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THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

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The Closing Year.

The years roll on with swift and steady pace. We are making history whether we will or not. We cannot sit still in this great and glorious Universe where God, our Father, is ever working to bring to pass His purposes. For our own Church, the closing year has been one of deep peace and earnest work. No part of the church has fallen behind: no part but shows some progress. From month to month our own columns testify to the activity, the energy, the liberality of ministers and people. Colleges are being endowed, churches and manses built, new congregations organized, new missions opened, fresh ground broken. Our Assembly, our Synod and Presbyteries all show how deeply in earnest our Church is in the work the Master has given her to do. She cannot be too much in earnest. Aggressive evangelism is the condition of a healthy and happy existence. Our Church, as a united church, is now over thirteen years old, and each year has added strength to the conviction that the union was from the Lord. It has been the means of widening the church's sphere of usefulness, increasing her influence for good at home, and enabling her to enter with redoubled energy upon the heathen field. Looking back one year or thirteen years, we find

ground enough to thank God and take courage. The Church is true to her calling; the people show a healthy growth in liberality; the Gospel in its purity is preached from our pulpits; multitudes respond to the Gospel call. That the coming year may be a year of still more abundant blessing,—that the Presbyterian Church in Canada and all her sister Churches may have peace and prosperity is our ardent prayer.

This has been a memorable year for the Presbyterian Church. It is the two hundredth anniversary of the "Glorious Revolution of 1688." In summer, a Presbyterian Council assembled in which were representatives from nearly every Presbyterian Church in Christendom. A Union of Presbyterians has been formed in Brazil and in Japan, and negotiations are in progress elsewhere. Thus the old barriers are being removed, and the Lord is preparing His Church for increased labours,—perhaps for increased suffering.—It is the three hundredth anniversary of the defeat of the Invincible "Armada" which was intended to sweep away every vestige of Protestantism and liberty out of the British Isles, and to bring the people into obedience to the Pope, by the thumb-screw and the rack, the stake and the gallows. The Lord blew, and they were scattered. It becomes us this year to note the progress of our Church since the date of the Armada, and especially since the Revolution of 1688.

The Landing of William of Orange.

JUST one hundred years after the destruction of the Spanish Armada, came the Great Revolution to which we owe our civil and religious liberties and our national prestige. Charles II, one of the most despicable monarchs that ever sat on the English throne, died in February, 1685. Says Cunningham.—“He degraded England from a first class power into a pensioner of France; he inflicted greater sufferings upon Scotland than any monarch before or since; he scandalized the whole country by his open profligacy; and finally he gave the lie to the religion he had professed all his life, by receiving on his death-bed the sacrament from a Roman Catholic priest.” James II of England, and of Scotland VII, brother to the late King, succeeded to the throne, and in his first address to his Privy Council promised to “follow the example of *so good and gracious a King!*” This he did with a vengeance. The most savage persecutions ensued. Himself a Roman Catholic by education, he determined from the first to promote despotism and popery in the kingdom. Things went on from bad to worse, until finally they reached a climax which a high-spirited and downtrodden people could no longer tamely endure. The kingdom was ripe for revolution. Prince William of Orange belonged to the house of Nassau; by maternal descent, he was a nephew of James II, and was married to his eldest daughter; but for the claims of “the Pretender,” he was the next heir to the crown of Britain. He was born at the Hague in 1650, and while still a young man had earned a brilliant reputation as a soldier and statesman. In their extremity, the Protestants of the United Kingdom instinctively set their hearts on this illustrious prince, in whom they saw the heroic qualities of head and heart that were needed just then to meet the emergency. For some time, William himself had been weighing the chances of success in the event of his throwing himself into the contest. When, therefore, the invitation reached him, asking him to take upon himself the great enterprise of emancipating a nation from spiritual bondage, he was prepared to accept the responsibility. Against him, be-

sides James II and his minions, were Austria, Spain, France, and the Vatican; but, on the other hand, he was encouraged by the whole Protestant portion of Europe. In order to justify his undertaking in the eyes of the world, he published a declaration, in which he enumerated the oppressions under which the English nation groaned and the reasons which moved him to undertake its deliverance.

On the 19th of October, 1688, William embarked at the Hague, and the Dutch fleet, consisting of fifty-two men-of-war, twenty-five frigates, with other smaller vessels, and an army of some 15,000 soldiers, sailed for England. From the mast-head of his own ship floated an English flag, emblazoned with the arms of Nassau, surrounded with the legendary motto, “For the Protestant Religion and Liberties of England,” and beneath, the motto of the house of Orange, “*Je maintiendrai.*” He had a goodly following. Besides the Count of Nassau and other Dutch and German commanders, there were with him many of those English and Scottish noblemen and gentlemen whom persecution had compelled to flee to Holland and France. The fleet encountered a severe storm during eight days and had to put back for repairs, but at length, on the 3rd of November, it had crossed the Channel, and on the 5th, it was safely anchored in Torbay. As soon as it was known that William had landed and was advancing towards London, the enthusiasm of the common people knew no bounds. The next to declare themselves for him were the landed gentry, and, lastly, many of the nobility. Six weeks later, James II was a fugitive, and the country was free.

“Freedom’s battle once began,
Bequeathed by bleeding sire to son,
Though baffled oft, is ever won.”

Missionary Cabinet.

MRS. MARGARET WILSON.

IN a previous number of the *Record* (February, 1885) there is sketch of the life of Rev. Dr. John Wilson of Bombay, who commenced his brilliant career of nearly half a century in India in 1828. In that year he was married to Margaret Bayne, a

daughter of the Rev. Kenneth Bayne of Greenock, Scotland, and sister of the late Dr. Bayne, for twenty-five years a distinguished minister of the Presbyterian Church of Canada at Galt, Ontario. Mrs. Wilson, who ranked among the noblest heroines of British missionaries, died in Bombay in 1835. The following memoir is taken from the funeral sermon preached by her husband on the 7th of May in that year.—“It was,” he said, “the desire of her heart, when a union was formed between us, to cheer and encourage me, to take part with me according to her ability and the grace which God might give to her, in the great work of evangelizing the heathen, to which I had looked forward; and with a view to accomplish these objects, she presented herself as a living sacrifice on the altar of God, vowing in His sacred presence that she would devote to His cause, her person, her acquirements, her time, her strength and her substance. With a heart burning with zeal for the glory of God and compassion for the souls of men, she crossed with me the stormy ocean, and came to this country, which she did not view, like many, as a place of temporary and reluctant exile, but which she adopted as her home, in which she wished to live, to labour, and die. With the greatest ardour she entered on the study of the native languages and persevered in it amidst every distraction, till her acquirements in the two most important spoken in this quarter, Marathi and Hindostani, enabled her with ease and effect to communicate instruction respecting the true God and Jesus Christ. The difficulties arising from superstitious custom and corrupted feeling, she found to be numerous and formidable; but she resolved to encounter them. She instituted and organized no fewer than six female schools, containing an average of between 150 and 200 scholars. She trained the teachers, making the most unlikely instruments the most efficient in the mission. Principally at her own expense, and with a great expenditure of strength, she visited the scholars and parents at their homes, thus engaging their affections and securing their attendance; and she daily spent several hours in the schools, pressing home divine truth and praying with the scholars. She frequented the asylums for the poor, with the view of instructing their

destitute inmates, and was always ready and willing to assist in the Sunday schools. During the long journeys which I undertook throughout the country, she managed with fidelity and prudence the general concerns of the mission, and was a principal attraction to many of my native visitors, particularly to those distinguished for education and intelligence. She wrote several striking papers in native periodicals, and to her pen the “Oriental Christian Spectator” is indebted for its brightest pages. She has left Marathi translations and compositions, prepared during the last year and a half of her life, almost all in a state ready for the press, in a quantity almost as great, if we except translations from the sacred Scriptures, as were ever published by any missionary who has yet come to the west of India. The graces of the Christian character were conspicuous in her whole deportment. Her prayers for the nourishment of the divine life in her own soul, and for success in the propagation of the Gospel, prevented the rising sun, and engaged many of her midnight hours.”

Services such as Mrs. Wilson rendered to the cause of Christianity in Bombay could not fail to be highly appreciated, for few females ever did more. They were services which any man in the prime of life, and in the vigour of health might be proud of having rendered. During her last illness, her prayers for her children were most earnest and touching. “She agonized with God for their sanctification.” When she could no longer guide her own pen she dictated her last letter to her “beloved Andrew,” saying to him,—“In a few hours I hope to be with Jesus, and with all the glorious company of the redeemed. I am transported at the prospect of what awaits me. I have often commended you to Jesus; and I do so now in more solemn circumstances than ever, with nothing but eternity before me. I have prayed God to inspire you with zeal to become a missionary to the heathen in this land. No work at present seems to me so important and glorious as the work of a missionary. But my prayers will be of no avail, if the divine spirit does not put it into your heart. Pray then, my dear children that the Lord may put it into your heart to follow the footsteps of your beloved father. What I say to you, I say to

my beloved Johnny, I commit you to God." Having put her name to this letter with her own hand, she laid down the pen never more to take it up, and said "now I am ready to die." Two days before her death, referring to this letter, she remarked,—"I view it as a legacy to my dear children, immensely more precious than that of silver or gold, houses and lands." The Life of Mrs. Wilson, written by her husband, is one of the most inspiring missionary biographies in the language.

Household Words.

FELLOW-LABOURERS WITH ST. PAUL.

"Those women which laboured with me in the Gospel, and others of my fellow-labourers whose names are in the book of life."

They lived and they were useful; this we know,

And naught beside;

No record of their names is left to show

How soon they died;

They did their work and then they passed away,

An unknown band,

And took their places with the greater host
In the higher land.

And were they young, or were they growing old,

Or ill or well;

Or lived in poverty, or had much gold,

No one can tell.

One-only thing is known of them: they were

Faithful and true

Disciples of the Lord, and strong through prayer

To save and do.

But what avails the gift of empty fame?

They lived to God.

They loved the sweetness of another name,

And gladly trod

The rugged ways of earth, that they might be

Helper or friend,

And in the joy of this their ministry

Be spent and spend.

No glory clusters round their names on earth,

But in God's Heaven

Is kept a book of names of greatest worth,

And there is given

A place for all who did the Master please,

Although unknown,

And their lost names shine forth in brightest rays

Before the throne.

O take who will the boon of fading fame!

But give to me

A place among the workers, though my name

Forgotten be;

And if within the book of life is found

My lowly place,

Honour and glory unto God redound

For all His grace!

MARIANNE FARNINGHAM.

JEHOVAH'S CHARIOTS.

When He rides out in His morning chariot at this season, about six o'clock, he puts golden coronets on the dome of cities, and silvers the rivers, and out of the dew makes a diamond ring for the finger of every grass blade, and bids good cheer to invalids who in the night said:—"Would God it were morning." From this morning cloud chariot He distributes light, light for the earth and light for the heavens, light for the land and light for the sea, great bars of it, great wreathes of it, great columns of it, a world full of it. Hail Him in worship as every morning He drives out in His chariot of morning cloud, and cry with David, "My voice shalt Thou hear in the morning, in the morning will I direct my prayer unto Thee and look up." I rejoice in these Scripture ejaculations, "Joy cometh in the morning," "My soul waiteth for Thee more than they that watch for the morning," "If I take the wings of the morning;" "The eyelids of the morning," "The morning cometh," "Who is she that looketh forth as the morning?" "His going forth is prepared as the morning," "As the morning spread on the mountains," "That thou shouldst visit him every morning." What a mighty thing the King throws from His chariot when he throws us the morning!

Yea, He has His evening cloud chariot. It is made out of the saffron and the gold and the purple and the orange and the vermilion, and upshot flame of the sunset. That is the place where the splendours that have marched through the day, having ended the procession, throw down their torches and set the heavens on fire. That is the only hour of the day when the atmosphere is clear enough to let us see the wall of the heavenly city, with its twelve manner of precious stones, from foundation of jasper to middle strata of sardius, and on up to the coping of amethyst. At that hour, without any of Elisha's supernatural vision, we see horses of fire and chariots of fire, and banners of fire and ships of fire, and cities of fire, seas of fire, and it seems as if the last conflagration had begun, and there is a world on fire. When God makes these clouds His chariot, let us all kneel. Another day past, what have we done with it? Another day dead, and this is its gorgeous catafalque. Now is the time for what David called the "evening sacrifice," or Daniel called the "evening oblation." Oh!

oh! what a chariot made out of evening cloud? Have you hung over the taffrail on the ocean and seen this cloudy vehicle roll over the pavements of a calm summer sea, the wheels dripping with the magnificence? Have you from the top of Ben Lomond or the Cordilleras or the Berkshire Hills seen the Jay pillowed for the night, and yet had no aspiration of praise and homage? Oh, what a rich God we have, that he can put on one evening sky pictures that excel Michael Angelo's "Last Judgment" and Ghirlandajo's "Adoration of the Magi," and whole galleries of Madonnas, and only for an hour and then throw them away, and the next evening put on the same sky something that excels all that the Raphaels and the Titians and the Rembrandts and the Corregios and the Leonardo da Vincis ever executed, and then draw a curtain of mist over them never again to be exhibited! How rich God must be to have a new chariot of clouds every evening!—*Talmage.*

INSUFFICIENCY.

Brethren, I am conscious that I have not preached as I ought to have preached this morning. I have been mastered by my subject. I could sit down alone and picture my Divine Master on the cross. I delight to do so. It is my comfort to meditate on Him. I see Him hanging on the tree, and carefully survey Him, from His head, encircled with the thorns, down to His blessed feet, made by the nails to be fountains of crimson blood. I have wept behind the cross at the marks of the dread scourging which He bore; and then, coming to the front, I have gazed upon His pierced hands, and lingered long before that opened side. Then I feel as if I could die of a pleasing grief and mournful joy. O, how I then love and adore! But here, before this crowd, I am a mere lisper of words—words which fall far below the height of this great argument.

Ah me! ah me! With among the sons of men could fitly tell you of His unknown agonies, His piercing anguish, His distraction and heart-breaking? Who can fully interpret that awful cry of "Eloi, Eloi, lama sabachthani?"—My God, my God, why hast Thou forsaken me?" Alone, I can hide my face, and bow my head; but here, what can I—O Lord, what can Thy servant do?

"Words are but air, and tongues but clay,
And Thy compassions are Divine."

I can not tell of love's bleeding, love's agony, love's death! If the Holy Ghost will graciously come at this time and put me and my words altogether aside, and set my Lord before you, evidently crucified among you, then shall I be content, and you will go home thoughtful, tender, hating sin, and therefore more deeply happy, more sincerely glad, than ever before. The Lord grant it for his name's sake. Amen,
—*Spurgeon.*

SPEAK TO THEM.

A young lady called to see a friend who was ill, and on leaving, one of the children, a sweet, intelligent little girl, took her down stairs. She was her own especial favorite and pet, and yet, being naturally of an extremely reserved disposition, she had never spoken one word to her on the subject of religion. Looking down into the thoughtful, loving eyes under a sudden impulse, she asked the question: "Maude, my darling, do you love Jesus?"

To her astonishment the child stopped abruptly, and drawing her into a room which they were passing, she shut the door, and clinging closely to her, burst into a flood of tears. Looking up at last with a glad, happy face, she said: "Miss Alice, I have been praying for six months that you would speak to me of Jesus, and now you have! Every time I have been to your house I hoped you would say something, and I was beginning to think you never would."

It was keen reproach to her friend, and one that she never forgot.

