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THE  
**PRESBYTERIAN RECORD**  
 FOR THE  
**DOMINION OF CANADA.**

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CONTENTS.

	Page	Page	
Presbyterian Church in the United States.....	281	The March of Christianity.....	296
Anniversary and Mr. Annand.....	282	State of Religion—Report of Committee.....	297
Editorial—Glimpses at Sweden and Norway.....	282	Mission to the Indians.....	300
Missionary Cabinet—Dr. John Scudder.....	284	Formosa—Letter from Dr. Mackay.....	391
International Sabbath-school Lessons.....	286	Home Missions—Meeting of Committee.....	302
Our Own Church.....	288	The Romance of Missions.....	302
The Colleges.....	289	New Guinea.....	303
Manitoba Items.....	290	Literature.....	304
Meetings of Presbyteries.....	290	Miscellaneous.....	304
Obituary Notices.....	293	Page for the Young.....	305
Ecclesiastical News.....	294	Acknowledgments.....	306

**The Presbyterian Church in the United States.**

THROUGH the kindness of Rev. William H. Roberts, D.D., the stated clerk, we have before us a neatly bound copy of the minutes of the General Assembly for 1884-85—a volume of 600 pages full of valuable and interesting information. It is printed in large, clear type. As their missionary reports are published in extenso in separate form, we have only in this volume a condensed abstract of them, that of the Home Mission Board, covering eight pages, and that of the Foreign Mission, only three. During the year covered by the report, the Home Mission Committee employed no less than 1435 ordained ministers and 175 missionary teachers. The most important division of the Board's work is said to be supplying the religious wants of the great Western States and Territories. During the past year there were organized 195 new churches and 380 new Sunday-schools: nearly 7000 members were received by certificate, "besides nearly 9000 converts drawn out from impenitence and irreligion." The Board of Foreign Missions briefly summarizes its work among the American Indians, the Chinese in the United States, and in Japan, China, Corea, Siam and Laos,

India, Persia, Syria, Africa, South America, Mexico, and European Papal countries. There are under control of this Board thirteen mission fields, occupied by 171 American ministers, 112 native ministers, and 158 native licentiates—in all 446; besides 1114 lay missionaries, making a grand total of 1560 missionaries. The total receipts for Home Missions were \$632,906, and for Foreign Missions, \$699,983. The expenditure in such case was considerably in excess of the receipts, leaving both Boards to grapple with an incubus of debt. But they are not afraid to face the shortage. A noticeable feature in both these reports is the large amount of money raised in support of Home and Foreign missions by the women's societies. For the former, the women of the Church raised last year \$128,523, and for the latter, \$224,598! Verily, "the women that publish the tidings are a great host." 284 pages are occupied with the statistics of the Church. Considering the extent of ground which they cover, they are marvellously complete. It is worth noticing that they are so condensed that a single page contains the name of the church, the minister, and his address, together with twenty columns of statistics. In our own Church we require two pages for our forty columns of figures. Here is a brief summary of the statistics:—Synods, 25; Presbyteries, 196—five being in India and five in

China: Ministers, 5474: Licentiates, 322: Candidates, 839: Elders, 20,602: Deacons, 6472: Churches, 6,093: Communicants, 644,025. *Contributions*.—For Home Missions, \$652,906: Foreign Missions, \$699,983: Education, \$115,870: Publication, 34,218: Church Erection, \$152,050: Congregational purposes, \$7,541,016. Total, \$10,192,053. The average for all purposes is \$15.67 per communicant. The similar average of the Presbyterian Church in Canada for the same period was \$12.62. A commendable feature of this book is the alphabetical list of names and post office addresses of all the ministers and licentiates of the Church with which it concludes.

### Aneityum.

THE beautiful island of Aneityum, one of the New Hebrides group, will be ever dear to the members of our Church, especially to those in the Maritime Provinces,—as the scene of the successful labours of Rev. John Geddie, D.D. It was in Aneityum that our Church first commenced foreign mission work among the heathen. The labours of Dr. Geddie are happily commemorated in a tablet bearing the following inscription:

When he came here  
There were no Christians,  
When he went away  
There were no heathens.

It will be remembered that for four years Dr. Geddie, with his heroic wife, toiled in Aneityum amid many perils, and succeeded so well that the power of heathenism was broken and the whole population came more or less under the new influence. There remained much, very much, to be done,—more than one man, however devoted and enterprising, could accomplish. At the earnest invitation of Dr. Geddie, Rev. John Inglis joined him and took charge of the work on one side of the island. The population at that time was about 3000; and as the result of the labours of the two missionaries Aneityum became a centre of light for the adjacent isles. Dr. Geddie's health failed, and the time came when he had to "lay his armour by." Dr. Inglis also had to retire on account of advancing years. Dr. Geddie's station has been filled for a number of years by Rev. Joseph Annand, a

man like-minded with our honoured pioneer missionary. Dr. Inglis's station is occupied by Rev. Mr. Lawrie. Dr. Inglis belonged to the Reformed Presbyterian Church, Scotland, and when that body joined the Free Church its mission work passed under the Free Church control. Thus, for some years, the Free Church has had charge of one station on Aneityum, while Dr. Geddie's station has been under the care of our own Church. It is felt by both missions that the time has come when one missionary will suffice for the needs of the whole island. This becomes all the more apparent when we learn that the population has decreased and is still decreasing. Our missionary, Mr. Annand, has offered to retire from the field he has so efficiently occupied, and to break new ground. The Free Church will now have sole charge of Aneityum; and we have no doubt they will do ample justice to this deeply interesting field. The work is one. It has been carried on harmoniously and effectively for more than thirty years; and we have no doubt that it will be faithfully continued. For the sake of Dr. Geddie and Dr. Inglis, as well as for the sake of the many brethren and sisters in the Lord that still live on Aneityum, our people will continue to regard that island with warm affection. Mr. Annand spent two or more years in pioneer work when he first went to the New Hebrides, and we have no doubt that he will prove equally successful in the sphere which may be allocated to him.

### Editorial Gleanings.

#### GLIMPSES AT SWEDEN AND NORWAY.

OUR personal acquaintance with Hamburg was limited to one hour spent in the precincts of the railway station, of a dark night. We could see the glare of electric lights reflected in a sheet of water which we took to be the Binnen Alster, one of the ornamented lakes for which Hamburg is famous, and that was about all; but we consoled ourselves with the old adage,—“Where ignorance is bliss 'tis folly to be wise.” Every body is supposed to know that Hamburg is the most important shipping port in Germany. The traffic of the Elbe, navigable 500 miles from the sea, constitutes of itself a very large trade, while

numerous canals and railways connect it with the Baltic and every part of the Continent. Some people go the length of saying that it is the wickedest city in Germany—wholly given to pleasure. There was a very interesting conjunction of "stars" at the depot that night. First, Principal Cairns of Edinburgh, followed by Dr. J. Marshall Laug of Glasgow, Dr. Schaff of New York and several other members of the Presbyterian Alliance made their appearance, and, soon after, a whole train-full of Continental celebrities—all going in the same direction. About midnight we arrived at Kiel, some 54 miles north of Hamburg, and an important naval station on an arm of the Baltic. Here we were transferred to a steamer, on board of which indescribable confusion reigned for some length of time. Reaching Korsör on the island of Zealand at 6 a.m., we did ample justice to the frugal meal set before us, and at eight we were off by rail for Copenhagen, sixty-six miles distant; time three hours. Our first impressions of Denmark were very pleasing. We passed through a well-cultivated country, the thorn hedges and tidy farm steadings reminded us more of the lowlands of Scotland than anything we had seen since crossing the channel. Somehow, we began very soon to feel "at home" in Denmark—a feeling that grew upon us the more we saw of the country and its kindly people. And why should we not? Did not a good Danish King once wield the English Sceptre? And may not a Danish Princess be Queen of Britain again before long? And were not many of our Scottish ancestors of Danish descent? And may there not be a tinge of Scandinavian blood in our own veins? And is not blood thicker than water? I need say nothing more about the pleasant days spent in attending the meetings of the Evangelical Alliance in Copenhagen. At one of these meetings, however, a Swedish pastor advised us on no account to miss the opportunity of seeing Stockholm—"the most beautiful capital in Europe," he said. It is only 400 miles north from Copenhagen! So, to Stockholm we went. The first part of the journey was by sea, to Malmö, a small town at the southern extremity of the Swedish peninsula, whence we proceeded by the limited mail train, which kept excellent time and was in every respect

well appointed. Stockholm is built on several islands, connected by numerous bridges. It is thirty-six miles from the sea, at the head of one of those picturesque fiords through which the tide rushes with the force of a mighty river. It has, of course, a splendid harbour, accessible to ships of the largest size. On a fine site, sloping towards the water, is the Royal Palace, a large and handsome building. We admired the interior with its picture galleries and antique furniture—especially the private apartments of the Royal Family, and the elegant suites of rooms for their visitors. The "Grand Hotel," immediately opposite, is a splendid modern structure, containing 400 bedrooms, equal in every respect to the best English or American hotels, and much cheaper—only \$3.00 per day. There are several public parks: that in the centre of the city is particularly beautiful and well kept. Some of the other public buildings are also very handsome, and in the Gustavus Adolphus Square there is a fine bronze statue of that celebrated monarch—a laurel wreath on his brow, a palm branch in his hand, and displaying his famous motto,— "Peace with Honour." We stepped on board a small twin-screw steamer lying at the wharf with steam up, without knowing very well whither it might carry us. In one hour we were conveyed twenty-four miles down the fiord to where a huge stone fortress rose out of mid-channel and which seemed to say, "thus far shalt thou go and no further." The return trip was made as expeditiously as the first. We noticed on both banks of this romantic fiord many tasteful villas, and some larger castles, the summer homes of the wealthy merchants and princes of Stockholm.

While here it may not be out of place to mention that Sweden and Norway jointly occupy the whole of the north-western peninsula of Europe, which with Denmark and Finland used to be styled Scandinavia, but within recent times Finland has been annexed to Russia, and the southern parts of Denmark to Germany, which leaves these three northern kingdoms with very small territories. Although now addicted to the peaceful arts, and subsisting chiefly on agricultural industry, enough of the old martial spirit remains to assert their right to an independent existence. Each of them maintains a standing army; that of Sweden

numbers nearly forty thousand soldiers, and that of Norway about half as many. The population of Sweden is about 3,500,000, and that of Norway about 2,505,000. The great majority of the people in both countries, and also in Denmark, are Lutherans. So clean a sweep did the Reformation make in Sweden, there are not a thousand Roman Catholics in it to-day. Although entirely separate and independent kingdoms, strange to say, Sweden and Norway have only one king between them. Oscar II, the present sovereign, is about 56 years of age and is said to be very popular and highly accomplished. The Lutheran Church, established by law, is the State Church in all the three Scandinavian Kingdoms. Up to 1845 no other religious denomination was tolerated in Norway. Now, however, within certain limits, the people are free to worship according to the dictates of their consciences. The law, provides, nevertheless, that no one who has been confirmed may leave the State Church before having attained the age of nineteen. It is now proposed to reduce the age to fifteen.

We sailed from Copenhagen on the morning of the 6th of September, bound for Leith, *via* Christiansand, in the staunch and well found new steamer "Thorsa," and made our port of call at daybreak next morning. We were surprized to find a town of 30,000 inhabitants, every one of whom was presumably asleep. With the exception of the old Cathedral and a new Court House, the buildings are all of wood, clap-boarded and shingled in Canadian fashion, but one of the cleanest and most regularly built towns imaginable. Telegraph wires, water hydrants, and other modern improvements were noticed in the streets, and nearly every window was a miniature flower garden. The harbour is one of the finest in Norway, strongly fortified, and the surrounding scenery so bold and beautiful as not to be soon forgotten. We did not stay long. Before noon we were off the Naze of Norway where we encountered one of the fiercest gales that had swept the North Sea for years. The wind, however, following us, we made an unusually rapid voyage of 500 miles, and dropped anchor in Leith Roads on Sunday evening. A few days more and we were speeding across the Atlantic in the steamship "Circassian" of the *Allan Line*; and so ended a very pleasant

journey, occupying ninety-eight days, during which we travelled 9,710 miles, without once missing a train or losing the value of a shoelatchet.

### Missionary Cabinet.

JOHN SCUDDER, M.D.

AMONG the missionaries of recent times there are few more worthy of honorable mention than Dr. J. Scudder, a medical missionary of the American Board of Foreign Missions, who spent most of his life in India. Not only did he give himself to the great work, but five of his sons and a daughter also became missionaries in India, and to them belongs the honour of founding the Arcot Mission which has been so successful in the hands of the Reformed Church in America. The five sons were all married, so that at one time no less than *thirteen* members of the same family were actively engaged in mission work! Dr. Scudder was born in Freehold, New Jersey, and was dedicated to God in his infancy by a pious mother. When prepared to enter college he was sent to Princeton Seminary, where he was not only a diligent student, but also a pronounced Christian, who did everything he could to influence his fellow-students in that direction. When the time came for him to make choice of a profession he intimated his desire to become a minister of the Gospel; in deference, however, to the wishes of his father, he entered upon the study of medicine at the New York Medical College, where he graduated and soon afterwards began practice as a physician in that city and was married to a young lady "beautiful in person, lovely in spirit, and attractive in manners," full of the missionary spirit and who proved a faithful and efficient colabourer with him in the work to which he was eventually called. Dr. Scudder's skill and courtesy soon secured a large and lucrative practice in New York, where he became an active member of the Dutch Reformed Church. On a visit to one of his patients he picked up a tract written by Gordon Hall, entitled, "The Conversion of the World; or the Claims of Six Hundred Millions." He begged the loan of the book; he read and re-read the little volume, every page of which seemed a voice beseeching him to

come to the rescue of souls ready to perish. There were many ties to bind him to his loved home land, but in his own heart the conflict was soon ended, and he was able to say,—“Lord Jesus, I go, as Thou hast commanded, to preach the Gospel to every creature.” His young wife readily consented to go with him. Just as they had come to this decision the American Board called for a medical missionary for Ceylon, and Dr. Scudder's offer of service was accepted. On the 8th of June, 1819, Dr. Scudder, and Messrs. Levi Spaulding, Miron Winslow and Henry Woodward, with their wives, sailed from Boston in the brig *Indus*, bound for Calcutta. Captain Willis, master of the *Indus*, was a sincere Christian, and, during the voyage of five months, a remarkable revival took place, embracing the greater part of the crew. A few days after reaching Calcutta, Dr. Scudder's little daughter died, and the sorrowing parents continued their journey to Ceylon. Their field of labour was in the Province of Jaffna, a cluster of islands at the northern extremity of Ceylon, where a mission had been maintained by the Board since the year 1816. At the time of Dr. Scudder's arrival there were eight parishes under the care of the mission. In August, 1820, Dr. Scudder was licensed to preach the Gospel, and was soon engaged, heart and soul, in the work of the ministry, preaching not only in public, but from house to house. In 1821 he received ordination. A large part of his time was occupied in preaching tours in the neighbouring towns and villages. While absent on such tours and engaged in the duties of the medical profession, the care of the schools, both for boys and girls, devolved upon Mrs. Scudder, in addition to her domestic duties and the instruction of the women who attended her classes. Dr. Scudder's labours in Ceylon were incessant and very successful, but, owing to the trying nature of the climate they seriously affected his health, so that he was obliged to seek a change. He visited Madras and passing into the interior spent some time in Bangalore. In 1836 he was appointed to institute a mission in the vicinity of Madras, where he resumed his chosen work with renewed health and activity. So eager were the people to receive instruction, that Dr. Scudder was known to stand for eleven consecutive hours preaching the Word or distributing books. On

one of his tours he proceeded as far south as Tranquibar and preached to the native congregations in Tamil in the church built by Ziegenbalg, more than a century before. These protracted journeys, in a debilitating climate, at length broke down his vigorous constitution. He was advised to visit America as affording him the only hope of life. Before doing so, however, he crossed the Neilgherries to accomplish some important errand, and on his journey contracted the jungle fever and was again brought to the brink of the grave. His heroic wife, hearing of his illness, travelled night and day, with little hope of finding her husband alive, and was in imminent peril of being destroyed by wild beasts; but the lives of both were mercifully preserved. The voyage to America was so beneficial that on his arrival in 1842 he devoted himself to an unremitting effort for awakening a missionary spirit among the youth of his native land. For three years he was constantly employed in this way, until he had addressed over a hundred thousand children. Dr. and Mrs. Scudder returned to Madras in 1847 and went immediately to Madura, one of the Southern Provinces, which the American Board has since covered with a network of stations. In 1849 they returned to Madras. In November of that year Mrs. Scudder died, after a brief illness. She had been thirty years connected with the India missions. She had been an indefatigable worker. Her husband said of her that “she literally prayed her children into the kingdom.” It was her earnest desire that all her sons should become missionaries; and her prayer was answered, though the sixth son was not permitted to enter upon his chosen work, being taken away by death while pursuing his theological studies. In the summer of 1854 Dr. Scudder's health again gave way and he was induced to try a voyage to the Cape of Good Hope. Here he rallied and commenced preaching with his usual earnestness to the children, crowds of whom flocked to hear him, but the end was nearer than he imagined. On the 13th of January, 1855, he was seized with a fit of apoplexy, from which he did not recover. He passed away to his reward in the sixty-second year of his age and the thirty-sixth of his missionary labours. He was a great and a good man, who consecrated all his powers to the service of his Master.

