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Family Worship.

THE family is the foundation of the whole social structure. It is of Divine institution, and He who created it gave directions for the observance of family religion. Hence we find, all through the Bible, the patriarchal system, under which the head of the family became responsible for the godly upbringing, not only of his own children, but of every one in his house.

Burns in his immortal poem, "The Cottar's Saturday Night," has given us a beautiful and faithful portraiture of the custom generally prevalent in Scotland in his time,—

The cheerfu' supper done, wi' serious face
They round the ingle form a circle wide;
The sire turns o'er, wi' patriarchal grace,
The big Ha'-Bible, ance his father's pride:
His bonnet reverently is laid aside,
His lyart haffets wearing thin an' bare;
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care;
And "Let us worship God!" he says, with
[solemn air.

How it is in Scotland now in this respect we do not know; and how it is with the descendants of Scotchmen in Canada, judging from the tone of the report on the State of Religion, presented to last General Assembly, it seems to be difficult to ascertain,

but it is to be hoped that the references made to this subject by the committee may have the effect of inducing many who have become careless in this regard to realize the importance and the blessed privilege of family worship. If the time-honoured family altar is allowed to fall into decay, there is reason to fear that family religion is retrograding too. An esteemed correspondent refers to that part of the above-named report, which deals with this subject in substance as follows:—

"What steps, if any, can be taken to remedy this sad state of affairs? The Bible is not read daily in even families of church members! Why is this so? Is it because there is no course of reading provided? I would ask your interest in support of *The International Bible-reading Association*, which prepares and circulates a selection of passages of Scripture for every day in the year, intended chiefly to illustrate the International Sabbath school Lessons, but which may also serve for family worship. There are already, some 200,000 members enrolled in this association, of whom 3,000 are in Canada. Specimen copies of the readings, in English and in French, may be had on application to Mr. James MacNab, secretary for Ontario, Bridge street, Toronto, Ontario."

Strange to say, *The want of time* is a more common excuse than any other for the neglect of family worship, and yet a very little reflection should suffice to convince the busiest of men that a few minutes

devoted regularly, morning and evening to this purpose, could not be more profitably employed. For the present we take leave of the subject in the words of the committee, — "Is it not a part of pastoral work to enquire if there be a family altar or not? Should not every minister know this?"

The Spanish Armada.

THE fifth of November having been suggested as a suitable time for commemorating the Great Revolution of 1688, the following notice of the "Invincible Armada", published in the *Presbyterian Journal*, Phila., will be read with interest.—

The Armada, commanded by the Duke of Medina-Sidonia, started from Lisbon May 19th, 1588. But God fought it at the outset. A gale in the Bay of Biscay scattered its vessels and drove them into Ferrol, and it was not until July 19th that they entered the English channel off Cornwall. An English fleet under Howard, Drake and Hawkins was in the Channel waiting to molest it, and all England was alive with troops to receive the army which it purposed to land.

The English fleet had only 80 vessels; the Spanish had 132, (besides caravels) carrying 3165 cannons, 8766 seamen, 2088 galley slaves, and 21,855 soldiers, 1355 volunteers (noblemen, gentlemen, and their attendants) and 150 monks, with the Vicar of the Inquisition; and the disproportion in the size and strength of the vessels of the two was greater than was that of the number. The English were nearly all very small; some of the Spanish were for that day enormous.

A running fight was kept up between the two fleets, from the 21st to the 27th of July, till on Sunday, the 28th, the Armada dropped anchor in the Calais roads. That night the English Admiral, Howard, sent eight fire ships down the tide upon the Spanish line. That produced a panic. The galleons cut their cables, and stood out to sea, drifting with the wind in a long line off Gravelines.

On the 29th, the English fleet closed in upon them for a final struggle which lasted all day. Three of the galleons were sunk, three drifted helplessly on to the Flemish coast, and the crews of those that remained

were demoralised. Huddled together by the wind and deadly English fire, their sails torn, their masts shot away, they had become mere slaughter houses. A retreat for Spain, round the Orkneys was ordered. No sooner had they reached the Orkneys than the storms of the Northern seas broke on them with fury, and followed them through August and September. In October fifty reached Spain, bearing ten thousand men stricken with pestilence and death. Of the rest, some were sunk, some dashed to pieces against the Irish cliffs. Eight thousand perished between the Giant's Causeway and the Blaskets. On a strand near Sligo, an English Captain numbered eleven hundred corpses which had been cast up by the sea.

The great enterprise, designed for the destruction of Protestantism, for which months had been spent in preparation, was met and thwarted by God himself. On the English medal that commemorated it, were graven the words: "The Lord sent his wind and scattered them." The importance of the defeat cannot be over-estimated. It was the turning point in modern history. The prestige of Spain was forever broken, her naval supremacy was destroyed, her wide empire began to disintegrate. England advanced to the front as the great maritime power. She became Protestant at heart. Protestantism itself was saved. The whole Protestant and Republican world, should unite with thanksgiving to God.

These dates are inseparably linked together: 1588—1688—1788—1888.

Missionary Cabinet.

MRS. MARIA REGINA CHRISTINA GOBAT.

THERE was a time, not very long ago, when the names of Bishop Gobat and Mrs. Gobat of Jerusalem were known as household words all over Christendom. These eminent missionaries were universally esteemed, not only for their works' sake, which prospered in their hands, but also for their conspicuous hospitality to Christians of all denominations who visited the Holy Land. In both these respects Mrs. Gobat was equally distinguished with her husband. She was born at Zofingen, Switzerland, on

the 9th of November, 1813. Her father, Christian H. Zeller, was at that time Superintendent of the public schools in Zofingen. Her mother was the daughter of a Swiss clergyman. When a very small child she, narrowly escaped being carried off by a huge eagle. Just as it was about to drop on its prey, her father who, true to his nationality, was an expert marksman, snatched up his rifle. The next moment the eagle lay dead at his feet, and the child was saved. In 1819, Zeller moved to Benggen, near Bâle, to found a Home for destitute children, and here Maria grew up in the constant practice of self-denying work for the good of others, and was beloved by all for her cheerful and amiable disposition. In 1833, the well-known Abyssinian Missionary, Rev. Samuel Gobat, became acquainted with the Zellers, and soon discovered that Maria possessed all the requisites of a good missionary's wife. They were married on the 23rd of May, 1834, and immediately set out for Abyssinia. In those days it was a tedious and tiresome journey. On the Red Sea they sailed in Arab dhows and for much of their land conveyance they had the "ship of the desert" the camel, or the mule. Mr. Gobat had already undergone a very hard and fruitless experience of missionary work in Abyssinia, in company with the well-known German missionaries Krapf and Isenberg, whose head-quarters were at Adowa in the centre of the country. It was with great difficulty they reached this place, on account of Mr. Gobat's illness that had overtaken him, and by which he was confined to his bed for two years. This was the first great trial of Mrs. Gobat's faith and devotion. With the birth of her first child, her troubles increased, and she herself was twice prostrated by cholera. The only hope of saving Mr. Gobat's health was a return to Europe. In his weak condition, the remedy seemed worse than the disease, but they braced themselves up for it. It was with great difficulty they reached the Red sea, where they embarked in a small Arab boat, in which they sailed for thirty-eight days, suffering terribly from heat and want of wholesome food. Worst of all, both mother and child were taken seriously ill, and a few hours before arriving at Cairo, little Sophie died, "and the broken hearted mother sat for hours with the dead infant in

her arms." About five weeks after this a second child was born, whom, in remembrance of their past trials, they named *Benoni*. They got home in September 1836, and spent some two years in Germany and Switzerland. They then went to Malta to superintend the translation of the Bible into Arabic, after which they returned to Switzerland and laboured diligently for the Missionary Society until 1845, when Mr. Gobat was appointed Vice-Principal of the Malta Protestant College. The next year he was nominated by the King of Prussia as Bishop of Jerusalem, and was consecrated by the Archbishop of Canterbury on the 5th of July, 1846. From that day until the time when they ceased from their earthly missionary services, Jerusalem was their "happy home," and there both were laid in the grave "under the shadow of a spreading olive tree." The Bishop died on the 17th of May 1879, and Mrs. Gobat, on the 1st of August following. During these thirty-three years, Mrs. Gobat, notwithstanding her many domestic duties, was indefatigable in her labours of love. She became her husband's help-meet in every thing pertaining to the welfare of the mission, and took special interest in the schools and orphanages that had been established by them in Jerusalem and in the neighboring towns and villages. Commencing with nine scholars, the Bishop, in his last annual statement, reported 1400 children under instruction in thirty-seven schools in Judea, Samaria, and Galilee, with many hundreds of adults professing to receive the word of God as the only rule of faith and life. Mrs. Pitman, from whose beautiful memoir we have been quoting, concludes by saying,—"Truly they were lovely and pleasant in their lives, and in death they were not divided. As soon as the tidings went forth that Mrs. Gobat had rejoined her husband in the better land, the good of all churches mourned for the lost workers of Jerusalem. The two—husband and wife—had so long filled such conspicuous posts in the mission in Palestine, it seemed as if they could not be spared. But they went from the church militant, to unite with missionaries from every clime, and of every tongue, in the praises of God in the church triumphant. It was but a short step from the Jerusalem of earth to the Jerusalem not made with hands."

French Evangelization.

REPORT OF MISSION WORK ON THE NORTH SHORE OF THE LOWER ST. LAWRENCE FROM PORT AU PERSIL TO MISTASSINI.

By REV. C. A. DOUDIET.

THE following brief extracts from Mr. Doudiet's report to the Board of French Evangelization will serve to convey some idea of the difficulties attending missionary work in these isolated regions. "Starting from Tadousac, on the 25th of July, L'anse à l'Eau and Port au Persil, above the mouth of the Saguenay, were first visited. At the latter place was kindly received by Mr. John MacLaren, the veteran forest inspector of the district, and a strong supporter of our Church, who offered the use of his boat for the expedition, and although it was quite too small for the nature of the service, it was the only one available. Port au Persil is a small scattered hamlet of about twenty-five families. The land is mountainous, poor and stony. There are only three or four Protestant families in the place. Notwithstanding his advanced age, Mr. MacLaren does a great deal of quiet and effective missionary work along the coast. One of his sons, who is thoroughly acquainted with every rock and shoal along the coast, agreed to act as pilot and another hand was engaged, making with myself a crew of three. On Sabbath, 28th, preached in French in the morning, and in English in the evening, for the benefit of the summer visitors, among whom were the family of Mrs. Lamb, our Pointe aux Trembles teacher, and that of Rev. M. Lefebvre of Quebec. The Roman Catholics of Port au Persil are generally civil and respectful to our missionaries, but they are too much afraid of their priests and of each other to attend Protestant services. The only effective way to reach them is by visiting them in their homes. Mr. Maynard, our student missionary there, besides ministering to the adherents of our church, teaches a few children and evangelizes whenever he can find an opportunity. Monday, 30th July.—Rowed and sailed to Tadousac, calling at Rivière aux Canards, where there is one Protestant family. Tuesday, 31st.—Stormy day. One of the men fell sick. I doctor him the best way I can. Bought supplies for the journey. Sailed on Wednesday at 6 a.m., with a fair wind, to Escumains, 30 miles below Tadousac. Landed on a sandy beach and cooked dinner. The only Protestant residing here was absent at the time. Called upon an old widow near by, and had a long conversation with her, which I trust may have done her some good. Had a sound sleep on a rock, waiting for the tide to rise. Left at 7 p.m. and rowed three hours to a small creek where a number of raftsmen were at work, but as

there was no shelter for our craft, put out again and rowed three miles further to Petite Romaines, landing at 11.30 p.m. with some difficulty. Thursday, August 2, detained by contrary wind until 8.30 p.m. Night very dark. Ran three times on rocks, once nearly upsetting the boat. At 12.30 reached Port Neuf lighthouse and slept in the tower. Friday, rowed all day and reached Sault au Cochon, 60 miles from Tadousac, and was hospitably received by Mr. Forrest the Manager of Price's Mills, who belongs to the Church of England. The next point of call was Bersemis, a Hudson Bay Post, where we were kindly entertained by Mr. McDonald, the agent of the Company. His family, his clerk, and Mr. Shepherd, manager of the lumber mills, are the only Protestants in Bersemis. Storms and heavy rain detained us here until Thursday, 9th August. Left at 1 p.m. Still very rough sea. After hazardous sailing for an hour or two ran into a rocky bay and landed. By 3 p.m. it is a tempest. Friday.—Left at 3 a.m.; rowed fifteen miles and landed near the Manicouagan lighthouse. An American company is putting up an extensive fish and oil establishment here. The employees will be chiefly Protestants from Maine, and the company will pay liberally towards the support of a missionary at this place during the summer months. Rowed on to Manicouagan Bay, and put up at a Roman Catholic farmer's house. Saturday, wind still high. Rowed 18 miles to Mistassini Bay and landed. The only inhabitant is an old bachelor, living in a small log hut and holding the position of keeper of the salmon fishery. On Sabbath evening, August 12th, a yacht belonging to the lighthouse keeper of Pointe des Monts cast anchor in the Bay and I learned from his son that this family is the only one living at the Pointe and that at Goudbout, the only hamlet this side of Pointe des Monts, there are no Protestant residents. This information, and the facts that my funds were by this time exhausted, indicated that I should proceed no further. Accordingly I availed myself of the offer of a passage to Bic in a yacht at the exorbitant charge of ten dollars, and sent the two men back with the boat. From what has been said, it will be seen that there are not very promising openings for mission work between Tadousac and Pointe des Monts, except perhaps at the Pointe aux Outardes, if the American oil works are opened next summer. Tadousac itself is well supplied with religious services in English during the summer. It might be worth while trying French services there. And there are a number of points beyond Pointe des Monts that might be visited with advantage during the summer months, as for example, *Mc'sie*, which counts about forty families, *Shallop River*, *Sheldrake*, *Rivière au Tonnerre*, *St. John River*, *Magpie*, *Long Point of Mingan*, and *Mingan*, in each of these places there are Protestant families and openings for missionary work."

Household Words.

THE WATER OF LIFE.

There was a vessel that had been tossed on the sea for a great many weeks, and had been disabled, and the supply of water gave out, and the crew were dying of thirst. After many days they saw a sail against the sky. They signalled it. When the vessel came nearer, the people on the suffering ship cried to the captain of the other vessel, "Send us some water. We are dying for lack of water." And the captain on the vessel that was hailed, responded: "Dip your buckets where you are. You are in the mouth of the Amazon, and there are scores of miles of fresh water all around about you, and hundreds of feet deep." And then they dropped their buckets over the side of the vessel, and brought up the clear, bright, fresh water, and put out the fire of their thirst. So I hail you to-day, after a long and perilous voyage, thirsting as you are for pardon, and thirsting for comfort, and thirsting for eternal life, and I ask you what is the use of your going on in that death-struck state, while all around you is the deep, clear, wide, sparkling flood of God's sympathetic mercy. O, dip your buckets, and drink, and live forever. "Whoever will, let him come and take of the water of life freely."

Yet my utterance is almost choked at the thought that there are people here who will refuse this Divine sympathy, and they will try to fight their own battles, and drink their own vinegar, and carry their own burdens; and their life, instead of being a triumphal march from victory to victory, will be a hobbling on from defeat to defeat, until they make final surrender to retributive disaster. O, I wish I could to-day gather up in mine arms all the woes of men and women—all their heart-aches—all their disappointments—all their chagrins—and just take them right to the feet of a sympathizing Jesus. He took the vinegar.

