

THE
PRESBYTERIAN RECORD
 FOR THE
DOMINION OF CANADA.

Vol. XI.

OCTOBER, 1886.

No. 10.

CONTENTS.

	Page		Page
Working Together.....	253	Ecclesiastical News.....	264
For Christ.....	254	Is the System of Weekly Giving a Failure?.....	267
Editorial Jottings.....	251	Home Mission Report.....	268
Missionary Cabinet—Martin Luther.....	256	Formosa—Letter from Rev. J. Jamieson.....	275
Contributions to Foreign Missions.....	259	Bemarran—Letter from Rev. John Gibson.....	276
International Sabbath-school Lessons.....	261	Editorial Notice.....	276
Our Own Church.....	262	Page for the Young.....	277
Manitoba Items.....	263	Acknowledgments.....	278
Meetings of Presbyteries.....	264	Literature.....	280

Working Together.

WHATEVER difficulties come in the way of union and co-operation at home, there are the strongest possible incentives to earnest, heartsome brotherhood in the work of evangelization in heathen lands. Reformed Presbyterians ("Covenanters,") for example, could not join in the work or in the services of our own Church. Yet, when Dr. Inglis went to the New Hebrides, he found that he could be in perfect accord with Dr. Geddie. And now for a number of years half-a-dozen branches of the Presbyterian family work together in brotherly harmony on those distant isles. In Eastern Africa, the three Scottish Churches, which, unfortunately, cannot see eye to eye at home, help each other in their efforts to spread the Gospel. In Japan, the Presbyterians and the Dutch Reformed co-operate. There is happily a disposition among all evangelical Christians to respect each other's fields in heathen lands, to take counsel together, and show a united front to the powers of darkness. The policy of isolation, of sectarian selfishness and antagonism, never appears so utterly hateful and anti-Christian as when it dares to manifest itself in the foreign mission field. We note with regret that there are four sects which, even in the face of an overwhelmingly dominant

heathenism, display the narrowest sectarian bigotry, and delight in obstructing and destroying the work of other Christian bodies. These are the Plymouth Brethren, a small wing of the Baptists, the Roman Catholics, and "High" Episcopalians. Only lately the Plymouth Brethren and the narrowest wing of the Baptist body tried to introduce their views among the churches of the American Board in Turkey. There are extensive fields where Christ is not known and the Gospel has not been preached; but the sectarian emissaries spoken of prefer breaking up congregations of converts to going out into the places where unbroken darkness still prevails. High Church sectarianism ignores the existence and the work of the best of men. As for the Jesuits, one of their objects in going to heathen lands is to destroy the work of Protestant missionaries. It seems a very sad thing that all the professed followers of Christ should not be able and willing to live and love and work together. Missionary progress would doubtless be more rapid and effective were all to work together as disciples and messengers of the one Blessed Lord. Let us, however, rejoice in what has been accomplished in the way of union, and let us do what we can to remove obstacles and smooth the pathway of Christian progress. Christians are to-day face to face with a world-wide battle; and all

Christians should surely be found on the same side. A thousand millions of heathen have to be brought to the foot of the Cross; and shall Christians wrangle over points of ritual, over more or less water, over supposed prelatie commissions and ordinations? It is amazing folly thus to waste our strength contending one against another, while the majority of our race slumbers in spiritual death.

For Christ.

IT is Christ who has founded our Church, and it is to do His will and to carry out His commands that she exists. His authority is supreme in our assemblies, synods, presbyteries and congregations; in all our committees and boards. Whenever He is ignored or cast into the shade, on any pretext whatever, the greatest possible calamity impends on the individual or organization thus transgressing. Christ is the life of the individual Christian, and He is equally the life of every Christian organization. It is for Him and in Him that the Presbyterian Church lives, acts, and exists. We wish to emphasize this thought and to press it home on the hearts of all, members as well as office-bearers of the Church. If we are not preaching and teaching for Him, we may as well remain hushed in the silence of spiritual death. If we do not write and read, pay and pray, toil and rest for Him, we are no true Christians. It is no calamity if a Christless Church should die out of the land; for such a Church is a cumberer of the ground. But God forbid that any of our thousand ministers and missionaries, or any of our 150,000 communicants, should be false to Christ and His cause.

Editorial Gottings.

KILMUN.

THIS secluded place has been in later years quite cast in the shade by the rapid growth and popularity of other watering-places on the Clyde, but it has still attractions of its own for the tourist and the antiquarian, for all, indeed, who can

appreciate the truly beautiful in nature. The Holy Loch is one of the smallest of those romantic arms of the sea which give to the scenery of the Clyde its distinctive character. It is only about four miles long and scarcely one mile wide, but it is surpassingly beautiful from every point of view. The range of great, dark, rugged mountains which rise tier above tier, from the head of the Loch, present a grandeur of outline such as is rarely seen. On the northern shore of the Loch, near the head of it, we find the old-world village of Kilmun; it were more properly called a hamlet or "clachan" than a village. There are the ferry-house and steamboat wharf, a wee post office, an old fashioned inn, a few cottages hanging on to the side of the bald mountain, 1535 feet high, which separates the Holy Loch from Loch Long, and the ancient manor-house covered with ivy. At the further end, we come to an avenue of magnificent lime trees, of patriarchal age, beneath whose shade is the Kirk, almost hidden by the luxuriant foliage, and, what is of still greater interest, the ruins of an old tower that remind us of one of the earliest ecclesiastical foundations in Scotland, surrounded by a graveyard, weird enough looking to recall the story of the sexton who declared that the times were "sae bad, he hadna buried a leevin cratur for six months." The church originally planted here was one of the Culdee "cells," founded by St. Fintan Munn, an Irishman from Wexford and a disciple of Iona, who arrived at that famous school of the prophets, about the time of Columba's death. Hence the name Kilmun—the cell or church of Munn. Within the walls of the Abbey thus founded, a pure gospel was preached faithfully for several centuries, until, like the other religious establishments in Britain, it was absorbed by the church of Rome. At what particular time this took place at Kilmun cannot now be ascertained, for the ecclesiastical history of Argyllshire is extremely meagre and much that would have been interesting is lost beyond recall. St. Munn is supposed to have been buried here, in the year 635. The roofless, ivy-crowned tower standing by the modern church is thought to be the remains of a church edifice, founded by Sir Duncan Campbell of Lochow, the first peer of the Argyll family, in 1442—"In

honour of God, the Blessed Virgin, and Saint Mund: Also for the soul's repose of Marjory his deceased wife: of his wife that now is, and of Celestine his first born son." The Knight was buried in the vault adjoining the church with this inscription over his bier,—*Hic jacet Dominus Duncanus, Dominus le Campbell, Miles de Lochow, 1453.*" Ever since that time, Kilmun has been the burying place of the Argyll family. With the aid of a ladder, and peering through a small hole in the shutter into the dark mausoleum, we were able to distinguish the coffins ranged upon stone shelves which contain the dust of those illustrious barons who, in their respective times, played an important part in the history of Scotland and of the Scottish Kirk. Here lie the ashes of Archibald, the eighth Earl of Argyll, the first victim of prelatial ambition in Scotland, who was beheaded at the market cross in Edinburgh on the 25th of May, 1661, for his noble adherence to the Presbyterian cause. He it was who, on receiving his death sentence said,—“I had the honour to set the crown upon the King's head, and now he hastens me to a better crown than his own;” and whose last words on the scaffold were,—“I could die like a Roman, but choose to die rather as a Christian.” Here, too, was buried his son, the ninth Earl, who was executed at the same place and in the same manner, in June, 1790; also “the beautiful Miss Gunning,” Duchess of Hamilton and Brandon, afterwards Duchess of Argyll. The latest interment in this interesting mortuary was that of the present Duke's first wife, Lady Elizabeth Georgina, eldest daughter of the Duke of Sutherland, in 1878. The church-yard contains many old monuments with elaborate heraldic devices and Latin epitaphs. I noticed but one with a Gaelic inscription. The Campbells and Clarkes, the Macphersons, the MacNeils, the MacNeivins and the MacIlvains constitute the majority in this little city of the dead. The oldest date that I could decipher was 1670, though doubtless there are many much older. One stone, recording the death of Duncan Mackellar, was adorned with the emblem of his craft—shears and goose. He had evidently been a tailor by trade. Tradition says that the modern name “Taylor” takes its origin from the fraternity of tailors, who occupy an honourable

place in the ancient order of Scottish Guilds. This old church-yard is protected from vulgar intrusion by a high stone wall and an iron gate secured by lock and key. I shall not tell how we got in. It was not by the gate. Our exit, however, was made in a becoming manner. It so happened that when we were about to take leave of this classic ground, we were confronted by a very angry woman, carrying a bunch of keys, who demanded in broken English how we had got in “without her leave.” The sight of a sixpence, however, softened the warden's heart, and secured for us, not only a decent retreat, but an astonishing amount of civility. The Kirk congregation here is part of the united parish of Dunoon and Kilmun. Why such an arrangement should continue, seeing that the minister of Dunoon has so large a congregation to look after at home, and that several parishes intervene, passes comprehension; but the Kilmun people love to have it so, and to see “the old minister” in the pulpit once in three weeks at the least.

Since my last notices of Dunoon and Rothesay, I have added to my stock of information far more than the limited space at my disposal permits me to record; but I cannot refrain from one or two further extracts from my note-book. Close to Dunoon, on the shore road to Innellan, is the villa and beautiful grounds of *Ard fillayne*. This was for nearly fifty years the property of the well-known Professor Buehanan, and may be styled the creation of his own refined taste. It was a bit of the wilderness when he acquired it; it is now lovely to look upon. He died here, and was buried in the cemetery of Dunoon, where a massive granite slab bears the chaste inscription, dictated by himself,—“M. S. ROBERTI BUCHANAN, A. M., LL. D.; annos per quadraginta Logices et Rhetorices in Universitate Glasguensi Professoris. Natus Feb. 16mo., 1786: Obiit. Mar. 2 do., 1873.” In the parish church-yard, Dunoon, I came upon a large flat stone placed there two hundred and sixty years ago, over the grave of John Cameron, the last Bishop of Dunoon. In the centre of it is carved the triple crown, and around the edges a Latin inscription which tells that he died on the 30th of January, 1626. Immediately behind the church there is a low red-tiled cottage, apparently having room only for a “but

and a ben." This was the *Bishop's Palace*, and, when Episcopacy was abolished, it became the parish manse for a hundred years. Comparing it with the manse over the way, it is safe to say,—“The world moves.” Somewhere in the neighbourhood of Dunoon stood the cottage in which Mary Campbell—Burns' “Highland Mary”—was born. Just a hundred years ago the lovers parted, never to meet again in this world. Mary died from fever at Greenock, in October, 1786. A very pleasant day was spent in visiting the grounds and the new mansion-house of Mountstuart, near Rothesay—the property of the Marquess of Bute. I suppose that, when completed, it will be the grandest residence in Scotland. The entrance hall with its lofty dome, its grand stair-case, and its pillars of marble and precious stones, resembles the interior of some splendid cathedral. Returning to Rothesay by the shore road—a beautiful drive—I stopped for a few seconds at the little Free Church, picturesquely situated on the promontory of Ascog. The church-yard contains but one solitary grave—the grave of one who, in his early years, and in mine, was famous as a highly gifted artist and actor on the stage. I remember, some fifty years ago, how he swayed Scottish hearts by his wonderful delineations of Scottish character. I remember, too, having seen him, one cold winter's day, plunge into Duddingstone Loch to rescue a man from drowning. I shall never forget his finely chiselled features and handsome, lithe figure. To-day I kneel at his tomb, and, parting the pretty fuschia branches that fill the enclosure and that seem to shower crimson tears over his grave, I read the simple inscription,—“MONTAGUE STANLEY, 4th May, 1844 : ” “*The blood of Jesus Christ cleanseth from all sin.*” This brilliant young man, very soon after the time I have mentioned, was led by conscientious convictions to retire from the stage in the zenith of his fame, and consecrated the few remaining years of his life to evangelistic labours. He being dead still speaks to me, and sets my thoughts awandering backward, and forward; and as I leave the spot, a verse of the beautiful Scottish hymn fitly comes to mind, and I send it across the sea for the perusal and the comfort of all to whom these presents shall come,—

“My sins hae been mony,
An' my sorrows hae been sair;
But there they'll never vex me,
Nor be remembered mair;
For His bluid hath made me white,
An' His hand shall dry my e'e,
Whan He brings me hame at last
To my ain countrie.”

A different train of ideas was set in motion a few days later, when I had the privilege of sitting once more in the old Blackstone Examination Chair in Glasgow University. Next to the Cathedral, the new University is by far the finest thing to be seen in Glasgow. It is a magnificent pile of buildings, and occupies a splendid site. We looked into the “Humanity” *i.e.* the Latin class-room, a pleasant room conveniently seated for 250. We were shewn the Senate Chamber and other apartments, all of which are in keeping with the imposing exterior. The Convocation Hall is that which attracts most attention. It is a recent addition, erected at a cost of \$600,000. Of this sum the Marquess of Bute contributed \$225,000, and Mr. Randolph, Chief Engineer in Mr. Elders celebrated ship building establishment—\$300,000. It is seated for about 3,000. The groined stone arches supporting the floor, with their forest of massive pillars, absorbed nearly one half of the whole cost of building, and are a wonderful sight. The old entrance gateway of the College that was on High Street, is at present being re-erected on the new site, and along with it as much as possible of the old ornamental masonry; so that the memories of the past four centuries will not be altogether forgotten. C.

Missionary Cabinet.

MARTIN LUTHER.

MARTIN LUTHER was born of humble but pious parents at Eisleben, in Thuringia, Germany, on the 10th of Nov., 1483, and was named in memory of his birth-day which was the eve of St. Martin's Day. His father, John Luther, was a miner. Six months after Martin's birth he removed with his family to Mansfeld, some five leagues distant, in the hope of securing a better livelihood, for he was very poor. He gradually made his way, and came to own two furnaces for iron, from the profits of

which he was enabled afterwards to place Martin at school. In the meantime, his parents bestowed the utmost care on his domestic instruction, earnestly desiring that he should grow up in the fear of the Lord. They were strict disciplinarians and did not spare the rod, as poor Martin knew too often to his sorrow. At school he was treated with equal severity. His master even exceeded his parents in this respect and is said to have flogged him fifteen times in one day. At fourteen, he was sent to the school of the Franciscans at Magdeburg. To eke out a scanty subsistence, he used to go out with other youths singing in the streets and begging at the doors of the charitable. After a year, he was sent to Eisenach. Here, as at Magdeburg, when pressed with hunger, he would go and sing in the streets to earn a morsel of bread. One day, after being repulsed from three doors, he stood pensively in front of a house meditating what he should do, when the door opened and Ursula, the wife of Cotta the burgomaster, beckoned him to enter. She was touched with the sweetness of his voice and his apparent devoutness. So pleased were both Cotta and his wife with the lad, they took him to live with them. Here young Luther spent two of the happiest years of his life.

In 1501, when 18 years of age, he entered the University of Erfurth, at that time one of the most famous schools in Germany. Here an incident occurred which determined the course of his future life. While cursorily examining the books in the library, he took from the shelf one so unlike the rest as to attract special notice. It was a Bible—the Vulgate, or Latin translation by Jerome. It was the first time he had ever seen this book. Great was his astonishment. He began to read it where the story of Samuel occurs, and became interested beyond measure. Day after day he returned to read and re-read the precious volume, which opened up entirely new trains of thought in his mind. He now determined to study Greek and Hebrew, the original languages of the Bible. Excessive application brought on a severe illness, which filled him with serious reflections. About this time one of his college companions was assassinated, which increased his agitation. "What would become of me," he asked himself, "if I were thus

suddenly called away?" He decided to give up the world and seek peace of mind in the cloister. He seeks admission into the convent of the hermits of St. Augustine. The monks were only too glad that one of the most brilliant scholars of his day wished to join their order. His friends came to reason with him on his folly: but it was too late, they were denied admission within the sacred precincts. Alas for Luther! He was appointed to do the meanest drudgery. When he had swept the church and cleaned the rooms, the "Master of Arts" had to go through the streets of Erfurth begging food and money for the convent. He gave himself up to all the rigours of an ascetic—"tormented himself to death," in the vain hope of finding peace with God. Body and mind became alike enfeebled, and he settled down into confirmed melancholy. He was in this sad condition, when John Staupitz, the Vicar-General of the order, came to the convent on a visit of inspection. Touched by Luther's dejected look, he addressed him in words that were never effaced from his memory,—“There is no true repentance,” he said, “but that which begins with the love of righteousness and of God. Love Him who has loved thee first.” Luther listened. The words brought comfort into his troubled soul and inspired him with hope and courage.

