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THE
PRESBYTERIAN RECORD
 FOR THE
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Union in Scotland.

THE desire for re-union has found expression recently in Scotland by the formation of committees of the three leading Churches—a committee of seven of each Church, with power to add to their number. It is but a short step, yet it is a step in the right direction, and we hail it with gratitude to God. A union of the Presbyterians of Scotland would gladden millions of loyal hearts in lands beyond the British seas, and it would give a fresh impetus to Presbyterianism everywhere. Perhaps the people of Scotland do not yet realize the patriotic ardour with which the Presbyterians of Canada and of the Colonies generally pray for the peace and prosperity of the mother church. All the branches of that church are dear to us: we hold close communion with all, receiving ministers and members and material aid from all.

We do not presume to offer advice to the Scottish Churches: it is not for the children to instruct the parents. We may, however, with all deference “tell our experience”—an experience which may not be without its use even in Scotland. Our Church has for ten years enjoyed the blessings and advantages of a union which embraces three branches corresponding with the three which to-day so prominently stand apart in Scotland. We had our difficulties. Negotiations were prosecuted with patience

and faith. Property questions of a very grave and perplexing character had to be dealt with even after the union, causing painful disputations for a couple of years; but this unpleasantness has been already quite forgiven, if not wholly forgotten. The union is most cordial; the old lines of cleavage have vanished for ever. Even the negotiations that preceded union did a great deal to sweep away sentimental obstacles, which after all are really the most formidable ones.

But what good has resulted from our union? Our growth has been most encouraging. Our Colleges have been greatly strengthened. Our Foreign Mission funds have much more than doubled, and there has been a corresponding increase in the agencies in the field. But it is in the Home Mission field that the great progress has been made; and indeed it was in view of our necessities in the Home field that we all felt the pressing urgency of re-union. Effort in regard to French Evangelization has also greatly increased. A remarkable stride has been taken in the matter of ministerial support. We can point to fifty places where rival congregations, struggling to “maintain a cause,” at all hazards, have coalesced and become self-supporting, and where one decently-paid minister is now doing the work of two who had barely enough to keep soul and body together. Added to all this, it is scarcely necessary to say that the influence of the

Church in the community is very decidedly increased. Probably there are not a score of Presbyterians in the Dominion of Canada who would to-day deliberately attempt to undo the re-union consummated on the 15th June, 1875.

None of the predicted evils have come to pass; and more good has already been accomplished than the most sanguine had ventured to hope. The questions, theoretical and practical, which were regarded twenty years ago as justifying separation have vanished, and new issues of living, present-day interest, have taken their place. It seems to us that the experience of our parent Churches beyond the Atlantic would be precisely similar. Once united they would forget that they ever had been rivals or antagonists. They are all orthodox; the same Confession of Faith is precious to all; they have the same grand mission in the world.

It is often asked in America if the Presbyterians of Great Britain and Ireland can afford to stand apart, either as rivals or antagonists, when prelacy is so strong in England and ambitious in Scotland, and Romanism is so aggressive in Ireland. But, can Presbyterians *anywhere* afford the luxury of separation and rivalry in the face of popular, practical, and speculative infidelity? It has now come to this, that the most serious battles of the Faith have to be fought against Atheism. How infinitely insignificant, in view of such conflicts, are any lines that divide the Presbyterian family!

We have demonstrative proof of the fact that in aggressive evangelistic movements, such as the home missionary work that has to be grappled with in all lands, union is strength; disunion is weakness and disaster. Presbyterian Scotland, with her churches united, with her admirable Schools and Universities, would soon have no room even in the largest cities, for "home heathenism"; her children in Canada, New Zealand, Australia and many other lands would arise and call her blessed; and then, as never before, would the stream of Scottish beneficence flow out to the ends of the earth.

Forty-two years have now elapsed since the last great ecclesiastical division in Scotland. It is time to bury the hatchet. Some of the chief causes of the division do not exist now. Nearly all who took part in the ten years' conflict that preceded it have

passed away. Given a desire for re-union, and a disposition on the part of all concerned to make such reasonable concessions as the circumstances may demand, it seems to us that an honest effort in that direction cannot fail—not even though disestablishment and disendowment should be included as possible alternatives. Such things have happened in other churches before now without in any wise impairing their vitality and usefulness.

Editorial Gleanings.

EVANGELISTIC WORK IN GLASGOW.

LET GLASGOW FLOURISH BY THE PREACHING OF THE WORD, is the motto attached to the armorial insignia of the city. To all outward appearances the pious sentiment has been fulfilled, for, next to London, Glasgow is the largest and most "flourishing" city in the United Kingdom. Its population is now close upon 750,000, including its immediate suburbs. Its beginning was ecclesiastic and its annals all through, are closely identified with the Church History of Scotland, especially with the history of Presbyterianism, of which it is the greatest stronghold in the world. It is an oft-repeated story that St. Kentigern, *alias* St. Mungo, was sent by St. Servanus, Bishop of the Orkneys, to preach the Gospel to the Strath Clyde heathens in the year 539. Kentigern, it is said, erected his wigwam on the bank of the Molendinar Burn, and upon a tree beside the clearing in the forest he hung his bell to summon the savage neighbours to worship! The tree and the bell, with other added emblems constitute the Glasgow Arms, and hence the rhyme familiar to every Glasgow school-boy:

"The tree that never grew,
And the bell that never rang;
The bird that never flew,
And the fish that never swam."

The cathedral, founded in 1113, and dedicated to St. Mungo, is the finest ecclesiastical edifice in Scotland. Like St. Giles' in Edinburgh, it used to accommodate three churches under the same roof—"The Outer High," the "Inner High," and the "*Laird Kirk*" which was domiciled in the crypt or

cellar of the cathedral. Not far off is the Barony Church, of which Dr. John Marshall Lang the minister. Contrasted with the cathedral it looks decidedly mean. Why it should have been tolerated so long nobody knows. But fortunately it has been pronounced unsafe, and it must go. The Barony was erected into a parish in 1595, and is by far the largest parish in Scotland, having a population of upwards of 250,000. More than twenty parishes *quoad sacra*, have been erected within the bounds in recent years, and, of course, there are a large number connected with other denominations. It has its counterpart on the south side of the Clyde, in the parish of Govan, which has a population of some 200,000, in which there are some seventy churches, and where a splendid new church is being built by the Rev. Dr. John Macleod's congregation. The Barony people worshipped in the dismal crypt of the cathedral for many years. Zachary Boyd ministered there for thirty years. Donald Cargill, one of the Covenanters, also ministered in the crypt. He was executed in 1681, when there were but twelve ministers in Glasgow. Dr. Lang has set his heart upon building a new church that shall be worthy of the congregation and an ornament to the city—"a church that will be without debt and without pew-rents." Having such a church, and with such a minister, the congregation will be in clover. Within my own recollection there were only twenty-five parish churches in Glasgow, and probably from forty to fifty dissenting chapels of all kinds. Now the Church of Scotland and the Free Church have each *seventy-eight* churches; the United Presbyterians have *sixty-five*, besides these there are ninety-four others, making in all *three hundred and fifteen* churches! Large as the number seems, it does not meet the requirements of the city. Owing to the large number of operatives in mills and ship-yards and other industries, and the unfortunate tendency of many of them to "spend money for that which is not bread," there had come to be in Glasgow a solid phalanx of what is commonly called "the lapsed masses." When Messrs. Moody and Sankey visited the city in 1874 they seem to have created a new interest in this class of people and to have given an impetus to the efforts made in their behalf which has gone on from that time until now with increas-

ing momentum. One most important result was the organization of the *Glasgow United Evangelistic Association*. This society is composed of the ministers and leading members of all the Protestant Churches. For their purposes the city is divided into five districts, each with a fully equipped local committee. This again works by and through congregational committees. Connected with the Association there is a very large staff of earnest workers—in one of the wards no less than nine hundred. Right in the centre of one of the lowest "chasms" a large hall has been erected in which evangelistic meetings are conducted on the evenings of every week-day, and on Sundays at all hours, from seven in the morning till nine at night. It is called the John Morrison Hall, is seated for 2,050 and, owing to the popular character of the meetings held there, it is frequented by large numbers. Bethany Hall, at Bridgetown, is seated for 1,500 and is used for similar purposes; also the Wellpark Free Church Hall, and the Union Hall on the Paisley Road and several others. Connected with each of these central establishments there are branches, so that the ramifications of the Association are very wide-spread, and its organization very thorough. Besides these halls there is the canvass Tent on the Green, which accommodates 2,500 and is very popular among the working people. The audiences on week evenings is always large and on Sunday nights the Tent is generally crowded to overflowing. Connected with these halls there are Bible-classes and Sunday-schools, Refuges for the outcasts, Industrial Schools, and Homes for destitute children. Courses of lectures are given, which with the help of the stereopticon are very popular. Social meetings and soirees are attended by vast crowds and with good results. The people are visited in their homes, special attention being given to those who have been induced to begin a better life. In the course of the year from 20,000 to 30,000 are thus called upon. During the past year nearly 2,000,000 leaflets and tracts were circulated in the streets, or left in the homes of the people. In short, every appliance is used that Christian philanthropy can bring to bear for the amelioration of the poor, the degraded, and the fallen. Some idea of the need for this may be formed when it is stated that the number of per-

sons taken to the police station last year, "drunk and incapable," was 14,366, and the number of arrests for assaults and disorderly conduct, 22,364. For years there has been a battle going on between the Church and the dram-shop in Glasgow. Up to a recent period it had to be admitted that the publican had beaten the preacher, but now there is reason to hope and believe that the tide has turned.

The *Christian Institute*, in the business part of the city, is a large and handsome edifice. It is the head-quarters of the Young Men's Christian Association, and a rendezvous for Christian workers. It has lecture hall, reading room, gymnasium, &c. Among its office-bearers are many of the leading merchants of the city. It has a membership of about 8000. It has 177 branches in different parts of the city, in each of which prayer and fellowship meetings are held every Sunday. The members engage in the various kinds of Christian work common to similar institutes, and receive the cordial and hearty support of the ministers of all denominations. In order to appreciate the evangelistic work carried on in Glasgow it must be seen. The time at my disposal enabled me to see only a few samples of it. One Saturday, at noon, I called at the Christian Institute. The usual prayer meeting was being held. On the platform I was agreeably surprized to find a prominent minister of our own Church, the Rev. J. A. R. Dickson of Galt. Mr. Oatts, the general secretary, drew out a programme for me in which was included an invitation to a free breakfast, free lunch, and free dinner, which made me think Glasgow was a very cheap place to live in on Sundays at least! At four o'clock, in the same place, was the weekly practice of the "Mispah Band." But who are they? A band of stalwart men, one thousand strong, who had been addicted to drink, but who by the grace of God had been reclaimed. Now they are not only total-abstainers but avowed Christians. They meet here every Saturday to practice singing, under a competent instructor, with the purpose of going out in small companies to lead the service of praise in evangelistic meetings wherever they are held. The same evening a detachment of them were present at a large temperance meeting held in the John Morrison Hall and contributed very materially

to the interest of the proceedings. There were some 1,500 of all sorts and conditions of persons present—a most attentive audience, a considerable number of whom came to the platform at the close of the service and signed the pledge. As many as 50,000 were led by these meetings to take the pledge during the past year. The way to our hotel led us through "the Saltmarket." This notorious street, had enough as it still is, has undergone a great change for the better. The chief instrument of the improvement being a railway that has ploughed a broad furrow obliquely through the centre of it, by which means a number of the worst rookeries were demolished and the light of heaven admitted where formerly there was unrelieved darkness. The free breakfast, dispensed next morning to some 1,500 poor people was a sight not easily to be forgotten. The most perfect order and decorum were observed. A detachment of the Mispah Band were there and sang at intervals. A number of visitors had seats on the platform and partook of the common meal with evident relish. When the repast was over, all united in singing the 23rd Psalm, after which boys and girls all over the house stood up and repeated the text of the day,—“The wages of sin is death, but the gift of God is Eternal Life through our Lord Jesus Christ.” This was briefly expounded by the chairman, a Mr. Hatfield from Yarmouth, N. S. Short addresses by others followed, and this remarkable meeting was closed with the doxology,—“Praise God from whom all blessings flow.” The centre of evangelistic work in the northern district of the city is the Cowcaddens Free Church. It is about twenty years since the work began there and it has now reached large proportions. The church is a very handsome one, accommodating easily eleven hundred, though a much larger number is often found in it. The minister is the Rev. William Ross, formerly of Rothsay, who, without promise of stipend, accepted a call to the pastorate some two years ago, and has since carried forward the work with remarkable energy and success. There are services in this church every night in the week, largely attended. The Sabbath evening services are usually crowded. A peculiar feature is a service of song held in the street every Sabbath evening for one hour before the time of public worship. On this

occasion I found a young lady presiding at the harmonium on the sidewalk, and several hundreds of people gathered around singing hymns. They were cordially invited to come in and join the congregational service, and many of them did so. The order of service was suited to the exceptional circumstances and consisted of short, informal addresses by several speakers, with lively singing; and at the close a cordial invitation was given to all to remain a short time for conversation with Christian friends. This, as I have said, is but a sample of the aggressive work that is carried on in Glasgow all the year round, quietly and systematically. It is designed to supply the missing link between the Church and those, unfortunately a numerous class in all large cities, who are not connected with any congregation. A few years ago it was stated on competent authority that there were 130,000 people in Glasgow who had no church connection of any kind, but I do not suppose that there is half that number of non-church-goers now. Things must often come to the worst before they mend, and I believe the old motto will hold good that, by the preaching of the Word, Glasgow will flourish yet more abundantly.

Missionary Cabinet.

SHAW AND HUNT.

BOTH of these were Methodists, and both are entitled to high rank in the noble army of Missionaries. Barnabas Shaw was the founder of the first Wesleyan Missionary station in South Africa. He was born at Elloughton in Yorkshire, England, in the year 1793. While labouring on his father's farm he came under the influence of the Wesley Methodists, and being a lad of more than average intelligence, and very zealous, he was early employed as a local preacher. In 1815, when missions to the heathen had as yet the charm of novelty, Mr. Shaw and his devoted wife embarked for South Africa. They landed at Cape Town on the 12th of April, 1816, and met with a kind reception from a few British settlers and soldiers. But the Governor of the colony refused him the liberty of preaching. However galling to

him at the time, this did not shut his mouth. If he could not get leave to preach, he resolved to preach without it. So turning his back on the Cape he proceeded to Little Namaqualand, some four hundred miles in the interior, in company with John Henry Schmelen, a missionary of the London Missionary Society, who nobly offered to assist him in selecting a suitable station. As they journeyed north, they met a native chief on his way to Cape Town in search of a missionary to instruct him and his people. They halted for the night; and having spent many hours in prayer and consultation, it was agreed that Mr. and Mrs. Shaw should go with this chief to his country. The people having heard of his coming, went out to give the new teacher a hearty welcome. Mounted on oxen, they came on at full gallop; and when they saw the strangers they became wild with delight, and shouted for joy. Shaw was admirably adapted for the work to which he was thus providentially led. He had with him a supply of carpenter's tools which greatly astonished the natives whom he educated in the arts of civilized life, while he also instructed them in the knowledge of God's Word and the way of salvation. His first station continues to this day, a centre of light and influence and a blessing to thousands. Mr. Shaw re-visited England twice, when his simple and touching statements greatly interested the friends of missions. He returned to Cape Town for the last time in 1848, and spent some years in opening up new fields of usefulness and in visiting and advising the missionaries at other stations. He died near Cape Town on the 21st of June, 1857, in the seventieth year of his age, and the forty-seventh of his ministry, and was buried "amid the sighs and sobs of a vast concourse of friends to whom he had endeared himself by his many excellencies."