How many poor, sad, seeking souls, like little Maude, wonder why Christians never speak to them of the things nearest their hearts! O Christian, why do you neglect to let your light shine, and guide these weary wanderers home to God.—*Selected.*

CONCERNING SIN:

Do you suppose that sin is to be driven out of the human heart by some fine fancy, some sentiment, some easy method? Until you know what sin is, the Gospel will be an extravagant and unmeaning tragedy. If there is a mystery in redemption, there is equally a mystery in sin. This is the medicine that follows the disease. Herein is the solution of the mystery of the Cross. The ghastly Cross follows the ghastly sin; the tragedy of redemption is God's answer to the tragedy of crime. You find nothing in the atonement in the way of mystery that you do not find in the way of sin. God could not guide us away by soft words from the chains of hell. It could only be done by blood. You have been thinking sin a trifle. I wonder not, then, you have been thinking the Cross a tragedy extravagant beyond the necessity of the case. If you have been calling sin "infirmity," "mistake," I wonder not that you are frightened by the awful transactions that are here in the four gospels. You need the whole blood of the whole heart of the dying Saviour to help thee to get rid of sin and to be delivered from its bondage.—*Joseph Parker.*

—A lady once asked Mr. Wesley: "Suppose you knew that you were to die at 12 o'clock to-morrow night, how would you spend the intervening time?" "How, madam? Why, just as I intend to spend it now. I should preach

this evening at Gloucester, and again at five o'clock to-morrow morning; after that I should ride to Tewksbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commit myself to my heavenly Father, lie down to rest, and wake up in glory."

The Evangelical Alliance.

NOT since the memorable meeting of the Evangelical Alliance in this city, in 1874, has there been any thing like the series of meetings held last month in Montreal, for the discussion of the great social and religious problems of the day. It was truly an Ecumenical Conference, in which all the Protestant Churches of the Dominion were well represented, and in which there was unfettered expression of opinion without a single discordant note. The programme had been very carefully prepared, and was a most attractive one. All the arrangements were excellent, and were carried out without a hitch of any kind, thanks to the skill and indefatigable industry of the Secretary, Rev. William Jackson.

SIR WILLIAM DAWSON presided at the inaugural meeting. PROFESSOR SHAW of the Montreal Wesleyan College delivered the address of welcome to the delegates, to which responses were made by REV. DR. BURNS of Halifax and MR. W. E. DODGE, president of the Evangelical Society of the United States. The topics discussed at the subsequent meetings were the following:—Current Unbelief, Capital and Labour, National Perils, Roman Catholicism in Canada, Romanism in relation to Education, Romish Dogma, a Source of Religious, Social, and National Peril, Co-operation in Christian Work, and The Church in Relation to the Evangelization of the World. Those of our readers who would like to have a full and accurate report of the proceedings, should procure a copy of the official volume published by Messrs. W. Drysdale & Co. Montreal, in which nearly all the papers and addresses are reproduced verbatim. It will be found exceedingly useful for future reference.

Dr. Burns, in replying to the address of welcome, gave forth no uncertain sound. His speech was brilliant, as it was uncompromising, and riveted attention. It was a call "To Arms"! Speaking of the main objects of the Conference, he assured the meeting that they were engaged in no mere sham fight, but in a stern and unbending reality. They had but to burnish and sharpen up their weapons, and to consider what farther should be adopted in prosecuting this holy war. The Captain called to arms, but how many, he asked, in these compromising times, would respond to the call? How many of them, instead of donning their arms, talked of charity and tolerance, which were too often cloaks of corruption or woven guises under which to betray with the Judas kiss. In these days of seducing spirits no man should deceive them with smooth words. The enemy was at the gates,—unconditional surrender was the word. Let there be a mighty advance all along the line, and with one decisive blow strike terror into the camp of the evil one. Above all, they should be at peace among themselves, and there should be no fraternizing with the foe. What though their regimental facings might differ? Their Captain and their cause were all one, and with unyielding faith in both let them battle on to the end.

Dr. Macrae of St. John, N. B., was chairman of the first business meeting and introduced the topic of the day—Current Unbelief in a few well-weighed sentences. The papers read by *Chancellor Burwash*, of Victoria University, Cobourg, and *Dr. H. J. Van Dyke* of New York, were both admirable. The Relations of Capital and Labour were discussed from a practical standpoint by Rev. Dr. Washington Gladden of Columbus, Ohio, Hon. Senator Macdonald of Toronto, and Mr. George Hague of Montreal. Differing in some of their premises, all three came to the same conclusion, that "employers and employed are equally in need of the Gospel and the controlling influence of Christianity." *Dr. John Hall*, of New York, addressed himself to Sabbath Desecration as one of the most formidable and insidious of national perils. In the course of his grand speech, he said that it was comparatively unimportant which day of the seven should be observed as the day of rest. "We need a day of rest. The physician says it is good for the body, and what is good for the body is good for the soul. Farmers say it is good for the beasts of the field. Bianco, the poor Italian, who came to Ireland peddling knickknacks, and afterwards became the owner of the greatest transportation system of the United Kingdom, deposed before a royal commission that far more use could be had from horses by working them six days and letting them rest the seventh, than by working them all the week through. For man and beast it is good to rest. 'Remember the Sabbath day to keep it holy.' Holy in your house, holy in your private life,

holy in everything you do and think upon that day. Keep the day holy. It matters little whether it be the seventh or the first. The disciples of Christ did not keep the day of His death, the day of His entombment, but the day of His resurrection, when He re-appeared unto the multitude as the Christ of the Sabbath. Perhaps you say: 'Have we not heard enough of Puritans and people who make their children do things on Sunday which are distasteful to them.' But because children find the catechism difficult, is it a reason that they should not learn it? and because they are ready to raise the cry, 'the rule of three does puzzle me and fractions make me mad,' is it a reason that they should not learn mathematics at all. I was brought up in that way. We were not allowed to see a newspaper on Sabbath day, and were taken to church as often as we could. Then we said the catechism to our father, our mother answering like the rest. I found that a little irksome at times, but now that I am a father, and a grandfather at that, I call it the greatest blessing the Lord ever bestowed upon me." *Bishop Fallows*, of Chicago, spoke on the evils of intemperance, and *Dr. James Robertson*, of Winnipeg, on the disadvantages to Church and State of promiscuous immigration. "Canada," he said, "had been made a 'dumping-ground' for some of the worst criminal classes of Europe, without any attempt being made, on our part, to ascertain whether those seeking their homes in Canada had spent their former days in a workhouse or in a prison. The foreign element is a standing menace to all free institutions; it seeks to control the votes of the people, and many existing evils may be traced to this impure admixture."

Roman Catholicism, under varied aspects, occupied a large share of the time and attention of the Conference. A whole day was devoted to it, and it was handled 'without gloves' by such veteran champions of Protestantism as *Principal Barbour*, of the Congregational College, Montreal; *Principal MacVicar* and *Rev. Theodore Lafleur*, of Montreal; *Dr. Williams*, *Dr. Dewart*, *Dr. Potts*, and *Rev. G. M. Milligan*, of Toronto; *Dr. Lither*, of Halifax; *Dr. Mozom*, of Boston, and *Dr. J. M. King*, of New York—the speech of the last named being a masterpiece of eloquence, and to our own way of thinking, only surpassed by *Dr. Macpherson*, of Chicago, in his splendid extemporaneous address on the HOME BENEFITS OF FOREIGN MISSIONS. *Dr. Sims*, Chancellor of Syracuse University, N.Y., also made a magnificent speech on the Element of Personal Character in Christian Usefulness.

The practical outcome of the Conference was the organization of a Dominion Evangelical Alliance, of which the Hon. John Macdonald, of Toronto, was elected President, which, it is confidently believed, will prove to be an important factor in promoting Christian Union, and the diffusion of intelligent zeal for the pro-

motion of true and undefiled religion throughout the Dominion and throughout the world, and in conserving the civil and religious liberties of the people.

BENEFITS OF FOREIGN MISSIONS.

The following is an outline of *Dr. Macpherson's* address, as reported in the *Montreal Daily Witness*:—

Dealing directly with the topic, which he dealt with from the home standpoint, he said it was a fundamental principle of Christianity that every man ought to be a Christian, every Christian a missionary, and

EVERY CHURCH A MISSION STATION.

Any attempt to aggrandize either foreign or home mission work at the expense of the other is a sinful mangling of the body of Christ. The whole world is the field for every man. The starting point is home—"beginning at Jerusalem"—charity may begin at home, but if it is the genuine article it won't stay there long. This rule means beginning—for us—at Montreal. Our duty lies at our own door and at every man's door. We need to be in league with the brethren round the whole world to keep our own hearts warm. We may have different organizations, but it should never for a moment be forgotten that we have the same Lord. The Scriptures assure us that he that watereth shall be watered, and that with the same measure that ye measure shall it be measured unto you again. On the basis of those promises we have a right to

EXPECT LARGE RETURNS AT HOME

for every missionary enterprise abroad. Time would not permit more than the culling of a few scattered illustrations of the benefits we at home derive from such glorious work. Beginning with the very lowest (and it should always be remembered that it is the lowest) rung of the ladder, its commercial value, it is well within the mark to say that every dollar subscribed to foreign missions makes an actual tenfold return to civilization. The dark continent is just now exciting the curiosity and speculative enterprise of rival European countries, which have immense projects for opening it up. Stanley, an obscure newspaper reporter, sought out and brought back that grand old missionary hero. The missionary's mysterious absence was noticed by the *New York Herald's* nose for news, which saw in the project a fat advertisement, and when Livingstone was found he revealed to the commercial world an opening for enterprise which made every business centre gluttonous with hope. During the fifteen years which have intervened, the sale of American—and he supposed that embraced Canadian—ploughs alone had brought to this country enough money to support the whole of American missionaries. When Livingstone went there, the ground

was tilled with clumsy hoes, handled by women, but the Gospel rescued the women, as it always does, and opened a market for all kinds of manufactured products, of which the ploughs are only an item.

When in Syria, Dr. McPherson saw American kerosene burning in American lamps, and learned that though in common use now it was first

INTRODUCED BY AN AMERICAN MISSIONARY.

Strange way, you may think, for a missionary to let his light shine! (Laughter.) In Japan, missionary enterprise opened up a field for commerce of immense value and extent. The islands of the Pacific used to be dreaded by the European and American seamen, because the natives had such a taste for tender, juicy sailors. The missionaries have changed all this, and the trade with the Pacific islanders has become enormous. The missionaries are the unrewarded pioneers of civilization. When a white man visits one he is treated as a guest, all charge being scorned. Then the visitor returns home and writes a criticism upon foreign missions for the newspapers. The yearly profits on the trade with the Hawaiian Islands alone amounts to thousands of dollars. Men of business, pay the missionary societies what you owe! The merchants owe a debt to the missionaries for opening up new markets, and for cheapening the cost of every kind of foreign goods in use in western countries.

The second rung of the ladder is the intellectual, which is incomparably more precious. Foreign missionaries have enriched the literature of travel, science and geography, beyond measure, by carefully noting and describing their surroundings while dwelling in the land of strangers. Look, by way of contrast,

AT THE AVERAGE TRAVELLER.

He spends three months in our mammoth hotels and Pullman cars, returns home and writes an infallible criticism of Canada and the United States, including the systems of government, the Canadian Pacific Railway, and the Fisheries question. (Laughter.) One clerical gentleman arrived at Quebec, saw the citadel, rushed off to Niagara Falls, and sailed from New York exactly six days afterwards. When he got to Liverpool he knew all about the Dominion and the States, and even all about the Mormons. (Great laughter.) He acquired his knowledge by "intuition." The foreign missionaries don't acquire their knowledge that way. They live among the people they describe. The first map of China was made by a missionary, and the sources of the Nile were described by missionaries in the seventeenth century, with an accuracy which has since been verified but not exceeded. The astronomer Herschel tendered to the great missionary Stoddard the thanks of the British astronomers for important discoveries. The American Oriental Society has admitted that it depends very largely upon the missionaries.

India would have been a *terra incognita* had it not been for them. It is not too much to say that missionaries have done more for geography than all the geographical societies in existence; that is true of botany also; and they have given to meteorology data of the effects of climates in every zone by their lives and deaths. They have made

GRAND CONTRIBUTIONS TO THE SCIENCE

of ethnology and archaeology, but in philology their triumphs have been the greatest. As linguists, they have surpassed all the colleges on both sides of the Atlantic. Several Indian tongues had their first alphabets composed by the missionaries. The religious benefits derived by Home Missions from foreign work are far-reaching and glorious. Foreign missionaries have taught largely the ethics of religion. A gifted English editor wrote a poem flashing with splendid jewels of thought. After reading it, one would almost think that Buddhism would have followers whose pure lives would shine as the stars. But, a then missionary, now the Rev. Dr. Kellogg, of Toronto, dissipated the delusion in his work, the "Life of Asia," and demonstrated that the lives of the followers of Buddha would not stand the test. Foreign missions have created a new epoch in the history of heroism. Take Carey, or Henry Martin, who left everything, even his sweetheart, to lead a new crusade for poor, old benighted India. When the sordid love of money enters our mind let us think of the great-hearted Livingstone, who died in a miserable African hut, alone, upon his knees, giving his life freely to heal the open sore of the world. Knowing these things we ought to be new men, for the missionaries have taught us new possibilities in this humanity of ours. The missionary spirit strikes a death-blow at selfish piety—at the idea that to be a Christian is to possess a personal

UNTRANSFERABLE TICKET TO PARADISE.

Such Christianity as that is a sham. Thomas was but in the A B C of Christianity when he turned round and said, "My God:" the zenith of the missionary spirit was attained by Paul, who was willing to be accused for the sake of his brethren. Foreign missions require the exercise of personal faith and individual self-denial. They shame the feeling that we, as the Greeks thought they were, are alone civilized, and all out of our denomination are barbarians. Foreign missions make us remember that while we may somewhat differ from each other, we agree with God and are one through the blood of Christ, and stimulate us to imitate the first foreign missionary and take up His glittering, glorious, blood-stained cross: that cross which, when it is lifted up, will draw all men unto it. The accomplishments of foreign missionaries authenticate our theories. When the blatant infidel of the United States was confronted with the results of missionary effort and asked to explain them,

he could do nothing but deny the facts. This injured him as a debater and damaged him as a man. Christ was not an Eastern or a Western man. He was and is the one true cosmopolite, everywhere present. The foreign missionaries have created new relations between the Church and the world. The everlasting arms ached for ages because the unmotherly Church would not let God's children rush to be clasped within them. Thank God, we are ignoring more and more the non-essentials and putting emphasis on the great principles, looking on our King whose dying intercession was "that they may be one in Us, that the world may believe that Thou has sent Me."

The Mission Crisis.

THIS is the title of an admirable paper in *The Presbyterian College Journal*, Montreal, by Rev. Principal Mac Vicar. But for the pressure on our columns this month, we would have gladly given it in full, though the gist of it is contained in the following extracts:—

This Conference was remarkable in all respects. It was held in the greatest city of the world, and in the very heart of it,—in Exeter Hall—amid the din and roar of the Strand. During ten successive days and nights, thousands upon thousands assembled there to speak and to hear of the progress of the Kingdom of God among the heathen. It was appropriate that the results of Gospel effort for a century should be considered at the centre of the Christian world. Everything in that metropolitan city, with its five million souls,—a number equal to the entire population of Canada—is upon a gigantic scale. Vice and virtue, piety and godliness, learning and ignorance, riches and poverty, activity and indolence, courage and cowardice, benevolence and meanness, Christian faith and heartless scepticism—all reach their fullest growth in London. And this International Conference was certainly the grandest assembly of foreign missionaries and their friends ever convened.

It was composed of about 1500 members, missionaries and representative delegates from Protestant churches, and from one hundred and thirty different missionary societies. These came from all parts of the world—from the east and the west, the north and the south—forming one grand sacramental host of godly men and women of diverse creeds, nationalities, degrees of culture and modes of thought—the like of which I can scarcely ever hope to see again. * * * * *

LEADING TOPICS.

