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# THE PRESBYTERIAN RECORD

FOR THE  
DOMINION OF CANADA.

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No. 1.

## CONTENTS.

The Evangelization of the World.....	2	Obituary Notices.....	16
The Jerusalem Chamber.....	2	Prohibition Petitions.....	17
Sketches from Palestine No. 1.....	3	Our New Hebrides Mission.....	18
Presbyterianism in British Columbia.....	5	Our Honan Mission.....	18
Home Missions in Maritime Provinces.....	6	Central India Mission.....	19
Home Missions in Algoma, Part II.....	7	Our Trinidad Mission.....	20
Household Words.....	8	Mission to Palestine.....	21
International Sabbath School Lessons.....	10	Conference on Missions.....	21
Ecclesiastical News.....	12	Literature.....	22
Our Own Church.....	13	Official Notices.....	23
The Estimates.....	14	Page for the Young.....	24
Pointe aux Trembles Schools.....	16	Acknowledgments.....	25



From Schaff's "Companion to the Greek Testament."

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THE JERUSALEM CHAMBER, WESTMINSTER ABBEY.

## The Evangelization of the World.

THIS is the Alpha and Omega of Christian ethics—the goal towards which the people of God of every name and denomination are bound to be ever pressing forward. To that end the Church of the living God was instituted, and only when it has been attained will it have fulfilled its mission. We are not of those who insist upon the world being wholly evangelized during the present century, or the present generation. It is not for us “to know the times and the seasons which the Father hath put in his own power.” It is enough for us to be assured that He is not willing that any should perish; that He whose right it is to reign must reign till He hath put all enemies under His feet; that He invites our co-operation in the grand work, and for our encouragement engages to own and bless every honest effort in that direction.

We rejoice to know that the last decade of the nineteenth century dawns auspiciously. Never have there been so many open doors for the introduction of Christianity as now; never before such facilities for the spread of the Gospel; never so many consecrated men and women to answer the missionary bugle-call with the cheerful response, “Here am I, send me.” At the same time, it must be confessed, never was the need for missionary effort more apparent nor its demands more clamant. It is not unusual for one missionary to labour among ten thousand, twenty thousand, or even half a million of heathen people. “What are these among so many!” One reads the story of need and opportunity from field after field, each seemingly more urgent than the other. Teachers, doctors of medicine, preachers, evangelists, zenana visitors, printers, artisans—how manifold the openings for such Christian workers! In some fields the conditions are such as to demand “swift and earnest” effort to evangelize the people; in others, patient waiting and watching are chiefly requisite.

We know vastly more about the world and its peoples than our fathers knew—than we ourselves knew ten years ago. Africa has revealed her mysteries, and appeals to the Churches with two hundred million

voices or more. Asia can no longer exclude the explorer or the missionary. It is no wonder, then, that the claims of Foreign Missions should become more urgent year by year. Thousands of dollars must be succeeded by tens of thousands—millions, by tens of millions. In this warfare the welfare of the world and the whole human race is involved.

Let this be our watch-word for 1891,—**THE WORLD FOR CHRIST!** He is faithful who hath promised; He also will do it. And be this our prayer,—“God be merciful unto us and bless us; and cause His face to shine upon us; *that Thy way may be known on earth, Thy saving health among all nations.*”

## The Jerusalem Chamber.\*

HERE is an old, low, shabby wall, which runs off from the south side of the great west doorway into Westminster Abbey. It is broken by one wired window, and the whole appearance of the wall and window is such that many have wondered why they were allowed to encumber and deform this magnificent front. But that wall is the **JERUSALEM CHAMBER**. It derives its name from the tapestries and pictures of the history of Jerusalem which adorn its walls. It was in Henry IV's time the withdrawing-room of the Abbot, and has become famous in history as the scene of many memorable events. When seized with his last illness, King Henry was carried, at his own request, into this chamber, and when told that it was named “Jerusalem,” he said, “Laud be to the Father of Heaven! for now I know that I shall die in this chamber, according to the prophecy made of me, that I should die in Jerusalem.”

“Bear me to that chamber; there I'll lie:  
In that Jerusalem shall Harry die.”

And there he did die. One of the most important meetings ever held in the Jerusalem Chamber was that of the famous assembly of Westminster divines, commencing in 1643. It consisted of 121 divines and thirty lay assessors, to whom were added four Scottish ministers and two

\* HISTORICAL MEMORIALS OF WESTMINSTER ABBEY, by Dean Stanley, London, 1868; 5th Ed., 1882.

elders, viz:—Revs. Alexander Henderson, Robert Baillie, Samuel Rutherford and George Gillespie, with Lord Maitland and Sir Archibald Johnstone, elders. Ireland had only two representatives—Dr. Joshua Hoyle, Professor of Divinity, and Sir John Clatworthy, a lay assessor. For five years, six months and twenty-two days, through 1,163 sessions, the Assembly sat in solemn conclave and formulated the Confession of Faith, the Directory of Public Worship, and the Larger and Shorter Catechisms, which, though disowned by England, became, and are honoured to this day as the standards of the Presbyterian Churches of Scotland and America. From it also emanated that rugged metrical version of the Psalms of David, prepared by Francis Rous, which has ever since been used by these churches.

Another use to which this historic chamber was put in our own times, was its occupation by the revisers of the New Testament. The English company began its work here on the 22nd of June, 1870, and held regular monthly meetings for ten years and a half, completing its work on the 11th November, 1880. Dr. Schaff pronounces the revision to be "the noblest monument of Christian co-operation in this nineteenth century,\*" and expresses the hope "that the Jerusalem Chamber may yet serve a nobler purpose than any in the past, namely, the re-union of Christendom on the basis of God's revealed truth in the Bible."

### Sketches from Palestine.

BY REV. THOMAS CUMMING, TRURO.  
I. GENERAL VIEW.

IN my tour, around the globe I devoted about one month to "the Holy Land." From earliest recollections I had a yearning desire to see with my own eyes the land that had been trodden by patriarchs, prophets and apostles. I was particularly anxious to see

"Those holy fields,

Over whose acres walked those blessed feet,  
Which eighteen hundred years ago were nailed  
For our advantage on the bitter cross."

\* See SCHAFF'S COMPANION TO THE GREEK TESTAMENT: Harper and Brothers, New York, 1883: price, \$2.75. We are indebted to the politeness of Messrs. HARPER & BROTHERS for the accompanying beautiful cut of the Jerusalem Chamber.

This desire has now, in the providence of God, been gratified, and at the request of the Editor, I shall endeavour to give a few brief sketches of my travels in that historic land. Three marked features of Palestine struck me forcibly,

(1) It is, speaking generally, a mountainous country. It has plains and valleys, no doubt. There are notably the beautiful Plain of Sharon, on the Mediterranean coast, and the great Plain of Esdraelon, stretching through Central Palestine from the Mediterranean to the Jordan, and the Jordan valley itself, through which flows the most interesting river on the surface of our globe. But to my eye the mountains in all directions were the most prominent feature of the natural scenery. Even when travelling in the plains and valleys I found myself continually looking up to the mountains rising up north, and south, and east, and west, around me. In the north I never grew weary of gazing on the lofty ridges of Lebanon, and Carmel, and Tabor, and Hermon, and Gilboa. South of Esdraelon we have the mountains of Samaria, conspicuous among which are Gerizim and Ebal, from which the blessings and the curses were pronounced according to the command of Moses. In Southern Palestine we have the hill country of Judea, in which we see Olivet and Hebron and other heights that are as familiar to us as the names of our children. These mountains, towering heavenward in all directions, were the natural fortifications of the country in the olden times, and I would say the natural educators of the covenant people. Numerous and powerful armies might pass, actually, have passed, through the land without vanquishing the people, who found a safe retreat in these natural fortresses. And then in turn these fastnesses taught the believing Israelites to say, "As the mountains are round about Jerusalem so the Lord is round about His people from henceforth even for ever," "I will lift mine eyes unto the hills from whence cometh my help. My help cometh from the Lord who made heaven and earth." "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains and all nations shall flow unto it."

(2) A less pleasing feature of Palestine is

its present desolate appearance. The prophets and the poets of the Old Testament speak in rapturous strains of the fertility and resources of the land. "It is," say they, "a land flowing with milk and honey, a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil, olive and honey; a land wherein thou shalt eat bread without scarceness," etc. At the present day, however, the truthful traveller cannot put so much of the *couleur de rose* in his picture. Many of the hillsides are bleak and bare, and utterly bereft of the beautiful fruit trees which once adorned them. And in many places where once were populous and prosperous towns and villages, you can see only ruins which faintly indicate vanished greatness. When you ask for the cause of this desolate appearance of Palestine, the stereotyped explanation usually given is the blighting influence of the Turkish Government. Certainly we cannot speak too strongly of the withering effect of this tyrannical Government on the place and the people. There is truth in the proverb which says: "Where the Turkish horse sets its hoof the grass never grows." Under the iron hoof of Turkish despotism the fellahs, that is, the peasantry, of Palestine, are crushed to the dust by the exorbitant taxations imposed upon them. And worse still, they are left in utter ignorance of the first principles of scientific agriculture. But the true explanation of the present desolate appearance of the land is found in the sinfulness of the Jews, to whom God gave it. The inspired Psalmist says of God Himself: "He turneth a fruitful land into barrenness for the wickedness of them that dwell therein." The Jews, as a people, failed to appreciate and improve the precious privileges, temporal and spiritual, bestowed on them, and then, in the exercise of His retributive justice, God permitted them to be carried away out of their own land, and allowed Mahomet and the Sultan of Turkey to throw their blighting influence over it. It is the story of Eden repeated on a larger scale in the history of a nation.

(3) But there is hope in Israel concerning this ban of Heaven under which the Promised Land has been groaning for

eighteen centuries. In the plans and purposes of the Great Eternal there is a limit set to the withering misrule of the Turk in Palestine. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." "Blindness in part is happened to Israel until the fulness of the Gentiles be come in." Already, with the first throbbings of the renewed religious life of the people, I could see many hopeful indications of the renewed fertility of the Land of Promise. At Jaffa, and Jerusalem, and Bethlehem, and Tiberias, and many other places, I found the missionaries of the Cross busily engaged in their noble work, and quite a number of people are turning to the crucified Jesus of Nazareth as the Saviour of the world. And the invariable testimony is, that as soon as any of the people, Jews or Gentiles, become Christians, they begin to be more industrious, and more economical, and, by the blessing of God on their labours, they become greatly improved in their worldly circumstances. And it is a very remarkable fact, well worthy of notice, that just at this time, when so many eyes are turning towards the Crucified One, God is sending "the former and latter rain," of which we read so frequently in Scripture. I can testify to the fact of abundant showers of refreshing rain in places where it has very rarely fallen for a great length of time. I can also certify that even within the narrow limits of Palestine, as we now use the term, there remaineth yet very much land of excellent quality to be possessed. Around the Lake of Galilee, for example, and on the great Plain of Esdraelon, and on the Plain of Merom near the sources of the Jordan, I saw thousands of acres of neglected land as fertile as any I have seen in our own Prairie Province, or in any other part of our Dominion. But the indications are that these untilled acres will ere long be cultivated by an industrious population emancipated from the blighting influences of Mohammedanism and the Turkish Government.

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COME, labour on!

Who dares stand idle on the harvest plain,  
While all around him waves the golden grain,  
And every servant hears the Master say,

"Go, work to-day?"

## Presbyterianism on Vancouver Island, No. 1.

PREVIOUS to the discovery of gold in the sandbars of the Fraser River, upwards of thirty years ago, this was one of the most inaccessible and least known parts of the continent, known only to that great agent and pioneer of trade and civilization in British America, the Hudson's Bay Company. Many years previous to this the Company established trading posts throughout the interior of the mainland, the north-west coast and Vancouver Island. One of the most important of these was Victoria, situated on the South Eastern point of Vancouver Island. In addition to the officers and servants usually found at its trading posts, the Company, about forty years ago, brought out a number of practical farmers and miners, settling the former in the vicinity of Victoria and sending the latter to Fort Rupert, at the north end of the island and afterwards, on the discovery of a better seam of coal, to Nanaimo. These early settlers formed the nucleus of these two important communities.

It is a somewhat curious and remarkable fact that, although Scotchmen and Presbyterians are found occupying, in such large numbers, the most prominent positions in the management of the vast business of this great trading company, that the practice has been to appoint Episcopal clergymen to minister to the spiritual wants of both its employees and colonists. This was the case on the Pacific Coast as it was in the Red River Country.

The Company's first chaplain was the Rev. Mr. Stains, who was held in high esteem by the early settlers for his earnest piety and apostolic zeal. Like the early Episcopal missionaries to Rupert's Land, he respected the conscientious convictions and perhaps prejudices of his Presbyterian parishioners. After labouring in the colony for a number of years he perished along with others by the vessel on which he was repairing to England being wrecked and going to the bottom of the Pacific. He was soon afterwards followed by the Rev. Edward Cridge, a man of like spirit. The absence of any other service than that of the Episcopal had the usual effect of leading a considerable number of Scottish and Irish Presbyterians to find a religious home in that Church, being thus, with their descendants, lost to the Church of their fathers. In spite, however, of these unfavourable conditions, a large number of the first Scottish and Irish settlers remained loyal to the

form of service and principles of the Presbyterian Church. In the year 1861, the Rev. John Hall, under commission of the Colonial Committee of the Irish Presbyterian Church, arrived in Victoria, and for four years continued to labour surrounded by many difficulties but with not little success—the present well-organized and active "First Presbyterian Church of Vancouver Island" remaining a monument of his zeal and success. Mr. Hall was followed in 1862 by the Rev. Robert Jamieson, by appointment of the Canada Presbyterian Church, who, however, proceeded to the mainland, making New Westminster the centre of his extensive field of labour.

Sometime after the arrival of Messrs Hall and Jamieson, the Colonial Committee of the Church of Scotland sent out the Rev. Mr. Nimmo as their first missionary. On Mr. Hall's resignation, the Rev. Thomas Somerville, a recently ordained minister of the Church of Scotland, received and accepted a call to Victoria. All the Presbyterians having united under Mr. Somerville, Mr. Nimmo was withdrawn—he continued in charge of the united congregation for upwards of a year, when circumstances arose which resulted in division and the formation of St Andrew's congregation. Mr. Somerville continued in charge until about 1870, when he returned to Scotland where he became minister of Blackfriar's, Glasgow. He was succeeded by Rev. Simon McGregor, who continued in charge until 1881, when he too returned to Scotland. He was followed by Rev. R. Stephen who remained in charge until 1887. Soon after Mr. Stephen's resignation and on the reception of the congregation into connection with the Presbyterian Church in Canada, the Rev. P. McF. Macleod was called to the pastorate. Under him, St. Andrew's has enjoyed a large measure of prosperity, the congregation has been thoroughly organized in every department of work, a very handsome and commodious church erected, and a very large addition made to the membership. After the division, the history of the First Church was somewhat a chequered one. Long vacancies, frequent changes, the absence of regular presbyterian oversight, with a serious loss by fire, tested the faith and loyalty of the founders of this pioneer church severely. In 1884, Rev. Donald Fraser was inducted. Since that time the congregation has had a large measure of peace and prosperity. A debt of four or five thousand dollars has been paid, the minister's salary increased, the church enlarged to double its former capacity and greatly beautified, with a gratifying increase to the communion roll. D. McRAE.