JOHN HUNT was a native of Lincolnshire, and when first brought to a saving knowledge of the truth, he was a farm labourer. Being a young man of good natural abilities and afterwards favoured with a good theological education, he became one of the most eminent missionaries of modern times. In response to a strong appeal for more missionaries to be sent out to the Fiji Islands, Mrs. Brackenberry, of Raithby Hall, offered to defray all expenses of sending Mr. Hunt. The offer was gladly accepted by the Mis-

sionary Committee, who had just come to a friendly arrangement with the London Missionary Society to occupy the Fiji group by themselves, leaving that Society to work in the Navigator's group. In April, 1838, John Hunt, T. J. Jagger, and James Calvert, with their wives, sailed from England, and in December following landed in Lakemba. He was appointed to proceed to Rewa, and relieve Mr. Cross whose health had given way. Here, surrounded by the most degraded savages, he immediately began his arduous labours. After a short residence there he removed to Somosomo where he successfully completed an admirable translation of the whole of the New Testament. The next step was to print the whole Bible in Fiji. To this great work Hunt gave himself with all his energies, but a severe illness overtook him in the midst of this work which he was never permitted to resume. He spent much of his time in training native teachers and evangelists. His missionary career was comparatively short, but it was crowded with a large amount of active and useful service. After toiling hard for ten years, his overtaxed strength broke down. On the 9th of August, 1848, he was attacked by inflammation, and on the 4th of October he died on the island of Viwa, in the 37th year of his age. His brother missionaries clung to him with a love which was mingled with reverent admiration. His converts regarded him with filial affection, and even the heathen treated him with more than respect. His last illness was regarded as a great calamity by the Viwan Christians who gathered about the Throne of Grace to which he had led them, and prayed without ceasing for his recovery." In his dying hour he cried, "O let me pray once more for Fiji! Lord, for Christ's sake, save Fiji! Save Thy servants, save Thy people; save the heathen in Fiji?" Then, as if he felt that his prayer was heard, he exclaimed, "Hallelujah! Hallelujah! Hallelujah!" and so he passed away to be forever with the Lord. Through Methodist instrumentality the Fiji Islands have become a Christian community and a colony of the British empire. "The people gather for worship in nine hundred churches. The schools are well attended; the first sound which greets the ear at dawn, and the last at night, is that of hymn-singing and most fervent worship rising from each dwelling at the hour of prayer."

The New Guinea Mission.

THIS large and populous island to the north of Australia, was only made a missionary station in 1873, when the venerable A. W. Murray, a Scottish missionary, went with a band of native teachers to Port Moresby. Mr. Murray had laboured for nearly forty years in Samoa, but, still full of zeal for the gospel of Christ, pioneered the work at New Guinea. He has given a very interesting account of this in his "Narrative of forty years work." Mr. Murray still survives amongst us, and will reach his jubilee this year. As he was not able to remain in New Guinea, the Rev. W. G. Lawes and his wife were appointed by the Directors of the London Missionary Society to New Guinea. They reached Port Moresby in November, 1874, and began their arduous work among the savages. Native teachers from Christian stations in the South Seas—from Tahiti, Raratonga, Samoa, Savage Island, and the Loyalty Islands—were attached to the mission as invaluable helpers. They were 28 in number, and were settled in as many stations. Many of those were martyrs to the climate, but they did a great work, and have been succeeded by others equally devoted. The Rev. J. Chalmers and his wife, after long service in Raratonga, were also sent to New Guinea. Several others for a time were there, and the Rev. S. MacFarlane, and the Rev. Harry Scott are stationed at the Western side. After ten years of labour, the language is acquired, schools established, school books prepared, and the gospel preached. The four gospels have also been translated into the language of Motu Motu, and a revised edition is to be printed in Sydney. Several converts have been won to Christ, and many of the people instructed; and there are nine natives of New Guinea, with their wives, engaged in the work of teaching their countrymen in the gospel of Christ. A large part of New Guinea has been taken under the protection of Queen Victoria, and when the Commodore went there lately to do this, the missionaries were able to translate into the native language and to explain to the people all that was said and done. The Rev. G. Lawes and his devoted wife were brought to Sydney by the Commodore, and they got a very cordial welcome at a large public meeting, at which the Governor presided. Let us pray God to bless the mission work in New Guinea, the people of which are somewhat like the natives of the New Hebrides.—R. STEEL, D.D., Sydney.

CHINA.—A complete list of the Christian missions in China gives 387 men and 420 women missionaries, 1,311 native helpers, and 24,607 communicants. They are connected with sixteen British, four Continental, and thirteen American societies.

INDIA.—The railroads of India have zenana cars for the use of the native women. Lady missionaries have keys to the cars, and travel in them, improving the opportunities for preaching the gospel.

Paul's Shipwreck.

APRIL 12.

ACTS xxvii : 27-44.

Golden Text, Psalms 107 : 29.

THE storm still continues. Driven before a fierce north-east gale; the ship becomes unmanageable, and it seems almost certain that she must either founder or go ashore. Gales like this are not uncommon in the Mediterranean. At midnight of the 14th day out, the roar of breakers ahead warned the sailors that they were nearing a lee shore. On heaving the lead their fears increased, for the water became shallower every minute. V. 29. Anchors were cast from the stern, as it was feared there might not be room to swing the ship. It took four of them to stand the sudden strain of stopping her headway in this fashion. Vs. 30, 32. Obviously, the bow anchor would be of no use now, but the sailors, under the pretence of getting it out, began to lower the small boat. Paul discovered the ruse and frustrated their mean attempt. Addressing himself to the soldiers, they, with a blow of their swords, cut the ropes, and the boat fell into the sea and was instantly swept away into the darkness. The prisoner had now become master of the ship! V. 33. All eyes were now straining to catch the first ray of morning light. At length the day dawns. Land is in sight. The ship is labouring frightfully, but the anchors are holding; there is a gleam of hope for them yet. Now they must strengthen themselves for the final effort upon which depends the lives of these 276 persons, who had been on short allowance of food for a fortnight, and are now worn out with fatigue and hunger. So reduced were many of them, Paul had to *entreat* them to take some food. His sympathy and sagacity are alike apparent in this trying emergency—they *must* help themselves or they would never reach the shore. Vs. 35, 36. At any other time his shipmates might have sneered at Paul's giving thanks to God, but now they recognize his superiority and respect him accordingly. V. 39. Now the word is given,—“Cut the cables,” “hoist the mainsail,” “unlash the steering gear, and keep a sharp look out.” In a trice the ship is scudding before the wind and skilfully steered through baffling currents into a small bay and stranded. V. 42. A new danger arises. The Roman soldier, who, under any circumstances permits his prisoner to escape forfeits his own life. It is seriously proposed to kill the prisoners, but Paul's influence is still supreme: better counsels prevail. His dream is fulfilled, v. 24: not one is lost. On reaching land they find the island to be Malta, 62 miles south-west of Sicily. This thrilling narrative teaches some salutary lessons. (1.) In every time of trouble trust in God: Ps. 46 : 1; (2.) Never be ashamed of Christianity, Rom. 1 : 16; (3.) Use whatever influence you possess for the good of your fellow-men, Phil. 2 : 4; (4.) In humble reliance on God, work out your own salvation, as though all depended on your unaided effort: Phil. 2 : 12; (5.) Do everything you can for the salvation of others, James 5 : 20.

Paul Going to Rome.

APRIL 19.

ACTS xxviii : 1-15.

Golden Text, Acts 28 : 15.

THE shipwreck took place about Nov. 1st, A.D. 60. They remained on the island till the opening of navigation, in February. *Meleta*,—two islands bore this name, but there is now no doubt that Malta is the one here spoken of. V. 2. *Barbarous*—and Barbarians in v. 4, are terms used in the N. T. to denote “foreigners” speaking a different language from the Greek: and Romans, Rom. 1 : 14. Vs. 3, 4. They were very kind to the castaway crew suffering from cold and wet. But like most people in those days, they were superstitious, and prone to construe every mishap into a divine judgment. Our Saviour warned the Jews against this propensity, and warns us in Luke 13, 1-5. A *viper*, a small venomous snake which, lying torpid in the cold, was brought to life by the heat of the fire they had kindled, V. 5. *No harm*. On the contrary, the incident confirmed his trust in God, Mark 16 : 18; and increased his influence with both the islanders and his companions. Vs. 7, 8, *Publius*—the Governor of the island, who did what he could for their comfort, in grateful return for which Paul visited his sick father and was the means of his recovery—further confirming the Saviour's promise, Mark 16 : 18. V. 9. *Others*. All who were sick and could be brought hither. No doubt in every case the sufferers were directed to the Great Physician, and instructed in the way of salvation; so there was a golden opportunity of preaching the Gospel to hearts predisposed to receive it. Vs. 10, 11. The hospitality of the people attested their appreciation of Paul's efforts to do them good, and it is not unlikely that the nucleus of a Christian Church on Malta was formed during these three months. Vs. 11, 12. *Syracuse*, the capital of Sicily, about a day's sail north of Malta. While waiting here for a fair wind, or to take in cargo, Paul probably preached the Gospel, as tradition makes him the founder of the Sicilian Church. *Fetched a compass*,—tacking by a circuitous route they made *Rhegium*, at the entrance of the Straits of Messina, through which they sailed next day and thence along the coast of Italy into the charming Bay of Naples.—*see map*. *Putcoli*, in a sheltered Bay eight miles north of Naples, was the principal seaport of western Italy, much frequented by the Alexandrian grain ships, a great resort of Jews, and in constant communication with Rome from which it is distant 140 miles. *So we went towards Rome*. These words are full of meaning, taking in the whole adventurous voyage,—the three months sojourn on Malta, and all the providential leadings by which Paul is at last to realize his desire to preach the Gospel in the great Roman capital, Rom. 1 : 9, 10, 15; 15 : 23; Acts 23 : 11. V. 15. The Church of Rome seems to have been founded before the Apostle's visit, though by whom is uncertain: possibly by some of the Roman Jews who were at Jerusalem at the Pentecost mentioned in Acts 2 : 10. *Appii Forum*, on the Appian way, 40 miles from Rome.

Paul at Rome.

APRIL 26.

ACTS xxxviii. 16-31.

Golden Text, Acts 28 : 28.

TIME A.D. 61-63. The city of Rome was founded B. C. 754. At the time of Paul's visit it was the chief city of the world, at the height of its prosperity. Its population, variously estimated from 1,200,000 to 2,000,000, of whom one half were slaves. It had been greatly improved by Augustus, who boasted that he found a city of brick and left one of marble. Augustus reigned 43 years, from B.C. 29 to A.D. 14. He was succeeded by Tiberius, Gaius, Claudius and Nero, all of them tyrants, but Nero, emperor in Paul's time, was the worst of them all. The Roman empire extended from the Atlantic through entire Europe and beyond to the Euphrates. Rome, practically, governed the whole civilized world, ruling a population of 120,000,000. Her wide Dominion and the cessation of foreign wars coincided with the "fulness of the times," when the Messiah should appear, and facilitated the introduction and spread of Christianity throughout the empire. It was to Cæsar Nero that Paul had appealed, ch. 25 : 11. There is no record to tell the result of his appeal. At the end of two years he was liberated. His subsequent movements can only be surmised. Some think he visited Spain. The universal belief is that he was arrested some four or five years later at the instance of Nero and that he was beheaded in Rome A.D. 68. The interest of the lesson lies in the fact that Paul had lived two years in Rome, though a prisoner he was allowed to preach to the people, and that many were brought to a saving knowledge of the truth through his preaching. Va. 16, 17. The authorities treated him leniently, but he was kept constantly chained to his guardian soldier. The number of Jews then in Rome is estimated at 60,000. Being himself a Jew, he naturally desired to secure their interest; at any rate, he would, as in duty bound, preach first to them, Acts 3 : 26; Rom. 1 : 16. Vs. 18, 19. To them he narrates the history of his arrest, trial, and appeal. Vs. 21, 22. They must often have heard of Paul, though ignorant of these details. They did not know of his coming to Rome until the Castor and Pollux was reported at Puteoli. They were therefore not prejudiced against him, indeed they were anxious to hear all about the new religion, Vs. 23, 24. He had a fine opportunity of addressing them in his own house, and of answering such questions as they might ask. *Some believed.* As in the Parable of the Sower, Matt. 13 : 19-23. V. 25. The result was a division of opinion, whereupon Paul quotes Isa. 6 : 9, 10, as peculiarly applicable to the people of Rome. Vs. 28, 29. He does not despair of converting these Jews, but he declares that the Gentiles *also* shall believe. V. 29 is omitted in the R. V. Vs. 30, 31. Paul remained in Rome two years. During this time he wrote his epistle to the Ephesians, Colossians, Phillipians, and the short letter to Philemon.

Obedience.

MAY 3.

EPHESIANS vi: 1-13.

Golden Text, Ephes. 6 : 1.

HAVING followed Paul to Rome we are now to study passages from the letters written by him during his imprisonment. This, to the Ephesians, so called, is supposed to have been written towards the close of his imprisonment, and is generally held to have been addressed to the churches of Asia Minor, but to none of them in particular. The church at Ephesus was, however, founded by Paul during his three years ministry there, about eight years before this time, see Acts, ch. 19. V. i. *Obey*,—means to do as we are told. *Your Parents*—father and mother are equally entitled to obedience. *In the Lord.* Not with the forced obedience of a slave, but such a cheerful submission of the will to the reasonable wishes of parents as Christ manifested towards His Father, Matt. 11, 26, & 26 : 42. *Right*—from every point of view; (1) because no one is so much interested in the welfare of children as their parents. (2) because childhood owes so much to the protection and care of Parents: (3) because God in the fifth commandment expressly enjoins it. Vs. 2, 3. *Honour*,—means more than obedience, it leads us to avoid anything that would cause them pain. The promise had, originally, a national and local reference, Exo. 20 : 12. But it is still true that filial obedience is conducive to prosperity, happiness and long life. V. 4. *Fathers*—here means parents. The duty devolving upon them is both negative and positive: (1) do not provoke them, lest they be discouraged, Col. 3 : 21: (2) bring them up in the *nurture and admonition*—discipline and teaching—setting them a good example and storing their minds with religious truth. V. 5. *Servants*—slaves. *Masters according to the flesh*, whose control is limited to bodily service, having no right to interfere with their religious convictions, 1 Cor. 7 : 22. *Singleness of heart.* Opposed to dissembling and double dealing. *As unto Christ.*—All labour is sweetened, that is consecrated to Christ. The Apostle does not here or elsewhere justify slavery, only that the slave and the slaveholder have equal need of the promise of the Gospel, V. 8. The obedience of faithful servants is to be met by considerate kindness at the hands of their masters. V. 9. *Your Master also.* Christianity makes all men brothers: all are God's servants, Lev. 25 : 55, and will be treated by Him impartially, Acts 10 : 34, 35. Vs. 10, 11. *Strong in the Lord.*—Our own strength is not sufficient. Satan has many devices for leading us astray: against these we must constantly be on our guard. V. 12. *Wrestle*—to wrestle successfully with Satan, we must wrestle with God in prayer as Jacob did, Gen. 32 : 24-26. *Rulers of the darkness*—who oppose the spread of the true light. *Spiritual wickedness*—emanating from Satan and his emissaries, the fallen angels. *High Places*—“heavenly places,” 1. V. V. 13. *The armour of God*—see vs. 14-18; 2 Pet. 1. : 5-8.

Our Own Church.

MONTREAL has this year the high honour of entertaining the General Assembly, which meets there in Crescent street Church on the 10th of June next. It is understood that the College of ex-Moderators have agreed to nominate Rev. Principal McKnight, of Halifax, for the Moderatorship. Though some of the Presbyteries have shown a little restiveness on account of the action of last Assembly in this behalf having been taken without asking their leave, there will be no two opinions in regard to the nominee. We are reminded that the accounts of the several treasurers of the funds of the church will be closed as usual on the 30th of the present month. All contributions intended to be reported to the Assembly should be forwarded before that time. By referring to the list of acknowledgements in this number it will be seen that the amount received, from both sections, for Foreign Missions, up to the beginning of March, was \$27,495; for Home Missions, \$30,442, and for the Augmentation of Stipends, \$19,025. This indicates that there will be no falling off in regard to either the Home or the Foreign Mission funds. But it does not augur well that scarcely more than one third of the amount required for Augmentation in the Western section has as yet been acknowledged. The committee named \$30,000 as the amount required for the present year in order to secure a minimum stipend of \$750 to each of our ministers. As yet only \$10,689 have been received. Having put our hand to this plough we must not look back. Some of the congregations have done nobly, but this is a work that invites the hearty co-operation of all.

OUR MISSIONARY STAFF.—Referring to the Chart published last month, it will be seen that we have nineteen ordained ministers in foreign fields, including the mission to the Indians in the North-west. All of these are Canadian ministers, with the single exception of Rev. Lal Bihari, of Trinidad. With one exception we believe they are all married, and their wives are as justly entitled to be ranked as missionaries as are their husbands. The number of teachers and native helpers under the direction of our

missionaries is about 150, which, added to the ministers and their wives, makes the total effective force 187. The number of converts in course of training for teachers and evangelists is over fifty. Rev. J. Fraser Campbell, of Mhow, was appointed as missionary to India in 1875, a year earlier than is stated in the Chart. Mr. Campbell states that the number of native communicants connected with the missions at Indore and Mhow is about fifty. This makes the number of communicants in all our mission fields 1,985, of which 1,128 are in Northern Formosa.