## Story of Jonah.

NOVEMBER 8. B. C. 800. JONAH i: 1-17

**D**O not question the truth of this story, however strange it may seem. It is fully attested by the use twice made of it by Christ, who saw in it a type of his own burial and resurrection, Matt. 12: 39-41; 16: 4. There was a prophet in Israel named Jonah, a native of Gath-hepher, three miles N. of Nazareth, 2 Kings, 14: 25. That the same is here referred to need not be doubted. He was a contemporary of Amos and Hosea, hence the position assigned to the book in the canon. The story teaches thus early that God's gracious providence is not confined to any one nation, but extends to all peoples, Acts 10: 35. V. 2. *Nineveh*—see next lesson. *Go*—this word is found 800 times in the Bible, often accompanied with *Do*. It is not for a servant to question his master's orders, Matt. 8: 9.—Remember Abraham and Elijah; also Balaclava. V. 3. *But*—Jonah deliberately disobeyed God. *Joppa*—Jaffa, the seaport of Jerusalem, from which it is distant thirty-five miles, pop. 8000. V. 4. It is no use trying to escape from God, ps. 139: 7-10. *A great wind*—God controls the forces of His universe at His will, Prov. 30: 4; Mark 4: 39. V. 5. The sailors were heathens from different countries—religious in their own way: not atheists. Each prayed to his particular god in time of trouble: that is what our God would have us to do, Matt. 11: 28. *Fast asleep*—lost to all sense of his sin and shame. V. 6. Careless sinners, and sleepy Christians, need often to be roused from their lethargy and awakened to a consciousness of the danger of unbelief. V. 7. *The lot fell*—not by chance, Prov. 16: 33. V. 8. The very means used for concealment often lead to detection, as in this instance. V. 9. Once roused from slumber, the better part of Jonah's character appears in his straightforward answers. A Christian should never be ashamed of his religion, Rom. 1: 16. Vs. 10, 11. If professors of religion do wrong they may expect to have it cast up to them by unbelievers. V. 12. Here is true nobility, as well as true repentance. We discover in Jonah a type of Him who died to save a guilty world, John 3: 16. V. 14. Recognizing the overruling hand of Jonah's God, they yet fear to lay hands on His prophet. V. 16. Their chief anxiety is for themselves: was this a justifiable homicide? The ceasing of the storm says yes, confirms the sailors' belief in Jonah's God, and leads them to vow that henceforth He should be their God too. V. 17. God did not need to *create* a fish for this purpose. There are still sharks in the Mediterranean big enough to swallow a man alive. The miracle was how Jonah could live three days and three nights in the belly of the fish. One important duty is taught by this story,—implicit obedience to the revealed word of God.

## Effect of Jonah's Preaching.

NOVEMBER 15. B. C. 800. JONAH iii: 1-10.

*Golden Text, Luke 11: 32.*

**N**INEVEH—the capital of Assyria, the greatest city of antiquity, situated on the Tigris, opposite the modern city of Mosul: founded by Nimrod about 1998 B. C., Gen. 10: 8-11; and finally overthrown about 625 B. C. The walls of the city are said to have been 100 feet high, 50 feet broad, and 60 miles in circumference. Much of the enclosed area was in parks and gardens. Judging from the number of infants, ch. 4: 11, the population is supposed to have been about 500,000. V. 2. *That great city*—to impress Jonah with the magnitude and urgency of his mission. *That I bid thee*—that I bade thee at the first, ch. 1: 2. *Preach*—proclaim to the people that God's vengeance is coming upon them except they repent. Those who make Jonah the first preacher to the heathen, forget that Enoch was just such a preacher as Jonah, Jude 14; and that Noah also was a preacher of righteousness. 2 Pet. 2: 5. V. 3. *Jonah arose*—from the place where he was cast ashore—and went a journey of several weeks. *According to the word of the Lord*—the best of all reasons for undertaking any kind of Christian work. V. 4. He overtook as much of the city as he could on the first day, going from place to place, delivering the same terrible message to all. V. 5. The people might have said,—Well, if we are to be destroyed, what is the use of repenting? But, oh, the mercy and grace of God to the greatest sinners! It was the purpose of God in sending Jonah to Nineveh that the people should repent, and they did. None have sinned so much that they should despair. Remember David, Saul, the thief on the cross. Who made them believe? Who opened the heart of Lydia? and converted 3000 at Pentecost? Acts 16: 14; 2: 41. It was THE LORD. See how that name runs like a golden thread through the whole book of Jonah. They gave evidence of their sincere belief in Jonah's prediction and Jonah's God by fasting, and putting on sackcloth—emblem of deepest humiliation. The movement began among the common people and spread to the upper classes. V. 8. The King's decree enjoined sorrow for sin, prayer for pardon and turning from evil ways. V. 9. *Who can tell?* Prophets, martyrs, apostles, Christ Himself, answer, "yes," Isa. 55: 7; Acts 7: 60; 2 Peter 3: 9; Matt. 18: 14. V. 10. *Their works*—True repentance is a change of heart seen in a change of life, James 2: 17-19. *God repented*—not in the sense in which man repents, 1 Sam. 15: 29. He only changed his procedure to suit the new circumstances brought about by his own agency. What does this wonderful story say to us? Do we believe in God? What proof do we give of our sincerity? Ponder the Golden Text.

## Hezekiah's Good Reign.

NOVEMBER 22. B. C. 726. 2 KINGS 18: 1-12.

*Golden Text, 2 Kings 18: 3.*

COMPARE 2 Chron. chs. 29-31. Hezekiah was the 13th and the best of the kings of Judah, although the son of a bad father. V. 2. *Abi*—or Abijah, daughter of Zechariah—a man of God, 2 Chron. 26: 5. Like many other great men, Hezekiah doubtless owed everything, under God, to the early training of a pious mother. V. 3. *That which was right*—His reign was one of the most exemplary in Scripture. The besetting sin of the Jews was the idolatry which his great ancestor David never countenanced. V. 4 gives a very brief outline of the reformation, described very fully in Chronicles, where we find that before commencing the work of destruction Hezekiah opened the temple doors which Ahaz had closed, and had it cleansed of the accumulated dust and rubbish of eight or ten years, 2 Chron. 29: 3-5. He then reinstated the passover feast. So great was the popular enthusiasm, the customary seven days were not enough, it was prolonged for seven days more, on a scale of magnificence never equalled since the days of Solomon. During the second week 2000 bullocks and 17,000 sheep were offered in sacrifice, 2 Chron. 30: 23-26. When all was over, they cut down the idolatrous groves, smashed the images and overthrew the altars of Baal. *The brazen serpent*—see Numbers 21: 5-12. This remarkable relic had been preserved as an interesting memorial of the Divine mercy, but it came to be regarded with superstitious reverence and Hezekiah determined that it, too, must go. *Nehustan*—it was only a bit of brass after all! Away with all such relics! V. 5. *He trusted in the Lord*—this was the mainspring of his actions and the secret of his success, Ps. 34: 22; 125: 1; 2 Cor. 1: 9. V. 6. Not like some other kings, Hezekiah persevered in right courses to the end, and, by his example of personal holiness, influenced the whole nation. V. 7. There is a close connection betwixt moral rectitude and material prosperity, Prov. 14: 34. *Rebelle against Assyria*—protested against paying the tribute, ch. 16: 8. But he had to do it all the same, vs. 15, 16. V. 8. Smote the *Philistines*—their powerful and hostile neighbours bordering on the Mediterranean. *Gaza* in the remotest S. west of Palestine, Jud. 16: 21. Vs. 9-12. Samaria was at this time, B. C. 721, besieged by Shalmanezar, but in the meantime a rebellion broke out in Assyria. Shalmanezar was deposed and Sargon ascended the throne. He it was who completed the conquest of Samaria and carried off the Israelites into captivity. From that time until now they have been spoken of as "the lost ten tribes." The way of transgressors is hard.

## Hezekiah's Prayer Answered.

NOVEMBER 29. B. C. 713. 2 KINGS 20: 1-17.

*Golden Text, Psalm 20: 1.*

SOME years after the events in last lesson, Sennacherib invaded Judah with an immense army, exacted tribute from Hezekiah, besieged Jerusalem, wrote blasphemous letters, and instigated his followers to rail against God and the king, 2 Chron. 32: 9-16. In answer to prayer God sent a destroying angel into the Assyrian camp and in one night slew 185,000 of them, ch. 19: 35. V. 1. *In those days*—the time of the Assyrian invasion. *Isaiah*—The greatest of the old T. prophets, who flourished from 760 B. C. until 698 B. C. *Hezekiah*—sick of a mortal malady, is told by the prophet that *he shall die*, i. e., that his disease was such that in the natural course of things he should die. Human remedies would not avail, he should therefore *set his house in order*—lose no time in arranging all his worldly affairs and prepare himself to meet the last enemy. Death awaits us all. It sometimes comes very suddenly, we should therefore be always prepared for it. Vs. 2, 3. Hezekiah's prayer was prompted more by solicitude for his kingdom than by the fear of death. *Remember how I have walked before Thee*—We shall not be saved for any good we have done, yet it is well that in the prospect of death we can recall the record of a well spent life, Acts 20: 26, 27, 33; 2 Tim. 4: 8. *Wept sore*—Life is sweet, and the prospect of death very solemn, even to the best of men. His work was still unfinished, and in those days the hope of immortality—with a few rare exceptions, was dim and uncertain. Vs. 4, 5. The answer to Hezekiah's prayer came while he was yet speaking, Isa. 65: 24. Conclusive proof that God does hear and answer prayer. Never let us doubt that, Heb. 4: 16. V. 8. *The sign*—It was not inconsistent with God's dealings in the old times to grant such tokens of assurance, Is. 7: 11. That it was asked in no improper spirit is shown by the answer from the Lord. As to *how the shadow went back ten degrees* cannot be explained. Whether "the laws of nature" were suspended by the Lawmaker, or whether the laws of refraction produced the phenomenon is not important; in either case it was a miracle and satisfied Hezekiah. Vs. 12-14. This king was an idolater and was probably trying to make an ally of Hezekiah, who yielded too readily to his flattery and allowed pride and vanity to warp his better judgment. Instead of this pompous display he should have tried to convert this heathen. Vs. 15-17. The answer was quite frank and honest, and Hezekiah received the announcement of the overthrow of his kingdom with commendable resignation. It was literally fulfilled by the Babylonish captivity in 588 B. C. ch. 25: 1-11.



## Our Own Church.

**THE** COLLECTIONS FOR THE AUGMENTATION OF STIPENDS in both sections of the Church—east and west—are appointed to be taken up on the third Sabbath of Nov., unless some other and better way of securing the support of congregations has been adopted. It is too soon to talk of difficulties in respect to a scheme that has only been begun so recently, but we would call attention to a misunderstanding which has caused a good deal of inconvenience. Congregations and individuals in apportioning their annual contributions have not been so careful as they should to distinguish betwixt the Home Mission Fund proper and the Augmentation Scheme, which, although a branch of the business entrusted to the management of the H. M. committee is entirely and distinctly separate from it. This distinction is clearly set forth in the report of the sub-committee, published in the last number of the *Record*, which we commend to the careful perusal and re-perusal if necessary, of those who have to do with the management of such matters in the several congregations.

We are glad to see that the St. James Square congregation, Toronto, have at length succeeded in securing the services of an able and accomplished minister, one whose coming among us will be an acquisition to the church at large. Dr. Kellogg stands very high in the estimation of his own countrymen and brethren in the ministry, both as a preacher and a man of letters. He is the author of several important works—"The Jews, or Prediction and Fulfilment"; "Are The Premillennialists Right?"; "The Light of Asia and the Light of the World Compared," &c. His stipend is to be \$4,500 per annum. He will not relinquish his present professorial duties, however, until the first of April. So the people must "thole." And this reminds us that another important vacancy has been filled, to the entire satisfaction of the congregation, and by a talented young minister from Scotland, whom we are delighted to have among us as pastor of St. Andrew's Church, Kingston—the Rev. John Mackie of Dalbeattie, in the Presbytery of Dumfries, whose induction is recorded below.

WHOSE FAULT WAS IT?—The Clerk of the Presbytery of Lanark and Renfrew calls our attention to the fact that *every one of the commissioners* appointed by the Presbytery put in an appearance at the General Assembly, the statements in the printed minutes to the contrary nevertheless notwithstanding. Very likely some of the respected elders answered the roll call in tones so feeble as to be inaudible to the recording Clerk. Teaching and ruling elders alike frequently need to be reminded to "*speak out.*"

REVIVAL.—A very cheering revival of religion is reported from the Presbytery of Miramichi. In some of our congregations there have been large additions to the membership. Special services and prayer meetings are unusually numerous and are well attended. There is a delightful readiness to take part in religious exercises, and to testify "what the Lord hath wrought." One congregation, that of Redbank, has very nearly doubled the number of communicants.

PERSONAL.—Rev. Peter Melville, of St. Columba Kirk, Hopewell, N. S., the editor of the *Monthly Record* of the Church of Scotland in the Maritime Provinces, on occasion of his recent visit to Montreal, preached in old St. Gabriel Church with his wonted power and eloquence. Rev. John Snodgrass, eldest son of ex-principal Snodgrass, now minister of Canonbie, Dumfriesshire, Scotland, has been supplying several vacant pulpits in the Maritime Provinces, which indicates that he has come to stay. We shall give him, also, a cordial welcome.

### ORDINATIONS AND INDUCTIONS.

KINGSTON:—Rev. John Mackie, late minister of Dalbeattie, Presbytery of Dumfries, Scotland, was inducted to the charge of St. Andrew's Church, on the 27th of October.

ST. VINCENT AND SYDENHAM: *Owen Sound*:—Mr. J. McInnis was ordained and inducted on the 20th of October.

CLYDE AND BARRINGTON: *Lun. & Shelburne*:—Mr. James K. McLure was ordained and inducted on the 20th of October.

PICTOU, N. S.:—Mr. George S. Carson was ordained and inducted into the charge of Knox Church, Pictou, on the 15th of September.

PARIS, ONT.:—Rev. William Wylie of New York was inducted to the charge of River Street Church on the 20th of October.

JOLIETTE: *Montreal*:—Mr. T. Z. Lefebvre, Probationer, was ordained and appointed as a missionary for one year on the 28th of October.

LAKEFIELD: *Peterboro'*:—Rev. John McEwen,

formerly of Ingersoll, and lately Secretary of the Sabbath-school Association of Canada, was inducted on the 27th of October.

**SECOND INNISFIL: *Barrie*** :—Mr. W. A. Duncan was ordained and inducted on 13th October.

**MAGNETAWAN: *Barrie*** :—Mr. H. Knox was ordained as a missionary on the 14th October.

**CHATHAM: *Miramichi*** :—Rev. Neil Mackay of Summerside, P. E. I., was inducted into the charge of St. John's Church on the 9th October.

**NEW KINGARDINE: *St. John*** :—Mr. Fiske was ordained as missionary on 7th October, to labour as at present in this settlement.

