

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming /
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						✓					

THE
PRESBYTERIAN RECORD
 FOR THE
DOMINION OF CANADA.

VOL. XIV.

OCTOBER, 1889.

No. 10.

CONTENTS.

	Page		Page
Our Church Statistics	257	Page for the Young	272
Criminal Statistics	253	Ecclesiastical News	273
Brieflet No. 10.—The Catacombs and Appian Way	253	Our Own Church	275
Missionary Cabinet—Father Damien	259	Obituary Notices	277
Formosa, by Rev. W. Campbell	261	Coligny College, Ottawa	278
Indore, letter from Rev. J. Wilkie	262	Our Foreign Missions	278
Sabbath Observance by Rev. W. D. Armstrong	263	New Hebrides Mission	280
State of Religion, Report to Assembly	264	Our Honan Mission	280
Household Words	268	The Missionary Age	281
International Sunday-School Lessons	270	Literature	281

Our Church Statistics.

THE ASSEMBLY "Blue Book" enables us to compare the work of the past year with that of previous years, and to see whether we are really making progress in such particulars as can be tabulated. While it is true that the most vital and precious work of the church eludes the statistician, it is not less true that there is much of which we can take note, and from which we may draw timely lessons.—Fifteen years ago, the different branches of the Presbyterian family in Canada entered into union. None of all who took part in the services of that memorable 15th June, 1875, expected better results than have been actually achieved. Our fears have been disappointed, and our hopes amply realized. In regard to finance, our income has risen from \$982,000 in 1876 to \$1,942,000 in 1888. These indicate a vast amount of activity in missions at home and abroad, in educational works, in congregational work. Since the union we have added largely to the number of our Presbyteries, indicating thus the vastness of the field we occupy. We have Presbyteries of Columbia, Regina, Brandon, Calgary, Minnedosa, Honan—names of which we knew little or nothing about fifteen years ago.

Of our forty-five Presbyteries, the one that contributes most liberally per family

and per communicant is the widely-scattered Presbytery of British Columbia—\$56.42 per family and \$42 per communicant. In the last five years, Presbyterianism has made more progress in that province, so vast, so rich in mineral resources, so rich in scenic grandeur, than in the whole of its previous history. It is still a day of "beginnings," but at the present rate of advance it will not be long until we shall have a synod of Columbia. The contributions of our people in all the Presbyteries of the North-West abundantly demonstrate their liberality. Calgary gives at the rate of \$44 per family; Brandon at the rate of nearly \$21; Winnipeg at the rate \$35. Our Western friends are certainly willing to help themselves.

Fifteen years ago when our churches united, our Foreign mission work was comparatively in its infancy. It is true that the eastern section had its work in the New Hebrides, and in Trinidad, and that the western section had made a good beginning in the North-West, and in Formosa, and Central India. But the work has expanded greatly, and with the widening fields, the liberality of our people has increased. Let us hope that the rate of advance will be kept up day by day and year by year, until it can be truthfully said of our Church,— "She hath done what she could" for her own people, and for those sitting in darkness in heathen lands.

Criminal Statistics.

LET us glance at the statistics of crime in our Dominion, as given by the most recent Parliamentary papers. In 1882 there were 31,305 convictions. In the following year the total reached was 33,388. In 1884 there was a happy decrease of nearly 4,000. In 1885 and 1886 the numbers were nearly the same, namely, for the latter 33,874, and for the former 33,869. It is certainly not right that our country should have its records darkened with so much lawlessness. Happily the totals we have given do not indicate an equal number of separate persons. Some persons, especially drunkards, are up three times, eight times, ten times, in the same year! In 1886, the total number of persons charged with indictable offences was 5,497. Of this number, 3,509 were convicted. Of separate persons thus convicted there were 2,820. The number of women convicted was but 8½ per cent.

We come now to the religious connections of convicted persons. According to the census of 1881 the Protestants of the Dominion numbered 2,439,188, and the Roman Catholics 1,791,982. The criminals belonging to each are nearly equal. That is, the minority produces as many criminals as the majority; and Roman Catholics take the lead in every crime except forgery. Roman Catholic convicts number 1,550; Episcopalians, 555; Methodists, 347; Presbyterians, 281; Baptists, 88. In 1884, of the convicts 49½ per cent. belonged to the R. C. Church, very nearly 17 per cent. to the Church of England, nearly 11 per cent. to the Methodists, and nearly 8 per cent. to the Presbyterians. The rate varied a little in 1886, the R. C. proportions coming down nearly to 44 per cent.

Compare the population adhering to the various churches, and you will note some facts of interest. The Roman Catholic body claims 1,799,245—not nearly half the population, and yet its share of criminals is nearly one-half. Presbyterians are more than 100,000 stronger than the Church of England, but the Church of England criminals are very nearly twice as numerous as the Presbyterian criminals. The Methodists are 150,000 in excess of the Church of England; yet in criminals the latter largely exceeds. It is a very great shame that any one of our churches should have to bear the stigma of a considerable criminal population being attached to it.

Taking the population of our Dominion, one out of every 4,206 is a criminal in a penitentiary. This proportion is not worse than is presented by other countries; but it is worse than it ought to be in a Christian country. It surely ought to be, and is, the earnest aim of

all the churches so to train their children that they shall duly reverence and observe all the commandments of the Lord.

Brieflet No. 10.

IN ROME—THE CATACOMBS AND THE
APPIAN WAY.

THE CATACOMBS OF ST. CALIXTUS are the largest and most interesting of the numerous sepulchral excavations found in this neighbourhood. They consist of a network of narrow lanes hewn out of the rock, from three to six feet wide, and from five and a half to ten feet high, intersecting each other in a manner that is bewildering. Being forty feet under ground, they are in total darkness, and you must carry a torch. The walls on either side are perforated with horizontal niches in tiers one above another, like berths in a ship, each designed to contain one or more bodies full length. These tombs had originally been closed with cement, but nearly all are now open, and empty. They were first used for burial about the beginning of the Christian era, and so continued for about four hundred years, during which time, vast numbers were buried in them. The entire length of the galleries in all the Roman Catacombs is estimated to be about 587 miles and the number of graves between seven and eight millions. For nearly a thousand years they were deserted, and their very existence was almost forgotten. About the middle of the sixteenth century they began to be re-opened and explored, and ever since have been the subject of much learned and interesting study. Thousands of monuments and inscriptions taken from them are preserved in the Vatican Museum and have thrown a flood of light on the simple faith and earnest piety of the primitive Christians.*

* The following inscription, about (A. D. 160) from the Vatican collection, illustrates very beautifully the assurance these persecuted Christians had of life and immortality beyond the grave.

ALEXANDER DEAD "IS NOT"; BUT HE LIVES ABOVE THE STARS, AND HIS BODY RESTS IN THIS TOMB. HE ENDED LIFE UNDER THE EMPEROR ANTONINE, WHO FORESWEARING THAT GREAT BENEFIT WOULD RESULT FROM HIS SERVICES, RETURNED EVIL FOR GOOD. FOR WHILE ON HIS KNEES AND ABOUT TO SACRIFICE TO THE TRUE GOD, HE WAS LED AWAY TO EXECUTION. OH, SAD TIMES!—IN WHICH, AMONG SACRED RITES AND PRAYERS, EVEN IN CAVERNS, WE ARE NOT SAFE. WHAT CAN BE MORE WRETCHED THAN SUCH A LIFE? AND WHAT THAN SUCH A DEATH? WHEN THEY CANNOT BE BURIED BY THEIR FRIENDS AND RELATIONS. AT LENGTH THEY SPARKLE IN HEAVEN.

Here and there you find chambers of considerable size, in which the persecuted Christians took refuge and worshipped secretly. Also smaller rooms used as family vaults, the walls of which are plastered with cement and frescoed. In one you see a quaint picture of Jonah's adventure. In another, a primitive illustration of the Last Supper. In a third a grotesque cartoon of the Paralytic carrying his bed. Elsewhere a picture of Abraham offering Isaac; Daniel in the lions' den; the Woman at the well of Samaria; Moses striking the rock, &c. But the most interesting of these paintings is the representation of "The Good Shepherd," frequently met with. The peacock is often introduced as an emblem of immortality, and the dove and the olive branch, of peace. You find no signs of mourning for the departed in the Catacombs. The early Christians laid their loved ones to rest here in the blessed hope of a resurrection to life immortal, in marked contrast to the pagan idea of annihilation, symbolized by the "urn" of the Columbarium.

The Appian Way. This celebrated road was made by Appius Claudius, B.C., 312, as far as Capua near Naples, and was afterwards extended to Brundisium, its entire length being 380 miles. It is formed of blocks of basaltic rock, as hard as iron, closely jointed and laid on a bed of concrete three feet thick. For twenty miles from the golden mile-stone in the Forum—to which all roads converged—it traverses the Campagna in a straight line. The *Via Appia* was accounted "incomparably the finest road in the world." For sixteen miles out of Rome it was a magnificent street of tombs, lined on either side with monuments to Kings, Emperors, Consuls, Prætors and Nobles. All that now remains of these once splendid specimens of architecture, are shapeless heaps of brick and cement. The desolation is complete, and melancholy to behold. It is difficult to realize that this treeless waste was once a vast garden studded with fine villas and palaces; that these heaps of rubbish were once resplendent with polished marble and gold, and that over this road have passed the grandest processions the world has ever seen. The Appian Way is full of historic interest from beginning to end. But it is not until you have walked out on it some five or six miles and turned

your face again towards the Eternal City, that you fully appreciate the surroundings: you may look into the little church of *Domine quo vadis*, and hear the story of St. Peter fleeing from persecution, meeting the Saviour on this spot, and asking him, 'Lord whither goest thou,' and receiving the suggestive answer, 'I go to Rome to be crucified a second time;' you may look at the prints of Christ's feet on a marble slab on the floor. You may enter the Chapel erected over the spot where St. John was said to be thrown into the cauldron of boiling oil! You may listen to legends innumerable and discard them all as 'pious frauds'; but you cannot divest yourself of the certainty that as you enter Rome by the Appian Way, and pass under the singularly picturesque arch of Drusus, and come again to the Via Sacra and the arch of Titus, you are treading in the footsteps of St. Paul, and of his fellow-prisoners who came with him from Puteoli, and of the brethren who went out to meet him as far as Appii Forum, "whom when Paul saw, he thanked God and took courage."

Missionary Cabinet.

FATHER DAMIEN.

By Lady Constance H. Campbell.*

For the Presbyterian Record:

THE discovery of the Sandwich Islands by Captain Cook, 120 years ago, was soon followed by the visits of merchantmen and whalers whose moral influence over the natives was anything but a blessing. Drink and other vices were taught, and too easily learned, and of the four hundred thousand natives then on these islands, only forty thousand now remain. Of these, Leprosy has claimed two thousand. The island of Molokai, selected by the Hawaiian government for the settlement of those suffering from this terrible scourge, is described as being very beautiful, rising on the north coast to the height of 1,500 feet. Between the precipices and the sea, lie the leper villages of Kalawao and Kaloupapa—in the cup of the crater of an immense extinct volcano.

* For much of the information contained in this sketch the writer acknowledges her indebtedness to Mr. Edward Clifford, who, on recent visit to Father Damien among his leper flock at Molokai has been described so interestingly in the "Nineteenth Century" and elsewhere.

Joseph Damien de Veuster was born on the 3rd of January, 1841, near Louvain, in Belgium. On his nineteenth birthday his father took him to visit his brother who was preparing for the priesthood, and left him there while he went to a neighbouring town. On his return, Joseph informed him that this was the moment for taking a step which he had long intended and, that rather than return home and suffer all the pain of saying farewell, he wished to remain and prepare for the sacred office he desired. His father objected, but eventually had to agree, and, later on, Joseph went home and received his mother's blessing and consent. His brother was to have gone on Mission work to the South Seas, but when at the last moment he was stricken with fever, Joseph offered to go in his stead and, to his joy, the offer was accepted. After working for some years on other islands in the Pacific, he reached Molokai in 1873. To quote his own words,—“By special providence of our Divine Lord, who during his public life shewed a particular sympathy for the leper, my way was traced toward Kalawao in May, 1873. I was then 33 years of age, enjoying a robust good health. About eighty of the lepers were in the hospital; the others, with a very few helpers, had taken their abode further up, towards the valley. They had cut down the old pandanus groves to build their houses, though a great many had nothing but branches of castor-oil trees with which to construct their small shelters. I myself was sheltered during several weeks under the single pandanus which is preserved up to the present in the churchyard. Under such primitive roofs were living, pell-mell, without distinction of age or sex, old or new cases—all, more or less strangers to one another—those unfortunate outcasts of society. They passed their time with playing cards, dancing, drinking ki-root beer and home made alcohol, and with the sequels of all this. Their clothes were far from being clean and decent, on account of the scarcity of water which had to be brought at that time from a great distance. Many a time in fulfilling my priestly duty at their domiciles I have been compelled to run outside to breathe fresh air, and made myself accustomed to the use of tobacco to preserve me somewhat from carrying in my clothes the various odours of the lepers.

At that time the progress of the disease was fearful and the rate of mortality very high. The miserable condition of the settlers gave it the name of a ‘living graveyard,’ which name, I am happy to state, is no longer applicable to our place.”

When Damien first put foot on Molokai, he said to himself,—“Now Joseph, my boy, this is your life-work!” and nobly he consecrated his powers to this end. The water supply was soon attended to by the Government, and none worked harder than Father Damien in search for springs. Housing was seen to under his energetic directions. The small building he at first used as a chapel is now incorporated as a transept in the church at which he worked with his own hands. In December, 1888, Mr. Clifford, not without great difficulty, obtained leave to visit the settlement, and was the bearer of many presents and other tokens of sympathy and affection from friends in England, none of which touched him more deeply than a copy of Faber's hymns on which was inscribed in a large childish hand—“Blessed are the merciful, for they shall obtain mercy.” In Mr. Clifford's Bible, Damien wrote the words, “I was sick and ye visited me,” and always spoke with deep gratitude of the sympathy of those who sent him messages.

Father Damien had been ten years at Molokai before he caught the terrible disease, but at length, too surely, the symptoms showed themselves. On learning the full truth from the physician, Dr. Arning, he answered calmly, and bravely,—“It is no shock to me, for I have long felt sure of it.” To Mr. Clifford he said,—“I would not be cured if the price of my cure was that I must leave the island and give up my work.” With unabated zeal and faithfulness he continued his heroic work, attending to the bodily wants of the sufferers as assiduously as to their spiritual needs—cheering and upholding them in hours of suffering, and inspiring many with the hope in a merciful Saviour to give up their bad habits. The peace of God, which passeth all understanding, had so taken possession of his soul that amid all the suffering in his surroundings and the burden of secret suffering in his own lot, he had no thought of self, no consciousness that he was doing anything remarkable in thus sacrificing

his life. On the 28th of March he took to his bed. On the 2nd of April he received at the hand of his assistant, Father Conradi, the last rites of his church, and, on the 15th he was released from his sufferings and sank peacefully to rest. All marks of leprosy disappeared from his face after death. At his request he was buried under the large pandanus tree under the shelter of which he slept when he began his missionary labours in Molokai. And so we leave him in sure and certain hope of a joyful Resurrection, waiting for that Great Day when he shall hear the words,—“I was sick and ye visited me Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.”

Formosa.

A FORGOTTEN CHAPTER IN THE HISTORY OF CHRISTIAN MISSIONS.*

IN fulfilment of our promise we gladly resume notice of Mr. Campbell's republication of the quaint and vivid narrative, first published in 1650, of mission work in Formosa, conducted by ministers of the Martyr-Church of Holland. Scarcely had the Presbyterians of Holland wiped away the tears, or covered with green sod the blood shed in their deadly struggle with the tyranny of the Pope and the Spaniard, when they sought an outlet for their energies in farthest India and China and Japan. Wherever the adventurous trader penetrated in his search for gold, the devout preacher and teacher followed to tell the story of love Divine. The result for a time was glorious. No chapter in the annals of the reformed churches is more honorable, more worthy of Protestant Christendom, than the story, brief and tragic, of the Dutch mission in Formosa.

