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THE
PRESBYTERIAN RECORD
 FOR THE
 DOMINION OF CANADA.

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The Augmentation Fund.

Extract from the Minutes of the General Assembly at Kingston, June, 1891.

"The General Assembly expresses gratitude to God for the large measure of success which has attended the efforts of the Committee during the past year, as seen in the increased number of missionaries employed, the opening of new fields of labour, and the extension of the work generally. * * *

"The General Assembly regrets that the year has closed with a deficit in both the Home Mission and the Augmentation Funds, and earnestly urges on all Presbyteries to take immediate action to secure increased contributions to both funds from the congregations within their bounds. * *

"Further, the General Assembly requests the Moderator, at as early a date as may be convenient, to prepare a brief address to be read in all the Congregations of the Church, and widely circulated by the Presbyteries, setting forth the great importance of the Augmentation Fund, as a necessary part of the work of the Church, and entitled to the hearty support of all its congregations."

To the Pastors, Ruling Elders, Managers, Members,, and Adherents of the Presbyterian Church:—

DEAR BRETHREN,—In accordance with the above resolution of the General Assembly, I respectfully ask your earnest attention to the subject to which it refers. May I not assume that, as true-hearted supporters of the work which, as a Church, we have

been called upon to undertake, you share in the regret expressed by the Assembly at the inadequacy of the contributions to the Home Mission and Augmentation Funds to meet the just claims upon them? On the vital importance of both of these Funds it should be unnecessary to enlarge. As instructed by the Assembly I submit for your consideration a brief statement of the object and claims of the Augmentation Fund.

For the facts in this statement I gladly acknowledge my obligation to Dr. Warden, to whose untiring efforts and those of Rev. D. J. Macdonnell in behalf of this Fund, we are so largely indebted for the measure of support that has been accorded to it.

The Augmentation Scheme was instituted in October, 1883, since which time the Home Mission and Augmentation Funds have been kept distinct. There are now in the Western Section of the Church 186 self-supporting congregations which raised less than \$750 and manse when the scheme was inaugurated at the time mentioned. The congregations not up to this minimum in October, 1883, now give \$34,000 towards salary in excess of what they then gave.

As the remark is sometimes, and indeed frequently made, that congregations receiving aid from the Augmentation Fund should contribute more than they do, it may be well for us to observe that, while the average contribution per communicant over

the *whole* Church was last year \$4.63, the average in the aid-receiving congregations was \$6.84. And they, like the other congregations, contribute to the various schemes of the Church.

The revenue of the Augmentation Scheme last year was \$22,763. Of this amount about \$12,000 came from the congregations in the cities. The amount needed for this year is \$32,287, viz:—For the year's grants \$28,000, and for liquidation of debt \$4,287. This is \$9,524 more than was received last year. The Church as a whole should therefore give 45 per cent, in excess of last year's contributions. I cannot doubt that this would be given, were it more generally understood that what is effected by the instrumentality of the Augmentation Fund is in reality Home Mission work. That this is not understood seems evident from the fact that, while last year the Home Mission Fund received in donations \$7,436, and from Sabbath Schools, \$3,500, making from these sources \$10,936, the Augmentation Fund received in donations only \$188, and from Sabbath Schools \$304, making \$492. Yet the work contemplated in the maintenance of both funds is virtually the same. Our Bible Classes and Sabbath Schools would do well to bear this in mind.

I ask you to observe that nearly one-fifth of the congregations receiving aid from the Augmentation Fund are in Manitoba and the North-West, a region the development and welfare of which are naturally so interesting to us all. How much under God depends on present earnestness and faithfulness in sending the Gospel to new settlements there, and in helping those who are seeking to advance the cause of Christ in its rising towns and villages! The only help received by such congregations as the following comes from the Augmentation Fund, viz:—Edmonton, Medicine Hat, Prince Albert, Moosejaw, Moosomin, Qu'Appelle, Birtle, Treherne, Oak Lake, Chater, Deloraine, Emerson, Selkirk, Kamloops, &c., &c. The congregations in all these places are making strenuous efforts to maintain Gospel ordinances among themselves. But meanwhile they stand much in need of help from such a fund as that the claims of which I am now bringing before you.

Some congregations decline to contribute

to the fund because they believe themselves to be no more able than other congregations to which aid is given. And some decline because they believe that, in some cases congregations are by means of this fund maintained as separate organizations, which ought either to be united with others in order to become self-sustaining, or dealt with as Mission Stations. That there may be some ground for such objections along both of these lines we need not call in question. But, dear brethren, the Committee in charge of the fund has administered it to the best of its ability. It is composed of men in whose zeal and judgment the Assembly has the utmost confidence, and whose self-denying labours in aid of the fund should be a guarantee that they will not apply any portion of it without earnest consideration as to how it may be used to the best advantage. It should be borne in mind, in connection with this, that it is with Presbyteries that the responsibility really lies. It may be truthfully said that the Committee spares no pains to obtain necessary information, urges Presbyteries to exercise due care, and endeavours to prevent the granting of aid in cases in which it ought to be withheld. And should we allow what we may regard as a mistake or an imperfection here or there to turn away our sympathy altogether from a scheme which, in the East, is keeping Protestantism alive in many needy districts; which, in the North West, is so effectually helping many new communities; which, over the Dominion, is encouraging and invigorating many struggling congregations; the importance of which, in short, to the whole Church, can hardly be overestimated!

Let me add one thought to what has been advanced. In some of the older settlements of our country, congregations are being more or less depleted by the removal of the young to the towns and cities, and frequently by the emigration of whole families to newer regions. Our brethren ministering in these localities, have to meet many discouragements. Viewed from the human side, the keeping up of their congregations to what they were ten or twenty years ago, implies greater labour and anxiety than constantly increasing numbers in the case of those among us whose lot is cast in more favoured localities where the growth or influx of

population almost insures a growing membership. With those labouring in such straitened fields how heartily ought we to sympathize, praying that the want of stimulus such as the centres of population afford, and of encouragement such as increasing numbers give, may be more than made up to them through "the supply of the Spirit of Jesus Christ." And can we do less than see to it, that they are kept free from undue anxiety about temporal provision for their families by enabling the Committee to increase the income received from their congregations to the moderate amount agreed upon by the Assembly as the minimum of stipend?

I am persuaded that the deficiency of last year can easily be met, and the recurrence of it provided against, if Sessions and Boards of Managers will but present the claims of the Fund to their congregations. The necessities of the case appeal to us. The goodness with which God has crowned the year appeals to us. Let me address to you the words long ago indited by the Holy Ghost in regard to a matter similar to this; "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: But by an equality, that now at this time your abundance may be a supply for their want, that their abundance may also be a supply for your want: that there may be equality." "Every man according as he purposeth in his heart so let him give; not grudgingly, nor of necessity, for God loveth a cheerful giver. And God is able to make all grace abound toward you."

"The grace of our Lord Jesus Christ be with you all. Amen."

THOMAS WARDROPE.

Moderator of the General Assembly.

Guelph, Sept. 25, 1891.

The different branches of the Presbyterian Church in Japan, co-operate under the name of the "United Church of Christian Japan," which has 94 out-stations, 68 churches, 8,954 communicants, 40 Japanese ministers, 47 Japanese licentiates, 31 schools, 54 theological students, 438 young men and boys in schools, 2,680 young women and girls in schools, total Christians in schools, 704, contributions last year \$13,500.

Sketches from Palestine.

BY REV. THOMAS CUMMING, TRURO.

THE PLAIN OF ESDRÆLON.

IN my previous paper on Samaria the unalterable limits to which I was restricted, prevented me from even mentioning several interesting localities which I visited between the modern Arab village of Sebastia and the Plain of Esdrælon, of which I now write. My impressions of Dothan were particularly memorable. The ruins scattered over the mound-shaped hill on which the ancient city stood, were redolent with the memory of Joseph and his brethren, and Benhadad, King of Syria, and Elisha the great prophet of Israel. Like the young attendant of the prophet I could not, in my blindness, see the horses and chariots of fire encompassing the mountain round about. But the perusal of the inspired record of what he saw when his eyes were supernaturally opened, helped greatly to confirm my faith in the grand realities of the spiritual world. Without any supernatural enlightenment, I saw all around, the extensive, fertile fields on which Joseph, after his long, toilsome journey from Hebron, found his brethren keeping their father's flock. I also saw the so-called "Pit," into which Joseph was cast by his brethren. There was plenty of water in it at the time of our visit, though I declined a drink which a fine young Bedouin drew from it and offered to me. But our guide told us that later on in the season, in the heat of summer, it would be dry, as it was when Joseph was cast into it.

The beautiful and euphonious word, "Esdrælon," which stands at the head of this page, is not found in the canonical Scriptures. But it is just the Greek equivalent of the Hebrew word Jezreel, which frequently occurs in the historical and prophetic portions of the Old Testament. It is the name given to the great central Plain of Palestine, of which the ancient valley of Jezreel was a prominent part. Embracing, as it now does, the valley of Jezreel, the valley of Megiddo, and other adjacent places mentioned in the inspired narrative, it is a magnificent expanse, situated between the provinces of Samaria and Galilee,

and stretching across the land from the Mediterranean to the river Jordan. It has an entire length of twenty-four miles. Its greatest breadth—which is in the centre—is about ten or twelve miles. On every side of the plain rugged and romantic mountains, all famed in history, tower up heavenward, and add grandeur and sublimity to the scenery. On the west stately Mount Carmel stands like a sentinel, looking out wistfully towards the Mediterranean Sea. On the north are the old mountains of Galilee over which our kinsman Redeemer oftentimes walked during the years of His retirement in Nazareth. On the east are Tabor, and Little Hermon, and Gilboa, each telling the passing traveller its wonderful tale of the olden times. On the south are the flower-decked mountains of Samaria, over which we have already travelled. We entered the great plain at a place on its southern extremity, which the Arabs call Jenin, and there pitched our tents for the night. The Bible name of this locality is Engannim, which means, literally, “a fountain of gardens.” It has, at present, a population of about 3,000. And, as it was in ancient times, so is it to-day, plentifully supplied with water from a neighboring fountain, and adorned with the same kind of gardens and orchards as those for which it was famed in the olden days. I saw here—a rare sight now in Palestine,—some fine palm-trees. The never-failing fountain, in the rear of the town, sends forth a copious stream, which we saw running away westward to help to swell the short but celebrated torrent which Deborah in lofty strains extolled as “that ancient river, the river Kishon.” The day following our arrival at Jenin, was bright and clear,—very favourable for seeing and enjoying the splendid panorama that spread out before us. We were early astir, and were soon ready to set out on our journey across the Plain. Our first run of four miles from Jenin to Jezreel was in striking contrast to the slow rate at which we travelled over the pathless mountains and valleys of Samaria. You may smile, gentle reader, but I will tell the truth: that noble ladies, and gallant young men, and pale-faced parsons, and obliging Arab attendants, and fleet-footed Syrian ponies, and solemn-looking mules and long-eared donkeys, all

alike heartily enjoyed a rushing gallop which almost, if not altogether, equalled the rapid riding of the Bedouins, as we afterwards saw them scour the Plain!

And this is all that now remains of the far-famed Jezreel where Ahab and Jezebel reigned and ruined the kingdom of Israel! So passes the glory of the world! Here was once an ivory-coated palace to which were brought the productions of the earth, and the air, and the sea, to contribute to the happiness of its royal occupants. Here was a magnificent temple in which four hundred priests, at Jezebel's command, ministered to the hosts of heaven, with the view of suppressing the worship of the one living and true God throughout the length and breadth of the land. But some large sarcophagi, and the foundations of “the tower in Jezreel,” on which a modern fort has been erected, were all the actual relics we could see of the vanished city. The little village that now occupies the site of ancient Jezreel is called Zerim. It is simply a collection of poor mud hovels. Its commanding situation, however, on a gentle elevation of easy access from the south, is perfectly charming. From it you see the immense expanse, stretching away in all directions, until your eye rests with pleasure on the surrounding mountains. In the near neighborhood of the village our guides pointed out to us the place where “Naboth, the Jezreelite, had a vineyard, which was in Jezreel, hard by the palace of Ahab, King of Samaria.” Sloping gently to the rising sun, and of amazing fertility, it could easily, with proper cultivation, be transformed into a magnificent “garden of herbs,”—the purpose for which Ahab and Jezebel eagerly coveted it. But any one who wishes may now cultivate it, if he submits to the exactions of the Turkish Government, and runs the risk of seeing the fruits of his labour carried off by the Bedouins who roam at pleasure over it. We crossed this fertile field, and, by a detour of nearly a mile to the southeast, visited the *Fountain of Gideon*, from which the brave hero-warrior and his faithful three hundred hurriedly lapped the water, while the great majority of his followers leisurely bowed down upon their knees to drink. About an equal proportion of our party dismounted, and, as an illustrative experiment, imitated the signifi-

cant action of the brave three hundred. But our other fellow-travellers sat at ease on their saddles, and only smiled at the unceremonious manner in which we affected to slake our thirst. Another hurried run of nearly four miles, partly across fine wheat fields, brought us to the thrifty village of Solam, the modern representative, evidently, of ancient Shunem. This place is known in Bible history as the native city of Abishag, the fair young damsel who was selected from among the virgins of the land to "cherish" King David when he was old and stricken in years. It is also memorable as the abode of the "great woman," who made the little chamber on the wall of her house, and furnished it with bed, and table, and stool, and candle-stick, for the convenience of the prophet Elisha. As we rested here for an hour, and partook of an enjoyable repast beneath the grateful shade of orange and fig trees, we saw some village maidens and matrons who would stand a favorable comparison with the Shunammite maiden and matron who ministered to the wants of David and Elisha.

On the northern margin of the Plain we were greatly interested in our visit to the little villages of Nain and Endor. At Nain a friendly native showed us the little chapel which stands on the spot where *the Prophet Jesus* restored to life the widow's son, when the funeral procession was on the way to the cemetery. He also led us along a rough, rugged pathway to Endor, the wierdest, wildest-looking place we saw in Palestine. On entering the large, natural cave in the hill-side, in which Saul had the memorable interview with the necromancer the night before the fatal battle of Gilboa, we found it deep, and dark, and damp-like, a veritable anti-chamber to the subterranean regions. The whole of this wide-spread Plain is exceedingly fertile. Its soil is a rich, dark-coloured loam, which, like the ground of the rich man in the parable, brings forth plentifully. Even the weeds, which grow in the untilled portions of it, are more luxuriant than I have ever seen elsewhere. But it is particularly as a battle-field that Esdræon is known to the world. It is emphatically the battle-field of Palestine. Canaanites, Israelites, Midianites, Amalekites, Egyptians, Philistines, Chaldeans, Persians, Greeks, Romans, Turks, French-

men,—warriors, we may say, of every age and every land have pitched their tents on this famous battle-ground. It is, also, the scene of the Apocalyptic battle of Armageddon. If this prophetic conflict will be a literal battle with deadly material weapons—and in the present state of the Eastern question it requires a bold interpreter of Scripture to say it will *not*—the fiercest fight of history is yet to take place in this Valley of Megiddo. We regard it, however, as a moral rather than a material conflict. Our prayer to God is that of the ancient Church: "Scatter Thou the people that delight in war." The Holy Land now, especially, needs not mail-clad warriors, but the messengers of the Prince of Peace.