We considered:—1. Missionary comity, embracing the need of having a proper under-

standing among missionary committees and workers as to the fields occupied by them, the boundaries of districts, the employment and interchange of workers, and the transfer of converts and congregations.

2. The place of education in missionary work. This was a large and intensely practical subject, giving rise to all the questions which agitate educational circles at home—such as the character and use of elementary schools and higher institutions of learning as instruments of Christian effort; the training of the children of converts as distinct from those who are still heathen; the special place and work of Sunday schools; the employment of non-Christian teachers in mission schools: charging fees and gathering pupils into boarding schools, and thus removing them in so great a degree from pagan influence. These and kindred points were all carefully considered. The chief difficulty felt was that so keenly realized at home, namely, how to permeate the entire educational work of missions with the true spirit of Christianity. As matter of fact, pagan teachers are employed to give instruction in secular branches,—a rule practically followed in Christian institutions at home—and yet it is acknowledged that pagan thought learning and philosophy cannot save and elevate men.

3. The training and support of native workers. Should such workers be trained in the vernacular or by means of the English language? Should they be educated by individual missionaries—the method followed by Dr. Mackay of Formosa—or be sent to central and well equipped institutions? What should be the precise course or courses of study? Should high attainments on the part of native teachers and preachers be encouraged? Should the American or European ideal in this respect be followed? The prevailing opinion was, that it was not the most profitable thing possible for candidates for the ministry and for mission work to become profound in their knowledge of the mythological trash of Greece and Rome. To learn the names and vile escapades of the heathen gods of the past, was not thought to be, in any sense, better training than pagans now enjoy in their own schools and at their own idolatrous altars. And why should these impure and corrupting inanities be embalmed and perpetually turned over, again and again, in the class work and examinations of the high schools, colleges and universities of Christian lands? What was felt to be needed, above all things, for the development of Christian men and women fit to fill all stations in life, and especially to be ministers and foreign missionaries, was a comprehensive and firm grasp of God's truth. And to this sentiment I most heartily say amen, whether we have regard to the work of the Church at home or abroad.

4. The organization and government of native churches. Should they be organized in the same form as in the western world? Un-

der what conditions should converts be left to manage their own ecclesiastical affairs? What of church architecture? How are mission churches to be rendered self-supporting? It was not considered advisable to insist upon following hard and fast lines in these matters.

5. Missionary methods.

6. Union and co-operation in mission work. The desirableness of such was emphasized by all; and the degree in which it has already been found practicable was dwelt upon. But the divisions of the churches at home, want of fidelity in holding and teaching the truth of God in certain quarters, the arrogant, unchristian attitude of some of them in practically excommunicating the rest, were felt to paralyze efforts in the direction of organic union on foreign fields. * * *

7. The missionary in relation to literature. Under this head the mission press was discussed—how far it should be restricted to purely mission literature, and to what extent missionaries should devote themselves to the preparation of such. Should the distribution of Christian literature and the Bible be gratuitous? To what extent should the printed Scriptures be used in giving a knowledge of the Gospel to mankind? I need scarcely say that the unanimous opinion was that there is nothing better for men than the word of God, and that it should be freely circulated among all nations.

8. Medical missions. I was specially interested in hearing all that was said on this subject, because our Canadian Church had entered upon this work by the appointment of three medical missionaries—Dr. McClure, an elder of Crescent Street Church, Montreal; the Rev. Dr. Buchanan, ordained by the Presbytery of Paris, Ont., and Rev. Dr. James F. Smith. Those who discussed the subject were themselves medical missionaries, some of them veterans in the field. First of all, they made very clear the abundant usefulness of the work. The Saviour's method of caring for soul and body together, was strongly emphasized as the true one. Next they testified with perfect unanimity to their belief that the medical missionary must be first and chiefly a teacher and preacher of the Gospel, and subordinately a healer of disease. Some went even so far as to declare that a doctor in heathen lands who ignores the Gospel, who is silent upon it, who never speaks in its favor, is a great hindrance to the cause of God. When asked why? The answer was prompt and decisive. The heathen are keen and logical in their reasoning. They say to the missionaries: "Do you not tell us that the kingdom of God is first, that Christianity stands before all things? That we should love and adore Christ and speak of Him as our Saviour?" "We do." "Is the doctor who has come from your country a Christian?" "He is." "He never once mentions Jesus Christ." Thus the heathen reason, and are led to scoff

at Christianity, through the silence of those who ought to be witnesses for their Saviour. * * *

PRACTICAL CONCLUSIONS.

1. The true spiritual unity of the Church of God was made most apparent. We were very far from witnessing organic ecclesiastical union under one outward form of government. We came together as Episcopalians, Presbyterians, Congregationalists, Methodists, Baptists, Lutherans, and so forth, and enjoyed the utmost freedom of thought in taking counsel about the things of the kingdom without being drawn into the semblance of strife or contention. While not abjuring our distinctive beliefs or impinging upon the right of private judgment in sacred things, but reserving to all full liberty of conscience, we were able cordially to recognize one another as brethren in Christ. We agreed, and I think most justly to magnify the mighty facts of vital union to the Lord and of supreme love to our common Saviour above all questions of polity or church order. We emphasized—and who can find fault with us for us doing so—our points of agreement rather than of difference. We thought it better, on this obvious principle, to close our ranks and present an unbroken phalanx to the enemies of God and man, rather than to spend our strength in maintaining man-made distinctions or mutual recriminations. And at last we gave public testimony to this belief by gathering around the Lord's table, and thus showing to the world a practical example of the communion of saints irrespective of denominational lines. * * *

2. The undeniable success of foreign missions, and the need of greatly extending them, was deeply impressed upon us by facts presented to the Conference from many fields. In estimating success, the nature of the work done, as well as the money and labour spent upon it, must be taken into account. The saving of souls is not a work the value of which can be reckoned by our arithmetic and recorded in statistical tables. Jesus Christ, whose decision in the matter none of us will venture to challenge, declared that a man would be guilty of unutterable folly if he accepted the world in exchange for his own soul. Taking this as true, and learning, as we did, of thousands upon thousands of souls saved in all foreign mission fields, remembering also the paltry sum expended on this divine enterprise,—being only eightpence per year for each communicant—were we not right, from a business standpoint, in affirming success? Missions are not costly, but the reverse. What is the outlay upon them in Christian lands compared with the capital expended on tobacco, strong drink, opium, injurious luxuries, ships of war, and weapons of destruction? An inappreciably small decimal fraction. Let the nobles and merchants, and bankers and millionaires of Britain and America give a month's income to missions,—without touch-

ing their capital—and they will have done more to replenish the Lord's treasury than has been done, probably, in half a century. And yet, in spite of carefully cultivated Christian parsimony, there are to-day 165,000,000 belonging to the Reformed faith, 30,000,000 of them Presbyterians; 7000 foreign missionaries, 3000 of them ordained, and 35,000 native helpers. But in forming an opinion of Christian missions, other results than those purely spiritual should not be overlooked. We had incontrovertible evidence submitted to us to show that missionaries, viewed only in relation to secular matters, are the greatest possible benefactors to the pagan world. They stem the destructive tide of immorality among the heathen. They improve their food, their clothing, their homes, their domestic and social relations, a thousand-fold by teaching them the ethics of Christ and the arts of pure and progressive western civilization. They reduce their barbarous languages, in many instances, to written grammatical forms. They impart scientific knowledge, and create for them a literature permeated with Christian truth. They teach them the principles of the ten commandments as the foundation of all jurisprudence, of national and international order, as well as of self-government. They teach them the dignity and sacredness of their bodies and the purity which should characterize them as temples of the Holy Ghost, the true methods of battling with disease, the reverence due to woman and to old age, the compassion, the tenderness and love with which the poor, the unfortunate and the insane should be treated. * * *

3. We were informed from all quarters that the Church, in all her branches, had for the last fifty years been praying God specially to open the gates of the nations to the Gospel. During this period, as everybody knows, unbelievers and scoffers and worldly-wise men, who looked to commerce and secular education and the power of the sword to bring about great changes for good, did not hesitate to sneer at such appeals to heaven as utterly useless. But what are the facts? Commerce and war have played their part. Nominally Christian nations have not been slow to pour out countless millions for this purpose, and with what effect? Did this enormous outlay conciliate the heathen in relation to the Gospel, or persuade them to open their hearts to the story of the love of Christ? No. The truth must be told. The heathen have been degraded, sunk to lower depths of immorality than formerly known to themselves, by the representatives of commercial enterprise. Rum and opium and European vices have laid waste, like a mammoth scourge, the heathen homes of Africa, India, China and Japan. And it goes unsaid that heathen nations have learned to hate Britain and America for what they have endured from their cannon and their sword, their selfishness and greed. * * *

5. Finally, seeing all the fields of the world, with the exception of two or three, are open, and seeing the missionaries are waiting to be sent to them, the thought was borne in upon our hearts that we should return to our homes and ask the Churches to pray God to send down His Spirit to teach men the right and highest use of money, that there may be means forthcoming to send out and sustain thousands upon thousands to preach the Gospel.

The belief was expressed that when the claims of the heathen are understood, and the urgency of saving the millions who are yearly perishing is felt, and when the sacrifice which Christ has made is appreciated by those who say they believe in Him, and when men regulate their business and modes of life not by selfish considerations but by the love of God and supreme regard to His glory, they will show as great eagerness to invest their capital in His mighty enterprise of saving souls as in the best stocks now upon the market. And when this occurs, and men count it not a hardship, but a joy to invest millions in missionary work, we shall be at no loss in sending out the coming thousands of godly volunteers sure to present themselves, and the closing years of this nineteenth century may witness the proclamation of the Gospel to all the tribes and kindreds of the world.

THE CHRISTIAN'S REWARD.

When Garibaldi was going out to battle, he told his troops what he wanted them to do, and after he had described what he wanted them to do, they said :

"Well, General, what are you going to give us for all this?"

"Well," he replied, "I don't know what else you will get; but you will get hunger and cold, and wounds and death. How do you like it?"

His men stood before him for a little while in silence, and then they threw up their hands and cried: "We are the men! We are the men!"

The Lord Jesus Christ calls you to his service: I do not promise you an easy time in this world. You may have persecutions and trials and misrepresentations; but afterward there comes an eternal weight of glory, and you can bear the wounds and the bruises and the misrepresentations, if you can have the reward afterward. Have you not enthusiasm enough to cry out? "We are the men! We are the men."

Israel under Judges.

DEC. 2. B.C. 1426-1096. JUDG. 2 11-23.

Golden Text, Heb. 3 : 12.

THE book of Judges contains a brief history of a period of about 300 years. It is painful to find that, notwithstanding the unanimity with which Israel had renewed the covenant with God, they were grossly unfaithful to it. God's laws and promises, God's glorious mercy in the past, seem to have been soon forgotten. The fathers neglected telling their children of these things, for, in v. 10, we read that "a generation arose which knew not the Lord, nor yet the works which He had done for Israel." This is the usual consequence, when family worship is neglected, or altogether omitted. Satan never stops his endeavours to draw away the children of men from their duty to God. If we do not oppose him, by teaching them their duty, he has things all his own way. V. 11. *Baalim*—Baal, or Bel, was a god of the Canaanites and Phœnicians. He represented the sun. Human sacrifices were offered to him. Strange! that Israel should worship a god that had not been able to protect the Canaanites, Jer. 2 : 11-12. Had they obeyed God, in driving out these idolaters, this might not have happened, vs. 2, 3. 1 Cor., 15 : 33. V. 13. *Ashtaroth*—or Astarte, goddess of the moon, the same as the "Isis" of the Egyptians, called the "queen of heaven," Jer. 7 : 18. Bread, liquors and perfumes were offered to her. She was represented by the figure of a woman. V. 14. *He sold them*—Deut. 32 : 30, (ls. 5) : 1, as insolvent debtors are sold, Matt. 18 : 25. V. 15. *As the Lord had said*—Deut. 30 : 17, 18; 31 : 16, 17. V. 16. *Nevertheless*—God had pity upon them, not for anything they had done, but out of His infinite mercy, Eph. 2 : 3-5. V. 18. *Their groanings*—God's punishments often bring sinners to repentance. He remembers the work of His hands, Ex. 3 : 7; in justice He might have destroyed them, in mercy He will save them, Is. 54 : 8. V. 19. *When the judge was dead*—the people generally follow their leaders. When Israel had a pious king like Hezekiah, they served the Lord; under Ahab, they were idolaters. *More than their fathers*—evil men get worse and worse, 2 Tim. 3 : 13. Those who forsake God, having once known Him, grow desperate in sin. Their hearts get so hardened that repentance becomes almost an impossibility, Heb. 10 : 26, 27. They deceive themselves greatly who think they may sin with impunity. Soon or late, they find that "thorns and snares are in the way of the froward," Prov. 22 : 5. Because God is long-suffering, and sometimes delays punishment, many, instead of accounting this long-suffering salvation, by repenting in time, go on in their evil ways, till the day of retribution comes. God is not mocked. Whatsoever a man soweth, that shall he also reap, Gal. 6 : 7, 8.

Gideon's Army.

DEC. 9. B.C. 1222. JUDG. 7 : 1-8.

Golden Text, Zech. 4 : 6.

THE Midianites were the most powerful enemies of Israel at that time. Their country was east of the Dead Sea. They descended from Midian, son of Abraham, Gen. 22 : 2. Moses had warred successfully against them, Numb. 31 : 7. They now had invaded the land of Israel, along with the Amalekites and others, ch. 6 : 33. They had a very large and formidable army, ch. 7 : 12. They had wasted all the southern part of Palestine, and were now moving northward. The angel of the Lord appeared to Gideon, a man of Manasseh, and commanded him to save Israel, ch. 6 : 14. As he hesitated, God granted him two miraculous signs to enourage him, ch. 6 : 21, 36-40. V. 1. *Jerubbaal*—i.e., the avenger of Baal, see ch. 6 : 32, *rose up early*. Being sure now that God was with him, he could brook no delay. *Harod*—a well at the foot of Mount Gilboa, 1 Sam., 31. *The hill of Moreh*—probably "Little Hermon," near the valley of Tizreel. V. 2. *Too many*—he had 32,000 men, v. 3, a small army compared to the host of Midian, but God's victories are not by might, nor by power, but by His Spirit, 1 Sam. 14 : 6, Zech. 3 : 6. *Vanant themselves*—God wants His people to walk humbly with Him, Micah 6 : 8, 1 Pet. 5 : 5. He that glories must glory in the Lord, 1 Cor. 1 : 31. V. 3. *Is fearful*—there was a law as to their proclamation, Deut. 20 : 8. God wants no cowards to fight His battles, Phil. 1 : 27, 28. *Gilead*—probably Gilboa, for Gilead was east of Jordan. V. 5. *Lappeth*—takes up the water in the hollow of his hand, drinking in haste, disdaining to kneel down. V. 6. *Three hundred*—a small army, indeed. *Unto his place*—not home, but back to their tent, where they held themselves ready to pursue after the Midianites, when the three hundred would have put them to flight, v. 23. V. 8. *Victuals in their hands*—just what they could carry with them. In the remainder of this chapter we find how Gideon armed his men, with trumpets, pitchers, and lamps, v. 16. These strange weapons must have appeared insufficient, had it not been for Gideon's strong faith in God's promises. If the enemy had seen them before the battle, they would have laughed them to scorn. The preaching of the Cross, likewise, is foolishness to many, yet the foolishness of God is wiser than men, his weakness stronger than men, 1 Cor. 1 : 25. The word of God is the sword of the Spirit, Eph. 6 : 17, Heb. 4 : 12. When Jesus sent His apostles to conquer the world for Him, they were also a very small band, with no weapons but His word, yet ancient paganism fell before their preaching. That word of the Cross shall yet bring the world to the feet of Christ, 1 Cor. 15 : 25.

Death of Samson.

DEC. 16. B.C. 1096. JUDG. 15 : 21-31.

