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The Great Conquest.

OTHER MISSIONS have their appointed bounds. The field of FOREIGN MISSIONS is the World! The marching orders of the Christian army as it advances to the Great Conquest are the last words of its Great Commander,—“Go ye into all the world, and preach the Gospel to every creature.”

The population of the world is computed to be about 1,374 millions, divided somewhat as follows.—HEATHEN, 900,000,000. CHRISTIAN, 347,000,000: MUHAMMEDAN, 120,000,000: JEWS, 7,000,000. Four-fifths of the human race are either entirely ignorant of Jesus Christ, or refuse to accept as their Saviour Him concerning whom we believe that “THERE IS NO OTHER NAME GIVEN UNDER HEAVEN AMONG MEN WHEREBY WE MUST BE SAVED.”

It is not necessary to enter into a discussion as to the salvability of the heathen. David Livingstone's remarks about Sebituane, the noble Bechuana chief, whom he encountered in the heart of Africa, and who died suddenly before he was made to understand the Christian system, is perhaps all that can be said on the subject;—“He was the best specimen of a native chief I ever met, and it was impossible not to follow him in thought into the world of which he had just heard when he was called away, and not to realize somewhat of the feelings of those who pray for the dead. The deep, dark question, of what is to become of such as he, must be left where we find it, believing assuredly that the Judge of all the earth will do right.” We recognize it to be our duty and our privilege to instruct the heathen in the Christian religion, and this work, whether regarded simply as respects its magnitude, or the results expected to follow, is certainly the grandest ever presented to the mind of man.

Is the conversion of this appalling mass of

heathenism at all possible? or, does past experience indicate that the advocates of Foreign missions are engaged in a fruitless and hopeless warfare? There is nothing so conducive to success as success. People, as a rule, like to be on the winning side. Can we shew any appreciable results as the outcome of missionary effort in the nineteenth century? The fact of the matter is, we are living in the best time Christianity has ever seen; only some of us don't know it. It is now with us the Third great Reformation—the era, pre-eminently, of missionary enterprise. In the beginning of this century you could count the missionary societies of all the Protestant churches on your ten fingers. Now we have more than seventy large, well organized, efficient societies, under whose direction there are twenty-three hundred European and American ordained missionaries, with a staff of trained native assistants numbering over twenty thousand. The Bible has been printed in nearly three hundred different dialects, and thus the way has been prepared for all nations and tribes to hear and read the Gospel in their own language. Countries hitherto hermetically sealed, have in a remarkable manner opened their doors to commerce and Christianity. Notably has this been the case in China and Japan, seats of the densest masses of heathenism. In “The Celestial Empire,” where until quite recently the herald of the cross dared not open his mouth, there are already two hundred and fifty missionaries, and fifty thousand Christians. The inhabitants of the Sandwich Islands † are as much a Christian community as the people of the United States who began their conversion in 1820. Fifty years ago, there was not a single Christian in the group of the Friendly Islands. Now, thirty thousand natives, clothed and in their right mind, meet regularly for worship on the Lord's day. The

† See Record for May, 1879.

idols have been utterly abolished. Forty years ago, the Fiji Islands were inhabited by brutal cannibals; now, they are a respectable colony of Great Britain. They have six hundred chapels, twenty-four thousand communicants, and fifty thousand children in their Sabbath-schools. In the small group of New Hebrides, where John Williams planted the first Christian mission, and where he suffered martyrdom, there are now three thousand native Christians, two thousand scholars, and seventy native teachers. The story of Madagascar \* is of itself sufficient to settle the question as to the success or failure of missions to the heathen. Does any one want to know the results of single handed effort directed to foreign fields? We point them to pastor Gossner's mission to India. In 1845, he educated and sent out from Berlin four missionaries to a station one hundred miles north of Calcutta. For five years they laboured without making a single convert. "Should they give up in despair, and return to Berlin?" "No, said the old pastor, "you must work harder, and I will pray more earnestly for your success." Their courage revived. In 1850, four were baptized. In 1857, *nine hundred* had been baptized! Then came the mutiny: the converts were dispersed and their chapels destroyed, but not one apostatized. In 1862, they had baptized *nineteen hundred*. Now they have five thousand and communicants, and twenty thousand adherents. At Tinnevely, in the south of India, where a large native Christian church already existed, no fewer than *sixteen thousand*, hitherto strangers to the Gospel, voluntarily placed themselves under Christian instruction during last year. India has 143,000 scholars in mission schools, and 1,600 pupils who have passed the entrance University examinations. Among the savage tribes of Africa, the missionaries of different churches claim to have sixty-five thousand communicants, sixty thousand children in their schools, and altogether a million of natives under Christian instruction. The American Board of Foreign Missions has two hundred and fifty mission stations in Turkey, with over five thousand communicants, and twelve thousand children in Christian schools. It is estimated that there

are 12,000 mission schools in the world, containing at least 400,000 pupils.