Missionary Cabinet.

DONALD CARGILL.

"They lived unknown
Till persecution dragged them into fame
And chased them up to heaven."

Presbyterians have always taken the Word of God as their rule and standard in all that relates to religion and morals. "To the law and to the testimony!" "What saith the Scripture?" "How readest thou?" Such was emphatically the case with the men of the covenant. Sometimes indeed they may have been too much under the influence of the letter, and the spirit of the Law of Moses, and too little moved by the Law of Love, the "New Commandment." But it is to be borne in mind that the Covenanters were the victims of maddening oppression and persecution. They saw corruption, treason, perjury, every form of vileness in the highest places in the land, while the authority of Christ and the liberties of His church were trampled under foot.

DONALD CARGILL was born in 1610. He studied at Aberdeen, and after being licensed, was called to the Barony parish, Glasgow. He accepted the call with fear and trembling, and discharged his duties to the flock with abounding zeal and rare eloquence. He continued in Glasgow till after the restoration of Charles II. CARGILL refused ordination by the Archbishop whom the King appointed in Glasgow. By his denunciation of Prelacy, he offended the authorities, and, with other faithful Pres-

byterians he was deprived of his parish and banished to the north of Scotland. He however continued to preach in the fields and wherever he could find hearers. He in fact became a leading field-preacher, and was hunted from place to place and treated as a dangerous enemy. A reward of five thousand marks was set upon his head. His escapes from the emissaries of the government were frequent and remarkable. We can give but one example:—While preaching in a private house soldiers surrounded the building, guarded every door and window and then searched the house minutely without finding him. His friends had put him into a window, and closed the recess of the window with books. In order to escape the keenness of the hunt kept up by his persecutors he visited Holland, but soon returned to his beloved Scotland. In September, 1680, he in presence of a large congregation, at Torwood, excommunicated the King, the Duke of York, and leading members of the privy council. This proceeding intensified the persecution against him. In May, 1681, he was captured, taken to Glasgow and afterwards to Edinburgh, where he was condemned for "high treason," hanged and beheaded. His excommunication of the King was in fact justified by the Revolution of 1688. For twenty years he had stood the fiercest persecution. His power as a preacher of the Gospel was wonderful, and men and women faced deadly peril in their eagerness to hear him. He shrank from no toil or danger in doing his work. At last he finished his course as became him. On the scaffold he expressed his unwavering trust in God, his love to Christ, his assurance of heaven. "Christ will return gloriously to Scotland." "This is the sweetest and most glorious day that ever mine eyes did see." "The Lord knows I go up this ladder with less fear than ever I entered the pulpit to preach." Sitting down for a moment upon the scaffold he said: "Now I am near the getting of the crown, for which I bless the Lord, and desire all of you to bless Him; that He hath brought me here, and made me triumph over devils, men and sin. They shall wound me no more. I forgive all men the wrongs they have done me." His last words were, "Welcome! Father, Son and Holy Spirit; into thy hands I commit my spirit."

Few men have left a deeper imprint on the heart of Scotland than Donald Cargill. His sermons were always brief, sententious, concise. Hearers remonstrated with him for the brevity of his services. "Oh, sir, 'tis long betwixt meals, and we are in a starving condition, and it is good, sweet and wholesome which ye deliver; but why do ye straiten us so much for shortness?" The reply of the preacher is full of practical wisdom, and well deserving to be noted by young preachers: "I never durst pray and preach with my gifts; and where my heart is not affected and comes not up with my mouth, I have always thought it time for me to quit it. What comes not from my heart, I have little hope that it will go to the hearts of others." DONALD CARGILL fell on stormy and cruel times—years of spiritual darkness and famine, and of political despair. But he despaired not. He held forth the truth as he apprehended it, and proved a faithful witness for Christ's crown and covenant. Faithful unto death, he received a crown of life. Of his time it has been truly said:

"In cities the wells of salvation were sealed,
More brightly to burst on the moor and the field;
And the Spirit, that fled from the dwellings of men,
Like a manna-cloud rained round the camp in the glen."

As a matter of policy it was most unwise on the part of the government to put Donald Cargill to death. The people justly regarded him as a martyr in a glorious cause; and the treatment to which he was subjected rendered the royal regime increasingly odious, and revolution doubly welcome.

French Evangelization.

THE following extract from a recent report of one of our French Missionaries will be of interest to the readers of the RECORD. "About two years and-a-half ago, an aged man, whose son had been converted, began coming to our church regularly. About the middle of August he became very ill. We visited him daily, and read and prayed with him. His relations, being all Roman Catholics, visited him also, and brought the nuns with them. The nuns did all in their power

to induce him to receive the priest. He said: "Let the priest come to visit me as much as he pleases, but not to confess me, as I have confessed my sins to God, who alone can forgive my sins." The neighbours soon began to say that he would like to see the priest, and to confess, but the minister was preventing him. One man suggested that I be put out of the house. However, none would consent to this. The mother, a Roman Catholic, said: "No, the minister comes to see my husband, and prays with him, and does him good. No man shall insult him. If the priest loves my husband's soul, as he claims, why does he not come to pray with him also?" On learning this I went to the house in the evening, although I had been there in the afternoon, and found a number of men and women in the room, all Roman Catholics. I went to the bed-side, and said: "My dear friend, your neighbours say that you wish to see the priest, and that I prevent you from doing so. Is this true! Do you wish the assistance and ministrations of a priest? If so, we will go for one at once." He answered: "I never desired to see a priest. I do not need him. Jesus has forgiven my sins. Jesus has saved me, and no priest can do anything for me, but I wish you to remain with me until I die; for, when I get so weak as not to be able to defend myself, the priest will come here, and then say, that I have returned to Romanism on my death-bed, so promise that you will remain with me." I then addressed the people, saying, "You have all heard him. Is it my fault if the priest is not wanted here? Will you still say that I prevent him?" "No, said some one, we shall not, but we cannot understand how he can see death coming and not be afraid." I then said to the sick man: "My friend, are you afraid to die?" "No, I am happy at the thought." "Why are you happy?" I asked. "Because Jesus has saved me, and I go to Jesus." I then took advantage of the occasion and preached Jesus to them. The next day, as I entered the house, the priest was at the bed-side; but, seeing me enter, he arose, and took his departure, without saying a word. He had only been there a few minutes. Shortly after two nuns entered, and said to the sick man: "If the minister did not come so much, the priest would come and do you good,—he is such a *holy man*." The sick

man answered: "Why does he, not come, then?" "He was here, and when he saw the minister, he left, without saying a word to me." The nuns said: "He cannot visit you while the minister is here; he is afraid to meet him and will not come." On the 4th of September the man died, giving glory to God. The funeral was so largely attended by Roman Catholics, that our church was crowded from the steps outside to the pulpit steps, and many had to remain outside. I sought to show them the necessity of accepting Jesus only, as their Saviour, in order that their end might be as happy as that of the old friend over whose remains they wept. Since then I have met many with whom I have talked freely on the all-important subject of salvation. Many are anxious. Many marvel at such a glorious death unattended by the priest. This leads them to enquire as to the cause. Great is their wonder at hearing of these things they never heard before. Praise and glory be unto the Lord."

The following brief note from Mr. Boudreau, of St. Anne, Illinois, gives a pleasing glimpse of the progress of the work in the West.

The first Sabbath in September was a happy day for our congregation in St. Anne. The Lord's Supper was administered then and seventeen new members took communion with us. Three of these were admitted into the church on the 12th of last July, and thirteen on the 6th of September. All of these persons were received on profession of their faith in Christ, except one, who was admitted by letter. There was more interest awakened at that moment among our people than usual, for the reason that two of these new members were young men that gave themselves to Christ, and decided to study for the ministry. These two young men are now in the Presbyterian College, Montreal, pursuing their studies with that good purpose in view. Moreover, I must also note the case of two ladies, who were Catholics, but who left Romanism to join our church. One of them is the mother of a large family; she held back for several months notwithstanding the fact that she was convinced that she should take the Bible as her only guide. At the last moment she came to

be examined and taken into the church. The other lady presents an unusually interesting case. For several years she was in a convent in Canada, preparing herself to take the vow of a nun; but, coming here, and reading the Bible with friends, she finally gave up the convent and all, and united with our church. Our communion season was very precious to us all and very enjoyable indeed.

The Rev. J. A. Derome spent the summer with me, preaching for me and doing a good work in our church. He is a very worthy and able young man.

The New Hebrides Mission Synod.

The Synod met at Aneityum, May 28, and continued in session till June 6th.

Thirteen missionaries were present. The youngest child of Rev. J. W. Leggatt having died on the day of meeting the Synod adjourned for a day. Mr. Leggatt was chosen moderator. Rev. W. Gray, of Avoca, Australia, was present as a deputy on behalf of the Presbytery of Maryborough. The Synod expressed itself in favour of the Victorian Church still retaining the "Dayspring" money raised by Mr. Paton, in case a vessel may yet be required such as was originally intended. The Synod wishes that as yet no change be made in the *Dayspring* Board. Rev. Robert Collie is to succeed Dr. Steel as a member of the Board. A minute was adopted expressing the Synod's sense of the great value of Dr. Steel's services to the mission. The money realized by sale of the "Dayspring" is to be capitalized and the interest on the money is to be devoted to meeting current expenses of the steamboat service. The Synod agreed to lease to the steamship company a portion of the island of Iriki in Fila harbour.

There are 4000 people on Tanna willing to receive missionaries for whom no provision has yet been made. One additional missionary is asked for that island. The Synod congratulates Dr. Paton on his degree of D.D. from the University of Edinburgh. A resolution of sympathy was passed with regard to Bishop Selwyn who has been prostrated by severe and prolonged illness. The next meeting of Synod is appointed to be held at the same place in June of next year. The "Native Teachers

Fund" was declared closed. Native teachers are permitted under special circumstances to perform marriages. Progress was reported in framing a constitution for the Synod.

Reports from the various stations were favorable. The mission families had enjoyed a fair measure of health. The progress at all the stations was good—at some it was marked. At Futuna the membership has increased, and Christian marriage has been celebrated for the first time. On Tongoa and Shepherd Isles there are now no professed heathen; and a large number has been added to the membership of the church. A church has been formed at Malo, and 14 more have renounced heathenism. Nine natives have come to live on the Mission premises on Tongoa, Santo, and are desirous of instruction. The Synod welcomed back Mr. and Mrs. Watt, who brought with them a translation of the whole New Testament into the language of Tanna, the gift of Sabbath Schools in South Australia. The work is much hampered by the lack of efficient teachers.

The Synod passed resolutions urging on the British Government to labour for the total suppression of the liquor traffic as well as the traffic in arms and ammunition in the South Sea Islands. A special appeal is to be made to the United States Government—it being the only Government that has steadily withstood this great reform. The Synod's appeal is to be sent to all the Presbyterian Churches in the United States, and to President Harrison. 1000 copies of the Gospel of Matthew in the language of Epi are to be printed; 500 copies of Genesis in Futunese are to be printed; also 500 copies of Mark in Pangkumu. Several of the missionaries were granted furloughs at the end of the year. Dr. Gunn is to prepare a map of the group to accompany the *Dayspring* report. The Synod unanimously approved of the annexation of the islands to Great Britain. The following estimate for 1892 for the Presbyterian Church in Canada was approved: Rev. H. A. Robertson, £375; Rev. J. W. Mackenzie, £272; Rev. Joseph Anand, £175; "Dayspring," £250. Correspondence with the Victoria Church was discussed, and the Synod resolved that the proposed steamship arrangement was too costly,—that six more

missionaries are required to evangelize the group,—that missions be conducted with a view to the spread of the English language, and that English be taught wherever practicable,—that the missionaries will do what they can to educate the children of settlers, but cannot accept responsibility in the matter.

Under date June 29th, *Rev. Joseph Annand* writes from Santo, to *Rev. Mr. Morrison*, acknowledging receipt of a box of Mission goods shipped via New York last January. Inclosures to Messrs Robertson and Mackenzie would reach those brethren in a short time. *Mr. Annand* sends his thanks to the donors. He had not time, then, to write to the contributors. The goods were all of a suitable character, and will be helpful to the mission. The young wife of one of the teachers was buried by *Mr. Annand* on the morning of the day he wrote. She was from Erakor, and had been with *Mr. Annand* about six months. She has left a little daughter two days old. This is the fourth death on the Mission premises in four years.

Mr. and Mrs. Annand, on their return from the Synod, found all the lads and the Tangoan women still on the premises. Says *Mr. A.*: "There must have been considerable temptation offered to the lads to leave us, as the whole village was then, and still is, in the excitement of heathen dancing and feasting. We had fondly hoped that there might be no more such exhibitions of pagan worship on Tangoa; but, with the aid of others from all the surrounding districts within fifteen miles, a large, and in their estimation, a successful "Velu" has been accomplished.

Last week I started a class for candidates for baptism, at which six lads presented themselves.

We had a very pleasant and profitable meeting of Synod this year. You will receive a copy of our "minutes," hence I need not specify what was done.

We had a very crowded steamer on our voyage, with heavy weather, so our trip was not as comfortable as we could have desired.

We were very nearly stuck on a coral reef off Malekula on our way home. The "Croydon" struck, and ground through the coral for two lengths of herself, and finally gained deep water, apparently none the worse for the

scraping. The nerves of some of those on board were none the better for the excitement, and one lady went into hysterics over it."

Our Foreign Missions.

MISSIONARY LETTERS, letters at least from our own missionaries, are scarce just now, from which it may be inferred that the work is going on quietly and steadily. The following summary of the business transacted at last meeting of western branch of the Foreign Mission Committee, kindly furnished by *Rev. D. D. Macleod*, of Barrie, the acting secretary, will serve to give an inkling of what the committee is doing and thinking of doing:—

Formosa.—Letters were read from *Mrs. Jamieson* and *Dr. McKay* in regard to the return of *Mrs. Jamieson* to Formosa as a mission worker. The committee however decided not to send her back to that field, and in regard to a second missionary, deferred action till answers should be received from the presbytery of Honam and *Dr. McKay* in regard to the proposal that *Rev. D. McGillivray* should visit and confer with *Dr. McKay*.

