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THE
PRESBYTERIAN RECORD
 FOR THE
DOMINION OF CANADA.

VOL. XIV.

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The Great Missionary Failure.

SUCH is the title of an essay in *The Fortnightly Review*, for October last, by Rev Canon Taylor, minister of an important charge in Yorkshire, England. This article has called forth, as it could not fail to do, a good deal of comment and criticism. If Canon Taylor is correct in his figures and reasonings, many who have been advocating the cause of Foreign Missions are wrong. If it can be demonstrated with the certainty of a mathematical problem that Christianity is *never* to supplant paganism and infidelity, but, on the contrary, that those systems are ultimately to prevail, even to the downfall of Christianity, (for the Canon's logic is worth nothing if it does not lead to that conclusion) then, the sooner the hopeless enterprize is abandoned the better.

We are not setting up a man of straw for the purpose of knocking it down. In this essay, we are confronted with a mass of figures, carefully selected and skilfully arranged, and we have to face objections to missionary methods, in themselves weighty and worthy of consideration. Canon Taylor appears to be thoroughly conversant with the missionary operations of at least a section of his own church, and it is important to notice that his remarks apply almost

exclusively to the missions of that admirable institution—its *Church Missionary Society*, upon whom, it may be thought by some, that the sole responsibility rests of replying to his scathing animadversions. But Presbyterians also believe in “The Holy Ghost; The Holy Catholic Church; and the Communion of Saints.” Further, they believe that “whether one member of Christ's Body suffer, all the members suffer with it,” therefore they cannot be disinterested spectators in a controversy of this kind. It touches them on a very sensitive point.

Now what are Canon Taylor's premises? First, and chiefly,—that Heathenism is increasing at a much greater ratio than Christianity in missionary lands. He says:

“Dr. Maclear, the principal of a Training College for missionaries, who is perhaps the greatest living authority on the subject, estimates the annual increase of Christians due to missionary efforts at 60,000. If his estimate is approximately correct, it would take the societies,” (meaning all the missionary societies in the world), 183 years to overtake the increase of the non-Christian population in a single year. For every additional Christian we have every year 183 additional heathens or Moslems. In spite of all the efforts that are made, there are upwards of 10 millions more Heathens and Mohammedans in the world than there were a year ago.”

Going somewhat minutely into the official statistics of the Church Missionary Society, he says that it would take that

Society 2750 years to overtake the additions made by births in a single year to the non-Christian populations, while, if the population remained stationary, it would take more than 330,000 years to convert the world, "or nearly a million years if the relapses are taken into account." Speaking of India, the Canon says, "At this rate it would take the Society nearly 100,000 years to convert India," and, "It would take all the agencies put together sixty-four years to overtake the increase of the non-Christian people in a single year." Referring to China, he thinks the situation still more disheartening.—"If the population remained stationary, it would take more than 1,680,000 years to convert the Chinese Empire at the present rate of missionary increase."

Without questioning the accuracy of Canon Taylor's figures, we respectfully differ from the inferences which he draws from them. His argument is, evidently, one-sided. He almost totally ignores the work of other societies than that whose failure he is discussing, and which have better results to shew for their labour. When he alludes to China, he seems, strangely, to forget that it is only since 1861 that Christian missionaries received either toleration or protection in that empire, and that the foundation only of missionary work is being laid there. And yet, what are the results to date in China? The number of Christian communicants is close upon 30,000—more than double the number there were five years ago. It were easy to instance accessions to Christianity, greatly in excess of heathen increase, of a kind too that strike at the root of Canon Taylor's fallacy, as in the Sandwich Islands, where Christianity was introduced only in 1820, where heathenism is an unknown quantity to-day, and where a trade and commerce representing \$15,000,000 annually, has taken the place of savagery; or Fiji, where, out of a total population of 120,000; 102,000 are regular worshippers in the mission churches; or Madagascar, with its 1100 congregations, 761 native pastors, 5,226 native preachers, 60,781 church members, and 199,283 native adherents.* And this the result of work begun in 1818, and carried on for fifty years in face of persecution in com-

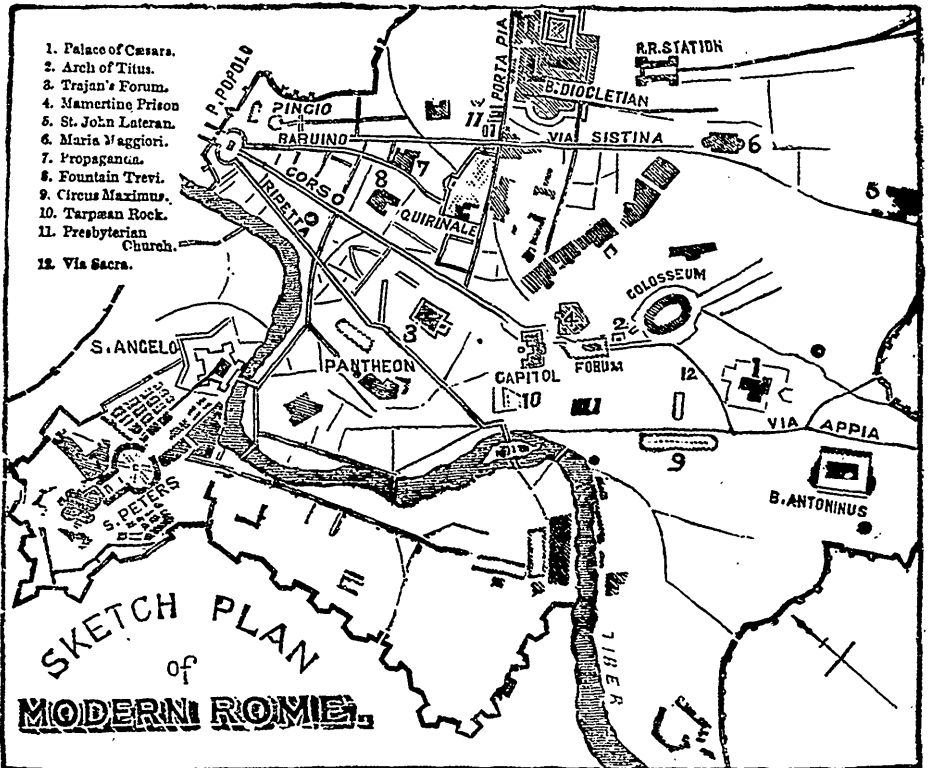
parison of which Nero's was lenient! Or the little island of Aneityum, in the New Hebrides, where Christianity was introduced in 1848, and where Canon Taylor, if he doubts our word and will go to see it for himself, may read an inscription on the mission church wall, which runs thus:—
WHEN HE LANDED IN 1848, THERE WERE NO CHRISTIANS HERE, AND WHEN HE LEFT IN 1872, THERE WERE NO HEATHENS.

It may be replied that these are isolated cases. Yes, they are; but they are not more so than the instances selected by Canon Taylor, upon which he founds such an extraordinary argument. Has the Canon so far forgotten his marching orders as to throw up the sponge because his society has not made as many "converts" as he would desire? *The Command* to every branch of the service is, "Preach the Gospel to every creature." Were the numerical results much less than those named, he would be recreant to duty who would say with the Canon that, because conversions are few, the missions, say in Egypt, Persia, Palestine and Arabia, should be given up as "futile." Does the Canon ignore the possibility of applying the principle of geometrical progression to missionary statistics? Does he really believe that the present ratio of increase is to be considered as a permanent, invariable factor? Only the other day a serious break occurred in the Cornwall canal. How did it happen? No one could tell. But it transpired that one of the employees had been aware for some time of a small leakage in the embankment—so small was it, he perhaps sat down and reasoned thus with himself,— "At this slow rate it will take 330,000 years to empty that canal or to destroy that embankment." Why should I trouble myself about it? While that servant slept—in one night—a breach was made, a hundred feet wide, and the canal was drained! Is it beyond the range of possibility that something analogous to this may, sooner or later, take place, by which the gigantic systems of Buddhism, Brahminism, Confucianism and Mohammedanism, may be swept out of existence? Is there any one, for example, who is marking the signs of the times, who would be greatly surprised if in ten years, or twenty years from now, Christianity should be proclaimed as the national religion of Japan? We do not say it will be—

* The London Missionary Society's report for 1886.

only that it may be, for "One day is with the Lord as a thousand years, and a thousand years as one day."

There are other considerations suggested by Canon Taylor's paper which we may advert to next month.



Editorial Brieflets.

No. I. IN ROME.

NEXT to Jerusalem, Rome! Of all other cities in the world the most interesting—ancient, mediæval, modern, and new Rome are, each and all, worthy of profoundest study. Founded, they say, B.C. 752, ancient Rome reached its greatest splendour, probably, about the time of Christ, when she ruled almost the whole of the then known world. Three or four hundred years later, "having filled the world with her renown, she fell at length amid the ruins of her own greatness." If we ask, how? Byron supplies the answer

in a single line,—“The Goth, the Christian, Time, War, Flood, and Fire,” to which may be added *Earthquake*. Gradually, under a long line of successive Popes, Rome rose slowly again out of its ashes—the materials of magnificent palaces and pagan temples being used to create and embellish the city of cathedrals and churches, convents, colleges, and monasteries that we see to-day.

Let others describe their emotions on approaching the “Eternal City,” when, from the Campagna, they first caught sight of “*The Cupola!*” When our conductor opened the door of the railway carriage and sung out “*Roma!*” with full euphonious emphasis

on the last syllable, it fell on our old ears like long-forgotten music. We felt as if our heart were in our mouth. That's all.

A few years ago, it would not have been regarded as in accordance with the fitness of things to dash into Rome with a railway train. But 'business' is a stronger force than sentiment, and Rome is again a candidate for a share of the world's business. The *Via Nazionale* of new Rome will stand comparison with the finest streets in Paris, while the new Government Buildings, such as the War office and the Finance department, rival Downing street, London. The railway terminus has a large and elegant station, and the arrangements for the transfer of travellers and their baggage are excellent. The street-railway and omnibus service are equal to the demands of traffic. Cabs are cheap. There are enough of good hotels where you can live comfortably at from \$2.00 to \$3.00 a day. Although apparently in a new quarter of the city, the railway station occupies an old site. Immediately on arrival you are confronted with the colossal pile of ruins known as "The Baths of Diocletian," built by the Emperor of that name in the beginning of the fourth century, and which originally covered an area of 440,000 square yards*—over ninety acres! It is said that 40,000 Christians were employed for years in the construction of these buildings, now desolate heaps of rubbish, save where, here and there, portions of them have been transformed into churches and convents which are adorned with fine paintings, and which count as their most sacred treasures the bones of many Christian martyrs.

Our hotel was in the heart of the city, near the far-famed fountain of Trevi. Not a day passed without our having "another look at it." What a marvellous conception it is! The central figure is a magnificent statue of Neptune. On either side are prancing steeds, fanciful sea-nymphs blowing their horns, dolphins spouting jets that descend in clouds of spray, and water falling from a hundred fissures into the great semi-circular basin in front—beautiful sparkling water brought from the distant hills by subterranean aqueducts.

Rome is almost round in shape. The circuit of its walls is twelve miles, and they are pierced with sixteen gates, guarded with *gen-d'armerie*. One of the best known approaches is by the *Porta del Popolo*, leading into the piazza or square of the same name—a place of great interest. In the centre of it is one of those venerable red granite Egyptian obelisks, covered with hieroglyphics as fresh almost as the day they were cut, and which carry your thoughts away back to the days of Moses and the Pharaohs. To the left, a fountain marks the place where Nero was buried (A.D. 68). At the further end of the square are two fine twin churches, where the three principal streets of this quarter begin—the *Corso*, in the centre, running in a direct line to the Capitol, the *Babuino*, on the left, leading to the Quirinal Palace, and the *Ripetta*, on the right, by which you approach the bridge of St. Angelo and St. Peter's. The *Pincian Hill*, which rises abruptly from the piazza del Popolo, is the 'Mountain Park' of Rome, tastefully laid out with garden, lawn and shrubbery, and is the fashionable drive and promenade. From the terrace on its brow is obtained one of the finest views of the city and surrounding country, even as far as to the Mediterranean, which shows like a silver streak at a distance of fourteen miles. The Pincian is not one of the seven historic hills, however. These are, (1) The Capitoline, (2) The Palatine, (3) The Quirinal, (4) The Cœlian, (5) The Aventine, (6) The Viminal, (7) The Esquiline.

C.

Missionary Cabinet.

MR. WILLIAM QUARRIER.

PASSING along the South Western Railway, about half-way between Glasgow and Greenock,—near Bridge-of-Weir—the traveller can scarcely fail to notice a group of handsome buildings nestled among the Renfrewshire hills. The central one is an imposing mansion bearing on its face in immense letters, the words,—“The Orphan Homes of Scotland.” These Orphan Homes are the realization of the youthful dream of a genuine Scottish Philanthropist, whose name stands at the head of this paper.

*Walks in Rome, by Augustus J. C. Hare; 7th American edition, pp 678, \$3.10. Probably the best English guide-book, and my chief authority in these notes.

When we have briefly sketched his career, and described the work he has in hand, we shall leave it to the reader to say whether or not he is entitled to a place in our "Missionary Cabinet."

When about eight years of age, William Quarrier stood in the High Street of Glasgow, a bare-footed, bare-headed, cold and hungry beggar-boy, who had tasted no food for a day and 'a half. He had looked in vain to each passer-by for help. It was then, when he was feeling the pinchings of hunger, he formed the resolution that when he got to be "a big man" he would try to provide for poor waifs like himself. At ten years of age he was apprenticed to a shoemaker. He stuck to his trade, until at length he was able to commence business in that line on his own account. Before long, he was the owner of three of the largest boot and shoe establishments in Glasgow, and in the fair way of amassing a fortune. He had long ere this given his heart to the Lord, but now he resolved to consecrate his time, his money, his all to God, if the way should open up for carrying out that which was all the time uppermost in his mind. He had been too open-handed to accumulate much money. So he had to look elsewhere for funds with which to commence the enterprize. In answer to his prayers, a friend in London promised him \$10,000. We can imagine his feelings, as he burst into tears of gratitude on receipt of that letter and took to himself the assurance that he was now going to enter upon his great life-work, and that whatever money would be required would be forth-coming. It is about twenty-four years since Mr. Quarrier began the work which has now grown to national dimensions, and in all that time he has looked only to the Lord for the means of carrying it on. He asks no man for money, and yet he is always able to meet his engagements. A short time ago, he was offered some \$40,000 as the nucleus of a permanent endowment; this he declined, for the reason that his accepting money in that form would imply a want of faith in God! "For," he himself says,—"I have never wanted for a penny when it was needed, since the day I began."

We have mentioned a group of buildings designated "Homes." That constitutes Mr. Quarrier's "hobby." His establishment is

not a hospital, nor a poor-house, nor a house-of-refuge, nor a reformatory, in the ordinary sense of these terms, though it includes all of them and much more. It consists of a number of detached dwellings, each constituting a comfortable home for a family of about thirty children, with such pleasant surroundings as refined taste and ample means can supply. When we state that each of those houses cost about \$7,500, it will be readily understood that they are built to last, being substantial stone buildings, and of handsome appearance. The grounds are nicely laid out with gravel walks and shrubbery, flower beds and fountains.

Some years ago, it was the writer's privilege to meet Mr. Quarrier and to hear from himself the outline of his wonderful story. At that time he was desirous of having a church added to the then existing buildings. In fact, he said, "it was going to be built," though he had no idea where the money was to come from. Shortly after that conversation, "a friend" sent him a cheque for \$20,000, and with that money a beautiful church has been erected, seated for 1000. Not only so, an additional charm has been added to the village by a sweet chime of bells, and a turret clock, the gifts of two generous ladies. Another lady, in memory of her husband, defrayed the entire cost of a "training ship" built on the premises. This ship on land—named the *James Arthur*—cost about \$17,500, is 120 feet long, 23 feet beam, and is fully rigged and equipped. Already four of the twenty-five boys in training have left—"outward bound"—giving good promise that they will become missionary seamen.