LATEST FROM THE NEW HEBRIDES.—Rev. Joseph Annand, with his wife and family, arrived at Sydney, N.S.W., in the "Dayspring," on the 7th of January. They were to sail for London on the 31st January, and expect to arrive in Nova Scotia in May. The "Dayspring" had been delayed in her last voyage by calms and variable winds, and was nineteen days from Aneityum to Sydney. Seventeen new members were added to the communion shortly before Mr. Annand left Aneityum. Three were old grey-headed men who had never before sought fellowship with the church. A session of twenty-two members was left by Mr. Annand to watch over the interests of the congregation. Mr. Iawrie came to Sydney with Mr. Annand. He is to be ordained by the Presbytery of Sydney and to return to Aneityum in April. All the missionaries in the field are enjoying fair health and making progress in their work. War is raging around Fort Resolution, Tanna. A white man was murdered in view of Mr. Gray's station last October. He was shot while asleep, at midnight. Mr. Murray, late of Ambrim, has resigned on account of ill health.

A FINE CHURCH BURNED:—On the night of the 18th January, Knox Church, Portage la Prairie, was burned to the ground. The church was erected about three years ago, and cost, including furnishings, \$12,000. An insurance of \$5,000 was on the building, but this will all be required to pay off mortgages held against the church property. The congregation has thus lost about \$7,000 by the fire and have no fund from which to re-build. In the present depressed condition of affairs in Manitoba it will be un-

possible for the people to do very much at present, though with characteristic pluck and energy they have already begun to raise funds to re-build. In God's Providence a great calamity has befallen them, and their case deserves the sympathy and assistance of the brethren throughout the church. It has been suggested that Mr. Bell, the pastor, visit the churches in the east; should he do so, it is to be hoped all will respond heartily and encourage those pioneers of Presbyterianism in the North-West. "Bear ye one another's burdens and so fulfil the law of Christ."

NEWFOUNDLAND:—St. Andrew's Church, St. John's, of which Rev. L. G. MacNeill, M. A. is pastor, has raised for church purposes in the past year the sum of \$8,373, of which amount \$1,970 were given to the schemes of the church and to charities. This is an average rate of nearly \$42 per family. Last year the *Record* shows that when this congregation was paying off its debt it gave over \$100 per family. The pastor writes that the congregation has decided to introduce an organ into the kirk, and that in two or three days nearly \$3,000 were subscribed for the purpose. We are also informed that the census now taken shows an increase of 45 per cent in the Presbyterian population of the city within the last ten years, and that a site has been selected for a church in the west end of the city. It is expected that before long there will be two flourishing congregations of Presbyterians in St. John's.

LADIES UNITING:—At a meeting specially called for the purpose, and held Feb. 12th, the "W. F. M. S. of the Presbytery of Kingston," unanimously resolved to unite with the General Society of the W. S. of the Church, which now has branches in every Presbytery of this section except Quebec, Saugeen and Owen Sound; Brockville having been for some time ready to form a Presbyterial Society. This union has been long cordially desired and prayed for by many members in both societies, but was somewhat hastened by the desire of the Kingston Society to co-operate with the General Board in supporting Miss Beatty, who having received her early education in Gananoque, and her professional training

at the Women's Medical College, Kingston, has many warm friends in the Society.

REVIVAL AT TRURO, NOVA SCOTIA:—A remarkable work of grace commenced at Truro during the "Week of Prayer." At first the meetings were small and were held in the Y. M. C. A. Hall; but for some weeks the largest church in the town, the First Presbyterian, has been occupied. The interest is intense and shows no sign of abatement. Large additions have been made to the membership of our churches in Truro, —one, St. Paul's, having on the first Sabbath of March received 130—all but five being received upon profession of their faith in Christ.

THE BOHEMIAN CHURCH:—The Presbyterian Churches connected with the Alliance are expected to contribute to the fund for the Bohemian Church,—a church which has undergone protracted and terrible persecution. It seems a miracle of Providence that even a remnant is left. We hope the Presbyterian Church in Canada will not forget the claims of an elder branch of the family which has gone through fiery trials the recital of which may well make the ears tingle.

REV. DR. MCGREGOR, Agent of the Church at Halifax, has, we regret to learn, been obliged to go south for a short time to recruit his health. He hopes to be at his post again by the end of this month in time to attend to the closing of the accounts and preparation of the annual reports. In the meantime all communications addressed to his office, as usual, will be attended to.

REV. THOMAS ALEXANDER, of Mount Pleasant, completed his fiftieth year as an ordained minister on the 12th of March. He was licensed by the Presbytery of Dundee in 1830, came to Canada in 1834 as a missionary of the Glasgow Colonial Society, and was inducted into the charge of Cobourg in 1835. Mr. Alexander, though now in his 80th year, is still able to help on the Lord's work. There are very few of his contemporaries living now, but all who know him will be glad to hear of his welfare and wish him health and happiness.

PHOTOGRAPHS AND MAPS.—In reply to enquiries, we beg to state that on condition

of receiving orders for twelve copies, or upwards, of the photograph of Dr. Mackay surrounded by 29 helpers and students, we can supply them at the price of \$1.00 each: size 9 x 7 inches. A fine missionary map, 12 x 7 feet, on paper, can be had for \$2.00 by applying to the Rev. Dr. Irving, at the Presbyterian Mission House, 23 Centre Street, New York.

ORDINATIONS AND INDUCTIONS.

ENNISKILLEN AND CARTWRIGHT: *Whitby*—Rev. Alexander Maclaren was inducted on the 3rd of March.

MILLBANK: *Stratford*—Rev. W. M. McKibbin, formerly of Edwardsburgh, was inducted on the 3rd of March.

CAMLACHIE: *Sarnia*—The induction of Rev. Geo. MacLennan, of Underwood, is appointed to take place on the 7th of April.

CALLS—Rev. Louis L. Jordan, of St. Andrew's Church, Halifax, has accepted a call to Erskine Church, Montreal. Rev. J. S. Carruthers, of Knox Church, Pictou, N.S., has accepted a call to St. James Church, Charlottetown, P.E.I. Rev. W. Stewart is called to Carleton, St. Johns.

DEMISSIONS—Rev. Robt. Hughes, of Cumberland, *Ottawa*. Rev. John Wallace, of Warwick, *Bermuda*, W.I. Rev. John B. Logan, of *Kentville*, N. S. Rev. G. A. Nelson, of Dunbar and Colquhoun, *Brockville*. Rev. Archibald Gunn, of Windsor, *Halifax*.

NEW CHURCHES.

ESQUESING, Union Church; *Toronto*—The third church has just been built, furnished and opened on Lot No. 23, in Con. 11, Esquesing. The first was a log one. The second, a frame. The third, stone. The total cost of the present building has been over \$10,000. The whole amount has been paid without any solicitation from those without the congregation. The pastor led in offering the prayer of dedication. The Rev. H. N. Parsons, Knox Church, Toronto, conducted the services, morning and evening. Very large congregations greatly enjoyed them and profited by them. The Norval congregation—part of the same pastoral charge—has also paid off all indebtedness for their fine brick church lately built.

MIMOSA, *Guelph*—The new church at this place was opened for worship on the 8th of February. The services were conducted by Rev. A. Mackay, of Eramosa, Rev. R. Fowle, of Erin, and Rev. H. Rose, of Elora, assisted by Rev. W. Millican, the pastor. The building is of stone, seated for about 200, and cost about \$1,000. It is free from debt.

RICHMOND, *Ottawa*—The new brick church was opened on Sunday, February 22nd. Rev. Principal MacVicar preached in the morning and in

the evening, and the Rev. R. McGibbon in the afternoon, to crowded assemblies. The church has a neat spire and is beautifully finished in the interior. The debt is only a few hundred dollars and will be soon paid. At Fallowville, another branch of the congregation, there is also a new church nearly finished.

ROCKS, *Lunenburg, N.S.*—A neat church capable of seating 250 was dedicated at this new mission station on the 1st of March. Revds. E. D. Millar and D. S. Fraser, assisted by the Rev. W. Burns, Methodist, conducted the opening services. The people here are all fishermen, and this is the first place of worship ever built in this locality. The church is 27 by 46 feet, and cost about \$950—a plain neat and substantial building.

RESERVE MINES—The new church at this station—a section of the Glace Bay congregation, C. B.—was opened for worship on the 15th February. It is a handsome and a comfortable building. The pastor, Rev. J. A. Forbes, was assisted at the opening services by Rev. A. Farquharson, of Sydney.

AMHERST ISLAND; *Kingston*—A fine new church was opened here, a short time since, by Principal Grant and Professor Williamson, of Kingston, and Rev. R. J. Craig, of Desoronto.

MANITOBA ITEMS.

Mr. A. Maclaren has been called to Springfield and Sunnyside, and has accepted the call. He is to be ordained shortly. Dominion City and Greenridge have been granted a moderation for a call. The Students Missionary Society of Manitoba College have undertaken to supply Meadow Lee and Poplar Point for this summer, and will probably send out another missionary also. Commissioners to Assembly from Winnipeg Presbytery are, Revds. Dr. King, C. B. Pitblado, A. Matheson, and J. Pringle, ministers, and Dr. Bryce, Prof. Hart, Judge Taylor, and R. Dickson, elders. Mr. C. E. Hamilton, one of our leading elders, has become the Attorney-General of the Province. The North-west Presbyteries are all going for doing away with discipline in the case of the deceased wife's sister. Manitoba Synod meets on the 19th May, and Winnipeg Presbytery on the 18th May. The organ question seems in the meantime to have received a quietus in Kildonan. Manitoba sits serenely above the discussions and turmoils of University Federation, having all that accomplished. The suggestion of the Brandon Presbytery as to having a class of ministers licensed and ordained without attending college is finding opposi-

tion in different quarters in the Northwest. The Manitoba Rights Association is holding large meetings throughout the province. The feeling towards the C. P. R. has greatly improved on account of that corporation entering indirectly the grain market as buyers and raising the price considerably. Other grievances, however, are being discussed. Manitoba looks forward with interest to the opening of the railway through Canadian territory from Winnipeg to Montreal in a couple of months. Perhaps the commissioners may come through by this route to the General Assembly. B.

Meetings of Presbyteries.

HALIFAX: March 2nd and 3rd:—The Presbytery met at Windsor on the evening of the 2nd, when a Sabbath-school conference was held and subjects bearing on the prosperity of Sabbath-schools were discussed. Mr. Wallace, by letter, tendered demission of the Warwick congregation, Bermuda. Mr. Gunn's demission of Windsor congregation was accepted, to take effect at the end of March. Mr. Logan, through failing health, felt compelled to demit the charge of Kentville. The Presbytery with extreme regret recognized the necessity of accepting his demission—the congregation concurring. Mr. Logan's demission takes effect at the end of March. Two calls to Mr. Jordan were before the Presbytery: one from St. Andrew's Church, Kingston, and the second from Erskine Church, Montreal. Mr. Jordan asked for ten days to consider the matter more fully. His request was granted. On Tuesday evening a conference on the State of Religion was held and addresses were delivered on prayer meetings, the training of the young, and other practical subjects. The report of the Woman's Presbyterial Society was approved, and the Society urged to continue and extend its labours. Agreed to request the Aged and Infirm Ministers' Fund Committee to place Mr. Logan on the Fund.—A SIMPSON, *Clk.*

LUNenburg & SHELBURNE: Feb. 10:—Favourable reports were received from nearly all the congregations with reference to Augmentation. Arrangements were made for preparing reports to Assembly. Riversdale session reported \$75 for the quarter just ended. This station now pays \$300—a marked improvement within two years. Sessions were recommended to arrange for special services at suitable seasons to awaken a deeper interest in personal religion.—D. S. FRASER, *Clk.*

FICTOU: March 3:—Moderation was granted to Stellarton congregation. Mr Carruthers intimated his acceptance of the call to St. James Church, Charlottetown. A committee was appointed to ascertain the practicability of forming Isaac's Harbour, Country and Wine Harbours

into a congregation. A call to Mr. A. W. Macleod from Vale Colliery was sustained. Action was taken respecting the Deceased Wife's Sister remit; but notice of reconsideration was given. The Presbytery has raised about \$1,900 for Augmentation. The amount apportioned by Synod was \$1,750.—E. A. McCurdy, *Clk.*

TRURO: March 3:—The Presbytery met at Brookfield. Four student catechists are asked for mission stations next summer. Supplements of \$150 each were asked for Parrsboro and Coldstream congregations. A conference on Sabbath-schools was held in the afternoon.—J. H. CHASE, *Clk.*

ST. JOHN: March 3:—The call of Carleton to Rev. W. Stuart was sustained. The following commissioners to the General Assembly were elected: Revs. Dr. Smith and Macrae, Messrs. J. McG. Mackay, Johnston, Hogg and Bruce,—*ministers*, and Messrs. Forbes, Johnston, Coburn, Cowan, Cruikshank and Weir,—*elders*. Mr. Forbes submitted a plan for assisting poor congregations in church building.—J. BENNET, *Clk.*

VICTORIA AND RICHMOND: February 10:—Meetings for Presbyterial visitation were held at Malagawatch and River Dennis. The result was satisfactory. The congregations in these places compose the charge of Rev. A. McMillan.—R. MCKENZIE, *Clk.*

OTTAWA: Feb. 3:—Dr. Moore reported progress in connection with the erection of the French Church in the west end of the city. Commissioners to the General Assembly were elected as follows,—Dr. Moore, F. W. Farries, Joseph White, W. Caven, W. D. Armstrong and Robert Hughes, *ministers*; Messrs. Hardie, Hay, Leslie, Drummond, Lough, and Dr. Thorburn—*elders*. An overture anent a summer course of lectures for students was received. The resignation of Rev. R. Hughes was accepted.—J. WHITE, *Clk.*

BROCKVILLE: March 3:—Standing committees were appointed on Home Missions, Temperance, Sabbath-schools, State of Religion, and examination of students. An overture anent a summer session in Theology was approved. Commissioners to the General Assembly were elected as follows,—Dr. Jardine, Messrs. Burnfield, Stuart, and Bayne—*ministers*; Messrs. H. Montgomery, J. M. Gill and James Anderson—*elders*. Rev. W. T. Canning petitioned for leave to retire from the active duties of the ministry. Rev. T. A. Nelson tendered the resignation of his charge. A motion was adopted to continue the nomination of moderators for the General Assembly, notwithstanding the action of last Assembly in this behalf. The Rev. Principal McKnight was nominated as Moderator of next General Assembly. The evening sederunt was devoted to a conference on the State of Religion. The subject of family worship was presented by Mr. Nelson; the prayer meeting, by Mr. Bayne, and the relation and duty of parents to the Sabbath-school by Dr. Jardine.—G. D. BAYNE, *Clk.*

TORONTO: March 3:—Rev. R. D. Fraser was chosen moderator for next twelve months. Authority was given to Rev. P. Nicol to moderate in a call from Laskoy and West King. Rev. J. Fraser Campbell, from India, addressed the court anent his field of labour, and thanks were given him for his address, with promise of attention to his call for additional labourers. Commissioners to the next General Assembly were appointed as follows: ministers, by rotation, Revs. J. Alexander, Dr. Caven, Dr. McLaren, J. Brown, W. E. McKay, J. Kirkpatrick, R. D. Fraser, J. Fraser, M. C. Cameron, A. Tait; by ballot, Revs. D. J. Macdonnell, Dr. Reid, John Smith, and G. M. Milligan; elders, all by ballot, Hon. A. Morris, Rev. T. Lowry, Messrs. R. Kilgour, J. T. Brown, J. Mitchell, Joseph Gibson, J. L. Blackie, Wm. Carlyle, James MacLennan, Q. C., W. Mortimer Clark, Hamilton Cassells, W. B. McMurrich, John Milne and Alex. Jardine. The motion anent travelling expenses of members to the Assembly, of which Rev. A. Wilson had given previous notice, was brought up by him, and in an amended form was adopted, making said expenses chargeable to the Presbytery Fund, so far as the condition of the Fund would permit it. A committee on Temperance was appointed. Rev. J. Mutch, convener. Messrs. W. M. Fleming, J. B. Maclaren, A. Blair, B. A., Henry C. Howard, W. A. Ducau, J. S. Hardie, J. M. Gardiner, R. McNair, J. Malcolm, D. McColl, and J. A. Ross, all of them theological students, were examined at length with a view to license. Notice of motion was given by Rev. C. A. Tanner anent seeking an enlargement of the scope of the Board of French Evangelization so as to look to other nationalities besides French.—R. MONTGOMERY, *Clk.*

SARNIA: March 10.—Arrangements were made for the induction of Rev. Geo. McLennan at Camlachie. Rev. R. F. Burns, D.D., of Halifax, was nominated for the Moderatorship of the General Assembly.—G. CUTHBERTSON, *Clk.*

STRATFORD, March 11:—There was a good attendance of members. Notice was given that the Presbytery of Glengarry would apply to the General Assembly for leave to receive Rev. D. McLean, B.D., a licentiate of the Congregational church in the United States, as a minister of this church. A report was read regarding the appointment of commissioners to the General Assembly and moderators of the Presbytery as follows: That appointments should be made according to the date of induction into the Presbytery, and the starting point shall be the year 1882 as regards commissioners to the Assembly, and 1880 as regards moderator of Presbytery. The remit on the Aged and Infirm Ministers Fund was taken up. The 4th recommendation was disapproved, and the 5th approved. The following were appointed commissioners to the Assembly: Messrs. Tully, Penman and Henderson, by rotation, and Messrs. Hamilton, Wright and Boyd by ballot; *Elders*, Messrs.