**CALLS** :—Rev. A. Wilson of Markdale to Tara, *Bruce Pres.* Mr. R. Maclean to Earlton, *Wallace*. Rev. J. H. Turnbull of Fall River, Mass., U. S., to Stellarton, *Pictou*. Rev. F. W. Archibald of Truro, N. S., has accepted the call to Knox Church, St. Thomas, Ont. Rev. Professor Samuel H. Kellogg, D. D., of Western Theological Seminary at Allegheny, Pa., U. S., has accepted a call to St. James Square Church, Toronto. Rev. W. A. McKenzie to Grafton and Vernonville, *Peterboro'*. Rev. George MacArthur of Finch to Cardinal and Mainsville, *Brockville*.

Rev. Thomas Bennett of Carp and Kinburn, Ottawa, to Taylor Church, Montreal. Rev. Archibald Gunn, late of Windsor, N. S., to Greenock Church, St. Andrew's, N. B. Rev. James Malcolm, probationer, to Camilla and Mono Centre, *Toronto*. Rev. Alexander Grant of Oneida to Knox Church, St. Mary's, *Stratford*.

**DEMISSIONS** : Rev. J. Cameron, Bridgewater, N. S. Rev. Alex. Ross, Parrsboro', *Truro*. Rev. Dr. McCulloch, First Congregation, *Truro*, N. S. Rev. Robert Gray, York Mills and Fisherville, *Toronto*. Rev. A. McNaughton, Walton, *Maitland*. Rev. J. M. Wellwood, Minnedosa, *Man.*

#### NEW CHURCHES.

**WOODVILLE, P. E. I.** :—A new church was opened for public worship on the last Sabbath of September, in the Caledonia section of the Woodville congregation, P. E. Island. The pastor, Rev. M. Campbell, was aided on the occasion by Messrs. Maclean and Raulston, and the congregations at the three services were large and deeply interested. The church seats 300, and is nearly free of debt.

**OTTAWA** :—The new French Presbyterian Church was opened a short time ago under very favourable auspices. It is a very neat and comfortable edifice and is nearly free from debt. The congregation on the day of opening consisted of about 300 French Protestants and a large number of English-speaking people. The collection amounted to \$80. Sermons were preached by Rev. Theo. Lafleur and Professor Coussirat of Montreal. Addresses were also given by Principal MacVicar, chairman of the Board of French Evangelization, Rev. J. A. Vernon of Masham, Rev. B. S. Vernier of L'Ange Gardien and Rev. Marc Ami, pastor of the church, who will hereafter conduct stated services in it.

#### THE COI LEGES.

**KNOX COLLEGE, TORONTO** : The opening services of the session for 1885-86 were held on 7th October in the Convocation Hall, which was filled with the students, alumni and other friends of the institution. Principal Caven, after extending a cordial welcome to the students, old and new, referred to the work already done by Knox College and to its increasing usefulness and prosperity. The new college buildings were already found too small to accommodate all who wished to 'ake advantage of them. The effort to raise an additional sum of \$200,000 for endowment had only been partially successful. Steps had been taken for the affiliation of the College with the University of Toronto, which it was confidently hoped would be in many ways advantageous. It was further stated that steps had been taken to add another professor to the staff—for Church History, Homiletics and Pastoral Theology. Prof. Gregg delivered the introductory lecture, which consisted, very appropriately, of a resumé of the History of the Presbyterian Church in Canada, a subject in which the learned professor is quite at home, and withal a very popular one.

**THE PRESBYTERIAN COLLEGE, MONTREAL** : The session was formally opened on the evening of the 7th of October in the David Morrice Convocation Hall, and in the presence of a large number of the friends of the College. Rev. William T. Herridge, B. D., pastor of St. Andrew's Church, Ottawa, delivered the opening address, taking for his subject "Christianity and Culture." Mr. Herridge, who is one of the rising young ministers of the Church, treated his subject in a philosophical and scholarly manner. After referring to the erroneous ideas too often associated with culture in the ordinary sense of the term, and defining what Christianity in the highest and largest sense of the word really is, the lecturer proceeded to show that true culture and Christianity are never antagonistic, but, on the contrary, are inseparably connected. Principal MacVicar announced that the Theological classes would open on the following day, and was happy to add that the prospects of the session were highly encouraging. Fifteen new students were enrolled, and the college buildings are already fully occupied.

## MANITOBA ITEMS.

The harvest is great, but our labourers are few. Are our active young ministers going to desert the prairie provinces? Why are our Home Mission authorities so easy-going? About twenty students to be withdrawn from promising fields, and only some three or four available labourers to take their places! Minnedosa, Emerson, Carberry, Fort William, Qu'Appelle, Cartwright, Brandon 2nd—all desirable fields—are open. On Rainy River, where a successful winter's work is calling for a suitable man to do it, in the new church just opened at Fort Frances, there is a prospect of no one. Lethbridge, the new coal centre, should have full supply. It is perfectly useless to organize new stations, and leave them counted as evidences of church extension unless we occupy them continuously. In Winnipeg the affairs of Knox Church have been a source of anxiety for some time, but a satisfactory solution has been reached. The difficulty was caused by the congregation having in its possession a large amount of property, which, on building its new church, it expected to sell. The dulness in real estate in Winnipeg has prevented the disposal of the church property as was expected. The congregation has now made a rearrangement, which it is quite within its power to carry out, which will preserve the honour of Presbyterianism, and will much assist our work in Winnipeg. St. Andrew's Church, Winnipeg, with an overflowing congregation, earnestly desires a house of cedar. Perhaps next summer may see it undertaken, but there is too much good Scottish caution among this people for them to embarrass themselves with a millstone of debt. Manitoba College only bears a mortgage of \$9,600 upon it now, instead of the \$24,000 it carried two years ago. This has been attained by the assistance rendered by liberal friends in Montreal, Toronto, Ottawa and Hamilton, along with sums obtained in Manitoba. It is stated that one gentleman has made good his promise to give \$2,000. Dr. King is much encouraged by the liberality he has seen in this matter. Is there no one now to pay for a year or two the salary of another professor, to help the terribly over-worked staff? The College Arts classes are in full operation, with excellent prospects. It is

expected that between thirty and forty students of Manitoba College will appear at the University of Manitoba examinations in May next. The present hope is that eleven candidates from Manitoba College will take their B. A. next June. Convocation Day, when the College sends out eleven graduates, will be a red-letter day indeed. The Theological Session opens on 1st of November. The prospect is that there will be eleven or twelve theological students proper, in addition to a considerable number at various stages in arts preparing for the ministry. The Governor General was received by Manitoba College on his recent visit to Winnipeg. His reception at the Government buildings was a failure on account of certain absurd social arrangements made by his subordinates. The citizens of Winn. have taken the matter up and will give him a rousing welcome on his return from the Pacific Coast. This month expects to witness an event of the greatest importance for Canada—the opening of the C. P. R. from ocean to ocean. May it be the means of uniting the Provinces more closely together. B.

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### Meetings of Presbyteries.

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**WINNENBURG AND SHELBURNE:** Sept. 28.—Mr. Crawford reported concerning his work in Riversdale:—During his two years at the place the congregation has increased in numbers and in liberality. About \$200 have been raised towards finishing the interior of the church, which, with the \$100 from the Hunter Fund, render it very comfortable. The resignation of Rev. John Cameron of Bridgewater was accepted, taking effect on the 30th Sept. The clerk was appointed interim moderator of Bridgewater.—D. STILES FRASER, *Cik.*

**TRURO:** Sept. 29.—The resignation of Rev. A. Ross of Parrsboro was accepted. Dr. McCulloch intimated his intention of resigning his charge of the First Presbyterian Church, Truro. The congregation at Harmony unanimously desire to become an independent mission station. Final action was deferred till next meeting. Resolved to apply to Synod for leave to license Mr. Henry Dickie. In connection with the Presbytery's statistical report it was resolved—1. That congregations and mission stations be enjoined to contribute to all the schemes of the church; 2. That the Presbytery take order that the claims of the various schemes be kept before the people with a view of evoking increased liberality.—J. H. CHASE, *Cik.*

**St. JOHN: 6th October:**—Dr. Macrae reported a scheme of grouping missionary stations to be under the supervision of the ministers in the vicinity of each group. A call from Harvey was sustained, but the congregation was to be urged through the clerk to come up to the full minimum of stipend, \$750 and manse. Mr. Murray took till next meeting to consider. Mr. Fiske was ordained as a missionary.—**JAMES BENNETT, Clk.**

**WALLACE: Sept. 15:**—Mr. Quinn reported a unanimous and cordial call from Earlton to Mr. R. Maclean. But, the Presbytery having received intimation that Mr. M. had accepted a call from another congregation, no further steps were taken in the matter. The clerk was appointed to meet with the people of Earlton shortly. Definite arrangements for holding evangelistic and missionary meetings were left to be made at a future meeting.—**T. SEDGWICK, Clk.**

**PICOU: Sept. 15:**—A call from Stellarton to Rev. T. H. Turnbull, Fall River, Mass., was sustained. The stations of Scotsburn, Herman, and Saltsprings were united into one congregation. Home missionary reports were heard. Arrangements were made for the visitation of Glenelg, East River, and Caledonia.—**E. A. MCCURDY, Clk.**

**PRINCE EDWARD ISLAND: Oct. 7:**—The Presbytery met in St. John. Rev. A. B. Macleod tendered the demission of his charge at West Cape. A call to Mr. R. Maclean, from Valleyfield, was sustained, and was accepted by Mr. Maclean. His ordination and induction were appointed to take place on the 17th November.—**J. M. MACLEOD, Clk.**

**QUEBEC: Sept. 23:**—Mr. Ferguson of Kennebec Road withdrew his resignation and was given leave of absence until April next. A call from Richmond Bay, West, P. E. I., in favour of Mr. E. Currie of Three Rivers was presented. Messrs. Maxwell of the Evangelical Union, Scotland, and Donald McKay of the Church of Scotland, applied to be received as ministers of the Presbyterian Church in Canada. It was agreed to recommend the Assembly to receive them. Mr. Jas. Sutherland was appointed to supply Inverness, Mr. Maxwell to supply St. Sylvester and Mr. McKay, Metis for the next half year. Convokers were appointed as follows,—on the State of Religion, J. C. Cattanach, on Temperance, J. G. Pritchard, on Statistics, F. M. Dewey, on S. schools, F. P. Sym, on Protestant Education, Dr. Mathews.—**F. M. DEWEY, Clk.**

**MONTREAL: October 6:**—Home mission report was read, showing that all the mission fields in the bounds had been regularly supplied during the summer, and recommendations were adopted for future supply. A statement was made respecting the Augmentation Fund, shewing that only \$2000 would be available for the general work of the church after providing for certain claims connected with the Presbyterian scheme. Deputations were ap-

pointed to visit the supplemented congregations and mission stations. A committee was appointed to co-operate with the residents of Cote St. Antoine in their desire to establish a Presbyterian congregation in that district. A memorial from the Montreal Women's Missionary Society was read and the Presbytery resolved to commend the work of the Society, and encourage its efforts to organize auxiliaries in the various congregations. Arrangements were made for the ordination of Mr. T. Z. Levebre and for his appointment as missionary at Joliette. A memorial from Rawdon asking the settlement of a minister was considered, and it was resolved to continue to work this as a French field.—**J. PATTERSON, Clk.**

**OTTAWA: Sept. 29:**—Chelsea seeks union with Hull mission station. Mr. Clark's report on supply of vacancies was adopted, also Dr. Moore's report on French Evangelization, and the Home Mission report. Mission stations in the township of Ponsonby are to be transferred to the Presbytery of Montreal.—**J. WHITE, Clk.**

**BROCKVILLE: Sept. 8:**—There was a large attendance of both ministers and elders. Mr. Kellock presented the Home Mission report, which showed that continuous supply had been given in all the vacancies and mission stations since last regular meeting. Dr. Jardine reported that a large and enthusiastic congregation had been gathered together at Farmersville through Mr. Dow's efforts, but that no suitable place of worship had yet been obtained.—**G. D. BAYNE, Clk.**

**KINGSTON: Sept. 21:**—There were fourteen students labouring within the bounds during the summer. A committee was appointed on financial statistics with the view of securing increased contributions to the schemes of the church. The reports respecting Home Missions and the Presbytery Fund were encouraging. Arrangements were made for the induction of the Rev. John Mackie, M. A. into the charge of St. Andrew's Church, Kingston. The Presbyterian Church in Fredericksburg—one of the landmarks of Presbyterianism in Canada—is likely to be repaired and fitted up for future occupation.—**T. S. CHAMBERS, Clk.**

**PETERBORO: Sept. 22:**—Reports from the mission fields were received and considered. A statistical report read by Mr. Bennett was ordered to be printed for distribution in the congregations. Steps were taken to erect the congregation of Brighton into a separate charge. It was agreed to appoint delegates (clerical) to the Assembly in future only by rotation. Steps were taken to increase the contributions to the Aged and Infirm Ministers Fund. Means were used to increase the number of associations in connection with the Woman's F. M. Society. Arrangements were made for holding conferences on the State of Religion in congregations and Presbytery.—**W. BENNETT, Clk.**

**TORONTO:** Oct. 6:—The committee appointed to enquire into the York Station matters reported that a congregation was organized with twenty members and as many adherents, and power was given the trustees to borrow \$600 towards the erection of a church. The call from St. James' Square Church, Toronto, to Rev. Dr. Kellogg was sustained. Dr. Reid called attention to the question of vacant congregations, expressing regret that so many applications were made by ministers for charges. He believed that congregations should seek the man, not the man the congregation. It was reported that Chalmers Church, Toronto, will henceforth pay, unaided, its pastor's stipend, viz. \$1,100.—R. MONTGOMERY, *Clk.*

**BARRIE:** Sept. 29:—A call to Mr. W. A. Duncan from 2nd Innisfil was sustained, and arrangements made for his induction. A large amount of Home Mission work was done—particulars too numerous for insertion in the *Record*. It may be safely said that never was the mission work of this Presbytery in a more satisfactory state. The stations have been well supplied during summer by a large number of labourers, namely, two ordained missionaries, twenty-three students and four catechists; and never before were so many labourers secured for winter service as now.—R. MOODIE, *Clk.*

**OWEN SOUND:** Sept. 15:—Reports were received from all the mission fields showing that the work of the students in all had been satisfactory. Provision was made for carrying on the work during the winter by grouping the stations and giving supply on alternate Sabbaths. Peabody and Crawford were united and erected into a congregation, and application made for a supplement of \$200. Mr. Somerville was appointed moderator of Session. The students within the bounds appeared and read discourses. Wesley Akitt was examined with the view of studying for the ministry in Knox College. He was recommended to the Board of Examiners. J. SOMERVILLE, *Clk.*

**GUELPH:** Sept. 29:—The Presbytery very reluctantly agreed to release Rev. D. B. Cameron from his charge at Acton, placing on record their high sense of his worth and faithfulness. The clerk reported his diligence in writing to the congregations from which no reply had been obtained *in re* contributions for the schemes of the Church. Committees were appointed to visit supplemented congregations, and also to consider any business arising out of the proceedings of last General Assembly.—R. TORRANCE, *Clk.*

**HAMILTON:** Sept. 15:—Arrangements were made for giving continuous supply to the mission stations within the bounds. Notice of motion regarding the mode of electing the Moderator was given by Dr. Macdonald; and of consideration of the Assembly's remittance supply of vacant pulpits, by Mr. Laidlaw.—J. LAING, *Clk.*

**SAUGHEN:** Sept. 22:—Five students were examined and certified to Knox College. Steps were taken towards organizing Riverview and

Corbiden into mission stations. Mr. Straith and Dr. Campbell were appointed to visit Woodland, East Normanby and Ayton with a view to unite them into one pastoral charge.—S. YOUNG, *Clk.*

**MAITLAND:** Sept. 15:—Rev. Murdo Mackenzie was received as a probationer of this church. Topic for Conference at next meeting is "Christian Activity as a Means of Grace," to be introduced by Messrs. Murray and C. Cameron. It was agreed to issue a series of questions on the State of Religion, and send a copy to each session. On motion it was carried to appoint all the commissioners to the General Assembly by rotation. Rev. A. McNaughton's resignation of the Walton congregation was accepted. Standing committees of the Presbytery for the year were appointed.—R. LEASK, *Clk.*