The work continues to prosper and to grow in Mr. Quarrier's hands. His aim now is to add yet *twelve* homes to the twenty already occupied, so as to make accommodation for 1200 children. This means a further expenditure of nearly \$100,000! But the man who has already received about \$1,000,000 in answer to prayer, is not afraid to draw on the same bank for the smaller amount. Up to date, over 5000 children have gone forth from this establishment with fair prospects of becoming useful members of society. One half of that number were sent to Canada, and, so far as can be ascertained, they are nearly all doing well. The distributing home for these little settlers has

been changed from Belleville, where it was for many years, to Brockville, where the fine house and grounds of Fairknowe have been secured at a cost of \$12,500.

The work of a somewhat similar character conducted by this servant of the Lord in Glasgow, should also be noticed, but the limits of this sketch will not admit of more. Suffice it to say that the annual expenditure of all the agencies connected with Mr. Quarrier's Orphan Homes of Scotland amount to something like \$95,000 a year. We have no authority to solicit subscriptions in aid of this work, but if any of our readers feel moved by this statement to contribute, they may rest assured that their sympathy for the fatherless and motherless bairns of Scotland will be duly appreciated. The only title for admission to the Homes is **DESTITUTION**. Canadians visiting Scotland would do well to call at Bridge-of-Weir and inspect the Orphan Homes. There are few "sights" better worth seeing.

Presbyterian College, Montreal.

AMONG the institutions which deserve well from the Church, the Presbyterian College, Montreal, is second to none. Its history, to a few points of which we direct attention, has been an unbroken success from the beginning. By the Divine blessing its usefulness to our country at large, and especially to the cause of missions, has already surpassed the most sanguine expectations, if not of its founders, certainly of on-lookers from a distance. It was a wise undertaking to plant the college at this centre of learning and commerce. To Sir Wm. Dawson, the distinguished Principal of McGill University, we believe, belongs the honour of having written the first letter proposing the founding of the institution. It was urged that only by this means could the spiritual wants of the Province of Quebec, eastern Ontario and the valley of the Ottawa be properly overtaken. The University offered admirable facilities for the training of students in Arts, without any expense to the Church, and would be greatly strengthened by the presence of such a Theological Seminary.

The proposal was warmly approved by leading Presbyterian citizens, some of whom have since passed away, but not without

having their names permanently attached to the college as generous benefactors. The endowment of the two Mackay chairs and the John Redpath chair, and the erection of the magnificent buildings which adorn the side of our mountain, bear witness to this liberality. With the sanction of the General Assembly, which has supreme control over the institution, its charter was obtained in 1865, and work was commenced, Oct. 1867, in the basement of Erskine church, under the direction of the Rev. Dr. Gregg, now of Knox College, Toronto, as sole lecturer in all the subjects of the curriculum. He continued till Christmas, and was succeeded till the spring by the Rev. Wm. Aitken of Smith's Falls. Efforts to secure the services of Dr. Bruce, then of Broughty Ferry, Scotland, Dr. Marcus Dodds of Glasgow, Dr. McCosh of Princeton, and Dr. Ormiston of New York, having proved unsuccessful, and Dr. G. P. Young, of Toronto University, having declined the appointment given him by the Assembly as Professor of Divinity, Dr. MacVicar, the present Principal, then minister of Côte Street, now Crescent Street church, Montreal, was chosen Professor of Divinity, and entered upon the duties of the office in October, 1868. The prospects then were certainly not very encouraging. With no buildings, or library, or endowment, and only a handful of students, it required both faith and courage to face the future and prosecute the enterprise. The opening chapters of its history were by no means free from difficulty. Money must be secured to meet current expenses. Accordingly the Synod enjoined the Presbytery of Montreal to raise at least twenty thousand dollars. This was imposed as a sort of condition of the continuance of the work. The Lord opened the way, and an amount vastly greater than the sum called for was, in due time, forthcoming; so that to-day, after twenty years of diligent effort, taking into account endowment, library, buildings, scholarships and medals, there is secured to the church, at least, three hundred thousand dollars. The staff of instructors is now composed of Principal MacVicar and Professors Campbell, Coussirat and Scrimger, assisted by several Lecturers in special departments, and it is gratifying to know that every part of the work is being done in a manner which commands the entire confi-

dence of the large and steadily increasing body of students. The number in attendance this winter is seventy-nine. Valuable scholarships, connected with the Honour Course in the curriculum, are offered to students for competition, but nothing is given them in the form of gratuities. Students are drawn from all parts of the Dominion, and from Britain, and are afterwards scattered as widely as ministers and missionaries. When the graduating class of this session is added to the list of *alumni*, the total number will be little short of one hundred and fifty—all of them, except a few who have gone to their rest, active in the service of the church as missionaries and ministers. One, the Rev. Geo. MacKelvie, is missionary in India, supported by St. Paul's church, Montreal, and we learn that no fewer than fifteen others, now in the classes, are about to offer themselves for the foreign field, and there is a definite prospect of at least two of them being sent out during the coming year.

The training of men in three languages, English, Gaelic and French, is a distinctive feature of the college, the utility of which cannot be doubted. The church having rightly set herself to the task of evangelizing the million and a half of French Roman Catholics in the Dominion, the thorough preparation of missionaries for this class of our population becomes an imperative duty. Montreal is wisely selected as the place where this work is to be done. It is the head-quarters of the Dominion Evangelical Alliance, is locally and commercially the centre of Canada, and certainly the great centre of Romanism on this continent. According to the authorized report of the Society of the Propaganda of Rome, in 1886, the Diocese of Montreal has 300 churches and chapels, 450 priests, one Grand Seminary, and two minor ones, 7 colleges, 20 convents for girls, 750 parochial schools, 16 hospitals, and 11 asylums, with a Roman Catholic population of 412,000. The Diocese of Quebec has only 296,666 Catholics, 169 churches and chapels, and 331 priests. The total number of priests reported in the entire province is 1,452. Our missionaries are thus being trained in the very heart of Romanism, and no one better qualified for the work could be selected than Professor Coussirat, so sound in the faith, and skilful as a teacher, so cultured in his own lan-

guage and so eminent as an orientalist. The French students under his special care, at present 19, attend the lectures of the English professors as well, and are thus fitted to occupy fields where both languages are required.

The financial support of the college was, for some years, drawn partly from a certain territory which the General Assembly set apart for the purpose, and which, at one time, included Quebec and Ontario as far west as Belleville. Later, it drew its allotted share from what was known as the Union College fund. By the action of the last General Assembly, congregations in all parts of these provinces are free to contribute to its funds, and the treasurer informs us that there is pressing need for all in sympathy with the great work of the institution, to do so liberally and promptly. We trust also, that the recent resolution of the Board of Management to secure an adequate endowment will be prosecuted with energy and meet with a generous response.—Com.

French Evangelization.

THE recent Conference in Montreal, under the auspices of the Evangelical Alliance, has been the means of awakening increased interest in the Roman Catholic question, as it affects the well-being of the Dominion. The aggressive policy of the Jesuits is well known. Their incorporation a year ago by the Quebec Provincial Legislature, and the recent Act granting them \$400,000 out of the Provincial Treasury, has greatly emboldened them in their resolve to conquer Canada. To counteract their efforts, the voice of the people themselves must be raised, and to accomplish this they must be enlightened by schools conducted in a Christian spirit, and by the distribution of the word of God among them. This is the object aimed at by the Board of French Evangelization of our Church, which employs a large number of colporteurs among the French speaking population in the Maritime Provinces, Quebec and Ontario, in seeking to supply the people with the Scriptures. Some thirty schools, attended by nine hundred pupils, are under the care of the Board, and at present there are openings for several

others in districts where the need is very great. The number of preaching-stations supplied by the missionaries is eighty-three. In many of these, services are conducted in English as well as in French, and in not a few of them, the only Protestant service in the district is that given by the missionaries of the Board. There has recently been a decided improvement in the attendance and in the number of Roman Catholics present at several of the stations. Especially is this the case in Ottawa, in St. John's church, Montreal, and in St. Gabriel de Brandon, where a series of week evening services have just been held. At Ste. Anne, the missionary reports a morning attendance in French of 300, and an evening attendance in English of 150, with an average attendance of 170 at the Sabbath-school. The number of French students at the Presbyterian College, Montreal, this session is 19, all having the ministry in view. This is the largest number there has ever been. Three of them graduate next spring, all of whom are able to conduct services both in French and English.

The mission schools at Pointe aux Trembles are at present attended by 144 pupils,—by far the largest number in their history—of these, 63 are from Roman Catholic homes, 72 from the families of converts, and 9 the sons and daughters of Protestants. These last are from districts where there is no Protestant school, or where there is danger of their becoming Roman Catholics. During the summer, ten of the pupils of last session were employed as missionaries, six as colporteurs, and four as teachers. Five of last year's pupils entered the Presbyterian College this fall, one is studying medicine and three are attending the Normal School. The enlargement this year of the boys' school, and the erection of new class-rooms, etc., have greatly helped the work and it is hoped that the Board may be in a position to enlarge the girls' school next summer, so as to provide room for the increasingly large number of applicants for admission.

The pressing want felt at present is money to meet the requirements of the work. The sum of \$50,000 is needed for the current ecclesiastical year. Of this amount, only \$13,500 have been received thus far, and the Board is at present in debt upwards of \$16,000, with the salaries of many of the

missionaries overdue. It is hoped that when congregations are appropriating their missionary contributions they will bear in mind the claims of this scheme and its present urgent need. R. H. W.

Household Words.

ONE LESS AT HOME.

One less at home !

The charmed circle broken ; a dear face
Missed day by day from its accustomed place ;
But, cleansed and saved and perfected by grace,
One more in heaven !

One less at home !

One voice of welcome hushed, and evermore
One farewell word unspoken ; on the shore
Where parting comes not, one soul landed
more.

One more in heaven.

One less at home !

A sense of loss that meets us at the gate ;
Within, a place unfiled, and desolate ;
And far away, our coming to await,
One more in heaven !

One less at home !

Chill as the earth-born mist the thought would
rise,
And wrap our footsteps round, and dim our
eyes ;
But the bright sunbeam darteth from the
skies—

One more in heaven !

One more at home !

This is not home where, cramped in earthly
mould,
Our sight of Christ is dim, our love is cold ;
But there, where face to face we shall behold,
Is home and heaven !

One less on earth !

Its pain, its sorrow, and its toil to share ;
One less the pilgrim's daily cross to bear ;
One more the crown of ransomed souls to wear,
At home in heaven !

One more in heaven !

Another thought to brighten cloudy days,
Another theme for thankfulness and praise,
Another link on high our souls to raise
To home and heaven !

One more at home—

That home where separation cannot be,
That home where none are missed eternally !
Lord Jesus, grant us all a place with thee,
At home in heaven !

S. G. Stack.

BLUE SKIES AFTER STORM.

All ye children of God who are under the peltings of poverty, or the down-pour of disappointments, or the blizzards of adversity, "think it not strange as though some strange thing has happened unto you." Millions have had the same experiences before you. No storm ever yet drowned a true believer, or washed out the foundations of his hope. The trial of your faith will be found unto praise and honour and glory at the appearing of your Lord and Saviour Jesus-Christ. Two thoughts ought to give you courage. One is that our Lord loves to honour and reward unwavering faith. He sends the storm to test you, and then the smile of his sunshine to reward you. Such has been the testimony of all his faithful ones from the days of stout old Paul to the present hour. Another thought is that the skies are never so blue as when they have been washed by a storm. The countenance of Jesus is never so welcome and lovable as when he breaks upon us a sun of consolation and joy after trials.

Many years ago, on a day of pouring rain and fog, I ascended Mount Washington by the old bridle-path over the slippery boulders. A weary, disappointed company we were when we reached the "Tiptop" cabin. But presently a mighty wind swept away the banks of mist, the body of the blue heavens stood out in its clearness, and before us was revealed the magnificent landscape stretching away to the Atlantic sea! That scene was a sermon to my soul. It taught me that Faith's stair-ways are over steep and slippery rocks, often through blinding storms; but God never looses his hold on us, and if we endure to the end He will yet bring us out into the "clear shining after rain."

"There was never a night without a day,
Or an evening without a morning;
And the darkest hour—as the proverb goes—
Is the hour before the dawning.

"So it's better to *hope*, tho' the clouds run low,
And to keep the eye still lifted;
For the clear blue sky will soon peep through,
When the thunder-cloud is rifted."

T. H. Cuyler, D. D.

A CHRISTIAN HOME.

"Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me."—Ruth 1, 16-17.

"Where thou lodgest, will I lodge", cried Ruth to Naomi. She knew that wherever Naomi stopped, whether it were hovel or mansion, there would be a Christian Home, and she wanted to be in it. What do I mean by a Christian home? I mean a home in which the Bible is the chief book, a home in

which the family kneel in prayer; a home in which father and mother are practical Christians; a home in which on Sabbath, from sunrise to sunset, there is profitable converse and cheerful song and suggestions of a better world. Whether the walls be frescoed or only a ceiling of unplanned rafters; whether marble lions are couchant at the front entrance, or a plain latch is lifted by a tow-string, that home is the antechamber of heaven. A man never gets over having lived in such a home. It holds you in an eternal grip. Though your parents may have been gone forty years, the tears of penitence and gladness that were wept at the family altar still glitter in your memory. Nay, do you not now feel, hot and warm on your hands, the tears which that mother shed thirty years ago, when, one cold winter night she came and wrapped you up in the bed and prayed for your welfare here and for your everlasting welfare before the throne?

O ye who are to set up your own home, see that it be a Christian home! Let Jesus make the wine at that wedding. A home without God is an awful place, there are so many perils to threaten it, and God Himself is so bitterly against it; but "the angel of the Lord encampeth round about them that fear Him." What a grand thing it is to have God stand guard at that door, and the Lord Jesus the family physician; and the wings of angels the canopy over the pillow, and the Lord of glory a perpetual guest. You say it is important that the wife and mother be a Christian. I say to you it is just as important that the husband and father be a Christian. Yet how many clever men say—"My wife does all the religion of my house. I am a worldly man; but I have confidence in her, and I think she will bring the whole family up all right." It will not do, my brother. The fact that you are not a Christian has more influence on your family than the fact that your wife is a Christian. Your children will say—"Father's a very good man; he is not a Christian, and if he can risk the future, I can risk the future." O father and husband! join your wife on the road to heaven, and at night gather your family at the altar. Do you say—"I can't pray, I am a man of few words, and I don't think I could put half a dozen sentences together in such a prayer." You can pray; you can. If your child were down with scarlet fever, and the next hour were to decide its recovery or its death, you would pray in sobs and groans and paroxysms of earnestness. Yes, you can pray. When the eternal life of your household may depend upon your supplication, let your knees limber and go down, but, if you still insist that you cannot compose a prayer, then buy or borrow a prayer-book, and gather your family, and put your prayer-book on a chair and kneel down before it, and in the solemn and hushed presence of God, gather up all your sorrows and temptations and sins, and cry out—"Good Lord, deliver us!"—*Talmage.*

The Mission of John the Baptist.

JAN. 6. A.D. 26. MARK 1:1-11.

Golden Text, Mark 1:3.

