

from active duty with permission of the Church, and for whom no aid is sought from the Aged and Infirm Ministers' Fund, shall not be required to pay anything in addition to their personal rates.

QUEEN'S COLLEGE

MR. EDITOR,—"An elder who desires to be brief says, "I confess it seems a little strange, to hear it whispered over the Church that certain ministers have been offered, or have declined, as the case may be certain professorships in Queen's College, without the slightest reference to, or recognition of, the General Assembly." I think that we should have the names of these self-denying ministers. That much honour they are surely entitled to. But the apostle Paul classed "whisperers" with the worst characters, and the Book of Proverbs warns us against them. Evidently they are as bad as ever, and we should be cautious in giving currency to their whispers. For the whisperer is cautious. He whispers only where he thinks he will not be contradicted. But even an elder "who makes no pretensions to legal lore," ought to know that no professorships could have been offered, for the very good reason that there have been none to offer. The necessity of a third professorship in Divinity has been again and again impressed on the Church by the General Assembly, but—as a trustee—I can assure "an elder" that it has not been offered and is not likely to be offered to any one until the necessary endowment has been secured. The Board's appointments in the past have been heartily approved by the Church. May we not assume that they will act with equal wisdom in the future? At all events I fail to see the necessity for any alarm.

A TRUSTEE

VALLEYFIELD—INDUCTION.

This town is situated on the south side of the St. Lawrence, at the western entrance of the Beauharnois canal, and has one of the best water privileges of the Dominion if not of the Continent. Of late years it has made rapid strides owing to the extensive manufacturing establishments located in its midst, and bids fair to become one of the largest manufacturing towns in the country. Here is situated the well-known Valleyfield paper mills, the property of Alex. Buntin Esq., of Montreal. It is run day and night and gives employment to upwards of 150 hands.

The material used in the manufacture of paper at this extensive establishment is largely obtained from the Continent of Europe, thousands of bales of rags, grass, straw etc., being annually imported for this purpose. The paper trade, like most other branches of business, has suffered from the long continued period of depression, as also from American competition, the agents of American mills selling stationery in Canada at prices not only under those of Canadian make but even much below the rates obtained by these same agents in their own country. Besides the paper mill, Valleyfield has a large woolen factory, a sash and door and furniture factory, a grist mill and an extensive cotton mill. The latter was built by a joint stock company of Montreal capitalists and has been in running order only about a year. It gives employment to nearly 500 hands. The machinery is of the latest and most approved make, imported from Lancashire, England. Five different grades of cotton are here manufactured and as the goods are finding favour in the market the enterprise is likely to prove a financial success, the more so that the manager of the mill is a gentleman thoroughly versed in the business. The population of Valleyfield is a little over 3,000 of whom about four-fifths are French Canadians. The English speaking are however the most influential, occupying the prominent posts in the various public works etc. There is a large Roman Catholic Church in the town, with convent and priests' school. There are also two Protestant schools and two Protestant places of worship, the chief of which is that connected with the Presbyterian Church in Canada. For upwards of twenty years the Presbyterians have had a congregation here, Valleyfield and St. Louis de Gonzague forming one pastoral charge. Immediately after the union of 1875 these two stations were disjoined and each erected into a separate charge. The last minister in Valleyfield was the Rev. J. S. Lochead who about a year ago was translated to Londesborough and Hullett in the Presbytery of Huron.

Very recently the congregation extended a unanimous call to the Rev. G. Coull formerly minister at

New Glasgow, Nova Scotia. Mr. Coull having accepted the call, the Presbytery of Montreal met in Valleyfield on Thursday last the 6th inst, for his induction. A large congregation were present at the service, the church being quite full. Among the members of Presbytery present were the Rev. Messrs. Morrison of Ormstown, Muir of Huntington, Peterson of Hemmingford, Brault of St. Louis de Gonzague, Black and Warden of Montreal. Mr. Morrison presided, Mr. Warden preached, and Mr. Black addressed minister and people.

The members of Presbytery were most hospitably entertained by the kind friends and dined together on the invitation of Mr. and Mrs. Irish at their house.

There are few more spirited congregations in the Province of Quebec than that of Valleyfield. Two years ago they had a supplement of \$300, from the Home Mission committee. The whole of this they have voluntarily surrendered of their own accord. They promise Mr. Coull \$800 per annum and they will more than fulfil their promise. Through the liberality of Alex. Buntin Esq., of Montreal a house for the minister is provided free of rent. Their church building is too small and otherwise not such as the congregation desire. They must soon make use of the site given them some years since and on it erect a church more in accordance with their wants, a church which will be a credit to themselves and an ornament to the town—a church that will accommodate the six or eight hundred hearers, which will ere long, it is hoped and believed, be attracted by the ministrations of their esteemed new pastor, the Rev. Mr. Coull.

May the union so auspiciously formed on Thursday last be abundantly fruitful, and may the Presbyterian church of Valleyfield become an increasing power for good, especially over the masses of French Canadians by which they are surrounded.

MISSIONARY NEWS. FORMOSA.

[The Secretary of the Woman's Foreign Missionary Society (Western Section) has handed us the following letter for publication.]

