

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

Vol. XI.

NOVEMBER, 1886.

No. II.

CONTENTS.

	Page		Page
Assembly Minutes.....	281	Synod of the Maritime Provinces.....	296
A Century of Missions.....	282	Ecclesiastical News.....	297
Editorial Correspondence.....	283	Temperance Notes.....	300
Missionary Cabinet—John Calvin.....	286	Foreign Missions—Formosa.....	301
International Sabbath-School Lessons.....	286	Foreign Missions—Trinidad.....	302
Our Own Church—Moderator's Address on Augmen- tation.....	290	A Lesson and a Warning.....	302
Manitoba Items.....	294	Annual Report—State of Religion.....	304
Meetings of Presbyteries.....	294	Page for the Young.....	305
		Acknowledgments.....	306

Assembly Minutes.

THE Assembly "Blue Book" is now printed and in the hands of most of our ministers and elders. Look at it,—turn over its hundreds of pages,—read the titles of the Reports,—refer to the figures that concern your own congregation: all very well. But this is by no means enough. The book is a treasury of minute, full and accurate information. Every minister and elder should be familiar with its contents. The reading is by no means "dry." Some of the Reports are of the very deepest interest: all are important: none should be neglected. The cost of gathering returns, printing reports, and circulating the Assembly Minutes from year to year is very considerable, but it is felt to be a good and profitable expenditure, for it is the means of widely diffusing authentic information regarding the operations of the church, at home and abroad. Let the book be studied then, so that you may know what the church is doing and what she is aiming at. The Presbyterian Church believes in the fullest publicity. She is of the people, for the people, and in all her works, she takes the people fully into her confidence. Presbyteries, Synods, Assemblies, are all open courts, and their proceedings may be published as widely as any one

sees fit. Thus our Synodical and Assembly meetings always command the attention of the secular press; and even our Presbyteries are not always ignored. But as a permanent, full, and trustworthy record of the Church's work, the Minutes of Assembly, with the Reports as in this volume, are of far greater value than any other source of information. It is hoped that when our elders have read, learned, and inwardly digested the Minutes and Reports, they will lend them to their neighbours—especially to such as delight in figures, and in taking a wide as well as a close and minute view of the work of the Church.

One of the Reports of Assembly contains 76 pages, and is itself a "volume" and a treasury of suggestive facts. We refer to the Report of the Committee on Statistics. From the nature of the case, absolute accuracy in Church Statistics is unattainable. All that can be claimed for the figures of this Report is that they are substantially correct, and that on the whole they furnish a fair view of the condition and work of the Church, during the past year. It is never too early to urge on sessions the duty of being up to time in all their returns. You would pity the Convener of the Statistics Committee were you to hear his statement of the manner in which his efforts to obtain complete returns were baffled—how reports are held back, week after week, and

month after month, till just too late. Some reports reach him after he leaves home for the Assembly—literally months behind time. Who is to blame? Moderators and clerks of sessions, for the most part. Those who have failed thus in the past will, we trust, “take a thought and mend.”

The additions to the membership of the church reported last year were 15,765. This includes 5,210 received on certificate—leaving the additions on profession 10,555. No figures are more significant than these. It is for the ingathering of members that the Church labours and prays; and when there is progress in this line there is likely to be an advance in all other directions. We are glad to state that from all the information reaching us, the rate of increase this year will not fall short of the highest rate of previous years. Remarkable revivals are reported from many quarters, and the ordinary work of the congregations is going on everywhere with vigour. The Church now includes 41 Presbyteries—British Columbia, in the west, and Central India in the east being added. And thus our bounds extend from year to year. How many of our readers could give the names of all our Presbyteries, and of all our Foreign Missionaries? Well, by studying the Assembly Minutes, and the RECORD you will become quite familiar with all.

A Century of Missions.

IT was in 1786 that William Carey propounded his plan for mission work in India. Calling attention to this fact, Rev. James Johnston discusses a “Century of Protestant Missions,” in an article which appears in the *Missionary Review*. There were Protestant Missions before 1786, but their operations were for the most part temporary and abortive. Mr. Johnston claims that our Missions have, in a hundred years, accomplished as much as could reasonably be expected from the methods employed and the means placed at the disposal of the societies conducting them. There are, at present, 3,000 ordained missionaries, 730 laymen, and 2,500 women, sent out from Great Britain and this continent, engaged in the work in heathen communities; 6,230 messengers of the churches are preaching and teaching the Gospel in twenty

times as many languages as were spoken on the day of Pentecost. There are in the world over a thousand millions of unevangelized people. This number, if equally divided among our agents, would give, say 170,000 souls to each! 26,000 native converts are now employed as evangelists to their own countrymen; and 2,500 are ordained pastors of native congregations. Many are engaged in teaching.

The first half of the century had to be devoted very largely to preparatory work, the learning of languages, translating languages, preparing books &c. All this apparatus is now ready and is yielding large results. The money raised for missions amounts to over twelve millions of dollars. The larger part of this sum is raised in Great Britain. If we include amounts raised for Bible and Tract Societies, &c., the total will be greatly increased. A hundred years ago only a few hundred pounds were raised for missions to the heathen. 870,000 adult converts from among the heathen are now in full communion with the Church of Christ, as the result of Protestant Missionary labour. These, with their families and dependents, form communities aggregating 2,800,000 or more. There are 2,500 ordained ministers and 27,000 evangelists among these converts. Then there are other benign influences at work, social and educational.

The campaign for the next hundred years may now be started with 3000 educated ministers of the Word, able to preach in the native tongues of many and great nations; 750 laymen, many of them physicians of the soul, as well as of the body; and 2500 godly women. Then, we have the Bible and an extensive Christian literature in many languages, which a hundred years ago were unknown to Christians. The fact must be looked at that the number of converts at this moment is less than three millions out of a thousand millions! The number of Christians, at the close of the first Christian century, was probably not larger than the number gathered from Heathendom in the last century, but the early Christian converts were mainly of the foremost races of mankind, whereas a large proportion of our modern converts belong to the weak and dying races. It is noteworthy that the number of Heathen and Mohammedans now in the world, is much greater than it was a century ago. The in-

crease is at least 200,000,000. The increase of the heathen is numerically *seventy* times the number of converts during the century of Missions. The population of India doubles in 100 years; that of England in 72 years; that of Scotland in 74 years; that of the United States in 25 years. It is a fact shown by statistics that the great Protestant nations are increasing more rapidly than the Roman Catholic and Heathen nations. This fact enables us to look the more hopefully on the future of Protestant missions. But it is a most appalling fact that, while our mission cause has been gaining ground slowly and surely, *two thousand millions* of our race have died without the Gospel!

Mr. Johnston states, what is perfectly correct, that both Hinduism, Buddhism, and Mohammedanism are not only standing their ground numerically but making proselytes by tens of thousands. Lower and weaker aboriginal races are being absorbed year by year, by the dominant races and religions, in Africa, in India, and in China. But God has already shewn, in the history of the last century, that Christianity is suited to all nations and races; and He has placed upon us the responsibility of sending the Gospel to all nations. In the essay before us, Mr. Johnston shows that the actual contributions in Great Britain, for missions to the Heathen, are a million and a quarter pounds sterling. The annual income of the inhabitants of the United Kingdom is about one thousand million pounds. Ninety million pounds are raised as public revenue. War expenses amount to, say thirty millions; and five millions are raised for education. But for Missions, the total raised is one million and a quarter! Within the past century, Great Britain has expended about a thousand millions of pounds in war. The annual savings of the British people amount to, say, two hundred and forty million pounds. It would seem a small thing to ask that a tenth of these savings should be devoted to missions.

Another startling array of figures is thus given: Spent annually on beer, spirits, wine and tobacco.....£ 137,000,000
Amusements..... 12,500,000
Missions to the Heathen,... 1,250,000

A few millions of this tremendous total would do much for missions.

Editorial Correspondence.

DUNOON TO LUCERNE.

HOW far is it? It seems such a long way, even to us who are accustomed to magnificent distances, yet by the route we travelled it is only 1347 miles. Using the German mode of expression, it was three weeks, but looking back, it seems more like three months since we left Dunoon. The frequent change of environment is perhaps a sufficient explanation for the paradox. Coming into contact every day with fresh scenes and seeing men and things under new aspects, the mind becomes excited, bewildered sometimes, in the attempt to keep pace with the rapid transition of associations. Although we have been living quietly for a fortnight at Lucerne, I confess that I have not reached the fitting state of repose for writing an editorial, but if my readers will take me as I am and make due allowances for a somewhat sanguine temperament, and a propensity for always looking at the best side of things, I shall endeavor to give as plain and concise an account of our journey hitherto as I can.

We spent a week in Edinburgh, a week in London, and just a week we were *en route* from London to Lucerne. I need not say much about "Auld Reekie," having repeatedly recorded in these pages my impressions of that surpassingly beautiful city. Seldom, however, has it been seen to better advantage than during the week of our sojourn there. Not only was the International Exhibition in full blast, attended daily by some twenty thousand strangers, but the city was honoured at that time with a visit from her gracious Majesty the Queen, and it was also favoured with "Queen's weather." The authorities spared no expense in their arrangements to facilitate Her Majesty's movements. The citizens were profuse in their demonstrations of loyalty. Princess Street was festooned with drapery of dazzling brightness from end to end, and when the time came for Her Majesty to proceed from Holyrood to the Exhibition on Bruntsfield Links, the entire line of route was lined with crowds of people of all ranks and classes who manifested their respect for their beloved sovereign in approved Scottish fashion, that is to say in a very quiet and undemonstrative way. Her Majesty, who is

now in her sixty-seventh year, and the fiftieth of her reign, wears her years well. The cares of state have left no visible impress on her countenance; she is still the same unostentatious, uncommonly sensible, womanly woman she has ever been, with a warm heart to sympathize with her subjects. She was very plainly attired. In the carriage with her was the Princess Beatrice (Princess of Battenburg) and the Duchess of Connaught, wife of Prince Arthur. The procession was not a long one and the military escort was very small. Next to seeing the Queen was the pleasure of meeting a number of Canadians, among whom were Rev. Dr. Jenkins, pastor emeritus of St. Paul's Church, with Mrs. Jenkins and their little John A.; Mr. and Mrs. Andrew Robertson and son, and Mr. and Mrs. R. A. Ramsay, all of Montreal; also Rev. S. S. Stobbs, for some time minister of St. Matthew's Church, Montreal, now of the Elder Street Church, Edinburgh. A day was given to East Lothian, where high farming has transformed a district of country possessing no exceptional natural advantages into the garden of Scotland. Most of the men who made it what it is have now passed away, and I was sorry to hear that a very large portion of the land is now farmed by the landlords, tenants being now unable to pay the high rents which obtained in years gone by when grain commanded higher prices. The fields are still beautiful to look upon, but, as the last of a long line of princely tenant-farmers said to me, "There is no money in the business." Indeed the "Land Question" in Scotland, as in other parts of Britain, is becoming a very important one. At North Berwick we renewed our memories of the Bass Rock, Tantallon Castle, and the Law. We reported ourselves at the manse, but, fortunately for Dr. Sprott, he was away for his holidays. We had, however, a pleasant interview with Rev. John McMurtrie who was here for his holidays. Mr. M. having been loosed from his charge of St. Bernard's, Edinburgh, is doing a noble work for the Church of Scotland as convener of its Foreign Mission Committee, devoting all his time and energies in endeavoring to inspire the congregations of the Church with enthusiasm like his own, and in organizing missionary associations wherever it is found possible to do so.

On the Sunday, we worshipped in St.

Cuthbert's in the morning and in St. Gile's in the evening. Both churches were filled to their utmost capacity, not less than 3,000 being present. In the former, we heard Dr. McGregor, as I thought, at his best. In his own homely but telling and effective way he said a number of remarkably good things in illustration of his text,—“Rejoice, and again I say rejoice.” He emphatically characterized his countrymen as being stern, morose, and severe, and standing greatly in need of being brightened and sweetened by the gospel of joy and gladness. He was not one of those who thought that the Christian should always wear a long face. He held that every innocent recreation should be encouraged, as tending to increase the sum of human happiness and to lessen the misery that exists in the world. One impression made upon my mind by the services of the day was, that the pulpit has not yet lost its power and influence.

By the North British Railway we reached London comfortably in eleven hours. The distance may be about 400 miles. This route follows the sea coast for a considerable distance, and we have pleasing glimpses of Dunbar, Berwick-upon-Tweed, Lindisfarne—the “Holy Isle” of early Christianity in Northumberland—Alnwick Castle, Newcastle-upon-Tyne, Durham with its richly endowed grand old cathedral, its Bishop's Palace, and other adjuncts of a great ecclesiastical establishment which have survived the wear and tear of many centuries and are still in a wonderful state of preservation. “Twenty minutes for refreshment at York!” How can we better spend the time than by having a look at one of the finest specimens of Gothic architecture in England? A thing of beauty, a joy forever, is this massive yet graceful Minster. It was the time of the daily afternoon service, so that it was open; but are not such sacred edifices always open? Yes, and another admirable thing is they are open to rich and poor alike, without money and without price. At Doncaster, famous the world over for its race-course, there is another fine cathedral, also at Peterboro', whose Bishop holds a prominent place among the great preachers of England.

One would require to be at least a month in London to realize what a wonderful city it is—how much to command admiration on the one hand and commiseration on the other. It has now a population of about

five millions, one half of whom do not know how the other half live. It is increasing steadily at the rate of 600,000 every ten years, and it has undergone vast improvement during the last fifty years. Old Westminster and St. Paul's, however, still hold undisputed sway over all who are susceptible of awe and admiration in the presence of the product of human genius consecrated to noblest uses. Next to them, I think, the Thames Embankment is one of the finest things in London. It is a broad emplacement reclaimed from the river, two or three miles in length, flanked on one side by beautiful gardens, and on the other by a magnificent revetment wall of granite. It cost upwards of ten millions of dollars. Not the splendid Houses of Parliament, with the great clock tower and St. Stephen's Hall, nor all the museums and picture galleries, nor the gorgeous Albert memorial in Hyde Park, not even the docks, vast and admirable as they are, are to be compared with this, the greatest work of modern London. Here Cleopatra's Needle, buried for centuries in the sands of Egypt, was placed in 1878, at the expense of a private citizen, Mr. Erasmus Wilson, F.R.S., and is now gazed upon with wonder and admiration by thousands who never so much as heard the name of Cleopatra before. Already a number of monuments have been erected on the Embankment, notably to Robert Raikes, the founder of Sunday schools, "by the S. S. Scholars of England;" to Sir I. M. Brunel, the great engineer; to Henry Fawcett, "by his grateful countrymen;" and to Robbie Burns, by an admiring Scotchman.

The British and Foreign Bible Society rooms and Exeter Hall were visited, and in both places the officials were extremely courteous. In the former, the principal attraction is the library of some 15,000 volumes, containing probably the largest collection of the various translations and editions of the Bible to be found anywhere—including Wycliffe's and Tyndale's, Coverdale's and Cranmer's and Luther's, the "He" and the "She" Bibles; the "Breeches," the "Vinegar," and the "Treackle" Bibles, &c. Thirteen thousand Bibles and portions are sent out from this central depot every working day in the year, in 270 different languages. In the main Hall there is a very large and fine painting of Luther reading the Bible; also full size portraits of Tyndale

and others who have benefited the world by their contributions to sacred literature. Exeter Hall was purchased a few years ago, and fitted up for the use of the Young Men's Christian Association at a cost of \$240,000, all at the expense of six gentlemen who contributed \$40,000 each for this purpose. It is situated in the busiest part of the Strand, close to the Adelphi, the Gaiety, and other theatres, and an innumerable number of saloons, restaurants, billiard rooms and other places of questionable resort. Over its doors might appropriately be written *Lux in tenebris*, for the Association is doing a good work for the improvement of the spiritual and mental condition of young men; but anyone who is conversant with the equipment of similar institutions in America, will be inclined to say that Exeter Hall itself is a huge mistake, in every respect ill-adapted for the purpose for which it was acquired. The big Hall, which holds some 4,000 people, is but seldom used; the Library is in the cellar, and the whole thing is behind the times. This parent Association should be better housed. The president of the Association, since the death of Lord Shaftesbury, is Mr. George Williams, the revered and honoured founder and treasurer, as he is also a munificent supporter of the Association, and the father of the 3,000 associations scattered all over the world which have grown out of it; the General Secretary is Mr. Edmund.