Two centuries and a half ago Holland established a trading colony and a Christian mission on Formosa, which for a time promised well and prospered greatly. In 1627 George Candidius commenced mission work on the island. He studied the language and religion of the natives, mingled with them, won their confidence and eagerly sought their highest good. He was joined in 1629

by a like-minded minister and messenger of the Gospel, Robert Junius, who conquered the colloquial language of the people, prepared catechisms for their instruction, and translated considerable portions of the Holy Scriptures.

The headquarters of these noble men were at Sakam, then a village, now a large city, and zeal, tact and well-directed labour, blessed of God, proved abundantly successful. In 1635 they were honoured to receive into the church of Christ by baptism seven hundred adults. Next year they reported that fifteen ministers would be required to take full advantage of the opening presented by the most inviting field on which they had so hopefully entered. Several missionaries were sent in response to their call. Some, as usual, proved useless; others were highly successful. No fewer than thirty-two Hollanders laboured in Formosa in diffusing the Gospel during the thirty-seven years; and the converts numbered 5,900.

But a dreadful storm of blood and fire broke upon the young Formosan church, which destroyed it root and branch. This was the time of the Tartar invasion of China and the disastrous overthrow of the Ming dynasty. Countless hordes came down upon the defenceless towns and cities. The old order was utterly broken up and it was years before the new order came. Koxinga, a daring pirate chief, who refused to own the new dynasty, resolved to carve out a kingdom for himself in Formosa. He invaded the island with a powerful force, and summoned the Dutch to an immediate surrender under pain of death. The Dutch had a fort for their protection—Zeelandia—by no means a place of strength; and their forces were but small; but with characteristic courage and tenacity of purpose they refused to obey the fatal summons and resolved to stand a siege. For nine long months the deadly struggle lasted. Faithful Hollanders and native Christians scattered throughout the country were treated with barbaric severity; ministers and schoolmasters were put to death, in some cases even crucified, by order of the savage Koxinga.

The story is told of Pastor Hambroek who was seized by Koxinga, and sent to the fort with a message to the besieged, urging them to give up, and threatening if they did not surrender the fort that vengeance swift and horri-

* An account of 'Missionary Success in the Island of Formosa, by Rev. William Campbell, F.R.G.S. of Taiwan-fool. London: Trubner & Co., 1889; 2 vols.: price \$2.

ble would be taken on the prisoners. Hambroek came into the fort, but he had to leave wife and children as hostages in the hands of Koxinga. Instead of urging the feeble garrison to surrender, he pleaded with them to make a brave defence, and cheered them with the hope of relief. He returned to Koxinga's camp where he knew death awaited him. He had two daughters in the fort who clung to him with grief and tears; but nothing could persuade him to shirk the dreadful task. He remembered his wife and children. Koxinga immediately slew 500 male prisoners, Pastor Hambroek amongst them. Many of the women were slain; many sold into slavery.—One of the ministers, Marcus Masius, laboring near Tamsui, made his escape to Batavia. At last the brave defenders of Fort Zeelandia had to give up; and they were allowed to escape with their lives. A few of the women and children survived in captivity and exile until 1684, when they were rescued.—Thus was extinguished in blood, the light, so promising, so beautiful, kindled two and a half centuries ago in Formosa. Thank God that the same blessed light is again borne to the same land by faithful churches of the Reformed family.

Mr. CAMPBELL'S work contains. "The letter of Mr. C. Sibellius," concerning "M. Junius," in which he quaintly tells, "First his *Ingresse*, or entrance" into the mission; *secondly* his *Progress* in the same; and *thirdly* his *Egresse* from the same." Mr. Junius laboured in six large towns in Formosa. He continued in the field twelve years. The reformation in morals was astonishing. Men of all ranks and conditions were converted. Fifty natives were trained to teach, and these had under their charge over 600 scholars. Churches were planted in twenty-three towns. The Dutch missionaries took pains to furnish the people with suitable catechisms, with translations of Scripture, and with other Christian reading. They also taught the people, as far as they could, to read Dutch as well as Formosan. Their methods were largely similar to those employed by our own missionaries. In one respect indeed, the contrast is striking enough. At one time, in order to deter the natives from practising idolatry, they were threatened with whipping and banishment. This was proclaimed by the Dutch Governor with the consent of the Formosan consistory! The Supreme Council in Holland, however, quickly put a stop to this sort of "discipline."

Not the least interesting portion of this volume is the narrative of the siege. Many of the converts reverted to heathenism, whereupon Koxinga gave each a silk robe, a cap with a gilt knob, and a pair of Chinese boots. Some of the Dutch were thus put to death,—fastened to a cross by having nails driven through their hands and the calves of their legs and another nail driven through their backs. In this plight they were exhibited before the Governor's house. They would live

in this awful condition from three to four days, without food or drink! Other cruelties, too many, alas, and too hideous, are related in this narrative. But we cannot refer to them more fully. Brave and true men were found among the natives; boldly, patiently the Dutch contested the ground. But at last, in 1662, Formosa ceased for two hundred years to be mission ground, and the Church so hopefully organized was crushed. The labours of those true-hearted Dutch ministers have not been in vain. Two centuries have passed but their work is again recited in the ears of a grateful posterity, and it will serve to rekindle zeal and redouble liberality. We thank God that the Church of Holland, then Calvinistic and evangelistic, bore its part so nobly in sending the Gospel to the Heathen, when other Churches utterly ignored their duty to proclaim the Gospel in the regions beyond.

Mr. Campbell's account of the planting of the mission in Southern Formosa by the Presbyterian Church of England, in 1865, and of his own labours, hardship, privations and hair-breadth escapes, reads like a romance, and the recital of his visits on two occasions to Dr. Mackay's mission in the North is most interesting; but for these details we must refer our readers to the volumes themselves, feeling sure they will rise from the perusal with increased interest in "beautiful Formosa," and in the good work that is being carried on there at the present time. We would be glad if the publication of this work might lead, before long, to closer relations betwixt these two missions in Formosa than has hitherto been attainable. We read of the transactions and, alas! of the contentions of Churches, "North and South," in our own hemisphere, *usque ad nauseam*. We long to hear of the *United Christian Church of Formosa*.

Indore.

HIGH SCHOOL AND COLLEGE WORK.

Editor Record:

I AM sorry neither I nor any of the staff in India have availed ourselves as we should have done of your kind offer to use the columns of the *Record* in the interest of our mission work. I shall try to do better and hope my intentions may find better opportunity than in the past. Rev. Dhanjibhai Naoraji, the faithful missionary of the Free Church of Scotland in Bombay, has just celebrated the jubilee of his baptism, he with another native gentleman being the first Parsees to embrace Christianity in India, through the agency of Rev. Dr. Wilson; and in connection with it he has

given in the "Indian Standard," received last week, a short review of the changes that these years have brought. He says, "The India of to day is very different from the India of fifty years ago. Vast changes for the better have taken place. I feel as if I were living in a new world. Now, who or what has brought about these changes? Ask any intelligent, honest native this question and he will tell you that missionaries have had much to do with them. The indirect results of mission work are indeed marvellous. Christianity is fast leavening the thoughts, opinions and ways of native society. If at any time you attend the *Prarathana Samajh Mandir* you will be struck with the sentiments and language of devotion which are Christian without the name of Christ,"—largely the result of missionary educational work.

After giving the direct results of mission work and the means that have led to these, he refers to the adverse criticism of to-day, and says, "Most of these critics would have missionaries close their schools and colleges. This is the same as saying that missionaries should deliberately neglect a most splendid, inviting, interesting and hopeful field God in his Providence has opened up before them. . . . Surely if the children of a heathen country are brought under Christian education and influence, the Christianization of that country, through God's blessing, will sooner or later become an accomplished fact." "The British Weekly," in discussing the same question, says, "The fact that the whole consensus of missionary opinion in India is practically on the side of education is one which in any other matter no one would think of despising." When we turn to the suggestion of the Education Commission of India of 1883, which has since practically become the finding of the Government of India, we find a reason for earnest work on educational lines. It is as follows: "Those who regret the absence of religious teaching from Government colleges are at liberty to set up colleges giving full recognition to the religious principles they prefer. In doing this they should be most liberally helped."

The general consensus of public opinion in India is against the neutral religious position which the Government has taken in the past, and in favour of denominational, sectional colleges, and the Government is seeking to con-

tract the area of its own immediate management of the higher education of the people. Can we over-estimate the opportunity thus presented? Can we allow the education of the youth of India to fall into the hands of those who would instill into their minds infidel and anti-Christian ideas?

In Central India, the opportunity is still more encouraging and urgent. There the field of higher education is entirely unoccupied and that of primary education is nearly the same. To the extent that the people have been brought in contact with western influences they are anxious for education and to the extent that they know they are anxious that we should carry on this work for them on distinctively Christian lines. But, for the efficient carrying on of this work, buildings have now become a necessity. Both General Assembly and Foreign Mission Committee have strongly recommended the work. About \$10,000 are asked from the friends in Canada, and in order to our return in October it is hoped that the amount will be either given or promised in this month. As yet the appeals have met with but little response, owing, probably to the holiday season. Are there not at home some who would also like to encourage the students especially to Bible study by giving scholarships of from \$20 to \$50 per year. It would greatly strengthen our hands.

J. WILKIE.

Toronto, 22 Sept, 1889.

Sabbath Observance.

PETITIONS TO PARLIAMENT.

THE Christian people of this land will need to put forth strenuous effort if the due observance of the Sabbath is to be maintained within its borders. Avarice, pleasure, religious indifference, combine to induce Sabbath-breaking in many forms. The great railroad corporations are constant transgressors. They are pushed on by the greed of the merchant and the clamour of the pleasure-seeker. The Government of this country does not hesitate in some quarters to yield to this pressure of mercantile greed of gain.

The question is, can we make the voice of Christian sentiment be heard? Can we stay the increasing tide of Sabbath-breaking? One direction in which help may be sought is in securing the best possible legislation for the protection of the observance of the Sabbath. The Lord's Day Alliance of Canada has made a strong move in this matter by asking all the religious bodies in

the land to petition Parliament in the following terms.

"Whereas the due observance of the Lord's Day as a day of rest is essential to the best physical, intellectual, moral and social welfare of man; and Whereas the sacredness of the day is in many ways imperilled in our land, and not a few of our fellow-citizens are already deprived of its inestimable blessings, we the undersigned adult residents of the Dominion of Canada do hereby earnestly petition YOUR HONORABLE HOUSE to enact such laws as will secure the better observance of the Lord's Day in the Dominion, in all matters pertaining to general railway traffic, the management of the Postal Service, and the management of the railways and canals belonging to the Dominion; as well as in all other matters over which the Parliament has control; and we humbly beg to press upon YOUR consideration that the proper observance of the Lord's Day is in the highest sense necessary to the promotion of peace, order and good government in a free Christian land; and your petitioners will ever pray."

A bill will be prepared for submission to Parliament next session embodying these proposed improvements of the Sabbath law. A sufficient number of forms of petition to give at least one for each congregation has been forwarded to clerks of Presbyteries. Let us hope that presbyteries, kirksessions, and congregations will take up this matter earnestly and have the petitions forwarded in time to support those who have promised to bring the subject before Parliament.

Besides this direct object, there are at least two others which will be attained by procuring and forwarding well signed petitions. (1.) It will call the attention of all Christian citizens to the subject of Sabbath Observance and will prove a suitable occasion for discussing it in various aspects. Petitioning, if done with any measure of thoroughness, will always have a large educational value. (2.) Such petitioning from the whole Church is the strongest form of protest that can be sent to Parliament against such Sabbath desecration as was complained of last year in connection with the Welland Canal and other public works.

A Government that will not listen to a protest from a section of the country, may give heed to a protest in the form of petitions sent from all parts of the country.

Presbytery clerks and conveners of Sabbath Observance committees will do a good work in seeing that these petitions are attended to.

Ottawa, 25th Sept. 1889.

W. D. ARMSTRONG.

A thing which does not appear wrong by itself shows its true character when brought to the judgment of God and the knowledge of Jesus Christ.—*Bengel*.

State of Religion.

REPORT TO GENERAL ASSEMBLY, 1889.

THE COMMITTEE preface their report with the usual complaint of the "extremely partial and incomplete sources whence they derive their information," and, by a stretch of courtesy which ought to make the delinquents blush, express the hope that "the cheering tone of the returns sent in may characterize the numerous defaulters."

I.—RESPECTING THE ELDSHIP.

Three questions bear upon the functions of the elders. The substance of the replies furnished indicate, with regard to the first of these: That the elders "perform their duties in prayer-meetings," etc., with commendable and efficient fidelity; and that, in general, they have "districts assigned to them," the families in which they visit with regularity, especially in connection with the seasons of administering the communion. Exceptions are indeed noted. All elders are not impressed with a sense of their official duties. All do not realize their privileges, whether as individuals or as office-bearers. But in the majority of the reports there is no "uncertain sound." The conviction deepens from year to year that the strength of Presbyterianism depends to a degree well-nigh incalculable, under the great Head of the Church, upon the earnest, persistent "works of faith and labours of love" discharged by our noble army of elders.

Comparatively few Sessions report that they held special prayer-meetings for blessing on the congregations; but this practice appears to be on the increase, and nearly all speak of devoting attention to this subject at the ordinary meetings of Session. Wherever this duty is upheld, the reports speak of the beneficial results, alike as regards the services of the pastor and the edification of the people. Of cases in which, as expressed in one of the returns, "elders are only elders in name, not in life or in service," the most discouraging is that of a Presbytery within the bounds of the Synod of Montreal and Ottawa, which reports as follows: "The elders do not perform their duties as they should. Only three Sessions of those reporting can be said to do all that is required of them. In a few cases one or two attend the Sabbath School and Prayer Meeting, but in more cases even that is not done." Another Presbytery within the same bounds reports its "fear that very few have regular systematic visits from the elders." On the other hand, one Presbytery in the Maritime Provinces says: "In almost every return evidence is given of the interest manifested by the elders in Prayer Meetings, Sabbath Schools, and the visitation of members under their care,

as well as the sick, aged and infirm." This report speaks of "two Sessions sending in returns, though destitute of a settled pastor—returns not a whit behind any of the others in their record of faithful work done in the past, and cheerfulness of outlook for good work in the future. In one of these fields a series of special services was planned and arranged for, with the most gratifying results." This is as it should be. In cases where glaring dereliction of duty is reported, it seems to your Committee that some action on the part of the Assembly is called for, with the view of rendering more emphatic the conviction of the Church with regard to the value of the services that can be rendered to the cause of Christ, where elders are faithful to their official vows, and in the discharge of those duties for the performance of which experience abundantly demonstrates their competency.

II—ATTENDANCE AT RELIGIOUS SERVICES.

(a) On the Sabbath, the almost uniform answer is "well," or "remarkably well." One of the reports from a Presbytery within the Maritime Provinces says: "The terms employed in speaking of the attendance at religious services on Sabbath are, almost without exception, of a most encouraging character. There are probably few, if any, localities in this or in any other land in which the sacred Day of Rest is better observed, outwardly at least, than within the bounds of this Presbytery." The Report of the Synod of Montreal and Ottawa speaks in equally cheering terms "except in winter in some congregations" of one of the Presbyteries, "where so many men are away in the woods." From the scattered reports of Sessions which have come into the hands of your Committee, similar testimonies could, in well nigh every instance, be presented. The conclusion seems warrantable that the pulpit is by no means losing its hold upon the regard of the people, and gives no token of ceasing to be operative over their life. "The Spirit of God," to quote from our noble Shorter Catechism, continues to make the faithful preaching of the Word "an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation."