THE gospel from which our lesson is taken, was not written by an apostle, but by one of their companions supposed to be the "Marcus" mentioned by Peter, 1. Ep. 5:13. One of the Fathers of the Church says that: "Mark the disciple of Peter, wrote a short gospel, the same as he had heard Peter relate." Mark does not say anything about the birth of Christ, but begins his narrative from John's baptism. V. 1. *The Gospel*—the good news of Jesus Christ who came to save his people from their sins, Matt. 1:21. *The Son of God*—the Lord of all power and might, Luke 1:35. V. 2. *In the prophets*—Mal. 3:1. V. 3. *Prepare ye*—Is. 40:3. This John did, by showing the people their need of a Saviour. V. 4. *Baptize*—a solemn rite of washing, typifying the putting off of moral defilement, previous to beginning a newer and purer life, Eph. 5:26; Heb. 10:22. *In the wilderness*—the country along the Jordan, East of Jerusalem. *Repentance*—a change of mind, attended with deep sorrow for evil committed. *For remission of sins*—repentance does not take away sin, but prepares the way for confession and forgiveness, 1 John 1:9. V. 5. *All the land*—many people from Judæa. *Jordan*—the great river of Palestine, rises in Mount Lebanon, and runs south to the Dead Sea. It has a swift current, and is about a hundred feet wide, Josh. 3:15. V. 6. *Camel's hair*—a coarse cloth still worn in Eastern lands. This with the leathern girdle, was the usual dress of the prophets, 2 Kings 1:8, Zech. 13:4. *Locusts*—a flying insect, resembling a grass-hopper. They are still used for food in the East. *Wild honey*—found in the clefts of the rocks, Exod. 3:8, 17. V. 7. *Preached*—the divinely appointed method of proclaiming the saving truths of the gospel, 1 Cor. 1:21, Rom. 10:14. Christ's commission to his apostles was "preach the gospel," Mark 16:15, Luke 24:47. *Latchet*—the thong by which the sandals then worn were fastened to the feet. It was the office of servants to unloose them. John declares himself unworthy to perform even this humble service for Christ. The greatest man of God have always been the humblest, Matt. 11:11, 1 Cor. 15:9. V. 8. *With the Holy Ghost*—giving them the Spirit of God. This was done visibly on the day of Pentecost, John 7:39, Acts 2:2-4. V. 9. *Nazareth*—there Jesus had been brought up, Matt. 2:23. It was situated on the west side of the Sea of Galilee, not far from Capernaum. *Was baptized*—"although sinless, he did it, to fulfil all righteousness," Matt. 3:15, to give his sanction to John's baptism as being a righteous institution. V. 11. *A voice from heaven*—the same that was heard at the Transfiguration, ch. 9:7, for His comfort and assurance, and for ours also.

A Sabbath in the Life of Jesus.

JANY. 13. A.D. 30. MARK 1:21-34.

Golden Text, Luke 4:16.

THIS lesson contains a description of some of the events that attended the beginning of the ministry of Jesus in Galilee. Jesus had been in Nazareth for some time, after Herod had imprisoned John the Baptist, Matt. 4:12. As he walked one day, by the Sea of Galilee, he met Simon and Andrew, who at his request, left all they had to follow Him, Matt. 4:18, Mark 1:16. James and John, shortly after were also called, and followed Him, Mark 1:19, 20. V. 21. *Capernaum*, was then a flourishing city on the western shore of the Sea of Galilee. It is utterly ruined now. *On the Sabbath*—a better reading is "on the Sabbaths," Jesus began this practice as soon as he lived in Capernaum, and continued it all the time he was there. *Synagogue*, place of worship of the Jews. This one has been built by a Roman soldier, Luke 7:1-5. *Taught*—see for an example of this kind of teaching, Luke 4:16-21. V. 22. *Having authority*—Matt. 7:28, 29. Conscious of His divine nature, Jesus spake as Lawgiver, Expounder and Judge, see Matt. 5:21-22, 33-34. *Scribes*—doctors of the law, who explained it to the people. V. 23. *An unclean spirit*—impurity and evil spirits, a congenial association. The two are joined together in about twenty places in the gospels. The fact that filthiness, both moral and physical is so welcome to the evil one, should enforce the duty of having a clean soul in a clean body. V. 24. *Let us alone*—we do not want thee, The devil does not leave men alone, why should he not be attacked and driven away, Eph. 4:27, Jas. 4:7. *To destroy*—the devil knows that his power is only for a time, Matt. 8:29, Rev. 20:10. *Holy One of God*—allusion to Psalms 16:10. V. 25. *Hold thy peace*—Jesus does not need the testimony of devils to prove His dignity. The command to be silent, evidently refers to this alone, since the evil spirit spake afterwards, with a loud voice. V. 26. *Torn Him*—observe the malignant cruelty of the devil when he found he had to go. V. 27. *Amazed*—astonished, they wondered at the marvellous attestations given to Christ's mission and to the truths he taught. V. 29. *Jam's and John*—who with Peter, were to be the "pillars" of the church, Gal. 2:9, Mark 5:37; 9:2. V. 30. *Wife's mother*—There was no word of celibate ministers then. That came much later on, according to prophecy, 1 Tim. 3:1-3. Peter was married, and travelled with his wife, 1 Cor. 9:5. V. 31. *She ministered*—prepared a meal for them, showing her gratitude and the completeness of her cure. V. 32. *At even*—at sunset, when the Jewish Sabbath ended. Jesus often showed it was right to do good on the Sabbath day, John 7:22-23, Matt. 12:7. The way in which the Lord employed His Sabbaths teaches us how to employ ours.

Healing of the Leper.

JAN. 20. A.D. 30. MARK 1 : 35-45.

Golden Text, Mark 1 : 42.

COMPARE Matt. 9 : 1-4, Luke 5 : 12-16. By the five verses that begin this lesson, we learn that very early in the morning of the day that followed the Sabbath, Jesus quietly slipped out of Simon's house, and went to a "solitary place" some distance away to pray. This was a common practice of Jesus, see Luke 5 : 16 : 5 : 12 ; 9 : 18 etc. If Jesus, the Holy One of God, could not live without prayer, how much more, we, poor sinners should be often found kneeling at the throne of grace to be helped in our need, Heb. 4 : 16. V. 36. *Simon followed*—Luke says "the people sought him," ch. 4, v. 42, and asked him to stay with them. It was to them also, and not to Simon alone that he said ; I must preach to other cities also, Luke 4 : 43. V. 40. *A leper*—Leprosy is a skin disease, loathsome, contagious, and said to be incurable. It was common in the East, Lev. 13 : 14 ; 2 Kings 5 : 1. *Beseeching*—Matthew says "worshiped him," and Luke ; "he fell on his face," the posture of extreme humility. *If thou wilt*—The man was sure of Christ's power, but not so sure of his goodwill, a groundless fear, as the Lord will teach him. V. 41. *Moved with compassion*—The heart of Christ is tender to human woes, compare Luke 7 : 13, John 11 : 33-35. *I will*—not, "I can," the immediate accomplishment of his will would of itself show his power. V. 42. *Immediately*—The miracles of Christ were always immediate, permanent and complete, a contrast to the "lying wonders" that are sometimes called miracles, 2 Thess. 2 : 9. *The leprosy departed*—In the same way, Jesus purifies the soul of believers from the leprosy of sin, Eph. 5 : 26, 27. He does not half do his work of grace, it is complete, and none but Him can do it, 1 John. 1 : 7. V. 43. *Straitly*—for strictly—*charged him*—The charge is in the following verse. "See thou tell no man," Matt. 8 : 4. V. 44. *Say nothing*—Publicity would draw crowds and interfere with Jesus' usefulness, or the priests, hearing of the cure having been done by Him, might through spite refuse to testify to its completeness. Jesus sends the man, at once to them, v. 44. *Those things*—see Lev. 14 : 4. *A testimony*—that the Messiah had come indeed and that God had visited his people. V. 45. *Blaze abroad*—tell everybody, a disobedience of Christ's orders, yet easily understood. He thought it too great a marvel to remain silent about it. It is a natural impulse of men, to tell others extraordinary news. It would be well if all that is thus reported was, as here, for the glory of Christ. *In desert places*—This was the inconvenience that Jesus had wished to avoid, but which the leper's indiscretion imposed upon him. Where no order exists to the contrary, it is evidently man's duty to confess before men all that Christ has done for us, 2 Tim. 1 : 12.

Forgiveness and Healing.

JANY. 27. A.D. 30. MARK 2 : 1-12.

Golden Text, Psalms 103 : 3.

THE miracles of Christ were not only works of mercy, done in attestation of the truth of his claim to be the promised Messiah. They also were visible acts, symbolizing his power over the moral nature of man. As we shall see by this lesson, this is plainly taught by Christ himself. Matthew and Luke both record this miracle. Compare Matt. 9 : 1-8, Luke 5 : 17-26. V. 1. *After some days*—probably, the ones he spent "in desert places," ch. 1 : 45. *The house*—Simon's, where the apostle's mother would make him specially welcome. V. 2. *Many*—Some were Jewish priests, from all parts of the country, drawn there by his fame, Luke 5 : 17. V. 3. *They come*—some of the town's people bearing a sick man on a litter. *Palsy*—disease that renders a man helpless. He is paralyzed. Are there not some among our friends that we might help to find Jesus also? V. 4. *Uncovered the roof*—It was a "tiling," Luke 5 : 19, easily removed and probably as easily replaced. The evangelists do not describe it further. The bearers lowered the sick man through the opening, so that the people below had to stand aside. V. 5. *Son*—a loving term, full of spiritual meaning, John 1 : 12. Rom. 8 : 15, 16. Jesus encouraged the sick man, Matt. 9 : 2. *Be forgiven*—Jesus cures his soul before his body. It would try his faith. It may have been that his sickness had been caused by special sins. V. 6. *Reasoning*—murmuring at what they thought blasphemy. V. 7. *Speak blasphemies*—by claiming a power which belongs to God alone, Job. 14 : 4, Ps. 130 : 4, Isa. 43 : 25. V. 8. *In his spirit*—Christ knew their most secret thoughts, Matt. 9 : 4, Luke 11 : 17. V. 9. *Easier*—Any one could say ; "Thy sins, etc.," and no man could prove whether these words had any effect. But to say ; "Arise," would necessitate at once a visible proof of the power of the speaker. V. 10. *That ye may know*—Jesus shows here for what purpose, not only this miracle, but all others were wrought, i.e. ; *That the Son of Man, etc.* V. 11. *Take up*—Carrying the bed home would prove the completeness of the cure. V. 12. *Immediately*—Compare Mark 1 : 42. Christ's miracles are instantaneous and perfect. *We never saw*—Luke has ; "We have seen strange things to-day." Both expressions may have been used. Luke 5 : 26. The strange things were the two wonders ; God in human form, forgiving sin, and making the sick man whole. However, they did not yet understand the true nature of Christ, for they are said by Matt. 9 : 8, to have glorified God for having given such power to men. If as we see, Christ has the power to forgive sin, let us seek forgiveness by prayer. "Whoever calleth on the name of the Lord shall be saved," Rom. 10 : 13.

Ecclesiastical News.

SCOTLAND: The Annual Convention for Deepening of Spiritual Life was held this year in Glasgow. Among the leading speakers were Dr. J. Elder Cumming, Dr. Andrew A. Bonar, and Rev. Mr. Meyer, of London, besides many ministers of the Established Churches of Scotland and England. Urgent appeals came from Inverness, Aberdeen, Dundee and Edinburgh, that a second convention may be held in one or other of these centres annually. A most interesting series of meetings on the Second Coming of Christ, has just been concluded in Edinburgh. The Scottish speakers were Rev. Drs. J. Elder Cumming and Andrew A. Bonar, and Rev. Mr. Riddell, Glasgow. Dr. Pentecost, of London, also took a prominent part. The Prohibitionists of Scotland had a very large, influential and enthusiastic meeting in Glasgow lately. Sir G. O. Trevelyan, Bart., was in the chair, and delivered a very telling oration on the practicability, usefulness and justice of the measure. Mr. Wilfred Lawson, son of Sir Wilfred Lawson, also took part, and, in a remarkable speech, proved himself worthy of his name. Dr. Marshall Lang and Mr. Andrew Carnegie, of New York, added much to the information and interest of the meeting. Rev. Dr. Stoddart, of Madderty, is the oldest officiating minister in the world, having completed his one hundred and second year. Besides conducting his ministerial duties without an assistant, he presides at the School Board. Notice has been given in Aberdeen Presbytery, by the Rev. Dr. Jamieson, Old Machar, of an overture to the General Assembly for the appointment of a committee to prepare a scheme of Scripture Readings, together with a series of prayers available for use in the public worship of the Church.

Prof. Charteris, of Edinburgh, has been ordered a rest of six months. He writes to the Kirkcaldy Conference of the Young Men's Guild, expressing doubts as to whether he will ever be able to attend another conference. In Life and Work, and in all evangelical movements, he has ever taken a leading part. The Annual Conference of the Church of Scotland's Young Men's Guild, held this year at Kirkcaldy, has been a decided success. Its meetings on Spiritual Life, presided over by Dr. J. Elder Cumming, are said to have been very helpful. The addresses delivered at the opening of the hall in St. Andrew's by Principal Cunningham, and in Glasgow by Professor Story, dealt with the creed of the Church and the subscription by its office-bearers. Dr. Story's was almost wholly historical, showing that the first intention of the framers of the Confession was that it should be merely a protest against prevailing error, and a manifesto, rather than an infallible standard of Divine truth. The United Presbyterian Hall in Edinburgh was opened by Principal Cairns

with an address on the argument for Christianity founded on experience. Principal Caird conducted the anniversary service in the church of Rev. Dr. Fergus Ferguson, U.P., Glasgow. The life of the late Principal Tulloch, by Mrs. Oliphant, contains much interesting matter, but in dealing with the ecclesiastical questions of the Principal's day, it is feared the authoress displays a lack of full and satisfactory appreciation. St. Cuthbert's Church, Edinburgh, is to be reseatd and improved at a cost of \$50,000. Mr. Hutcheson, R.S.A., has completed a bust of the late Dr. Norman McLeod for the Queen. . . . Professor Blaikie's Cunningham Lecture on the "Preachers of Scotland, from the Sixth to the Ninth Century," is published, and is being very favourably criticized. The subject is a popular one in Scotland. Rev. John McNeill, of Edinburgh, is to preach in Mr. Spurgeon's Tabernacle on Dec. 9th. He has just received a call to Regent Square Church, London, which he will possibly accept. The Disestablishment Committee have resolved to make Disestablishment a test of fitness for all parliamentary candidates. Rev. W. S. Swanson, son of the distinguished missionary to China, has received a call to the Free Church congregation at Lochmaben. . . . The church founded by the Rev. David MacRae in Gourrock, after his dismissal from the U. P. Church, has expired. The late Crawford Ross, Caddole, Ross-shire, has bequeathed \$10,000 to the agencies of the U. P. Church. Rev. A. S. Sloan, M.A., B. Sc., is under call to the U. P. congregation in St. Andrew's, Fife. In Paisley, the family of the late Thomas Coats is erecting a church for the Baptist denomination. The style, so far, seems to be the Gothic cathedral. The church, which consists of an auditorium above and a lecture room beneath, will be seated for 800 persons and will cost not less than \$50,000. The Baptist Society in Paisley is very small. The Dowager Duchess of Hamilton, a daughter of that Princess of Baden whom Napoleon Bonaparte adopted as his daughter, died recently in Germany. Her connexion with the Church of Rome, and her unauthorized gifts from the palace to the Romish church at Hamilton, created for her great unpopularity. In Glasgow, there are said to be 80,000 young men between the ages of 15 and 29 who have no Church connection. The Wallace sword has been removed from Dumbarton Castle to the Wallace Monument, near Stirling. We have to record the deaths of Rev. Alex. Cameron, LL.D., Free Church, Brodick, and Rev. James Grierson Scott, Renfrew Street U. P. Church, Glasgow, who has been travelling for some time on account of ill health. Also, the Rev. James Fleming, of Troon, who died in the 96th year of his age and the 70th of his ministry. He was the oldest minister in the Church of Scotland excepting, Dr. Stoddard of Madderty, who has completed his 102nd year, and is still officiating. Besides these, we have to name Rev. Andrew Brown

senior minister of Beith, in the 71st year of his age, Rev. Thomas Ramage, Free Church Minister of Skirling, and Rev. Dr. Kay, of the Reformed Presbyterian Church, Edinburgh. Dr. Robert Young, Author of the Analytical Concordance and other valuable works, died in Edinburgh on the 14th of October, G. D.

ENGLAND.—Principal Rainy of Edinburgh, was present at the installation of Dr. Oswald Dykes into the Barbour Chair and Principalship of the Theological College of the Presbyterian Church of England, London. Along with the new creed or "compendium of Doctrine," now under consideration by the Presbyteries of this church, there is a declaratory statement similar to that adopted by the United Presbyterian Church of Scotland in 1879, in which are the following clauses:—

I. That every man who hears the Gospel is responsible for his acceptance or rejection of its free offer of eternal life.

II. That the teaching of the Confession on the subject of man's total depravity since the Fall is not to be understood as denying his responsibility both under the law and under the Gospel, or the existence and value of the natural virtues.

