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THE
PRESBYTERIAN RECORD
 FOR THE
DOMINION OF CANADA.

VOL. XIII.

FEBRUARY, 1888.

No. 2.

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1688-1888.

II.

WE cannot afford to forget the glorious struggles and the "faithful contendings" of our forefathers. Their history is part of our heritage, we claim it, and are thankful for it; and as we recall its darker scenes we unite in songs of thanksgiving for the brighter and happier times in which we live. Two hundred years ago in Scotland the penalty of death was attached to the crime of preaching in any "Presbyterian Conventicle"; and even to attend such a "Conventicle" in the open air was a capital offence which rendered Presbyterians liable to be shot down like beasts of prey, or to be banished and sold into slavery, or to be drowned.

The Episcopal Church in Scotland dates back to the Reformation, but it never included, and does not include now, more than an insignificant minority of the people. It was reactionary, and distrustful of popular rights and popular liberty. Episcopacy never appeared on Scottish soil except as the agent or ally of a persecutor; and the persecutions of the Stuart period were heartless, cruel, and unrelenting in the extreme. The Stuarts professed to favour the Episcopalian church, and James VI, seems to have done so in sincerity; but Charles I.

was not far from being a Roman Catholic; Charles II. was a Roman Catholic in disguise; and James VII. was a Roman Catholic without any disguise. He wished at first to force prelacy on Scotch people, and used the tortures of the thumbscrew and the boot for his purpose; but he came by and by to devote himself to the direct strengthening and establishing of the Roman Catholic Church. The former had, as he believed, paved the way for the latter. Prelacy had ministered to arbitrary power; the sturdy Presbyterians which had resisted such power, seemed crushed and almost annihilated.

Presbyterians still lived, though the foremost of them were in exile or in hiding in the moors and hills of Scotland. They still, at the peril of life, proclaimed that "God alone is Lord of the conscience;" "Jesus Christ is the only King and Head of the Church." They protested against tyranny in the state, and corruption, superstition, and deadly error in the Church.

When English Churchmen, from the highest to the lowest, submitted in silence to the decrees of the Stuarts; when even the sons of the Puritans were quiescent through terror of the tyrants' arm; when lords and earls, dukes and barons, bowed in servile obedience, a nucleus of sturdy, earnest, courageous, and God-fearing Presbyterians rejected all compromise with

wickedness in high places, declared that the King had forfeited his throne by his persistent lawlessness and that his people no longer owed him obedience. The persecuted remnant of Presbyterians were right. They suffered for the faith that was in them, and it was a faith worth suffering for. Their "faithful contendings" had their due effect. Scotland, England, the Protestant portion of Ireland, ere long adopted virtually the principle proclaimed by the Scottish Presbyterians, and King James lost the throne.

WILLIAM OF ORANGE was himself a Presbyterian. The Presbyterians of Scotland were his most faithful friends; the Presbyterians of Ireland defended and maintained his interests with unsurpassed endurance and valour. Presbyterians everywhere distrusted James, and well they might. In the year before the revolution, when he saw fit to proclaim an indulgence for the relief of scrupulous consciences, "Presbyterians were interdicted from worshipping God anywhere but in private dwellings; they were not to presume to build meeting-houses; they were not even to use a barn or an outhouse for religious exercises; and it was distinctly notified to them that if they dared to hold conventicles in the open air, the law which denounced death against both preachers and hearers should be enforced without mercy." Such were the tender mercies of this monarch!

The last Presbyterian who suffered death for his religion, in Scotland, was JAMES RENNICK, who was hanged on the 17th February, 1688. Among his last words were, "Lord I die in the faith that Thou wilt not leave Scotland, but that Thou wilt make the blood of Thy witnesses the seed of Thy church, and return again and be glorious in our land." Referring to the principles of faith and freedom for which he was dying, he said: "The Lord will make these despised truths glorious in the earth." His anticipations were fulfilled more speedily than he had anticipated. Within twelve months, James was a dishonoured fugitive, and a revolution occurred which placed a Presbyterian, a genuine and heroic Protestant, upon the British Throne.

During the hideous persecutions of the Stuarts, the General Assembly of the Church of Scotland was forbidden to meet. For thirty-seven years that law continued.

Eighteen thousand Scottish people suffered death for their faith. Seventeen hundred were banished to the "plantations," and for the most part sold as slaves. Three thousand six hundred were imprisoned. Eight hundred were outlawed. Over seven thousand went into voluntary exile. Hundreds were murdered in cold blood, without form of law. Persecution in this case, as in so many cases, illustrated the beautiful "sign" of the church,— "*The bush burning, but not consumed.*" M.

Editorial Correspondence

THE McALL MISSION, PARIS.

ACCORDING to the old saying, "Seeing is believing." I had heard much about the Evangelistic Mission in France, known as the McAll Mission, but now my interest in it was greatly increased by frequent opportunities of attending meetings in different parts of the city, and conversing with some of the workers. I would have profited much more but for my inexcusable ignorance of the language.

The *Rue Royale*, leading from the *Place de la Concorde*, is one of the most fashionable of the business streets in the city. One evening as I strolled along, my attention was attracted by an illuminated arch over the door of a building, on either side of which were shops and restaurants brilliantly lit up by electricity. The blazing inscription over said door consisted of the words, *Salle de Conférences*. As I stopped to look at it, a gentleman on the side-walk accosted me, and politely asked me to go in. "It is a good place to rest," said he; "warm, bright, and comfortable, and *there is nothing to pay.*" I went in. A lady met me at the door, put a French hymn book in my hand; showed me to a seat, and sat down beside me. The time for commencing the service having not yet come, a vigorous *tête-a-tête* ensued. "This," she said, "is the *Salle Philadelphie*, one of the principle centres of our work. Here we have services three times on Sunday, public conferences twice every day in the week, and a prayer meeting for the workers on Friday afternoon. There are thirty-three other halls like this in the city and suburbs, in which similar services are conducted, but this is the chief rendezvous of the as-

sistants." "Will Mr. McAll be here?" "No. He is unwell, and leaves to-morrow for England. But Mr. Saltau, the Secretary, will be here on Friday and give you all needed information." I took stock of the room. It was seated with chairs for about 200. The walls were adorned with Scripture texts. In one corner there was a refectory, suggesting that a cup of tea and refreshments were frequently in requisition. In another, there was a library. At the further end, a reading desk, and along side of it a harmonium. The place was well lighted and clean. The congregation began to drop in. A lady took her seat at the harmonium. Several hymns were sung. Presently, a smart, middle-aged man passed quickly up the aisle and on to the platform. He read a portion of Scripture, and then spoke for fifteen minutes, very fluently, and with characteristic animation, from the text "By grace ye are saved through faith, &c." Then followed a short prayer, with another hymn, and the meeting closed, without the benediction, but not before the greater number had shaken hands and exchanged the salutation—*Bon soir*.

Another evening I went to the *Salle New York, No. 10 Boulevard de Sebastopol*. The hall was much larger than the other, and it was crowded to its utmost capacity, chiefly by men in blue blouses—the genuine *ouvriers* of Paris—men who, on slight provocation, would be foremost in a street row. Yet I never saw a more attentive or orderly congregation. The speaker was one of the city Lutheran ministers, whose forcible and eloquent address on the Divinity of Christ, was evidently relished by the audience. It takes a Frenchman to speak so as to rivet the attention of a crowd like this. He is humorous, grave, pathetic, by turns; he entreats, beseeches, in the most winning way; he gesticulates with his arms, and his head, and frequently by a peculiar shrug of the shoulders; he speaks with his hands and his eyes, as well as with his mouth—speaks gracefully, very rapidly, and extemporaneously. The singing was good. It was touching, indeed, to hear these three hundred and fifty stalwart working-men singing with all their hearts, as it seemed, *O Quel Amour!* to the familiar tune of "O How He Loves!" At the close of this meeting, more than fifty remained half an hour longer for a "Bible Reading."

And I might take my readers to the *Salle Faubourg St Antoine*, still larger than the last named, if not quite so attractive, where services are conducted precisely in the same manner, and into which 400 Sabbath-School children are frequently packed on a Sunday afternoon. The only difference is that this *Salle* is in the centre of a very hot-bed of Communism—notoriously the most depraved, lawless, and dangerous quarter in all Paris. But enough has been said to illustrate the kind of work that is being done. Let us now see how it began.

Rev. R. W. McAll was minister of a large and attached congregation at Hadley, in England, with plenty of work to do at home. In the summer of 1871, he and Mrs. McAll came to spend a few days in Paris for the first time. He didn't know a word of French. Late in the evening before they were to leave, these two strangers walked out to the crowded slums of Belleville, carrying with them a few tracts. Stopping in front of a wine-shop, they commenced distributing their tracts. Not only were they accepted, but one man, speaking for the rest, said to Mr. McAll, in good English: "Sir, are you not a Christian minister? If so, I have something important to say to you. You are now in the very midst of a district inhabited by thousands and tens of thousands of us working-men. To a man we have done with an imposed religion—a religion of superstition and oppression. But if any one would come and teach us religion of another kind—a religion of freedom and earnestness, many of us are ready to listen." Strange to say, Mr. M. never saw this man afterwards, but the "call" thus addressed to him made such an impression that he recognized in it the Lord's purpose to use him in the work. He resigned his charge in England, came back to Paris and took up his residence in a humble lodging in the midst of the workmen's habitations. Again he and his wife visited the same place as before, scattering among the motley crowd a printed invitation addressed *To the Ouvriers*, to the effect that on the next Sunday evening at 8 p.m., an Englishman desired to speak to them of the love of Jesus Christ. Assisted by some English friends, the first meeting was held in a small room hired for the occasion. There were 28 present. At the second meeting there were a hundred. A

larger room was secured, then another, and another, until, in 1886, the number of halls was thirty-four, seated for 6,300, and supplied with a staff of assistants over a hundred in number. To the evangelistic services for adults, were added thirty-seven Sabbath-schools, or "Thursday schools," practically the same, conducted by 220 teachers, and with some 7,000 scholars on the rolls. But the work was not to be confined to Paris. It spread to other towns and cities—Marseilles, Lyons, Nice, Bordeaux, Boulogne, Rochefort, Dunkirk, Toulouse, Montauban, &c., where the work was entered upon enthusiastically, and with like results. In all there were, in 1886, 99 stations, 15,462 sittings, 12,380 adult meetings, 4,485 children's meetings; total attendances, 1,071,009. The number of domiciliary visits paid was 19,143, and the number of Bibles and tracts distributed, 374,924, in that year.

Some peculiarities of the work. (1) The organization is complete. The appointments are made for each meeting at the central office, 28 *Villa Molitor*, where Mr. McAll reigns supreme with the title of President. He has an excellent lieutenant in Mr. Saltau. At every conference there must be at least five of the workers present—the gentleman outside the door, the lady inside of it, the organist, the choir leader, and the speaker. (2) The meetings being small are more easily managed, and require speakers of more ordinary calibre than large ones would, allowing them to come into closer contact with the people, and to become personally acquainted with them. (3) The services are short, the addresses seldom occupying more than fifteen minutes. Controversial topics are forbidden. Not a word must be said to wound the feelings of a Roman Catholic. (4) The speakers are nearly all volunteers who place themselves at the disposal of the mission for a certain number of meetings each week. (5) Contributions of money are never asked for at the regular meetings. The poor have the gospel preached to them, "without money and without price." (6) No attempt has been made to organize congregations, nor has the communion been dispensed by the mission. Mr. McAll has no desire to originate a new sect or "ism"; but simply that the converts connect themselves with some of the existing churches.

(7) It is economically managed, and every centime received is scrupulously accounted for. The whole expenses of the 99 stations for rent, salaries, taxes, and general administration, is only some \$75,000 a year.

With the rapid expansion of the work, a serious difficulty seems to be inevitable in the near future. How long, and how far can this unique mission be carried on on the present lines? Most of these *ouvriers* who feel at home in the *Conférences Sulle*, would be like fish out of water in the more stately congregation, and it is questionable whether the average parish ministers could long retain them as members of their churches. In the meantime, it is one of the highest tributes to the efficiency of the mission, that it has the hearty sympathy and coöperation of all Protestant denominations in Paris, and not only that, the Government has stamped the work with its approval "as the best security for order and good citizenship." Looking at its beginnings, and the proportions it has already attained, Mr. McAll himself is constrained to say, "Behold how great a matter a little fire kindleth!" But yet "the cry from the land of Calvin and Voltaire" is that the labourers may be multiplied, "not tenfold merely, but a hundredfold."

The Sunday-school is another important auxiliary of the mission. This department is superintended by Rev. C. E. Greig. I visited a number of the schools, and can testify to the admirable manner in which they are conducted. This man's whole soul is in his work, and he has an astonishing aptitude for reaching the hearts of the young and old in the schools and Bible-classes. In labours he is abundant. After preaching on Sunday morning, he conducts two Sunday-schools in the afternoon, and addresses a conference in the evening. After visiting all day on Monday, he has a Bible-class at 8.30 p.m. On Wednesday and Friday he has classes for young women; on Thursday, a children's meeting at 1.30, and an adult meeting at 8 p.m.; on Saturday a Teacher's meeting. Many of the workers are ladies. They do a great deal of house-to-house visitation, and conduct industrial classes among the poor. They constitute the majority of Sunday-school teachers. It reminded one of the primitive Apostolic times to see these ladies taking little girls by the hand and kissing them as they took

their places in the class. But that need not be regarded as a peculiarity of the McAll mission, for the French are a demonstrative people—given to much kissing.

It would be ungratious of me to conclude without acknowledging the civility and kindness I received from the Revs. Theodore Monod, Theophile Lorriaux and Mr. Greig, in prosecuting my enquiries; also from Rev. Patrick Beaton, minister of the Scotch Church, and Rev. Walter H. Price, of the Methodist Church—in both of whose churches we worshipped. We have a pleasant recollection, too, of a Sunday morning service in the English Church, opposite the English Embassy, and of an evening service in the splendid new American Episcopal church, on the *Avenue de l'Alma*, when the celebrated *Père Hyacinthe* delivered an eloquent address on the Eucharist, to a crowded congregation.

C.

Missionary Cabinet.

MRS. CHARLOTTE GEDDIE OF ANEITYUM.

WE have, this year, selected for biographical notice, from out of "a great host," the names of a few of the women from different countries and churches whose services in the Foreign Mission field entitle them to a place in the front rank of Christian philanthropy. The subject of the following memoir is the only one on our list who is now living, and we have the less hesitation in putting her name first, inasmuch as she and her husband were, we believe, the first missionaries to the Heathen from any British colony.

MRS. GEDDIE is a daughter of the late Dr. Alexander Macdonald, of Antigonish, Nova Scotia, a physician of rare intelligence and high character, who was widely known and honoured in his profession, and whose children were trained in religious knowledge and in the fear of the Lord. In 1839, Miss Macdonald was married to the Rev. John Geddie, at that time Minister of the Presbyterian congregation at Cavendish, Prince Edward Island. We have already told in the RECORD how Dr. Geddie was led to make choice of the New Hebrides as the field of his heroic labours, and we need not

refer further to that point in his history than to say that his young wife not only threw no obstacles in his way, but that she encouraged and aided him as far as she could in the glorious campaign in Nova Scotia and Prince Edward Island, which resulted in forming a Board of Foreign Missions, and in the acceptance of Mr. Geddie's services as its pioneer missionary. One of the objections urged against his appointment was the fact that he had three young children. This was removed in a way that brought sorrow to the hearts of the parents, for the youngest child first sickened and died; the second took ill shortly afterwards, and ere long she, too, was taken from them.