**BRUCE:** Sept. 8:—Minutes and the resignation of Dr. Scott and the translation of Dr. Moffat were adopted. The Presbytery's Statistical and Financial Report for the year was submitted, setting forth the average contributions of each congregation per member and per family, for stipend, missions, and all purposes. The report was ordered to be printed for circulation among the members and adherents within the bounds. Mr. Findlay, superintendent of missions in Algoma, gave a very interesting and elaborate report of his visit to the congregations and stations in that district and of the work which is being carried on by our missionaries.—J. GOUBLAY, *Clk.*

#### SYNOD OF THE MARITIME PROVINCES.

The Synod met in St. Andrew's Church, St. John, N.B., on Tuesday evening, October 6. The retiring Moderator preached from the text, "Have faith in God." Rev. Thos. Sedgwick was elected Moderator. The first business dealt with was the Hunter Church Building Fund. Up to the 1st October this fund had aided weak stations and congregations by free grants for building, \$10,241,661. About fifty buildings have thus benefited. Loans payable in instalments have been made to the amount of \$14,700. The fund has already been of very great service in encouraging and stimulating weak congregations. The Synod approved of the principle of unifying our Foreign Missions, East and West. Rev. Joseph Annand, of the New Hebrides Mission, addressed the Synod, giving a brief sketch of missionary operations in the New Hebrides from the death of John Williams, in 1839, to the present. He earnestly pled for more men to occupy some islands now open and asking for light. He himself is likely to be placed on the island of Santo, where there is no trace of the Gospel. The Synod passed a resolution tendering to Mr. and Mrs. Annand warmest greetings on their return after twelve years of successful labour, expressing intense interest in the

narrative given; commending highly the liberality of the native converts, and expressing the hope that after a pleasant and profitable furlough our missionaries may with recruited energies resume work in the new and larger field which they propose to enter. Rev. A. Maclean, Chairman of the committee, called attention to the fact that there is at this moment a debt on the Foreign Mission of over \$4,000. A resolution was passed earnestly urging upon ministers, elders, and members early and liberal contributions to the scheme. A very cheering report on the state of religion was received and adopted by the Synod. The Augmentation scheme was placed before Synod by Rev. E. A. McCurdy and Rev. R. Laing. The plan proposed last year had been carried out successfully, leaving a working balance of about \$4,000. This has enabled the committee to meet all claims. For the ensuing year they estimate that \$10,000 will be required. This sum was allowed to the Presbyteries, who are to appoint committees to attend to the plan in all its details. Any amount that an aid-receiving congregation will add to the stipend of the minister will be counted as a contribution to the fund. Applications for grants must be sent in before the 1st April, so as to be considered by the committee at its April meeting. The Synod adopted the committee's recommendations, and thanked the committee very cordially for its arduous and successful labours. A communication was received from Mr. Thomas Bayne, intimating that by a provision in the will of the late Alex. Macleod certain sums in which persons had a life interest would revert to the Synod for the purpose of raising the salaries of pastors receiving less than \$600 a year. The total amount would be about \$22,000. The interest only is to be used. Interest amounting to \$230 has accrued. The retiring allowance to Dr. Ross was increased by the sum of \$100.

The report on Temperance spoke of advance in the public sentiment in favour of total abstinence from alcoholic drinks. Resolutions were passed in favour of the Canada Temperance Act, and improved legislation as well as better enforcement of the law. It was resolved that in the judgment of the Synod all professing Christians should be total abstainers from intoxicating drinks as a beverage. The Sabbath School Report was incomplete, owing to defective returns; but there seems to be progress all along the line. The Synod wishes all Sabbath Schools to be kept open during winter. Teachers' meetings are recommended. Schools are asked to contribute regularly to missions. With regard to a summer session in the College, it was decided to seek further information. After a communication from the Alumni Association, a resolution was adopted earnestly commending the College to the support of the Church.

The next meeting of Synod will be held at Truro on the first Tuesday of October, 1886, in St. Andrew's Church.

## Obituary.

**REV. THOMAS M. CHRISTIE.**—The readers of the RECORD will easily recall the name of the late Mr. Christie in connection with our Trinidad Mission. While studying for the ministry, he set his heart upon the work of labouring among the heathen. In due time, when the Church asked for a third missionary to the Asiatics in Trinidad, Mr. Christie offered his services, which were gladly accepted. He laboured very faithfully and successfully, for about eight years, in a field where health and strength were often taxed to the uttermost. At length, about four years ago, ill health compelled him to retire from the field. But though his health failed in the tropical climate of Trinidad, it was hoped that he would be able to resume work in some section of the home field. He laboured with much acceptance, for brief periods, in several congregations. But his constitution had been impaired, and he had to seek a milder climate than that of Canada. Over a year ago he went to California, and ministered with comfort for a time to a congregation there. But his bronchial trouble increased, and a few months ago he had to give up work. Bravely, calmly, in a strange land, he bore up as long as he could, and worked in a very cheerful spirit to the last. He died early in October, at Kelseyville, California. He leaves a widow and six young children. His venerable parents live at Bedford, Nova Scotia, his father, Rev. Geo. Christie, having pastoral charge of that place. Our deceased missionary was a "son of the manse,"—a loyal Presbyterian and a devoted Christian. Deep sympathy will be felt with his bereaved family and friends. Mr. Christie lost his health, we may say his life, in the service of Christ—in the noblest of causes. It is glorious to fight and to fall in such a cause: for, though the earthly house is dissolved, the Master has received him into the house not made with hands, eternal in the heavens.

ARCHIBALD SLOAN, a ruling elder of Knox Church, Montreal, died at Ormstown, Que., on the 14th of August, aged 64. The deceased was born at Dollar, Scotland, and came to Canada about 32 years ago. He was for many years connected with St. Gabriel Street Church, and was among those

who moved west when Knox Church was founded. His interest in all Church matters was intelligent and lively, and his end was peace.

GEORGE ROBERTSON, one of the oldest elders in the Presbyterian Church in Canada, died on September 7th in his 78th year. He was a native of Orkney, Scotland. About forty years ago he was ordained to the eldership in St. John's Church, Belleville, of which he was one of the originators, and ever took an active and eminently useful part in the work of the Church.

BEAUHARNOIS has lost three old and respected members of the Church this year,—(1) *Mr. Kilgour*, a ruling elder, whose place cannot easily be filled, died in spring; (2) *Mrs. R. H. Norval*, a lady of fine literary attainments, and (3) *Mrs. Murdoch*, sister of the late Dr. Mathieson, of Montreal, whose untiring hand in sickness and ever-ready sympathy with suffering endeared her to many hearts.

Mrs. DANIEL GILMOUR, wife of Mr. Gilmour, elder in the congregation of Camden 8th and Tamworth, died on 11th September, aged 62. Mrs. Gilmour was a true mother in Israel and a loyal daughter of the Presbyterian Church.

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### Ecclesiastical News.

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THE Earl of Shaftesbury is dead. He had reached the patriarchal age of eighty-four years. Few men held a higher place in the estimation of the Christian public, and none was more worthy of it. In his younger days he took a lift in politics, and was a member of Sir Robert Peel's Cabinet fifty years ago. At that time he did more than any other man to limit the hours of labour for women and children in the English factories. It was he who organized the Bootblack Brigade, and in many other ways he worked for the benefit of the poorer classes. He was president of the British and Foreign Bible Society, and of the Ragged School Union of London. He was a staunch and consistent member of the Church of England, without a particle of exclusiveness. *Rev. J. Logan Aikman*, Moderator of the Synod of the United Presbyterian Church of Scotland, died on the 13th September in his 65th year. He was ordained to the ministry in 1845, and after a pastorate of eleven years in Edinburgh, was translated to Anderston Church, Glasgow. He was an able minister and the author of a *Cyclopaedia of Missions* and other works. The

death of *Principal John Shairp, D.D.*, of the United College of St. Salvator and St. Leonard's, St. Andrew's, is also announced. He was a native of Linlithgowshire. After completing a distinguished curriculum at the Universities of Glasgow and Oxford, he was appointed an assistant master in Rugby School. He was elected to the Chair of Humanity in St. Andrew's University in 1861, and made Principal in 1868. It is understood that with his decease there will be an end of the double Principalship in this the oldest of the Scottish Universities. Principal Shairp was a scholar and a poet. In 1877 he was elected by Convocation Professor of Poetry in the University of Oxford. *Rev. Jas. Drummond*, of Forgardenny Free Church, has also passed away at the advanced age of eighty-five. He was one of the predisruption worthies who had to exchange a beautiful manse for a thatched cottage, and had also to endure many other trials. *Mr. Gladstone's famous "manifesto,"* although addressed to a Scottish constituency is guarded in its reference to the subject that is uppermost in the minds of most people in Scotland at the present time, and would require to be read discreetly "between the lines."

"With respect to the severance of the Church of England from the State," he says—

"I think it obvious that so vast a question cannot become practical until it shall have grown familiar to the public mind by thorough discussion; with the further condition that the proposal, when thoroughly discussed, shall be approved. I cannot forecast the dim and distant courses of the future. But, like all others, I have observed the vast and ever-increasing development for the last fifty years, both at home and abroad, in the Church to which I belong, of the powers of voluntary support. Those abridgements of her prerogatives as an Establishment, which have been frequent of late years, have not brought about a decrease, and have at least been contemporaneous with an increase, of her spiritual and social strength. By devotedness of life and by solidity of labour, the clergy are laying a good foundation for the time to come. The attachment of the laity improves, if I may so speak, both in quantity and quality. The English Church also appears to be eminently suited, in many and weighty points, to the needs of the coming time. And I have a strong conviction that, if this great modification of our inherited institutions shall hereafter be accomplished, the vitality of the Church of England will be found equal to all the needs of the occasion."

Mr. Chamberlain, M.P., who is an English Nonconformist, "born and bred in dissent," in addressing Scottish meetings lately, very plainly said that he was opposed to Church and State connection. It was an idea founded upon this, he said, that lighted the fires of Smithfield, which drove the Puritans from England and the Huguenots from France, that harried the Vaudois amid the Alps, and persecuted the Covenanters of Scotland. Mr. Chamberlain counsels both parties in Scotland to adopt moderate courses, and expresses his decided opinion that the question of disestablishment will not receive its final solution in the next Parliament.

An interesting event recently transpired in Copenhagen—the commencement of the new English Church in that city. The Prince and Princess of Wales took part in the imposing ceremony. Her Royal Highness, the Princess,

with silver trowel and mallet, laid the foundation stone. The Prince of Wales was the chief spokesman. After invoking the Divine benediction on the church of "St. Alban's," to be here erected, His Royal Highness thanked the English and Danish people for their liberal contributions to the building fund, and concluded by hoping that the friendship between England and Denmark would always retain its present cordial character.

The following notes from our esteemed correspondent "D." were intended for last month, but came to hand too late for insertion:—*Scotland: September.*—Our places of summer resort by the seashore and on the Highland hills are emptying very rapidly now. But this has been a glorious summer—quite Canadian in many respects—and such as Scotland has not enjoyed for many years. As a consequence the crops have been looking remarkably well. America has sent her usual share of visitors to our shores, and amongst other names of celebrity we were glad to see those of Drs. Cuyler, Talmage, John Hall, and W. M. Taylor, of New York. Dr. Taylor delights in Ayrshire, his native place, and occupied this year the pulpit of an old friend in Troon, to the great delight of minister and people. Dr. Mackay, of Hull, well known in Canada, and whose brother is the respected minister of Crescent St. Church, Montreal, whilst enjoying his holidays in the West has been most suddenly called away, to the great grief of all who knew him and were acquainted with his worth. Mr. Spurgeon also visited us. Then Dr. McGregor, of Halifax, paid us a visit, all too brief, in search of health; but I am not sure of the result. May the Master spare him many years yet in the responsible position which he fills as few men could. There is a certain restlessness in the churches here at present. Who knows to what it may tend? In the Episcopal body we have had Bishop Wordsworth, of St. Andrew's, on his well-worn subject of "Presbyterian Ordination," coupled with the desire for a union between Scottish Episcopacy and Presbyterianism. Some way off yet I fear! Then we had the venerable Bishop Ryle preaching in the parish pulpit of Blair Athol. That was a public recognition of our unity by an eminent Churchman. The struggle over Disestablishment and Disendowment continues, and will continue until the election is past. Many eager advocates for "Religious Equality" are pressing hard to have Disendowment made a part of the Liberal policy. But I do not think that Scotland is ripe yet for the settlement of this great question; and certainly the Established Church is pressing forward in her work with great vigour. Letters from Mr. Gladstone and the Earl of Rosebery, and the speeches of Lord Hartington and Mr. Chamberlain all regard this as a Scottish question, to be decided in accordance with the mind and desire of the Scottish people; however that may be expressed. The senior parish minister in Scotland, *qua* ordination, is the Rev. Dr. James

Smith, of Cathcart (1823), whose ministry runs over fifty-six years. But in point of years, Rev. James Flaming, of Troon (1837), is much older, being in his ninetieth year, and still in active service. D.

CANADA: On account of the prevailing epidemic, the Congress of the Church of England, which it was proposed to hold in Montreal has been postponed *sine die*. For the same reason the arrangements entered into for a teachers' convention have been cancelled. Several of the city ministers have volunteered their services and have been appointed public vaccinators, and the announcement is not of unfrequent occurrence that stated meetings of congregations and Sunday-schools will be held for the purpose of vaccination! The venerable Roman Catholic Bishop has deemed it of sufficient importance to make public intimation of the fact that he himself has been re-vaccinated in order to induce compliance with a certain class of his co-religionists, who have hitherto resisted the recommendation, and now object to the enactment of the City Board of Health making vaccination compulsory. The Rev. J. G. Hennegar, the oldest Methodist minister in the Maritime Provinces, recently departed this life. He commenced his ministerial career in 1826—fifty-nine years ago. He was a man greatly beloved. The *Canadian Methodist* for October says,—"It is gratifying to know that never has Methodism—which was well characterized by Dr. Chalmers as 'Christianity in Earnest,' been more active in its operations than at present. The marvellous record of last year's success, we believe, has never been paralleled among us, if, indeed, it has ever been paralleled anywhere." The Methodists of Canada aim at raising a quarter of a million of dollars this year for their domestic and foreign missions. Last year's census in Newfoundland shows that the adherents of the Methodist Church there now number 48,943, being an increase of 13,241 since 1874. The total number of churches and mission stations is fifty-three.

IRELAND.—The Minutes of the last meeting of the Assembly of the Irish Presbyterian Church are to hand, consisting of a Blue Book got up in the best style. The volume is almost as thick as our own Minutes, but there is not nearly so much reading in it, inasmuch as the paper is far thicker and the type is larger. There are many points of comparison and contrast between the two volumes. In the Irish Minutes the Mission Reports do not appear as an appendix; they are printed in an enlarged number of the *Herald*, which, in a way, corresponds to our RECORD. A few reports occupy a place in the body of the Minutes, such as that on the Sustentation Fund, the College Reports and others. The only appendix that there is in the Irish Minutes is taken up with the statistics, and these are full and accurate.