III. That while the duty of proclaiming the Gospel to all men is clear and imperative, and while the proclamation of the Gospel is the ordinary means of salvation for all who are capable of being called thereby; and while it is certain that no one is saved except through the mediation of our Lord Jesus Christ, and by the working of the Holy Spirit; Yet it does not follow, nor is it required to be held, either that any who die in infancy are lost, or that God may not extend His mercy to those who are beyond the reach of the ordinary means of salvation, as it may seem good in His sight.

The adoption of this summary of doctrine and declaratory statement, is not intended to abrogate the Westminster Confession of Faith, but to allow some latitude of interpretation to those who have difficulties in subscribing to it.

We sympathize with the Presbyterian Church of England in the great loss it has sustained by the death of its beloved General Secretary, the Rev. John Black, who has been taken away in the prime of life and in the midst of a career of great usefulness, for which he was eminently fitted by a remarkable administrative ability and highest fidelity in the discharge of his duties.

IRELAND.—For some years past the Government Commission dealing with educational endowments has been at work, and the alienation of endowments from the uses intended revealed by this commission, is, in many cases, shocking. The last papers to hand tell of one that may be taken as an example of many. About 180 years ago, a Presbyterian Elder in county Derry died. By his will he left a considerable amount of property to benevolent and pious purposes. Part of it was to found a school in which eight boys were to be educated, clothed and fed, children of parents who wore of repute, but who had become reduced in circumstances. Also an allowance was to be made for old men who were to have the oversight of the boys. Some 30 years after the death of the testator, the

Irish Parliament, the members of which, at that time, could be but of the one dominant church, passed an Act, making the interest of the endowment payable half-yearly to the Archbishop of Armagh, and to his successors for ever. Thus the co-religionists of the testator were deprived of all authority over the disposal of the fund. Such was the "religious equality" that was common in days when Presbyterians, the most loyal of the subjects of the country, could not sit in Parliament or hold any crown office, unless they qualified as a communicant in the parish church. Even now, when the whole Educational Endowments of the country are revised, with some show of justice, it is next to impossible to get even-handed treatment. What is proposed is to put the endowment under a Board, one half of the members being Presbyterians and the other half Episcopalians, but the Archbishop is to be the permanent chairman, with another or casting vote. In other words, the control of the trust is to be put in the hands of Episcopalians. Our Presbyterian friends are protesting very vigorously against such a one-sided arrangement for the disposal of money that was originally their own. H.

UNITED STATES:—Our American Cousins are to be congratulated on their having elected a Presbyterian Elder and Sunday-School Teacher, to be their President. One of our Western exchanges is happy in the thought that now a "family altar" will be erected in the White House, (as if that were a new thing!) Another, predicts, that Mrs. Harrison will see to it, that ladies who attend her receptions shall "adorn themselves in modest apparel." It is beginning to be understood that the work of the church is very largely performed by women. We have a striking illustration of this fact in the statistics of the Presbyterian church for the past year. Their missionary contributions for the past year were as follows: Foreign Missions, \$295,501.03, a gain over previous year of \$43,851.33; Home Missions, \$226,067.24, a gain of \$34,106.94; total for Home and Foreign Missions of \$521,568.27, a total gain over previous year of \$75,622.13. This, it will be understood, is what was done by the women of the church in their distinctive or separate work. It was about one-third of the amount contributed for missions by the entire church. But this was by no means the sum total of their giving. In many instances the general contributions of the church were largely increased by their liberality and spirit of self-sacrifice.

CANADA.—Our Methodist friends are undergoing the bitter experience of a most unreasonable opposition to their University Federation scheme. But this only illustrates the old saying that the course of true love never runs smoothly. That they will come out all right in the long run, we have no doubt.

Our Own Church.

THE AUGMENTATION FUND.

THE General Assembly has appointed the 20th January as the day on which a special collection is to be made for augmentation in congregations which rely on this method of raising money for the work of the church. It is earnestly hoped that, whatever the mode of securing contributions may be, sessions will, in all cases, give the people the opportunity of contributing, and ministers will present the facts set forth in the brief circular which they have received.

It is not necessary at this time of day to argue for the principle which underlies the augmentation scheme, viz., that we are "every one members one of another," and that, therefore, the strong should help the weak. The fund has been carefully administered by the Home Mission Committee. Many Presbyteries have shewn faithfulness in endeavouring to secure that grants shall not be asked for in cases where they are not needed or deserved. The growing confidence of the church in the scheme is shewn by the fact reported to the General Assembly in June last, that in *twenty-one Presbyteries* out of thirty, there was an increase of contributions over those of the preceding year. A slight advance is still needed. The amount realized last year was \$26,173. The amount required to meet the obligations of the committee this year is \$28,000. *There is no reserve fund.*

The Presbyterian Church has an honourable position amongst the Canadian churches in respect of the support of the ministry. If only some of the strong charges which have hitherto given but scanty support to augmentation, will realize how greatly they may help their brethren in needier districts by giving bountifully to this fund, the success of the scheme will be placed beyond peradventure. Mr. Macdonnell's urgent appeal comes with a good grace. His own congregation, St. Andrews church, Toronto, recently made a "plate collection" for the augmentation scheme, which resulted in \$1406.00!

THAT "GREAT MISSIONARY FAILURE" has not yet injuriously affected the Presbyterian church in Canada. We are advancing

steadily, if slowly. A new stage in the missionary enterprise has been reached in our short history, which we notice with devout thankfulness. When we succeeded, (and it required a good deal of wise and conciliatory management to bring it about), in uniting our two Foreign Mission Boards into one, we felt that we had taken an important step, and a few years experience has justified the opinion; then, it was not long before single congregations, one after another, began to come forward and offer to support a missionary themselves, over and above their usual contributions to the Foreign Mission Fund. More recently, *individual members* of some of our congregations are making a similar offer. When we threw out a hint to that effect in the August RECORD, we did not dream that it would be so soon acted upon. But it is an accomplished fact. We do not know the name of the happy man who has taken the lead in this thing, but we have undoubted authority for the fact, and for stating that he has already secured his missionary, who will complete his college curriculum next spring (D.V.)—a young man of exceptional qualifications, mental and physical.

PERSONAL.—We are glad to hear that our respected moderator of Assembly, *Rev. W. T. McMullen*, is recovering from a severe illness; also that *Rev. John Morton* of Tunapuna, who has been sick, is convalescent. *Rev. James Cormack*, who was obliged to relinquish his work at Richmond and North Arm, B.C., on account of his health, is ministering to St. Andrew's congregation, Renfrew, Ont., during the absence of Dr. Campbell—lecturing in Morrin College, Quebec. *Rev. S. Rondeau*, formerly of Muskoka, has taken charge of the French congregation at Ottawa. *Rev. George McKelvie*, commissioned in May last, is hard at work studying the intricacies of native dialects at Indore, Central India, and *Rev. Donald MacGillivray*, recently appointed as a missionary to China, has been heard from at Yokohama, *en route*. *Rev. C. A. Doudist* sailed for Glasgow, Scotland, in the end of last month, as travelling agent of the French Mission Board. *Rev. Dr. T. G. Smith* is vigorously following up the Queen's College Jubilee Endowment Fund, with a view to securing an additional \$50,-

000 to found a "Grant Chair" in the University at Kingston. *Rev. William Burns* has been associated with Mr. J. K. Macdonald, convener of the Assembly's committee on the Aged and Infirm Ministers' Fund (West), in the hope of securing a permanent endowment for that most deserving fund. It is said that *Rev. M. H. Scott*, formerly of Manotick, has succeeded in raising upwards of \$45,000 towards extinguishing the debt on the Ladies' College at Ottawa. The Presbytery of Truro have taken steps to celebrate the jubilee of *Rev. Dr. McCulloch* of Truro, next month. *Rev. John Willie* of Indore, continues to interest the western congregations with his descriptive missionary lectures, and Miss Blackadder of Trinidad, has, in a similar way, won golden opinions from the congregations in the east. There is no foundation for the report that *Father Chiniquy* has retired, or that he intends to retire from active work. He resigned his charge at St. Anne's to facilitate the union of the two Presbyterian congregations there, but he is as 'active' as ever, and will continue his evangelistic work as long as health and strength are granted him. He does not covet *otium cum dignitate*, and would far rather wear out than rust out.

THE PRESBYTERIES OF THE MARITIME SYNOD are engaged in visiting the congregations, holding missionary meetings, and making arrangements for "augmentation." The Synod allocated the \$8,000 required, to the Presbyteries. The Presbyteries carefully subdivide the amounts assigned to them among the congregations. As a rule each congregation pays the amount assigned to it. The College Board asks each congregation for one-third the amount assigned for augmentation.

ORDINATIONS AND INDUCTIONS.

GEORGETOWN AND LIMEHOUSE, *Toronto*.—*Rev. A. H. Drumm* of Washago, was inducted on the 18th of December.

LOBO AND CARADOC, *London*.—*Rev. F. Ballantyne* of Walton, was inducted on the 6th of November.

TILBURY EAST, ETC., *Chatham*.—*Mr. A. L. Manson* of West Zorra, was ordained and inducted on 20th of November.

CAPE NORTH, *Sydney*.—*Mr. Ewan McKenzie* was ordained and designated as a missionary to this remote, but interesting field in Cape Breton, on November 6th.

TABORNTAC, *Miramichi*.—*Rev. James Rosborough* was inducted on the 16th of October.

WALLACETOWN, *London*.—*Rev. D. Kelse* of

Roslin, Kingston, was inducted on the 1st of November.

MOSA, *London*.—*Rev. J. A. Stewart* of P. E. Island, was inducted on the 8th of November.

BETHLE, *London*.—*Dr. Thompson* was ordained and inducted on 25th September.

LICENSURE.—*Mr. Roderick Macleod* was licensed on the 30th of October, by the Presbytery of Victoria, in accordance with leave granted by the General Assembly.

CALLS.—*Rev. D. L. McCrae* of Cobourg, to First Presbyterian church, Jamestown, N.Y. accepted. *Mr. J. C. Tolmie*, probationer, to Melville church, Fergus. *Rev. Thomas Wilson* of Beeton, to Dutton, Ont. *Rev. D. McColl*, missionary at Proton, Orangeville, to the pastorate of that congregation. *Rev. E. Cockburn* of Uxbridge, to St. Andrew's church, Orangeville, Ont. *Rev. R. H. Abraham* of Burlington, to St. John's church, Hamilton. *Rev. Malcolm Leitch* of Valleyfield, to Knox church, Elora. *Rev. A. N. Campbell*, of Queensville, Toronto, to Scott and Uxbridge, Lindsay

DEMISSIONS.—*Rev. D. L. McCrae* of Cobourg, under call to Jamestown, U.S. *Rev. J. A. Macdonald* of Horning's Mills and Honeywood, Orangeville. *Rev. J. R. Campbell* of East Lancaster, Glengarry. *Rev. W. Robertson* of Waterdown, Hamilton. *Rev. Archibald Currie* of Brock and Manilla, Lindsay. *Rev. H. Sinclair* of Cavan Church, Rutherford, Chatham, on account of ill-health.

CHURCHES.

New churches are being erected all over the land faster than we can keep track of them. Since our last issue, one, at least, has been opened in British Columbia, viz., at Nanaimo, and two in Manitoba—at Pilot Mound and Tarbolton; six in Ontario, to wit, at Glanworth, Tait's Corners, Waterloo, Brooke and Ennis-killen; at Georgetown, a handsome edifice costing \$14,000, and the suburban church at Déerpark, Toronto, \$8,500. At Richmond, Quebec, a beautiful new church has been dedicated, which cost over \$7,000. In the Maritime Provinces, our correspondent mentions five,—namely, (1) at Richibucto, N.B., in connection with which it is noted that the field occupied sixty-three years ago by one minister, *Rev. John Maclean*, is now divided into five congregations—Kingston and Richibucto, West Branch and Bass River, Wellford and Mill Branch, Buctouche, and Kouchibouguac. (2) St. Peter's, C. B., where the congregation is said to be small, but liberal, spirited and increasing. (3) Beaver Bank, Halifax, the first ever erected in the settlement, and it is added, "the people gave of their poverty and got some outside aid, and the little church was opened free from debt." (4) Springfield and English Settlement, N.B., where *Rev. J. D. Macfarlane* is the pastor. (5) At New Glasgow, N. S. At St. Stephen, N. B., the

church has been greatly enlarged and improved—at the opening services! \$750 were collected.

A NEW CONGREGATION has been erected in Toronto, East of the Don.

MANITOBA ITEMS.—The scarcity of missionaries still continues. Our work would be in a bad way in the North-west were it not that Manitoba College students are carried at half fare by the railways to different parts of the country. Ten students, on an average, supply different points every Sabbath this winter. There are seventeen theological students in the college this year, two in 3rd year, four in 2nd year, and eleven in 1st year. There are besides, nine young men in Arts, who, already, conduct services, so that twenty-six men may be counted on for next summer's mission work. This will almost do away with the necessity of bringing students on their expensive journey from the east. In the meantime, half a dozen good ordained men are urgently wanted for the mission work in the Northwest. The late, on the whole, good harvest in the North-west, has made the amounts estimated to the fields, much more of a fixed quantity. Moreover, the work is now thoroughly in the hands of the Presbyteries, and all promises are made in accordance with the laws of the church, and will be supplemented. The Icelandic church in Winnipeg, known as Manitoba College Mission, is having much success. Evangelistic services are now being conducted in it. The young student, Jonas Johansson, has now been joined by his brother, Larus Johansson, an evangelist from Iceland, and the church is crowded to the doors at their meetings. There are upwards of 2,000 Icelanders in Winnipeg alone. Portage la Prairie has called Rev. M. Carmichael of Columbus, Ontario. Rapid City has called Rev. M. Coulter of Meaford, Strathclair, Treherne, Rapid City and Rosedale, — Brandon Presbytery, urgently need settled pastors. A new church building was opened lately in Pilot Mound. Rev. Dr's. King and Robertson conducted opening services. The resignation of Rev. A. MacLaren of Springfield, was accepted by Winnipeg Presbytery. The congregation earnestly desires a settled pastor. Rev. W. A. Spence of Kildonan, has been appointed in Mr. MacLaren's place as lecturer in church history in Manitoba College; a good appointment. Messrs. Crossley and Hunter, evangelists, have been conducting union revival services in Winnipeg. The meetings have been held in two points in the city. In the south, in Grace Methodist church; in the north in St. Andrews, Presbyterian. The work has been successful. At regular communion in St. Andrew's church, on first of December, 85 were added to the church. All the churches are receiving a blessing.

G. B.

Obituary.

REV. JOSEPH BUILDER, one of our missionaries on the staff at Indore, Central India, died 14th November last, at Asheville, North Carolina, where he had gone in the hope of benefit to his failing health, in that genial climate; but, alas! it would seem that the inroads on a constitution, never very robust, were too serious to be remedied. Mr. Builder was a native of Caledonia, Ont., and quite a young man. It was only in December, 1883, that he was ordained and designated to the the work of a missionary in India. He was stationed at Mhow, and was said to be exceptionally successful in his work among the natives. About a year ago his health began to give way. He was attacked with bleeding at the lungs, and by advice of his medical attendant, he asked leave to return to Canada. He reached home early last summer and had been gradually declining ever since. We sympathize with the mission in the loss of an efficient and faithful labourer, and especially with the young widow, upon whom now devolves the support of her little family. Mr. Builder's remains were interred at Burlington, Ont.