Golden Text, Job 32 : 9.

SAMSON was the son of Manoah, of the tribe of Dan. He is the last of the judges of Israel of whom we have any account in this book. He was consecrated to God from his infancy, as a Nazarite, Numb. 6 : 18-20. Nazarites never used wine or any intoxicating drinks, ch. 13 : 14. The Israelites having once more forsaken God, He had delivered them into the hands of the Philistines, a warlike people who dwelt along the west coast of Palestine. Samson, who was gifted with miraculous strength, had defeated them several times, with great slaughter, ch. 15 : 8-15. Finding that they could not successfully oppose him, the Philistines hired a wicked woman, named Delilah, to betray him, so that they could make him a prisoner. Unfortunately for himself, Samson loved Delilah. Night after night she teased him, to know where lay the secret of his great strength. Wearing by her persistency, although he must have known how false she was, he told her that if his hair was cut he would become as weak as other men. She put him to sleep, ch. 16 : 19, and had his hair shaved off. The Philistines seized him, loaded him with chains, put out his eyes, and cast him into prison, 16 : 21. *V. 21. Gaza*—a city of Philistia, in the south of Canaan. It had been allotted to Judah by Joshua, Josh. 15 : 47. *V. 23. Dagon*—a god of the Philistines, represented as a woman, with the lower parts of a fish. *V. 25. Make us sport*—they laughed at his stumbling and blundering, probably struck him, Mic. 5 : 1. Asses kicking the dying lion. Dearly was Samson paying for his guilty love. *V. 26. The pillars*—the central supports of the roof. He was inspired by God in asking this, as the sequel shows. *V. 28. Called unto the Lord*—see the power of prayer, when made in faith, Jas. 5 : 16-17. *Be avenged*—the fact that God accepted and answered this prayer shows that it came not from a feeling of personal spite, but from a holy zeal for the glory of the God of Israel. *V. 30. Let me die*—he counted not his life dear to him, provided the honour of God was exalted. Acts 20 : 24, Phil. 1 : 20. *The house fell*—crushing him as well as the greater number of his tormentors. Samson was a type of Christ, Who when He stretched His arms on the cross, pulled down the power of Satan, and through death destroyed Him that had the power of death, that is the devil, Heb. 2 : 14-16. That Samson's action here was approved of God, is also shown by Heb. 11 : 32. God hearing his prayer teaches us that although we might, by sinning, have brought heavy punishment upon ourselves, yet He is ready to pity and forgive when we call upon Him. Let us beware of fleshly lusts, that war against the soul, 1 Pet. 2 : 11, Matt. 5 : 8.

Ruth's Choice.

DEC. 23. B.C. 1186. RUTH 1 : 16-22.

Golden Text, Ruth 1 : 16.

RUTH was the daughter-in-law of Elimelech, a man of Bethlehem, and of Naomi, his wife. There had been a famine in the land, about the time of Eli. (Joseph, Ant.) Elimelech and his wife moved away east of Jordan, to the land of Moab, with Mahlon and Chilion, their sons, ch. 1, v. 1-2. Both the young men married there, but soon after their father and themselves died. Naomi, accompanied by Orpah and Ruth, her sons' widows, left Moab to return to Judah. She asked them to return, each to her mother's house. Orpah consented, and tearfully left her, v. 14, but Ruth clave unto her. Again Naomi urged Ruth to return also to her people and her gods. *V. 16. Entreat me not*—marg., "Be not against me." Her mind was made up. She was ready to forsake all, trusting in God for the future. *Whither thou goest*—although Judah was an unknown country to her, she would follow Naomi. Thus we should follow when Christ leadeth, Matt. 10 : 38, Rev. 14 : 4. *Where thou lodgest*—a poor lodging with a true friend is better for her than a palace among the enemies of God. *Thy people—thy God*—Moab's gods will no longer be hers. She will serve Jehovah alone, Josh. 24 : 15. When we love God, we love God's people also, 1 John 5 : 1. *Where thou diest*—she wishes to die in the same place, and with the same hope. *Aught but death*—death may part us in this world, but not in the next, if God is as truly our God as he was Ruth's, Rom. 8 : 35-39, 1 Thess. 4 : 14. *V. 18. Stedfastly minded*—as Christians must be to follow Christ, 1 Cor. 15 : 58. *V. 19. Bethlehem*—the city where Jesus was born. Little did Ruth think that she was destined, in the Providence of God, to be an ancestress of the Messiah, Matt. 2 : 1. *V. 20. Call me not Naomi*—Naomi means "pleasant;" all the pleasantness of her life seemed gone for ever. *Call me Mara*—"bitterness" Ex. 15-23. *V. 21. The Lord*—Like Job, she acknowledged the hand of God in all the circumstances of her life, pleasant or bitter as they might have been, 1 Sam. 3 : 18, Job. 1 : 21. *V. 22. Barley harvest*—in April. In this lesson is taught the duty of devotion to parents, and in Ruth's subsequent history we may see how richly God rewards it. Although, like Jacob, Naomi thought that all these things were against her, they were all working for her good, since she loved God, Gen. 42 : 36, Rom. 8 : 28. Blessed are they that mourn, Matt. 5 : 4. Naomi found the truth of these words, when the very women who exclaimed, "Is this Naomi?" blessed the Lord for His mercies to her, and she fondly nursed Ruth's baby, destined to be grandfather of a great and good king, ch. 4 : 14, 22.

Our Own Church.

ATTENTION is called to the appointment, by the General Assembly, of the usual collection on behalf of MANITOBA COLLEGE, on the third Sabbath of December. The collection is intended to assist in meeting the salaries of the professors and lecturers connected with the institution and in defraying the running expenses, the salary of the Principal being met by the Synod of Manitoba and the North-West. There is every reason why the Church should honour this appointment of the Assembly. The attendance both in the departments of Arts and of Theology is large—larger than during any preceding year. Twenty students connected with the College have been employed during the present summer in the Manitoba and the North-West mission field, thus saving a very large sum for travelling expenses. Fifteen of the number are now engaged in the study of Theology. It is more than ever seen that the College is an important, if not an indispensable, auxiliary of our Home Mission work in the great field of the North-West. The larger numbers in attendance have, moreover, necessitated increased expenditure in the way of providing more adequate teaching. Is it too much to hope, in view of these facts, not only that the congregations which have hitherto evinced their generous interest in the institution will continue to do so, but that some, at least, of the others,—many of them large—which have thus far withheld their support, will begin to give it?

SAILING OF MISSIONARIES.—*Miss Jennie Sinclair* and *Miss Lizzie Scott*, both of Ontario, sailed from Montreal in the steamship "Parisian" for Liverpool, *en route* to Central India, on the 14th of November. These make *nine* sent out by our Church this year—four to China and five to India—six being ordained missionaries and three ladies. At least *fifty* missionaries have gone forth from Canada within the last twelve months. Among these are two young men, Mr. James S. Gale and Mr. Robert Harkness, who have recently gone to Korea at the instance of the Young Men's Christian Association of Toronto University. Mr. Gale is a grandson of one of our pioneer Presbyterian ministers,

the late Rev. Alex. Gale, whose name is associated with the congregations of Amherstburg, Lachine, and the original St. Andrew's Church, Hamilton. The missionaries' wives are not included in the above estimate.

PERSONAL.—*Mr. James Maclellan*, Q.C., an elder in St. Andrew's Church, Toronto, has been appointed Judge of the Court of Appeal for Ontario. *Rev. Dr. F. W. Archibald*, lately of St. Thomas, Ont., has gone to Denver, Col., for the winter to recruit his health. *Rev. Alfred N. Suchling*, formerly a minister of the Reformed Episcopal Church, has, in terms of the remit of Assembly, been received by the Presbytery of Newfoundland as an ordained minister of this Church, and is at present residing in Montreal with a view to ministerial work in this neighbourhood. *Rev. Robert Haddow*, son of the well-known Elder Haddow, of Dalhousie, N.B., lately returned from a lengthened visit to Britain and the continent of Europe, passed through Montreal last month *en route*, as we understood, to the Pacific coast, but we notice that he was caught on the wing, and is now the minister of Knox Church, Milton, Ont. *Father Chiniquy* has been lecturing to large audiences in Boston. In addition to her many munificent gifts, *Mrs. Nichols* of Peterborough, recently contributed *twelve thousand dollars* towards the reduction of the debt on the new St. Andrew's Church in that city. *Mrs. Nichols* is making good use of her wealth; and so is *Miss Fraser*, of Halifax, who has given a thousand dollars to the Presbyterian College there for a "Robert Pollok Scholarship." The Synod of the Maritime Provinces in connection with the Church of Scotland has given \$546 to the Foreign Mission Board of our Church, Eastern Division.

ORDINATIONS AND INDUCTIONS.

OWEN SOUND, Ont.—*Rev. E. Wallace Waits*, of Chatham, N.B., was inducted on the 2nd of November.

CHELSEA AND HULL, Ottawa.—*Rev. George Dempster* was inducted on the 26th of October.

SPRINGFIELD, St. John, N. B.—*Mr. J. D. Macfarlane* was ordained and inducted in October.

GRAFTON AND VERNONVILLE, Peterborough.—*Rev. C. S. Lord*, of Nova Scotia, was inducted on the 8th of November.

MONCTON, St. John, N.B.—*Rev. J. M. Robin-*

son, of Springhill, N.S., was inducted on the 15th of October.

SUMMERSIDE, P.E.I.—Mr. Henry Dickie was ordained and inducted on the 7th November.

BEDEQUE, P.E.I.—Mr. W. M. Tuffis was ordained and inducted on the 3rd of October.

ELDON, *Lindsay*, ONT.—Mr. M. McKinnon was ordained and inducted on the 7th of November to the pastorate of St. Andrew's Church.

MILTON, *Hamilton*, ONT.—Rev. Robert Had-dow, of Dalhousie, N.B., was inducted into the charge of Knox Church on the 22nd of November.

CALLS.—Mr. A. L. Manson, licentiate, to Til-bury East and Fletcher, *Chatham Pres.* Rev. John Gillis, formerly of Eldon, Ont., to St. Andrew's Church, Paisley. Rev. T. J. Maclelland of Shelburne and Primrose, Ont., to Streetsville, *Toronto*. DEMISSIONS.—Rev. E. Gillies, of Cardigan and Dundas, P.E.I. Rev. A. P. Logan, of West Cornwallis, N.S. Rev. Dr. Mathews, of Chalmer's Church, Quebec. Rev. S. Rondeau, missionary at North Bay, *Barrie*. Rev. John Cameron, of Bridgetown, *Halifax*. Rev. A. Maclaren, of Springfield, *Manitoba*.

NEW CHURCHES.

MUSQUODOBOIT HARBOUR.—The church at Musquodoboit Harbour, Nova Scotia, was destroyed by fire last year. The people lost no time in undertaking the erection of a new church, which was completed and opened for public worship early last month. Rev. John MacMillan, B.D., Halifax, assisted the pastor in the dedication, services which were held on the first Sabbath of November.

WEST BRANCH, RIVER JOHN, PICTOU CO.—The new church at this place was dedicated on the 21st October, Rev. R. McCunn and Rev. D. Maclean officiating. The building seats about 700, and cost \$3,500. This is a Union church for the joint occupation of the adherents of the Church of Scotland and of the Presbyterian Church in Canada.

DILIGENT RIVER, N.S.—The Presbyterians of this section of the Parrsboro congregation number 15 families. They have built a neat and commodious church, which was dedicated, free from debt, on Oct. 21st, when Rev. E. M. Dill, the pastor, was assisted by Rev. Thomas Cumming, Truro. The services were largely attended. The Parrsboro congregation recently raised \$500 to wipe a debt off their place of worship.

TABUSINTAC, N.B.—The new church at Tabusintac, Presbytery of Miramichi, was dedicated on Sabbath Oct. 14. It is seated for 200. The services were conducted by Rev. Mr. Robertson of Black River.

ANNAPOLIS AND BRIDGETOWN, N. S.—These congregations have again been united as one pastoral charge, the union dating from November 1st.

L'ORIGINAL AND HAWKESBURY in the Presbytery of Ottawa, have been disjoined and erected into two separate charges.

THE COLLEGES.

PRESBYTERIAN COLLEGE, HALIFAX.—The session of 1888-9 was opened on Wednesday, November 7. The opening services were held in Chalmer's Church, Principal MacKNIght, D.D., presiding. Rev. Dr. CURRIE gave a full and graphic account of the results of recent Palestine explorations, and indicated the apologetic value of the discoveries that have been made. The attendance of students is thirty-two—a larger number than in any previous session. The financial position of the institution is better than heretofore, as receipts balance expenditures. A considerable increase in the Bursary Fund is asked.

MANITOBA COLLEGE.—The proceedings and prospects of this institution are set forth in our esteemed correspondent's monthly letter from Manitoba.

QUEEN'S UNIVERSITY AND COLLEGE, at Kingston, has resumed work in all the Faculties. There is likely to be lively times there about Christmas, before which time Principal Grant is expected to be back again in renewed health and strength to tell the story of his circuit of the globe.

MORRIN COLLEGE, QUEBEC.—The venerable Principal, Dr. Cook, is lecturing this winter to nine theological students with the enthusiasm of younger days.

MANITOBA ITEMS.

"Labourers are few" for the mission stations in the Northwest this winter. A dozen more than can be got are needed. Rev. J.M. Douglas, formerly of Brandon, has been appointed for two years to Moosomin. Rev. A. Maclaren, of Springfield, has resigned. Rev. D. Munroe has been appointed missionary at Deloraine. Rev. Mr. Wilson, of the U. P. Church, who has been doing good service for some time at Douglas, Brandon Presbytery, has returned home to Scotland, it is hoped only for a season. Brandon, Portage La Prairie, Stonewall, Rosedale, and Dominion City, are eligible vacancies for good men. Knox and St. Andrew's Churches, Winnipeg, are thriving under the new pastors, Dr. Duval, and Rev. Joseph Hogg. The latter church, at its late communion, received 50 new members and the former 40. Knox Church is enlarging its chapel and making other improvements at a cost of upwards of \$3,000.

New churches are being erected at Fort William and Holland. Knox Church, Portage La Prairie, is adding a Lecture Hall to its church. Manitoba College, Theological Department, was opened on Nov. 1st. After the usual statements as to University College progress by the professors, Rev. R. Y. Thompson, B. D., Lecturer on Bible Introduction, delivered an able lecture on "The Old Testament an Organism." The first year in Theology will contain ten students, making sixteen theological students in all, of whom eight, on completing this year's course, will be B. A.'s. These have all already approved themselves as faithful workers in the mission field.

The students in Arts and Theology (exclusive of Juniors) now in Manitoba College, number about 90, which is a larger proportion to the population of Manitoba, than the combined University attendance of Toronto, Queen's, Victoria, and Trinity Universities to Ontario's population. Sixteen students of the college are expected to take B. A. next spring. The college has, besides its three regular professors, six graduates engaged as lecturers and tutors, four undergraduates. The great increase of University work has given rise to an agitation in the Province in favour of the Government giving assistance, in some shape, to the teaching of some of the arts departments, especially Natural Science.

Rev. A. Campbell, of Prince Albert Academy, having re-ignised his position there, has returned to Qu'Appelle. He has accepted the charge of the Indian Boarding School, and mission at File Hills. During the summer, a commodious three-storey stone building has been erected, and a good school is expected for the three Reserves at this agency. The File Hill Indians are a troublesome but "prainy" band. The new Indian Boarding School at Birtle has opened under Mr. G. MacLaren. It is expected to begin with about thirty pupils. The people of Birtle take much interest in it. The Presbyterian Industrial School at Regina, has seen another year of masterly inactivity on the part of the Government. G. B.

Obituary.