The columns are very much the same in substance as they are in our own statistical returns, the most striking difference being in those allotted to the schemes of the Church. Only one column is given to the schemes. On the other hand, however, what every congregation gives to each scheme is given officially by the Agent of the Church in the enlarged number of the *Herald* above referred to in which the Mission Reports appear. In their practice there is an advantage, inasmuch as the *Herald* is assumed to come into most of the families of the Church, whereas our Minutes reach the office-bearers of congregations only, and it is to be feared that the statistics are not always studied as they ought to be by even the elders. The following are some of the chief figures as given in the Minutes:—The Synods are five; the Presbyteries 37; the Congregations 551; the Ministers on the roll 624; the Families 78,676; the Communicants 102,141; Communicants added during the year, 7,272; Mission Collections about \$65,000; Seat Rents, \$225,000; Sustentation Fund, \$110,000; for all purposes, \$805,000. It may be added that one of the 37 Presbyteries consists of the missionaries in India, and all retired ministers and missionaries have a full standing in the Church Courts. The Assembly is not representative, and if all were present it would consist of a House of over 1,170 members. At last Assembly there were 841 present—508 ministers and 331 elders. Rev. Geo. McFarland has been elected Secretary of the Widows' Fund. Rev. Robert Black, of Dundalk, died a few weeks ago, suddenly, of heart disease. He had been twenty-five years in Dundalk, where, in addition to his ordinary ministerial work, he acted as chaplain to the garrison, the jail and the workhouse. The fifty-sixth annual assembly of the Congregational Union in Ireland was held in Great James Street Church, Londonderry, on September 8 to 10, and the meetings were among the most successful ever held. In some respects important changes for the better have come over the Congregational body in Ireland, and it was clearly to be seen that ministers and delegates who were assembled in Derry were animated by a spirit of earnest devotion to their work and of great hopefulness for the future.

H.

UNITED STATES: It is a singular fact that there is neither a Presbyterian Synod nor Presbytery north of New York State, and scarcely a congregation of Independents south of it. Hence the item of "news" going the round of the papers that an effort is being made in New Haven, Connecticut, to organize a Presbyterian congregation! Princeton College opened this year with good prospects. The number of applicants for entrance in the several departments being much larger than at any former opening of the classes. The Presbytery of San Francisco has received into fellowship the recently organized Japanese Church of that

city, of which the ruling elder is at present acting pastor, and he is said to be quite equal to the occasion—the equal in intelligence and piety of his co-presbyters. The Synod of New York has the largest number of ministers on its roll, 1053; the Brooklyn Tabernacle (Dr. Talmage) the largest communion roll, 3161; while the Fifth Avenue Church (Dr. John Hall) collects the most money, \$136,218 for the past year. The General Assembly (north) at its last session adopted resolutions on temperance of which this is the first:—

"That the entire extinction of the manufacture and sale of intoxicating liquors as a beverage is the goal to which the General Assembly looks forward, and for the accomplishment of which it expects the earnest, united, determined, and persistent labors of all its ministers and people in connection with the religious and sober citizens of our common country."

We hope to notice next month the seventy-fifth anniversary of the A. B. C. F. M. which was held in Boston, October 13th to 16th. We regret to learn that Rev. Dr. David Irving, one of the Foreign Mission Secretaries of the Presbyterian Board died on the 12th of October. He never recovered from the effects of the accident that befel him at Port Rush at the time of the meeting of the Belfast Council. He was a fine man, and a very efficient officer in the church.

TEMPERANCE.—It would seem as though the advocates of prohibition were soon going to take the liquor business by the throat in Toronto. At a meeting of the Temperance Electoral Association held recently, it was reported that organization had been completed and petitions circulated in 137 of the 165 polling subdivisions of the city. At the same meeting it was resolved to pledge the Association to support for educational, municipal, and parliamentary positions only such candidates as are known and professed prohibitionists, and who will work for the enacting, sustaining, and enforcing of total prohibition.

### THE MARCH OF CHRISTIANITY.

THE Rev. Dr. A. T. Pierson, of Philadelphia, made an address at the Northfield Convention which was a most comprehensive and inspiring *résumé* of missionary work:—"I tell you the Gospel is through travelling by stage-coach. It goes by lightning. History gives glorious testimony to the spreading of the Word among men. At the opening of the eighteenth century the air was full of Deism, Atheism and lasciviousness. Louis XVI. and Mme. Pompadour were at the head of France; with Frederick the Great under the influence of Voltaire, Germany was tumbling under an influx of rationalism and scepticism. Then God sent out the twelve modern apostles, with Whitfield and Wesley at their head. With the year 1747 opens the era of modern missions, when Jonathan Edwards sent out from Northampton a tract asking for the effusion of the Spirit upon the habitable globe—a

trumpet peal to the whole world. In 1757 occurred the battle of Plassy, when Lord Clive, sword in hand, gave England the entering wedge to India. In 1792 the first missionary society was organized. William Carey, the 'consecrated cobbler,' was sent out to India from England. In the fourteen years succeeding to the first seven foreign missions were founded. Commodore Perry entered Japan in 1853; in 1857 occurred the Sepoy mutiny, which gave new impulse to the Indian work, showing the natives what friends they had in the English. In 1858, England, France, and America concluded the treaty with China, which added 35,000,000 more to the missionary effort. The year 1868 was the *annus mirabilis* in evangelical work, no fewer than 10,000 people being baptised in one week, and 60,000 during the winter, while twenty individuals alone gave \$4,000,000 for mission work. In 1873 Turkey joined the lands open to work. In 1873 Stanley, as a reporter of the *New York Herald*, went after Livingstone, finding him in 1877, fulfilling the prophecy in regard to Ethiopia. In 1,000 days after his return the Congo chain of lakes was compassed; in 1,000 more there was a chain of stations along them. In 1884, as a result of the Berlin Conference, the Congo State was established, civil and religious liberty being assured not only Protestant nations, such as England, and Catholic, such as Italy, but the Greek Church of Russia and the Moslem agreeing to the compact.

### State of Religion.

REPORT OF THE ASSEMBLY'S COMMITTEE, 1885.

ONE of the most valuable reports laid from year to year before the General Assembly is that which endeavours to tell us the state of religion throughout the bounds of the Church. Much of the most precious results must inevitably elude the keenest statistician: "The wind bloweth where it listeth, and thou can'st not tell whence it cometh or whither it goeth;" still, much comes within the range of observation and it is always well to inquire what the Lord is doing for us as a church. Hitherto the returns sent in to the Committee have been very incomplete—many sessions and even some Presbyteries have neglected their duty in this respect. A little timely effort on the part of ministers and elders would greatly facilitate the work of the Committee and add very much to the value of their annual report. After a few introductory remarks in that connection, the committee goes on to say:—

All the reports which have been forwarded to them speak in very favourable terms of the success which has attended the ordinary means of grace during the past year. "The report of the Synod of the Maritime Provinces is to the effect that "the people generally prize highly the ordinances of God's House, and obey the Apostolic injunction not to forsake the assembling of themselves together." The reference in the report of the Synod of Montreal and Ottawa to the attendance of our people in the sanctuary, and to the reverence wherewith the sacraments and services of the Church are regarded, is of an encouraging character. The Synod of Toronto and Kingston says: 'it is surely a matter for profound thankfulness that, notwithstanding the many materializing influences of the age we live in, the public services of the sanctuary are securing an increasing hold upon the affections of the people.' The Presbytery of Rock Lake reports that, the attendance is increasing, and that there are many and hopeful signs of Spiritual life in nearly all the congregations."

The ordinary ministrations of God's House have been largely blessed during the past year. While all lovers of the Gospel of the Son of God have always cause to rejoice whenever and wherever it is favorably influencing the hearts and spirits of men, it must in an eminent degree be gratifying to know that the normal methods of presenting the truth of God to the human heart and conscience, and of building up believers in their most holy faith, are successful. For, it must never be forgotten that the healthful existence and the vigorous perpetuation of the Gospel across the ages, are, so far as human agencies are concerned, inseparably associated with the Christian Church. At a time when adventitious methods of imparting religious instruction are in vogue in our own as well as in other lands, it must afford the members of Assembly particular pleasure that all our Synods speak in terms so satisfactory and so hopeful respecting the ordinary means of grace. So far as what is commonly known as a special work of grace is concerned; or to vary the phraseology, so far as regard is had to evangelistic services, your Committee have to report that such services have not been held to any large extent during the past year. Where such services have been held, however, (as in the Presbyteries of Lanark and Renfrew, and elsewhere), the result has been a quickening of the spiritual life of the people, and a considerable accession to the membership of the congregations.

The reports concur in recommending that whenever evangelistic services are held, they should be conducted by ministers of our own Church. Certain Presbyteries in the Synods of Hamilton and London, call attention to "the necessity of greater care in choosing labourers, and caution against receiving many who come as professional revivalists." The experience of the Presbytery of Hamilton is thus detailed:—  
"Some of our churches in past years employed

a foreign evangelist with large and promising results for a time, and followed by a state of spiritual paralysis and atrophy that renders large masses of the young people almost inaccessible and impervious to all ordinary Gospel means and influences; and they are now to be found in the skating rink and in the ball-room, seeking the excitement which they no longer find in the means of grace."

A commendable amount of attention is given to Sunday-school and Bible classes throughout the Church. It is stated in the report of the Maritime Provinces that "Sunday schools generally are reputed to be doing good work in supplementing parental instruction." It appears from the report of the Synod of Montreal and Ottawa that a large addition was made during the past year to the membership of the Church by means of the Sunday school. In fourteen congregations in the Presbytery of Lanark and Renfrew, there was an accession in the aggregate of one hundred and sixty-five communicants through the Sunday school and the Bible class. These remarks are made in the report of the Synod of Hamilton and London:—"Many of the young people are passing into the communion of the Church. In a large and growing number of cases, the training of the young is turned over to the Sunday schools." Sunday school work, it is averred, "no matter how efficient it is, is a sad substitute for home training. The Church must sound a note of alarm on this point, and solemnly warn against a tendency that will prove ruinous in the end."

With regard to the very important question as to how our young people can be brought into the communion of the Church, your Committee beg to commend to the Assembly an inquiry which is made in the Report of the Synod of Hamilton and London: "Do we give our children their proper place and character as within the covenant, and treat them as the children of the Church?" Without presuming to offer any accurate definition of the relation in which children stand to the Christian Church in virtue of their baptism, your Committee venture to suggest, that it would be well for our ministers to impress on the young more generally and seriously than perhaps is now the case that they are already within the pale of the Church, and that it therefore becomes them, and that indeed the very fact of their baptism presupposes, that whenever they have reached a sufficient degree of wisdom and intelligence, they will make a public profession of their faith in Christ.

#### WORK FOR EVERY ONE TO DO.

To a question which was asked by the Presbytery of Glengarry the reply was returned: "It is a new idea to many of our people,—that of every member being a co-worker with the Lord. The old and popular view seemed to be, that if a professing Christian is usually right in his social relations, regular at public worship, giving of his means an occasional offering, he is doing all that may be required

of him—a view still very prevalent." Your Committee beg to remark that as the view to which reference has now been made doubtless pervades our Church, to a large extent, at least, it is on every account advisable to admonish the members of our congregations that they have their own work to do, and they and they alone can do that work and ought to do it, and that no less is involved in their being limbs or members of the body of Christ. The Synod of Toronto and Kingston maintains that "immense possibilities of good seem to be wrapped up in a suggestion which one of its Presbyteries made, to the effect that there ought to be in every congregation a society, the duty of whose members shall be to go out into the highways and hedges, and compel the careless to come in that the House of God may be filled." It is averred in the report of the Synod of Hamilton and London "that if there were more systematic visiting on the part of our intelligent, earnest and devoted men and women, a brighter day would dawn. It is a shame to the Church that she allows so many to grow up within her borders and permits them to be cared for by those who are as ignorant as themselves, and, in consequence, to get a stone instead of bread." Your Committee believes that attention is thus directed to a means which has not hitherto been developed to any appreciable extent in our Church; whereby, without imposing any severe labour on our communicants, or inducing them to assume the functions of the preacher or religious instructor, or without interfering with the discharge of their daily avocations, they could render very efficient aid, and be instrumental in bringing many into the Church. By deferring to the spirit of the words which are recorded regarding Andrew, that he brought his brother Simon to Jesus—"and he brought him to Jesus,"—the members of our congregations can contribute material assistance towards increasing the attendance in the sanctuary, towards removing the difficulty which is experienced in inducing our young people to become communicants, and therefore towards making our Church more useful and powerful in the land than it is or can otherwise be.

#### FAMILY WORSHIP.

Your Committee regret that they cannot speak in favorable terms regarding family worship and the cultivation of religion in the home. The remark is made in the report of the Synod of the Maritime Provinces, that "the pressure of our modern life is too frequently allowed to shorten the time allotted to that service even when it does not suspend or push it aside altogether." The Synod of Montreal and Ottawa reports that "there is a perceptible improvement in the observance of family worship, and that the propriety of offering to God the morning and evening sacrifice of praise and prayer in the home and in the family is receiving wider recognition." The Report of the Synod of Toronto and Kingston is to the effect, that it is only too apparent that there is great room for im-

provement in the religious tone of the home life. It is apparent to your Committee that the cultivation of religion in the home is not receiving that measure of attention to which it is unquestionably entitled, and that there is a necessity for directing the minds of our people to a more serious and consistent observance of that important duty. With regard to the entire subject of family religion, the language of one of the reports is very appropriate: "Here we reach the very citadel of the Church's strength and efficiency; the corner-stone on which the whole edifice is built."

#### THE PRAYER MEETING.

The reports which have been forwarded to your Committee bestow considerable attention on prayer-meetings; on the manner in which such meetings are conducted, and on the interest which is taken in them by the elders and members of the Church. It is clear to your Committee that the prayer-meetings, with some encouraging exceptions, are not well attended, and that no adequate interest is taken in them. Were the Assembly to adopt the language which occurs in one of the reports, "that the prayer-meeting is a spiritual thermometer indicating the temperature of religious life in a congregation," then the admission seems to be unavoidable, either that the religious life of our congregations is unsatisfactory, or that the test which the prayer-meeting furnishes is to be accepted with many modifications. Your Committee are convinced, that after every legitimate allowance has been made for the demands of business, and for other extenuating circumstances, a much larger proportion of our congregations ought to attend the prayer-meeting. Such references as these occur in the report of one of our Synods concerning the interest which our elders take in the prayer-meeting: "The interest of the elders may be deep but it is not manifest." "The elders are not wanting in interest but there is room for great improvement." It is stated in the report of another Synod, "That many of the elders would have to set a better example than they do at present before they urge others."

#### THE KIRK-SESSION.

It appears that particular inquiry was made by some of the Presbyteries in the Synod of Hamilton and London respecting *the work and functions of Elders*. It is to be regretted that the result of this inquiry is "that elders do not magnify their office nor improve their opportunities as they might." Your Committee beg to insert a reply, which was received by the Presbytery of Glengarry, to a question affecting the peculiar work of Sessions: "The Session finds these conferences very helpful indeed. We meet, and each elder gives us a report of his district and states any difficulty that he may have. When any difficulty is reported, the elders take counsel together as to the best method of dealing with the matter, and may appoint one of their number

to co-operate with the elder who has the difficulty. From the little experience which we have had of such conferences, we have found them exceedingly helpful and profitable to the members of the Session." Your Committee take the liberty of commending the practice of the Session whose report has just been cited. It may be safely affirmed, that at no time has the power of our eldership been sufficiently developed and utilized. When every allowance has been made for the pressure of business and for the modesty which elders, who are otherwise able and sensible, and earnest and influential, are wont to exhibit, your Committee are of opinion that, by assigning to an elder a district of sufficient size and convenience, he could, without much difficulty, find leisure to cultivate an intimate acquaintance with the families in his district, and thereby to advance the welfare of the congregation.

#### SUPPORT OF ORDINANCES.

As liberality is an indication or a criterion of the life of the Church, concerning which there can be little or no difference of opinion, your Committee have the satisfaction of informing the Assembly that the Reports which contain any reference to liberality in the support of ordinances are very favourable. The reports which were made to the Synod of the Maritime Provinces are said to be "unusually encouraging, though every Presbytery feels that there is still much room for improvement in the matter of giving." The Synod of Montreal and Ottawa has to report "that there is a marked and steady increase in the liberality of our congregations, and that no complaints are made, as might reasonably be expected, in consequence of the comparative depression of business which has prevailed for some time." Your Committee regret that no information whatever is given in the Report of the Synod of Toronto and Kingston respecting the liberality of its congregations during the past year. The regret of your Committee is all the greater, because many of the richest and most liberal congregations of our Church are within the bounds of that Synod. In the Report of the Synod of Hamilton and London such remarks as these are made: "Much yet remains to be done in the way of Christian liberality; very few reports express satisfaction with the present standard, and many regret that matters are not better." In the Presbytery of Sarnia five congregations have risen to and above the minimum; one to \$800, another to \$900; while a third, which began with a salary of \$400, has increased year by year till this year's representatives from it came of their own accord, and informed the Presbytery that they were now prepared to do without supplement, and meantime they have built and paid for a church costing \$3,500, and they are only fifty families." The Committee are of opinion, that it is incumbent on the ministers of our Church to impress more strongly than ever on our people that to be liberal, according to the mea-

sure of his prosperity, forms, and ought to be regarded as forming, an essential element in the conduct of every worshipper of God.

