart, Tatamagouche	3.00
John Hattie, Caledonia, St Mary's.....	15.00
—	\$72,169.41

Ministers' Widows' and Orphans Fund, Maritime Provinces, Rev Geo. Paiter-on, D.D., Secretary. Received from 31st July to 31st Aug.

**Ministers' Rates.**

Rev A McKnight, A L Wyllie, R Laing, A Farquharson, \$16 each; J Fowler, A F Thomson, D B Blain, W Grant, A J Mowatt, A M Sinclair, J A McKeen, \$16.20 each; G M Clark, \$12; E D Miller and A Simpson, \$30 each; R C Quinn, \$20.20, A Grant \$20, J A McLean \$8.10.	Total, \$297.70.
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**Congregational Donations and Collections.**

Whycogomah, \$4; Shubenacadie, ad'l, \$1; St Andrew's, Sydney, \$2; St Matthew's, Sydney, \$2; St Ann's, C B, \$1; Souris, Bay Fortune, etc., \$5; Georgetown and Montague, \$2; Acadia Mines, \$5; Clifton, P E I, \$5; Antigonish, \$5; Vale, \$5; Grand River, C B, \$1; River Charlo, \$10; Richmond Bay East, Lot 16, \$3; Lot 14, \$3; Pr. Pollok donation, \$5; Total, \$59.
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**MEETINGS OF PRESBYTERIES.**

- Ottawa, St. Andrew's Ch., 1st Nov., 10 a.m.
- Sarnia, Strathroy, 29th Sept., 2.30 p.m.
- Montreal, D. Morrises I all, 4th Oct., 10 a.m.
- Whitby, Oshawa, 18th Oct., 10.30 a.m.
- P. E. Island, Summerside, 2nd Nov., 11 a.m.
- Lindsay, Woodville, 29th Nov., 11 a.m.
- Lanark and Renfrew, Zion Ch., 28th Nov.
- Toronto, Knox Ch., 5th Oct., 10 a.m.
- Truro, Truro, 3rd Oct., 7 p.m.

**MCGILL UNIVERSITY**

**MONTREAL.**

The calendar for the session of 1887-8, containing all information as to the Faculties of Arts, Donalda Special Course for Women, Applied Science, Law and Medicine, also McGill Normal School, can be obtained on application to the undersigned.

W. C. BAYNES,  
Secretary.

MCGILL COLLEGE,  
MONTREAL.

**TRINIDAD.**

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

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

**Worcester's Unabridged Quarto Dictionary.**

Edition of 1887. Enlarged by the addition of a new pronouncing Biographical Dictionary of nearly 12,000 personages, and a new pronouncing Gazetteer of the World, noting and locating over 20,000 places. Containing also over 12,000 new words, recently added, together with a table of 5000 words in general use, with their synonyms. Illustrated with wood-cuts and full-page plates. The national standard of American literature.

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