Luther was ordained a priest in 1507. Staupitz had not forgotten him. At his instance, Frederick the Elector of Saxony—who proved to be a life-long friend of the Reformer—appointed him professor in the University of Wittenberg. In 1509 he was made a Bachelor of Divinity and began to lecture on Theology as no one had done for ages. His fame spread abroad and crowds came from all quarters to sit at the feet of the Wittenberg professor. Several of the professors even attended his lectures, among others, the celebrated Martin Mellerstadt, rector of the University, who said,—“This monk will put all the doctors to rout: he will reform the whole church: he builds on the Word of God, which none can overthrow.” Staupitz, seeing no reason why such marvellous gifts and influence should be confined to the University, would have him preach in the chapel of the Augustines. Luther shrank from the responsibility, but finally consented. The church in which he made his

debüt was an old rickety wooden building, 30 feet by 20. It was soon filled to overflowing. The town council gave him the use of the large parish church, and here the eloquence of the preacher carried every thing before it.

When at the height of his popularity, Luther was sent to Rome, in connection with some difficulties that had arisen amongst the Augustinians. This visit was the means of enabling him to see what Rome was in reality, for he had hitherto pictured it to himself as the seat of immaculate holiness. At every stage of his journey he met with surprises. At the convents, where he lodged, he found the monks rolling in luxury and leading the reverse of lives of sanctity. He left them one after another with a sad heart. At length he came in sight of "the Eternal City." With all the enthusiasm of a devout Catholic he threw himself on the ground, exclaiming,—“Holy Rome! I salute thee.” What was his astonishment to find, in the dignitaries of the church, depravity of the deepest die. One day, wishing to obtain an indulgence promised by the pope to all the faithful who should ascend on their knees the marble steps of “Pilate’s staircase” in the church of St. John de Lateran, he began to climb them in the prescribed manner, but before he had got half-way he heard a voice like thunder from the depths of his heart,—“The just shall live by Faith!” He had heard these words before, but now they came home to his soul with irresistible power. Conscience-stricken, he sprang to his feet and fled from the scene of his folly. His stay in Rome did not exceed two weeks, but in that short time he learned more than in all his previous life. A few months after his return, he received the degree of Doctor in Divinity when he took a solemn oath “to defend the truth of the Gospel with all his strength.” This was in 1512. The succeeding two years were years of great activity. He preached in Dresden and in other places with great power, on his favorite theme—the doctrine of justifying faith.

In 1517, Tetzal, a Dominican monk, had received a commission to sell indulgences as a means of recruiting the papal treasury, and came to Saxony to vend his wares, proclaiming that the pardons he had to bestow absolved the purchasers from the

consequences of sin here and hereafter.—“The very moment that the money clinks against the bottom of the chest, the soul escapes from purgatory and flies to heaven!” Indignant at this insult to reason and religion, Luther drew up his ninety-five celebrated theses which he proceeded to nail up on the door of the Castle Church in Wittenberg, intimating that he was prepared to defend them against all objectors. The news of what he had done spread like wild-fire, and Luther was soon involved in violent controversy. Chief among his opponents was Dr. Eck, professor of Divinity at Ingoldstadt, who accused Luther of circulating “the Bohemian poison.” Hints were thrown out that there was such a thing as “the Inquisition” for the cure of heresy. Luther laughed them to scorn. In August, 1518, he was summoned to appear in Rome, but through the influence of friends it was agreed that he should be heard at Augsburg instead. He was advised not to trust himself to his enemies even there, but he went, on foot, and after long discussion with the pope’s Legate, he was permitted to return to Wittenberg and resumed his duties in the University. During the next three years, public conferences were held at Leipsic and elsewhere, with Eck and other learned doctors, in which Luther defended his position, supported by Melancthon, Carlstadt and others. Beaten in argument, Eck went to Rome, determined, if possible, to destroy his adversary. He succeeded in getting a bull of excommunication against “that son of iniquity, Martin Luther.” The terrible missive only inspired Luther with fresh courage. In presence of a large number of doctors and students he publicly burned the document.

In March, 1521, Luther was summoned to appear before the Diet at Worms. Will he go? Yes. “If there were as many devils in Worms as tiles on its roofs, still would I enter,” said the intrepid monk. The court before which he was now arraigned, was an imposing assembly. It included the Emperor, Charles V, princes, nobles and barons, archbishops and bishops, the papal nuncios, in all two hundred and four persons. He was asked to retract objectionable passages in his writings. This he firmly declined to do, in these memorable words,—“Here I take my stand: I cannot do otherwise: so help me God, Amen!” The papal party

would then and there have condemned him to the stake, but the popular sentiment in favour of the Reformation was by this time wide-spread: the Diet dared not proceed to extremities; and, besides, the Emperor's honour was pledged for his personal safety. It was secretly determined, however, to seize him as soon as his safe-conduct should expire. But good Frederick, the Elector, and others had planned for his safety. As he was journeying homewards, on the borders of the Thuringian forest, he was suddenly seized by a company of masked horsemen, who placed him on horseback and carried him off to the solitary castle of the Wartburgh, where he was kept in concealment for ten months. It was here that Luther began his great work—the translation of the Bible. On his return to Wittenberg he laid aside his monastic dress, and married Catherine Von Boren, who had been a nun. Frederick, his constant friend and patron, died in 1525, and was succeeded by his nephew John, an open and devoted adherent of Luther. During the latter part of his life, Luther was held in high estimation by most of the princes of Germany. His doctrines continued to spread over the whole country, and finally extended into Moravia, Bohemia, Denmark and Sweden. He died at Eisleben, where he was born, on the 18th of February, 1546, in the 63rd year of his age. His life was one of intense activity, and for five and twenty years his enemies had been seeking to destroy him. Yet not a hair of his head was harmed. He departed in peace, with these words on his lips,—“Heavenly Father, I give Thee thanks that thou hast revealed to me Thy dear Son Jesus Christ: in whom I have believed: whom I have confessed: whom I love as my Saviour and Redeemer: whom the multitudes of the ungodly do persecute and dishonour. I beseech Thee, Lord Jesus, receive my poor soul!” He was buried in the Schloss-Kirk, near the eastern gate of Wittenberg, the same church on the door of which he had nailed his theses in 1517. His sepulchre is there to be seen. There, too, were buried the Electors Frederick and John and his friend Melancthon. There is a splendid monument to his memory at Worms, but more enduring is his work. That has given a lustre to his name that will shine while the world lasts.

Contributions to Foreign Missions.

A contributor to the *Missionary Review* gives a full and detailed statement of the amounts raised in Great Britain and Ireland in 1884 for Foreign Missions. Such statements, though not perfectly accurate, are a fair approach to the truth; and the result on the whole is very gratifying.

Church of England Societies gave \$3,125,685. By far the largest income is enjoyed by the Church Missionary Society: it is in fact more than twice as strong financially as the “High Church” Society for the Propagation of the Gospel. The Wesleyan Society is in advance of the foremost of the Church of England Societies—a few thousand dollars. The London Missionary Society stands high in the list. English Presbyterians are but few in number in comparison with the other great churches, yet they raised in 1884 the highly respectable sum of over £17,000 sterling—very nearly as much as was raised in the same year by the Church of Scotland. The Free Church home contributions amounted that year to £54,657 sterling; the United Presbyterian contributions to £45,737; the Established Church to £20,585. Scotch and Irish Presbyterians unitedly gave \$1,192,430. Joint Societies of Church of England and other denominations, \$945,105; English and Welsh Nonconformists, \$2,783,635. Roman Catholic Societies throughout the world contributed \$1,366,500,—less than half the amount given by English Nonconformists. The English portion of this gift was \$11,015; Irish, \$27,825; Scotch, \$1,521.

In fourteen years, from 1871 to 1884, the contributions of British Societies increased about 50 per cent. Total for Foreign Missions raised by Protestant Societies, \$6,039,825; by Roman Catholic Societies, \$64,480. Britain is giving far more than the United States and Canada combined, for the evangelization of the Heathen; but American liberality is rapidly increasing. It is gratifying to see that the liberality of British Protestants far surpasses that of Roman Catholics; and we have no doubt whatever that for substantial work in evangelizing and civilizing the Heathen the success of Protestant Missionaries is in like ratio.

Jesus before Pilate.

OCTOBER 10.

JOHN XVIII.: 28-40

Golden Text, John 18: 38.

THE mock trial before the Sanhedrim could only have one result: it was a foregone conclusion that Jesus should be put to death, but the court had not the power to pronounce the sentence. For this purpose he was taken before Pilate early in the morning, after the members of the council had insulted him in the most brutal manner, Matt. 26: 67. Pontius Pilate, the Roman Governor or procurator of Judea. His official residence was Cæsarea, but it was customary for him to go to Jerusalem at the great festivals; while there, he lived either in the castle of Antonia or in the splendid palace Herod had built. He was a weak, vacillating ruler, ready to sacrifice his convictions if by that means he could increase his popularity with the Jews or secure the approbation of the Imperial Government at Rome. V. 28. The Jewish rulers, for fear of contracting ceremonial defilement by entering the home of a Gentile while the passover feast was in progress, would not enter the palace. In deference to their pharisaical scruples Pilate agreed to hear the case in the open air, in a place reserved for such purposes. Vs. 29-31. It was necessary that they should formulate some specific charge, and as they had no valid charge to make, they gave Pilate to understand that they had already tried him and found him guilty, Luke 23: 1, and that all he had now to do was to pronounce the sentence of death upon him: this however he could not do without some investigation into the matter. So far as he could see, it was competent for them to issue the case themselves. V. 32. *What death he should die*—Had they convicted him of blasphemy, he would have been stoned, Lev. 24: 16, but Luke says they urged sedition and treason, crimes clearly against the state, and therefore properly within Pilate's jurisdiction. Vs. 33-35. Returning into the Palace, apart from the priests and the mob, the better to judge of the relevancy of the charge, Pilate questions Jesus as to truth of the accusations brought against him, intimating that he was not a Jew, and was prepared to give an unprejudiced verdict if he could only get at the facts of the case. V. 37. *Art thou a King?* if so, in what sense do you claim to be such? Christ's answer was incomprehensible to this worldly politician. V. 38. *What is truth*—"that question of questions which the thoughtful of every age have asked, but never yet man answered." What had Pilate to do with such insoluble speculations? *I find no crime in him*—"there was nothing criminal in his thinking himself to be the Messiah," and that seemed to him to be the only well founded charge advanced by his accusers. Pilate shewed himself to be a mere "tool," and tried to excuse himself by blaming the people. But men cannot divest themselves of responsibility in that fashion.

Jesus Delivered to be Crucified.

OCTOBER 17.

JOHN XIX.: 1-16.

Golden Text, John 19: 16.

COMPARE Matt. 27: 27-37. Mark 15: 15-19. Luke 23: 13-24. Victims condemned to the cross first underwent the hideous torture of the scourge. And to this indignity the Saviour of the world now submitted without a murmur—stripped to the waist, he was tied to a post and beaten till the soldiers chose to stop, with a scourge made of three thongs of leather or cords to which were fastened bits of lead or sharp pointed bone to lacerate the flesh. Vs. 2, 3. With painful steps he was then dragged into the inner court of the palace to have his clothes put on. The brutal soldiery who hated his nationality left nothing undone to make sport of him. Instead of his own outer garment they threw over his shoulders a soldier's scarlet cloak, and forced down upon his brow a wreath of sharp thorns in mimicry of the laurel wreath which should grace a victor's head, while "*Hail King of the Jews*"—"All health to you," rang through the court yard amid shouts of derisive laughter. This protracted insult was one of the bitterest ingredients in the cup which our Saviour drank to the very dregs, without a single word of complaint. Had he but spoken the word, how easily could he have escaped from his persecutors, Matt. 26: 53-54: Vs. 4, 5. Pilate, hoping that the cruelty of the mob was now satiated, makes a further irrisolute effort to release Jesus. *Behold the Man!*—Look at that picture of suffering—It is enough to melt a heart of stone. V. 6. Pilate says for the third time, "I find no crime in him;" as if this would relieve him of the responsibility. V. 7. Finding that their criminal charges of treason and sedition had failed, Luke. 23: 1, 2, the Jews fall back upon what they claim to be strictly within their own jurisdiction. "He has claimed to be the Son of God, the Messiah; which he is not: by our law he ought to be stoned," Lev. 24: 16. Here is conclusive evidence, if such were wanting, that Jesus *did* claim to be the Son of God, and it accorded with the Divine will that He should suffer and die as such, and not as a political adventurer or a criminal. Up to the last moment of his earthly life his conduct shewed him to be "the spotless Lamb of God" ch. 1: 29. Vs. 8-16. Influenced by the message sent by his wife, Matt. 27: 19, Pilate hesitated; but, dreading an outbreak of Jewish fanaticism, and smarting under the taunt that if he released Jesus he would forfeit Cæsar's friendship, the pusillanimous governor finally smothered his conscientious scruples and gave the order for *Crucifixion*. "The Jews by rejecting their king lost their kingdom." The principal actors in this dark tragedy—Judas, Caiphas, Herod, and Pilate—all died in disgrace; and a few years later, the holy city was reduced to a heap of ruins and thousands of its inhabitants massacred, Matt. 23: 37-39.

Jesus Crucified.

OCTOBER 24.

JOHN XIX : 17-30

Golden text, John 19 : 30.

CRUCIFIXION was not a Jewish punishment. It was introduced into Palestine by the Romans. It was reserved for slaves and malefactors of the worst class, who were subjected for days and even for a whole week, sometimes, to the lingering and shameful death of the cross. V. 17. About 9 o'clock on Friday morning, Jesus was taken from Pilate's judgment hall to the place of execution outside the city, a rising knoll resembling the shape of a skull; in Luke 23 : 33, called *Calvary*, meaning the same thing. V. 18. *Two others*—both robbers Matt. 27 : 38, that the Scriptures might be fulfilled, Isa. 53 : 12. Vs. 19 : 22. It was customary to place a tablet on the cross, over the head of the criminal, on which was written the crime for which he was suffering. In this instance the inscription was in the three languages commonly spoken, so that all could read it. What was proclaimed in irony became a living truth—that Jesus is King, 1 Tim. 6 : 15. Pilate had dictated this inscription to insult the Jews, and he refused to alter it. Vs. 23, 24. The clothes of the victims were divided as usual among the four soldiers in charge of the execution. *His coat*—the Roman *tunic* or under garment which reached from the neck to the feet. That worn by Jesus was in one piece, as was the case with the priestly tunics. For this the soldiers agreed to “cast lots,” that the Scripture might be fulfilled, Ps. 22 : 18,—which is beyond all others the Psalm of the Cross. That a reference so specific, distinguishing one piece of dress from others, and announcing exactly how it was to be disposed of, found its accomplishment at the cross is surely a very remarkable fulfilment of prophecy. The mockeries of the soldiers, the priests and the crowd generally are not mentioned by John, but were galling in the last degree, Matt. 27 : 39-44. V. 25. Jesus committed his mother to the care of John, probably about noon when the darkness was setting in, Luke. 23 : 44. This confirms the opinion that Mary's husband, Joseph, had been dead long before. Some think that only three women are here spoken of, but against that is the improbability of two sisters having the same name; the group probably consisted of (1) Mary, the Lord's mother. (2) Salome, her sister, John's mother. (3) Mary Cleopas, and (4) Mary Magdalene. V. 28. *After this*—till three in the afternoon—the sufferings of the Crucified One were agonizing in the extreme—the fierce heat of the noon-day sun inducing thirst that cannot be imagined—the faintness from loss of blood—the intolerable pain from the nails in his hands and feet, and the thorns that pierced his brow. V. 30. *He gave up the ghost*—with a shout of triumph, Mark. 15 : 37. *The work of Redemption was finished*, (Ch. 17 : 4. At the cross of Christ we learn the value of our souls.