Like remarks may be made with regard to the Communion Services, at which, on the whole, the attendance, both absolute and relative to the numbers on the communion rolls, would appear to be steadily—in some cases remarkably—on the increase.

This is not the fact, however, at least so generally, with the attendance at the weekly Prayer Meeting. Rarely does any report use a stronger expression than "fairly good," and cases are mentioned of congregations here and there which have no Prayer Meeting. The report of one Session in the Maritime Provinces gives the noteworthy presentation of "four Prayer Meetings on Wednesday evening, two

cottage Prayer Meetings, and a young people's, Sunday morning, at 10 a.m., say 300 attending in all these." This congregation, it needs hardly be said, is conspicuous for the devoted character of its elders, and goes far to substantiate the statement contained in the report of the Presbytery to which this congregation belongs, that "a working eldership is the backbone of Presbyterian vigour and development." By comparison with former years, the tone of the Reports as to Prayer Meeting attendance may be characterized on the whole as hopeful. But much remains to be done ere this "means of grace" can be said to occupy the position in the organization of our system warranted by its importance.

III.—RELIGIOUS LIFE IN THE FAMILY AND CONGREGATION.

(a) As to family worship in the household, the returns leave us very much in the dark. The answers are vague. It is not possible to form any definite or even approximately accurate estimate to what extent this time-honoured custom is observed. It is quite certain that in many households it is neglected. Might it not be to edification did your venerable Court take two steps: (1) To issue a pastoral letter of which family worship should be the theme, and (2) To appoint a committee to prepare a manual containing a lectionary (with the passages of Scripture for every day either indicated or printed at length), together with suitable hymns and prayers for family use? The circulation of such a manual, stamped with the approval of the General Assembly, and containing, say, prayers for every day in the week or month, would, your Committee ventures to believe, effect not a little towards securing a larger measure of regard among our people to the practise of family worship.

(b) As to Sabbath observance, while the day is spoken of generally as being well, or fairly well, kept, according to the majority of the reports, there is in most cases some evil to be complained of. Thus: "Cheese and butter factories to which Protestant farmers persist in sending their milk"; "supplying milk for the city"; persons who "do not scruple to go a-fishing on Sabbath"; "walking and driving for visiting and pleasure"; "needless travel and traffic on the Government railway"; and "on the railway in general"; "Romanish laxity of observance," with its influence; these and similar facts are commented upon in a majority of the returns. Here it may be permitted to be noted that, after encountering much difficulty, the Presbytery of Halifax, Nova Scotia, was largely instrumental in securing the passing of a measure by the Provincial Legislature at its last meeting which will most materially strengthen the hands of the law-abiding throughout that province in their efforts to conserve this sacred heritage. The indications are hopeful, it is believed, that the

mind of the age at large is being aroused to a sense of the grave importance of Sabbath-keeping to the welfare of our communities temporarily, as well as in view of their spiritual and eternal interests and life.

(c) With regard to the teaching of the Shorter Catechism in our Sabbath Schools, the testimony is, with hardly an exception, in the affirmative. The exceptions are cases in which, owing to unavoidable circumstances, these schools are of the class termed "Union," and where, accordingly, no distinctive theology is imparted. But these are on the decrease. The reports as to "memorizing the Word of God" are less satisfactory. Thus, one says: "The Golden Text in Sabbath School is the most that is memorized, we suspect, and that is not always well done." When to this is added the fact that in families the "grand old practice," as one Presbytery report terms it, of teaching the Shorter Catechism is not attended to as it should be, or even "that the Sabbath School work interferes with family effort," that "the principle of 'division of labour' being applied in practice to this as to every other department of life," "all the more need arises," to quote from the same report, that no pains be spared to render the Sabbath School efficient. If parents will neglect their duties and forfeit their privilege of leading their children to the "Fountain of living waters," let the Church do with growing vigilance the work of "nursing mothers."

(e) and (f) On the subjects of liberality and the increase of a missionary spirit, the truly reliable information, it seems to your Committee, is that furnished by the statistical returns, by a comparison of the year's financial results and number of persons devoting themselves to missionary work with the doings of former years. In general, he it said that, while the answers vary, the tone of the reports is hopeful, and in some cases highly encouraging. Missionary meetings, W. F. M. Societies, W. H. M. Societies, monthly visits of collectors, mission bands, sermons, special attention at prayer meetings, the circulation of missionary literature—in one instance, the elders taking each some field or department and preparing a short address on the subject monthly; these and the like are among the methods employed to foster the spirit of obedience to what have been termed "the Church's marching orders"—"Go ye unto all the world," etc. It may be hoped that of all this activity the fruits will prove increasingly abundant.

IV.—EVANGELISTIC SERVICES.

To the two first questions under this head, the most frequently recurring answer is, "No." Less frequently the reply is given: "Yes, by the pastor." Ordinarily, these special services by the pastor are associated with the season or seasons at which the Communion is administered. In a few instances the assistance of labourers who devote themselves to this line of

effort is referred to in terms of commendation. And some give answers of which the substance may be said to be: "The desire is, as far as we are able, to have every service an evangelistic service." And this, your Committee ventures to think, sets forth the true ideal. As to "special efforts on behalf of the unconverted," some speak of "appeals in every service" some of "conversation points and personal," "special efforts in the Bible Class," "young people's Prayer Meetings," "the circulation of tracts." Say others, "The usual means are the best." On the whole, it may be concluded that, of what are particularly meant by "evangelistic services," no very general use is made within the bounds of this Church. Your Committee venture to ask whether it ought not to be taken for granted that, as one of the reports expresses it, "all preaching from Presbyterian pulpits has for one of its leading aims to 'evangelize.'"

V.—IN REFERENCE TO THE YOUNG.

The Committee can but record such statements as that "personal dealing," "appeals in Sabbath-schools and Bible Classes," "special sermons to the young," "Communicants' classes," and even "special services after the S. S.," are among the means employed to "bring the young to a decision for Christ." The answers to the question: "What means are employed to strengthen young believers?" are too few and vague to yield any definite information. But as to "how they are introduced into Christian work?" and "Societies for their special benefit," more is said. One speaks of "finding work and giving it to them to do." Another "gets them to collect for the Schemes of the Church." A third speaks of "societies formed for the purpose of developing their gifts, and giving scope to their energies," and others induce them to "join classes for Bible study, that they may be prepared to teach and visit the sick." Young People's Associations, under a great variety of designations, exist in the great majority of reporting congregations. But while temperance or total abstinence, when referred to, is invariably commented upon in the terms to be expected from Church reports, comparatively few Sessions speak of congregational temperance organizations. And the tendency seems to be growing, as expressed by several, to regard "the whole congregation as practically a temperance society." The sentiment in favour of total abstinence, it may be hoped, has become paramount, if not yet absolutely supreme, throughout our Church membership, and especially among our young people. And the day is not remote, it may be prayerfully anticipated, when the practice of our communities at large will be in accord with the sentiment cherished in our churches. Otherwise, the conclusion suggested by the reports is that temperance societies as special efforts, apart from ordinary congregational life, have done their work for professing Christians.

The Confession of Faith, it ought to be noticed in passing, is in very few instances used as a class book. To the great majority of our people, at any rate our young people, the contents of this venerable document would seem to be a *terra ignota*.

VI.—HINDRANCES.

In the phraseology employed to designate these, considerable variety is discernible. But substantially, these hindrances are alike in all cases, that is to say, the report of any given Presbytery or, much more, Synod, will be found to embrace all the hindrances referred to in that of any other. Thus, "bad roads," urged by five sessions in Montreal Presbytery, are balanced by "scattered nature of the field," or "immense size" thereof, pleaded by two in the Presbytery of St. John. "The world, the flesh, and the devil" is a stock answer. One in a Scott Act County is afflicted with "rum and the Salvation Army," another with "rum, Romanism and rebellion of the heart," together with "mixed marriages." In addition, from various reports come cries of "carelessness, indifference, Sabbath desecration, lack of sympathy among the people, universalism, infidelity, party politics, over-occupancy of time and strength with worldly interests, competition, winter sports, lack of religious training in the house, sectarian bitterness, 'a worse curse than whiskey,'" says one; "inconsistency of professing Christians," says another; and, especially from the Synod of Montreal and Ottawa, "increase of French population, who turn the Sabbath into a day of amusement." One alleges "emigration of young people to such an extent that none are left to join in holy matrimony; and our special hindrance to work is having nothing to work with." Yet, with all these hindrances, it is cheerfully added in this report, "the work is advancing somewhat." And this, on the whole, seems to be the "conclusion of the whole matter.

Several of the reports conclude with recommendations. Thus, that of the Presbytery of Halifax, which was received only after the foregoing was compiled, urges (1) That Sessions be asked to make special efforts to have Prayer Meetings' attendance increased, (2) that parents be urged to do more to get their children to memorize portions of the Word of God; (3) That Sessions consider the advisability of establishing a society for the spiritual benefit of the young; and (4) That Presbytery consider the advisability of adopting a plan for holding evangelistic meetings in all congregations and mission stations. The Synod of Montreal and Ottawa recommends (1) That the General Assembly be requested to send down the questions on the state of religion so that they may be in the hands of the Sessions before the close of the year—that each pastor be directed to read these questions to the congregations, and that Sessions be urged to

consider them and to report promptly; (2) More frequent visitations of the congregations are recommended to the Presbyteries; (3) Ministers are enjoined to preach frequently on the subject of family religion, and to urge the duties of family worship; and (4) The Synod would urge that reports be written legibly, as much difficulty was experienced in deciphering the writing.

In conclusion, after reviewing the reports and considering the character of the answers furnished, whether by Sessions, Presbyteries, or the sole reporting Synod, the Committee beg to submit for deliberation by your venerable Court, whether the most satisfactory method of securing a really instructive account of the "State of Religion" has thus far been reached. The classification of topics with regard to which information is desirable, as given in the present schedule of questions, could not, perhaps, be improved upon. And, so far as the questions can be the means of eliciting such information, those now in use would seem to be admirably adapted for their intended purpose. And yet, the results can hardly be said to meet that purpose. Says one report: "The answers given are for the most part very brief. The word 'monosyllabic' would make an excellent description of not a few of them. The fault is not altogether in those who give the answers. From the way in which the questions are put, little else can be done than give a bald affirmative or negative. "We feel," adds this report, "that although the originality or independence of many poor ministers may not be very great, they would do better in telling about the state of religion if left to their own resources." This may be questioned; but as to the "monosyllabic" aspect of the returns in general, there can be no question.

Properly speaking, the Committee venture to think the report on the State of Religion ought to be a summary of all the other reports submitted to the General Assembly. Even those bearing upon the foreign fields ought not to be excepted. For although the results as regards conversion and the like in these fields do not belong to this department, the spirit evinced by our own congregations, as manifested in the number of persons offering themselves for foreign missionary labour, and in liberality towards missionary objects, does fairly present itself for comment. Such a report, based upon the Statistical Returns, Temperance Returns, etc., etc., might suggest hints and embody conclusions worthy of being preserved in a permanent form, and might be invaluable for the guidance of the Church. Furthermore, assuming that the present method of retaining returns on the State of Religion shall be continued, we beg, also, to inquire whether the fact that the questions are printed in the Acts and Proceedings of each successive year ought not to suffice, without subjecting the Church to the additional ex-

pense of printing these questions and issuing them separately to the Presbyteries.

And lastly, the Committee request the General Assembly to enjoin more urgently upon the Church courts to send in their returns to the Convener more promptly.

D. MACRAE. *Convener.*

RECOMMENDATIONS ORDERED BY THE ASSEMBLY TO
BE APPENDED TO THE REPORT ON THE STATE
OF RELIGION.

I. That Sessions meet as frequently as possible for seasons of special prayer and conference touching the spiritual condition of the people.

II. That the Assembly would earnestly recommend Ministers and Elders to call the attention of their people to the importance of family worship, and to use their best endeavours to secure its regular observance, at least on the part of all heads of families in full communion with the Church.

III. That inasmuch as it is evident that the memorizing of Scripture and of the Shorter Catechism is not so general as would be desired, Sessions be asked to bring the subject to the attention of parents, superintendents and Sabbath-school teachers.

IV. That Guilds and other societies for young men and women, be formed in our congregations, where found advantageous for maintaining and promoting intelligent attachment to the Church, and for strengthening and developing the Christian life.

V. That Synods, if they cannot forward their Reports before the 20th May, each year, be specially enjoined to send digest of the Reports in the hands of the Synodical Committee to the Assembly's Convener, not later than said date.

Household Words.

HE LEADETH ME.

He leadeth me:
Not always in the path I'd choose,
But oft in that I would refuse,
Did not the gracious heavenly dews
Of love divine on me distil,
Were I not lost in His dear will;
In all He leadeth me.

He leadeth me;
'Tis worth a world this fact to know,
'Tis more than life to have it so;
No tongue can tell the joy's which flow
Into the soul, that's wholly led
By love and wisdom's source and head;
In all He leadeth me.

WHAT IS IN YOUR HOUSE?

[Dr. J. FENWISSE.]

When the long-buried city of Pompeii began to be uncovered, men were introduced into the very scenes of its home and business life in the days of its glory. The houses were opened to view, and the pictures, utensils, statuary, architecture, and hundreds of things, disclosed the character and habits of the life of the people. And the stranger, now visiting the unburied city, and walking the streets, and going into the houses, shops, forums, temples and theatres that were crowded with a busy, active, pleasure-seeking population, can see for himself just how they lived, and what was the nature of their pursuits. And it is a deeply impressive lesson to meditate upon; how, after lying for eighteen centuries in the grave, these things have been disclosed to us, and especially how, among the freshest of these things preserved are numerous evidences of the sensual and vicious pleasures in which the people indulged. The very works of Art which ministered to their vices, now rise from their graves to testify against them. What was done in their houses is now brought to the light of day.

Suppose now that our home-life could be put into some permanent forms, and then our houses should be buried by a similar catastrophe, and at the end of eighteen centuries be brought to light, what would they disclose to the curious investigators of that day? If at the great judgment, when the world has risen from the grave, there shall be a revelation of all secrets and an exact picture of our homes as they are at present, what shall they see as they gaze upon it? What does God see there now? Let it be remembered that every member of a family has an influence on the home-life, and therefore a responsibility for the character of the family. Our houses are what you and I make them. Parents and children, husband and wife, brothers and sisters, master and servant, mistress and maid—each and all make up the family life. Each bears part in the daily influences which go to make the home. Let it be repeated: Our houses are what we make them. And so it comes to this: What does God see in our hearts? Is the spirit of Jesus there?

WHO IS THE OWNER?

It is written that "they who use this world should use it as not abusing it." It is also desirable that this world be kept under control so that it will not abuse the men who do use it. It is well to drive business; it is ill to have business drive you. Prosperity is good, but sometimes a prosperous business venture, a fruitful season, or a great wheat crop has hindered the work of the Lord, excited people to extravagance, and has caused them to forget God and duty to His cause,

God has given man the earth, that he may

till the soil and earn his daily bread; but many men have added farm to farm and acre to acre till they have worked themselves to death, and worked their wives to death, and worked their children till they were dead, or sick, or discouraged, and ready to curse the farm on which they had toiled as under a taskmaster, and to go anywhere to escape from such a house of bondage as their home had been.

Many a man wearies his life out "taking care of things" which are of no earthly use to him or his. When a man becomes entangled in this world's gearing, there seems to be no stopping the machine. Thus a farmer takes his money and buys land, and raises corn, and feeds hogs, and makes pork, and sells it to get more money to buy more land for the same purpose; and so he goes on, until, by and by, it becomes a question whether the man owns the hogs, or the hogs own the man. Many a man works like a galley-slave to tend and care for hogs, cattle, horses, mules and donkeys—being the biggest donkey of them all, a beast of burden, a servant of dumb brutes. He thinks he is their owner; in fact, he is their slave.