India.—The committee appointed *Miss M. O'Hara* as a medical missionary to India. She is to proceed to the field after spending six weeks in one of the hospitals in New York, which it is thought will be of great service to her in pursuing medical work in India. There were a number of matters of business attended to, principally relating to questions that had already been before the committee. The quarterly financial statements from the different fields in India were received, also the minutes of the council, and from these communications it is evident that each of the missionaries in his or her own particular department is labouring with zeal and diligence. The college at Indore is making good progress and the tone of the missionaries is hopeful. *Dr. Elizabeth Beatty* has improved in health since her return to Canada and looks forward very hopefully to her return to India after further rest.

Chinese in British Columbia.—A missionary for this work was not secured but steps were taken to try and secure a suitable agent as

soon as possible. There are several excellent brethren with whom correspondence is in progress in regard to this work. The committee is anxiously endeavouring to carry out the instruction of the Assembly in this matter.

Jewish Mission.—Interesting letters were read in regard to this work from Rev. Mr. Ewing, of Tiberias, Rev. Jas. Wells, of the Free Church of Scotland, and others. The committee agreed to call to the work the Rev. C. A. Webster, B. A., M.D. and authorized him to spend a year in Liepsic, in the Hebrew Institution there, where missionaries are trained for this work. The committee has not decided at what point in Palestine work will be begun. This will probably be left undecided until the missionary himself has gone over the field and reported upon it.

North West.—The reports of the work in this portion of the mission field are encouraging and testify to the diligence of our missionaries. There was nothing of special importance before the committee. From a letter of Prof. Baird it is learned that the Government propose to erect a substantial building for school purposes at Birtle which will replace the very insufficient building now in use by our missionary.

Honan.—In this new and somewhat hazardous field our missionaries are laying the foundations of Christian work with wisdom. There is nothing additional to report of work attempted beyond what has been in progress. The minutes of Presbytery recently published show with what care and thoroughness the missionaries are carrying on the work intrusted to them.

There were several other items of inferior importance attended to by the committee. The subject of appointing a general secretary was discussed but no action taken upon it.

If thou canst not make thyself such an one as thou wouldst, how canst thou expect to have another in all things to thy liking? The large liberty of others displeaseth us; and yet we will not have our own desire denied us. How seldom we weigh our neighbor in the same balance with ourselves.—*Thomas à Kempis.*

Household Words.

HE LEADETH ME.

In pastures green? Not always. Sometimes He
Who knoweth best in kindness leadeth me
In weary ways, where heavy shadows be,

Out of the sunshine warm and soft and bright,
Out of the sunshine into darkness night.
I cft would faint with sorrow and affright,

Only for this,—I know He holds my hand;
So, whether led in green or desert isle,
I trust though I may not understand.

And by still waters? No, not always so:
Oftentimes the heavy tempests around me blow,
And o'er me, 'round the waves and billows go.

But when the storm beats roudest, and I cry,
Aroud for help, the dear Lord standeth by,
And whisperers to my soul, "Lo, it is I!"

Above the tempest wild I hear Him say,
"Beyond this darkness lies the perfect day,
In every path of thine I lead the way."

So, whether on the hill-tops high and fair
I dwell, or in the sunless valleys where
The shadows lie, what matter? He is there.

And more than this, where'er the pathway lead,
He gives to me no helpless broken need—
But His own hand, sufficient for my need.

So, when he leads me, I can safely go;
And in the blest hereafter I shall know
Why in His wisdom He hath led me so.

LOOK OUT FOR THE LITTLES.

What we call little things often prove to be the great things, and our lives turn on the pivot of very small events. In my own humble experience I had an illustration of this when a few words spoken in a little prayer-meeting decided me to enter the sacred ministry. The faint breath of wind which sends the falling rain-drop to one side or the other of a certain court-house in Ohio determines whether it shall flow into the Gulf of St. Lawrence or into the Gulf of Mexico. One sentence seems to have brought Peter and John to follow Christ. A single sentence converted the Phillipian jailor; it has converted millions since his day. How many Christian lives have sprouted out of the word, the act or the prayer of a few brief moments?

Many of my readers may desire to do, and may have pledged themselves to do some soul-saving work this year. Then be on the look-out for opportunities, and never "despise the day of small things." That model Sunday-school teacher, Marlan Page, came in early to a prayer-meeting, and finding a stranger there, went up to him and spoke very politely. A conversation opened which brought the man to a decision for Christ; he said "that Christians had always kept him at arm's length before." It is the getting inside of "arm's length" that will give you the personal influence to win souls to the Saviour.

The Scripture phrase "redeeming the time" is more accurately rendered in the margin "buying up the opportunity." How constantly the Master employed His opportunities! So

did His apostles; it was always now or never with them. Good old Dr. William Wisner of Ithaca—one of the best and bravest men I ever knew—once halted, on a hot day, at a Berkshire farm-house for a glass of water. A young woman brought a tumbler to him at the door. He cordially thanked her, and said a few kind words to her about the “water of life.” Long years afterwards a middle-aged woman introduced herself to Dr. W.—on a steamboat, and thanked him for the faithful words which had saved her soul. Now it is just such face to face preaching that wins quite as many souls as the most eloquent preaching from the pulpit. Into this sort of *ministry* Christ calls every Christian, young or old, rich or poor, learned or unlearned. Neglecting opportunities is the most disgraceful sin that most of us are guilty of. Unconverted people must think that we regard salvation as a mere *sham* when we make so little of our opportunities to press it upon them. Orthodox Christians are discussing everywhere the erroneous doctrine of a “second probation” in the next world; then why not make more of the single probation in this world?—*Cuyler*.

“EVERY ONE THAT ASKETH, RECEIVETH.”

What a promise! Turn it over and over in your mind, Christian woman! Look at the power which it puts into your weak hands. Think of the “showers of blessing” which a multitude of “every ones,” agreeing on earth as touching anything that they shall ask, may draw down from heaven.

EVERY ONE.

Not only the refined and intellectual lady in her house of luxury, withdrawing into her quiet, beautiful “Chamber of Peace,” for an hour of earnest prayer that she may do all that God would have her do for the advancement of this kingdom, and that a baptism of the Spirit may come upon all that is done.

The poor woman, also, with no corner of her small but full home that she can really call her own—with care and toil besetting her by day and by night—who turns from her household for a few minutes at the Sabbath evening hour of prayer, with her soul, even while her hands cannot cease their ministrations, and asks that God will bless the work of His servants in those heathen lands, of which she has heard enough to know that they are in great darkness, with “the Light of the world” yet hidden from their eyes. These, and all between the two extremes—the Marys, sitting, thinking, weeping, perhaps with days of suffering and nights of weariness appointed unto them; perhaps with hands and feet tied by some dispensation of God, so that activity of any kind is impossible—the Marthas, busy, careful, with lives full to overflowing of anxiety and labor, of going and coming, of calls here and

there, of outward, active service for the Master—all are included in this “every one.”

The only condition is the asking, after the fashion of which our Lord has been speaking, when He gave this precious promise,—earnest importunate, believing. “Every one,” so asking, “receiveth.”

THE TURNING POINT.

Men are not saved between sleeping and waking. “The kingdom of heaven suffereth violence, and the violent take it by force.” Grace does not stupefy us, but it arouses us. Surely, sirs, it is worth while making an awful effort to escape from eternal wrath. It is worth while summoning up every faculty and power and emotion and passion of your being, and saying to yourself, “I cannot be lost; I will not be lost: I am resolved that I will find mercy through Jesus Christ.” The worst of it is, O sinners, ye are so sluggish, so indifferent, so ready to let things happen as they may. Sin has bewitched and benumbed you. You sleep as on beds of down, and forget that you are in danger of hell fire. You cry, “Yet a little sleep, and a little more slumber, and a little more folding of the hands to sleep”; and so you sleep on, though your damnation slumbereth not. Would to God you could be awakened! It is not in the power of my voice to arouse you; but may the Lord himself alarm you, for never were men more in danger. Let but your breath fail, or your blood pause, and you are lost for ever. Frailer than a cobweb is that life on which your eternal destiny depends. If you were wise you would not give sleep to your eyes, nor slumber to your eyelids, till you had found your God and been forgiven. Oh, when will you come to real action? How long will it be ere you believe in Jesus? How long will you sport between the jaws of hell? How long dare you provoke the living God?—*Spurgeon*.

PARDON, A FREE GIFT.

A minister, trying to instruct an old man how to get pardon, said, “Now, suppose I were to go to a shop to buy something for you, and pay for it, and tell you to go and fetch it, need you take any money with you?” “No,” said the old man, “it would be paid for.” “Need you make any promise to pay at some future time?” he then asked. “No,” he replied, “I should have it for nothing.” “So,” he continued, “is it with forgiveness of sins: the Lord Jesus has paid the full price for it. He has had the groans, the sighs, the tears, the wrath, the pain, the punishment; yes, all that sin deserved! He bore it all! He paid the whole! Yes, bought forgiveness with his precious blood, and now he gives it as a gift to all who bring their sins to him.” Said the old man, as his eyes filled with tears: “I see it now; it is pardon for nothing! pardon for nothing! Christ has bought it, and he will give it to me!”

The Work of the Holy Spirit.

NOVEMBER 8. A.D. 33. JOHN 16: 1-15.
Golden Text, John 16: 13.

JESUS predicts bitter persecution to his disciples. He points out to them that all he had just said to them, ch. 14 and 15, was to prepare them not to be "offended," i.e. so discouraged that they would give up their profession of faith in Him. This prophecy was often realized, Acts 6: 12, 14; 8: 1, etc., and since that time many faithful servants of Christ have been put to death by men, so blinded by error, that they conscientiously believed that thereby they were doing God service. Jesus shows his friends that ignorance of God is the cause of this opposition. He, who alone possesses absolute truth, does not compel men to accept it, but uses persuasion, pleading with them. Persecutors arrogantly claim that they alone have absolute truth, and enforce their ideas by fire and sword. Jesus reproves his disciples for allowing sorrow to fill their hearts so much that they did not inquire why he was leaving them, or where he was going, v. 5, 6. He tells them now. V. 7. *Expedient*—So long as Jesus was with them they could not get rid of the false idea of a temporal Messianic kingdom, Luke 24: 21, but when He left them, the Comforter, the Holy Ghost, would teach them all things, ch. 14: 26, and give them clear views of His Spiritual Kingdom. He would, V. 8, *reprove*, i.e. convict the world of *Sin*—because it rejected Christ, of *Righteousness*, proving that Christ was righteous, of *Judgment*, for God will surely punish the rejecters of His Son. Unless men are convinced of these things they will not come to Christ for salvation. Unbelief is at the root of all other sins. V. 10. *Of righteousness*—By the Resurrection, God declared His Son righteous in the sight of all men, Rom. 1: 4. V. 11. *Of judgment*—By numerous conversions it was shown that Satan's power was broken, Acts 2: 41; 5: 14. When the Prince of Evil was thus subdued how could the wicked hope to escape? V. 12. *Cannot bear*—One of these things was the calling of the Gentiles. It was only recalled fully to them after the resurrection, Acts 10: 34, 35. V. 13. *By the Spirit*—They would be guided into all truth. Their teaching would be inspired, therefore, worthy of all faith. The Spirit's teaching is not independent of that of God. He speaks only what he hears from God. *Things to come*—2 Thess. 2: 3; 1 Tim. 4: 1, glorifying Christ by proving the truth of His words. V. 15. The Spirit conveys to men the blessings Jesus receives from the Father for them, Rom. 8: 11; 1 Cor. 2: 12. The claim made by Jesus that "all things that the Father hath" are His, etc., is one which could not have been truly made by a mere man, or even by a mighty angel. Only a God could say it, one more proof that Jesus is God.

Christ's Prayer for His Disciples.

NOVEMBER 15. A.D. 33. JOHN 17: 1-19.
Golden Text, Heb. 7: 25.

THIS sublime prayer closed the discourse of Jesus. Some think, from ch. 15: 31, that it was offered whilst He was on His way to Gethsemane. V. 1. *Lifted up his eyes*—The usual attitude of prayer, then, Luke 18: 13. *The hour*—When his Passion would begin, ch. 12: 27. *Glorify thy Son*, strengthening him for the coming trials, so that by his death many might be brought to Salvation. V. 2. *Power*—Ps. 2: 7, S. *To as many*—the elect, Rom. 9: 15. V. 3. Those who believe in Christ know God. To them he gives Eternal Life, which beginning here continues forever. *Only True God*—Words applied to Christ in 1 John 5: 20, ch. 14: 9. V. 4. *I have, etc.*—By a sinless life, Divine teachings and miracles. *Finished*—Christ's work is complete, 1 Cor. 1: 30. V. 5. *Glorify me*—A well earned reward adding new lustre to the glory He had before with God, Phil. 2: 9; Col. 1: 15, 17. V. 6. *Thy name*—I have made known by revealing to them thy attributes. V. 7. They have believed all my teaching to be from Thee. In Jesus they saw the Christ of God, ch. 6: 68. V. 9. *Not for the world*—Jesus prays only for his Elect, knowing every one of them, ch. 10: 27, but we, who do not know them, have to pray for all men, 1 Tim. 2: 1-4. V. 10. *All mine are thine*—1 Cor. 3: 22. Christ is glorified by his people's faithfulness. V. 11. *No more*—He was about to leave the world. *Keep them through*—R.V. in thy name—in their loyalty to Thee, in spite of temptations or trials. Let Thy name be their strength, Ps. 20: 1. *One*—United. The divisions of Christians are opposed to the intention of Jesus. If we cannot have outward unity, we ought to have that of the Spirit, Eph. 4: 3, the bond of which is Love, Col. 2: 2; 3: 14. V. 12. *I kept them*—By his advice and example. One had been lost, Judas, Ps. 41: 9. *The Son of Perdition*—Hebraism for "the lost one." Lost by his own act. V. 13. Jesus now speaks for his friends' comfort. Their joy would be complete when, by his Resurrection, they would have the confirmation of the truth of his words, Luke 24: 52. V. 14. The World hated Christ, and still hates his disciples, John 3: 18, ch. 7: 7. Jesus leaves them in the world as its lights, Matt. 5: 14, 16, but prays that they may be guarded from the Evil One. V. 17. *Sanctify*—Perfect and consecrate them more and more, 1 Thess. 5: 23, 1 Cor. 6: 11. *By Thy Word*—The holiest men of God have always been lovers of God's Word, David, Ps. 119: 105, 160 Paul, Col. 3: 16; 2 Tim. 3: 15-17. Sanctification grows in proportion of the feeding of the soul, on the Bread of Life, of the Word. V. 19. Jesus *sanctifies*, devoted himself to death, that his people might be holy, Eph. 5: 26, 27.