Nana Sahib, after he had lost his last battle in India, fell back into the jungles of Iheri—jungles so full of malaria that no mortal can live there. He carried with him also a ruby of great lustre and of great value. He died in those jungles; his body was never found, and the ruby has never yet been recovered. And I fear that to-day there are some who will fall back from this subject into the sickening, killing jungles of their sin, carrying a gem of infinite value—a priceless soul—to be lost forever. O, that that ruby might flash in the eternal coronation. But, no! There are some, I fear, in this audience who turn away from this offered mercy, and comfort, and Divine sympathy—notwithstanding that Christ, for all who would accept His grace, trudged the long way, and suffered the lacerating thongs, and received in His face

the expectorations of the filthy mob, and, for the guilty, and the discouraged, and the discomforted of the race, took the vinegar. May God Almighty break the infatuation, and lead you out into the strong hope, and the good cheer, and the glorious sunshine of this triumphant Gospel.

—Talmage.

TRUTH TRIUMPHANT.

Just outside of the city of Geneva, in Switzerland, there are two rivers which come together at an acute angle; the one to the left is muddy and turbid, while that to the right is as clear as crystal—you can look away down through its liquid depths, clearly distinguishing that which lies at the bottom of the river. Standing there upon that narrow neck of land, as far as the eye can reach, these two rivers move along side by side, as though divided by an invisible partition of glass. But if you go down the river a mile or two you discover that the clear, limpid water is beginning to be defiled by the waters of the muddy, turbid stream. If you go down the river a short distance further, you find that the clear, crystal water is lost in the mingled presence of the muddy, turbid stream. You go down the river a few miles further, and you find that the mud, and filth, and the dirt are beginning to settle down to their native earth—the river is filtering as it flows. If you go down to where it pours its great flood into the ocean, and as its flood rolls at your feet, you will find the entire stream clear as crystal. So it is with the stream of truth, flowing from 'neath the throne of God, to be mixed and mingled in the early centuries with doubt and unbelief, and error and sin, until multitudes of men all along the ages inquire: "Where is truth?" and "What is truth?" But as you come down the centuries, you discover that error and unbelief and skepticism are settling down to their native earth, and the stream of truth is growing clearer and purer, and when at last the generations of men shall stand where this great river pours its vast flood into the ocean of eternity, it shall be clear as crystal, as when it flowed from 'neath the throne of God.—*Rev. Sylvanus Stall.*

THE MINISTRY OF SORROW.

Sorrow is not just the same in its first hours and in its later remembrance. In the earliest shock of a great grief, it seems to the mourner that he can never know joy again. But there are those who once sorrowed sorely, and yet are now without a sense of grief or loss. So evident is the possibility of a forgetfulness of personal bereavement, that there are mourners

who seek to drown their sorrow, in order that it may be forgotten; while o'her mourners deliberately nurse their grief, lest they should forget it. Sorrow can never do its best work in a human heart if, on the one hand, it is forgotten, or if, on the other hand, it is nursed. It ought, indeed, to be struggled with, and yet to be borne in memory. Its chastening influence should abide in the heart long after the keenness of its pain has ceased to unnerve the mourner for his daily life-toil. He has failed of profiting by the true ministry of sorrow, who no longer bears his sorrow in mind, or who wishes it might be forgotten.

"They are poor

That have lost nothing; they are poorer far
Who, losing, have forgotten; they are most
poor
Of all, who lose, and wish they might forget."

He also has failed of this profiting, who so selfishly cherishes his sorrow that it stands between him and his loving ministry of good to others, in added tenderness of helpful sympathy.

"Grief should be

Like joy, majestic, equable, sedate,
Confirming, cleansing, raising, making free:
Strong to consume small troubles; to commend
Great thoughts, grave thoughts, thoughts last-
ing to the end."

CHRISTIAN SYMPATHY.

There are times when adversity, affliction, bereavement, and the like, place us where sympathy is worth more to us than anything earth can afford. There is no suffering like soul-suffering. An old divine thus expresses it: "The suffering of the soul is the soul of suffering," its very deepest depths. In a time of deep affliction, who can estimate the balm of sympathy? How it lightens the burden of our woes! To "visit the fatherless and the widow in their affliction," the apostle says, is "pure and undefiled religion," its very nature and intent. To "bear one another's burdens" is to "fulfill the law of Christ," for only in this way can we express the tenderness of our love to Christ and to our brethren. We have all passed through scenes of suffering, when the very sight of a sympathizing friend, or a cheering letter from a distant brother or sister in Christ, would alleviate our sadness, and throw a streak of sunshine over the cloud that encompassed us. Kindness shown to us in such an hour as this will live in our memories while life shall last. It has grown into a proverb that "prosperity makes friends, but adversity tries them."

LOYALTY OF WOMEN.

The loyalty of women to Christ is proverbial. He combined with manly courage the graces usually associated with "the feminine side of human character, and therefore the hearts of women were drawn to such a Saviour in the days of his earthly life." Bannerman, in his "Doctrine of the Church," justly says: "The evangelists tell us of no woman who ever came to Christ and went back from him again; of none who betrayed or denied her Saviour; of none who in any special manner forsook him at the end." And is it not true to-day that, though some women, by yielding to the spirit of the times, do lose the fervor of their Christ love, yet when compared with the fidelity of men, the loyalty of women generally is still conspicuously true? And never in the history of his Church was her loyalty more needed than it is in the present age of rationalistic doubt and greedy pursuit after the gold coined in the mint of Mammon.

THE OLD VERSION.

Suppose no new translations or revisions of the Bible had been made since the days of Tyndale, we should now be reading such English as this: "He answered and sayde, it is not good to take the children's bread, and to cast it to whelpes. She answered and sayde: trithe Lorde; nevertheless the whelpes eat of the crommys which falls from their master's table. Then Jesus answered and sayde unto her, O woman, great is thy faith. be it to thee, oven as thou desyrest. And her daughter was made whole even at that same houre." Or this, according to Wycliffe: "Whiche answeredo and seide, it is not goode to take the breal of children: and cast to houndis! and she seide, yhis Lord, for whelpes eten of the crommys that fallen down for the bord of hir lordis; thanne ihesus answerede & seid to hir, O womman, thi feith is greet, be it doon to the as thou wilt, & hir douyter was hilld fro that our."

Daily ought we to renew our purposes and to stir up ourselves to greater fervour and say, "Help me, my God, in this my good purpose and in thy holy service, and grant that I may now this day begin perfectly."—*Thomas Kempis*.

The substance of the quaint prayer of old Thomas Fuller was: "Lord grant me one suit, which is this: Deny me all suits which are bad for me. . . . Rather let me fast than have quails given me with intent that I should be choked in eating them."

Whosoever stands erect is safe. The devil can not force him—he can not touch him. He can only say to him "Cast thyself down." Only those who cast themselves down to the devil are now in the power of the devil.

The Commission of Joshua.

Oct. 7. B. C. 1451. Josu. 1: 1-9.
Golden Text, Eph. 6: 14.

MOSES had died, and all Israel had mourned for him, during thirty days, Deut. 34: 8. But even when the most useful men die, the business of the world must go on, and the great designs of Providence must be carried out. For Israel, Canaan was to be conquered. In doing this, many difficulties had to be overcome, many battles fought, much suffering endured. Thus Christians ere they obtain their inheritance, 1 Pet. 1: 4, and get power over the nations, Rev. 2: 26, must bear the cross, Matt. 10: 38, run the race, Heb. 12: 1, and fight the good fight, 1 Tim. 6: 12. The Lord had already set apart Joshua, as an assistant to Moses, Num. 27: 18-23, but He now formally appoints him his successor. V. 1. *Moses' minister*—Servant. As such he had learned to obey, a good training for a future ruler. In this Joshua is a type of Christ, who also served, that he might rule, Phil. 2: 7, 9. V. 2. *Is dead*—He had sowed, Joshua would reap, John 4: 37, 38. Moses, like Christ, might have felt as if he had laboured in vain, yet his work was with his God, Is. 49: 4-6. Although we may not see, on earth, the final triumph of the Gospel, it will come. Christ must reign, Zech. 14: 9, 1 Cor. 15: 25. *This Jordan*—Israel was camped on the plains of Moab, east of Jordan. They had to cross it to enter Canaan, as Christians have to pass through death to enter Heaven. V. 3. *Given unto you*—See Deut. 11: 24, 25. V. 4. *This wilderness*—Here are the limits of the promised land, north as far as Lebanon, east to the Euphrates, west to the Mediterranean. (See Map.) Had Israel been obedient they would have possessed all this, and more. As it was, they never held all the country here mentioned. In the most flourishing time, under Solomon, the Philistines still retained the coast, 1 Kings 4: 21. Unfaithfulness to God cuts our blessings short. V. 5. *To stand*—to successfully oppose thee. *I will be with thee*—Jesus has given us the same promise. If we are true to Him, we may count upon the same success promised here to Joshua, Matt. 28: 20, Rom. 8: 31, 37. V. 6. *Be strong*—Do your duty and humbly trust in God. This is the secret of strength for God's people, 2 Cor. 12: 10, Matt. 11: 12. *Of good courage*—Ps. 56: 5, Matt. 10: 28. The "fearful" shut themselves out from Heaven. Dare to stand up for Christ and the right, even if like Daniel, you stand alone, Dan. 6: 7-10. V. 7. *Turn not*—Short. Catechism, 9, 2, Rev. 22: 18, 19. V. 8. *Book*—The five books of Moses, called the Pentateuch. *Meditate*—Think of what it teaches, Ps. 1: 2; 119: 148. *Observe to do*—Hearing the Word, reading it, thinking of it, is not enough. We must obey it, Matt. 7: 24-27, Jas. 7: 22-25.

Crossing the Jordan.

Oct. 14. B. C. 1451. Josu. 3: 5-17.
Golden Text, Isa. 43: 2.

JOSHUA having been appointed leader of Israel, lost no time in preparing for the invasion of Canaan. He ordered provisions to be got ready, ch. 1: 11, arranged the order of the march, and encouraged the people. He sent the spies over the Jordan to Jericho to observe the strength of the place and report to him. These men had a narrow escape of being caught, the King of Jericho having been informed that they were within the city. The gates were shut, and the place thoroughly searched, but Rahab, a woman at whose house they lodged, hid them, and when the soldiers were gone, let them down with a cord from her window, which looked over the wall. She stipulated that in return for her kindness, she should be spared with her family when the city would be taken, Heb. 12: 31, Josh. 2: 6-15. Three days later the spies reached their camp, and told how frightened were all the people of the land, ch. 2: 24. Early the next morning, Joshua led the people from Shittim to the banks of Jordan, where they camped another three days. Then he gave orders for the crossing. V. 5. *Sanctify*—Prepare them by religious exercises. They had also to wash themselves and their clothes as a symbol of the putting away of all filthiness of the heart, Exod. 19: 10-15, 2 Cor. 7: 6. V. 6. *Ark of the Covenant*—The ark was to be carried by the priests in front of the people, showing that all who wish to enter Heaven must be followers of Christ, and be satisfied to be led by Him, John 10: 4, 5, Rev. 14: 4. The people were not to come nearer to the ark than a thousand yards, in token of reverence for the God of Israel, v. 4. V. 7. *Magnify thee*—Honour thee—thus increasing his power and influence over the people. V. 10. *The Living God*—This title is given to God to contrast with the heathen gods, who were "dead gods," who could neither hear nor help, Ps. 135: 15-18. *Canaanites, etc.*—All the tribes here mentioned were descended from Canaan, son of Ham, Gen. 10: 15-18. V. 12. *Twelve men*—See chap. 4: 2-3. *Shall be cut off*—It was the time of the barley harvest, in the spring, when, owing to the melting of the snow of Lebanon, Jordan overflows its banks. This made the miracle all the more wonderful. V. 16. *Rose up*—When Israel crossed the Red Sea, the waters were as a wall each side of them, Ex. 14: 22, but here only on their right hand. Those on the left, naturally ran down towards the Dead Sea, leaving the channel dry, Hab. 3: 8, 13. There is another instance of Jordan being divided in 2 Kings 2: 8. V. 17. *The priests—stood firm*—thereby greatly encouraging the people. This miracle could not but largely increase the confidence of the people in Joshua as a leader, and their faith in God as a Protector.

The Stones of Memorial.

Oct. 21. B.C. 1451. JOSH. 4 : 10-24.
Golden Text, Josh. 4 : 22.

FOR many hours, the compact masses of the Israelites crossed the now dry bed of Jordan. At last, however, they were all "clean over," not one left behind. God repeated then to Joshua, an order given before, ch. 3 : 12, to take twelve men, one out of every tribe, for the special duty described in v. 5. These men were allowed to approach the ark, and they took from the very place where the priests stood with it, twelve stones, to be used in building a rude monument on the place of Israel's first encampment on the west side of Jordan, v. 8. Twelve other stones, probably much larger, were piled up in the middle of the river, where the ark had rested, v. 9. V. 10. *The people hasted*—So as to finish crossing that day. Perhaps some hurried for fear that the waters should overwhelm them before they got across, others from eagerness to touch as soon as possible the shores of the promised land. V. 11. *The ark*—Thus Christ stands by his people, when they leave the earthly for the heavenly shore, and will do so until the last of them has reached the Canaan above, John 17:12, Heb. 13:8. V. 12. *Reuben*—According to the promise given, when Moses had granted them the lands on the east shore of Jordan, Num. 32:27. V. 19. *Tenth day, etc.*—In the month Nisan (April), almost exactly forty years after they had left Egypt. *Gilgal*—Five miles west of Jordan, close to Jericho. V. 20. *Those twelve stones*—Some think that they were placed, not in a heap, but in rows, so as to be more easily counted. V. 21. *Shall ask*—The object of such a memorial was to lead the children in after years to ask its meaning. A child should not be backward in asking for useful knowledge, this is the way to learn, Jesus did so, Luke 2:46. V. 22. *Ye shall let, etc.*—Here is the duty of all parents indicated, Gen. 18:19, Eph. 6:4. God does not give them children only to be fed, clothed and educated in worldly knowledge. They are bound to teach them to know God and their duties to Him. V. 23. *The Red Sea* Grateful hearts, like the Psalmist, Ps. 103:2-5, love to praise the Lord and forget not all his benefits. By doing this, our love and gratitude to Him are increased. Our faith in what He will do, grows by the study of what He has done. V. 24. *All the people*—Gentiles as well as Jews, Isa. 56:7, Rom. 15:9-10. V. 25. *That ye might fear*—The aim of all who teach others about God, Eccl. 12:13. The Christian church has also a memorial. It is found in the Sacrament of the Lord's Supper, which recalls how a greater salvation than that of Israel from Egypt has been effected by Jesus Christ for all who trust in Him. Hence the command "Do this in remembrance of Me," 1 Cor. 11:24-26.

The Fall of Jericho.

Oct. 28. B.C. 1451. JOSH. 6 : 1-16.
Golden Text, Heb. 11 : 30.