As giving or liberality is largely a matter of education, and as not a few of our members who can be induced to be liberal, even in a small measure, too commonly, add unpleasant qualifications which go very far to destroy the value of their liberality altogether, the Committee beg to state that in their judgment one powerful means of acquiring strength and money for the vigorous prosecution of the various schemes and enterprises of our Church, is to be found in so educating the boys and girls of our congregations that as soon as they have any money of their own, or begin to earn money for themselves, they will contribute towards the support of and extension of the Gospel. Your Committee beg to make this citation from the report of the Synod of Hamilton and London. "One report states that the young are not trained to give, the head of the family alone contributing. And when these grow up to have homes of their own, giving to the cause of Christ is an entirely new thing to them—a lesson yet to be learned. Whatever comes from a home should be divided among its members, and each learn to give something, that people young and old alike may learn to worship God by their contributions and in the collections as in the prayer and praise."

Your Committee beg to bring under the favourable notice of the Assembly the method which the presbytery of Toronto adopted during last year of holding congregational Conferences on the State of Religion. Deputations consisting either of a minister and a layman or two ministers were appointed to visit congregations. Your Committee are happy to find, that important benefits have resulted from the method of which mention has been made. People and ministers unite in giving a verdict of unqualified approval of that means of ascertaining and promoting the State of Religion among the congregations of that Presbytery, and the other members giving nothing.

Your Committee have thus endeavoured to present to the General Assembly as faithful and as lucid a summary as they could of the reports which were submitted to them. There is surely profound cause for thankfulness, that there are strong evidences of improvement and of progress among our congregations, inasmuch as a Church we are realizing more fully what our obligations are, and what the best methods are for evoking the co-operation and liberality of our members, and for deepening and strengthening the power of the Gospel in our land. Calmness and courage may well enter into the character of any Church that, like our own, has begun to realize the grandeur of its responsibilities, and to summon to its aid all its members, that each one, conscious of the duty which he has to perform and fired with noble enthusiasm, may prove himself a good soldier of Jesus Christ, and war a

good warfare for the cause of pure and undefiled religion among the Presbyterian homes and settlements of the Dominion of Canada. If we take the stern logic of facts as our guide or criterion, your Committee are very confident that for ability and devotion on the part of our ministers; for faithfulness on the part of the majority of our members; for the service which our Church is able to render to our country: for the magnitude of the work which we have to do, and for the brave determination which we show in our endeavour to overtake it: for our commendable resolve to pass beyond ourselves and, honouring the instructions of the Saviour of mankind, to think kindly of the heathen, and to put forth a hand to help them out of their spiritual ignorance—our Church can compare very favourably indeed with any of the Christian Churches of the world. But ten years ago there was planted in this city an ecclesiastical acorn, not without some anxiety, but amid courageous hopefulness. Already it has become, to the delight of ten thousand Presbyterian hearts, a sapling fair and fresh and vigorous, inviting all the members of our Church to entertain a strong confidence that with all the wisdom and appliances and energies which are available, and which are and can be exerted; and with the blessing of God, "who giveth to all men liberally and upbraideth not," it will go on to gather strength and goodly proportions in the years that are yet to be, and to shower spiritual blessings on the homes and hearts of the Presbyterians of Canada from Cape Breton by the shores of the Atlantic, across our fertile Provinces, through our extensive North-West with its magnificent possibilities, on to Vancouver's Island amid the balmy breezes of the Pacific.

NEIL MACNISH,  
Convener.

### Mission to the Indians.

REV. HUGH MACKAY writes as follows to Mrs. Harvie, Secretary of the Women's Missionary Society, Toronto:—

Broadview, August 7th, 1885. As it will soon be time when we shall expect further help in our mission work from the W. F. M. S., perhaps a word would not be out of place. We have not forgotten the help we received last winter, and we have already seen not a little of the results of your work. We would like to confine our work as much as possible among the children—those little boys and girls. They are like lambs lost on the cold, bleak mountain. Our heart yearns over them. We long to be able to go out and bring them in. Last winter we gathered fourteen into our home. The W. F. M. S. clothed them, and our salary enabled us to procure for them the necessaries of life and engage the services of an interpreter. We hope to increase the number of our schools

next winter. We shall soon be able to dispense with the services of the interpreter, and this together with donations which we have already received shall help us much in our school. If any of our auxiliaries are making up new garments I hope they shall not forget our school—boys and girls between the age of seven and twelve. Last winter we received much of men's clothing. If these could be cut down and made into little pants and coats or skirts for the poor old women it would be appreciated. If our work commends itself to the society perhaps we might receive some help in money. We have read of an institution where strayed and sick dogs are taken in and cared for. It is called a benevolent institution, and large sums of money are subscribed for that purpose. Are these dear little boys and girls inferior to dogs? Shall those which die as as the grass be cared for, and these who have within them a soul be neglected? Are there not still in the Church many who are not engaged in this good work? Would that we could persuade them to come to our help! Many young women may spend many hours in reading some fictitious tale, and perhaps weep over some unfortunate, would it not be much better if these tears were shed for misery that actually exists, and those hours spent in fixing up some old garment for a poor, suffering Indian child? Last winter I received some boxes sent by express. They come as well, and cost only about \$2.10 per cwt., by freight. The clothing would also come as well and cost less if sent in bale, as the box sometimes weighs as much as the clothing. We received a box of Christmas presents from Fergus, the produce of a Christmas tree. We trust these gifts shall make glad the hearts of the children in the school on Mistawasis Reserve, those dear people who remained so loyal in the very heart of the rebellion. I purpose visiting Prince Albert shortly and perhaps shall be able to write you something of interest in connection with my trip. Trusting we may still have the prayers of God's people and that the Good Master shall continue to bless his work among the poor Indians, I remain yours very truly,

H. MACKAY.

### Formosa.

LETTER FROM DR. G. L. MACKAY.

#### A Biographic Sketch.

YOU asked me for a short account of A-Hôa's life. I send you the following regarding him up to the time I landed in North Formosa. *Giâm* is the family surname. His father came from the mainland of China when ten years of age. The grandfather also came at the same time. Their home was about two days walk from *Foochow*. A-Hôa's mother was born on

Steep Island, N. E., of Formosa. The family (whose surname is *Iân*) moved to Tamsui when she was thirteen years of age. When eighteen she married *Giâm*, and two years later A-Hôa was born here in Tamsui, Nov. 1851. His father died a few days before he entered this world. The widow was left poor and helpless with an infant babe. The child was delicate (no doubt on account of scanty and weak food). The mother asked an idol here in the town what to do, the answer was, "Let him be called my child and name him *Hut-à*, i.e. Idol's Child." In time the name changed to *Hok-à* and eventually to *Hôa* or A-Hôa. From five to ten years of age his time was spent gathering grass, sticks, and brush for his mother to cook the little rice she earned by sewing. Evenings were spent with a relative, studying. This friend belonged to the old school, and reminds one of *Squeers* mentioned by Charles Dickens in *Nicholas Nickleby*. From ten to seventeen his time was spent almost entirely studying. At eighteen he was employed by a mandarin, who assigned him different positions, from attending to the kitchen and being his secretary. He travelled on the mainland from *Foochow* north to *Tientsin*, and spent six months in Peking. After this he returned and was only a short time back when I landed at Tamsui. Note that; also the fact that he was born in the very hut and very room that I first rented here. He is a child of poverty, hard wrought, very talented and humble; has a wife and one child, a girl, with unbound feet, ten years of age. His full name is *Giâm Chheng Hôa*. With the Chinese the surname comes first. I love the poor. Don't I remember seeing the straw being taken out of the bed to give to a poor, lean, shivering cow during a biting winter in Zorra. Thinking of A-Hôa when young without a father to provide rice, old times flash across my mind. I make no comments on his life: let facts speak.

G. L. MACKAY.

Two interesting missionary jubilees have lately been celebrated on the same day. One of the missionary career of Bishop Sargent in Tinnevely, and the other of that of the Rev. W. Oakley in Ceylon. We thank God for the work done by both these venerated men.

## Home Missions.

### MEETING OF THE WESTERN COMMITTEE.

THE half-yearly meeting of the Executive of the Home Mission committee was held in Toronto the middle of last month. Letters were read from Rev. J. S. Mackay, New Westminster; Rev. D. Fraser, Victoria; Rev. John Chisholm, Nicola; and Rev. T. G. Thompson, Vancouver City, indicating an encouraging progress of Presbyterian missions in British Columbia, and pointing out new fields, where the people are prepared to contribute very largely to the support of missionaries sent out by the Church. Mr. Thompson has been labouring at Vancouver City about four months. When he arrived he found all the railway employees working on the Sabbath and he was unsuccessful in his first attempts to stop this practice. He brought a case before the magistrate; the offender was dismissed as it was a first offence, but since that time there has been no Sabbath work. The people have agreed to contribute the full salary of the minister for the next year. Mr. Mackay's letter intimated that he had opened a Chinese school at New Westminster which he taught six nights in the week. The attendance was fifteen, and the Chinese themselves gave \$15 a month towards support of the school.

The ministers now stationed in British Columbia were appointed a committee to enquire and report upon fields in British Columbia where Presbyterian missionaries are required. Rev. D. M. Gordon, of Winnipeg, was asked to visit British Columbia and confer with the ministers of the Presbyterian Church in Canada, and also with the four ministers of the Church of Scotland, with a view to uniting all the Presbyterians in one body. The Church of Scotland expends about \$2,500 annually in the maintenance of their missionaries in that Province.

Rev. D. Cameron, Lucknow, was appointed missionary to Manitoulin Island. Rev. D. H. McLennan, M. A., Tecumseth, to Thessalon, in Algoma; Rev. J. Stewart, late of Fort Erie, to Eganville, in the Presbytery of Lanark and Renfrew, and Rev. D. L. McKechnie to Mattawa. Messrs. James Miller, W. J. Hewitt, A. Jansen, C. B. Hemming, Hy. Knox, John Garrioch, Wm. Robertson, and John Gilmour were appointed to the Presbytery of Barrie. Their work will be chiefly in Muskoka. Mr. Hector McLennan was appointed to St. Joseph's Island, and Rev. John Fraser and Mr. John McGregor to the Presbytery of Quebec. Rev. J. Findlay gave an interesting report of the work in Parry Sound, Algoma, and Manitoulin. Rev. Jas. Robertson, Superintendent of missions for the North-west, reported that during the last six months he had travelled nearly 5,000 miles and had organized several congregations.

Claims for the mission work in the different Presbyteries for the past six months were passed. They amounted to over \$20,000.

Claims for augmentation of stipend were carefully considered, amounting to upwards of \$13,000. It was decided that circulars be sent to all Presbyteries and members of the Church in Ontario and Quebec, urging the necessity of increased liberality in behalf of the augmentation. It was calculated that \$32,000 would be needed for the present year, to which is to be added \$4,000 taken last year from the Reserve Fund. Steps were taken to have the augmented congregations visited during the next six months with a view to a reduction of the grants they are now receiving.

### THE ROMANCE OF MISSIONS.

The *Christian World*, under the above heading, relates the following incidents, which, it remarks, if any one had ventured to weave into a religious novel would have been regarded as highly coloured, if not altogether incredible:—During the visit of Messrs. Moody and Sankey, the American evangelists, to this country ten years since, a Mr. Studd attended the services at Camberwell, and such was the influence exerted upon him by Mr. Moody's addresses that he became an entirely changed individual. From a sporting man he suddenly became an enthusiastic Christian worker. Mr. Studd, who is now deceased, began by reforming his own household. He disposed of his hunters and dogs, and his country seat henceforth became a centre of missionary effort for the district. At that time his two sons, then unknown to fame, were quietly pursuing their studies at Eton. The influence of the changed aspect of their home told upon the lads. Passing to Cambridge, the young Studds became to be regarded as among the most famous cricketers of the present generation, one of them being the captain of the University eleven. The recent visit of Messrs. Moody and Sankey to London had the effect of bringing the brothers Studd prominently forward as religious workers, along with other undergraduates who had been alike influenced by Mr. Moody. The young Studds took an active part in the various missions, and their enthusiasm was not allowed to evaporate with the departure of the American evangelists. One of the brothers, Mr. T. C. Studd, has decided to become a missionary in China, paying his own expenses; and in addition, so it is rumoured, placing a considerable sum of money at the disposal of the society under whose auspices he will labour. Mr. J. K. Studd, the brother, is entering upon mission work in East London, in which he will be assisted by one of Lady Beauchamp's daughters, whom he is about to marry—the fairest of the two young sisters whose sweet voices were heard throughout the entire nine month's services conducted by Messrs. Moody and Sankey. A son of Lady Beauchamp, who was chief steward at several of the missions, following Mr. Studd's example, will also devote his life to mission work in far-off China. Not content with quietly betaking

themselves to heathen lands to work for the Master, they decided to leave all and follow, these young men are now striving to enlist recruits under the foreign mission banner. They recently visited Cambridge, and have kindled such missionary enthusiasm in the hearts of their fellow-students that something like thirty of their number have decided to proceed to the foreign field. Encouraged by the success of their mission to Cambridge, Messrs. Studd and Beauchamp are now going through Scotland to plead the claims of the heathen world.

#### NEW GUINEA.

It was in 1873 that the London Missionary Society first broke ground in this most unpromising field at Port Moresby. The natives were treacherous and cruel, known and feared all along the coast. They were marauders and pirates, laying violent hands on any canoes that came in their way. They were the terror of the smaller places. The work of the missionaries was pursued in sickness, bereavement and trial, but already a congregation is formed, a large church built, and schools in active operation. That which impresses me most (says Mr. James) was not the congregation, nor yet the singing, but the prayers of some of the natives who were called upon in public to lead in prayer. None but a missionary can fully realize what it is to hear one praying to the true God whom he had known previously only as a heathen. There are seven men who can lead the congregation in prayer with intelligence. The aptness of their language, and the absence of formal set phrases is very striking. They have been brought into full communion with God. There are others who conduct family prayers, and some little girls do this with much reverence and simplicity. It is no small thing when it is said of one and another in a heathen land, "Behold, he prayeth." On New-Years day I had the joy of baptizing twenty, and afterwards of sitting down at the table of our Lord with the first natives of New Guinea, who have thus commemorated his death. Already the gospel has been preached in New Guinea by a New Guinean.—*Chronicle, L. M. S.*

THERE ARE 365 CHURCHES in Rome, one for every day in the year; and pilgrims and art-lovers have been known pious and energetic enough to visit in turn the whole collection. But there are yet seven churches to which no pilgrimages are made, and which offer no kind of attraction to the art-lover or the antiquarian. They are new, and for the most part simple to bareness; they have neither architecture, nor sculpture, nor mosaics, nor paintings to recommend them; and yet to the thoughtful American or English visitor they will seem to possess an interest greater than that of any of the gilded basilicas to which his guide-book directs him. They are the churches of the once proscribed Italian Protestants.

## The Presbyterian Record.

MONTREAL: NOVEMBER, 1885.

JAMES CROIL.  
ROBERT MURRAY. } Editors.

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

PAYMENT IN ADVANCE.

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

NOW is the time of year for the missionary associations, the ministers, and other office-bearers to push the circulation of the RECORD. There should not be a single family of the Church unsupplied. It is idle to expect that people will take an intelligent interest in the work of the Church, or give of their means to carry it on, unless they are made acquainted with the details of that work; and there is no channel through which the requisite information can reach them so readily and cheaply as through the pages of the RECORD. We will next month, D.V., complete another volume of 336 pages, almost wholly occupied with the Home and Foreign mission work of the Church. It ought to be worth its weight in gold to those who are thoroughly alive to the interests of their Church; yet, such are the facilities now-a-days for increasing knowledge, every one can have it at a cost so trifling as to be scarcely worth mentioning. We shall gladly send sample copies to all who make application for them with a view to introducing the RECORD where it has not hitherto been circulated, or *inadequately circulated*. In looking over the statistical tables appended to the Minutes of Assembly, we have been surprised to notice how many large and wealthy congregations—of a hundred families and upwards—content themselves with perhaps a couple of dozen copies of the RECORD! *All new subscribers will receive this and the December number free.*

#### THANKSGIVING DAY.

The Dominion Government has appointed Saturday, the 7th of this month, to be observed throughout the Dominion as a day of general Thanksgiving.