Having thus accounted for two weeks, I should now proceed to summarize the varied experiences of that which followed, but I must confess it baffles my powers of boiling down. I must just skim the surface and ask leave of the Managing Editor *pro tem*, to send a few more leaves from my notebook at another time. We crossed the English Channel on the night of August 30th and arrived at Antwerp next morning at 9.30. We had three hours to inspect the quaint old town and exquisite cathedral, and to listen to the chiming of the bells. One hour by rail and we were in beautiful Brussels, where we were roasted as in a slow oven for forty-two hours. The thermometer only registered 90° in the shade but it felt ten degrees hotter. The evening of September 2nd found us at Cologne, enjoying the hospitality of our old friend, Herr Krone, and inhaling the balmy breezes of the Rhine. Next day we thought to reach Heidelberg,

but twenty miles below Bingen the "Wilhelm Kaiser" struck a sandbank in mid-stream, broke her shaft, and became hopelessly disabled. The passengers, numbering about 150, with all their impediments, were unceremoniously hustled ashore in small boats and were allowed to complete the journey to Bingen by rail, at their own cost and charges. "It was an accident," for which no one was to blame, and "it might have been worse." Indeed it was all for the best, for we not only found most comfortable quarters for the night at Bingen, one of the most beautiful points on the Rhine, but it became our good fortune to spend the Sunday in Strasburg, a day never to be forgotten, concerning which I hope to say something hereafter. On Monday the 6th, at 8.30 a.m., we set out upon the last stage of our journey—150 miles by rail. Skirting for a long distance the base of the Vosges Mountains, favoured with the best of weather, we traversed rich and beautiful tracts of country, here covered with orchards and vineyards, and there with vast fields of corn, tobacco, hops and vegetables, now through meadows fragrant with the aroma of new made hay, and again by flowing streams and still waters. At Basel we entered Switzerland to find ourselves surrounded with mountain scenery of singular beauty, passing rocky heights crowned with castles and chateaus, descending into deep ravines, diving into tunnels, or climbing steep inclines. At the witching hour of sunset, *LUCERNE* at last! to see the Rigi-Kulm wearing a diadem of gold, the purple peaks of grim Pilatus towering overhead like battlements of heaven, and the shadows of a terrestrial paradise reflected on the bosom of the lovely Lake of the Four Cantons. And now, in the expressive language of the simple-minded, kind, polite, sober and industrious people among whom it is our privilege to dwell, let me say *Adieu*.

C.

Missionary Cabinet.

JOHN CALVIN.

 STRANGER, fleeing for his life from the hot rage of ruthless persecutors, is passing through the city of Geneva. He seeks but a short rest from the toils of travel, before proceeding on his journey to Basel

or to Strasburg. But his plan is not God's plan for him,—William Farel stands before him with the declaration:—"I declare to you in the name of Almighty God that if, under the pretext of prosecuting your studies, you refuse to labour with us in this work of the Lord, the Lord will curse, you as seeking yourself rather than Christ!" The terrified stranger yields at discretion, placing himself at the disposal of the Presbytery and becomes preacher and Professor of Divinity. The stranger was John Calvin, still a young man, though his fame had blazed afar, and he was recognized already as one of the great leaders of the Protestant Reformation. This scene occurred at Geneva three hundred and fifty years ago. From that date, Calvin's name has been indissolubly associated with that lovely city on the shores of Lake Lemman, under the shadow of the Alps. At that date, Presbyterianism took shape in Geneva; and the principles of Church Government and of civil polity propounded by Calvin and illustrated in practice in Geneva have exercised a vast and world-wide influence.

Calvin was born at Noyon, Picardy, France—on the 10th July, 1509. His father was in a position to secure for the boy the best education that France could afford, and young Calvin profited to the utmost by his opportunities. His earlier studies were in Theology. His attention was then turned to Law. In both lines of study—in all study—he excelled. He was master of a Latin style unsurpassed since the classic age of Rome, and he wielded it with unequalled power. When only 12 years of age he was appointed (through his father's influence) to a chaplaincy in the Noyon cathedral; and while still very young, he was appointed curé of a small village. When Luther commenced to hurl his thunder-bolts against the errors and corruptions of the Roman Catholic system, Calvin was but a school-boy. But as he reached manhood, he felt the full force of the new currents of thought and of religious life sweeping over Europe. The study of the Scriptures opened his eyes to the whole truth. He began to preach the reformed doctrines at Bourges. He did not begin to teach others till he was himself thoroughly grounded in the Evangelical system; and when he began to teach, he spoke as a master. When Calvin was about 24 years

of age, persecution raged in France. Eight Protestants were burnt alive in Paris, and the King, (Francis I.), declared that he would not spare his own children if they were to become "heretics." Calvin fled from France, visited the Queen of Navarre and the Duchess of Ferrara, and escaped the fury of the storm. These noble women continued his faithful friends all his life.—In 1535, he issued his famous INSTITUTES, a work which was speedily translated into German, French, Dutch, Spanish and other languages, and which, in its English translation, reached six editions before the death of Edward VI. The Dedication of the Institutes to the French King, then a cruel persecutor, is one of the most touching and powerful pleas for the Reformation ever published. Even in the English translation it glows and burns with an eloquence that thrills the soul. We know of no nobler specimen in the literature of the 16th century of "logic on fire."

As we have hinted, Calvin made his home in Geneva. Farel's call was, he said, "as if God had seized me with his awful hand from heaven." The Reformation proceeded apace. Not only was a sound Confession of Faith adopted, but the manners and morals of the people were suddenly revolutionized. The strain was too severe to last. In two years, Farel and Calvin were banished, and there was a lapse into "Libertinism." Calvin went to Strasburg where he was joyfully welcomed. He preached, taught, wrote, and published with all his wonted industry. Here he married the widow of an Anabaptist, and his married life, though brief, was very happy.—The Genevans repented bitterly of their treatment of the Reformer, and used all diligence to bring him back. They succeeded. He returned in 1541—the only condition he made, being that he should be permitted to establish Presbyterianism in all its essential forms and details. Church and state were very closely allied. In fact Geneva, under Calvin, became a Theocratic Republic. For many years, the "Libertines" opposed Calvin's policy, but in 1555, the great Reformer's plans were fully carried out, and his enemies were no longer formidable. In 1553 occurred at Geneva a tragedy which none regret more deeply than Calvin's sincerest admirers. Michael Servetus was condemned to death for heresy, and burnt alive. Calvin aided in securing his conviction;

but he also laboured to prevent his being burnt to death,—urging some milder form of punishment. Religious toleration was at that time unknown; and in that respect, Calvin was not in advance of his age. After a life of ceaseless toil, and of heroic and unflinching devotion to duty, Calvin died May 27, 1564. For some months before his death he was compelled to give up nearly all his work. His complaint then was, "How painful to me, an idle life!" Luther had died 18 years before: and Calvin had come to be recognized as the greatest living Reformer. Hundreds flocked from distant lands to Geneva to sit at his feet; and hundreds went away bearing with them part, at least, of the spirit of their master. England and Scotland, as well as France, Holland, and a large portion of Germany felt the power of his guiding spirit.

Calvin was raised by Providence to systematize the doctrines of the Reformation, and to revive a Scriptural, rational, and progressive Church polity, a polity which "did more than all other influences to consolidate the scattered forces of the Reformation and give them an enduring strength." He excelled as a commentator on Holy Scripture; and his marvellous literary activity may be inferred from the fact that a complete edition of his works occupies 51 large volumes! Calvin's teaching was emphatically Pauline and Augustinian. He acknowledged and emphasized the Divine Sovereignty, the freeness of God's grace, and the certainty of the Divine purpose. Calvinism has been the uncompromising foe of Romanism, and of despotism in Church and state. It has been the unfailing ally of human liberty and progress. Renan has sneeringly said that Paul begat Augustine, and Augustine begat Calvin, and Calvin begat the Jansenists and their brethren. It is true! And we may add that Calvin "begat" William the Silent and John Knox, Coligny and William the Third: that he was the spiritual father of the Puritans; of John Milton and John Bunyan; of George Whitfield and Jonathan Edwards and Thomas Chalmers; of Charles Hodge and Spurgeon and Moody. He was the first of the Reformers to insist on missions "beyond the seas"; he was the most earnest advocate of evangelical union. In the words of Dr. William Cunningham: "Next to Paul, John Calvin has done most for the world."

Thomas Convinced.

NOVEMBER 7.

JOHN XX.: 19-31

Golden Text, John 20 : 28.

COMPARE Mark 16 : 14-22 ; Luke 24 : 36-49. The eleven recorded appearances of our Lord after his resurrection are as follows :— (1) To Mary Magdalene alone, vs. 11-18 ; (2) To the women returning from the sepulchre, Matt. 28 : 9-10 ; (3) To Peter alone, Luke 24 : 34 ; (4) To the two disciples going to Emmaus, Luke 24 : 15 ; (5) To the apostles at Jerusalem, v. 19 ; (6) To the same, Thomas being present, vs. 26-29 ; (7) At the sea of Tiberias, ch. 21 : 1 ; (8) To the eleven in Galilee, Matt. 28 : 16 ; (9) To about 500 at once, 1 Cor. 15 : 6 ; (10) To James only, 1 Cor. 15 : 7-11 ; (11) At his ascension, Luke 24 : 51. V. 19. *The same day*—on which he arose, this being his fifth appearance that day. *The doors were shut*—probably locked, as the well-known hatred of the Jews to their Master was now likely to recoil on his disciples who had met in private to talk over the remarkable occurrences of the day. Jesus unexpectedly and mysteriously stood in the midst of them—by the exercise of supernatural power. V. 20. *His hands and his side.* There is nothing to warrant the belief that the body of our Lord had undergone any essential change since his crucifixion. He had been dead, probably, only about 36 hours, and certainly “saw no corruption,” Ps. 16 : 10 ; Acts 2 : 27 ; 13 : 35. The evidence of his corporeal presence which he now gave, seems to have been expressly to convince the disciples that he had not yet resumed his spiritual body, Luke 24 : 39. *The disciples were glad*—What had occurred in the early morning was so inexplicable, it seemed almost a hallucination ; but now they are fully assured that their Master is alive again, inasmuch as he actually partook of their evening meal in presence of them all, Luke 24 : 42-43. V. 21. The great commission to disciple all nations is given more fully by Matthew and Mark. The word “missionary” does not occur in the Bible, but this is its meaning—one who is sent to publish the glad tidings of salvation. Christ himself was “the sent” of the Father, and the commission now given the first disciples is equally binding upon us their successors. Rightly considered, the evangelization of the world is the mission of Christianity, and the Church, congregation, or individual that neglects this injunction, fails to realize the chief end of its existence. V. 22. *Receive ye the Holy Ghost*—All our efforts will be in vain without the aid of the Holy Spirit, ch. 16 ; 13 ; Acts 1 : 8. V. 23. The idea here is that the disciples were to preach the doctrine of the remission of sins through faith in His name—to explain the conditions attached to forgiveness. Vs 24-29. The incident of Thomas’ honest doubts and demand for proof is thoroughly natural, and the application is suited to doubters in all the ages. Christianity is pre-eminently a system demanding unquestioning faith.

Peter Restored.

NOVEMBER 14.

JOHN XXI: 4-19.

Golden Text, John 21 : 15.

QUANTUM CUM SUECIS. HIS seventh appearance of the risen Lord was made to seven persons, v 1. Like all the others, it was a glad surprise to the apostles who had now returned to Galilee where He promised to meet them, Matt. 28 : It was probably soon after the meeting in last lesson. The mist of the morning might account for their not recognizing the Master, but besides that, it seems that after the resurrection he was known just as he pleased to reveal himself, Luke 24 ; 16, 31. V. 5. *Have ye any meat*—It was nothing unusual for some one to come to them as they were landing, to buy a fish for breakfast. Not even when the stranger told them to try a cast on the right side of the boat, would it seem very strange. V 6. The immediate result of doing so, however, at once recalled the miracle of their Master at the beginning of his ministry, and almost at the same spot, Luke, 5 : 4-6. Vs. 7, 8. *It is the Lord*—The discovery was first made by John, but Peter could not wait until the boat, dragging the heavy net, reached the beach—about 100 yards off, he plunged into the water and swam ashore. Vs. 9 : 13. *The fire of coals* and the food thereon, were doubtless provided by the same Agency that filled the net—a parallel instance in 1 Kings 19 : 6. There can be no doubt that the purpose of this miracle was to impress upon the minds of the disciples the lesson He had previously taught—that they were called to be “fishers of men ;” the drawing of the net and counting the fish represented to us what will happen when the work of the Church is completed and the reckoning of results takes place—when the Lord comes at the great day to number His own, Rev. 5 : 11. Reverence for the Master, for now they are sure that it is He, restrains the disciples from asking questions. The fish and the bread in v. 13, were doubtless the same as mentioned in v. 9, and not a part of the miraculous draught. V. 14. *The third time.* It was the seventh recorded appearance, but only the third to the disciples in a body. V. 15. *Dined*—“broken their fast,” R. V. The words now addressed to Peter were intended to remind him of his frequent protestations of affection, and of his thrice-repeated denial of his Lord, Matt. 26 : 33, 69-75. *Feed my lambs*—whether young in years or in Christian experience. Not until Christ put the question thrice, did Peter realize its full import : but now he sees the meaning. V. 17 *Peter was grieved*—because this present humble confession of his love seemed to be doubted. It was intended that he should feel it, and be warned for the future. *Feed my sheep*—This shewed him that Christ had still full confidence in his integrity and that he was, equally with the rest, invested with the pastoral office. What follows refers to the honour he should have of dying for his master.

Walking in the Light.

NOVEMBER 21.

1 JOHN 1: 5-10; 2: 1-6.

Golden Text, 1 John 1: 7.

THIS epistle is supposed to have been written by St. John—"the beloved disciple"—about A.D. 90-95. He seems to have had a clearer insight into the divinity of our Lord than any of the apostles. The leading subject of these letters is that of fellowship with the Father and the Son, v. 3. This first epistle probably contains the last exhortation of the aged apostle to the Church at large, written near the end of his long life, and furnishes criteria by which to judge of the genuineness of Christian faith, v. 5. As Christ announced to his disciples the purpose for which he was sent into the world so they in turn transmitted the message to others. *That God is light*—All material life and growth depend on natural light; spiritual life and increase come from God. *No darkness*—i. e. ignorance, error, stagnation, sin, or death, Ephes. 2: 1. V. 6. *If we say*—if we profess to be like Him, and yet do not manifest His spirit, there is a manifest contradiction—our conduct gives the lie to our profession in the eyes of God and man. V. 7. *If we walk in the light*—leading consistent lives of holiness and purity, then we give proof of true discipleship. Without fellowship with Christ, there can be no fellowship with one another; but, walking in the light, we have fellowship with both, and the blood of Jesus Christ frees us, not only from the punishment, but from the pollution of sin. Vs. 8, 9. Repentance and faith do not remove sin from our natures—believers are sinners still, 1 Tim. 1: 15. *If we confess*—This we need never be ashamed to do, (1) because God already knows our sins, Ps. 139: 1-12. (2) He is willing to forgive, Dan. 9: 9; Isa. 1: 18. V. 10. *If we say that we have not sinned*—This is differently put from v. 8, which refers to original sin; this refers to the commission of actual sin after we have come to a knowledge of the truth, we not only deceive ourselves, v. 8, but, what is worse, we make God a liar, by denying His word that all men are sinners, Eccles. 7: 20. Vs. 1, 2. *That ye sin not*—The Divine purpose has for its aim, either to prevent the commission of sin or to give us grace to forsake it. *If any man sin*—another way of saying that the best of men will occasionally fall into sin, which is a different thing from wilful, habitual sin. *We have an advocate*—One who can plead His own righteousness, and endurance of the penalty of sin on our behalf as a ground upon which to claim our acquittal. V. 2. *Propitiation*—The death of Christ satisfied Divine justice and made it possible for God to save sinners in a way consistent with the claims of justice. *Of the whole world*—The atonement made by Jesus is ample for the salvation of the whole human race; and this salvation is freely offered to all, Rev. 22: 17; Isa. 55: 1; 2 Pet. 3: 9.