The problem of Christian union seems likely to find its solution in the foreign field. Christians at home do not realize the wickedness of sectarianism, nor feel the need of united forces and united action, as those who are called to apologize for the divided Church in the face of perishing heathen.

## Home Missions, East.

**S**T. JOHN Presbytery is the most extensive field in the Maritime Synod. Starting with ANDOVER, at the junction of the St. John and Tobique rivers, we find a pretty village with thirteen Presbyterian families heretofore almost entirely neglected. But a good beginning has been made. Judge Stevens has made a gift to the people of a site for a church, and a building will be erected very soon. Seven miles from Andover is TILLEY, a fine new agricultural district, occupied by eight or nine Scotch farmers. There is no church, but the school-house is available for services. Fifteen miles up the Tobique is a neat church, at Three Brooks. About twenty-five families live within reach of this church. There are twenty church members. The country is fertile, and is about to be opened up by railways. A large influx of settlers is expected: hence the importance of occupying this territory. The Presbytery of St. John aim at giving Tobique, Tilley, and Three Brooks, an ordained missionary. The stations will contribute \$475. Above Three Brooks, a sparse settlement extends forty miles—a fine field for a catechist. Families in this region have been lost to our church by reason of neglect.

At EDMUNSTON, at the junction of the Madawaska and the St. John, a station has been opened. The Protestants number about 120 in a population of 1200. Services have hitherto been given fortnightly by the Episcopal Church. This promises to be an important railway centre. Our people are coming in, and we ought to be there to meet them. This is the extreme northern boundary of St. John Presbytery. Grand Falls is occupied by Mr. Dods, a faithful and acceptable worker, who is received with much cordiality by our French fellow-countrymen. There are other extensive fields and stations under the care of St. John Presbytery; but the foregoing will serve as samples. Catechists are actively engaged in these fields in the summer; but the young men return to College in autumn, and the winter services are few and far between. This is a complaint of long standing all over the vast mission fields of the Church, and an adequate remedy still remains to be devised.

The other New Brunswick Presbytery, MICHAMICH, is smaller than St. John, but it extends from Richibucto to New Carlisle, and embraces many important and very needy stations, such as Port Daniel, New Bandon, Shigawake, Escuminac, Caraquette, Metapedia, Kouchibouguac, etc. New stations could be opened every year were men and means available. Never was better work done by the catechists and missionaries in New Brunswick than during the past season.

PRINCE EDWARD ISLAND has comparatively few mission stations; but a number of the

congregations are weak and are often vacant, and vacancies sometimes continue very long. Much extra work is thus laid upon the members of Presbytery.

SYDNEY Presbytery contains nine or ten stations. The congregations for the most part are very large and scattered. The mission stations are all promising. LOUISBURG has sixteen resident Presbyterian families, and numbers of transient persons. The average attendance on our services was 110. In course of time, Clarke's Road, Kennington Cove, and Catalona are likely to be joined with Louisburg, to form a congregation. Louisburg Harbour is open all winter, and is likely to become important. The town is growing. The neighbouring country is chiefly Presbyterian: in the village the majority are Episcopalians. A church, it is hoped, will be erected here next summer. The great congregation of "St. Ann's" has been divided into two, which, for the present, are being supplied as Home Mission charges.

VICTORIA and RICHMOND Presbytery reports more favourably this year of Arichat and the surrounding regions. The Presbytery has eight stations in all; but most of the congregations are widely scattered.

PICTOU PRESBYTERY has sixteen or seventeen stations. The missionaries report large attendance at services. Were the Presbyterians of Pictou completely unified, some of the stations would be able to assume the status of congregations.

TRURO Presbytery has six stations, in two groups, each group requiring a missionary. There is a prospect of their becoming congregations.

HALIFAX Presbytery covers a large area of country and affords scope for a great deal of Home Mission work. Nearly fifty stations, grouped as carefully as possible, require supply; agricultural districts, gold mining regions, fishing hamlets, lumbering camps and milling establishments. Sometimes the missionaries and catechists discover families and groups of families that have not been visited for many years, and that have neglected all means of grace.

LUNenburg and SHELBURN Presbytery care for two groups of stations, requiring the services of two labourers. Progress is slow but steady.

NEWFOUNDLAND continues to be weak as far as Presbyterianism is concerned. Our operations are still confined to St. John's, Harbour Grace, and Bay of Islands. It will be seen that the Home Mission field under the Maritime Synod is very large. The committee asks \$9,000 for its operations within the bounds, and \$3,000 to aid the great work of the Church in the North-West. The late Synod urged upon Sabbath Schools, office-bearers, and members of the church to study diligently the wants of our Home Mission fields and the privilege of praying and labouring for the increased success of the work. M.

## Home Missions in Algoma.

BY REV. ALLAN FINDLAY.

### PART II.

**WEBBWOOD.**—This place is one of the coming towns of Algoma, having been recently chosen by the authorities of the C. P. R. as the divisional point on this line between North Bay and the Sault. It is also situated at the head of navigation on the Spanish river. Hitherto we have taken the lead among the churches represented here, and our people have no intention of dropping behind. Not only will it be an important railway point, but also from its advantageous situation it will be for many years to come a business centre to many lumbering firms who will be operating in the neighborhood. Offers of land for church purposes were made by three of our members here, Mr. Geo. McLandres and his two sisters, Miss and Miss Jennie McLandres. After viewing the different sites, one on the property of Miss McLandres was chosen, beautifully situated on a rising ground overlooking the river on the east and south, and having the railway grounds almost immediately to the north. Mr. McLandres offers, when required, sufficient ground for a manse anywhere on his lot adjoining; while another of our members, Mr. George Bays, offers two acres for cemetery purposes when required.

**WALFORD**, lying west of this point, and forming the other part of this field, was also visited. The difficulties in church matters, which have been a disturbing element in this community for some time, may be considered now settled. Two churches have been erected during the past year, one by the Methodist body and another jointly by the Presbyterians and Episcopalians.

I visited **LITTLE CURRENT**, and brought before our people there the desirability of becoming a settled charge on the list of augmented congregations. We think it desirable that the stronger of our stations take this step at the earliest possible moment. Since the lead in this matter has been taken by the congregation at the Sault, to be of any practical benefit to the Mission field, others also must follow suit. As Mr. Wallace, their missionary, was absent at the time of our meeting, no decision was arrived at, but after explaining to them how this change was to be secured and the effect it would have upon them as a congregation, the meeting adjourned till the 20th, when it was agreed to defer any further steps in the matter till April next.

**DAY MILLS** came next in order. The condition of affairs is not so encouraging on this field as could be desired. The attendance at the various stations is reported good, but the interest taken in the affairs of the Church is not what it ought to be. This was illustrated

by the attendance at our Communion services. On Sabbath, the congregations were large comparatively, and I believe the different stations were well represented. But our preparatory services—what shall we say of them? The combined attendance at three of them scarcely numbering a score of persons!

At **THESSALON** similar meetings were held on the 18th August and 1st September. At the first of these, resolutions were passed agreeing to ask the Presbytery to have the congregation placed on the list of augmented congregations, and also agreeing to secure subscriptions for the salary of a settled pastor. At the second meeting, when those having the lists in charge reported, it was found that a considerable difference of opinion existed among the members and adherents—not as to what they should do, but as to how they should go about it. It was finally agreed to let matters rest as they are till April next, when it is expected a forward movement will be made. The results in both cases are highly satisfactory.

**COCKBURN ISLAND**, this year under the care of Mr. James Lochore, catechist, I found in a very prosperous condition. During my visit, which was necessarily brief, owing to the unfortunate connections made by the boats, repeated evidence was given that his labours are not in vain. A unanimous request for his appointment for the winter six months was made, and as he is the only missionary of any denomination on the Island, it is very desirable that their request be complied with, should they be able to guarantee sufficient to warrant the Presbytery in making the appointment.

At **BLIND RIVER** I found the people looking forward with regret to the removal of Mr. J. G. McKechnie, whose services on this field have been highly appreciated.

I next visited **BRUCE MINES** district, where two meetings of session were held to arrange for supply. Mr. J. McGregor, at present missionary on this field, sent a note to the session declining re-appointment, as the field is too widely scattered to allow him to do justice to it. It being known to the session that Mr. D. H. McLennan was about to leave Thessalon, they unanimously desired that he be appointed, if possible, to this field. Subscriptions circulated with this appointment in view and returned, showed \$322 subscribed for the year, but as only a partial canvass has been possible during the brief time at their disposal, it was considered safe by the session to guarantee \$400 for the year.

I next visited our new field opened this year, **GOULAIS BAY**, under the care of the Student's Society of Knox College. This is the most westerly point as yet occupied by this Presbytery in Algoma, being situated on the shore of Lake Superior. On my way I visited, in company with our missionary here—Mr. R. G. Murison—a settlement of our people in the Township of Prince, fifteen miles from Goulais Bay, who have had no opportunity of



enjoying ordinances for the past nine years. I organized these as a congregation at their own request, and dispensed ordinances among them on the Sabbath evening following. At Goulais Bay, meetings were held at the River and at the Mountain school-house—at which latter place a congregation was organized, and the ordinance of the Lord's Supper dispensed on August 31st. Both here and at Prince, I was assured that a considerable number might be expected to join at our next communion.

MANTOWANING, was the last field visited. Here I found everything in good order, and the people in the best of spirits, looking forward to the future hopefully. The only cause of regret was the prospect of parting with their missionary, Mr. T. Smith, to whose energetic labours during the short period he has been with them, much of this happy state of things is due. As to future supply, a vote covering the whole field, or nearly so, was decidedly in favour of an ordained missionary. If the right man was obtained, I was told, there would be no difficulty about the money.

I took opportunity also of visiting the congregation at the SAULT field, and held a missionary meeting, which was fairly attended notwithstanding the counter attraction of the Crossley and Hunter services, which were going on at the time. A unanimous call in favour of Rev. W. A. Duncan, M.A., B.D., of Churchill, has been issued, which it is earnestly hoped may result in their soon having among them a settled pastor, who will find a wide and most interesting sphere of usefulness before him. I have no recommendations to the committee directly, as any that suggested themselves have been made to the Presbytery of the bounds, through whom they will be brought under notice. The amount received from the field for the Home Mission Fund, is about \$100 more than for the corresponding period last year. A. F.

### Household Words.

IT SHALL BE RETURNED TO THEE AGAIN.

—Thy love  
Shall chant itself its own beatitudes,  
After its own life working. A child-kiss,  
Set on thy sighing lips, shall make thee glad;  
A poor man, served by thee, shall make thee rich;  
A sick man, helped by thee, shall make thee strong;  
Thou shalt be served thyself by every sense  
Of service which thou renderest.

—Mrs. E. B. Browning.

WHAT IS MEANT BY BUILDING ON CHRIST?

We answer that you are to renounce all idea of saving yourself and trust Jesus to save you.

As you have no strength, Jesus promises to put his infinite arms beneath you. Instead of self-qualification as the chief end of life, Jesus implants a new principle to base your life upon. He gives an inward grace, which is something more than a happy emotion; it is a controlling power to fortify you in temptation and to hold you as an unseen anchor holds a vessel in a storm. When you sincerely embrace Jesus as your Saviour and rest on his atonement for pardon, when you look to him for daily direction, lean on him for support and are joined to him in heart-union, then you may be sure that you have got the everlasting rock-bed underneath you. Christ's work for you and his work within you is the corner-stone. On that you may build as long as you live, piling up grace upon grace and one good deed upon another.

If Christ's work within is genuine you must be a better man or woman, more truthful, kind, honest, loving and pure. A man cannot have Jesus in his soul and no one find it out. And if other people do not find it out, then your conversion is a hollow sham. "By their fruits" Christians must be known. The best looking tree that bears no apples is a lie. Faith without works is dead. A well-built life is a structure where tongue and hand and brain and heart are each day adding a godly word or deed under the inspiration of Christ's love. Perfect you never will be in this world; but oh, how different your life would be if Jesus were not in your heart. Now, then, my friend, make thorough work of it; let God have his own way with you. Do not dictate to him. Simply seek to know what Christ would have you do and then do it. Ask him not to let you be deceived. Test yourself by the Bible. Religion is not guess-work. Everyone who becomes Christ's actually "knows whom he believes." Christ will know you. When the great day of the trial comes your foundation will be found as solid as the gates of heaven. —T. L. Cuyler.

### LIFE MORE THAN PROFESSION.

Men are always testing their own religion and that of their neighbors by argument about small points of disputed belief or varied ceremony; but Christ's test treats such things as supremely insignificant, and he says: "By their fruits ye shall know them." The real question to ask about any form of religious belief is, Does it kindle the fire of love? Does it make the life stronger, sweeter, purer, nobler? Does it run through the whole society like a cleansing flame, burning up all that is mean, and base, and selfish and impure? \* \* \* I am so convinced that there is no error more fatal than the notion that correct belief or church membership are of any value whatever in comparison with that righteousness of life, which is the be-all and end-all of true religion, that I say plainly—and if I could find words to say it yet more plainly, I would say it yet

more plainly—I would rather that any man should be a Romanist, or a Dissenter, or a Buddhist, or a Mahomedan, so that he were a holy and godly man, than ten times over a member of the most Catholic church that ever existed, and be a sly intriguer, or a rancorous slanderer, or an unclean liver, or a professed liar, or, in any one form of conscious wickedness, a hypocrite and a bad man.—*Farrar.*

#### COUNT OVER YOUR MERCIES.

A poor woman, who died at a great age and who carried to the last days of her life a happy heart and a singularly gay temper, thus explained the mystery of her unfailling cheerfulness:

“I was taught by my mother when a child to reckon, each morning before I rose, the blessings God had given me with which to begin the day. I was not simply to say,

‘When all thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I’m lost  
In wonder, love and praise,’

but I was to count the mercies one by one, from the neat shoes that covered my cold feet to the sunlight shining on the hill-tops. My school friends, my play, my fun, my mother’s kiss, the baby sister in her cradle—all these I learned to consider separately, and of every one to say, ‘He gave it to me’

“This practice taught me the habit of thankfulness. It kept my heart near to Him, kept it light and happy. These every-day blessings were not to me mere matters of course, but special, loving touches from his hand. No pain or sorrow could outweigh them.”

How many of us mutter over, as the day begins, some words of thanks which mean nothing! How many number their mercies, tasting the delight and joy of each, and out of glad hearts thanking the Giver! And how many quite forget to think either of them or of him!

#### HIS IMAGE.

It seems to me the preaching is of infinitely smaller account than the life which mirrors Christ. That is bound to tell; without speech or language—like the voices of the stars. It throws out its impressions upon every side. The one simple thing we have to do is to be there—in the right relation; to go through life hand in hand with Him; to have Him in the room with us, and keeping us company wherever we go; to depend upon Him and lean upon Him, and so have His life reflected in the fullness of its beauty and perfection into ours.

There was a famous sculptor in Paris who executed a great work. It stands to-day in the Galerie des Beaux Arts. He was a great genius, and this was his last work; but, like many a great genius, he was very poor, and

lived in a small garret. This garret was his workshop, his studio, and his bedroom. He had this statue almost finished in clay, when one night a frost suddenly fell over Paris. The sculptor lay on his bed, with the statue before him in the centre of the fireless room. As the chill air came down upon him, he saw that if the cold got more intense the water in the interstices of the clay would freeze, and so the old man rose and heaped the bed-clothes reverently upon the statue. In the morning, when his friends came in, they found the old sculptor dead; but the image was saved! *That* is the greatest thing about you. Preserve that at any cost—the image into which you are being changed by the unseen Sculptor, who is every moment that you are in His presence working at that holy task. The work of creation is not done. Geology is still toiling to-day at the unfinished earth; and the Spirit of God which brooded upon the waters thousands of years ago, is busy now creating men, within these commonplace lives of ours, in the image of God.—*An extract from the “The Perfected Life,” by Prof. Henry Drummond.*

#### PROOF OF CHRISTIAN DISCIPLESHIP.

What proofs can we give that our life is hid with Christ in God? How can we best show that our Christianity is not merely a name but a life?