Chalmers, Boyes, Dunn, McMaster, D. Stewart, and J. Hamilton. A letter from the convener of the Aged and Infirm Ministers Fund was read, when it was agreed that the different congregations be corresponded with and an effort be made to increase the contributions to that fund.—A. F. TULLY, *Clk.*

LANARK AND RENFREW: Feb. 23:—Very satisfactory reports were given in anent the missionary meetings held throughout the bounds. Dr. Campbell presented the Home Mission report which was fully considered and passed upon. Rev. R. Mackenzie, of Dalhousie, obtained three months leave of absence on account of impaired health. After discussion, it was agreed to approve of the remit of the General Assembly in re marriage with a deceased wife's sister, Messrs. Crombie and Ballantyne dissenting. In regard to the appointment of commissioners to the General Assembly, it was agreed that in future all the clerical members be appointed by rotation. Mr. Robert Bell reported that the fund for the payment of commissioners, travelling expenses had proved so inadequate that it was agreed to discontinue it. A large portion of the Presbytery's time was devoted to conferences on the State of Religion, Temperance and Sabbath-schools, which were found to be exceedingly interesting and profitable. The annual meeting of the Women's F.M.S. was held during the meeting of Presbytery. The report read was full of hope and encouragement.—J. CROMBIE, *Clk.*

LINDSAY: Feb. 24:—The following commissioners to the General Assembly were appointed.—Messrs. D. Macdonald, A. Ross, and G. C. Patterson, *ministers*; Messrs. Gilchrist, James Watson, and T. H. Glendinning, *elders*. At the evening meeting there was a large attendance when a conference was held on the State of Religion in which a number of the members took part. An interesting report from the Secretary of the Women's F. M. S. was also read, showing that there are eight auxiliaries in the Presbytery with a total of 201 members, and contributions to the amount of \$374.—J. R. SCOTT, *Clk.*

LONDON: March 10:—The following were elected commissioners to the General Assembly.—Messrs. N. McKinnon, G. Sutherland, J. Rennie, J. Milloy, L. Cameron, J. A. Murray, J. M. Munroe—*ministers*; Messrs. J. P. Shipley, Alex. Cameron, Peter Cavin, John Scott, Alex. Wood, A. R. McGeachy, and the representative elder from Argyle Church, Aliboro, *elders*. Mr. James Ballantyne, of Stratford, accepted a call to Knox Church, London South, and arrangements were made for his ordination and induction, to take place on the 7th inst. Rev. W. R. Sutherland, without charge, applied for leave to retire from the active duties of the ministry. Mr. Murray made a stirring address in the interests of the Aged and Infirm Ministers Fund. Mr. Henderson submitted an interesting report on the Sunday-schools within the bounds.—G. SUTHERLAND, *Clk.*

Obituary.

ANGUS McLEOD, elder, died at Glashvin, Belfast, P. E. I., on the 29th January, 1885, at the advanced age of 88 years. Mr. McLeod was one of the first elders of the Presbyterian congregation of Belfast, and discharged the duties of eldership for about forty-five years. He was a man that ruled his own household well. He was also an industrious and prosperous man, and was thus enabled to support liberally the cause of Christ, both at home and abroad. He was a native of Inverness, Scotland—an admirable specimen of the true-hearted Scotchman.

MURDO NICHOLSON, an elder in Lingwick congregation, Que., died on the 9th of February in the 65th years of his age. Mr. Nicholson was a native of Uig, Lewis, Scotland, who emigrated to this country in 1841. He bore an exemplary Christian character, and was highly respected by all with whom he came in contact.

ISABELLA MCGILLIVRAY, wife of Rev. D. McGillivray of St. James Church, London, Ont., died on the 13th of February, in the 26th year of her age, after a long illness endured with Christian fortitude and resignation.

Ecclesiastical News.

THE GENERAL ASSEMBLIES of the Church of Scotland and of the Free Church meet in Edinburgh on the 21st of May. The respective Moderators are likely to be Dr. Mitchell of St. Andrew's and Dr. Brown of Aberdeen, both College Professors. The Synod of the United Presbyterian Church meets in Edinburgh on the 4th of May. Dr. J. Logan Aikman of Glasgow is named as the coming Moderator. He is a minister of forty years standing, who, if appointed, will fill the office with dignity and efficiency. The Synod of the Presbyterian Church of England meets within Regent Square Church, London, on the 27th of this month. The Moderator elect is the Rev. Robert Taylor of Norwood, London. The General Assembly of the Presbyterian Church in the United States (North) meets in Cincinnati, Ohio, on the 21st of May. The General Assembly of the Presbyterian Church in Ireland meets in Belfast on the 1st of June, the candidates for the moderatorship are Rev. Hugh Hanna, of Belfast, and Rev. James Whigham of Balinasloe. The Presbytery of London, England, has been discussing whether

lay elders should be eligible as moderators of synods and presbyteries. There were 27 members in favour of the proposal, but 33 supported an amendment declaring that no sufficient reason had been shown for altering the long-established usage that ministers only shall be moderators of church courts, except in special cases ordered by the Synod. The Rev. Edward Henry Bickersteth, Dean of Gloucester—the author of "Yesterday, To-day and Forever,"—has been appointed Bishop of Exeter in room of Dr. Temple, who is translated to the See of London. A handsome monument has been erected within the precincts of the Edinburgh University to the memory of the late Archbishop Tait. It is in the form of a colossal bust placed in a mural monument, built in the eastern façade of the Medical School Buildings, which occupy the site of the house in which the late Archbishop was born. It is said that the Bishop of Liverpool has decided to sanction the prosecution of the rector of St. Margaret's Church, Liverpool, for alleged unlawful ritualism. Rev. J. Smith, of Berwick-on-Tweed, who was some time ago invited to become pastor of St. James' Square Church, Toronto, has accepted a call to Edinburgh, as colleague and successor to Dr. Thomson of the Broughton Place U. P. Church. This congregation has recently completed the first century of its existence, and during all that time it has only had three ministers, viz.: Dr. James Hall, Dr. John Brown, and the present incumbent. The first volume of a Life of Dr. James Begg, by Professor Thomas Smith, D.D., of New College, Edinburgh, has been published. It brings the memoir up to the period of the Disruption. The early chapters are autobiographical. "The Purity of Worship Association" lately held a meeting in Dingwall under the presidency of the Rev. Mr. Macaskill. Resolutions directed against the use of uninspired hymns and organs, deprecating changes in the doctrine and forms of worship of the Church, and protesting against the "tendency manifested at the present time to encroach on the sanctity of the Sabbath day," were proposed and adopted by the meeting. The speakers devoted a goodly portion of their remarks to special denunciations of hymns and organs. Details have been published of a new scheme of working on the part of the Salvation Army which is to be launched in a few weeks. The scheme is to provide a "moveable base of operations" in country towns and villages where there is no prospect of obtaining buildings for public meetings. A number of waggons are to be built by the Bristol Waggon works Company, and these are to be used as "forts," which are to be manned by cadets and officers from the male training home in connection with the Army. In each waggon there will be accommodation for thirteen men to sleep comfortably; and in front of each there will be a contrivance which can, with very little difficulty, be made into a platform for open-air meetings. "The Cavalry Corps," which is the name to be given to this branch of the Army, will travel with the "forts" north, south, east,

and west, an officer for each "column" preceding to advertise the visit and complete other necessary arrangements. The scheme is propounded by Commandant Herbert Booth, a son of the "General." The ancient Waldensian Church, the oldest Presbyterian body on the Continent, has agreed to unite with the Free Italian Church. Preaching in the new Presbyterian Church in Rome on Sunday, Father Gavazzi intimated that the committees of the two Churches had unanimously adopted a basis of union which would doubtless be ratified by the respective synods next autumn. The Church formed by the union will be called the Chiesa Evangelica d'Italia. Meantime a commodious new place of worship has been erected in Rome for the use of the congregation of the Free Church, of which the Rev. J. Gordon Gray is the much esteemed pastor. The remarks of our good correspondent D. have special interest for us this month.

SCOTLAND: *Feby*.—Our snowdrops and crocuses are out in full bloom, and on serene days our western weather is balmy; but two days ago the northern roads were blocked with snow. I have not seen a P. E. I. snow storm with its glorious drift for some years until this week. It was really refreshing! Glorious Gordon has gone, not so much worn out by the struggle, as betrayed by men whom he trusted; but in his death he seems grander even than in his chivalrous and Christ-like life, for he died for his "poor people" in Khartoum. This is the all-absorbing topic here now. What it involves in the destinies of the Government at home, and of peace and good rule abroad, time alone will reveal. Church news much as usual, save the following, which I enclose for your valued "Record." It is entitled: PROPOSED CONFERENCE ON PRESBYTERIAN UNION, and says that:

A largely-attended meeting of members of the three Presbyterian Churches was held in Edinburgh. Dr. Robert Young presided, and among those present were:—The Rev. Drs. Alison, Cameron, Lees and Masson, the Rev. Messrs. Henry Cowan and Graham, and Major McCartney, of the Established Church; Professor Laidlaw, the Rev. Dr. Moir Porteous, the Rev. Lewis Davidson, Captain Mackenzie, and Messrs. A. Taylor Innis, advocate, J. M. Larnach, and Jas. Sims, of the Free Church; and Professor Paterson, the Rev. James Robertson, and Mr. Thin, publisher, of the United Presbyterian Church. Letters of apology for absence were intimated from Lord Balfour, of Burleigh, and Professor Calderwood. Consideration was resumed, in private, of the following resolution, adopted at a previous meeting, viz:—"That, in view of forming a representative committee, the meeting resolves as follows:—They recall with satisfaction that many unions of divided Presbyterianism have already taken place in Scotland and throughout the world; they bemoan the time has arrived in Scotland when the Presbyterian Churches should be no longer separate; and while they recognize that there are difficulties in the way of such a general union, they believe these are not insuperable, and that it is the duty of all Scotsmen earnestly to consider whether some solution of the question cannot be found without delay." The following motion proposed by Professor Laidlaw, and seconded by Dr. Alison, was adopted, viz:—"That the meeting agrees to hold the proposed constitution of association as withdrawn in the meantime, and invites members of the Presbyterian Churches to assist in appointing a representative committee in terms of the above resolution, which committee shall be free to act

simply under said resolution in conferring upon the subject of union." It was agreed that the numbers of representatives should be seven from each of the three Churches, and that the proposed committee should have power to add to their number in equal proportions.

In this movement, I am sure, the Church in Canada will rejoice, and let us plead that your prayers may mingle with the prayers of all who love the prosperity of the good old Presbyterian Church in Scotland, that God may hasten that much needed union in His time. Meanwhile, side by side with this, goes on the crusade for the disestablishment of the churches in England, Scotland and Wales. The commission sent by the Church of Scotland to investigate the more recent developments of the Calcutta scandal have reached their destination, and ere long we may hope for their report. With it, we have no doubt, the matter must end. It has been a sore and distressing business. A Free Kirk elder, who has just passed away has bequeathed \$10,000 to build, and \$50,000 to endow—what? A Wesleyan church in Blairgowrie, together with his residence, Rosebank House, as the Mission House! It is said that there are as yet no Methodists in Blairgowrie. That is rather a strange freak. Blairgowrie is next parish to Mr. Herdman's, formerly of Pictou. The Rev. Mr. McGillivray is busy in his advocacy of the claims of the French Evangelization effort. There is some interest taken in that enterprise by Christian people here, and the story of the recent attacks upon Pastor Chiniquy, which are carefully related in the *Christian Leader*, has not allowed the interest to decrease. Several times now he has neared the Crown of Martyrdom. May he be spared for further service in his Master's cause. D.

IRELAND.—It is found to be very up-hill work to keep the Sustentation Fund going. It will be remembered that when Disestablishment took effect most of the ministers commuted their life interests for a lump sum which is now used as an endowment. Some six hundred thousand pounds sterling were got in this way. To supplement this the Sustentation Fund is worked. The aim at first was to get an income from both sources, the Endowment and the Sustentation Fund, amounting to at least one hundred pounds for each minister, and this was to be in addition to the ordinary stipend, which varies from £30 to £600 per annum. The Regium Donum did not amount to £70. If the aim had been realized, ministers would have been £30 better off than before. As it was, for some years there was an addition of £22 to each minister, that is to say instead of the £70 of Regium Donum, there was £92 paid to each. It was hoped that things would gradually improve until the ideal of £100 would be reached. This hope has failed so far. Nay, instead of improving there has been a decline. For a year or two past, instead of £22 of a surplus, it has only been £16, and the fear now is that this year a further decrease will be made. There has been a good deal of friction in various ways. One fruitful source

of feeling has been the attempts made to unite weak congregations that were in the same village or were sufficiently near to one another in country places. That it was a waste of men and money, keeping up two weak charges where one was amply sufficient, all can see, it is not so easy, however, working out the union, when the people are brought face to face with it. In some few cases a congregation in such circumstances has severed its connexion with the General Assembly and joined the Covenanters. Even then, however, good was effected, at least in one way. The liberality of the people was stimulated to a pitch it never reached before. For generations the congregation had contented itself with paying a stipend of twenty or thirty pounds a year. When it was decided to join another denomination rather than be extinguished, at once the stipend sprang up to four or five times that amount! In other cases unions have been happily and successfully accomplished. And while in working up the Sustentation Fund much selfishness was manifested in some quarters, in other cases there has been shown a liberality that is worthy of all praise. H.

CANADA:—The Rev. Prof. Shaw, of the Wesleyan College, Montreal, after preaching in the St. Gabriel Presbyterian Church, on the 1st ult., expressed very kind feelings towards this church so near the completion of one hundred years in its history, remarking that it was very becoming in Methodists to have especial regard for it, as in it there was held, in 1819, the first Methodist missionary meeting in Canada. The Methodist Church in Montreal, built in 1808, and which is still standing on St. Sulpice St., in the rear of the Parish Church of Notre Dame, was considered too small, and the authorities of the old Kirk of Scotland very kindly lent their church for this important occasion. This meeting was held in connection with the Wesleyan Missionary Society of England, and was five years anterior to the organization of the M. E. Missionary Society of Upper Canada. He expressed the hope that this event might ever serve as a pledge and omen of fraternal regard and harmonious action between these two churches. We may add that the Methodist and the Presbyterian Churches in Canada are becoming more like each other every year. It is but a short time since the laity in the Methodist Church had no share in the deliberations of the conference, now, if we mistake not, they have their lay-delegates just as the Presbyterian Church has. And during the last few years, we hear of Methodist congregations inviting—"calling," as the Presbyterians say—the ministers whom they wish to be set over them. It looks as though the matter of allocating their ministers may pass from the stationing committee altogether. And then we may hear of Methodist congregations calling Presbyterian ministers and *vice versa*, for we see it stated that at a recent meeting of the Ministerial Association of Toronto, a paper was read by Rev. S. P. Rose, entitled "Are Denominations

Doomed," and that a number of clergymen discussed the subject with much earnestness, and all agreed that a great coalition of the denominations of the Christian Church throughout the world was in the near future. The Rev. John K. McMorine, formerly a minister of the Presbyterian Church of Canada in connection with the Church of Scotland, and now minister of the Church of England at Port Arthur, Lake Superior, has been appointed Rector of St. James' Church, Kingston, vacant by the death of Rev. Mr. Kirkpatrick.