The Geddies sailed from Halifax on the 30th of November, 1846. Their voyage to Boston occupied eight stormy days, during which Mrs. Geddie suffered severely from sea-sickness. It was not until the 28th of January, 1847, that they embarked at Newburyport on the *Eveline*, bound for the South Seas. This vessel of 197 tons was their home for the next six months. They encountered terrific storms while rounding Cape Horn, and hurricanes on the ocean, but they arrived at the Sandwich Islands safely in the middle of July. By-and-by they reached Samoa, where Mrs. Geddie had to face the trial of separation from their eldest child—it being impossible to expose a child of tender age to the abominations daily witnessed among the naked cannibals, where her parents were going to proclaim the gospel of purity and peace. In July, 1848, Mr. and Mrs. Geddie settled on Aneityum, and began their great life-work among a people as degraded as can be imagined. After building a house, they began learning a language, one word of which had never been printed, and to teach such of the natives as would listen to them for a few minutes. Mrs. Geddie taught the women, and her influence began speedily to tell. Sickness in the form of fever came ever and anon upon husband and wife, but they laboured on, often encountering deadly perils. The practice of strangling widows on the death of their husbands was abolished after a severe struggle—the most violent opposers of the change being the women themselves! After four years of ceaseless toil, abundant fruit was gathered. Aneityum became revolutionized, and the Gospel was

eagerly welcomed. The family relationship was recognized. Christian marriage and baptism took the place of dark heathen customs, and it was noticed, in 1851, as one of the great reformations, that an Aneityumese woman, for the first time, received Christian burial. Up to that time, it had been the invariable custom to throw the bodies of women into the sea. By the year 1852 the greatest difficulties of the mission had been overcome. Steady progress was made in the succeeding years. Many of these degraded savages, through the joint efforts of Dr. and Mrs. Geddie, and their colleagues, Mr. and Mrs. Inglis, began to lead consistent Christian lives. Indeed, the missionaries lived to see the day when there were no heathens on the Island of Aneityum. Mrs. Geddie's charming letters to friends at home greatly deepened the people's interest in the mission. Trials and disasters came upon all the islands in 1860-62. The Mission had been largely reinforced; Mr. and Mrs. Matheson and Mr. Johnston died, and Mr. and Mrs. Gordon were murdered. On Aneityum all was peace and safety, while the surrounding isles were scenes of tragic events, boding ill for the future. In 1863, another band of missionaries went out from Nova Scotia. In 1864, Dr. and Mrs. Geddie left Aneityum for a visit home. On their voyage to Australia, their little boy, aged two and a half years, died. They arrived in Halifax in August, and remained in this country till February, 1886. Mrs. Geddie greatly enjoyed much-needed rest. Dr. Geddie visited the churches and preached and addressed meetings almost incessantly. After the conclusion of this, their only visit to Nova Scotia, they made haste to their dear island "home," where, on their arrival, they met a most enthusiastic welcome. Work was joyously resumed and continued till 1872, when Dr. Geddie was prostrated with paralysis. On the 14th of December, he died. Since that time Mrs. Geddie has lived in Australia, a widow indeed, but retaining all her lively interest in missions, and doing what she can to aid the good cause in the New Hebrides.

THE one hundredth anniversary of the birth of Adoniram Judson occurs August 9, 1888. In commemoration of this event it is proposed to erect a Judson Memorial church in Mandalay, the capital of Upper Burma, within sight of the prison pens of Ava and Oung-pen-la.



Rev. James Robertson.

IF there is one man more than any other to whom the Presbyterian Church in Canada may ungrudgingly accord its thanks in connection with the development of its Home Missionary work, we think we may safely say, without suspicion of favouritism, that Mr. Robertson, the Superintendent of Missions in Manitoba and the North-West, is that man. Since his appointment by the General Assembly of 1881 to that important position, his diligence and enthusiasm have been conspicuous, while the success that has attended his labours has amply justified the exceptional designation of the office which he fills. During these seven years, Presbyterianism in the North-West has made rapid and substantial progress. When Mr. Robertson entered upon his duties, there were in the Presbytery of Manitoba only two self-sustaining congregations, four augmented congregations, and twenty-eight mission fields, having in all about 110 points where services were held. There are now ten self-sustaining, twenty-four supplemented congregations, and seventy-four mission fields in which services are conducted at over 400 different points. In 1881, the number of families was computed to be about 1,100, and of communicants 1,200, while the contributions of the people for congregational purposes were some \$16,000.

The returns of last year stated the number of families to be 4,968, of communicants, 5,623, and the contributions for all purposes, \$89,400. In 1881, there were eighteen churches and three manse in the whole presbytery, whereas now there are one hundred and eight churches and twenty-five manses. It is not claimed that Mr. Robertson should be regarded as the sole means of effecting these remarkable changes. It is well-known that a large number of ministers, among whom are some of the ablest in the Church, have been continuously and energetically co-operating with him, but much of the drudgery involved in organizing congregations and mission stations in the remoter districts has devolved on the Superintendent, and he is mainly to be credited for instituting the Church and Manse-building Fund, and securing subscriptions towards it, amounting to some \$116,000, of which \$50,000 have been paid.

Mr. Robertson is a long headed and level-headed Scotchman, endowed with a full share of the pluck and perseverance that is the characteristic of his countrymen. He was born in the parish of Dull, Perthshire, in 1839. He came with his parents to the neighborhood of Woodstock, Ontario, in 1855. After teaching school for two years, he went through a university course in Toronto, studied for two years in the Princeton Theological Seminary, and one year at Union College, New York. He was licensed by the Presbytery of New Brunswick, U.S., and was inducted pastor of Norwich congregation, Ont., in 1869. In 1874, he was called to Knox Church, Winnipeg, which, under his ministry, grew, from small beginnings, to be one of the largest and most influential in the Church. As a member of the Board of Education for Manitoba, a teacher in the Manitoba College, and a promoter of the Bill which gave Manitoba its Provincial University, and now as Superintendent of a vast mission field, Mr. Robertson has rendered inestimable services to that new country.

Household Words.

"I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." *John xiv* ; 2, 3.

It is not place or circumstance, let us remember, which ensures happiness, however favourable or excellent these may be in them-

selves, but the suitability of our disposition to them, the conformity between them and our tempers and desires. And so while Christ prepares a place for his followers, he does also prepare them for the place, working in them, so that there shall be conformity between the two, a suitability in the one to minister to the happiness of the other. How much of the future dwelling-place of the saints is hid from us? It is indeed but little we know of it. Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive it. But this we know, it is a place of pure and perfect holiness. In the new heaven and new earth dwelleth righteousness. Christ is there, and nothing entereth that defileth. And so it behoves, that we become holy and Christ-like, or heaven can be no heaven to us. And Christ's work of making his people holy by his Spirit, they should be daily conscious of. Growing humbleness of mind, growing trust in the graciousness of God, growing meekness of temper, growing submission to the divine will, growing delight in the exercises of piety and works of charity, these are tokens and results of the work. Oh, let us ask for them and pray for them. What matters it that Christ prepares a place resplendent beyond all our present conception, with the glory of the divine workmanship. It will not be a place for us unless we be inwardly prepared for it. *John Cook, D.D., Quebec.*

WHAT FAITH IS.

The Emperor Napoleon I. was reviewing some troops upon the place du Carrousel, in Paris; and in giving an order, he thoughtlessly dropped the bridle on the neck of his horse, which instantly set off at a gallop. The Emperor was obliged to cling to the saddle. At this moment a private soldier of the line sprang before the horse, seized the bridle, and handed it respectfully to the Emperor. "Much obliged to you, captain," said the Emperor—by this one word making the soldier a captain. The man believed the Emperor, and saluting him, asked, "Of what regiment, sir?" Napoleon, charmed with his faith, replied, "Of my guards?" and galloped off. As soon as the Emperor had passed on, the soldier laid down his gun, saying, "Whoever will may take it," and instead of returning to his comrades, he approached the group of staff officers. On seeing him one of the generals scornfully said, "What does this fellow want here?" "This fellow," replied the soldier proudly, "is a captain of the Guards." "You? my poor friend, you are mad to say so." "He said it," replied the soldier, pointing to the Emperor, who was still in sight. "I beg your pardon sir," said the general respectfully, "I was not aware of it." Now that soldier just took the Emperor at his word—but was not that believing the Emperor?—and what you want to do is to give God as much credit for speaking the truth as that

soldier gave the Emperor Napoleon. And is that all? Yes, that is all. Many people think that they have not the right kind of faith; but there is only one kind of faith. Men either have faith or they have not; they either believe, or they do not believe. And the trouble with many who think they have not the right kind of faith is that they do not believe at all. If I believed that the house in which I am now sitting, as I write, was on fire, I would not be long till I would be trying to make good my escape from it. So as soon as a man believes the way of sin is the way to hell, immediately he becomes concerned to forsake it, and as soon as he believes that Christ has died for his sins, then he trusts Christ and receives life. Dear reader have you taken God at His Word regarding Christ's work for you? If so, you have eternal life; if not, you are making God a liar. You would be very much displeased if any one doubted your word, but all the years since you could understand the Gospel you have been giving God the lie. Will you not just give God a little credit?—*E., in N. Zealand Presbyterian.*

OLD AGE.

Dean Bradley, successor of Stanley in the deanery of Westminster, tells an anecdote of him as he neared his sixtieth year. He was travelling in Germany on a Rhine steamer, and getting acquainted with a boy, who asked him his age, which answered, he said:

"Why, all your life is over."

"No," said the dean, "the best is yet to come."

"You must be the wrong side of sixty," said one acquaintance to another.

"No," he replied, "I am on the right side."

Old age is cheerless enough to one lacking faith in God and Christ, but bright with divinest hopes when one has for his portion the Christ, whom to know, with the Father, is eternal life. Let every man mourn as old age creeps upon him if he be without faith in the Holy One.

Let every man rejoice as age comes upon him if he trusts in Him who said, "Because I live, ye shall live." Life here is only the state of infancy.

A plain London lighterman, only a navigator on the Thames, was in the Abbey, standing before the monument of John Wesley, and as he talked with the Dean, knowing he had been in Palestine, said;

"It must have been beautiful to have walked where the Saviour walked."

"Yes," and with a saintly look he said, "beautiful to walk in the steps of the Saviour."

Stanley's words as he spoke of death are so beautiful we quote them:

"There the soul finds itself on the mountain ridge overlooking the unknown future; our company before is gone; the kinsfolk and friends of many years are passed over the dark river, and we are left alone with God. We

know not in the shadow of night who it is that touches us—we feel only that the everlasting Arms are closing us in; the twilight of the morning breaks, we are bid to depart in peace, for by a strength not our own we have prevailed, and the path is made clear before us."

Great and many are the compensations of advancing age.

HOW HE FOUND GOD.

More than a hundred years have passed since a young man in England, who belonged to a pious family, but was himself far from God, was to find God by strange means. He had been the child of many prayers, but to all the entreaties of his pious mother and others he answered by inwardly resolving not to become a Christian. When he and his mother were on a visit to Ireland, on the Lord's day they went to a place where a good man was going to preach. He was very earnest in his sermon, and put the question to the unsaved present, whether they would give themselves to Christ or remain rebels? Every time the young man said in his own heart, "I will not yield, I will not yield." His heart was hardened against God's grace. And at the close of the sermon it seemed to be harder than ever it had been. When the sermon was finished, the minister gave out a hymn. It begins:

"Come, ye sinners, poor and wretched,
Weak and wounded, sick and sore."

The congregation, stirred by the earnest sermon, sung the hymn with their whole heart. And what the sermon could not do, the singing of the hymn did. It broke the hard, unyielding heart. He found God and gave himself to Him. He lived to be an honoured preacher of the gospel. He was Augustus Toplady, the author of the great hymn—

"Rock of ages, cleft for me,
Let me hide myself in thee."

Paul said of himself: "I have learned in whatsoever state I am, therewith to be content." This means that he had learned to accept his situation as appointed to him in the providence of God, whatever it might be. The learning of this simple lesson is a cure for no small part of the miseries of life.

HOLD FAST.

The years flit fast away,
Life's race will soon be o'er;
The waves of time, ere long, will break,
On the eternal shore.

Up! finish well thy work,
Be true, and strong, and brave;
God watches all thy glorious strife,
His outstretched hand will save.

Rev. J. C. Seymour.

The Transfiguration.

FEBRUARY 5. A.D. 29. MATT. 17 : 1-13.
Golden Text, Luke 9 : 35.

COMP. Mark 9 : 1-12 and Luke 9 : 28-36. Jesus was at this time in Northern Galilee. The time of His ministry on earth was drawing to a close. The Son of Man would shortly "come in his kingdom," Matt. 16 : 28, but the way was rough, as He told His disciples, ch. 16 : 21. To strengthen their faith and carry them safely through coming trials, he now shows Himself to them in His glory. V. 1. *Six days*—Luke says "about eight" Matthew is more precise. *Peter, James and John*—Chosen companions of Jesus in several important circumstances, Mark 5 : 37, Matt. 26 : 37. He was fitting them to be "pillars of the church," Gal. 2 : 9. *A high mountain*—Supposed to be Mount Hermon. Jesus had gone there to pray. It was night, Luke 9 : 28-29. V. 2. *Transfigured*—His form and appearance were changed. *His face did shine*—He covered Himself with light, as with a garment, Ps. 104 : 2. God is light, 1 John 1 : 6, Heb. 1 : 3. *His raiment*—His clothing, see Mark 9 : 3, a fuller is one who bleaches clothes. It is said of Moses also that his face shone, when he came down from Mount Sinai, Ex. 34 : 29-30. V. 3. *Moses and Elias*—The representatives of the Law and the Prophets. It was fitting that they should be present at the inauguration of the new dispensation. Their presence proved that Christ's Kingdom is in Heaven as well as on earth, Eph. 3 : 15, that God's people live with Him after death, and have communion with Christ. *Talking with Him*—of His coming death, Luke 9 : 31. V. 4. *Tabernacles*—temporary shelters, booths made of branches, Lev. 24 : 40. V. 5. *A bright cloud*—The symbol of the Divine presence, as in 1 King 8 : 10-11. *A voice*—that of God. The words were the same as those heard at the baptism of Jesus. Matt. 3 : 17. *Hear ye Him*—believe and obey. 2 Cor. 5 : 7. V. 6. *Sore afraid*—as sinners always are in the presence of God, Isaiah 7 : 5. V. 7. *Touched them*—Comp. Rev. 1 : 17. V. 8. *Tell no man*—The coming sufferings of Christ would have made their account of His glory incredible to men. It might have incensed the Jews against Him. When He was risen from the dead, they told all about it, as commanded here, 2 Pet. 1 : 16-18. V. 10. *Elias*—Elijah, see Mal. 4 : 5, which the Scribes understood literally. V. 11. *Restore all things*—Spiritually, by preaching repentance and reviving the worship of God. V. 12. *Elias is come*—John the Baptist, who came in the Spirit and the power of Elias, Luke 1 : 17. *They knew Him not*—Although it was Herod who ordered John's death, the Scribes were pleased with his execution, Matt. 11 : 18. They would treat Christ no better, Matt. 16 : 21. Had they been willing to do the will of God, they would have known better, John 7 : 17. Hosea 6 : 3.

Jesus and the Little Ones.

FEBRUARY 12. A.D. 29. MATT. 18 : 1-14.
Golden Text, Matt. 19 : 14.

COMP. Mark 9 : 32-49, and Luke 9 : 46-50. When Jesus came down from the Mount of the Transfiguration, he found the nine disciples he had left behind, surrounded by a great multitude and disputing with the Scribes, Mark 9 : 14. It appeared that a man had brought his son to the disciples to be cured, but they had not been able to do it. Jesus had the lad brought to Him, and by a single command delivered him from the dumb and deaf spirit that possessed him. After this, He went away through Galilee to Capernaum, Mark 9 : 30-33. It was whilst He was there, resting in a house, that the incident of our lesson took place. The disciples had been disputing along the road as to who would be the greatest in the coming Kingdom of Christ. They were a little ashamed of themselves, for when Jesus questioned them about it, they had nothing to say, Mark 9 : 33. Not yet satisfied, they finally asked Him. V. 1. *Who is the greatest*—They still thought that Christ's Kingdom would be an earthly one, as that of David. V. 2. *A little child*—who would much rather have hidden himself in his mother's arms, who certainly did not covet the distinction Christ conferred upon him. V. 3. *Converted*—Turned, changed. Let them forsake their proud and ambitious thoughts and become lowly and humble as this little child. V. 4. *The greatest*—being the best Christian, having the most of the Spirit of Christ, Phil. 2 : 3-5, Jas. 4 : 10. V. 5. *One such little child*—One with the same humble and childlike disposition. *Receiveth me*—See Matt. 25 : 40. V. 6. *Offend*—cause to sin. It were better to die, than lead even a little child to evil. V. 7. *Beware of offences*—of whatever produces sin. *It must needs be*—because men are a fallen race. *Woe to that man*—no wickedness can be worse than his, no one's punishment will be greater. Vs. 8, 9. *Thine hand—thine eye*—Bad habits, bad friends, bad occupations although they may seem as dear to us as a hand or an eye, must be given up, if we wish to be saved. *Hell-fire*—Called in v. 9, everlasting, the future punishment of the wicked, Mark 9 : 44, 46, 48. V. 10. *Their angels*—These ministering spirits watch over God's little ones, Heb. 1 : 14. How precious then must they be in God's sight. V. 11. *The Son of man is come*—Another reason against causing God's people to sin, it is direct opposition to the work of Christ. V. 12, 14. As a shepherd takes all this trouble for one lost sheep, and rejoices when he has found it, thus Christ seeks and saves men. Surely then, Christ's little ones sought and saved by Him should not be despised. God wants all children to be saved. Of such is the Kingdom of Heaven, Luke 18 : 16, 2 Pet. 3 : 9. God's love to little children is illustrated in Jonah, 4 : 11.