John's Vision of Christ.

NOVEMBER 28.

REVELATIONS 1: 4-18.

Golden Text, Rev. 1: 18.

THE Book of Revelation was written by John, the beloved disciple, son of Zebedee and Salome, and a cousin of Jesus Christ. The date of writing is supposed to have been about the year 96-97. In the year 95, John, who had succeeded Timothy in the oversight of the seven churches of Asia minor, was banished by the Emperor Domitian to the lonely island of Patmos in the Aegean Sea. The only reason alleged for his banishment was the prominence he had reached as the last survivor of the original founders of the Christian church, who by their pure lives were a constant reproach to the open vices of the proud heathen around them; and by their refusal to conform to idolatrous observances, exposed themselves to the charge of non-conformity to the established religion of the state. He is supposed to have been released from his exile in the first year of the reign of Nero, who succeeded Domitian in A. D. 96, and to have returned to Ephesus where this book was written and where he died, probably in the year 98. V. 4. The seven churches to whom this writing is addressed, v. 11, were not the only churches in Asia Minor, but they are named here, (1) because of John's intimate connection with them; (2) as representatives of the Church of Christ in all places and ages. To them, in the first three chapters, special exhortations are addressed: the rest of the book is chiefly prophetic. V. 6. *Kings and priests*—Such is the high dignity to which all believers attain through fellowship with Christ, 1 Pet. 2: 5, 9. V. 7. *He cometh*—Christ will surely come again, Acts 1: 11; 2 Thess. 1: 10. *They also which pierced him*—together with all who by unbelief have 'crucified Him afresh,' Heb. 6: 6. V. 8. *Alpha and Omega*—the first and last letters of the Greek alphabet—from eternity to eternity. V. 10. *In the Spirit*—in a devout state of mind, fitting him for the vision. *The Lord's day*—the day of the Lord's resurrection. V. 11. Locate these churches on a map. V. 12. *The voice*—rather the person speaking. *Seven*—the emblem of completeness, signifying the whole church. *Golden*—conveying the idea of its preciousness and sacredness. *Candlesticks*—These are not light, but the bearers of light. The light is the Lord which the church receives and communicates, John 1: 8, 9. V. 13. *Like unto the Son of man*—as seen by John at the transfiguration, Matt. 17: 2. Compare the vision in Daniel, 10: 6-11. V. 15. *Fine brass*—burnished, shining. *Sound of many waters*—grand, majestic, resounding like the roar of the sea around Patmos. V. 16. *Seven stars*—the ministers of the seven churches, V. 20. *Sharp two edged sword*—the sword of the Spirit—the Word of the Lord, condemning some, converting others, Eph. 6: 17.

Our Own Church.

THE MODERATOR'S PASTORAL ADDRESS ON AUGMENTATION.

To the Members of the Presbyterian Church in Canada.

DEAR BRETHREN—At the late General Assembly in Hamilton, when the large deficit of \$6,000 to the Stipend Augmentation Fund was reported, and a proposition was submitted that a reduction should be made in the grants to the assisted congregations, the Assembly, in view of the great importance of the fund, resolved to make an earnest appeal to the congregations for increased liberality, and the Moderator was requested to prepare an address to the members of the church, on the duty of heartily supporting this most important fund.

To a large number of congregations this scheme has been most acceptable, and their contributions have been cheerful and liberal; and it is believed that all the congregations would have acted in the same spirit, had not misconceptions arisen as to its nature, and objections been taken, which we earnestly trust may be removed. The object of the Augmentation Fund is to assist weak congregations in supporting their ministers, so that each may receive the modest competence of \$750 and a manse, or say \$800 per annum, with a reasonably proportionate increase on this to ministers residing in towns and cities and the North-West, where living is more expensive.

An objection has been taken to this Fund that it is a new scheme suddenly laid by the London General Assembly of 1883, as a burden upon the church. The reply to this is that it may have a new name, but it is an old scheme. It is simply an advance upon the old scheme of the Home Mission Fund, by which a supplement was granted, on certain conditions, to weak congregations to make their ministers' salary \$600 per annum. No objection was taken to this old scheme. Contributions were regularly sent to the Home Mission Fund for this purpose. At the London Assembly, the proposition was made to raise the sum from \$600 to \$750 and a manse, and that Assembly heartily and unanimously decided in favour of it. The scheme is thus the old one, with the two points of difference, that the sum is \$750 and a manse in place of \$600, and the

scheme is separated from the Home Mission Fund, and its name is changed from the supplementing to the Augmentation Fund. It is thus obvious that the congregations which do not contribute to this scheme at all, or are giving less than they used to do to the old supplementing scheme, are proceeding upon a misconception. We may, therefore, most reasonably ask our people not to give anything less to this fund than they used to do, and, if possible, to add to their former gifts, so that this not unreasonable addition may be guaranteed to our ministers' salaries.

By some persons it may be asked,—is not this proposed salary too large? A large number of our people, by their liberal gifts, practically say that it is not unreasonably large. They believe that it is in the highest degree desirable to have a well educated as well as earnest ministry. They believe that such ministers will build up churches, draw in all classes and keep them in the church better than uneducated men would do. They do not believe that all Christian labourers need be well educated, but they are persuaded that the ministers of the Church should. They believe that the gifts and adaptation for work of our ministers are greatly helped by a thorough education. They find that all the churches of Christ are of the same opinion. This means that a young man, called by the Holy Spirit to the ministry of the Gospel, after passing through a good English education, should spend several years at a high school or collegiate institute, should take a university course of four years, and should pass through a further and special training of three years at one of our Theological Colleges. All this costs money, and money that by nearly all our students is earned by hard work. When the student becomes a minister of a church, he is expected to maintain a respectable position in the community, to educate his family, to give liberally to the schemes of the church, to local charities, and all good purposes, and to be given to hospitality. He is expected, in his studies, to keep abreast of his age; and surely, when all this is considered, it cannot be said that the proposed salary is too large. The minister does not serve for his salary; he preaches because he is the servant of his Master and the servant of all men for His sake. But he needs to have

a mind free from anxiety about his support and that of his family; and we ask all to consider whether \$600 is not, in the circumstances of our country, a too limited salary to meet the demands of a minister's position, and whether the proposed salary is not a modest and reasonable one. The words of the wise commentator are worthy of being remembered — "A scandalous maintenance makes a scandalous ministry;" and the words of the Scripture, "The labourer is worthy of his hire."

Another objection to this scheme is, that every congregation should do its own financial work and support its own minister and not be dependent on outside help. We answer, certainly; when a congregation is strong enough, it should bear its own burdens, and still further, should cheerfully help to bear the burdens of others. It should be self-reliant and independent. But if a congregation cannot give an adequate support to a minister, and if it gives faithfully and liberally what it can, is it not the duty of other churches, that are stronger, to aid it? Is not its minister entitled to a sufficient support, while he labours among them, and seeks to bring them up as rapidly as possible to the self-sustaining point? Mission stations would scarcely ever rise to be self-sustaining churches without outside temporary help. When thus helped they are cheered to go forward and to reach the point when, self-sustaining, they may, in gratitude, begin to help others still struggling. In place of teaching a spirit of feeble dependence, the weaker churches are all along, by this process, trained to a vigorous struggle for independence first and then to sympathetic help of others.

But are there not cases in which the aid thus given only serves to bolster up inefficient men? There may be such cases, for no scheme is absolutely perfect in its operation. In all callings, as well as that of the Gospel ministry, inefficient men are found. They are wanted nowhere, certainly not in the service of Christ. They should leave as quickly as possible. In the working of this scheme, such men become known and the remedy comes. Their churches become lethargic; the treasury is reduced; the requisite liberality per member is not reached, and the Augmentation Committee refuses to send any aid from this fund. The Presbytery refuses the application, and they cease to be bolstered up as inefficient

men. They must work more faithfully, or go elsewhere and do better, or leave the ministry. At the same time, we believe that there are very few inefficient men in the ministry of our church, and that in point of ability and earnestness they will bear a favourable comparison with their brethren in any church.

But it may be asked,—is not aid frequently given to congregations which are more than able to support their ministers without it? The reply to this is easy. The application for aid to any congregation must be presented to the Presbytery. If the members of such congregation are not giving faithfully, are not coming up to the prescribed liberality per member, the Presbytery simply refuses to transmit the application to the Augmentation Committee. And even where a Presbytery transmits an application, the Augmentation Committee carefully considers it and, unless the congregation is faithfully doing its duty, aid is not granted. This Committee has now received full power from the General Assembly to withhold grants when they may see good reasons for doing so. During the last year, eight congregations have been removed from the list of assisted congregations, because, in the judgment of their Presbyteries, they should not continue to receive aid from the fund. But, some say, the Home Mission Fund has more money than it requires, and it should be drawn upon to aid the Augmentation Fund. The answer to this is two-fold. The two funds are now quite distinct from one another; and the Home Mission Fund needs all, and more than is given, to meet the continually pressing and enlarging claim of such fields as British Columbia, the North West, and the extensive mission fields throughout the church. In the North West, there are seventeen congregations depending on the augmentation fund for existence, and the number increases every year, as the country fills up.

During last year fourteen congregations that were receiving aid from this fund have become self-sustaining. Eight congregations have been removed from the fund, because their Presbyteries thought that they should not receive aid. Eleven congregations have been added to the list. The whole number receiving aid has been thus reduced from 170 to 159. But for this aid, these 159 congregations, with a membership of 14,000,

would not enjoy the privileges of a full Gospel ministry. The sum asked for this year, after a careful estimate by the committee, is \$30,000.

This deeply important scheme of our Church is based upon the teaching of the Scriptures, that the strong should help the weak. "Bear ye one another's burdens, and so fulfil the law of Christ." This is the spirit of the Saviour, who gave and ever gives His strength to save the weak. The help thus given encourages our struggling churches till they are strong enough to bear their own burdens, and then to help others as they have been helped. By God's good providence we have a great field placed under the care of our Church. We should thank God for this opportunity. As the work goes onward new mission fields and growing congregations will need our help. By giving to this fund we are sowing seed which will yield a large and a speedy harvest. Granting that there may be exceptional cases where aid is given that should not, let us remember that no scheme of any church can be wrought with absolutely perfect efficiency and that the guards against such exceptional cases are already many and are increased when necessary. The General Assembly of our Church appeals to all who have dealt liberally by this scheme to continue their liberality, and, if possible, to increase it. And the Assembly earnestly appeals to those who have withheld their contributions to what it considers to be a great and most important scheme, and asks them to consider its claims in a prayerful, Christian spirit, and to join their brethren in cheerful and liberal gifts to a fund which seeks to provide the full privileges of a settled charge for our weaker congregations and a modest maintenance for their ministers.

I am, dear brethren, yours in the Lord,
J. K. SMITH, *Moderator*.
Galt, Oct. 8th, 1886.

DAY OF PRAYER.—The Synod of the Maritime Provinces have appointed the First Sabbath of November to be a day of Prayer on behalf of Foreign Missions.

COUVA.—The Eastern Section of the F. Mission Committee met on the 6th October, and appointed Miss Minnie Archibald, Truro, to be a Teacher at Couva, Trinidad.

PRESBYTERIAN COLLEGE, HALIFAX.—We are requested to state that the session of this College opens Nov. 3. Opening lecture by Principal Macknight, D.D. Students requiring to appear before the Board of Examiners, should meet that Board on the 30th Oct.

THE ASSEMBLY FUND.—We hope sessions will not forget the annual collection for the Assembly Fund, which falls on the third Sabbath of November. Last year, the total receipts of this Fund amounted to \$3,239. Printing and circulating the Minutes, a goodly volume of nearly 409 pages, involves an expenditure of about \$2000. It is money well spent.

TRINIDAD MISSION.—On the 21st September, Rev. W. L. Macrae and his wife left Halifax for their new sphere of labour at Princetown, Trinidad. Farewell meetings were held at Pictou and at Halifax. Deep interest is felt in Mr. Macrae, and he will be followed with the earnest prayers of the churches. He occupies the station vacated by the death of the lamented Mr. Macleod.

THE BOHEMIAN CHURCH.—The General Assembly recommended the church to contribute towards the Fund of \$25,000 to be raised by the churches connected with the Presbyterian Alliance. Our Bohemian brethren are poor and weak—a mere remnant of the great and prosperous church which once flourished in Bohemia. The fatal shadow of the Papal tyranny has blighted our sister church. She is now seeing better days. Let us help her.

KNOX COLLEGE, TORONTO.—The opening Lecture of the present session was delivered in Convocation Hall on Wednesday, 6th October, by the Rev. Prof. McLaren, D.D., his subject being "The New Theology and its sources." There was a large attendance of ministers, students and friends. Principal Caven, D.D., formally announced the appointment of the Rev. R. Y. Thompson as Lecturer on Old Testament Introduction. He stated that of the \$200,000 asked for Endowment, the sum of \$189,000 was subscribed, of which \$129,000 had been paid.

PRESBYTERIAN COLLEGE, MONTREAL.—The session was formally opened by a Lecture in the David Morrice Hall, on Wednesday, 6th October, by the Rev. Prof. Campbell, M. A., the subject of which was "the Phenomenal God." The large Hall was

well filled. Principal Macvicar, D.D., presided, and in the course of his remarks intimated that the Library had just been enriched by the addition of a unique treasure, consisting of a collection of over 400 volumes of oriental, critical, historical and theological works, chiefly bound in costly vellum, the property of the late Sir Charles Sieveright, Baron d'Everton, of Corfu. The session opens with a larger number of students in theological classes than in any previous year.

PRESBYTERIAN W. F. M. SOCIETY, (EASTERN SECTION).—The annual meeting of this Society was held at Pictou on the 29th and 30th September. This Society now embraces 60 auxiliaries, and several mission bands, and has over 1500 members. It has added over \$10,000 to the mission funds of the Church. The Society has existed ten years, and been steadily increasing in vigor and usefulness. Five sessions were held; many papers of interest were read, and important practical topics discussed. The following officers for the ensuing year were elected: Mrs. R. F. Burns, president; Mrs. H. H. Macpherson, Halifax, Miss Fairbanks and Mrs. McKay of Stellarton, vice-presidents; (with presidents of Presbyterian societies); Misses Campbell and Smith, secretaries; Mrs. S. Waddell, treasurer. Stellarton has invited the association to meet there next year.

CENTENARY OF JAMES' CHURCH, NEW GLASGOW, NOVA SCOTIA.—The first Kirk-session in the county of Pictou was organized by Rev. James MacGregor, D.D., on the 17th Sept., 1786; and the centenary of the interesting event was celebrated in James' Church, New Glasgow, on the 17th September, 1886. This church is named in honour of Dr. James MacGregor; and it claims to be the central congregation, the heir and successor of the congregation to which Dr. MacGregor ministered. Dr. MacGregor's successor was Dr. David Roy; and the present pastor is Rev. E. A. McCurdy. These three pastors have had charge in succession from 1786. The celebration on the 17th attracted much attention. Papers bearing on the history of the congregation and of Presbyterianism were read by the pastor, the Rev. Dr. McCulloch, Rev. E. Ross, and Messrs. D. C. Fraser, James W. Carmichael, and John S. Maclean.