Christ Betrayed.

NOVEMBER 22. A.D. 33. JOHN 18 : 1-13.

Golden Text, Mark, 14 : 41.

GOMP. Matt. 26 : 47; Mark 14 : 43; Luke 22 : 47. There was on the west slope of the Mount of Olives an olive grove known as the garden of Gethsemane, (oil-press). Matt. 26 : 36. Jesus had often gone there, Luke, 22 : 39, probably because its quiet retirement was favourable to meditation and prayer. V. 1. *Kidron*—A brook between Jerusalem and Olivet, 2 Kings, 23 : 4. John does not mention Christ's agony, although one of the three disciples whom he took apart at the time, Mark 14 : 33. V. 2. *Judas*—Had gone from the upper room to the chief priests to tell them where Jesus was going and could be seized. He *knew the place*, and before leaving, ch. 13 : 30, must have heard he was going there after the supper, Luke 21 : 37. V. 3. *A band*—The "watch," Roman soldiers who were put at the disposal of the Sanhedrim, during the Passover, to keep order in Jerusalem, Matt. 27 : 65. They carried swords. The ordinary temple guard were Levites and were armed with staves. *Lanterns*. It was the time of the full moon, but clouds or the shadow of the olive trees might have made it very dark. Judas went before the band, Luke 22 : 47, and pointed out Jesus by kissing him, Mark 14 : 44, Luke 22 : 47. V. 5. *I am He*—Jesus had no wish to escape, Matt. 16 : 22. Judas need not have given the soldiers his petty signal, the traitor's kiss. At the sound of the voice of Christ giving his divine name "I am," Ex. 3 : 14, the proud Roman soldiers, who never turned their face from a foe, were hurled backwards to the ground, an evident miracle, to show how easily Jesus could have defeated them, Comp. 2 Kings 1 : 10. With courage worthy of a better cause, the band advanced once more. Jesus again tells them "I am He," but *let these go*—the disciples. V. 9. *The word*—Ch. 17 : 12. Peter furiously strikes at *Malchus*, a servant of the High priest, ch. 13 : 37, and wounds him. V. 11. *Put up thy sword*—The weapons of the Christian's warfare are not carnal, 2 Cor. 10 : 4. Would that Christians had always remembered it! Jesus healed the wounded man, good for evil. *The cup*—of suffering, Is. 51 : 17, Matt. 26 : 39. *Chief captain*—The Chiliarch or military Tribune, Acts 22 : 24. *Bound him*—The usual way was to bind the hands behind the back, and put an iron chain round the neck, by which the prisoner was dragged. Needless precautions! The love of Jesus for men, and his obedience to his Father's will, were for him stronger bonds than these, Ps. 118 : 27. V. 13. *Annas*—The father-in-law of Caiaphas, a man of great influence in the Jewish Council, Luke 3 : 2. *Caiaphas*—The high priest that year, no friend to Jesus, ch. 11 : 50.

Christ before Pilate.

NOVEMBER 20. A.D. 33. JOHN 19 : 1-16.

Golden Text, Rom. 4 : 25.

JESUS was first taken before the High priests, Annas and Caiaphas. False witnesses testified against him. No one defended him. Caiaphas declared him guilty of blasphemy, Matt. 26 : 60-66. The penalty was death by stoning, Lev. 24 : 5. The Jews, being subject to the Romans, had no right to carry out this penalty, ch. 18 : 33-38. Hence they brought him to Pilate, the Roman governor. Questions of their law would not have been considered by him, Acts 23 : 29, so the priests changed the accusation to one of sedition. Pilate found no fault in him, Luke 23 : 1-4, and hearing he was a Galilean sent him to Herod, the tetrach, who was then in Jerusalem. Herod only abused him and sent him back to Pilate, Luke 23 : 6-12. Pilate wished to release Jesus, but feared the Jews, Matt. 27 : 18. As a compromise, he proposed to scourge him and let him go. The proposal was met by wild cries of "away with him," Luke 23 : 16-17. There was a custom of releasing a prisoner at the Passover. Pilate gave the Jews the choice between Jesus and Barabbas, a murderer. They chose Barabbas, Matt. 27 : 15-21. Despairing of saving Jesus, Pilate ordered him to be *scourged*. V. 1. Slaves were whipped before crucifixion. Jesus was treated as a slave. V. 2. *Purple*—Colour worn by kings. A reed was put in his hands as a sceptre, Matt. 27 : 29. V. 3. *Smote him*—Mocking him, and spitting upon him, Mark 15 : 19. V. 5. *Behold the man*—Bruised, bleeding, friendless, surely, thought Pilate, bringing Jesus forth and declaring him once more innocent—the Jews will pity and release Him! V. 6. *Crucify him!* Priests and officers alike cry out this. Not one of the thousands he had healed or fed to stand up for him, Is. 63 : 3. Take *ye him*—Without Pilate's sentence or authority. V. 7. *A law*—Lev. 24 : 16. *Son of God*—John 5 : 18; 10 : 33. V. 8. *More afraid*—His conscience reproved him. His wife had warned him, Matt. 27 : 19. The answers of Jesus had impressed him, ch. 18 : 36, 37. He had not moral courage to do what he knew was right. V. 9. *No answer*—A silent rebuke for his want of firmness. Pilate was offended. V. 12. *From above*—Rulers are to be God's ministers for good, Rom. 13 : 1-4. *Greater sin*—Using a God-appointed power to condemn the guiltless. Pilate let himself be the tool of Christ's enemies. V. 12. *Sought*—By argument, probably. *Not Caesar's friend*—Pilate was afraid of being accused to Tiberius, whose jealous character he knew well. V. 13. *Gabbatha*—Heb. the high place where criminals were sentenced. V. 14. *Preparation*—When all things had to be made ready for the Paschal ceremonies.

Ecclesiastical News.

SCOTLAND:—Our harvest weather has been very broken, and the farmers are not without a reasonable fear as to results. We are glad to know that the crops of the North-West are so abundant....Scotland and the Church begin to realize the loss each has sustained in the death of Robina F. Hardy, the authoress of many excellent productions—among others, of "Jack Halliday" and "Elsie, an Edinburgh Lassie." She was an indefatigable worker in missions, and an abiding friend of the outcast classes...In the death of the Lord President, John Inglis, we have lost one of Scotland's most eminent lawyers, a son of the manse....And Dr. Millar, for so many years rector of Perth Academy, has passed away; a well known figure in the Fair City and in the General Assembly of his church. He died in his 87th year, full of Christian labour and of honours....Still active and in his 87th year, also, is Bishop Wordsworth, of St. Andrew's; a nephew of the poet Wordsworth and an advocate of union between the Presbyterian Churches and Episcopacy....Glasgow presents the freedom of the city to the Marquis of Bute on his opening the Mitchell Library in its new buildings....An effort is being made by the Free Church to raise the "equal dividend" of the Sustentation Fund to \$1,000 for each minister. The present aspect of the scheme evokes some discussion, but I am persuaded it will end, if not in a complete success, at least in raising the minimum stipend to \$1,000....The question of lotteries in connection with church bazaars also provokes much comment. Surely so good a cause can do without the aid and use of questionable means....The Rev. T. Eynon Davies, from Wales, has been appointed to succeed the Rev. Dr. Gooderich in Elgin Place Church, Glasgow. The Glasgow Free Presbytery has decided that the Rev. John Robertson, of the Gorbals, shall be allowed to rent the National Halls for one year for the use of the congregation.... We record the death to-day of Sir John Steel, R.S.A., sculptor to the Queen, another of Scotland's eminent sons, aged 87 years. D.

ENGLAND:—Mr. Spurgeon has so far recovered that he has been able to go to Eastbourne, on the Sussex Coast, where he is steadily regaining strength. His friends are rejoicing in the prospect of his ultimate recovery. Referring to their united and ceaseless prayers for his restoration, he thus writes to his congregation: "Had I died, all infidelity would have noticed it as a proof that prayer was useless; we have a right now to score one on the other side." It will be a long time before Mr. Spurgeon will be able to work again. Meanwhile Dr. Arthur T. Pierson, of Philadelphia, has accepted an invitation to occupy Mr. Spurgeon's

pulpit during his convalescence. . . . Rev. J. Thain Davidson, D.D., has retired from the pastorate of his congregation in Islington, where he has ministered with manifest power and effect for 30 years. He was inducted the other day into a smaller charge at Ealing, by Rev. Donald Fraser, of Mary-le-bone, concerning whom the rumour has revived that he, too, will shortly seek retirement from active service, or at least lighter work. He is now sixty-five, and has done excellent work for the church. Rev. George Rogers, the oldest Congregational minister in the world, died at South Norwood, London, on Saturday, in his 93d year. He was first a student at Rotherham College, then minister at Manchester, subsequently co-pastor of King's Weigh-House chapel, and for thirty-six years pastor of Albany chapel. From the last charge he retired in 1856, to become the first theological tutor of Pastor's College, with which Mr. Spurgeon has been so closely identified. From his retirement at eighty years of age up to his ninetieth year he occasionally preached in various chapels in the locality. Rev. James Mackie, of Manchester, has been occupying the pulpit of Rev. Jacob Primmer, of Townhill, Dunfermline, while the latter has been making loud demonstrations in different parts of the country against what he considers to be the backsliding tendencies of the Church of Scotland. >

IRELAND:—Several vacant congregations have been filled lately, among others that of Maghera, where a Dr. Hall, a probationer, has been settled. Maghera is remarkable for the number of professors that its pulpit has supplied. The late Dr. Witherow was one. The present occupant of the Exegetical Chair in Belfast, the Rev. Dr. Leitch, is another, and a third is Professor Dickey, who now fills the chair of Hebrew and Oriental Literature in Magee College, Londonderry. Besides, it may be added that the great Dr. Cooke was brought up in the congregation.... There is still a good deal of feeling over the education question and somewhat serious difference of opinion. An influential minority takes the ground that common schools are now virtually denominational and the church may as well adapt itself to that point of view. At a meeting of the committee on education, held in Fortmsh in August, there was a very warm debate.... In Belfast there is some church building going on, but not what the increase of population needs. There is a fine church nearly finished on the Ormeau Road, just beyond the park. This is for a new congregation, which ere long will be in full working order. It is named after Dr. Cooke. Further out a little, the Newtownbreda congregation are rebuilding their church on a grand scale. The pastor is the Rev. Robert Workman, a very cultured man and a connection of one of the wealthy families of Belfast. The Workman came from Saltcoats, in Ayrshire, as

also, several of the great steamship company founders, such as the Allans, Burns and others. Newtownbreda is the only one of forty churches in Belfast or the suburbs where an organ is used.

H.

UNITED STATES:—Upwards of a hundred new students have entered Princeton Theological Seminary this session—the largest number ever admitted in this Seminary, which has now reached its eightieth year. The number of freshmen in all the Presbyterian colleges is exceptionally large this year.... With the death of Professor Casper Wistar Hodge, of Princeton, the honoured name of Hodge disappears from the roll of teachers, where it has been famous for fifty years. The deceased was a son of Dr. Charles Hodge, was a fine scholar and had been thirty years professor in Princeton.... You know, of course, that Dr. Briggs has entered on his duties in Union Theological Seminary, New York, just as if nothing had happened since he was translated to the chair of Biblical Theology last winter!.... Quite a number of the Presbyteries have recommended young men having the ministry in view to avoid connecting themselves with Union Seminary as an institution that is not above suspicion as to the soundness of its teaching.... The decision of the Presbytery of New York is anxiously looked for in the case of libel against Dr. Briggs for heretical utterances respecting the Bible.... The discussions on the revision of the Confession of Faith now going on in the Presbyteries show that the Church is far from unanimous in this respect—some being opposed to revision in any form, some willing to accept the changes recommended by the Assembly's committee, while others demand more radical changes than those proposed by the committee... The Methodist Ecumenical Council met in Washington, D.C., on the 7th of October, and the American Board of Commissioners for Foreign Missions at Pittsfield, Mass., on the 13th of October. The income of the Board last year was \$824,000.

Z.

CANADA:—Straws sometimes serve to show which way the wind blows. The meeting of the Executive Committee of the Western Section of the Presbyterian Alliance recently held in Toronto, seems to have left a very favourable impression on the public mind in regard to the results that may be expected to follow the meeting of the Council which is to take place in September, 1892. There were present at the meeting a number of representative men from the United States: Rev. Drs. Philip Schaff, W. T. Chambers, and D. G. Wylie, of New York; Dr. Waters, of Newark; Dr. W. C. Cattell and Dr. James J. Good, of Philadel-

phia; Dr. C. R. Hemphill, of Louisville, Kentucky; Dr. L. C. Vass, of Savannah, Georgia; with Messrs Silas B. Brownell, of New York and Hon. J. M. Gant, of Nashville, Tennessee. From the cordial reception those gentlemen met with in Toronto, they seem to have carried away the impression that the meeting of the Council next year is bound to be a great success. Should it fail, it will not be the fault of the Presbyterians of Toronto. The business of the meeting was to revise the programme and to nominate parties who shall be asked to prepare special papers for the Council of 1892, subject to the approval of the Eastern Committee which meets at Edinburgh. At a public evening meeting, held in Knox Church, interesting addresses were delivered by members of the Committee at which the aims and object of the Alliance were fully explained and commented upon.

INTERNATIONAL BIBLE-READING ASSOCIATION: Under the auspices of the Sunday-School Union of England, this society is making gratifying progress. Its object is to encourage a daily and systematic course of Bible-reading in connection with the International Sunday-school lessons. The society furnishes the members with a small card, on which are indicated the daily portions of Scripture to be read for the whole year. It is an admirable idea. There are now some 343,000 members, and of these about 5,000 in Canada; the readings have, in some instances, been adopted by congregations in order to interest parents in the work of the Sunday-school. *Mr. James McNab*, 125 Huntley street, Toronto, the District Secretary for Canada, will furnish cards on application and give all needed information for the organization of branches. We are pleased to notice that since our last mention of this association it has added largely to its membership in Canada.

Our Own Church.

ESTIMATES FOR 1891-92.