A Lesson on Forgiveness.

FEBRUARY 19. A. D. 29. MATT. 18 : 21-35.
Golden Text. Matt. 6 : 12.

JESUS having shown in the preceding lesson that "it must needs be that offences come," v. 7, and given directions how to deal with offenders, vs. 15-18, now treats of the personal wrongs it is in our power to forgive. The subject was introduced by Peter, who asked, V. 21. *How oft shall my brother, &c—brother man, brother in Christ or brother in the family, Mark 11 : 26. Sin against Me—injure or offend me in any way. Seven times—*The Jews taught that a man ought to forgive three times, but after that he was not bound to forgive a fourth time. V. 22. *Seventy times seven—*forgive always, do not count the times you have done so, we cannot forgive too much. Even when our forgiveness has not been asked, we have to pray for our enemy, Matt. 5 : 44, Luke 23 : 24, and leave his punishment to God, Rom. 12 : 19. V. 23. *The Kingdom of Heaven* means here, the Church of which Christ is King, 1 Tim. 6 : 15, and his disciples the servants, 2 Tim. 2 : 24. *Take account—*see how much they owed him. Everyone will have to account to God, soon or late. Everything we have done, good or evil, will be brought to remembrance in that day, Rom. 2 : 6-10. V. 24. *Ten thousand talents—*Silver talents were worth \$1519.23, so that the total would be \$15,180,000 (Barnes), an immense sum. Such is the sinner's debt to God, Ps. 40 : 12. V. 25. *Had not to pay—*No one can give a ransom for his soul, Ps. 49 : 7; 143 : 2. *To a suit—*as the Jewish law allowed, Lev. 25 : 39-43. V. 26. *Worshipped him—*prostrated himself before him, an eastern custom, when a subject addresses his king. A broken spirit was the only acceptable sacrifice he could offer, Ps. 51 : 16-17. V. 27. *Loosed him—*relieved him from his obligation, by forgiving the debt. Thus God freely forgives all who truly repenting, come to Him for pardon. 1 John 1 : 9, 1 Pet. 1 : 18-19. V. 28. *A hundred pence—*about \$14. The Roman penny was worth about 14 cents, (Barnes). V. 33. *Even as I had pity—*Those who have received mercy should be merciful. V. 34. *Was wroth—*angry—to the tormentors—men who tortured criminals to punish them or to make them confess their crimes. V. 35. *So likewise—*See Matt. 6 : 12. *From your hearts—*without reserve. It is not enough to say we forgive if we keep a bitter feeling in our heart against the offender. Jesus demands that we should feel and act towards such a one, as if he had not offended us. Let us not say, I forgive, but will never forget. If God remembered against us the sins we ask Him to forgive, no one could be saved. An unforgiving spirit, is an unchristian spirit. A true follower of Christ does not only forgive the wrong inflicted upon him, but as much as lieth in his power, returns good for evil, Rom. 12 : 20-21.

The Rich Young Ruler.

FEBRUARY 26. A. D. 30. MATT. 19 : 16-26.
Golden Text, Matt. 6 : 24.

COMP. Mark 10 : 17-30 and Luke 18 : 18-30. It is thought by many that the incident here related, happened shortly after the resurrection of Lazarus, of which Matthew makes no mention. Jesus was then on his way from Ephraim, a village of Judea, to Jerusalem, to be present at the Passover, John 11 : 54-55. There is an interval of a few months between this lesson and the last. V. 16. *One came—*a young man, v. 20, a ruler, Luke 18 : 18, and very rich, v. 22. He came running and knelt before Jesus, Mark 10 : 17, anxious to see him, and do him honour, and still more, to learn of him the way of Life. He had lived a moral, blameless life, v. 20, yet felt not satisfied. He wished to make sure of salvation, a most praiseworthy desire. V. 17. *Why callest thou me good—*This question was put to draw the young man's attention to the fact that the "Good Master," as he called Jesus, was more than man, even the Only One Good-God. *Keep the commandments—*Do what God commands in His law, Ezek. 20 : 11. No man has ever done this fully, Ps. 14 : 3, Rom. 3 : 20-23. Jesus was about to test the young ruler, and by showing him what he lacked, point out at the same time, his need of a Saviour. V. 19. *Thou shalt love—*Lev. 19 : 18. Mark adds, "Defraud not," a condensation of the 9th and 10th commandments, Lev. 19 : 13. V. 20. *I have kept—*He thought he had. He had, like Paul, prided himself on his blameless life, Phil. 3 : 6. Jesus knew that he had been "a good young man," he loved him for it, Mark 10 : 21. But external goodness, although lovely, is not enough in the sight of God, Ps. 51 : 6, Matt 5 : 20. V. 21. *If thou wilt be perfect—*Jesus tests his sincerity by prescribing what men did not expect of him. To divest himself of his wealth, even for the best of purposes, demanded an amount of faith and self-denial, which he did not possess. V. 22. *He went away sorrowful—*mortified to feel that he could not find it in his heart to love his neighbor as himself. He loved Eternal Life, but he loved his riches more. V. 23. *Hardly—*not because he is rich, many rich men have been saved, but because so many trust in their riches, rather than in God, Mark 10 : 24, Ps. 62 : 10. There is deceitfulness in riches, Matt. 13 : 22, 1 Tim 6 : 9-10. V. 24. *A camel—*Proverbial expression, to say that a thing was impossible or very difficult. V. 26. *All things are possible—*God can give grace to the rich to avoid the special dangers of wealth, and to use it wisely for the glory of God and the advancement of His Kingdom. "We have brought nothing into the world and it is certain we can carry nothing out. 1. Tim. 6 : 7. It has been well said, that at death what we gave away for Jesus' sake, we keep, whilst that we kept we lose. Agur's prayer was true wisdom "neither poverty nor riches"

Ecclesiastical News.

SCOTLAND.—The foundation stone of a new United Presbyterian Church was laid in Algiers, a short time ago, by Sir Peter Crats, of Paisley, whose gift to the Mission the Church is.... The Rev. Archibald Kennedy has been appointed to the Chair of Oriental Languages in the University of Aberdeen. He is a native of Banff (whence, also, our own Dr. Geddie came), and entered the University at the early age of 15. He was a pupil of the Rev. Thos. Gentle, M.A., of the Abbey, Paisley. Strach, of Berlin, entrusted him with the translation into English of his Hebrew grammar. He is under 30 years of age.... We have been much saddened by the death of the Earl and Countess of Dalhousie, who were both buried on the same day.... The Rev. Mr. Hastie, formerly of Calcutta, seems to have gained his case against Mr. Steel, a well-known merchant in that city, Mr. Steel withdrawing all the imputations on Mr. Hastie's character, and paying \$1,500 of expenses.... Dr. Story has been preaching before the Queen, and dining with the Royal Family.... Dr. J. Cameron Lees, of St. Giles, baptized the Royal babe at Balmoral, the Queen holding the child during the simple Scottish ceremony. High Churchmen are irate, but admit the baptism to be "legal," on the ground that even *laymen* may baptize!.... The Rev. Mr. Boe, of Newcastle-on-Tyne, succeeds the Rev. Alexr. McWilliam (formerly of Georgetown, P.E.I.) at Ythan Wells. Mr. McWilliam has retired on account of ill-health.... Principal Cunningham, in his lecture at the opening of the St. Andrew's Divinity classes, referred to the late offer of Mr. Gladstone on the Church Question, and asked his students if the people would allow the Church of Scotland to be put up for sale, like an old piece of furniture, to the highest bidder?.... The Rev. Wm. Balfour, of Holyrood F. C. says that, if anything would destroy the Free Church, it would be disestablishment.... On the roll of the F. C. Aged and Infirm Ministers' Fund there are 116 recipients, whose average age is 73½ years. Twenty of them are over 80.... Dr. McTavish, of Inverness, at a recent meeting, moved a vote of continued confidence in Mr. Gladstone.... Rev. Mr. Burnet, of Halfmorton, Dumfriesshire, died very suddenly. He was out on Saturday, and had prepared himself for duty on Sabbath, but took suddenly ill during the night, and ere the Church hour, he departed this life. He had been in charge of the parish 44 years.... At the opening of the U. P. Hall, Professor Paterson described Evolution as the chief permanent contribution of our century to the thought and faith of mankind, and maintained that "no one, who really understood the theory, would be in danger of creating dispeace in the church to which he belonged.".... In our obituary list this month there appear the names of the

Rev. Stewart Wright, of Blantyre, for some time a chaplain in India; Professor Wm. Graham, D.D., of London, a native of Paisley, with a fine gift as a preacher, and a style resembling that of Carlyle; the Rev. James Robinson, of Granton, aged 55 years; and the wife of Dr. J. Cameron Lees, of St. Giles. Miss Jane Gibson, who mingled in the Literary Society of Edinburgh, at the close of last century and the beginning of this, died at the advanced age of 102.... The late Miss Jeffrey, of Portobello, has left \$25,000 to found two scholarships in Edinburgh, to be competed for by young men studying for the ministry.... The Established Gaelic Church in Rothsay, it has been decided by the Court of Session, belongs to Mr. Munn, Harbour Grace, Newfoundland. His father gave the site, and held the church and ground in trust for congregational purposes. So say the reports.... Dr. Orr, of Hawick, has been appointed to the recently instituted Ker Lectureship in the United Presbyterian Hall.... An overture of some interest and importance was introduced by Professor Candlish before the F. C. Presbytery of Glasgow, and is transmitted. It moves for closer union with the Presbyterian Church in England: 1. By a mutual recognition and acceptance of probationers and students. 2. By appointing corresponding members, as in the case of Synods, instead of delegations, as at present; and, 3. By a Federal Council composed of representatives from the Presbyterian Church in England, and the Free and United Presbyterian Churches in Scotland, to deliberate on the common interests. In connection with missions, the Church of Scotland might also have a place. In many respects, it is a statesmanlike scheme. D.

IRELAND.—There have been several deaths among ministers within the last two months. We mention two of whom some notice may be taken. The Rev. Samuel Finlay, of First Kilraughts, in the County of Antrim, was ordained there nearly 38 years ago. He was a native of near Coleraine, and has a younger brother in the ministry in the Southern Hemisphere. He was one of the most effective preachers of that quarter. He was much beloved by his large and wealthy congregation, and his services in the neighbouring churches, particularly at communion seasons, were exceedingly appreciated. Quite a number of young men trained under him are now in the ministry. One of these, the Rev. James Brown Armour, of Ballymoney, was appointed to preach his funeral sermon. For some two years before his decease, Mr. Finlay was entirely laid aside from work, owing to a stroke of paralysis. The Rev. Moffat Jackson, of Sligo, was taken away suddenly. He has been over 32 years in the ministry, all the time in Sligo. His congregation there is one of the most prominent in the Province of Connaught. He was one of the first students of the Queen's

College, Belfast, and one of the first graduates of the Queen's University. He took high honours in his course, and continued to be a student all his life. As may be expected, the Protestants in Sligo are very few in comparison. It speaks well for the home in which he was brought up, as well as for the young man himself, that a son of Mr. Jackson is now pastor of one of the most influential congregations in Belfast, that of which the late Dr. T. Y. Killen was pastor for more than a quarter of a century. The death of Mr. Jackson is no ordinary loss to the Church.... It is encouraging to see an increasing interest taken in the history of one's own Church. In the early part of last year there appeared as one of Clark's Hand-books for Bible Classes, a capital sketch of the Irish Presbyterian Church, from the pen of Dr. Thomas Hamilton, of Belfast, which has gone through several editions, and met with a rapid and extensive circulation. Now, an unknown friend offers a prize of \$500 for the best written history of the Presbyterian Church in Ireland, to be sent in early in the fall of this year. Here will be an opportunity for those who aspire to fill the chair of Dr. W. D. Killen to win their spurs.... Dr. Murphy has announced that he will retire at the end of this session, and already a number of candidates are spoken of for the Hebrew chair. Professor Biggar, who fills the same chair in Magee College is one; a son of the Professor, the Rev. John Murphy, of Cavan, is another. The Rev. Mr. Dickey, of Marhera, is another candidate, and there are others.

H.

ENGLAND.—Next summer will witness an extraordinary succession of Christian conferences in London. The great International Conference on Foreign Missions will be held from June 9 to 19; the Mildmay Conference from June 27 to 29; while the Pan Presbyterian Council will extend from July 3 to 13. Then the Archbishop of Canterbury has called the Pan-Anglican Synod to meet at Lambeth in July next. The Synod will assemble on July 3rd, and will continue in daily session until the 6th, when an adjournment will be taken to the 23rd, to enable the committees to deliberate. The labours of the Synod will be concluded on July 27. The subjects for discussion are: 1st, the Church's practical work in relation to temperance, purity, care of emigrants, and socialism; 2nd, the definite teaching of the faith to the various classes, and the means to that end; 3rd, Anglican communion with relation to Eastern Churches, Scandinavian and other Reformed Churches, Old Catholics and others; 4th, polygamy, heathen converts and divorce; 5th, authoritative standards of doctrine and worship; 6th, the mutual relations of dioceses and branches of the Anglican Communion. Two hundred bishops are expected to be present.... Mr. McConochie, the well-known Ritualistic minister of London, while on a visit to the Bishop

of Argyle and the Isles in the north of Scotland, strayed into the woods during a snow storm, and was found dead from exposure to cold and fatigue.

CANADA.—Rev. Canon Norman, Assistant Rector of the Cathedral, Montreal, has been appointed Rector of the English Cathedral, Quebec.... The Baptists have decided to avail themselves of the provisions of the late Hon. Mr. McMaster's will, bequeathing three-quarters of a million dollars for the founding of a university. It has not yet been decided, however, whether it shall be located in Toronto or at Woodstock.... The Methodist Church has recently amended its rules and regulations bearing on the education of its ministers, by making it obligatory upon all candidates for the ministry to go through a regular curriculum of classical instruction in some college or university. Hitherto, this had not been required.... Dr. Potts, of the Methodist Church, and Principal Grant, of Queen's University, Kingston, have both been laid up by sickness consequent on their laborious efforts to raise money for university educational purposes, the former for the purpose of removing Victoria College to Toronto—involving an outlay of \$450,000—the latter to keep Queen's where it is, adding \$250,000 to its endowment fund. There is little doubt that both institutions will get the money they require.... "A revival in every congregation, and a quarter of a million for missions," is the motto of the Methodist Church of Canada for 1888.... At a recent meeting of the Canadian Auxiliary of the McAll Mission in France, it was reported that \$850 had been obtained of the \$1,000 required for the establishment of the stations at Rochefort and Rochelle.

UNITED STATES.—It is announced that Dr. F. L. Patton is to succeed Dr. McCosh as President of Princeton College. His elevation to that position will be received with great favour by the Church. Dr. Patton is a native of Bermuda; educated at University College, Toronto; graduated from Princeton Seminary in 1865. He was pastor of the Eighty-fourth Street Presbyterian Church of New York two years; of the Nyack Presbyterian Church, '67-71; of the South Presbyterian Church, Brooklyn, '71-72; Jefferson Park Presbyterian Church, Chicago, '74-81; editor of the *Interior*, '73-76; professor in McCormick Seminary, '71-81. He was Moderator of the General Assembly of 1878, and was elected a professor in Princeton Seminary in 1881, the position that he still holds, and notwithstanding he has been so long prominently before the Church, he is still a young man, not yet 44 years of age.... The Presbyterian Church (North) is to celebrate this year the centenary of its First General Assembly, by asking from its members a million of dollars for its Aged and Infirm Ministers' Fund, and for the widows and

orphans of those who have died in the service of the Church.... A magnificent site has been secured for the ten-million-dollars Cathedral to be erected in the vicinity of New York, and a sufficient number of one-hundred-thousand dollar subscriptions secured to ensure the carrying out of the proposal.... The sixth annual report of Rev. Jacob Freshman's Hebrew Christian work in New York is full of encouragement. During the year, six Hebrews were baptized, four others were received into the membership of the church, and a number of others have been enquiring as to the way, with their faces Zionward. A comfortable church and manse under one roof have been purchased and furnished at a cost of \$25,000. There remains only \$10,000 of debt upon it bearing interest at five per cent. It would not surprise us to hear that some one of New York's merchant princes will send Mr. Freshman a check for that amount, for his work's sake.... The Presbytery of Boonington, Ill., has a difficult case on its hands, in the shape of a church at Sidney composed entirely of women. They raised the money and built a neat little chapel, and dedicated it practically free from debt. There being no male members to hold the offices, the Presbytery is endeavouring to complete the organization by electing elders. If they cannot find some male members, they will have to let women be elected and serve as elders.