REV. JAMES A. JOHNSON, B.D.—We learn with deep regret of the death of Rev. J. A. Johnson, a young minister, who proceeded to Demerara last April, to take charge of St. Luke's parish. Mr. Johnson was a son of the late Rev. S. Johnson of Chipman, and was a graduate of the Presbyterian College, Halifax,—a young man of high attainments, and earnest piety. He was ordained, and appointed to Home Mission work by the Presbytery of Pictou, May 3rd, 1887. This field he resigned in the autumn of the same year. Rev. Mr. Ross of Demerara, invited him to take charge of his parish during his absence. He entered on this work on the first Sabbath of May, and laboured with success till a week before his death. When yellow fever laid its grip upon him and he gradually sank till on Sunday, 18th November, when he passed peacefully to his rest. Mr. Johnson had his attention directed for some time to the claims of the Trinidad Mission, and there was an expectation of his entering upon work among the Coolies, when his

engagement in Demerara should end. His death is deeply lamented by his fellow students and a large circle of friends.

MR. DAVID LANGILL, for forty years an elder of Salem Church, River John, N.S., after a long and painful illness, passed peaceably away on the morning of September 29th, in the eighty-sixth year of his age. He began to teach in Sabbath-school in 1823, and continued to take a lively interest in it and the prayer-meeting until laid aside by sickness. He was of Swiss extraction. His counsel was highly prized in the courts of the church, and his influence was always peaceable. He leaves a widow and twelve children, together with many grand and great-grand children to mourn the loss of one who was ever tender, kind and helpful.

Our Home Missions.

EASTERN SECTION.

THE committee held their semi-annual meeting on November 20. The expenditure to be met was found to be \$7,500. Of this amount \$3,000 were required for catechists' bills, of whom 43 were in the field during the summer. These catechists were nearly all students, and they rendered invaluable service, occupying the most difficult, scattered, and laborious stations, extending all the way from Vanceboro in Maine, to Labrador. The expenditure in connection with ordained missionaries and probationers was about \$4,000. There are 16 ordained missionaries, occupying groups of mission stations not yet able to support a minister in such a way as to entitle them to be on the augmentation fund. These "fields" are rapidly attaining the position of pastoral charges. For example, four attained this standing in St. John's Presbytery in 1888. But no sooner are a few groups transformed into pastoral charges than the fields cultivated by our student catechists become ripe to be ministered to by ordained missionaries. It is in New Brunswick that this process is going on most rapidly; but in all our Presbyteries there is scope for the same kind of work.

The committee estimate \$10,000 as the amount required for next year. It is hoped that the requirements within the Maritime Synod will be met by about \$8,000, and that \$2,000 will remain to aid the work in the Synod of Manitoba and the North West Territories.

WESTERN SECTION.

The total amount placed in the estimates for the current year for Home Missions was \$46,000, but in view of several new grants made to the North-West and elsewhere, at the meeting in October, this amount will be exceeded. At the present date the fund is not simply exhausted, but \$20,000 have been borrowed to pay the salaries due missionaries 30th September last. It is therefore earnestly urged that the contributions of congregations be sent in to Dr. Reid, at the earliest possible date, and that Presbyteries make every effort to call forth the liberality of congregations, so as to meet the increasing demands made upon the funds. All contributions should be forwarded *not later* than 1st March, 1889.

THE AUGMENTATION FUND (WEST).

The following circular addressed to the ministers, explains the situation and the requirements of the fund for the current year:—

The sum required for the current year in order to secure to ministers in weak charges in the Western Section of the church the minimum stipend of \$750 and manse, is about \$28,000. The amount realized last year was \$26,273, and, after meeting all claims, there was a deficit of \$986.37. (For details, see appendix to Minutes of General Assembly, pp. xxvi to xxix.) A slight advance on last year's contribution is, therefore, needed, in order to secure the desired result. There are now 136 congregations requiring aid from the Fund, as compared with 142 a year ago. The best evidence of the value of the augmentation scheme to the church is that those who see most of its working in their own neighbourhood—viz., the members of the church in Presbyteries which have a large number of weak charges—respond most readily to its claims. It is the earnest hope of the committee not only that those who have hitherto given this fund generous support will continue to do so, but that contributions from the strong charges in some of our Presbyteries which require but little aid from the fund, will be, in many cases, greatly increased.

"We, being many, are one body in Christ, and every one members one of another."

"Bear ye one another's burdens, and so fulfil the law of Christ."

D. J. MACDONNELL, *Coroner.*

NEWFOUNDLAND.

A friend in St. John's sends us the following items of Church news, which we are thankful to receive. Now that the ice is broken, we shall look for frequent favours of the same kind.

At a meeting of Presbytery held in St. Andrew's church vestry, the Rev. A. G. N. Suckling was admitted, in terms of last General Assembly remit, into the Presbyterian Church in Canada, as an ordained minister. He was examined in history of Presbyterian Church,—Cunningham's ecclesiastical history; Kents 16 mo. Theology; Hodge's Biblical criticism and New Testament, Greek.

The Sacrament of the Lord's Supper was dispensed in St. Andrew's church here, on first Sunday in November. Day stormy—but attendance good, above the average. Thirteen new members were admitted. One family was received.

This congregation contributed goods, etc., to the value of \$50, for Mr. McKenzie in the Labrador. We are thoroughly conversant with the state of matters there. Destitution is chronic. The way to relieve them is not by sending goods, it would be a pit that would swallow any amount, year after year. The way is to take some of the less thrifty away altogether. There has been a great cry lately. People from Nova Scotia have contributed well, and it says a great deal for their goodness and sympathetic nature, but it is a story too often told to touch the good people of St. John's all at once. Not very long ago they responded nobly to such an appeal, and the result was, that a great part of the money was not needed. It was over-drawn, and only lately, I, with other clergymen, received the balance.

The Presbytery have been considering the mission stations here, that have been for some years past without a regular pastor. They intend to make an effort to have these places supplied. The ladies of St. Andrew's Missionary Association have voted \$50 for the support of the day school in Bay of Islands, and are willing to assist in keeping them a regular pastor.

We have our Annual Sale next month. The ladies are making great exertions to increase the sum they collected last year. Then they made \$800. All are interested and work well. The object being noble, for Home and Foreign Missions.

We have now three Sabbath-schools in connection with our congregation. All doing well. An effort is being made to erect a suitable building in the west end. Our school is so rapidly increasing there, under our energetic superintendent, Mr. Robertson, we hope to have a building by next summer. Already we have in the bank for this purpose nearly \$400, and hope to double it by the end of this year.

FILE HILLS PRESBYTERIAN MISSION,
Qu'Appelle, N. W. T.

The following note from Rev. Alexander Campbell, though not ostensibly intended for publication, will be read with interest:

NOVEMBER 26th, 1888. You may have been surprised to hear that I am now engaged in regular mission work among the heathen Indians here. I know I shall have your hearty sympathy and good wishes in this arduous, yet holy work. Nothing gives the poor lone missionary more courage than the certain knowledge that hosts of God's people are earnestly praying for his success and labouring that he may succeed by their contributions of money and clothing. I cannot express how much I was cheered on coming here to take part with Mr. Toms, in opening a bale of clothing sent from Ottawa. May God bless, may he already blessed, the ladies of the Women's Foreign Mission Society of Ottawa, for their thoughtful and generous gifts to the poor Indian children here! The days are hastening on when the nations are to belong to Christ, and I pray that God's Spirit may enable me to do something toward the grand consummation.

You are posted, I suppose, on the state of affairs here. The church has spent over \$1,000 augmented by \$450 from the Government, in erecting our boarding school for Indian boys and girls, and the F. M. S. of the Synod have asked me to take charge of it. It will take some time to get organized, but I trust we shall soon have the building occupied by as many as it can accommodate. The Indians are Cree, and I have to attack the language at once, as interpreters are scarcely to be had. With best wishes for the success of the Record in advocating the cause of missions.

A. C.

WOMAN'S WORK.

We are favoured with a copy of the Annual Report of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Eastern Section),—a very interesting pamphlet of 72 pages, containing a report of the annual meeting held at Truro in September, with the eloquent addresses of Mrs. Robbins of Truro, Mrs. McKie of Charlottetown and Mrs. R. F. Burns of Halifax—the President. The report of the secretary, Miss Cassie Fairbanks of Halifax, and that of the Board of Management shew that the Society is in a flourishing condition. It embraces 24 mission bands, 85 auxiliaries, 4 presbyterial societies, and 19 other agencies. The treasurer, Mrs. Sherburne Waddell, reports receipts from all sources during the year, \$4,834.14. This Society has recently voted \$250 towards the support of Indian schools in Demerara, of which there are at present three, all well attended.

NOTES FROM THE NORTH-WEST.

By Dr. James Robertson.

The church at Pilot Mound was dedicated on the 18th ult. Principal King, D.D. preaching in the forenoon, and Dr. Robertson in the evening. On Monday evening there was a social gathering, all services were largely attended, and collections on Sabbath and receipts on Monday, amounted to about \$230. The church is frame, 37 x 50, with a seating capacity of over 300, and cost \$2,700. The history of the congregation illustrates the growth of work in the North-west. Seven years ago Mr. Farquharson the pastor—was inducted, and had sole charge of a district where there is now a self-sustaining and an augmented congregation, two mission fields and a portion of a third. Successful efforts have been put forth to remove the debts resting on the Nelson, Carberry, and Morden churches. Nelson congregation suffered, owing to the railway being located seven miles to the south. Deloraine, Glen Adelaide, Glenboro, and other centres are taking steps to build in early spring. The new church at New Westminster will be opened in January, and a third will be built in Vancouver before spring. Mr. Colter has been called to Rapid City, but owing to delicate health it is feared he will not accept. Mr. Court has received a unanimous call from Auburn, where he laboured for years as catechist. Brandon, Dominion City, Treherne, Riverside, Indian Head, Stonewall, and the rest are still in quest of pastors. Internal troubles that hindered work in the Brandon congregation are amicably settled. Mr. MacGillivray of Goderich, has arrived and is in charge of Elkhorn. The Rev. Mr. Cumberland of Stella, kindly volunteered for winter work, and is supplying Donald and other railway centres. Four important missions are supplied by the students who arrived earlier. There are still a large number of fields unsupplied and we must suffer if this continues till spring. The indications are that immigration will be on a large scale next year. Hudson's Bay, N. W. Land Co. and private offices, report extensive sales of lands to settlers. Mr. Charles Innes of Inverness, Scotland, has been heard from, and he expresses himself as much pleased with the North-west and desirous that Scotch crofters should emigrate. We must be prepared to follow up the settlers as they come. Neglect for even one year begets alienation from religious habits and actions. When Mr. MacKenzie of Morden, dispensed the Sacrament of the Lord's Supper recently at Pelican Lake, it was found that only two persons were communicants in the whole of one colony of crofters. Of the young men coming from the Eastern Provinces to the North-west, not 15 per cent. are communicants. But extension of work means increased expenditure for Home Mission purposes, and this demands more revenue. The church must plant religious

institutions in the newer districts of the Dominion if religion and morals are to be conserved and if she is to secure a swelling revenue for Foreign Mission work. The action of the Eastern Section of the church in asking their people for \$2,000 to assist in Home Mission work in the west is a step in the right direction. Thousands of people from the Maritime Provinces are here. It should not be left for Ontario to give them the gospel, especially when the Eastern Section is giving only about one-seventh as much for Home Missions as the Western Section, while it is about one-third of the strength of the west. Let both sections make work in the territory between Lake Superior and the Pacific, common work,—let us not repeat the blunders of early days in New Brunswick and Central Canada, in this new land. Our present advanced position must be retained.

Our Foreign Missions.

TRINIDAD AND DEMERARA.

RECENT letters intimate that Rev. John Morton's health is improving; the rest of our missionaries are well. From Demerara we have the pleasing announcement that the local Missionary Society is now out of debt. Mr. Gibson pleads for a house for the missionary, it being extremely difficult to secure a suitable building upon any satisfactory tenure.

How much longer must we wait for a volunteer to occupy the vacant mission in Couva, Trinidad? Mr. Macleod, our late missionary there, was taken from us nearly two years ago, and his place is still unfilled! Couva needs a missionary, but there is none forthcoming! Why is this? Where are the scores of Canadians, who, not long since, declared their readiness to go to the ends of the earth at the Master's bidding?

So far as is known to us, our missions in Trinidad and in the New Hebrides are in a highly satisfactory condition. The *gossip* that has been circulated by indiscreet pamphlets and otherwise, respecting the work of our missionaries in India and China, should not be allowed to disturb our confidence in the prudence and wisdom of the Foreign Mission Committee, at the same time it is well that our missionary methods be well considered and conducted on the most approved system. Other churches have found

it useful and necessary to send deputies occasionally to see how their missionaries do, to encourage them in their work, and to re-assure the home churches. The church of Scotland sent Dr. Norman Macleod to India. The Presbyterian church of Ireland sent Dr. W. Fleming Stevenson to visit all its Foreign Missionaries. The Free church of Scotland has also sent its ambassador to its foreign fields. The American Board has done the same. Has not the time come when a deputation from the Presbyterian church in Canada, should be sent to inspect and report upon all its Foreign Missions. We believe that it would be productive of much good, and would be regarded with satisfaction, both by the missionaries and the church at large.

We have neither letters from any of our missionaries, nor official communications of any other kind to place before our readers this month, but we hope to be in a better condition next month. In the meantime we copy from the *Halifax Witness*, part of a letter from Mrs. Watt, wife of Rev. W. Watt, a missionary of the Presbyterian Church of New Zealand, in the New Hebrides, which reads not unlike a chapter of the Acts of the Apostles:—

Next day we left there, and after some tumbling at sea, cast anchor at Tongoa, but the wind had begun to freshen and a heavy swell was on, and so we did not lie very comfortable. Mr. Michelson has a weakness for lofty situations, and has already built part of three houses on as many hill tops or eminences on Tongoa. Perhaps such situations are more healthy, but I pity the poor natives who have to carry up tons of stuff in the shape of casks of flour, etc., and no labor-saving appliances, nothing but the bone and sinew of human beings, with the help of poles and ropes. To do this implies no weakness on the part of his parishioners, who are certainly a fine muscular looking people, but evidently they have a mind of their own, for we found those near the mission station on strike, wanting some 4s. or 5s. a day for labor, and I understood Mr. Michelson had to get people from the other side of the island to take up his goods. We saw the wreck of the *Madeline* lying on the beach, where she had gone ashore in April in a gale. In a good hurricane I'd rather Mr. Michelson than me living on a ridge top. To go up and down what I call "Michelson's Mountain" in an afternoon proved too much for me last year, and I was glad of a sore toe I had which kept me from thinking it my duty to go. Besides there was a heavy surf break-

ing on the beach, and I would likely have got a ducking had I attempted landing. Mr. Michelson came off, but said they had no spare bed. Thus I did not see Mrs. Michelson, though I pitied her, after months of isolation, missing the only chance of seeing any one of her own sex and colour.

From Tongoa to Epi we had a nasty voyage, and were very glad to land on Sabbath, 20th. We were too late for the morning and principal service, and thus had but a poor opportunity of seeing the state of the work there. The day was dull and dreary, and the afternoon far spent when we had service. The darkness of the building and the smallness of the congregation was rather depressing, but we were glad to be on shore and make the acquaintance of Mr. Fisher's new wife. Next day the vessel never got up near enough to send in a boat, and we enjoyed our rest on shore. I was much amused in the forenoon watching the sable beauties performing their toilet at the sea side. As there was a heathen feast going on, they ornamented themselves with an extra amount of whitewash. They smeared head and brow, made stripes and spots on nose and cheeks, etc., and laid the impress of hands and fingers on their bodies back and front. Though not imparting beauty to them in our eyes, certainly it has this recommendation, it prevents the possibility of any vermin living in their heads, and is so much nicer than the grease and black used on some other islands. Their dress consists of a narrow strip of matting round the hips.

On Tuesday, the 22nd, the Frasers and we left there, and next day were off Mr. Murray's place on Ambrim. In the morning we had a heavy squall and unsettled weather, and we did not get at all near the anchorage till late in the afternoon. Mr. Fraser and I went on shore, but had only one hour of day light to get the teacher's report and bring off some of Mr. Michelson's things, and it was 7.45 p. m., before they reached the vessel. I do not like the night voyages, moonlight at the best is cheating, and if the boat missed the vessel, they would have to spend the night in her, while we on board would not be easy-minded.