1. By confessing Christ before the world. As we profess, so must we act. It is no easy task to confess Christ before men. Not all professors of Christianity are confessors of Christ. Not all dare to own the Master in the midst of a faithless and unbelieving age. But be sure of it that no battle was ever won by hiding our colours or placing our light under a bushel. In these days, when sin walks in the streets and meets us at every corner, it is imperative that all around us should know whose we are and whom we serve. He who bravely glories in the Cross, and openly confesses his faith to be the Faith of all ages, who proves his words by his deeds, etc., is giving a real proof that he is living for and in Christ.

2. To assume the attitude of Christ towards the world. It is easy enough to say that we are Christians, but not so easy to put on the meek, humble, forgiving Christ. The meekness of Christianity is now, as ever, a stumbling block. The world still hesitates to forgive, etc. A man, therefore, who shows himself vigorous in restraining his carnal self, who battles bravely with the rising tide of carnal impulses, who is ready to return good for evil, etc., proves that Christ is living and speaking in him. Such a man will have unbounded influence for good. His meekness, charity, sympathy, etc., will prove that he has taken Christ for his model. He will be an Apostle for Christ, and Christ will live and speak in him to all around.

## Idolatry in Israel.

JANUARY 11. B.C. 965. 1 KINGS 12: 25-33.

*Golden Text, Exod. 20: 4.*

TEN tribes of Israel rebelled against Rehoboam in consequence of his proud and foolish answer to their petition for lighter burdens, v. 4. Judah and Benjamin alone remained loyal to Solomon's son. After this the two kingdoms are known as Judah and Israel. Jeroboam, who had instigated the revolt, was chosen king over Israel, v. 20. Rehoboam gathered an army of 120,000 men to assert his rights by force of arms, but God sent a prophet to forbid it, v. 22-24. V. 25. *Shechem*—called Sychar in John 4: 5, forty miles N. of Jerusalem. *Penuel*—in Gad, on the E. side of Jordan. V. 27. *To do sacrifice*—The law of Moses required all Israelites to go to Jerusalem to celebrate the Passover and other great religious feasts, Deut. 12: 5-7. Jeroboam knew that it would be more difficult to break his people's allegiance to their religion than to their former king. However, he should have trusted in God's promise, Ch. 11: 38, and left the matter in His hands. V. 28. *Took counsel*—not from God, but from men as faithless as himself. *Two calves*—His residence in Egypt, where Apis was worshipped under such symbols, probably influenced his choice of them. Comp. Exod. 32: 4. It was a flagrant breach of the first and second commandments, Exod. 20: 3-6. V. 29. *Bethel*—12 miles N. of Jerusalem, Gen. 28: 19. *Dan*—a hundred miles N. of Jerusalem. It was there Micah's images had been set up, Judg. 18: 30. V. 30. *Became a sin*—Comp. 2 Kings, 17: 21. *Even unto Dan*—although for many it was as a much longer journey than unto Jerusalem. V. 31. *An house of high places*—a temple to his idols, Hos. 8: 11. Altars, on high places, seem to have been tolerated during the time of the Judges, but after the temple was built in Jerusalem it was not allowed to sacrifice elsewhere. The great reformers, Hezekiah, Josiah, etc., always destroyed the "high places," 2 Kings, 18: 4, 2 Chron. 34: 3. V. 31. *Of the lowest*—Corn Ch. 14: 33, not Levites, who alone had a right to the priestly office, but unscrupulous apostates, who, for the sake of gain, were willing to lead the people astray. V. 32. *A feast*—one month later than that of Tabernacles Jeroboam changing the date, according to his fancy, to show his authority in religious matters. V. 33. *He offered*—For the same sin, Uzziah was smitten with leprosy, 2 Chron. 26: 18, 19. Jeroboam might have used his great influence in the cause of God and reaped the blessings of the promise, 1 Kings, 11: 38. He used it against God, led his people into sin, thereby bringing to himself a curse instead of a blessing, Ch. 14: 7-16. Let everyone who knows the will of God take warning and use his influence for good.

## God's Care of Elijah.

JANUARY 18. B.C. 910. 1 KINGS, 17: 1-16.

*Golden Text, Psalms 34: 10.*

AHAB, son of Omri, was now King of Israel. He did evil above all that were before him, Ch. 16: 30-33. God then raised up the great prophet Elijah, whose history begins here. Nothing is known of his parentage. He suddenly appears before Ahab, having come from Thisbe, a small town of Gilead, east of Jordan. Like John the Baptist, Luther, or John Knox, he was one "who never feared the face of man." He foretells a grievous famine. The Lord God of Israel is about to show His power and punish the idolatrous Israelites. For three years neither dew or rain will refresh the thirsty soil. V. 1. *According to my word*—the word of prayer, Jas. 5: 17-18, Rev. 11: 6. In the name of Jehovah, before whom he stands as His servant, Elijah speaks to Ahab, as no other would have dared to speak. Comp. Ch. 18: 17-18. The king, awed by the prophet's authority did not attempt then to punish him for his boldness, but the command in v. 3—*hide thyself*—and the words of Obadiah in Ch. 18: 10, prove that ere long Ahab thought more of revenge than of repentance. *Cherith*—a small brook E. of Jordan. V. 6 *The ravens*—an evident miracle, yet not more wonderful than others of the same nature. In Ch. 19: 5, it was an angel who brought food and water. In Matt. 15: 34-37, Jesus created bread and fish as they were needed. Where did the ravens find the food? We answer like Jacob: "The Lord brought it to them," Gen. 27: 20. Nothing is impossible to God, Luke, 18: 27. V. 7. *After a while*—it may have been several months. The drought caused the brook to run dry, but God's care of His servants, like a perennial spring, flows forever, John 4: 14. V. 9. *Zarephath*—called Sarepta in the New Testament, a city of Sidon on the coast, Luke 4: 26. *A widow*—in very poor circumstances, v. 12, but rich in faith, and therefore preferred by the Lord, Jas. 2: 5. V. 10. *Gathering sticks*—although on the verge of destitution, she "fretted not against the Lord," Prov. 19: 3, but did all she could do. She went readily to fetch the water the prophet asked for, although being a heathen woman, she could not have known what her reward would be, Matt. 10: 42. Neither does she refuse his request for food, although she might, with better reason than Nabal, have answered as he answered David, 1 Sam. 25: 11. V. 16. *The meal—wasted not*—God richly rewards the kindness of men to his servants. What is done for them is done for the Lord, Matt. 25: 40. Having received a prophet, the widow received a prophet's reward, Matt. 10: 41. For more than two years both prophet and widow realized the truth of the promise:—Bread shall be given him, his waters shall be sure, Is. 33: 16.

**Elijah and the Prophets of Baal.**

JANUARY 25. B.C. 907. 1 KINGS, 18: 25-39.

*Golden Text, 1 Kings, 18: 21.*

**FAMINE** was in the land. For 3½ years there had been no rain, Luke, 4: 25. Ahab's search for Elijah had been fruitless. Many prophets had been slain. Now, as Obadiah, an officer of the king, was in search of pasture, Elijah met him and bade him tell Ahab to come to him. The king obeyed. Unmoved by his rough greeting, Elijah reproached him for his apostasy, and ordered him to gather all Israel and all his false prophets on Mount Carmel, v. 10-19. Perhaps hoping that Elijah might prevail with God to send rain, or because he feared the prophet, he agreed to do it. When it was done Elijah appealed to the people to choose between the Lord and Baal. No answer being made, he proposed as a test that a sacrifice be prepared by the priests of Baal and one by himself. "The God that answers by fire let him be God." The people approving, the prophets of Baal, being many, first prepared their offering. V. 25. *Baal*—The supreme god of the Phœnicians is thought to have been a symbol of the sun. Human sacrifices were offered to him, and many infamous actions were part of the rites of his worship. V. 26. *No voice*—Ps. 115: 4-7. *Leaped*—to express their willingness to be consumed to save the honour of Baal. V. 27. *Mocked them*—The sarcastic words of Elijah rendered ridiculous, in the eyes of the people, a devotion they might otherwise have thought sublime. V. 28. *Cut themselves*—to show their eagerness to shed their blood for Baal, Deut. 14: 1. V. 29. *Evening sacrifice*—Elijah showing that although away from the Temple he was in communion with its altar, Dan. 9: 21. V. 30. *He repaired*—This ruined altar tells an eloquent tale of the neglect of Jehovah's worship in Israel. V. 31. *Twelve stones*—Although the kingdom had been divided, Israel and Judah had the same covenant God. Hence all the tribes were symbolized by the altar stones, Josh. 4: 2-3. V. 33. *Four barrels*—plainly showing there was no fraud about the burning. V. 36. Elijah asked, 1st, that God might be glorified as the only true God, like Hezekiah in II. Kings, 19: 19. 2nd, That the people might see that he was a true servant of God, like Moses in Numb. 16: 28. V. 38. *The fire of the Lord*—A lightning flash out of the clear sky. Even the stones were consumed, perhaps as a sign that although God accepted this sacrifice none but the altar of Jerusalem should be used henceforth. The honour of God was triumphantly vindicated. With one accord the people cried out, "Jehovah! He is the God." Although God does not now work such miracles to convince men, there is the same necessity for a choice, not between Jehovah and Baal, but between Christ and the world, Matt. 6: 24.

**Elijah at Horeb.**

FEBRUARY 1. B.C. 906. 1 KINGS, 19: 1-18

*Golden Text, Gen. 26: 24.*

**THE** double answer granted to Elijah's prayers, fire from Heaven, ch. 18: 38, and an abundant rain, did not lead Ahab to repentance. Miracles appal, but do not change the heart, Luke, 16: 31. He told his wife, Jezebel, what had happened in such a way as to make her furious against Elijah. Terrified at her threats, the prophet "went for his life." V. 3. *Beer-Sheba*—The place where God had said to Abraham, Fear not! words Elijah should have remembered. It is the most southerly point of Palestine, in Judah. Ahab could not have touched him there. V. 4. *die*—fled to save his life, yet now prays to lose it! He was utterly weary, Jas. 5: 17. *It is enough*—Only God has the right to say this. There was work yet for Elijah, v. 15. V. 5. *An angel*—Ps. 34: 7. V. 6. *A cake*—Bread and water, the needful, and no more, ch. 18: 4. *Cruse*—Narrow necked jug. V. 7. *The journey*—Until then Elijah had only fled for his life; now the spirit leads him to Horeb, the mountain of the burning bush, Exod. 3: 1, and where God gave his law, Deut. 4: 10. *Forty days*—Like Moses and Christ, he was miraculously sustained during this long fast, Exod. 24: 18, Matt. 4: 2. V. 9. *What doest thou*—Reproof for having given up his work. *Jealous*—His own great love to God had made him feel keenly the unfaithfulness of Israel. V. 11. By the "*Strong wind*," the "*Earthquake*" and the "*Fire*" God showed his prophet how easily He could have defended him from his enemies, or destroyed them. But he wanted their conversion, not their death, Luke, 9: 56, II. Pet. 3: 9. V. 12. *A still, small voice*—A type of Elijah, who was God's voice, in the midst of Israel's apostasy—like the voice of Jesus in the world, Is. 43: 2-3, Matt. 12: 19-20, or like the voice of God's spirit in the soul. Although alone, Elijah was mighty, so long as God was with him. V. 13. *Prostrated his face*—in token of reverence, Exod. 3: 6. Three commands are given to the prophet. V. 15. *Anoint*—Pour oil on the head, ceremony used when kings or priests were set apart for their offices, Exod. 29: 7, I. Sam. 9: 16. *Hazael*—instead of Ben-Hadad, King of Syria, II. Kings, 8: 7. *Jehu*—instead of Ahab, II. Kings, 9: 1-2. *Elisha*—in his own stead, v. 19. These three men would be the instruments of God's vengeance on those who had scorned his laws and despised his mercy. V. 18. *Seven thousand*—Persecuted, as the Church has often been, yet like the bush at Horeb, "It was not consumed," Rom. 11: 2-4. *Kissed him*—The heathen often kissed, with reverence, the feet of their idols to show their intense love and reverence for them. Thus the sinful woman kissed the feet of our Lord. Luke 7: 38.

## Ecclesiastical News.

SCOTLAND: There passed away on Nov. 9th, in his fifty-sixth year, the Rev. James Brown, D.D., minister of St. James' U. P. Church, Paisley, a large-hearted and brotherly man. Dr. Brown had fine literary gifts and made a distinct contribution to the literature of the Church. The funeral was attended by representative men of all the Presbyterian churches, Principal Caird and Dr. Cameron Lees taking part in the services in the house and at the grave. The Rev. Mr. Gentles, of the Abbey, assisted in the church.... The Rev. G. A. Smith, of Aberdeen, has been called as colleague to Dr. Whyte, Free St. George's, Edinburgh.... The Rev. John McNeill, of London, is to be one of the speakers at the Free Church annual missionary meeting in Glasgow this month.... Professor Drummond, in his opening address at the F. C. Hall, stated his views with regard to the missionary problem as it now stands. With regard to the New Hebrides, which he visited, he thinks, among other needs, that in the interests of the mission the British element requires to be greatly strengthened.... The Rev. Mr. McCaskill has given notice of an overture asking his Assembly to instruct all professors to "teach and preach according to the standards!".... The Right Hon. A. J. Balfour, M.P., has been elected Lord Rector for Glasgow, and Mr. Goschen, Chancellor of the Exchequer, for Edinburgh Universities.... The dearth of Gaelic speaking ministers and students in the Free, as well as in the Established Church, is becoming somewhat serious.... In the Highland districts floods have been very disastrous.... The increase in the F. C. Sustentation Fund for the year is said to be about \$10,000.... A Technical College is to be erected in Paisley by Mr. Coats. He adds a donation of \$15,000 towards its equipment.... The disestablishment crusade is being carried on with much vigour on both sides. The Layman's League is a formidable arm in the conflict.... The Countess of Rosebery is dead.... Rev. Dr. Adams, a leader in the Free Church, died from injuries sustained in trying to overtake a tram-car.... Dr. James McGregor, Edinburgh, will be Moderator of the Kirk General Assembly this year.... Quarrior has received \$100,000 for his Orphan's Homes during the past year. D.