It was a favourite idea of Norman Macleod's that it might be possible to lay the foundations of a National Christian Church in India that should be neither distinctively Presbyterian, nor Episcopal, nor Congregational, nor Methodist, nor Baptist; yet one that should comprehend them all. Was Dr. Macleod dreaming about the millenium? If such a church were possible in India, why not in Canada, and in all the world as well? However that may be, in the meantime missionaries in India and China and elsewhere are found co-operating wherever it is found possible to do so, and if they do not always succeed so rapidly as some impatient and unreasoning people think they should, the fault lies nearer the door of highly favoured communities than most of them are willing to admit. The selfishness and indifference of the great mass of people in Christian countries is one of the greatest drawbacks to the conversion of Heathendom. Said Paul to Agrippa,—“Why should it be thought an incredible thing with you that God should raise the dead?” Why should it be thought an incredible thing *with us* that the Heathen world shall be converted? If Christianity is only true to itself, the child may now be born who will yet join in the universal anthem of praise, “Alleluia! for the Lord God omnipotent reigneth. The kingdoms of this world *have* become the kingdoms of our Lord and of His Christ.” All other motives to work, and give, and pray for this blessed consummation centre in this,—“The love of Christ *constraineth us*, because we thus judge that if one died for all then were all dead, and we who live should no longer live to ourselves but to Him who loved us and gave Himself for us.”

### The Waldensian Pastors.

AT the meeting of the General Assembly in Ottawa, a communication was read from the Continental Committee of the General Presbyterian Council appointed to provide means for increasing the salaries of the pastors of the Waldensian Church in the valleys of Piedmont, Italy. The Rev. G. W. Sprott was

heard in support of the appeal, and the Assembly unanimously expressed sympathy with the proposal and commended it to the favourable consideration of the members of the Church.

The increased interest taken in the Continental Churches by British Presbyterians is one of the first fruits of the Pan-Presbyterian Council that has assumed a practical form, and is in itself a very satisfactory result. The object of this appeal is to raise a capital sum of £12,000 to supplement the stipends of the twenty-two pastors and professors who constitute the Church of the Waldenses. The history of this church is extremely interesting. To quote from the appeal,—“No Church has in proportion to its numbers contributed so large a contingent to the noble army of martyrs, nor endured such savage and bloody persecutions. And after persecution unto death became no longer possible, they still laboured under oppressions of the most grievous description, up to the year 1848, the era of their emancipation. From that period the Church of the Valleys has become as prominent for her missionary enterprise as she had previously been for her sufferings. She has planted her mission stations throughout all Italy and Sicily, and to such an extent that her missionary ministers have already attained to double the number of the pastors of the parent Church.

It is not generally known that the salaries of these Waldensian pastors are hardly sufficient at this moment to afford their families even the necessaries of life. But recent enquiries on the spot have revealed the truth. *Three hundred dollars a year* is all that these devoted men receive! Even when the price of provisions was low, this scarcely raised them above want, but now, their position has become a singularly painful one. Butcher's meat in many of their households is almost unknown, and where families are large there is not unfrequently a positive deficiency of wholesome nourishment. And now, comes the reflection,—How is this ancient and, in the present circumstances of Italy, this unspeakably precious Church to be supplied with pastors? The present state of things cannot last much longer. The very existence of the venerable Church of the Vaudois now depends on extraneous aid, without which, humanly speaking, the noble old fortress which hurled back the fierce assaults of Popish persecution, backed by all

the powers of France and Piedmont, may be sapped and mined, and crushed by poverty.” But, the necessary funds *will be* provided. Already the appeal has been liberally responded to in Britain, and, no doubt there are in Canada *some* who would be glad of the opportunity of helping to pay the debt that the whole Protestant Church owes to our Waldensian brethren. Contributions for this purpose may either be sent direct to Rev. William Gillies, Edinburgh, or to Dr. Reid, Toronto, or Dr. McGregor, Halifax.

### Our Colleges.

THE thirty-fifth session of KNOX COLLEGE, TORONTO, commenced on the 1st. October. The inaugural lecture was delivered by Professor Gregg, who took for his subject JUSTIN MARRYR. A large number of students and of other friends of the College assembled in Convocation Hall to manifest their interest in the Institution and the occasion. The Rev. James A. Spurgeon, of London, England, at the request of Principal Caven, addressed the students. In the course of the day a meeting of the students was held for the purpose of taking leave of Rev. John Wilkie, a graduate of the College, prior to his departure for the Foreign Mission field in India. THE PRESBYTERIAN COLLEGE, Montreal, was formally reopened on the evening of the same day with a lecture by Rev. Principal MacVicar, L. L. D., his subject being,—HINDRANCES AND HELPS TO THE SPREAD OF PRESBYTERIANISM. In addition to the staff of Professors, the students made a strong muster, while the body of Erskine Church was well filled by the citizens and members of the Presbytery who were in town. We understand that both colleges begin their winter's work with rather more than the average number of students. The Theological faculty of QUEEN'S UNIVERSITY, at Kingston, resumes its classes on 3rd November. The Theological Hall, at Halifax, will be opened on 5th November, with a lecture by Professor Currie. MORRIN COLLEGE, Quebec, resumes its divinity classes on the 5th instant. Manitoba College opened on 2nd September, with 41 students.