Jesus Risen.

OCTOBER 31.

JOHN XX : 1-18.

Golden Text, Luke 24 : 34.

COMPARE Matt. 28 : 1-15; Mark. 16 : 1-11; Luke. 24 : 1-12. The resurrection of the dead and the immortality of the soul are fundamental doctrines of the Christian faith, inseparable from each other. The fact of Christ's resurrection cannot be disputed: it is supported by the strongest evidence. As surely as he was dead and buried so surely did he rise again on the third day. Upon eleven distinct occasions was he seen and recognized by those who knew him intimately previous to his crucifixion. On one occasion he appeared to 500 brethren at once, 1 Cor. 15 : 6. Josephus, the Jewish historian, who wrote about the same time that John penned this gospel, plainly admits the fact of Christ's resurrection, “As the divine prophets had foretold concerning him.” The importance of this evidence cannot be over-estimated. V. 1. *The first day of the week*—very early on Sunday morning, hence called “the Lord's Day”, Rev. 1 : 10. Pilate had used every precaution to prevent his disciples abstracting the body, Matt. 27 : 65, and the disciples themselves evidently had no expectation of his resurrection at this time. V. 1. Mary Magdalene did not go to the sepulchre alone, Mark. 16 : 1, but she was the most prominent in her desire to complete the embalming of the body so soon as the Sabbath was over. V. 2. Seeing that the heavy stone which closed the entrance to the tomb had been rolled to one side, she saw at a glance that something remarkable had happened; without waiting to examine the interior, or to consult with the other women, she ran back to the city to tell Peter and John what she had seen. Vs. 3 : 6. These two lost no time in repairing to the tomb which they indeed found to be empty. V. 7. The orderly manner in which the napkin and the linen clothes were folded and laid aside precluded the supposition of theft, and the conviction flashed upon their minds that His own words were after all true literally. Luke. 24 : 46; *they believed*—not because they had been led to expect it from scripture, but because the evidence before them was irresistible. V. 11, 14. The two Apostles saw no angels, but Mary was more highly favoured; nay, she was the first to see the risen Lord. It was to a woman he had first declared his Messiahship, Ch. 4 : 26. Women were the last to leave the cross and the first to visit the tomb! V. 16. With one familiar word, “Mary,” Jesus imparted the consciousness of his presence; with one word of respectful recognition, “Rabboni,” Mary greets her master. V. 17. *Touch me not*—He stood now in new relationship to her and to the other disciples. The purpose of this brief interview has been served, and, lo, He is gone! Mary hurried back to Jerusalem and found that the news had reached the eleven. But it seemed too wonderful to be realized.

Our Own Church.

REVIVALS.—Revivals of religion, resulting in numerous conversions and large additions to the membership of the church, are reported to us from Cape Breton and from some districts in P. E. Island.

MARITIME PROVINCES SYNOD.—This Synod meets in St. Andrew's Church, Truro, on Tuesday, 5th October, at 7-30 p. m. As a number of important subjects are to be dealt with, a full attendance of members is desirable.

PERSONAL.—Father Chiniquy has spent the past two months in the Maritime Provinces, addressing large congregations. He has been received with enthusiasm. The Rev. R. M. Thornton of London, England, and formerly of Knox Church, Montreal, who has been visiting friends in Canada, returned home a fortnight ago.

POINTE AUX TREMBLES SCHOOLS.—The next session of these mission schools opens on 15th October. Upwards of 200 applications for admission were received on 10th September, a number which will probably be increased to 300 or 350. Let these schools and the work of the ensuing session be remembered in prayer by the congregations and sabbath schools of the church.

NEW TRINIDAD MISSIONARY.—Before these lines reach our readers, it is probable that Rev. W. T. Macrae will be on his way to Trinidad, to occupy the important and promising station vacant on account of the removal by death of Mr. Macleod. It is creditable to our young men that one should so promptly step out to the front in place of the honoured dead. We mourn the loss of the departed, but, happily, the Lord's work will be cared for.—Our Trinidad Staff now consists of Messrs. Mortoi, Grant, Wright, and Macrae, and the teachers and catechists. There is also Rev. J. Gibson in Demarara.

HOME MISSION COMMITTEE.—The regular half yearly meeting of the executive of the Home Mission Committee—Western Section—will be held in the Lecture Room of St. Andrews' Church, Toronto, on Tuesday 12th October, at 9 a.m. The augmentation sub-committee will meet at the same time. Blank Schedules for reports have been issued to all the Presbyteries. These should be filled in and returned, along with new

applications, to the Secretary, a week before the date of the meeting.

SABBATH OBSERVANCE.—Our Church has been struggling faithfully for the improvement of public morals—the promotion of temperance—the better observance of the Lord's Day—the suppression of all forms of vice—and not without success. Progress may be slow, but it is none the less real. What is gained in other countries may serve as an encouragement to us. In the matter of Sabbath Observance, we see it reported that the greatest railway corporation in Pennsylvania—probably the greatest in America—has ordered the cessation of all unnecessary work on its lines. Who knows but the example may prove contagious? Corporations and companies may yet learn that the wholesale breaking of the Lord's commands is not profitable, even for the life that now is.

ESTIMATES.—A circular has recently been issued by the Rev. Dr. Reid and Rev. R. H. Warden, showing the estimated amounts required for the several Schemes for the ecclesiastical year 1886-7.

These are as follows:—

Home Mission Proper, (Western Section)	\$85,000
Stipend Augmentation,	35,000
Foreign Missions, (East and West).....	71,000
French Evangelization, (East and West).....	40,000
College Fund—Montreal, Queen's and Knox.....	14,200
Aged and Infirm Ministers' Fund, (West).....	10,000
Ministers' Widows' and Orphans' Fund, (West).....	5,000
Manitoba College—(East and West).....	8,000
Assembly Fund, (East and West).....	4,500

It is of very great importance that contributions for the several Schemes be remitted early. This will save payment of large sums as interest on borrowed money, and enable the respective committees to decide regarding applications for the expansion of the work.

THE COMMON COLLEGE FUND.—The amount required this year for the union college fund—Western Section—is \$14,200, according to estimates approved of by the General Assembly, as follows:—Knox College, \$6,900; Queen's College, \$4,000; Presbyterian College Montreal, \$3,300. The joint treasurers, in issuing the annual circular, remind congregations of the resolution of last Assembly, making it optional with congregations to contribute to the common fund, or to it and such one or more of the colleges as they desire specially to benefit. The closing sentence of the circular we quote in full, directing special atten-

tion to it, more particularly as the colleges are now about resuming work:—In addition to liberal contributions, there should be earnest prayer on behalf of Professors and Students that they may have a rich baptism of the Spirit of God. If such believing prayer abounded throughout the Church, might we not hope to see a rising ministry even more faithful and successful than in days that are past; then would the Church be revived and quickened, and the moral wastes would rejoice and blossom as the rose.

LICENSURES.—Mr. Wm. R. Calder, 10th August, by Presbytery of *Sydney*. Messrs. A. Currie, D. H. Hodges, and Wm. Nicholl, 10th August, by Presbytery of *Regina*.

CALLS.—Mr. A. H. Campbell, Licentiate, to Tilbury West and Comber,—*Chatham*. Mr. John Young M.A., to North Bruce, and St. Andrew's, Saugeen,—*Bruce*. Mr. J. H. Graham B.A., to Bristol,—*Lanark and Renfrew*. Mr. S. J. Taylor has declined the call to Moosejaw,—*Regina*;—he has been called to St. Andrew's Church, New Westminster,—*Columbia*.

ORDINATIONS.—Mr. Roderick MacLeod, 27th July, and inducted same date, Strath Lorne,—*Victoria and Richmond*. Mr. W. R. Calder, 29th Sept., and inducted same date, Mira,—*Sydney*. Mr. J. H. Graham, 10th Sept., and inducted same date, Bristol,—*Lanark and Renfrew*. Messrs. A. Currie, D. H. Hodges, Wm. Nicholl, and R. Goudie, 10th August, as Missionaries, by Presbytery of *Regina*. Mr. Robt. McIntyre, 10th August, and inducted same date, Nelson and Dundas Street,—*Hamilton*.

INDUCTIONS.—Mr. A. Russell, Bothwell, Sutherland's Corners, and Florence,—*Chatham*.

DEMISSIONS.—Mr. L. G. MacNeill, St. Andrew's Church, St. John's,—*Newfoundland*. Dr. MacWilliam, Prince Albert,—*Regina*. Mr. J. A. F. McBain, Georgetown,—*Montreal*.

NEW CHURCHES.—A new church, at Allansville, *Barrie Presbytery*, was opened by Rev. Dr. Proudfoot on 29th August. A handsome new church, capable of seating 400, has been completed and dedicated at head of St. Peter's Bay, P. E. Island. The dedication services were conducted on the 8th August. A very neat church, 46 x 28, costing \$2,000, was opened on 4th July, at North Arm, British Columbia. The new church, 35 x 60, in Vancouver City, British Columbia, to replace the one burnt in June, was occupied for worship on 25th July, thanks, chiefly, to the vigorous action of the Rev. T. G. Thomson, the minister in charge. Knox Church, Hamilton, was re-opened on 12th Sept., by Rev. Principal Macvicar, D.D.

DEATHS.—Mr. Kenneth Dewar, 29th May, an honoured elder, and Treasurer of Knox Church, Roxborough, and for fifty-two years a resident of Glengarry County, where he was highly esteemed for his unostentatious, con-

sistent Christian life. Mr. John Connell, 1st Sept., one of the first elders ordained in Burns' Church, West Essa, a liberal supporter of the cause of Christ, and strongly attached to the doctrines and polity of the Presbyterian Church. Mr. George Thomson, 18th August, for fifteen years a deacon, and since 1884, an elder in Chalmers' Church, Elora, a warm friend and advocate of every movement that had in view the promotion of the religious interests of the community.

MANITOBA ITEMS.—The Dominion Government has agreed on the site for the Presbyterian Industrial School for Indians north of Regina. Prof. Hart and Mr. H. McKay have lately visited the different reserves. The crafty chieftain, Piapot, keeps aloof from our school on his reserve, on the ground that he was not consulted as to the site. Inspector McCall, who supervises the Manitoba Indian Superintendency, is one of the best officers in the service, as the St. Peter's Indians said in their address the other day. A new teacher is to be appointed to our school on the File Hills reserve. Portage La Prairie Sioux School is now in working order. Rev. C. B. Pitblado is still in the old land; interesting letters from him are being published in the *Winnipeg Sun*. Rev. L. H. Jordan, of Erskine Church, Montreal, has been at the Pacific and took in Winnipeg on his way home. Rev. J. Hogg has been supplying Winnipeg pulpits during the absence of the pastors, and has been well liked. Rev. J. Pringle is settled in Port Arthur, and will do good work there. Rev. J. Todd is settled in Minnedosa, with the best prospects of success. Kildonan, our oldest charge, is now vacant; it is hoped it may soon be settled again. Dr. Bryce has been on a tour through South-Western Manitoba, having gone to Deloraine and Sourisford. The new Portage La Prairie Church is completed and is to be opened by Rev. D. M. Gordon of Winnipeg. Rev. W. Gardiner is in charge of Battleford, and a commodious new church is now finished there. The foundation stone of the fine new church at Calgary was laid by Lady Macdonald on her late visit to that place. Hot springs at Banff, in the Rocky Mountains, seem likely to make that a noted 'Sanatorium.' Rev. Mr. Quinn of Emerson, has been on a temperance lecturing tour in the district northwest of Winnipeg. Manitoba College opened on September 15th. The Congregation of Shoal Lake is building a neat frame church, with a seating capacity of about 200. It is to be opened on the 12th of September. The congregation of Strathclair is building a neat frame church, filled with concrete between the sheeting and lining. The people are doing the work themselves and get only a grant of \$100 from the church and manse fund. At Birtle, steps have been taken to build at once. The church is to have a seating capacity of 225, and not to cost over \$1500. About \$1200 has already been sub-

scribed. The M. and N. Ry. is doing a good deal to infuse life into the district beyond Minnedosa. The road is bringing a market near to the people and affording the facility of disposing of produce, previously unmarketable.

Meetings of Presbyteries.

STONEY: *Sept. 1:*—Dr. Murray reported that the arrears due Dr. Macleod from Mira were \$3,427.50. Due on the Mira Church \$377. The claim was sent to Mira congregation for settlement. A call from Mira and also a call from Grand River and St. Peters in favour of Mr. W. R. Calder were sustained. Mr. Calder accepted the Mira call, his ordination and induction to take place Sept. 29th. Committees were appointed on the various schemes of the church.

VICTORIA AND RICHMOND: *July 27:*—After the ordination and induction of Mr. Roderick Macleod, arrangements were made for celebrating the communion in vacant charges and stations. Mr. Rose intimated his intention to move against raising church funds by unworthy and unbecoming measures.

MIRAMICHI: *Aug. 11:*—The Presbytery met at Bethurst, and after inducting Rev. A. F. Thompson into the pastoral charge of St. Luke's church, certified Mr. J. F. Smith, A.B., to the Presbyterian College, Halifax. Arrangements were made for missionary meetings in connection with the visit of Rev. Joseph Annand.

OTTAWA: *Aug. 3rd:*—Mr. R. Gamble was appointed Moderator. Standing committees for the year were appointed with Conveners as follows:—Home Missions, Mr. Farries; French Evangelization, Dr. Moore; Sabbath Schools, Mr. Geddes; State of Religion, Mr. Clark; Temperance, Mr. Whillans; Students, Dr. Armstrong; Protestant Education, Mr. Caven; Statistics, Mr. Caven; Supply of vacancies, Mr. Clark; Mr. J. J. Dobbin was certified to college. Mr. Whillans was appointed Moderator of Casselman Session and instructed to organize the congregation there.

LANARK AND RENFREW: *Aug. 23rd:*—A call from Bristol, to Mr. J. H. Graham, B.A., was accepted and ordination appointed for 10th Sept. Arrangements were made for missionary meetings, for the visitation of supplemented congregations and the supply of mission stations. Application for Moderation in a call at Emsley was granted.

TORONTO: *Sept. 7th:*—Mr. P. Nicol was elected Moderator. Parties were appointed to take oversight of the several church schemes in the bounds. A deputation was appointed to convey to the Methodist General Conference the fraternal greetings of the Presbytery. The restoration of the old church of Rev. R. McDowall on the Bay of Quinte was commended to the liberality of the congregations of the Presbytery.

GUELPH: *Aug. 10th:*—Mr. John MacKay declined the call from Knox Church, Acton. Mr. Russell of Hawkesville, accepted the call to Bothwell and Florence and his translation was agreed to. An address was presented by the Presbytery, at a public meeting in the afternoon, to Rev. John Duff, Elora, the day being his Jubilee as a minister of the Gospel. Accompanying the address, was the presentation by friends of a purse of nearly \$300. Mr. Duff feelingly replied, after which addresses were delivered by several ministers and others.

REGINA: *Aug. 10th:*—Messrs. A. Currie, D. E. Hodges and Wm. Nicholl were licensed, and with Mr. Robert Goudie, Licentiate of the Church of Scotland, were ordained. The resignation of Mr. McWilliam was finally accepted, and steps taken to secure a successor. Mr. Urquhart resigned the clerkship and Mr. A. Hamilton was appointed. Messrs. McLeod and Cameron labor along the C. P. Railway. A missionary is sought for work in the mountains. Arrangements were made for the dispensing of ordinances in several fields. Suitable teachers are wanted for work among Indians, at File Hills and Muscowpetung's. A building to cost about \$1,000 will be erected at Round Lake, for Mr. McKay's work. The Indian Department will establish an Industrial school, to be placed under the charge of the Presbyterian Church. The call from Moosejaw to the Rev. S. J. Taylor was declined.