THE Israelites remained encamped at Gilgal for a few weeks. They renewed their covenant with God, and on the 14th of Nisan (April), they celebrated the Passover. The manna did no longer fall from Heaven for them, but as it was the time of harvest, they had no trouble in procuring all the food they needed, ch. 5 : 10-12. Joshua, as he was walking near Jericho, suddenly met a man standing with a drawn sword in his hand. He boldly asked him, Art thou for us? When this strange personage revealed himself to him as the captain of the Lord's host. It was indeed Jesus, the captain of our Salvation, Is. 55:4, Heb. 2:12, the Angel of the Covenant, Ex. 3:2, Mal. 3:1. Joshua worshipped him and received from him the instructions he was to follow to take Jericho. V. 2. *The Lord*—Heb. Jehovah. V. 3. *Compass*—Go round the city. Joshua was to do this once a day, for six days. The ark was to be carried round with the army, preceded by seven priests who carried trumpets. The seventh day they were to go round the city seven times, then the priests would blow the trumpets, the people would shout, the wall of the city would fall and the assault would be made from all sides at once. V. 7. *Pass on before*—There was a vanguard of armed men before the ark, and a rearguard behind it, v. 9. V. 9. *Blowing with the trumpets*—Symbol of the preaching of God's word, by which the victory of Christ over the world is proclaimed, and sinners are warned of their doom. Comp. 2 Chron. 13:12, Zeph. 1:16. Strange weapons! these trumpets, like Gideon's pitchers and lamps, Judg. 7:19, 20, yet able to pull down strongholds, 2 Cor. 10:4, 5. The preaching of the cross is still foolishness to them that perish, 1 Cor. 1:18, 27. V. 10. *Ye shall not shout*—God shall fight, ye shall hold your peace, Ex. 14:14. V. 15. *The Seventh day*—One of the seven days must have been a Sabbath. By commanding Joshua to march with the army on that day, God showed himself "Lord of the Sabbath," Matt. 12:8. God does not bind himself by his own laws, he may, at pleasure, dispense with them. Besides this, the carrying round of the ark, and the marching of the army was in this instance, a religious act, John 7:22. V. 16. *Shout*—At the final ruin of Satan's kingdom the Lord Himself shall descend from Heaven with a shout, 1 Thess. 3:16. This is the shout of victory. The end of this chapter tells how easily the army marched into the city and slaughtered all its inhabitants, sparing only Rahab and her family. She afterwards married Salmon, a prince of Israel, and became an ancestress of Christ, Matt. 1:5. She is also mentioned as a believer in Heb. 11:31.

Ecclesiastical News.

SCOTLAND, and more particularly the cities of the west, are at present in a great state of excitement, owing to the visit of Her Majesty the Queen, accompanied by her suite, Princess Beatrice, Prince Henry of Battenberg, The Grand Duke of Hesse, The Hereditary Grand Duke of Hesse, and Princess Alice of Hesse. Glasgow, Paisley and Renfrew are more especially favoured. * * * At a meeting of Glasgow Presbytery, a vote of welcome was given to Dr. Marshall Lang, and satisfaction expressed with the account of his work in Australia. * * * Principal Caird preached the sermon before the British Association of physicians, in the Glasgow Cathedral. The place of worship was overcrowded. The sermon was a masterly counterblast against the Materialistic Theories and tendencies of the day. * * * Dr. Burns of Halifax preached at the anniversary services for Rev. Thomas Duncan, Bridge of Weir, and delighted the people of the district by delivering his lecture on a "Trip through the Rockies," a rich and racy treat. Dr. Cochrane of Brantford, who like Dr. Burns, is a Paisley man, preached at Bridge of Weir, which is in his native Presbytery, on the last Sabbath of August, and in Glasgow on the first Sabbath of September. * * * It is stated that as far as this year has gone, there is an increase of \$10,000 for Foreign Missions of the Free Church over the amount collected during the same time the year previous. * * * Dr. Marcus Dodd's Paper on Inspiration, which he delivered before the council, has caused much comment. Rev. James Yule has been inducted to the Free Church, Dunlop. Drs. Pierson and Gordon have been conducting special services throughout the towns on the west of Scotland. A monument has been erected at Kirkwall to the memory of the Covenanters who perished there in 1679. * * * We learn that Aberdeen alone has one hundred and five missionaries in the field. Thirty-two in India, twenty-two in China, twenty-one in Africa, nine in other parts, and twenty-one wives of missionaries. At the end of July, Scotland lost two most noteworthy and philanthropic women—Mrs. Aitken of Dumfries, the favourite sister of Thomas Carlyle, and the Marchioness of Ailsa. * * * We have to record the deaths of many able ministers in the Presbyterian Church of Scotland. Rev. Duncan Stewart, D.D., died at the Manse of Spott, Dunbar, from a shock of paralysis caused by over-work in preparing a Hebrew Grammar. Rev. Wm. Horne, Dregghorn, Ayrshire, was accidentally drowned on his wedding tour, while bathing. When at college, Mr. Horne carried off a great number of prizes; one being the prize offered by the late John Stuart Mill, and another the prize open to students of all universities in Scotland, for the best essay on

"The Nature and Contents of Scripture Revelation, as compared with other forms of Truth." * * * Rev. John MacKinnon, Free Church, Nigg, and formerly of Georgetown, P. E. I., died very suddenly at his Manse, in the end of July, greatly respected and beloved. Rev. Robert Milligan of Chalmer's Free Church, Dundee, was drowned while bathing at Montrose. Rev. John Edwards, D.D., senior minister of Greenhead U.P. Church, Glasgow, died very suddenly at a good old age, about the middle of August. Dr. John Struthers, Minister of Prestonpans, died on August 24th, at the age of seventy-six. He was an able scholar, was forty-five years minister of the parish in which he died, and was long the Chairman of the National Bible Society of Scotland. G. D.

ENGLAND.—The Pan-Anglican Council which met in London about the same time as that of the Presbyterian Alliance, differed from the latter in at least one marked feature, it sat with closed doors, while the Presbyterians held all their discussions in public. Why they should have excluded spectators and reporters we are not informed. A summary, however, of the conclusions arrived at has been published in the form of an "Encyclical Letter," addressed "To the Faithful in Christ Jesus," whoever they may be. The "Encyclical," so far as it goes, is very good, only it might have gone a little farther. It speaks out in plain terms on some of the burning questions of the day, such as Temperance, Impurity, Sabbath Observance, Socialism, Family Religion, and the great importance that is to be given to the teaching of the Bible. Referring to the attitude of the Anglican with other churches, it endorses the resolutions passed by the American House of Bishops more than a year ago, as follows:—

That, in the opinion of this Conference, the following articles supply a basis on which approach may be by God's blessing made towards Home Reunion:—

"(a) The Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

"(b) The Apostles' Creed, as the baptismal symbol; and the Nicene Creed as the sufficient statement of the Christian faith.

"(c) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution and of the elements ordained by Him.

"(d) The historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church."

Though not in the "Encyclical," it has leaked out that the Bishop of Sydney had the grace to move a resolution recognizing the ordination of persons ordained otherwise than by prelates, and it is said that other three or four bishops had the courage of their convictions, and voted in favour of recognising the ordination of ministers in non-Episcopal communions "notwithstanding its irregularity!" But even that qualified recognition was too much for the Council to admit. However, it

is evident that recognition of a more genuine and generous kind is in the air, and it will come before long. What is most to be regretted in regard to the deliberations of the Council is the conspicuous absence of anything to show a desire on the part of the Church of England to co-operate with other Protestant churches in Foreign Mission fields. For some years past, it is well-known that the policy of a large section of that church has been the reverse of fraternal towards the missionaries of other churches. Happily the remark does not apply to the whole church; so there is room to hope for a better state of things in this regard, too, in the near future.

IRELAND.—There have been several deaths among the ministers recently; the most prominent being the Rev. John Hamilton Moore, D.D., Belfast, and the Rev. John H. Morrell, Ballybay. Dr. Moore was a native of Co. Armagh, where his father was a minister. His first charge was Connor, one of the oldest and largest charges in Ulster. He was ordained in 1840. Here he remained for nearly twenty-two years. He was a most godly man, pre-eminently faithful, and in labours most abundant. It was in this congregation that the Revival of 1859 began, and into that movement Dr. Moore threw himself with all his might. In 1862 he accepted a call to the new congregation of Elmwood, Belfast, and there until two years since he ministered most indefatigably. It was a great change from the rural charge of Connor to one of the most fashionable districts in Belfast, with the colleges hard by, and many of the professors as members, but Dr. Moore preached with the same fearlessness and robust vigour in the one as in the other. For some two years past he has been very infirm. He leaves one son in the ministry. Another was a minister, but he died a few years ago.—Mr Morrell was also a son of the manse, his father having been the minister of Ballybay before him. All the father's congregation did not go with the son, there being a new congregation formed in Ballybay at the time of the son's settlement. He was ordained in 1834, and spent his whole ministry there. Nearly four years ago, his son was installed as his assistant and successor. Mr. Morrell was a fine specimen of the ministers of the past generation, cultured, courteous and faithful. His younger brother is the senior minister of Dungannon, and was long one of the leaders of the Assembly. Of late he has been so infirm as to be unfit for any public duty.—We have received the minutes of Assembly, which is got up in the usual style, and makes, even without the mission reports, a goodly volume. The statistics are printed with the minutes, but not the other reports, save a few that appear in the body of the minutes. The most lengthy of these is that on the Sustentation Fund. There were present at last Assembly, 487 ministers and 273 elders, a

membership of 765. Subjoined are the more striking figures. During the year, there were 28 ordinations, 17 installations, 1 missionary designated, and 13 deaths. There are 553 congregations and 632 ministers. Raised for missions during the year over \$105,000; for all purposes, over \$800,000. H.

UNITED STATES.—The *Independent* gives the following enumeration of the Presbyterian Churches for 1887:—

	Chs.	Min.	Com.
Presbyterian, Northern.....	6,336	5,564	695,767
" Southern.....	2,235	1,116	151,393
" Cumb'land.....	2,510	1,183	115,116
" (Col.).....	507	203	15,000
" United.....	885	736	91,641
" Ref. (Synod).....	121	116	10,970
Welsh Calvinistic.....	175	84	5,563
Ass. Ref. Synod (S. W.).....	110	84	7,400
Ref. (General Synod).....	51	32	6,800
Total.....	13,057	9,585	1,136,653

The estimated figures for all denominations in the United States is as follows:—

	Chs.	Min.	Com.
Adventists.....	5,563	835	100,441
Baptists.....	45,134	30,995	3,971,655
Christian Union.....	1,590	500	120,000
Congregationalists.....	4,404	4,090	4,758,814
Friends.....	701	500	107,663
German Evangelical.....	675	560	125,000
Lutherans.....	7,992	4,215	987,000
Mennonites.....	385	603	93,000
Methodists.....	48,258	28,313	4,659,522
Moravians.....	91	108	6,066
New Jerusalem.....	95	101	5,750
Presbyterians.....	13,057	9,585	1,136,655
Episcopalians.....	4,766	3,981	446,785
Reformed.....	2,022	1,319	269,523
Roman Catholics.....	6,822	7,596	7,200,000
Unitarians.....	375	498	20,900
Universalists.....	730	675	37,807
Grand Total.....	133,833	94,457	19,793,323

The Synod of New York has the largest number of Presbyteries—30; and the Presbytery of New York the largest number of ministers—155. Dr. Talmage, of Brooklyn, has the largest communion roll—4,126. The largest Sabbath-school is that of Bethany Church, Philadelphia, Rev. A. T. Pierson's (superintended by John Wannamaker)—2,632 scholars.

CHINA.—The Presbyterian Synod of China was to meet on the 13th September, at Chefoo. There are eight or nine different Presbyterian bodies at work in China, and they were to meet by their representatives, prior to the meeting of Synod, to confer with regard to union. Strong hopes were entertained of successful issue: but we have not yet learned what was achieved.

CANADA.—The approaching Conference under the auspices and direction of the Montreal Branch of the EVANGELICAL ALLIANCE is exciting a great deal of interest. The meetings are to be held in Montreal, from the 22nd to the 25th of this month, and within the American Presbyterian Church, except the Reception Meeting, which will probably be held in Erskine Church. The published programme is a very

good one, including papers and addresses on "Current Unbeliefs," "Capital and Labour," "National Perils," "Temperance," "Sabbath Observance," "Roman Catholicism in its various aspects in Canada and elsewhere," "Co-operation in Christian Work," "The Church in its relation to the Evangelization of the World," &c. Sir William Dawson, the President of the Montreal Branch, will preside at the opening meeting. Among the speakers from a distance the names are announced of Gen. Sir Robert Phayre, K.C.B., Vice-President of the Alliance, London, England; Mr. W. E. Dodge, President of the Evangelical Alliance for the United States of America; Dr. John Hall, Dr. Josiah Strong, Dr. James M. King and Dr. H. J. Vandyke, of New York; Dr. Washington Gladden of Columbus, Dr. Moxom of Boston, Dr. F. Russell of Oswego, Dr. S. McPherson of Chicago, while many of our leading Canadian divines and laymen also will take part in the proceedings. Copies of the programme or any other information needed, will be cheerfully given by the Secretary, *Rev. W. Jackson*, Montreal. The Intercolonial Railway offers return tickets at half-price. The other railways at one and one-third of the ordinary rates. There will doubtless be a very large attendance of delegates from all the Provinces of the Dominion. It is the expressed wish of the Council in England that a DOMINION ALLIANCE should be formed, and one of the Sessions in the Conference has been set apart for the discussion on this important subject, when the views and wishes of the Parent Alliance, will be fully explained by the deputation they send for that purpose.

Our Own Church.

BY appointment of the General Assembly, the collection for the **MINISTERS' WIDOWS' AND ORPHANS' FUND**, in congregations where there is no special organization for collecting for the missionary and benevolent schemes of the church, should be taken up on the 3rd Sabbath of October. It is hoped that it will be attended to, and that there will be liberal responses. It is to be feared that many have the idea the Widows' and Orphans' funds do not now require congregational contributions, but this is an erroneous idea. Without contributions from congregations, the interest from invested capital and the rates of ministers, would not be sufficient to meet the annuities payable to widows and orphans. In the two sections, there are now 127 annuitants, and the amount paid in annuities for the last year was \$21,395.

This indicates an average of less than \$170 to each annuitant. We would not like to say what the *minimum* annuity amounts to—it is pitifully small—even the largest is a very inadequate acknowledgment of the faithful and life-long services of a minister of the blessed Gospel. Let every congregation remember this very important scheme, and send to the Treasurers liberal contributions.

PERSONAL.—We regret to learn that *Rev. Dr. Bennett*, of Almonte, and *Rev. John Thomson*, of Ayr, are both seriously ill. *Rev. M. H. Scott*, of Manotick, has been appointed Principal of the Ottawa Ladies' College. *Rev. F. C. Simpson*, late of the Methodist Church, has been ordained by the Presbytery of Newfoundland, and appointed to missionary work. On completing his engagement in Newfoundland, Mr. Simpson will place himself at the disposal of the Home Mission Committee. He is highly spoken of. *Rev. Robert Chambers*, of Erzroom, E. Turkey, who has been for a number of years on the staff of the American Board for Foreign Missions, is at present in this country on furlough, and would be glad to accept an appointment as stated supply, say for one year, in a vacant congregation in Canada, if such an opening should present itself. *Rev. A. H. Scott*, of St. Andrew's Church, Perth, has returned from his visit to Norway and Sweden, filled with admiration of Scandinavian scenery, and especially charmed with Stockholm and the Conference held there in the interests of the International Young Men's Christian Associations. Fifteen out of the sixteen delegates appointed by our general assembly to attend the meetings of the Presbyterian Alliance, fyled an appearance in London. They have all returned well pleased with what they saw and heard. The published minutes of the proceedings show that the Canadians had a fair share of the work of the council assigned to them. It is highly satisfactory to know that the next meeting of this great council is to be held (D.V.) in Toronto, in 1892. *Rev. John Wilkie*, of Indore, Central India, is visiting many of the congregations in Ontario, and his statements respecting the mission work are every where listened to with interest. *Miss Blackadder* is engaged similarly in the

Maritime Provinces, giving information about the work in Trinidad that is eagerly listened to. *Miss Grace Irvin*, a member of Presbyterian Church of Belgrave, Ont., who has been attending Mr. Moody's Northfield Seminary for the past four years, has been accepted by Mr. Hudson Taylor for work in connection with China Inland Mission. She left about the 19th September for her distant field of labor. Miss Irvin gives promise of being a successful worker. She is full of zeal and love for the Master.

ORDINATIONS AND INDUCTIONS.