THE following are the amounts required for carrying on the missionary and benevolent schemes of the church for the current ecclesiastical year. It is, of course, very desirable that presbyteries and congregations should take the earliest possible opportunity of deciding what proportion of the whole amount they should equitably assume and take such steps as may be necessary for securing the money. The work at home and abroad is growing in our hands, and there is need for increas. of means and

a larger measure of liberality on the part of the members of the Church :

FOR THE WESTERN SECTION OF THE CHURCH.

Home Missions proper	\$ 50,000
Stipend Augmentation	32,000
Foreign Missions	95,000
The colleges—Knox, \$6,500; Queen's, \$4,000; Montreal, \$4,500.....	15,000
Ministers', Widows' & Orphans' Fund	6,000
Aged and Infirm Ministers' Fund ...	15,000
	<hr/>
	\$213,000

FOR THE EASTERN SECTION.

Home Missions, including Manitoba and the North-West.....	\$ 12,000
Foreign Missions.....	28,000
Stipend Augmentation	9,000
The College.....	4,000
Aged and Infirm Ministers' Fund...	3,000
	<hr/>
	\$ 56,000

FROM BOTH SECTIONS OF THE CHURCH.

French Evangelization School and buildings at Pointe aux Trembles..	\$ 70,000
Manitoba College, exclusive of amount from Synod of Manitoba..	10,000
The Assembly Fund	6,000
	<hr/>
	\$ 86,000

The whole amount is \$355,000

NOTE.—In addition to the Foreign Missions hitherto carried on, it is proposed to enter on missionary work among the Jews. Contributions have been given for some years by a few friends for this purpose. It is hoped that many others will now contribute.

ASSEMBLY FUND.

A COLLECTION FOR THE ASSEMBLY FUND is appointed to be made in all congregations (unless other arrangements are made for raising the amount) on the 3rd Sabbath of November. It is really necessary that Presbyteries and Congregations should give attention to the matter of this fund. The Assembly has given repeated instructions to Presbyteries to collect or see to the collection of the required amount, which should be shared by all the congregations of the Church. The Assembly Fund has to provide for all expenses connected with the Assembly, such as clerks' salaries, stationery, printing and issuing the minutes, and to pay besides all expenses connected with committees which have no funds of their own, such as the committees on Sabbath Observance, State of Religion, Statistics, Distribution of Probationers &c. There is an amount

payable—\$315, on account of the general expenses of the Presbyterian Alliance. This year there is also the amount of \$250 for the expenses of a deputation to Prince Albert, N. W. T., and an amount of \$135 towards the Assembly expenses in Kingston. The total amount required for the expenses of the year, to cover past arrears, is about \$6000. No congregation should give less than at the rate of five cents per member. Remittances should be promptly made as expenses of the Assembly minutes have to be met at once.

W. REID, *Treasurer.*

PERSONAL:—*The Earl and Countess of Aberdeen* are again on a visit to Canada and winning golden opinions for their affability and the interest they take in Canada and Canadians. *Rev. W. T. Wilkins*, of Trenton, has been appointed Clerk of Kingston Presbytery in room of *Rev. Alex. Young*, of Napanee, who has accepted an appointment in the North-West. *Rev. George H. Wells, D.D.* pastor of the American Presbyterian Church, Montreal, has accepted a call from the Plymouth Congregational Church, Minneapolis. *Rev. A. E. Baird* is to be inducted as Professor of Theology in Manitoba College on the 3rd instant. *Rev. Joseph L. Morin*, pastor of St. John's (French) Church, Montreal, has been appointed associate professor of French language and literature in McGill University. Mr. Morin is a son-in-law of *Rev. C. Chiniquy*, was Lorne Gold-Medalist at McGill in 1882, and is well entitled to the high position that has been assigned to him by his *alma mater*. *Father Chiniquy* has been lecturing in the Maritime Provinces to large audiences with his old-time eloquence and without let or hindrance. *Rev. W. L. Macrae*, of Princetown, Trinidad, is improving his furlough by giving illustrated lectures on Trinidad in the congregations of the Maritime Provinces. *Rev. Hamilton Magee, D.D.*, of Dublin, superintendent of the Mission Press, and assistant secretary for the Irish Mission of the Presbyterian Church in Ireland, has been on a visit to Montreal for the benefit of his health. *Rev. James Hally*, of St. Therese de Blainville, Que., is still in Scotland. His continued ill health has we regret to learn made it necessary for him to ask leave to retire from the active duties of the

ministry. *Rev. John Rannie*, formerly, of Chatham, Ont., continues his work in British Guiana, in the enjoyment of good health, notwithstanding the trying nature of the climate. *Principal Caven* of Knox College, Toronto, has announced his intention to visit Egypt and Palestine this winter. *Rev. J. K. Smith, D.D.*, formerly of Galt, and San Francisco, but more recently of London, England, is returning to Canada.

ORDINATIONS AND INDUCTIONS.

WATERDOWN, Hamilton:—*Mr. P. M. McEachern*, graduate of Knox College, was ordained and inducted on the 20th of September.

HAVBLOCK, Peterborough:—*Mr. Hugh Brown* was ordained and inducted on the 6th of October.

CENTREVILLE, Peterborough:—*Rev. James Drummond* was inducted on the 13th of October.

ELORA, Guelph:—*Rev. J. McInnis*, of Sydenham, Ont., was inducted to the charge of Knox Church on the 13th of October.

CARLETON PLACE, Lanark and Renfrew:—*Rev. Robert McNair*, of Durham, Ont., was inducted as pastor of St. Andrew's Church on the 8th of October.

CALLS:—*Rev. W. R. Calder*, of Mira, C. B., to Earlton and West Branch, River John, Pictou. *Rev. C. B. Pitblado*, of Santa Rosa, California, to James Church, New Glasgow, N. S. *Rev. W. M. Tufts*, of Bedéque, *P. E. I.*, to Hawkesbury, Ottawa. *Rev. W. R. McCulloch*, late of Hawkesbury, Ont., to McDonald's Corners, Kingston. *Mr. D. P. Oswald* to Janetville, Ballyduff and Pontypool, Peterborough. *Rev. Robert Atkinson*, of Pictou, to St. Paul's, Fredericton, N. B. *Rev. J. Polson* to Hartney, Brandon. *Rev. J. A. Brown*, of Belmont, Ont., to Scarborough, Toronto. *Rev. G. Monroe*, of Embro, Paris, to Harriston, Ont. *Rev. Andrew Gray* to Quoddy and Moser River, N.S. *Rev. J. F. Dustan*, of Bridgewater, to Grove Church, Richmond, Halifax.

DEMISSIONS:—*Rev. J. A. Maclean*, of New Richmond, *Miramichi*. *Rev. Duncan Davidson*, of Langside, *Mailamé*. *Rev. F. W. George*, of New Carlisle, *Miramichi*. *Rev. W. Coulthard*, of Pictou, *Kingston*. *Rev. A. Matheson*, of Lunenburg, *Glengarry*. *Rev. W. Mowat*, of Merritton, *Hamilton*, *Rev. James Hally*, of St. Therese de Blainville, *Montreal*. *Rev. J. W. MacLennan*, of Newport, *N.S.* *Rev. W. M. Fraser*, of Bridgeport and Annapolis.

NEW CHURCHES.

ALICE, Lanark and Renfrew:—The new church at this place was opened for worship a few weeks since; the *Rev. G. D. Bayne*, of Pembroke, preached in the morning and *Rev.*

R. Knowles, the pastor, in the afternoon. Both services were largely attended. The new *St. Enock's Church*, Toronto, was opened September 26th. The pastor, *Rev. G. C. Patterson*, was assisted on the occasion by *Principal Grant*, *Rev. Dr. Reid*, and *Rev. G. M. Milligan*. The building is said to be a very handsome one, reflecting great credit on the young thriving congregation by which it has been erected.

PRESBYTERIAL ITEMS.

The Presbytery of *Regina* has unanimously decided to draw the attention of the people, in view of the approaching election, to the importance of voting for none but those who will in the House of Commons vote for prohibition. *Barrie* expresses its "strongest disapproval of the practice of those probationers who give congregations clear encouragement to proceed with a call, and then decline, to the great injury of the congregation calling. The students' Missionary Society of Knox College, Toronto, had eleven of its members located within the bounds of this Presbytery during the past summer. *Winnipeg*.—Having regard to the great demand for labourers for winter supply throughout the Synod of the North-West, and considering also that no other feasible scheme for meeting the want has been presented, this Presbytery approves of the proposal to institute summer sessions for Theological students in terms of the remit of the General Assembly, and endorses the plan described in what was called the "minority report" on this subject discussed at last General Assembly. The Presbytery urges on all the Congregations the advisability of introducing the schedule system, wherever it is found to be practicable, as the best means of contributing for the support of ordinances as well as for the schemes of the church. *Montreal*.—At its last meeting a conference was held specially to discuss "The Relation of the Pulpit to Prevailing Evils." The subject was opened by an able paper read by *Rev. A. J. Mowatt*, and was followed up in rousing speeches by a number of the brethren, clerical and lay. The general tone of discourse was a scathing denunciation of corrupt practices in high places, and declaring it to be the duty of the pulpit to make its influence felt on the side of right and honesty. The following resolution was carried unanimously in a large meeting:—

"In view of the great public evils prevalent in our country, the Presbytery sees great cause for alarm and humiliation before God, and resolves to express its abhorrence of the political corruption which has been revealed by recent investigations, and its dissatisfaction with the failure of Parliament to deal adequately with them in the punishment of the guilty, and, therefore, calls upon the people to express their condemnation at the earliest opportunity at the polls."

We notice that the Synod of Manitoba and the Northwest Territories is to meet at Brandon on the 7th instant. This will be the first instance of any of our Western Synods holding an autumn meeting. It is expected to be, in a large measure, in the nature of a conference on Christian work, and may be expected to be productive of much benefit in bringing together the ministers and missionaries from distant parts of the country to consult for the common good. A representative committee has been entrusted with the work of preparing a programme. *Ottawa*.—The mission fields of Bryson and Litchfield have been transferred to the list of vacancies, each being desirous of obtaining a settled pastor.

THE COLLEGES.

KNOX COLLEGE, TORONTO:—The forty-seventh Session was opened in the Convocation Hall on October 7th, when a large assemblage was present to hear the introductory lecture by the learned principal, Dr. Caven, on "The Testimony of our Lord to the Old Testament." The subject was a very interesting one and was treated by Dr. Caven with marked ability. "Every thing," he said, "connected with the Old Testament had been subjected to the closest scrutiny. It had been received by Jew and Christian as containing a revelation from God, while by the latter it was regarded as standing in close and vital relationship to the New Testament. The canon of the first century was the same as our own. The evidence for this was complete, and the fact was hardly questioned. The Septuagint agreed with the Hebrew as to this. The fact of the apocryphal books being appended to the canonical Scriptures did not weaken the Old Testament. Our Lord never quoted any of the apocryphal books, nor referred to them; but when he referred to the Old Testament narratives and records He accepted them as authentic and as historically true, as in a special sense from God—having Divine authority. The utterances of Christ on this point are clear, decided, and unmistakable." Dr. Caven dwelt upon the value for the scientific student of the Bible of Christ's testimony to the Old Testament, which should inspire full confidence in it on the part of those who read their English, French or German Bible." Doubtless many of the small difficulties which lay in the path of the Old Testament student, which had perplexed translators and exegetes and had been vaunted by the adversaries of the Scriptures as destroying its lofty claims, were due to changes made in the transcription. Let an earnest and believing scholarship deal with these and other difficulties as best it can. Its work is useful and is always to be regarded with favour."

PRESBYTERIAN COLLEGE, MONTREAL:—The twenty-fourth session of this Institution was opened on the 8th of October, the principal feature of the evening being the delivery by Rev. Prof. Scrimger of a lecture on "Christian

Experience and its Relation to Theology." "Mere conformity to ritual," the lecturer said, "was not Christian experience, neither was conventional morality of an outward character. Genuine Christian experience was characterized by three essential elements: (1) A consistent preference for good at all costs; (2) a consciousness of Divine help in holding fast to this preference and in maintaining a right character; (3) A sense of the nearness and friendliness of God. Christian experience was the strongest evidence of the truth of Christianity, not simply to those who possessed it, but to others. The testimony of genuine Christians as to their own experience was as credible as any other testimony as to facts, and was the strongest ground on which we could appeal to men everywhere to try the Gospel as the remedy for sin."

At the conclusion of the address Principal MacVicar announced that an addition of over 300 volumes had been made to the library during the past six months. Messrs David Morrice and Peter Redpath being the principal contributors. Twenty-two new students had been added to the College roll this session. The total number in attendance is much larger than during any previous session. Yet with the increase it was impossible at present to overtake the work of Presbyterianism in Canada, not to speak of the mission field. Out of the 1,200 students now in connection with McGill University, the Presbyterian College claims one hundred, and although that is not enough, still the limited accommodation within their College is inadequate and twenty or thirty of them are forced to find homes in the city. The efforts of Mr. D. L. McRae, the financial agent of the College, were proving very successful in increasing the endowment fund, and it was hoped that soon they would be so much better equipped as to furnish the necessary accommodation.

In referring to the affiliation of the Presbyterian College with McGill University, he said that he rejoiced in the advancing progress of the Faculty of Arts and of all the departments of McGill University. The affiliation was proving a most advantageous one connected as the College now was with one of the oldest and best on the whole continent of America.

MANITOBA ITEMS.

Our Synodical Committee on Home Missions met in Winnipeg, ending Oct. 1st. Besides some 20 missions supplied from Manitoba College during the winter there was found a necessity for 25 ordained missionaries and 25 catechists, and this without including British Columbia. The past summer has been a most successful season in our prairie missions. Much progress has been made. Keewatin added 35 communicants at its last communion, 4 of whom were Icelanders, the results of the Icelandic mission in Winnipeg. Church building is going on apace in the North-West.

Churches at Rosburn and Thornhill have been opened. A new stone church at Craeford is approaching completion, and the church at Moosomin is being enlarged. Arrangements are more or less advanced in some twenty places for erecting churches this autumn. Manitoba College has opened with bright prospects for the year. The attendance at present is in advance of that of last year at the same period, and last year was the largest in the history of the College. University science classes have opened, in which the colleges join, and Manitoba College is having an increased reciprocity with Wesley College in its teaching. The theological session opens early in November, when Prof. Baird will be inducted. The University of Manitoba has completed the selection of its 150,000 acres of land given by the Dominion Government. Manitoba Industrial Exhibition has been a great success, though marred somewhat by bad weather.

G. B.

Obituary.