COLUMBIA B.C.: *Aug. 3rd:*—This new Presbytery met for the first time in St. Andrew's Church, New Westminster. Rev. R. Jarnieson was appointed Moderator for the next year; Rev. T. G. Thomson, Clerk, and Rev. D. Fraser, Home Mission Convener. A large amount of mission business was transacted, and Deputies were appointed to visit certain fields. A call to Mr. S. J. Taylor, B.A., from St. Andrew's Church, New Westminster, was sustained. Stipend from people, \$1200 and manse.

Ecclesiastical News.

SCOTLAND.—Much sympathy has been called forth by the incarceration of the Rev. Peter Leys, by order of the Court of Session, and now there is corresponding joy at the liberation of Mr. Leys, by the withdrawal of his son's petition. It appears from testimony, as well as from the father's statement, that Mr. Leys, Jr., who is a widower, and having two sons, has been for some years in such a state of extreme poverty, that he has been unable to provide for the maintenance of the lads. The grandfather of the boys, therefore, the Rev. Peter Leys, took them into his own home, about six years ago, where they have been ever since. About four years ago, the father of the boys became a Roman Catholic, during which time he said nothing about the boys,

until very recently, when he applied to the Court of Session for custody of the lads, that he might place them in a Jesuit institution near Sheffield, to be educated, Father Clark undertaking to have them supported for two years. To this demand, the Rev. Mr. Leys felt it to be his conscientious duty to demur, and hence the incarceration. Mr. Leys' statement at the bar of the Court of Session, giving his reasons for declining, in this serious instance, to comply with the demands of the law, is said to have been one of the finest instances of personal pleading, that this generation has heard. The son has withdrawn the petition, and the venerable senior minister of the 1st U. P. Church, Strathaven, is once more in the quiet of his own home, a conqueror in this well-contested case. A capital photo. of Principal Cairns, U. P., adorns the first page of the "Christian" this week, with a brief but interesting sketch of his life and ministry. The venerable Principal has been assisting in St. Giles' Cathedral, Edinburgh, at the marriage of the Rev. Alex. Henderson, Durham, the son of a Paisley man, to Miss Fanny Vicars Coy, daughter of Gen. Coy, a friend of Hedley Vicars after his conversion. Greenock has had its first marriage ceremony in an Established Church very recently, and Ailsa Crag has been chosen as the ground, in another instance, for the performance of that interesting ceremony, the first on record there. There is trouble again in Monquhitter Church, Turriff, Aberdeenshire. In our obituary this month, we have the Rev. M. S. Johnstone, D.D., of Moringaff, Wigtownshire, ordained in 1836; the Rev. Archibald Buchanan, of Logie Pert, Montrose, in his 70th year; the Rev. J. W. Simpson, F. C. Minister of Glenisla, and Sir Robert Anstruther, late M. P. for St. Andrew's Burghs, and a very warm friend of the Church of Scotland. Dr. Donald Fraser, London, who for some time has been the guest of Sir Donald Currie, opened the new church at Knockbain, Munloch, the other day. A new Free Church has been opened recently in Glasgow also, under the ministry of the Rev. A. Andrews, the building which formerly belonged to the Parkgrove Congregational Church having been purchased by J. Campbell White, Esq. for \$37,000, and presented to the congregation. Among our Gaelic items, we find that the Rev. Mr. McCaskill, of Dingwall Free Church, has been conducting the new Gaelic Service in Crown Court Church, London; and that St. Stephen's Gaelic Church, Perth, is about to be sold. A new Established Church has been erected at Tarbert, Loch Fyne. The Rev. Mr. Galbraith of Raasy, said to be the most powerful preacher of Gaelic at present in the Free Church, is likely to succeed the late Dr. George McKay of Inverness. Dr. W. M. Taylor, of New York, re-opened Burnbank U. P. Church, Glasgow, of which Mr. Pirret is pastor, and the Rev. Joseph Sperry was inducted into Cathedral Square U. P. Church, colleague to Mr Crawford. Moffat is having a new Parish Church to cost

\$50,000. Mr. Hope Johnston, of Armandale, is good for \$20,000 of the entire cost thereof. Poor Tires is again invaded by the marines and constabulary. Who are to blame? some say the Duke, some the crofters, and others condemn both; the difficulty, in such a state of things, is to adjust matters, so as to be fair to all parties. But the crofters will secure a fair hearing, and get their wrongs righted in those days of change. There is a danger of the crofters joining cause with that of unhappy Ireland. That might intensify the strife. The Scottish *Fairs* are nearly over for the season. The taverns are too often also great gainers upon these occasions, and one may well weep for the land of Bibles and of Sabbaths, seeing the utter degradation, and the prevalence of low tastes among so many thousands of the people. Yet in the very midst of these, we find the earnest evangelist proclaiming the glorious Gospel of the ever blessed God, and often succeeding in pulling some brand out of the very burning. We notice that Mr. Robert Figan, a distinguished Free Church Student, has accepted a call to St. George's, Montrose, as colleague and successor to Mr. Lister. D.

FOREIGN.—Rev. Mr. Thom, of the English Presbyterian Mission in Formosa, recently baptized 57 converts. The Missionaries of the Presbyterian Church of the United States report 39 converts for May. The Church of Scotland Missionaries at Sealkot, India, baptized 50 converts in two months. The United Presbyterian Mission in India reports 816 baptisms during the first quarter of this year. A Missionary among the Gonds baptized 207, in one week. The Telugu Baptist Mission at Ongole, in seven weeks, baptized 298. The Church Missionary Society is carrying on invaluable work in East Central Africa. Bishop Hannington's successor will shortly proceed to the field where the brave pioneer Bishop fell. King Mwanga, who ordered the Bishop to be murdered, was remonstrated with by his favourite servant, and for this offence, the poor servant was burnt to death. In spite of persecution and peril, there are faithful converts at Uganda, and the number is steadily increasing. A number have been burnt to death. The united churches in China and Japan,—formed by the Missionaries and converts of several Presbyterian Churches, are meeting with much success. At least 720 natives of Africa die every hour. Only two of these have heard of Christ. But Missionaries in larger numbers are entering the dark continent, and the deep gloom will be somewhat lessened. Recent explorations by Missionaries show that the Congo valley is wonderfully well watered, and that access is afforded in all directions by noble, navigable, tributary rivers. Africa is endangered by the enormous quantities of liquor sent by European and American traders. The British Government favoured the suppression of the traffic; but the Ger-

man and French Governments were otherwise disposed. Missionary Societies are, with one accord, petitioning that a stop may be put to the traffic. The 7th November is to be observed as a day of prayer for missions, throughout the entire Protestant world. Princess Kung, the wife of the great Chinese statesman and ruler, has become a Christian. She was brought to the light through reading the New Testament and holding intercourse with members of the Second Presbyterian Church, Pekin. Prince Kung is the son of a former Emperor, brother of a succeeding Emperor, and uncle of two Emperors. He seems to be a liberal minded man. Very evil and disastrous has been the effect in China, of the murderous riots in the United States, in which law-abiding Chinese have been murdered, "Christians" are very naturally credited with being "murderers." The result is that, in some places, Chinese mobs have risen against Missionaries and destroyed a good deal of property; but thus far no life has been lost. Presbyterian and other missionaries have united in addressing the United States Government urging proper treatment of the Chinese. The Church of Scotland is establishing a new mission in Sikhim, India. The missionary operations in India, of the Presbyterian Church in the United States, seem extremely unfruitful. Taking Foreign mission work as a whole, there is steady progress—there being at the rate of twenty-four converts to every ordained minister. David Jones, a Liverpool merchant who died recently, left a gift of \$10,000 to be used in preparing Welsh Calvinistic Missionaries for service in India. An English Presbyterian merchant, Mr. Morton, has undertaken to support a new mission for three years. It will consist of four missionaries. Mr. Morton will also support a hospital in the same region. Last year, in spite of depressed times in Scotland, the Missionary revenue of the Free Church reached the munificent sum of \$560,000. There are now in Madagascar 1200 Protestant Churches, with 80,000 members. All the churches are self-supporting. We are glad to learn that the Australian Colonies are protesting with the greatest unanimity and vigor against the efforts of France to usurp the Sovereignty of the New Hebrides.

IRELAND.—We announced last month the death of the Rev. John Rogers, D.D., Professor of Sacred Rhetoric and Catechetics in the Assembly's College, Belfast. There are now four candidates for the vacant chair, the Rev. Dr. T. Y. Killen, D.D., who has been a minister for 36 years; the Rev. A. Robinson of Broughshane, who has been a minister for 33 years; the Rev. Thomas Hamilton of Belfast, who has been a minister for 21 years, and the Rev. William Rogers, who has been a minister for 14 years. The Editor of the Presbyterian Churchman, a monthly magazine, has an editorial on the subject and his remarks are most refreshing, in that they are truthful and

outspoken. He deprecates the election of a brother to the chair, because he has been a party leader, or to give him leisure to work a scheme of the church more effectually than a pastor of a congregation can do. Those who know men and measures in Ireland see at a glance who are meant. The remarks applied to past occupants as well as to present candidates. The writer, after indicating what such a professor should aim at, instancing Professor Duff of the U. P. College, Edinburgh, as a model, urges the claims of Rev. R. J. Lynd of Belfast, who, he says, is the most artistic preacher in the church. The Rev. Robert Hanna, late of a London suburban congregation, has been settled in 1st Comber. Mr. Hanna is a native of County Antrim, and was educated in Belfast. He was minister for some years in Dublin, where he succeeded Dr. Watts, then for a number of years in London. The Belfast riots, as is natural, attract a great deal of attention. It is alleged that the Orangemen, as such, are not responsible in any way for them. The riots are a sad blot on Belfast and on Ulster. The loss of life has been very great. There appears to be a settled resolve on the part of the rioters to be as deadly as possible. The Presbyterian congregation, whose place of worship is on Albert Street, in a district where Roman Catholics are numerous, has been subjected to indignities that, ere now, would have been considered incredible anywhere in the British Islands. What happened during the Chiniquy riots in Montreal has been equalled if not surpassed in Belfast. In the case of the latter, it was not a stranger but a resident minister and his people. The Rev. Henry Montgomery in no way made himself offensive, but the contrary. Yet his church was shut up for some Sabbaths, and when it was opened, the minister and people had to be protected, not only by the police but by the military. Even then, stones were thrown and girls' dresses rent, yea, the assailants spat in the faces of the worshippers as they walked to and from church. The minister himself and his family were subjected to the same persecution. It is painful to have to write of these things, happening as they do, in a city, the great majority of whose people are Protestants. All through these disturbances, it is alleged that the police acted in such a way as to show that they did not regard the oath of office. When Protestants were getting the worst of it, the police were indifferent, and it is alleged that they made charges frequently on people that were wholly guiltless. H.

INTERNATIONAL MISSIONARY UNION.—The second annual meeting of this "Union" was held at the Thousand Islands Park, in August, commencing on the 11th. Over sixty missionaries were in attendance, and they continued to meet, to confer, to pray, discuss, and exchange views, eight hours a day, for eight successive days. Many subjects were passed under review;—union among missionaries in

heathen lands, corporate union where possible, union in heart and spirit always and everywhere, was urged. A resolution was adopted, earnestly protesting against the outrageous, lawless and cruel treatment of Chinese in the United States, by so-miscalled "Christian" mobs. A committee was appointed to consider a "World's Missionary Convention" to be held in 1892, the centenary of the first modern missionary enterprise. One of our own missionaries, Rev. Joseph Annand, New Hebrides, was a member of the Convention. It must be peculiarly grateful to brethren, long isolated among heathen, to meet together day after day in sweet fellowship, serving the Lord, and hearing and telling of His wonderful works.

IS THE SYSTEM OF WEEKLY GIVING A FAILURE?

By REV. J. LAYTON, ELMSDALE, N. S.

A paper prepared and published in our columns at the request of the Committee on Systematic Benevolence for the Maritime Provinces.

SOME people, especially in our rural congregations, say: "We have tried it, and it has not succeeded with us." We do not question the honesty of those who make the statement, but before we accept it, we want to know why the scheme failed—and we want to know particularly how many of the people tried it and how long they tried it; because we hold that in order to give the system a full and fair trial all should practise it, and for a sufficient length of time to test its working. We feel, therefore, that in most cases where it seems to have failed, these conditions have not been fulfilled; and we think further that if an enquiry were instituted it would be found that at least three classes of people hinder its success.

(1.) There are those who are too well off to give it a fair trial. They are able at any time to give their annual contribution for stipend or other religious purposes. It is easy to conceive how a man so circumstanced may say: I give every year or every three months all that I promise to give, and I would give no more annually, if I were giving every Sabbath, why then should I change my method, especially when the change would entail upon me so much extra trouble? The force of this argument lies in its selfishness; but when it is remembered that the best Christian is he who is most like Christ, we wonder that some of the weaker members of the church are not ashamed to use it.—"Even Christ pleased not himself." The point which we wish to urge is this: that unless those who are best off in our congregations are ready to take some trouble and to make some sacrifices for the sake of encouraging and helping those who are in less independent circumstances it is hard to secure that the system of weekly giving has a fair trial.

(2.) A larger class—not so forehanded—object to the scheme, because they misapprehend its principle and intention. They have the notion that in order to carry it out, the same amount must be given Sabbath after Sabbath throughout the year, and because they are not sure that they can do this, they conclude that the scheme will not work, at least, that it is not suited to people in their circumstances. The intention of the system, however, is not that an equal amount be given every Sabbath, but that every Sabbath a man give as the Lord hath prospered him. There is no ordinance binding a man to give when he has nothing to give; God does not demand impossibilities, but He does require what is perfectly reasonable and practicable, that every man give as he is able. Paul exhorts the Corinthians—"Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind (the gift) is accepted according to that a man hath, and not according to that he hath not." So if a man's average *per* Sabbath would be fifty cents, and he has only five cents, let him give the five cents for that day and try to give more largely some other day. The fact that in some communities, and with some individuals, there are seasons of the year when little money is in circulation, does not hinder the carrying out of the principle of the weekly offering. I do not mean that a man is bound to give merely what he happens to have by him; every man should make calculation and conscience and take pains to have something to give every Sabbath. One special advantage of the scheme is that it makes it so much easier for the poorest to give whenever they have any thing to give, let it be a large or small sum. In fact the success of the system depends on all giving whatever they want to give whenever they have it to give.

(3.) The last class I shall notice includes those who believe in the system, who are satisfied that it is scriptural, who resolve to practise it, and who do commence to practise it, but who from sheer laziness or neglect, soon let it drop. No wonder a scheme should fail when it is not worked.

The managers also may do much to promote the success of the weekly offering system, not only by encouraging the people to adopt it, but by seeing to it that every quarter those are called upon who are behind in their contributions, and by making, regularly, public statements of the amount collected.

We believe that in every congregation where it has had fair play, the system has proved its merits and efficiency, and every where those who have conscientiously and diligently practised it, as a part of their regular Sabbath devotion, are ready to testify that in most cases they are able to give more easily, and more largely; and some who have not practised it have candidly confessed its merits, and moreover confessed that they would be ashamed to

put opposite to their name on a subscription paper the weekly average of their contribution. It is to be hoped, however, that there are not many who are afraid of giving too much. The Lord's work is growing on our hands. This matter of abounding in the grace of liberality is becoming of more importance. But to abound in anything simply means to have plenty of it, and what is needed in the exercise of this grace, is that we act on the motto: All at it and always at it.

Home Mission Report.

WE submit a condensation of the Home Mission Report, giving prominence to the more distant and isolated sections of the great Home field.