ENGLAND.—Dr. Monro Gibson, of St. John's Wood, has been nominated for the Moderatorship of the ensuing Synod of the Presbyterian Church of England, which meets in Liverpool on the 27th of April next.... Dr. Donald Fraser, of Marylebone Church, London, has declined a pressing invitation to visit the Australasian churches this winter.... Rev. John McNeill has been addressing large audiences on Sunday evenings in the Congre-

gational Westminster Chapel, to the pastorate of which he recently received and declined a call.... The Presbyterian Church has entered upon a vigorous evangelistic campaign under the leadership of Messrs. Macphail and Train. The distinct object of the movement is to awaken interest in the welfare of the masses, who have too long been neglected, and many of whom are perishing for lack of that which alone can permanently elevate them in the social scale. General Booth's "Way Out" of the dilemma is regarded with growing interest. At the great meeting held in Exeter Hall a few weeks ago the General created an excellent impression as he proceeded to answer the criticisms that had been made upon his scheme and to explain its details. He argued that a country that spent a hundred and thirty millions of pounds sterling per annum for strong drink should not hesitate to stake a paltry million on this venture. He announced several donations of £1,000, two of £1,500, while one, Mr. Herring, had offered a farm and £3,000. In all, some £43,000 had already been subscribed, but there were many, he said, who could give their £100,000 and scarcely miss it. Among the contributors are the Prince of Wales, the Duke of Fife, the Earl of Aberdeen and a plurality of bishops and other church dignitaries. S.

IRELAND.—The death of the Rev. Jackson Smyth, of Armagh, was not unexpected. He has been in feeble health for a length of time. The biography of his brother Richard he left unfinished, having let the pen drop from his hand some two years ago. It has lately been resumed by his nephew, the Rev. J. J. McClure. Jackson was one of four brothers who entered the ministry, and was, we believe, the eldest of the four. Two sisters were married to ministers. The family was brought up in the congregation of Dervock, in the northern division of County Antrim. Richard was the most distinguished. He took first rank as a preacher, as a professor, and as a member of parliament. He died some 12 years ago. Jackson was ordained in Dromore, County Down, in 1857, and two years later was called to First Armagh to succeed Dr. John Hall, who had gone to Dublin. For 30 years Dr. Smyth ably sustained the cause of Presbyterianism in that ancient city. He was Moderator of Assembly in 1880. Of the four brothers and two brothers-in-law but two of the brothers survive, Robert, who is in a large rural charge in County Donegal, and Hugh, who, without a charge, was residing in New York City when we last heard of him.... The Rev. Stewart Cars, of Carland, near Dungannon, has also passed away. He was 44 years in the ministry.... The death of a younger man is to be noticed, that of the Rev. John Aikin, of Bellasis, who was ordained 14 years ago. He was one of the early students who took a full course in Magee and one of the best scholars

of his year ... It is announced that an anonymous giver has sent to the Committee on the State of Religion the sum of \$2,500 to pay a year's salary of a minister who will give his whole time to evangelistic work. H.

CANADA.—From the two articles communicated by Principal MacVicar and Professor Campbell to the Montreal Presbyterian College Journal it may be inferred that the question of revising the Confession of Faith, or modifying it in some way, so as to suit the trend of modern thought, or laying it on the shelf as a venerable relic of the past, and substituting a less elaborate symbol, is one that may be regarded as very likely to claim the attention of Canadian theologians collectively in the near future. It is likely, however, that the action of the Presbyterian Church of the United States will be waited for before the subject will be dealt with by our General Assembly.... The Methodist Church modestly asks only \$250,000 for its domestic and foreign missions this year. It will be seen from a statement in another column that the Presbyterian Church in Canada asks a good deal more. The Methodists have at present only one distinctively foreign mission, namely, that to Japan, begun in 1873, which has now 15 principal stations, 18 missionaries, the majority of whom are natives, and 1,686 communicants. The expenditure last year for this mission was \$27,503.50. For the Indian work in the North-West the expenditure was \$48,110.61 and for Chinese work on the Pacific coast \$3,659.43, making in all for missions to the heathen \$79,273.54. During the coming year it is intended to institute a Methodist mission to China. For home missions the expenditure was \$3,834.55, and for all missionary purposes \$211,482.78.

UNITED STATES.—The latest "correction" to date makes our population 62,622,250—excluding Alaska and the white population of Indian Territory. This is somewhat less than was anticipated, though it shows an increase of 12,537,566 of the "representative population" since the census of 1880. Five new states have been admitted into the Union since then.... The ecclesiastical atmosphere is clear and bracing. Witness the forward movement in the Presbytery of New York, where arrangements have been made to conduct "special services" in every church, with the single aim of stimulating the people into newness of life. In apostolical fashion, each pastor is to have a visit from two of his brother ministers, not at all in the way of an inquisitorial Presbyterial visitation, but as an occasion for fraternal intercourse and mutual counsel and edification.... *Oklahoma*, next to Utah, perhaps, the hardest mission field in the country, is actually crying out for Presbyterian churches and ministers! ... Dr. James Chambers, a Canadian, and brother of Robert and William N.,

missionaries at Erzroom, Turkey, has just taken possession of his handsome new "Calvary" Church, New York, which was opened for worship by Dr. John Hall.... There is another Canadian here who is taking a prominent position, Dr. Alfred H. Momen, of Brooklyn.... Dr. David Gregg, formerly of Park street Church, Boston, has been inducted as successor to Dr. T. L. Cuyler, in Lafayette Avenue church, Brooklyn, at a salary that will enable him to keep the wolf from the door very comfortably. Z.

## Our Own Church.

### AUGMENTATION OF STIPENDS.

THERE are at present 137 congregations in Ontario, Quebec, Manitoba, the N. W. Territories and British Columbia needing help from the Augmentation Fund in order that each minister may receive a minimum stipend of \$750 PER ANNUM and a manse. The sum required for this result is \$30,000. Let us hope the amount will be forthcoming. The Church is one. The strong should help the weak. The testimony given repeatedly, by Presbytery after Presbytery, during the past few years, establishes clearly the great value of the Augmentation Scheme. Since 1883, while 100 congregations have been added to the list of aid-receiving charges, no fewer than 216 have been removed, and of these 174 have become self-sustaining. The process of transferring Mission Stations to the list of Augmented Congregations and aiding them until they can stand alone is going on constantly.

What changes, if any, should be made in the regulations under which the Fund is administered will of course be determined by the General Assembly. Meanwhile, even by those who consider some regulations faulty, the Scheme should be loyally supported. If each minister will read the report presented to the General Assembly in June last (Appendix to minutes, pp. xlviii to liv) and will give his people the benefit of the facts therein set forth in any way he thinks best, and if Sessions and Congregations will give to Augmentation the place which its importance demands when they are making appropriations to the various branches of the Church's work, there is little doubt that the \$30,000 required will be secured. D. J. M.

NOTE.—While the above is obviously

addressed to the membership of the Church in the Western section, the reminder applies equally to the Eastern section, who are expected to raise as much, if not more, in proportion to their numbers and means for their augmentation scheme; but as they have hitherto led the West in this matter, they will no doubt give a good account of themselves this year also.—Ed.

**The Estimates.**

THE following amounts are required for the undermentioned schemes of the Church for the current ecclesiastical year from the whole Church :

For Home Missions, west.....	\$55,000	
"                    "          east.....	12,000	
		\$ 67,000
For Stipend Augmentation, west.....	\$30,000	
"                    "          east.....	9,000	
		39,000
For Foreign Missions, west.....	\$95,000	
"                    "          east.....	23,000	
		118,000
For French Evangelization.....		70,000
For the Colleges Knox, Queen's and Montreal.....		15,200
For Manitoba College.....		10,000
For Halifax and Morrin Colleges.....		10,000
For Ministers' Widows' and Orphans' Funds.....		8,500
For Aged and Infirm Ministers' Funds		18,000
For the General Assembly Fund.....		5,000
		\$360,700

It is most desirable that Presbyteries should, as early as possible, consider the proportionate amounts they are prepared to assume and apportion the same among the congregations of the bounds according to their several abilities, in so far as the Presbytery may be able to judge of the same. This plan has been adopted in several Presbyteries, with satisfactory results.

The work, both at home and abroad, is calling for increased means and a larger measure of liberality on the part of our members. Every one of the above-named objects are of vital importance to the welfare and progress of the Church, and it is highly important that the contributions be sent to the treasurers of the respective funds as early as possible and not be left to the close of the year. The treasurers' books will be closed for the current year, without fail, on the 30th of April.

PERSONAL :—*Rev. William Watt* and *Mrs. Watt*, of Tanna, New Hebrides, paid a flying visit to Canada *en route* to their home in the South Seas. At various points, in Nova Scotia, in Montreal, Toronto, and other places in the West, *Mr. Watt* gave addresses of a very interesting kind, with magic lantern views, descriptive of life and customs among the natives. *Mrs. Watt* sings sweetly Christian hymns in the dialect of the Tannese, which is by no means an unmusical language. *Mr. and Mrs. Watt* have for twenty-one years occupied the field which *Rev. John G. Paton* was forced to abandon owing to the fierceness and treachery of its inhabitants, five thousand of whom are still cannibals. *Rev. Dr. Torrance*, of Guelph, has gone off on a tour round the world. *Rev. W. J. Drummond*, a graduate of Queen's University, has arrived in Central China under an engagement as missionary with the American Board. *Mr. Drummond* met with nearly a score of Canadian missionaries during his brief stay in Japan. *Rev. A. Macdougall*, for some time pastor of Calvin Church, St. John, N.B., has separated from his brethren and formed a congregation which he calls "The Church of the Messiah." He announces that he is to preach "Liberal Christianity," and desires to have nothing to do with Creeds or Presbyteries.

Beechridge, Que :—The Presbyterian congregation in connection with the Church of Scotland, so long under the ministerial care of *Rev. John Macdonald*, have resolved to cast in their lot with the Presbyterian Church in Canada. We bid them a hearty welcome, feeling sure they will never see cause to repent the step which they have now taken.

*REV. W. A. JOHNSON*, formerly of Marlow and Kennebec Road, Quebec, wishes to correct the financial statement embodied in his report, a copy of which appeared in our November issue. The total amount raised for the Schemes of the Church during his incumbency of three years and ten months, was \$113.00, and \$10.00 for the Bible society.

THE FIELD in which Home Mission work was prosecuted last season in the Maritime Provinces contributed \$600 more than they did the previous season. This speaks well for the efficiency of the workers and the liberality of the people. Forty-six catechists and eighteen ordained missionaries were in the field.

The Home Mission Committee, Eastern section, strongly recommend Presbyteries to use all diligence to secure regular services in all the stations during the winter. Where probationers are not available, where the services of retired ministers cannot be obtained, let ministers leave their own congregations occasionally, even without supply, for the benefit of the destitute stations. Especially, let the eldership be utilized as far as possible. Let approved sermons be read. If needful, let forms of prayer be provided, let services of praise be held; in short, use every available means to prevent "Silent Sabbath."

#### ORDINATIONS AND INDUCTIONS.

DRESDEN AND KNOX CHURCH, *Chatham*:—Rev. R. M. Croll, formerly of Simcoe, was inducted on the 2nd of December.

DAWN AND CAVAN CHURCH, *Chatham*:—Rev. John A. Morrison, was inducted on the 3rd of December.

DUART AND HIGHGATE, *Chatham*:—Rev. W. Malcolm Kay, was inducted on the 16th of December.

CAYUGA AND MOUNT HEALY, *Hamilton*:—Rev. Joseph Johnstn, was inducted on the 2nd of December.

THOROLD, *Hamilton*:—Rev. J. W. Mitchell was inducted on the 2nd of December.

SAULT STE. MARIE, *Bruce*:—Rev. W. A. Duncan, was inducted on the 28th of October.

BRISTOL, *Ottawa*:—Rev. T. A. Nelson, formerly of Windsor N. S., was inducted on the 9th of December.

FAIRBANK AND FISHERVILLE, *Toronto*:—Rev. A. Wilson was inducted on the 23rd of Dec.

CALLS:—Mr. Alex. Wilson, licentiate, to Angus and Lowell, *Barrie*. Rev. John Baikie of Harrison to Miami, *Rock Lake*. Rev. T. A. Cosgrove, licentiate, to Cambray and Oakwood, *Lindsay*. Rev. D. L. Dewar of Scotsburn, *Quebec*, to Alesia Craig, *London*. Rev. J. M. Whitelaw of Valcartier, *Quebec*, to Kinnear's Mills in same Pres. Rev. A. F. Thompson of Bathurst, N.B., to Alberton, P.E.I. Rev. J. A. Turnbull of St. Mary's Ont., to West Presbyterian Church, *Toronto*. Rev. Robert Hughes of Osgoode, *Ottawa*, to Maxwell and McIntyre, *Orangeville*. Rev. P. Straith of Holstein, to Innerkip and Ratho, *Paris*. Rev. G. T. Bayne, of E. Gloucester, *Ottawa*, to Ashton and Appleton, *Lanark and Ren.*, accepted. Rev. Joseph Gandier of Fort Coulonge, *Ottawa*, to Newburg and Camden, *Kingston*, accepted. Rev. John Murray of Sidney, C.B., to Shubenacadie, *Halifax*. Rev. A. Macaulay of Kingston Presbytery to Woodville, *Lindsay*.

TRANSLATIONS:—Rev. W. G. Mills of Sunderland & Vroomanton, *Lindsay*, to a new charge in New Westminster, B.C. Rev. John McCarter, Metis, Que., to the Presbytery of Ottawa.

DEMISSIONS:—Rev. J. Griffith, ordained missionary at Sudbury, *Barrie*. Rev. A. G. McLaughlan of Leaskdale & Zephyr, *Lindsay*. Rev. John C. Martin of Dundee, *Montreal*, having accepted an appointment to Tarsas, Asia Minor. Rev. J. A. McConnell of Bayfield Road and Berne, *Huron*. Rev. L. C. Emes of Markdale and Flesherton, *Orangeville*. Rev. J. H. Cameron of Bass River, N.B. Rev. A. Urquhart of Dunwich, and Rev. Dr. Thompson of Proof Line—*London*.

#### NEW CHURCHES.

THE FIRST PRESBYTERIAN CHURCH at VICTORIA, B.C., having undergone extensive repairs and enlargement, was reopened for worship on the 9th of November, by Rev. Dr. Cochrane of Brantford, who preached an eloquent sermon from Psalms 24 : 7—10.

At GLENVALE, *Kingston*, a very neat brick church was opened for divine worship by Principal Grant. It is seated for 120 and cost \$1450. The other two stations of this charge already have fine stone churches. The minister, Rev. Geo. Porteous, is expected to drive sixteen miles and preach three times every Sabbath.

The new church at WATERFORD, Ont., was opened for worship on the 16th of November by Rev. Dr. McFavish of Toronto, assisted by Rev. W. H. Porter, (Baptist.)

At McDonald Station, *Manitoba*, a new church was opened by Rev. Peter Wright of Portage la Prairie.

A neat little frame church, seated for two hundred was opened for worship on a recent Sabbath at CALF MOUNTAIN, Man., by Rev. Principal King.

CONGREGATIONS:—*Calvin Church*, Montreal, and St. John's Church, Brockville, have both been reopened after undergoing enlargement and decoration. The former has now upwards of 550 members in full communion. The new St. Matthew's Church at Point St. Charles, Montreal, is well under way. It will have accommodation for 1000 persons—not one too many for that rapidly increasing congregation. *Locke Street Mission*, Hamilton, Ont., has been erected into a congregation, commencing with thirty-one members on the roll. Every congregation in the Maritime Synod receiving a supplement, is to be visited by its Presbytery during the current year.

THE YOUNG PEOPLES' CHRISTIAN ENDEAVOUR movement is extending rapidly among the congregations, East and West.