Let men who have been bought with blood learn to whom they belong; let them sell and give alms, and sunder the fetters that bind them; let them break away from their beggary bondage, and be no longer like the prodigal, feeding swine in a far-off land, but let them arise and go to their father's house, and live no longer as the bond-slaves of a passing and perishing world, but as the children of the King, heirs of God, and joint heirs with Jesus Christ—as ¹ v who use this world without abusing it.—*Selected*

PRAY IN SECRET.

He who realizes day by day that he is himself preparing for eternity, and that he is surrounded by immortal beings who are likewise preparing for an eternity of bliss or woe, and that he is responsible in a measure for them as for himself, will not greatly need a stimulus to prayer. If prayer becomes languid and formal, there is much cause to examine ourselves, whether we are not missing the main object of our lives.

It is written of David, that before he slew the giant in the valley of Elah he had met and slain the lion and the bear upon the lone hills of Judah. So it must be with us. If we are to do successful battle with the giants of worldliness and selfishness, of pride and ambition, of unbelief and skepticism, of lust and appetite, that stalk around us, we must meet and slay them first before God in our closet, in the secret recesses of our hearts. And if we want to have more courage to face the world, and not by our lips only, but by our very presence, bear faithful witness always against its sins, we must learn, through the great reality of secret

prayer, to say with Elijah, fresh from the presence chamber of Jehovah, when he stood before an ungodly king: "As the Lord God of Israel liveth, before whom I stand."

We have need to recollect that it is not enough to do the work of Jesus, we must do it also in his spirit; and this can only be done by putting ourselves often in the posture of Mary—sitting quietly, thoughtfully, patiently at the feet of Jesus, looking up into his face, and hearing his word.

Doubtless every one will find, who proves it, that the best preparation for life, for death, for judgment, is through the great reality of secret prayer, to be able to say with one who sleeps in Him: "I know Jesus better than any earthly friend."—*Presbyterian Banner*.

UNSEEN PROTECTION.

"A lady was wakened up one morning by a strange noise of pecking at the window, and when she got up she saw a butterfly flying backward and forward inside the window in a great fright, because outside there was a sparrow pecking at the glass, wanting to reach the butterfly. The butterfly did not see the glass, but it saw the sparrow, and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly, and made sure of catching it. Yet all the while the butterfly, because of that thin, invisible sheet of glass, was actually as safe as if it had been miles away from the sparrow." It is when we forget our Protector that our hearts fail us. Elisha's servant was in great fear when he awoke in the morning and saw the city of Dothan encompassed with horses and chariots and a great host; but when his eyes were opened at the prayer of the prophet his fears vanished, for he beheld the mountains full of horses and chariots of fire. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." "The Lord shall preserve thy going out and thy coming in from this time forth and even forevermore."

"Though now unseen by outward sense,
Faith sees Him always near;
A guide, a glory, a defence;
Then, what have you to fear?"

Whatever your sorrows, O mortal man, take the Bible for your guide, and obey its inspiring precepts, and your sorrow will be turned into joy. Whether you are poor or afflicted by the loss of friends, or have made promises that it is impossible to fulfil, or have been cast out of society by sheer misfortune, look at once to the Saviour. There is no sorrow that he cannot heal. There is no darkness that he cannot dissipate. There is no grief that he cannot allay. There is no death that will not be made triumphant by his presence and his blessing.

The Tribes United Under David.

OCTOBER 6. B.C. 1049. 2. SAM. 5: 1-12.

Golden Text, Psalms 133: 1.

COMP. 1. Chron. 11: 1-9. After the death of Saul, David did not at once become king of all Israel. By the Lord's command, he went to Hebron with his small army, 2. Sam. 2: 1-2. There the men of Judah anointed him as their king, 2. Sam. 2: 4. In the meantime, Abner brought Ishbosheth, Saul's son, to Mahanaim and proclaimed him king of Israel, 2. Sam. 2: 8-9. For more than seven years, civil war raged between Judah and Israel. Finally, Abner deserted Ishbosheth, two of his captains murdered him, and brought his head to David, expecting to be rewarded. He put them both to death, 2. Sam. 4. V. 1. *all the tribes*—elders, delegated from each of them, v. 3. *thy bone*—Comp. Gen. 29: 14. Not a stranger, but one of us. A stranger could not have been king, Dent. 17: 15. V. 2. *The Lord said*—See 1 Sam. 16: 1; 2 Sam. 7: 7. V. 3. *made a league*—a covenant whereby David agreed to be their judge in peace and leader in war, and they agreed to obey him. They then anointed him king over all Israel. This was David's third anointing, 1 Sam. 16: 13, 2 Sam. 2: 4. Thus, by successive stages, God fulfilled his promise to give him the kingdom, 1. Sam. 16: 1. The 4th and 5th verses give a brief synopsis of David's reign. It is noticeable that his age, when he began to reign, and that of Jesus at the beginning of his public ministry, were the same, Luke 3: 23. V. 6. *Jerusalem*—first called "Salem," Gen. 14: 18, then "Jebus" Judg. 19: 11. By natural and artificial defences, it was an impregnable fortress in those times. *the blind and lame*—They probably meant that such was the strength of the place, that cripples would be sufficient to defend and hold it. But others say, that David had called their gods "blind and lame" in contempt, as in Psalm 135: 15, and that they meant that unless, he could take these gods away, he should never be able to take the city. It was, in either case, a mockery of David and his army. The wicked often mock God's people; they mocked Christ also, Neh. 4: 1, Mark 15: 29, but God has chosen the foolish things of the world, to confound the wise, 1. Cor. 1: 27-28. V. 7. Nevertheless, David took the city, and fixed his residence there. V. 8. *the gutter*—A waterway, on the face of the cliff, steep and difficult of access. Being now master of the place, David enlarged and beautified it. How he grew to love it may be seen by Psalm 122. "*He grew great*," because the Lord was with him. Unless the Lord is with us, all our labour will in the end be vain, Ps. 124; 127: 1. Rom. 8: 28. If God be for us, who can be against us? Rom. 8: 31. All things work together for good to them that love God. Romans 8: 28. Love one to another is one of the best proofs of our love to God. Jno. 13: 35.

The Ark Brought to Zion.

OCTOBER 13. B.C. 1046. 2. SAM. 6: 1-12

Golden Text. Ps. 87: 2.

COMP. 1. Chron. 13; 14; 15. In Eli's time, the ark had been taken by the Philistines who were glad enough to return it soon after it had been left at the house of Abinadab, one of whose sons had been set apart to take care of it, 1. Sam. 7: 1-2. There it rested for 70 years, practically neglected. Now, that David had established himself permanently in Jerusalem, he rightly thought that if his capital city could be sanctified by the symbol of God's presence, it would insure its lasting prosperity. He first consulted with the leading men of the people, who heartily approved his plan, 1. Chron. 13: 1-4. Word was sent to all Israel, to gather for this solemn removal. V. 1 *chosen men*—The pick of his army, besides a vast multitude of others. V. 2. *Baal*—Kirjath—Jearim. Josh. 15: 9 1; Sam. 7: 1. *Cherubim*—Allusion to Exod. 25: 18. V. 3. *a new cart*—David in his anxiety to remove the ark to Jerusalem, neglected to study the rules given in Num. 4: 15. If we attempt to be wiser than God, and even with good motives, adopt the ways of the world, as David adopted the heathen cart, we bring judgments upon ourselves. We must serve God, in God's own appointed way, to be accepted of him. V. 5. *Psalteries*—a kind of harp, comp. Ps. 150. V. 6. *Nachon*—called "Chidon" in 1 Chron. 13: 9. *shook it*—the oxen stumbled, 1 Chron. 13: 9. Uzza fearing that the ark would slide off the cart, impulsively put his hand on it, to steady it. V. 7. For this error, God smote him and he died beside the ark. V. 9. *was afraid*—In 1 Chron. 13: 11, we read that David was "displeased"—angry at God. He thought the judgment too severe, and instead of trying to find the cause of it, he "fretted against God," Prov. 19: 3. The people dispersed panic-stricken, and David ordered the ark to be put in the house of Obed-Edom, near by. V. 11. *The Lord blessed*—Obed-Edom. David learned this, and found out that his hasty judgment of God's action, had lost him the blessing, for the time being. V. 12. *So David went*—The ark had been three months in the house of Obed-Edom, v. 11. During that time, David had thought over what he had done, and repented. He called the priests and Levites, confessed his error, 1 Chron. 15: 12-13, and this time brought the ark to the city, with strict observance of the prescribed ceremonial. Sacrifices were offered and all the people rejoiced, David himself taking an enthusiastic and prominent part in the proceedings, v. 14. Uzza's fate should teach us to appreciate the importance of the directions given to us in God's word for his worship. To obey is better than sacrifice, 1. Sam. 15: 22. Let us seek to have Jesus in our hearts and homes.

David's Thanksgiving Prayer.

OCTOBER 20. B.C. 1046. 2. SAM. 7: 18-29
Golden Text. 1 Thess. 5: 18.

COMP. 1. Chron. 17. Now that David had brought the ark to Jerusalem, it was natural that he should think of putting it in a suitable dwelling. It was a praise-worthy thought. Many years after the Lord said to the great men of Israel; "Is it time for you to dwell in your cieled houses, and my house lie waste?" Hag. 1: 4. David had built himself a palace, 2 Sam. 5: 11, Should the ark of God have a meaner resting place? dwell within curtains? v. 2. Calling Nathan the prophet, he told him of his purpose, which was warmly approved. But during the night, God spake to Nathan, and although he commended David's thought, 1 Kings 8: 18, he forbade him to execute it, 1 Chron. 17: 4. God had other work for him. He must enlarge the borders of Israel, write the psalmody for the new temple and settle the course of the Levites. A son of his, would build God's house. But if God refused on request of his servant, he promised him blessings he had not thought of. He would make him a house, v. 11, establishing his dynasty on the throne for ever. v. 13, an evident allusion to that "Son of David" who was yet to come, the Divine Messiah. Blessings were also promised for his people, and especially for the son, who was chosen to build the temple. Nathan having repeated all this to David, the king, overwhelmed by the greatness of the promises, sought to relieve his overcharged heart in prayer. V. 18. *He said*—The posture in prayer does not seem a matter of vital importance, so long as it is reverential. Joshua prostrated himself, Jcsh. 7: 6, Solomon stood. 2 Chron. 6: 3, Paul knelt, Acts 20: 36, and there can be no doubt that their prayers were accepted of God. *Who am I?*—God is so great, we are so small: he is holy, we are defile, therefore, men should approach him humbly. V. 19. *the manner of men*—Men do not deal with each other, as God dealt with David, Is. 55: 8. V. 20. *Thou knowest*—Comp. John 10: 14. David humbly owns that all that God had done for him, was due to his love alone, 1 John 4: 10. He recalls God's goodness to his people, Israel in vs. 23, 24, then prays that God might fulfil his promises, v. 25 not that he doubted his word, but because he delighted to remind him of them, Ps. 119: 49. Mark how he rested every petition, on a promise given, a model for our own prayers. God loves to hear his people plead thus. V. 29. In asking that his house might indeed continue for ever, David showed that he had understood God's allusion to be to the Messiah's reign, Comp. Ps. 72: 17. Like Abraham, he saw the day of Christ by faith, and was glad, John. 8: 56. The goodness of God to us in the past should strengthen our faith and teach us to expect all needed blessings from Him in the future. Matt. 6: 33.

Sin, Forgiveness and Peace.

OCTOBER 27. B.C. 1038. PSALMS 32: 1-11.
Golden Text. Rom. 5: 1.

ALTHOUGH David was eminently pious, he, like all men, was a sinner. There were dark days in his life, when sin got the mastery over him, but through God's grace, he was always brought back to the right path, confessed his transgressions with heartfelt repentance, and obtained forgiveness 1 John. 1: 9. This Psalm was evidently written after such an experience. Its design is plain, it shows the blessedness of the forgiveness of sin, and the steps by which this happiness was reached. This makes it a precious guide to everyone who, feeling his sinful state, longs for pardon and peace. V. 1. *Blessed*—Happy is the man, whose sins are forgiven! He has "peace with God," Rom. 5: 1. A sin is a transgression of God's law. To live in sin, is therefore, to be a rebel in his sight, and as such, under condemnation, Ezek. 18: 20, Rom. 6: 23. *covered*—hidden, Ps. 65: 3, Rom. 4: 6-8. V. 2. *imputeth*—charged on—Christ took that burden from his people, when he bore their sins on the Cross, Col. 1: 20; 2: 14. *No guile*—no deceit. Ps. 51: 6; 66: 18. V. 3. *Kept silence*—So long as the sinner is not willing to confess his sins, he remains in misery, unable to obtain an assurance of pardon, Ps. 39: 10-11. V. 5. *I will confess*—This was David's experience. He had no peace, after the great sin of his life until he confessed his iniquity to Nathan. 2 Sam. 12: 13, and to God, Ps. 51: 4. *Thou forgavest*—God indeed forgives, but there is a natural punishment, the effect of sin on earth, which must remain through life. In the case mentioned above, there was the contempt of men to bear, and also the death of the child. 2 Sam. 12: 14. V. 6. *For this*—David rejoices that his experience may encourage other sinners to humble themselves before God as he had, thus making them secure in that day of judgment compared to "floods of great waters." V. 7. Being forgiven, the sinner rejoices, Rom. 8: 1. *Songs*—of deliverance will naturally rise to his lips, Eph. 5: 19. A forgiven sinner should be a happy man, rejoicing evermore, 1 Thess. 5: 16. V. 8. *I will instruct thee*—Having found happiness, he now wished to lead others, to the same spring of blessing. John 4: 28, 29. V. 9. *As the horse*—Yield willingly to God's invitations, not by force, as a wild horse is made to submit; be not obstinate as a mule in your resistance to the pleadings of God's spirit. V. 10. *Sorrow*—Troubled conscience on earth, punishment through Eternity. *Mercy*—will be found at all times by the believer. All things will work together for good to him, Rom. 8: 28. Hence the triumphant tone of the 11th verse. Comp. Rom. 8: 35-39. Thus God fills the heart of forgiven sinners with peace and tunes their lips to praise!

Page for the Young.

TOTAL ABSTINENCE.

A LITTLE SPEECH FOR A LITTLE BOY.

Perhaps you think a little boy
Can hardly understand
The message that the temperance folks
Would send through all the land.

But this I know—that want and woe
In drunkards' homes are found;
And places where they buy their drinks
Are open all around.

For liquor and tobacco, too,
More money goes, they say,
Than all the people in the land
For bread and meat now pay.

Some think a little does no harm,
It makes them feel so nice;
But, ah! it is more dangerous
Than skating on thin ice.

A little makes you soon want more;
And more and more you crave.
At last to alcoholic drinks,
You find yourself a slave.

The chains begin to bind your soul,
When first you take a drop.
Before you take a single drink,
That is the time to stop.

HAVE YOU A MOTHER?

Have you a mother? If so, honour and love her. If she is aged, do all in your power to cheer her declining years. Her hair may have bleached, her eyes may have dimmed, her brow may contain deep and unsightly furrows, her cheeks may be sunken; but you should never forget the holy love and tender care she has had for you. In years gone by she has kissed away from your cheek the troubled tear; she has soothed and petted you when all else appeared against you; she has watched over and nursed you with a tender care known only to a mother; she has sympathized with you in adversity, she has been proud of your success. You may be despised by all around you, yet that loving mother stands as an apologist for all your shortcomings. With all that disinterested affection, would it not be ungrateful in you if in her declining years you failed to reciprocate her love, and honour her as your best and tried friend? We have no respect for a man or woman who neglects an aged mother. If you have a mother, love her, and do all in your power to make her happy.