The Report, western section, begins with the Presbytery of Quebec. At Metis, a new church has been completed for the mission and another for the summer visitors. Supply has been given to this field during the whole year and its prospects are brighter than for years. The people of Valcartier have spent over \$500 in repairs on their church and manse. The little congregation of Danville have built a very comfortable manse for their minister and have already paid over \$1,100 on it. The congregations of Brompton Gore, formerly worshipping in two churches, have decided to close one and put the other in thorough repair. A new mission at Sawyerville and Island Brook has been established. Many such missions might be started, as we find that the best supporters of many congregations of other denominations are of Presbyterian origin and long for services from their own church. All our fields have been supplied during the whole year, excepting one or two for a few months in the winter. While we are thankful to be able to hold our own in most of our fields, encouraging progress has been made in several cases. Two things are greatly needed to keep up the weak congregations of this Presbytery—men and money. There are five congregations needing settled pastors or ordained missionaries.

PRESBYTERY OF MONTREAL.

The steady decrease in the English-speaking population in nearly all the rural districts of Quebec tells adversely in the prosecution of Home Mission work. There is very little prospect of increasing the number of our fields and great difficulty in holding our own in the districts now occupied. The Augmentation Scheme has been of incalculable benefit to our Presbytery. Before its inception we had the utmost difficulty in getting ministers for our weak charges; the discomforts and expense of living, especially in the education of a family, being greater than in many other sections of the church. Irregularity of supply was materially affecting some of our fields, and the people

were becoming disheartened. All this has, however, been changed. Since the Augmentation Scheme was launched and \$750 per annum and a manse was secured to our ministers, all our weak congregations have been settled and continued settled.

PRESBYTERY OF GLENGARY.

In October last, the congregation of Gravel Hill was separated from Knox Church, Roxborough, with which it had for several years been united, and formed into a mission station. There are about thirty or forty families in the district, and there are good hopes that in the course of a few years it may become a self-sustaining congregation.

The French Colporteur, Mr. Henri Junod, labouring under the jurisdiction of this Presbytery, has prosecuted his work faithfully and diligently during the past year, and as has been noticed in our Church Record, he has been instrumental in leading at least one influential family to renounce their Romish errors and enter into communion with our Church.

There are now five congregations requiring supplement within the bounds.

PRESBYTERY OF OTTAWA.

During the year one new mission station (Casselman's) was added to the list of those already occupied by this Presbytery. This station is on the Canada Atlantic Railway, and the place, which bears the same name, is growing rapidly, and likely to become a business centre of considerable importance. Preparations are made for the erection of a church this summer, and the outlook at present is hopeful. Within the Presbytery the introduction of the Scheme for the Augmentation of Stipends has had very marked and beneficial effects. There is not a congregation within the bounds whose stipend was below the minimum when the scheme was inaugurated that has not made a commendable advance. Several of them have already reached the minimum, and the others have made and are making decided advances towards it.

PRESBYTERY OF LANARK AND RENFREW.

In this Presbytery the progress of the work has been somewhat hampered by the lack of probationers, the result being that several of the weaker fields have been long vacant. The abundant labors of the students have given an impetus to several fields. Oliver's Ferry and Elmsley has reached the rank of a congregation, and is now anxiously seeking to secure the services of a settled pastor. Under the fostering care of the Montreal Students' Missionary Association the mission of Ouslow and Eardley has been steadily advancing, and at the principal station a church has been erected.

PRESBYTERY OF BROCKVILLE.

Various stations have been supplied with fortnightly services, through Queen's College Missionary Association, during the winter months, and students have been appointed for

the summer with encouraging prospects of success.

PRESBYTERY OF KINGSTON.

There are nine mission fields in this Presbytery, viz.: Sharbot Lake District, Mississippi, Matawathan, and Poland and Lavant, on the K. and P. Road, and Thanet and the Ridge, L'Amable and York River, Carlow and Mayo, and Maynooth in North Hastings. Sidney has been recently added to the list. These all, with the exception of the last, were fully occupied during the past summer. Queen's College Missionary Association supplied the four fields on the K. and P. Road without any expense to the Home Mission Fund. None of the supplemented congregations have as yet become self-sustaining. They are situated in districts where the Presbyterian population is either small and scattered, or fluctuating, and, in some localities at least, where the people, however anxious to obtain, are generally unable to support a settled ministry. In several instances our cause would be lost, but for the generous aid rendered by the Augmentation Fund. Although thoroughly good work is done by our students during the summer, the want of continuous winter supply of our mission fields is a great hindrance to their development and prosperity.

PRESBYTERY OF PETERBORO'.

Much work has been accomplished in a number of fields. There has not been taken so deep an interest in the Augmentation Scheme, especially by our wealthier churches—as might have been expected, and as its importance demanded. We hope to be able to present a more favorable report for the coming year.

PRESBYTERY OF LINDSAY.

During the past year, gratifying progress has been made in the mission fields in this Presbytery. Weekly service was held in all the stations. In the report of last year, mention was made of the opening of a new station at Oakwood in connection with Cambray. No help was required from the committee to maintain ordinances. A lot was secured in the best part of the village. The C. M. Church, vacated by the recent union of the Methodist body, was purchased, and placed upon the new site. The whole expense has already been met, except about \$50. The church at Cambray has undergone thorough repairs. Large additions have been made to the attendance and membership of the churches, while the services of the energetic student, Mr. Patterson, were highly appreciated. No marked change is reported in Augmented Charges, but ministers and people are encouraged and stimulated by the scheme. Its failure will have most depressing and disastrous results.

PRESBYTERY OF TORONTO.

The prospect in all the stations in this Presbytery is good.

PRESBYTERY OF BARRIE.

Huntsville, Allansville, and Port Sidney:—

The Rev. J. Sieveright, M.A., who was appointed in August, 1884, ordained missionary to this group, has been called by the two first-named congregations, and accepted the call. Port Sidney has been united to Brunel and Bethel Church.

Bracebridge and Monck:—These congregations which have been vacant for about sixteen months were settled on 5th January last by the ordination and induction of the Rev. W. Clarke, Member of the College of Physicians and Surgeons, Ont.. There are now four settled pastoral charges in Muskoka and Parry Sound.

Magnetawan, etc.:—Mr. Henry Knox, who laboured as Catechist in several of the mission fields for four years, was ordained on October 14th, with leave obtained from the General Assembly, and appointed to the Magnetawan group. His health having been somewhat impaired, the Presbytery granted his request for six months leave of absence, and arranged that the stations under his charge be meanwhile supplied by two students.

Port Carling, Dee Bank and Raymond:—Mr. A. H. Drumm has been appointed ordained missionary to this part of Muskoka, which is largely frequented by summer visitors.

Penetanguishene and Wyebridge:—These congregations having been long wrought as mission stations, have at length gained the status of a settled pastoral charge, to which the Rev. H. Currie was inducted in December last.

Ardrea, Severn Bridge, etc., and Longford and Black River:—these five stations are all in the neighbourhood of Lake Couchiching, and had been wrought for some time as two separate groups of stations. An attempt was made by the Presbytery to constitute them into one pastoral charge—in the hope that they would call a minister. A meeting was held for moderation in a call during the winter. It became apparent that there was not unanimity among the stations in regard to their being placed together as a charge, and the group has been dissolved into the former portions.

PRESBYTERY OF OWEN SOUND.

This Presbytery appoints annually a committee to take the oversight of each mission field, visiting it and reporting on the work done. The reports of all the committees for the last year were most encouraging; in fact more hopeful than ever before. But from the beginning of October, the supply of ordinances was irregular in all the fields. Tobermory closed during the winter of 1884-5, and could not open in the spring of 1885. It now has been permanently closed. During last winter the Indian Peninsula had no service. Big Bay was partially supplied during the winter, and the others received service once in two weeks. Had the Presbytery been able to continue the work in the winter as vigorously as during the summer, all the fields would

have advanced rapidly in the direction of becoming congregations for a settled pastor.

PRESBYTERY OF SAUGEEN.

The mission field in this Presbytery is making steady progress. Two new stations have been formed during the year. All our mission fields are self-sustaining, and some of them have partial supply in the winter. Three of our congregations have moved in the direction of Augmentation during this year. One has raised the stipend from \$700 to \$800, another from \$700 to \$750, and one from \$700 to \$720. In the case of the last mentioned, it is expected the congregation (which has lately built a beautiful church) will soon be able to increase the salary.

PRESBYTERY OF HAMILTON.

The field which God has given the Presbytery of Hamilton to work is not the most encouraging. The stations, for the most part, have been long in existence, and have become fixed in character. In many districts the Presbyterian population is small. Changes anticipated in the Report of last year have not yet been effected, but we expect to re-arrange part of one field before the present year closes. All the Mission fields of the Presbytery have been supplied during the whole year.

PRESBYTERY OF PARIS.

A new mission station has been organized at Onondaga, composed of families formerly belonging to Zion Church, Brantford, and other neighbouring congregations. St. George has become self-sustaining, and Mount Pleasant and Burford have increased their contributions to the stipend of their minister.

PRESBYTERY OF LONDON.

There are two mission fields in this Presbytery—Springfield, on the line of the Canada Southern Railway, and North Street, in the Township of Westminster. Neither of these are self-sustaining, but both have slightly increased during the past year both in attendance and membership. The Presbytery finds it very difficult to find supply for these fields in winter. There are at present four supplemented congregations. One of them, Fort Stanley, has increased its contributions for minister's stipend \$50, and thus reduced the supplement required.

PRESBYTERY OF CHATHAM.

Mission fields in this Presbytery are on the whole encouraging. Several show progress. One has secured a minister. Price, Renaud line and Belle River hold their own. It is gratifying that the additions of two years ago have not been lost in the slightest. They need no help from the mission fund, but are not yet in a position to call a minister. Buxton is not promising like the others. There is great need "to strengthen the things which remain, that are ready to die."

PRESBYTERY OF SARNIA.

There are within the bounds of the Presby-

tery of Sarnia two mission fields. There is a large tract of undeveloped territory in the neighborhood, and should there be a fair share of the new settlers Presbyterians, the fields will become ultimately self-sustaining congregations. The second of the fields is in a prosperous condition and about ready to be erected into a regular charge. Both fields were partially supplied during the winter. There are five supplemented congregations within the bounds of the Presbytery.

PRESBYTERY OF HURON.

There is but one mission station in the Huron Presbytery, namely Goderich, Gaelic. There has been service held the whole year. The heads of families are chiefly fishermen, and none of them are wealthy. They were unfortunate last fall in losing nearly all the fish they had caught, in a terrible storm, many families felt the loss very much, and consequently have not been able to give so much for the support of Gospel ordinances, but through the aid of two dollars per Sabbath, which they receive out of the Home Mission Fund, they have been able to maintain regular service. There are three congregations receiving aid out of the Augmentation Fund.

PRESBYTERY OF MAITLAND.

This Presbytery has no mission stations. Two of the Augmented congregations have during the past year increased their contributions to the stipends paid their ministers.

PRESBYTERY OF BRUCE—THE ALGOMA DISTRICT.

This portion of our field, from its comparatively isolated position, labours under difficulties unknown to the same extent in other and even newer parts of the Dominion. One of these difficulties is the want of supply for the winter months, arising not so much from the scarcity of men as from an apparent aversion to this field. For this there can be no reasonable ground, as those who have braved the terrors of a winter in this field have enjoyed their work just as much as in older parts of the country. As the necessities of the field and the nature of the country and climate are being better understood, this difficulty is being overcome, with the prospect that ere long we shall have one or two settled pastors and a few more ordained missionaries than we have been able to secure in the past. During the past winter, supply has been given as follows:—At the "Sault" Mr. J. A. Jaffary has been in charge as ordained missionary, from which he retires to accept an appointment from the Home Mission Committee to British Columbia. Mr. Jaffary is to be succeeded here by Mr. E. B. Rogers, who evidently is not tired of the district, nor unmindful of its wants, as he has already completed a two years' appointment at Manitowaning. Next, east of this, which is the most westerly field as yet under the care of the Bruce Presbytery, is St. Joseph's Island, occupied by Mr. H. McLennan, catechist. Opposite to this island lie the Bruce Mines and Rock

Lake Fields, which have just passed through a silent winter. These fields require one who can preach in the Gaelic language. Next, to the east, lies Thessalon, to which field Mr. D. H. McLennan was appointed in October last. Mr. McLennan seems to be giving himself to the work. Although appointed to a field comprising four stations, he has been preaching an opportunity offered at some fourteen different points, not confining himself to the settled portions of the county, but following the men into the smaller camps with the Message.

The Blind River field just east of Thessalon, is under the care of the Students' Missionary Association of Knox College. Across the water some thirty miles is Cockburn Island, also under the same care. These fields are without supply during the winter months. East of Cockburn Island is Manitoulin Island—a little world in itself. Here we have four groups, comprising some twenty-five stations. Two men only, as representing our church, were found for this important field during the past winter. At Gore Bay the most westerly field on the Island, the people have anxiously sought for one to come among them permanently to break to them "the Bread of Life." Disappointment has not discouraged them altogether, and we sincerely trust that their hopes are about to be realized. Mr. J. L. Campbell has been appointed for two years, and Mr. D. Cameron for a similar period to Manitowaning.

SYNOD OF MANITOBA AND THE N.W. TERRITORIES.

After referring to the rebellion, the Report proceeds:—

During the past summer not a settlement of any size in the country was left unprovided with ordinances. Efforts were also put forth to furnish supply during the winter, and with a good deal of success. There was not a point along the lines of railway which was left un-supplied, and districts removed from the railway had at least partial supply. When no other missionaries were available, catechists were secured for six months, and students of Manitoba College were employed during the Christmas holidays.

PRESBYTERY OF WINNIPEG.

Augmented Congregations.—Emerson called Rev. James Quinn, and he was inducted in December. Selkirk called Rev. C. W. Bryden, who was inducted on April 6th. Port Arthur and Rat Portage, self-sustaining congregations, are still without settled pastors, although both congregations offer a stipend of \$1,000 and a manse.

Mission Fields.—The Millbrook and Clear-springs district has been divided, Millbrook and Plympton being constituted a charge, and Clearsprings being united to Niverville, a station on the railway south of St. Boniface. Headingly has been separated from Riviere Sale for this summer and a student put in charge of each district. This division has stimulated the liberality of both sections.

New Fields.—The following new fields were occupied:—Fort William, an important point on Lake Superior, about seven miles from Port Arthur; Fort Frances at the head of Rainy River; Greta, a village on the C.P.R. near the international boundary line, west of the Red River; Whitemouth and Broken Head, on the C.P.R. east of Selkirk; and North Winnipeg Mission.

PRESBYTERY OF ROCK LAKE.

Augmented Congregations.—Nelson. — This congregation suffered seriously in the misfortune that overtook the town. The C.P.R.S. W. Railway passes seven miles to the south of Nelson, and a new town was started at Morden, at the foot of the Pembina Mountain. Business men and others left Nelson and went to the railway town, taking even their stores and residences with them. A church was built at Morden, and Morden and Mountain City constituted a charge, and the congregation became self-sustaining. It has called Rev. M. McKenzie, who was inducted May 6th. Nelson and Clegg have been temporarily associated with Lintathen, and Rev. S. Polson placed in charge.

The Carman congregation built a neat frame church, and the work is progressing satisfactorily. Of Manitou, Marringhurst and Rock Lake congregations, it may be said that they suffered seriously, owing to early frosts, and that hence material progress was very much hindered. The work otherwise has been most encouraging.

Mission Fields.—At Beaconsfield a small frame church was built. The material gain in the Presbytery has been the organization of a self-sustaining congregation and the erection of three comfortable frame churches.

PRESBYTERY OF BRANDON.

Augmented Congregations.—Minnedosa. — Owing to continued ill health, Rev. J. M. Wellwood was compelled to resign his charge. Cadureis and Clanwilliam were connected with Minnedosa, and so the congregation was strengthened. The year financially has been trying, but the people are moving to call another pastor.

Gladstone has suffered a good deal through failure of crops. The pastor, owing to over-work, has deemed it prudent to take a rest, and he has obtained leave of absence from the Presbytery.

Chater has called Rev. A. McFavish, and he was inducted in April. Preparations were made to build a church at Chater, but work was suspended owing to disappointment in the crop. The congregation is growing satisfactorily.

Neepawa called Rev. S. C. Murray, who was ordained and inducted in October last. There is here a decided financial advance. A church was built at Glendale.