## The Sabbath School.

## INTERNATIONAL LESSONS.

## THE PERFECT SAVIOUR.

November 9.]

[1 John i: 1-10.

GOLDEN TEXT:—*The blood of Jesus Christ his son cleanseth from all sin.*

HOME READINGS:—M. John 1: 1-14. T. 2 Pet. 1: 12: 21. W. John 12: 25-41. Th. 1 John 1: 1-10. F. Zech. 13: 1-9. S. Acts. 4: 1-12. S. Ps. 130: 1-7.

This epistle is thought to have been written at Ephesus about the year 98. This "beloved disciple," and the last of the apostles, seems to have had a clearer view of the divinity of our Lord than any of the others. Instead of commencing his Gospel by human genealogies as is done by Matthew and Luke, John goes back at once to the divine genesis of Jesus Christ—"In the beginning was the Word"—and the Word was "God."

Verse 1. *That which was in the beginning*—from all eternity, before the worlds were made. *Have heard*—not of Him, but from His own lips. For three years His disciples heard Him speak, "as never man spake," John 7: 46. *Have seen*—both with the bodily eye and by mental perception. They had seen His glory manifested—in His miracles, His transfiguration, His crucifixion, and ascension. They were eye-witnesses of His Majesty, 2 Peter 1: 16. *Looked upon*—had fixed their attention upon Himself and His work. *Handled*—a yet stronger evidence of His bodily presence, afforded to His disciples frequently, specially to Thomas, John 20: 27: contrasted with the heathen blindly groping if haply they might find Him, Acts 17: 27. *The Word of Life*—i. e. Christ who is the life of the world. V. 2, is in parenthesis. *Manifested*—in the manner just stated, seen, heard, handled. *We have seen it*—we ourselves, it is not hearsay with us. *Show*—declare. *That eternal life*—Jesus, "the word of life," co-eternal with the Father. Vs. 3, 4. *May have fellowship*—may share with us the blessings that accompany and flow from faith in Jesus Christ. *And truly*—we have no doubt about our own fellowship with the Father and with His Son—two distinct persons. It is not added "and with the Holy Ghost," for it is by the Holy Spirit, proceeding from the Father and the Son, that we have this fellowship. *That your joy may be full*—abound, Christ is the source and centre of His people's joy. "The disciples were filled with joy," Acts 13: 52. V. 5. *The message*—as the Son announced to His disciples the purpose for which he was sent into the world by the Father, so they transmitted the same message to others. *God is light*—All material life and growth depend on natural light: spiritual life and increase come from God. Christ was, and is, the true light, John 1: 9. *Darkness*—spiritual darkness means stagnation, error, ignorance—death. Eph. 2: 1. Vs. 6, 7. *If we say*—profess to have, *fellowship with God*—we deceive, not God, but ourselves, Gal. 6: 7. Without fellowship with Him there can be no fellowship with one another. *But*—walking in the light, we have fellowship with both. *The blood of Jesus Christ cleanseth*—frees us not only from the punishment but the pollution of sin. It shall no longer have dominion over us, Rom. 6: 14. Vs. 8, 9. *If we say we have no sin*—Repentance and faith do not remove sin from our natures: believers are sinners still. The chief apostle declared himself the chief of sinners, 1 Tim. 1: 5. *If we confess* we need never be ashamed to confess our sins to God, (1) because He already knows them all, (2) He is faithful and just to forgive us. V. 10. *If we say that we have not sinned*—different; put from v. 8 which refers to present guilt from our inherent sinfulness; this refers rather to the commission of actual sin after regeneration. *Make Him a liar*—impossible, Heb. 6: 18. In v. 6, "lie;" in v. 8, "deceive ourselves"; but here the climax—we make Him a liar by denying His word that all men are sinners.

## THE LOVE OF THE FATHER.

November 16.]

[1 John iv: 7-16.

GOLDEN TEXT:—*We love Him, because He first loved us.*—1 John 4: 19.

HOME READINGS:—M. 1 Jno. 2: 1-29. T. 1 Jno. 3: 1-21. W. 1 Jno. 4: 1-21. Th. 1 Jno. 5: 1-21. F. 2 Jno. 1: 1-13. S. 3 Jro. 1: 1-14. S. Isa. 12: 1-6.