Our Own Church.

⁶⁶THE AGED AND INFIRM MINISTERS' FUND is that to which the General Assembly particularly directs the attention of the congregations this month. The object of this fund is so manifestly right and deserving of generous support, it needs no advocacy at our hands. So much importance does the Presbyterian Church in the United States attach to their fund for a like purpose, they propose to raise this year for it *a million of dollars*. If we cannot do that, let us do what we can.

The time of year has come when most of the congregations make their annual appropriations of money collected during the year for the missionary and benevolent schemes of the church. It is easy to ascertain the relative amounts required for our Home and Foreign Missions, and the supplementing of inadequate stipends in weak congregations, for French Evangelization, for maintaining the efficiency of our Theological Colleges, providing for the widow and fatherless, and for the comfort, in declining years, of ministers whose lives

have been spent in the service of the church, and it is reasonable to expect that the congregations in the disposal of their funds will be guided by an intelligent consideration of the wants of each of these different schemes. Individual preferences must of course be respected, but the less prominently these are urged, the better, as it seems to us, will it be for the church at large. There should be no "pet schemes." Seeing that all exist equally by authority of the General Assembly, all should receive the measure of support to which they are fairly entitled. The *right* of dictating to the committees charged with the administration of the funds of the church, the manner in which certain sums are to be employed must be conceded to individual contributors, but, speaking generally, the *wisdom* of doing so is questionable. It is conceivable that were this principle to obtain more largely than it does at present the committee might find themselves seriously embarrassed. The committees certainly ought to know how the money put into their hands may be most advantageously expended, and as a rule it will be safe to leave the matter unrestrictedly at their disposal.

PERSONAL.—We notice with regret, the death of *Mrs. Macleod*, at Truro, N.S., on the 6th of December. The deceased was widow of the late J. W. Macleod, one of our missionaries in Trinidad, and was greatly beloved by all who knew her. It is said that *Dr. Elizabeth Beatty* of Indore, a medical missionary of our church in Central India, treated over six thousand patients during the past year. Miss Beatty thinks that the institution of a hospital and training school for Hindoo women would open a wide door for the entrance of Christianity. *Mr. John Bain*, son of Rev. Dr. Bain, for many years minister of St. Andrews Church, Perth, Ont., was recently sworn in as judge of the Queen's Bench, Manitoba, by Hon. Chief Justice T. W. Taylor, a Presbyterian elder of high standing. *Rev. C. B. Pitblado* has received a pressing invitation to transfer his labours to San Francisco. *Rev. James Fleck* of Knox Church, Montreal, is named as the probable successor of Rev. D. M. Gordon in Knox Church, Winnipeg, and it is announced that *Rev. Patrick McF. Macleod* of Central Church, Toronto, has

accepted a call to St. Andrew's Church, Victoria, B.C. *Rev. J. M. Allan* of Richmond, Halifax, has returned to Scotland. Several of the Presbyteries have nominated *Rev. Principal Grant* of Queen's College, Kingston, for the moderatorship of the next General Assembly, which is to meet in Halifax, N.S. *Rev. George MacArthur* of Cardinal, has been appointed Clerk of the Presbytery of Brockville, *Rev. John McNabb* of Lucknow, Clerk of the Presbytery of Maitland, and *Rev. S. C. Murray* of Neepawa of that of Brandon. *Rev. John McCarter* of New Brunswick, has been appointed resident missionary at Metis, Que.

THE BOOK OF FORMS, as revised by the General Assembly's Committee, of which Dr. Laing of Dundas, is the convener, and which was sent down to the Presbyteries for their consideration, has of late, occupied much of the time of these courts, and has been discussed with a thoroughness, peculiar to presbytery, and worthy the importance of the matter in hand.

BALGONIE, *Assiniboia*.—Our Boarding School opened on the 15th inst., fourteen children in attendance. Chief Pasquas and Muscoco's sons, being of the number. Many more willing to come did our funds permit. W. S. MOORE.

SEASONABLE GIFTS.—Local papers throughout Canada contain numerous notices of kind and thoughtful gifts from the people to their pastors. Of course the Record takes a deep interest in such pleasant incidents, but space will not allow us to notice them.

STATE OF THE FUNDS, EASTERN SECTION.—The Agent of the church, in a statement with regard to the Funds, up to Dec. 31, shows that much has to be done to put the accounts in a satisfactory condition at the end of April. Received for *Foreign Missions and Dayspring*, since May 1st, \$6551.67. Expended, \$7726.88. It will be remembered that there was a balance against this fund on May 1st, of \$2,206.03. The balance Dec. 31., was \$3081.24.

With regard to *Home Missions* also there is a deficit. Receipts \$2,609.29. Expenditure, \$4,773.16. Debt at date, \$1,830.91. The *College Fund* was in debt, May 1, \$8,878.92. Expenditure since, \$5,798.93. Receipts \$6,628.75. Present debt, \$8,049.10. The *Augmentation Fund* is in a satisfactory state, there being \$5,022.80 in fund. *Aged Ministers' Fund*, shows a balance on the right side. The *Bursary Fund* is in debt \$422.55. It is evident that the churches must manifest very marked liberality to the Foreign mission, the Home Mission, the College Fund, and Augmentation, if the balance is to be found on the right side at the close of the Assembly year. For Home

Missions we need \$4,000 additional; and for Foreign Missions a very much larger amount, \$14,000.

MISSION TO LUMBERMEN.—The Rev. Dr. Armstrong, Ottawa, Convener of the Mission to Lumbermen, has issued a circular calling attention of the Ministers of the Synod of Montreal and Ottawa, to the excellent work done by that mission and the need of funds to support it. Shantymen spend their winters in the woods, far away from church and home, and the duty of sending missionaries and wholesome literature to them needs no argument. The following is the injunction of the Synod, "That Presbyteries urge congregations to contribute annually to the mission to Lumbermen, and that each minister report to his Presbytery the amount raised by his congregation."

PRAISEWORTHY LIBERALITY.—One of the missionaries of the French Evangelization Board writes as follows: "One of my converts is a labourer, working in a factory at \$7 per week. He has a wife and five young children to feed and clothe. Three of these attend the mission school regularly. This man, unsolicited, gave last year \$25 for the church, besides paying his children's school fees regularly. I told him one day; my friend, \$25 is too much for you to give.—No, he answered, I give it cheerfully, for it is little in comparison of the truth taught me and my family every week from your pulpit. It will thus be seen that among our French brethren, when a man has given himself to the Lord, he will devise liberal things, even if he has for all his fortune only his two hands, his wife and children, and \$7 a week, with God's peace in his heart.

THE NEW HEBRIDES MISSION.—It is stated on good authority that the French have abandoned any claim they may have had to these islands, and withdrawn their troops and traders. This will entirely accord with the wishes of the Presbyterian and other protestant missionaries in the New Hebrides. *The Free Church Monthly* reports: Four new mission stations have been opened this year among peoples who have never before had the offer of salvation through a Redeemer. When asked if they desired a missionary near them, one of the owners of the land, who had been in Queensland, replied in the affirmative by saying in broken English, 'Yes, me plenty too much want missionary.' Quite a feeling of rivalry was raised by the people of a neighbouring village as to where the missionary's house should be built, on the land of one party or that of the other. One of these new stations is that on *Espiritu Santo*, lately occupied by our beloved missionaries, Rev. Joseph and Mrs. Annand, formerly of Aneityum.

ORDINATIONS AND INDUCTIONS.

PEMBROKE, *Lanark and Renfrew*.—Rev. Geo. D. Bayne of Morrisburg, was inducted into the pastoral charge of Calvin Church, vacant

by the removal of Rev. W. D. Ballantyne to the principalship of the Ottawa Ladies' College.

QUEENSVILLE, *Toronto*.—Mr. A. N. Campbell having accepted a call, his ordination and induction were appointed to take place on 1st of February.

FROTON, *Orangeville*.—Mr. Duncan McColl was ordained and appointed as missionary at this station, on the 17th of January.

CALLS.—Rev. D. C. Johnson of Oil Springs, has accepted a call to Be. verton, *Lindsay*. Rev. A. B. Cruchet of Montreal, is called to L'Ange Gardien, *Ottawa*. Mr. A. Campbell, probationer, to Queensville and Ravenshoe, *Toronto*. Rev. R. W. Leitch of Point Edward to West Tilbury and Comber, *Sarnia*. Rev. W. J. Bell of Niagara, to Newmarket, *Toronto*. Rev. Herbert Ross of Hamilton, to Knox Church, *Ingersoll*.

DEMISSIONS.—Rev. James Bennett of Côte des Neiges, and Rev. R. Hamilton of Grenville, *Montreal*. Rev. D. B. Blair of Barney's River, N.S., has not resigned his charge, but contemplates asking leave of the Assembly to retire from active duty.

CHURCHES AND CONGREGATIONS.

A pretty new church was recently opened for worship at New Maryland, near Fredericton, N.B. Rev. A. J. Mowat of St. Paul's Church, Fredericton, who conducted the opening services, officiates regularly in this place once in four weeks.

MOORE, *Ont.*—The new Burn's Church was opened on the 15th of January. Dr. Thompson of Sarnia, and Dr. James of Walkerton, conducting the services.

PARKDALE, *Toronto*.—A handsome and commodious church has been completed here, and was to be opened by Dr. John Hall of New York, on the 24th of January.

SHANK'S SETTLEMENT, *Manitoba*.—A neat church was opened for worship on January 1st, by Rev. Mr. Sutherland. It is seated for 200, and cost \$600.

OSGOODE, *Ont.*—The Rev. Robt. Hughes, pastor of this congregation, is to be congratulated on the completion of the new church—one of the most beautiful country churches in Canada, it is said—seated for 400; cost \$8000. Professor Scrimger of Montreal, and Rev. J. A. S. Calder of Lancaster, conducted the opening services.

TORONTO.—A new congregation has been erected in the north part of the city, called the *Bloor Street Church*. It begins with 70 communicants on the roll. A vigorous new mission has also been established in the east end, and a neat chapel built, by the St. James Square congregation.

MONTREAL.—The churches which had their beginnings a few years ago as mission churches are all fast becoming too small for their congregations. There must be a good deal of church-building, or enlargement, in the near

future. Among these, St. Mathew's, Point St. Charles, leads off with a decision to build a new church for 1000 next summer, at a cost of \$25,000 at the least. Chalmer's Church can no longer find room for the crowds of young people who throng its Sunday-school and Bible classes. Taylor Church, in the east end, must be enlarged; it is overflowing. Even some of the big, up-town churches are said to be too small now, and scores of people applying for seats have to be turned away. The Presbyterian College is filled to repletion this winter, and the schools at Point aux Trembles are over-crowded.

MANITOBA ITEMS.

Without doubt, Winnipeg clergymen seem to be somewhat unsettled. Rev. D.M. Gordon's departure is to be followed by that of Rev. J. B. Silcox, the well-known congregational minister of Winnipeg. And now Rev. C. B. Pitblado is called to the leading Presbyterian Church in San Francisco. Every effort will be made to retain Mr. Pitblado. His congregation, gathered entirely by him-self since 1881, is considerably the largest of any denomination in Winnipeg, numbering some 800 members and; with a Sabbath-school of 700. As a popular preacher, Mr. Pitblado stands first in Manitoba. The northern half of the city of Winnipeg is very largely influenced by him, and perhaps no man in the whole Synod of Manitoba, could more ill be spared at the present time than he. The Manitoba College Glee Club went on a starring tour during the Christmas holidays. They gave, or are to give, concerts in Portage la Prairie, Brandon, Virden, Moosomin, Stonewall and Winnipeg. The profits of the tour are to be devoted to sending out a missionary next summer. Christmas examinations in the college were held. Upwards of 100 students were in attendance before New Year, and a considerable number of new students have since joined the classes. Port Arthur is becoming an important missionary centre, under the energetic management of the Rev. J. Pringle, formerly of Kildonan. Not only the town itself, but an influential congregation at Fort William, and missions conducted at Murillo, Schreiber, and St. Ignace, are now found in what was once considered the hopeless wilds of Lake Superior. Knox Church, Winnipeg, has appointed a "pastoral committee" of twelve members to seek a pastor. The improved financial condition of the congregation, and its splendid body of people make its pastorate one of the most desirable and influential positions in the Presbyterian Church. Rev. J. Todd of Minnedosa, who returned lately from Scotland, is developing considerable power as a lecturer. He is delivering attractive lectures on Scottish life and scenery. The Indian School at Crooked Lakes, N. W.T., under Rev. Hugh Mackay, was opened during the Christmas holidays. Assistant

Indian Commissioner Huyter Roed, was present. St. Andrews Church, Winnipeg, furnished the chief reception in excellent style. Rev. W. Moore, Indian missionary at Regina Reserves, was present at Portage la Prairie missionary meetings, giving addresses. Historic meetings were held early in January, at Kildonan, commemorative of the opening of the church in 1854. Rev. Dr. Bryce delivered an address on "manners and customs of early Kildonan." Rev. Prof. Hart read portions of a manuscript life of Rev. Dr. Blaek, prepared by his brother, Rev. James Black of Caledonia, Ontario. Rev. Dr. King gave an address on the "Genius of Presbyterianism." On the preceding Sabbath, memorial services were conducted by Rev. D. B. Whinister in the morning, and Rev. C. B. Pitblado in the evening. B.

Obituary.

REV. WILLIAM DOAK, sometime minister in the Presbytery of Stratford, but who was for many years 'retired,' owing to an affection of the throat, died very suddenly at Sarnia, on the 25th of December. As Town Clerk, he was sitting in his office writing, when he was stricken down. Medical aid was immediately summoned, but it was of no avail; in a few moments after the doctor's arrival, Mr. Doak was dead. He was much respected, and his sudden death created a profound sensation in Sarnia.

REV. ROBERT CAMPBELL MURRAY:—It is but a little while since we announced the death of Mrs. Murray, and now the sad news has come to us by telegraph, that Mr. Murray himself has died, suddenly, from the effects of sun-stroke. We had every reason to hope that a career of great usefulness was just beginning to open up for this young, earnest and devoted missionary; but infinite wisdom has ordered it otherwise. We can but bow submissively to His holy will and say,—“Even so Father, for so it seemed good in Thy sight.” “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

Mr. JOHN MICHAEL, an elder of nearly fifty years standing, since 1873 connected with the congregation of Columbus and Brooklin, Presbytery of Whitby, died on the 20th of November. He was greatly esteemed for his piety, liberality, and faithfulness in the discharge of his duties as an elder.

DR. W. N. WHITESIDE of Beeton, Ont., died on 31st December, universally lamented.

Though not a Presbyterian, he was a constant reader of the RECORD, and a generous contributor to many of our church schemes.

MR. DAVID WYLIE for many years a highly esteemed elder of the Congregation of Kam-say, died on the 2nd of December, in the 86th year of his age. He was born in Paisley.

In the North-West.

MISTAWASSIS RESERVE,
BY REV. ALEXANDER CAMPBELL.

Prince Albert, Dec. 13th, 1887.

AN invitation from Mr. and Mrs. McKay of Armadale Mission, to attend the marriage of their third daughter, Jessie, on the 7th inst., gave me a good excuse for gratifying a long cherished wish to visit what is perhaps best known to your readers as Mistawassiss Reserve. It is situated over fifty miles to the west of Prince Albert on the north side of the North Branch of our great Saskatchewan river. Our party which consisted of the intending groom, his aide, his brother-in-law and myself, left so late on the afternoon of the 6th, that we arrived at our camping ground, on the banks of the river, (after various needless variations from the trail in the dark), in “the wee sma hours ayont the twal.” Our host had long given up expecting us that night, but the clay chimney in the corner of the little shanty, fed by the dry poplar wood, soon sent its cheery light and heat all over the room, and in a few minutes *the kettle* was boiling, “the cup that cheers” was ready and we refreshed ourselves before taking a few hours rest. The expectant bridegroom took care that we were afoot in good season in the morning, and by half past seven we were en route, reaching Rev. Mr. McKay's at a little after three o'clock. The first five miles beyond the river is good for nothing but what timber grows on it, the land being sandy and broken up by muskegs and small lakes; as we drew nearer the mission, however, the land became more valuable and fit for settlement, and when we reached the mission itself, I could not conceal my surprise at the evidences of civilization which I saw in every direction. No tents are to be seen here, no shanties even, but such houses as any fairly prosperous white settlement in the north-west possesses. The mission house itself, I am glad to say, is commodious and comfortable, standing on a rising ground and commanding an extensive view in all directions. Their new church, opened just a week before our visit, is a log building 20 x 30 feet, and walls 14 feet to the plates. This part was furnished by the Indians themselves, and it does them credit, as both the material and the putting together could not easily be surpassed in that style of building. The walls are plastered and wainscotted; the

floor is of inch and a half plank. There are 5 windows, a desk, and two corner pews. The remainder of the pews will be finished in the spring probably. I would have liked greatly to meet with the congregation there, but the necessities of my own work prevented my being able to gratify that desire. Mr. McKay told me that the building was filled on the day of opening. I hope it will continue to have such an attendance that it will soon need to be added to. I had a talk with John Black's father, who promised to send us another son so soon as he could be got ready for our High School. I had also some conversation with the prudent old chief himself, through the medium of the missionary, to whom talking Cree seemed to be as natural as breathing. The old chief was somewhat disturbed over the recent withdrawal of their rations from his people, before they have had any of their crops threshed. The ladies of the Foreign Mission Committee will be glad to know that the boxes of valuable clothing sent by them have, by this time, reached their destination, and will be most timely and suitable help to this deserving people. A. C.