Mission Fields.—The old mission fields are well supplied and good work done. Tarbolton was separated from Oak River and constituted

a field by itself. It has four stations. Pipestone with four stations has been separated from Oak Lake, and Beulah with four stations from Birtle. The construction of the M. & N. W. Railway through the northern part of the Presbytery has rendered necessary a new arrangement of stations in that quarter. The fields now are Newdale, Strathclair, Shoal Lake, and Birtle. Movements are on foot to build churches at Birtle, Shoal Lake, Strathclair Station, and Newdale. This whole district has suffered in the past in being so far removed from the railway, and in disappointment in crop returns. The outlook now is more hopeful.

Along the main line of the C. P. R. there has been steady growth. Oak Lake built a church and Griswold has made the necessary preparations to build one.

Tiger Hills is another field taken possession of this year for the first time.

A mission station was organized at Brandon. There are twenty-five families connected with it; in a spirited way they are trying to get a place of worship.

The gain in this Presbytery is the advancement of two mission fields to the status of augmented congregations, the erection of one self-sustaining mission station, the organization of four new fields, the erection of two new churches, and the purchase of another place of worship.

PRESBYTERY OF REGINA.

Augmented Congregations.—These are Prince Albert, Edmonton and Regina.

Mission Stations.—There is little to report of the older stations, but that faithful service has been rendered, and steady progress made. Qu'Appelle completed its church at a cost of about \$400. Fort Qu'Appelle built a comfortable manse last summer, and is building a stone church this year. Medicine Hat purchased a comfortable manse for its pastor. At Lethbridge, the town at the Galt Coal Mines, a good frame church has been built, and another at Fort MacLeod, twenty-five miles distant. Two frame churches were erected on the Cathcart Reserve, and the churches in the Moose Mountain Country and Alameda were completed. A church was also built at Pine Creek, south of Calgary, one at Kindred, one at Carsedale and another at Kimbriac. At Whitewood a church-manse was built, and churches at Clover Bar, Fort Saskatchewan and Longlaketon. Work was begun for the first time at Cut Arm Creek, Longlaketon, Pine Creek, Green Valley and Saskatoon. These fields were efficiently wrought and promise to be important. Calgary congregation has become self-sustaining, and the growth is such that they find their present church too small, and have already taken steps to build another. The building is to be of stone, and the estimated cost is \$7,000. As might have been expected, the greatest growth has been in this the youngest of the

Presbyteries. The gains are one self-sustaining congregation, the organization of four mission fields, and one congregation, the completion of five churches begun in 1884-85, the erection of a church-manse, and eleven churches, and the purchase of a manse.

Total Gains.—The visible gains for the year may be said to be the advancement of two congregations so as to become self-sustaining, the advancement of two mission fields to the status of augmented congregations and the organization of fifteen new mission districts with thirty-two preaching stations. There have been completed five churches begun during the previous year, and nineteen (19) new churches have been built. A church-manse was erected, a manse bought and another built. Of these twenty-two new structures, the Church and Manse-Building Board assisted to erect nineteen.

Statistics.—Connected with the Synod are seventeen augmented congregations having fifty-five stations and a Sabbath attendance of 4,907. There are 817 families, not including the young men not connected with these families. Reckoning them at two for a family the figures would be 1,191. The communicants number, 1,221. There are twenty-two Sabbath Schools and an attendance of 1,183.

Work was done in sixty-nine mission fields having 282 stations and a Sabbath attendance of 10,710. The average Sabbath attendance is given irrespective of whether the service is weekly, fortnightly or monthly. Connected with these stations are 3,050 families and 1,863 communicants. Returns from ninety-nine Sabbath Schools show an attendance of 2,706—many of the Schools are kept open during the summer and hence no reports sent, these congregations own eighty churches and sixteen manses.

To present a statement showing the state and strength of our Church in the country the statistics of self-sustaining congregations are added. The congregations and mission fields would then number ninety-six; stations, 351; Sabbath attendance, 18,167; families, 5,119; communicants, 4,769; Sabbath Schools 5,145; S. S. attendance, 5,727; churches, eighty-seven; manses, twenty. These do not include Indian-mission buildings.

Missionaries.—During the year there were employed in the supply of mission fields and augmented congregations forty-five ordained ministers, thirty-two students, and twelve catechists, or a staff of eighty-nine in all. If to these are added the inducted pastors of self-sustaining congregations, professors of Manitoba College, and missionaries to the Indians, the staff will be one hundred and twelve, of whom fifty-seven are ordained.

The increase of our mission fields will render necessary an increase in the number of missionaries this year. Already there are on the ground forty-six ordained ministers, forty-eight students, and six catechists, three

of the students are from the U. P. Hall, Edinburgh, and they were most active in their efforts to secure funds for our work last year. Manitoba College sends out sixteen of the students, three of whom are ready for licensure. At least \$1,200 is saved in travelling expenses this year by these young men out of Winnipeg, instead of Toronto, Montreal or Kingston. Since the great Home Mission of the church for the future must be in the North-West and British Columbia, Manitoba College will become increasingly important in the prosecution of this work.

Finances.—Financially, the year has been trying. Owing to partial failure of crops in many districts, the people have not been able to implement their promises to their missionaries in some instances, the salary received has been little over \$600 from all sources. Men cannot live and do efficient work on this salary. The people are willing to do their utmost, but the ability is wanting.

CHURCHES AND MANSES BUILT.

The report would be incomplete without reference to the work done by the Church and Manse Building Board. Through the aid of the Board, churches were erected last season at Fort Frances, Morden, Beaconsfield, Oak Lake, Kimbrae, Cathcart, Beabecula, Kindreds, Clover Bar, Fort Saskatchewan, Lethbridge, Fort McLeod, Glendale, Alameda, Moose Creek, Carsedale, Longlaketon, Whitewood, and manses at Fort Qu'Appelle and Medicine Hat. During the last four years the Board has helped to erect seventy-five buildings in all, and these are valued at over \$92,000. It may be added that but few of them would have been built but for the aid given by the Board.

Recognition should also be made of the great assistance given by the College Missionary Societies, Queen's, Knox, Montreal and Manitoba vie with each other and at a time when financial management must be trying. Last year, owing to crop failure, almost the whole expense had to be borne by the societies.

An elder of the church at Ottawa has generously guaranteed \$600 for the support of a missionary this year at Fort McLeod and Pincher Creek, thus relieving the Home Mission Fund of its burden. He has moreover left himself open to be solicited for a similar amount for this mission in 1887-88. His name cannot be given, but the Church should know of this liberal contribution of one of her sons.

BRITISH COLUMBIA.

Mission work in the Province of British Columbia has been vigorously prosecuted during the past year.

I.—ST. ANDREW'S, NEW WESTMINSTER.

The revenue for the past year, ending December 31st, for congregational purposes, was \$1,650; salary paid Mr. McKay, \$1,000; to Mr. Jamieson, \$350; \$210 was paid to schemes, and \$120 towards library. No debt on church

property. The Sabbath-school has an average attendance of 100.

II.—VANCOUVER AND NORTH ARM.

Vancouver has at present twenty-seven families, ten communicants, twenty-eight at Sabbath-school. The congregation is building a church to be completed by 1st of May, the whole cost of which will be about \$4,000, and being nearly covered by present subscriptions, is expected to be opened free of debt.

North Arm has fifteen families, sixteen communicants, two elders, but no Sabbath-school yet. This congregation is also building a church on Sea Island, to cost about \$1,700, nearly covered by subscriptions.

III.—NICOLA, ETC.

Mr. Chisholm preaches once in four weeks at Spence Bridge, once at Woodwards, Forks and Nicola, once at Douglas and Mimmie Falls, and once at Moore's, Quilshamma, and Nicola; the whole field raises \$650 towards salary.

It is proposed to divide the field in the interior into three groups, as follows:

I. Nicola, Woodwards, Forks, Moore's, Quilshamma, Kamloops and North Thomson. Mr. Chisholm desires to retain this field to be worked by himself, and hopes to reduce the supplement to \$300.

II. Spallumcheen, Grand Prairie and Okanagan. These promise \$600 the first year, and at least \$700 the second year.

III. Spence Bridge. This field comprises Hope, Yale, Spence Bridge, Ashcroft and Savonna, stations along the line of railway, with Clinton, an important point about thirty miles from Ashcroft on the Cariboo waggon-road. Mr. Chisholm believes that if a suitable man is sent to this field it will be self-sustaining.

VICTORIA DISTRICT GROUP.

In this group there are six stations, lying in the vicinity north and west of Victoria, namely, Saanich, Cedar Hill, Craigflower, Esquimault, Methosin and Sooke. There is a church at Craigflower belonging to the Church of Scotland, which has not been occupied for several years. The people in all these stations are very anxious to have a missionary from the Presbyterian Church in Canada. It is estimated they will be able to raise about \$700 towards the salary of a missionary.

ALBERNI.

This is a new settlement containing about 100 settlers, a large proportion of whom are Presbyterians, including many of the prominent men of the district. The valley is about six miles wide and at least twelve miles long, containing a large proportion of good land. No Protestant service is held here. The people have only lately come in, and have to clear the land, which is expensive; they cannot therefore be expected to contribute much for some time towards salary for missionary. There are 225 Indians settled on the reserve at Alberni.

CHILLIWHACK AND AGASSIZ.

Applications have been made by settlers in these districts, which are good agricultural districts lying along the line of railway and on the bank of the Fraser River, desiring occasional service of a missionary.

FARWELL.

A town on the western crossing of the Columbia, likely to be an important centre. Two lots in the town have been promised for church-building purposes.

EASTERN SECTION.

During the past year, Home Mission Work was prosecuted in nearly all the Presbyteries within the bounds of the Synod of the Maritime Provinces, with much energy and diligence, and, notwithstanding difficulties and hindrances of various kinds, it was, by the blessing of God, crowned with gratifying success.

LABOURERS

During the year, seventy-five labourers were employed by the Committee. Of these, twenty-seven were regular preachers, seventeen being ordained ministers and ten licentiates. Forty-eight were catechists; of whom thirty-eight were theological students, eight arts students, and two young men recommended by Presbyteries as possessing gifts and graces, which qualified them for successful Mission work. This is the largest number ever engaged in work under the direction of the Committee.

ORDAINED MINISTERS AND LICENTIATES.

There are at present twenty-three names upon our roll. Four of these, however, are located for an indefinite period in former special Mission fields, seven are located for at least one year in Mission fields in St. John Presbytery, one is engaged for the summer to supply a Mission field in Pictou Presbytery, and two are soon to be settled—so that only nine remain to supply the vacant charges, which at the present time are about twenty-eight in number. There is urgent need, therefore, for several more probationers. From almost all the Presbyteries, earnest appeals repeatedly come for more men, who will likely be acceptable to the congregations.

ORDAINED MINISTERS LOCATED.

Eleven ordained ministers are now located in Mission fields. With regard to the three Nova Scotia fields there is nothing new to report. Rapid progress cannot be expected in any of them, as the population is increasing very slowly, if at all. The ministers in charge of them have done their work faithfully and successfully. In St. John Presbytery, eight ministers are located in Mission Stations as follows:—(1) D. Fiske in Kincardine (a former special field). (2) Jas. Ross in South Richmond. (3) Thos. Stewart in St. George. (4) W. C. Calder in Pisaranco. (5) P. Langille in Hampton, etc. (6) J. A. Cahill in Springfield, etc. (7) W. McDonald in Quaco. (8) R. Had-dow in Riverside. All these ministers were

lately ordained. These stations themselves guarantee an average salary of \$500 for the year, and the Women's Home Missionary Society of St. John promises \$50 to each of them. The Committee at their semi-annual meeting in April considered the missionary zeal of the Presbytery and the Women's Society, and the liberality of the several Mission stations as worthy of the greatest commendation and encouragement, and cordially agreed to supplement the salaries of the missionaries up to \$700 per annum. To do this, over \$1,000 will be required; and the collections for the Fund during the year must be more liberal than in the past, in order to meet the increased expenditure.

CATECHISTS.

As very few new districts are being opened up for settlement, the Committee did not expect that many new preaching stations would be organized and occupied during the year. Almost all the old fields were well cared for, especially during the summer months, and most of them made very good progress. In Newfoundland, owing principally to the great decrease of the Presbyterian population, very little was done. Mr. W. J. McKenzie supplied Bay of Islands during the summer of 1885 for twenty sabbaths, and although he reports only thirteen families, they paid \$80 of his salary. No missionary has as yet been sent there for the present summer. The mining stations of Little Bay and Betts' Cove, which for several years in succession were occupied by earnest and faithful missionaries, and which for a time promised well, have been abandoned, owing to the emigration of almost the entire Presbyterian population. It seems to be a hopeless thing to attempt the extension of Presbyterianism in Newfoundland beyond St. John's and Harbour Grace.

ST. JOHN PRESBYTERY.

Dr. McRae, till lately the energetic convener of the Presbytery's Home Mission Committee writes:—"The Presbytery of St. John may be roughly compared, territorially, to a huge letter L, extending some two hundred miles from the Grand Falls on the north to the Bay of Fundy on the south, and from the River St. Croix, separating the Province from the United States on the west to the Straits of Northumberland on the east. At more than one point, it stretches out a helping hand to groups of people who reside beyond the border-line in the State of Maine. Over this vast territory, at some ninety stations, preaching and pastoral work was done during the summer of 1885 by nineteen young men, for periods varying from four to six months. During the past year, five churches were erected, averaging about three hundred sittings each.

MIRAMICHI PRESBYTERY.

CARAQUET, ETC.—ALEX. CAMPBELL.

This is a hard field to work. As the stations are separated by water, it is very difficult to get from one to another. The people, how-

ever, are warm-hearted and anxious to have religious services continued. There are thirty-five families. Amount contributed, \$92.

METAPEDIA, ETC.—GEORGE KINNAR.

There are three stations and three Sabbath-schools, which are well supplied with officers and teachers. Mr. Dodge, of New York, generously supplied the Metapedia school with Sunday papers for the year. He also presented a library of fifty neatly bound volumes, and three dozen hymn books. The members of Restigouche Salmon Club erected, at an expense of \$450, a neat little building to be used for the Sabbath-school and all other meetings which have in view the advancement of religion and morality. Communion was dispensed by the Rev. Mr. Russell at Flatlands; forty-five members were present of whom five were for the first time. A church was started, and will be ready for occupation next summer. The people paid all expenses, amounting to \$176.

BURNT CHURCH AND TABUSINTAC.—J. OCHLER.

This report gives but a very inadequate idea of the work performed in this field. I have preached at eight stations, held about sixty weekly night-services, often preaching three times on the Sabbath. Have made nearly 200 pastoral visits, and have found the people eager to hear the Word and ready ever to extend to the missionary a most cordial welcome.

ESCUMINAC.—J. F. SMITH.

During the year, a quiet but real religious awakening was felt through the field. At the communion season, thirty-one new names were added to the roll. Three new elders were elected and ordained. All bills contracted by the congregation are promptly paid; a new church in process of erection has been finished outside, and steps are taken for completion inside. Unity and harmony, combined with zeal, mark all congregational meetings.

PRESBYTERY OF TRURO.

MACCAN, ETC.—G. N. MAKELY IN CHARGE.

Bible class, with an attendance of about eighty, was held every week at River Hebert; seventy-one preaching services and three funeral services were held; twenty were added to the communion roll; eight children were baptized; the number of elders was increased from three to five. Church at Maccan repaired at the cost of \$70, and furnished with an organ. The church at River Hebert is not large enough to accommodate the congregation.

NORTH RIVER—FIVE STATIONS.—J. W. M'LENNAN.

Four months were spent in this field. The attendance on Sabbath services after the people were visited was good, and my experience in this connection is doubtless but an index to that of other catechists. Human

nature will assert itself, and empty churches, during the long winter months, will always mean, in too many cases, a confirmed habit of staying home on Sabbath, needing a considerable effort to shake it off. Get them started once, however, and the tide will turn. This field needs a new fence. It has been a sectarian battle-field for years. I am no bigot, but I am confident if our church is to be maintained there, we must give them supply in winter. "One soweth," but lo! "another reapeth."

PRESBYTERY OF SYDNEY.