THANKSGIVING DAY.—Over nearly the whole country, the harvest is now past and the summer is ended. Thursday, 18th November, has been appointed by the Governor in Council as Thanksgiving Day. There are, as usual, ten thousand reasons for public and private thankfulness. We have been exempt from devastating storms, from earthquakes, from plague and famine and war. The blessings of peace, so precious in the view of all good citizens, have been enjoyed from shore to shore of our wide Dominion. There is also abundance of food in all our borders. With brightening prospects commercially, it is well and comely to praise the Lord in songs of thanksgiving; but it is still better to show our gratitude in our life and conduct, by remembering the poor, helping the helpless, and supporting liberally the cause of Christ. Let us give back to the Giver of all good a portion of what He has bestowed on us.

LICENSES.—Mr. J. B. Hamilton, 14th Sept., by Presbytery of *Stratford*. Mr. John R. Campbell, 21st Sept., by Presbytery of *Guelph*.

CALLS.—Mr. Neil Campbell to Elmsley, *Lanark and Renfrew*. Mr. J. D. Ferguson to Windsor Mills and Lower Windsor, *Quebec*. Mr. John McLeod to Scotstown, *Quebec*. Mr. A. McAulay to Dalhousie & Co., also to St. Columba, & Co., Madoc, *Kingston*. Mr. J. Campbell, Ph. D., of Harriston to Collingwood, *Barrie*. Mr. A. H. Drumm to Severn Bridge, Washago and Airdrea, *Barrie*. Mr. J. A. Ross to Dundalk and Ventry, *Orangeville*. Mr. John Young to Drummondville and Chippewa, *Hamilton*. Mr. J. Robbins to First Church Truro, *Truro*. Mr. J. Pritchard of Manchester to Forest, *Sarnia*.

ORDINATIONS.—Mr. Neil Campbell, 29th Sept., and inducted same date, Elmsley, *Lanark and Renfrew*. Mr. James Hamilton, 20th Sept., by Presbytery of *Stratford* as Missionary to the North-West.

INDUCTIONS.—Mr. A. K. Caswell, 31st Aug., Oneida and Hagersville, *Hamilton*. Mr. F. Ballantyne, 5th Oct., Walton, *Maitland*.

DEMISSIONS.—Mr. W. Maxwell, Annapolis, *Halifax*. Mr. J. D. Ferguson, Kennebec Road, *Quebec*. Mr. J. McIlroy, Matilda, *Brockville*. Mr. Jas. Gordon, M.A., Niagara Falls, *Hamilton*. Mr. W. A. Johnston, Rockburn and Gore, *Montreal*.

CHURCH OPENINGS.—On the 5th Sept., Port Perry Presbyterian Church was re-opened by Rev. J. K. Smith, M.A., Moderator of Assembly. On 29th August, the South Plympton Church was re-opened by Rev. John McRobie

and G. Cuthbertson. The corner-stone of a new Presbyterian Church in Parkdale, to seat 1,100 and to cost about \$20,000, was laid on 14th Sept., by Rev. R. P. McKay, the pastor. The new Division Street Church, Owen Sound, was opened for public worship on the 19th and 26th Sept. Principal Macvicar preached on the 19th and lectured on the 20th, and Rev. J. K. Smith, the Moderator of Assembly, on the 26th. The building is of stone with a massive tower on the north-west corner. The interior is of amphitheatre form and will comfortably seat 900. It is heated by steam and lighted with gas, and is upholstered throughout. It cost in the neighbourhood of \$18,000 and is a credit to the Presbyterian Church. On 12th Sept., a new Church was opened, free from debt, by Rev. G. M. Clark, in East Gloucester, Ottawa Presbytery. On 19th Sept., Rev. J. Stewart preached at the opening of a new church in Ponsonby, Montreal Presbytery. The new Portage la Prairie Church was opened by the Rev. D. M. Gordon on 19th Sept. The congregation at Birtle, Man., have let the contract for a new church which will cost over \$2000 when finished.

MANSES.—The congregation of North Sydney, Cape Breton, have provided their pastor, Rev. Dr. Murray, with a comfortable manse, which cost about \$2000. The congregation of St. John's Church, Chatham, have provided a manse for their Pastor, Rev. N. Mackay, at a cost of \$2000. The ladies of St. Andrew's congregation, Chatham, raised \$1018 by means of a bazaar to pay off the debt on the manse.

DEATH.—**REV. W. G. FORBES.**—This venerable minister died at Plaster Cove, Cape Breton, on the 18th Sept., aged 86 years. Mr. Forbes was the first student who completed his course in the Free Church College, Halifax, under the late Dr. King. Mr. Forbes was licensed in 1851, and after labouring a few months in Cape Breton, he was called to the congregation of Plaster Cove (Port Hastings) where he was settled in 1852. His charge was widely scattered, and involved a vast amount of hard labour. Mr. Forbes was an able and acceptable preacher, especially in Gaelic. In 1860 he was Moderator of the Free Synod, and he acted in that capacity at the union on the 4th Oct., 1860. Mr. Forbes continued to labour while health and strength remained; but he retired from the active duties of the ministry several years ago, and was patiently awaiting his call to his eternal rest.

MANITOBA ITEMS.—The students are retiring from their fields after having done a good summer's work. Kildonan, vacant congregation, is hearing candidates. Rev. Mr. Spence has been received for approval of the General Assembly from the Methodist Church, and has, on the request of the people of Rat Portage, been stationed there for six months. An effort will be made to move a church now disused to Greta, which is a station opened last

New Year. A missionary for Rainy River is needed. In Brandon Presbytery some four or five congregations have risen to the status of being ready to call ministers. Carberry has called Rev. David Anderson, B.A., of Manitoba College, and he has accepted, with highest prospects of usefulness. A new church was opened lately by Dr. King at Shoal Lake, Manitoba. Portage La Prairie Church was opened by Rev. D. M. Gordon last month. In Southern Manitoba, the extension of the railway is likely to result in the building of new churches. Manitoba College opened on 16th of September. The opening was somewhat clouded by the death of Mrs. King, after a painful illness of nearly a year, borne with heroism and gentleness. References were made to it in the Winnipeg churches, and the Presbytery of Winnipeg and College Society passed votes of sympathy with Dr. King in his affliction. The Arts Department of the College is in full working order. The attendance is large, there being a B.A. graduating class of nine, and very large classes in the first and second years. Ladies are now permitted to pursue a university course in Manitoba College. The Theological Department opens on first of November. B.

Meetings of Presbyteries.

HALIFAX, Sept. 14th.—Mr. W. Maxwell's resignation of Annapolis was accepted. The call to Mr. A. Rogers, of Yarmouth, from Melville Church, Côte St. Antoine, was considered, and the Presbytery resolved not to trans- late.

TRURO, Sept. 14th.—Mr. Abner Lewis, B. A. was certified to college as a student of first year. Committees were appointed to take charge of the various church schemes. Application was made to the Hunter Fund for a grant of \$500, on behalf of a church being erected at River Hibernia. The congregation of Upper Londonderry was visited, and found to be in a satisfactory state.

LUNenburg AND SHELBURNE, Sept. 7th.—Home Mission reports were received. A. W. Crawford was reappointed in charge of Riversdale. Arrangements were made for moderation in a call at Bridgewater.

PICOU, Sept. 7th.—The Presbytery sanctioned the erection of a manse at Durham, instead of at Greenhill, as previously arranged. A committee was appointed to consider the propriety and desirability of having a small collection of hymns for prayer meetings. A satisfactory report of work by Mr. Dey was presented.

ST. JOHN, Sept. 7th.—The Shediac congregation applied for separation from Shemogue, promising \$400 towards the support of a pastor. It was resolved to notify Shemogue. Arrangements were made for the induction of Mr. McNeill, in St. Andrew's Church, St. John. Mr.

G. S. Allen was restored to full status as minister. Rev. Mr. McMillen, of Bocabec and Wa-weig, and Rev. Mr. Gray, of Sussex, tendered demission of their respective charges. Mr. Macdonald reported from St. Martins, that the Masonic Hall there had been gifted to the church. A new church is in course of erection at Hampton, where Mr. Langill is laboring.

QUEBEC, Sept. 21st.—Mr. J. R. MacLeod reported that Richmond and Melbourne had been united, and now form one pastoral charge; also Windsor Mills and Lower Windsor. The Presbytery expressed its gratification. A call from Scotstown in favor of Mr. Jno. McLeod, B. A. licentiate, was sustained, and the ordination and induction fixed for Oct. 13th. A unanimous call from Windsor Mills and Lower Windsor in favor of Mr. J. D. Fergusson, B. A., was sustained. Mr. Fergusson was allowed time to consider the call. Point Levi was granted leave to call. Mr. P. Roderigue, of Beauce County, was recommended to the Board of French Evangelization for employment. Mr. Charbonnell was granted leave of absence for one month. The Rev. D. Currie tendered his resignation of the charge of Three Rivers. The congregation was cited to appear at Scotstown, 13th Oct., at 10 a.m.

MONTREAL, Oct. 5th.—It was resolved to allocate among the several congregations the amount asked from the Presbytery by the Augmentation Committee. Deputies were appointed to visit all augmented charges. The French Committee reported that the people in St. Jude had subscribed \$91 to erect a mission house there. It was agreed to petition the Montreal Protestant Board of School Commissioners to open a school in the city for French Protestants. The City Mission was reported as prospering under Mr. Patterson. The Presbytery certified fifteen students to the Senate of Presbyterian College, Montreal.

OTTAWA, Sept. 27th.—Mr. Whillans reported the organization of a church at Casselman, and the Rev. Mr. Christie was appointed there for six months. The Home Mission report was adopted, and a committee was appointed to consider the practicability of uniting Hull with Chelsea.

BROCKVILLE, Sept. 14th.—Mr. McIlroy's resignation of Matilda was accepted. Messrs. A. Nelson and W. A. Merkley were recognized as Catechists. It was agreed to hold Sabbath School Conference at Morrisburg, on Oct. 12th. Iroquois and Dixons were united as one pastoral charge. Arrangements were made for missionary meetings. Several students read discourses and were certified to college.

KINGSTON, Sept. 20th.—The two congregations in Pittsburgh were united, under charge of Mr. Gallaher. Mr. A. McAulay accepted call to Dalhousie, &c., and his ordination was fixed for Dec. 7th. The mission fields were counselled to use, in worship, the psalms and hymns authorized by the General Assembly.

PETERBORO', Sept. 21st.—Several students gave in exercises and were certified to college. Mr. Howard was asked to reconsider his declination of call to Warsaw. Messrs. Miller and McArthur were certified to the Home Mission Committee for work in winter. Encouraging reports were received from the mission fields in the bounds.

TORONTO, Oct. 5th.—Hornby and Omagh offer to give \$750 and rented house, and it was agreed to grant moderation in a call there. Congregations were enjoined to have their year correspond with the calendar year. Several students were examined and certified to Knox College. It was agreed to urge on sessions and congregations the claims of the Aged & Infirm Ministers' Fund. The place of meeting hereafter was changed to the lecture room of St. Andrew's Church.

ORANGEVILLE: Sept. 14th.—A call from Ventry and Dundalk to Rev. J. Ross was sustained. It was agreed to try and secure Mr. Madill's services at Corbeton for the winter. The Gandier congregation asked assistance in erecting a church building and a committee was appointed to enquire into the matter. Satisfaction was expressed with Rev. G. L. Howies' services in Ballinafad.

BARRE, Sept. 28th.—Call from Collingwood to Rev. J. Campbell, M.A., Ph.D., was sustained, and transmitted to the Presbytery of Saugeen. The Rev. R. N. Grant was authorized to moderate in a call from Severn Bridge, Washago and Ardtrea, on 12th Oct. It was agreed to recommend to H. M. Committee that Rev. J. Mordy, M.A., be appointed ordained missionary between Sudbury and Schreiber on the Canadian Pacific Railway. The resignation of Rev. A. H. Drumm, ordained missionary at Port Carling, etc., was accepted. Reports from the mission fields of summer labour were received. They were about twenty-five in number, and were satisfactory to the Presbytery as showing faithful labour and gratifying results.

OWEN SOUND, Sept. 21st.—Students were examined and certified to the various colleges they attend. All congregations were enjoined to make their financial year close with the calendar year. A committee was appointed to arrange for a general exchange of pulpits, so that the claims of the Augmentation Fund may be fully laid before all the congregations. Application was made by Johnston and Daywood congregation for a supplement from the Augmentation Fund. A committee was appointed to consider the application and report.

GUELPH, Sept. 21st.—Arrangements were made for missionary meetings. Mr. John R. Campbell was licensed to preach the gospel. Messrs. Doherty, D. Mackay and G. W. Logie were certified to college. Moderation was granted to Knox Church, Acton. A committee was appointed to arrange for a Presbyterial Sabbath School Conference.

HAMILTON, Sept. 21st.—Messrs. Black, of Caledonia, and Gordon, of Niagara Falls, tendered resignation of their charges. The call to Mr. A. K. Caswell, from Ancaster, was set aside. Leave was granted to moderate in a call at Drummondville and Chippewa.

PARIS, Sept. 14th.—Session records were examined and attested. Messrs. Leeming, Nichol and J. E. Brown were certified to the College Senate. It was agreed to strongly urge the claims of the Aged and Infirm Ministers' Fund on the generous consideration of the congregations in the bounds.

SRATFORD, Sept. 14th.—Mr. McPherson's petition as to his retiring allowance was considered, and a committee appointed to confer with parties. North Mornington and Milverton were disunited, Mr. Kay remaining in charge of Milverton. Mr. J. B. Hamilton was duly licensed to preach the Gospel. Sept. 20th.—Miss Oliver was designated to the Foreign Mission field, and Mr. James Hamilton ordained as a missionary to the North-West. The meeting was held in Avonbank, and was presided over by Rev. R. Hamilton. It was specially interesting, because of the fact that Mr. James Hamilton was the Moderator's son, and Miss Oliver was a member and Sabbath school teacher in the Moderator's congregation.

HCRON, Sept. 14th.—Messrs. J. McGilvray and D. M. Buchanan were certified to the Knox College Senate. Missionary meetings were arranged for. It was agreed to refuse to entertain Mr. T. E. Calvert's application. A motion congratulating Mr. R. Y. Thomson on his appointment as Lecturer in Knox College was adopted.

MATLAND, Sept. 21st.—Call from Walton to Rev. F. Ballantyne was accepted and induction fixed for 5th Oct. It was agreed to hold a Sabbath School Convention under the auspices of the Presbytery. A committee was appointed to visit South Kinloss as to arrears due. The Aged and Infirm Ministers' Fund was commended to the congregations in the bounds.

BRUCE, Sept. 14th.—A minute anent the late Rev. W. Blain was adopted. Mr. Joseph Steele was certified to the Home Mission Committee as a catechist. A number of students were certified to college. Rev. A. Findlay submitted an interesting report of his work in Algona and was cordially thanked by the Presbytery. It was agreed to apply for a renewal of the grant to Hanover and N. Normanby. Mr. Gourlay submitted a statistical and financial report of the congregations, which was ordered to be printed and distributed.

COLUMBIA, Sept. 20th.—Leave was granted New Westminster to moderate in a call. A deputation from Chilliwack asked to be organized. They promised \$600 towards salary and are to build a church this year and a house when required. The application was granted.

It was agreed to ask the Assembly's Home Mission Committee for four missionaries, viz.: Chilliwack; Langley, &c.; Ashcroft; Alberni.

Synod of the Maritime Provinces.