#### PRESBYTERIAL ITEMS.

GUELPH:—Rev. Dr. Torrance having received leave of absence for four months, Rev. Dr. Middlemiss was appointed Presbytery Clerk in his stead, *pro tempore*. TORONTO:—This Presbytery has agreed to memorialize the



Government against employing persons of low and debased character, to carry out the sentence of the law in the case of those who have incurred the death penalty. It is submitted that none but reputable, recognized public officials should be allowed to carry out an act which is the supreme vindication of the majesty and authority of the law. MONTREAL:—The work of church extension is engaging the serious attention of this Presbytery; the growth of the city both eastwards and westwards calls for additional accommodation in those quarters. HAMILTON:—A committee has been appointed to consider the desirability of dividing the Presbytery.

### MANITOBA ITEMS.

DR. COCHRANE, on his return from British Columbia, lectured and preached in Brandon and in Winnipeg, addressed the students of Manitoba College, and lectured to a large audience in Knox Church. Churches were opened lately by Rev. P. Wright, in Prospect, and by Rev. Dr. King, in Shadeland. The number of student missionaries brought by Dr. Robertson to the Northwest from the East is this winter much larger than in any previous year. The Evangelists, Crossley and Hunter, have lately held revival services in Port Arthur, Rat Portage, and Portage la Prairie. Great interest has been shewn and many have been added to the Church. The number of students in Manitoba College is this year much larger than in any previous year of its history. The graduating class in Theology promises to have nine members, while that for B.A. in Arts contains seventeen. The Students Missionary Society is willing to undertake a new mission in the West End of Winnipeg, where a thriving Sunday-school and prayer-meeting are already maintained. B.

### THE POINTE AUX TREMBLES SCHOOLS.

As our readers are aware, the Girls' school at Pointe aux Trembles has just been enlarged to about double its former size. The entire amount required for this has been secured.

In addition to the extension, the whole of the old building has been renovated and a new mansard roof put on. The entire building has been heated with hot water, and has been furnished throughout with new beds and bedding, tables, chairs, crockery, etc., etc. The classrooms have been supplied with new desks, blackboards, etc., and everything has been done likely to increase the usefulness of the Institution. To meet the expense of the heat-

ing, furnishing, etc., there is still required about \$2,500, which it is necessary to raise as soon as possible. It was intended to have a formal opening of the new building last month, but this has been postponed, in part because of delay in having the work completed, and because of the desire to have the indebtedness first removed.

It is hoped that the sum required will be forthcoming in the next few weeks, so that the public opening may take place early in January. Many of those who contributed towards the enlargement of the building, will doubtless gladly unite with others in helping to make up the sum still needed for furnishings, etc., so that the Committee may be free from debt and in a position to admit as many pupils as the buildings can accommodate.

The Pointe aux Trembles schools have been greatly honoured of God in the past. With increased facilities it is hoped that the work may be even more fruitful of good in the years to come. Those desirous of helping this good work are respectfully requested to forward their contributions without delay to the Rev. Dr. Warden, 195 St. James Street, Montreal.

### Obituary.

MR. ROBERT VALLANCE, an elder in St. Matthew's Church, Osnabruck, Ont., died on the 1st of May last, in the 49th year of his age. He was a native of Lanarkshire, Scotland. The Kirk-session has recorded its high appreciation of his services as an elder and their admiration of his sterling Christian character.

MR. JOHN DAVIDSON, an elder in Knox Church, Camlachie, Ont., departed this life on the 13th of September. He settled on the lot where he died 57 years ago. He was born in County Down, Ireland, in 1813, and came to Canada in 1832. He was one of the founders of the Church at Camlachie, then known as Plympton. His end was peace.

MR. COLIN MUNRO, elder in Burns' Church, Mosa, Ont., died on October 24th, aged 66 years. He was a devoted servant of the Lord and gave full proof of his allegiance to Christ to the very end. He left a widow and a grown up family to "mourn not as others who have no hope."

MR. DONALD MCLEAN an elder in St. Andrew's church, Bolsover, Ont., died of paralysis on the 1st of December, aged 56. He was a native of Skye, Scotland, and came to Canada in 1851. His wife, five sons and three daughters survive him.

SARAH GORDON, wife of Rev. Thomas McPherson, of Stratford, Ont., died on the 6th of September, in the 76th year of her age. Through her long life she ever manifested a deep interest in the advancement of the Master's kingdom, and took an active part in the

formation of the Presbyterian Womans' Foreign Mission Society.

MRS. ROSA BARCLAY, widow of the late Rev. John Barclay, D.D., of Toronto, died in that city on the 23rd of November, in her 76th year.

MR. WILLIAM MACDUGGALL, an elder in St. Paul's Church, Ormstown, Que., died in August last, aged seventy years. He came to this country in childhood from Lanarkshire, Scotland. His parents being among the first settlers in the Chateaugay Valley, were indentified from the first with the Presbyterian Church, and although they joined the Free Church in 1844, the congregation to which they belonged became reunited with the Kirk congregation, under Mr. Sieveright, long before the union of 1875. During the most of his twenty-five years in the eldership, Mr. Macdougall was a model clerk of session and in every respect a man of sterling qualities. His eldest son, John, is one of our missionaries in China; the youngest, Robert, is a distinguished student of McGill University.

MR. JOHN CAMPBELL, senior, of North Mariposa, Ont., died on the seventeenth of January, at the ripe age of eighty-six. He was born in Skye, Scotland, and came to Canada in 1830, where he led a quiet unassuming and useful life. His closing years were years of resignation and contentment. His end was peace. One of his daughters is the wife of Rev. Duncan McColl, of Proton, Orangeville Presbytery.

### Petitions for Prohibition.

DURING December, forms of petition, with copies of circulars of directions, were sent in parcels to Conveners of Presbyteries' Committees on Temperance, who were requested to distribute them in due proportion to sessions, who in turn were asked to make necessary arrangements for securing the largest possible number of signatures.

After the January RECORD reaches its readers the time for work will be short. I would therefore urge all sessions and friends of the movement to be active, so that petitions may be ready by the middle of January to send to the Convener of the Presbytery to which sessions respectively belong. (A list is given below.) The "week of prayer" will afford excellent opportunities for doing the work which, it is earnestly hoped, will be attended to in every part of every congregation and mission station.

Now that the work is being done, let it be well done. Now that the voice of the churches is to be heard in this matter by way of petition, let every effort be made to make that voice, so far as our church is concerned, a clear, distinct, decisive call for prohibition. Other churches are at work and some of them will speak most emphatically. As this movement originated

with our Assembly and is launched by its unanimous action, it is only proper that in carrying it out our church should take the lead. To do so, however, will require prompt and vigorous action all along the line. Though the necessary papers have been sent to sessions let every one interested in the movement be ready to give the sessions all possible help, and, if in any case there may be need of it, to stir up their pure minds by way of remembrance, so that the work may, in no case, be overlooked.

I would call the attention of temperance societies through members who may read this, to the circulars sent to them and again ask them to do all they possibly can to help the churches to which, as individuals, they belong. Sessions should find in them earnest, willing workers.

The work is important; the time is short; our country is suffering. In the name of patriotism, humanity and God, arise and work, so that our church may give no uncertain sound.

A circular accompanying the "Assembly's Questions on Temperance" for reports of sessions has been sent out. It was a matter of much satisfaction to the last Assembly that so many sessions reported last year. Why should not every session be heard from this year? The report to the Assembly is based upon such reports, and to be fully expressive of the mind of the church every session should send replies to the questions. Those who do not do so cannot complain if their views are misrepresented. Returns should be sent to Presbytery Conveners, as below, by middle of January. These and signed petitions can be sent at the same time.

D. SCILES FRASER, Convener.

Springside, Upper Stewiacke, N.S.

#### CONVENERS OF PRESBYTERIES' COMMITTEES ON TEMPERANCE.

Presbytery.	Name.	Address.
Victoria and Richmond	Rev. D. McDonald	Port Hastings, C.B.
Sydney	Rev. John Murray	Sydney C.B.
Pictou	Rev. R. Cumming	Westville, N.S.
Wallace	Rev. G. L. Gordon	River John, N.S.
Halifax	Rev. A. Gunn	Upper Kenneteook, Hants County, N.S.
Lunenburg & Shelburne	Rev. J. K. McClure	Clyde River, N.S.
Truro	Rev. W. T. Bruce	Valley, Col Co., N.S.
St. John	Rev. Thos. Stewart	Sussex, N.B.
Miramichi	Rev. J. H. Cameron	Bass River, N.B.
P. E. Island	Rev. W. P. Archibald	Cavendish, P. E. I.
Quebec	Rev. T. Z. Lefebvre	Quebec City
Montreal	Mr. Wm. Drysdale	232 St. James street, Montreal
Ottawa	Rev. R. Whillians	Hintonburg, Ont.
Lanark and Renfrew	Rev. D. McDonald	Carlton Place, Ont.
Brockville	Rev. David Y. Ross	Westport, Ont.
Glengarry	Rev. J. A. G. Calder	Launceston, Ont.
Kingston	Rev. R. J. Craig	Deseronto, Ont.
Peterborough	Rev. D. Sutherland	Warkworth, Ont.
Whitby	Rev. J. A. McKeon	Orono, Ont.
Lindsay	Rev. C. J. Cameron	Cannington, Ont.
Toronto	Rev. W. Frizell	Toronto, Ont.
Barrie	Rev. M. N. Bethune	Gravenhurst, Ont.
Owen Sound	Rev. J. F. McLean	Rocklyn, Ont.
Saugeen	Rev. M. C. Cameron	Harrison, Ont.
Guelph	Rev. M. L. Leitch	Elora, Ont.

Presbytery.	Name.	Address.
Orangeville.	Rev. S. S. Craig	Claude, Ont.
Hamilton	Rev. S. Curruthers	Kirkwall, Ont.
Paris	Rev. D. M. Beattie	Goble's Corners, Ont.
London	Rev. J. B. Hamilton	Woodville, Ont.
Sarnia	Rev. R. W. Leitch	Port Edward, Ont.
Chatham	Rev. Geo. A. McLennan	Comber, Ont.
Stratford	Rev. A. F. Tully	Mitchell, Ont.
Huron	Rev. Alex. McMillan	Auburn, Ont.
Midland	Rev. Alex. Y. Hartley	Blue Vale, Ont.
Bruce	Rev. J. Johnson	Paistley, Ont.
Winnipeg	Rev. Joseph Hogg	Winnipeg, Man.
Rock Lake	Rev. John Cairns	Pasadena, Man.
Brandon	Rev. A. McD. Haig	Glenboro', Man.
Calgary	Rev. J. A. Matheson	Davisburg, Alberta
Columbia	Rev. J. K. Wright	Spillamacheen, B.C.
Minnedosa		
Regina	Rev. A. Robson	Qu'Appelle, Assa.

## Our New Hebrides Mission.

**ERROMANGA**:—The Gospels and Acts, translated by Rev. H. A. Robertson, have now been printed in the language of Erromanga. Two thousand copies of these portions of Scripture have been printed at Sydney, New South Wales, at the expense of the British & Foreign Bible Society. Rev. Mr. Robertson revised the press, and the work of translation and proof-reading reflect credit upon his unwearied industry. The cost of printing was £137 10s. sterling. A thousand copies were bound at the additional cost of £35 8s. 4d. stg. The new book is before now in the hands of the people of Erromanga—the people who fifty years ago killed and feasted on John Williams and who long years afterwards foully murdered George N. Gordon and his wife, and still later the younger brother, James D. Gordon. The martyr-isle is now under the benign influence of the Gospel of Christ. Mr. Robertson is also issuing a new edition of his Erromangan Catechism. Work on the island is in a very hopeful and promising condition.

**EFATÉ**:—Rev. J. W. Mackenzie writes to the W. F. M. S., West, as follows: A resolution was passed urging missionaries who are training teachers to put forth greater efforts in this work. On my return home I succeeded in getting several more young men to join my training class. But my difficulty then was how I should support them. You can therefore imagine how deeply grateful I felt on receiving, shortly afterwards, from such an unexpected quarter a contribution of one hundred dollars. And now, to our great surprise and delight, we have just received another contribution from you of a like amount. Your continued interest in our work is very cheering, and we are thereby enabled to carry on this very important department of it, and one which is most essential to the progress of the cause.

That you may have some idea how indispensable these teachers are to the success of the mission, let me tell you something about the work they do. When they go out to new stations, while acquiring the language and

where at first there is no direct teaching, they are simply "helps" in the mission family. The men assist in a boat, or in the erection of out-houses, or of a school-house, or in clearing up the ground and putting up a fence around the mission premises, while their wives assist in household duties. Then, when they have acquired the language, they begin to visit heathen villages either by themselves or in company with the missionary. In this they are especially serviceable, as they are so intimate with native customs and superstitions, and know native character so well, that they can get into conversation with the heathen on matters in general and thus gradually gain their confidence, and eventually get them interested in the Gospel message. Then they assist the missionary in the school, conduct services at out-stations, superintend the preparation of arrowroot which is contributed towards payment of the printing of books in their language, or they may be settled out at villages, where they do, in a small way, the work of a missionary, with the exception of translating. I have frequently admitted natives to the church who had been instructed almost entirely by these teachers. And, then, when the missionary has occasion to leave his station for a time, he can do so without any anxiety, as he knows the work will be carried on in his absence by these faithful men.

During the past three or four years, besides providing for our own station, we have sent out eleven teachers and their wives to assist in the evangelization of other islands of the group.

Several other missionaries are engaged in the same work, but the demand for this agency is still far beyond the supply. I wish, therefore, to assure you that your contributions are laid out to the best advantage for the benefit of the heathen.

**SANTO**:—Mr. Annand writes expressing gratitude for the contributions received for the support of teachers. Hitherto he has been able to secure only two teachers. The people were particularly taken up with their heathenish practices. Yam planting was then beginning, and to secure a good crop certain ceremonies are supposed to be necessary. There had also been a marriage feast, which continued with its revelries three days—all rendering school and Sabbath services distasteful. More opposition to the Gospel is expected by Mr. Annand, but his faith is firm in ultimate and complete victory. "Santo shall be given to the Son for His inheritance"

## Our Honan Mission.

**REV. J. FRAZER SMITH, M.D.**, writes as follows from Lin-Ching:

I have no doubt your readers are getting a little impatient hearing from time to time

about trips into Honan, and I assure you that those of us who are able to do a little work are most anxious for a home in the province in order to be constantly with the people. But as all our work at present must be done by frequent touring, a few words about a recent tour may not be amiss. We left Lin-Cning Sept. 1st and were absent about five weeks, although we spent only eighteen days in actual work. We visited four places, two of which, Wei-hui-fu and Hsüm Hsien, were visited on the two former trips. Another Tao K'ou was visited for a few days last fall, while the fourth, Hsin Cheu, a market town with a population of 5,000, was visited for the first time. Our reception in the Fu was decidedly cool, comparatively few coming out for healing, besides those who came out were not willing to listen to the preaching, and from all appearance if we had remained a little longer the gentry would have tried to create a disturbance. At Hsin Cheu there are very few gentry and no officials and we enjoyed our visit there very much. Tao K'ou is a very large business centre, with a population over 40,000. Here the inn-keepers, fearing over-crowding, combined against us and would not rent their inns. However, close to where our boat was tied to the bank were several nice trees, so we commenced work in the shade. We tried to rent two tables and a couple of chairs, and after quite a search and a great amount of talk, an old rickety table and a bed with three feet were produced. I took possession of the table for my medicines, while the broken bed served as a book stand. We spent six very profitable days under the trees and had large crowds all day long. One poor man was brought to me whose left limb was absolutely rotten. About eight months ago he noticed a swelling in the calf of the leg and so he applied one of the plasters which are universally used in China, and as the leg became worse he applied larger and more powerful plasters, which only made matters worse, and as a last resort he was brought to the foreign doctor only to be told that his days were numbered and the end very nigh.