UNITED STATES.—The American Board of Commissioners for Foreign Missions, with which Presbyterians co-operated for sixty years, has sent not less than 530 labourers among the North American Indians, and expended in their behalf about thirteen hundred thousand dollars. Since 1833, the Presbyterian Board of Foreign Missions has commissioned about three hundred and eighty missionaries to sixteen different tribes, and expended for them \$525,000 the free gifts of the churches, besides \$520,000 more intrusted to it by the Government for educational work, for which the Board was accountable and furnished vouchers. Here is a work by the two Foreign Mission Boards through which Presbyterians have acted, contributing over \$1,800,000 and sending out over nine hundred missionaries to the Indians. And it is the testimony of Commissioner Price, in his report for 1882, that no other method for the elevation of the Indians has compared with the labours of Christian missionaries.

Rev. J. C. BURGESS, formerly of Carleton, New Brunswick, and now minister of the first Presbyterian Church, San Francisco, has favoured us with a few notes from the Pacific coast. Referring to the deaths of Dr. Scott and Dr. Patterson of that city he says, "not only has a vacancy been created in the respective churches which they served, but that two stars of the first magnitude have passed away from the ecclesiastical firmament. The Presbyterian Church has produced few men containing so many good traits in such high degree. Dr. Scott was recognized generally as the leading minister of the Church on the Pacific coast. He was founder, president, and professor of Divinity in the San Francisco Theological Seminary. Fifty young men now in the ministry received their training under his teaching. Dr. Patterson was also a great worker. At the time of his death he was pastor of the East Oakland congregation. St. John's Church is at present supplied by Rev. A. B. Meldrum, assistant of the late Dr. Scott, a graduate of Toronto University, and a student for two years in Knox College. Rev. W. S. Whittier, formerly of Chalmer's Church, Halifax, is working very successfully in West Oakland, where he has erected a beautiful church edifice. No appointment has yet been made to fill the vacancy in the College caused by Dr. Scott's death.

TEMPERANCE NOTES:—The counties of Northumberland and Durham, Ont., have carried the Scott Act by a majority of 2,600. Fifty counties and three cities have already adopted the Act. Measures are in progress for submitting the Act in the cities of Toronto, Kingston, London, Belleville, St. Catharines, St. Thomas, Winnipeg and St. John, N. B., also in twenty-six additional counties and throughout the whole Province of Manitoba. At a large meeting held in St. John's, Newfoundland, a resolution was enthusiastically carried—"That in view of the rapidly rising temperance sentiment all over the country it is the opinion of this meeting that the time has come to seek an act of the Legislature for the total prohibition of the liquor traffic in this colony." The *Mercury* says,—"It will be a glorious day when the importation, manufacture and sale of intoxicating liquor is forbidden throughout the entire island." In the United States there is prohibition in Maine (648,936), Vermont (population 332,286), New Hampshire (population 346,991), Kansas (population 936,096) and Iowa (population 1,624,615.) At the present time Local Option Prohibition has been obtained in three-fourths of the area in Massachusetts more than half of Maryland, in ninety counties in Florida, in over ninety counties in Georgia, in one-third of Alabama, in one-half of South Carolina, in seventy-five counties in Arkansas, in forty counties in Missouri, in one-half of Rhode Island and Connecticut, in five counties of New Jersey, in a large part of Tennessee, and in large areas of New York State, Illinois, Wisconsin, and other states of the Union.

THE MARCH OF CHRISTIANITY.—Dr. Livingstone died upon his knees, pleading for the Salvation of Africa. Since his death the vast Congo valley has been explored. Marvellous discoveries have been made of ruins, lakes, mountains, cities, tribes, races of whom till within a year or two nothing at all was known. Missionaries have hastened from the Atlantic coast to occupy posts far inland. Commerce has been busy opening up new channels for enterprise. Nations have been sitting in council, attempting to determine the destinies of the newly opened lands. It seems now settled by the common consent of the civilized world that the "Congo State" is to be independent, and that its destinies are to be controlled by the International Association,—an organization by no means unfriendly to Christian Missions, but which is likely to set its face firmly against slavery. It seems a most joyful Providence that has saved the Congo regions from the paralyzing grip of Portugal, which still cherishes slavery, and which has ever been unfriendly to the progress of Protestant Missions. At the time that the Congo was revealing its secrets in the west of the dark continent, exploration and adventure were equally busy in the east. A road for missionaries has been opened up the Zambesi up to Lake Nyassa and to Lake Tanganyika. The distance to the last station on the Congo is not great; and it is

probable that in a month or two there will be a complete chain of mission stations from the mouth of the Zambesi on the east coast to the mouth of the Congo on the west coast. The International Association hopes to extend its civilizing sway over a belt 400 miles wide all the way across the continent.

Our New Hebrides Mission.

LETTER FROM REV. J. W. MACKENZIE.

ERAKOR, EFATE, 20th Nov., 1884.

DURING the past year over seventy have thrown off heathenism, and cast away their old gods (many of them are now in my possession) and as we have lately heard of a number more who are talking of leaving their old village and moving nearer us, the number will probably reach a hundred by the end of this year. At our last communion we admitted fifteen to the Church, and at our next we will probably have an addition of about twenty.

The young men I am training for teachers, are doing well, and are already of great service. Some of them are generally engaged on Sabbath either at their own or some of the surrounding villages, and when I itinerate, part of them accompany me. The rest I leave to assist Mrs. Mackenzie in the school. Those of them who are not yet church members, although they do not engage in prayer or address the natives, assist by leading the singing and teaching a class to read. For instance, two such accompanied me to Fila last Sabbath. We have a small grass church there, and a congregation of over thirty. The majority of the village are still heathen. Well, shortly after sunrise we had a short service in the church, and then we went from house to house holding service among the heathen. They are not willing to assemble, but they remain in their houses waiting for us. Souri, the fine young man who renounced heathenism and asked for a teacher when I was in Nova Scotia, with whom, along with the teacher, I generally divide the village, was laid up with a sore foot, and the teacher was away conducting service at another village, so it all devolved on myself. In some houses we found but two or three natives, in others a dozen or more, three generations of them together in the same hut. I gave out a hymn which my young men sung most heartily. I then gave a short address and engaged in prayer. This was repeated ten or a dozen times, and then we returned for a short rest before the mid-day service in the church. Did not see the sacred woman of the village that day. She was in a little hut of her own, some distance from her husband's, who is the principal chief of Fila. It is always a matter of surprise to me how that woman gained so much authority over the rest of the natives not only of her own but also of several inland villages. When we began to visit them years ago her word was supreme. Did they go to their

plantations? It was because she gave them permission. If she said the day was sacred no one would venture to his plantation lest his food should be destroyed. If she said no canoes were to be made you would see them that year buying canoes from other villages. They gave her presents of food, meat, &c., in order that she would give them a good crop of yams. Poor woman, I remember some of them threatened to kill her, seven years ago, because she would not make rain. There was a drought that year and great scarcity of food. As you can imagine, she regards us with no favorable eye since she sees her yams gradually growing less. Formerly she did all in her power to prevent the natives about her from listening to us, and it generally seemed a good opportunity for her to hold intercourse with her sacred spirit when we were engaged in prayer. For some little time she would whistle in a low breath, and then, as if actually possessed by an evil spirit, she would give an unearthly scream that would make one shudder. After mid-day service we had another short rest and then came Sabbath-school, or Bible-class, whichever you like to call it, for those who are able to read. Then all the rest of the worshipping natives assembled and we divided them into classes, my young men assisting me to teach them to read the Primer or Scripture History. After reading I questioned them on what I had said to them at the service, and on the History of Joseph.

As an evidence that the work is making progress, we have sent three teachers and their wives to heathen islands. I think it speaks well for our little flock, (we have about ninety church members) to have given three foreign missionaries in one year. Two of them have gone to Api, and the third to Ambrim, where our dear brother, the Rev. W. B. Murray, laboured for one short year. And now, in all probability his work is ended. He left last August, hoping that a change to New South Wales would restore him if not to perfect health, yet so far re-establish it as to enable him to return, and labour on for a time. But the sad tidings have just come that his health is hopelessly ruined. On many occasions we have been not a little grieved with the ingratitude of the natives. For instance, we have had some of them who were all living on our premises that they might receive medicine, and a little nourishing food. When they were leaving they were considerably offended that they were not paid for staying with us! We have not had anything like that, however, for several years, and our experience of the past year has been quite the opposite. We had some thought of leaving this village, and moving to the Harbour. Our people here were very much cast down about it. But that they were gratified at my decision to remain was soon evidenced by the presents of yams, &c., that came in. I may here mention that our Christian natives supply us, gratis, with nearly all the yams we require. In reality they are not gratis, as we supply them with medicine for which we receive nothing. But we do not tell them that their yams pay for their

medicine; neither do they give them with that view. I informed them at school one morning of our decision to remain, and added that I hoped to get a new house from Sydney, and would require a large quantity of lime for it, and if they were willing to do so, they might burn a kiln for us. I had not to ask them a second time. On Monday morning some of them were scattered over the lagoon in canoes, others along the shore busy gathering coral. When they had a sufficient quantity they went to the bush and felled trees, which they cut into lengths of about five feet. The heavier ones they slung to poles, and the lighter ones they carried on their shoulders to the place where the pit was to be made. Day after day they worked at it until they had a fine lot of lime for us. When the "Dayspring" arrived she went into the harbour. Captain Braithwaite intended boating the house round, but as the sea was rough, I sent word to our natives that I would like very much if they would go and carry the house across from the harbour to the lagoon, (the distance is only about half a mile, but there is a hill to climb). Next morning some eighty or ninety of them turned out. Part of them in large canoes assisted the "Dayspring's" boat to land the house, part of them carried it overland and the rest in my boat and their own canoes brought it down the lagoon. By five o'clock, p.m., the same day, it was all snugly piled away. Week before last they plaited coconut leaves, and cut reeds for thatch, and last Tuesday they came to put it on. It was a noisy and a busy day. When a hundred natives or more are together doing anything, especially when they go at it heartily, they make no little noise. Mrs. Mackenzie and her native helpers prepared several pots of rice and yams for their mid-day meal, and the native women did their part. They had a number of puddings piping hot for them when the work was done. By sundown they had all gone, leaving the Missionary and his wife with happy hearts, and a splendid roof, proof against even the heaviest tropical rains.—
J. W. M.

FRENCH AGGRESSION.

REV. DR. STEEL, writing under date of the 30th Dec., 1884, intimates that he has received several sums for arrowroot from Eromanga. These he has placed to the credit of Mr. Robertson "for payment of printing the Gospels." The *Dayspring* had not then arrived at Sydney. Dr. Steel adds; "We are in daily anxiety about the New Hebrides. There seems every probability that they will be annexed to France and made a large convict colony. Most of the Australian colonies are grieved at the prospect; but New South Wales is rather apathetic,—at least the Government is tardy in its remonstrance. All the other colonies are protesting against the course taken by the Earl of Derby. What may be the course of our Mission in the future we cannot tell. Let us wait on God and do our work. The late manager of the New Hebrides

French Company is Captain Macleod, a native of Nova Scotia! He has just arrived in Sydney, and is reported as stating that the French have meant annexation for the past six years." "Mr. Annand's station has contributed during the year about £80, in arrowroot. Last year Mr. Lawrie's station sent arrowroot to Scotland which realized about £120. Most of this goes for the new church." These contributions, considering the smallness of the congregation, show truly remarkable liberality.

In reply to a communication addressed to the Foreign Office, London, by the Moderator of the Free Church of Scotland, a reply has been received stating in effect that "the agreement between France and this country respecting the New Hebrides is considered by Her Majesty's Government to be still in force."

We regret that Lord Granville's response is not more emphatic. In view of a proposal made in Berlin with his sanction, it is eminently unsatisfactory. That proposal was to give the New Hebrides to France, to give New Britain and New Ireland to Germany, and to give the whole of New Guinea to Great Britain. The suggestion was not accepted by Bismark, because he wished a slice of New Guinea; but had he accepted it, there is no doubt that by this time the New Hebrides would be under the French flag. We trust that the emphatic remonstrances of the Australian Colonies and the Presbyterian Churches will have the desired effect upon the British Government.

Our Trinidad Mission.

GENERAL REPORT FOR 1884.

THE Mission Council in reviewing the work of 1884 offer most cordial thanks to the friends of the Mission for their continued interest and support. A year of hardship and trial closes with many reasons for thanksgiving. Mr. Grant, who was absent on furlough, has returned. Two new female teachers from Canada are to begin work with the new year. And Rev. John Gibson has arrived to prepare for work in Demerara. Progress is noticeable in every part of the field and department of the work. During the year some converts have passed away in confidence of a better world—made theirs by faith in our Divine Redeemer. Others have proved themselves worthy amid the toil and temptations of earth. 152 have been admitted to the Christian Church by baptism and 27 couples have been united in Christian Marriage. 41 schools have been in operation with 1390 children on the roll at the end of the year and an average daily attendance of 1286. Two new churches have been built, one at Oropouche and the other at Princes Town. The cost of the former is included in the table of expenditure for the year. The church at Princes Town has been built at a cost of \$2,880. By an effort spread over three years the sum of \$2,585 has been raised for this object, partly in Trinidad and partly in Canada, leaving a debt of

only \$215. A new concrete house has been built for Mr. Grant at a cost of \$3,000. Of this sum \$2,500 has been provided in Canada and the balance of \$500 remains meantime as a debt. From the tables annexed to the report, we learn that of the scholars on the Roll 1,360 were boys; 530 were girls. That the total expenditure for the year for churches and schools was £4,187; 2s. 1d. sterling. Paid to Missionaries, £1,225; Catechists, £220, 14s. 3d.; schools, £1,835, 4s. 11d.—Buildings, £731, 19s. 4d. Incidental and Insur. ance, £124, 3s. 7d. Received from Proprietors' £870, 16. 8.; Native Church, £347, 14s. 2d. Donations, £83, 16s. 10d.; Government grants to schools, £695, 19s. 3d.; Sundries, £78, 17s. 4d. The balance, £2,163. 6s. 11d., was paid by the Church in Canada. This does not include the item of \$2,500 for a house in San Fernando. It does not include the amount granted by the United Presbyterian Church, Scotland, for the support of the St. Joseph Station where Mr. Hondrie is missionary. The four stations supported by our Churches cost respectively as follows: Tunapuna, £777, 16s. 2d.; San Fernando, £1,690, 15s. 8d.; Couva, £772, 15s. 5d.; Princetown, £945, 14s. 10d. The Scottish Station, comparatively new, cost £439, 5s. 4d.

FOURTEENTH ANNUAL REPORT OF REV. K. J. GRANT.

FOURTEEN YEARS of mission work have now closed. We have seen very much of God's goodness, and to Him do we give praise for personal, family, and mission mercies.

After a furlough of six months, which we much enjoyed, we arrived home on 2nd November. We have now moved into the manse, which is in every way suited to our requirements. It is neat, commodious, substantial, and as it is of concrete, not only in outer walls, but in all its partitions, it will be durable, and the risks from fire are small. We are sincerely thankful to all concerned for this house. To my faithful assistant, the Rev. Lal Behari, to the Mission Council, and to the Rev. Mr. Wilson, our thanks are due for the manner in which the mission work was sustained in our absence—it was carried on with vigour. During the year, 77 have been added to our roll of baptisms—33 adults and 44 children. Several now under instruction seek admission to the Church. We believe there is a disposition shown, as never before, to seriously enquire into the Christian faith. The agencies at work to secure these results are as follows:—18 schools, with a roll of 928 pupils, and a daily attendance of 626. Religious instruction is given daily. Outside the school several Indian teachers give instruction to adults. Seven who do a certain amount of school work daily, but whose principal power is in Hindi, not in English, are teaching and exhorting from door to door, under this gallery and that tree, wherever a solitary individual or a group can be found that will listen to the wonderful words of life. By these valuable helpers seven stations are maintained

and estate hospitals visited. I could tell of aid rendered in both Sabbath-schools and in family visitation by many whose daily duties lie in the secular walks of life, and of the anxious care of our managing committee and others to see that the finances of the Church are in a healthy state. But the extent of our work will not admit of details in an annual report, which should not be long. In supervising, directing, and managing this work, together with the work of the Hindostani and English congregations in San Fernando, your missionary and his assistant find much more to do than can be satisfactorily overtaken by them. The care bestowed in teaching adults as well as children to read is now amply rewarded. Six weeks ago our annual stock of books from India came to hand, and already fifty dollars have been paid in for books purchased. Through the Word preached and a wholesome Christian literature circulated and read, we are very hopeful of good results; but we would ever remember that the increase is of God.