In this chapter the beloved disciple discourses upon his favourite theme—LOVE to God, and love to man as inseparable from each other—the only true basis of all successful teaching. "The love of God" should always be regarded in its three fold aspect—(1) God's love toward us; (2) Our love to God; (3) The love of God through us to others. The reasonableness and logical limitation of our love appears by the consecutive reading of these passages—John 15: 13. Rom. 5: 8. 1 John 3: 16.

Verses 7-8. *Beloved*, for the Father's sake, for that of the Son and for your own sake—a suitable introduction to what follows. *Let us love one another*—by so doing we best give evidence that we love God. *Love is of God*—it emanated from Him as its source. *Is born of God*—except a man be born again, &c., Jno. 3: 3. The new nature in the children of God is the offspring of His love. *Knoweth not God*—never knew Him. *God is love*—love is His pre-eminent characteristic. In the same way the carnal mind is emphatically styled "enmity," Rom. 8: 7. V. 9. *In this*—conspicuously; of all the proofs of God's love this is the most manifest. *That God sent His Son*—a clear proof that His Son existed before He was sent into the world. *His only begotten*—see Jno. 1: 18 and 3: 16 18. Such a grand exhibition of God's love is the grand motive to our mutual love. *That we might live*—By nature we are dead in trespasses and sins, Eph. 2: 1. V. 10. *Herein is love*—in the abstract—disinterested and boundless. *Not that we*—not because we. The love was all on God's side, none on ours. Had we loved Him, His would have been less amazing. But while yet sinners Christ died for us, Rom. 5: 3. *Sent His Son*—The Son was willing to be sent, and makes frequent allusion to His divine mission, Matt. 10: 40. John 4: 34. *Propitiation*—His propitiatory sacrifice of Himself that we might live. It is only by the atoning blood of Christ that we are delivered from the guilt and punishment of sin. V. 11. *If God so love us*—which cannot be gainsaid—here is an argument appealing to our sense of what is right and reasonable. *We ought to love one another*—we cannot resist the conclusion that in proportion to our appreciation of God's love to us, we should love the brethren—the children of regeneration by the same Father. V. 12. *No man hath seen God*—with the natural eye, Exo. 33: 20. 1 Tim. 6: 16. But he was visibly represented by His Son, John 14: 9, and his children are visible recipients of our love to Him, Matt. 25: 40. *God dwelleth in us*—by His Spirit, 1 Cor. 3: 16. *His love*—the love of, or to, Him. *Is perfected*—reaches full development, working in us that which is well-pleasing in His sight, Heb. 13: 21. V. 13. *Hereby know we*—we are sure, for we have the testimony of His Spirit, and the first fruit of the Spirit is Love, Gal. 5: 22. *Of His Spirit*—In Jesus alone the spirit dwelt without measure, John 3: 34. V. 14. *And we*—The apostles themselves were eye-witnesses to the facts concerning Him, and were therefore credible witnesses, John 2: 24. They had not only seen His miracles but heard the attestation of God Himself,—"This is my beloved Son," Matt. 3: 17 and 17: 5. Vs. 15, 16. *Shall confess*—By faith accepting the great truth: acknowledging the same by the mouth before man; and also by a consistent walk and conversation. *We have known*—and do now know and believe—All believers know experimentally, in some measure, the love that God has to them. God is Love—and because love is His essential attribute, he hates sin—its opposite, and will most certainly punish it, Rom. 2: 3-9.

THE GLORIFIED SAVIOUR.

November 23.]

[Revelations i : 20.

GOLDEN TEXT:—*I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.* Rev. 1 : 8.

HOME READINGS:—M. Rev. 1:1-9. T. Rev. 1:10-20. W. Dan. 7:9-18. Th. Rev. 2:1-11. F. Rev. 2:12-24. S. Isa. 41:1-14. S. Isa. 48:9-19.

THE REVELATION—*Gr. Apocalypse*—was written by St. John about A.D. 65, during his exile on PARMOS, an island in the Egean sea, 20 miles from the Asian coast, and 35 S. West from Ephesus. He is supposed to have been liberated by Nero who succeeded Domitian on the throne of the Cæsars, A.D. 96. It is chiefly prophetic, containing a so practical advice and dwelling largely on the second coming of the Lord. In it "the seven churches" of Asia are specially addressed—not because there were only seven, but this being the perfect number implies universality. What is said to them is for all churches.