^{ON} THIS Synod met at Truro, Nova Scotia, on Tuesday, Oct. 5, at 7.30 p.m., and continued its sessions till Friday evening. Rev. Thomas Sedgwick, retiring Moderator, conducted the opening services and preached a most impressive discourse from Rom. 1:16. Rev. Alex. Maclean, Hopewell, Pictou county, was unanimously elected Moderator.—The report of the Hunter Church Building Fund showed that only two free grants had been made during the year. Loans without interest had been given to five churches. Five applications are still not disposed of on account of lack of funds. Since the beginning, the fund has aided 37 churches, with grants of \$10,000, free loans of \$17,000, and loans at interest of \$7,700.—On motion of Rev. Robert Laing, Halifax, the Synod, gave its cordial and unanimous endorsement to the proposal to establish a Ladies' College at Halifax.—Rev. P. M. Morrison, Dartmouth, was elected Agent of the church for the Eastern Section, his salary to be \$1,750. The Synod in this matter acted under the authority of a remit of General Assembly. On Wednesday evening, prominence was given to Foreign Mission matters. Rev. E. Scott, secretary, explained the financial situation which shows that the funds need replenishing before the end of the year, large sums then falling due. A most interesting address was delivered by Rev. Joseph Annand, of the New Hebrides Mission, who intimated his probable return to his field of work early in 1887.—A report on the state of religion was submitted by Rev. A. B. Dickie, showing much progress and revivals in many congregations. Large additions have been made to the membership of the church during the year, in some cases 100, in a few over 200 having been received. The subjects of systematic giving, temperance, Sabbath Schools, and Sabbath observance were reported upon and discussed. The Home Mission report showed progress, especially in the Presbytery of St. John. Mr. McMillan, the Convener, stated that the expenditure this year had to be increased about \$1500. For the first time for a number of years we are threatened with a deficit. The Woman's Home Missionary Society, St. John, pays \$50 a year towards the salaries of a number of missionaries stationed in fields in the St. John Presbytery. Rev. P. M. Morrison, having accepted the position of Agent, resigned the Clerkship of Synod, and Rev. Thomas Sedgwick was unanimously elected Clerk of Synod. A favourable report from the Augmentation Committee was submitted by Rev. E. A. McCurdy. The sum of \$9000 is

asked for the ensuing year, to be allocated as follows: Pictou, \$1350; Halifax, \$2050; Sydney, \$450; Wallace, \$360; Truro, \$900; St. John, \$1260; Miramichi, \$600; P. E. Island, \$1050; Victoria and Richmond, \$250; Lunenburg and Shelburne, \$370; Newfoundland, \$360. The report was approved, and the proposed regulations and allocations were accepted. The Presbytery of P. E. Island was authorized to receive Rev. A. A. Mackenzie as a minister of this church, in accordance with a remit of Assembly. A resolution was passed deprecating the continued aggressions of the French in the New Hebrides. The Aged and Infirm Ministers Fund regulations were amended and then approved. A statement concerning the Widows and Orphans Fund was submitted. Total capital now about \$68,000. The next meeting of Synod will be held at New Glasgow, on the 4th Oct., 1887.

Ecclesiastical News.

CANADA.—The Church of England in Canada held its Provincial Synod in Montreal, in the month of September, Rev. John Langtry of Toronto being chosen Prolocutor. Among other things done at this triennial assembly of the Episcopal Church was the passing of a motion by both the bishops and "the lower house" looking towards a Protestant union. Each of "the houses" appointed a committee "to confer with any similar committees representing other Christian bodies, for the purpose of ascertaining whether there is a possibility of honorable union with said bodies." It is something for this hitherto exclusive branch of the church to have officially recognized the existence of other Christian bodies, and whatever may be the upshot of any negotiations that may be entered into between them and others, we hail with pleasure the token now given of their having come to entertain sensible views of their position relative to the rest of the Protestant community. The next most important business transacted had relation to the missions of the Church in Algoma, and the Great North West. Bishop Sullivan said that the highest stipend paid in Algoma was \$1000, and the average \$750, out of which a horse and buggy, and often house-rent had to be found. The sum raised by the church in Canada for Domestic Missions, during the year was \$26,507, while \$16,453 was raised for Foreign Missions, the Society for the Propagation of the Gospel, and other religious enterprises. The subject of brotherhoods and sisterhoods was taken up and led to a heated debate. After prolonged discussion, the matter was left in abeyance, as was also the much feared question regarding the desire of the Montreal Diocesan College to be empowered to confer degrees in Divinity, which, by consent of all parties, was shelved for two years. Rev. R. V. Rogers, for many years Rector of St.

James Church, Kingston, well known for his devout attachment to the doctrines of the Reformation, has lately gone to his reward, at the ripe old age of 84 years. The quadrennial General Conference of the Methodist Church of Canada lately finished its sittings at Toronto. Great earnestness and ability characterized the discussions, which extended over a period of about three weeks. Among the most important matters debated were the college and itinerancy questions. On the former point, a majority declared in favour of the federation of the Colleges, which means that Victoria University will be removed from Cobourg to Toronto, if the means necessary to accomplish this can be secured. Rev. Dr. Potts was appointed education secretary, with a view to raising at least \$400,000. Although the proposal to extend the period of itinerancy to four years had the recommendation of a committee which had had the subject under consideration for sometime, the temper of the Conference was conservative, and the three years' period was retained, largely by the voice of the clergy themselves, whose interests were sought to be promoted by admitting of their remaining four years in the same circuit. The General Conference endorsed the action taken by the Montreal Conference, in the matter of seeking an understanding with Presbyterians and others in small Protestant communities, so as to secure the withdrawal of all unnecessary expenditure of men and means. The Conference also emitted no uncertain sound on the question of the Temperance Reform, declaring itself in favour of prohibition. It passed a resolution regarding the way some officials had treated the Indians of the North-West similar in tone to that adopted by our General Assembly, and it endorsed Mr. Charlton's bill as to the necessity of legislation for the better protection of young girls. The Methodist Church of Canada is now supposed to embrace about one-fifth of the population of the Dominion. It has 1,700 ministers, nearly 200,000 communicants, and 900,000 adherents. The following statistics of Church property are given:—Total number of churches, 2,943; other preaching places, 1,244; value, \$7,833,994; number insured, 695, for the amount of \$2,640,864; number of parsonages, 870; value, \$1,231,842; value of furniture, \$178,156; number of colleges, 10, value, \$489,435; number of burial places, 995, value, \$124,890. Total value of all Church property, \$9,658,526.

SCOTLAND.—Church renovations are in many places the order of the day. Twostained glass windows have been placed in Kirknewton Parish Church, in memory of the late Dr. Smith; two in Kirkcaldy Parish Church, in memory of Mr. James Russell, and two very handsome ones in Dunblane U.P. Church, where the Rev. Dr. Wm. Blair ministers. Benbecula Free Church was opened recently by the Rev. Dr.

Somerville, Moderator of Assembly. The church was built very largely through the exertions of Principal Rainey, and presented to the congregation, free of charge! For the repairs on the Gaelic Church, Inverness, the fears are being taxed. In event of their resistance, the arm of the law is to be called in. This is one of the grievances in connexion with the National Church, which causes much irritation. The passing of Mr. Finlay's bill would have removed it. In our obituary list, I notice the death of the Rev. Wm. Binnie, D.D., Professor of Church History, &c., F. C. College, Aberdeen; and recently, that of the Rev. R. O. Young of Fortrose, in his 84th year. Mr. Playfair, formerly of Abercorn, and who paid a visit to Canada in 1876, has passed to his inheritance. The jubilees at present are those of Dr. Honey of Inchtute, on which occasion he received a purse of \$1450, and of Mr. Elder, Sealing. Among convalescents are the Rev. R. H. Muir of Dalmeny, for many years Convener of the Church of Scotland's Colonial Committee. Mr. Muir has had a very serious attack of small-pox, contracted while visiting among the workers employed on the railway bridge at Queensferry. Appointments of ministers to churches are too many to mention. Some elections are contested, as at Snizort, where there were 26 communicants (!) and 102 adherents, of whom 99 were present. Of these, 50 voted for Mr. McRurie, and 48 for Mr. McCallum. One declined to vote, and another of McCallum's men was absent. Had they been up to the mark, Mr. McCallum would have had his half-hundred also. As it is, there is dissatisfaction. The induction of the Rev. Mr. Kyd at Stevenston is being opposed also. The Rev. Wm. Bryce, St. Ninian's, Glasgow, resigns on account of ill-health. The Rev. John Gray is now junior pastor of the U. P. Church, Rothesay. Mr. Mitchell goes to Kirk-Cowan, and the Rev. Ebenezer Ritchie to the Original Secession Church, Paisley. Among our Canadian visitors to the west coast this month, we were glad to see the Rev. Dr. Jenkins and family, the Rev. Dr. Snodgrass (now of Canonbie) and family, and Dr. Pollok of Halifax. All have now taken wing. Dr. Snodgrass has not been well, but is much improved by his visit to Rothesay. Henry Ward Beecher has also gone. Scotland is still being remembered by her American sons; for Mr. Carnegie has laid her under obligations recently by a donation of \$250,000 to found a public library in Edinburgh; and a bust of the poet Burns, to be placed on the Wallace monument, near Stirling; in connexion with which some one suggests that now John Knox should be remembered in the room set apart to the recognition of the illustrious liberators of Scotland. Let me close with a few facts outside the ecclesiastical domain. This week, the convention for the "Deepening of Spiritual Life" is being held in the Queen's Rooms, Glasgow. The attendance at all the meetings is very large,

and the interest very great. Yesterday, Drs. Andrew Bonar and J. Elder Cumming held prominent positions on the platform, but the speakers were chiefly from England, with Pastor Stockmeyer from Germany. In the beginning of the month, we had the Thanksgiving for the "Orphan Homes of Scotland," and the dedication of \$100,000 of property. The day was fine; about 1,000 people came to unite in the services; and Mr. Quarrier and the children were at their very best. But as I have promised our Editor that he shall describe the "Homes," I must not enter that consecrated domain. Suffice it to say that there are now \$300,000 worth of property secured for the work, and under the care of proper trustees, while no man has ever been solicited personally or by writing for a single penny. Mr. Quarrier deals with the Lord in prayer, relying chiefly upon the assurance that God will be a "Father" to the fatherless; nor has he ever found the Father's provision to fail. The running expenses now amount to \$150 a day. Yet that comes in with perfect regularity from many and varied sources, from a cent to fifteen thousand dollars, as in the case of his iron ship. It always comes. Never has he at any time had more than a fortnight's provision on hand, and very seldom less. Once his supply was down to two days, but that very night, after earnest prayer, he received a legacy of \$1800, which again put him all right, nor has he been in such straits since. To complete the number of villas, there are still required \$100,000 which I have no doubt, will be given. Mr. Quarrier's aim is to save two children a day. May the Lord bless and prosper His own cause at His servant's hands.

"A patient Quarrier working day by day,
"Joys in the stately temple rising far away."

D.

IRELAND.—Not for a long time has the Presbyterian Church of Ireland suffered such a calamity as in the death of the Rev. William Fleming Stevenson, D.D., of Rathgar, Dublin. What makes the matter seem worse is, that he was taken away in the fulness of his power and usefulness, at an age when it might be expected that he would be spared for many years. He had not quite completed his 54th year. He was a native of Strabane, and was brought up in the congregation of the Rev. Dr. Goudey. He graduated in Edinburgh University and had his divinity course partly in Edinburgh and partly in Germany, and was licensed to preach when he was about 22 years of age. Although he was far above the average in education and culture he was by no means popular in vacancies, the country congregations looking upon him as a failure. Time has shewn what the vox populi amounts to in some cases. For some years he laboured in the Belfast Town Mission. A new congregation was formed in Rathgar, a suburb of Dublin, and he was ordained there in 1860.

There was then no church building, and his income the first year was less than \$500. In time, a beautiful church was built, and was opened by Dr. Norman Macleod, who was a very warm and intimate friend of the young minister. From those small beginnings the congregation grew to be one of the very first in the church. He had tempting calls to go elsewhere, to Scotland, to England, to America, but there he remained until his death. For literary power and genuine fervour, two qualities that are not always combined in one man, he was unsurpassed in the Church of his fathers. His volume on "Praying and Working" is known wherever the English tongue is known. He wrote largely for the magazines. His services to the cause of missions are well known. When Dr. Morgan retired from the management of the mission to India it seemed hard to find one to carry the mantle that fell from his aged hands. Yet Dr. Stevenson carried the work on to a greater height than ever Dr. Morgan did. He himself visited the mission fields and other lands as well, and when he returned he electrified his audiences wherever he went with his burning words about the wants and prospects of the heathen lands. His wife, who was a true helpmate to him, was one of the Sinclair family, a daughter of the late John Sinclair of Belfast. Five years ago, he was unanimously called to the Moderator's Chair, the highest honour the Assembly can bestow. It is said that his death was caused, or at all events hastened, by overwork. He was a most devoted student, but he was none the less a faithful pastor, and the cares of the foreign mission must have been a great tax on his time. All, however, was lovingly performed until the end came, so unexpectedly. The church will not soon see his like, so variously gifted and so devoted. His memory will be a blessed heritage and stimulus. Another death falls to be recorded this month, that of the Rev. Samuel A. Bellis, LL.D., of Ramelton, also a comparatively young man, noted not only as a scholar of rare endowment but also as a man of fine spirit. It was his father who was so long the secretary of Missions, and who passed away only last year, after being 60 years in the ministry. Dr. Bellis was only 47 years of age. He also was a German student, having for one or two sessions sat at the feet of Delitzsch. He was the first of the ministers of the Church in Ireland to take the degree of LL.D., by examination in the Queen's University, now the Royal. His whole ministry was spent in the quiet town of Ramelton, Co. Donegal. It is seldom that we have to record the death of two such men in one month, and it is well that it is so seldom.

H.

GREAT BRITAIN.—The Bishop of Ripon has been holding his primary visitation, in which he advised his clergy on all the prominent topics of the times. On the question of politics, he thought it would be a disastrous day

when ministers of religion should have no part nor lot in the discussion of the great issues subject to the nation's verdict. To separate the clergy from any portion of the life of the people, would be to create a religious caste destined to become unfit to lead the people to the gates of another world, because they had ceased to understand the men and women of this world. But while making this claim for political freedom, Dr. Boyd Carpenter deprecated any attempt to use the influence of a sacred office to persuade men to political action. To use the pulpit for political purposes, was to admit the modern heresy that the party was more than the State, which sounded like the unmathematical declaration, that the part was greater than the whole. Yet, to the question, "Had the Clergy no message to the people in times of political excitement?" he would answer, "Yes, a thousand times yes." He might remind them that no eagerness in the fray could justify the lowering of moral standards. He might urge the manly virtues of truth, sincerity and courage, and beg men so to act that their influence should be as a preserving element in the midst of men, by word and example, stirring, stimulating and strengthening the life of humanity to better and nobler things. It is understood that the Free Churchman who was announced in last General Assembly of the Church of Scotland to have given his lawyer instructions to divert a bequest of £20,000 from the Free to the Established Church is Dr. R. H. Gunning, Rio Janeiro. The annual "Pastoral Address" of the Wesleyan Methodist Conference, recently assembled at City-road Chapel, London, and addressed "to the Methodist societies in the Connexion established by the late Rev. John Wesley" is signed by the Rev. Dr. Robert Newton Young as president, and by the Rev. D. G. Waller as secretary. Forty-five thousand new members have been enrolled during the year, and 28,531 remain on trial, but regret is felt that after several years of increase there should be reported a slight diminution in numbers; 27,135 are stated to have "ceased to meet." Not only is there a decrease in numbers, but a serious falling off in the income of several of the Connexional funds, notably the Home and Foreign Missionary funds, the result not altogether of the protracted agricultural and commercial depression, but more especially of a decay of missionary zeal. An appeal is made for increased sympathy and support, that Methodism as a missionary church may not depart, but that the purposes of redeeming mercy to England and the world at large may be speedily accomplished. Special mention is made of Methodist work among the spiritual destitute of London, and of the initiation of the new movement. The work of Methodism among the young is stated to be full of encouragement there. Nearly 48,000 young persons meet in junior society-classes, an increase of upwards of 3,000 on the preceding year, and upwards of 326,000

young persons are enrolled as members of Wesleyan Bands of Hope.