"DELIVER US FROM EVIL."

Edna was sitting by the window in her little rocking-chair, watching the rain-drops against

the pane, but the little girl's face looked far from happy.

Grandma, who was sitting at the opposite window, gazed awhile at the clouded face, and then asked, "What is the matter with my girlie? Doesn't she like the rain?"

"I was not thinkin' about rain, gran'ma; I was only just a-thinkin' 'bout that old serpent."

"Shall I tell you how to drive him away, dearie?"

Edna drew her little rocker to grandma's side and said, "Please, gran'ma, 'cause I do want to know."

"You say, 'Our Father' every morning: do you not?"

"Yes, gran'ma."

"And in that prayer are these words: 'Deliver us from evil!' and that means the evil one, too."

"So you are asking 'Our Father' to keep the evil one from troubling you: but sometimes you say this prayer without thinking, and then God lets Satan come round, so that you will see how much trouble he makes, and remember you must pray to be delivered. To say the Lord's Prayer is not really praying, dear; but you must think about what you are saying, and want what you ask for."

Edna thanked grandma, and then sat quite still thinking for some time. At last she said, "I guess I didn't think when I said 'Our Father,' but I will now."

For several days after this Edna's mamma noticed her little girl would often drop her toys in the midst of her play and run out of the room for a few moments. Thinking some mischief might be going on, Mrs. Etting followed her one day, and there in a corner of the hall she saw her little girl kneeling, and, with folded hands and closed eyes, she was praying, "Our Father."

And this had been Edna's errand each time she left her play. Do you wonder she was delivered from the evil one?—*Sunbeam.*

GOOD MANNERS.

Good manners are among the greatest charms a person can possess, and everybody should cultivate them, especially young people. They are something money cannot purchase, for there is only one way of obtaining them, and that is by habitual practice. Hardly anything is of more consequence than good manners and politeness in a boy or girl. They render those who possess them favorites with their relations or friends, and prepossess strangers towards them. Politeness costs nothing and at the same time is of the greatest value.

When you get into a tight place and everything goes against you till it seems as if you couldn't hold out a minute longer, never give up then, for that is just the place and time the tide'll turn.

Ecclesiastical News.

SCOTLAND: We mourn to-day the departure of Dr. Horatius Bonar. For fifty years he has been before the Church as a prominent figure: First, as one of that noble band of young men, of whom it may truly be said that they were really instrumental in reviving Evangelical sentiment in its living intensity in the Church of Scotland; and who reckoned among their members such names as those of Robert Murray McCheyne, William Burns, of Islay; Dr. Robert McDonald of North Leith; Moody Stewart, Robt. Burns, Andrew Bonar, the late Professor Smeaton, &c. Then as a hymn writer, there are few names so loved, nor any hymns more helpful than those of Dr. Bonar. What collection could omit without irreparable detriment such exquisite productions as, "I lay my sins on Jesus." "I heard the voice of Jesus say." "Thy way not mine, O Lord." "Calm me, my God, and keep me calm." "Here, O my God, I see thee face to face." &c. &c. On April 15th, last year, Dr. Bonar attained to his ministerial jubilee, when a purse of \$5,000 was presented to him, in "grateful recognition of the eminent services rendered by him to the Church, by his hymns, his writings, and his faithful ministry." This was his last appearance in public. A few years ago, he had lost his wife, and a little before occurred the death of his son-in-law, the Rev. G. T. Dodds, of the McAll Mission. Now the sweet singer writes in the songs above; and we below shall rejoice in the refrains he has left us as an heritage here. At the induction of the Rev. Marcus Dods, into the professional chair in Edinburgh, Dr. Whyte, of St. George's, had been deputed to deliver the address: in which he was particularly happy. Speaking of the dangers which beset Professor Dods, he thus referred to those from *outside*: saying that "Men who loved neither the Church, nor the truth she had been raised up to teach, were at present crowding round him, and making him their champion and their boast. Yes, their new professor was broad (as the misleading and ingenious word was), but his breadth was not theirs, any more than his depth. Because his studies and his style led him to say some things that sounded in their ears, not unlike their own unhallowed language about Holy Scripture, they had held him up as their ally and champion; a passing misunderstanding also with some of his brethren had for the moment made Dr. Dods an immensely popular man in quarters where popularity and patronage must be a sufficient chastisement and a real humiliation. But as time went on, the authority of his judgment, and the attractiveness of his character might win over many such men to the knowledge and the love of God." . . . In Glasgow University, Mr. A. C. Bradley, M.A., Liverpool, has been appointed to the chair of English literature,

and Mr. Murray, Oxondan, to the Greek chair. Dr. Henry Cowan, of New Greyfriars, Edinburgh, has been appointed to the chair of Church History in the University of Aberdeen. A bust of Dr. Chalmers has been placed in the Wallace Monument by Mrs. Mackenzie, a daughter of the great Divine. The unveiling was performed by the Moderators of the two assemblies, Dr. Glog and Dr. Laird, an ex-moderator of the U. P. Church, being also present. Symbol of the future of the Presbyterian of Scotland, let us hope. D.

IRELAND.—By the kindness of a friend whose fidelity has stood the test of more than three decades of years, the minutes of the late meeting of Assembly lie before us. The whole proceedings of the supreme Court, as well as the reports that were presented, are pervaded with a spirit of hopefulness, and this of itself goes very far to secure success. In spite of the unrest that prevails, according to the statements of the press, never was the work of the Irish Presbyterian Church more vigorous and successful. Take the opening statements of the Report on Statistics as a specimen of the whole. It is as follows:—"The past year has been one of more than ordinary prosperity. With one or two trifling exceptions, every phase of congregational life touched by your query sheet exhibits a gratifying and, in some cases, a marked advance on previous returns. The Church's heart will throb with gratitude to her gracious King and Head for the encouraging tokens of progress with which He has been pleased to answer her prayers and bless her labours. Seeing that their efforts have not been in vain, the growing bands of devoted workers that are springing up in our several congregations will find themselves fortified to prosecute afresh the task to which they have been called. The Church as a whole has taken a step, and a bold step, forward." Further down, we are told that:—"The total income for the year reaches the very creditable sum of £214,683, a splendid advance of £9,576." The minutes shew that the whole proceedings of the Assembly were of a peaceful character, quite in keeping with what a church court should do. The death roll of the last year in the ministry was but ten, as compared with sixteen of the previous year. The length of ministry varied all the way from fifty-four years down to two. Next year will complete half a century since the first Assembly met, when the union of the Synod of Ulster and the Secession Synod was consummated. A large committee was appointed to arrange for a suitable jubilee celebration. In order to have the meeting at the same time of the year, it will be held a month later than for many years past—in July instead of June. Also May Street Church, which may almost be called an Assembly hall now, is to be abandoned for the year, and Rosemary street, where the Union was con-

summed in 1840, will be the meeting place of the tribes. The congregation of Rosemary street is the oldest in connexion with the Assembly in Belfast. The first Moderator of Assembly was Rev. Samuel Hanna, D.D., minister of Rosemary street. He was the father of Dr. Wm. Hanna of Edinburgh, the biographer of Chalmers, whose son-in-law he was. One of the missionaries designated at that Assembly is still alive—Dr. Jas. Glasgow. Since his retirement from the mission field he has been lecturing on missions in the two colleges, and at the last Assembly got leave to lay down that work also. The Assembly did not permit him to relinquish his salary. H.

ENGLAND :—The Rev. John McNeill of Regent's Square Church, London, has disappointed those harpies who maintained that his style of preaching 'would not do for Regent's Square.' He is quite as popular in London as ever he was in Edinburgh and, already, he has been the means of doing much good. One of the most polished and eloquent preachers in London at the present time is Dr. W. G. Elmslie, professor of Hebrew, Old Testament Exegesis, and Criticism and Apologetics in the Theological College of the Presbyterian Church of England. Archdeacon Farrar, at a recent meeting of the Lower House of the Convocation of Canterbury, prefaced a remarkable address by the following resolution which, whether formally adopted or not, seems to have received the tacit approval of His Grace the Archbishop, and many of the leading bishops.—

"That, in the opinion of this House, the time has come when the Church can with advantage avail herself of the voluntary self-devotion of brotherhoods, both clerical and lay, the members of which, are willing to labour in the service of the Church, without appealing for funds to any form of public support."

In speaking to this resolution, Dr. Farrar stated his conviction that the Church of England had lost her hold upon great masses of the people—largely through the 'formalism' of many of the clergy. He drew a terrible picture of the spiritual destitution in many parts of the world's capital—the indifference to everything connected with religion; the grim and dreary struggle for life; the overcrowding; the prevalence of drunkenness and crime &c. "After making every allowance, there is a multitude to whom no voice has ever spoken, to whom no hand has been held out either by the Church or by any other organization, and who are growing up utterly neglected and outcast." The increase of population, and of crime, in London he described as simply appalling. Think of 240 souls daily added to the people of London! Think of its 100,000 paupers; its 80,000 fallen women, its 80,000 sons and daughters of misery, and the multitude ready to perish, who are herded together, without any possibility of decency, in single rooms! What have we here but a mass of crushed and unreclaimed humanity,

the canker that feeds on the exuberance of luxury, and perforates it with corruption and decay? If the present increasing rate of the growth of London continues—and London yearly adds to her population a city larger than Exeter—there is no reason why it should not by the end of this century, be a city of some twenty or thirty millions of people—a spectacle infinitely more stupendous than the world has ever seen." The main remedy suggested by Dr. Farrar for this sad state of affairs, is that of absolute personal self-sacrifice animated by intense enthusiasm. "We want the devotion of men who will be content to live face to face and shoulder to shoulder with the ignorant, the vicious, the neglected, who will be poor men among the poor. We want men who will pity those poor little children with their too often pinched and wizened faces, and prematurely wicked expression; who will help to reclaim those hulking, loafing youths who hang in blighted groups about the gin shops, who will humanise those unmotherly mothers and unwomanly women who turn motherhood to shame and womanliness to loathing."

UNITED STATES.—The opening up of the question of *Revision of the Confession of Faith* by the General Assembly (North) is having the effect that might have been anticipated, in the form of a somewhat acrimonious newspaper correspondence. The Presbyteries, to whom the matter has been submitted in a non-committal way, are in no haste to express their opinion as to the desirability of making any alterations, but the trend of public opinion, in the Presbyterian community generally, is in the direction of some modification of subscription to the Confession of Faith by office-bearers, similar, perhaps, to the Declaratory Act of the United Presbyterian Church of Scotland. Dr. Van-Dyke and Dr. Briggs are among the foremost advocates for Revision. On the other hand, many leading divines incline to the opinion that as there is no immediate necessity for the change, the advocates for Revision should hasten slowly. . . . The General Assembly, (North) of 1890, when adopting the report of its special committee on *The Church at Home and Abroad*—The Official Monthly Magazine of the Church—also placed on record its sense of "the great importance of such an instrumentality to stimulate the intelligent action of our church members in the support of the great agencies of our Church," and its belief that "the wide distribution of this magazine, properly conducted, is of more importance than the question of its being a source of revenue, or even a self-sustaining publication." In this belief the Assembly ordered that the price to subscribers shall be *one dollar* per year. As there is no doubt about the magazine being "properly conducted," neither should there be any trouble about its being self-sustaining.

CONTINENTAL.—The death is announced of *Dr. Theodor Christlieb*. He was born in Birkenfeld, Würtemberg in 1833, was seven years pastor of a German congregation in London, and in 1868 was appointed Professor of Theology and University preacher at Bonn, Prussia, and has passed away at the comparatively early age of 57. Few men of this century have left behind them a more enviable record. He was a ripe scholar, a sound theologian, a brilliant writer, and a most eloquent speaker. His contributions to missionary literature have been especially valuable, and it will not be easy to fill his place as the leader of evangelical thought in Germany. In private life he was beloved by all who had the privilege of his acquaintance as a genial, warm-hearted, unassuming man. *The Rev. J. B. Will*, for many years the indefatigable agent of the Italian Evangelical Publication Society at Florence, has also been removed by death in the prime of his life and in the midst of a career of eminent usefulness. He was gifted with uncommon administrative ability, and rendered invaluable services to the cause of evangelical religion in Italy. The venerable *Dr. Murray Mitchell*, of Nice, whose name has been a household word in missionary circles for more than half a century, has been for some months prostrated by severe illness. We are glad to notice, however, that hopes are entertained of his recovery.

Our Own Church.

THE congregations are reminded that the annual collection in behalf of the MINISTERS' WIDOWS' AND ORPHANS' FUND is appointed by the General Assembly to be made in all the churches in which there are no missionary associations, or other means of supporting the schemes of the Church, on the *Third Sabbath of October*. For reasons that admit of easy explanation, there are still three funds for the support of the widows and orphans of the ministers of our Church. They have all been well managed, and each has secured a certain amount of invested capital, but, owing to the large increase of annuitants, and the reduced rates of interest obtainable, they are all feeling the need of more liberal support from the congregations. On looking at the published statistics it appears that many of the congregations give nothing at all for this purpose, and that the average contribution of those who do give is very small indeed. When it is stated that the average annuity to the widows and families

of the ministers of our Church does not exceed \$170, enough, surely, has been said to awaken deeper interest in this most deserving fund, and to secure for it more general and generous support. The minister who fails to call the attention of his people to this matter does a serious injustice not only to his own family, but to his congregation also.

SHOULD THE FOREIGN MISSIONARY MARRY? The experience of our Church warrants an unequivocal answer in the affirmative. Nearly all our Foreign Missionaries have been married, and we do not know of a single case in which their work has been injured or retarded thereby. On the contrary, the wives of our missionaries, and in many instances their children, have rendered invaluable aid in planting the religion of Christ in heathen lands. *Dr. Herrick*, in the *Missionary Herald*, thus expresses views on this subject, in which we heartily concur:

"I never yet saw a missionary's wife whose companionship did not double her husband's usefulness. I have known more than one whose face, as the years of life increased, took on that charm, that wondrous beauty that youthful features never wear—the beauty of character disciplined by suffering, of a life unselfishly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homea. . . . It is the missionary's wife who, by years of endurance and acquired experience in the foreign field, has made it possible in these later years—the years of Woman's Missionary Societies—for unmarried ladies to go abroad and live and work among the people of Eastern lands."

PERSONAL:—*Rev. John Jenkins D.D.*, of London, England, formerly of Montreal, accompanied his brother-in-law *Rev. D. M. Gordon* of Halifax in his eastern voyage as far as Cairo, Egypt. *Father Chiniquy's* eightieth birth-day was celebrated with great éclat at St. Anne, Illinois, on the 30th of July, when a large number of his friends assembled in honour of the event; numerous congratulatory letters and telegrams were read, testifying to the respect and esteem in which the Venerable Father is held far and near. *Rev. Thomas Alexander* of Mount Pleasant, reached his eighty-fourth year, on the 23rd of August. *Rev. Dr. Bain* of Kingston, is slowly recovering from a very severe illness. *Rev. J. M. Gardiner* of

Eramosa, has been obliged to relinquish his charge of the First Presbyterian Church, on account of ill health.

HONAN: CORRECTION:—A slight mistake occurred in September number, on page 244, where it is stated that "Rev. John Macdougall goes to China with a guarantee for his support from Mr. David Yuile of Erskine Church, Montreal." Rev. Murdoch Mackenzie is Mr. Yuile's nominee, Mr. Macdougall is to be supported by the congregation of Erskine Church, and Rev. John H. MacVicar by that of Crescent Street Church, Montreal.

ORDINATIONS AND INDUCTIONS.

MIRA, Cape Breton:—Rev. W. C. Calder was inducted on the 10th of September.

ALMONTE, Lanark & Renfrew:—Mr. A. S. Grant was ordained and inducted into the charge of St. Andrew's Church on the 26th of August.