Verse 10. *I was in the Spirit*—The world was excluded from his thought while he communed with God. *On the Lord's Day*—the weekly commemoration of the resurrection. This is the only mention of the term "The Lord's Day" in Scripture—the birth day of the Christian Church. *A great voice*—a supernatural voice—Christ's. V. 11. *Alpha and Omega*—first and last letters of the Greek alphabet—signifying Christ's eternal existence. *What thou seest*—the vision about to be shown. *Write*—that it may go down to future ages. *The seven Churches*—for the reason already given, and because these are representative churches, EPHESUS—the capital of Asia—had been hidden. *Smyrna*—a seaport, 40 miles N. of Ephesus—*faithful amid persecution*. PERGAMOS, 60 miles further N. was *steadfast*. THYATIRA, S. E. of Smyrna, noted for *faith and good works*. SARDIS, 50 miles S. E. of Thyatira, *hypocritical*. PHILADELPHIA, 70 miles E. of Smyrna, *exemplary*. LAODICEA, 1.0 miles E. of Ephesus, *lukewarm*. All fully described in chs. 2, 3. Vs. 12, 13: *To see the voice*—from whom it came. *Candlesticks*—emblems of the churches. In Exo. 25:31, and Zech. 4:2-11, united in one stand with six branches, symbolizing the essential unity of the Church amid outward diversity of form. *In the midst*—Christ is the Head and Centre of His Church. *Like the Son of Man*—as John had seen him in Luman form: see Dan. 7:13. *Garments to the foot*—His priestly robe: see Isa. 63:1, and *7-hn 19:2*. *Golden girdle*—Righteousness and faithfulness are Christ's girdle: Isa. 11:5. Vs. 14-15. *White*—not as with age, involving decay, but signifying purity: see Dan. 7:9, and Isa. 1:18. *Eyes as a flame*—all-seeing and searching: *feet like fine brass*—polished, "pillars of fire"—Rev. 10:1 Strong and steadfast. *Sound of many waters*—highly poetical, as in Ez 43:2. In Dan. 10:6, "the voice of a multitude." V. 16. *Stars*—may refer to the ministers of the seven churches, upheld by Him (see v. 2) or a starry crown of glory as in Isa. 62:3. *Two edged sword*—His Word—the sword of the Spirit, Heb. 4:12. *The sun in his strength*—in unclouded brilliancy and power. V. 17. *Dead*—overwhelmed with a sense of His Majesty. So it is over with the sinner in God's presence. *Laid his hand upon me*—touched me as once he did before, at the transfiguration, Matt 17:7. *Fear not*—He is both able and willing to save. V. 18. *Was dead*—the very same Jesus who died on the cross. *Alive for evermore*—He only hath, in Himself, immortality, and is the source of it to his people. *Amen*—token of assurance. *Keys of hell and death*—denoting authority, power to open and shut the gates of Hades, Rev. 3:7. V. 20. *The mystery*—the meaning of these symbols. *The angels*—ministers. *The seven churches*—those to whom these messages are sent.

NOTE.—The Headship of Christ in His Church. As the candlestick is not light, but only the bearer of light, so neither is "the Church" infallible, as some maintain. From Christ she receives light, and she is to be a "light-bearer."

THE MESSAGE TO THE CHURCHES.

November 30.]

[Revelations iii : 1-13.

GOLDEN TEXT:—*Hold that fast which thou hast, that no man take thy crown.*—Rev. 3:11.

HOME READINGS:—M. Rev. 3:1-6 T. Rev. 3:7-13. W. Rev. 3:14-22. Th. Matt. 24:42-51. F. Matt. 10:32-42. S. Rev. 7:1-17. S Rev. 19:1-16.

Verse 1. SARDIS: once the capital of Lydia, was a noted city in its day, beautifully situated, strongly fortified, alive with commerce. Here lived Croesus, of fabulous wealth; and here was the famous temple of Cybele, of which only two shattered columns remain. The site of the city is now a desert, uninhabited by a single human being. The message to Sardis is sadly significant of its apostasy. *He that hath the seven spirits*—who hath all the fulness of the Spirit, i.e., Christ, Col 2:9. *A name, but dead*—a reputation of some sort—the form of Godliness without the power of it. Vs. 2-3. *Be watchful*—awake, and arise, Eph 5:14. *Watchfulness* becomes all Christians, Mat 13:37. *Which remain*—cultivate the few feeble graces that are not yet quite extinct. *Not perfect*—your good works have been weighed and are found wanting, in faith, in God's sight. *Remember*—how the Gospel was originally proclaimed in your hearing; how you received it at the first; what effect it had upon you then. *Repent*—God's command to every one of us, Acts 2:38. *As a thief*—unexpectedly, specially true of Christ's coming to judge the world, Mar. 13:35, and of death, which ends our day of grace. V. 4. *A few names*—Realize that you are known to God by name. *Have not defiled*—have not yielded to the prevailing vices of the day and place in which they lived. *Shall walk*—as Enoch and Noah walked. *In white*—purity. The glorified body will resemble the transfigured body of Christ, Luke 9:29. *They are worthy*—with Christ's worthiness put on them. V. 5. *Overcometh*—successfully resists sin. *The Book of Life*—a register was kept in ancient times of citizens, in which the names of the dead were erased, so God is represented as keeping a roll book, and the names of those only who have accepted the salvation provided for all, who have overcome the world, will be found therein "when the books are opened." God will not blot out the name of a single believer from His register. V. 7. PHILADELPHIA, on the borders of PBYRGIA and LYDIA, also occupied a picturesque situation, 95 feet above sea-level, and is surrounded by a fertile country. The modern town contains 15,000 inhabitants, of whom 3000 are Christians of the Greek Church. It is chiefly interesting on account of the references here made to it, being the only one of the seven, besides Smyrna, mentioned with unmixt praise. The Church of Philadelphia is incited to *steadfastness*—what all churches need—by the consideration of "the Lord's coming," which is our great consolation in present trials.