EAST ANCASTER, Hamilton—Mr. A. E. Doherty was ordained and inducted on the 2nd of August.

TORONTO, Bloor Street Church—Rev. W. G. Wallace, of Georgetown and Limehouse, was inducted on the 4th of September.

ESQUESING, Toronto—Mr. J. W. Milne was ordained and inducted on the 23rd of August.

VANCOUVER, Columbia—Mr. H. R. Fraser, of Knox College, was licenced and ordained by the Presbytery of Columbia, in August, he being the first Presbyterian minister ordained in the Province of Columbia.

RIVERSIDE, St. John—Rev. A. A. Watson, late of Annapolis, N. S., was inducted on the 23rd of August.

CALEDON, Orangeville—Rev. A. Wilson, of Flesherton and Markdale, was inducted on the 21st of August.

LONG RIVER AND KENSINGTON, P. E. Island—Mr. J. M. Macleod was ordained and inducted on the 21st of August. This is a newly formed congregation which now begins a very hopeful career.

UNDERWOOD, Bruce—Rev. James Little, of Princeton, Ont., was inducted on the 26th of September.

MONTREAL—Rev. J. L. Morin was inducted pastor of St. John's (French) on the 20th of September.

MABOU, C.B.—Rev. Lennox R. Glog was inducted on the 14th of August.

CALLS—Rev. James Lawrence, of Stonewall, to Emerson, *Manitoba*. Rev. A. Henderson, of Hyde Park, to Hensall, Ont. Rev. Alexander Jackson, of Pittsburgh, U. S., to Knox Church, Galt. Rev. J. Hawley, of St. George, N. B., to Waterford, and Rev. J. D. Macfarlane, probationer, to Springfield, both in the Presbytery of St. John. Mr. Kiuneary, to Buctouche, N. B. Rev. Hugh Rose Rae, to Knox Church, Elora. Rev. J. M. Robinson, of Spring Hill, *Wallace*, to Moncton, *St. John*. Mr. Henry Dickie, to Summerside, and Mr. William Tufts, to Bedeque and Summerfield, P. E. I. Rev. J. L. Campbell, of Manistoulin Island, to Cheltenham and Mt. Pliersant, Ont. Rev. J. R. Gilchrist, late

of Cheltenham, to Baltimore and Coldsprings. Rev. A. M. McClelland, of Ashburn, Ont., to Springville, *Pictou*. Rev. A. Stewart, of West River, P. E. I., to Mosa, *London*. Mr. T. C. Court, of Manitoba College, to Rapid City, *Man.* Rev. J. Rosborough, to Tabusintac, *Miramichi*.

LICENSURE—Mr. D. McGillivray, of Goderich, was licensed by the Presbytery of Huron, and Mr. Hargrave by the Presbytery of Winnipeg, in August last.

DEMISSIONS—Rev. A. W. McConechy, of Port Stanley, *London*. Rev. William Robertson, of Waterdown, *Hamilton*. Rev. F. Ballantyne, of Walton, *Maitland*. Rev. Charles Cameron, of Kincardine Township, *Maitland*. Rev. Peter Lindsay, of New Richmond, *Miramachi*. Rev. M. H. Scott, of Manotick, to undertake the Principalship of Ottawa Ladies' College. Rev. John Macleod, of Strathalbyn, P. E. I. Rev. Allan Bell, of Portage la Prairie, *Man.*

NEW CHURCHES.

CAMPBELLTON, N. B.—On Sabbath, August 12th, the new church at Campbellton, was dedicated to the service of the Lord. Three crowded services were held, attended by people from all parts of Restigouche county. The pastor, Rev. A. O. Brown, had associated with him in the services of the day, Rev. D. Macrae, D. D., of St. John; Rev. A. T. Love, of Quebec; and Rev. Mr. Chappell, Methodist minister of Campbellton. The services were appropriate and deeply impressive. The collection was \$325. The building occupies a conspicuous site, and is one of the handsomest in Northern New Brunswick. It is seated for about 400, and cost some \$7000.

ROSEDALE, Manitoba—A neat frame church, 24 x 36 feet, was dedicated on the 12th of Aug. Dr. James Robertson preached forenoon and afternoon, and Rev. S. C. Murray, of Neepawa, in the evening. The congregation is increasing rapidly, and are taking steps to secure a stated pastor.

SCHREIBER, Manitoba—A neat and comfortable frame church was opened for worship at this place, on the 15th of July. Dr. James Robertson preached in the forenoon, and Rev. J. Pringle, of Port Arthur, in the evening. The cost was about \$1,900. It was only last year the station was occupied.

HALIFAX—The Presbyterians have purchased from the Methodists a small church building on Cobourg Road, and have opened a Sabbath-school there, and have in view establishing a "West End Mission." The building has been repaired so as to be as good as new. The church at Acadia Mines has been rejuvenated with shingles, plaster, and paint. St. David's Church, Maitland, N. S., has undergone large and timely repairs; also, the church at Acadia Mines. This congregation, though one of the smallest in the Presbytery, of Truro,

abounds in its liberality towards the missions of the church.

MONTREAL.—Melville Church, Cote St. Antoine, which has been doubled in size, at a cost of over \$5000, was re-opened for worship on the 9th of September. The new church for St. Matthew's congregation, with seating accommodation for 1,000, is well under way.

MANITOBA ITEMS.—The Rev. A. Bell, of Portage La Prairie, has received a call to Beaver Dam, near Milwaukee, Wis., and is likely, it is said, to accept it. Brandon is still vacant. A call was given to a minister, but on account of its not being unanimous the Presbytery would not sustain it. Rev. James Lawrence was settled in Emerson, under most auspicious circumstances, Dr. Duval preached, Rev. Jos. Hogg addressed the minister, and Rev. W. Spence the people. Rev. Mr. Rees has been appointed to Elkhorn for a short time. The Icelandic Church in Winnipeg is doing well. The Sabbath evening attendance is between 70 and 80. A good week-evening prayer meeting is kept up. Winnipeg has now five Presbyterian churches in operation. Great activity in building in connection with the Indian work in the Northwest is being shown. Improvements are being made on Rev. Mr. Moore's school building near Regina. A three-story stone building for an Indian boarding school is being erected on the File Hills Reserve. Rev. Mr. Laird, near Fort Pelly, is erecting a commodious Boarding school. While the Foreign Mission Committee in Winnipeg has taken steps to rent the fine Public School of Birtle, which is half a mile out of the town, and have appointed teachers to carry on here a Boarding School for the Bird Tail and Rosburn Reserves. The two young Indians educated in Manitoba College, are both doing good work as teachers in the Indian schools. Donald Macvicar, B. A., is teacher in the Okanase school, and takes some part in the mission work. John Black is teacher on Cote's reserve, near Fort Pelly. Manitoba College opens on 19th of September. Many improvements have been made in the Library. In addition to the staff of three Professors and three Tutors of last year, this year Rev. R. Y. Thompson takes Biblical Introduction, M. T. Logie, B. A., late Fellow in Toronto University, Metaphysics and Logic; and M. G. Patterson, M. A., Higher Mathematics. The crops in Manitoba are generally good this year. Considerable damage has been done in Shoal Lake and Manitoba districts, but the Province is counted good for an export of 11,000,000 bushels, and will realize a much higher price for its products than last year. Hundreds of farmers from other parts of Canada have visited the Province and have gone away delighted. The Methodist Missionary Committee for the Dominion, is meeting this year in Winnipeg.

G. B.

Obituary.

REV. ALEXANDER RUSSELL, Dalhousie, N. B. On Saturday night, Aug. 11, the venerable Minister of Dalhousie departed this life. He had been in a precarious state of health for over a year. Last autumn and in early winter he was very seriously ill, and his recovery was hardly hoped for; but he did recover, and for some months he preached with much of his old time pathos, clearness and energy. He was constitutionally a very strong man. Physically and mentally he was able to work hard and long, and the habit of work continued with him till the last. Mr. Russell was 72 years of age. He was a native of Elgin, Scotland, and came to Nova Scotia in 1842. He was a successful teacher till 1860, when he became a colporteur of the Bible Society and afterwards, for 16 years, the Travelling Agent of that Society, a sphere in which he was remarkably successful. He had access to the pulpits wherever he happened to be on Sabbath; and he became a widely known and most acceptable preacher, though never a day in College. In 1875 he was received as a licentiate of the Presbyterian Church; and in 1876 he accepted a call to Dalhousie, where his labours have been eminently useful. The extent of his Biblical knowledge was simply admirable. He was a fine practical theologian. His addresses and sermons were always fresh, heartsome, instructive and pointed. Mr. Russell has left a widow, two sons and three daughters. His eldest son is a minister of the Presbyterian Church at Oyster Bay, U.S. His youngest daughter is the wife of Rev. Professor McCurdy of Toronto University.

REV. SAMUEL JOHNSON, Chipman, N. B. On Friday, Aug. 17, at 11 o'clock p.m. the gentle spirit of Samuel Johnson parted with its tenement of clay and entered into rest. Mr. Johnson took ill only the day before, and the fatal termination of the attack was wholly unexpected. His end was peace. Mr. Johnson was born at Stewiacke, Nova Scotia. He was educated partly at Truro Academy, and partly at West River Seminary. His theological studies were prosecuted at Newburgh, N. Y. He was ordained and inducted at Harvey, N. B. on

May 24th, 1856. He was a member of the Presbytery of Truro, and was therefore more than two hundred miles from his presbytery seat. In 1866 came the union of New Brunswick and Nova Scotia, and thenceforth Mr Johnson became a member of St. John Presbytery, and he enjoyed the privilege of frequently meeting with co-presbyters and receiving their confidence and support. In 1876, he accepted a call to Chipman, where he continued to minister until he died. He was a faithful minister, doing his duty patiently, meekly, conscientiously on all occasions. He was in the 60th year of his age. One of his sons is a young minister of our church, now temporarily in Demerara. Another son is studying with a view to the ministry.

REV. JOHN MACKINNON, Nigg, Scotland. Mr. Mackinnon died recently at the Free Church manse, Nigg, after a very brief illness. He was about 60 years of age. Mr. Mackinnon was a native of Prince Edward Island. For a number of years he exercised his ministry at Hopewell, Pictou County, Nova Scotia, and was clerk of the Presbytery of Pictou. He accepted a call to Georgetown, P. E. Island, where he laboured five years. He then removed to Scotland, and was called to Nigg in Ross-shire. He was a member of the last General Assembly of the Free Church. Mr. Mackinnon was a minister of no ordinary zeal and capacity for work. He had numerous friends in the Maritime Provinces, by whom his death is deeply regretted.

MR. ROBERT CAMERON, one of the oldest and most respected residents of Montague Bridge, P. E. I. recently died there at the age of 78 years. He was a native of Foss, Perthshire, Scotland, and came with his parents to the Island in 1818. He had four sons, one of whom survives him—the Rev. John J. Cameron of Osnabruck, in the Presbytery of Glengarry.

MR. ROBT. DAVIDSON, senior elder of Erskine Church, Dungannon, Ont., died on the 15th of August, aged 73 years. The deceased was born in Co. Down, Ireland, and was one of the first who settled in this locality. He was ordained elder 30 years ago, and always took a lively interest in the work of the church. He passed away peacefully after a brief illness of 24 hours.

MR. WILLIAM JOHNSON of Camden township passed away recently at the ripe age of 84. He was a life-long Presbyterian and sincerely attached to his church. For over 30 years he

was the precentor of the Eighth Concession Church. He was very fond of music, and in his day was an excellent singer. He was a native of County Down, Ireland, and emigrated to Canada when 25 years of age.

MR. ARCHIBALD McDONALD of Toronto, one of the founders of the congregation of Gould Street, now St. James' Square, and for many years an elder, has passed away at the ripe age of 93. Though comparatively in humble circumstances, he contributed almost more than any other person to the advancement of the interests of this congregation, and was himself a bright example of simple piety, uniform cheerfulness, and active benevolence. It would be difficult to over-estimate the services which Mr. McDonald rendered to his congregation and to religion through it during all these years.

MR. JAMES FLEMING, an Elder of Erskine Church, Rochesterville, Ont., died on the third of April in the sixty-third year of his age, full of faith and hope. He was a native of Stirling-shire, Scotland, and came to Canada in 1857. He was one of the founders of the congregation, one of its first S. S. Teachers, and a promoter of every good work.

MR. JOHN ANDERSON, aged 78, an Elder of St. Stephen's Church, St. John, N.B., died on Sunday, 2nd September. The deceased was the father of the Rev. John Anderson, pastor of East Williams, in the Presbytery of Sarnia. Eminently a man of prayer and mighty in the Scriptures, Mr. Anderson has left behind him memories of influence for good not speedily to be forgotten by those among whom closed his career of unobtrusive usefulness in the service of his Lord.

MRS. MACADAM, Wife of Rev. Thomas MacAdam of Strathroy, Ont., died suddenly at Bayfield on the 21st of August. Mrs. MacAdam was a daughter of the late Mr. John Whyte, New York, and sister of the Rev. Dr. Whyte of Free St. George's, Edinburgh. She was a most exemplary and devoted Christian, whose life was consecrated to the Master she loved. She was the main spring of the various Women's associations in Strathroy. She was also a teacher in the Sunday-school and had but recently taken charge of the Infant Class. She will be greatly missed.

Our Home Missions.

THE following extracts from the Committee's report to the General Assembly will be found interesting and will help our readers to realize the vast area over which the work extends and the need there is for the sustained liberality of the congregations and individual members of the Church.

PRESBYTERY OF QUEBEC:—Mission work in Quebec is carried on under great discouragements, and the hardships of some of our missionaries are not surpassed in Foreign Mission work. The Presbytery has to contend with a dominant Church, which overshadows our work almost everywhere. The poverty of many of our people, the departure of many families for new lands, the presence of the French, the wide area over which the families nominally ours are scattered, and educational problems, all make mission work extremely difficult. Mission effort in this Province is holding the fort, with the hope that better days are yet in store for us. What is needed is men and means, and the hearty sympathy of the Church at large. Every Presbyterian mission is a means of blessing, both directly and indirectly. Notwithstanding obstacles, seven mission stations were supplied during the summer—four by Students, and two by ordained Missionaries. During the winter services were maintained in three stations regularly, in two fortnightly, and in two occasionally.

The work of the year has been encouraging in some fields, and rather disheartening in others. Metis reports a church almost free of debt, costing \$2,500. The same report says, "I have little fears for the future of our cause here." Sawyerville is a new field, and prospects are hopeful. Massawippi and Richby is not so encouraging as it was a few years ago. Many families have left, and the field is cut up into many divisions by Baptists, Adventists, Universalists, Methodists, Episcopalians, etc. Valcartier is not advancing much. Many families also have left. Mixed marriages prove a hindrance, and the poverty of the soil does not hold out the hope of our cause ever being very strong. Yet these people must be cared for. Kennebec Road, worked by an ordained missionary, reports little change. Here the people are poor, and the men are mostly engaged in lumbering during the winter. The Gaelic settlements in Megantic and Compton, are in great need of good missionaries. From the above brief statement it is evident that in the Presbytery of Quebec there are many interesting mission fields, and more could be opened if only men and means were provided. Surely, when we realize the amount of good accomplished in this Presbytery, through the Home Mission Committee, by the small outlay of \$1,300, men of means in the Church will be willing to help the Committee in the prosecution of such good work.