LOCH LOMOND, FRAMBROISE — DONALD M'DONALD.

The field is a good one — a congregation vacant since the resignation of the Rev. G. Sinclair, in 1873. The people are exceedingly kind, attend the means of grace well, and are willing to contribute for the advancement of the Redeemer's kingdom. Nine partook of the Lord's Supper this summer for the first time. A pastor should be secured as soon as possible. Loch Lomond raised for all religious purposes during the summer \$210.73, and Framboise something over \$130, making a total of over \$340.

PRESBYTERY OF VICTORIA AND RICHMOND.

PORT HASTINGS, RIVER INHABITANTS, H. K. M'LEAN.

Port Hastings' outlook is promising. Their new church is almost completed. New enthusiasm is aroused, which will, doubtless, terminate in glorious work. Ninety-five families were reported last year.

Foreign Missions.

THROUGH the kindness of the Rev. Dr. Wardrope, Convener of the Assembly's Foreign Mission Committee, we are enabled to publish the following letter, just received from the Rev. J. Jamieson:—

TAMSUI, FORMOSA, May 18th, 1886.

To-day we went with A-Hoa to Pat-li-hun. As we were walking along the path, he stopped us under the spreading branches and by the gnarled roots of a large banyan tree. "This," he said, "is our old college. For two months we studied and ate and slept here, while a little grass chapel was being built over there. When people crowded round, we used to climb up into those branches. We slept on the ground. See, here was Dr. Mackay's own bed, this root was his pillow; I always slept over there, close beside him, and Ho on the other side. That round knot was Theod's pillow." Near this tree yet stood some of the mud walls of the last chapel partly destroyed by ants, and ready to fall down with the first rain storm; all wood and stones, &c., that could be used had been carried to the new chapel. A short walk from this brought us to the place where two weeks ago men were carrying

earth for the foundation of the chapel. To-day we saw masons on the roof. As work is done here, a building requiring the same amount of labour ordinarily takes four months. The walls of both chapel and preacher's house are very thick and strong, so as to stand against typhoons and white ants.

A few rods more and we came to the Doctor's little grass but in the middle of the Chinese burying ground; his influence over the people is such that they let him put it here, where they would on no account allow any other foreigner to live. There is no floor but the ground; it is sand that an inch from the surface is always damp, so causing fever. Sickly-looking grass grew in the corners; in the ground are very many human bones. A-Hoa and Sun-a dug up some for us from under the bed and table. If there is wind, it raises the sand till sometimes they can scarcely keep their eyes open; if there is no wind, the air is very hot. If it rains, the water comes into the hut. Every night they burn many bundles of a kind of grass to smoke out the mosquitoes. They gave us the best they had to eat,—rice and a kind of fish and duck eggs.

Many would not consider it duty thus personally to oversee the building, but Dr. Mackay says it would cost so much if he left the men; it is a fact that no one else can get them to work as he can. He despises honor, he loves his work, he says he is building the chapels for Christ. We saw him standing with the masons, his face and hands black with the sun, his grey woollen clothes shewing wear in all kinds of weather, his socks pulled up to keep out the sand, his shoes brown and worn. Within that outer dress is a *burning soul*, a soul that will not be chained down, one that wins and holds fast all round him. He rejoices to toil; he always says, "never mind, it's only a LITTLE WHILE, then I will be *home*."

DEMARARA.

The Rev. K. J. Grant, San Fernando, kindly sends us the following letter from the Rev. John Gibson, our missionary in Demarara:—

ST. LUKE'S MANSE, West Coast, }
June 5th, 1880. }

DEAR MR. GRANT,—It is not often that I have such cheering news to send you as I have to-day. I know that you will be ready to rejoice with me over the encouraging condition of our mission. Mr. Wieting of Georgetown, Treasurer of West Coast Mission Fund, writes as follows:—"Probably you are already aware of the good news. Still, as it is so good, it will bear repeating. The following memo. was handed to me in church to-day from Mr. Slater: 'Cheque for £100 received from Mr. Russell for Coolie Mission, West Coast, for current year.'" The Hon. Wm. Russell of Leonora wrote me as follows.—"I have given orders to have the Zeelugt Tuschin school

and grounds put in thorough order, and, as I mentioned to you the other day, I am so well pleased with the way you have developed the Uitvlugt School, that I now approach you to ask if you will kindly undertake the charge of the school above mentioned. Mr. R. of Zeelugt has my orders to assist you in every way he can. I am quite prepared to pay the same monthly sum as at Uitvlugt (\$25.00), and I am specially laying out the adjoining grounds with a view of engraving industry as a part of the education. I hope you may find assistants who shall take an interest in this part of the school duties. I have long had a wish to establish such schools on all estates under my charge, and have made attempts, but want of support caused such efforts to fall through. Now I see a fair chance of success, and I promise you my best support." The highest attendance at the Uitvlugt school any day was 208; the average for some weeks has been over 190. You will remember of Mr. Abel giving me letters of introduction—one was to Mr. Minty, manager of Uitvlugt. He has been of the greatest possible assistance to me, and by his support in establishing the school and in bringing it in the best way before the people, he has opened up the way for a great work among the coolies of the West Coast. The Hon. Wm. Russell has been liberal in his treatment of all good schemes, and his support means success in more respects than one. Yours sincerely,

JOHN GIBSON.

The Presbyterian Record.

MONTREAL: OCTOBER, 1886.

JAMES CROIL. } Editors.
ROBERT MURRAY. }

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.

New subscribers to the RECORD for 1887 will receive the remaining numbers for this year free, provided orders are received before our supply is exhausted. Sample copies will be sent on application. Accounts have just been mailed to those in arrears for the current year, which it is hoped will be attended to without delay. We again urge Ministers and Kirk Sessions to make such arrangements as may be necessary to ensure the delivery of a copy in every family connected with their congregations.

A Page for the Young.

WORK.

WORK, for the day is coming;
 Work, children of the light;
 See thousands round you lying,
 In nature's darkest night.
 Up! rouse them from their slumber!
 Tell them there yet is room,
 That Jesus still is waiting,
 And longs to see them come.

AT THE QUEEN'S TABLE.

Frederick the great, King of Prussia, had a palace at Schonhausen. One day Queen Elizabeth, the wife of Frederick, was walking in the garden connected with this palace. Her gardener had a niece named Gretchen with him in the garden. She was on a visit to her uncle. Gretchen lived in the city of Berlin. Her father was a gardener, too.

The Queen talked with little Gretchen, and was so pleased with her simplicity and her bright and intelligent answers to the questions she asked her that she told her uncle to let her come to the palace and make her a visit. So Gretchen dressed herself very neatly and went to the palace at the time appointed.

One of the court ladies who knew about it saw her coming, and told the Queen, who was then at dinner. The good Queen was much pleased to hear that her little visitor had come. She ordered her to be brought in at once. Gretchen ran up to her kind friend, courtesied to her very respectfully and kissed her dress. At the request of the Queen she was placed on a chair by her side, where she could see at once all the splendid sights which the table presented. There was a large company dining with the Queen. Lords and princes and officers of the army and ladies were there, sparkling with gold and jewels. It was the first time this innocent girl had ever seen such a sight, and the Queen felt curious to know what effect it would have upon her.

Gretchen looked quietly upon the costly dresses of the company, and at the beautiful dishes of china and gold that covered the table, and was silent for a while. Then, while all the persons at the table were looking at her, she closed her eyes and repeated in a simple, touching way, this verse of a hymn her father had taught her:

"Jesus, thy blood and righteousness
 My beauty are,—my glorious dress,
 'Midst flaming worlds, in these arrayed,
 With joy shall I lift up my head."

The company was greatly surprised and deeply moved. One of the ladies said to the Queen with tears in her eyes, "Happy child! We thought she would envy us, but we have much more reason to envy her."

A STORY FROM JAPAN.

At a meeting in Japan where a number of Christian girls were gathered together the subject was, "How to glorify Christ by our lives." One of the girls said:

"It seems to me like this. One spring my mother got some flower-seeds, little, ugly, black things, and planted them; they grew and blossomed beautifully. One day a neighbor coming in and seeing these flowers said:—'O how beautiful! I must have some too: won't you please give me some seed?' Now, if this neighbor had only just seen the flower-seeds she wouldn't have called for them; 'twas only when she saw how beautiful was the blossom that she wanted the seed.

"And so with Christianity; when we speak to our friends of the truths of the Bible, they seem to them hard and uninteresting, and they say: 'We don't care to hear about these things; they are not as interesting as our own stories.' But when they see these same truths blossoming out in our lives into kindly words and good acts, then they say:—'How beautiful these lives!' What makes them different from other lives? When they hear that 'tis the Jesus teaching, then they say, 'We must have it too!'

"And thus, by our lives, more than by our tongues, we can preach Christ to our unbelieving friends."

HOW TO BECOME HAPPY.

Many young persons are ever thinking over some new way of adding to their pleasures. They always look for chances for more "fun," more joy.

Once there was a wealthy and powerful king, full of care and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the borders of a wilderness.

"Holy man" said the king, "I come to learn how I may be happy"

Without making a reply, the wise man led the king over a rough path until he brought him in front of a high rock, on the top of which an eagle had built her nest.

"Why has the eagle built her nest yonder?" "Doubtless" answered the king, "that it may be out of danger."

"Then imitate the bird" said the wise man, "build thy home in heaven, and thou shalt have peace and happiness."

A SHORT HISTORY.

Dr. Guthrie once told the following story:— "One of our boys, a very little fellow, but uncommonly smart, entered the lists and carried off a prize against the whole of England and Scotland by his answer to the question: 'Can you give the history of the Apostle Paul in thirty words?' His answer was, 'Paul was born at Tarsus, and brought up at Jerusalem; he continued a persecutor until his conversion, after which he became a follower of Christ, for whose sake he died.'"

Acknowledgments.

Received by Rev. Wm. Reid, D.D.,
Agent of the Church at Toronto,
Office, 50 Church Street; Post
Office Drawer, 2607.

ASSEMBLY FUND.

Received to 5th August . . .	\$237.56
Allenford	3.61
Shubennadie & L. Steviacke	8.00
Chebogue & Carleton	2.00
Tatamagouche	6.00
Dunsford	2.00
M Musquodoboit	3.00
Port Hope, 1st Ch.	6.05
Blackville & Derby	2.00
Pictou, Prince's Street Ch. . .	10.00
Halifax, Port Massey	12.00
Strath Lorne	5.00
Gore	2.00
West River & Green Hill . . .	3.00
Caledonia	3.00
St John, St. John's Ch	5.00
West Bentinck	2.00
Holstein	2.00
St Stephen, St Stephen's Ch	5.50
Merigomish	2.00
Hamilton, St Paul's	6.10
Milverton	6.00
N Mornington	6.00
	\$339.81

HOME MISSIONS.

Received to 5th August	\$1541.17
Erin S S	4.00
Manitou	19.00
Port Dalhousie	14.50
A Friend, E Wawanosh	20.00
N Normany	6.99
Preceptor Senex	2.00
W Williams	15.00
Kinless	8.00
Ayr, Knox Ch	40.40
Elma Centre	24.05
Hyndmans	9.00
J Allan, Kinnears Mills	5.00
Hamilton, St Paul's	68.06
Renfrew	25.00
St Ann's	5.15
Waddington, N Y	65.00
Moore, Burns Ch	26.00
Kennebec Road	4.50
Normanby, Knox Ch	5.00
Fergus, St Andrew's Ch	42.02
Paterson's Corners & Bis-	
hops Mills	5.50
	\$1958.25

STIPEND AUGMENTATION.

Received to 5th August	\$792.93
Shakespeare & St Andrew's	6.00
Mosa, Burns Ch	16.00
Elma Centre	5.35
Renfrew	25.00
Kennebec Road	8.00
	\$853.23

FOREIGN MISSIONS.

Received to 5th August	\$2625.44
Erin S S	4.00
McCrae's Farm	8.00
Port Dalhousie	19.50
Gladstone	18.25
A Friend, East Wawanosh . . .	20.00
Chater	18.12
Dunsford	3.00
A Friend, Roslin	1.00
W Williams	10.00
Kinless	6.00
Day Mills S S, Indora	1.00
London, King St S S, N W	
Indians	5.00
Scarboro, St Andrew's	78.00
A Friend, Formosa	10.00
Prescott S S	16.50

Elma Centre	19.85
Lachine, St Andrew's, addl.	10.00
Metcalf	29.12
Russell	18.43
D Bell, Esq, Glasgow, Scot-	
land, money returned on	
acct of Miss Bell. £100 stg.	482.22
Hamilton, St Paul's	68.06
Renfrew	50.00
Wm Brown, Caledonia, For-	
mosa	52.50
Kingston, Cooke Ch	18.50
Mandaumin	6.30
Markham, St John's	24.35
Oshawa S S	7.12
	\$3623.26

COLLEGES ORDINARY FUND.

Received to 5th August	\$258.76
Beverly	35.00
Casselman	2.25
Preceptor Senex	1.00
W Williams	3.00
Fairbairn	5.65
Bobcaygeon	8.00
Holstein	2.00
Elma Centre	5.10
Hamilton, St Paul's	10.00
	\$330.76

MANITOBA COLLEGE FUND.

Received to 5th August	\$ 61.79
Preceptor Senex	1.00
Holstein	2.00
Elma Centre	3.30
Hamilton, St Paul's	10.00
	\$78.09

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th August	\$2161.22
J Barclay, Oakville	5.00
Exeter	40.00
Hensall, Carmel Ch	96.00
Wm Davey, Chiselhurst	2.00
Edward Dunn, Nissouri	
South	0.75
Miss Cerswell, Bondhead	50.00
John Grant, Crumlin	3.00
James Watson, Camlachie . . .	5.00
Robert Smith, Granton	5.00
J R Gemmill, Sarnia	10.00
Culloden	38.00
Egmondville	24.00
W R Gemmill, Sarnia	5.00
Petrolia	17.66
A M Cosby, Toronto	104.50
Joseph Davids, Toronto	50.00
Dr Ferguson, Toronto	25.00
Lakelield	7.00
R W Spence, Toronto	16.00
	\$2665.13

WIDOWS' AND ORPHANS' FUND.

Received to 5th August	\$476.66
Chater	12.45
Preceptor Senex	1.00
Vinham	10.00
Fairbairn	4.45
Holstein	6.00
Elma Centre	9.50
Lachine, Henry's Ch	2.80
Hamilton, St Paul's	6.11
	\$522.97

WIDOWS' AND ORPHANS' FUND.

Ministers Rates.

Received to 5th August	\$194.15
Rev George Brown, Wrexeter . .	24.00
	\$218.15

AGED & INFIRM MINISTERS' FUND.

Received to 5th August	\$289.36
Preceptor Senex	3.00
Harrison, Knox Ch	7.42

W Williams	2.75
Fairbairn	3.05
Holstein	6.00
Elma Centre	4.75
Lachine, Henry's Ch	2.80
Hamilton, St Paul's	6.11
	\$325.24

AGED & INFIRM MINISTERS' FUND.

Ministers Rates.

Received to 5th August	\$170.25
Rev H Norris, 3 years	11.60
Rev D Camelon	4.40
Rev J B Hamilton, 4 years	11.25
	\$197.10

KNOX COLLEGE ORDINARY FUND.

Holstein	\$ 4.00
CHURCH & MANSE BUILDING FUND.	
Hugh McColl, Georgetown	\$ 5.00
Rev Dr Laing, Dundas	12.00
A Friend, Fergus	50.00
W C Harris, Toronto	50.00
Mrs Lovatt, Toronto	10.00
Chas F McGillivray, Fergus	7.00

QUEEN'S COLLEGE FUND.

Hamilton, St Paul's	21.56
-------------------------------	-------

TRINIDAD.

Brockville, 1st Ch S S	\$ 15.00
NEW HERBIDES-DAY SPRING.	

Brockville, 1st Ch S S	\$ 10.00
Robt Dunsom, Willisroft	
Mr Anand's mis. Santo	3.00
London, King St S S, Day	
Spring	5.00
H M M	10.00

FREDERICKSBURG.