REV. JOHN BENNETT, D.D., minister of St. Andrew's Church, Almonte, in the Presbytery of Lanark and Renfrew, died on the 7th of November, aged 50 years. Dr. Bennett was a native of Kinross-shire, Scotland. He received his theological education at Morrin College, Quebec, and was ordained on the 29th of June, 1869, as pastor of the congregation at Three Rivers, Que. In 1873 he was translated to Almonte, as successor to the late Dr. John McMorine, and has ever since occupied a

prominent position among the younger ministers of the Church. He was a sound theologian, an eloquent preacher, and a diligent pastor. A few years ago, in recognition of his scholarly attainments and his successful labours in the ministry, he received the degree of Doctor in Divinity from his *Alma Mater*—Morrin College. Though naturally of a robust constitution, Dr. Bennett had been ill for a considerable length of time prior to his decease, but he bore up under his affliction with Christian fortitude and resignation to the will of God, and passed away to the better country in the full assurance of the truths he had so earnestly proclaimed to his attached people, and in the certain hope of a blessed immortality beyond the grave. Dr. Bennett originally belonged to the Presbyterian Church of Canada in connection with the Church of Scotland. In 1875 he heartily joined in the union of the Churches, and through his influence, no doubt, many in that part of the country were led to follow his example.

Our Home Missions.

THE WORK IN MUSKOKA AND ALGOMA.

BY REV. ALLAN FINDLAY.

THE past season has been a busy one, filled with many cares, and at times with much anxiety, for the welfare of the work, yet we can say still, "Hitherto hath the Lord helped us."

In Muskoka, during the past summer, we have occupied twenty-four fields, as follows, viz. :—Two by ordained missionaries, seven by missionaries under appointment by the Students' Society of Knox College, and fifteen by missionaries under appointment from the Presbytery. In Algoma, fifteen fields were occupied—four by ordained missionaries, three by missionaries under appointment by the Students' Society of Knox College, and eight by missionaries under appointment by the Presbytery. Of these, I visited eighteen stations in Muskoka. I also visited all the fields in Algoma, except the "Sault," which did not require any special attention, and Burpee, which was visited by the Rev. J. L. Campbell of Gore Bay, who dispensed ordinances. The work has been carried on with manifest vigour in all these fields. From Deebank I received word in the spring not to send a missionary, as they could not support one this year. Contrary to instructions, however, a missionary was sent in the person of Mr. W. D. Kerswill. They

pay the increased rate of \$7 per week, and receive \$1 less per week of grant than formerly. They are building a church this season at this point, and are starting one at Raymond, the associated station, this fall. These results, most cheering, are due not only to the wise zeal of the missionary, but also to the timely assistance and encouragement given by members and friends of our Church who visited Windermere, a watering-place near by, during the summer. We are sure that our friends from Toronto and elsewhere enjoyed their holidays all the more that they were able to help on a struggling cause. The same may be reported of Rosseau, where timely assistance was given by visiting friends. At Powassan, the new church was opened by Prof. McLaren in September, and at Turtle Lake by Rev. D. D. McLeod. At Sand Lake, South River and Chisholm, churches are under way. At Watford, in Algoma, a church is being erected under circumstances which ought to call forth both the sympathy and assistance of those more favourably situated. On the Providence Bay field, church buildings are urgently required at three different points.

The most important requisite, in order to keep up the interest in the work among our people and to save our stations to our Church, is winter supply. And for this many of our people are urgently asking. That we may do so, in many cases adjoining fields are being united for the time being.

A new station at Cartier, on the Canadian Pacific Railway, was organized in July with a membership of nine persons. This station will be supplied in connection with Sudbury. Also at Serpent River, in connection with Algoma Mills, a station was organized in June with a membership of seven persons. At this station the number of members is not to be taken as evidence of the strength of our cause. It is purely a mill population. And while the number of those who profess their faith in Christ is comparatively small, yet a general and widespread interest is taken in the enjoyment of Gospel ordinances, as is evidenced by the fact that they promise at least \$70 for fortnightly supply during the winter months.

With regard to those stations which are asking for supply during the winter, but are not on the list of stations receiving aid from this committee, the group known as Algoma Mills will require a grant of \$2 per week for the winter only, being under the care of the Students' Society of Knox College during the summer. At Watford our cause is not so strong. However, there is a point up the line of railway where the ground has not yet been occupied by us, where we have prospects of a strong cause eventually. This is at Webbwood, a station about forty miles below Sudbury. Although the settlement is entirely new, yet around the station are 6 or 7 Presbyterian families and others who are without the

means of grace. Seven miles distant, at Birch Lake, is another settlement, where there are also seven Presbyterian families,—and as the land here is reported of good quality, and just on the line of railway, these settlements are likely to grow rapidly. Besides this, the woods for miles around are dotted over with lumber camps, and will be for some years to come, in all of which our missionary would be made welcome.

The growth and spiritual life in our mission fields may be in a measure fairly judged, not only by the growing desire for fuller supply of ordinances, but also in the increased liberality of the people, not only in supplying their own wants but also in contributing to the mission funds of the Church. This year, for the first, the rate payable to catechists and student missionaries is \$7 per week. The amount contributed to the fund is—from communion collections and subscriptions from congregations, \$244.69, nearly double the amount so contributed during the corresponding period of last year. But while the report is thus favorable from the field as a whole, yet there are points in it from which the word is not so cheering. In Algoma the crops this year have been fully up to average, enabling our people to contribute in some instances handsomely to the support of ordinances. But from some parts of Muskoka comes the discouraging information of total failure of the crops. An elder in one of the stations writes:—"We don't wish winter supply this year; we cannot afford it. Our crops are a total failure, and the men are all going to the lumber camps for the winter. Many of the settlers have sold off their cattle at half value, as they have nothing to winter them on." Another elder in a different field writes:—"No crop with us this year. I have not a single sheaf of any kind. Some of our best supporters, discouraged, are moving away to other points." It will not be surprising, then, if from some other parts of this field, the missionary reports contributions to the support of ordinances less than might otherwise be expected. Other parts of the field report contributions in excess of the amount necessary to make up the missionary's salary. So that the average from the whole field, notwithstanding this serious drawback, will be quite up to the amount required. I may also state that during the summer I have supplied many of our stations and Sabbath schools with Hymnals and Catechisms, from funds supplied by friends for this purpose, to the value of \$26. Thus two important ends are gained—first, that the children attending our Sabbath schools have an opportunity of becoming acquainted, at least, with the truths and doctrines held by us as a Church; and secondly, that our missionaries, in the newer part of the field especially, are able to secure uniformity in the service of praise.

NOTES FROM THE NORTH-WEST.

By REV. JAMES ROBERTSON, D.D.

The record in church building this season has been on the whole satisfactory. Schreiber, Fort William, Keewatin, Winnipeg Mission Church, Pilot Mound, Holland, Treherne, Newdale, Rosedale, Touchwood, Banff, Tarbolton, Monteith, Sunnyside, Donald, Kamloops, Chiam make a respectable list. The buildings are in all cases frame or stone. Owing to the change in the Act incorporating the Church and Manse Board, the Fund is now available for the whole Synod—for North-western Ontario and British Columbia as well as Manitoba. This enlargement of territory means heavier expenditure and more revenue. The threshing machine shows the loss sustained through frost to have been quite considerable. The higher price of grain this year, however, will more than offset the loss, and the people as a whole are well pleased. The frost is not an unmixed evil, were wheat-raising attended with no risks—the whole country would be one vast wheat-field, and constant cropping would soon exhaust the richness of the soil, as is the case in large tracts of Dakota. Mixed farming is now the rule, and cattle and their products more than make up for grain losses. Immigrants are entering the country this season in large numbers. The Canadian is our best settler. Crofters are doing well and certainly their children will be a valuable acquisition. Icelanders and Scandinavians are rapidly acquiring our language and will render great aid in developing the resources of the country. Many good settlers come from England, but a large number of the English emigrants are not suited to the country, become discouraged and drift into our towns or leave us entirely.

The need of more missionaries still clouds our winter prospects. There are about 1,200 Presbyterian families without ordinances just now. We shall suffer if this continues. The F. M. C. is obliged to decline applications for want of funds. Why not apply to go to the North-West? During the last year our villages and towns have taken a decided start, and congregations are strengthening. Carberry, Oak Lake, Virden, Moosomin and the rest, have improved very perceptibly. A number of congregations are de-irous of calling pastors, but they are not available. Owing to the extension of settlement, new stations will require to be opened up in spring, and hence the state of the Home Mission Fund is always of interest to us. Missionary meetings are arranged for by Presbyterians, and the claims of all schemes will be fully presented. The H. M. C. of the Assembly has generously voted grants to overtake mission work among Icelanders, Scandinavians and other foreigners. These people are religious, hold substantially the same doctrinal views as ourselves, and must not be neglected. The mission work along the railway from Swift Current westward bore good fruit. The Pres-

bytery of Calgary dispensed the Sacrament of the Lord's Supper at the principal points, and the additions to membership were cheering:
J. R.

New Hebrides.

LETTER FROM REV. JOSEPH ANNAND.

Santo, New Hebrides, June 22nd, 1888.

THE DEATH WAIL.

DEAR EDITOR,—To-night the death wail from the nearest house in the village is something decidedly mournful. This afternoon a woman in the prime of life was suddenly called away. She was with her husband at their plantation, and an artery burst internally, causing death in a very short time. I visited the house of mourning this evening, and found the husband and friends in an agony of grief. Just now their lamentations can be heard for at least a mile. It is truly sad to witness their distress. No hope for the dead! All is dark and gloomy beyond! Though they believe in a place, or rather two places of the dead, yet there is nothing cheering in those abodes of the departed. In fact, all is a blank to the poor native. This world is all, and even of it they get but a poor show. To-day as I entered the humble camp of the bereaved and saw their grief, and looked around upon their earthly all, I felt really sad.

THE HOME!

A low grass hut, some twenty feet long, and just high enough in the centre for a man to walk erect. The greatest width would not be more than nine feet. At one end is a hole about two and a-half feet high and two broad; this is the door. At the far end, some of the thatch was so rotten that it had fallen off, which admitted some light. No bedstead, no stool, no table of any description is to be seen. A mat spread on the ground is the only bed. Cooking is always done inside the house on heated stones, or upon an open fire, hence everything within is as black as smoke and ashes will make it. The only furniture seen are a few pudding troughs, cocoanut and bamboo water bottles. A pudding pounder, an axe or two, and a couple of butcher's knives, several spears, and an old musket with a bow and a bundle of arrows are the weapons of defense. A few bundles of leaves hanging up around the roof indicate to those familiar with their homes, the extent of their wardrobe, for within these leaves are small mats very neatly made, about a yard long and from five to six inches wide, each of these with a belt of twine, beads or bark, constitutes a complete suit or change of clothing. Within this humble dwelling also are piles of yams and taro; with some wood always kept in store for a rainy day. A great deal of wood is required, too, as the men and women can never, under any circumstances, eat food cooked at the same fire. To

do so would, they say, at once cause sickness or death. They are exceedingly superstitious, and dread spirits which, they suppose, are always hovering about certain places, and at night are roaming about everywhere. These spirits cannot endure fire, consequently any one going out at night carries with him a fire-brand for safety.

A NIGHT DANCE.

Now, that we have been to the house of mourning, let us go to a different scene—a night dance. But I suppose, Mr. Editor, that you do not go out at night to witness or take part in such amusements. However that may be, let us lay aside our prejudices for one evening, and go to a dance. We do not wish to be seen, lest our presence may change the programme, so we shall go alone in the dark. The road is anything but good, and the night is certainly favourable for our going unobserved. With a good stout cane to use offensively against the pigs lying in the way, and also with which to feel our way, we set out. The loud singing and beating upon dry bamboo poles, serve as a general guide as to direction. We do not get far until we discover difficulties in our way. Stones, stumps and even trees, with here and there a wall appears to have got upon the path. By dint of feeling, we work our way along—past camps—pig-sties—nothing announces our approach but a snorting pig or two, of which no one takes notice. There is the scene on a smooth, hard beaten piece of ground under the trees. Flaming torches show us the dancers while we are thrown into deeper darkness to those engaged. Here are hundreds of people, for they have come from far and near. In the centre are some bamboo poles, around these, facing inwards, are a group of gaily painted and decorated women and girls, singing, dancing and beating upon the poles. Around this group are the braves passing, sometimes slowly, sometimes more rapidly. The song begins anew—the beating echoes through the forest, the men shout, and off they start around in a whirl of excitement and joy. Some of the evolutions evince some degree of skill, and all are performed in perfect time. One set wearies, another takes up the song and dance. Sometimes this is kept up till sunrise next morning. The scene is one of which I can give you no idea. It must be witnessed to be understood. The painted, plumed and decorated naked bodies, gleaming with perspiration in the torch light, the thrilling song accompanying time beating, and the weird wild dance, and such surroundings, are beyond description. These to the savage natives are an intense delight. Such is the bright side of paganism faintly set over against the darker picture above. Our work here is to turn this exuberance of joy into praise and the dance to one of leaping for joy. Would that we could get them to serve God with such dancing and with loud noise. It seems to me that could we lead these simple peoples to

serve God more like the Old Testament saints it would suit them better, and God be more honoured.—*Halifax Witness.*

A Lesson from Erromanga.

FIFTY years ago, John Williams, the "Apostle of the South Seas," fell murdered on the shores of Erromanga. Within a quarter of a century, the three Gordons fell victims to the fury and treachery of the cruel heathen. But see what divine grace has done! The sons of the murderers are now earnest Christians, building up what their fathers sought to destroy. The labours of our devoted missionary Mr. Robertson, and his like-minded wife, have been richly blest; and the triumph of the Gospel is assured.

A recent letter from Mr. Robertson furnishes an affecting illustration of the zeal and simplicity of the Erromanga Christians. At Dillon's Bay, the principal station, the missionary proposed to the people to make a contribution in money for the Foreign Mission scheme of the Presbyterian Church in Canada, to be placed at the disposal of the Board. He preached a special sermon on giving as a Christian duty. He pointed out to the people that while in one sense they were very poor, having little money or foreign property, and living in miserable huts, without furniture,—yet in many respects they are far richer than hundreds of Christian people in Canada who are helping to support our Missions in India, China, Trinidad and the New Hebrides. For in Canada many pay rent, pay for coal or wood for fuel, own no land, and never gather fruit or food growing wild. They work hard to support their families and have long dark winters, many hardships and many expenses. Yet they manage to contribute for missions and even to pay teachers in Erromanga. On the other hand, the Erromangans own large tracts of land, on which grow cocconut, bread fruit, rose-apples, yams, taro, etc., All these grow without toil to the people; and then they can cultivate many kinds of vegetables all the year round. He pointed out how few their wants, and how amply nature has provided for all. He showed what the Presbyterian Church in Canada had done for Erromanga—how they had been raised from the awful depths of darkness, crime, shame and hopelessness, through the labours of the Missionaries of this Church,—how friends in Canada had promised him to support teachers and had done so for the past four years,—how desirable it was to keep up interest in the mission and also help to send the Gospel to other heathen, by sending a contribution, however small, to the funds of the Church. This would show their gratitude to the Presbyterian Church in Canada. It would be a thank-offering for great blessings received. The

result of this appeal was that first the Chief (who teaches an adult class) and after him men, women and children, came with their free-will offerings, which amounted in all to *Nine Pounds, seven shillings and six pence sterling* (about \$45.) This is certainly a measure of liberality alike signal and affecting.

Mr. Robertson remarks that Dillon's Bay is "the most *wealthy* congregation in Erromanga, and has taken the lead in liberality, and in all that is good." We are sure that the Foreign Mission Board and the whole membership of the Church appreciate very highly the very liberal contribution of our Erromangan heathen. These are first-fruits, and as such are very precious in the eyes of the Church, and we doubt not, in the sight of God also. The liberality of the Erromangan Christians testifies to the character of the teaching they receive, and it will not fail to stir up many to similar manifestations of this grace. We sometimes bear of the cost of our missions to the heathen; but if we had no result to show but the island of Erromanga alone, we should feel most abundantly satisfied with the harvest from the seed grown.