REV. ALEXANDER STEELE, recently deceased, was born in the Parish of Dunkeld, Perthshire, in 1803, and was educated at the Parish School there and the famed Grammar School of Perth, as well as the University of St. Andrew's, where he was a fellow-student of Dr. Duff, of missionary fame. He spent some twelve years teaching in the Assembly's School at Burghead, Co. of Elgin, during which period he continued his theological studies and was licensed to preach the gospel. In 1843 Mr. Steele identified himself with the Free Church movement—at the cost of his situation. This led to his coming to Canada. He began missionary work in Nova Scotia, but soon removed to Western Canada, where he laboured faithfully for a number of years as a pioneer missionary until called and ordained as pastor of the Free Church Congregation in Darlington, now Bowmanville, where he ministered with great diligence and acceptance for about four years. In course of time Mr. Steele retired from the active duties of the ministry and came to reside on his own farm in West Elgin. He was elected an elder of the Fingal congregation in 1859 and discharged the duties of that office in an admirable manner until overtaken by the infirmities of old age. To his minister he was uniformly considerate and kind, often in cases of emergency taking his place in

the pulpit to the delight and edification of many.

MR. JAMES E. DICKIE, for twenty-five years an elder in the Congregation of Stewiacke, N.S., died on the 26th of August, after a short but severe illness, aged sixty. Mr. Dickie was always ready by his counsel and liberality to advance the best interests of the church. He was modest and unassuming, but by his consistency and business integrity did much to commend the gospel which he so long professed. He leaves a widow and six children, the Rev. H. Dickie, B.A., of Summerside, P. E. I., being his second son.

MR. ANDREW HANIE, Elder of New Mills, N.B., died on September 22nd, 1891, aged 54 years. He attended Divine worship on the previous Sabbath evening, and frequently during his brief and painful illness expressed the delight he had in the service. The deceased was faithful in the discharge of his respective duties; he administered to the physical necessities as well as to the spiritual needs of many in his neighbourhood. An old woman on a sick-bed, since his death, characteristically said of him "he was no apprentice in prayer." The Hanie family are well known throughout the Dominion, as many ministers of the Gospel, for nearly half a century, have found a "prophet's chamber" in their home.

SYNOD OF THE MARITIME PROVINCES.

The Synod met Oct. 1. in St. Matthew's Church, Halifax, and was largely attended. Rev. John MacMillan, retiring moderator, preached the opening sermon on "Prosperity within thy Palaces." Speaking of the prosperity of the Church within the Synod's bounds he showed that within the ten years covered by the late census our families increased 2152, or 11½ per cent. The Presbyterian population increased over 10,760,—or more than the increase of the population as given in the late census. If the census be correct, the population has increased only a little over 1 per cent. Presbyterianism has increased from 6 to 11 per cent according to Provinces. The number of ministers in our Synod has increased from 161 to 193; churches and stations from 484 to 540; communicants in our congregations in N. S. increased 24 per cent; in N. B. 39 per cent; in P. E. Island 41 per cent. In the whole Synod the increase has been nearly 30 per cent. Increase in liberality was also noted. Ten years ago our people in Nova Scotia gave for all purposes \$140,691; last year they gave \$217,808, an in-

crease of \$77,117. In New Brunswick there has been an increase of \$25,535; in P. E. Island, \$15,696. In the whole Synod the increase of last year over ten years ago, \$117,785.—Ten years ago the people gave \$12 per family and \$8½ per communicant; last year they gave \$17 and \$10. Progress was marked in every direction. Rev. H. B. Mackay was elected Moderator for the ensuing year. AUGMENTATION received the prompt attention of the Synod. Eleven congregations failed to contribute to the fund; but the amount received very nearly met the requirements of the Committee. Five Presbyteries exceeded the amount allotted to them, 147 congregations gave all they were asked to give. Total asked \$9000, received \$8,949. Fifty-six congregations received aid from the fund. It was agreed to ask for \$9000 for the ensuing year, to be paid in by the end of March. The Halifax Ladies' College was reported upon very favorably by the Synod's visitors, Rev. John McMillan and Rev. A. Falconer. Rev. Robert Laing presented the report of the Directors which was encouraging. Loss had been sustained through a visitation of diphtheria. However, no lives were lost, and the financial loss though large will be repaired. The Synod very cordially commended the College to the people. The Home Mission work of the Synod was under discussion on Friday evening. Rev. John McMillan, convener of the Committee, gave an outline of the work in the maritime provinces. Remarkable progress has been made within the past ten years, contributions having increased nearly three-fold in that period. The Presbytery of St. John is the greatest Home Mission field within the Synod, and the work is pressed forward with much success.—Contributions to aid missionaries in the North-West amounted to about \$3000.—A great deal of attention was devoted to matters connected with the College. It is determined to appoint a fourth Professor whenever the debt of about \$7000 is out of the way. The Board is instructed to take measures for the removal of this debt. The Board is also to define the work to be assigned to the fourth Professor. Monday evening was devoted to Foreign Missions. Rev. E. Scott explained the growth in liberality within the past ten years. The givings of the whole Church, have gone up from \$40,000 to \$120,000. The women's

societies alone give now as much as the whole Church gave in 1880. Within this Synod the contributions last year were about \$28 000. This year *Ten Thousand dollars* additional are asked in order to build School-houses in Trinidad for our East Indians there. The Government will contribute largely to the cost of education. At present our Trinidad mission work is supported to the extent of half the expenditure by the planters, the people, and the Government. The mission vessel *Dag-spring* has been sold—its work being very much more efficiently done by a commercial steamship company, for a subsidy of £1,500 of which amount we are expected to contribute £250 a year.—The seminary in Trinidad for the training of labourers for the mission will be in operation in January. Rev. W. L. Macrae now home on furlough was cordially welcomed, and addressed the Synod on the condition and claims of the Mission.—A resolution was un-animously passed expressing the Synod's appreciation of Rev. E. Scott, and wishing him success in the work to which the General Assembly has called him as Editor of the RECORD.—The Report on Temperance was hopeful and cordially adopted. Of other reports we may make the same remark. On Sabbath the Lord's Supper was celebrated in connection with the Synod in St. Matthew's Church. The Synod closed on Tuesday after giving attention to a wide range of important subjects. The next meeting will be held in St. Andrew's Church, St. John, on the first Thursday of October 1892.

Formosa.

EXTRACTS FROM REPORT OF 1891.

The latest statistics are as follows,—

Number baptized since last Reprt.	146
Number of deaths during the same time	32
Increase	114
Last year's total	2719
Number of members living now	2833
Number of Elders	83
Number of Deacons	71
Number under suspension	41
Number excommunicated	2
Number of chapels	50

Number of preachers, including Rev. Giám Chheng Hôa, who is employed in teaching in the College..... 51
 Number of students, nearly two dozen.
 Number attending Girls' School, from 25 to 40.

As to the manner in which the work is carried on, and the success with which God is blessing it, not much could be added to what Dr. Mackay has already given to the public. But we give a recent letter to show what is still being done along the same lines.

"Thursday last, the preacher at Burns' Church, Sin-sia, arrived here with a report that new-comers were anxious I should go and address them. We, therefore, held our meeting in Oxford College somewhat earlier, and at eight o'clock, were in a small boat and fairly away. It was 3 a. m. when we entered Bàng-kah church. Only one student was along. In two hours we stood at the railway station waiting for the train. The engine was out of gear and it was 9 a. m. ere she steamed out. Having passed Sek-khàu, we came up to Tsù-tng-kha and changed cars. I stood outside with Mr. Watson, engineer, to glance at his work, and about noon was in Kelung chapel. After dinner, I went with the preacher into the market and extracted ninety-seven teeth. At the evening meeting, the building was full. Converts recited lessons, we preached salvation, and all sang hymns. By making an early start, we were at Teng-siang-khoe in good time for work in the town. A large crowd assembled at dark in and around our place of worship. The next morning was clear, warm, even sultry, and predicted a storm which burst within ten hours. On entering Sin-sia, many came out to welcome us. People flocked into the church and listened to boys and girls rehearse Bible facts. Then all stood whilst singing psalms and spiritual songs, after which I had their *eager* attention for two hours whilst speaking on Christ's humiliation. After dinner, thoroughly anxious faces brightened when addressing them on Christ's exaltation. I conversed with them individually, visited a number in their homes, and cleaned the abodes of three families of idolatrous trappings. Three ancestral tablets were given me and others promised for next visit. *Pass not this lightly by.* There is a change of some kind when these are given up. A Hôa came sud-

denly into our midst (he was not expected), and we met at 7 p. m. for a grand meeting. With usual skill, he gave the "bread of life" according to the needs of his hearers. Profound silence marked the meeting when I again addressed them. They fitted up a dwelling for a school-house themselves, and we have a Christian teacher to send them. With the new tablet at my back on the platform, in memory of W. C. Burns, I couldn't help thinking of the great evangelist: O how his soul would fire and burn if present amongst us! Flame forth like in Zorra during days gone by. I rejoice immensely that he was remembered by that noble friend of this mission now in Detroit.

"A north-west gale fiercely blew at day-break, but we moved along under it. Got back to Teng-siang-khoe and men were gathering from the four winds of Heaven, so that the chapel was soon filled and we addressed them in turn. They seemed like men awakened from a long sleep. They were there from places distant ten and twelve miles. The town is in the midst of hills—hills and valleys the entire distance between Kelung and Sin-sia. Thus you see gospel truth is living, spreading and conquering. What a poor, bare and meagre idea statistics, dollars and notions give of work accomplished and faith established! O that churches in distant lands would grasp and entertain far-reaching views of the Lord's work in heathendom rather than spasmodic and hasty generalization of hobbies. Back to Kelung, I boarded the engine with two British engineers. At Tsù-tng-kha, when the brakes were put on, I ran to see the new school-house beside the chapel. It is covered with tiles, plastered with lime and paid for with money contributed by the converts there, every cent of it, indeed. In my letter of 12th inst. I stated "they are putting up a school-house." Now I report it finished. This was done heartily, willingly and cheerfully, without any pressing, rebuking or exhorting. They were asked to consider how to best further the Lord's work there. I refuse to appreciate giving if pressure is brought to bear any way whatever, if, indeed, it has to be begged for (it is possible to bring pressure to bear on converts out here), 'for God loveth a cheerful giver.' Very well, then, I take it He does not love one who is not "a cheerful giver." If God loves him not, of

little value is man's opinion. Could Canada hear, see and know as I do in this field, then she would shout praises to our King for the substantial progress of 1890 all along the line here."

In a recent letter to Dr. Maclaren published in the *Presbyterian Review*, Dr. Mackay concludes an account of a visit to the home of the Pi-po-hoan tribes as follows,—

We went through Chinese towns with their filthy, narrow streets. Settlements with well-regulated drains and cultivated fields; houses with open court-yards, and well fed pigs. But everywhere and always those of the "Middle Kingdom" are about the same. There is an air of superiority even in the short-trousered, grass-shod and bare-headed coolie. Note though what we have accomplished by persistent refusal to be called "barbarians" during the past. Though my friend was a stranger we were called such not more than nine times, and that by children. What a change! Let us continue in the same lines, explaining, exhorting and rebuking. More fruits to follow! All the villages of Pi-po-hoan, and those of 4,000 aborigines in the plains were inspected. While savages from the mountains came out to see their long lost kinsmen, we passed near and hailed a band of another tribe on the beach. They were armed, looked fierce and ran as on the "war path" along the shore as our boat moved slowly over the waters. Pieces of cloth were held up, but they showed signs of irritation and wheeled about with a defiant look. Ethnologically considered, there are only two classes, viz. Mongolian and Malayan, or Chinese and aborigines—of the latter we beheld representatives of six tribes.

Central India.

MISS SINCLAIR of Indore says,—Since Miss Rodger left us, her school work, too, has been in my hands. By having the camp school in the early morning and the city school later, I manage fairly well. But with the additional school work the amount of Zenana work done formerly is impossible. However, the rainy season is not the time when I can work most satisfactorily. It is the most trying season of the year to me.

In the city school many high caste children

have entered since the beginning of work after the holidays, and I am sure that anyone who loves little ones would enjoy working among them. The majority come and go and never learn to read. They, however, get an idea of order and discipline and cleanliness, and learn a few hymns and texts; so, perhaps, even in the case of the least promising, it is not altogether wasted effort. The progress made by the girls in the highest class is very encouraging. I call to mind just now one little girl who was very backward and so bad tempered that none of the teachers could do anything with her. On the slightest provocation she would fly into a rage. Now she is ready for the third reader and is one of my best little girls. A few days ago I saw her temper rising and called her to my side, spoke a few words to her (the while patting her head and asked her to repeat a certain text: "He that ruleth his spirit is greater than he that taketh a city." She repeated it and went back to her work smiling and happy. Her name is Mirchi and we call this text "Mirchi's verse." To-day the very smallest child in school asked me if she might go home, as she had been called somewhere for dinner. Before giving her permission to go I asked her to repeat last Sunday's text—"Thou shalt love thy neighbour as thyself" and with lisping words, but in a sturdy tone, she repeated it correctly, and answered several questions of a most practical nature bearing on it. Only when the morning breaks and the shadows flee away shall we know the result of our seed sowing. And, perhaps, in many homes the Word may be fulfilled: "And a little child shall lead them."

MEDICAL MISSION WORK.

In writing from Indore, Dr. Wilhelmina Grant Fraser tells us, that:—"About two weeks ago their hearts were gladdened by the first rains. They had watched, O! so eagerly, and when the refreshing, generous showers fell there was a general rejoicing. In a day or two one would hardly have known the face of the country—so fresh, so glad it appeared. Life everywhere, tender, joyous spring life; the wonderful tropical life that seems to spread like magic over the land. "And I will cause the shower to come down in his season; there shall be showers of blessing, and the tree of the field shall yield her fruit, and the earth shall yield her increase."

Miss Fraser speaks encouragingly of her progress in the study of the language and gives a graphic description of the work of the lady medical missionary in India:—"You can hardly imagine," she says, "the difference between medical work in this land and at home. A *gharré* (a sort of covered cart) arrives at night, containing a native woman and one or two men, and you are told that far, far,

at the other side of the city, a woman is lying very ill, that native skill is of no avail, and you are asked, 'Will you come?' Of course you will, was there any question of it? Chance may be, that your horse is tired and you use the *gharri*. Down the rambling narrow streets you go, turning sharp corners, making what seems almost to be miraculous escapes from running down goats, dogs, children, men and women, with whom the streets are thronged. You hope that your driver's lungs may prove equal to the need, and that he may long be spared to clear the way by those loud threatening cries he utters.