Our Trinidad Mission.

LETTER FROM REV. JOHN MORTON.

Tunapuna, 2th Dec. 1887.

THIS day last year our church here was opened. Yesterday the Lord's Supper was dispensed and a special collection taken up for the debt remaining on it. The collection amounted to \$43.56 with several envelopes yet to come in. There were 160 persons present, and 25 Indians, 14 men and 11 women, sat at the communion table, 10 of them for the first time. Four who live two miles away and two who were sick were absent. Of the 31 on the roll, 18 are husbands and their wives, 6 are men, from 30 to fifty years of age, who have no wives, and two are men and two women whose partners are not members. Four who had been Mohammedans and twenty-two who had been Hindus were adults before they ever heard the Gospel. Four were taught in our schools, and baptized when of age, to profess their faith in Christ, and one was baptized, when an infant, in the Roman Catholic Church. Of the 18 men on the roll, three can read two languages and eleven can read one. Of the 13 women, two can read two languages and one can read one. Some of the others are learning to read. One man and his wife were baptized as Roman Catholics in another colony. The husband could read Hindi. When they came to Trinidad he saw the Bible for the first time in his own language, and reading it led him to leave the Church of Rome. He joined the Church of England, the

only one within his reach; but he could profit little as he understood little English. When he came here he attended the services he could understand, and he and his wife contributed \$10.00 each to the building of this church.

That venerable man before us was a follower of the false prophet. He lives on a cocoa estate eight miles away and drove his wife here on a cart. He can read the Persi Arabic character freely and is well posted in the Mohammedan controversy. He holds that the distinctive doctrine of Presbyterianism, is to hold by the teaching of the Bible as against all human traditions and additions. Near him sits a small but most worthy man—very industrious—never absent from church or prayer meeting without good cause. I found him six years ago in the depth of despair. His Hindu gura had borrowed from him \$300.00—all he had—the saving of years—and ran away with it. He had lost faith in God and man—lost hope for this birth, or any other. But God's hand was in it. Amid vanished hopes and broken idols, the grace of God and the "better hope" found him. He learned to read Hindi, was baptized and continues to live like a Christian. He is a labouring man. His regular contribution is six cents a sabbath. At the opening of the church last year, his extra contribution was £1 stg. and yesterday he and his wife gave \$1.20 cents each, and expressed regret that on account of the pressure of the times they could not give more. His wife who is quite elderly was slow to learn and but for an excellent New Testament Picture Book I do not know how she could have been taught. Rev. Mr. Hutton of the Mirzapore Orphan Press, who published that picture book, is hereby thanked on her behalf. Twice she came up for examination and failed to pass for baptism. The second time she tried to lay the blame on my book which she alleged was different from Mem-abibs and her husband's, and in proof she pointed to two pigeons in the picture of the presentation in the temple which she said were not in the other books. But the pigeons were there, only she had not noticed them, and she had to go back to her studies. This she did with determination, and passed with credit on her next trial. Let these personal sketches suffice for the present.

At the close of the service I pointed out if we were all strong in faith and purpose. I told them that I included the women in giving the numbers, because though Hinduism and Mohammedanism considered women of no account, Christianity said that the women were of account as well as the men. At this statement nearly every woman at the communion table nodded satisfaction. And when I further stated that in love to Christ and in readiness to help his cause I felt sure the women would never be found behind the men, the upturned faces seemed to express approval and resolution. J. M.

Formosa.

LETTER FROM REV. DR. G. L. MACKAY.

Tamsui, Nov. 24th, 1887.

I WAS engaged teaching in Oxford College every day until 29th ultimo, when accompanied by several students, I boarded a steam launch bound for Bang-kah at 6.30 a.m. We arrived three hours afterwards, then crossed the river and passed through *Sin-tsing* and on to *Pang-kió-thun*, where by special invitation we again enjoyed going through the gardens of the richest chinaman in all Formosa.—We extracted many teeth &c., and in the evening, I preached to 100, who listened with marked attention in the chapel. Sabbath 30th, we were off before day-break, and were in the *Su-kak-éng* chapel at 9.30 a.m. Where all the students who went by boat were waiting our arrival. I preached at once to a jammed house. In the afternoon I preached at 3 p.m. and again at 7 p.m. On Monday, 31st, started before day-break and at 9 a.m. we were in the *Thó-d-háq* chapel, where beating of the gong soon brought a full house, many being the regular hearers, as they heard I was passing through they came in from the hills. After again preaching I extracted teeth and dispensed medicines. We arrived at *Trong-lék* in good time and put up for the night. Tuesday, November 1st, made an early move and were at *Aúg-núg-kàng* in time to see many sick people &c. In the evening preached to a packed house; seven repeated Christ's sermon on the mount &c. Wednesday, 2nd, went off to *Tek-chham* was met by many converts and got a tremendous reception. In the evening, 150 listened with profound attention. Thursday the 3rd., at dawn set off towards the mountains, away from the main road, led by several *Hak-ka's* who attend pretty regularly in the city chapel. They speak a different dialect; but the most of them understand the one we speak. We have had several of these people and one as student for 5 or 6 years. There are several towns and villages in Northern Formosa of the same. *Hak-ka* means "stranger." They are Chinese from the Canton Province. Under a burning sun, on and on we went along the sides and ridges of hills mostly covered with sugar cane and clusters of ever-green trees. About noon we halted a while near the bank of a charming stream, and soon found our way to a village called *Géh-bái-à* which means like the 'New Moon.' Nearly 1000 souls could find shelter under a beautiful Banyan tree where we sat and spoke to the villagers who were delighted. Then we were led to the house of a fine old man and invited to put up for the night. The house was by far one of the largest and cleanest I have seen in Formosa North or South. The old man walked many Sabbaths to *Tek-chham* to hear the Gospel, and was there waiting for

me nearly a week. In the evening a large crowd assembled in the open court to hear the gospel and, when about through, another crowd came with torches in their hands and wished to hear, so I addressed the whole of them and we sang for hours. Friday 4th, very early, marched off amongst the hills with the towering mountains to our left. The sun was melting hot. At *Thán-hán* under a large tree I had my dinner and extracted teeth. About the middle of the afternoon we halted at *Kún-tsin-à* by invitation. Preached to a large number of *Hak-ka's* in the evening. Saturday 5th, at cock-crowing, went on over the hills and valleys to *Aú-làng*. Spoke a little and sang a hymn in the chapel, then round about to *Trong-Kang*. Upwards of 150 came out of the town to meet me, and soon the chapel was full of people glad to know more about the Gospel, I addressed them for one hour, and many returned to their work in the hills and on the seashore. Afternoon, I went all round the town speaking and healing, and in the eve people who came out to welcome me poured in from their homes in the country, and I preached to an audience who seemed moved. Many sat up late whilst others went home in the country.

To be continued.

Missions in Muskoka.

FROM REPORT OF REV. ALLAN FINDLAY TO THE PRESBYTERY OF BARRIE.

DURING last summer, twenty-four missionaries were employed in that portion of the mission field under your care known as the Muskoka field. Of these, two were ordained missionaries, viz., Messrs. Rondeau and Hewitt, both of whom are labouring on the line of the C.P.K. Three were Catechists, viz., Messrs. Garioch, Jackson and Wilson. The remaining nineteen were students from our colleges. Seven of our fields were occupied by labourers under the Students' Missionary Association of Knox College, who on this, as in former years, have manifested a deep interest in the important work being carried on within the bounds. As the greater part of the six months was spent in the Algoma field, I have not so much to report from personal observation. Yet, from what I have seen, and from reports which have come to me, I believe that the present year has been one of progress in every department of the work. This is all the more satisfactory, as many of our student missionaries this year are new to the work. While from many of the fields have come reports bearing testimony to the zeal, and, above all, to the exemplary Christian character of our young labourers—from not one has any report been heard, so far, indicating a failure in duty. As early in Spring as I could get through the

country after the annual "break-up," I commenced the work of visiting the stations for the purpose of dispensing sealing ordinances. St. Peter's, Franklin, was the first visited, in April, when the ordinance of the Lord's Supper was dispensed at Dwight. At a meeting of the congregation, it was agreed to proceed with the erection of a church this season, to be known as Zion Church. A Building Committee was appointed, also trustees to hold the church property for the congregation. Elders were nominated, of whom two have been chosen by the congregation. The membership in this field is forty-eight.

The Baysville field was next visited. At Knox Church, McAuley, a Committee of Management was appointed, and elders were nominated, of which two have since been elected. At Baysville the same business was transacted with the addition that two auditors were appointed. The Lord's Supper was dispensed in both congregations on the 1st of May. The membership here is eighty-five. As the above-mentioned fields are under the care of the Students' Missionary Association of Knox College, I did nothing more in the way of finance than to urge them to contribute liberally to the funds of the Society.

On the 4th of May, I met with the congregation at Berriedale, and ordained Messrs. Mossop and Kennedy to the office of the eldership, they being previously chosen to this office by the congregation. At a meeting with the congregation of Maganetawan, the desire was very strongly expressed that they might enjoy the services of an ordained missionary. I informed them that they must give the Presbytery timely notice of the amount of stipend they proposed paying. Since then I have received word from them that they are prepared to pay \$400 per annum, the field to be composed of the stations at Maganetawan, Spence, Croft and Missionary Road. The membership in those stations asking for an ordained missionary is 117. This appointment will necessitate the detaching of Doe Lake and McMurrich Church from their present connection, as at Spence and at Maganetawan they desire service every Sabbath. The field, which is at present widely scattered, will be more compact by this arrangement, while the stations thus severed can be attached to another field with no further demands on the funds of the Home Mission Committee. On Sabbath, the 8th of May, the ordinance of the Lord's Supper was dispensed at Missionary Road, Spence and Maganetawan, good congregations being present, especially at Maganetawan, where a deep interest in spiritual matters seems to exist.

Oakley, Uffington and South Falls, were next visited. At Oakley our cause met with some loss in the death of Mr. David Gray, who, from the organization of this station, proved himself a warm friend of Presbyterianism. Had he been alive and well, he would have been ordained to the office of the eldership at this time, but a few hours before the

time appointed for this, he was called to the upper Sanctuary. Five persons were received into the membership of the church. The total membership being 57. At all these stations their financial affairs were considered, and necessary arrangements made to secure amounts due to the missionary. At Rosseau and Turtle Lake the Sacrament was dispensed on the 25th May. Five persons were admitted to the membership of the church. The usual congregational meeting was held at Rosseau on Saturday. Everything seemed to be working harmoniously under Mr. Fraser, their missionary. I next visited the stations on the C. P. R., west of Sturgeon Falls. I conducted service at Sudbury. The place of meeting being well filled at both services. On Monday following, I held a meeting of the congregation, preparatory to the arrival of Mr. Rondeau, their missionary. It was agreed, after appointing a committee of management, to adopt the "weekly offering" system of raising the funds, also to organize a Sabbath-school in connection with the congregation. Arrangements were also made for securing from the Ontario Government the deed for the ten acres of land granted by the Government to our people there for church purposes. Also from the C. P. R., the deed for the fine building lots granted for church site. The feeling among our people thus is a very hopeful one, and although their responsibilities are great in proportion to their numbers, yet, their determination is to make it a success. With the divine blessing on Mr. Rondeau's labors much good may be expected to this community.

I next visited Chappleau, where Mr. Wallace was labouring as missionary. At the time of my visit he was the only Protestant missionary in the place, but appointments have been made by the Bishop of Algoma and by the Methodist Conference of laborers to this station. The Protestant population here is small, so that one missionary instead of three is quite sufficient for the needs of the place. And as but a small porportion of these incline to Prebyterianism, I advised Mr. Wallace to wait the arrival of the other missionaries, and then to use his own judgment as to whether he should remain. Our service had been held in the Church of England, in process of erection, but Mr. Wallace had been notified that on the arrival of the Church of England missionary, this favour would be withdrawn. I understand that in July, Mr. Wallace withdrew from the field, receiving an appointment in another part of the Presbytery. At the meeting of Presbytery in July, Messrs. Dr. Clarke, D. James, R. J. M. Glassford and A. H. Dunn, were appointed to dispense ordinances in some of the more necessitous parts of Muskoka and Parry Sound. Dr. Clark reports having united Baysville and associated stations on the 17th and 18th September, at which time four elders were ordained at Baysville and McAuley. Twenty-two persons

were received into the membership of the church, nineteen by profession and three by certificate. Thirteen persons received baptism, three of whom were adults. This field urgently asks for supply during the winter months, they promise \$100 towards the salary of a missionary. Dr. Clarke reports having dispensed the communion at Trout Lake on Sep. 11th, at which time he also baptised six children on the Rosseau field.

Mr. James visited French River on the 14th August. This is a new field occupied for the first time this season by the Students' Missionary Association, Mr. P. J. McLaren being Missionary. Service was held here each Sabbath evening and Sabbath-school each Sabbath forenoon. Twelve persons sat at the Communion table. A Committee of Managers was appointed during Mr. James' visit. There is a Protestant population of about 100 at this place, giving an average attendance at service of about 50. Mr. Glassford visited Dunchurch on September 4th, at which time the Communion was dispensed. Nine names were added to the roll, making the total membership 25. Compared with last year, our cause in this field has made wonderful progress, due, humanly speaking, to the zeal and devotion of Mr. McGill, the Missionary in charge.

Loring was also visited by Mr. Glassford. This, too, is under the care of the Students' Society. The report speaks thus: "Mr. Wm. Ross, the Missionary here, has been signally successful. Men, anything but God-fearing, pronounced Sabbath-breakers, have changed and taken a stand on the Lord's side. A great awakening in spiritual things has taken place." Mr. Glassford reports twenty new communicants and fifteen baptisms, two of them being adults. This field is self-supporting.

I have further to report that, on Sabbath evening, the 25th inst., I dispensed the ordinance of the Lord's Supper, at Midhurst; about 30 persons sat at the table. Mr. W. J. Hewitt reports having dispensed the ordinance of the Supper at Sturgeon Falls, on August 7th, at which time four children were baptized.

Barrie, Sept. 27th, 1887.

A. FINDLAY.

ONE CHRIST.

The Bible has but one Christ, and that Christ is a person; and that person is "the same yesterday, and to-day; and forever." Whether teaching on earth, or working a miracle, or hanging on the cross, or rising from the dead, or ascending into heaven, or returning to this world, or sitting on the judgment throne, he is a person, always the same Lord Jesus Christ, the same in all his relations to God and man, unaffected in his identity and attributes by change of place or condition. Not many Christs under the same name, and not successive Christs supplementing each other, but one and the same Christ, and that Christ a person and historic reality—such is the Christ that is the centre and theme of the Gospel narrative.

The Presbyterian Record.

MONTREAL: FEBRUARY, 1888.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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

PAYMENT IN ADVANCE.

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

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

WE have thrown off a supplementary edition of January, so that all who intend keeping us company during this year of grace, may do so from the beginning—if they notify us in reasonable time. The thousand portraits of Her Majesty have all gone to new subscribers. Our prospects at the beginning of the year, were never more encouraging, yet there are many more whom we are desirous to hear from. We hear of LOCAL SUPPLEMENTS being published and bound up with the RECORD in different quarters. We will be glad to 'exchange' with all such. Wherever this experiment has been tried, we understand it has been found highly advantageous to the interests of the church. To every congregation publishing such a supplement, and transmitting an order for RECORDS not less than the number of families in that congregation, we are prepared to supply additional copies on very liberal terms. Sample copies will be sent on application to clerks of Presbyteries for distribution, in mission stations, free of charge in the first place, and on easy terms for the whole year. To our families in isolated localities, where presbyterians are few, and where in the winter months, the calls of the missionary are like angel's visits—few and far between—the RECORD would be doubly valuable, as a means of information and a symbol of union and sympathy with the church at large. "Come on Brethren!"