China.

LETTER FROM REV. J. F. SMITH, M.D.—In a letter to the Vice-President of Queen's Missionary Association, dated Chefoo, Sept. 12th, Mr. Smith says: "Mr. Goforth and I start inland to-morrow. We are going to explore Northern Honan in company with two experienced missionaries of the American Board, who have stations within six or seven days' journey of Honan. We will take eight days' going to their place. We go by boat to Tiensien and thence by cart. We will be absent at least ten weeks, and on my return I will have a long letter for the association. Pray for our success. We leave the ladies in Chefoo. We had a very pleasant voyage across the Pacific, but encountered a terrible typhoon between Shanghai and Chefoo. Arrived in Chefoo, Aug. 30th, and on the sixth day afterwards we were busy at the language. It is very difficult, but hard and constant work will tell. Older missionaries tell us that in two years of hard work you can make a good beginning. We found the heat very trying, and it is still quite warm; however, the cool weather is approaching, and Chefoo is nicely situated, and so long as you keep out of the Chinese quarters, it is quite pleasant. There has been a number of deaths by cholera from among the Chinese. One poor woman, a missionary's wife who was here for a rest, was also taken away by the dreadful disease. All our party have been quite well, which gives us great cause for thankfulness. I trust you are all back with renewed energy and zeal. Oh! to think of the millions here who know nothing

of a Saviour's love. It is only when surrounded by heathenism that we have the faintest idea of what it means. Love and prayer for all the boys."

Australia.

LETTER FROM REV. DR. STEEL, OF SYDNEY.

THE Federal Assembly of the Presbyterian Churches of Australia and Tasmania met in St. Stephen's Church, Sydney, on the 19th September last. The retiring Moderator, the Rev. James Cameron, D.D., of Richmond, New South Wales, preached the opening sermon and the Rev. Alex. Hay, D.D., of Rockhampton, Queensland, was chosen Moderator, and he gave a suitable address. The attendance from the five Colonial Churches was smaller than usual; but it was representative. The business chiefly concerned the basis of confederation and the unification of missionary work. There was a conciliatory spirit manifest, and a satisfactory result secured. It was proposed that, as the Presbyterian Church of Victoria had the largest number of missionaries in the New Hebrides, the headquarters of the Australian branch of that mission be at Melbourne. The Rev. J. G. Paton, D.D., of the New Hebrides Mission, was a member of Assembly, and the Rev. W. Gray, missionary from South Australia, was present, being on his way to the islands. Reports were presented on Home Missions, the Revision of the Directory, and other matters of interest. A resolution was passed congratulating the Victorian Church on the attainment of its jubilee, and appointing a deputation to convey the same. The next Federal Assembly was appointed to be held at Hobart, Tasmania, in January, 1890. There are 350 Presbyterian ministers in Australia and Tasmania and 150 in New Zealand, but the latter are not included in the Federation.

The *Dayspring* sailed for the New Hebrides on the 22nd September. Several members of the Federal Assembly, and many other friends, accompanied the vessel to the Heads, and returned in the steamer. The Primate of the Presbyterian Church in Australia, the Rev. Dr. Hay, offered prayer before the departure of the mission schooner. There is now a monthly mail steamer calling at Aneityum and Havannah Harbour, *en route* to Fiji, but there is need of another mission vessel to visit the scattered mission stations. Principal Grant, of Queen's University, Kingston, has visited these colonies, and has been everywhere well received. He left a good impression by his sermons, lectures and general character. He departed a few hours before the opening of the Federal Assembly for Queensland.

A MISSIONARY SERMON.

And He said unto them, go ye into all the world, and preach the Gospel to every creature.—Mark, 16. 15.

We make the following extracts from an admirable discourse, preached by Rev. E. A. McCurdy of New Glasgow, N.S., at the opening of the Synod of the Maritime Provinces on the 25th of September, last.

This Commission is a summons to a work of the most colossal magnitude.

The task of evangelizing the world is no holiday employment. It can never be effected by what a distinguished missionary has designated as playing at missions. On the contrary, it is a work which is fitted to tax the church's energies to the very utmost. For what does the execution of this commission involve? Not simply the giving the gospel to the whole world some time or other during the course of the church's history, but this rather, that in each successive generation, the church of that particular generation should give the gospel to the whole world of the same generation. This is something other, very different from, and far more difficult of accomplishment. Yet it is this, nothing else and nothing less, which is the duty of the church. So imperative is the obligation to do this very thing, that nothing but obstacles absolutely insuperable can be regarded as exempting her from guilt if the required duty be not performed. Inability to carry out her instructions, inability not assumed but real and demonstrable, is the only valid plea which can be urged in arrest of judgment in the event of her failure. For obviously the sweep of the great commission is world wide and all embracing. It sends the heralds of the gospel with their message of mercy to every kindred, and tribe, and tongue, and people through every successive generation all the way down to the end of the world's history. For the gospel is an economy of mercy for a ruined race. The provision which it reveals is needed by the whole human family. It is sufficient for all, it is adapted to all, and it ought therefore to be made known to all; to all, not of one particular nation, or race, or age, or stage of civilization, but of every nation, of every race, of every generation, of every stage of civilization.

A distinguished living missionary has characterized the present time as "the opportunity of the ages" for carrying on missionary work. No one we think can take an intelligent survey of the situation at the present hour without being profoundly impressed with the conviction that there is much truth and propriety in his representations. For never before was so large a part of the world accessible to the heralds of the gospel. Never before were so many doors wide open for the church's entrance. Throughout whole cen-

turies until within the memory of very many who are present, immense regions of the world were fast closed against the missionaries of the cross. Not a few of us have lived long enough to see a complete revolution effected in the relations which Pagan, Mohammedan and even Papal nations sustained towards these which possess the gospel in its purity. Never before were there such facilities for making the gospel known to those who are destitute of it. Not a few of the most important inventions and discoveries of modern science can be freely utilized. Steam, electricity, the printing press as well as most of the other appliances of the worlds trade and commerce all at our disposal. A very large proportion of the wealth of the world is owned by those who say that they are Christians. Never before was the Bible translated into so many tongues. By the leading Bible Society alone its printing and circulation have been promoted in 279 different languages and dialects, while altogether the Scriptures may be read in not fewer than 350 languages and dialects and are now accessible to about nine tenths of the inhabitants of the world. And then never before was there such a goodly army of consecrated men and women ready to take the field for the conquest of the world to Christ.

Still further some of the most ancient and venerable systems of superstition have been shaken to their foundations. Not a few of those who have long dwelt under their shadow have been filled with deep unrest and disquietude, and many have forsaken them altogether. The proclamation of the gospel by the missionaries wherever they have gone, the work of the educational institutions which have been planted almost everywhere, and the quiet but gradually increasing influence of the agents of the church and of their efforts have been steadily weakening the hold which idolatry, caste and superstition have had upon the minds of the heathen. In some cases, particularly among the ruder and more savage people, whole communities have been christianized; in other cases, as in Japan, a national revolution has been effected, and almost every year witnesses some great onward movement or unexpected development; and in still other cases, as in India, the process of sapping and mining preparatory to overthrow is in rapid progress. As a living missionary himself at present in the very thick of the conflict in that country has recently said, "There is not a province where Hinduism stands firm on its ancient basis. There is not a caste or a creed whose ranks do not show gaps made by those who have deserted them, and enlisted under the banner of King Immanuel." The unprecedented nature of the present opportunity therefore loudly calls us to make haste to "Go into all the world and preach the gospel to every creature."

What then, fathers and brethren, is the duty of the hour as brought before our minds

when we renew our study of the great commission? Is it not in the first place that we should endeavour to obtain for ourselves a clearer conception and fuller realization of the prominent and pre-eminent place which the evangelization of the world occupies in the plans and purposes of the Redeemer? Is not this necessary in order that we ourselves may pray as we ought, labour as we ought, and contribute as we ought for the universal dissemination of the gospel! Is not this equally requisite in order that we may be better qualified for instructing, arousing, quickening and stimulating our brethren whom we have been charged to lead to the conquest of the world for Christ? Instrumentally we ourselves are near the sources of power. Instrumentally we can do much to promote this cause which lay so near the Redeemer's heart. Let it be our constant aim and effort therefore to enter more fully into sympathy with the Lord Jesus in His gracious plans and purposes for the evangelization of the world.

But again, is it not a leading duty of the hour that we as pastors should endeavour still more earnestly to develop the interest of our people in this supreme and sacred object? Ought it not to be our ceaseless aim to keep continually before their minds the paramount claims upon christians of the world's evangelization? Ought we not constantly to endeavour to educate our people more and more fully in the fundamental principle of missions, and to give them as full information as we possible can with respect to the position and progress of missions, first of missions carried on by the Presbyterian church in Canada, and then of missions which are conducted by other sections of the visible church? Ought we not by the frequent preaching of missionary sermons, by constant prayer on behalf of missions, by unwearyed efforts to extend the circulation of missionary literature among our people, to seek to deepen and intensify the interest which is taken in this sacred cause? And is there not much that we can do in the way of increasing the number and liberality of the contributions to the support of missions in our various congregations? In the light of our Statistics there is grave reason to fear that there are vast numbers of our members who are doing almost nothing, and a great many more who are doing far too little in the line of duty enjoined by the precept of our text.

And is it not also in our power to do something more than we have done towards increasing the number of living agents who are willing to become heralds of the gospel among the heathen? Have we done all that we ought to do in the way of directing and encouraging the aspirations of earnest gifted youths among our people to the claims of this particular form of Christian work? Have we pleaded with the Lord of the Harvest as we ought to have pleaded that He would send forth labourers into His harvest?

Fathers and brethren, the redemption which we are charged to make known has been fully completed; the Spirit of all grace is waiting to apply it to the hearts of men; the world is perishing for want of the gospel; the Church has been instituted and maintained chiefly for the purpose of heralding its truths; and the last command of our ascended Lord is ceaselessly ringing in our ears. Let all of us lay it more and more fully to heart and do what we can, and all that we can promptly, vigorously, and effectually to carry out these sacred instructions, "Go ye into all the world and preach the gospel to every creature."

Trinidad.

LETTER FROM MRS. MORTON.

Tunapuna, Oct. 4th, 1888.

I daresay you have heard that Mr. Morton has not been well. He is rather better, but has not yet got rid of his cough or regained all that he lost . . . We spent a month at the islands for rest and sea-bathing while the schools had their summer holidays. Mr. Morton came up on the alternate Sabbaths. Lal Bahari supplied one day and our own catechist one. Our work is going on encouragingly, especially among the young people. I think our greatest hindrances arise from the want of Christianity among the Christians around us. The law allows selling on the Sabbath till nine o'clock. This is a very great hindrance to the Sabbath services. Shopkeepers as a class avoid us, because to embrace our religion would compel them to give up their Sunday trade. I need scarcely name intemperance as a hindrance, you all know so much about that, and our present legislation does very little to discourage it. Rum shops frequently have a private door, by which, or even by a window, selling is carried on all day Sunday. To apply to the police is very ineffective. We have a Blue Ribbon Band among our converts. A great many children belong to it. If more Christian work were done among the Creoles of Tunapuna, it would help our work among the Indians. We have enlarged Miss Blackadder's school-house in her absence. Part of it is to be used as a reading room for young men who will study with the teacher from 7 to 8, and then be admitted to the reading room for an hour. It has been my own idea, and I am in hopes of thus drawing in some from the temptation of the streets. We will provide a few simple games and make it as attractive as we can. Miss Marshall, of whom I wrote before, sister of Prof. Marshall, Queen's College, Kingston, is still in Trinidad, and is with us just now. We hope that, on her return to Kingston (D. V., in May next), she will be the means of stirring up an added interest in our work. She has

been long enough here to appreciate some of our difficulties that do not appear at first sight . . . We have been visited by an epidemic of dysentery in a very acute form. It is said to have begun ten months ago, but was most destructive in July when 96 people fell victims to it—in August only 46, and it is said to be disappearing now. Some talk of its having been caused by the re-opening of cholera graves. Many think it is impure water and others the unsanitary state of the town. It has been almost entirely confined to Port of Spain and adjacent valleys. A good many people have died of it. Mr. Morton is preparing, health permitting, to build at St. Joseph. He has obtained from government, at a nominal price, a fine roomy situation. This is highly satisfactory, as land in St. Joseph is very dear and there is but one, spot available for his purpose. To obtain this one would involve the purchase of a large area, which would be burdensome to him to dispose of to advantage. We walked over the spot yesterday (the new site), and were much pleased with it. Our present school at St. Joseph is doing very well. It is now assisted by government. The average attendance is about 45. We have a married man as monitor, at one dollar a month, to assist in getting in the children. He is about fourteen at most fifteen. Our new buildings will save us \$10 per month's rent. Miss Blakadder, being with you, will no doubt give you such fresh and full accounts of our work as to render my writing almost superfluous. This I feel to be a wandering epistle, but if it bring the Tunapuna work into mind and causes fresh petitions to go up for it, I shall not have written in vain. *Halifax Witness.*

THE WINTER CAMPAIGN.

OLD but ever new is the battle of the Church with the world—the battle of the Christian with the evil that is around him. THE PRESBYTERIAN CHURCH IN CANADA has been engaged in this great and world-wide conflict, and must continue in the heart of the strife until all own the Lord Jesus as King of kings and Lord of lords. It is the one common cause which must gain and retain our attention from the far east to the far west. What about the campaign during the approaching winter? It is not a day too soon to arrange our forces, lay our plans, and begin the warfare in downright earnest. Indeed it is a peculiarity of the war in which we are engaged that there can be no truce, and no peace until the victory is final and complete. It is essentially the same battle in every one of our congregations and mission stations, at home and abroad. Souls have to be saved from sin, and to be trained for Heaven. The Kingdom of Satan is to be overthrown and the Kingdom of Heaven advanced.

We are well equipped for the work assigned to us, and nothing can come between us and success except lack of zeal.

Our home mission work is certainly extending—necessarily so; for the country is growing, and destitute fields are being found out and occupied which should have been looked after and occupied many years ago.

The campaign against evil, and for the promotion of the Kingdom of Christ can be carried on with great effect in our Sabbath Schools. Let us gather the young into the fold of Christ, and train them to be His true and faithful soldiers.

We are not to forget that our Church is engaged in a conflict with heathenism in the lonely New Hebrides, in Trinidad, in India and China. It is a noble enterprise to carry the Gospel to people who know nothing of its power, and who in most cases have never heard of it.

The winter will afford special opportunities of attending religious meetings, of organizing evangelistic services, of building up the cause of Christ in its varied aspects. The Prayer Meeting, the Missionary Society, the Bible Class, will offer opportunities of usefulness. Time urges. The special conditions of this young and growing country—its vast extent, its varied resources, its rapid growth—urge us to more earnest effort. We cannot be too often reminded of the fact that we are now working for all time as well as for eternity.

The Presbyterian Record.

MONTREAL: DECEMBER, 1888.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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

PAYMENT IN ADVANCE.

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

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

WE invite the attention of our Agents to the statement and appeal which goes to them with this number. The progress of the RECORD during the past three years has been steady, and, on the whole, fairly satisfactory. Our circulation has reached 40,000 monthly, but it has not yet nearly reached all the families of the Church. With the continued assistance of our friends, especially the ministers of the Church, and relying on the blessing of God, we hope to ob-

tain a much wider circulation and greater usefulness next year. We expect from every Mission Station in the Church a hearty response to the proposal we have made to them; and we hope to receive answers "in kind" to the communication addressed to our Missionaries in foreign fields. Those who have received accounts for unpaid subscriptions will confer a favour by attending to them in the course of this month, that we may be enabled to begin the new year owing no man anything, "but to love one another."