The volcano on Ambrim had been very active, and for some time it was terrific. A French soldier living near the mission station said the eruptions sounded like a field of artillery in action, and he really thought that the end of the world had come. The natives were panic stricken.

All's well that end's well, and our loved ones safe on board, we stood away for Sasun Bay, Malekula, where we cast anchor next morning—the Frasers (3) and we going on shore. Though the mission house there only consists of two rooms and the back verandah enclosed, yet shake-downs, boxes and sofas were easily turned into beds, and we all enjoyed the night on shore. We were much pleased to see the order and conveniences there, knowing

that the whole premises were the result of only one year's labor. Though they got a good reception last year, the Malekula missionaries have a hard field—the natives are very much more heathenish looking and fierce than on Epi or Ambrim, and can never be spoken of alongside of the people of Malo and Santo. Zarry's murder in Jan., has told sore, especially on the Morton's, for when we reached their station, Pangkum, on Friday, 25th May, we learned that they had never lit a lamp in their dwelling from the time of that outrage till that date. I cannot fancy how they endured such a reign of gloom from sunset, till sunrise all in darkness, and none of the mission parties ever crossing the threshold of their doors except in daylight. I advised them to put up rugs and blankets, or anything, till they felt it was impossible for any one to see them through the window, and feeling then secure from outside gaze, light their lamp, and occupy their minds. The Morton's joined us to go to the meeting, and again we had a repetition of those lovely evenings so enjoyable in the tropics. One felt loath to retire below, the night being exquisite. Next morning we were off Malo, and landed at the Landell's station, and admired the neat, tidy place they had, but as they were coming to the meeting, and as the captain wanted to get to anchor that night (Saturday, 26th), we were soon on board again, and quickly across to Santo.

Missions to the Jews.

FROM THE CHURCH OF SCOTLAND HOME AND FOREIGN MISSION RECORD.

FROM the instructive tables given by Dr. Dalman, of Leipsic, we learn that there are 47 Protestant missionary societies engaged in Jewish mission work in various lands. Of these societies 14 are in Great Britain and Ireland, 11 in Germany, 3 in the Netherlands, 1 in Switzerland, 1 in France, 5 in Scandinavia, 4 in Russia, and 7 in America. These societies have 135 stations in places where there are considerable Jewish communities, and they have 377 labourers in their service. Their annual revenue is about £90,000. The total number of Jews on the face of the earth is estimated in this pamphlet at 6½ millions, so that there is just one missionary to every 17,000 Jews. The natural question of a utilitarian age now arises. What is there to show for all this expenditure of labour and funds? We state this under two heads:

1. *Statistical Results.*—It is estimated that since this century began and Jewish Missions were first organized, 100,000 Jews have been received by baptism into the Church of Christ. This is believed by Dr. Dalman, after careful computation, to be an understatement rather than an overstatement of the case. The London Jews' Society, the oldest of all Jewish Missions, had, up to 1877, baptized 3574 per-

sons since its commencement—in its mission chapel in London alone it had baptized up to 1887 no fewer than 1661 persons. From 1870-85, *i.e.* in fifteen years, 2648 Jews were baptized into the Evangelical Church of Prussia. In St. Petersburg, in 1885, 45 Jews were received into the Evangelical Church by baptism; in 1886, 50; in 1887, 41; in three years, 136 persons. It is well known that not a few Jews come over annually from Judaism to Christianity without the direct influence of missionaries at all; of these, Joseph Rabbinowitz is a notable example. In point of numbers the accessions year by year are more than we think, and there are in Judaism, as in other faiths, a number still who, like Nicodemus of old, are disciples of Jesus secretly for fear of their brethren. In point of quality, the character of these converts may be guessed from the fact that of the 377 missionaries engaged in the work as many as 150 at least are of Jewish birth. It is, indeed, often said that only Jews of inferior ability and low social position have embraced Christianity. We deny that this is true in any sense peculiar to Jewish Missions. It is wearisome repeating over and over the names that refute this assertion. Neander, one of the greatest of modern theologians, was a Christian Jew. Adolph Saphir, one of the most learned of living Presbyterian divines, is, if we mistake not, one of the first converts of the Church of Scotland's Mission to the Jews. Lord Herschell, the ex-Lord Chancellor, is by race a Jew, his father, the Rev. Ridley Herschell, having been a convert from Judaism, and the author of a series of biographies of Jews converted in high social positions—Da Costa, Storn, and others. Lydia Montifiore, of the well-known Jewish family, was a convert of high social rank and station. The accessions from Judaism to Christianity show men and women of culture and learning and station, but even if it had been otherwise we might still recall the words of St. Paul: "Not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; . . . That no flesh should glory in His presence."

2. *Moral Results.*—Actual baptisms are no adequate measure of the missionary results of our Jewish Mission work. There are moral results of the highest value which figures cannot express. For one thing, our Protestant and Evangelical Missions are giving the Jews a true representation of Christian doctrine and worship. Far be it from us to say a harsh or unkind word of those Eastern Churches which represent Christianity in many of the cities and countries where Jews are to be found. But there is much in their worship which seems to the Jew to be sheer idolatry. When he sees the Latin Christian bowing before an image of the Virgin, and the Greek,

Armenian, and Coptic Christian celebrating his mass, what can he think of such Christianity? What can the Jew of Jerusalem take the religion of Christ to be when he hears, for he is not allowed to see, how the imposture of the Holy Fire is practised upon the ignorant peasants, who throng the Church of the Holy Sepulchre at Easter time? Yet those corrupt forms of Christianity are all that two-thirds of the Jews in the East have to judge of Christ and Christianity by, and they cannot be expected to discriminate nicely between such an excess of elaborate ritual and the idolatry which has been so hateful to them since the days of their fathers. Protestant Missions are making the Jewish people familiar with Christian truth and Christian worship in their scriptural simplicity. Our missionaries report to us numbers of Jews who are now reading the New Testament for themselves, and are astonished at what it tells them of Jesus of Nazareth and His disciples.

Again, our Protestant and Evangelical Missions are disarming Jewish hatred of Christianity—the growth of long centuries of oppression and wrong which the Jews have borne at the hands of Christians. Our missions to Jews are reversing all that. Our teachers in Mission schools not only instruct Jewish children by hundreds, but have opportunities of winning their personal attachment and love. By relieving their temporal necessities, as there is need, our missionaries give the Jews a new conception of the spirit of Christ Jesus. Especially does the Medical Mission serve this end, and our Medical Mission at Smyrna has opened many Jewish hearts to Christianity in that large and important centre of Jewish life. It is clear, then, that short of conversions and baptisms, there is a great preparatory work in progress, which is overthrowing the outposts of Jewish hatred and prejudice against Christianity and undermining the very citadel of Jewish unbelief.

Moreover, the educational work to which reference has been made is telling, however slowly, upon Jewish thought and sentiment. The Jewish children in our Mission schools have many of them as thorough a knowledge of the Scriptures as the children in our Sabbath schools at home. They sing the Christian hymns, and are particularly fond of them; they read the Christian Scriptures; and they come under the Christian influence of the devoted men and women who teach them. One of our Jewish agents wrote home lately regarding a Jewish family who had attended for years our Mission school, that they were to all intents and purposes Christians, for all that they knew of Judaism was that their parents were Jews.

These are some of the results of Jewish Missions. They would be greater, if our faith were greater, if our prayers were more abundant, if our contributions were more adequate to a cause with so many claims upon the

Church of Christ. Meanwhile, there is great encouragement to persevere. Even if there had been no results in the form of accessions to Christianity it would not have been wonderful, considering the hatred so long meted out by the Christian to the Jew. Even if the results had been scantier than they are, the obligation of the Church to prosecute the work would be still the same. For all friends of Jewish Missions there is the grand and ultimate goal to work for—"All Israel shall be saved." And there is the promise to sustain present effort: "Even at this present time there is a remnant according to the election of grace."

The Presbyterian Record.

MONTREAL: JANUARY, 1889.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month at latest.

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

WE WISH ALL OUR READERS A
HAPPY NEW YEAR!

OUR AGENTS should lose no time in advising us as to the number of copies required; in the absence of information to the contrary, the same number will be sent as last year. We are making provision for a considerable increase of circulation, but we advise *early application* to those who contemplate sending new or enlarged orders for January. Irregularity in the delivery of the RECORD should be promptly reported to us. In changing the address from one post office to another, it is important that the *old address* as well as the new should be stated. Ministers and missionaries unknown to us, when writing, will oblige us by prefixing "Rev." to their signature, or in some other way enable us to address them in reply in a becoming manner.

All letters containing money should be registered.

FRENCH EVANGELIZATION.

A CIRCULAR from the Board of French Evangelization has been sent to every Sabbath school superintendent, addressed to the care of the ministers of the Church. Will the ministers kindly oblige by handing the circular to the Superintendent of their Sabbath school?

Literature.

THE PEOPLE'S BIBLE, by Joseph Parker, D.D., of the City Temple Church, London. Vol. xv. 1 Chron. x, to 2 Chron. xx. This volume fully maintains the author's reputation as one of the most versatile and original writers of the day, in the domain of sacred literature. Solomon, the Queen of Sheba, Rehoboam, and Asa, have a prominent place in these discourses, and many important lessons are evolved in the cursory review of their sayings and doings. Funk & Wagnalls, New York; price \$1.50.

THE RELIGIONS OF THE WORLD, by David James Burrell, D.D. In this volume of 332 pages, we have a concise and clear outline of the ten great religious systems of the world. While admitting that there may be a modicum of truth in every one of them, Christianity in these pages stands out alone, as that which is adapted to the varied needs of all sorts and conditions of men. *The Presbyterian Board of Publication, Phila.*; price \$1.25. Wm. DRYSDALE & Co., Montreal, Agents.

LIVES OF EMINENT MISSIONARIES, such as *Robt. Morrison, William Carey, Robt. Moffat, Bishop Patteson and David Livingstone*, are now published in London, in uniform size, and sold here at 50 cents each; very suitable for the Sunday-school Library. Agents for Canada, *The Toronto Willard Tract Society*.

THE PASTOR'S DIARY, by *Louis H. Jordan, B.D.*, minister of Erskine church, Montreal. The edition for 1889, is a decided improvement on all its predecessors, and seems to be the *ne plus ultra* for convenience for the busy pastor, providing places for almost every routine of ministerial work in a neat and compact form. Price, cloth 75 cents; Leather tucks \$1.00.

PRESENT DAY QUESTIONS, four addresses to young people by Rev. W. A. Mackay of Woodstock, Ont., and some of the Laymen of his congregation, *H. Dickinson, Woodstock*. Price 10 cents—\$1.00 per dozen. The subjects discussed are (1) Infidel attacks on the Bible, by Mr. Mackay; (2) The Evolution Theory, by Mr. T. H. Lennox; (3) The Land-law of the Bible, by Mr. J. S. Mackay; and (4) How to succeed in Life, by Mr. W. P. McClure. They are all able and useful essays, and should have a wide circulation.

LOVELL'S MAP OF THE DOMINION, intended to accompany his projected Historical Gazetteer—the greatest literary enterprize ever entertained in Canada—is a very fine specimen of the Engravers Art. It is small, but remarkably clear and accurate; admirably suited for the minister's study. Price, \$3.50.

THE MONTREAL BIBLE REPORTER is the title of a neat, new monthly periodical published under the auspices of the Montreal Auxiliary Bible Society, ably edited by Rev. John Nichols.

STANDARD ECLECTIC BIBLE LESSON COMMENTARY FOR 1889, by *A. N. Gilbert, and S. M. Jefferson*, with Geographical Notes by Prof. *J. W. McGarvey, CINCINNATI: STANDARD PUBLISHING Co.* 316 pp. \$1.00 in cloth; 75 cents in paper boards. This volume seems to have been prepared with great care, and will be found very helpful to Sunday-school Teachers.

THE 84th Annual Report of the British and Foreign Bible Society—a ponderous volume of 716 pages—contains a full account of the transactions of this Society in publishing and distributing, in all parts of the world, the Word of God. Of the year's results we may judge, in some measure, by the issues of copies at home and abroad. During the year just closed, these have been the largest the Society has ever known. The total number of Bibles, Testaments, and Portions has been 4,206,000—273,000 more than the issue of the previous year. The total income for the year was \$1,251,000, and the expenditure about \$1,125,000. The legacies during the past year have been unusually large—\$304,260. The number of versions of the Bible, in whole or in part, the circulation of which has been promoted by the Society, is 286, of which we notice no fewer than eight in the dialects of the New Hebrides—including the whole of the Bible in the Aneityumese language, as translated by Drs. Geddie and Inglis. The editions printed or completed during the past year are 111, in sixty different languages. Upwards of 13,000 Bibles, Testaments and Portions are, upon an average, sent forth into the world on every working day of the year. The whole number issued since the formation of the Society in 1804 is upwards of 100,045,000 copies! At least 75,000,000 have been issued by other Bible societies, and yet the supply is very far from meeting the requirements of the world. Perhaps not more than 50,000,000 have gone outside of the English, German, and French-speaking nations. A vast army of *colporteurs* are employed by the Society, in every part of the world, in selling and distributing their publications, and all of these are doing more or less the work of evangelists at the same time. Although this is but a meagre outline of the transactions of this Society, it cannot fail to impress the reader with the magnitude of the work it has in hand, and to establish its claim for generous support from Christian people of all denominations.

Page for the Young.

BE CAREFUL WHAT YOU SOW.

Be careful what you sow, boys!
For seed will surely grow, boys!
The dew will fall,
The rain will splash,
The clouds will darken,
And the sunshine flash;
And the boy who sows good seed to-day
shall reap the crop to-morrow.

Be careful what you sow, girls!
For every seed will grow, girls!
Though it may fall
Where you cannot know,
Yet in summer and shade
It will surely grow;
And the girl who sows good seed to-day.
Shall reap the crop to-morrow.

BEING A BOY.

One of the best things in the world is to be a boy; It requires no experience, though it needs some practice to be a good one. The disadvantage of the position is that it does not last long enough. It is soon over. Just as you get used to being a boy, you have to be something else, with a good deal of work to do and not half so much fun. And yet every boy is anxious to be a man, and is very uneasy with the restriction put upon him as a boy.

There are so many bright spots in the life of a boy, that I sometimes think I should like to live my life over again. There is a great comfort to a boy in the amount of work he can get rid of doing. It is sometimes astonishing how slowly he can go on an errand. Perhaps he could not explain why, when he is sent to a neighbour's after bread, he stops to stone the frogs. It is a curious fact about boys, that two will be a great deal slower than one. Boys have a great power of helping each other to do nothing.

But say what you will about the general usefulness of boys, a farm without a boy would very soon come to grief. He is always in demand. In the first place, he is to do all the errands, go to the store, to the post-office, and carry all sorts of messages. He would like to have as many legs as a wheel has spokes, and rotate in the same way. Leap-frog is one of his methods of getting over the ground quickly. He has a natural genius for combining pleasure with business.—*Charles Dudley Warner.*

"WHILE WE HAVE TIME."

There was once a young man who had been made a minister, and he wanted to go as a missionary to some far-off country, that he might teach poor heathen people about the Lord Jesus Christ.

But this good young man was not very strong, and his friends were afraid he might soon die in the heathen land, which was hot and unhealthy, so they tried to persuade him to stay at home.

The young minister asked his physician how long he thought he might live in India.

"Perhaps," said the doctor, "you may live seven years."

"Then I will go," said he; "for in seven years, by God's help, I may do much work for Him."

So he went; and as he knew that his time must be short, he tried to spend every moment of it in serving God.

Even before he sailed away for India, his friends used to call him "the man who never lost an hour," because he was so careful not to waste any of his precious time; but now he felt it to be still more precious.

In these seven years he did a great work for God indeed.

He preached to the poor heathen people, and taught them about the Lord Jesus; and he wrote the prayer book and the New Testament in their language, so that they could read and understand it.

WHAT PLEASES GOD.

Children cannot be taught too early that there is nothing so pleasing to God as simple and unhesitating obedience. He knows what is best for every child. He never asks of any child anything wrong, and the child who knows the will of God as that will is made known in the Bible, and simply obeys it, pleases Him best, and will be the happiest child. The following will help to illustrate this:—

WHO DID BEST?