## Literature.

MONTCALM AND WOLFE, by *Francis Parkman*: Montreal, W. Drysdale & Co. 2 vols. 12mo. Price, \$3.00. This is allowed by the *London Spectator* to be "incomparably the best written and most trustworthy account of the American period with which it deals"—the crisis in the history of Canada beginning with 1745 and culminating with the *coup d'état* on the plains of Abraham, in 1759, and the treaty of Paris, in 1763. Even those who are already familiar with the events here narrated will enjoy the freshness of this writer's style and the brilliancy of his descriptions. There are fine portraits of Montcalm and Wolfe, and nine maps. The work, as a whole, gives evidence of great research and accuracy of statement.

CHRIST IN THE GOSPELS, by James P. Cadman, A. M. Chicago, *The American Publication Society of Hebrew*; 1885. pp. 378; price \$1.50. The design of this work is to compile a continuous narrative of the life of our Lord in the words of the four evangelists and, as nearly as may be, in chronological sequence. The task which the author has undertaken is not an easy one, neither is the idea a new one. Others have gone over the same ground, and the author has wisely availed himself of their experience while he has introduced several distinctive features, the product of his own study which gives this Harmony a completeness not hitherto attained. It will be appreciated by Sunday-school teachers, and is also well adapted for use in the family and private reading. The index of subjects, places, and persons mentioned in the Gospels is very copious. The map and diagrams illustrate with much clearness the Saviour's journeys.

THE PROBLEM OF RELIGIOUS PROGRESS, by *Daniel Dorchester. D.D.*: W. Drysdale & Co., Montreal. Pp. 602. Price, \$2.00. To lugubrious exponents of doubt and despondency, as well as to enthusiastic and hopeful Christians, we recommend the perusal of this volume as containing the most convincing proofs of the onward march of Christianity in the 19th century. It goes to the root of the matter, exposing the hindrances to Christianity with unsparring severity, illustrating the phases of rejuvenation and progress, and establishing the inevitable triumph of the Gospel by a marvellous array of statistics.

THE CONQUEST OF CANAAN, and THE STORY OF NAAMAN, by *Rev. A. B. Mackay*, of Montreal, are now offered to ministers and Sunday school teachers at reduced prices, namely, \$1.50 for the former and 40 cents for the latter. We do not hesitate to commend these works anew as admirably adapted to interest and instruct all who would study intelligently the portions of Scripture of which they treat. W. DRYSDALE & Co., Montreal.

WALKS ABOUT ZION, by *Rev. Joseph Elliot*: C. B. Robinson, Toronto; pp. 172; price, 50 cents. We understand that a few copies of this ad-

mirable little book are still in the hands of the publisher. Doubtless there are many who will be glad to know that they can obtain a copy, and who will prize it as a souvenir of the author as well as for its intrinsic value.

THE PASTORS' DIARY AND CLERICAL RECORD, prepared by *Rev. Louis H. Jordan, B.D.*, Pastor of Erskine Church, Montreal, is just about to be issued in a new and revised edition by Funk & Wagnalls, New York. This neat little book, which is already being extensively used by clergymen of all denominations, seems to have met with general favor. We cordially commend it to the notice of any pastor who is in search of a compact and comprehensive method of registering and preserving all sorts of parish memoranda. W. DRYSDALE & Co., Montreal.

## MISCELLANEA.

From comparative statistics prepared in connection with Bishop Sargent's jubilee, it appears that in 1835, when he went to Tinnevely, there were 8,693 native Christian adherents living at 224 villages; now there are 56,287 in 1,008 villages. Then there were 114 communicants; now there are 11,246. Then there were 183 native Christian teachers and one native clergyman; now there are 700 teachers and 68 clergy. Then there were 2,257 boys and 147 girls in 112 schools; now there are 10,693 boys and 2,573 girls in 476 schools. Then the contributions of native Christians were nil! now they are Rs. 33,057 (say £3,000) a year. The increase in *communicants, clergy, and girls* will be especially noticed. These figures belong to the C. M. S. districts only. The S. P. G. districts show a similar growth.

REV. J. L. PHILLIPS, of Midnapore, India, in a letter to the *New York Independent*, says:—But a few years before his death, Dr. Duff, in one of his magnetic addresses, spoke of the Christian Church as "playing at Missions." Thank God, a better day has come! The companies of earnest men and women eagerly and hopefully moving into China and into Central Africa, carrying the banner of the Cross, are teaching us how to "attempt great things for God." Great Britain—God bless her!—is nobly taking the lead. May America hold not back! American Missions in all lands are crying out for reinforcements. May the cry be responded to with spirit and alacrity. Bishop Taylor—Heaven help him!—has taught our young men how cheerfully an old man can carry the war into Africa. Let a full thousand, a royal regiment of young men, from our Atlantic seaboard to the Golden Gate, volunteer as eagerly as the Cambridge athletes did for the front.

MORAVIANS have become almost synonymous with the term missionaries. Recently three Moravian missionaries sailed from London in the ship "Harmony," this being the 116th annual trip these missionary vessels have made to Labrador since 1770.

## A Page for the Young.

### WITH ALL YOUR MIGHT.

*Ecclesiastes ix. 10.*

If you've any task to do, Let me whisper, friend, to you,	Do it.
If you've anything to say, True and needed, yea or nay,	Say it.
If you've anything to love, As a blessing from above,	Love it.
If you've anything to give, That another's joy may live,	Give it.
If you know what torch to light, Guiding others through the night,	Light it.
If you've any debt to pay, Rest you neither night nor day,	Pay it.
If you've any joy to hold, Next your heart lest it grow cold,	Hold it.
If you've any grief to meet, At the loving Father's feet,	Meet it.
If you're given light to see, What a child of God should be,	See it.
Whether life is bright or drear, There's a message sweet or clear, Whispered down to every ear,	Hear it.

### A HINT TO BOYS.

I stood in the store the other day when a boy came in and applied for a situation.

"Can you write a good hand?" was asked.

"Yaas."

"Good at figures?"

"Yaas."

"That will do—I do not want you," said the merchant.

"But," I said, when the boy had gone, "I know that lad to be an honest, industrious boy. Why don't you give him a chance?"

"Because he hasn't learned to say 'Yes, sir,' and 'No, sir.' If he answers me as he did when applying for a situation, how will he answer customers after being here a month?"

What could I say to that? He had fallen into a habit, young as he was, which turned him away from the first situation he had ever applied for.

### GIFT OF AN AFRICAN GIRL.

The teacher of a girl's school, away in Africa, wanted her scholars to learn to give. She paid them, therefore, for doing some work for her, so that each girl might have something of her own to give away for Jesus' sake. Among them was a new scholar, such a wild and ignorant little heathen that the teacher did not try to explain to her what the other girls were doing. The day came when the gifts were

handed in. Each pupil brought her piece of money and laid it down, and the teacher thought all the offerings were given. But there stood the new scholar, hugging tightly in her arms a *pitcher*—the only thing she had in the world. She went to the table and put it among the other gifts, but before she turned away she kissed it! That story reminds me of another, which you all know, about One who watches and still watches people casting gifts into His treasury. And I wondered if He might not say of the African, 'She hath cast in more than they all.'

### HE SIMPLY HAD TO ASK.

"I was told lately by a young man who had been in Scotland," says Rev. C. H. Spurgeon, "that he came one day to a gate, when the gatekeeper's little girl ran down and shut it, saying, 'You have not to pay anything to pass; you have only to say, "Please allow me to go through."' The young man did as he was directed, and simply repeated, 'Please allow me to go through,' and the gate was immediately opened. The owner just wished to preserve the right of entrance, that was all. So simply 'Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.'

### HOME DUTIES FIRST.

A girl of fourteen who had lately been converted, asked God to show her what she should do for Him, and what was her special work. After praying for some time, the thought came to her mind, that she could take her baby brother, only a few months old, and nurse him for the Lord. So she took the charge of the child, and relieved her mother in the work and care of the little one.

This was Godly and Christ-like. Home duties and fireside responsibilities have the first claim upon every child of God. We need not go abroad for work when God places work within our reach.

"The daily round, the common task," provides ample opportunities for serving God, doing whatsoever our hands find to do.

"Little words, not eloquent speeches; little deeds, not miracles, nor battles, nor one great heroic act or mighty martyrdom, make up the Christian life."—*Dr. H. Bonar.*

### STRANGE BUT TRUE.

This is one of the curious things floating about: Take a piece of paper, and upon it put in figures your age in years, dropping months, weeks and days. Multiply it by two; then add to the result obtained the figures 3,768; add two, and then divide by two. Subtract from the result obtained the number of your years on earth, and see if you do not obtain figures that you will not be likely to forget.—*Scientific American.*

**Acknowledgments.**

Received by Rev. Wm. Reid, D.D.,  
Agent of the Church at Toronto,  
to 5th October, 1885.—Office, 50  
Church St., Post Office Drawer  
3607.

**ASSEMBLY FUND.**

Received to 5th Sept., 1885..	\$321.89
Port Dalhousie .....	5.00
Kemptville .....	5.44
Oxford Mills .....	1.60
Holstein .....	6.00
Esqueving, Union Ch .....	5.00
Mitchell, Knox Ch .....	6.04
Rockwood .....	1.50
Gore and Kennetcook .....	1.50
St John, St Stephen Ch .....	15.50
Campbellton, St Andrews Ch .....	3.00
Halifax, Richmond .....	2.00
Montreal, St Joseph st Ch .....	10.00
	\$335.82

**HOME MISSIONS.**

Received to 5th Sept., 1885..	\$2156.34
Deseronto, Ch of Redeemer .....	30.00
Smithville .....	1.00
Lanark .....	24.00
Exeter, Caven Ch .....	20.00
Einsdale .....	4.00
Uffington and Oakley .....	1.30
Bethune .....	2.50
Berriedale .....	1.19
Burk's Falls .....	2.10
Katrine .....	1.41
Monck .....	2.43
Braacebridge .....	3.68
Eden Mills .....	10.00
Port Dalhousie .....	13.00
N Williamsburg and Win- chester Springs .....	3.00
A Friend, Warwick .....	10.03
Darling Mission Field .....	11.00
Parry Sound .....	5.00
Borne .....	10.00
Moss .....	65.45
Ripley .....	10.47
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Dunblane .....	12.50
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Wm Carlyle, Hugo, Col U S .....	10.00
Beq late Elizabeth Wright .....	43.92
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Hillsburg .....	13.00
Mitchell, Knox Ch .....	7.35
North Derby .....	5.00
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Eganville and Scotch Bush .....	10.00
Rockwood .....	5.45
Beckwith, Knox Ch .....	15.00
Toronto, Old St Andrews .....	273.00
Normanby, Knox Ch .....	5.50
Magnetawan .....	9.07
Doc Lake .....	9.00
Spence .....	12.00
Rosseau and Turtle Lake .....	4.00
Muskoka, Communion col .....	23.70
Algoma .....	44.40
Bobaygeon, Knox Ch .....	55.00
"Ada's last gift" .....	2.50
Atwood .....	13.05
Montreal, Chalmers' Ch .....	20.00
Juv Miss Soc. N W .....	11.00
New Glasgow, Que .....	3.00
Garden Hill and Knoxville .....	8.00
Williamstown, Hephzibah Ch .....	17.60

Dalhousie Mills and Cote St George .....	5.00
Dunsford .....	16.00
	\$3149.91

**FOREIGN MISSIONS.**

Received to 5th Sept., 1885..	\$2252.30
Miss Nolan, Valleyfield .....	10.00
Exeter, Caven Ch .....	12.00
Norwood .....	10.00
Port Dalhousie .....	13.03
A Friend, Warwick .....	10.00
Preceptor Senex .....	3.00
Essa 1st, Girls' S, Formosa .....	1.23
West Puslinch .....	2.00
Mrs Alex McRae, Galt, Teacher Central India .....	200.00
Trenton .....	3.00
Avonbank .....	9.50
A Friend, Fergus, India .....	100.00
Beq late Elizabeth Wright .....	43.02
Mrs Childs, Montreal, Cen- tral India .....	5.00
Mitchell, Knox Ch .....	6.50
Hespeler .....	12.50
McNab and Horton .....	20.00
John McNaught, Monkton .....	1.00
South Sherbrooke .....	4.10
Bathurst .....	6.90
"A G," Halifax, Formosa .....	10.00
"M G," .....	10.00
"A Friend," Kirkwall .....	5.00
"Ada's last gift" .....	2.50
Atwood .....	22.40
Cote des Neiges and St Lau- rent .....	50.00
Lachine, St Andrew's .....	74.00
Westmeath .....	3.60
Pendleton and Plantagenet .....	7.05
"O K," Cacouna, Formosa .....	2.00
Montreal, Chalmers' Ch, Juv Miss Soc. Formosa .....	40.00
St Mary's 1st Pres Ch S S, Formosa .....	23.50
	\$3059.41

**WIDOWS AND ORPHANS FUND.**

Received to 5th Sept., 1885..	\$194.48
Fairbairn .....	2.00
Lake Road .....	1.35
Holstein .....	8.40
Trenton .....	4.00
Mitchell, Knox Ch .....	2.50
Ayr, Knox Ch .....	12.42
Atwood .....	3.40
	\$248.55

**Ministers' Rates—Widows Fund.**

Received to 5th Sept., 1885..	\$216.00
Rev J A R Dickson, B D .....	30.00
Rev George Haigh .....	10.00
Rev R Y Thomson, B D .....	8.00
	\$254.00

**AGED AND INFIRM MINISTERS FUND.**

Received to 5th Sept., 1885..	\$3316.34
Fairbairn .....	7.70
Cartwright, 1st .....	8.00
Rocky Saugen .....	4.20
Preceptor Senex .....	3.00
Holstein .....	7.60
Trenton .....	2.00
Port Hope, 1st, special .....	15.24
Ballyduff .....	3.00
Mitchell, Knox Ch .....	1.25
Markham, Melville Ch .....	3.75
Rockwood .....	16.61
Unionville .....	2.16
Chiselhurst .....	3.63
Atwood .....	5.10
	\$3414.58

**Ministers' Rates.**

Received to 5th Sept., 1885..	\$296.25
Rev N Paterson, two years .....	7.00
H Cameron .....	4.00

Rev George Haigh .....	4.00
" R Y Thomson, B D .....	4.60
" J B Mowat, D D .....	10.00
	\$325.25

**COLLEGE ORDINARY FUND.**

Received to 5th Sept., 1885..	\$455.61
Braacebridge .....	3.67
Fairbairn .....	2.85
Beverly, add'l .....	4.60
Holstein .....	6.00
Trenton .....	2.00
Fullarton .....	10.00
West Guillimburg, 1st .....	3.12
Duntroun .....	4.54
Nottawasaga, West Ch .....	3.66
" St Andrew's Ch .....	1.94
Waddington, N Y .....	29.12
Kennmore .....	5.00
Tilbury East .....	9.46
Berno .....	3.00
Moore Line .....	6.00
Hallville .....	5.92
Omagh .....	3.15
Hornby .....	3.00
Essa Townline .....	1.50
Dixie .....	6.48
Hillsburg .....	2.00
Summerstown, Salem Ch .....	7.00
Mitchell, Knox Ch .....	1.15
Rodgerville .....	10.38
Bayfield Road .....	3.00
Moore, Burns' Ch .....	6.00
Dunwich, Chalmers' Ch .....	5.00
Lunenburg .....	7.00
Avonmore .....	9.00
Ivy .....	1.60
Eden Mills .....	5.00
Sydenham, St Paul's .....	9.65
Dunwich, Duff's Ch .....	10.00
Magnetawan .....	2.00
Doc Lake .....	1.30
Spence .....	3.00
Aberarder .....	4.00
Atwood .....	5.65
Harwich .....	20.00
	\$717.28

**KNOX COLLEGE ENDOWMENT.**

Received to 5th Sept., 1885..	\$5117.43
J W Lang, Toronto .....	50.00
Columbus .....	75.00
J K Osborne, Brantford .....	39.00
A M Cosby, Toronto .....	100.00
Chippawa .....	27.70
T P Robertson, Wyoming .....	3.35
Ripley .....	4.00
Woodstock, Knox Ch .....	7.00
Samuel Wilson, Toronto .....	100.00
Robert Balmer, Oakville .....	10.00
Rodk Gollens, Lucknow .....	2.50
Peterborough .....	15.00
Rev W A McKay, Woodst'ck .....	10.00
Burlington .....	75.00
John Jardine, Camlachie .....	10.00
Disruption Elder, St Thomas .....	5.00
A Jeffrey, Toronto .....	100.00
John McNaught, Monkton .....	4.00
Harwich .....	25.00
	\$5771.96

**MANITOBA COLLEGE.**

Received to 5th Sept., 1885..	\$149.50
Fairbairn .....	2.00
Holstein .....	2.00
Atwood .....	3.15
	\$156.65

**CHURCH AND MANSE BUILDING FUND.**

Received to 5th Sept., 1885..	\$217.34
Wm Hood, St John's, Mark- ham .....	15.00
A Friend, Fergus .....	100.00
Rev R Y Thomson, B D .....	15.00

James Sutherland .....	3.34
G F Sutherland.....	1.66
—	<u>\$352.34</u>

**AUGMENTATION OF STIPENDS.**

Received to 5th Sept., 1885..	\$383.95
Fort Dalhousie .....	5.00
M Macleod, Elsie .....	2.00
Perry Sound .....	5.00
Trenton .....	23.00
Mitchell, Knox Ch .....	1.00
Beckwith, Knox Ch .....	15.00
Chiselhurst .....	8.99
—	<u>\$443.64</u>

Contribution to Schemas of the Church Unappropriated.—Oshawa, \$9.78.