CUMBERLAND, Ottawa:—Rev. J. H. Beatt, from Scotland, was inducted last month.

SEA ISLANDS, Columbia:—Rev. John A. Jaffray of Spillamacheen was inducted on the 6th of August.

BRAMPTON, Toronto:—Rev. Alfred Gandier was inducted on the 24th of September.

CHATHAM, Miramichi:—Rev. Joseph McCoy of Egmondville, Ont., was inducted into the charge of St. Andrew's Church on the 18th of September.

QUEBEO:—Rev. Donald Tait, late of Berlin Ont., was inducted to Chalmer's Church on September 5th.

VALCARTIER, Quebec:—Mr. J. M. Whitelaw was ordained recently and appointed as missionary for two years.

ST. ANN'S AND SMITHVILLE, Hamilton:—Rev. W. M. Cruikshank of Welland, was inducted on the 27th of August.

WELDFORD, Miramichi:—Mr. W. M. Macleod was ordained and inducted on the 12th of September.

ST. CATHERINES, Hamilton:—Rev. E. B. Chestnut was inducted to Haynes' Avenue and St. David's Churches on the 29th of August.

AYLMER AND SPRINGFIELD, London:—Rev. J. B. MacIaren of Cannington was inducted last month.

SHAKESPEARE, Stratford:—Mr. R. Pyke was ordained and inducted on the 24th of September.

CALLS:—Rev. G. C. Patterson to Holland, Manitoba. Rev. J. L. Simpson of Binscarth, Man., to First Essa, Burn's and Dunn's Churches, Barrie. Rev. Robert McIntyre of Nelson, Hamilton, to Appin and Tait's Corners, London. Rev. A. F. Carr of Alberton, P. E. I., to Campbellton, N. B.—accepted. Rev. E. Gillies to West Cape, &c., P. E. I.—Accepted. Rev. M. H. Scott, late of Manotick, to Bristol,

Lanark & Renfrew. Rev. Angus Macleod, probationer, to Winslow, Quebec.—Accepted. Rev. D. Macdonald of Glenarm, Ont., to Lake Megantic, Quebec.—declined. Mr. Rumball to High Bluff and Prospect, Manitoba. Mr. R. McIntyre to Delaware and Cooke's Church, Hamilton. Mr. A. J. Maclean of the Presbyterian College, Montreal, to New Richmond—*Miramichi*. Rev. Alexander Ughart of Dunwich, Ont., to Chalmers' Church, Kincardine Township and Knox Ch., Bervie.—*Mailand*.

DEMISSIONS:—Rev. W. G. Thompson of Harbour Grace, Newfoundland. Rev. W. H. Spence of Kildonan, Manitoba. Rev. James Todd of Minnedosa, Manitoba. Rev. J. A. F. Sutherland of St. James. N. B. Rev. George Bremner of White Lake and Burnstown—*Lanark & Renfrew*. Rev. J. M. Gardiner of Eramosa.

LICENSURE:—Mr. J. Bourgoin of Pointe-aux-Trembles, by the Presbytery of Montreal.

NEW CHURCHES.—At *Deebank*, Muskoka, a neat little frame church was opened on the 18th of August, by Rev. Professor MacIaren of Toronto. Great credit is due to the congregation, and to Mr. W. D. Kerswill of Knox College, the missionary who has occupied the field for two successive summers. The collections made at the opening services sufficed to extinguish the debt upon the Church. Another, seated for 150, has recently been opened at *Camille*, Manitoba. It cost \$1000, was built inside of three weeks, and was opened free of debt. In different parts of the country, there are a large number of churches in course of construction.—Some of them elaborate and costly.

MANITOBA ITEMS.

Rev. Peter Wright B.D., formerly of Stratford, has been settled with much éclat in Portage La Prairie. A grand opportunity awaits the new pastor, and much is hoped from him. A call was sustained by Winnipeg Presbytery to Rev. W. B. Hall, a graduate of Manitoba College, from Stonewall Congregation. Mr. Hall is likely to accept. Rev. C. W. Bryden of Selkirk, has accepted the Assembly's committee's call to Battleford. Rev. A. P. Logan from Nova Scotia, has been appointed to Selkirk. Rev. John Hogg has been placed in charge of North Presbyterian Church, Winnipeg. The new church of this congregation is in course of erection. It will cost about \$3,000 and will likely be opened free of debt. The congregation has excellent prospects. Rev. W. H. Spence of Kildonan, has been called to Grand Forks, Dakota. It is feared that he will accept. The new church at Gretna was opened on August 4th by Rev. Dr. Duval of Knox Church, Winnipeg. The Icelandic Mission Church in Winnipeg is being enlarged to twice its original size. It will be reopened

in September. The Equal Rights Movement has begun to stir the people of Manitoba. The Government has decided its intention of abolishing the system of separate schools and of doing away with the use of the French language in the legislature. The public, irrespective of parts in Manitoba, seem to fear this. A meeting is called for the organization of an Equal Rights Association in Winnipeg. Rev. Dr. Blaikie of Edinburgh is expected in Winnipeg to address a meeting in connection with Pan-Presbyterian Alliance. Doctors J. M. Gibson of London and Welis of Montreal, are looked for in Winnipeg on their way back from the Pacific Coast. Rev. W. T. Herridge B.D., of Ottawa, has been visiting Winnipeg as the guest of W. B. Scarth, M.P., for Winnipeg City. Dr. Duval has gone to Fort Frances, Rainy River, on a missionary tour. Rev. Dr. Cochrane of Brantford, is visiting Manitoba and preaching in Knox Church, Winnipeg.

The New Presbytery of Minnedosa has been organized—Rev. S. C. Murray of Neepawa Clerk. Fears were entertained of the crops in Manitoba and the North-West during June, but welcome rains in July have completely changed the outlook, and official estimates count on 10,000,000 bushels, or about double the yield of last year. B.

PRESBYTERIAL ITEMS.

ST. JOHN:—Since Dr. Macdougall became pastor of Calvin Church, St. John, the dark clouds of a long and burdensome litigation which had hung for years over the congregation, have been swept away and Calvin Church has entered upon, what there is now every reason to believe, a new era of prosperity and usefulness. It is a long road that has no turning!

MIRAMICHI:—This Presbytery has just completed a thorough Presbyterial visitation of all the congregations within its bounds. It is expected that the vacancies will all be filled in October.

HALIFAX:—On motion of Dr. Burns the Presbytery recorded its deep regret and disappointment at the tone and tenor of the reply of his Excellency the Governor General to the large and influential deputation that recently waited upon him, with numerous and extensively signed petitions against the Jesuits Estates' Act, and its resolve to unite with the many throughout the Dominion, who are opposed to this Act as well as the Act of Incorporation, in such concerted action as in the premises may be deemed advisable.

PICTOU:—The Mackenzie Bursaries have been awarded to Messrs. J. McGlashan and J. D. Logan, and the McGregor Bursary to Mr. George Millar.

Obituary.

REV. ROBERT BURNET, of Milton, Ontario, departed this life on the 13th of August, in the sixty-seventh year of his age and the thirty-seventh of his ministry. He was born at Ladykirk, Berwickshire, Scotland, and studied for the ministry at the Universities of Edinburgh and Aberdeen. He was ordained in 1852 and came to Canada as a missionary under the auspices of the Colonial Committee of the Church of Scotland. But he was not long to hold a subordinate position. His pleasing address, conspicuous talents and eloquence, soon attracted attention and secured for him a leading position in the Canadian Church. A very short time after his arrival in Canada, he was called to the important charge of St. Andrew's Church, Hamilton, and in that city he continued his ministrations with marked ability up to the Union of the Churches in 1875. It was a cause of deep regret to many of his warmest friends that he did not see his way clear to identify himself with that movement, though no one ever questioned the sincerity of his convictions in this behalf. He was a most genial, warm-hearted man. Whatever his hand found to do, he did it with his might, and in clinging to the honoured name of the Church of Scotland—the Church of his fathers—he did so with a devotion akin to that of the Psalmist, when he exclaimed—“If I forget thee, O Jerusalem, let my right hand forget her cunning.” Candour compels us to state our conviction that Mr. Burnet made a mistake in declining to enter the union, but none the less we recognize the brilliant talents and popular gifts which he possessed and, withal, the kindly feelings which he ever manifested towards those who differed from him in regard to his ecclesiastical preferences. After leaving Hamilton, in 1876, he ministered for three years in London, Ont. In 1880, he became pastor of St. Andrew's Kirk, Pictou, N.S. Returning to Ontario in 1884, he spent some years in retirement at Burlington, and only last year succeeded Rev. Robert Dobie as pastor of St. Andrew's Church, Milton, in connection with the Church of Scotland, where his services and his personal worth were highly appreciated.

Mr. JOHN IMRIB, of Leaskdale, died on the 20th of July, in his 73rd year. Born in Lanarkshire, he emigrated to Canada in 1856 and settled in Scott. Thoroughly unselfish, he was an unwearied Christian worker. As elder, porcentor, and teacher, he rendered efficient service to the Presbyterian Church at Leaskdale from its inception.

Mrs. MACMURCHY, of Toronto, Foreign Secretary of the Women's Foreign Missionary Society, died suddenly of apoplexy at Youghal near Bathurst, N.B., on the 5th of August. Mrs. Macmurchy had been closely identified with the above-named society since its commencement and her death is to the society a loss great beyond expression. Her whole life was consecrated to the Master's service, and "The memory of her goodness which remains to us is fragrant with deeds of kindness and love."

Coligny College, Ottawa.

AS the readers of the RECORD are aware, this College, formerly known as the Ottawa Ladies' College, has become the property of our Church, having been purchased by the Board of French Evangelization with the sanction of the General Assembly. It is to be carried on as a first-class institution for the Christian education of young women, English and French.

Very special prominence is to be given to French, so that every pupil may be able to speak it with ease. It will be the language chiefly spoken in the school and every facility will be given to English pupils to acquire it conversationally. The Board have secured for the Principalship the services of an accomplished and experienced educationalist, Mrs. Crawford of Waterloo, England. Mrs. Crawford was brought up in a Scottish manse and educated in Scotland and on the Continent of Europe. She was for a time the Principal of a large boarding-school in Berlin, Germany, and more recently conducted a Ladies' School in England. Her success as a teacher has been very marked, upwards of 120 of her pupils having passed the A.A. examinations for Cambridge and Oxford. She is equally at home in French, German, and English, is an accomplished musician and a lady of earnest missionary spirit.

Mrs. Crawford will be assisted by a competent staff of teachers able to converse in French and qualified to conduct the several

branches of a first-class English education, and to give instruction in vocal and instrumental music and the other fine arts. Among these teachers is a young lady from Europe who holds the A.A. degree, University of Oxford, and certificates from the Royal Academy of Music, &c. She taught music and painting last year in a Ladies' School in France. The College is to open on Thursday, October 3rd. The session consists of three terms of eleven weeks each. The cost per term for board, furnished room, fuel, light, and tuition, including French and German, is \$45.00 in the Preparatory; \$47.50 in the Junior, and \$50 in the Senior department; the only extra charge for tuition being for music and the other fine arts.

The moral and spiritual interests of the pupils will be most carefully guarded—the aim of the Board being to make the College a model Christian home. Applications for admission should be made to Rev. Dr. Warden, Montreal, from whom copies of the prospectus may be obtained.

The property, valued at about \$65,000, was purchased by the Board for \$20,000. About \$4,500 additional is required for repairs, &c. Only \$1,500 have thus far been got, leaving \$23,000 still to be received. It is of the utmost importance that this money be forthcoming without delay, and the friends of the work are earnestly solicited to aid in securing the amount. Contributions should be addressed to the Rev. Dr. Warden, 198 St. James Street, Montreal.

Our Foreign Missions.

JOTTINGS FROM THE FIELD.

WE give the following extracts from the *Monthly Letter Leaflet* of the Women's Foreign Missionary Society:

MISSION WORK IN THE FAR NORTH-WEST, MISTAWASIS RESERVE.

REV. JOHN MACKAY.—I make no doubt you would like to hear from us once in a while how we are getting along with the old and little Indians. The Indians remark they never saw such a mild winter. Those that were in the woods out of our reach came to the mission on a visit in February. They say they never had such a rough time since they remember; they scarcely had clothing to cover them. They were off in the woods to get a living. The large game seem to have left the country—the fur-bearing animals, the skins of which they used to make their clothing and sell for a little groceries. Starvation drove them to the

Agency, and they got a little to take back with them, and also clothing. We gave them quilts and rugs, some underclothing heavy and warm, and some moccasins for their children they had left in the woods. They left for home quite pleased, and said they had found friends that they would never forget and that they would come again. Our organ is quite an inducement both for Indians and whites in our church. The agent's daughter, Miss Maggio Finlayson, plays for us, and Miss McKay is picking up very fast. She played last Sabbath in her absence, and has done very well. We have good singing since the organ was put in church; we had it in the house to practise on till spring. We have both English and Cree singing. We have an occasional service in English, as there are quite a number of settlers making their homes near us. I must give credit to those that packed up the goods we got last winter: fine large bales, easy to handle in waggon or sleigh, well packed up, nothing broken or wet, much handier than boxes, and light; not so much expense on freight, also the assortment was good; everything came in useful for age and size. The new goods came in handy for teaching the girls to use the needle and make clothing for themselves when they have the material to do it with. Strong winey, dark flannels and strong cottons are useful for women; heavy shirting and tweeds for men; moccasins for children and old men and women. Please send some stationery for the children, for they are fond of writing to their friends. They take a pride in writing and do well; some envelopes, a few lead pencils. I am afraid you will get wearied of my asking.

URGENT NEED FOR A TRAINING SCHOOL AT SAN FERNANDO, TRINIDAD.

MR. GRANT.—I am just informed by the Rev. P. M. Morrison, of Halifax, of a donation to this Mission District from your Society of \$300. The gift is most generous, and the ladies of the Society have our heartiest thanks. Nothing is hinted as to the wishes of the Society in its appropriation, and if I get no definite instructions I will try to make it contribute to the object mentioned in my last letter, namely, the training of native agents to preach the Gospel. In my opinion our Church has greatly erred in not having taken up this work in a more definite form years ago. Well furnished Indians are most effective agents, and it is the wisdom of the Church to send forth such; but it is impossible for the missionary with the amount of work laid upon him, to do this training work as it ought to be done. I sincerely trust that the way may very speedily be opened to carry on this work efficiently, and I think I may safely add that your donation will hasten the matter.

My school in this town has from 130 to 150 in daily attendance now, and Judge Lamb, who had been appointed to prepare a new

Education Ordinance for Trinidad, made a tour of inspection, and in his official report to the Governor spoke as follows of our school:—"In the Coolie Mission School at San Fernando, a great work is successfully carried on, and it is in every way a model school." Four months hence Miss Copeland will retire from the work and go home. Her successor should be on the ground before she leaves. The Foreign Mission Committee of the Eastern Section has already advertised. If I had a suitable man to supervise the Mission School and give special attention to the training department referred to, I would prefer it, as I suppose it would be useless at the present stage of public opinion on the question to ask for both a male and a female teacher. Our lady teachers are paid \$400 a year and travelling expenses, or passage out and home. If the Board gave this amount from other sources, a supplement might be obtained of at least \$100 to commence with. Your Society probably understands the situation, and possibly may aid in bringing forward the one whom God has chosen to take up the work here in October.

Mr. Fraser, a student from Halifax, arrived a week ago for Couva, the mission field occupied by Mr. Wright. We would rejoice to get a man of his spirit and vigour here, but we dare not hint it with the urgent claims of Couva before us. We don't wish any person to come that is not entirely in sympathy with the work, that is not prepared to enter soul and body into the service. We are much cheered. The Lord is with us.

MEDICAL MISSION WORK IN INDORE.