At Hsüm Hsien our old landlord was quite willing to allow us to occupy two rooms in his inn. The first to greet us in the inn was the old gentleman 55 years of age, on whose eyes I operated for cataract last spring. He was partially blind for over six years and during the last two years he had to be led around from place to place and was scarcely able to distinguish day from night. At present he has very fair sight in both eyes and can go about his work as formerly. His son, who remained for 10 days at the inn with the father, and who listened attentively to the preaching and showed signs of being interested, has not only continued interested enough to study the books we left with him, but has also got two or three of his fellow-villagers to study the doctrine with him. The old man came nearly every

day to the inn and was taught, and although his knowledge of the doctrine is limited he was always ready to bear testimony. Pray that if these are to prove our first converts that they may be genuine, for so much depends upon the character of those who are first received into Church fellowship. During this trip I treated nine hundred patients and had forty surgical operations.

Yours sincerely,

J. FRAZER SMITH.

## Central India.

REV. J. FRASER CAMPBELL wishes us to say that the number of native communicants connected with our mission in Central India is *ninety-one*. In our summary of mission reports in September the number was estimated to be only *fifty*, so we are glad to correct a mistake for which we should not be held responsible, as we had no information supplied us on this behalf until recently, when Mr. Campbell favoured us with a printed copy of the report of the mission for the year ending February 28, 1890.

MISS JAMESON, writing for the *W. F. M. Monthly Leaflet*, gives an interesting account of the opening of a new school at Neemuch as follows:

About the middle of March, Mrs. Wilson and I wished to get into some of the zenanas in Old Neemuch, where there has never yet been a girl's school. We asked one of the native Christian men, who is well known in that quarter, to see what prospect there was of our doing so. He in some way misunderstood the message, and as it was known I intended to open a school in that part of the town, he decided that was what we meant, and soon came to say he had found a room for a school. The room was a very suitable one, and we might not be able to find another when we were ready for it. What was to be done? I had been but four months in the country, and was not able to take charge of even the few girls whom we expected would at first attend. Mrs. Wilson decided the matter by kindly offering to go with me every morning while I am so helplessly tongue-tied. Accordingly the room was engaged and the announcement made that a school would be opened in it on the first of April. The first time we went to the school the narrow streets of the bazaar were well filled by a crowd of men, women and children, all curious to see what we were about to do. And from the verandah of one or two zenanas we saw several women, closely veiled, watching us. There were very few girls the first morning, but about forty women gathered in. After the reading of a portion of Scripture and

prayer, Mrs. Wilson took charge of the women, while I taught the girls the alphabet. They were all very suspicious and frightened at first, but after the singing of two or three hymns they became more at ease. Some of the women frankly told Mrs. Wilson they intended to come every day to see what "our dispositions" were, as they put it, and then they would not be afraid to allow their girls to come to us. The attendance increased and the interest in reading and singing deepened; and when, on the fourth or fifth day, Mrs. Wilson took her organ and played for them the room was well filled. But we were not long allowed to go on so successfully. One of the spiritual advisers of these deluded people went from house to house telling them not to come to our school, giving many strong reasons why they should not. The next day we had fewer, and the girls who did come refused to read or do any work; indeed, they were quite frightened of us. We sang several hymns, which had a wonderful effect. They became at once friendly, and talked to Mrs. Wilson as freely as formerly. Several of the women were suffering from sore eyes, and Mrs. Wilson promised to bring medicine next day which would relieve them. This pleased them greatly, and what followed showed the power medical skill has among these women. Those who were once treated for some slight trouble not only came regularly themselves, but brought their children who were ill for similar treatment. Several serious cases were brought to Mrs. Wilson, but we could do nothing for them, but "wish a medical lady were with us!" Meanwhile the girls and two or three young women were learning to read quite as quickly as any ordinary pupil I ever had in Quebec.

The school is now closed for a few weeks during the hot weather of May, but we hope to re-open as soon as possible. We may have further opposition, but many of the women are friendly and seem to enjoy coming to us very much indeed.

It is a very great pleasure to me to be able to do even a little work, if it were only to break the monotony of studying, not to speak of the joy of working for the Master. The "lines have indeed fallen to me in pleasant places," for if Mrs. Wilson were not with me to come to my aid when I can neither make myself understood nor understand what is being said to me, I could not expect to do anything for some time. But I am looking forward, although with some impatience, to the time when I shall be able to speak with freedom to these people. I am not suffering from the great heat and am in the best of health.

### Our Trinidad Mission.

MISS BLACKADDER, of *Tacarigua*, writes to Mrs. Burns, Halifax :

God has been good to me these past months,

I have only been out of school one day through illness. Then we see a deeper interest in things eternal manifested by the heathen around us. Our day school has averaged over a hundred—sometimes we have had over 140. Our Sunday service has improved. We range from 100 to 200. Our Thursday evening meeting has been very pleasant; we have it something like a Christian Endeavor. Our teachers, Alfred and Miss Peritt, do all they can to assist us; Sankar, Adam, and Julumsingh also do all they can. Henry Kammon, a laborer, also helps. The smaller boys are required to read, sing or recite. One small boy said he had a good hymn to say. We smiled and encouraged him to proceed. Fancy our astonishment when he rose and repeated, "When our baby was sick, we gave her castoria," etc. It was very amusing; all laughed. We insist on short speeches and short prayers, so that the meeting will not grow wearisome to the young people. Some young men attend this meeting who do not attend Sabbath school or day school. Mrs. Morton's Orange Grove school has joined in a band 30 or 40 strong. They are good, well-behaved children, and when I remember how wild and dirty they used to be, the change is truly pleasant to behold. Some of them read and write very well. I am glad to state that quite a number of large girls belong to that detachment. Our school house has been thus taxed to its utmost capacity. I have not had one rude word from man or woman since my return.

REV. KENNETH J. GRANT, of *San Fernando*, announces his safe return to his island home in these terms :

Five months have this day elapsed since we left here on our home furlough. These months have glided by most pleasantly. In them we found nought but goodness and mercy, and now revived in spirit we resume our work with fresh resolves to effect, if possible, better results in our Master's service.

Everywhere we have had proof of the deep and ever deepening interest felt in our mission and in the church's work generally, and with the marks of life and growth visible who would set limits to the possibilities of our church? We arrived home on the 27th. Miss Fisher is spending a few days with us here before entering on her work in Couva. One incident alone on our voyage created anxiety. One day after dinner, when just entering the tropics, a cry was raised, "A man overboard." In a very short time he was a mile astern. A boat, well manned, was quickly away to the rescue. His head was visible, and as every eye was strained we think every heart went up in prayer for him. Whilst we had confidence in him as a swimmer, yet the peril from sharks is very great, and it was only when we saw him actually in the boat that we found relief. Such scenes help to show the better

side of human nature. We were happy to find on arrival that all the members of the mission staff were in health, and as usual hard at work.

### Mission Work in Jerusalem.

By REV. A. BEN-OLIEL.

ABBATH, Oct. 12th, will be memorable in the modern annals of reviving Jerusalem, for on that day the Lord removed a great reproach from the non-Episcopal Christian world. Up to that day Presbyterians, Wesleyans, Independents, Baptists, &c., might come and weep over Jerusalem and take pleasure in her stones, but there was no place where they could meet to worship God in the forms they prefer and are accustomed to. But on that day the first party of Christian travellers this season was in Jerusalem, and it were the Revs. Dr. James Kerr, of Glasgow; W. McMilan, of Kildonan, Arran, and J. H. Cooper, of Addison, Michigan, representing the Reformed and Free Churches of Scotland and the Congregational Church of America respectively. Just then an upper room, near the Jaffa Gate, within five minutes' walk from the three principal hotels, and capable of seating at least eighty worshippers, was ready for dedication to the Lord's service. Those three brethren unitedly conducted the dedicatory service. Members of six different Churches joined in the service, the first of its kind since the ages! Before the benediction I spoke of the way in which the Lord brought me to Jerusalem to supply three crying wants, of which this was one, the other two being, (1) that there is no missionary in Jerusalem that can preach to the Sepharim—Spanish Jews—in their vernacular—Judeo-Spanish, or that can converse freely and intelligently with them in that dialect, and (2) no one that can converse in Hebrew with the Rabbis, who are so numerous here, or even quote the Old Testament in the original! apart from two native helpers, one of them a spiritual son of my labours in Smyrna years ago, and whose special duties occupy his time and attention fully.

I mentioned, also, the frequent visits of Jews, and among them of a leading Rabbi, who has accepted a Hebrew New Testament, even though domestic illnesses—the Jerusalem autumn malarious fevers—from which we are all suffering in turns, have prevented my going much among them yet. Meanwhile I solicit the prayers of all friends of the brethren and kinsmen of Paul and Peter and John for a rich blessing on my humble labours. "Pray for the peace of Jerusalem; they shall prosper that love thee." A. B.

An English missionary was recently heard to remark: "If there was more abiding in Christ, there would be less abiding in Britain." The same may be said of America.

### Missionary Conference.

THE CONFERENCE on missions, held last month in Toronto, under the auspices of the Presbytery, was largely attended. The first day was devoted to discussing the best means of overtaking the Home Mission work of the Church, especially in those districts, unfortunately too numerous, where the people are deprived of ordinances during the winter months. The second day was devoted to the consideration of Foreign Missions. (1) "The Church's responsibilities to its Foreign Missionaries," (2) "Methods of Foreign Mission Work." All the speakers urged the importance of private and united prayer for the success of the missions. Rev. D. J. Macdunnell seemed to voice the sentiment of the Conference in regard to the suitable maintenance of missionaries—"That missionaries in foreign fields should be assured of a decent living."

Other speakers supported this view, and declared with unanimity that missionaries ought not to be allowed to exercise such self-denial as would injure their health and sap their vitality. The propagation of the work was injured, not advanced, by missionaries trying to live on pittance too small to sustain them properly. The speakers seemed to think it better to send out ten missionaries and support them properly, than to send 100 and let them struggle along with weakening constitutions—constitutions being undermined by the absence of comforts and necessities essential to European living in Asiatic or African climates.

The second part of the programme was introduced by Rev. Mr. Stewart. He thought that for foreign mission work a shorter college course might well be established. The missionaries are evangelistic; their spiritual training should be as thorough as possible, but all agencies are necessary, learned and unlearned. Rev. G. M. Milligan, Rev. R. Wallace and Rev. Dr. Parsons continued the discussion. Rev. R. P. Mackay made a forcible appeal to have the Church's colleges establish a special course for the training of men destined for the work in mission fields. He asked if a curriculum was so sacred a thing that it could not be touched when the requirements of the Church's work called for it. At present, a missionary, after finishing his course in his college, had to go through another course after his arrival on the ground. Until the men are prepared for the special work to which they are going, the Church's college work will not be complete.

#### THE CONFERENCE'S DELIVERANCES.

The following resolutions, as the decisions arrived at by the Conference, were presented

by the committee appointed for the purpose, and were adopted:—

That we acknowledge the gracious presence of the Holy Spirit, making it delightful for the brethren to dwell together in unity.

That one year's service in the mission field should be required of each student after his Theological course before his settlement in a pastoral charge, and that the same term of service be required of ministers received from other churches.

That in view of the present requirements of our Home Mission work, arrangements should be made whereby some Theological students may prosecute their studies in the summer, so as to be free to occupy mission fields in the winter.

That the college curriculum should be so arranged that, whilst retaining the main features of the present Theological course, there should be such modifications as will furnish special training adapted to the requirements of different fields of missionary labour.

That it is desirable a committee of Presbytery be appointed to endeavour by visitation and otherwise, to stimulate deeper interest in missions in the different congregations, and to encourage the adoption of more systematic methods of giving.

That it is desirable that a Conference on the mission work of the Church should be an integral part of the work of the Synod.

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## The Presbyterian Record.

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MONTREAL, JANUARY, 1891.

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JAMES CROIL,  
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the fifth of the month if possible.

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

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**W**E have passed another milestone on the journey of life. We have left the year 1890 behind us; and now, standing on the threshold of the last decade of the nineteenth century—in many aspects one of the most eventful in history—we pause for a moment to record our gratitude for unnumbered tokens of the favour and loving-kindness of the Lord vouchsafed to

our beloved Church during the past year. In whatever direction we turn, our hearts have been cheered with signs of progress. Our work at home and in the regions beyond has prospered. And if we extend our survey, as we should, and reflect but for a moment on the mighty movements and forces that are shaking the world in these later days, we cannot resist the conviction that the time of the Universal Church's OPPORTUNITY is upon us. The possibilities of the next ten years are grand beyond human conception. In faith and patience let us abound in the work of the Lord, doing, while we may, all the good we can, remembering that as churches and individuals,—  
"We shall not pass this way again."

We have already asked the co-operation of the ministers and other office-bearers of the Presbyterian Church in Canada to extend the usefulness of the *Record*. It can be done by promoting its circulation, so that it reach every family in every congregation of the Church; by directing attention to the missionary intelligence contained in its pages; by supplying our lack of information; aye, and, when occasion arises, by reminding us of our shortcomings and offering suggestions for improvement. We are growing old, but we are not so old as to make us turn a deaf ear to a friendly word of advice, provided always that it comes from an honest and good heart. So far as we are able to judge at this date, the prospects of the *Record* for 1891 are bright. Its large circulation will probably be maintained; with a little effort in some quarters it might be largely increased; but whether that shall be done or not, we shall do our best to make Volume XVI, better than any of its predecessors, and in the meanwhile wish all our readers,

**A Happy New Year!**

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### Literature.

PROFESSOR W. G. ELSLIE, D.D.; Memoir and Sermons, edited by W. R. Nicoll, LL.D., and A. N. McNicoll. 2nd ed. Hodder & Stoughton, London; W. Drysdale & Co., Montreal; pp. 327; price \$1.75. A delightful souvenir of an earnest and laborious Christian, who was also one of the most eloquent preachers of his time. We shall take an early

opportunity of giving our readers a more extended biographical notice.

A MODERN APOSTLE, ALEXANDER N. SOMERVILLE, DD., by Rev. Dr. George Smith; London, John Murray; pp. 423; price \$2.00. Dr. Smith is one of those writers of whom it may be said appropriately, *nihil tetigit quod non ornavit*, and in the person of Dr. Somerville he has found a study in which his brilliant pen has full scope. We have already, in a recent number of the *Record*, given an outline of Dr. Somerville's remarkable career as an evangelist, but those who would discover the springs of action which impelled and sustained him in his unique enterprise will be glad to have this most instructive biography.

IN DARKEST ENGLAND AND THE WAY OUT, by General Booth; Funk and Wagnalls, New York; Wm. Drysdale & Co., Montreal; pp. 316; price \$1.25. In these pages are to be found ample proof of the distressing condition of the lapsed masses in England and details of the most gigantic scheme that has ever been propounded for the alleviation of human misery. The plain statement of the case, and the way by which these wretched ones may be rescued from sin and shame to a higher and happier life, is a subject that should commend itself to every heart in which there is a trace of the milk-of-human-kindness, and it is gratifying to learn that the project has already commended itself to the Christian public of all denominations in such a practical way as justifies the conviction that General Booth's plan should have a fair and adequate trial.