**FRENCH EVANGELIZATION.**

Received by Rev. R. H. Warden, Treasurer of the Board, 198 St. James St., Montreal, to 7th October, 1885.

Already acknowledged.....	\$3698.03
Darling .....	12.00
Goderich T'ship, Union Ch..	5.00
Wroxeter .....	17.44
Severn Bridge .....	3.00
Ardtree .....	1.14
Berriedale .....	1.22
Burk's Falls .....	1.65
Katrine .....	0.43
Bracebridge .....	3.67
Lake Road .....	14.50
Cedarville and Esplin .....	7.48
English Settlement .....	22.00
Mosa Bible Class .....	15.00
Win Stown, Hepzibah Ch ..	18.40
Mrs E Stuart, Hawkesville..	5.00
Little Harbour, N S .....	5.40
Fisher's Grant, N S .....	10.60
Palmerston, Knox .....	15.00
J Mackintosh, Scotsburn, NS	5.00
Oseola and Stafford .....	3.25
Brant, Man .....	3.50
Victoria, Man .....	5.00
Riverside .....	16.00
Horning's Mills .....	3.42
Honeywood .....	4.00
Horning's Mills SS .....	2.26
Dominion City, Man .....	7.00
Carleton Place, Zion Ch SS..	10.00
Eganville and Scotch Bush..	12.29
Jessie B Archibald .....	1.60
Kincairdino Township, Chal-	
mer's Ch .....	5.00
A Friend, Paisley .....	3.00
Indian Lands .....	8.00
Osnabruk, St Matthew's ..	23.00
Kirkhill .....	14.00
London East SS .....	9.00
Bathurst and S Sherbrooke..	8.00
Glen Sandfield .....	5.25
Angus McDonald, Nation	
Mills, Quo .....	5.00
Rockwood .....	20.00
St. Anne, Illinois .....	15.00
Montreal, St John's Ch .....	5.00
Collingwood Mountain .....	3.00
Wabralar .....	0.60
Lancaster, Knox SS .....	29.00
Kippen, St Andrew's .....	18.39
Arundel and Harrington ..	5.00
Osnabruk, St Matthew's	
and Valley .....	50.00
G D Fergusson, Fergus .....	129.00
Martintown, St Andrew's ..	10.00
Milford, Man .....	10.03
Lake Megantic .....	5.00

Per Rev. Dr. Reid, Toronto.

A Friend, Warwick .....	5.00
Preceptor, Senex .....	2.00
West Puslinch .....	2.00
Glenarm .....	10.00
Beq late Elizabeth Wright..	43.31

Mitchell, Knox .....	4.20
Dunwich, Chalmers .....	5.00
Chiselhurst, add'l .....	1.00
Dee Lake .....	2.00
Spence .....	2.63
Attwood .....	7.50
Scarboro' Knox .....	37.94

Per Rev. Dr. MacGregor, Halifax.

Hopewell, Union Ch .....	22.50
Buctouche .....	6.00
Campbellton .....	35.00
A G .....	10.00
M G .....	10.00
West River, United Ch .....	16.80
Richmond, Grove Ch .....	6.85
Halifax, Chalmers .....	20.00
Park st .....	23.45
Shediac .....	5.00
Whycocomah, C B .....	28.00
St James', N B .....	3.00
Richmond, Grove Ch, add'l.	1.72

\$4608.36

Deduct mistake in former acknowledgments .....

\$4249.64

**POINTE-AUX-TREMBLES SCHOOLS.**

Received by Rev. R. H. Warden, Montreal, Treasurer, to 7th October, 1885.

Already acknowledged .....	\$281.12
A Friend, Brooke .....	10.00
Per Mr J Bourgois .....	327.50
Brussels, Melville SS .....	12.50
Cotes des Neiges and St Lau-	
rent .....	50.00
New Glasgow, N S, United	
Ch SS, 1884-85 .....	13.65
Do do 1885-86 .....	5.45
A G .....	10.00
M G .....	10.00

Brantford Young Ladies' College (formerly acknowledged by mistake for French Evangelisation) .....

\$766.92

**COMMON COLLEGE FUND.**

Rev. R. H. Warden, Montreal, Agent.

Hemmingford .....	7.00
Aroca .....	3.00
Minesing and Midhurst .....	2.00
Osgoode .....	5.50
Lansdowne .....	1.25
Fairfax .....	1.67
Sand Bay .....	0.31
Curry Hill .....	6.25
Cote des Neiges .....	14.30
St Laurent Bible Class .....	2.70
Hawkesbury, St Paul's .....	5.00
L'Original .....	5.00
Woodford .....	4.00
Garden Hill and Knoxville..	4.00
St Louis de Gonzague .....	7.00
Cotswold .....	2.75
Port Colborne .....	3.00
Harrowsmith .....	2.56
Wilton .....	2.15
Glenvale .....	1.29
Black's Corners and Gandier	
.....	5.35
Darling .....	9.65
Dalhousie Mills and Cote St	
George .....	3.00
Inguerre .....	5.00
Collingwood Mountain .....	2.00
Gibraltar .....	2.00
Garafraxa, 2nd .....	3.00
Lake Megantic .....	6.00
Martintown, St Andrew's ..	21.00
St Aune, Illinois .....	15.00

\$152.14

**PRESBYTERIAN COLLEGE, MONTREAL.**  
Rev. R. H. Warden, Montreal, Treasurer.

*Evegetical Chair.*

Hon D A Smith, Montreal ..	\$100.00
Robert Anderson, " ..	150.00
Hugh Mackay, " ..	100.00
M B Atkinson, " ..	25.00
Andrew Allan, " ..	25.00
Exec late D J Greenshields,	
Montreal .....	100.00
A C Leslie, Montreal .....	25.00
Win Angus, " ..	25.00
Estate late J Johnston, Mon-	
treau .....	150.00
James Burnett, Montreal ..	50.00
W and D Yuile, " ..	50.00
R Blackburn, Ottawa .....	25.00
George Hay, " ..	10.00

\$835.00

*Scholarship Fund.*

R Anderson, Montreal .....	\$100.00
Z Lefebvre, " ..	25.00
D Lyons, " ..	2.00

\$127.00

**PRESBYTERIAN THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND.**

Farquhar, Forrest & Co., Treasurers, 173 Hollis Street, Halifax, N.S., to Sept. 30, 1885.

Already acknowledged ..	\$71,857.73
Rev D McLeod, Priceville, Ont ..	5.00
Jas Pollock, Lower Stevi-	
nacke, N.S. ....	5.00
Wm Urquhart, Tatamago-	
gouche, N S .....	3.00
Geo Henderson, Treasurer	
Free Ch, Charlottetown ..	124.30

\$71,985.03

Received by Rev. Dr. MacGregor, Agent of the General Assembly in the Maritime Provinces, to Oct. 4, 1885.

**FOREIGN MISSIONS.**

Acknowledged already .....	\$1702.75
Milt: 1, per Rev J Annand ..	20.80
Lower Steviacke, " ..	16.00
Shubencadie, " ..	22.00
Maitland, " ..	23.00
Kennetcook, " ..	12.00
Gore, " ..	12.25
Noel, " ..	16.00
Mr J McCulloch, Walton,	
per Rev J Annand .....	1.00
Kempt, per Rev J Annand ..	5.25
Bedford, " ..	7.21
Mount Uniacke, " ..	4.45
Beaver Bank, " ..	2.37
Glassville, " ..	2.50
Hamilton, Bermuda .....	23.06
Wolfville .....	4.54
Lochaber .....	0.75
Antrim, Little River .....	8.00
Knox SS, Shediac, for Mr	
McK's teacher .....	10.00
A G (half for Formosa) .....	20.00
M G .....	20.00
Salem Ch, Green Hill .....	8.05
Richmond, Halifax .....	12.45
Carleton and Chebogue .....	11.29
Friend, West Pugwash .....	2.00
New Edinburgh SS, Ont, for	
one of Mr R's teachers ..	25.00
Anonymous .....	1.00
Chalmers' Ch, Halifax .....	75.00
St Andrew's SS, St John's	
Nfld, for an Orphan in	
India .....	24.00
Bay View .....	2.78

Digby.....	2.45
Whycocomah, C B.....	40.00
—	\$2138.12

**DAYS PRING AND MISSION SCHOOLS.**

Acknowledged already.....	\$524.45
Sunny Brae SS, per James	
Cunningm	12.00
Cross Roads SS, Rogers Hill.	14.00
Sheet Harbour.....	51.68
Parks St SS, Halifax.....	60.00
United Ch SS, New Glasgow	18.66
Miss Olding's Class, Meri-	
gomish, for Mr G's schools	4.00
St Andrew's SS, Chatham,	
N B.....	32.35
Lower Stowiacke.....	17.00
Upper Salem.....	6.00
Shubenacadie SS, 6 months.	17.00
Stellarton SS.....	17.45
—	\$774.57

**HOME MISSIONS.**

Acknowledged already.....	\$1334.85
Mount Uniacke.....	2.50
Mahou, add'l.....	2.00
Port Hood.....	2.60
Glassville.....	2.50
Bridgetown.....	11.10
Campbelltown.....	20.00
Tangier.....	3.41
St John's, Dalhousie, N B.....	21.00
A G.....	10.00
M G.....	10.00
Richmond, Halifax, Grove	
Ch.....	7.55
Friend, West Pugwash.....	1.00
Richmond, Halifax, Grove	
Ch, add'l.....	4.00
Chalmers', Halifax.....	25.00
Tabusintac and Burnt Ch.....	13.08
Shemogue and Port Elgin.....	12.80
Stellarton.....	39.55
—	\$1513.76

**AUGMENTATION FUND.**

Acknowledged already.....	\$5047.02
Nino Mile River.....	8.04
Little River, Musquodoboit.....	8.00
Grove Ch, Richmond.....	10.30
—	\$5073.36

**COLLEGE FUND.**

Acknowledged already.....	\$8134.84
St John's Ch, St John.....	28.25
Gay's River and Milford.....	37.70
Buctouche.....	7.50
Interest.....	210.09
Richmond, Grove Ch.....	6.69
Chalmers', Halifax.....	25.09
Interest.....	70.09
Sutherland's River.....	10.09
Truro Coupons.....	90.00
St James, N B.....	2.00
—	\$3621.94

**COLLEGE BURSARY.**

Acknowledged already.....	\$51.25
Milford and Gay's River SS.....	6.36
—	\$57.61

**AGED AND INFIRM MINISTERS' FUND.**

Acknowledged already.....	\$588.30
Campbellton.....	8.00
Quoddy.....	8.00
Grove Ch, Richmond.....	4.00
St James', N B.....	1.00
Rev G Christie, for 1835.....	2.00
" P M Morrison, ".....	6.00
" A F Thompson, 1883-84.....	7.50
" E W Waits, rates from	
1877 to 1883 inclusive, with	
interest.....	45.66
—	\$670.46

**SYND FUND.**

River John.....	\$2.00
Campbellton.....	2.00
Grove Ch, Richmond.....	3.00

**MANITOBA COLLEGE.**

Received by D. McArthur and Rev Dr. King, to Oct. 5.  
*For Debt.*

Previously acknowledged..	\$1475.00
Warden King, Montreal, ad-	
ditional and in full.....	1500.00
John Cameron, Toronto, do.....	25.00
Donald McKay, " do.....	100.00
Mrs Skinner, Winnipeg.....	20.00
Henry Kent, Toronto.....	50.00
S C Duncan Clark, Toronto.....	25.00
H W Darling, Toronto, add'l.....	50.00
J Hodgson, Montreal, add'l.....	100.00
R Blackburn, New Edn'gh.....	50.00
John Hardie, Ottawa.....	100.00
Dr McDonald, Hamilton, on	
account.....	50.00

\$3455.00

*For Ordinary Revenue.*

Previously acknowledged..	\$140.44
St David's Ch, St John, N B.....	25.00
Blackville and Derby.....	4.00
Rev W McWilliam, Prince	
Albert.....	20.00

\$189.44

*Scholarship Fund.*

Previously acknowledged..	\$50.00
A Friend in Erskine Ch,	
Montreal (for the aid of	
Students).....	250.00

\$300.00

**WIDOWS AND ORPHANS FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND.**

James Croil, Treasurer, Montreal.  
Missionary Association, St Gabriel's Church, Montreal, \$60.00;  
Rev J Rannie, Demarara, \$24.00;  
Rockwood, Rev Donald Strachan, \$9.00; Lanark, Rev James Wilson, \$12.00.

**MEETINGS OF PRESBYTERIES.**

Guelph, Chalmers Ch, 17th Nov., 10 a.m.  
Lan. & Renfrew, Carleton Place, 24 Nov., noon.  
Brockville, Prescott, 1st Dec., 2 p.m.  
Bruce, Walkerton, 8th Dec., 1 p.m.  
Lindsay, Lindsay, 24th Nov., 11 a.m.  
Pictou, New Glasgow, 3rd Nov., 9 a.m.  
Hamilton, Central Ch, 17th Nov., 10 a.m.  
Ottawa, Bank St. Ch., 3rd Nov., 10 a.m.  
Huron, Exeter, 10th Nov., 10.30 a.m.  
Owen Sound, Div. St. Ch., 15th Dec., 1.30 p.m.  
London, 1st Presbyterian Ch., 8 Dec., 2.30 p.m.  
Prince Edward Island, Sunnyside, 3 Nov., 11 a.m.  
Sarnia, Sarnia, 8th Dec., 10 a.m.  
Quebec, Morrin College, 3rd Nov., 10 a.m.  
Maitland, Wingham, 15th Dec., 1.30 a.m.  
Kingston, Belleville, 21st Dec., 7.30 p.m.  
Brandon, Portage la Prairie, 8th Dec., 7.30 p.m.  
Montreal, D. Morrice Hall, 12th Jan., 10 a.m.  
Peterboro', St. Andrew's Ch., 12 Jan., 10.30 a.m.  
Barrie, Barrie, 24th Nov., 11 a.m.  
Saugeen, Mt. Forest, 15th Dec., 11 a.m.  
Toronto, Knox Ch., 3rd Nov., 10 a.m.  
Whitby, 19th Jan.  
St. John,  
Paris, Brantford, Dec. 16th, 11 a.m.

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