MUSKOGA AND PARRY SOUND:—Progress in this field has been steady during the past year. Not only is the number of stations increasing, but also the membership in many of the stations shows a gratifying increase. As a rule faithful work always tells in this department. Further progress is being marked by the erection from year to year of places of

worship giving greater comfort and more accommodation to the assembled worshippers than can be found in the school house or the private dwelling. Considerable interest in the work of the Church at large is also being manifested, which we take as a further sign of progress. When people look away from themselves and their own needs and think of those less favourably situated, while they give practical outlet to their thoughts, they are in so far "fulfilling the law of Christ." Over sixty missionary meetings were held during the fall and winter months, which not only gave opportunity of disseminating much information as to the progress the Church is making in all the departments of work entrusted to her, but also gave the people opportunity to manifest their sympathy and interest in the work. The result, as shown in their contributions to the Schemes of the Church, is most gratifying. In some stations an average of \$1.88 per member was realized. One means in securing this result has doubtless been the fact that the editors of our *Record* have supplied it during the past year to our mission stations at a merely nominal price, bringing within the reach of the poorest of them a monthly supply of wholesome reading matter, and at the same time keeping up their interest in the work. It is a good investment. If any missionary on the field would see to it that it is supplied to every householder, being within the reach of all, it would tell in the increased intelligence of our people regarding the work of our church, both at home and abroad.

ALGOMA:—During the past year the work in Algoma has been progressing quietly. The old fields have all been in the enjoyment of Gospel ordinances, while new fields have for the first time enjoyed this inestimable privilege. During the summer months fourteen labourers were employed, and during the winter ten—a larger number than during any previous winter,—five of them being ordained missionaries and five catechists. The new fields receiving supply for the first time last year are Burpee and Silver Water, on Manitoulin and Spanish River Settlement, in the township of Victoria. An addition of two new fields will be made this year also. Owing to the growing requirements of the field, the Students' Society have divided that known as the Algoma Mills, or Blind River field, sending two men where one formerly did the work. This will admit of either side of the field receiving more supply than formerly, and also allow new points to receive that attention which their growing needs require. Then Spanish Mills, for the first time, will come under the care of this Presbytery. The proprietors of this important industry show their wise interest in the spiritual welfare of their men by supplying them with the means of grace. Hitherto a missionary from one of the American Seminaries has supplied them

during the summer months, but something more than this being desired, the proprietors have asked that they be reckoned in as part of our mission field to be supplied by an ordained missionary from the Canadian church. Mr. J. J. Elliott, B. A., a graduate of 1888, Knox College, has been appointed to this field.

Mr. McLennan, in his large field Thessalon, continues to enjoy the assistance of a catechist. This field, covering part of some eight townships, is more than one missionary can do justice to, even with such assistance as Mr. McLennan has been able to obtain. Other points might be noted, indicating the importance and progress of this field, did the brief limits of this paper permit. One thing is certain, if we are to keep pace with the increasing requirements of the field, we must keep up and add to the staff of efficient men, for the winter months especially. For the work's sake it is to be regretted that Mr. D. Cameron, who has given two years of faithful labour on the Manitowaning field, is about to withdraw, under call to a congregation in one of the western Presbyteries. But as from that same Presbytery we are taking Mr. Rennie for the "Sault," our account with the west will be about balanced. Mr. Cameron did good service on this most laborious field. May he long be spared to enjoy the lighter labours of the more compact field to which he is going. Many on the Island, we know, will follow him with their best wishes.

MANITOBA AND THE NORTH-WEST.

By the action of the last General Assembly, the eastern boundary of the Presbytery of Winnipeg was placed at White River, and the western boundary of the Presbytery of Calgary at the western fold of the Columbia River. The five Presbyteries embraced within these limits present a territory, reckoning by the railway—which traverses their whole length—1,800 miles long and 350 miles wide. According to the "standard time" division of the continent, four belts in whole or part lie within these lines. Hence, when it is twelve o'clock at Schreiber it is only eleven at Winnipeg, ten at Regina, and nine at Revelstoke.

Character of the Country.—Following the line of the railway, the path lies from White River to Selkirk, through forest, a distance of 650 miles. The country is rough and rocky, full of lakes and muskegs. There are, however, away from the line, large tracts of valuable agricultural land, which railways will render accessible in the near future. The timber is of great value, and large quantities are cut every year for ties, piles, bridge timbers, lumber and fuel. Gold, silver and iron are found over a wide area. At several points silver-mining is being carried on, and the veins are large and the ore rich. Along the railway are a few towns and villages. Port Arthur is the lake port through which a large part of the trade of the west must pass from rail to

steamer. Fort William, in the immediate neighbourhood, will likely become a manufacturing centre. At Rat Portage and Keewatin is one of the finest water powers on the continent, and already it is utilized for manufacturing flour and lumber. There are a few scattered settlements away from the railway, but the most of the people are found along the line. An effort was made to meet the religious wants of this whole district, and with gratifying success.

The Prairie Belt—Agricultural.—Continuing the journey westward from Selkirk, the prairie is entered on, and for 450 miles a fine agricultural country is crossed. Here the great majority of the settlers who came to the North-West during the last seventeen or eighteen years have found a home. The fertility of the soil and its capabilities for raising cereals can be judged from the fact that from ten to twelve millions of bushels of wheat were raised last season for export, while the whole amount of land yet brought under cultivation is not half a million of acres. At least fifty times as much land as has been broken up lies in the immediate neighbourhood untouched by the plough. Along the North Saskatchewan are also found wide areas waiting for settlement, not to speak of the Peace River and Mackenzie basins.

Ranching Belt.—The next 450 miles may be said to be the ranching belt. Massive herds are found south and west of Calgary, and their numbers are yearly increasing. The district is equally adapted for raising cattle, sheep, or horses. In this belt, too, are extensive deposits of coal, extending from near the international boundary northward for 350 miles. At Medicine Hat, Lethbridge, and Anthracite, mining is carried on, and the coal is of excellent quality for fuel and for generating steam. At some points the seams are twenty-five feet in thickness, and it is estimated will yield 12,500,000 tons to the square mile. Anthracite coal is found near or in the Rocky Mountains, and bituminous farther to the east. Good lignite is found within 300 miles of Winnipeg.

Rocky Mountain Belt.—This belt is valuable for its timber and minerals. Gold and silver, iron and coal are abundant. Dr. Dawson estimates that more than one-half of the metalliferous area of the continent lies north of the 49th parallel. Explorations are going on, and the facilities now afforded of procuring plant and provisions and shipping ore will make development much more rapid. The timber is of great value. Dense forests of cedar, fir, spruce and hemlock are found in all the valleys and covering the flanks of mountain ranges.

Such resources seem to predict a great future for the country lying between Lake Superior and the Pacific. With wide stretches of agricultural land, great mineral wealth, abundance of timber and inexhaustible supplies of coal, it

would seem as if the Creator was making provision for a large population. It should be the duty of the Church to lay broad and deep here the foundations of piety, purity and probity in this new land. Settlers are coming into it in considerable numbers, and making homes for themselves and their children. Would it not be a pity if these wide plains and mountain fastnesses should become the grave of their early piety? It is a cause for gratitude that along this whole line of 1,800 miles a continuous chain of missionaries has been planted during the past year, and that there is not a settlement of any size west of Lake Superior where our Church is unrepresented.

Since the last report was presented the Dominion Government has published the census of Manitoba taken in 1886. The census is for five years, the people having been enumerated on the 31st of July, 1886. A few of the figures and percentages showing the increase in population may be of interest:—

Population of Manitoba		Increase per cent. in 5 years.
in 1886.....	108,640	74.5
Presbyterians.....	28,406	104.4
Anglicans.....	23,206	69.2
Methodists.....	18,648	98.7
Roman Catholics.....	14,651	25.4
Baptists.....	3,296	102.3
Congregationalists.....	997	293.1

These figures show the Presbyterian Church has a lead of 5,200 of any of the other denominations in the Province, and that its rate of increase has been 30 per cent. in advance of the population of the Province, and also decidedly in advance of any of the larger denominations. In the country districts, where mission work is chiefly carried on, the advance is still more striking. In the North-West Territories two-thirds of the white population are Presbyterians. These figures show our progress, our responsibilities, and our opportunities for advancing the Kingdom of Christ.

Hindrances.—In the prosecution of mission work in this country there are formidable difficulties. The area is large and the people scattered. Large tracts of land are reserved in the agricultural belt, leaving every alternate square mile unoccupied. An ordinary checker board, with its white and black squares, gives a good idea of the reservations for railway purposes—the white are open for home-steading, the black are reserved. The tenth part of the white squares belong to the Hudson Bay Company. The collapse of the boom of 1882, and the unfavourable seasons that followed, induced a spirit of restlessness that proved a serious hindrance to permanent work.

Encouragements.—The tide has now turned, however. Vacant lands are being gradually settled. People welcome missionaries, and services are well attended; the accessions to the membership of the Church are many, and congregations are liberal in the support of

missionaries and towards erecting church edifices and manses. The crops of last year did a great deal to restore confidence and to determine people to make the country their future home. Debts incurred during the years of depression have been wiped out or greatly reduced, and contentment is now much more general. The change is felt in increased contributions for the support of ordinances, greater promptness in the payment of salaries, and more generous assistance to the Schemes of the Church.

The immigration this spring is larger than for several years, and the incomers are taking up land in districts previously settled. Presbyteries and Synods are resolved to overtake the spiritual wants of the country as far as men and money are available.

The progress of the work in the different Presbyteries will appear from the following statement:—

Icelandic Mission.—There are several thousands of Icelanders in the Province of Manitoba, for whose spiritual welfare not much is being done. These people were compelled to leave their own country owing to the eruptions of volcanoes—covering wide areas with deep deposits of ashes and the rest—and by the increasing severity of snows and cold. The people are intelligent, fairly educated, and learn the English language easily. They are Lutheran in religion. There is no missionary society caring for them, and it is feared that they must suffer spiritually if not looked after. There are 2,000 of them at Winnipeg, 900 at Gimli—on the west shore of Lake Winnipeg—and about 500 within the bounds of the Presbytery of Brandon. At Winnipeg there is a minister of their own faith, but from several causes a large number of the people do not attend church. It is proposed to employ a missionary to explore and to minister to their spiritual wants, as circumstances may permit. One of themselves, a young man of good ability, of great zeal and Christian earnestness, is studying in Manitoba College. He has already approved himself as a man of the right spirit, and he is to be our first missionary in this work. He speaks English fairly well.

New Mission Fields.—Donald is in the valley of the Columbia River and is the western terminus of the western division of the Canadian Pacific Railway. The missionary does a very large amount of hard work, supplying all the railway stations and camps between the top of the Rockies and the top of the Selkirks. About 1,000 men are scattered along the railway between these points. Donald has secured as a town an unenviable reputation. No place in our country needs mission work more. There are found a number of earnest Christian people in the place. A neat frame church was built last season. Revelstoke is the headquarters of a district on the western slope of the Selkirks. Mining and lumbering are carried on extensively, and

the Canadian Pacific Railway Company employ a number of men. The population is of course fluctuating. Banff and Anthracite are on the eastern slope of the Rocky Mountains. Banff is a health resort, and the principal part of the population are visitors and tourists. The Canadian Pacific Railway Company are moving their workshops up from Canmore, and it is likely the place will increase in importance. The Railway Company have built a hotel for the accommodation of 250 or 300 guests and a private company have erected a sanitarium. Anthracite is distant about three miles from Banff. The place takes its name from the valuable mine of anthracite coal found there. At Anthracite, lots have been secured for a church and the building is to be put up at once. It is proposed to build at Banff as soon as the town site is definitely decided. Red Deer lies north of Calgary about 100 miles. There are thirty families and fifteen communicants of our church there. The services given were much appreciated. A missionary has not been sent in there this spring yet.

Kootenay.—This field lies south of Golden City and between the Rocky Mountains and Selkirk Ranges. There are computed to be about 225 white men, many of whom have their families with them. Lumbering, farming, ranching and mining are the principal occupations. Many of these people have resided in that valley for twenty years, and never had even a visit from a Protestant missionary till Messrs. Herdman and Cameron went through the settlement last summer. Two missionaries are needed, but only one is to be sent in now. In this Presbytery the advance consists of the addition of four new mission fields and the occupation of another this spring, a general financial improvement and the erection of three churches and manses. Summing up for the synod, six mission fields have become augmented congregations, eleven new fields have been organized, twelve churches and three manses built. The staff this year will be as follows:—

Missionaries.....	93
Pastors of augmented congregations.....	22
Pastors of self-sustaining congregations..	13
Indian missionaries.....	17
Professors and tutor in Manitoba College.	4

Total..... 149

Of these, eighty-one are ordained.

BRITISH COLUMBIA.

Presbytery of Columbia.—There are now four self-supporting charges within the bounds of this Presbytery, viz.:—St. Andrews, New Westminster; First Church, Victoria; First Church, Vancouver; and St. Andrews, Victoria, which was received last September, and is now under the pastoral care of Rev. P. M. McLeod.

Missions.—Nicola has been removed from

the list of mission fields, being at present under the charge of Rev. G. Murray, a minister of the Church of Scotland. It has been deemed advisable to withdraw the missionary labouring at Spence's Bridge, etc. The Comox field was received last year from the Church of Scotland, and is now supplied by Rev. Alex. Fraser, late of Orono, Ontario. New ground is being taken up on the Fraser River to be known as the Mount Lehman Group. To this field Mr. H. R. Fraser has been appointed by the Home Mission Committee. The city of Vancouver is growing so rapidly that a second congregation is becoming a necessity. The Rev. R. Y. Thomson has been appointed to assist the Rev. T. G. Thomson for the summer season. Substantial new churches have been built during the past year at Kamloops, Chilliwack and Port Henry.

The amount contributed to the various fields last year is \$3,586 compared with \$3,026 the year previous. On the whole, we believe substantial progress has been made. There are no augmented congregations in this Presbytery. The new appointments to British Columbia are these:—Rev. J. Cormack, Rev. Alex. Fraser, Rev. R. H. Fraser. It is also worthy of mention, as indicating the exceedingly hopeful condition of our work, that during the year a new church has been erected at Kamloops, and a church and manse at Chilliwack. The Colonial Committee of the Church of Scotland have agreed to continue their grant of £50 to Comox, in the meantime, thus showing their interest in our work in the Province.

EASTERN SECTION.

LABRADOR.—The students of the Halifax Presbyterian College have sent one of their number as a catechist missionary to Labrador. Mr. W. J. Mackenzie was selected to occupy this difficult region. He has explored hundreds of miles of coast, going from harbor to harbor and cove to cove, and witnessing much distress and actual famine. The hardships and deprivations endured by the people are really terrible. Children faint for hunger in their miserable homes; and no relief is at hand. There is also famine of the Word of God. In many coves and small hamlets a Gospel preacher seldom appears at all. There are no schools, and only a small proportion of the people can read. Mr. Mackenzie distributed as many books as he could, and promises were given him that the young would be taught to read.

The fisheries along the coast are almost a complete failure, and this is the sad story for several successive years. Families had to live last spring on sea-weed and skulpin! The further north, the worse the condition of the people, Battle Harbor, once a flourishing village, is in extreme destitution. The people asked eagerly if there were any way to escape

the coming starvation. Two colporteurs of the British American Book and Tract Society (Halifax), are co-operating with Mr. Mackenzie in his evangelistic work in this desolate and dangerous country. Mr Mackenzie offers to remain among the people of Labrador all winter; but the question of his stay is at this moment still undecided. There is a field here for the labours of two or three devout and enterprising young ladies, to teach the young people reading and writing, as well as to give instruction in religious truth.

NEWFOUNDLAND. — Our church is still far behind in the grand old colony of Newfoundland. We have but two self-sustaining congregations there, one in St. Johns, and one at Harbour Grace. The mining regions were once very hopeful, and we had considerable congregations there; but times changed, and nearly all Presbyterian families removed to other places. Now, however, there is some prospect of revival. Rev. Frederick Simpson, recently ordained, is now on a mission in the mining districts. We have a very promising station at Bay of Islands, which is likely ere long to develop into a congregation. The people are largely from Cape Breton and other parts of Nova Scotia.