We are only able to announce "the next meeting" of about one third of the number of Presbyteries this month; we would like to have this department always full. We have been asked to supply copies of July, August and September, 1876, to parties

wishing to complete sets. If any of our friends can send us a few of these numbers we shall be much obliged.

Literature.

SERMONS PREACHED IN ST. ANDREW'S CHURCH, QUEBEC, by *Rev. John Cook, D.D., LL.D.*, Montreal, DAWSON BROTHERS, 1888; pp. 354; \$1.50. These twenty-seven discourses, to use the author's words, are "affectionately inscribed to all who are or have been members of St. Andrew's Church, Quebec, as a memorial of a ministry extending over well-nigh fifty years." During the greater part of these years, Dr. Cook was the recognized leader of that branch of the church with which he was connected, and in which he was regarded as a theologian and a preacher without a peer. To the friends of his earlier years, as well as to the larger circle with whom he is now ecclesiastically associated, this volume will be prized as a fitting memorial of one who, by precept and example, has done so much to hold forth, and to hold fast, evangelical truth. Sermons like these are rare now-a-days. They recall the times of Rutherford and Jonathan Edwards, and breathe a spirit of fervid devotion, worthy a disciple of Thomas Chalmers. They are remarkable, alike for freshness of thought and the rythmical simplicity of the language in which thoughts on highest themes are clothed. We hope that this book, one of the most attractive in outward form which the Canadian press has produced, may be so widely circulated and read, that many who never heard the preacher's voice may, through its pages, be quickened in their aspirations after 'the higher life' to which it points so invitingly.

LIVES OF THE LEADERS OF OUR CHURCH UNIVERSAL, FROM THE DAYS OF THE SUCCESSORS OF THE APOSTLES TO THE PRESENT TIME, by *Dr. Ferdinand Piper* of Berlin, translated and edited, with added lives by American writers, by *Henry M. MacCracken, D.D.* FUNK AND WAGNALLS, New York; pp. 874; \$3.00. This is an invaluable repertory of Biography. Commencing with "The Fathers," it sketches in a masterly manner the lives of the greater lights of the Church in the ages following, as they successively appeared in different countries and among different denominations, including the pioneers of Christianity in Britain and on the continent of Europe, the Heroes of the Reformation of the XVth century, some thirty eminent American divines, and representative missionaries in various foreign countries. It would require, of course, many volumes like this to include the lives of all the great Leaders of the Christian Church, but it is satisfactory to have so large a number as are

to be found here, delineated with surprising fullness, and at the same time in so scholarly and instructive a manner. As a book of reference for ministers and all other students of church history it must be especially useful.

THE BOW IN THE CLOUD, OR WORDS OF COMFORT FOR ALL WHO ARE IN ANY KIND OF TROUBLE, edited by *J. Sanderson, D.D.*, E. B. TREAT, New York; pp. 452; price \$1.75. This compilation of brief extracts, in prose and verse, from a large number of the finest writers of the day, cannot fail in its design—to bring consolation and comfort to all the children of affliction into whose hands it shall come.

THE MASTER'S MEMORIAL, by *Rev. Thomas Macadam*, of Strathroy, Ont.; *Fourteenth thousand*; EVANS BROTHERS, Strathroy; price 10 cents, or \$1 per dozen. No better manual than this can be put into the hands of young communicants, or those intending to become such. The large number of editions it has already gone through, shews that it meets a felt want.

THE PASTOR'S DIARY AND CLERICAL RECORD, by *Rev. L. H. Jordan, B. D.*, W. DRYSDALE & Co., Montreal, 1888; price 75 cents. This Edinburgh edition is a decided improvement on the previous issues of this most useful undenominational *vade mecum*, which seems to provide a place for every thing in the ordinary routine of pastoral work. It may be had of any bookseller.

WOMAN—is the title of a new monthly, eighty page magazine, bright and beautiful to look upon, and full to the brim of interesting reading. Artistically illustrated; it is a very handsome Home Journal, published by the Woman Publishing Co., New York; \$2.75 per annum.

MEETINGS OF PRESBYTERIES.

P. E. I., Charlottetown, Feb. 7, 11 a.m.
 Vic. & Richmond, Whycomah, Mar. 13, 11 a.m.
 Maitland, Lucknow, Mar. 13, 1.30 p.m.
 Calgary, Medicine Hat, Mar. 6, 2 p.m.
 Lindsay, Cannington, Feb. 28, 11 a.m.
 Lan. & Renfrew, Smiths Falls, Feb. 27, 2.30 p.m.
 Brandon, Portage la Prairie, Mar. 13, 7.30 p.m.
 Chatham, 1st Church, Feb. 28, 10 a.m.
 Saugeen, Palmerston, Mar. 13, 10 a.m.
 Barrie, Barrie, Jan. 31, 11 a.m.
 Quebec, Sherbrooke, Mar. 20, 8 p.m.
 London, 1st Presbyterian Ch., Mar. 13, 2.30 p.m.
 Sarnia, St. Andrews Ch., Mar. 20, 1 p.m.
 Kingston, Cooke's Ch., Mar. 19, 3 p.m.
 Paris, Woodstock, April 10.
 Toronto, Knox Ch., Feb. 7, 10 a.m.
 Stratford, Knox Ch., Mar. 13, 10.30 a.m.
 Montreal, David Morrice Hall, Mar. 20, 10 a.m.

Page for the Young.

DO YOUR BEST.

Do your best, your very best,
And do it every day,
Little boys and little girls;
That is the wisest way.

Whatever work comes to your hand,
At home, or at your school,
Do your best with right good will;
It is the golden rule.

For he who always does his best,
His best will better grow;
But he who shirks or slights his task,
Lets all the better go.

What if your lessons should be hard?
You need not yield to sorrow,
For he who bravely works to-day,
His tasks grow light to-morrow.

DOING THINGS WELL.

"There!" said Harry, throwing down the shoe brush, "that'll do. My shoes don't look very bright, but no matter. Who cares?"

"Whatever is worth while doing at all, is worth doing well," said his father, who had heard the boy's careless speech.

Harry blushed while his father continued: "My boy, your shoes look wretchedly. Pick up the brush and make them shine when you have finished, come into the house."

As soon as Harry appeared with his well polished shoes his father said:

"I have a little story to tell you. I once knew a poor boy whose mother taught him the proverb which I repeated to you a few minutes ago. This boy went out to service in a gentleman's family, and he took pains to do everything so well that his master took him into partnership, and in course of time he was married to his daughter." Every thing seemed to prosper with that man, just because *he did every thing well.*

NATURE AND ART.

GLASS.—Once upon a time some Phœnician boatmen landed on the north coast of Africa where the little river Belus empties into the sea. A wide plain of sand lay before their eyes. They sought for stones upon which they could rest their pans and kettels, but as none could be found, they were obliged to bring from the ship some blocks of saltpetre which they had as cargo: They made a fire, cooked their food, and then enjoyed their simple meal. But, O, wonderful? When they would have carried the saltpetre back to the ship, they found that the fire had melted it, and it had mixed with the glowing sand. When the liquid had cooled, there lay upon the ground a

pure, transparent mass. This was glass. Thus the Phœnicians became the discoverers of this valuable article, which is of the greatest service to us.

"WHAT CAN I DO?"

During a voyage to India, I sat one dark evening in my cabin, feeling thoroughly unwell, as the sea was rising fast, and I was a poor sailor. Suddenly the cry of "Man overboard?" made me spring to my feet.

I heard tramping overhead, but resolved not to go on deck, least I should interfere with the crew in their efforts to save the poor man.

"What can I do?" I asked myself, and instantly unhooked my lamp. I held it near the top of my cabin, and close to my bull's eye window, that its light might shine on the sea, and as near the ship as possible. In half a minute's time I heard the joyful cry, "It's all right, he's safe," upon which I put my lamp in its place.

The next day, however, I was told that my little lamp was the sole means of saving the man's life; it was only by timely light which shone upon him that the knotted rope could be thrown so as to reach him.

Christian workers, never despond or think there is nothing for you to do, even in dark and weary days. "Looking unto Jesus," lift up your light; let it "so shine" "that men may see," and in the bright resurrection morning what joy to hear the "Well done!" and to know that you have unawares "saved some soul from death!"—*Baptist Journal.*

WHAT CHRIST DID FOR YOU.

For you he left his home on high;
For you to earth he came to die!
For you he slumbered in a manger;
For you to Egypt, fled a stranger;
For you he dwelt with fishermen;
For you he slept in cave or glen;
For you abuse he meekly bore;
For you a crown of thorns he wore;
For you he braved Gethsemane;
For you he hung upon the tree;
For you his final feast was made;
For you by Judas was betrayed;
For you by Peter was denied;
For you by Pilate crucified!
For you his precious blood was shed;
For you he slept among the dead;
For you he rose with might at last;
For you beyond the skies he passed;
For you he came at God's command;
For you he sits at his right hand.

A Parisian proverb says: "Do the little things now; so shall big things come to thee by and by, asking to be done." So, often we lose the opportunities of doing little things, and little acts of kindness, because we are waiting for the opportunities to do great or grand things; or while wishing to do what So-and-So does, we forget to do what it really lies in our power to do.

Acknowledgments.

Received by Dr. Reid, Agent of the Church at Toronto, Office 53 Church street, Post Office Drawer, 2607.

ASSEMBLY FUND.

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Ernestown.....	2.00
Ernestown S S.....	3.00
Cumberland.....	10.00
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Richley Group.....	3.35
Eadie.....	15.00
South Finch.....	2.00
Rodney & New Glasgow.....	13.00
North Mornington.....	15.00
Seaforth 1st Ch.....	22.3
Seaforth 1st Ch.....	34.17
Teeswater Zion Ch.....	10.00
Carleton Place, Zion Ch.....	65.00
Winnipeg, St Andrew's.....	300.00
Guelph, St Andrew's.....	50.00
Scarboro, Knox Ch.....	127.00
A Friend, Layton.....	1.00
Collingwood.....	23.00
Finch, St Luke's.....	3.00
John Leask, Greenbank.....	5.00
Carlyle.....	2.00
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Watford S S.....	25.00
	9.00

\$11,039.96

STIPEND AUGMENTATION FUND.

Received to 5th Dec.....	\$1,512.48
Dundalk.....	10.00
Kempville.....	13.00
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Rev A. L. MacKay, Lucknow.....	5.00
Niagara, St Andrew's Y P C Union.....	20.00
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Portage la Prairie.....	49.15
Hullcut.....	15.00
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Embro.....	38.38
Belmont.....	30.00
Westport & Newboro.....	15.00
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Lancaster, Knox Ch.....	30.00
Moore Line.....	9.00
Main Road.....	9.10
Winterbourne.....	4.00
Greenbank.....	10.00
Alexandria.....	20.03
Mitchell.....	8.00
Ashton.....	7.59
Deseronto, Ch of Redeemer Markham, Melville.....	50.00
Ashton.....	6.50
Balaklava.....	15.00
Doon.....	7.50
South Plympton.....	5.60
Palmerston.....	1.00
Unionville.....	10.00
Unionville.....	6.00
Strathclair.....	3.00
Perth, St Andrews.....	20.00
Richmond & Stittsville.....	15.00
Bristol.....	21.00
South Finch.....	2.05
North Mornington.....	12.00
Seaforth, 1st Ch.....	3.88
Seaforth Ch.....	6.03
Teeswater, Zion Ch.....	10.00
Guelph, St Andrew's.....	25.60
Carleton Place, Zion Ch.....	50.00
Collingwood.....	25.00
Finch, St Luke's.....	3.00
Forest.....	16.00
Chiselhurst.....	7.80
Brooklyn.....	12.00
Port Hope, 1st Ch.....	19.05
Toronto, Old St Andrews.....	100.00
Georgetown.....	36.00
New Glasgow.....	19.00
Heckston.....	3.00
Watford S S.....	8.25

\$2,497.40

FOREIGN MISSION FUND.

Received to 5th Dec.....	\$7,445.28
Primrose S S, China.....	10.80
Streetsville.....	100.50
Dundalk.....	9.00
Ventry.....	10.00
Kempville.....	20.00
Oxford Mills.....	7.00
Guelph, Chalmer's Ch.....	18.09

Merrickville.....	4.00
Papils of Keady Public Sch'l	7.00
Niagara, St Andrew's Y P C	
Union.....	20.00
Hullett.....	53.30
North Caradoc.....	4.00
Mrs Wm Campbell, Roslin..	20.00
The late Mary McWilliam,	
Chatham.....	1,176.51
Kingston, Chalmers' Ch Mis	
Band.....	25.00
Hamilton, St Paul's S S,	
Rt McD Watson's Class..	1.40
Faisley, Knox Ch.....	19.95
Keady-yes.....	5.00
Westport & Newboro.....	9.00
Main Road.....	1.00
Shellmouth.....	9.00
W S I.....	10.00
Ethel.....	4.00
Ballyduff.....	8.00
St Anns.....	2.40
East Williams S S.....	7.00
Murkham, St John's.....	2.50
Murkdale.....	7.00
Burlington, Knox Ch, Wil-	
ling Workers Mis Band	20.00
A Friend, per R McQueen,	
Kirkwall.....	5.00
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Mission.....	20.00
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Jano Lithan, Binbrook.....	5.00
Pinkerton.....	9.65
Lancaster, Knox Ch.....	20.00
A Friend, London.....	4.00
Moore Line, (Mrs G Thomp-	
son.....	1.00
Nissouri South.....	7.50
Cheltenham.....	15.02
Mount Pleasant.....	15.68
Wintourbourne.....	26.00
Ratho.....	20.00
Alexandria.....	10.00
Kincairdine, Knox Ch.....	60.65
Mitchell, Knox Ch.....	10.17
Arthur, St Andrews.....	11.95
Deseronto, Ch of Redeemer	63.04
Innerkip.....	2.00
Leith.....	4.70
Doon.....	6.00
Doon S S.....	1.7
Oakville.....	30.00
Oakville S S.....	16.00
South Plympton.....	1.0
Teeswater Westminster Ch	
S S.....	14.00
Palmerston.....	10.00
Perth, St Andrew's.....	30.00
Cumberland.....	10.00
Richmond & Stittsville....	12.0
Bristol.....	2.00
Bri-toi S S, No.2.....	3.21
South Finch.....	1.00
North Mornington.....	15.00
Scaforth, 1st Ch.....	8.30
Senforth, 1st Ch, Juvenile	
Concert.....	8.41
The late Jas Scott, Rodney	100.00
Collingwood.....	24.00
Finch, St Luke's.....	3.00
John Leask, Greenbank.....	5.00
Carlyle.....	1.0
Brooklyn.....	17.00
Port Hope, Mill St Ch.....	10.00
Walkerton, Knox Ch.....	100.00
McIntosh S S.....	6.00
Huron.....	11.00
Huron, Young Men's For'n	
Mission.....	10.00
Toronto, Old St Andrews	100.00
Montreal Wom Mis Society	100.00
Anonymous.....	10.00
Georgetown.....	25.00
Dr Christie, Lachute.....	10.00
D McDonald, Shawbridge....	1.03
Charles Blair, Valens.....	1.00
Heckston.....	4.00
Watford.....	25.00

Niagara Falls South, Ladies	
Aid Society.....	20.75
Toronto, Old St Andrew's..	150.00
-----	\$10,429.09

COLLEGES ORDINARY FUND.	
Received to 5th Dec.....	\$ 934.95
Springfield.....	2.87
Prescott.....	12.00
Kemptville.....	7.08
Oxford Mills.....	4.00
Riversdale.....	4.00
Kimlough.....	3.22
McDonald's Corners.....	3.00
Embo.....	30.77
Westford & Newboro.....	3.00
Belmont.....	30.00
McIntosh.....	7.73
Ethel.....	1.00
Madoc, St Peter's.....	20.00
Kilsyth.....	4.00
Pinkerton.....	1.75
Wintourbourne.....	16.00
Greenbank.....	12.00
Alexandria.....	5.00
Mitchell, Knox Ch.....	2.30
Arthur, St Andrew's.....	4.50
Deseronto, Ch of Redeemer	16.00
Clifford.....	12.18
Sutton West.....	10.00
Doon.....	3.28
Perth, St Andrew's.....	10.00
Aurora.....	3.00
Point Edward.....	4.20
Cumberland.....	8.00
Richmond & Stittsville....	6.00
Bristol.....	7.00
South Finch.....	2.00
Senforth, 1st Ch.....	4.50
Collingwood.....	18.00
Finch, St Luke's.....	3.00
John Leask, Greenbank.....	2.00
Brooklyn.....	10.00
Medonte.....	1.58
Port Hope, Mill St Ch.....	10.00
Port Hope, 1st Ch.....	15.08
Heckston.....	2.00
-----	\$1,258.21