A story is told of a great captain, who, after a battle, was talking over the events of the day with his officers. He asked them who had done the best that day. Some spoke of one man who had fought very bravely, and some of another. "No," said he "you are all mistaken. The best man in the field to-day was a soldier who was just lifting his arm to strike an enemy, but, when he heard the trumpet sound a retreat, checked himself, and dropped his arm without striking the blow. The perfect and ready obedience to the will of his general is the noblest thing that has been done to-day." And nothing pleases God so much as absolute and unhesitating obedience.

"Life is real, life is earnest,
And the grave is not its goal;
'Dust thou art to dust returnest,
Was not spoken of the soul."

Could we but bear those lines in mind, our lives would not be failures, and when we come to die we could look back with satisfaction on our parts in life.

Acknowledgments.

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

ASSEMBLY FUND.

Received to 5th Nov., 1888	\$322.40
Roxborough, Knox ch	4.00
Lakefield	10.00
New Carlisle	2.00
Port Hastings	2.00
Richmond, Halifax	5.00
Molesworth	2.00
Keene	10.00
Dalhousie	3.00
Gravel Hill and Apple Hill	2.00
Moore, Burns' ch	2.50
Richmond Station	1.00
M'Killop	4.00
Winthrop	5.00
Latona	4.00
Dunwich, Duff ch	5.00
Teeswater, Zion ch	5.00
East Williams	2.00
Brucefield, Union ch	5.00
Hullett	3.00
Kinlough, Riverdale and Enniskillen	2.75
Beaverton	9.35
Grand Valley	2.00
Mosa, Burns' ch	10.00
Manitou	3.00
Unionville	2.10
King, St Andrew's ch	7.00
Rocky, Saugeen	3.00
	\$438.00

HOME MISSION FUND.

Received to 5th November	\$5137.66
Manchester	3.00
Smith's Hill	3.00
Roxborough, Knox ch	25.00
Lakefield	25.00
Florence	6.20
Williamstown, St And ch	92.00
Ashburn	18.40
Brantford, Farrington ch	200.00
SS	3.00
Battleford	25.00
Neopawa	7.69
Peabody	1.00
Willie's Thank Offering	6.00
Norwood	730.00
Goderich, Union ch	3.75
Presbyterian Ch of Ireland	8.00
J Sutherland, Codrington	5.00
Molesworth	39.00
Colquhoun	20.15
Rentrew	20.00
Latona	6.00
Dalhousie	7.55
Gravel Hill and Apple Hill	14.45
Elphinstone	8.75
Point Edward	12.00
Richmond Station	4.82
Lancaster	9.57
Proton, St Andrew's ch	15.40
Niagara, St Andrew's ch	10.00
Parry Sound and Carling	15.00
Springville	10.00
M'Killop	15.00
Onandaga Miss Soc	10.00
Kingsbury & Brampton Gore	15.00
"A E," Aultsville	10.00
Lanark, St Andrew's ch	19.00
Scott and Uxbridge	5.00
Camilla	12.10
Scarboro', Knox ch	50.00
"W S I"	10.00
"W R," Cobourg	1.00
Blyth	7.05
"Y P A," Cook's ch, Toronto	13.80
"Disciple," Cornwall	25.00
Moore Line	30.50
Alice and Petawawa	5.00
Elphin	10.00

Ayr, Knox ch S S	35.00
Proton Station	3.00
Portage la Prairie	33.00
Port Elgin	28.87
Hullett	40.00
Rapid City	10.00
Thanks	10.50
Elora, Chalmers' ch	10.00
Beaverton	60.00
Cedarville	9.00
Grand Valley	4.00
Scarboro', St Andrew's S S	18.25
Madoc, St Paul & St Colu'ba	35.00
Oro, Guthrie ch	2.50
Rocky Saugeen	9.00
Ottawa, St Andrew's ch	84.61
Ashton	15.00
Woodville	70.00
	\$7168.98

STIPEND AUGMENTATION FUND.

Received to 5th Nov.	\$1279.07
Wolfe Island	4.50
Bluevale	6.00
Lakefield	20.00
Peabody	2.75
J Sutherland, Codrington	3.75
Molesworth	4.00
Renfrew	5.01
Smith's Hill	7.30
Dalhousie	10.00
Richmond Station	2.00
Metis	5.60
M'Killop	7.00
Winthrop	10.00
Abingdon	5.59
Beachburg	18.00
Manchester	8.30
Scott and Uxbridge	5.00
Alice and Petawawa	5.00
Elphin	10.00
Hullett	22.01
Grand Valley	7.25
Madoc, St Paul's & St Colu-umba	35.00
Alice and Petawawa	5.00
Elphin	10.00
Hullett	22.00
Ashton	15.00
	\$1500.42

FOREIGN MISSION FUND.

Received to 5th Nov	\$5244.79
Per executor late J Wilson	173.25
Mount Forest	22.00
Tilsonton	21.02
Lakefield	34.00
Women's For Miss Soc	1890.57
Walkerton, Knox ch	130.00
Florence	11.80
Avonbank	10.50
Mrs John Woods	5.00
Seymour	6.17
Derby S S	1.05
Peabody	4.90
Synod of Maritime Prov's in con with Ch of Scotland	200.00
Whitewoods	6.65
Paisley, Knox ch	19.10
Fullarton	12.01
J Sutherland, Codrington	3.75
Molesworth	23.00
M'Intosh S S	6.00
West Magdala S S	7.00
Colquhoun	6.00
Price's Corners S S	3.00
Three little girls, Shakespe's	1.35
Springville S S	3.01
Richmond Station	14.75
Proton, St Andrew's ch	5.00
Niagara, St Andrew's ch	12.00
Fergus, St Andrew's ch	59.15
M'Killop	3.55
Winthrop	4.00
Toronto, St James' sq ch	53.50
A Taylor, Amos	6.00

Mr M' Martin, Knox oh, Palmerston	10.00
Onondaga Miss Soc	10.00
Kingsbury & Brampton Gore	12.00
"A E," Aultsville	10.00
Scott and Uxbridge	5.00
Glenmorris	17.25
"W S I"	10.00
Scarboro', Knox ch	132.70
"W R," Cobourg	1.00
Berno	12.10
"Disciple," Cornwall	25.00
"A Friend to Missions"	1.00
Puslinch, Duff ch Miss Band	6.50
Mrs T Campbell, Strathroy	2.00
Alice and Petawawa	5.00
Elphin	10.00
Londesborough	12.15
Hullett	52.00
S Milliken, East Williams	2.00
Grand Valley	3.00
Mrs Kellie, Skye	30.00
Madoc, St Paul & St Colu'ba	35.50
Onondaga	30.00
Hagersville	27.00
Queensville and Ravenshoe	11.00
Toronto, St James' sq ch	71.00
Winnipeg, St Andrew's ch	202.70
	\$12,773.15

NOTE.—The amount reported in October, '82, as given by Mr. C. McLennaghan, Balderson's Corners, per R. J. Drummond, for China, should have been \$25.

KNOX COLLEGE FUND.

Madoc, St Peter's ch	\$5.17
Proof Line	29.50
Millbank	5.00
West Gwillimbury, 1st ch	3.15
Londesborough	12.00
Dunwich, Chalmers' ch	5.00
Moukton	2.60
Paisley, Knox ch	17.03
Wingham P O	6.66
Molesworth	2.00
Leith	2.00
Richmond Station	2.00
M'Killop	1.25
Abingdon	2.50
Amos	13.50
Point Edward	5.14
Moore Line	7.50
Camilla	3.70
Ayr, Knox ch	33.17
Hullett	12.00
Beachburg	6.25
Grand Valley	5.00

QUEEN'S COLLEGE FUND.

Madoc, St Peter's ch	5.17
East Oxford	1.93
Bishop's Mills	1.63
Lanark, St Andrew's ch	5.00
Beachburg	5.00

MONTREAL COLLEGE FUND.

Madoc, St Peter's ch	\$5.15
Beachburg	5.00

MANITOBA COLLEGE FUND.

Received to 5th Nov	\$253.19
Lakefield	10.00
Rev R Hamilton, Motherwell	10.00
Ashburn	2.00
Molesworth	1.00
West Flamboro	20.00
Richmond Station	1.00
M'Killop	4.70
Winthrop	4.00
Beachburg	10.00
Scott & Uxbridge	2.00
Cartwright	3.00
Brucefield, Union ch	9.00
Hullett	6.00

\$332.89

MANITOBA COLLEGE DEBT.

Wick	\$ 7.00
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KNOX COLLEGE ENDOWMENT FUND.

Walkered to 5th Nov	\$1978.00
Walkerton	25.00
Milton	40.00
Joe Stewart, Shelburne	5.00
Orillia	35.00
Thos Wood, Galt	40.00
Elora	20.00
Peter Rennie, Pergus	16.66
Joe Wilson, Pine River	4.00
Robt Calderwood, Harriston	6.00
Wm J McCalla, St Catharines	109.00
St Thomas	7.00
Belmont	12.00
Dorchester	45.10
London	42.00
Woodstock	5.00
Wm Martin, Galt	5.00
Ingersoll	45.50
J M Gill, Brockville	100.00
Wm Reivo, Churchill	9.00

WIDOWS & ORPHANS FUND.

Received to 5th Nov	\$ 652.50
Markham, Melville ch	4.55
Vaughan, Knox ch	10.85
Bolton, Caven ch	8.55
Wick	27.00
Roxborough, Knox ch	10.00
Millbank	4.00
Lakefield	10.00
Quebec, Chalmers ch	50.00
Molesworth	2.00
Keene	35.60
Smith's Hill	3.00
Dalhousie	5.00
Moore, Burns ch	8.00
Richmond	4.50
Hesperer	3.00
Peterborough, St Pauls	52.00
Ashuer	8.10
McKillop	82
Winthrop	3.00
Portage la Prairie	18.00
Scott & Uxbridge	2.00
Scarboro, Knox ch	10.50
Cartwright	2.00
Dunbarton	5.00
Brucefield, Union ch	5.00
Elphin	3.00
Sydenham, St Pauls	7.00
Williamstown, St Andrews	12.00
Hullett	4.00
Kinlough, Riversdale and	8.75
Enniskillen	2.00
Hills Green	4.00
Grand Valley	12.00
Manitow	16.65
Welland	40.00
Windspeck, St Andrews	40.00

— \$1045.17

WIDOWS & ORPHANS FUND.

Ministers' Rates.

Received to 5th Nov	\$ 851.00
Rev D Mackintosh	8.00
" A Mackay, D	8.00
" John Laing, DD	8.00
" John Gray, D D	8.00
" J A Carmichael (2 yrs)	16.00
" Arch Currie	8.10
" D A Thompson (2 yrs)	16.00
" R Hamilton	8.00
" R Y Thomson	8.00
" Henry Norris	8.00
" A F McQueen	8.00
" J M Wickwood	16.00
" J Hanran	3.00
" W Graham	8.00
" D McDonald	10.00
" P Strath	8.00
" W Bennett	8.00
" W C Windell	8.00
" L Cameron	8.00

Rev. F Ballantyne	8.00
" J James, DD	10.00
" W T McMullen	8.00
" J McNabb	8.10
" J Fotheringham	8.00
" J Abraham	8.00
" R W Leitch	3.00
" A D McDonald	8.00
" W K Shearer	8.00
" W M Martin	8.00
" John Currie	16.00
" T G Thomson	6.00
" A McColl	8.00
" D L McCrae	8.00
" Jas Stewart	12.00
" J Middlemiss, D D	16.00
" R Gray	8.10
" Arch Cross	16.00
" John Morrison	8.00

— \$1211.00

AGED & INFIRM MINISTERS FUND.

Received to 5th Nov	\$1103.49
Wick	27.00
Millbank	4.00
Lakefield	15.00
Rev G Jamieson	5.00
Avonbank	6.50
Fullarton	6.00
Willie's Thank Offering,	
Norwood	1.00
Molesworth	6.00
Mrs D A Irvine	5.00
Smith's Hill	3.40
Dalhousie	5.00
Bethany	5.00
Richmond Station	3.00
Hesperer	4.25
Carluka, St Paul's ch	23.00
McKillop	2.00
Winthrop	6.00
Kingston: St Andrew's,	
Chalmers & Cooke's chs	36.87
Portage la Prairie	17.35
Aberarder	5.00
Scott and Uxbridge	2.00
Scarboro Knox ch	20.00
Cartwright	3.00
Hinscarth and Silver Creek	19.00
Dunbarton	5.00
Brucefield, Union ch	17.00
Elphin	4.00
Hullett	6.00
Kennebec Road	5.00
Rev W Johnston	1.50
Grand Valley	4.00
Botany	4.25
Rev Archd Cross, Edin, Scot	8.35

— \$1388.33

AGED & INFIRM MINISTERS FUND.

Ministers' Rates.

Received to 5th Nov	\$ 359.25
Rev R Thynne	4.00
" A Mackay, D D	4.00
" J Laing, D D	7.00
" J A Carmichael, 2 yrs	10.00
" Arch Currie	3.25
" D A Thurson, 2 yrs	7.50
" J Grombie	2.00
" R Hamilton	5.00
" H Thomson	4.00
" H Norris	4.00
" A F McQueen	3.50
" C M Kilop, 2 yrs	12.00
" W S Ball	10.00
" W MacWilliam, LL B	10.00
" H Knox, 2 yrs	7.00
" D McDonald	4.00
" P Strath	3.75
" W Bennett	7.00
" J B Hamilton, 2 yrs	4.00
" L Cameron	5.00
" F Ballantyne	4.00
" J James, DD	5.00
" W T Mullen	7.50
" D Cameron	3.25

Rev. J Abraham	5.00
" R W Leitch	4.00
" N M'Nish, LL D	7.50
" J B Mowat, DD	10.00
" A D M Donald	7.00
" W K Shearer	3.75
" W M Martin	3.75
" John Currie	7.50
" T G Thomson, 5 yrs	28.50
" A M'Coll	4.00
" D L M'Crac	6.00
" W Johnston	3.50
" J Middlemiss, DD, 2 yrs	9.00
" J Stewart	3.50
" R Gray	3.50
" D M'Leod, 2 yrs	7.00
" J Morrison	4.00
" Alex Ross	5.00
" J Pritchard	3.50
" J Becket	4.50

— \$659.00

NEW BRIDES AND DAYS PRING.

Cornwall, St John's ch S S,	
" "Dayspring"	8.50

REV. CHS. CHINIQUEY.

Miss L Wells, Toronto	\$1.00
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CONTRIBUTIONS UNAPPORTIONED.

Norwood	\$45.00
Toronto, Charles st ch	100.00
Toronto, Central ch	100.00

JEWISH MISSIONS.

Per Rev Dr King, executor	
of estate of late D Bain	65.00
A Little Girl, Shakespere80
Mrs Crombie, St Anne's	3.00

Received during November by Rev. P. M. Morrison, agent at Halifax, Office, Chalmers' Hall, P.O. Box 388.

FOREIGN MISSIONS.