NOTICE particularly, (1) Christ's personal interest in and perfect acquaintance with His Church: "I know thy works," is said of all the seven. He also knows, intimately, each member of His Church, and adopts his providence to each individual case: Ps. 139, and John 10:14. (2) Those who would wear the crown must bear the cross. The Church of Christ has always been a suffering Church; and God's people must expect trials and afflictions in this life. The promise is to "him that overcometh," Isa. 43:2. (3) Our incentive to patience and faithfulness—"Behold, I come quickly,"—is five times repeated in these messages, and stated in many other parts of Scripture. This is one of the bright certainties amid much that is dark and obscure.

## Away from Edinburgh.

EDITORIAL CORRESPONDENCE.

Remember when there was a choice of conveyance and modes of travel between Edinburgh and Glasgow. The rich rode in their "post-chaise"—as much a thing of the past as the sedan-chair. Business people travelled by the stage-coach, then in its palmy days, at the rate of ten miles an hour. The favourite route for tourists was "the swift-passage-canal-boat," drawn by three horses which were urged to their utmost speed by liveried postilions. This, too, has disappeared, but the mention of it recalls pleasant memories, and it *should* not be forgotten, as it contained the germ of the mighty iron steamship that has superseded the wooden walls of Old England and revolutionized the carrying trade of the world. Now-a-days you can scarcely travel anywhere in the United Kingdom otherwise than as a first, second, or third-class "Railway passenger."

*En route* to QUEENSFERRY, we pass Corstorphine, where the late Dr. George Burns ministered for forty years—the same who was first pastor of St. Andrew's Church, St. John's, N. B.; and Kirkliston, the home of Rev. J. C. Burns, the Moderator of the Free Church Assembly, who is well known in Canada; and Dalmeny, with its eight-hundred-year-old parish church—one of the best specimens of Norman architecture in Scotland, of which Rev. R. H. Muir, the Convener of the Colonial Committee of the Established Church, is minister; and Abercorn, where Rev. David Playfair, another friend of the Canadian Church dwells. As for Queensferry, it is a curiosity—an ancient, decayed, royal burgh in miniature, with a stationary population of 950 people. Its hospitable manse is pleasantly situated on the Firth of Forth. The name carries us back to the time of sainted Queen Margaret, wife of Malcolm III, whose frequent passages across this ferry, suggested its royal title. But modern science has designed a transport service very different from Queen Margaret's galleys. In a short time railway trains will be seen crossing this stormy estuary at an elevation of one hundred and fifty

feet above the sea. Workmen are now engaged in constructing the grandest suspension bridge yet attempted. The central tower on the Islet of Inchgarvie will be five hundred and sixty feet high—the loftiest piece of man's handicraft in the world. The two spans across the channel will be 1680 feet each.

DUNFERMLINE is worth going a long way to see. It was a favourite residence of early Scottish Kings. Its ancient Abbey and Palace are still beautiful in their ruins. A part of the Cathedral Church escaped the ruthless zeal of the Reformation period and still presents a grand appearance. Within its walls the Presbytery was in session at the time of my visit, and here I recognized the face of another Canadian, in the person of Rev. Archibald Walker, formerly of Belleville, Ont., to whom I was indebted for hospitality and information of great interest. Here, too, are tombs of kings and queens—of Malcolm III and Queen Margaret who both died in the year 1093, and David I, of pious memory, in 1153. In 1818, the tomb of King Robert the Bruce was discovered containing a leaden coffin in which the skeleton of the monarch was found entire, and was seen by many witnesses. But it will never be seen again, for the Town Council then took such precautions to preserve the remains from further disturbance as are likely to last till "that day" when even this sarcophagus shall burst its iron fetters to give up its ancient and precious charge.