"How strange and weird the scene is, the darkness of the streets relieved only by the flickering lights that burn on the platform in front of the houses! Here, in front of this house, a crowd is seated, whistles are blowing, and drums are beating; the noise is deafening. It is a wedding, and the bedecked figure in the chair of state is the bridegroom. We turn down another street, and pass another group, the wails of grief make your soul shudder; hired as the mourners may be, there is an awfulness in their wail. Another soul has taken its flight to the unknown land. On we go; we are nearing the Rajah's palace. I know it by the lights, for even in this land we have the electric light. Now we are beyond the city, and see the beautiful eastern sky, with the Southern Cross, the young moon, and its splendour of stars.

"You stop at last before a group of hovels with thatched roofs, and in front of one of them is a company of watchers. You ask: 'Is she alive, still?' 'Yes, Mem Sahib,' and you follow the speaker into a long low passage lying parallel with the house, then into a little room, on the floor of which the sick woman lies. You have to gather up your skirts to step around, the place is so small. On every side, up to the ceiling, cakes of dung are piled for future use as fuel; as the cow is a sacred animal, anything cooked with this will have a special sanctity. The room is full of smoke and smell, so we have our patient taken out to the passage-way and getting down on the floor of earth beside her we seek to relieve and, if possible, to save life."

Miss Fraser says, that with all things apparently against her the medical lady missionary is often successful in saving physical life, and she is ever ready to embrace any opportunity that may offer for speaking of the Great Physician. The gratitude of these Indian women is spoken of as most touching, "they have human hearts with human lives and feelings; it is Christ they need."

In closing her letter, Miss Fraser writes: "We are repaid a hundred-fold for all that we give up in coming to this land, for we are helping those who are ready to perish, and we are needed."—*W. F. M. S. Leaflet.*

The Missionary Outlook.

LABOUR ON.

Come, labour on!
No time for rest, till glows the western sky,
And the long shadows o'er our pathway lie,
While a glad sound comes with the setting sun,
"Servants, well done!"

Come, labour on!
The toil is pleasant, the reward is sure.
Blessed are they who to the end endure;
How full their joy! how deep their rest shall be,
O Lord, with these!

—Anon.

HINDRANCE TO THE SPREAD OF THE GOSPEL.

What hinders the immediate effort to plant the Gospel in every nation and island and home in all the earth in the next few decades? Nothing but the faltering zeal and purpose of the mass of Christian believers now on the earth. That precisely is the question. Are we, the *Christians of to-day*, awake to these facts and responsive to the claims of this glorious work? Do we understand that this vast responsibility rests upon us? that it is possible now, as never before in the world's history, to preach the Gospel to *all the nations*? And do we mean, God helping, that this work shall be done ere we die? This is the deep significance of the hour to this generation. We, the Christian people of this land, we are on trial; the reality and power of our Christian faith are put sharply to the test. Favoured beyond all past generations in our opportunities to spread the Gospel to the ends of the earth, are we equal to our privileges? Shall we prove worthy of the high responsibilities which God has placed upon us, or shall they pass over to a worthier and happier age?

In the war for the Union there came a time, after years of bloody battle, when it seemed as if the last dollar and the last man had been sent to the front, and the nation could endure no more. Then suddenly the call came from Washington for a new loan and an army of volunteers almost as large as all who had enlisted before. A moment the nation stood appalled; a moment it counted the dreadful cost and weighed the issue that was at stake; and then, with a sudden burst of patriotism, from every loyal State and city and town the volunteers flocked to the standards, shaking the land with their tread, and singing as they marched,

"We are coming, Father Abraham,
Three hundred thousand more!"

In the great struggle to win the world to our Lord we have reached a critical hour. The problem grows upon our hands; the harvests whiten on every side; O that we may know our times, and with the outflung heart of utter loyalty lift up the cry, and send it around the world and up to heaven: "We come, we come, the hosts of the redeemed; we come to do thy will, O God!"—*Judson Smith, D.D.*

TROUBLES IN CHINA.

The anti-foreign spirit is again asserting itself in China with an ominous revalence over a widespread area. Riots have occurred at Ichang and elsewhere, and anxiety has been awakened as to the position of our missionaries in Manchuria. The latest letters received before going to press spoke of the agitation against foreigners as having subsided, but later telegrams indicate that there have been serious disturbances. Dr. Greig, son-in-law of the Rev. John Young of Greenock, and one of the missionaries of the Irish Presbyterian Church in our joint-mission in Manchuria, was, according to these telegrams, maltreated for several hours by the soldiers of the bodyguard of the Governor of Manchuria, and thereafter thrown into prison, but subsequently released. This agitation is directed against everything foreign; but missionaries are, of course, in the forefront of the foreign forces that are entering into the ancient civilization of China. One of the *Literati*, who has evidently received a liberal education in Europe or America, has published a work denouncing Christian missions, and summoning the Government to put an end to them, as entailing an evil greater than any good that may accrue from tolerating them. While the governing classes are thus appealed to, the populace is stirred up by inflammatory placards posted on the walls, sometimes in direct antagonism to the official proclamations enjoining a peaceful attitude towards foreigners. Altogether, the present condition of the relations between the people and foreigners is unsettled and electric. It seems doubtful whether the Government is able to cope energetically and successfully with the popular feeling. The proclamation of the Emperor in favour of missionaries is sufficiently satisfactory, but in Manchuria the Governor refused to publish it. The representatives of the European and American Governments appear, however, to be exercising vigilance and firmness in requiring from the Chinese Government effective measures for the suppression of disturbances and the security of foreigners. There is obviously a special call to prayer for the stilling of the people, and the protection of our own and other missionaries.—*U. P. Missionary Record.*

CHRISTIAN UNITY IN JAPAN.

The Christian missionary in Japan is now eagerly welcomed and listened to, where, but a few years ago, he met with execration and was threatened with bodily injury. Every assistance that government officials can give is cheerfully afforded. Educational institutions, government and private, invite his assistance. The Christian priest in Japan meets less opposition and more encouragement than he does in Christian lands. Ought we not to go in and possess this good land which the Lord our God has given us?

The Presbyterian Record.

MONTREAL, NOV., 1891.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

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

In view of the changes which we referred to last month, we would remind our Agents that they will do well to take time by the forelock and advise us of any changes that they desire to make in the number of copies required for 1892, or the addresses to which they are to be sent. In accordance with our usual practice, the same number of copies will be dispatched in January next as are now being sent, unless we are notified to the contrary. Another important matter is that there should be *no arrears* at the end of the year—which, with us, means the 30th of November. Mr. Scott takes full charge of the business on December 1st. Until further notice, it will suffice that letters intended for him be addressed to THE "OFFICE of the PRESBYTERIAN RECORD, MONTREAL."

Literature.

THE REVIEW of REVIEWS, an illustrated Monthly International Magazine, published simultaneously in New York and London, price \$2 a year, holds a foremost place in periodical literature. The October number contains an interesting series of papers on the Washington Methodist Conference, a symposium on James Russell Lowell, the American poet, and a comprehensive resumé of the most important articles in all the leading magazines of the English speaking world. *Inter alia*, there is a trenchant article on the Canadian census of 1891.

THE QUARTERLY REGISTER of CURRENT HISTORY, Detroit, Mich., price \$1 a year, as its title indicates, is designed to keep its readers abreast of all the great international events that are making up the history of the nineteenth century. The current number for August contains a mass of information full of interest and valuable for reference in regard to political and ecclesiastical occurrences of recent date.

Page for the Young.

LOVING AND GIVING.

"Children," said Miss Lee, to her primary class, "I want to give you two words to remember always" and the teacher wrote on the blackboard just over a hymn she had copied, these words, "Loving and giving."

"Dear children," she said, "I want you to love Jesus first of all, and give him all he asks."

The primary class was a mission-band too, so the children heard a great deal about giving.

Here is the hymn that Miss Lee taught her class. They sung it to the tune, "Oh, I am so happy in Jesus!"

Lord teach us the lesson of loving,
The very first lesson of all;
Oh, Thou who dost love little children,
How tender and sweet is thy call!
Now help us to hear it and give thee
The love thou art asking to-day;
Then help us to love one another,
For this we most earnestly pray.

Lord, teach us the lesson of giving,
For this is the very next thing;
Our love ought to always be showing;
What offerings and fruit it can bring.
There are many who know not thy mercy,
There are millions in darkness and woe;
Our prayers and our gifts all are needed,
And all can do something, we know.

A HAPPY CHILD.

Bishop Ryle, of England, says the happiest child he ever saw was a little girl, eight years old, who was quite blind.

She had never seen the sun nor moon nor stars, grass nor flowers, nor trees nor birds, nor any of those pleasant things which have gladdened your eyes all your life. More trying still, she had never seen her own father or mother, yet she was the happiest child of all the thousands the Bishop had seen.

She was journeying on the railway this day I speak of. No one she knew was with her; yet, though totally blind, she was quite happy and contented.

"Tell me," she said to some one near by "how many people there are in this car. I am quite blind, and can see nothing." And she was told.

"Are you not afraid to travel alone?" asked a gentleman.

"No," she replied, "I am not frightened; I have travelled before, and I trust in God, and people are always very good to me."

"But tell me," said the bishop, "why are you so happy?"

"I love Jesus, and he loves me; I sought Jesus and I found him," was the reply.

The bishop then began to talk to her about the Bible, and found she knew a great deal about it.

"And how did you learn so much of the Bible?" he asked.

"My teacher used to read to me, and I remembered all I could," she said.

"And what part of the Bible do you like best?" asked the bishop.

"I like the story of Christ's life in the Gospels," she said; "but what I like best of all are the last three chapters of Revelation."

Having a Bible with him, the bishop read to her, as the train dashed along, Rev. xx, xxi, and xxii.

PARTNERS.

A sturdy little figure it was, trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted to further acquaintance.

"You are a busy little girl to-day?"

"Yes'm." The round face under the broad hat was turned towards us. It was freckled, flushed, and perspiring, but cheery withal. "Yes'm; it takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"O, we have it in the cistern mostly, only it's been such a dry time lately."

"And there is nobody else to carry the water?"

"Nobody but mother, an' she's washin'."

"Well, you are a good girl to help her."

It was not a well-considered compliment, and the little water-carrier evidently did not consider it one at all; for there was a look of surprise in her gray eyes, and an almost indignant tone in her voice as she answered: "Why, of course I help her. I always help her to do things all the time; she hasn't anybody else. Mother'n me's partners."

We looked after her as she picked up her pail and walked on, bending under her load a little, but resolute, and with no thought of complaining or shirking. A stout, old-fashioned, homely little body she was, but we called her mother a rich and happy woman.

IT MIGHT BE WORSE.

The Arabs have a custom of thanking God that it is no worse. If he loses an eye, he thanks God it was not both eyes; if he loses a hand he thanks God it was not both hands; if he breaks his leg he thanks God it was not his neck.

Dr. Johnson used to say that a habit of looking at the best side of every event is better than a thousand pounds a year. When Fenelon's library was on fire, "God be praised," he exclaimed, "that it is not the dwelling of some poor man!"

This is the true spirit of submission; one of the most beautiful traits that can possess the heart. Will not every reader resolve to see the sunny side of the world? If so, you have partly won the battle of life at the outset.

When you give to God give the best you have, as he gave the best he had to you.

Acknowledgments.

Received by the Rev Wm. Reid, D.
P., Agent of the Church at Toronto,
Office 15 Toronto Street, Post
Office Drawer 2677.

ASSEMBLY FUND.

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St Mary's, 1st ch.....	13.00
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Manitow.....	4.50
Montreal, Chalmers ch.....	10.40
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Culloden.....	4.50
Cornwall, St John's.....	12.60
Danville.....	1.25
Doon.....	2.39
Sydenham, Knox ch.....	4.00
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\$ 380.08

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Weidman.....	3.50
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Chatham, St Andrew's ch.....	10.00
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Danville.....	35.00
Westmeath.....	5.07
Lachine, St Andrew's.....	43.25

\$1054.63

FOREIGN MISSION FUND.

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	1.00

\$18,725.06

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Lethbridge.....	25.00
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Galt, Knox ch.....	15.00
Dunblane.....	2.00

\$ 174.02

KNOX COLLEGE ENDOWMENT FUND.

S Moore, Caledonia.....	10.00
Kemble.....	11.00
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Clinton.....	94.50
D A Robertson, St Mary's.....	10.00
Gavin Ross, Rodgerville, (building).....	15.00

WIDOWS' AND ORPHANS' FUND.

Received to 5th Sept.....	\$ 354.87
Wick.....	24.00
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M S D, Ottawa.....	5.00
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Bolton, Caven ch.....	9.71
Vaughan Knox ch.....	6.50

\$ 480.63

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th Sept.....	\$ 436.50
Rev Alex Stewart.....	8.00
" A J McLeod.....	20.00
" A H Kippan.....	8.00
" A R Manson.....	10.00

\$ 482.50

AGED & INFIRM MINISTERS' FUND.

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Sydenham, Knox ch.....	13.27
	2.00

\$1788.71

AGED & INFIRM MINISTERS' FUND.

Ministers' Rates.

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Rev Alex Stewart.....	6.00
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" Dr Mowat.....	10.00

\$ 268.85

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**AGED & INFIRM MINISTERS' ENDW-
MENT FUND.**

Messrs McGaw & Winnett, Toronto.....	\$ 100.00
W D McIntosh, Toronto.....	100.00
J Lorn McDougall, Ottawa.....	25.00
Montreal.....	78.00
J P Donald, Toronto.....	50.00
Lord Mount-Stephen.....	3,000.00

CONTRIBUTIONS UNAPPORTIONED.

Columbus.....	\$ 58.00
Toronto, Central ch.....	275.00
Dundas.....	46.20
Thamesford.....	41.00
Acton.....	37.10

Received during September by Rev.
P. M. Morrison, agent at Halifax,
office 39 Duke St. P. O. Box 333.

FOREIGN MISSIONS.

Previously acknowledged.....	\$2387.86
Lower Stewiaoke.....	17.00
A B R M, St Andrew's, N B.....	5.00
Gore & Kennetcook.....	9.93
Lake Anslie.....	6.50
Scotsburn.....	96.75
Little Harbour & Fisher's Grant.....	6.51
Schubencadie.....	55.00
Mrs B McLellan, Noel Shore.....	4.00
Dalhousie.....	61.00

Shannonville S S. Dalhousie.	4.00
Hopewell & Eureka.	18.00
Cow Bay Hafx Co.	12.00
Fort Massey, Hafx 1st yr.	75.00
Nerepis & Clarendon.	23.00
Kennetcook corner.	1.50
Lawrencetown, Hafx Co.	20.00
St James S S, Dartmouth.	29.60
St George, N B.	9.00
Geddie Memorial Fund.	30.00
Pseuinac, P. Q.	10.52
A Friend for Macrae.	1.60
Merigomish Mission Band.	3.70
John McAskill.	4.00
Miss Bessie McAskill's Mission Box.	3.50
Baillie Lynfield and De Wolfe's.	4.75
Clyde & Barrington.	8.00
Riversdale S S's.	19.17
<i>(Collected at Mr. Macrae's Meetings.)</i>	
Upper Stewiacke.	8.54
Bridgetown.	7.10
Canard.	4.71
Wolville.	6.00
Newport.	11.43
Lower Musquodobuit.	6.79
Upper.	16.57
Middle.	12.00
Milford.	12.00
Bedford.	6.36
Elmsdale.	7.05
Dalhousie.	10.16
Campbellton.	15.03
St John's, Chatham.	10.07
A friend S. Anoth r friends.	7.00
Ebenezer ch., Saltsprings.	60.00
Margaree Stations.	5.11
	\$3131.55

HOME MISSIONS.