MY DEAR MRS. HARVIE, It is now eight months since I had the pleasure of being present at one of the meetings of your society. I fear that long ere this reaches you you will have come to the conclusion that I have forgotten the promise I made that day of writing to you; if so, the receipt of this will dispel any such thoughts. I often thought I would write, but really had not energy enough to accomplish more than necessity laid upon me. Recovering from a severe illness, and coming into the intense heat of a tropical June, and with the prospect of three other months equally hot, I had to be exceedingly careful. I am, however, thankful to say that we are just entering upon cool, pleasant weather, and that I have every prospect of regaining my usual health. I have remembered you, and imagined you at the meeting every month since I was present with you. I received the second annual report of your society three weeks ago, for which accept my thanks. It is exceedingly pleasing to hear that the interest in missionary work is increasing, and I trust that at your next annual meeting you may far more than realize your expectations. My dear friends, I need not write you anything about our journey, you will, I think, know all about that before this time, also about my illness in Japan. I was very ill, and feared for some time that I should never reach Formosa, but our Heavenly Father in His goodness and mercy brought us all safely through. Oh how glad and thankful we felt when we came in sight of our new home. After a journey of three months I think most people would feel the same, even if they were well all the time and able to enjoy everything along the way. But to travel when one is sick, and part of the time more helpless than a child, makes one I'm sure feel doubly glad to get to the end of a long journey. We found our house very much out of repair, so that we could not get settled for a long time; indeed we are just beginning to feel settled and at home now. Life is so entirely different out here from the West that I often used to say to Mr. Junor that I felt like a stranger in our own house, but we are becoming accustomed to it, and I am happy to say we like it, and feel we can be as happy here as in any other place. When we arrived Mr. McKay was not at home, but after a few days he came, and I assure you we were glad to see him. Our first impressions of him were good, and further acquaintance only deepens them. We admire him very much. He is a

great and noble missionary, and has done a wonderful work here. I do hope the time is not far distant when he shall himself plead with the Church of Formosa. I think it may safely be said that the Church does not know the like of what he has done and suffered here in our mission for the Master's sake. From my short acquaintance with the mission, and limited knowledge of the work, you will expect neither very full information nor exact details from me. I shall endeavour, however, to do what little I can in helping you to estimate the nature of this field, and the opportunities it presents for woman's work. Our field is North Formosa, with its million and a half of people perishing for lack of knowledge, and I feel sure that the Christian women of Canada will be glad to know if there is need for their help, and in what way it may be given. I shall not presume to answer the question but only help you to its solution, by giving all the information I can about the family life and social condition of Chinese women. Work among the women of Formosa, by foreigners, so far as I am able to judge at present, does not present the same opportunities as in India. It is impossible, except in rare cases, for us to do any work from house to house as is done in India. The climate, modes of life, travel, and Chinese social life, are among the principal obstacles in our way. So far as I have been able to gather information, there is only one season in the year when we might venture out to do evangelistic work, viz.: during the last three months of the year, when the weather is cool and dry. The rain for several months in the beginning of the year, and the intense heat of the summer, and other circumstances which I will mention, present to me great difficulties in the way of any such work here. There is no doubt that the climate of Formosa is a very trying one. It is not so much the intensity as the nature of the heat, which, taken in connection with the fearfully filthy condition of Chinese towns and houses, make such work, during these seasons, quite impossible. Indeed, at any time, I am afraid any extensive work of this kind by foreign women is out of the question. We have discussed this matter very freely in our little mission circle. You will be ready to ask me if there is no way in which we can be useful, to which I answer; Yes. Although we are thus shut out from going in person among the people, yet through Bible women, I believe a great and good work may be done. There are two Bible women, at present, employed in our mission. The only persons available for such work are widows. These may be employed at little expense, to give their whole time to a work, which, it seems to me, can be done in no other way. The preparation and support of these women for this work lies with you. The support of each woman will amount to about three dollars a month. They must be instructed in the truths of the Gospel, they must be taught to read the Word of God in their own language, for they are seldom taught to read. Great care must be exercised both in choosing and instructing them. I hope very soon to make a beginning in this direction. Mr. Mackay and the helpers are selecting women throughout the church, who will come to Tamsui and meet me for a certain time each day for instruction. The instruction, at first, will simply consist in reading a portion of the word of God. You will wonder how I am able to teach them without being able to speak the language, as yet, myself. The simple explanation is, that while they are to speak the language they cannot read it. I propose each day to take a few verses of the Bible, learn them myself with Mr. Junor and his teacher, and then teach these women to read them. You will not think that I can accomplish much in this way, but it is all that I can do at present. While teaching them I will be learning the language myself, and, as my knowledge of the language increases, I trust I shall be able to do more in the way of instructing them and directing their work. The work they will be able to do you must not judge of by their ignorance of the language, for their work is to go among their still more ignorant sisters and tell them of Jesus, and induce them to come and hear the Gospel. I have been studying the language now for some weeks and it quite interesting; when Mrs. Mackay is not in the country with Mr. Mackay she kindly comes over and reads with me. It is, perhaps, necessary for me to explain to you that the language here referred to is the Romanized Colloquial, which is the spoken language with the English letters. For example our word "good" is written "ho" in the Colloquial, and is pronounced according to the spelling,