How much we owe to the railway for even such brief glimpses at places of imperishable interest! though in its mad hurry it seems to laugh at sentiment. Away! the iron horse snorts and sweeps through the Kingdom of Fife. It leaps over the broad estuary of the Tay on its gossamer bridge. It only allows us to look in for a few minutes at the manse of St. Mark's Dundee. But few people can say so much in so short a space of time as the Rev. Charles M. Grant, formerly of St. Andrew's Church, Halifax, then of Calcutta, and afterwards of St. Mary's Church, Glasgow. He is surely near the top of the ladder now! Stirling Castle is of small account nowadays. Its gates rust on their hinges. Its ramparts are crumbling to decay. Its prestige and power are sup-

planted by the sway of Iron. In every part of the realm, Railway is King.

And now, to make a long story short, here we are again, at Liverpool on 5th of June, at 4 p. m. A crowd of people are on the Landing stage, some with moistened eyes leaving dear native land never to see it again, others joyfully returning to their western Homes. Two great ocean steamships are riding at anchor in mid-Mersey, with steam up, impatient to be off. One is the *Germanic* of the White Star Line, a splendid vessel, bound for New York: the other, the *SARDINIAN*, one of the finest of the magnificent fleet known as the *Allan Line*; but, for the next week or so, with all due respect to Sir Hugh, she is "*our ship*." Soon we are "all aboard," and over the bar. They will need to have swift steeds that follow us! By noon next day we drop anchor in the beautiful harbour of Merville, and after receiving mails and passengers sail hence at five p. m. on Friday the 6th June. On Friday the 13th, at noon, I landed at Rimouski, having made the fastest passage on record—six days and nineteen hours! There were on board about five hundred persons, all told, and a more agreeable and orderly company—passengers and crew—never rowed in the same boat. We were only one Sabbath at sea, and though but two days "out," we made a good muster in the saloon. In the forenoon, the English Church service was read by the Captain, after which the Rev. G. W. Sprott, of North Berwick, preached an excellent sermon. In the evening, Captain Dutton conducted the whole service himself. He shewed us that he was no novice in the art of preaching. Few ministers, indeed, are gifted with so good a memory, are so thoroughly versed in Scripture, and have the happy faculty of speaking so well, extemporaneously, as this sea-faring evangelist who seems to be equally at home on the bridge and in the pulpit. On board this ship religious services are not confined to the after-cabin, nor to the Sabbath day. Three services, at least, were held every day during the voyage,—at 10 a. m., in the steerage; at 4 p. m. in the chart-room, and at seven p. m. in the fore-castle. Among the passengers was that genuine philanthropist, Miss RYE, having some fifty or sixty children to add to the

thousands she has rescued from "poverty, hunger, and dirt," and placed in comfortable Canadian homes. The Lord requite her an hundred fold for this labour of love! Here should follow my apology for the unconscionable space I have occupied in this narrative, but the printer peremptorily says there is no room for it. So I subside.

C.

### Our own Church.

THE harvest is past and the summer is ended. It is good for us to give thanks to the Lord for the bounties with which he has crowned the year. We do not know how to appreciate our advantages adequately till we compare our circumstances with those of other countries, some of which have suffered from floods and storms, others from drought and famine, and still others from plague and pestilence. Let us come into His Courts on the day set apart for our National Thanksgiving; and let us "BRING AN OFFERING."

It is high time that all the Members of the Presbyterian Church in Canada should esteem it their *privilege*, even more than their duty, to contribute, as God has prospered them, towards the Lord's treasury: And to do it SYSTEMATICALLY. We have had so many "special appeals" of late that the term begins to lose its significance. People who are in the habit of giving for church purposes to the extent of their ability are apt to be discouraged by the frequent recurrence of these appeals, while the parties whom they are intended to reach shelter themselves behind the plea that it is only another way of bringing a pressure to bear upon them, a pressure from which they instinctively recoil. The remedy lies in our own hands. It is to be found only, and certainly, in the institution in each congregation of such a *system* of collecting money for *all church purposes* as shall reach every member and be best adapted to the circumstances of the congregation. A system which shall lead men to enquire intelligently into the merits of the cases submitted to them, and conscientiously to regulate their contributions according to their several abilities. It may be the SCHEDULE Sys-

TEM, or the ENVELOPE SYSTEM: It matters not, so long as it is a system, and one that is faithfully worked out.

Most congregations will find it advantageous to make their accounts coincide with the Calendar Year. The General Assembly of the Church of Scotland has recently adopted this most natural arrangement. It would obviate many difficulties, even if it gave rise at first to a few minor ones, could it be made to apply to all the financial schemes of our own General Assembly. What would our Church Agents and the Conveners of Mission Committees say to that?