FORMS OF SERVICE FOR SPECIAL OCCASIONS IN THE PRESBYTERIAN CHURCH, by Rev. Duncan Morrison, DD., of Owen Sound, Ont.; The Presbyterian Printing & Publishing Co., Toronto; Wm. Drysdale & Co., Montreal; pp. 193; price 75 cts. This is not a liturgy, but a compendium of suggestive forms that will be found useful in time of need to many an over-burdened pastor in his daily round of duty; e.g., at the dedicating of churches, the ordination of ministers and elders, the dispensation of the sacraments, the solemnization of marriage, the burial of the dead, &c.

ARCHBISHOP LYNCH'S "ANSWERS TO QUESTIONS AND OBJECTIONS CONCERNING CATHOLIC DOCTRINE AND PRACTICES," by Rev. Thomas Fenwick, of Elder's Mills, Ont.; Toronto, The Presbyterian Printing & Publishing Co.; Wm. Drysdale & Co., Montreal; pp. 232; price \$1.00. Mr. Fenwick's object in this work is "not to discuss everything pertaining to the Roman controversy, but simply review certain statements of the deceased prelate." This he does in a free-lance style, which at least relieves the argument from dullness, though it might, perhaps, have carried greater weight had the author been more economical of his good-natured banter.

BUSINESS TIPS, A MERCANTILE DICTIONARY OF TECHNICAL TERMS, BUSINESS FORMS AND OFFICE WORK, compiled by Alec Thomson. Montreal: Wm. Drysdale & Co.; pp. 92; price \$1.50. Though intended mainly for young men entering upon a commercial career, there is a great deal of practical utility in this Dictionary for those of maturer years who have not enjoyed the advantages of a thorough training for mercantile pursuits.

G. P. PUTNAM'S SONS, New York, have sent us through Messrs. Foster, Brown & Co., Montreal, TABULAR VIEWS OF UNIVERSAL HISTORY, \$1.75, and GUSTAVUS ADOLPHUS AND THE STRUGGLE OF PROTESTANTISM FOR EXISTENCE, \$1.50, which we have only room to name; but all of Putnam's books are good.

PELOUBET'S SELECT NOTES on the International S.S. Lessons for 1891 is one of the best handbooks of the kind published. The volume for this year is larger by fifty pages than formerly; W. Drysdale & Co., Montreal; price \$1.25.

MR. CLELANNS' HISTORY OF THE PRESBYTERIAN CHURCH IN IRELAND, noticed last month, should have been priced \$1.25 instead of \$1.00.

ONE THOUSAND MEN in the next five years is the call for China. Of course, one thousand men will mean nearly if not quite two thousand workers; for many of the men will bring their wives, and a good wife doubles the power for good of a missionary in the field; and unmarried ladies in increasing numbers are volunteering from time to time.

THE DEATH OF DR. WILLIAMSON, U. P. missionary in China, is a very serious calamity to mission work in that vast country. His death occurred at Chefoo on the 2nd September. He was the leading spirit in the Shanghai Conference, and his project of an annotated Bible—one Bible—for China, was cordially adopted by all. He was 61 years of age, over 25 of which he spent in China in circulating the Holy Scriptures. He traversed China from the Great Wall to the Yangtse—carried the Gospel to Mongolia, and traversed again and again the great province of Manchuria.

## Official Notices.

### TO CLERKS OF PRESBYTERIES.

The Rev. Dr. Torrance wishes to inform Presbytery Clerks that, in the end of November he mailed to them the slips for collecting the Statistics of Congregations and Stations; and, on the 6th of December, sheets for engrossing the returns when received, for the use of the General Assembly's Committee on Statistics. He has, also, mailed a circular to each Clerk for other information than that asked from congregations, which he desires to have filled up and returned at the same time with the sheet for Presbytery Reports. The names and addresses of Clerks, with the exception of Chatham, have been taken from the Rolls of Presbyteries in the Appendix to the minutes of the General Assembly.

Surplus papers have been included in each parcel, but if the number is not sufficient, or if there is any change of address, he would feel obliged for advice of the same as soon as possible.

The Returns should be forwarded to him at Guelph, Ont.

### MEETINGS OF PRESBYTERIES.

Montreal, College Hall, 13th Jan., 10. a.m.  
 Peterboro, St. Paul's Ch., 20th Jan., 9.30 a.m.  
 Minnedosa, Gladstone, 9th Mar., 3. p.m.  
 Stratford, St. Mary's, 20th Jan., 10.30 a.m.  
 Guelph, St. Andrew's Ch., 20th Jan., 10.30 a.m.  
 Barrie, Barrie, 27th Jan., 11. a.m.  
 Stratford, St. Mary's, 30th Jan., 10.30 a.m.  
 Lindsay, Beaverton, 25th Feb., 10.30 a.m.  
 Huron, Clinton, 22nd Jan., 10.30 a.m.  
 Quebec, Morrin College, 25th Feb.  
 Ottawa, St. Andrew's Ch., 3rd Feb., 10. a.m.  
 Whitby, Whitby, 20th Jan., 10.30 a.m.  
 Toronto, St. Andrew's Ch., 6th Jan., 10 a.m.  
 Lan. & Renfrew, Pembroke, 23rd Feb., 7.30 a.m.



## Page for the Young.

### A QUARREL.

There's a knowing little proverb,  
From the sunny land of Spain;  
But in Northland, as in Southland,  
Is its meaning clear and plain.  
Lock it up within your heart;  
Neither lose nor lend it—  
Two it takes to make a quarrel;  
One can always end it.

Try it well in every way,  
Still you'll find it true,  
In a fight without a foe,  
Pray what could you do?  
If the wrath is yours alone,  
Soon you will expend it—  
Two it takes to make a quarrel;  
One can always end it.

Let's suppose that both are wroth,  
And the strife begun,  
If one voice shall cry for "Peace,"  
Soon it shall be done.  
If but one shall span the breach,  
He will quickly mend it—  
Two it takes to make a quarrel;  
One can always end it.

### THE PENNIES.

Polly stole softly into her father's room with shoeless feet. It was bedtime. She had come to say "good-night." "Father, may I say my prayers beside you? Mother is too ill for me to go to her." "Yes, pet," he answered, tenderly stroking the curly head.

Reverently the child repeated her prayer, adding with special earnestness, "God bless my two pennies."

"What can the child mean?" thought her father. When the little white robed figure was gone he asked her mother if she knew what their daughter meant.

"Oh, yes! Polly has prayed that every night since she put her two pennies in at the missionary meeting."

Dear children, have you prayed to God for a blessing on the money you put into the missionary box? If not, be sure to do so.

### DON'T BE TOO POSITIVE.

Boys, don't be too certain. Remember that nothing is easier than to be mistaken; and if you permit yourself to be so very positive in your mistakes a great many times, everybody will lose confidence in what you say. Never make a positive statement unless you know it is as you say. If you have any doubts, or if there is room for any, remove the possibility by examination before speaking, or speak cauti-

ously. Don't be too certain. "John, where is the hammer?" "It is in the corn-crib." "No, it is not there; I have just been looking there." "Well, I know it is; I saw it there not half an hour ago." "If you saw it there it must be there, of course; but suppose you go and fetch it." John goes to the corn-crib and presently returns with a small axe in his hand. "Oh, it was the axe I saw; the handle was sticking out from a half bushel measure; I thought it was the hammer." "But you said positively that you did see the hammer, not that you thought you saw it. There is a great difference between the two answers. Do not permit yourself to make a positive statement, even about a small matter, unless you are quite sure; for if you do you will find the habit growing upon you, and by and-by you will begin to make loose replies to questions of great importance. Don't be too certain."

### A GOOD BARGAIN.

A schoolboy defined strong drink as "the stuff that causes the most human happiness—by lettin' it alone." Here Patrick seems to give credit to the rumseller by a similar back-handed process of reasoning.

At a temperance meeting where several related their experiences, a humorous Irishman was acknowledged to be the chief speaker. He had on a pair of fine new boots. Said he, "A week after I signed the pledge I met an old friend, and he says, 'Them's a fine pair of boots you have on.' 'They are,' says I, 'and by the same token 'twas the saloon-keeper who gave them to me.'

"That was generous of him," says he.

"'It was,' says I, 'but I made a bargain with him. He was to keep his drink and I was to keep my money. My money bought me these fine boots. I got the best of the bargain, and I'm going to stick to it.'"

### THE PRICE OF ONE CIGAR—SPEECH FOR A SMALL BOY.

When good rich farming lands are worth fifty dollars per acre, and cigars cost five cents each, every time a young man smokes one he dissolves into smoke and ashes the price of nine square feet of good land, upon which can grow, at one crop, wheat enough to keep a man in bread for a day, or corn sufficient to feed a fattening hog for the same time.

Now, young man, if you must smoke something, put these facts in your pipe—smoke them—and be wise.

Do nothing you would not like God to see.

Never spend your time in such a way that you would not like God to say, "What art thou doing?"

**Acknowledgments.**

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

**ASSEMBLY FUND.**

Received to 5th Nov., 1890	\$ 461.31
Whycomanah	5.00
Westville	4.00
West River & Greenhill	3.00
Parsboro	6.00
Summerside	10.00
Red Bank & Whitneyville	2.00
Kingsbury & Flodden	2.00
King St. Andrews	7.00
Lucknow	50
Sydenham, Knox ch.	4.00
Russell	10.00
Dunroon	2.15
W Church	2.60
St. Andrews ch	1.25
Victoria	3.52
D W Campbell	1.00
McKillop	3.30
Rocky Sangeen	1.60
Latona	3.00
Ayr, Knox ch.	13.00
Hullett	3.00
Grant & Lucan	3.00
Goderich, Union ch.	2.00
Monkton	2.36
Aberarder	2.00
Atwood	12.00
Eden Mills	2.10
Amos	2.63
Eadie's	2.21
App e and Gravel Hill	2.00
Osnabruok, St. Matthews	2.00
Huatngdon, 2nd ch.	5.09

\$ 583.58

**HOME MISSION FUND.**

Received to 5th Nov.	\$3,014.99
Penetanguishene	10.00
Nemo	10.00
Bass River, N W	16.50
Portauquique, N W	5.70
A Friend, Hullett	10.00
Ottawa, St. Andrew's, Thank-offering	195.06
Truro, 1st ch, N W, tyrsalary of Missionary	125.00
A Lady, 1st ch, Truro, N W, Missionary Tiger Hill	62.50
Summerside, P. E. I., N W	25.00
Charlottetown, St. James, N W	50.00
Brookfield Mass Sue, N W	5.00
Barney's River, N W	6.00
Waterdown	30.00
Rat Portage	12.00
Hills Green	3.80
A Cornwall Disciple	25.00
Lucknow	9.50
Ex of late A Armstrong, Claude	100.00
Gralton	33.00
Vernonville	16.00
Sydenham, Knox ch	8.00
Friend, Thank off, Mohawk	2.50
Cedarville	6.00
Williamstown, St. Andrew's	81.00
North Luther	10.71
D W Campbell	2.01
Galt, Knox ch	115.00
Teaswater & Newboro	10.00
Gamebridge, Westminster	100.00
Gamebridge	12.25
McKillop	12.00
Rocky Sangeen	7.00
A portion of the Lord's Money	100.00
Hullett	32.50
Peabody	5.23
Grant & Lucan	19.00
Oro, Knox ch	3.00
Springfield Group	15.00

West Puslinch	1.00
Bathurst & S Sherbrooke	6.00
Calgary	28.85
Orkney, N W T.	6.65
Colleston	2.50
Willoughby	3.00
W Bell Dawson, Montreal	5.00
Hemmingford	37.50
Montreal, Chalmers ch J M S	10.00
Proton, St. Andrew's	10.00
Scarboro, Knox ch	139.00
Nassagaweya	20.01
Osnabruok, St. Matthews	40.00
Kemptville	12.00
Oxford Mills	3.00
Warkworth	38.75
Uphill	2.25
Sebright	3.20
Ottawa, St. Andrew's H M Soc	170.00

\$7,866.74

**STIPEND AUGMENTATION FUND.**

Received to 5th Nov.	\$1,413.71
Penetanguishene	12.00
Waddington	39.50
Rev D Duff	2.00
London, St. Andrew's	100.00
Lucknow	2.25
Niagara, St. Andrew's	10.00
Manchester	8.00
Westport & Newboro	10.00
Galt, Knox ch	61.02
McKillop	4.00
Hullett	17.00
Peabody	4.45
Grant & Lucan	7.00
Springfield Group	3.75
Calgary	17.50
Smith Hill	6.00
Proton, St. Andrew's	12.00
Eadie's	7.44
Londesborough	15.00
Bluovale	6.00
Osnabruok, St. Matthews	10.00
Kemptville	12.00
Oxford Mills	3.00
Warkworth	2.55
Uphill	2.00
Sebright	2.00

\$1,790.17

**FOREIGN MISSION FUND.**

Received to 5th Nov.	\$8,972.67
Penetanguishene	11.01
Nemo, China	5.00
Nemo, India	5.00
Nemo	10.00
A Friend, Hullett	20.00
Two little girls, Lake Ainslie	2.00
Gertie, Willie, & Annie, Mabou	1.00
Manitou	12.00
A Cornwall Disciple	21.00
Lucknow	7.75
Ex of late A Armstrong, Claude	109.00
Longford Mills	30.00
Sydenham, Knox ch	8.00
Rydenhard's Landing	2.00
Friend, Thank off, Mohawk	2.50
Keno	20.00
H S B.	3.00
Pr ce's Corn r S S	10.00
Sydenham, St. Paul's	1.00
D W Campbell	1.00
Galt, Knox ch	141.90
Toronto, Old St. Andrew's	50.00
Toronto, Bonar ch S S	1.50
Black Meath S S	2.00
Beverly	39.00
A girl at the Barnardo Home, Peterborough	1.00
Kinburn	8.00
McKillop	2.00
Hullett	41.25
Camden East S S	30.00
Peabody	4.40
Arizona Field	6.00
Grant & Lucan	13.00

West Puslinch	2.00
Motherwell	8.00
Beachburg	31.00
Bathurst & S Sherbrooke	6.00
Calgary	3.50
Mrs H B Gordon, Toronto	300.00
Montreal, Crescent S ch on ac Lady, member Melville ch	100.00
Brussels	2.00
Montreal, Chalmers ch J M S	5.00
Lachute, Henry ch	35.53
Westmenth	4.75
Williamstown, Hepzibah ch	19.80
Proton, St. Andrew's	7.00
Roseland S S	4.25
Walkerton, Knox ch	115.00
Nas-sagaweya	20.60
Kemptville	12.00
Oxford Mills	3.00
Jas E McLean, Morriston	10.00
Warkworth	13.50
N S R Batty, Blenheim	2.00

\$10,842.00

**INDORE COLLEGE.**

A Friend, Toronto	\$ 5.00
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**KNOX COLLEGE FUND.**

Wick	\$ 18.00
St Vincent, Knox ch	3.50
Lucknow	1.10
Eadie's	5.41
Sydenham, St. Paul's	6.00
Galt, Knox ch	23.00
Gamebridge	4.75
McKillop	4.00
Rocky Sangeen	5.00
Latona	9.00
Hullett	10.00
Dunwich, Duff ch	9.00
Scarboro, Knox ch	63.00
Nas-agaweya	10.00
Kemptville	4.00
Oxford Mills	2.00
Warkworth	3.00
Uphill	1.75
Sebright	2.00

**QUEEN'S COLLEGE FUND.**

Morton, Ellisville & California	\$ 3.00
Warkworth	3.00

**MONTREAL COLLEGE FUND.**

Cauga	\$ 5.00
Kemptville	3.00
Oxford Mills	1.00

**MANITOBA COLLEGE FUND.**

Received to 5th Nov.	\$ 226.29
Wick	10.00
Galt, Knox ch	20.00
McKillop	35
Hullett	4.00
Beachburg & Westmeath	10.00
Kemptville	3.00
Oxford Mills	1.00

\$ 274.64

**WIDOWS' AND ORPHANS' FUND.**

Received to 5th Nov.	\$ 556.79
Kingsbury & Flodden	10.00
Niagara, St. Andrew's	10.00
Hills Green	3.02
Lucknow	65
Sydenham, Knox ch	2.00
East Williams	5.00
Galt, Knox ch	11.15
Toronto, Old St. Andrew's	100.00
Charter	5.00
Bayfield Road	3.00
Westport & Newboro	10.00
Hensall	15.53



Little Bras D'or.....	11.60
Newcastle, N. B.....	20.00
Maitland, Thanksgiving Col.	72.50
A Friend Brookfield N. S.....	2.00
J. W. McKenzie, (returned)	6.00
Springside, (ad'l).....	9.42
Gay's River and Milford.....	2.71
East River, Ladies Society	
Churchville.....	12.00
John McMillan, Breadalbane	2.00
Chipman.....	24.00
Little Harbour.....	13.60
St Andrews Campbellton.....	45.00
Hampton, Hammond River	
and Rothsay.....	15.00
Stewiacke, Thanksgiving Col	20.00
Middle Stewiacke.....	20.00
Spry Bay.....	4.53
Port Hastings.....	23.00
River Inhabitants.....	4.00
St. John's, St. John.....	2.00
Middle Musquodoboit.....	8.55
Douglastown and Nelson.....	11.40
New Carlisle and Hopetown.....	8.00
Mabou.....	11.00

For the North West.