UNITED STATES.—An exchange publishes some interesting statistics of the growth of the Southern Presbyterian Church. They show that this year there has been an addition of 11,644 on examination, against 9,951 for 1885, 7,259 for 1884, and 6,638 for 1883. The figures show a general gain. There are 39 more churches, and 13 more ministers. The net increase in church membership is 8,542. In Sunday school membership there was a gain of 494 teachers and 2,116 scholars. The American Board will report a good condition of finances at the annual meeting at Des Moines next month. It has received in donations during the year, which closed Sept. 1st, \$384,247; in legacies, \$107,190; total, \$491,437. This shows a slight decrease in donations as compared with last year, namely, \$2,765, and a still larger decrease in legacies, namely, \$14,288. The treasurer will, however, be able to report the Board out of debt, and all who love the missionary cause will rejoice in this fact. The Triennial Convention of the Welsh Calvinistic Church of the United States met lately in Milwaukee, Wisconsin. Delegates to the number of 150 were present. From abroad were Revs. Hugh Jones, Liverpool; Evan Jones and James Donne, North Wales; and High Sheriff David Hughes, Anglesea.

FOREIGN.—Keshub Chunder Sen was well known as one of the leaders in a kind of modified Christianity, which is very far from being that of the Bible, and which altogether fails in appreciation of the nature and value of the Atonement, was not unlike Caiaphas when he uttered the following unconscious prophecy concerning Christ in one of his latest public addresses: "Already His benign rule has brought about many and grand blessings, and soon, in the full light of His complete revelation, darkness will pass away and the full and everlasting light shine never to set again; for India is already won for Christ." The first Protestant mission in Guatemala was opened by the Presbyterians two years ago. The city has a population of 1,200,000, of which 180,000 are white. The gospel is preached with entire freedom, influential classes welcome the missionary, and the President himself sends five children to the first school opened. Having broken with Rome, there is danger lest the people drift into infidelity, so that their last estate become worst than the first. A Protestant church, the first in the city, was organized last December. About fifty years ago, Dr. Ray Palmer preached and published a missionary sermon, in which he pictured how his soul, returning five hundred years later to visit the earth, might see closed Japan open to the gospel, and its people instructed in Christianity. It will not take seventy-five years to accomplish that

for which his faith required five hundred years. Eighty-five years ago, the honorable directors of the East India Company placed on solemn record: "The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast." A few months since, Sir Rivers Thompson, lieutenant-governor of Bengal, said: "In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined." The *Chinese Record* tells us of a whole town in China adopting Christianity. In the suburbs was a missionary chapel in charge of a native helper. Last summer the people became angry with all foreigners on account of the trouble between France and China, but the native preacher kept on his work earnestly and faithfully. In midsummer cholera came, and death followed death in quick succession. The terror-stricken people fled to their gods; but the one Christian teacher besought them to come to the true God, who could hear their prayers and save them. They listened to him in their despair, and united with him in asking God to stay the plague, and the plague was stayed *that day*. The people held a conference, and as a town they decided to accept the new religion and worship the God who heard their prayers. Rev. A. B. Thompson has been sent by the Colonial Committee of the Free Church, to Warwick Church, Bermuda. The Committee have made a grant to the congregation of £70 a year for three years. The Warwick congregation was organized in 1612; and the church in which the congregation meet was built 1719. The population of the islands is very small, and is not increasing. There is another Presbyterian congregation in Bermuda, that of St. Andrew's. It is not a strong congregation, but it is united and zealous. We learn from Rev. John Morton, Trinidad, that the weather in that island has been very trying. Mr. Hendrie has been ordered by his physician to leave, and has gone to Scotland, for change.

TEMPERANCE NOTES.—We sympathise with every wise effort to promote the cause of temperance, to hasten the advent of total prohibition, and thus overthrow one seductive and corrupting power that is cursing society, crushing many hearts, desolating many homes, and making humiliating inroads on the Church of Christ. The grand weapon of moral suasion is never to be laid aside, but must be plied as vigorously to save the drunkard to-day as ever in the past. The philanthropic argument—abstinence for the sake of others—is just as powerful, as heavenly, and as Christ-like now as it ever was. But for the traffic itself, that is, for those who make or sell strong drink, we can well believe that *legal* suasion—suppression by the strong arm of the law—is the only radical and effective remedy. The traffic we

believe to be essentially bad, blunting the moral sense of those who engage in it, so that anxious neighbors, starving children and warm-hearted philanthropists appeal to them in vain. They cannot be ignorant of the deadly ruin of which they are the cause; they know that the streams of lava they send forth are scorching the land, and we cannot afford to waste time in fruitless attempts to persuade them to abandon their trade. Hence, we can appreciate the motives of those who believe the time has come when the temperance or prohibition question should be made one of the grandest political issues, and who refuse any longer to keep this question in abeyance at the bidding of party prejudice. Great wisdom is needed in introducing it into the political arena, but we fail to see why the great temperance party, who have developed this reform from its infancy to its present colossal proportions, cannot be trusted to carry it on to victory. If they believe the question of national prohibition to be more heavily freighted with all that affects the moral, social and domestic well-being of a people than any other question that can be presented to the electorate, and if they are true to themselves and their principles, complete and final victory cannot long be postponed. Wherever the Canada Temperance Act has been carried, and the provisions for enforcing the law faithfully applied, it has, we believe, been attended with most beneficial results. But in some quarters the failure has been well-nigh total, simply because a traffic that has no respect for law has been allowed to violate the act with impunity. Were thieves and murderers to be dealt with in the same indulgent way, we question if the prohibitory laws against theft and murder would prohibit these crimes. It is, at all events, abundantly clear that one important end to be obtained, and one which temperance workers everywhere should agitate for and demand, is the rigid and faithful enforcement of the Canada Temperance Act, wherever it has been declared in operation.

P. W.

Foreign Missions.

FORMOSA.

DR. WARDROPE furnishes us with the following letter from Dr. MacKay, written from Palm Island, June 30th, 1886.

There are three small islands north-east from here, called *Pinnacle*, *Craig* and *Agincourt*. Only the latter has inhabitants, which vary in numbers year by year. Before going back to Canada, Mrs. MacKay went with me to visit them. We were nearly lost, and only got to Agincourt, where we remained all night amongst the poor people, about one hundred in number. In 1884, I went again with A. Hôa, a preacher, and several students, and this time could only reach Craig, or Bird Is-

land. We were all night ashore. Half a dozen men from Agincourt were there gathering eggs and catching birds. The former they had only to stoop down to pick up—the latter they caught at dark by simply using torches. Large bags were filled in less than half an hour. Thus the work went on for hours, whilst we kindled a fire and sat beside it. Once in the bags, the unfortunate sea gulls were soon disposed of by taking one by one and dashing them to death on a large stone, to await being cut open and salted in the morning. There was no fresh water there, but we had a supply in our boat. Before dawn a typhoon burst upon us and with great difficulty did we reach our junk lying out at sea. Two of our party were struck by a tremendous wave, dashed into the water against rocks; but our expert boatmen soon rescued them. I stood on the rock till every one was safe on board, then, watching the waves, jumped into the little pine board boat and at last was with our party. We set sail at once and safely arrived at Kelung. For the third time, I started on Saturday, 19th inst., with a few students, to visit my old friends on Agincourt. Our junk was a small coal boat which was washed out and sand put in for ballast. We took in fresh water and left here at dark. The next morning we were just out from So-bay, south-east, when we should have gone north-east. The steersman didn't know his business. Now, however, we had nothing to do but put about, and then fought wind and waves all day, and no sight of the islands. Night coming on, we found ourselves rapidly carried eastwards out into the ocean, and to the horror of the crew, dense fogs settled on the Formosa hills, and we had no compass. We could see nothing but wild waves and hear nothing save howling blasts. I watched the students closely and was delighted to see them, though anxious, quite calm. The crew were not so. There are times in life which test a man; whether his is a long-faced, mouthed religion, or that calm, undismayed confidence in the living God which will enable a man to sit cool, expecting the last at any moment.

In the meantime, I watched for the grand old lights of the heavens, which alone guided many a mariner in the ancient seas. A break in the clouds and soon out they come, glorious stars of heaven! Never more welcome. I drove the steersman away, put another in his place, ordered the boat about and steered for this place. Next day, we were in front of the mission house here. Our boat being repaired, and the entire crew changed, we put to sea again and soon espied the three islands lying quietly in the bosom of the ocean. We went straight to Craig or Birds Island, remained a while, and then came on to Agincourt. The people were in ecstasies as they came running down to meet us on our landing. We spoke of the God who rules the waves and of Jesus who saves sinners, and left tracts, books, etc., then headed for this place. At night, we

wrapped ourselves in our blankets and sat on the wet sand ballast below, surrounded by the birds, living and dead, eggs, sound and rotten, whole and broken, which our crew bought. Besides, a monstrous turtle, five feet long, was on his back near us, groaning like a human being. Such a night; vomiting till our strength was gone, the sea beating us furiously. Such a night, I repeat, never, never will any one of our number forget. But why go out there? Why come from Formosa? I went to preach the gospel to a hundred souls who otherwise would never hear of it. These islands belong to Formosa and I have now visited them three times, and spent a night on each, which I believe was never done by any foreigner in these latter days at least. "And the Isles shall wait for His law."

P. S. I need hardly tell you the exposure laid me prostrate with burning fever.

G. L. M.

TRINIDAD.

The Rev. K. J. Grant thus writes under date 15th August, San Fernando:

My assistant, the Rev. Lal Behari, has just returned from a seven week's visit to the islands of St. Lucia and Grenada. In St. Lucia there are about 2,000 natives of India, and in Grenada about 1,800. In the latter place, there were no schools for their instruction, and no special effort for their enlightenment through agents speaking their own language, until a year ago, the Rev. Mr. Muir, of the Established Church of Scotland, made a beginning by getting two agents from us. In the former place no special agent was at work until in January of this year one of our young men, George Sadaphal, went there to teach and preach. This agent, for teaching work, receives from the Government \$20.00 per month. Previous to his going, two interpreters in Government service from our mission were so highly esteemed that Mr. J. B. Cropper utilized and directed them in evangelistic work as opportunity offered, and their labours have not been fruitless. The special object of Babu Lal Behari's visit was to encourage Sadaphal, who had suffered much from fever since going to St. Lucia. I append his report for publication:—

SAN FERNANDO, August 5th, 1886.—At Mr. Grant's request, I write to tell you something of my visit to St. Lucia and Grenada. On June 17th, I arrived at St. Lucia, on board the R. M. steamer. I took a deck passage to save expenses, but it was so uncomfortable, from the heavy rains to which we were exposed, that I returned home as a second-class passenger. At Castries, the capital, we landed, and Mr. Cropper, son of the Protector of Immigrants, and the founder of the mission, received me very kindly. Sadaphal was sick, and for the first week I taught his school and visited the people in the district. Several applied for Christian baptism, but, on consulta-

tion with Mr. Cropper, it was decided to delay, and in this decision we had no misgivings as Mr. Morton hopes to visit the island about the close of the year, and generally nothing is lost by delay. During my stay of 25 days, I visited, talked, taught, preached and prayed, sometimes in a school house, sometimes from house to house, but generally in the open air or in the hospital, jail, etc. On one occasion, the authorities on the estate evidently were suspicious of myself and friend. Our horses were allowed to walk about when we were speaking in the Savannah, but the watchman carried them away to the manager, and we followed, to try to give proof that we were true men and not spies. Our only testimonial was our Bible; but being unacquainted with Hindoo, he could not read it, but we were allowed, under supervision, to address the people who gathered. Later in the same day, Sabbath, we went to another estate. Our prospects were good, the people came out readily, we felt glad, but the devil was not far away, for he appeared to have sent in a woman with a tray of peppers which she offered at a very low price. The low-priced peppers were more attractive than our message, and soon our congregation, which had no church walls to shut them in, melted away, and with the few that remained, we were obliged after a while to retreat to the shelter of a small gallery. One of those who remained laid a shilling on the book I read, as a token of interest. At other places I received much kindness from those in authority and had free access to the people. In several places I had evidence that the work of Jagashar and Alladua, interpreters and dispensers, directed by Mr. Cropper, was bearing fruit. These young men are acting very nobly, and the entire confidence of their superiors in office is a present reward. I left St. Lucia, convinced that there is for the Gospel in that island an open door, and that if the laborers enter in, a good harvest may soon be gathered from fields whitening. As the Grenada field has already been before your readers I will not enter into any details. Let it be enough to say that I spent two weeks in visiting the Rev. Mr. Muir's stations, and during that time, 17 were baptized who had been several months under instruction. Liberal contributions are given by some of the Indians to aid the mission schools, and already they are considering the question of providing for themselves a suitable place of worship. A few prosperous men purpose visiting Trinidad shortly to see our work here, and probably two or three boys will come to our school. Mr. Muir is in earnest, and I feel sure the work will succeed.

Yours faithfully,

LAL BEHARI.

We gladly insert the following encouraging letter received just before going to press:—

SAN FERNANDO, Sept. 18th, 1886.

St. Mary's, a village distant nine miles, was

unusually agitated on last Sabbath, and there was an adequate cause. When Lal Behari and I arrived at our new and neat church, 2 p.m., we found it packed, chiefly with Indians. The Manager of Belle Vue and a few other friends were present. Within and around the doors and windows there were about 450 people. As we had six marriages and twenty-one baptisms, the service continued nearly two hours and a half, but to the close, we had the best attention. Nine men, six women and six children were added to our baptismal roll. Just as I was proceeding to baptize one of the candidates, a leading man on the adjoining estate, unexpectedly rose up and said in his own language to his heathen countrymen: "You know I have heard and read a good deal about the Christian religion for nearly five years, but I read and heard that I might be better able to oppose it. I have spoken against it, and you know I have kept many of you from coming here to hear God's word. By God's mercy, my eyes have been opened—I can see now. I am not in a fog, I see distinctly, and the object I see is Christ. He has paid my debt. There is salvation in Him and not in any other. Some of you don't see Him. You think I am dishonouring my fathers' gods, but our fathers did not hear the words that have come to us. Now I know you will go back to the estate and speak against the Christian religion. Hear my counsel, and speak against this religion in the presence of those who can give you strong answers." One of our intelligent women asked me to call him Paul, for, said she, he was truly a *Saul* before. I did as requested. He had scarcely taken his seat, when another candidate got up, a man who had, even from a Hindoo stand point, been regarded as a very wicked man, and said: "Our Gurus (god-fathers) in the Hindoo religion profess to save us, but once myself, my guru and two others were locked up for beating a countryman. My guru was as helpless as myself, and we had to depend on another to bail us out until the day of trial. Like myself he was an evil doer, he was helpless, he required a deliverer. Can such a man give salvation to another? How foolish to trust to man. Jesus Christ is the true Guru, turn to him."

After Baptism, a thoughtful looking man rose and asked the following questions: "Who is this Jesus Christ? Was it known that he would come? Why did he come? Did the people that lived in the world before he came find salvation? Do people get a perfect salvation just when they believe? If a Christian sins after getting salvation, how are those sins taken away?" Each question was put in the order given and separately answered by Babu Lal Behari in a way that secured the closest attention of all present. A deep, solemn silence prevailed. I have since learned that these questions were put by an honest enquirer, and put publicly, to elicit an answer in the presence of all. I have not witnessed in Trinidad such a move-

ment as that which gladdened our hearts on Sabbath. To God be the praise.

Yours faithfully,
K. J. GRANT.

A LESSON AND A WARNING.