MANIT-BA COLLEGE FUND.	
Received to 5th Dec. . . .	\$ 282.70
Streetsville.....	25.00
Prescott.....	6.00
Kemptville.....	6.00
Oxford Mills.....	4.00
Hullett.....	8.00
Toronto, Old St Andrews..	70.00
Westford & Newboro.....	2.00
Belmont.....	10.00
Norwood.....	5.00
St Ann's.....	1.00
Moore, Burns Ch.....	5.00
Teeswater, Zion Ch.....	9.00
Prince Albert, St Paul's....	18.00
Brucefield Union Ch.....	9.10
Annan.....	5.00
Alexandria.....	3.00
Amos.....	7.00
West Guilimbury, 1st Ch ..	3.41
Deseronto, Ch of Redeemer	6.00
Monkton.....	4.19
Teeswater, Westminster Ch	1.65
Dorchester Station.....	5.00
Perth, St Andrew's.....	12.66
Ernestown.....	2.25
Aurora.....	2.00
Berne.....	3.60
Wroxeter.....	6.00
Arvonmore.....	5.00
Lunenburg.....	6.00
Scaforth, 1st Ch.....	1.00
Carleton Place, Zion Ch....	10.00
Scarboro, Knox Ch.....	41.00
Eden Mills.....	4.00
Collingwood.....	15.00
John Leask, Greenbank.....	5.00
Carlyle.....	3.00

Brooklyn.....	5.00
-----	\$616.40

KNOX COLLEGE ENDOWMENT FUND.	
Received to 5th Dec.....	\$594.40
David Gray, Bridgen.....	5.00
Highland Creek.....	14.00
John Crerar, Hamilton.....	25.00
Pullarton & Avonbank.....	13.00
W Guilimbury, St John.....	12.00
John Durie, Ottawa.....	17.00
Itev Wm Burns, Toronto.....	10.00
Eramosa.....	53.14
John South, St Catherines..	15.00
John McKae, Acton.....	1.66
George Hadden, Guelph....	50.00
John Stewart, Shelburne....	5.00
Dover.....	25.00
Essa Ist.....	22.00
Burlington.....	7.00
Harriston.....	9.00
Hon O Mowat, Toronto.....	200.00
Windsor.....	115.00
Holstein.....	22.50
Thos McLeann, Brantford....	25.00
South Plympton.....	15.00
Mrs H Taylor, Drummond-	
ville.....	5.00
Kilsyth.....	23.00
Nissouri South.....	14.00
Greenbank.....	48.50
Nissouri North.....	5.00
Beverly.....	52.00
North Normanby.....	2.00
Berne.....	33.00
-----	\$688.20

KNOX COLLEGE ORDINARY FUND.	
Received to 5th Dec, 1887..	\$ 442.42
Streetsville.....	25.00
Dundalk.....	5.95
Ventry.....	6.70
Culloden.....	4.00
Hullett.....	11.25
North Caradoc.....	1.00
Melbourne, Guthrie Ch.....	5.00
Nissouri South.....	2.00
Ratho.....	10.00
Innerkip.....	15.00
Essex Centre.....	5.00
Senforth, 1st Ch.....	7.34
-----	\$ 540.66

WIDOWS' AND ORPHANS' FUND.	
Received to 5th Dec.....	\$ 998.22
Streetsville.....	18.00
Prescott.....	12.00
Kemptville.....	5.00
Oxford Mills.....	4.00
Merrickville.....	2.00
Hullett.....	4.60
McDonald's Corners.....	5.50
Berne.....	2.00
Melbourne, Guthrie Ch.....	2.00
Westport & Newboro.....	3.00
Belmont.....	11.00
McIntosh.....	8.00
North Caradoc.....	3.72
Pinkerton.....	1.40
Lancaster, Knox Ch.....	70.00
Brucefield Union Ch.....	5.00
Nissouri South.....	1.75
Wintourbourne.....	8.00
Greenbank.....	6.00
Annan.....	2.25
Alexandria.....	5.00
Mitchell.....	7.60
High Bluff, Ladies Aid.....	5.00
Deseronto, Ch of Redeemer	10.00
Hamilton Central Ch.....	77.00
Smith's Falls, Union Ch....	10.00
Dover.....	2.50
Palmerston.....	12.00
Essex Centre.....	6.00
Perth, St Andrew's.....	10.00
Point Edward.....	9.03
Richmond & Stittsville....	6.00

South Finch	2.00
Seaforth, 1st Ch.	10.13
South Luther	2.51
Waldemar	1.53
Collingwood	16.00
Finch, St Luke's	3.00
John Leask, Greenbank	1.00
Carlyle	1.00
Brookly	4.00
Port Hope, Mill St Ch.	4.50
Walkerton, Knox Ch.	8.00
Georgetown	12.60
Russell	11.84
Metcalfe	8.52
St Louis de Gonzague	5.00
Heckston	1.00
Cumberland	15.00
Watford S.S.	9.00

\$1390.21

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th Dec	\$1433.09
Rev T W Farries	8.00
" J B Fraser	8.00
" Andrew Henderson	8.00
" Alex Young	8.00
" Angus Mackay	8.00
" J M Wellwood	16.00
" W K Shearer	8.00
" J K Jaitlic	8.25
" D H Fletcher	8.00
" Wm Burns	5.00
" J B McLaren	8.00
" James Black	8.00
" David James	8.01
" Don Stewart	10.00
" John McLaren	8.00
" A C Stewart	8.00
" T Fenwick	8.00
" Wm Beattie	8.00
" John Rennie	8.00
" A MacDiarmid	8.00
" W Forrest	8.00
" Wm Gregg, DD.	8.00
" Alex Matheson	8.00
" D Sutherland	8.00
" P Straith	8.00
" John James, DD.	10.00
" Wm Donald	20.00
" M Fraser	8.00
" R McNabb	32.00
" A A Scott	8.00
" G Smellie, DD.	8.00
" S H Eastman	8.00
" J Bennett	8.00
" J M Crombie	8.00

\$1758.25

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Dec	\$1892.09
Streetsville	26.00
Cedar Grove	2.25
Merrickville	2.60
Oneida	5.00
Hullett	4.03
McDonald's Corner	5.00
Mellbourne, Guthrie Ch	5.00
Westport & Newboro	4.00
W S I	10.40
McIntosh	7.58
Rev T Fenwick	2.00
Markdale	3.00
Pinkerton	1.95
Brucefield, Union Ch.	14.00
Nissouri South	1.25
Winterbourne	5.00
Ratho	7.00
Alexandria	5.00
Botany	3.89
Turin	2.48
Mitchell	4.50
High Bluff Ladies' Aid.	5.00
Deseronto, Ch of Redeemer	11.00
Innertip	10.00
Clifford	6.64
Sutton West	17.00

Doon	3.00
Palmerston	12.00
Perth, St Andrew's	5.00
Ernestown S S	1.50
Richmond & Stittsville	5.00
South Finch	2.00
Seaforth, 1st Ch.	9.92
Teeswater, Zion Ch.	5.00
Collingwood	15.00
Finch, St Luke's	3.00
John Leask, Greenbank	2.00
Carlyle	1.00
Brooklyn	8.00
Port Hope, Mill St Ch	4.50
Huron	5.00
Georgetown	14.00
Heckston	2.00

\$2160.55

AGED AND INFIRM MINISTERS' FUND.

Ministers' Rates.

Received to 5th Dec	\$ 573.82
Rev G Bell	5.00
" Wm Meikle	3.50
" T W Farries	10.00
" J B Fraser	3.75
" Andrew Henderson	4.00
" Alex Young	4.50
" Angus Mackay	18.75
" J S Burnett	3.75
" W K Shearer	12.00
" D H Fletcher	6.00
" Wm Burns	2.00
" J B McLaren	2.00
" James Black	2.00
" David James	3.01
" D Stewart	3.75
" W A Johnston	3.25
" T S Glassford	27.16
" John McLaren	4.00
" A C Stewart	3.75
" N MacNish, LLD.	7.50
" J Herald	5.00
" J McCoy	12.00
" John Rowley	3.75
" John Wells	61.50
" A Currie	3.00
" A MacDiarmid	2.50
" W Forrest	3.00
" Wm Gregg, DD.	9.00
" D Sutherland	3.75
" Alex Matheson	3.50
" P Straith	3.75
" John James, DD.	5.00
" M Fraser	10.00
" D D McLeod	6.00
" G M Clarko	5.00
" R M Craig	18.00
" W D Armstrong, Ph.D.	70.00
" R Thynne	7.50
" R McNabb	15.00
" F McCuaig	5.00
" A Urquhart	7.00
" A A Scott	4.50
" G Smellie, DD.	5.00
" James Pritchard	3.50
" S H Eastman	5.00
" J Bennett	3.75
" J M Crombie	4.00

\$ 996.98

FOREIGN MISSIONS.

Knox College Band.

Received to 5th Dec	\$275.89
Claremont	6.00
Ailsa Craig	6.55
Port Perry	9.20
Collingwood	49.75

\$2347.42

NEW HERBIDES—"DAY SPRING."

St Thomas, Knox Ch Children's Socy,	\$50.00
Main Rd., Knox Ch S S	5.75
Niagara, St Andrew's S S	13.11

B & J, Skelton, Niagara, Mis Boxes	3.57
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WOMENS' FOREIGN MISSIONARY SOCIETY.

Seaforth, 1st Ch	\$5.00
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MANITOBA COLLEGE DEBT.

Received to 5th Dec	\$1004.65
Peter Nisbet	5.00
A Friend	1.00
Robert Harrison	25.00
Rev H Leask	5.00

QUEEN'S COLLEGE FUND.

Streetsville	\$ 25.00
Teeswater, Zion Ch	5.00
Guelph, St Andrew's	26.00

JEWISH MISSIONS.

Niagara, St Andrew's Ch Y	
PC Union	\$ 13.53
Mrs M Campbell, Shelburne	5.00

McDOWALL MEMORIAL CHURCH.	
Port Hope, 1st Ch S S	\$ 5.00

NISBET MEMORIAL SCHOOL.

Galt, Knox Ch	\$ 10.50
George Frier, Shediac, N.B.	1.00
Niagara Falls South, Ladies' Aid	20.75

CHURCH AND MANSE BUILDING FUND.

John Perry, Galt	\$ 5.00
Miss Cant	5.00
Jos R Cavers,	15.00
Rev S Carruthers, Kirkwall	16.00

CONTRIBUTIONS UNAPPORTIONED.

Strathroy, St Andrew's	\$120.00
Oshawa	150.32
Dundas, Knox Ch	102.45
Toronto, Charles St Ch	100.00

Received for the month of December by Rev. P. M. Morrison, Agent at Halifax. P.O. Box 338, Office in Chalmers' Hall, Duke St.

FOREIGN MISSIONS.

Previously acknowledged	\$530.04
Proceeds of sale of seats of the old Free Church of Charlottetown	10.00
St Peter's Road &c	20.00
Mrs G T Hugh	2.00
Mrs A McDonald	1.00
Pricetown S S	25.00
Newtown S S	1.25
McDougall & Scotch Settlements	12.00
Sale of Arrowroot by S W	38.75
Noel	24.77
Moncton	50.00
Middle Stewiacke	1.50
Harmony	10.00
Calvin, St John	25.00
A Friend	5.00
A Friend	2.00
Blue Mountain	26.00
St Paul's, Fredericton	75.00
Two Friends	2.50
Elmsdale	2.75
Bass River	7.75
Portapique	6.97
Castlereagh	2.56
New Carlisle & Hopetown	4.00
Port Elgin	5.47
Tidnish	2.00

Dorchester	2.67
Sackville	3.95
J P Hogan	15.00
Linden	10.00
Lockeport	1.00
Strath Lorne	35.00
George Frier (Santo)	1.15
Wm McCalloch	5.00
St James, Charlottetown	94.55
W H & F M S, Cow Bay	10.40
Upper Musquodoboit	3.15
O P Q (Santo)	5.00
O P Q (Eromanga)	5.00
A Friend	0.50
Union Centre & Lochaber	40.00
West Bay	60.00
Widows' & Orphans' Fund	125.00
Ladies' Society, Clifton	39.00
Clifton Thanksgiving Collee	7.00
Onslow	100.00
Geddie Memorial Fund	26.85
Harvey, N B	38.00
Miss Band, St Andrew's, Truro	50.00
Happy Workers, Baddeck	20.00
E Tupper	2.00
Glassville	5.00
Women's Mis Society, New Richmond	20.00
Parsboro	6.00
Buctouche & Mill Creek	13.00
Orwell	25.00
St Peter's Road	63.47
Newport	17.50
A Friend, for Hague School	2.00
Collection at Mis'n'y meet- ings, St John	20.00
Ladies' Aid Society, West- ville	30.00
Greenfield &c	3.10
Shemogue	3.35
A Friend	10.00
W F M Soc, East Fund, ad'l	223.59
West River	47.73
Miss O Fraser	2.00
St James, Charlottetown, ad'l	0.44
W F M Soc, St James, Charlottetown (debt)	45.00
Do for N W Mission	25.00
South Maitland	16.55
Western Cong and S S (specl)	55.00
Georgetown & Montague	12.00
Union Centre & Lochaber	10.00
Chalmer's Ch, Halifax	100.00
Busy Bees, St James', Char- lottetown	10.00

\$6861.67

DAYSPRING AND MISSION SCHOOLS.

Previously acknowledged	\$ 590.11
Harvey S S	5.30
St Peter's Road & S S	37.33
Sporting Mountain S S	2.50
Princeton	77.00
Valleyfield S S	15.00
Middle Stewiacke S S	6.26
Elden & Newton S S	10.00
In Memoriam of Fanny and Evy (special)	2.00
Pugwash	10.63
Gulf Shore	2.05
A Friend, Pine River	2.00
Victoria	5.00
South Victoria	2.33
Birch Ridge	2.81
Rocky & Port Philip	6.13
Oban S S	5.30
St And'w's S S, Sydney M'ns	17.00
Mrs H Cameron	5.40
R G Smiley	2.75
George Frier	1.00
Irene McCulloch	1.00
Cow Bay S S & Min	10.00
Hutchinson S S	2.26
Busy Bee Mission Band, Mc- Kenzie's Corner (special)	16.00
Cross Roads S S, Springside	1.70
Central S S	1.50

Pembroke SS, Springside	1.61
Eastville SS	1.23
Newton Mills SS	2.60
Burnside SS	2.70
Union Centre & Lochaber	20.00
St John's, Halifax	10.00
Onslow	25.80
Newport	12.00
Selma SS	1.52
United Churches SS, N G, a Christmas offering	26.16
Gay's River & Milford SS	30.00
Hermon SS	14.00
Campbellton SS	14.00
West River	29.00
Union SS, Roger's School House	8.00
Durham SS	5.00
St James' SS, Charlottetown	75.00
Rocky Point SS	5.00
Western S S's	57.73
St Matthew's SS, Oxford	14.00
Knox Church, Pictou	35.10

\$1228.16

HOME MISSIONS.

Previously Acknowledged	\$2046.02
Proceeds of sale of seats of the Old Free Church, Char- lottetown	8.00
Mrs Capt Hall	1.00
Moncton	32.00
Harmony	10.00
Calvin, St John	13.00
Blue Mountain	7.00
Two Friends	2.50
Vale Colliery & S River	20.00
Elmsdale	5.00
Bass River	5.71
Portauptic	5.19
Castlerough	2.55
New Carlyle & Hopetown, ad'l	1.00
Linden	8.10
Strath Lorne	18.00
W H & F M Soc, Cow Bay	34.00
Upper Mosquodoboit	5.00
Springside	10.47
Lucy Fulton	1.00
Haulton, Bermuda	16.78
A Friend	0.50
Union Centre & Lochaber	37.71
Blue Mountain	5.00
West Bay	30.16
Onslow	30.00
Glassville	5.00
East Jordan	3.15
Parsboro	7.00
Canard	5.00
Orwell	20.00
St Peter's Road	17.96
Newport	10.00
Aheycocmah	20.00
Rev J T Blair	15.00
Ladies' Aid Soc, Westville	20.00
Greenfield &c	6.95
Nine Mile River	8.00
Baddeck	8.00
Forks	4.00
Maitland, ad'l to \$82.35	17.64
Do, Thanksgiv ag	40.00
Q O N	10.00
Georgetown & Montague	4.00
Chalmer's Ch, Halifax	22.00

\$2599.29

AUGMENTATION.