Fears have been entertained and whispered by practical men that our school work, whilst aiming at the intellectual and moral improvement of the people, might tend to defeat the object for which the Indian is brought to the country, viz., to cultivate the soil. This question has sometimes perplexed your missionaries here, even though they have been accustomed at home to see the cultivator of the soil often cultivated in mind—labour and education harmoniously united. We have made a trial to unite field work with school work. Before leaving in May I arranged to purchase in New York hoes for a gang of 20 school children on *Petite Morne* estate. All in authority connected with the estate regarded the matter most favourably. Hoes were secured, a trial has been made, the Indian teacher going out with his children from 6 to 8 a.m., and with pleasure and pride the manager, a few days ago, pointed out a field just weeded by these little hands, and remarking, "the work is most creditable." As the initiative has now been taken, we hope in the coming year to get the same plan adopted on other estates, that our children may learn to handle the hoe as well as the pen.

I have already reported the erection and opening of a new church at Aropouche at a cost of £241 0s. 9d.; the purchase and fitting-up of a Government railway shed, costing £35 5s 10d., for a school house at Point a Pierre, and the re-roofing of Harmony Hall school house, etc., £22 10s. 0d., the whole cost of which has been met. We close the year with over one hundred dollars to credit of mission. This balance is due to the liberal way in which we were dealt with when at home. Work, however, is now in progress on our premises, which will cost \$360, and more will be necessary before the school house and its appendages will be put in order. By increasing the efficiency of our schools the Government allowance in May of "Result Fees," will be increased, and from this source, together with increased contributions from the native

Church, we hope to meet the outlay. In the year gone we had special from Knox Church, Galt, \$180 for Tulaksingh. Though we have no promise as yet of the renewal of this grant, we will ask from the F. M. Board simply the same amount as we now receive, trusting to Him who has provided in the past. We are indebted to a host of friends, whom we cannot name, for kindnesses in many ways. May the Lord reward them. Miss Copeland is with us, and is looking cheerfully and hopefully to the schoolwork which she will take up in a few days.

The Formosa Mission.

WE are indebted to Dr. WARDROPE for the following letters. That from Dr. Mackay gives the latest news. Mr. Jamieson's gives an interesting account of the blockade and bombardment of Tamsui.

Dr. G. L. MACKAY, writing from Hong-Kong, on the 16th of January, says:—Yesterday, Albert Sutcliffe, correspondent for *Chicago Tribune*, &c., came to see me. He arrived in Tamsui and called on me there just before I left. The unexpected blockade shut him in as it shut me out. At last he got away on board an English gunboat. When he left Tamsui everything was just as when I left. There is absolutely nothing doing. No more chapels touched. In two districts preachers and converts enjoying comparative quietness. In one district false reports, &c., circulated about them. I did everything in my power to ensure protection, and now H. B. M. Consul, A. Frater, Esq., is getting Mandarins to bestir themselves about converts, &c. I am still trying to get back on board a French man-of-war. If I could, no one would go but myself. I am not waiting for either peace or war, but just a chance to return to my beloved Formosa. Mr. and Mrs. Jamieson are busy day and night studying the language, which they can do here better than if at Tamsui, under the circumstances. I am drilling the two students here every day, and am strong again. It is *trying, trying* to be away from the dear converts. GOD REIGNS! Psalm 125: 2. Fear not about our lives. Death is not feared. Let beloved Formosa be remembered by Zion in Canada. PRAY.—G. L. M.

LETTER FROM MR. JAMIESON.

One morning we were walking with Dr. Mackay, conversing about the affairs of the mission, when one of our converts came running up to inform us that several French men-of-war were approaching the port. We knew at once that they meant business. By two hours or so after they had cast anchor, official notice was sent us that at 10 a.m. on the following day the Chinese forts commanding the entrance to the river were to be shelled. As the houses of the

Europeans were in the line of fire behind the forts, the residents were advised to go on board the British gun-boat then lying in the river, and which was to be moved further up, so as to be out of reach of the French missiles. Next morning, instead of 10 a.m., at 6.30 cannonading commenced. The Chinese it is said were trying with blank shot how one of their guns would work, which the French interpreted as the beginning of the action, and replied accordingly. We were at once under fire in earnest. As best we could we made our way to the gunboat, dodging the falling shells and fragments as we went. The sensation is anything but pleasant, as one hears volley after volley fired from those huge floating forts; while overhead or alongside there is the whirr or bang of a shot or shell going on its deadly work. Firing lasted pretty steadily until about 11 a.m., when the forts were silenced. Fortunately, no Europeans were hurt, nor any connected with our mission. The mission property is very little damaged. My own house was struck twice, fragments of shells coming through the roof. In the evening we returned to our homes, and all was quiet. This bombardment took place on 4th Oct. On the 8th we had another day of excitement, when the French landed about 600 men to attack the Chinese soldiers stationed near the coast. About 9 a.m. a heavy cannonading was begun to cover the landing of the attacking force. Then followed a sharp contest with small arms, with the result that the Chinese had the advantage, and the French were obliged to make a rather hasty retreat to their ships, with loss, as reported, of some 20 killed. But though repulsed at this time, it was well known that the French would but wait the arrival of more troops to make an attack more vigorously than before; the Chinese were also collecting more forces, and it was evident there would be a severe struggle. In consequence of this an order was issued by the British Consul that all women and children should leave the port, it being considered unsafe for them to remain longer. Mrs. Mackay and three children, Mrs. J. and myself, left on 12th, accompanied by other two English ladies. Dr. Mackay decided to remain for a time, at least, to look after the interests of the mission. We are ready to ask the reason why these things are allowed to take place, but we wait in patience, trusting that the light will yet shine brightly where now it is dark, and that these trials will yet issue in a greater extension of the Kingdom of our Redeemer. Dear friends in Canada pray for your tried and afflicted brethren in Formosa. The dark night of suffering has come upon them, but while many have been called to pass through deep waters, we are glad to know that they have proved true to the faith which they professed. By their example may we all be stimulated to press on, fight on, even amidst trial and difficulty, till the warfare is over and the crowns are won.—JOHN JAMIESON.

Field Notes.

TRINIDAD: *Rev. John Knox Wright* writes from Couva, Feb. 2:—We have fairly entered upon the work of another year. The schools are all in running order and give promise of even better things than last year. The Government Inspector was heard on Monday and Tuesday of last week, and examined California, Exchange, Milton, and E-peranza. In the first mentioned school we presented over eighty for examination. Most of these passed over very creditably. In Exchange we presented over forty. The average in January in this school is forty-six. To present a child we must show by record of attendances that he has been over 100 full days at school during the year. The Calcutta school is doing well. Mr. McLeod was here to-day. He seems better. Mr. Gibson is now in Princes Town studying as much as possible, but also giving help to Mr. McLeod in the working of his field. However, I am pretty well on the whole. We had quite a stir on Wednesday of last week. There was a collision of a passenger train with a gravel train near St. Joseph station. Two persons were killed and many injured. Two or three have died since from injuries received. The Comblay festival will soon be upon us. We trust that there will be no disturbance. Such disturbances have a fearfully demoralizing effect upon the Coolies. There are very many causes which tend to hinder our work in bringing these poor creatures to the truth. Pray for them. Pray for us. We are grieved to learn of troubles in Formosa. May God give His blessing upon India, Formosa, Trinidad and all lands in which the gospel torch is held aloft, and remove all hindrances.

HONOLULU, *Hawaii*:—*Rev. Hugh A. Robertson* and family arrived here on the 24th of February, en route for Eromanga, all well. *Mr. T. M. Henderson*, formerly of Montreal, now settled at Honolulu, writes as follows,—The mission work of the Hawaiian Islands has met with a sad loss, in the death of two of the oldest missionaries. *Mrs. Lowell Smith* departed this life for her "rest" on Saturday, January 31st, after a few days' illness. She came to the islands with her husband, the *Rev. Lowell Smith, M.D.*, in 1832, and up to her death had been an active worker. They devoted themselves especially to the natives. Though 75 years of age she taught a class in Sunday school, and literally died in harness. She was present in the school on January 11th, and closed the exercises with prayer. *Mrs. Smith* attended Evangelistic meetings conducted by *Mrs. Hampson* of England, from Jan. 4th to 14th and it is supposed she overtaxed her strength. The funeral services were held in Kaumakapili church (native Christian) of which *Dr. Smith* was the first Pastor, and were conducted in both Hawaiian and English.

Rev. S. C. Damon, better known as father Damon, died on the following Saturday, Feb. 7th, after an illness of three weeks, aged 70 years. He came out to the Islands on Oct. 19th, 1842, being sent out by the American Seamen's Friend Society, as chaplain for Honolulu. At that time the Bethel Church was the only edifice for the public worship of English speaking people, so that he naturally became the pastor for the foreign community on shore, as well as for the seamen. He began in 1843, the publication of a paper called "The Friend," devoted to the welfare of seamen, and which he continued to edit and publish until within a month of his death. The funeral services were held in Bethel Church which had been the scene of his life-work, and were conducted by the present pastor, Rev. E. C. Oggel, assisted by the resident clergymen, and were attended by all classes. His Majesty, King Kalakaua, accompanied by his Chamberlain, Her Royal Highness, Princess Liliuokalani and her husband, Governor Dominas, and many others in high official station were present to testify their esteem for the departed missionary. The *Record* comes regularly and is enjoyed more than ever.

ERZROOM, *E. Turkey*.—The *Rev. Robert Chambers*, a minister of our own Church, who has since 1879 been labouring in Eastern Turkey under the auspices of the American Board still reads and appreciates the *Record*, under the shadow of Mount Ararat. In a recent letter he says,—During the past year we have made a strong and hearty effort on behalf of cordial co-operation with the native churches and have succeeded sufficiently to be incited to still more earnest and prayerful efforts towards the same end in the future. Winter is mild this year and we have prospect of a somewhat earlier spring than usual. Government is getting more and more severe in measures for resisting our work. Two of our workers were imprisoned during the past year. Our Governor and Lieutenant-Governor, whom we sometimes meet at consulate dinners and at their own residences, profess high admiration of our work and warm friendship towards ourselves. When we present a case of hardship or persecution they listen with sympathy and indignation, dictate telegrams or messages in our presence, ordering the proper officials to enquire into the matter and have the offenders well punished, then when our backs are turned they recall the professedly despatched message and substitute for it the usual formula—"See that justice is done as Turkish law requires," which means "We have been applied to and have diplomated the applicant into silence, you are free to do as you like, but try and cover your tracks."

In Tokio, Japan, the largest theatre in the city was packed at services on two days to hear the gospel as proclaimed by native ministers.

The Presbyterian Record.

MONTREAL: APRIL, 1885.

JAMES CROIL.
ROBERT MURRAY. } Editors.

THE increased demand for March necessitated the printing of a second edition of the number for that month. We are thus able to supply a few additional copies to any of our agents who may wish to get them. Our circulation is increasing steadily, though not so rapidly as it should. It is now at the highest point yet attained; but there are heights beyond to which we aspire; though we may never reach them, we shall still keep them in view. There are, as yet, only a few of the congregations who supply each family with a copy of the *Record*. That it would be advantageous for all the congregations to do this we firmly believe. Sample copies may be obtained on application—free of charge.

MEETINGS OF PRESBYTERIES.

Montreal, D. Morrice Hall, 31 March, 10 a.m.
Ottawa, Bank St. Church, 5 May, 10 a.m.
Guelph, Guelph, 19 May.
Lanark and Renfrew, Perth, 28 April, 2 p.m.
Lindsay, Sonya, 26 May, 11 a.m.
Wallace, Wallace, 5 May, 11 a.m.
Whitby, 21 April.
Toronto, Knox church, 7 April, 10 a.m.
Brockville, 1st Church, 14 July, 2 p.m.
Lun. and Shelburne, Lunenburg, 14 April, 10 a.m.
Halifax, St. Matthews church, 30 April, 10 a.m.
Truro, 7 April
Pictou, New Glasgow, 5 May, 9.30 a.m.
Vic. & Richmond Whycocomah, 31 March
P. E. Isla. d, Summerside, 5 May, 11 a. m.
Glengarry, Lancaster, 7 July, 1 p.m.
Stratford, Knox church, 12 May, 10 a.m.
St. John, 5 May, 10 a.m.
London, (Adjrd) 1st Pres. ch. 7 April, 2.30 p.m.
do (Stated) do 14 July, 11 a.m.
Winnipeg, 18 May
Miramichi, Newcastle, 7th April, 11 a.m.
Huron, Clinton, 12 May, 10.30 a.m.

MEETINGS OF SYNODS.

HAMILTON AND LONDON, in McNab st. church,
Hamilton, 13th April, at 7:30 p.m.
MONTREAL AND OTTAWA, in St. John's church,
Cornwall, 12th May, 7:30 p.m.
TORONTO AND KINGSTON, at Cobourg, 5th May,
7 p.m.
MANITOBA AND THE N. W. TERRITORIES, at Brandon, 19th May, 7:30 p.m.

(Literature on page 112.)

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH AT TORONTO, TO 5TH MAR., 1885; OFFICE 50 CHURCH ST., POST OFFICE DRAWER 2670.

ASSEMBLY FUND.

Received to 5th Feb. 1885..	\$1133.34
River Charles, Now Mills, &c	3.00
Kingston, Chalmers Ch.	20.00
Iroquois	3.00
Martintown, Burns' Ch.	5.00
Balderson and Drummond. .	3.00
Sab Sch	1.04
North Bruce	5.50
St Thomas	20.00
Thornbury & Clarksburg. .	2.00
Cavendish	6.00
Saugeen, St Andrew's	2.50
Guelph, Knox	10.00
Strathroy	12.00
Berne	4.00
Airlie	1.00
Bayfield Road	4.30
Perth, Knox	13.00
Belmont	5.00
Ayr, Stanley St.	10.00
London, St Andrew's	25.00
Chesley	6.01
North Westminster. .	7.00
South	2.00
Orillia	11.60
Stayner	3.84
W Gwillimburg	1.76
Essa, Ist	2.45
Underwood	2.76
Toronto, College St. .	5.00
North Devon	2.00
Ottawa, Bank St.	10.00
St Andrew's	20.00
South Nissouri	5.00
North	4.00
Bethesda Church	4.50
Oro, Guthrie Ch	3.00
Montreal, Erskine Ch.	27.00
Huntingdon, St Andrew's. .	10.00
Dundee, Zion Ch	5.00
Rothsay	3.00
Toronto, Central	20.00
	\$1445.50

HOME MISSIONS.