MISS BEATTY.—We were all rejoiced at the news in your last. Two more women for India! Neemuch will have one now. I am sorry that I cannot tell you that we are all in good health, but I can say that the sick are making satisfactory progress towards recovery. Miss Scott had fever for nearly two weeks, but is better now; is able to be out riding or driving for a little every day. Then Miss Rodger got fever, too, and was laid up for a week; her fever, also, is broken and she was able to come down stairs yesterday. All the rest of us are quite well. I have had excellent health all through the hot season, though it seemed to be a trying time for most people. We were never before so busy in the dispensaries. Nearly sixteen hundred patients attended during last month. That reminds me that the Annual Report robs us of ten thousand patients, the number for the year being eleven thousand five hundred, odd, instead of one thousand five hundred. The rains have broken and we are enjoying delightful weather, when we can avoid the corners where bad smells rise up to meet the moisture in the air. The schools are all open again and the girls at work—a little wild after the weeks of freedom, but all the better able to take in and retain what is taught them.

Miss Oliver, who has the camp dispensary in hand just now, has found a new dodge on hospital work. There are many patients who need a little supervision, yet who will not go to the hospital and stay. So Miss Oliver has them come here every morning and stays all day; thus she is sure that they get their food and medicine regularly. Last week we had quite a baby farm. The mothers brought the little things in the morning and sat all day with them; some of them did so for several days, and all with the very best effect.

One poor little mite is having a hard time; her parents have lost a lot of children and this is the last. They are frightened if she but sneezes. They dose her with medicine from one native quack and another till she is desperately ill; then the father, mother and two nurses all come here in a batch and literally sit at our feet for hours. She had convulsions about three weeks ago and we put her in a warm bath. That so frightened her people that they all ran away and left the child alone with us for several hours. Then they came back to see if she still lived, and finding her better took her home. Two days ago they brought her again. One of the nurses told us that the little thing had not been washed since we had put her in the bath, and I think the woman told the truth. Two things a native mother will keep from her sick child as much as possible are air and water, and it is wonderful the number of children that survive.

New Hebrides.

Santo 14th May, 1889. This island is not yet what Quiros, its discoverer, named it "Sierra Australis del Espiritu Santo." ("The Southern Land of the Holy Spirit.") It would be very easy for us to show by an array of facts that it is anything but a *holy* land. We shudder to think of the horrible deeds of darkness transacted here since the 30th of April 1606, when the Spanish commander landed and gave it the above name. However, we are not now going to give you a minute description of pagan horrors. Let it suffice to say that "The dark places of the earth are full of the habitations of cruelty."

The work for which we are here is no holiday task, but the labour of a lifetime. Still with God's blessing we hope to see some fruit in due season. The two previous efforts to plant the Church of Christon Santo, were fruitless so far as mortal eye can discern. Mr. Gordon's four months' labours on the North-West were lost, as twenty years have elapsed since then and still no successor comes. Mr. Goodwill's three years' of toil and suffering on the S. West end, were equally thrown away, because of the church's neglect to send a labourer to follow up the work then begun. The chief, "Mulgav," who was long the friend of

white men, met his death accidentally a few years ago at the hands of a white man. Now the people there tell me that they do not wish another missionary among them.

Some readers may think that I am very uncharitable in my judgment of the work of my predecessors, when I say that no visible results of their toils remain. Far from it. I would not hesitate to say that our own two years' labour here would be utterly wasted so far as the people of Santo are concerned, were we now to leave and no one succeed us for more than fifteen long years. As the new settler does not find plowed and harrowed fields awaiting him, when he first reaches his woodland lot, so neither do we find a soil cleared and pulverized ready for the seed on our arrival. Many a day's chopping, rolling and burning must be done before any crop can be sown; so here many days of grappling with an unwritten language, must we spend before we can get the first seed planted. The heart of these barbarians may also be fitly compared to the soil of their topical island—it is covered with a tangled mass of vegetation so dense that one can only with difficulty, make his way through it. So sin and superstition reigning uninterruptedly for so many generations, have covered the heart densely.

However, as fire aids the new settler greatly in clearing his land, so the spirit as a fire may clear away all that prevents the truth finding a lodgment in the heart. Some seeds of truth have been scattered here, but the tender blade has scarcely had time to appear. We fancy at times that we can see a shoot here and there. May we enjoy the refreshing showers that will hasten on the growth so that harvest time may reveal a beautiful yield to God's glory. We have a small company coming to our Sabbath services with tolerable regularity and the attention is good; while a less number attend our morning school. Our health is fairly good, and our relations with the people are satisfactory. God will have respect unto his covenant, and this island will yet be "Santo."

JOSEPH ANNAND.

Our Home Mission.

DR. McCLEOD, writing from P'ang Chang, says that he is at present taking the practice of Dr. Peck, of the American Board, who has gone to Japan. Although he has no one to interpret a word for him, he gets on tolerably well, and in this way is obliged to acquire as much of the vocabulary as is necessary to examine and treat the patients. Mr. McGillivray had gone to Ling-Ching to look after the repairing of a Chinese house which they had rented and hoped soon to occupy.

"Our plans must depend somewhat on how soon we shall be able to do work in Honan or to rent houses there. If we judge by the ap-

pearance of things during our trip to Honan in the autumn that we shall not have much difficulty in settling there, then it would hardly pay to fit up many Chinese houses at Ling-Ching. The rent of native houses is very low, but it costs considerable to make them habitable by foreigners, wood for flooring and doors and windows having to be brought from Tientsin, over 200 miles away and, besides, a carpenter must be sent to select what is required. Of course, this lumber can be used again for our houses in Honan. The thermometer has been pretty high the last few days, 97 to 98 degrees, but it goes sometimes for weeks over 100, so that we have not yet had the highest temperature. On the 28th April it was 98° with a hot wind blowing. We have had a few of those dust storms common to this part of China, and I can assure you they are not very pleasant, the fine sand blows into the house through every little crevice covering everything with a thick layer of dust, and windows and doors must be kept tightly closed while the storm lasts sometimes for 2 or 3 days. A few days ago a party of Dutch engineers sent out by their Government to survey the breach in the Yellow River passed here on their way to Peking. They report the breach thoroughly repaired now, and not likely to break through at that part again, but say it may break higher up the river.

"We were much pleased to hear of others coming to join our Mission, and Mr. Morton has informed me of his second offer to support a medical man for which we are very thankful. If accepted, we may be able to take up Wei Hwei Fu, and then our stations would be about at the angles of an equilateral triangle each side 50 miles. Truly our Mission to Honan has been wonderfully blessed and encouraged hitherto. But yet what are we among so many,—pray for more labourers, pray for us, pray for China, this country is very, very dark yet."

THE MISSIONARY AGE.

The Victorian has been emphatically the missionary era. Since the immediately post-apostolic days no half century of the Church's history has recorded a similar advance, although that advance is relatively small in the light of the unexampled growth of population even in non-Christian lands. The ten missionary organizations of the United Kingdom have become sixty-five; the twenty-seven of all evangelical Christendom have increased to a hundred and eighty-five. The sum of half a million sterling raised to evangelize the world has grown five-fold—to two millions and a half. The living converts then under 400,000 now form native Christian communities three millions strong. The missionary band, ordained and unordained, was then 760 strong, and not twelve of these were women and natives; now it is a host of nearly 40,000, of

whom 2,000 are women, besides missionaries' wives; 33,000 are natives, and of these, 3,000 are ordained. Besides all that Carey and his imitators had done to translate the Word of God, we see now in other forty-one languages the Old Testament, and in other sixty-four languages the New Testament. Our Empire has grown till we have become responsible for a fourth of mankind. The English-speaking race were only twenty-two millions strong when Carey made his survey; we have increased at the rate of nearly a million a year till in and outside of Christendom we are 113 millions strong. Our wealth has swollen even more rapidly. Our mother tongue, the Queen's English, has become the Christianizing and civilizing speech of earth, carrying to the thousand millions who are still barbarians in the Hellenic sense, even as Greek influenced the hundred millions of the Roman Empire, that Divine revelation which, to all who believe it, is the power of God and the wisdom of God unto salvation. Save in the very heart of Asia—Mohammedan, Buddhist, and Russia—the Spirit of God has opened every door, as our fathers prayed.—*Free Church Annual Report.*

Literature.

CHURCH GOVERNMENT, by the late *Professor A. T. McGill* of Princeton N.J. This work contains the substance of forty years' teaching on the subject of which it treats, and covers a wide field of ecclesiastical investigation, including 'The Constituency of the Church,' 'Prelatic Succession,' 'Parity of Ministers,' 'Ruling Elders,' 'Deacons,' 'Ordinances of the Church,' &c. One of the most elaborate chapters is that on the Eldership, though it sheds no new light on the subject—the author basing his distinction between the Teaching and Ruling Elder on the oft-quoted passage in 1 Tim. 5: 17. THE PRESBYTERIAN BOARD OF PUBLICATION, Phil., pp. 560. Price \$1.50.

THE PEOPLE'S BIBLE, by *Joseph Parker D.D.*, London; Vol. X. 2 Chron. XXI—ESTHER. This fresh addition to one of the most important series of discourses which this century has produced, sustains the author's world-wide reputation as a clear and forcible expositor of Scripture. Along with elegance of diction and aptness of illustration, there runs through the whole series a practical vein, abounding in instruction and suggestiveness, which constitutes after all, the chief charm of the work. FUNK AND WAGNELLS, New York; pp. 362: Price \$1.50.

HOW THEY KEPT THE FAITH—A tale of the Huguenots, by *Grace Raymond*, Anson D. Randolph & Co., New York; Price \$1.50—An instructive story in which is depicted the

(Continued on page 284.)

Acknowledgments.

Received by Rev. Dr. Reid, Agent of the Church at Toronto, Office, 61 Toronto Street, P.O. Drawer 5547.

ASSEMBLY FUND.

Received to 5th August, 1890, \$309.07	
Chatham, St Andrews.....	10 00
Eden Mills.....	1.56
Milton.....	3.00
Chippawa.....	2.00
Markham, Melville ch.....	4.00
Holstein.....	2.00
Hampstead.....	2.00
	\$33.56

HOME MISSION FUND

Received to 5th August ..	\$2,439.74
Wroxeter.....	19.72
Chatham, St Andrews.....	15 01
Carleton Place, St Andrews.....	40.00
Fullarton.....	16.00
Normanby, Knox ch.....	15.50
Bluevale.....	11.40
Milton.....	20.00
John Edwards, Sherbrooke.....	50.40
Godrich, Union ch.....	12.00
Ballinafad.....	11.00
Chippawa.....	9.00
South Westminster.....	40 00
Avonbank.....	11.00
Glenboro, Cypress.....	7 25
Monkton.....	4 87
Hespeler.....	7 09
Radio's.....	7.61
Eden Mills.....	11.00
Millbank.....	20.00
M. S.....	5.00
Waddington.....	101.81
Dorchester.....	5.03
Metis.....	5.09
Thornbury and Clarksburg.....	3 55
Atwood.....	43.50
	\$2,929.44

HOME MISSION FUND.—Deficit.

Toronto, Knox ch.....	\$376.00
-----------------------	----------

STIPEND AUGMENTATION FUND.

Received to 5th August.....	\$752.25
Chatham, St Andrews.....	10.00
Windsor Mills.....	16.00
Lower Windsor.....	15 00
London, St Andrews.....	2 00
Milton.....	17.00
Metis.....	5 01
Atwood.....	18 25
	\$1,033.50

FOREIGN MISSION FUND.

Received to 5th August ..	\$7,377.75
Chatham, St Andrews.....	10 00
Lachute, 1st ch, Indoro college	20.00
Elizabeth Johnston, Williams-	
town.....	30.00
Fullarton.....	11.00
Beverley.....	25 01
Normanby, Knox ch.....	13.00
Fergus, Melville ch S.S., tea-	
cher Indoro.....	40.00
Allan Francis, Renfrew, In-	
doro College Building.....	57.00
Milton.....	25.00
Ballinafad.....	11.40
A D Perrier, Fergus, India.....	50.00
Chippawa.....	7.60
Avonbank.....	9.01
A friend, Allenford.....	6.00
A friend, Moore Line.....	1 63
Per Rev John Wilkie, Indoro	
College Building.....	200.00

Proof Line.....	28.00
Longford, Honan.....	25.00
Jessie, Ottawa.....	2.00
M. S.....	5.00
Glenmorris S. S., Rev. Hugh	
MacKay, Round Lake.....	5.00
St Ann's.....	2.00
Exeter.....	20 01
Metis.....	2.00
Thornbury and Clarksburg.....	8.50
Per Rev J Wilkie, Indoro	
College Building.....	175.00
Friend, per Rev Wm Lohead,	
Trenton Falls.....	6 00
Atwood.....	37.45
	\$3,202.33

KNOX COLLEGE FUND.

Chatham, St Andrews.....	\$10 00
Normanby, Knox ch.....	2.50
Milton.....	12.00
Hensall.....	17 94
Manchester.....	8.00
Smith's Hill.....	6.00
Holstein.....	2.01
Wroxeter.....	4.00

QUEEN'S COLLEGE FUND.

Normanby, Knox ch.....	\$2.25
South Westminster.....	6.00
Amos.....	10.00

MONTREAL COLLEGE FUND.

Normanby, Knox ch.....	\$2.50
------------------------	--------

MANITOBA COLLEGE FUND.

Chatham, St Andrews.....	\$10 00
Milton.....	6.00
Manchester.....	4.00
Smith's Hill.....	4 50
Holstein.....	2.00
Wroxeter.....	3 43
Atwood.....	5 00
	\$179 93

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th August.....	\$575.65
Rev R H Abraham, Burlington	
Chapel Church.....	47.00
Thorold.....	31 09
Malton.....	11.01
Estate of late Thos Saunders.....	55.00
Thos Clarkson, Wick.....	10.00
A F A Stirling, Toronto.....	2 01
Hugh Morrow.....	2.00
Malton.....	11 01
Owen Sound.....	5.01
St Mary's, Knox ch.....	31.00
Collingwood.....	59.00
	\$760.15

WIDOWS' AND ORPHANS' FUND.

Received to 5th August.....	\$201.80
Chatham, St Andrews.....	10 01
Chippawa.....	9.00
Moore Line.....	1.00
M. S.....	2.50
Holstein.....	8.00
Metis.....	1.00
Thornbury and Clarksburg.....	3 83
Atwood.....	15 61
	\$255.73

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th August.....	\$37.48
Rev J L Simpson.....	12.00
" John C Martin.....	8.00

Rev John Endie.....	8.00
" Geo. Outbertson.....	60.00
" J Ferguson.....	16.00
" W M Fleming.....	8.00
" George Haigh.....	10.00
" D Currie.....	8.00
" J M Macalister.....	8 00
" D Mucintosh.....	8 00
	\$47.48

AGED AND INFIRM MINISTERS' FUND.

Received to 5th August.....	\$643.82
Chatham, St Andrews.....	15.00
Milton.....	6.00
Wick.....	30.00
Chippawa.....	1.00
South Westminster.....	12.00
M. S.....	2.50
Holstein.....	7.00
Metis.....	2.50
Thornbury and Clarksburg.....	4.00
Latona.....	4.00
Atwood.....	10.35
	\$735.17

AGED AND INFIRM MINISTERS' FUND.

Ministers' Rates.

Received to 5th August.....	\$242.95
Rev John Endie.....	4 00
" W M Fleming.....	4.25
" George Haigh.....	4.00
" D Currie.....	4.00
" J M Macalister.....	4 00
" D Macintosh.....	3.75
	\$268.95

KNOX COLLEGE LIBRARY FUND.

John Gowans, Toronto.....	\$100.00
---------------------------	----------

TRINIDAD, &C.

Collection in Knox ch, Toron-	
to, at Rev Mr Morton's	
Meeting.....	\$25.20

CHINESE SUPPERERS—HONAN.