MISSION TO THE LUMBERMEN.

Abstract of the Report of the Mission to the Lumbermen, presented by the Rev. Dr. Armstrong, Convener to the Synod of Montreal and Ottawa, at Ottawa, April 19th, 1888:—

During the past year there have been distributed among the lumbermen in the shanties over 20,000 tracts, 60 half-yearly volumes, and 500 monthly parts of the *Leisure Hour* and *Sunday at Home*, 150 volumes *Tract Magazine* and *Cottage and Artisan*, 1,000 unbound numbers of *Cottage and Artisan*, large quantities of *The British Workman*, and corresponding French illustrated papers, besides about \$200 worth of books, Scripture cards and pictures, the gift of the Religious Tract Society. This literature has been taken to the shanties by our missionaries, by the colporteurs of the Ottawa Auxiliary Bible Society, and in other ways. The Rev. D. L. McKechnie, of Mattawa, gave over two months to this work. In his report he says:—"I travelled 1,013 miles, visited 38 shanties, 9 lumbering depôts, and 14 stopping places, and met about 1800 men, of whom 850 were English, and 1,030 French, and delivered 60 addresses or expositions of Scripture." Mr. McKechnie speaks of the necessity of providing wholesome literature to supplant the trashy novels that men carry with them to the woods, and says:—"I am satisfied that nowhere are books and papers more thoroughly read than by these men in the shanties."

The Rev. Joseph Gandier, Coulonge, reports that he distributed literature to 27 shanties, 6 depôts, 14 stopping places, 24 families, and held in all 63 services. He says:—"I have

enjoyed the work more than usual, and have much reason to thank God for many evidences of success."

The Rev. R. Gavin, Secretary of the Bible Society, says:—"It is the uniform testimony of all our colporteurs, that the tracts, and very specially the illustrated periodicals, such as the *British Workman*, are everywhere highly appreciated by the shanty men, and very gratefully received, and that they facilitated very greatly the selling of the Scriptures." One writes:—"I have met with some Christians in nearly all the shanties; but there were others very careless. However, all listened very attentively when I read or spoke to them, as I did wherever I went; and I noticed particularly how very much they all seemed to enjoy the religious literature which I distributed."

The Committee tender their sincere thanks to the Religious Tract Society, of London, not only for their liberal reduction on the literature purchased from them, but also for a large donation of books, tracts, Scripture cards, etc., also to the Board of French Evangelization for a supply of French literature, and to J. Durie & Son, of Ottawa, for French literature.

The receipts for the year were \$585.44, and the expenditure, \$377.70.

W. D. ARMSTRONG, Convener.

Aged and Infirm Ministers' Fund.

THE following extracts from the reports of the Committees of management to the last General Assembly are worthy of careful consideration.

WESTERN SECTION.

The Committee expresses the regret felt by its members that, notwithstanding the special attention called to the Fund in various ways during the past, the church as a whole has not responded in any adequate degree—indeed, the apathy manifested would indicate that the Church fails to realize the necessities of those brethren dependent upon the Fund. The Committee would venture the opinion that, since the Colleges have secured a fair measure of endowment, their is no fund claiming the attention of the Assembly and the liberality of the membership of the Church, more important than this one, making provision as it does for those servants of the Lord who have borne the burden and heat of the day, and have become worn out in the ministry. Surely it is not intended by the great Head of the Church that His aged servants shall not be provided for. If He intended to teach His disciples that the poor, who were to be always with them, were to be cared for, it must be, and that in a special manner, that they who have worked in the vineyard during the long and hot summer day shall be cared for during that

short evening of life when they can no longer labor.

The state of the Fund would not warrant the Committee ordering payment of the full annuities for the year, and so no annuitant has received, on account of the year just closed, more than two hundred dollars. This will, no doubt, be a cause of real hardship to many of the *forty-three* annuitants who have received less than the rules provide for, and that they have a right to expect. Included with the list of payments will be found a column showing the amount still due to each annuitant, and, while the Committee hopes that in response to a special appeal made some time ago to congregations which had not contributed, and to a further appeal to be made to some of the wealthier congregation to specially supplement their contributions by a further sum, it may yet be able to make full payment, it is earnestly pleaded that Ministers and Sessions will deal faithfully with the matter, and that this will be the last time in which it will be found necessary, owing to the depressed state of the Fund, for the Assembly's Committee to order less than ordinary full payments.

The expenditure for the past year was \$13,545.55, leaving a balance due the treasurer, \$83.86. The invested Capital is \$15,550.

The Committee deeply regret that no progress has been made in securing the Endowment of *One hundred thousand dollars*. A meeting of the Committee was called shortly after the last meeting of Assembly for the special purpose of giving definite shape to some effort, but a severe affliction which happened in the family of the Convener, prevented action being taken till a period of the year when, in view of the depressed condition of business generally, and the special efforts for College Endowment, it was deemed unwise to attempt more than to prepare the way for an effort at a time which would be more favourable. It has been thought wise to defer the attempt, at least in any general way, till September of the present year, when, if it should please the Heavenly Father to bless the country with a good harvest, as the College Endowments may be considered out of the way, there will be a fair prospect of success. The Committee feels that it may be necessary to employ the services of a regularly paid agent in securing the Endowment; for while the Convener and the other members have put forth all possible effort, and will gladly continue to do so, there is a limit to the time which he or they can devote to it, and as the Church cannot afford to fail in this matter, it is recommended to the Assembly that power be given to the Committee to engage the services of a paid agent, should it appear in the judgment of the Committee wise to do so. The Convener has, at the request of the Committee, visited the Synods of Montreal and Ottawa, Kingston and Toronto, Hamilton and London, and pleaded the claims of the Fund. The very cordial manner in which the Committee's re-

presentative was received, and the hearty expression of sympathy with the Fund, has been a source of encouragement, and affords ground for the hope that the future success of the Fund is to some extent assured. In two of the Synods, representatives were appointed in each Presbytery to specially advocate and care for the interests of the Fund. If the members will only follow with a hearty, active interest, the resolutions unanimously passed approving the Fund and pledging support, the Committee will in future be spared much anxiety, and the annuitants, suffering and anxiety.

The thanks of the Committee are offered to Mr. George Barron, of Elora, for a donation of \$500 to Capital Account, the interest to go to himself during his lifetime, and afterwards to pass absolutely to the Fund. The fact that there are already 57 Annuitants on the list, calling for an annual payment of \$11,714, and that the Committee finds it necessary to recommend to the Assembly the placing of 7 more on the Fund, whose annuities will call for a further annual payment of \$1,442.14, or a total of \$13,156.50, should render it unnecessary for the Committee to make any further appeal to the Assembly to give that consideration to the Fund which will ensure its success. The Church cannot afford to neglect its Aged and Infirm Ministers, nor can it expect the Divine blessing if it does so. The Committee therefore trusts that the Assembly will take the necessary action to emphasize the importance of the Fund, and the absolute necessity for an active interest in its behalf on the part of the Ministry, and a more liberal offering from the Church at large.

J. K. MACDONALD, *Convener*.

EASTERN SECTION.

The receipts, including balance for last year (1,142.36), were \$4,912.36. The expenditure was \$2,543.35. The number of Annuitants was *fourteen*.

Thirty members joined the Fund during the past year—ten of whom paid arrears from 1877, others for a shorter period. The receipts from Ministers' rates for the year is therefore exceptionally large. The whole number of Ministers now paying rates is 170. Collections have been received from 111 congregations. The Synod of the Maritime Provinces, at its last meeting, adopted Rule 10th, "A Minister who has not paid the annual rate into the Fund shall receive only one-half the amount to which he would have been otherwise entitled"—previously adopted by the Assembly for the Western Section, thus making the rules uniform for the whole Church. Three Ministers are receiving annuities under this rule.

J. H. CHASE, *Convener*.

The Evangelical Church of Syria embraces four presbyteries, one synod, fifty-nine charges, and one hundred and seven separate congregations. It is growing rapidly.

Trinidad Mission.

LETTER FROM REV. KENNETH J. GRANT.

San Fernando Aug 7th 1888.

AT four yesterday morning, with a native helper Tulsi Maharaj, I left for Fyzabad, and having spent the day in visiting three stations, and baptizing three adults, we returned home at eight in the evening. An occurrence at one station on the day previous was reported to us that may be worth recording. Christian parents had made a marriage feast for their daughter who had been married in San Fernando a week ago. Invitations had gone forth to Christian neighbours, and when all things were ready, a member of the family went out to call those who had been bidden. In the interval a general understanding had been arrived at, that the invitation should be declined, because the family had recently attended a feast given by a heathen neighbour. Now these feasts are usually given in honour of some Deota or Devi, and those who attend them are supposed to do homage to the deota named. J. and his family solemnly declared that they had gone, not as worshippers, but as friends; that they eat the food, not because it might have been placed before an idol or some imaginary being, but because it was good and they liked it. Strong views however were held and presented in language yet stronger, by the neighbours, and no declaration of innocence would be accepted. What was to be done, the feast was ready, but there were no guests. The family then resolved and set out to call Christians from another station, who knew nothing of the dispute, and consequently, no conscience, however weak, had been defiled. The invitation was immediately accepted and before the shades of evening gathered, the house was filled with guests, and the counsel of strangers having prevailed, some of the neighbours joined them too, and on to the midnight hour, hymns were sung, the Scriptures read, prayers offered, the breach healed, and brethren parted in peace.

Homeward bound, we had an evening service at a prosperous station, Oropouche, now under the care of Joseph Annagee, who is doing a good work in that district. A candidate for Baptism awaited us. On several occasions, during the past four years he was almost persuaded, but he was hindered. Obstacles external and internal influenced him, but a month ago he appeared to triumph over the fear of man, his fetters were broken, his tongue loosed to speak for Christ and pray to him, and I need not say that it was with peculiar gladness of heart we welcomed him to our little Christian company. We have now added to our roll of baptisms 121 since the beginning of this year.

COUVA, TRINIDAD. — This is the station in which Rev. J. Knox Wright laboured successfully for four years, and from which he was obliged to retire on account of his wife's health. The Foreign Mission Committee have been advertizing for a successor to Mr. Wright in this important field for a length of time without, as yet, any response. Among the many young men who are said to have offered their services as missionaries to the heathen, is there not one willing to go to Couva? The foundation of a hopeful mission has already been well laid. It is an advantageous opening in many respects, and it should not remain much longer vacant. The idea seems to have got abroad that the climate of Couva is unhealthy. The Rev. Alexander Falconer of Pictou, in a recent letter to the *Halifax Witness*, states that after several years residence in Trinidad, he is prepared to say that Couva is "a fairly healthy district." That while it may be subjected to certain diseases common to, or more prevalent in all tropical climates, with ordinary precautions and the occasional change of climate to which our missionaries are entitled, "there is no reason why a man who enjoys good health at home, may not enjoy equally good health in Couva." It is to be hoped that the committee will not have to wait much longer for their man.

THE NEW HEBRIDES SYNOD.

The Synod met on the 28th May, in the School House, on the little isle of Tangoa, Santo, Mr. Annand's station. The Missionaries present were: Revs. W. Watt, Joseph Annand, R. M. Fraser, A. Morton and J. D. Landels. Mr. Morton was appointed Moderator. Intimation was received of the appointment and ordination of Rev. A. H. Macdonald as a missionary to the New Hebrides, by the Presbyterian church of Victoria. The Synod was asked by the Victoria church to select a sphere of labour for him. Mr. Macdonald was appointed to a station on one of the islands of the north east coast of Malekula, near Port Stanley, and a deputation was appointed to assist in his settlement. The course of the "Dayspring" for the ensuing year was determined. She will sail as usual from Sydney, on the 1st April. It seems probable that merchant steamers will call at several ports with some regularity during the year. It is therefore the opinion of the Synod that a missionary steamer to ply among the islands would be the most serviceable and economical way of meeting the requirements of the mission; the steamer to carry passengers and freight when practicable. Dr. Gunn was appointed to take the oversight of Aniwa, during the absence of Messrs. Paton and Watt,—should the Free Church F. M. Committee consent. The Free Church has made a grant of £400 sterling, to enable the Tasmanian church to send another missionary to Epi. The Synod

had reports from thirteen of the sixteen stations in the group. In all these, hopeful progress has been made during the year. Health, strength and protection have been vouchsafed. Considerable opposition has been encountered from the heathen on Futuna. At Pang-Kumu station in Malekula, a native servant was shot. On Ambrim, a teacher's wife was poisoned. On Erromanga the death rate was exceptionally high. There are cheering signs in Tanna. The reports from the four new stations opened last year, are all hopeful. Progress at all the stations is steady and marked. Thanks were tendered the Free Church for the £400 to the Tasmanians, to enable them to send a second missionary to Epi; and the hope is expressed that the Free Church will soon send out a third missionary to the group. Thankfulness is expressed in view of the ceasing of French occupation, and the churches interested in the mission are urgently entreated to increase their staff of labourers, so that the available openings may speedily be occupied. The churches in Scotland and Canada are implored to send more missionaries, the Australian churches being unable to overtake the work. Regret is expressed that the Maritime Synod resolved not to send out a fourth missionary to assist in evangelizing Santo, and it is hoped the Synod will revise its decision. Mr. Lawrie asked leave to go on furlough to Scotland, which was granted. Several other brethren asked leave to visit Australia for brief periods for health. A large amount of routine business was transacted. The next Synod will meet at Kwamera Tannu. The sessions of the present Synod continued from May 28th to June 2nd inclusive.

SANTO.—The latest news is from Rev. Joseph Annand, in a brief note to Dr. Burns, of Halifax:—"We have just concluded a very delightful meeting of our mission Synod. It was a very small one, but most harmonious. The reports from the various stations are, upon the whole, encouraging. The prospects of the mission are brighter now than for some time past. The Catholic priests are still holding on, though the French troops have been withdrawn. However, if not backed up by the military, they will only be on an equal footing with ourselves. I have not heard of any more settlements on the island than that of the one on the opposite side of Santo from us. We have enjoyed fair health all through the summer season. Our station is now pronounced as being in excellent condition and in every way hopeful. The natives are as friendly and respectful as we could possibly expect. I endeavour to address them every Sabbath now in their own tongue. They are very attentive to hear about the strange religion that we have brought to them. Many of them here now do not work on Sabbath, but this is more out of respect to us than from reverence for God's word. The women and girls still keep

away from church and school. I fancy that the men are to blame for this, in so far as they do not think it just the thing for women to learn anything about the Book."

Women's Work.

PROFESSOR CHARTERIS, of Edinburgh, at the Pan-Presbyterian Council, read an abstract of a report on Woman's Work in the Church. The document was very exhaustive, and its salient points were well explained. At the outset it was shown that woman's work is recognized in Scripture, and then its place in Church history was pointed out. While, at the present time, woman's work is general and acceptable, it is not properly organized. Both organization and training of workers are required, and it is believed that the time has fully come for efforts to be made in this special direction. The committee proposed that in every congregation there should be a complete organization of the women workers belonging to it, and that the Church should have, by representation and otherwise, each of these organizations under its supervision and guidance. After noticing what has already been done in the direction of training deaconesses—pointing out, however, that these are disconnected with the churches—the report stated that the Committee thought that the female members and adherents of the congregation should be enrolled, with a view to the experienced acting as guides and helpers to the inexperienced, and in order that those who are willing to give their lives, or the best of their lives, to Christian work, may, by sanction of the Church, be set apart as deaconesses. No life vow will be asked or accepted, but, while serving as deaconesses, women will be expected to make their work the chief object and function of their life. Already the principal suggestions of the scheme have been adopted in substance in the Church of Scotland, and a motion was submitted asking the Council's approval of the proposals. The report of the Committee contains the following recommendations:—(a) That in every congregation all women should be enrolled who are engaged in the service of Christ in connection with the Church; (b) that such as have had successful experience in work should be enrolled by the Kirk session as those to whom others might look naturally for help; (c) that after several years of experience or training, those women workers who are willing to devote their lives to Christian work in connection with the Church should be set apart and enrolled under the sanction of the Courts of the Church as deaconesses. They might be set apart (1) by the Presbytery or (2) by the Kirk session. The former is more in accordance with the custom of the early Church. The latter is more easy in operation, especially at the outset.