McDOWALL MEMORIAL CHURCH	
FUND.	
Rev J R Gilchrist, Cheltenham	\$1.00
Scarboro, St Andrew's	13.45

VANCOUVER CHURCH BUILDING	
FUND.	
Mount Pleasant	\$ 12.10
Cheltenham	8.20
Vaughan, Knox Ch, addl	2.00
Fisherville	9.00
Manchester	4.50
Smith Hill	4.50
A Friend	5.00
Leaskdale	17.50
Zephyr	3.50
Brockville, St John's	26.00
N Westminster	35.00
S Westminster	7.00
Proof Line	16.00
Pembroke, Calvin Ch	32.00
Mr Alexander, Toronto	5.00
A member Knox Ch, Toronto . .	4.75
McIntosh	18.00
A Friend, Melville Ch, Fergus . .	20.00
Rev W McLaren, D.D. Toronto . .	10.00
Beverly	23.00
McKillop, Duff Ch	9.00
Winthrop, Caren Ch	16.00
Hector Beith, Bowmanville . . .	5.00
Hebert	28.12
Kingston, Cooke's Ch	4.50
Guelph, Knox Ch	15.50
Wm Mulock, Esq. M P	50.00
North Easthope	12.00
Dunbarton	9.00
Scarboro, Melville Ch	14.00
Fergus, St Andrew's Ch	12.50
Williamstown, St Andrew's	
Williamstown, St Andrew's	
Ch S S	10.00
	\$466.77

REV. T. G. THOMSON, VANCOUVER.

Manchester	\$ 4.50
Smith Hill	4.50

Miss C R Norwood.....	5.00
Rev James Wilson, Lanark	5.00
A member of Melville Ch, For us.....	10.00
Rev P Strath, Holstein.....	2.00
Rev J James, DD, Walkerton	10.00
Hibbert.....	12.25
Toronto, Central Ch.....	23.00
North Easthope.....	4.00
Fergus, St Andrew's Ch....	10.00
—	\$ 90.25

Received by Helen M. Macgregor
Acting Agent of the Church in
the Maritime Provinces, Halifax,
to Sept. 4th, 1886.

FOREIGN MISSIONS.

Acknowledged already.....	\$1686.91
Stewiacke.....	15.00
Per Rev W L McKae, P E I.....	—
Albion, \$30.27; Clifton, 3.80;	—
Malpeque, 10.00; Bedeque, 5.00;	—
Summerside, 22.74; Cavendish, 5.00;	—
St James Ch, Charlottetown, 10.50;	—
Zion Ch, Charlottetown, 13.00.	—
A G.....	20.00
M G.....	20.00
M A S, Hopkinton, Mass, for Santo.....	5.00
Western For Miss Bd, for Mr Gibson.....	486.67
Arch Wingood, Hamilton, Bermuda, £33.....	168.58
Middleton Ch, Mid Musquod- boit, 1 qr.....	10.30
St James' & Union Ch, N B.....	9.00
E M P C.....	5.00
"One who loves Jesus".....	10.00
St John's Ch, Yarmouth.....	50.00
Valleyfield, P E I.....	30.00
Rev Dr McLeod, for Santo, in mem of his beloved wife, the late Annie C McDowall Robt Murray, Esq, Thor- burne, for Santo.....	25.00
Friend, Upper Sutherland's River, for Santo.....	10.00
Friend, Merigonish, Santo St Andrew's, St John's, Nfld in part.....	5.00
St David's, Maidland, 1 qr.....	37.15
Gore and Kennetcook.....	64.00
Beq late Elizabeth Gallant, Austico, P E I, with int for 34 years.....	123.65
Lunenburg, Mr M Rae's Mtg Friend, Halifax.....	12.00
Miss Homer, Barrington, for Santo.....	5.00
—	2.00
—	\$2976.92

DAYSPRING AND MISSION SCHOOLS.

Acknowledged already.....	\$ 111.59
Little Sands, P E I.....	5.00
Buctouche Village S S.....	2.00
Heron Ch S S, Millville.....	5.00
Canard.....	5.00
Millville S S Pictou.....	10.00
United Ch S S, New Glasgow	26.50
—	\$164.89

HOME MISSIONS.

Acknowledged already.....	\$ 910.23
Stewiacke.....	15.00
Little Sands, P E I.....	5.00
A G.....	10.00
M G.....	10.00
Springfield & English Set.....	5.60
Middleton Ch, Mid Musquod- boit, 1 qr.....	6.55
St John's Ch, Yarmouth.....	25.00
Valleyfield, P E I.....	30.00
United Ch, New Glasgow.....	125.00
St Andrew's Ch, St John's, Nfld, in part.....	50.00
Gore and Kennetcook.....	10.00

Div Union Bank, 3 shares ..	3.75
Lunenburg.....	30.00
—	\$1236.48

AUGMENTATION FUND.

Acknowledged already.....	\$5030.67
Stewiacke.....	16.75
Elmsdale.....	5.57
St Andrew's, St John's Nfld, in part.....	60.00
Gore and Kennetcook.....	20.00
—	\$5133.19

COLLEGE FUND.

Acknowledged already.....	\$1936.60
Water Loan.....	13.38
Funded Debt Loan.....	21.41
Moncton Debentures.....	120.00
Int on \$229.33.....	13.74
Bank of N S Warrant.....	112.00
Merchants' Bank Warrant.....	45.00
Water Loan.....	11.68
Interest.....	290.00
Middleton Ch, Mid Musquod- boit, 1 qr.....	2.10
Coldstream Cong.....	10.63
Canard.....	5.00
St John's Ch, Yarmouth.....	20.11
St Andrew's Ch, St John's Nfld, in part.....	50.00
Gore and Kennetcook.....	10.00
Div Union Bank, 305 shares.....	351.25
Div People's Bank of Hlfx.....	150.00
Truro Coupons.....	90.00
—	\$3232.90

COLLEGE BURSARY.

Acknowledged already.....	\$ 24.00
St John Coupon.....	30.00
Div Union Bank, 3 shares ..	3.75
—	\$57.75

AGED & INFIRM MINISTERS' FUND.

Acknowledged already.....	\$ 857.37
School Coupon.....	14.60
Woodville, P E I.....	4.00
Middleton Ch, Mid Musquod- boit, 1 qr.....	0.90
St John's Ch, Yarmouth ..	8.75
Valleyfield, P E I.....	6.66
Grove Ch, Richmond.....	7.40
Interest on \$600, 1/2 yr.....	18.90
Div Union Bank, 15 shares.....	18.75
—	\$936.43

SYNOD FUND.

Acknowledged already.....	\$ 62.25
Prince St, Pictou.....	7.00
West River & Green Hill.....	3.00
St Andrew's, St John's, Nfld	10.00
—	\$82.23

PRESBYTERIAN MINISTERS' WIDOWS
AND ORPHANS FUND OF THE MARITIME
PROVINCES, REV. GEORGE
PATTERSON, D.D., SECRETARY.

Received from 31st July to 31st
August.

Ministers Rates.

Revds John D McGillivray, R Mc- Cunn, M Harvey, J L George, G M Grant, \$16.20 each; J Wallace, \$33, A Simpson, 35.00; R C Quinn, 20.20; E D Millar, 20.00; J Robertson, 12.15; J A McLean, 8.10; Total, \$209.45, of which \$11.95 for fines and interest on arrears.	
--	--

CONGREGATIONAL COLLECTIONS.

Caledonia, P E I, \$4; Mid Musquod- boit, 1 qr, \$1.30.—Total, \$5.30.	
---	--

FRENCH EVANGELIZATION.

Received by Rev R H Warden,
Treasurer, 198 St James Street,
Montreal, to 8th September, 1886.

Already acknowledged.....	\$2937.87
Bluevale.....	10.80
Maidstone, St Andrew's.....	5.00
Hornby & Boyne.....	7.00
Bromley.....	10.00
Carleton Place, St And's S S	6.00
Lachute, Henry's Ch.....	26.70
Stonewall Group.....	8.00
Beaverton.....	9.61
Madoc, St Peter's.....	16.00
Do Do S Sch.....	8.80
Moore Line.....	12.60
New Glasgow, Que.....	7.00
Brockville, First Sab Sch.....	15.00
Osgoode Line.....	16.00
Summerville.....	5.00
Do S Sch.....	5.00
Lion's Head, &c.....	4.92
Per Mrs Gibson, Oakville.....	5.00
Carnquet, N B.....	9.00
Tilbury Centre.....	2.40
Per H Brown, Tilbury.....	12.00
Kemble.....	4.25
Priceville, St Columba & Bunnessan.....	9.00
Pakenham S Sch.....	5.00
Ripley, Knox Ch.....	10.60
Bayfield Road.....	9.80
Osgoode.....	20.00
Levis S Sch.....	2.00
Bristol.....	28.00
Wellandport.....	3.00
Berne.....	7.00
Fisher's Grant.....	6.00
Black's Corners & Gandier.....	6.10
Dunblane.....	9.00
Teeswater, Westminster Ch	65.15
Carleton Place, St And's & Franktown.....	10.00
Southern Indian.....	5.00
Carlow.....	8.00
Dawn Centre.....	3.10
Garrafraxa, Second Ch.....	4.00
Minden, &c.....	6.04
Laguette, Calvin Ch.....	5.04
Millo Isles.....	5.00
Westmeath.....	5.15
Lake Megantic.....	7.00
Otter Lake.....	3.00
Hyndman.....	11.00
Grand Bend & Harpley.....	5.00
Indian Peninsula.....	5.80
A friend in memoriam, Windsor, Ont.....	25.00
Angus McDonald, N Nation Mills.....	5.00
Kippen, St And's.....	12.25
Hills Green.....	5.00
Kennebec Road.....	7.00
Corunna.....	5.00
Mrs D B McRae, Lodi.....	5.00
Beachburg, St And's.....	22.40
Blantaganet.....	7.00
Buckingham.....	7.65
Lanark, St And's.....	16.00
Ste Philomen.....	1.00
Merrinton.....	2.50
Louth.....	1.20
Doon.....	2.50
Per Rev. Dr. Reid, Toronto.—	
Amherstburg.....	5.69
Colchester.....	1.20
Dunthorpe.....	8.00
Preceptor Senex.....	2.00
Mount Pleasant.....	6.65
Burlford.....	2.85
Norwood.....	31.00
W Williams.....	5.00
Wingham.....	29.42
Kinloss.....	2.25
Warwick, Main Road.....	16.15
Aberarder.....	6.00
Prescott S S.....	16.31
Elma Centre.....	9.55
Hamilton, St Paul's.....	48.50

Per Miss H. M. MacGregor:—

West River & Green Hill ..	0 66
Stewincke	15.00
Woodville, P.E.I.	5.00
Elmsdale	18.00
A G	10.00
M G	10.00
Buctouche S.S.	5.00
Springfield & English Sett.	2.40
Middle Musquodoboit ..	5.30
St. James & Union Ch., N.B.	8 00
Whycoomah, C.B.	20.00
Coldstream	10.68

Canard	4.00
Yarmouth, St. John's Ch.	15.00
Scotshurn, Bethel Ch.	8.18
Valleyfield, P.E.I.	20.00
Parrsboro, St. James' Ch.	5.00
Maple Green, Dalhousie ..	6.00
Merigomish	10.00
Shediac, Knox Ch.	14.50
Manitau	50.00
Amherst, St. Stephen's	25.55
Bequest late Elizabeth Gal-	
lant, Rustico, P.E.I., with	
3½ years interest	123.00
	<hr/>
	\$4115.32

POINTE-AUX-TREMBLES SCHOOLS.	
Received by Rev. R. H. Warden,	
Montreal, Treasurer.	
Already acknowledged	\$ 376.50
Per Mr J B	255.25
Avonbank S S	25.00
W H Harrington, Halifax ..	15.00
Glenmorris S S	5.00
W Winchester S S	13.00
Hon W Ross, Halifax	4.00
A G	10.00
M G	10.00
A Paterson, Gore & Konnet,	
cook	10.00
Gay's River & Milford S S's	7.00
	<hr/>
	\$690.75

MEETINGS OF PRESBYTERIES.

P. E. I., Summerside, Nov. 3, 11 a.m.
 St. John, St. Andrew's Church, Oct. 26.
 Miramichi, Newcastle, Oct. 4, 3 p.m.
 Montreal, D. Morrice Hall, Oct. 5, 10 a.m.
 Ottawa, St. Andrew's Ch, Nov. 2, 10 a.m.
 Lan. & Renfrew, Carleton Place, Nov. 23, 2 p.m.
 Whitby, Bowmanville, Oct. 19, 10.30 a.m.
 Lindsay, Uxbridge, Nov. 30, 11 a.m.
 Winnipeg, Knox Church, Oct. 5, 7 p.m.
 Regina, Moosomin, Nov. 2.
 Columbia, Victoria, March 2nd, 1887, 10 a.m.

Literature.

CHERIE'S ANSWERED PRAYER. A Story of Southern France. By Margaret E. Winslow. Philadelphia Board of Publication. Wm. D ysdale & Co., 238 St. James Street, Montreal. Price, \$1.00. This narrative gives a lively and interesting account of the brave old Protestants, known as Waldenses or Vaudois, and is an excellent book either for the home or the library. It shows very clearly the much more favourable circumstances in which the young of the present day are placed for the favourable growth of spiritual life than were these early witnesses of the truth as it is in Christ.

THE TRINITY OF EVIL, by the Rev. Canon Wilberforce, M. A. Toronto: S. R. Briggs, Toronto Willard Tract Depository and Bible Depot. These three discourses directed against the monster vices prevailing to-day in Anglo Saxondom,—viz. Infidelity, Impurity and Intemperance, are faithfully spoken. There is no flinching, but an earnest driving home to the conscience of the truth, in very plain terms.

MISCONCEPTIONS OF CALVINISM, by the Rev. Dr. Middlemiss, Elora. Presbyterian News Co., Toronto. We most cordially commend this clear and able series of papers on the Calvinistic system of doctrine, and hope it may find its way into the home of every family in the church.

THE PULPIT TREASURY, E. B. Treat, New York, and **THE HOMILETIC REVIEW**, Funk & Wagnalls, New York, and William Briggs, Toronto.—The August numbers of these periodicals have been received and contain, as usual, much that is interesting and instructive.

BRITISH AND FOREIGN EVANGELICAL REVIEW.—James Bain & Son, Toronto, \$2.00 per annum.

The July and August parts contain the usual number of excellent articles on Theology, Biblical Criticism, Biography, &c., &c.

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.

Supplementary Matriculation Examinations will be held in Kingston, beginning on September 22. The Classes open, in Arts, Oct. 1; in Medicine, Oct. 4; in Theology, Nov. 3.

Copies of the Calendar, containing full information as to Examinations, Studies, Graduation, Scholarships, Bursaries, Gold and Silver Medals, Fees, &c., may be had on application to the Registrar, to whom all enquiries for information and letters on business should be addressed.

GEORGE BELL, LL.D.,

Kingston, July, 1886.

Registrar.

PRESBYTERIAN COLLEGE, MONTREAL.

The next Session opens on Wednesday, 6th October 1886.

Applications for Rooms should be made without delay. Calendars now ready.

Address:

Rev. Principal MACVICAR, D.D.,
 McTAVISH Street, Montreal.

MISSIONARY WANTED.

The Foreign Mission Committee, Eastern Division, invites correspondence from Licentiates or Ordained Ministers of our Church, with a view of obtaining an additional laborer for the New Hebrides Mission, if the way be clear to send him.

New Glasgow, N. S.,
 July 8th, 1886.

E. SCOTT,
 Secretary.

THE CHOIR,

A MUSIC BOOK FOR CONGREGATIONS & FAMILIES,

Sanctioned by the Presbyterian Synod of the Lower Provinces. Containing over

500 TUNES AND ANTHEMS,

being one of the best collections of Sacred Music issued.

PRICE \$1.00.

A. & W. MACKINLAY, - - Publishers.

Presbyterian Hymnals,

NEW EDITION,

AT THE REDUCED PRICES.

JAMES BAIN & SON,

Booksellers,
 TORONTO.