Literature.

BOOKS FOR THE SUNDAY SCHOOL LIBRARY, from the Presbyterian Board of Publication, Philadelphia.—*Both Sides, or Jonathan and Absalom*, 55 cts. *The Neighbours at Elmridge*, \$1.15. *Olympia Morata*, 55 cts. *From Cave to Palace*, \$1.15. *The Silent Man's Legacy*, \$1.25. *A Single Strand*, \$1.15. *Leuchen's Brother*, \$1.15. *Home Animals*, by Ella Rodman Church, \$1.15, one of the most interesting of the Elmridge series. These are the most recent additions to the large catalogue of the Board's excellent publications. WM. DRYSDALE & Co., Montreal, Agents for Canada.

FROM THE BAKER AND TAYLOR Co., New York. *Keystones of Faith*, by Dr. Wolcott Calkins, 75 cts. *The Working Church*, by Dr. Charles F. Thwing, 60 cts. *Co-operation in Christian Work*, by Drs. Storrs, Gladden, Schauflier, Geo. E. Post and others, a most useful little volume, 75 cts. *Problems of American Civilization*, by Drs. McCosh, Pierson, Dorchester, &c., 75 cts. C. ASHFORD, 516 Dorchester St., Montreal, Agent.

TOWN AND COUNTRY SCHOOL BUILDINGS, by E. C. Gardner, E. L. Kellogg & Co., New York and Chicago. This artistic volume, from the pen of a well-known architect, has a number of choice designs for school buildings, and also contains many useful hints to those who are erecting such. Price \$2.50.

The following monthly magazines for December have been received:—*The Missionary Review of the World*, edited by Dr. A. T. Pierson and Dr. J. M. Sherwood, and *The Homiletic Review*, from Messrs. Funk and Wagnalls, New York. *The Pulpit Treasury*, E. B. Treat, New York. *The Gospel in All Lands*, Rev. E. R. Smith, editor, New York. *The Mission Field*, New York. *The Pearl of Days*, 71 Bible House, New York. *The Church at Home and Abroad*, Rev. H. A. Nelson, D.D., editor, Auburn, N.Y. *The Old Testament Student*, Newhaven, Conn. *Woman's Work for Women*, 23 Centre St., New York. *The National Presbyterian*, Indianapolis. *The Westminster Teacher and Sunday School*

Times, Philadelphia. *The Missionary*, Baltimore. *The Missionary Herald*, Boston. *The Canadian Missionary*, Toronto. *The Protestant Pillar*, Montreal. *The Dawn of the Morning*, Grand Rapids, Michigan.

MEETINGS OF PRESBYTERIES.

Rock Lake, Manitoba, Mar. 6, 2 p.m.
 Brandon, Portage la Prairie, Dec. 11, 7.30 p.m.
 Lan and Renfrew, Carleton Place, Nov. 27.
 Maitland, Lucknow, Dec. 11, 1 p.m.
 Lindsay, Woodville, Nov. 27, 11 a.m.
 Bruce, Paisley, Dec. 11, 2 p.m.
 Brockville, St. Johns ch, Dec. 11, 3 p.m.
 Calgary, Medicine Hat, Mar. 5, 2 p.m.
 Columbia, Vancouver, Dec. 11, 2.30 p.m.
 Montreal, College Hall, Jan. 8, 10 a.m.
 Sarnia, St. A'ws. ch., Dec. 18, 2 p.m.
 Peterboro. St. A'ws. ch., Jan. 15, 9 a.m.
 London, 1st Presbyterian ch, Dec. 11, 2 p.m.
 Barrie, Barrie, Nov. 27, 11 a.m.
 Stratford, London, Dec. 11, 2 p.m.
 Paris, Tilsonburgh, Jan. 15, 2 p.m.
 Owen Sound, Division st. ch., Dec. 18, 1.30 p.m.
 Kingston, Belleville, Dec. 17, 7.30 p.m.
 Chatham, St. A'ws. ch., Dec. 11, 10 a.m.
 Quebec, Richmond, Jan. 8.
 Toronto, St. A'ws. ch., Dec. 4, 10 a.m.
 Halifax, Chalmers Hall, Jan. 29, 10 a.m.
 Truro, Truro, Dec. 11.
 Ottawa, Knox ch., Feb. 5, 10 a.m.

TRINIDAD.

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

P. M. Morrison,

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

Secy.

SUNDAY SCHOOL TEACHERS

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Page for the Young.

I'LL SAY, NO.

When, some summer day,
I am coaxed to stay
Out of school to play,
I'll not go,
I'll say, No.
I'll do right
Day and night;
To God for help I'll pray.

I'll not lie or steal,
Nor the truth conceal,
Nor with sinners deal.
I'll not go,
I'll say, No.
Where they hide
And divide
Their spoils I could not dwell.

Should I ever hear
Friends say, "Come for cheer,
Take a glass of beer,"
I'll not go,
I'll say, No.
Do you think
I would drink?
The drunkard's end I fear.

Others may do wrong,
I'll not go along
With the wicked throng.
I'll not go,
I'll say, No;
And I'll pray,
Night and day,
The Lord to make me strong.

SHORT SERMONS FOR BOYS.

Most boys and girls do not like sermons—they say they are too long for their highnesses. Perhaps they may like these short sermons. They will give food to think over, and must not be read too hastily.

A Swedish boy fell out the window and was badly hurt, but, with clenched lips, he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied that that boy would make a man for an emergency. And so he did, for he became the famous Gen. Bauer.

A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said, "That boy will beat me one day." So he did, for he was Michael Angelo.

A German boy was reading a blood-and-

thunder novel. Right in the midst of it he said to himself: "Now, this will never do. I got too much excited over it. I can't study so well after it. So here it goes!" and he flung the book out into the river. He was Fichte, the great German philosopher.

Do you know what these little sermons mean? Why, simply this, that in boyhood and girlhood are shown the traits for good or evil which make the man or woman good or not.

PRAYER AND SMILES.

When I was young, I had an aunt whom I loved very much. I used to wonder how she kept her face so lovely.

When thirteen I spent the winter with her and had a delightful time. She had work, and care, and trials, but through all she had smiles. I often pondered the reason, but could not guess where she found so much love, so many smiles.

One day I went up stairs and opened a closet door in a retired part of the house, and was surprised to see my aunt there on her knees. As quick as a flash the thought darted through my mind, here is where she got her smiles.

Amazed at the heavenly beauty beaming in her face, I stood silent for a moment. Then I closed the door softly, feeling very sorry that I had interrupted her, for I was sure she was holding sweet communion with God. She loved to pray.

"WAIT A MINUTE"

There is an old proverb, and a very good one, that "Time and tide wait on no man." That means if man has a chance of bettering his condition, and lets it go by, the chance may never come again.

Perhaps a vessel can only be launched at the turn of the tide, and if the captain does not seize that precious moment, the tide turns and the vessel has to be left behind. For the tide will not wait, nor the time either. Still there are seasons which our motto would prove a wholesome one, when it would be a good thing to wait a minute. When you are about to make an angry reply. Your blood is up; and you could say a cutting thing. But don't do it. The irritation will go off if you have a little patience. Grievous words stir up anger. It is better to wait a minute.

When you are tempted to do a wrong—it may be to lie or to steal—Satan is hurrying you on, because he does not wish you to reflect. He knows that if you reflect you will not do it. But do not be driven into sin blindfolded. Wait a minute.

When you are going to spread a report about your neighbour. It will do him harm, and you do not know whether it is true. You have not had time to search into the matter. And yet the tale is on your tongue. But you had better not. Wait a minute.

Acknowledgments.

Received by Rev Dr. Reid, Agent of the Church at Toronto. Office 15 Toronto Street, Post Office Drawer 2807.

ASSEMBLY FUND.

Received 5th Oct, 1888.....	\$ 271.80
Westville	4 00
Lawrencetown & Cow Bay..	1.00
Campbell	1.00
Red Bank & Whitnoyville..	1.00
St James, N B.....	3.00
Woodstock, NB.....	2.50
Tatamagouche	5.50
Camden & Newburgh	1.05
Tara	4.50
Scarboro, Knox ch	10.00
Carleton Place, Zion ch	8.00
St George	3.00
North Normanby.....	2.00
Mitchell.....	1.05

\$322.40

STIPEND AUGMENTATION FUND.

Received to 5th October	\$1091.65
Kincardine	15.00
Goderich	25.00
Camden & Newburgh	22.00
Allensville	5 00
St George	3.20
Embro	27.87
North Normanby	2 00
East Williams, St Aws	21.25
Nassagaweya	8.00
Elmsley	12 00
Prospect	30 00
High Bluff	4.00
Rev D Duff	3.00
Kenmore	8.00
Mitchell.....	1.10

\$1279.07

HOME MISSION FUND.

Received to 5th Oct.	\$4007.28
Rev A Crawford, Belfast ..	24.15
Manchester	8.50
Smith Hill	9.50
Kincardine	60.60
St Ann	4.75
Ripley, Huron ch	12 00
Camden & Newburgh	10 00
Unknown	100.00
Muskoka, Com Coll	33.46
Rosseau	16.90
Algona Com Coll	76.62
Little Current	34 01
Parry Sound SS	1.31
Eganville & Scotch Bush ..	16.50
Monkton	8.60
Bluevale	11.00
Banks	4.77
Gibraltar	2.46
Martintown, Burns ch	11.00
Lancaster	44.69
Ingleside, Cushing	5.00
Weland	13.80
Crowland	6.20
St George	11.10
Grand Bend	5.00
Langley Group	25.00
Omagh	2.00
Embro	95.67
Presbytery of Owen Sound ..	50.60
Eadies	13.61
Alvena	5.00
North Normanby	8.00
East Williams, St Aws	37.35
Nassagaweya	20.00
Fort William	18.00
A friend, Hullett	5.60
Millbank	1.00
Christina Watson, Kirkwall ..	10 00
D W Munro, Martintown	3 00
Williamstown, Hepzibah ch ..	20.75
Clatham	14.44

Point Fortrose	5.36
Graville	7.43
Montreal, Amer. Pres ch	100.00
Prospect	30.00
High Bluff	4.00
Johnson & Daywoods	8.00
Ayr, Knox ch	91.25
Osgoode	7.50
Mitchell	7.85
Mrs Esson, Toronto	5.00

\$5137.66

FOREIGN MISSION FUND.

Received to 5th October	\$6607.85
Pricoville & Buessan	10 00
Kincardine	56.50
Toronto, St Aws ch	1244.97
Camden & Newburgh	10.00
St Anns	3.25
Guelph, St Andrews, Knox & Chalmers chs	18.00
Byng Inlet SS	13.39
Hesperier	13.00
Carlou & Mayo	9.00
Lower Windsor	4.70
Guelph, Union SS	13.00
Toronto, St James Square ch ..	25.00
Boys Mis Soc	2.36
West Bentinck SS	2.36
Knox Col Alumni per Rev G B Freeman	500.00
Knox Col Alumni per Rev W Burns	400.00
Martintown, Burns	9 00
Carleton Place, Zion ch (add) ..	15.00
Collection at Miss McKay's designation Toronto	25.00
Late Robt A Jamieson (a little boy's legacy)	3.20
St George	11.00
Black Heath SS	3.00
Omagh	1.00
Kenyon	20 00
Alvena	3.00
Nicol School, sec No 3, SS	5.05
Nassagaweya	15.00
Tribury Centre	4.72
Montreal, Chalmers Juv mis soc	50.00
Christina Watson, Kirkwall ..	10.00
D W Munro, Martintown	3.00
Children of Sbarbot Lake	1.50
Theford	24.60
Osgoode	7.50
Kenmore	12.00
Mitchell	7.15
Keady SS	8.00
Mrs Esson, Toronto	4.00

\$5239.79

CONTRIBUTIONS UNAPPORTIONED.

Aton	\$ 163.74
Toronto, Bloor st SS	250 10
Toronto, Central ch	100.00
Brussels, Melville ch	64 00
Do do SS	5.00
Toronto Central ch	100.00
Bowmanville, St Pauls	300.00
Columbus	90.75
Egmondville	27.00
Dundas	83.50
Toronto, Knox ch	844.25

KNOX COLLEGE FUND.

Hensall	\$ 5.73
Moore, Burns ch	7.14
Kincardine	5.25
Ripley, Huron ch	8.00
Eden Mills	10.00
W Nottawasaga, St Aws & Duntroon	3.40
Fullarton	12.00
Carleton Place, Zion ch	20.00
St George	5.00
Berne	3.30
Nassagaweya	5.00
East Normanby	2.04

Forest	10.45
Annan	4.15
Dunblane	3.00
Mrs Esson, Toronto	2.00

\$108.46

QUEEN'S COLLEGE FUND.

W Nottawasaga, St Aws & Duntroon	\$ 3.40
Mudoc, St Pauls & St Columba ..	20.00
Mitchell	1.25

MONTREAL COLLEGE FUND.

Kemptville	\$ 4.00
Oxford Mills	1.50
Carleton Place, Zion ch	16.00

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Oct	\$1561.66
J B Bruce	6.00
R Cutton	5.09
Millbank	8.00
G Thornton, Strathroy	2.00
Churchill	24.00
Galt	109.00
J Anderson, Campbellville	10.00
R Sinclair, Port Dover	1.00
Late Dr Douglas, Port Elgin	5.00
Arch McKelvie, Ottawa	50.00
Belmont	18.00
A Drummond, Clifford	15.00
Mrs Merrison, Moore Line	2.00
W Wait, Brantford	10.00
Smuce	9.00
Norwich	4.00
Port Dover	9.00
Dr W Tisdale, Lynedoch	30.00
Galt	10.00

\$1978.66

MANITOBA COLLEGE FUND.

Received to 5th October	\$ 243.29
Omagh	1.00
Theford	5.90
Dunblane	3.00

\$253.19

KNOX COLLEGE MISSIONARY SOCIETY

Waubushene	\$ 10.00
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WIDOWS & ORPHANS FUND.

Received to 5th October	\$ 544.98
Kemptville	8.92
Oxford Mills	1.73
Mudoc, St Peters	14.00
Wingham	9.00
Niagara, St Andrews	10.00
Gamebridge	6.22
Gravel Hill & Apple Hill	7.60
St George	3.00
Waubushene	6.00
Kenyon	8.00
Port Colborne	2.50
Berne	3.07
Fort William	15.00
Teeswater, Zion ch	7.00
Mitchell	3.45
Mrs Esson, Toronto	2.00

\$652.50

WIDOWS & ORPHANS FUND.

Ministers' Rates.

Received to 5th October	\$ 416.00
Rev E F Torrance	8.00
" A H Kippan	8.00
" J R Munro	8.00
" D Wishart	8.00
" Jas Robertson D D	25.00
" Matthew Barr	8.00
" Geo Haigh	10.00
" Mark Turnbull	20.00
" W J Dey (2 yrs)	16.00
" John McKenzie	8.00

Rev J R Battisby	8.00
" J M Aull	8.00
" Andrew Paterson	8.00
" J R Munro	16.00
" E F Seylaz	8.00
" John McFarlane	8.00
" Robert Wallace	8.00
" R M Craig	8.00
" P Nicol	8.00
" R H Warden D D	8.00
" D Duff	8.00
" S H Kutzog D D	12.00
" W C Young	8.00

\$651.00

AGED & INFIRM MINISTERS FUND.

Received to 5th October. . . . \$ 969.16

Madoc, St Peters	14.00
Thamesville	20.00
Rocky Saugeon	3.00
Kingston, St A's	50.00
Vaughan, Knox ch	8.00
Executor of Will of late Mrs Hilson, Eden Mills	10.00
Latona	3.31
North Brant	6.52
St George	4.00
Waubanshene	5.00
Omagh	1.00
Kenyon	8.00
Berne	4.00
Forest	5.00
Eden Mills	3.00
Mitchell	1.50
Mrs Esson, Toronto	2.00

\$1103.49

AGED & INFIRM MINISTERS FUND.
Ministers' Rates.