Received to 5th Feb, 1885..	\$21,865.87
Whitby, St Andrew's	60.00
SS	10.00
Kingston, Chalmers	15.00
S S	21.00
Port Dover S S	10.00
Iroquois	10.00
Teeswater, Westminster. .	60.00
Burlington	45.00
Baldwin & Drummond ..	26.65
S S	8.87
New Edinburgh	30.00
Bequest late A McMillan, Laggan	1.00
St Thomas	100.00
Fingal	30.00
Seaforth	72.97
Boston Ch, Esqueving ..	20.84
Free Ch of Scotland, £200.	971.11
Thornbury & Clarksburg. .	8.00
Glenmorris	18.00
Kingston, Cooke's Ch.	25.00
Drummondville	18.00
Caledonia, Argyle St S S. .	14.25
Peterboro', St Paul's	300.00
St Catharines, Haynes Av. .	20.00
Norwood	9.00
Windsor	10.00
Walkerton, Free St John's S S	5.00
Montreal, Nazareth St S S	30.00
Chatsworth	5.00

Hampden	7.00
Guelph, Knox S S	16.00
Toronto, College St S S. .	40.00
Strathroy	60.50
Smith Hill	11.00
Manchester	11.00
Orillia	100.00
D Laurence, Thamesford. .	2.00
Arundel	5.00
Lancaster	20.00
Airlie	8.00
Perth, Knox	65.00
Spencer'sville S S	10.00
Erin, Burns' Ch	25.00
Inverness	12.00
Belmont	30.00
Guelph, Knox	151.10
Toronto, West Ch S S	40.00
London, St Andrew's	180.00
Ayr, Stanley St	100.00
London, St Andrew's S S. .	45.00
Bible Class	12.00
Leaskdale	15.00
Zephyr	8.00
St Catharines, Knox	75.00
Chesley	56.05
S S	1.27
Clifford	24.05
Mono East	20.00
Mills	10.00
Mono East S S	8.10
N Westminster	67.00
South	17.00
White Lake S S	10.00
Markham, St John's	37.00
Hespeier	10.67
Regina	5.00
Teeswater, Westminster. .	1.00
N Caradoc	13.70
Seaforth	16.72
Minesing	10.00
W Puslinch, Knox	20.00
J M Brockville	40.00
Port Dover	45.00
Underwood	5.00
Toronto, College St	30.00
St James Square	835.90
Old St Andrew's	56.00
Wendigo, Guthrie's Ch.	9.00
Ottawa, Bank St	75.00
Scarboro', St Andrew's ..	17.00
English Settlement, add'l.	7.00
Godorich, Knox Ch	45.00
Greenbank	21.00
Burnside	24.00
S Nissouri	25.00
North	15.00
Scarbro, Knox, ad'l	20.00
Bequest of H	100.00
Cornwall	15.00
Sunderland	4.00
Vroomant	0.60
Bethesda Ch	30.00
Kemptville	27.15
Oxford Mills	9.00
Oro, Guthrie Ch	4.00
Morrisburg S S	3.00
Montreal, St Joseph St. .	32.00
Stanley St	15.00
Erskine Ch	831.25
S S	50.00
Huntingdon, St Andrew's ..	50.00
Farnham Centre	5.00
Dundee, Zion Ch	30.00
Lachine	73.50
Cote des Neiges	18.00
Barrie	60.00
Orono	25.00
Madoc, St Peters	25.00
Granton and Lucan	16.00
Ballinfad	14.35
Zephyr	2.00
Lobo, Melville Ch	16.00
N McPhee, Dalkeith	5.00
Camlachie	5.20
Rothsay	20.00
Port Hope, Mill St	28.00
Haliburton	2.00
Robertson's Settlement ..	1.50

Komble	2.00
Toronto, Central Ch	100.00
S S	40.00
	\$26,404.97
Foreign Missions.	
Received to Feb 5, 1885. .	\$13,810.99
Whitby, St Andrew's	25.00
S S	5.00
Kingston, Chalmers	198.90
Collection at Miss. Meeting	
Rev J F C	34.35
Port Dover S S	7.00
Iroquois	5.00
S S	5.00
Friend, Iroquois, Central In- dia	5.00
Teeswater, Westminster S S	10.00
Burlington	30.00
Balderson & Drummond. .	34.50
S S	2.86
Drummond S S	8.65
South Maria	6.47
New Edinburgh	30.00
Walton	30.00
Kingston, Y F Miss Socy. .	10.00
Bequest late Mr A McMillan, Laggan	2.00
St Thomas	80.00
Fingal	20.00
Hawkesbury S S	2.25
Jas Russell, Russeldale. .	10.00
Seaforth, Ist	56.19
Pakenham S S, Formosa. .	7.00
India	7.00
Boston Ch, Esqueving	15.25
Norwood S S	17.50
Ayr, Knox	78.72
Thornbury & Clarksburg ..	8.00
Hanover	2.63
Kingston, Cooke's Ch.	25.00
Rev J F C	15.52
Drummondville	10.00
Peterboro, St Paul's	300.00
Elora, Chalmers	40.00
S S, (equally divided between China, In- dia and the N-West.	21.00
St Catharines, Haynes' ave.	10.00
Norwood	2.00
Mimosia	6.00
Walkerton, Free St John's. .	5.00
Montreal, Nazareth St S S. .	30.00
Chatsworth	5.00
Guelph, Knox	20.00
S S, Indore, for pupil	30.00
Orono S S, India	6.72
Formosa	5.60
Lobo S S, Indore	16.88
N Caradoc S S	14.25
Toronto, College st, N-West India	15.00
India	20.00
Strathroy	40.00
Friend, Huntingdon, per Rev J F C	2.00
Reformed Episcopalian	5.00
Poor Widow supporting her- self and mother	5.00
A Poor Man, result of above	1.00
A H P	1.00
Orillia	60.00
D Lawrence, Thamesford. .	2.00
Lancaster	10.00
Airlie	3.00
Port Hope, Rev J F C	16.46
Nellie and Jean, India	1.25
Perth, Knox	54.00
Spencer'sville S S	10.00
Belmont	35.00
Almonte, St Johns	27.00
Toronto, West Ch S S	35.00
London, St Andrew's	180.00
S Schl.	30.00
" " B Class	12.00
Leaskdale	9.00
Zephyr	5.00
St Catharines, Knox	45.00

Chesley	40.02
" S.S.	1.25
Perth, Centre Scotch Line	3.00
Clifford	13.31
Mono, East	10.00
Mono Mills	5.00
" S.S.	5.80
Cobden, St Andrew's S.S.	10.00
Regina	20.00
Seaforth S.S.	30.00
Minesing	7.00
West Puslinch	5.00
J V Brockville	30.00
Port Dover	30.00
Special Family offering (for ad'l Missinaries for India)	100.00
Ditto (for Home for Widows, Indore)	50.00
Kincardine, Chalmer's	5.00
Underwood	5.00
Toronto, College st India	12.00
Formosa	10.00
Brockville, St John's S.S for Schools in N-V	10.00
Ottawa, Bank st	75.00
Amateur Farmer	5.00
Beaverton	6.00
Wingham S.S.	8.00
S. Nissouri	12.00
North	10.00
Scarboro, Knox	58.00
Toronto, St James sq	246.00
" Old St Andrew's	263.02
Bethesda Ch	5.00
Kemptville	27.00
Oxford Mills	8.00
Morrisburg	7.40
Montreal, St Joseph st	30.00
" Stanley st	15.00
" Erskine	337.50
" " S.S. India	50.00
" " Formosa	50.00
Huntingdon, St Andrew's	36.35
S.S.	
Formosa	15.00
Dundee, Zion Ch	21.00
Ormsdown	17.00
English River & Howick	17.00
Laguerra	5.50
Montreal, W Miss Soc'y for India	42.50
Barrie	50.00
Orono	10.00
Madoc, St Peter's	20.00
Moose Creek, for Formosa	5.00
Lobo, Melville Ch	13.00
Mt Forest, St Andrew's, for Formosa	11.48
Proof Line	1.50
Rothsay, Calvin Ch	15.00
Woodville	50.40
Toronto, Central	40.00
S.S.	35.00

\$17,805.15

AUGMENTATION OF STIPENDS FUND.	
Received to Feb'y 5th, 1885	\$5,733.46
Whitby	30.00
Teeswater, Westminster	2.51
Balderson & Drummond	26.65
S.S.	8.87
St Thomas	25.00
Keene and Westwood	41.00
Little Britain	7.75
M McLeod, Elsie	1.00
Ayr, Knox	10.00
Brookdale	8.50
Kingston, Cooke's	30.00
Drummondville	7.00
Peterboro, St Paul's	100.00
Minnedosa	13.00
Mimosa	3.00
D McIntosh, Dalhousie Mills	.50
N M Morrison	1.00
Walkerton, Free St Johns	5.03
Hampden	7.00
Strathroy, add'l	2.50
Dunbar	6.50

Colquhoun	7.00
Airlio	6.00
Wakefield & Masham	15.55
Elma, C.	5.00
Perth, Knox	45.00
Inverness	12.00
Guelph, Knox	18.90
St Vincent, Knox	2.00
London, St Andrew's	240.00
Leaskdale	20.00
Zephyr	12.00
St Catherine's, Knox	65.00
Chesley	36.52
Clifford	13.50
N Westminster	58.00
South	15.00
Regina	5.00
Special Family offering	50.00
Underwood	5.00
Toronto, College st	108.55
Rochesterville add'l	24.00
Ottawa, Bank st	65.50
Matilda	18.56
English Settlement	50.00
Goderich, Knox Ch	35.00
R. St Paul's, Montreal Per Rec. D. J. Macdonnell	12.00
Burnside	25.00
S Nissouri	5.00
North	4.00
Toronto, St James sq	669.00
Balderson	7.00
Bethesda Ch	12.00
Oro, Guthrie Ch	3.00
Montreal, Erskine Ch	359.00
Furnham Centre	5.00
Dundee, Zion Ch	25.00
Cote des Neiges	22.00
Namur	3.75
Barrie	20.00
Madoc, St Peters	25.00
Mill Haven, &c.	10.10
Bracefield, Union Ch	10.60
Leaskdale	10.00
Zephyr	10.00
Lobo, Melville Ch	6.50
Proof Line	20.00
Stouffville	40.00
Port Hope, Mill st	30.00

\$8,335.67

COLLEGE FUND.

Received to Feb. 5, 1885	\$2650.54
Whitby, St Andrew's	20.50
Kingston, Chalmers'	50.50
Iroquois	10.00
Martintown, Burns Ch	13.50
Burlington	10.00
Balderson & Drummond	17.25
Sab Sch	5.74
New Edinburgh	8.60
St Thomas	60.00
Fingal	40.00
Seaforth	31.87
Boston Ch, Esquesing	5.49
Doon	2.00
Thornbury & Clarkesburg	3.00
Kingston, Cooke's Ch	25.00
Drummondville	10.00
Norwood	18.00
Mimosa	5.00
Tilsenburg	6.00
Culteden	4.00
Strathroy	12.00
Orilla	50.51
Airlio	2.00
Perth, Knox	35.00
Mandaamin	3.50
Belmont	30.00
Ayr, Stanley St	30.00
St Mary's, Ist	14.70
London, St Andrew's	100.00
Leaskdale	12.00
Zephyr	5.00
St Catherine's, Knox	55.00
Chesley	20.00
" S.S.	1.26
N Westminster	38.00

S Westminster	10.00
West Puslinch	5.00
J M, Brockville	15.00
Melville Ch, Scarborough	7.00
Port Dover	20.00
Underwood	5.00
Toronto, College St	25.00
Ottawa, Bank St	40.00
Toronto, St James Sq	400.00
Sunderland	2.85
Vroomantun	0.65
Bethesda Ch	6.79
Brampton	56.00
Oro, Guthrie Ch	3.00
Barrie	50.00
Rothsay	5.00
Toronto, Central	50.00

\$4,076.15

Widows' Fund.

Received to Feb 5th, 1885	\$2,371.00
Whitby, St Andrews	10.00
Kingston, Chalmers	1.00
Iroquois	5.00
Martintown, Burns Ch	7.00
Burlington	5.00
Balderson and Drummond	3.50
Sab Schl	1.50
New Edinburgh	2.50
St Thomas	40.00
LeNotawasaga, Creemore, &c	3.50
Hornby	4.00
Boston Ch, Esquesing	6.50
Thornbury & Clarkesburg	4.00
Kingston, Cooke's	5.00
St Catherine's, Haynes' ave.	5.00
Mimosa	3.00
Chatsworth	2.00
Guelph, Knox Ch	20.00
Strathroy	10.00
Orilla	20.00
Lancaster	5.00
Airlio	2.00
Perth, Knox Ch	15.00
Belmont	14.00
Toronto, West Ch S.S.	15.00
Leaskdale	3.00
Zephyr	2.00
St Catherine's, Knox	17.00
Chesley	15.81
" S.S.	1.50
N Westminster	13.00
South	3.00
Regina	2.50
Minesing	2.00
Underwood	5.00
Ottawa, Bank st	10.00
S Nissouri	5.00
North	4.00
Bethesda Ch	6.00
Oro, Guthrie Ch	3.00
Montreal, Erskine Ch	22.00
Brampton	10.00
Orono	13.00
Lobo, Melville Ch	11.00
Tilbury E.	5.00
Kingston, Chalmers	21.00

\$2,551.57

With rates from Revs G Sutherland, A Matheson, R Scott, D H McCrae, R Moffat, DD, L McPherson, C Heine Anfid Henderson, J Carswell, J R S Burnett, J McMechan, J R McLeod, J Turnbull.

AGED AND INFIRM MINISTERS' FUND.

Received to Feb 5th, 1885	\$2,409.53
Whitby, St Andrews	10.00
Iroquois	10.00
Martintown, Burns Ch	10.00
Burlington	5.00
Balderson & Drummond	7.50
S.S.	2.81
Drumbo, Willis Ch	3.00
New Edinburgh	2.00
St Thomas	45.00
Seaforth	12.17

E Nottawassaga, Creemore, &c	3.50
Boston Ch, Esqueing	5.80
Thornbury and Clarksburg	4.00
Kingston, Cooke's Ch	4.00
Drummondville	7.00
Leeds	5.00
Mimosa	3.00
Chatsworth	5.00
Guelph, Knox	20.00
Strathroy	9.00
Orillia	20.60
Desoronto, Ch of the Re-	
decmer	4.25
Lancaster	4.00
Airlic	2.00
Perth, Knox	25.00
Belmont	10.00
Toronto, West Ch S S	10.00
St Mary's, Ist	14.70
London, St Andrew's	75.00
B Class	11.00
Leaskdale	5.00
Zephyr	2.00
St Catherine's, Knox	40.00
Chesley	20.55
S S	1.25
Clifford	7.71
N Westminster	20.00
S Westminster	5.00
Harwich	10.00
Minesing	3.00
W Pashinch	5.00
Eadies Station	4.50
Ottawa, Bank st	10.00
S Nissouri	5.00
N Nissouri	4.00
Sunderland	4.39
Vroomantien	2.50
Bethesda Ch	6.00
Brampton	20.00
Dundee, Zion Ch	15.00
Beachburg, St Andrews	.80
Bluevale	6.49
Inverness	3.48
Barrie	25.00
Brono	10.40
Zephyr	2.00
Lobo, Melville Ch	12.00
Tilbury E	5.00
Holtsay	6.00
Kingston, Chalmers	21.00
Toronto, Central Ch	40.14
	\$3,194.35
With rates from ministers: Revs	
A Ross, \$3; G Sutherland, \$5; A	
Matheson, \$4.25; R Scott, \$3.75; S	
Houston, \$10 (2 years); J Cleland,	
\$4; C Heime, \$13.50; J Carswell, \$4;	
G Mckeracher, \$3.75; R Stevenson,	
\$1.10; J McMechan, \$4.50; A W	
Wahell, \$3.75; W T Canning, \$3;	
J R McCleod, \$3.75; J Turnbull, \$3.75.	