Dr. John Hall, Dr. Schaff, and Dr. Phraner, of New York, cordially endorsed the recommendations. Pastor Theodore Monod gave particulars of deaconess institutions in Paris, some of which have been in operation for many years. He thought the effect of deaconesses' activity on the general body of women in the churches is good, for it provokes to jealousy in Christian and charitable work. Rev. Dr. Waddell, of Clarksville, Tennessee, eulogized the work of women in America; and the Rev. Wm. J. R. Taylor, of Newark, New Jersey, emphasized the importance of native women being trained for work on the mission fields. The resolution was adopted with unanimity.

Missionary Outlook.

THE STORY OF STORIES.

DR. CHAMBERLAIN, a missionary in Paris, has communicated the following remarkable incident from his own experience:

"I wish I could take you to a scene in the kingdom of Hyderabad fourteen years ago. There, in a city, a walled town of 18,300 inhabitants, the people had risen in a mob to drive us out because we tried to speak of another God than theirs. We had gone to the market place, and I had endeavored to speak to them of Christ and His salvation; but they would not hear. They ordered us to leave the city at once; but I had declined to leave until I had delivered my message. The throng was filling the streets. They told me if I tried to utter another word I should be killed! There was no rescue; they would have the city gates closed, and there should never any news go forth of what was done. I must leave at once, or I should not leave that city alive! I had seen them tear up the paving stones and fill their arms with them, to be ready; and one was saying to another, 'You throw the first stone, and I will throw the next.'

"In a way I need not stop to detail, I succeeded in getting permission to tell them a story before they stoned me, and then they might stone me if they wished. They were standing around me, ready to throw the stones, while I told them the story of all stories—the love of the Divine Father that made us of one blood; who so 'loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' I told them the story of that birth in the manger at Bethlehem; of that wonderful childhood, and that marvellous life; of those miraculous deeds, of the gracious words that He spoke. I told them the story of the cross, and pictured, in the graphic words that the Master gave me that day, the story of our Saviour nailed upon the cross, for them, for me, for all the world, when He cried in agony, 'My God, my God, why hast thou forsaken me?'

"When I told them that, I saw the men go and throw their stones into the gutter, and come back; and on the cheeks of the very men that had been clamoring for my blood, I saw the tears running and dropping off upon the pavement they had torn up. But when I told them how He had been laid in the grave, and how after three days He came forth triumphant and had ascended to heaven; and that there He ever lives to make intercession for us; and that through His merits every one of them there might receive remission of sin and eternal life—I told them that I had finished my story, and they might stone me now.

"But not they did not want to stone me now; they had not known what a wonderful story I had come there to tell them. They came forward and bought scriptures and gospels and tracts, and paid the money for them; for they wanted to know more of the wonderful Saviour."—*Sel.*

PROGRESS IN JAPAN.

An exceedingly interesting letter appears in the *Christian Advocate*, from the able and facile pen of Abq. Stevens, D.D., LL.D., now in Japan. He groups together an extraordinary chapter of events, indicating the rapid approach of Japan towards Christian civilization.

The following is a summary of the remarkable changes that have taken place amongst the Japanese,—

1. They have abolished their old dual sovereignty, and restored to power their ancient Mikado—the representative of a dynasty more than 2000 years old.

2. They have thrown off the strongest system of feudalism that history records.

3. They have established a single national army, a navy, and a general police after the Western models. All these are clothed in European costume, and drilled in European manner.

4. They have organized a remarkable system of national education, which Gen. Grant had pronounced, when here, the best he had seen in his circuit of the globe. It was devised by an American. It comprises primary or common schools, normal and polytechnic academies, and an Imperial university on the model of the German university.

5. They have established a mail system, and have entered into the "Postal Union." After the example of England, their postal department includes the savings-bank system, and the deposits (mostly by the poorer classes) for last year amounted to \$12,500,000, nearly double the amount of the preceding year.

6. They have established a scientific medical faculty, with native physicians educated in Europe, and all the European improvements, in place of their old medical jugglery.

7. They had no knowledge of the public journal before the arrival of Perry; they now have the public press, including no less than

500 periodicals—dailies, weeklies, monthlies; political, literary, scientific.

8. They have introduced the steamboat, the telegraph, the telephone, etc., now made by native hands. Native companies navigate the rivers and neighboring seas with excellent steamers, quite satisfactory to foreign travelers.

9. They are to have in 1890 a constitutional government—the first native example of it in Asia.

10. They have separated Shintoism and Buddhism from the Government, and abolished their administrative Bureau of Religion. Universal toleration prevails. The ancient faiths are considered barbaric and incompatible with the new career of the empire. The Government acknowledges itself to be without a religion, and is considering what form of Western cultus it may best adopt.

11. They have legally recognized the Christian Sabbath, and it is observed as a day of rest by all Government offices, the public schools, banks, etc.

Dr. Cairns remarked recently that the London Missionary Society had a revenue of one hundred thousand pounds. During his visit to London he saw in Rotten Row, in one morning more than a hundred horses whose annual cost was at least one hundred thousand pounds.

Missionaries have done much to cause the British Parliament to abrogate the Contagious Diseases Acts in India, and they are raising a loud and unceasing cry against the opium trade. The "running sore" of the African slave trade is attracting attention; how is it to be stopped? Missionaries at the risk of their lives are grappling with the cruel evil.

REV. JOHN ROSS, the honored pioneer in Christian work in Corea, tells how hundreds, even thousands, have been converted by the reading of the Gospels. The Corean language is so simple that it can be mastered by any one, and in an hour any one can learn to read it. The people are delighted with the "story of the cross."

"Missions are the chief end of the Christian Church," said Dr. Duff. The Presbyterian Council recommends an annual season of united prayer to be observed by the Churches in Europe and America, and by mission churches throughout the world, and that united missionary meetings be held wherever practicable. The Council also express the hope that all evangelical churches in each foreign field shall ultimately unite in one, and that in the meantime co-operation be earnestly sought.

"What hath God wrought!" The contrast between 1838 and 1888, as regards missions is most salutary. Says Dr. Murray Mitchell:—"Then the missionaries seemed like sailors in Arctic latitudes, forcing, breaking their way through overwhelming obstacles, through whole fields and mountains of ice, with axes and hammers and saws. And oh! how slow, how toilsome, how painful was it all! how hopeless, save to simple, child-like faith! Now all is changed. The soft breath of spring plays over us; it smiles on those stupendous barriers, and they are visibly dissolved—aye, and the blessed breeze that melts the ice, wafts the good ship rejoicing on her way. In plainer words, wherever Gospel truth comes in contact with heathenism, there heathenism changes. The old name remains, but not the thing itself; and the Hinduism and Mahomedanism and Zoroastrianism which I knew in 1838 have been largely pierced through and through with the arrows of Gospel light. Give light.... more light. Preach Christ, and live Christ. Now, what is to be done? We are twenty millions of Presbyterians—a mighty host; oh, that its heart were only stirred, as the heart of Paul was stirred when he beheld the city wholly given to idolatry."

At the World's Missionary Conference, in London, there were 1,060 delegates in attendance from the 52 foreign missionary societies of Great Britain and Ireland, 150 from the 51 societies in the United States, 27 from the 6 societies in Canada, and 22 from the 13 societies of Europe. Mr. George Smith, LL.D., the author of a Hand-book of Missions, read a vigorous paper on missions a hundred years ago and now. He made nine points of contrast. Then the Christian Church was asleep; now the foreign missionary enterprise has become the stimulus and measure of its life. Then even the professedly Christian governments withstood missions; now Thibet and Turkestan are alone closed. Every Christian country now allows the Bible to be circulated, and all except Russia show toleration. Then literature made missions its butt; now the literature on missions is a most valuable part of literature in general. Then there was a total Christian population of 144,000,000, with 44,000,000 Protestants; now there are 450,000,000 Christians, and of these 165,000,000 belong to the Reformed faith. Then there were no active missionary organizations among English-speaking people; now they number a hundred and fifty. Then educated Christians could not be induced to enter missionary work; now the church sends its best workers—7,000 foreign missionaries, of whom 3,009 are ordained, and 35,000 native helpers. Then foreign missions followed one method—"unmethodical preaching;" now many means are used. But then supporters of missions prayed more regularly, and gave more liberally in

proportion to their number; now eighteen pence per year for each communicant is all that is contributed.

The Presbyterian Record.

MONTREAL: OCTOBER, 1888.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

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

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

SPECIAL ARRANGEMENTS will shortly be made with MISSION STATIONS for furnishing them with the RECORD for 1889. In the meantime, sample copies will be sent on application—free of charge. All NEW SUBSCRIBERS for next year will receive the remaining copies of this year free. Our circulation is now larger than it has ever been, and is still increasing, but there are still a few "vacant" congregations, and others, that would find it to be advantageous to multiply subscribers, or at least readers, for in many of the congregations the Kirk-session takes care that each family is supplied with a copy—the cost of distribution being defrayed from the congregational treasury.

Literature.

CHRISTIAN ARCHAEOLOGY.—By Prof. C. W. Bennett, D.D., Evanston, Ill. (Phillips & Hunt, New York), 1888. This is a valuable and much-needed contribution to a somewhat neglected department of theological science. It is a full octavo volume of 558 pages, admirably printed and bound, containing numerous and excellent wood-cut illustrations, fac-similes of Greek and Latin inscriptions, with translations into English, and glossary of technical terms. The learned author spent many years in collecting materials, and otherwise preparing himself for the execution of his task. He visited the East several times to make a per-

sonal study of the numerous monuments described in his work, to which is prefixed a highly commendatory introduction by the eminent archaeologist, Dr. Piper, of Berlin University. The titles of the four books contained in the volume give some idea of its comprehensive nature:—I. The Archaeology of Christian Art, in nine chapters; II. The Archaeology of the Constitution and Government of the Early Christian Church, in seven chapters of deepest interest; III. The Sacraments and Worship of the Early Church, six chapters, which deserve special attention by ritualists of our day. IV. The Archaeology of Christian Life. Biblical students of all degrees of attainment will find here rich stores of knowledge presented in a clear and attractive form. We welcome the work as breathing a devout spirit, and because the many learned books on the same subject, which have appeared in Germany during the last fifty years, are little known or read in this country. D. H. M.

PROCEEDINGS OF THE FOURTH GENERAL PRESBYTERIAN COUNCIL, LONDON, 1888.—Persons desirous of procuring a copy of this volume are requested to send their names and addresses, without delay, with one dollar and seventy-five cents, to Rev. Wm. H. Roberts, D.D., Cincinnati, Ohio, U.S. After the volume is issued to subscribers, the price will be raised to two dollars and a half. Should any prefer sending their subscriptions to our office, we shall be happy to serve them.

A HAND-BOOK OF FOREIGN MISSIONS, containing an account of the principal missionary societies in Europe and America, with an appendix on Roman Catholic missions, pp. 355; paper, 50 cents, by mail; cloth, \$1. This is a very useful summary of missionary intelligence, published by *Religious Tract Society, London*, and being so cheap, it ought to have a very wide circulation. William Drysdale & Co., Montreal.

ABRAHAM LINCOLN, by Noah Brooks. G. P. Putnam Sons, New York. An exceedingly interesting and instructive volume for young people, price \$1.75. Dawson Bros., Montreal.

PRESBYTERY MEETINGS.

Peterboro', Cobourg, 25th Sept., 10 a.m.
Barrie, Barrie, 25th Sept., 11 a.m.
Montreal, College Hall, 2nd Oct., 10 a.m.
Ottawa, Knox Church, 6th November, 10 a.m.
Paris, Ayr, 9th October, 10 a.m.
Quebec, St. Andrew's Church, 23rd Oct., 8 p.m.
Whitby, Bowmanville, 16th Oct., 9.30 a.m.
Lindsay, Woodville, 27th November, 11 a.m.
Toronto, St. Andrew's Ch., 2nd Oct., 10 a.m.
Lanark & Renfrew, Carleton Place, 27th Nov.

TO THE DEAF.—A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy will send a description of it FREE to any person who applies to NICHOLSON, 30 St. John st., Montreal.

Page for the Young.

BEAUTIFUL THINGS.

Beautiful faces are those that wear—
It matters little in dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show
Like crystal panes where heart-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest, brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care,
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose fountains but the few may guess.

Beautiful twilight, at set of sun,
Beautiful goal with race well won,
Beautiful rest, with work well done.

DOING AND BEING.

A young girl had been trying to do something very good, and had not succeeded very well. Her friend hearing her complaint, said:

"God gives us many things to do; but don't you think He gives us something to be, just as well?"

"O dear! tell me about *being*," said Marion, looking up. "I will think about *being*, if you will help me."

Her friend answered:

"God says:

"Be kindly affectionate one to another.

"Be ye also patient.

"Be ye thankful.

"Be ye not conformed to this world.

"Be ye therefore perfect.

"Be courteous.

"Be not wise in your own conceit.

"Be not overcome of evil."

Marion listened, but made no reply.

Twilight drew into darkness.

The tea-bell sounded, bringing Marion to her feet. In the firelight, Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot be what God loves without doing what He commands. It is easier to do with a rush, than to be patient or unselfish, or humble; or just, or watchful."

"I think it is," returned Marion.

THE DYING SOLDIER.

"Put me down," said a wounded Prussian at Sedan to his comrades who were carrying him; "put me down, do not take the trouble to carry me any further; I am dying."

They put him down and returned to the field. A few minutes after, an officer saw the man weltering in his blood, and said to him, "Can I do nothing for you?"

"Nothing, thank you."

"Shall I get you a little water?" said the kind-hearted officer.

"No, thank you, I am dying."

"Is there nothing I can do for you? Shall I write to your friends?"

"I have no friends that you can write to. But there is one thing for which I would be much obliged. In my knapsack you will find a Testament; will you open it at the fourteenth chapter of John, and near the end of the chapter you will find a verse that begins with 'Peace.' Will you read it?"

The officer did so, and read the words, "Peace I leave with you. Let not your heart be troubled, neither let it be afraid."

"Thank you sir," said the dying man. "I have that peace; I am going to that Saviour; God is with me: I want no more." These were his last words, and his spirit ascended to be with Him he loved.

WHAT A CENT GROWS TO.

A cent seems of little value, but if it is only doubled a few times, it grows to a marvellous sum. A young lady in Portland caught her father in a very rash promise, by a knowledge of this fact on her part.

She modestly proposed that if her father would give her only one cent on one day, and double the amount on each successive day for just one month, she would pledge herself never to ask of him another cent as long as she lived. Her father, not stopping to run over the figures in his head, and not supposing it would amount to a large sum, was glad to accept the offer at once.

But on the thirtieth day the young girl demanded the pretty little sum of \$5,369,709.12.

Let some of our young readers who have a taste for mathematics, just figure up and see whether this sum is correct.