Previously acknowledged	\$1097.75
St Andrews, St John's	62.00
E R Gleneig & Caledonia	7.04
Middle Stewiacke	50.00
Elmsdale	10.00
Bass River	23.54
Portauptic	15.90
Sheet Harbor	9.01
Etche Money	5.00

Linden	13.00
Little Harbor	5.00
Brookfield	15.00
Cow Bay S S & Miss	42.00
Union Centre & Lochabor	50.00
West Bay	23.00
Spry Bay	4.00
1st Church, Truro	92.00
Onslow	55.00
Fisher's Grant	7.50
Parsboro	20.00
St Peter's Road	2.00
Richibucto	65.00
Nine Mile River	2.85
Green Hill	21.75
West River	40.00
Scotsburn	20.00
Knox Church, Pictou	75.00

\$1835.87

MANITOBA COLLEGE.

Previously acknowledged	\$12.00
Welford & Gay's River	4.00
Linden	2.00
Union Centre & Lochaber	12.00
West Bay	3.00
Orwell	5.00
West River	5.00

\$43.00

COLLEGE FUND.

Previously acknowledged	\$4263.59
Proceeds of sale of seats of the old F C, Char'town	4.00
Int St John's, Halifax	75.00
Div Can B of Com	29.21
Piv S Bank (Dal Col)	111.00
John Doull	65.54
Mrs J T Hugh	1.00
Coupons Truro Loan	180.00
St John's, Moncton	40.00
Middle Stewiacke	34.00
Alumni Association	12.00
Pugwash & Oxford	15.00
St Paul's, Fredericton	30.00
Elmsdale	4.00
Bass River	14.98
Portauptic	12.21
Union Church, Hopewell	8.50
New Carlyle & Hopetown	2.00
Linden	7.00
Brookfield	5.00
Cow Bay S S & Miss	15.00
St James & Union	0.00
Int John McDougall	21.00
Div Union B of N F	547.50
Div B of B N A	595.74
Int Princ'l H Durkee	48.00
Union Centre & Lochaber	18.00
West Bay	14.00
United Church, N G	131.00
Clifton	25.00
Onslow	25.00
Clyde & Barrington	25.00
Glassville	5.00
Canard	3.00
Orwell	8.00
St Peter's Road	5.00
Newport	3.50
Greenfield &c	33.00
Green Hill	4.30
West River	12.25
Coupons, Montreal	15.00
Shelburne	150.00
Chalmer's Ch, Halifax	6.00

\$6628.75

BURSARY FUND.

Previously acknowledged	\$ 163.01
Rev J Carruthers, Morris- son Bursary	12.00
Knox Church, Pictou	10.00
Chalmer's Church, Halifax	15.00

\$ 140.61

AGED AND INFIRM MINISTERS' FUND.
 Previously acknowledged. \$145.94
 Proceeds of sale of seats of the old Free Church, Charlottetown 4.00
 Princetown 7.00
 St John's, Moncton 15.00
 Middle Stewiacke 7.50
 Bass Rivr. 3.74
 Portaupticque 2.50
 Lixden 3.00
 Union Centre & Lochaber. 4.00
 Onslow 5.00
 Clyde & Barrington 3.00
 Canard 3.00
 Orwell 5.00
 St Peter's Road 4.50
 Newport 7.00
 Maitland 7.00
 Greenfield 3.00
 Shelburne 1.00
 Georgetown & Montague. 20.00
 Knox Ch, Pictou 5.00
 Chalmers' Ch, Halifax 10.00

Ministers' Rates.

Rev Wm Scott 2.50
 " W H Spencer 18.00
 " Dr Patterson 72.00
 " S C Gunn 4.00
 " H Crawford 3.00
 " H McQuarrie 2.18
 " J A Cahill 5.10
 " Archibald Brown 40.00
 " E Scott 7.00
 " S Boyd 3.50
 " E McNab 30.00
 " C S Lord 10.50
 " W Stewart 4.00
 " W Dawson 5.00
 " S Rosborough 14.84
 " James T Blair 2.00
 " John Rose 14.73
 " Wm Millen 4.00
 " D McDougall 26.00
 " A Campbell 2.20
 " George Bruce 25.00
 " James Rosborough 6.00
 " Wm Maxwell 20.00
 " T C Jack 45 52

\$1922.25

FRENCH EVANGELIZATION.

Received by Rev R H Harden, Treasurer of the Board, 193 St James St, Montreal, to 7th January, 1888.
 Already acknowledged \$8197.99
 North Caradoc 8.29
 Clifford 10.45
 Niagara, St Andrew's 3.00
 Dresden, Ont 4.04
 North Derby 3.10
 McDonald's Corners 10.00
 Rochesterville 10.00
 Miss Lucy Fulton, Springfield, N.S. 1.00
 Sherbrook, Quo, St Andrew's A R F, Nairn, Ont. 12.14
 E Cumpinger, Wilmot, N.S 5.00
 W Gwillimburg, St John's Ch Kirkton S.S 2.50
 Kirkton S.S 5.00
 North Georgetown, Que. 47.00
 Osnabruck, St Matthew's & Valley 59.00
 E Williams S.S 7.00
 Ailsa Craig 5.63
 " S.S. 3.95
 Carlisle 4.65
 " S.S. 2.00
 Mrs A McArthur, Ca'l'n Pl 5.10
 Mrs Isaac McDonald, Duart 5.00
 Crumlin 25.00
 John Barclay, Oakville. 5 00
 R N Walsh, Ormstown, Que 10.00
 Mrs J McCurdy, Kirkton, O 5.00
 John Fraser, L'Original. 14.00

A D Ferrier, Fergus. 50.00
 R Walker, sr, Diamond 1.00
 Wiek 21.00
 Pinkerton 5.95
 Mrs F Cattnach, Lancaster A Friend 5.00
 Laprairie S.S 5.00
 Mille Isles 3.00
 Jas Clark, New Glasgow 1.10
 Wm Coltart, Harwich. 3.00
 " Caritas," Ottawa 10.00
 Oakville 20.00
 " S.S. 5.00
 Winterbourne 12.00
 Greenbank 10.00
 Ratho 14.00
 Kilsyth 6.00
 James Begg, Moose Creek. James Alex Orr, Bobcaygeon. South Plympton. 12.00
 R Anderson 50.00
 St Louis de Gonzague 21.00
 Kippen, St Andrew's 12.45
 Perth, St Andrew's Ch 20.00
 Chas Blair, Valens 1.00
 Point Edward 10.90
 Bristol 50.00
 Morewood S.S 14.25
 Glenmorris 6.20
 Baddeck, C.B 47.00
 A G McLeod, Denver, Col. John Lensk, Greenbank 10.00
 Peter Nisbet, Dunbarton 5.00
 Inverness 5.00
 Hull 4.57
 G D Fergusson, Fergus, O 200.00
 Wm Urquhart, Sporting Mt Markdale 7.00
 Grand Bend 3.00
 Hills Green 3.00
 Mr and Mrs Geo Marshall, Sr. London 25.00
 Alex Robb, Amherst 10.00
 Dd Ward, Lanark 2.00
 Member St Andrew's Ch, Arthur 5.60

Per Rev. Dr. Reid:—

Streetsville 85.00
 Kemptville 7.85
 Oxford Mills 5.00
 Latona 14.00
 " Yes," Keady 3.00
 Westport & Newboro. 6.00
 Belmont 10.00
 Millbrook 16.00
 Centreville 24.00
 W S I 5.00
 Main Road 12.50
 McIntosh 19.69
 Dixie 5.00
 Gambridge 6.70
 Beckwith 10.00
 Theford 17.25
 Nissouri South 2.33
 Alexandria 5.00
 Kincairdino, Knox 39.70
 Sutton West 18.00
 Ashton 7.60
 Doon 4.40
 Leith 17.00
 N Mornington 11.00
 Seaforth, Ist Ch 11.01
 do do 12.96
 do do 7.75
 Mitchell, Knox 15.00
 Collingwood 3.00
 Finch, St Luke's 3.00
 Brooklyn 5.10
 Port Hope, Mill St. 10.00

Huron 20.00
 Vasey 2.04
 Watford 17.75

Per Rev. P. M. Morrison, Halifax:

Proceeds of sale of seats of the Old Free Ch'ch, Charlottetown 4.00
 Mrs A McDonald 1.00
 Middle Stewiacke 35.00
 A Friend 1.00
 Eldon & Newton S.S 9.50
 Blue Mountain 6.00
 St Paul's, Fredericton 15.00
 Oldham 4.05
 New Carlisle (add'l). 3.06
 Brookfield 8.00
 Cow Bay S.S. 10.00
 Upper Musquodoboit.73
 Union Ch & Lochaber. 1.00
 Blue Mountain 5.00
 West Bay 17.00
 Onslow 25.00
 Canard 4.00
 St Peter's Road 11.75
 United Church S S, N B, a Xmas Offering 5.00
 Georgetown & Montague. 2.00
 Knox Ch, Pictou 27.50
 Chalmers' Ch, Halifax 20.00
 Mr MnKilvic, Agent B & F B Society 5.00

\$9897.44

POINTE AUX TREMBLES.

Rev. R. H. Warden, Montreal. Treasurer to 7th Jan., 1888.
 Already acknowledged \$1921.10
 Esqueving, Boston Ch 7.00
 Springfield S.S 5.00
 Fullarton S.S 25.00
 Mr Achet Namur 1.00
 Miss Lucy Fulton, Springfld Sherbrooke, Quo 11.00
 Wm Mackintosh, Belleville A R F, Nairn 5.00
 North East Hope (Th). 5.00
 do S.S 10.11
 Seaforth, Ist Ch S.S 50.00
 Mrs H Freeland, Brockville J Cockshut, Brantford 400.36
 Vankleek Hill, S.S 50.00
 Mrs Alex Strachan, Brus'ls Mt Royal Vale S.S 50.00
 Brantford, Balfour St S.S 50.00
 do Zion S.S 59.00
 John A MacMaster, Mont' Woodlands, St Matthew's S.S 29.00
 Columbus S.S 50.00
 Almonte, St John's S.S 50.00
 Kippen, St Andrew's 6.14
 Port Hope, Ist S.S 40.00
 do Mill St S.S 19.00
 Bristol, Sch No 5 5.00
 Brockville, St John's S.S 25.00
 Chatham, Ont, Ist S.S 25.00
 Exeter Caven S.S 5.00
 A G McLeod, Denver, Col Waterbury, Conn, 2nd Cong S.S 50.00
 " S.S 50.00
 Coldsprings 7.00
 Main Road S.S 5.79
 St Anne 8.60
 Sutton West 7.00
 Carlyle 2.10
 Union Centre & Lochaber. M G, Pictou 3.55
 St John's, Windsor 50.00

\$3124.29

Extension of building.

R H Warden, Montreal, Treasurer, to Jan 7th, 1888.
 Already acknowledged \$1531.26
 Turin 2.95
 Botany 2.18
 Thamesville 3.39

E Clifton, Sawyerville.....	.60
New Mexico, do.....	.84
New Kincardine, N B.....	3.33
Ornstown.....	21.17
Russelton & Covey Hill.....	4.72
Atwood, per Alex Campbell	5.00
St Louis de Gonzague.....	10.00
Shelburne.....	10.64
F A Campbell, Shelburne.....	10.69
Cartwright, 1st Ch.....	7.40
New Carlisle, Que.....	5.00
Kineardine T'ship, Chalmers	7.70
E Cumminger, Wilmot, N S	1.00
Mrs J McDonald, Duart.....	5.00
Anonymous.....	5.00
N Georgetown, Que.....	16.50
Pinkerton.....	5.55
Gore Bay.....	4.00
Binbrook.....	5.03
Saultice.....	7.21
Toronto, Knox Ch.....	166.90
—	\$1844.68

PRESBYTERIAN COLLEGE, MONTREAL.
Received by Rev. R. H. Warden,
Montreal, Treasurer to Jan. 7, '83

Ordinary Fund.

Already acknowledged....	\$ 205.31
Roxboro, Knox.....	15.00
Williamstown, Hephziba.....	9.85
Georgetown, Que.....	29.00
Grande Prairie.....	7.00
Metcalf.....	6.40
Russell.....	4.03

Eccegetical Chair, etc.

Already acknowledged....	\$202.00
D Fraser, Montreal.....	25.00
J Durie, Ottawa.....	10.00
P S Ross, Montreal.....	50.00
John Cassils Montreal.....	50.00
Jas Haldane,.....	25.09
John McLennan, Lancaster	50.00
David Wilson, Montreal.....	25.09
Jas Rodgers,.....	7.00
W & D Yuile,.....	50.00
H Cameron,.....	25.00
M Laing,.....	25.00
M B Atkinson,.....	25.00
—	\$ 395.00

MANITOBA COLLEGE.
Received by Rev R H Warden,
Montreal.

Georgetown, Que.....	\$ 9.00
St Louis de Gonzague.....	3.00

Dalhousie Mills & Coto St	
George.....	14.60
—	\$ 26.00

MANITOBA COLLEGE.
To remove debt at Dr Reid's Office.
Received by Rev R H Warden,
Montreal.

Already acknowledged....	\$ 786.00
George Leys, Sarua.....	25.00
Rev T C Jack, Maitland, N S	5.00
—	\$ 816.00

MANITOBA COLLEGE.
Treasurers, D McArthur, and Dr King.
Ordinary Revenue.

St Andrew's Ch, Almonste	
& Appleton, thankoffering	
from the children.....	\$ 34.00
Presbyterian Church of Ire-	
land, £100.....	483.33
Dutton & Wallace town, Ont	11.00
Riverside, N S.....	6.25
Sheet Harbour, N S.....	5.00
—	\$ 539.50

Mortgage Debt, and Loan from Endowment Fund.

Previously acknowledged....	\$4027.01
Rev R J Laidlaw, Hamilton,	
3rd paym't.....	10 00
Mrs Ewing, Hamilton.....	10 00
Hugh McDonald, Winnipeg	100 00
P R Young, St Andrew's, Man	10 60
J J Norris, Winnipeg.....	20 00
H W Darling, Toronto, 4th	
paym't.....	50 00
James Kirkwood, Winnipeg	10 00
Cohn McLeod, Portage la	
Prairie.....	10 00
Professor Hart, Winnipeg,	
2nd paym't.....	50 00
—	\$1297.00

Theological Department.
Rev. Dr. Bryce, Convener and Treasurer.

Already acknowledged (May	
to Dec 5th).....	\$1080.60
Auburn.....	21.00
Battleford.....	19.50
Chater.....	23.60
P R Young, St And'w's, Man	10.60

Mrs A E Dodds, Sunnyside.....	3.00
Port Arthur, in part.....	50.00
Moosemin.....	8.00
Gladstone.....	25.03
Yorkton (add'l).....	.75
Langley, B C.....	10 09
Esquimault, B C.....	5.00
Morris.....	6.65
Rapid City.....	13.00
Shank's.....	7.00
Stonewall.....	7.60
Grassmere.....	5.70
Stoney Mountain.....	4.00
Manitou (in part).....	48.00
Shoal Lake.....	15.00
Kildonan (in part).....	25.60
Kildonan SS.....	6.20
Rat Portage (in part).....	5.25
—	\$1399.85

PRESBYTERIAN MINISTERS' W & O FUND, Maritime Provinces, Rev George Patterson, DD, Secretary.
Received from 31st Oct to 31st December.

Rev R W McLeod for 1883-9 \$14 00
M G Henry, \$10.80; W & Thomson,
\$28.00; K McKenzie, \$7 00; Total
—\$1.80, of which \$1 for fine.

Collections and donations:
Luke Ainslie, \$1.50; Elmisdale,
\$1; New Carlisle & Hopetown, N B,
\$3; W McDonald, Glendyver Mills,
C B. \$2; Spry Bay, \$3.37; Law-
rencetown & Cow Bay, \$2; Dean
Settlement, \$1; Princetown, \$3;
Linden, \$2; West Bay, \$4; Glass-
ville, \$3; Chalmers Ch, Halifax,
\$4; Orwell, \$5; Greenfield, \$3; St
Luke's, Bathurst, \$3; Total—\$43.87

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

Rev Dr Snodgrass, Canonic.....	\$12.00
Beckwith and Carleton Place.....	12.00
Guelph, St Andrew's Church.....	30 09
Amos, per Rev D P Niven.....	6.00
Fort Coulonge, Rev J Gandier.....	12.00
Lanark, Rev James Wilson.....	10 00
King, Rev, Jas Carmichael.....	12.60
Rev Dr Bain, Kingston.....	10.00

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P. M. Morrison,
Halifax, N. S. 1 Nov. 1887. Secy.