Previously acknowledged.	\$1064.58
Div Union Bank of Halifax.	4.50
Gore & Kennetcook.	9.93
Chalmers Church, Halifax.	4.00
Lake Anislie.	4.50
Westville & Middle River.	27.50
Mrs B McLellan Noel Shore.	4.00
Mt Uniacke & Beaver Bank.	2.54
Hopewell & Eureka.	10.00
Cow Bay, Hafx Co.	5.00
Fort Massey, Hafx 1st yr.	75.00
Kennetcook Corner.	12.65
Lawrencetown, Hafx Co.	12.00
St James S S, Dartmouth.	5.62
Waterville (reparment).	4.00
Mabou \$25 Per: Hood S S. \$3.	28.83
Milford Y P S C B.	3.00
St George N B.	7.00
Rev Joseph Greenlees (repayment).	7.00
Rev Joseph Greenlees.	2.00
Gay's River & Milford S S's.	15.69
Baillie Lynfield & DeWolfe's.	2.45
Clyde & Barrington.	6.00
Margaree Stations.	4.07
W C Morrison (repayment).	5.00
H T Murray.	5.00
For N W, A B R M.	5.00
	\$1339.86

AUGMENTATION FUND

Previously acknowledged.	\$238.45
Gore & Kennetcook.	9.94
Gay's River & Milford.	43.78
Kennetcook corner.	1.25
Lawrencetown, Hafx Co.	7.00
Cow Bay.	5.00
St George, N B.	6.00
	\$366.25

COLLEGE FUND.

Previously acknowledged.	\$2762.49
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Div. Union Bank of Halifax.	307.50
Gore & Kennetcook.	5.20
Noel.	13.24
Int L W Johnstone.	210.00
Int C J Kelly.	20.00
Int F B Muise.	7.75
Hopewell & Eureka.	4.50
Cow Bay Hafx Co.	2.00
Fort Massey, Hafx, 1st yr.	40.40
Lawrencetown, Hafx Co.	3.00
St George, N B.	8.00
Int St John's Ch, Moncton.	285.00
Baillie Lynfield & DeWolfe's.	2.25
	\$3670.93

BURSARY FUND.

Previously acknowledged.	\$103.00
Div. Union Bank of Halifax.	4.50
Hopewell & Eureka.	2.00
Cow Bay, Halifax Co.	1.00
Lawrencetown, Hafx Co.	1.00
St John's, Halifax.	6.03
Coupons Louisburg Debentures.	22.05
Int Mrs R McQuarrie.	32.00
	\$171.58

AGED MINISTER'S FUND.

Previously acknowledged.	\$886.10
Div Union Bank of Halifax.	22.50
Int J H Hall.	32.75
" H C Barnaby.	37.50
Hopewell & Eureka.	2.00
Int Mrs J Cumming.	14.25
Cow Bay Halifax Co.	2.00
Rev J S Carruthers Rates.	14.00
Lawrencetown, Hafx Co.	2.00
Rev P M Morrison Rate.	7.00
Int Hannah Barnhill.	24.75
Reot Mrs Cumming.	5.00
	\$1049.85

MINISTERS' WIDOWS' AND ORPHANS' FUND, MARITIME PROVINCES.

Rev. George Patterson, D. D., Sec. Receipts from 31st May to 31st Aug, 1891:—

Ministers' rates—Revs J D Murray, Dr Norton, K J Grant, W L McKrae, W Thompson, J W McKenzie, Jos mand, A B Dickie, T G Johnstone, J Fitzpatrick, W M Tufts, E Grant, J A McKeen, Dr Currie, A McLean, E A McCurdy, Ad Gunn, J H Cameron, Thos Nicholson, S C Gunn, D McGregor, Jas McLean, W Grant, A Ross, Clinton, Ont, A F Thompson, J Bennett, G S Carson, W J Fowler, J W Fraser, Jas Ross, T Sedgwick, G M Grant, R W Currie, J F Dusan, J A Cairns, E L Bayne, A M Sinclair A Campbell, Dr McLeod, Dr Harrow, Dr Blair, Dr McKnight, G Patterson, \$14 each; H A Robertson, J Wallace, J D McFarlane, H Cumming, R C Quinn, W P Begg, \$17.50 each; K McKenzie, J D McGillivray, A Rogers, J L George, A L Wylie, H W D Scott, \$14.20 each; D McNeill M C Campbell, J M Robertson, Jas Murray, T Downie, \$10.50 each; Thos Cumming, \$21; E Scott, \$17.70; Wm McLeod, D Drummond, Lal Behari, L Jack, A S Stewart, A McRae, \$7 each; J A McLean, \$7.10; A Grant, \$20; A W Herdman, \$11.63; A Brodie, \$86. Total, \$990.13, of which \$2.50 for fines and interest.
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Congregational Collections—St Andrew's, Sydney \$2; New Richmond, \$5; Summerside, \$5. Total, \$12.

FRENCH EVANGELIZATION. Received by the Rev Robt H Warden, D D, 198 St James Street, Montreal, Treasurer of the Board of French Evangelization, to Oct 6th, 1891.

<i>Ordinary Fund.</i>	
Already acknowledged.	\$5591.75
New Glasgow, Que.	7.00
Lakehurst.	3.00
Mrs Paterson, Perth.	1.00
Lancaster, Knox.	15.05
East Templeton.	10.00
Ripley, Knox ch.	13.70
Namur and Grand Lac, Que.	4.00
Bethany.	6.00
Vulcartier.	1.00
SS.	1.50
Caledonia.	44.00
Ailsa Craig.	20.00
St George and Pennfield, N B.	5.00
John Allan, Kinnears Mills.	10.00
A P Fraser, Ashland, Wis, US.	2.00
Fort Coulonge, Que.	12.11
T Young, Mully.	1.00
Dunwich, Duff's ch.	7.00
International Bridge.	4.00
Matawatchan.	3.00
North River, N S.	4.00
Englishtown, C B, N S.	6.00
Buxton.	7.77
Portland and E Wakefield.	5.00
Motherwell.	10.00
Avonbank.	8.00
Per Rev J McCaull, £25.	120.70
South Finch.	10.00
North Shore & N River, C B.	20.00
Hornby.	5.00
Quebec, French ch.	2.50
Cornwall, St John's ch.	35.00
Allandale.	4.14
Gibraltar, Knox ch.	1.12
Mattawa S S.	4.00
Portage du Fort.	10.00
Flat Lands.	2.42
Metapedia.	1.24
Rannymede.	1.94
Kenmore.	3.29
Clifton, P E I.	10.00
Carquet.	1.65
Oscoola.	7.15
Granfell, &c.	5.00
Sebricht.	2.00
Uphill.	1.80
Almonte, St. John's.	30.00
Joliette.	2.15
<i>Per Rev P M Morrison, Halifax.</i>	
Lake Anislie.	4.00
Westville and Middle River.	27.50
Black River and Napcan.	5.00
Cow Bay.	2.00
Nerepis and Clarendon.	5.00
Lawrencetown.	3.00
Clyde and Barrington.	2.00
Lockport.	2.00
Margaree Stations.	4.82
<i>Per Rev Dr Reid, Toronto.</i>	
Melrose, Lonsdale, &c.	7.00
Chatham, St Andrew's.	5.00
Preceptor Senex.	2.00
Normanby, Knox.	7.00
Galt, Knox.	30.00
North Luther.	6.40
	\$6156.70

POINTE-AUX-TREMLES SCHOOLS.

Received by the Rev Dr Warden, 198 St James Street, Montreal, Treas. of the Board of French Evangelization, to October 5th, 1891.	
Already acknowledged.	\$688.04
Ripley, Knox ch Mis Band.	25.00
St. Elmo S S.	12.00
Oneida.	9.83
A well wisher, Cardinal.	5.00
A friend, Strathroy.	5.00

Dartmouth, St James S S	25.00
Ottawa S S	12.50
Beabe Carnaghan, St Andrew's	
Scarboro	50.00
	\$1042.37

BUILDING FUND.

Received by Rev Dr Warden, Treas, 138 St James Street, Montreal, to October 6th, 1891.	
Already acknowledged	\$ 172.00
A friend per Mrs Ross, Bruce field	1.00
	\$ 173.00

COLIGNY COLLEGE.

Received by Rev Dr Warden, Treas, 138 St James Street, Montreal, to October 6th, 1891.	
Already acknowledged	\$ 66.28
Per Rev J Matthieu	512.16
	\$ 578.44

PRESBYTERIAN COLLEGE, MONTREAL.
Received by Rev Robert H Warden,
D D. Montreal, Treasurer, to Oct
6th, 1891.

Ordinary Fund.

Already acknowledged	\$ 3.10
St Louis de Gonzague	4.00
Richmond, Ont, St Andrew's	8.15
Colquhoun	3.00
Chalk River	5.00

Avoca	4.50
Old Harrington	4.00
Jolietto	1.50
	\$ 33.25

ENDOWMENT FUND.

Already acknowledged	\$ 602.21
Osnabrusk, St Matthew's per Rev D L McCrae	18.00
Pleasant Valley, per Rev D L McC	11.00
Boxborough, Knox, per Rev D L McC	36.00
East Lancaster, per Rev D L McC	30.00
	\$ 697.21

LIBRARY FUND.

Already acknowledged	\$ 36.52
Osnabrusk, St Matthew's	3.49
Pleasant Valley	2.00
Farran's Point	4.75
Knoxborough, Knox	5.25
East Lancaster	
	\$ 59.01

EXEGETICAL CHAIR &c.

Samuel Bell, Montreal	\$ 25.00
Hugh McLennan, Montreal	25.00
J Murray Smith,	25.00
David Morrice,	150.00
Wm J Morrice,	50.00
Thos Davidson,	20.00
	\$ 592.00

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

Chilliwahook, B C, Rev W R Ross	\$ 5.50
Chatham and Grenville, Rev J Fraser	17.00
Renfrew, Rev Dr Campbell	30.00
St Gabriel's, Montreal, on act	14.60
Rev John Rannie, New Am- sterdam	12.00
Fergus, St Andrew's, Rev J B Moulton	10.00

MANITOBA COLLEGE.

*Treasurers, D. McArthur & Dr. King.
For Building Fund.*

William Smith, Whitby	\$ 20.00
Robt Ormistor	10.00
Rev Di Fletcher, Hamilton	10.00
Rev And Crawford, Belfast, £10	48.15
John Watson, Perth, Scotland, £50	243.00
Mrs Alex Allan, Glasgow, £50	240.75
Rev D Ritchie, Duns, £5	24.00
P R Miller, Quebec	10.00
James Scott, Clinton	5.00
	\$ 607.90

McGILL UNIVERSITY.
MONTREAL.

THE Calendar for the Session of 1891-92 contains in-
formation respecting Conditions of Entrance, Course
of Study, Degrees, &c., in the several Faculties and De-
partments of the University, as follows:—

FACULTY OF ARTS—(Opened September 14th, 1891).
DONALD A SPECIAL COURSE FOR WOMEN—(Sep-
tember 14th).

FACULTY OF APPLIED SCIENCE—Civil Engineer-
ing, Mechanical Engineering, Mining Engineering, Elec-
trical Engineering, and Practical Chemistry—(Septem-
ber 15th).

FACULTY OF MEDICINE—(October 1st).
FACULTY OF LAW—(September 7th).
**FACULTY OF COMPARATIVE MEDICINE AND
VETERINARY SCIENCE**—(October 1st).
McGILL NORMAL SCHOOL—September 1st).

Copies may be obtained on application to

J. W. BRACKENBRIDGE, D.C.L.,

Acting Secretary.



COLLEGE OF BUSINESS
AND
SCHOOL OF PENMANSHIP AND SHORTHAND,
239 ST. JAMES STREET, MONTREAL,
re-opened August, 24th, 1891.

PRESBYTERY MEETINGS.

- Guelph, Chalmers ch., 17th Nov., 10.30 a.m.
- Miramichi, Newcastle, 10th Nov., 10 a.m.
- Maitland, Wingham, 8th Dec., 11.15 a.m.
- Quebec, Sherbrooke, 10th Nov., 8 p.m.
- Lindsay, Woodville, 24th Nov., 11 a.m.
- Rock Lake, Manitou, (1892) 5th Mar., 7.30 p.m.
- Brockville, Iroquois, 8th Dec., 3 p.m.
- Bruce, Paisley, 8th Dec., 1 p.m.
- Glengarry, Maxville, 8th Dec., 11.30 a.m.
- Lan. & Renfrew, Carleton Place, 24th Nov., 10.30 a.m.
- London, London, 8th Dec.
- Regina, Regina, 9th Dec., 9.30 a.m.
- Peterboro, St. Paul's ch., (1892) 12th Jan., 9.30 a.m.
- Huron, Hansall, 10th Nov., 10.30 a.m.
- Saugeen, Harriston, 8th Dec., 10 a.m.
- Stratford, Knox ch., 10th Nov., 10 a.m.
- Ottawa, Bank st. ch., 3rd Nov., 10 a.m.
- Chatham, Chatham, 8th Dec., 10 a.m.
- Orangeville, 10th Nov., 11 a.m.
- Sarnia, St. Andrew's ch., 15th Dec., 10 a.m.
- Barrie, Barrie, 24th Nov., 11 a.m.
- Guelph, Chalmers ch., 17th Nov., 10.30 a.m.
- Winnipeg, Knox ch., 3rd Nov., 3 p.m.
- Montreal, College Hall, 10th Jan., 10 a.m.
- Toronto, St. Andrew's ch., 3rd Nov., 10 a.m.
- Halifax, Halifax, 3rd Nov., 10 a.m.

THE SYNOD OF MANITOBA and the NORTH-
WEST TERRITORIES meets at Brandon on the
11th of November.