Presbyterianism is making steady progress in the Republic of Mexico. The converts are numerous, and a large proportion of them belong to the better classes. New stations are being opened with most encouraging frequency, and the ground gained is held,—the most active and successful evangelists are converts from Romanism,—men who have passed through the fires of deadly persecution. About the time that the mob in the city of Montreal tried to suppress Father Chiniquy's meetings, the Rev. Nicaner Gomez, a Presbyterian minister in Mexico, was murdered by a mob at Almoleya. Fifty persons in the town had applied for the services of an evangelist. Several ministers gathered at the place on the appointed day. They had taken all the steps required by law prior to opening a new place of worship. The priest however, after mass, addressed a most inflammatory discourse to his people, who were ignorant and superstitious, and who regard his word as Divine Law. The crowd were told that Protestant service must be prevented at all hazards, and that the Protestants should at once be exterminated. Among his audience was a lawyer, a convert to the Protestant faith. When mass was over, the crowd, armed with clubs, stones and short swords, rushed at the house where the Protestants were assembled. They stoned the building, broke the windows, attempted to set fire to the house. The ministers succeeded in getting away, all except Rev. Nicaner Gomez, who was fearfully wounded in the head, first with stones and clubs and then with a sword. He was nearly dead when removed to a place of safety, and he died in a short time afterwards. The civil authorities have taken measures to punish the leaders of the mob, and we are glad to say that the priest is in prison, like the other chief culprits, awaiting trial. Religious liberty has made great progress in Mexico, in spite of the frantic efforts of the priest party. The new President, General Porfirio Diaz, is the intrepid defender and enlightened friend of the missionaries and evangelists.

Need we point the moral taught by this terrible incident? With ferocious persistency, a certain powerful society opposes religious liberty and keeps its members in darkness and abject spiritual bondage. Still, the Gospel is advancing. The very measures taken to suppress it often serve to secure its more rapid advance. Numerous victims have fallen in Mexico; but the truth has taken firm hold; and there will be no going back. Here surely is encouragement in our evangelizing efforts as a Church. It will not do to shrink from even the perils of martyrdom, when God in His Providence calls us to confront them.

The Presbyterian Record.

MONTREAL: NOVEMBER, 1886.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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

PAYMENT IN ADVANCE.

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

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

The present is a very suitable time of the year to extend the circulation of the RECORD, and we specially urge ministers, office-bearers and missionary associations to use their best efforts in this direction. Every family connected with the Church should be supplied. As intimated in our last number, new subscribers 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. Specimens of the covers employed by some of our leading congregations in issuing a *Local Supplement* will also be sent on application.

Annual Report.

THE STATE OF RELIGION.

THE General Assembly, in its care for all the churches from ocean to ocean, appoints an annual inquiry into the state of religion in every congregation, and in the surrounding community. The report on this most important subject is always heard with deep interest, for it answers such questions as these: How are the means of grace prized and appreciated? Is there progress in spiritual life? Are souls born again? Are men becoming more loyal to Christ and His church, and more liberal and enterprising in promoting the Redeemer's Kingdom? Last year's report announced increased attendance and high appreciation of the means of grace. This was substantially the view of a very large majority of Presbyteries, and well might the committee regard it as full of hope for the future. Still, it is well that the hint be noted with a view to further progress: "More grace and warmth in the minister, more prayer and d.

otion in the people." In the words of an influential Synod, why should not our services be so attractive that not saints only, but strangers and foreigners would be glad when it was said to them, "Let us go into the house of God." Increased attention to prayer meetings is indicated, a sign and a means of grace. More regular attendance upon the part of church members is insisted upon. As regards family worship, the most noteworthy item is the report of a congregation of 170 families in Prince Edward Island, all of whom observe this ordinance. Much neglect is reported from some Synods.

Is there sufficient attention paid to the Christian training of the young? Is there not a tendency to delegate the work of religious instruction to the Sabbath school teacher? Sabbath schools are receiving much attention and doing admirable work; yet it must not be forgotten that the chief and primary responsibility rests upon parents, and that instruction in the home can never be neglected without danger and guilt.

The report rightly insists on the duty of instructing our children in the distinctive principles of Presbyterianism, in order that they may be ready with a reason for their faith and practice in their church relationship. "The ideal Sabbath school is the whole congregation, met together for the study of the word of God and mutual edification."

The committee report growth in the grace of liberality,—an excellent sign of progress; but it seems that there "are Christians who have the heart to go to church from year's end to year's end, and never offer to contribute to any department of the church's work." "There is a sad streak of meanness about us somewhere; we want more means, and less meanness."

The additions to the membership of the church were encouragingly large. One congregation received 160 members at one communion.

The report speaks favorably of evangelistic and special services,—a fact deserving to be noted, especially where there is apparent deadness in the congregations.

We sorrowfully note that intercourse between the whites and the Indians, in the North-West, is condemned as "corrupting on both sides." The church is urged to take a still deeper interest in the spiritual welfare of the Indians.

Taken all in all, the returns of congregations, and the reports of Presbyteries, Synods, and Assembly, show that the church is making substantial progress; and the committee are justified in believing that the "Presbyterian Church in Canada is to gain for itself an honorable, a conspicuous, and extensive place in the all-embracing magnitude and applicability of the gospel of the Son of God, of whom it was said, in the far-off centuries, 'He shall have dominion, also, from sea to sea, and from the river to the ends of the earth.'"

A Page for the Young.

I DID THIS FOR THEE.

I suffered much for thee, Isa. liii. 3.
 More than thy tongue can tell, Matt. xxv. 39.
 Of bitter agony, Luke xxii. 44.
 To rescue thee from hell. Rom. v. 9.
 I suffered much for thee: 1 Pet. ii. 21-24.
 What canst thou bear for Me?
 And I have brought to thee, John iv. 10-14.
 Down from my home above, John iii. 13.
 Salvation full and free, Rev. xxi. 6.
 My pardon and My love. Acts v. 31.
 Great gifts I brought to thee: Psa. lxxviii. 18.
 What hast thou brought to me?
 Oh, let thy life be given, Rom. v. 13.
 Thy years for Him be spent; 2 Cor. v. 15.
 World-fetters all be riven, Phil. iii. 8.
 And joy with suffering blent. 1 Pet. iv. 13-16.
 I gave Myself for thee: Eph. v. 2.
 Give thou *thyself* to Me. Prov. xxiii. 26.

JUDGING BY APPEARANCES.

A humming bird met a butterfly, and being pleased with the beauty of his person and the glory of his wings, made an offer of perpetual friendship.

"I can not think of it," was the reply, "as you once spurned me, and called me a drawling dolt."

"Impossible!" exclaimed the humming bird. "I always had the highest respect for such beautiful creatures as you."

"Perhaps you have now," said the other, "but when you insulted me I was a caterpillar. So let me give you a piece of advice: Never insult the humble, as they may some day become your superiors."

THE LIGHT OF THE WORLD.

There cannot be a secret Christian. Grace is like ointment hid in the hand; it betrayeth itself. If you truly feel the sweetness of the cross of Christ, you will be constrained to confess Christ before men.—*McCheyne.*

"CAN'T RUB IT OUT."

"Don't write there," said a father to his son, who was writing with a diamond on the window; "You can't rub it out."

Did it ever occur to you, my child, that you are daily writing that which *you* can't rub out?

You made a cruel speech to your mother the other day. It wrote itself on her loving heart, and gave her great pain. It is there now, and hurts her every time she thinks of it. You can't rub it out.

You whispered a wicked thought one day in the ear of your playmate! It wrote itself on his mind, and led him to do a wicked act. It is there now; you can't rub it out.

"NOBODY'S CHILD."

A lady visiting an asylum for Friendless Orphan Children lately watched the little ones go through their daily drill, superintended by the matron, a firm, honest woman, to whom her duty had evidently become a mechanical task. One little toddler hurt her foot, and the visitor, who had children of her own, took her on her knee, petted her, made her laugh, and kissed her before she put her down. The other children stared in wonder.

"What is the matter? Does nobody ever kiss you?" asked the astonished visitor.

"No. That isn't in the rules, ma'am," was the answer.

A gentleman in the same city who one morning stopped to buy a newspaper from a wizened, shrieking newsboy at the station, found the boy following him every day thereafter, with a wistful face, brushing the spots from his clothes, calling a cab for him, &c.

"Do you know me?" he asked him at last.

The wretched little Arab laughed. "No. But you called me 'my child' one day. I'd like to do something for you, sir. I thought before that I was nobody's child."

Christian men and women are too apt to feel, when they subscribe to organized charities, that they have done their duty to the great army of homeless, friendless waifs around them. A touch, a kiss, a kind word, may do much towards saving the neglected little one who feels it is "nobody's child," teaching it as no money can do, that we are all children of one Father.

When Christ would heal or help the poor outcast, He did not send him money; but he came close and touched him.

If you have only candle-light, bless God for it, and He will give you starlight; when you get starlight, praise God for it, and He will give you moonlight; when you get moonlight, rejoice in it, and He will give you sunlight; praise Him still more, and He will make the light of your sun as the light of seven days, for the Lord Himself shall be the light of your spirit.

Acknowledgments.

Received by Rev. Wm. Reid, D.D.,
Agent of the Church at Toronto,
Office, 59 Church Street; Post
Office Drawer, 2607.

ASSEMBLY FUND.

Received to 5th Sept., 1886.	\$339.81
Mosa, Burns Ch	11.00
Dunwich, Duff Ch	4.00
Whycocamah	6.00
Tara	4.00
Dresden	1.00
Mitchell Knox Ch	3.00
Victoria	4.00
St. Johns, St. David's Ch	14.00
Lachine, St. Andrew's	4.00
Carleton Place, Zion Ch	10.00
	\$293.11

HOME MISSIONS.

Received to 5th Sept., 1886.	\$1,953.25
Amos	11.50
Hillsburg, St. Andrews	12.12
Osgoode Line	7.00
Proof Line, ad'l	3.60
Lunenburg,	9.00
Avonmore	11.00
Markdale	2.00
East Ancaster	8.00
Theford, ad'l	2.25
Mrs. Currie, W. Pushinch	2.00
Galt, Knox Ch	40.00
Flesherton	4.00
Fullarton	11.30
Avonbank	11.00
Carleton Place, St. Andrew's and Franktown, St. Paul's A member of Dumfries St. Ch., Paris	10.00
Hornby	3.00
Omagh	2.50
Port Colborne	8.00
Dunblane	13.00
Eden Mills	6.00
Bathurst and Sherbrooke	9.00
Ripley, Knox Ch	10.00
Tara	17.60
East Templeton	13.00
Paisley, Knox Ch	23.30
The late W. Stirling, Tp. of Dumfries	800.00
Berne	6.00
Lakefield S. S	20.00
Mitchell, Knox Ch	4.50
Algoma Mission Stations.	31.49
Muskoka	7.44
Maganctawan, ad'l	6.00
Collingwood Mountain	2.45
Gibraltar	1.17
Crawford	5.00
Plantagenet & Pendleton	10.00
Ashton, Melville Ch	20.00
Smithville	2.20
	\$3,161.47

STIPEND AUGMENTATION.

Received to 5th Sept.	\$853.28
Pictou	21.40
Hanover	7.00
North Normanby	.50
Tara	2.00
Ashton, Melville Ch	20.00
	\$904.18

FOREIGN MISSIONS.

Received to 5th Sept.	\$3,623.28
Gladstone and District	3.00
J. Henry, Salisbury, N. B.	2.00
Proof Line	34.00
Martintown, Burns' Ch	16.00
Markdale	4.00
James M. Smith, Boston, U. S., Formosa	25.00
Burlington, N. W. I.	20.00

Theford	24.83
Mrs. M. Currie, W. Pushinch D. Bell, Esq., Glasgow, Scot- land, on account of Miss Bell	2.00
Montreal, St. Paul's Ch., on account Rev. R. C. Mur- ray's salary	144.66
Galt, Knox Ch	310.00
Flesherton	40.00
English Settlement	4.00
Avonbank	37.00
W. Hunter, Underwood, For- mosa	10.70
W. Hunter, Underwood, Zon- ana Mission	8.00
The late W. Lindsay, White Lake	2.50
Allenford	2.50
Allenford S. S	8.72
Elsinore	2.00
Toyp Auxiliary, Rev. Hugh MacLachlan's Mission	4.00
Womans' F. M. Society, per Mrs. MacLennan	1.10
Bathurst and Sherbrooke	1833.55
Tara	15.50
Paisley, Knox Ch	17.00
The late Wm. Stirling, Tp. of Dumfries	26.08
Exeter Caven	1200.00
Lakefield S. S	18.00
Mitchell, Knox Ch	15.00
A. McDonald, North Nation Mills	3.15
Russell, ad'l	5.00
Friend, per Rev. R. H. War- den	1.00
Millhaven, Ernestown and Galt	50.00
Esquesing, Union	9.00
St. John, Calvin S. S., (Cen- tral India)	1.50
	8.00
	\$8,582.05

COLLEGES ORDINARY FUND.

Received to 5th Sept.	\$330.76
Kingston, Chalmers Ch	7.75
Doon	2.00
Theford	2.67
Galt, Knox Ch	30.00
Millbank	10.00
Carleton Place, St. Andrew's, and Franktown, St. Paul's	8.00
Essex Centre	2.00
Tara	5.00
Proton, St. Andrew's	6.54
Moore, Burns' Ch	5.00
Mitchell, Knox Ch	.25
Woodville	23.00
Pricewille, St. Columba Ch	6.00
Carleton Place, Zion Ch	20.00
	\$457.97

MANITOBA COLLEGE FUND.

Received to 5th Sept.	\$78.09
Tara	1.00
St. John, St. David's Ch	20.60
	\$99.69

KNOX COLLEGE BUILDING.

Huron	9.00
-------	------

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Sept.	\$2,665.13
David Speirs, Galt	60.00
John Wardlaw, Galt	5.00
Wm. Lapsley, Galt	15.00
James Houston, Galt	5.00
R. Duck, Toronto	20.00
W. G. McCandless, Guelph	50.00
James Hamilton, Doon	1.00
John Fiske, Toronto	133.00
Fergus	10.33
Robt Thompson, Burlington	100.00

The late William Lindsay, White Lake	10.00
Wm. Barclay McMurich, Toronto	250.00
James Nichol, Searforth	16.66
Mrs. M. E. Torrance, Toronto	10.00
Windsor, per Rev. Dr. Caven	13.40
Rev. D. H. Fletcher	100.00
Hon. A. Morris, M. P. P., Toronto	233.33
W. N. Anderson, Toronto	50.00
Huron	15.00
St. Kiver	14.00
St. Helens	16.00
Wingham	17.50
Kincardine	45.55
Berrie	5.00
Lacknow	54.00
Ripley	21.84

SARNIA—ENDOWMENT.

J. D. Murray, last on	\$30.00	\$10.00
W. B. Clark	150.00	50.00
Robt MacKenzie	100.00	33.00
T. W. Nisbet	60.00	20.60
Jas MacKenzie	60.00	20.00
J. A. McDowall	50.00	16.63
D. Gray	30.00	10.10
Thos. Houston	30.00	10.00
Donald Callum	15.00	5.00
Hon. T. B. Pardee, 2d and 3d on	100.00	65.67
S. A. Macvicar, last on	15.00	5.00
Hon. A. Vidall	69.00	21.00
J. G. McCrao	12.00	4.00
Ellis & Leys	30.00	10.00
D. Milne	25.00	8.33
	\$238.63	

WIDOWS' AND ORPHANS' FUND.

Received to 5th September.	\$222.97
Moore Line	5.49
Markham, Melville Ch	6.60
Hanover	1.00
Markdale	2.00
Galt, Knox Ch	10.00
Flesherton	4.00
North Normanby	1.00
Waterford	10.80
Tara	6.00
Searboro, St. Andrew's	17.00
Mitchell, Knox Ch	2.75
	\$289.61

WIDOWS' AND ORPHANS' FUND.

Ministers Rates.

Received to 5th September.	\$218.15
Rev George Haigh	10.00
" J. M. Aull	8.00
" R. G. Cutbertson	14.00
" J. R. Craigie, M. A.	8.00
	\$258.15

AGED & INFIRM MINISTERS' FUND.

Received to 5th September.	\$325.24
Markdale	3.00
Galt, Knox Ch	10.00
Flesherton	4.00
Norval	4.65
North Normanby	1.00
Watford	11.20
Tara	6.00
Mitchell, Knox Ch	0.90
Lachine, St. Andrew's	15.00
Union Ch, Esquesing	4.50
	\$385.49

AGED & INFIRM MINISTERS' FUND.