Barney's River.....	6.00
J. E. Dickie & Sons, Thank-	
offering.....	7.50
Noel.....	2.25
Springside.....	41.00
George Fulton, Thank-off.....	5.00
Stewiacke, Thanksgiving Col	10.00
Middle Stewiacke.....	30.00
West River & Green Hill " "	25.00

\$3,698.92

AUGMENTATION FUND.

Previously acknowledged.....	\$ 729.00
Barney's River.....	5.00
New Richmond.....	40.00
Blue Mt. Thanksgiving Col	20.00
Little Bras D'or.....	5.70
Newcastle N. B.....	43.00
A Friend, Brookfield.....	2.00
Gay's River & Milford (ad'l)	5.00
United ch. N. G.....	221.00
Stewiacke, Thanksgiving Col	30.00
Middle Stewiacke " "	50.00
New Carlisle & Hopetown (ad'l)	4.00

\$1,154.70

AGED MINISTERS' FUND.

Previously acknowledged.....	\$ 935.62
Barney's River.....	1.50
New Richmond.....	5.00
North Shore & North River	4.00
Caledonia, P. E. I.....	4.00
Newcastle, N. B.....	4.00
Rev. H. McQuarrie, (Rate).....	3.00
J. MacLean.....	4.00
Maitland.....	10.50
Noel, Thanksgiving Col.....	3.30
Rev. P. M. Morrison (Rate)	7.00
J. Murray.....	4.00
Int J. D. Morrill.....	30.00
Gay's River and Milford.....	10.00
Rev. Dr. McLeod, (Rate).....	4.50
St. Andrew's, Campbellton	4.00
Hampton, Hammond River	
and Rothsay.....	2.00
Middle Stewiacke, Thank.....	5.00
Port Hastings.....	4.00
River Inhabitants.....	1.00
Knox ch. Pictou.....	6.00
Rev. J. Murray, D. D. (Rate)	5.00
Middle Musquodoboit.....	1.25
Int Jessie Cunningham.....	5.00
Rev. J. Murray, (Rate).....	8.00
St. John's, St. John.....	1.00
New Carlisle and Hopetown.....	7.00

\$1,079.67

BURSARY FUND.

Previously acknowledged.....	\$ 346.32
D. M. Henderson, (returned)	30.10

Int on same.....	1.00
Glenelg.....	2.02
East River.....	3.00
Upper Caledonia.....	3.47
Lower Caledonia.....	4.43
Gay's River and Milford.....	10.00
Springside.....	5.00
Middle Stewiacke, Thank.....	6.00

\$ 411.24

MANITOBA COLLEGE

Previously acknowledged.....	\$ 26.00
Milford & Gay's River S. S.....	8.81
Springside.....	5.00

COLLEGE FUND.

Previously acknowledged.....	\$ 4,241.54
Barney's River.....	3.00
New Richmond.....	10.00
Int. D. Horne.....	70.00
North Shore & North River.....	10.00
Caledonia P. E. I.....	4.00
Collection at opening of Hall	15.33
Little Bras D'or.....	5.00
Newcastle, N. B.....	10.00
Int H. E. Chute.....	48.00
Springside.....	20.00
Little Harbour.....	6.00
Int St. John's Halifax.....	100.00
Hampton, Hammond River	
and Rothsay.....	10.00
Stewiacke, Thanksgiving Col	15.00
Middle " ".....	25.00
Port Hastings.....	20.00
River Inhabitants.....	4.00
Int A. Durcek.....	30.00
Middle Musquodoboit.....	1.50
New Carlisle & Hopetown.....	8.00
Div Can B of Com.....	143.50
Int John Millar.....	5.30
Int per John Doull.....	154.50

\$ 4,959.67

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

St Gabriel's, Montreal, on acs	22.00
Rockwood, Rev D Strachan.....	5.00
Rev Dr Snodgrass, Canonbie.....	12.00

FRENCH EVANGELIZATION.

Received by the Rev. Dr. Warden, 198 St. James Street Montreal, Treasurer of the Board of French Evangelization, to December 6th, 1890.

Ordinary Fund.

Already acknowledged.....	\$ 5639.43
Beverly.....	19.00
Port Severn.....	10.00
Fesserton.....	2.00
Kingsbury and Fludden.....	15.00
A Corwall Disciple.....	25.00
Montreal, Taylor ch.....	5.00
Corunna.....	1.60
Madoc, St. Peter's.....	13.00
Madoc, S. Sch.....	10.00
North Derby.....	2.00
A Friend, Parraboro, N.S.....	10.00
St. Croix, N.S.....	10.00
Black River, N.B. St. Step-	
phen's ch.....	7.00
Backheath.....	4.00
Nassagaweya.....	9.00
Holstein.....	4.34
Gore Bay, Ont.....	4.00
Latona.....	14.00
Latona, S. Sch.....	7.00
Carluke, St. Paul's.....	31.00
English Settlement.....	26.00
Montreal, Chalmers ch.....	12.75
Peabody, Zion ch.....	2.30
Dundee, Zion ch.....	22.12
Clarksburg, St. Paul's.....	11.00
A Friend, W. Shefford.....	5.00
Wick.....	37.00
Crawford.....	3.70

Bathurst and Sherbrooke.....	6.00
Green Valley Mission.....	8.00
Proton, St. Aw's.....	8.00
Carleton Place, Zion S. S.....	15.00
A Friend, Aultsville.....	10.00
Greenbank.....	27.00

Per Rev. Dr. Reid, Toronto.

Penetanguishene.....	9.00
Waddington.....	62.10
Nemo.....	5.00
A Friend, Hullett.....	10.00
Lucknow.....	4.25
Sydenham, Knox.....	8.00
Tronto, Bloor St.....	36.55
Gait, Knox.....	153.85
McKillop.....	3.00
Rocky Saugen.....	6.00
Hullett.....	25.00
Granton and Luncan.....	4.00
West Paslinch.....	2.00
Toronto, St. James Square.....	73.25
Aberarder.....	4.00
Kemptville.....	10.00
Oxford Mills.....	3.00

Per Rev. P. M. Morrison, Halifax.

Barney's River.....	15.00
New Richmond.....	5.00
Blue Mountain.....	21.53
Little Bras D'or.....	6.00
Newcastle, N.B.....	10.00
James Henry.....	2.00
Noel.....	4.20
A Friend, Brookfield N.S.....	2.00
East River, Lad. Soc. Church-	
ville.....	9.00
Chipman.....	18.80
John McMillan, Breadal-	
bane N.B.....	1.00
Little Harbour.....	0.40
Campbellton St. A'vs.....	30.00
Hampton, Hammond River	
and Rothsay.....	5.00
Middle Stewiacke.....	25.00
Port Hastings.....	18.00
River Inhabitants.....	4.00
Gore and Kennetcook.....	15.80
Pictou, Knox.....	14.00
Middle Musquodoboit.....	3.85
St John, N.B. St. John ch.....	6.00
New Carlisle and Hopetown.....	12.00

\$ 6679.66

MCALL MISSION, FRANCE.

Halifax, Chalmers Church. \$ 25.00  
 POINTE AUX TREMBLES SCHOOLS.

Received by the Rev. Dr. Warden, 198 St. James Street, Montreal, Treasurer, to December 6th 1890.

Ordinary Fund.

Already acknowledged.....	\$ 1189.87
Montreal, St. Matthew's ch.....	14.24
Inverness.....	4.43
Acton, Knox ch.....	17.00
A Cornwall Disciple.....	15.00
Markham, Melville ch S. S.....	5.25
Ashfield.....	14.00
Rat Portage.....	15.00
Hamilton, Knox ch.....	15.00
Second Chingaucosey.....	9.00
Lachute, Henry's ch.....	10.40
W. Winchester, S. Sch.....	42.00
Shelburne, Knox ch.....	13.48
Dunwich, Chalmers ch.....	3.65
Hemmingford, S. Sch.....	5.00
Two Friends, Stonewall Man	
Rev. C. Chiniquy, St. Anne.....	150.00
Mrs. E. McLellan, Scott, in	
Mem of late Donald Mc-	
Lennan, Hamilton.....	100.00
R. D. Dunsmore, Mayfield.....	5.00
A Widow, Ashfield.....	2.00
Ottawa, a friend, St. Paul's ch	1.00
New Glasgow, Que.....	11.50
Sydney North, St. Matthew's	16.25
Miss Walker, Princeton Ont.	20.00
Beaubarnois.....	50.00

Belgrave.....	3.00
Belgrave, S. Sch.....	3.00
Belleville, John St. S. Sch.....	50.00
Laguerra.....	1 75
Mrs. M. Maokie, Toronto.....	2.03
Osnabruck, St. Matthew's S.S.....	15.00
Fergus, McVillie, S Sch.....	50.00
Martintown, Union Thanks.....	4.20
Jos. Taylor, Sawyerville Que.....	5.07
Cornwall, Knox S. Sch.....	50.00
Vaughan, Knox ch.....	8.59
Bolton, Cayon ch.....	8.50
Glenelg, N.S.....	7.00
Union Centre.....	4.00
East River.....	5.00

\$ 1949.03

*Building Fund.*

Already acknowledged.....	\$ 4,229.87
Mrs J. Robertson, Waddington N.S.....	10.00
Miss Lizzie Gordon.....	5.00
A Thank offering.....	20.00
A. G. McLeod, Denver Col.....	39.00
Stanley, Sec. 1. Sab. Sch.....	18 00
Mrs. Neil Ross, Brucefield O Missionary Soc, Old Barnes N.S.....	0.90
M. S. G inton Ont.....	1.23
Friend of Cause, Carberry M. Beauharnois.....	10.00
Chatoungay.....	7.00
Mrs. P. S. Ross, Montreal.....	12.23
Montreal, Am. Presbyt. Ch'l and S.S.....	15.50
A Friend, Hullett.....	5.00

\$ 4,386.23

**COLINGY COLLEGE, OTTAWA.**

*Rev. Dr. Warden, Treasurer.*

Already acknowledged.....	\$ 51.50
Robt. Waddell, Lunenburg Ont.....	1.00
Rev. W. M. McCullough, Hawkesbury.....	1.00
Colin Cameron, Iroquois.....	10.00
Dun. F. McLennan, Williamstown.....	5.00

Alex. McPhee, Vankloek Hill.....	1.00
Dunc. McPhee.....	1.00

\$ 70.50

**PRESBYTERIAN COLLEGE, MONTREAL.**  
Received by Rev. Dr. Warden, Treasurer 193 St. James Street, Montreal.  
*Ordinary Fund.*

Already acknowledged.....	\$ 300.81
Williamstown, Hephzibah ch.....	7.05
Russell.....	10.50
Cleaton Place, Zion.....	15.00
Cayuga.....	5.00
Kemptville.....	3.00
Oxford Mills.....	1.00

\$ 342.36

**EXEGETICAL CHAIR &c.**

Already acknowledged.....	\$ 1,155.00
Capt. Jas. McMaster, Montreal.....	100 00
T. Davidson, Montreal.....	20.00
C. J. Fleet, Montreal.....	57.01
P. Nicholson, Montreal.....	25.00
H. McLennan, Montreal.....	15.00
M. Hutchinsor, Montreal.....	29.00
K. Campbell, Montreal.....	25.00
Alex. McDougall, Montreal.....	25.60
John A. Robertson, Montreal.....	27.01
Rev. Jos. Allard, Full River.....	10.00
Mrs. Wm. Miller, Montreal.....	25.00

\$1505.00

**NEW HEBRIDES.**

John M. Campbell, Montreal.....	\$ 25.00
<b>MANITOBA COLLEGE.</b> Received by Rev. Dr. Warden, Montreal American Presbyterian Church.....	\$ 250 00
<b>MANITOBA COLLEGE</b> Duncan McArthur & Dr. King, Treas. <i>For Debt.</i> Rev John Gray, Windsor.....	\$ 15.00
James Hargrave, Winnipeg, 3rd inst.....	10.00

Mrs Haldane, Montreal.....	25 00
Thomas West, Toronto.....	100.00
John Waldie, M P P, Halton Thomas Ballantyne, M P P, Stratford.....	50.00
Robert Kilgour, Toronto.....	100 00
H B Gordon, Toronto.....	25.00
John Winchester, Toronto.....	25.00
Jy Hay, Jr, Woodstock.....	100.00
Rev Wm McWilliam, Port Hope.....	5.00
John B Smith, Toronto.....	50.00
Andrew Jeffrey, Toronto.....	50.00
Rev Andrew Crawford, Belfast, (£10).....	48.45
Wm McGregor, Windsor.....	25.00
James McKeellar, Windsor.....	25.00
Sheriff Mowat, Toronto.....	50.00
John W Henderson, Smith's Falls.....	15.00
J W Henry, Quebec.....	15.00
Joseph Henderson, Toronto.....	25.00

*For Ordinary Revenue.*  
(From May 10.)

Congregational contributions for Rev P Morrison.....	\$ 148.82
John M King, (towards expenses of Nat Science class)	27.85
Congregational contributions per Rev Dr Reid.....	192.04
Pres Ch of Ireland, (£100).....	484.00
Mountain Line, Ont.....	5.00
Congregational contributions per Rev Dr Reid.....	146.40

\$1,004.11

*For Library Fund.*

Proceeds of Dr Cochrane's Lectures in Knox Church.....	\$ 37.30
Matriculation Fee of Theological Students.....	40.00

\$ 77.39

*For Scholarship Fund.*

Hon Chief Justice Taylor, (John Black, Sch).....	\$ 100.00
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