Previously acknowledged

W T Huggan	\$416.44
Anonymus in N. S	25.00
Friend, S. Clarkton	2.00
Sharon Church, St. John	62.00
Anonymus, "Belisle, N. B.	1.00
Synod of the Maritime Provinces in connection with the Church of Scotland	546.00
Ladies Socy, Chipman, NB	12.50
St. Davids, St. John	150.00
W. M. S. Tatamagouche	180.00
Middle Musquodoboit	20.71
Letter Press	1.50
Loch Lomond & Framboise	37.00
Erd B Sutcliffe, Lunenburg	50.00
Sherbrooke	29.00
Young Lady, member of B. C. Parish	5.00
Goldenville, Sherbrooke	6.70
Wm. McCulloch, Hantsport	5.00
Hopetown, New Carlisle	15.00
Chalmers Church, Halifax	100.00
Nine Mile River	2.00
Harmony Mission Station	11.00
Wine Harbor	7.00
Purgwash	8.00
St. Paul's, Fredericton	100.00
St. John's, St. John, N. B.	8.50
A Friend, Milford	50
Upper Musquodoboit	12.00
River Inhabitants	14.00
Elmsdale	6.30
Princetown, S. S	25.00
Hampton, Hammond River	
and Kothsey	15.00
Cape George	5.23
Bequest of late John Baird, Onslow	61.00
Hermion Church	25.00
Gavin Hamilton	2.00
"A follower of Jesus,"	10.00

St Lukes, Bathurst	15.00
New Edinburgh SS.....	25.00
Harvey & Acton ad'l.....	1.00
Gore & Kennetcook ad'l.....	2.00
Upper Stewiacke	25.00
Wm J K MacLean, Hope- well.....	4.00
Lunenburg.....	50.03
Lunenburg, SS, Mission B'd	45.00
—	\$5714.38

DAYSPRING AND MISSION SCHOOLS.	
Previously acknowledged.....	\$542.65
Sharon S S, Stellarton.....	19.00
Shemogue	1.00
Noel.....	2.00
Master Rupert McKean, N Sydney25
Florenceville	12.03
Noel S S.....	1.43
Chipman	26.10
River Inhabitants.....	3.00
Princeton S S.....	32.00
Westchester Mission Stat'n	12.49
St Stephen's, St John	24.77
Rose Valley, P E I	3.60
Geo M Frier's Birthday Box.	1.62
Red Bank S S.....	2.00
Sporting Mountain S S.....	2.25
Red Cross S S, Valleyfield, P E I.....	22.00
"W F M S" (for Demerara and St Lucia).....	493.33
Lunenburg S S Miss Band.....	25.00
Clifton S S.....	18.55
—	\$1285.41

HOME MISSIONS.	
Previously acknowledged.....	\$1688.02
"Anonymous," in U S.....	3.00
"Anonymous," Belisle, N B	1.00
"W M S," Milford.....	22.00
Shemogue	5.00
Noel.....	18.00
St David's, St John.....	100.00
Westchester	3.00
Middle Musquodoboit.....	11.95
Wm M'ulloch	4.00
James Church, Charlottet'n	100.00
Harmony Mission Station.....	11.00
Pugwash	6.00
Gay's River and Milford	6.50
Noel.....	10.68
Upper Musquodoboit.....	8.00
River Inhabitants.....	4.00
Students' Miss Asso.....	52.23
Elmsdale	4.00
Geo M Johnson	6.00
Hampton, Hammond River, and Rotheray.....	12.00
Mount Umiecko.....	11.36
Shubenacadie	32.75
Now London & Kensington.....	20.00
West Bay.....	29.05
Blue Mountain.....	30.00
Gavin Hamilton	3.06
St Luke's, Bathurst.....	15.00
Upper Stewiacke	22.05
Bedford and Waverley	12.75
Mr J K Maclean, Hopewell.....	4.00
Clifton.....	33.75
St David's (Mainland) Th'k- giving Collection	60.94
—	\$2420.12

AUGMENTATION FUND.	
Previously acknowledged.....	\$ 416.53
W M Soc, New Richmond	18.00
1st Church, Truro	32.00
Gay's River and Milford	9.56
Newcastle, N B.....	25.00
United Church, N G.....	200.00
Elmsdale	13.00
Blue Mountain & Barney's River	3.00
St Luke's, Bathurst.....	20.00

St Andrew's, St John's, N F	85.00
Upper Stewiacke.....	45.00
Bequest of late T M'Lean, West River, Pictou, with 8 years' interest	148.00
—	\$1079.89

COLLEGE FUND.	
Previously acknowledged.....	\$ 4573.77
Collect'n at opening lecture.	18.31
St David's, St John.....	65.00
Middle Musquodoboit	3.45
St Paul's, Fredericton	35.00
Interest John Killam	75.00
Upper Musquodoboit	4.00
River Inhabitants.....	3.00
Hampton, Hammond River, and Rotheray.....	6.00
Mabou and Port Hood.....	16.80
Div Can Bank of Commerce	143.50
Lunenburg	40.00
Bedford	7.42
—	\$4991.25

BURSARY FUND.	
Previously acknowledged.....	\$ 107.49
H G Gratz.....	30.50
Gay's River and Milford	10.05
W'elgton, Kent, Gay's Riv.	2.90
Elmsdale	4.00
Geo Moser, Moosehead.....	2.50
—	\$ 149.04

AGED AND INFIRM MINISTERS' FUND.	
Previously acknowledged.....	\$1020.43
Rev B A M'Curdy - Rates.....	5.60
" T H Murray.....	10.50
" Jas Carruthers.....	7.00
" A Rogers.....	5.60
" E Bayne.....	3.75
" James Murray.....	3.50
" James Allan.....	2.50
" A Cameron.....	5.70
" W Maxwell.....	3.50
" D Drummond.....	3.00
" G Patterson, DD.....	8.00
" John M'Carte.....	3.00
" R C Quinn.....	3.00
" P M Morrison.....	7.00
St David's, St John.....	25.00
Nine-Mile River.....	4.00
Gay's River and Milford	8.00
Grand Metis.....	2.00
St John's, St John.....	1.50
" Anonymous," p Dr Macrae	3.60
River Inhabitants.....	1.00
Princeton, P E I.....	7.00
Hampton, Hammond River, and Rotheray.....	2.00
St Luke's, Bathurst.....	5.00
Knox Church, Pictou.....	5.00
Rev Dr M'Knight - Rate.....	7.00
" J A M'Lean.....	3.75
" S Rosborough	3.00
Interest Rev M G Henry	25.00
Gore and Kennetcook.....	6.00
Int Jessu Cumminger.....	10.00
Rev Geo Christie..... Rate.....	2.50
—	\$1267.13

FRENCH EVANGELIZATION.	
Received by Rev. Dr. Warden, Treas- urer of the Board of French Ev- angelization, 198 St. James Street, Montreal, to 6th December, 1888.	
Already acknowledged.....	\$6144.09
Kippen, St Andrew's.....	18.63
Peabody, Zion ch.....	3.20
Presbyterian Ch of Ireland.....	725.33
C M'Lennigan, Sr, B'derson	10.00
" J D W," Uxbridge.....	5.00
Wick	32.00
Sch Sec No 1 Stanley S S.....	16.00
Eldon, St Andrew's.....	3.00
Dalhousie	15.00
Saint Edward	8.16

Bethesda	6.00
Kilsyth	5.75
North Derby.....	3.40
Cruikshanks.....	1.60
English Settlement.....	29.00
Oneida	7.50
West Winchester.....	41.50
Wybecomah.....	2.00
Carlton Place, Zion S S.....	10.00
Avonmore S S Mission Box.....	6.00
A Friend, Madoc	1.00
Madoc, St Peter's S S.....	8.00
Greenbank	23.00
Sydenham, St Paul's.....	7.00
Palmerston, Knox ch.....	16.00
Beachburg	29.00
Kingsbury, Brompton Gore.	10.00
Oro, Knox ch.....	3.00
Mrs Etiz Macfarland, Bir- mingham	5.00
Camilla, St Andrew's ch.....	12.00
Springville	5.20
Hamilton, Knox ch.....	22.50
Greenbank (addl).....	1.50
Mooretown30
Portwich	4.60
Gorrie	2.78
Alice and Potawawa.....	5.00
Alexandria.....	23.43
Town Line and Ivy.....	5.70
W B Hamilton, Collingsw'd.	4.00
Honeywood.....	3.62
Horning's Mills.....	3.25
Thos Campbell, Strathroy	2.00
Merriton, St Andrew's ch.....	5.00
Elphin.....	10.00
South Plympton.....	12.00
Storrington	4.00
Glenburnie	3.00
Allan's Corners S S.....	4.30
Miss B Blackett, Allan's Corners.....	2.50
Montreal, St Gabriel ch.....	27.70
Jasper, St George ch.....	5.00
Merrickville, Knox ch.....	3.00
Per Rev P M Morrison, Halifax.....	25.00
Glace Bay.....	6.00
Cape North.....	10.00
New Carlisle	4.00
Blue Mountain.....	5.00
Lake Ainslie.....	14.00
Chatham, St Andrew's ch.....	5.00
St Stephen's, Black River and Napan.....	7.00
St John's, Nfld, St And ch.....	20.00
Harvey and Acton.....	11.00
Glyde and Barrington	3.00
Union Centre and Lochaber	1.00
Port Hastings	14.90
West River and Green Hill.....	37.20
Heron ch, Millsville.....	11.00
E Cumminger, Wilmot.....	2.50
Shubenacadie	29.00
Lower Stewiacke	12.00
Westville and Middle River " Anonymous " in N S.....	23.00
Chipman, N B.....	1.00
St John, St David's ch.....	10.60
Middle Musquodoboit.....	25.00
Loch Lomond & Framboise.....	7.40
Sherbrooke	10.90
Pugwash	19.44
Fredericton, St Paul's ch.....	5.00
River Inhabitants.....	30.00
Hampton, Hammond River, and Rotheray.....	9.00
Cape George	4.00
Bathurst, St Luke's ch.....	5.15
Pictou, Knox ch.....	7.50
Saltsprings, Ebenezer ch.....	20.00
Harvey and Acton (addl).....	1.00
Gore and Kennetcook.....	18.00
Carquet	4.00
Mrs Ohman, St John's, Nfld	4.59
Per Rev Dr Reid, Toronto.....	2.12
West Guilimbury, 1st ch.....	5.75
Ashburna	2.12

Derby S S.....	1.06
Paisley Knox ch.....	24.92
Jan Sutherland, Codrington	3.75
Molesworth.....	7.60
Letona.....	18.00
Richmond Station.....	6.50
M'Killop.....	15.10
Winthrop.....	6.00
Dresden.....	3.00
Scott and Urbridge.....	2.00
Toronto, Cooke's ch, Y P A.....	13.80
Cartwright.....	10.65
"Disciple," Cornwall.....	25.00
Hullett.....	31.00
S Milliken, East Williams.....	1.00
Grand Valley.....	3.00
Unionville.....	3.25
Rocky, Saugeen.....	7.00
Ashton.....	4.00

\$7995.05

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev Dr Warden, Treasurer, 198 St James st., Montreal, to 6th December, 1888.

Ordinary Fund.

Already acknowledged.....	\$2041.10
Georgetown (Que) S S.....	25.00
A Friend, Montreal.....	73.85
Woodlands, St Matthew's SS	15.00
A Friend, Osnabruck.....	10.00
Montreal, St Matthew's ch	11.00
Rev T J Barron.....	7.00
Inverness.....	6.21
English Settlement.....	1.01
Dunwich, Chalmers' ch.....	4.00
Beverly.....	20.00
East Williams, St And ch.....	8.85
Churchill.....	6.00
Montreal, Taylor ch.....	3.50
Orms town.....	19.50
Shelburne and Primrose.....	15.12
J A Armstrong, Chinguacou-	
sey.....	10.00
Lynden.....	6.25
Corunna.....	2.18
Chinguacousey, 1st ch.....	7.33
2nd ch.....	6.78
Wingham S S.....	20.00
Mrs G Paton, Peterborough.	3.00
Caistor.....	2.70
Moore Lins Church.....	5.00
Moore, Burn's ch.....	7.50

East Seneca.....	4.50
Winnipeg, Knox S S.....	5.00
Dalhousie Mills and Cote St	
George.....	6.00
Lachute, Henry's ch.....	11.00
Hillsdale.....	5.00
Mooretown.....	6.00
Belgrave, Knox ch.....	3.00
Seymour, St Andrew's ch.....	14.60
Rylston.....	2.40
Williamstown, St And S S.....	50.00
Exeter, Caven S S.....	25.00
London King street S S.....	16.13
A Friend Montreal.....	5.00
A Canadian Sister.....	2.00
English River and Howick	22.50
Norton Creek S S.....	10.01
Montreal, Calvary ch, Miss	
Helper's society.....	10.00
Ayr, Knox S S.....	50.00
Montreal, French Pres obs-	6.05
Beauharnois.....	64.25
Chateauguay.....	15.00
A family in Chalmers' ch,	
Halifax.....	50.00
Elmsdale.....	5.00
Fisher's Grant.....	7.00
Smithville.....	2.00
Hastings.....	5.60
Cold Springs.....	10.00

\$2703.31

BUILDING FUND.

Already acknowledged.....	\$2491.48
Por Rev C A Doudiet.....	150 01
Fergus, Melville ch S S.....	15.00
Fullarton S S.....	15.00
Per Rev C A Doudiet.....	205.03
Mrs P Casgrain, South Ely.....	1.00
Miss V Gobeille, Angers.....	10.00
Ayr, Knox ch S S.....	15.00
R F Robertson, Montreal.....	2.00
North Georgetown, Que.....	18.65
Vaughan, Knox ch.....	9.13
Bolton, Caven ch.....	8.51
Peterborough, St Paul's ch.....	46.00

\$3036.85

MINISTERS' W. & O. FUND, MANITOBA PROVINCES.—Rev George Patterson, Sec'y.

Receipts from 30th Sept., 1888, to 30th Nov.

Ministers' Rates.—Rev John Wallace, \$52.95; E McNab, \$21; Dr Forrest, \$16; John Rose, \$2.30; A B McLeod, \$14.80; E D Millar, \$30; W J Thomson, \$27.84. Total, \$184.89, of which \$14.07 for fines and interest on arrears.

Congregational Collections.—Milford, \$2; Campbelltown, \$4; Bass River, N B, \$2.50; Lawrencetown and Cow Bay, \$2; New Carlisle, \$5; Port Hastings, \$3; St David's, St John, N B, \$1; Anonymous, per Rev D McKee, \$2; River Inhabitants, \$1; Princetown, P E I, \$3; Hampton, E, N B, \$2; Shediac, \$8.22. Total, \$35.72.

WIDOWS' AND ORPHANS' FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND; JAMES CROIX, TREASR., MONTREAL.

Ronfrew, Rev R Campbell.....	\$30.00
Newcastle, N B, Rev W Aitken.....	16.00
St Gabriel Mis Soc, Montreal.....	62.70
Carlton Place, Rev. D McDonald.....	12.00

MANITOBA COLLEGE.

Received by D McArthur and Dr King, treasurers;—

For Ordinary Fund.

American Presbyterian Ch, Montreal.....	\$100.00
Presbyterian Ch of Ireland.....	484.00
	\$584.00

For Debt.

Previously reported.....	\$79.15
It Campbell, Elphinst'n, Man	10.00
It S Richardson, Winnipeg.....	25.00
	\$114.15

For Library Fund.

Previously reported.....	\$110.00
Rev Prof Hart, B A.....	12.00
	\$122.00

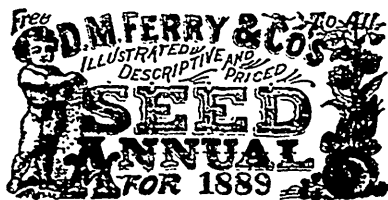
PRESBYTERY MEETINGS.

- Stratford, Listowel, 15th Jan., 2.30 p.m.
- Calgary, Medicine Hat, 5th March, 2 p.m.
- Montreal, College Hall, 8th Jan., 10 a.m.
- Peterboro', St Andrew's Ch., 15th Jan., 9 a.m.
- Paris, Tilsonburgh, 15th Jan., 2 p.m.
- Quebec, Richmond, 8th Jan.
- Halifax, Chalmers' Church, 29th Jan., 10 a.m.
- Ottawa, Knox Church, 5th Feb., 10 a.m.
- Huron, Hensall, 18th Jan., 10.30 a.m.
- Orangeville, Orangeville, 8th Jan. 10.30 a.m.
- Rock Lake, Manitou, 6th March, 2 p.m.
- Lindsay, Sunderland, 26th Feb., 10.30 a.m.
- Guelph, Galt, 15th Jan., 11 a.m.
- Toronto, St. Andrew's Ch., 8th Jan., 10 a.m.
- Hamilton, 14th January, 5 p.m.
- London, Dutton, 5th January.
- Whitby, Bowmanville, 15th January, 10.30 a.m.
- Truro, Great Village, January 14.

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, Secy.
Halifax, N.S., 1 Nov. 1888.



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