South Branch S S.....	\$15.00
-----------------------	---------

CONTRIBUTIONS UNAPPORTIONED.

Toronto, Central ch.....	\$100.00
Toronto, Knox ch.....	645 05
Brussels, Melville ch.....	61.00
Brussels, Melville ch S S.....	5 01
Fergus, Melville ch.....	150 00
Perry Sound and S S.....	25 00
Northwood.....	38.00
Oshawa.....	101.91
Toronto, Charles St Ch.....	70.00
Bowmanville, St Paul's.....	173.10
Dundas.....	101 88
Toronto, Bloor St Ch.....	400.00

Received during Aug. by Rev. P. M. Morrison, Agent at Halifax, Office, Duke Street, P.O. Box 333.

FOREIGN MISSIONS.

Previously acknowledged.....	\$1294.49
Cow Bay, W H & F Mission.....	
Society.....	60 00
St John's, Yarmouth.....	40.00
11th member of St Matthew's	
Pugwash.....	10.00
St Matthew's, Pugwash.....	13.43
Hamilton S S, Princetown,	
P E I.....	2.62
Collected by Rev J Morton,	
as follows:	
Binghampton, N Y.....	11.76
Clifton Springs.....	4.80
St. Andrew's, Quebec.....	21.65

John P. Hogan, Duferin Mines	5.00
Gore and Kennetcook	83.00
Woodville	20.00
Bass River, N B	20.00
Baillie and Tower Hill, Lynde field and ewolfs	5.72
Middle Musquodoboit	17.20
Fort Massey	150.00
Thornburn and Sutherlands River	12.00
Bider Graham, Fox River, Parshoro	1.00
Douglastown	4.00
Nelson	4.00
Mr Thos Little, elder Great Village	10.07
Acadia	30.00
Lawrencetown, Halifax Co.	12.10
Balan o of Bequest of late Timothy O'Brien, Noel	227.04
Richmond Bay, East Lot 14	14.00
An old friend of Missions	1.00
St Luke's, Bathurst	12.45
Beldune	5.00
Youghal	10.00
Barney's River	45.00
M Begg, St Martin's, N B	2.25
Bridgewater	35.00
	\$2183.52

DAYSRING AND MISSION SCHOOLS.

Previously acknowledged	103.93
Cheboquo S S	4.50
Tabasintac S S	12.20
Lower Horton S S	2.50
Carleton, N S, S S	5.50
	\$123.63

HOME MISSIONS.

Previously acknowledged	\$393.85
Cape North, Pleasant Bay Section	6.42
Lower Steviacko	5.00
Norb Salem	1.25
Shubenacadie	23.76
St John's, Yarmouth	30.00
Tithe member of St Matthews Pugwash	19.00
St Matthew's, Pugwash	8.00
Bass River, N B	16.07
Middle Musquodoboit	13.30
Fort Massey	107.00
Div Merchants Bank of Halifax	15.00
Douglastown	0.00
Nelson	6.00
Mr Thomas Little, elder, Great Village	10.00
Acadia	50.00
Lawrencetown, Halifax Co	10.00
Richmond Bay, East Lot 14	9.00
St Luke's, Bathurst, Youghal add'l	2.80
Bridgewater	20.00
United Church, New Glasgow	203.78
Div. Union Bank of Halifax	3.75
	\$918.90

AUGMENTATION FUND.

Previously acknowledged	\$202.79
Gore and Kennetcook	21.00
Acadia	35.00
	\$257.79

COLLEGE FUND.

Previously acknowledged	\$190.53
Div Bank of Nova Scotia	210.00
Int Mrs S A Archibald	13.74
St John, Yarmouth	31.37
Tithe member St Matthews, Pugwash	10.00
Gore and Kennetcook	9.60
Middle Musquodoboit	2.00

Fort Massey, Halifax	40.00
St Andrew's, Truro	53.52
Lawrencetown, Halifax Co	6.00
Richmond Bay East, Lot 14	6.00
Div Merchants Bank of Halifax	45.00
Div Bank of N S, Halifax	112.00
Div People's Bank of	75.00
Bridgewater	10.00
Div Union Bank of Halifax	331.25
	\$295.46

BURSARY FUND.

Previously acknowledged	\$ 78.07
Div Merchants Bank of Halifax	15.00
Lawrencetown, Halifax Co	2.00
Div Union Bank of Halifax	3.75
	\$ 98.75

AGED MINISTERS' FUND.

Previously acknowledged	\$ 509.74
St John's, Yarmouth	15.00
Rev D McDonald, rate	5.00
Middle Musquodoboit	1.25
Lawrencetown, Halifax Co	1.50
Acadia	5.00
Richmond Bay East, Lot 14	4.00
St Luke's, Bathurst	12.40
Youghal	6.00
Dunlop	1.50
Rev Ewan Gillies rate	35.00
Div Union Bank of Halifax	18.75
	\$615.14

Received by Rev. Dr. Warden, 198 St. James St., Montreal, Treasurer of the Board of French Evangelization, to Sept. 6th, 1899.

FRENCH EVANGELIZATION.

Received to August 6th	\$2,279.60
Beauvillo and Scotch Bush	14.00
G D Ferguson, Pergus	200.00
Flos, Knox	6.61
Newcastle	10.00
Port Hastings, C B	25.00
Anton Man	3.37
Scotch Sott'l't & Cocogno, NB	3.05
Birfield	1.42
Bethany	1.00
Hugh R Ross, Ripley	20.00
Bethuna	1.50
Kinlough	1.00
Waverdale	5.00
Fnniskillen	3.00
Roslana and Thurlow	9.00
Woodland	8.60
North Luther	6.73
Hills Green	4.00
Carlow and Mayo	12.00
Thanet and the Ridge	7.58
Berno	13.00
Corunna	5.00
Moore, Knox	4.00
Nelson, St Paul's	6.00
Georgetown, P E I	11.17
Gambroidge	9.10
Keeno	31.00
Mult-n ch and S S	6.50
Dunblane	10.50
Margaree, Co	12.00
Ravenwood, Man	10.25
Bathurst and Sherbrooke	8.07
Farnham West and Centre	7.50
Rev J N Wells, Pinkerton	1.00
Mrs. Burns' ch	18.00
Darwich, Chalmers' ch	5.00
Oakville, Dundas St	3.27
Rockburn and Gore	13.00
Dawn Mills	1.23
Melbourne, Guthrie ch	10.00
Monkton, O	6.45
Ottawa, St Mark's, (French)	8.00

Bearbrook	4.00
Orrwold Mission, Man	7.00
Duntroun	6.00
West ch	3.60
W Notrawasaga, St And'ws	2.40
Mooretown	3.31
Oneida	9.00
Wm McKee, Gay's River	2.00
Esplan and Codrville	5.30
Jas Kinnear, sr, Kinnear's Mills	10.00
Per Re C A Doudiet	491.30
Lower Windsor	9.00
Windsor Mills	9.70
Dr Marshall, sr, Jackson	2.00
Mrs Marshall, Jackson	1.00
Dr Marshall, jr, Jackson	2.00
Mrs J Rice, Jackson	0.25
A Friend, Jackson	4.75
Muskoka Falls	2.18
Uffington	1.34
Oakley	2.40
Roy	2.33
Williamstown, Hephzibah ch	20.60
Lilly hose Woodstock	5.00
Per P M Morrison, Halifax, Port Egin, N B	7.00
Carleton, N S	6.70
Cheboquo	16.05
Yarmouth, St John's	28.00
Tithe member St Matthews, Pugwash	10.00
Pugwash, St Matthew's	10.87
St Peter's, C B	9.70
Tancier	3.07
Sory Bay	4.50
Woodville	18.00
Middle Musquodoboit	3.80
Halifax, Fort Massey	25.00
Whycocomagh	29.00
Grand River, C B	8.85
Acadia	10.00
Sherbrooke, N S	20.40
Lawrencetown	2.00
St Stephen's, Black River and Napan	6.00
Richmond Bay, East Lot 14	10.00
Shemungo	5.00
Tudnish	4.00
Wallace, Knox	19.00
Bridgewater	2.00
Bridgetown	7.25
Bedford and Waverley	16.00
	\$3737.20

The \$20 acknowledged in September Record from Dalhousie Mills, should have been credited to Rev N Macphee.

POINTE AUX TREMBLES SCHOOLS.

Received by Rev Dr. Warden, Treasurer, 198 St. James St., Montreal, to Sept. 6th, 1899.	
<i>Ordinary Fund.</i>	
Already acknowledged	\$962.90
Revison S S	15.00
Claude	5.00
Glenmorris S S	4.00
A friend, Parkdale	50.00
Hensall, Carmel ch, SS Class	13.65
	\$1,505.55

BUILDING FUND.

Already acknowledged	\$293.57
Mrs Mary Thompson, Garnet	5.00
J. Mezes	1.00
W Anderson, Dorchester, O	5.00
Hemmingford, Merlin's sch, Miss Band	7.50
New Glasgow, NS, United ch	\$3.00
Stuns under one dollar	4.41
Friends in River John, N S	8.00
	\$367.48

LADIES' COLLEGE, OTTAWA.
 Received by Rev D Warden, Treasurer, 198 St James St, Montreal, to 6th Sept., 1889.

Already acknowledged	\$1422.07
Malton ch and S.S.	1.00
Mrs J Blackmore, Red Bank	1.00
London, King St S.S.	11.84
New Glasgow, N.S., United ch	30.10
Bolton, Caven ch	11.68
Rev T Fenwick, Vaughan	2.00
L Cameron, Vaughan	1.00
E M P C	3.00
	\$1483.59

PRESBYTERIAN MINISTERS' WIDOWS' & ORPHANS' FUND, MARITIME PROVINCES, Rev. Geo. Patterson, D.D., Secretary.

Receipts from 30th June to 31st August.

Ministers' rates.—Rev Alex McLean, J A McKeen, J L George, G S Carson, J Currie, D D, E A McCurdy, Thos Nicholson, Dr McLeod, D McGregor, Moses Harvey, A Gunn, J A Cairns, A Rogers, A Campbell, J W Fraser, A Ross, A F Thomson, J McLeod, J H Cameron, A McL Sinclair, J D McGillivray, A L Wyllie, E S Bayne, G Patterson, A MacKnight, J T Blair, Robt Laing, \$14 each—\$378; W P Begg, R C Quinn, Robt

Cumming, and E Scott, \$17.50 each; W Stewart, D McNeill, J Robertson, Mal Campbell and Jas Murray, \$10.50 each; A S Stewart, A F Love, A McLuc, and L Jack, \$7 each; J Ross, Grant, \$20; A Parquberson, \$30.20; A Jordan, \$20; T Cumming, \$21; A W Howland, \$16; J Wallace, \$15; A J Bennett, R McCunn, S G Gunn, Dr Bennett, E Grant, \$14.20 each.—Total, \$722.20, of which \$5 for fines and interest.

Congregational Collections and Donations.—St Paul's, Fredericton, \$2; Wentworth, \$3; Rev S Rosborough, \$5; Middle Musquodoboit, \$1.20; Aandia, \$5; A E R M, St Andrew's, N B, \$5.—Total, \$31.

MANITORA COLLEGE.

For Debt.

Previously reported received by Dr King, to Sept 6th, '89	\$ 70.00
Rev W Brown, Antler, Man.	5.00
Rev John S Mackay, Scarborough	5.00
Alexander Naira, Toronto	500.00
P Jamieson	25.00
A Jeffrey & Sons	10.00
Js Stirling, Scarborough	20.00
R M Gray, Toronto, on acc't.	10.00
Gladie & Mculloch, Galt.	50.00
McGregor and Gourlay, Galt.	20.00
Thomas Cowan, Galt	20.00

James Young	10.00
Guelpth Manufacturing Co	50.00
A Well-wisher	15.00
Alex Davidson, Hamilton	10.00
Rev D Fletcher, DD,	10.00
Archibald McKellar,	10.00
John Moodie,	10.00
A Stuart,	5.00
Js Walker	10.00
William Hendrie,	100.00
James E Stoen, Winnipeg	20.00
J M Smith, Boston	100.00
W Forbes, Guelph	100.00
Sheriff Mackay, Eainburgh	55.00
Wm Chaplin, St Catharines.	50.00
Robt Laurie,	10.00
Thomas Galloway,	2.00
Leonard Harston, St Mary's.	5.00
William Somerville,	2.00
John Bain, Downie	1.00
A McMurchie, Clinton	25.00
Dr Gun,	5.00
J McMurchie, Harriston	10.00
W Mowat, Stratford	5.00
Dr Yemen,	1.00
W John Comfort, St Cath'nes	10.00
Alexander Bartlett, Windsor	15.00
Bartlett & McDonald,	25.00
Bartlett & Bartlett,	10.00
James Gow,	5.00
P B McLeod,	2.00
James Strath,	5.00
Juo Douglas, Sarnia, on acc't.	10.00
George Douglas, Toronto	5.00

\$1423.00

(Continued from page 281.)

sufferings of French Protestants for their faith, and the principles which sustained them. Montreal, W. DRYSDALE & Co. By the same publishers, FISHIN' JIMMY; Price 60 cents—A graphic story for boys, and having a good moral.

WILLIAM DRYSDALE & Co; MONTREAL, Agents for The Presbyterian Board of Publication, Phila., have placed on our tab' the following new books, suitable for S.S., Libraries.—**UNDER THE PRUNING KNIFE**, a story of Southern Life, \$1.15. **THE FATE OF THE INNOCENTS**—A romance of the Crusades, \$1.25. **THE SILENT MAN'S LEGACY**, \$1.25. **Lenchen's Brother**, and the **Platzbäker of Plauen**, \$1.15. Catalogues will be sent on application.

THE GREAT HYMNS OF THE CHURCH—THEIR ORIGIN AND AUTHORSHIP. by Rev. Duncan Morrison M.A., of Owen Sound. Many of our readers will be pleased to hear that Messrs HART & Co., of Toronto have undertaken to publish this important work in first class style.

HOLIDAYS IN THE WEST INDIES AND BERMUDAS. by Mr. John Paton, of New York, describes men and things in these colonies with the pen of a ready writer, giving in small compass a large amount of historical, statistical, and ecclesiastical information.

THE BATTLE O' GLESCA' BRIG, by James A. Culbert, B.L., Glasgow—A humorous tale of the old Glasgow University in guid braed Scotch.

PRESBYTERY MEETINGS.

Quebec, Chalmers ch., 24th Sept., 3 p.m.
 Paris, Dumfries St. ch., 24th Sept., 10 a.m.
 Montreal, Convocation Hall, 1st Oct., 10 a.m.
 Whitby, Oshawa, 15th Oct., 10.30 a.m.
 Lindsay, Woodville, 26th Nov., 11 a.m.
 Lan. & Renfrew, Arnprior, 26th Nov., 4 p.m.
 Barrie, Barrie, 1st Oct., 11 a.m.
 Halifax, Pictou, during Synod.
 St. John, St. Andrews, 22nd Oct.
 Toronto, St. Andrews ch., 1st Oct., 10 a.m.
 Ottawa, East Gloucester, 24th Sept.
 Paris, Dumfries St. ch., 24th Sept., 10 a.m.
 Maitland, Wingham, 10th Dec., 11.15 a.m.

The Synod of the Maritime Provinces will meet in Pictou, N.S., and within Prince Street Church there, on Thursday, October 3rd, at half-past seven o'clock, p.m.

THOS. SEDGWICK, Clerk.

Schaff-Herzog
Encyclopedia
 at 1/2 price

PRINTED FOR US BY MESSRS. FUNK & WAGNALLS

OTHER STANDARD

THEOLOGICAL WORKS

AT PRICES CORRESPONDINGLY LOW.

SEND FOR } AGENTS WANTED.
 CIRCULARS.

THE CHRISTIAN LITERATURE CO.
 35 BOND ST., NEW YORK.