Received to 5th October. . . . \$ 265.75

Rev E F Torrance	8.00
" A H Kippan	4.25
" D Wishart	5.00
" D Morrison	5.00
" Jas Robertson D D	25.00
" J R MacLeod (2 yrs)	7.50
" Geo Haigh	4.00
" Jas Sieveright	3.75
" John M. McKenzie	3.75
" J R Battisby	7.50
" J M Aull	4.50
" J A Brown	4.50
" E F Seylaz	3.25
" John McFarlane	3.50
" Robert Wallace	8.00
" R M Craig	4.50
" P Nicol	4.50
" R H Warden D D	8.50
" J Patterson	5.00
" D Duff	3.50

\$389.25

PRINCE ALBERT ACADEMY.

London, St James ch SS. . . . \$ 5.00

Received during October by Rev.
P. M. Morrison, agent at Halifax,
Office, Chalmers' Hall, P.O. Box
333.

FOREIGN MISSIONS.

Previously acknowledged. . . \$377.52

Blackville and Derby ad'l ..	6.00
Glace Bay C B	25.00
New Carlisle	14.00
Blue Mountains	6.00
St Andrews, Chatham	20.00
St Andrews, St Johns, N'fd ..	70.00
Harvey & Acton	34.65
Spry Bay	7.14
Sheet Harbor	12.10
Clyde & Barrington	7.00
Buctouche S S	8.50
St Stephens, Amherst	50.01
St Le Ninn S S	2.45
J W G Morrison	25

Mrs Gilles for Erromanga Teacher	25.00
Wom Home & For Miss Soc, Cow Bay, C B	40.00
Aroh Wingwood, £25	121.11
Port Hastings	40.00
Flatlands Mission Field	8.00
Native Christians, Dillon's Bay, £9, 36d	45.62
Brookfield Mission. Society ..	10.80
Knox Church, Pictou	93.50
Middle Stewiacke Miss Soc. ..	16.00
Plainsfield	16.00
Shubenacadie & Low Stow- iacke-In Memoriam	25.00
W M G, Upper Musquodoboit ..	1.15
Jn McLeod, Rich'd, Halifax ..	.50
E Cumming, Wilmot	2.50

\$4116.44

DAY-SPRING AND MISSION SCHOOLS.

Previously acknowledged. . . \$43.78

New Carlisle S S	7.00
Clyde & Barrington	7.44
St John's S S, Halifax	10.00
'Two daugh' of Mr Mckeen, N Sydney, under 845
Greenwood S S, Up Musquod- oboit	2.30
St David's S S, P Hastings ..	7.12
Goro S S	5.00
Upper Kennetcook	8.00
Kennetcook Corner	2.00
Noel Road	1.10
M Stewiacke S S for Trini- dad Mission Schools	26.61
Carnel Ch S S, Westville	14.00
Sh Har Rd, U Musquodoboit ..	.85
Miss J Kerr, Heron Is, N B ..	7.00

\$542.65

HOME MISSIONS.

Previously acknowledged \$1197.13

Blackville & Derby, ad'l ..	3.00
Glace Bay, C B	20.00
Glassville, N B	5.60
New Carlisle	10.00
Blue Mountains	5.00
Lake Ainslie	4.00
St An'w's, Chatham	20.00
St An'w's, St Johns Nfd	40.00
Clyde & Barrington	4.60
First Ch, Truro, (Labrador) Moncton, (Labrador)	30.45
Edinburgh, N S, £25	121.39
J C Hamilton, (return)	20.00
Union Centre & Lochaber ..	1.50
J W G Morrison25
The treasury of the Lord, W H & F Mis Soc, Cow Bay, C B	30.90
Port Hastings	20.00
Flatlands Mission Field	6.00
West River & Green Hill, Mabou	10.25
Port Hood	2.51
Clifton, New London	10.00
Brookfield Missionary Soc ..	10.80
Knox Ch, Mis & Bon soc.	11.45
Port Elgin	4.33
Tidnish	1.81
Middle Stewiacke Mis Soc. ..	13.96
St A'w's St Johns N.F.	40.00
Mr Leck and his friends in Kempt & Walton	15.00
Shubenacadie & L Stewiacke, in memoriam	25.00
Rev A P Logan	5.00
Mr J McLeod, Rich'd, Hal. ..	5.00
Mr E Cumming, Wilmot	2.50

\$1693.02

AUGMENTATION FUND.

Previously acknowledged. . . \$ 333.53

Glace Bay, C B	20.00
New Carlisle	25.00

Blue Mountains,	4.00
St Andrews', Chatham	30.00
Flatlands Mission Field	4.00

\$416.53

COLLEGE FUND.

Previously acknowledged \$ 4232.69

Blackville & Derby	12.00
Glace Bay, C B	10.00
New Carlisle	8.00
St Andrews', Chatham	10.00
Int, Adam McKeen	60.00
Int, E S Williams	30.00
Rev S Rosborough	5.00
Port Hastings	20.00
Int, Loran J Kelley	45.00
Int, D & B Horne	79.00
Int, M H Ruggles	49.08
Richmond, Halifax	22.00

\$4573.77

AGED MINISTERS' FUND.

Previously acknowledged. . . \$ 729.14

Blackville & Derby	10.00
Rev T G Johnstone, rate	3.75
Rev W Dawson, rate	10.00
Rev K McKenzie, rate	8.00
New Carlisle	5.00
Rev F W George, for this & 3 following yrs at \$3.50 ..	14.00
Rev G S Carson, rate	5.00
Rev J R Munro, rate	5.00
Rev A McLean, rate	3.00
Rev J Murray, D D, rate	5.00
Rev D McMillan, rate	8.00
Rev A Falconer, rate	6.25
Edinburgh, N Scotian £25 ..	121.38
Int on Deposits	3.00
Int on Deposit Receipts	65.41
Rev M G Henry, rate	4.50
Rev R Cumming, rate	4.50
Richmond, Halifax	10.00

\$1020.93

FRENCH EVANGELIZATION.

Received by Rev. Dr. Warden, Treas-
urer of the Board of French Evan-
gelization, 193 St. James Street,
Montreal, to 6th November, 1888.

Already acknowledged. . . \$ 4806.27

Uphill	1.75
Sebright	2.25
Sebright Sab Sch	1.00
Geolph, St Andrews'	40.00
Joliette	14.02
Maldstone, St A'w's'	3.00
Melbourne, Guthrie Ch	13.00
Mr Dickie, Shediac	1.00
T Gordon, Strathroy	5.00
Wingham	18.50
Dunwich, Chalmers'	7.00
Lanark, St A'w's'	13.00
Elmsley	6.00
Kennebec Road	9.00
Bethany	3.00
Kenyon	15.00
D W Munro, Martintown	3.00
Cardale, N W T	9.00
O T Smith, Binbrook	10.00
Chater	12.00
Mandamin S S	5.00
Anthracite S S	5.00
Roxboro, Knox Ch	25.00
Hills Green	6.00
Chris. McKee, Alexandria, special	1000.00

Per Rev. Dr. Reid, Toronto:—

Kincardine	30.65
Kingston, Chalmers'	33.75
St George	5.00
Dunwich, Duff's	9.00
Omgh	2.00
Christina Watson, Kirkwall ..	10.00
Alvena	2.00

Forest	10.45
Mitchell	5.45
Mrs Esson, Toronto	2.00
\$6144 09	

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev Dr Warden, Treasurer, 198 St James street, Montreal, to 6th November 1883.

Ordinary Fund.

Already acknowledged	\$1142.57
Montreal Wom Miss Soc	15.00
Watford S S	12.50
Belleville, John Street S S	50.00
Georgetown S S	10.07
Lakefield S S	25.60
Lato G Wilson, Holmfirth, York, per J Cockshutt	510.00
Burlington Beach, Bethel Ch Burlington Beach, Bethel SS	16.10
Mont, Chalmers' Juv Mis Soc	7.36
Jshawa S S	25.00
Mrs Mary Kellie, Skye	12.50
Arch McDiarmid, Osgoode	10.00
West Winchester S S	20.00
A Cornwall Disciple	15.00
Exeter, Caven S S	25.00
Ratho S S	3.10
Roxboro S S	4.60
Vankleek Hill S S	6.47
Bethesda S S	50.00
New Glas, James Ch S S	6.50
Mount Royal Vale S S	50.00
Christina Watson, Kirkwall	15.00
	10.00
\$2411.10	

Building Fund.

Already acknowledged	\$2172.48
J A Stackhouse, St Andr's	1.00
Em Laurin, St Scholastique	1.00
London, King Street S S	1.00
H. Junod, Gtengarry	1.00
Lakefield S S	3.00
Mr & Mrs A M Smith, Tor	15.00
Mr & Mrs S C Dun Clark, Tor	20.00
Mrs Jas Fleming	20.00
Charles McPherson, Toronto	10.00
Jornwall, Knox S S	10.00
Ed Grand Maison, Masham	15.00
Joseph Giroux, Masham	1.00
A Friend, Newington	1.00
Per Rev G A Doudiet	3.00
George Hay, Ottawa	150.00
E. Dupou, Bondsville	50.00
Mrs Kedpath, Montreal	5.00
A. T. Taylor, Montreal	20.00
Dr M J Le Belle, Lewis	10.00
Mrs W Meldrum, Montreal	5.00
A Friend, Que, per Dr Matthews (Ottawa College)	5.00
Miss E Kinnville, Ottawa	3.00
Francois Rondeau, Ottawa	2.00
L R Bouchard, Montreal	2.00
A Friend, Hulet	5.00
A Friend, St Canute	2.00
Hector McLean, So Finch	4.00
\$2491.48	

PRESBYTERIAN COLLEGE, MONTREAL.

Received by Rev Dr Warden, Treasurer, 198 St. James St, Montreal, to 6th November, 1883.

(1) Ordinary Fund.

Corwall, St Johns	\$ 35.00
St Louis de Gonzague	7.60
Laguro	2.80
Westn. sath.	4.70
D W Munro, Martintown	3.00
Roxborough, Knox	15.00
Apple Hill	3.50
Gravel Hill	4.50
\$75.50	

(b.) Exegetical Chair & Co.	
Sir D A Smith, Montreal	\$ 100.00
T A Davies, do	100.00
Hugh McLennan, do	25.00
George Hay, Ottawa	10.00
R Blackburn, do	25.00
Rev Jos Allard, Fall River	10.00
Jas Robertson, Montreal	10.00
J Murray Smith, do	25.00
Jas Tasker, do	25.00
K C Wilson, do	25.00
Samuel Bell, do	25.00
C J Fleet, do	35.00
Ames, Holden & Co, do	25.00
Mrs Langwill, do	30.00
W & D Yulle, do	50.00
P Nicholson, do	25.00
George Rogers, do	25.00
\$570.00	

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

Huntsville & Allansville	\$ 10.00
St Gabriel Ch, Montreal on ac	20.00

Received by Mrs Walter Paul for Enlargement of Girls' School, Pointe Aux Trembles, from 1st May.

Argyle W F M Society, per Miss Stalker	\$12.00
Balderson, per Mrs Stuart	3.00
Brockville, Members W F M Society	12.50
Blvth W F M Society, per Mrs M'Kinnon	9.64
Cushing, per Mrs Fraser	21.55
Dundas, Mem'rs W F M Society	26.00
Durham, per Mrs Geo Parker	8.83
East Brandon, per Mrs Bertram	5.00
Fergus, Ladies' Aid St Andrew's Church	10.00
Fergus, Miss Dingwall Fordeyce	1.00
Fergus, Mrs R M Boswell	1.00
Woman's Aid Melville Church	15.00
Grenville, per Mrs Fraser	5.75
Halifax, col. by Miss A. Ross	25.30
Kippen, Mem. W F M Soc	3.00
Lachine, Aux W F M Society	45.55
Montreal, Mrs John Lewis	20.00
" Mrs James Tasker	5.00
" Mrs Kinghorn	5.00
" Miss Forsyth	5.00
" Mrs Boyd	1.00
" Mrs MacLean	1.00
" Miss McFee	1.00
" A Friend	1.00
" Mrs Archibald	1.00
" Mrs G C Dunlop	1.00
" Mrs G Beers	1.60
" Mrs J Johnson	1.00
" Miss McDonald	1.00
" Friend	0.50
" Mrs Larmouth	0.50
" Mrs Wales, per Mrs G. Parker	1.00
Montreal, A Friend, Cres. St Ch, per Mrs G Parker	10.00
Montreal, Mrs D Sleeth	2.00
" Miss C E McLeod, per Mrs J Ross	5.00
Montreal, Mrs J A Harte	3.00
" A and G Harro	2.00
" Mrs D Robertson	2.00
" Miss Mackintosh	2.00
" Miss Livingstone	1.00

Montreal, Mr Morrison, per Mrs Drysdale	5.00
Montreal, Mrs Jas Stevenson	2.00
" Mrs Roberts	1.00
" Mrs McKenzie	1.00
" Mrs Ronwick	1.00
" Mrs Murdoch	0.50
" Mrs Guthrie, per Mrs J. Carsley	1.00
Mount Forest, per Mrs Geo Parker	14.02
New Glasgow, N S, per Miss McGregor	35.00
Do do per Dr Warden	4.40
North Easthope W F M Soc	16.00
Oban N S Sabbath-School	5.50
Perth, Members W F M Soc	3.00
Peterborough, Members St Paul's Ch per Miss Rogerson	54.00
Pointe Forunc, per Mrs Fraser	6.00
Port Hope, Mrs S Patterson	2.00
" Mrs Brodie	1.00
" Mrs Cassie	1.00
" Sabbath School	
1st Pres Church	6.59
Quebec, Friends per Dr Warden	40.60
Richmond, Que, Miss Assoc Pres Church	10.85
Seaforth, 1st Pres Ch, per Miss Anderson	52.50
Sheet Harbor, N S, per Rev S Rosborough	4.85
Strathroy, Ont, per Mrs Macadam	8.50
Stratford, A few Friends, per Mrs G Paton	7.00
Sporting Mt, N S, per Rev W Urquhart	2.80
St James, N B, per Rev J A Sutherland	2.00
Stanstead, A few Friends in the country	2.00
Toronto, Mrs Eward, per Mrs Parker	5.00
Valleyfield, per Miss Wattie Vankleek Hill W F M Soc	4.00
Vernonville, per Miss J Broomfield	18.00
Friends in the West, per Mrs Parker	3.00
Mrs Jas Bain, per Mrs J Campbell	36.55
Ashton Cong, per A H Macfarlane	2.00
Agincourt W F M Society	7.00
Bucefield, per Mrs Ross	15.00
Dunbar W F M Society	7.00
Geotown and Eng Riv Miss Society	3.00
Hensall, Miss Brown's S S Class "Little Camp Beavers"	0.80
London, St And W F M Soc	17.32
Montreal, Mrs D Scott (St Michel)	2.00
Montreal, Mrs Meldrum	2.00
" Mrs McGregor	3.00
" Mrs Irving	0.50
" Mrs Holt	1.00
" Mrs J L Morris	1.00
" A Gentleman	2.00
" Mrs Oswald	2.00
" Mrs Ewan	1.00
" Mrs Kinloch	1.00
" Mrs W S Miller, in add.	1.00
" A Friend, per Mrs Parker	0.55
" Mrs W Stephen	1.00
North Branch W F M Soc	3.50
Quebec, per Dr Warden	4.00
Seaforth, Mrs B Kirkman	10.00
Toronto, Mrs McLeod	1.00
" Mrs Kirkland	1.00
" Charles St W F M Society	8.75