We call the Chinese heathen, and yet they have some customs that would do credit to a Christian people. On every New-year's-morning each man and boy, from the emperor to the lowest peasant, pays a visit to his mother. He carries her a present, varying in value according to his station in life, thanks her for all she has done for him, and asks a continuance of her favour another year. They are taught to believe that mothers have an influence for good over their sons all through 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 Aug., 1888	\$202 29
Madoc, St. Peters	4.50
Flesherton	2.00
Holstein	1.00
Richmond Bay E Lot 16	1.00
Dalhousie	4.00
Halifax, Fort Massy	14.80
Alberion	3.00
Mitchell	.25
Beckwith	5.00
Total	\$235.84

HOME MISSION FUND.

Received to 5th Aug.	\$2074.00
Wroxeter	12.34
Elma Centre	37.85
Goderich, Knox ch	36.00
Theford	16.65
Lake Road	16.00
Flesherton	4.00
Strathclair	5.10
Binscarth W M Society	10.00
Paisley, Knox ch	38.21
Hibbert	40.00
Motis	5.00
Manitou	23.60
Mitchell	5.89
Preceptor Senex	2.00
Fergus, St. Andrews	41.45
Beckwith	10.00
Robt Crawford, Indian Id.	10.00
West Williams	18.00
Hornby	2.00
Normanby, Knox ch	9.00
John Edwards, St A'ws ch, Sherbrooke	175.00
Guelph, Chalmers ch	100.00
Bethany	14.00
Aslwin	6.77
Kenebec Road	13.00
Dunda	6.90
Bathurst & S Sherbrooke	11.00
Amos	31.60
Millbank	15.00
Eden Mills	9.00
Mrs M Currie	2.00
Total	\$2793.76

STIPEND AUGMENTATION FUND.

Received to 5th Aug.	\$ 932.70
Elma Centre	14.60
Theford	6.75
Binscarth W M Society	10.00
Fergus, Melville ch	1.00
Mitchell	1.75
Blyth	15.00
Dundalk	10.00
Camilla	3.50
Total	\$ 990.40

FOREIGN MISSION FUND.

Received to 5th Aug.	\$4264.53
Proof Line	30.60
Crumlin	10.00
London, St A'ws, Rev Geo Laird's & yearly salary	450.00
A Inds, Melville ch, Brussels	2.00
Rev John Wilkie, money returned	304.67
Elma Centre	32.10
St Anns	5.50
Flesherton	5.00
Paisley, Knox ch	40.37
Hibbert	40.00
Motis	5.00
Two sisters, India	10.00
Two sisters, China	10.00
Mitchell	4.80
Bervio (by John Connel)	20.00
Preceptor Senex	1.00
Beckwith	10.00
West Williams	15.00

Orillia, Formosa	10.00
Hornby	2.00
Normanby, Knox ch	9.00
John Edwards, St A'ws ch, Sherbrooke, Formosa	200.00
John Edwards, St A'ws ch, Sherbrooke, India	150.00
Guelph, Chalmers ch	100.00
Bethany	16.50
Chas McLenaghan, Balder-son's cor, China	20.00
Bathurst & S Sherbrooke	8.00
Elderslie, Salem ch	11.00
Botany	6.75
Indian Head	16.00
Bluevale	16.00
Mowetown	8.00
Camilla S S	6.65
Do China	6.05
Authraite S S	6.50
Mrs M Currie	2.00
Total	\$6,051.80

KNOX COLLEGE FUND ORDINARY.

Tara	\$ 2.00
Elma Centre	7.35
Welland	8.57
Flesherton	3.00
Holstein	3.00
Ethel	3.00
Normanby, Knox ch	6.20
Crowland	2.70
Wroxeter	4.00

QUEEN'S COLLEGE FUND.

Glenburnie	\$ 3.00
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KNOX COLLEGE ALUMNI ASSOCIATION.

Rev J Goforth	\$ 25.00
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KNOX COLLEGE STUDENTS MISSION-ARY SOCIETY.

Rev J Goforth	\$ 25.00
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MANITOBA COLLEGE FUND.

Received to 5th Aug.	\$ 172.84
Elma Centre	4.55
Holstein	1.60
Preceptor Senex	2.00
Robt Crawford, Indian Head	11.20
Glenmorris	2.50
Beckwith	5.00
Wroxeter	3.00
Total	\$202.09

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Aug.	\$ 974.50
Caledonia, St. Andrews	6.51
R W Spence, Toronto	17.00
Esquing, Boston ch	40.00
Orillia	38.00
Geo Bruce, Guelph	10.00
Rev J Leishman, Angus	5.00
R F Eason, Toronto	10.00
Port Elgin	15.00
Paisley	13.00
Southampton	15.10
Burgoyne	18.00
Walkerton	40.50
Dunblane	4.00
Total	\$1206.59

WIDOWS' AND ORPHANS' FUND.

Received to 5th Aug.	\$ 34.26
Caledonia	10.00
Elma Centre	11.55
Flesherton	4.00
Holstein	7.10
Mitchell	2.25
Preceptor Senex	1.00
The late Mrs Dowrin, Ottawa	100.00
Ayr, Knox ch	18.00
Total	\$458.16

WIDOWS' AND ORPHANS' FUND. Ministers' Rates.

Received August	\$ 270.00
Rev J R Craigie	3.00
" J Carswell, 3 yrs	24.00
" J B McLaren	12.00

Rev Angus Mackay	8.00
AGED & INFIRM MINISTERS' FUND.	
Received to 5th Aug.	\$ 775.30
Crumlin	4.00
Caledonia	22.00
Elma Centre	6.55
Flesherton	4.00
Lake Road	3.00
Holstein	8.00
Mitchell	1.25
Greenbank	17.73
Preceptor Senex	3.00
Dundalk	4.00
Wolfe Island	3.40
Unionville	3.25
Total	\$948.48

AGED & INFIRM MINISTERS' FUND. Ministers' Rates.

Received to 5th Aug.	\$ 216.00
Rev J R Craigie	3.50
" Alex McDonald, 2 yrs	7.00
" J B Stewart	4.00
" J Carswell, 3 yrs	11.25
" J B McLaren	4.00
" Angus Mackay	4.50
" D Macintosh	3.50

TRINIDAD.

Kippen, St Andrews S S, West Indian Mission	\$ 14.00
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JEWISH MISSION.

A Friend Paris	\$ 10.00
Rev J Goforth	25.00

MCALL MISSION.

Scarboro, Knox ch	\$ 6.50
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LUMBERMAN MISSION.

A Friend, Paris	\$ 10.00
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CHURCH & MANSE BUILDING FUND.

Rev John Mutch	\$ 20.00
R W Spence Toronto	21.00

CONTRIBUTIONS UNAPPORTIONED.

Brussels, Melville ch	\$ 58.00
Do do S S	3.00
Norwood	44.00
Orillia	33.90
Egmondville	15.00
Toronto, Central ch	100.00

Received during Aug. by Rev. P. M. Morrison, agent at Halifax, Office Chalmers' Hall, Duke street. P.O. Box 338.

FOREIGN MISSIONS.

Previously acknowledged	\$ 2556.70
Mrs Currie, River Louison	2.00
Mrs L G Stewart, Up. Mus- quodoboit	.50
Rev A P Logan	5.00
Elmsdale	10.00
Maitland	57.20
Strathalbyn	10.00
W & M S Merigomish	10.00
D N Morrison, M. D.	1.00
Carriboo River Mission Stn. St John's Chatham, Marion Morrison proceeds child's bazaar	4.00
Bequest of late Rev P Clarke, per Rev A Farquharson	150.00
Spring Hill	31.50
A B R M St. Andrews, N.B. (for Mr Robertson's Mis- sion)	5.00
Great Village	20.00
Miss M Matheson, Country Harbor, Gaysborough Co.	.50
Millford & Gays River S S.	7.89
Rev D McLean	5.00
Five Islands	5.00
Goro & Kenetcook	50.00
Economy	12.00

DAY SPRING AND MISSION SCHOOLS.

Previously acknowledged	\$ 248.34
Strathalbyn	5.00
Noel	1.26
Onslow SS.	7.38
Harmony col. by children	17.25
Economy	3.00
West Bay	12.02
	\$ 294.25

HOME MISSIONS.

Previously acknowledged	\$ 590.68
Mrs. T. E. Stewart, Up. Mus.	
quodoboit	50
Elmsdale	10.00
Lunenburg	35.00
Knox Wallace	10.00
Strathalbyn	10.00
D N Morrison, M D	1.00
Bequest of late Rev P Clarke	00.00
Great Village	10.00
Milford & Gays River SS.	7.89
Five Islands	10.00
Gore & Kenetcook	10.00
United Ch. New Glasgow	184.25
Economy	6.00
Div. Union Bank of Halifax	3.75
Noel	60.00
	\$ 1053.07

AUGMENTATION FUND.

Previously acknowledged	\$ 179.73
Orwell	30.00
Strathalbyn	15.00
Request of late Rev P Clarke	5.00
Great Village	30.00
Gore & Kenetcook	14.00
	\$ 318.53

COLLEGE FUND.

Previously acknowledged	\$ 2624.61
St Andrew's Truro	53.00
Int. J N Gardner	33.00
Int. Amasa Durkee	60.00
Strathalbyn	5.00
Noel	7.40
Bequest of late Rev P Clarke	50.00
Great Village	15.00
Gore & Kenetcook	10.00
Div. Union Bank of Halifax	331.25
Div. Peoples Bank of Halifax	75.00
	\$ 3314.26

BURSARY FUND.

Previously acknowledged	\$ 90.00
Div. Union Bank of Halifax	3.75

AGED MINISTERS' FUND.

Previously acknowledged	\$ 464.03
Int. Halifax Bank	21.63
Int. Stephen Butler	7.10
Bequest of late Rev P Clarke	5.00
Int. Murdoch Campbell	18.00
Great Village	5.00
Div. Union Bank of Halifax	18.75
Elmsdale	5.04
	\$ 599.55

NISRET MONUMENT FUND.

Received by Rev Prof Hart.

Rev Dr J K Smith	\$ 5.00
Prof Scrimger	5.00
Dr W Hart	5.00
Dr W Caven	5.00
Mr W B McMurrich	2.00
Rev D T Wardrop	2.00
Alex Smith	1.00
J B Muir	2.00
John Currie	1.00
H Crisier	1.00
Dr Jas Williamson	1.00
Dr McTavish	1.00
Jas Farquharson	1.00
Mr Jas Drever	6.00
Mr Reynolds	1.00
Rev Dr R F Buras	5.00
Mr Morton	5.00
Mr Graham	2.00

Mr Jos Gibson	1.00
Rev Dr King	5.00
Hon J W Taylor	1.00
Rev Dr MacLaren	5.00
Do do in trust	11.91
Rev Dr A Pollok	5.00
Rev Dr Jas Robertson	5.00
Rev Dr Geo Bryce	5.00
Hon J W Taylor	5.00
Mr Geo Rutherford	5.00
Rev Dr Geo M Grant	5.00
P Wright	5.00
M W MacLean	5.00
D M Gordon	5.00
Dr D H MacVicar	5.00
D Stalker	1.00
Dr W Reid	5.00
Mrs Essen	1.00
J G Campbell	1.00
Mr J Barclay	5.00
Cooke's ch, Kingston	5.00
A Friend	1.00
Rev D Eraser	2.00
Rev Dr W Cochran	5.00
Mr J K Macdonald	5.00
Rev Dr Mathews	5.00
James Fleck	5.60
Dr Beattie	2.00
Mr Geo Hay	5.00

\$175.91

FOR RAILING ROUND MONUMENT.

Mr Porter	\$ 5.00
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FRENCH EVANGELIZATION.

Received by the Rev. Dr. Warden,
Treasurer of the Board, 188 St.
James Street, Montreal, to 7th
September, 1888.

Already acknowledged	\$ 2635.19
Sombra	1.62
Wuthel ch.	1.85
Avonmore SS.	5.00
Berne	20.90
Flesherton	6.00
Aylwin	6.32
Brockville, St John's ch	31.00
Carman, Man	5.00
Avr. Knox ch.	33.33
J M S ith, Boston, U.S.	25.00
Osgoode	21.00
Beardbrook	2.00
Keene	37.00
L'Orignal	7.33
Earnestown &c	4.00
Maxville	16.16
Chatham, Que., St Mungo	10.00
Point Fortune	3.00
Lakehurst	2.40
Bincarth, Man	10.00
Guelph, Chalmers	50.40
Ainesing	1.73
Midhurst	1.27
Bethany ch., Porters Hill	1.12
Beardbrook	4.00
Dundas St	4.00
Middleville & Dalhousie	3.54
Darling	9.00
La Riviere, Man.	7.00
Ailsa Craig	6.45
Carisle	5.00
Leaverton	22.00
Mr Irvine, Harrison	5.00
East Oxford	1.80
Bishops Mills	1.80
Apsley	4.00
Hillier & Consecron	5.20
St Anne, Ill.	1.00
Sydenham, St Paul's	14.00
Mitbank	14.00
Gibson (N Simcoe)	1.25
Duntroon	7.00
West ch	2.85
St Andrew's ch	3.35
Lion's Head	6.00
La Guerro	5.00
Shawbridge	3.00

Gamebridge	9.72
Bathurst & Sherbrooke	8.25
Tilbury Centre	4.25
Isaac's Harbor, N.S.	3.00
Kinloch	6.10
Riverside	7.00
Ennishtilton	3.00
Comber & Tilbury West	12.50
Vancouver, St Andrew's ch	10.00
Dayfield, St Andrew's	4.00
Wolfe Island, St Andrew's	4.00
Ripon French Mission	1.00
Warsaw & Dummer	4.00
Niagara, St Andrew's	10.00
Carlyle, N W T	7.50
Markham, Melville ch.	5.70
Grenville, St Giles ch.	5.00
Valcartier	12.65
Woodford	5.75
Reids Mills	8.00
Toronto, Old St Andrew's	70.00
Elma Centre	16.35
St Anns	1.50
Burford	2.10
Amos	13.60
Mitchell	3.70
Stonewall Group	10.00
Preceptor Senox	2.00
Beckwith	10.00
Tilbury East	11.00
West Williams	10.00
Hornby	2.00
Grant & Lucan	7.00
Normanby, Knox ch.	6.95
Rev J Goforth, China	16.00
Aberarder	5.00
Amos	8.00
Lunenburg, N.S	25.10
Maitland	45.60
Strathalbyn	7.10
D N Morrison, M.D.	2.00
St James & Union	8.00
St John's, St John	11.33
Bequest, late Rev P Clarke	109.00
Onslow	1.50
Port Elgin	5.45
A B R M, St Andrew's, N B	5.00
Great Village	8.00
Union Centre & Lochaber	19.95
Mrs Ohman, St John's, N.F.	4.22
Port Hood	3.96
	\$3,652.39

POINTE-AUX-TREMBLES SCHOOLS.

Ordinary Fund.

Received by Rev Dr Warden Treas.,
193, St James Street, Montreal.

Already acknowledged	\$ 687.47
Elmsley Sunday School	7.00
Cheltenham & Mt. Pleasant	10.25
Henry Dool, East Oxford	1.00
Jussels, Melville SS.	25.90
Galt, Knox ch., SS.	50.00
"Poverty"	1.00
Harvie M Band, Mt. Forest	10.00
Vancouver, first ch S School	50.00
Carlyle, N W T	7.50
Mrs F Cattamach, N Lan-	
caster	5.00
	\$ 854.22

POINT-AUX-TREMBLES SCHOOLS.

Rev Dr Warden, Treas., Montreal.
Already acknowledged \$ 553.60
Montr.al, per Rev C A Dondiet 100.00

WIDOWS' AND ORPHANS' FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND: JAMES CROIL, TREAS. MONTREAL.

Rev James Patterson, Mon.	\$12.00
Rev John Rannie, B Guiana	36.00
St Gabriel's ch, Montreal	20.00
Rockwood, Rev D Strachan	5.00