MANITOBA COLLEGE ORDINARY FUND.	
Received to Jan. 5, 1885	\$ 561.07
Teeswater, Westminster	7.78
Martintown, Burns Ch	8.00
Balderson & Drummond	4.70
S S	1.58
St Thomas	21.00
Lidcotte, Chalmers Ch	4.70
Annan	5.50
Eden Mills	4.00
Thornbury and Clarksburg	2.00
Leith	4.00
Scarboro, St Andrew's	10.00
Wadlington	12.00
E Nottawassaga & Creemore	5.42
Rodgersville	15.25
Chiselhurst	3.61
Strathroy	5.00
Perth, Knox Ch	5.00
Leaskdale	10.00
Zephyr	3.75
Chesley	1.53
Clifford	6.45
N Westminster	16.00

S Westminster	3.00
Toronto, College st	15.00
Regina	2.50
Ottawa, Bank st	40.00
Goderich, Knox	45.00
S Nissouri	5.00
North	4.00
Toronto, St James sq	100.00
Brampton	11.00
Tilbury East	9.44
Toronto, Central Ch	20.00
	\$973.26

MANITOBA COLLEGE DEBT.	
Rev Dr Caven	100.00
James Brown	25.00
Miss Alexander	5.00
	\$130.00

KNOX COLLEGE ENDOWMENT FUND.	
Received to 6th Feb, 1885	\$25,912.87
D McKay, Toronto	300.00
J Henderson	16.67
J Ferguson	8.32
Mrs Mullen	10.00
J Hallam	33.33
R M Gray	25.00
J J Davidson	50.00
J Young	10.00
L M Livingston	100.00
H Kent	33.33
J Park	50.00
H B Gordon	25.00
James Scott	166.00
R Donald	100.00
A R Creelman	50.00
Neil Currie	100.00
Wroxeter, per D M Walker	17.50
A Clark, Smiths Falls	100.00
Dunbarton, per Rev R M	
Craig	50.00
Dunbarton, per J Parker	100.00
W Brown, Caledonia	100.00
Almoute, per Rev W Burns	60.00
Perth	52.00
London, per D Cameron	145.00
Columbus	62.00
N Dawn, per Rev J Becket	7.67
Manchester, per Rev J Pritchard	6.00
Rev J H Ratcliffe, St Cath-	
erines	33.00
G R Birch, Ottawa	66.67
McKays, per F Smith	77.50
Enniskillen, per J McLaugh-	
lin	10.00
E Adelaide, per D Sands	19.00
Doon, per W Beattie	21.00
Geo Caldwell, Woodstock	20.00
Brooksedale, per Rev R Scott	8.50
R Melvin, Guelph	12.50
Bond Head, per J Carswell	69.25
Dr J D McDonald, Hamilton	100.00
J Gibson, Ottawa, per G R	
Cunningham	33.33
McKillops, Duff's Ch, per Rev	
P Musgrave	35.70
Storrington, per Rev T S	
Chambers	10.00
Molesworth, per A Mitchell	64.00
Elma Centre, per W Lochend	21.00
Paisley, R M Hay	5.00
Strabane, T Bain	52.00
W McArthur, Galt	10.00
St Helen's, per Rev R Leask	32.50
Wilton, per R Blair	30.00
North Bruce	91.50
Saugen, St Andrew's	9.25
Theiford, per J Blake	81.00
Caledon, St Andrew's, per	
Rev A Tait	10.50
Mono East, per Rev A Tait	27.00
Mono Mills, " "	25.00
Caledon East, " "	5.00
Westminster, per Rev F Bal-	
lantyne	55.50

Acton per R Little	31.09
Seaforth, per Rev A D Mc-	
Donald	301.32
Essa Ist, per Rev S Acheson	7.00
Flamboro, per W Henderson	96.83
Wyoming, per D D Anderson	25.33
Galt, per D Spiers	244.51
Albion and Vaughan, per	
Rev P Nicol	11.00
McGillivray, per M A Smith	10.00
N Normanby per T G Hen-	
derson	7.00
Ravenswood, per E Roy	73.00
Streetsville, J G Beatty	12.00
York Mills, per Rev A Gil-	
ray	10.00
Rev A W Waddell, Blenheim	25.00
Buras Church, Sarnia Pres.,	
per J D Grieve	40.50
W Smith, Columbus	20.00
Wendigo, per Jas Alexander	15.19
Barrie, per R Laidlaw	16.00
Brussels, per Rev J Ross	131.00
Chingunacousy Ist, per Rev R	
D Fraser	22.00
Chingunacousy 2nd, per do.	15.00
E Oxford, per Mr Farrington	36.50
Brucefield, per Rev A D Mc-	
Donald	85.00
Cheltenham, per A B Hen-	
derson	33.00
Mt Pleasant, per R Mc Cul-	
loch	54.00
Queensville, per P Cram	11.00
Jno McCalla, St Catherine's,	100.00
Ailsa Craig, per J R Ander-	
son, M D	65.00
G Telfer, Thamesford	1.67
Scarboro Knox, per S Rennie	34.00
Guelph, per Rev R Torrance	8.35
Cantlache, per J Stirret	22.00
	\$32,757.51

CHURCH AND MANSE BUILDING FUND FOR MANITOBA AND THE N-WEST.	
Received to Feb 5th, 1885	\$1,672.50
W Morrison, Toronto	50.00
R Cunningham	5.00
Rev E D McLaren	5.00
R H Pringle, Brampton	5.50
Scarboro, Knox Ch	71.00
Rev J B Edmondson, Al-	
monte	50.00
J J Davidson, Toronto	50.00
John Chamberlain, King	9.00
Geo ditto	3.00
A McCallum	6.00
A Mitchell	3.00
Special family offering	59.00
Toronto, College st	9.25
A Dinwiddie, Fordyce, Fergus	10.00
James Scott, Toronto	100.00
	\$2,035.73

KNOX COLLEGE BURSARY FUND.	
Received to 5th Feb, 1885	\$50.00
Toronto, St James sq	69.00
	\$110.00

TRINIDAD AND DAYSPRING, &c.	
Received to Feb 5th, 1885	\$162.55
Toronto, College st, Trinidad	19.00
" " " " " "	16.19
" " " " " "	106.20
Thornbury & Clarksburg S S	2.00
	\$206.94

FOREIGN MISSIONS, ERROMANGA.	
Received to Feb 5th, 1885	\$624.87
Wm Gooderham, Toronto	25.00
	\$649.87

STUDENTS' MISSIONARY SOCIETY.
Received to Jan'y 5th, 1885 . . . \$58.00
Toronto, College st S S . . . 15.00

FOR FATHER CHINIQUEY.

St Catherines, Haynes ave. . . 10.00

FOR ONTARIO SABBATH SCHOOL ASSOCIATION.

Toronto, S S . . . 15.00

FOR WALDENSIAN COLLEGE.

Friend, Iroquois . . . 5.00

MCCALL MISSIONS.

Toronto, St James sq. . . . 30.00

RECEIVED BY REV. DR. MACGREGOR,
AGENT OF THE GENERAL ASSEMBLY
IN THE MARITIME PROVINCES, TO
MARCH 4TH, 1885.

FOREIGN MISSIONS.

Acknowledged already . . . \$7413.91

St. John's Church, Yarmouth, ad'l . . . 15.61
West Bay, C.B. . . . 61.81
Alberton, P.E.I. . . . 100.00
Little Harbour . . . 10.00
Blue Mountain . . . 5.00
Chalmers' Ch., Halifax . . . 25.00
Gabarus, . . . 5.00
East River Cong., Pictou . . . 62.00
Ladies' Soc., Springville . . . 9.65
Bridgewater . . . 9.35
Cavendish & New Glasgow . . . 60.00
A. Paterson, Kennetcook . . . 150.00
" " annual . . . 20.00
Goose River . . . 5.00
Rev. J. Annand, Anseiteum . . . 10.00
Redbank, ad'l . . . 2.00
Upper Londonderry . . . 65.00
Mr R's Mtg. . . . 16.00
Beq. of J Thompson, Halifax . . . 200.00
Parrsboro . . . 3.00
Falmouth St, Sydney . . . 24.00
West St. Peter's, and Mt. Stewart . . . 56.61
River Charlo, New Mills & Louison Brook . . . 30.00
Halifax W F M S, for Miss P's sal., 1 yr . . . 101.50
Amherst W F M S, for Miss Semple's sal. . . . 12.50
James Ch, Dartmouth, 1/2 yr. . . 60.00
Fort Massey M S, Halifax, 1 year . . . 120.00
Ladies M S, Milford . . . 10.00
Friend, per Rev R Cumming . . . 3.00
River John . . . 45.00
Windsor . . . 70.00
Friend, per Rev R Cumming . . . 3.00
St Paul's, Fredericton . . . 50.00
Brookfield M S . . . 8.00
St Ann's and North Shore . . . 27.00
Anonymous, Halifax . . . 10.00
Campbelltown . . . 30.00
Scotsburn Aux. W F M S, for Efaté . . . 25.00
Summerside, P E I . . . 74.00
Springside, Up. Stewiacke . . . 20.00
A B R M, St Andrew's, N B . . . 5.00
United Ch, New Glasgow . . . 359.58
St Matthew's, Wallace . . . 7.00
W McDougall, South Maitland . . . 243.00
Glace Bay, ad'l . . . 5.00
Moncton S S, for Bromanga . . . 16.00
Moncton S S, for Efaté . . . 16.00
Richmond, Halifax . . . 10.80

Stewart . . . 10.00
Knox S S Inf Cl, St Catherines, for Mr and Mrs Morton's work Trin . . . 15.00
Haynes Ave S S, do . . . 10.00
River John . . . 12.00
St Ann's & North Shore . . . 3.00
Bass River S S, Londnderry . . . 9.00
Deaf & Dumb Inst, Hafx. . . . 10.00
Mr Hutton's Sab Ev Class . . . 10.00
St Andrew's S S, Halifax . . . 30.00
Erskine Ch Juv M S, Montreal . . . 50.00
Miss Mowatt's class, St Andrew's, N B . . . 9.00
Maitland, St Davids S S . . . 24.16
Selma . . . 13.04

50.00
32.33
40.00
25.00
44.00
0.50
104.07
15.00
0.50
0.50
5.00
5.00
10.00
15.00
10.00
12.00
3.00
9.00
10.00
30.00
50.00
9.00
24.16
13.04

\$3020.76

HOME MISSIONS.

Acknowledged already . . . \$2564.79
Salem Ch, Green Hill . . . 8.90
Yarmouth, ad'l . . . 15.00
West Bay, C. B. . . . 35.00
Alberton, P. E. I. . . . 20.00
Blue Mountain . . . 4.00
Chalmers' Ch, Halifax . . . 13.31
Harbour Grace, Newfadind . . . 20.00
Gabarus . . . 5.00
East River Cong., Pictou . . . 5.00
Cavendish & New Glasgow . . . 15.00
Alex Paterson, Kennetcook . . . 50.00
" " annual . . . 10.00
Goose River . . . 5.00
Col. Com. Free Ch of Scotland, £150 stg . . . 730.00
Rev J Annand, Anseiteum . . . 10.00
Redbank, ad'l . . . 1.00
Upper Londonderry . . . 25.00
Beq. Jas Thompson, Halifax . . . 200.00
Falmouth St, Sydney . . . 15.00
Richmond, N B, ad'l . . . 5.00
West St Peters and Mount Stewart . . . 5.00
River Charlo, New Mills & Louison Brook . . . 8.00
Chipman, N B . . . 6.50
St James Ch, Dartmouth, 1 year . . . 30.00
Fort Massey M S, Halifax, 1 year . . . 75.00
River John . . . 25.00
Windsor, St John's Ch . . . 25.00
St Paul's, Fredericton . . . 25.00
Brookfield, N S . . . 5.00
St Ann's & North Shore . . . 20.00
Summerside, P E I . . . 25.00
Springfield, Up. Stewiacke, 1 year . . . 12.00
St Matthew's, Wallace . . . 5.00
Union Bank Div, 3 shares . . . 4.50
Glace Bay, ad'l . . . 10.00

2564.79
8.90
15.00
35.00
20.00
4.00
13.31
20.00
5.00
15.00
50.00
10.00
730.00
10.00
1.00
25.00
200.00
15.00
5.00
5.00
8.00
6.50
30.00
75.00
25.00
25.00
25.00
5.00
20.00
25.00
12.00
5.00
4.50
10.00

\$4038.00

SUPPLEMENTING FUND.

Acknowledged already . . . \$9,040.08
St John's Ch, Yarmouth . . . 60.00
West Bay, C B . . . 30.00
Knox Ch, Wallace . . . 46.00
Alberton, P. E. I. . . . 91.00
Blue Mt. . . . 4.00
Gabarus, ad'l . . . 5.00

9040.08
60.00
30.00
46.00
91.00
4.00
5.00

East River Cong, Pictou . . . 120.00
Shubenacadie . . . 50.00
L Stewiacke . . . 12.00
N Salem . . . 4.00
Lawrencetown . . . 15.00
Kentville, ad'l . . . 13.00
Acadia Cong . . . 25.00
Salem Ch, Green Hill . . . 11.90
Cavendish & N Glasgow . . . 50.00
A Paterson, for Kennetcook . . . 20.00
" Kennetcook . . . 50.00
" " ann'l . . . 10.00
Rev Jos Annand, Anseiteum, Upper Londonderry . . . 85.00
Mahone Bay ad'l . . . 36.00
Noel . . . 21.00
Falmouth St, Sydney . . . 40.00
West Cape, P. E. I. . . . 23.00
River Charlo, New Mills, &c. . . 10.00
Chipman, N B . . . 38.00
Hopewell . . . 40.00
Middle Musquodoboit ad'l . . . 22.60
St James Ch, Dartmouth . . . 61.00
Lockport and East Jordan . . . 30.00
Cape North, ad'l . . . 20.00
West River ad'l . . . 33.00
River John . . . 58.00
Greenfield, N B, Glassville, ad'l . . . 10.00
Miss Isabella Joiner . . . 2.00
Carleton and Chebogue . . . 20.90
St. Paul's, Fredericton . . . 129.00
St Anne's and North Shore . . . 20.00
Campbellton . . . 25.00
Shediac ad'l . . . 10.00
Summerside, P. E. I. . . . 91.00
New Dublin . . . 25.00
St James, N B . . . 40.00
Glace Bay, C B . . . 40.00
Middle River C B . . . 12.50
Barney's River . . . 20.00
Economy & Five Islands ad'l . . . 39.60

\$10,689.68

COLLEGE FUND.

Already acknowledged . . . \$5,868.88
St John's Ch, Yarmouth . . . 12.00
West Bay, C B . . . 11.00
Alberton, P E I . . . 9.00
Gabarus, C B . . . 6.70
East River Cong, Pictou . . . 10.00
Cavendish & N Glasgow . . . 10.00
Alex Paterson, Kennetcook . . . 75.00
" " Annual . . . 12.00
Rev Jos Annand, Anseiteum . . . 10.00
Redbank ad'l . . . 1.50
Water Loan . . . 11.68
Funded Debt Loan . . . 21.41
Div Bank B N A . . . 226.30
Upper Londonderry . . . 10.00
Falmouth st, Sydney . . . 8.00
Richmond, N B . . . 10.00
W St Peter's & Mt Stewart . . . 15.00
River Charlo, New Mills and Louison Brook . . . 10.00
St James Ch, Dartmouth . . . 30.00
Fort Massey Missy's Assoc., Halifax, 1 yr . . . 50.00
St John's Ch, Windsor . . . 25.00
St Paul's, Fredericton . . . 40.00
St Anne's and North Shore . . . 2.00
Interest . . . 117.76
Campbellton . . . 13.00
Springside, U Stewiacke, 1 yr . . . 10.00
Union Bk Div 305 shares . . . 457.50
Glace Bay, ad'l . . . 5.00
Interest . . . 125.00
Div People's Bk of Hfx . . . 60.00

\$7,286.41

COLLEGE BURSARY FUND.

Acknowledged already . . . \$ 260.09
Stewiacke . . . 5.00
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Literature.

MEMOIR OF DAVID BRAINERD, Missionary to the Indians of North America, edited by S. E. Dwight, D. D. Funk & Wagnalls, New York, 1834: Price \$1.50. In the Record for September, 1934, we gave a biographical sketch of this eminent missionary, and now recommend our readers to procure this volume at once so stimulating and suggestive. It is based on Jonathan Edwards' Life of Brainerd and is exceedingly interesting.

NOTES OF LESSONS ON MORAL SUBJECTS, for the use of teachers in the public schools, T. Nelson & Sons, Edinburgh and London: W. Drysdale & Co., Montreal: Price 70 cents.—This is an effort to supply a want pointed out by the Privy Council of England in one of their circulars to the Educational Department, in which their Lord-ships say that they are anxious that the Department should lose no suitable opportunity of impressing upon both managers and teachers the great responsibility which rests upon them, over and above the intellectual teaching, in regard to the moral training of the children committed to their charge." This book, by Fred. W. Huckward, is designed to meet the want and appears to be well adapted to that end, containing short digests of such subjects, as Honesty, Honour, Truthfulness, Obedience to Parents, Love of Home, Industry, Perseverance, Punctuality, Contentment, Benevolence, Temperance, Modesty, Magnanimity, etc. These are carefully analyzed and illustrated by short anecdotes in a very effective manner. The subject is one of highest importance, and this treatise is worthy of consideration at the hands of the school boards of Canada.

OBSCURE SCRIPTURE CHARACTERS, by Fred. Hasings, editor of the Homiletic Magazine; Funk & Wagnalls, New York, 1834: Price \$1. Here are twenty-eight sketches of Bible characters concerning whom little is known, but who are nevertheless fitted to teach some good lessons, such as Antipas, Abijah, Vashti,

Hobab, Malchus, Simon the Cyrenian, Barabas the robber, Barnabas the evangelist, etc. It is a very instructive and interesting volume.

THE HOLY GOSPEL IN CONTINUOUS NARRATIVE, by Rev. Gavin Lang, Collegiate Minister of the parish of Inverness, Scotland. W. Drysdale & Co., Montreal. This is a very useful harmony of the four Gospels, giving, as far as can well be done, in the exact words of the evangelists, a consecutive and chronological outline of the life of our Saviour, without any needless repetition of either incident or utterance. Price, in cloth, 35 cts; leather, 50cts.

THE PARISH RECORDER, by Rev. T. F. Fotheringham, St. John, N.B.: an admirable sheet, published monthly in the interests of the congregation of which the managing editor is pastor—one of those well organized and prosperous congregations that supply every family with a copy of the PRESBYTERIAN RECORD.—The Recorder exhibits elements of usefulness and popularity which are bound to make it successful. Price 50 cents per annum.

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