Ministers Rates.

Received to 5th September.	\$197.10
Rev Duncan Cameron	2.50
" J. Cumberland, 2 yrs	6.00
" George Haigh	4.25
" J. M. Aull	4.50
" H. Cameron	4.00
" J. B. Mowat, D. D.	10.00

Rev R. G. Cuthbertson.....	10.00
" J. R. Craigie, M. A.....	3.75
\$248.10	
KNOX COLLEGE ORDINARY FUND.	
Received to 5th September.	\$43.30
Mrs M. Currie, W. Puslinch.	1.00
York Station.....	1.00
Bethesda.....	2.00
Exceter, Cayen Ch.....	11.00
Mosa, Burns Ch.....	30.00
Bothwell.....	3.00
Carleton Place, Zion Ch.....	6.00
\$99.30	

KNOX COLLEGE BURSARY FUND.	
D McKenzie, Gilbert Heron	Scholarship..... 10.00
T Ritchie.....	10.00
J White.....	10.00
Cameron & Bartlett.....	10.00

CONTRIBUTIONS UNAPPORTIONED.	
Dundas, Knox Ch.....	\$ 124.66

QUEEN'S COLLEGE FUND.	
Kingston, Chalmers Ch....	\$10.50
CHURCH & MANSE BUILDING FUND	
G W Banks.....	\$10.00
Peter Barriett.....	5.00

MISSION TO THE JEWS.	
Wm Alexander, Esq, California, U. S.....	\$10.00

EROMANGA.	
Galt, Knox Ch, Young	Woman's Working Band,
native teacher.....	\$25.00

WELLAND MISSION.	
Lakefield S.S.....	\$3.00
McDOWALL MEMORIAL CHURCH BUILDING FUND.	
Rev Dr McLaren.....	\$2.00
Toronto, St James Square Ch	30.00

VANCOUVER CHURCH BUILDING FUND.	
Fergus, Melville Ch.....	\$34.00
Toronto, East Ch.....	18.00
Mrs J Kerr, Knox Ch, Toronto	10.00
Kingston, Cooke's Ch, add'l	1.00
Donald Mackay, Esq.....	20.00
English Settlement.....	11.00
Friends, Georgetown and	Litchouso..... 6.00
J Henderson, Esq, Cobourg	25.00
Toronto, St Andrew's Ch....	132.50
Fairbairn.....	2.60
Blyth, St Andrew's, add'l..	7.31
Rev Dr Burns, Halifax.....	10.00
James Thomson.....	10.00
A Widow.....	5.00
Henry Brown.....	1.00
Other Friends.....	5.00
Mitchell, Knox Ch.....	10.35
Toronto, Knox Ch.....	4.50
Helsten.....	4.00
St David's Ch, St John & S S	76.50
\$303.70	

REV. T. G. THOMSON, VANCOUVER.	
Toronto, East Ch.....	\$12.00
S E H, Toronto.....	5.00
Rayfield, St Andrews.....	5.52
Bethany.....	8.84
J Henderson, Esq, Cobourg	25.00
\$54.34	

FRENCH EVANGELIZATION.	
Received by Rev R. H Warden,	Treasurer, 193 St James Street,
Montreal, to 8th October, 1886.	
Already acknowledged.....	\$4,115.32
Grenville, French Ch &c.....	6.00

Kempville.....	7.00
Oxford Mills.....	1.50
Swan Lake, Man.....	5.15
Pembroke, Calvin Ch.....	20.00
Hornings' Mills.....	3.75
Honeywood.....	4.25
Wallace, Knox Ch.....	8.00
Lancaster, Knox S S.....	20.25
Markdale.....	5.00
A Friend.....	5.70
R. Ancaster.....	6.00
Daywood.....	2.25
Mr Stevens, St. Martin, Q.	1.50
Mr St Pierre.....	0.25
St Jude, Que.....	5.00
Flesterion, Chalmers.....	4.00
Quebec, French Ch.....	4.00
Aylmer.....	9.50
Two Friends, Sundridge, O.	2.00
Manitow.....	6.00
Rock Lake.....	13.62
Bethesda.....	6.00
Harmony, N S.....	10.00
Oakwood.....	1.36
Cedarville & Esplin.....	7.12
W Hunter, Underwood.....	5.00
Vendigo, Guthrie Ch.....	9.00
East Lancaster.....	15.00
Per Rev Jas McCaul.....	338.72
L'Original S S.....	5.00
John Fraser, L'Original.....	5.00
North Caradoc.....	8.00
Avoca.....	2.04
East Templeton.....	13.00
Sherbrooke & Bathurst.....	8.50
Palmerston, Knox Ch.....	15.00
Jas M Smith, Boston, U. S.	25.00
Cote des Neiges, &c.....	23.00
Crawford.....	4.40
Port Dalhousie.....	10.75
SS.....	2.25
Dunwich, Chalmers.....	6.00
Camilla.....	5.37
Mono Centre.....	1.60
Mississippi.....	2.20
Richby.....	1.80
Stafford & Osceola.....	4.30
Gravel Hill &c.....	4.00
A Friend, per R H W.....	50.00
Pipestone, Man.....	6.00
G D Fergusson, Fergus.....	200.00
Lakehurst.....	2.00
Lancaster, Knox.....	25.75
Londesboro.....	12.65
John Macallister, Grenfell.	5.00
Asburn, Burns' Ch S S.....	8.00
Millbrook, &c., Man.....	4.20

<i>Per Miss H. M. MacGregor.</i>	
A B R M, St. Andrews, N B	\$ 5.00
River Dennis.....	6.35
Malagawatch.....	4.65
Economy.....	7.50
St David's Ch, St John.....	20.00
Noel.....	4.00
Union Ch, Hopewell.....	18.00
New Brandon.....	3.00
Clifton, New London.....	12.00
Bino Mt.....	5.00
St John's, Dalhousie.....	24.91
Vale Col. & Sutherland's R.	25.00
Musquodoboit Harbor S S.	1.65
St Andrew's, Chatham, 1st	year..... 10.00
Bequest late Robert Robert-	son, St Peter's Rd, P E I..
James' Ch, Up Musquodo-	boit..... 12.16
James' Ch, Up Musquodo-	boit..... 0.90

<i>Per Rev Dr Reid:</i>	
J Henry, Salisbury, N B....	2.00
Hanover.....	2.00
Hillsbury, St Andrew's....	9.88
Galt, Knox Ch.....	30.00
Queensville.....	3.98
Norval.....	12.20
York Station.....	3.00
Aurora.....	10.00
Tilbury East.....	14.00

Gamebridge.....	8.45
Dunwich, Duff Ch.....	8.00
Tara.....	10.00
Paisley, Knox Ch.....	20.47
Mitchell, Knox Ch.....	4.75
Ashton, Melville Ch.....	10.00
Union Ch, Esquising.....	25.35
\$5,442.55	

POINTE-AUX-TREMLES SCHOOLS.	
Received by Rev R. H Warden,	Treasurer, to 8th Oct.,
1886.....	
Already acknowledged....	\$690.75
Bethesda S S.....	4.00
Osceola S S.....	1.00
Lakefield S S.....	25.00
York Station.....	1.25
Oshtawa S S.....	12.50
Missionary Meeting Collec-	tions, Grand Premier, &c....
A D Ferrier, Fergus.....	50.00
\$790.80	

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

FOREIGN MISSIONS.	
ACKNOWLEDGED ALREADY.....	\$2976.92
A B R M, St. Andrews, N B	(Mr R's wk)..... 5.00
Acadia congregation.....	15.00
Springside.....	20.00
" Friend, Pembroke.....	1.00
" Minnie Johnson.....	0.50
St David's St John, N B....	100.00
New Brandon.....	5.00
Knox S S, Shediac (Mr	McK's T)..... 10.00
St And's Sydney, per Mr	Melka..... 20.00
Cow Bay.....	20.00
Baddeck.....	27.49
Falmouth St, Sydney.....	12.00
Sydney Mines.....	9.29
Antigonish.....	13.80
Springville.....	7.50
W F M Bd, Eastern Section	(Lady T)..... 165.00
D Stewart, Summerside	(Mr H's T)..... 25.00
New Edinburgh S S, Ont, "	Miss Reid of Economy, L
Aux (Annajce).....	14.00
Blue Mountain.....	8.00
Mrs J McN O, per Rev R	Cumming..... 0.50
Mrs H Mck.....	0.50
Int Geddie Memorial Ed..	77.03
Lake Ainslie.....	6.00
St An's, Chatham, NB, 1st	4yr..... 15.00
St James Ch, U Musquodob't	(Mr A's Mt'g)..... 6.71
Dean Set.....	16.73
Beg late Robt Robertson, St	Peter's Road, P E I.....
Per Rev. J. Annand for "Santo "	
Burlington.....	16.75
St Thomas.....	50.00
St Andrew's, London.....	20.09
Vanneck.....	12.76
Westminster.....	20.00
Strathroy.....	6.65
Pt Edward.....	13.69
Burns Ch, Moore.....	10.00
Bridgen.....	4.70
Potrolea.....	10.05
Brantford.....	23.00
St George.....	7.00
Stratford.....	5.00
Harrington.....	4.75
Embro.....	5.60
Ingersoll.....	7.31
AST.....	13.71
Galt (Ladies).....	35.00

Harriston	8.97
Teeswater	22.52
Brussels	8.19
Winterbourne	14.25
Ermosa	7.76
Annan & Leith	10.35
Owen Sound, Knox Ch.	10.00
Chatsworth	5.00
Kilyleth (Miss Cunningham) ..	5.00
Owen Sound (Ladies)	17.50
Campbellton, N B	20.10
Dalhousie, N B	13.30
Bathurst, N B	9.23
St John's, Chatham, N B	16.23
St Andrew's	23.00
West Branch (Rich)	5.15
Kingston	9.85
Bass River	10.85
Buctouch	7.76
Scotch Set	6.81
Mill Creek	3.50
Mr. Kennedy, Scotchbo.	5.00
A H Hamilton	2.00
Rev J Lushman's S S, An- nus	3.00
A Lady, Stratford	1.00
Mt Stewart, P E I	8.45
East St Peter's, P E I	12.34
Bay Fortune	6.34
Souris	7.82
Dundas	5.60
Cardigan	3.43
Georgetown	12.00
Montague	14.80
Murray, Harbour N	15.60
Murray, Harbour S	13.00
Little Sands	4.94
Woodville	12.00
Valleyfield	21.00
Orwell Head	6.42
Belfast	30.60
Orwell (Balfast Cong)	7.00
St Peter's Rd	13.17
Cavendish	8.00
Long River	17.00
Clifton	27.32
Priestown	20.00
Boquete	19.61
Montrose	23.43
Alberton	30.12
Summerside	35.15
Strathalbyn	6.75
Charlottetown, Union Mtg.	29.01
—	\$4,553.83

DAYSPRING AND MISSION SCHOOLS.	
Acknowledged already	\$164.89
River Dennis	6.85

Malagawatch	6.15
Zion S S, Charlottetown	13.00
Summerside S S	25.00
St John's S S, Halifax, Trin ..	10.00
—	\$225.89

HOME MISSIONS.

Acknowledged already	\$1,236.48
Acadia Cong	15.00
Springside	4.70
St David's Ch, St John	110.00
Blue Mt	6.00
Westville & Middle River	18.00
Park St M S, Halifax	68.05
Musquodoboit Harbour	7.35
St Andrew's, Chatham, N B ..	30.00
1st 1/2 year	30.00
Beq late Robert Robertson, St Peter's Rd, P E I	24.32
James' Ch, Upper Musquod- oboit	9.56
—	\$1,529.46

AUGMENTATION FUND.

Acknowledged already	\$5,133.19
Springside	18.00
Blue Mt	10.00
St Andrew's, Chatham, N B, 1st 1/2 year	40.00
St James' Ch, Upper Mus- quodoboit	2.00
—	\$5,203.19

COLLEGE FUND.

Acknowledged already	\$3,232.90
St David's Ch, St John	40.00
Gays River & Milford	36.00
Int on \$7,000, 1/2 year, at 6 p c	210.00
Int on \$3,000, " 5 "	75.00
Westville & Middle River	17.00
St Andrew's, Truro	35.15
—	\$3,696.05

AGED & INFIRM MINISTERS FUND.

Acknowledged already	\$936.43
St David's Ch, St John	20.00
Int on \$500, 1 yr, at 6 p c	30.00
—	\$956.43

SYNOD FUND.

Acknowledged already	\$2,228
St David's Ch, St John	10.00
St John's Ch, Halifax	6.00
Musquodoboit Harbour	4.50
—	\$102.78

REV. C. CHINIQUY.	
Ether Rutherford, Stewi- acke	1.00
Clifton, New London	12.00
Sunny Brae S S	3.00

MANITOBA COLLEGE.

Recd. by Dr. King & D. McArthur. For Debt.	
Formerly reported	\$415.00
W Alexander, Santa Barbara ..	20.00
Jas C King, Montreal, add'l. ..	60.00
A Friend, Montreal, add'l.	250.00
W D McLaren, Montreal "	30.00
J Robertson, Vanckleck Hill. ..	250.00
E H Bronson, Ottawa, 2nd and 3rd payments	333.00
J G Blyth, Ottawa, 2nd pay- ment	10.00
Prof McLaren, Toronto 1st payment	100.00
H W Darling, Toronto, 3rd payment	50.00
W D Beardmore, Toronto, 2nd payment	25.00
L M Livingston Toronto, 2nd payment	100.00
James J Hill, St Paul	100.00
W Kennedy, New York	100.00
Wright Bros, Winnipeg 1st payment	10.00
Marion Lawson, Winnipeg, 1st payment	10.00
A Dawson, Winnipeg, 1st payment	10.00
—	\$1873.00

Received for Mission to Lum- bermen by Rev. W. D. Armstrong, contributed to Sept. 23.	
St Andrew's, Ottawa	\$50.00
Bank St, Ottawa	15.00
St Paul's, Ottawa	10.00
E H Bronson, Esq, Ottawa	50.00
—	\$125.00

WIDOWS AND ORPHANS FUND IN CON- NECTION WITH THE CHURCH OF SCOTLAND. JAMES CROIL, TREAS- URER, MONTREAL.	
Owen Sound, Ont, Rev A H Scott	\$15.00
Lachine, Que, Rev J Cormack ..	34.75
Perth, Ont., Rev M McGilliv- ray	20.00

DATES OF PRESBYTERY MEETINGS.

P.E.I., Summerside, Nov. 3, 11 a.m.
St. John, Oct. 26.
Miramichi, Chatham, Nov. 2, 11 a.m.
Montreal, D. Morrice Hall, Jan. 11, 10 a.m.
Brockville, First Church, Dec. 7, 2.30 p.m.
Ottawa, St. Andrew's Church, Nov. 2, 10 a.m.
Len. & Renfrew, Carleton Place, St. Andrew's Church, Nov. 23, 2 p.m.
Kingston, Belleville, St. Andrew's Church, Dec. 20, 7.30 p.m.
Peterboro, Port Hope, Mill St., Jan. 11, 10 a.m.
Lindsay, Uxbridge, Nov. 30, 11 a.m.
Barrie, Nov. 30, 11 a.m.
Owen Sound, Division St., Dec. 21, 1.30 p.m.
Guelph, Knox Church, Nov. 16, 10 a.m.
Paris, Brantford, First Church, Nov. 9, 11 a.m.
Stratford, Knox Church, Nov. 9, 10.30 a.m.
Huron, Clinton, Nov. 9, 11 a.m.
Bruce, Walkerton, Dec. 14, 1.30 p.m.
Orangeville, St. Andrew's Ch, Nov. 9, 11 a.m.
Regina, Mocsomin, Nov. 2.

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, HALIFAX, N.S.

Presbyterian Hymnals,

NEW EDITION.

AT THE REDUCED PRICES.

JAMES BAIN & SON,
Booksellers,
TORONTO.