A GOOD EXAMPLE, Mr. Joseph Jackson of Montreal has set to others, by relieving his executors of a part of their responsibility. Mr. J., who is about eighty years of age, had designed bequeathing a sum of money to the Presbyterian College of Montreal, but instead of doing that he has wisely transferred to the treasurer of the Institution property representing a present value of \$4000, with the condition that the College Board pay him interest on this sum at the rate of six per cent annually during his life-time. In other words, he has purchased an annuity for himself upon very advantageous terms to the College; and, as we take it, to himself also. We hope Mr. Jackson's excellent example will find many imitators.

SABBATH OBSERVANCE. Sir Charles Tupper Minister of Railways, has given satisfactory assurances to a delegation of the Halifax Evangelical Alliance with regard to the running of trains on the Lord's day; stating that work of all kinds in connection with the Railway will be reduced as much as possible, and that under no circumstances should special trains be used on Sabbath-days for the conveyance of Circus and Theatre companies. On the other hand, the people of Chatham and Grenville in the Province of Quebec, complain bitterly of the action of the authorities at Ottawa in sanctioning the re-opening of the Grenville and Carillon Canal for ordinary traffic on the Day of Rest.

EXODUS OF MISSIONARIES. Messrs John Wilkie and James Smith with their wives, left for India last month, taking the Allan Line of Steamers to Liverpool, the former is to reinforce our Mission Staff at Indore, where Revs. Messrs J. F. Campbell and James Douglas are already located. The latter goes to Bombay, under the auspices of the American Board of Commissioners for Foreign Missions. The two brothers Chambers, to whom reference was recently made in these pages, have also sailed for their destination—Eastern Turkey. The Rev. Thomas Christie, after spending the summer in visiting the churches in Nova Scotia, left Halifax for Trinidad

on 27th ult. The Rev. Donald Ross has, on account of severe illness, been obliged to relinquish his intention of proceeding to Prince Albert in the N. W. Territories, towards which he was travelling when taken ill.

THE REV. JAMES MACKIE, formerly of St. Mary's Church, Dumfries, Scotland, has arrived in Montreal, and entered upon the duties of assistant to Dr. Jenkins of St. Paul's Church. Mr. Mackie has the distinction of being the only Assistant-Minister in the Presbyterian Church in Canada at the present time. He appears to be in every way fitted for a Prime Minister.

ONE HUNDRED AND FIVE communicants have been added to the roll of St. Matthew's Church, Montreal, during the past year—making a total of 313 Members. Mahou and Port Hood in Cape Breton added 123: St. Andrew's Church Chatham, Ont., 110: Knox Church, Stratford, Ont., 139.

#### ORDINATIONS AND INDUCTIONS.

BURNS AND DUNN'S CHURCHES: *Barric*.—Rev. S. Acheson of First Essa, was inducted, 15th October.

THREE RIVERS: *Quebec*.—The Rev. C. E. Amaron, was inducted 15th October.

GALT: *Guelph*.—Rev. J. A. R. Dickson, of Toronto, was inducted to the charge of Union Church, October 15th.

BERLIN: *Guelph*.—Mr. Donald Tait, was ordained and inducted on the 6th October.

QUEBEC.—Rev G. D. Mathews, D. D., of New York having accepted a call to Chalmers' Church, Quebec, his induction was appointed to take place on the 30th October. But we are sorry to learn that the Presbytery of New York is opposing his translation.

BURNS CHURCH AND MOORLINE: *London*.—The Rev. J. A. McAlmon, formerly of Markdale, was inducted on 2nd October.

BRISTOL: *Ottawa*.—Mr. M. H. Scott, was ordained and inducted, 2nd October.

MONTREAL: Mr. A. B. Cruchet, of New Glasgow, Que: having accepted a call, to Canning Street Church, arrangements were made for his induction on the 30th October.

BRAMPTON: *Toronto*.—The Rev. E. D. McLaren, of Cheltenham and Mount Pleasant, was inducted on 16th October.

WEST BAY: *Victoria and Richmond*.—The Rev. D. McDougall late of Cow Bay Mines, Sydney N. S., was inducted on 7th October.

MERIGOMISH: *Pictou*.—Rev. D. McGregor, late of New Dublin, N. S., was inducted on 7th October.

MAITLAND: *Halifax*.—Mr. T. C. Jack, was ordained and inducted on 14th October.

ELMSDALE AND NINE MILE RIVER: *Halifax*

*Pres.*—Rev. Jacob Layton, was inducted on the 15 October.

**NORTH AND WEST CORNWALLIS:** *Halifax Pres.*—Mr Archibald Macdougall, was ordained and inducted on the 25th October.

**ANNAPOLIS AND BRIDGOWN:** *Halifax Pres.*—Mr. W. H. Gray, was ordained and inducted on the 22nd October.

**CALLS.** Mr. William Anderson, Probationer, to Mulmur and Tessoroutio: *Barrie Pres.*—Mr. George McMiller, has received a call to Dunbar and Colquhoun's, *Brockville.* Mr. Hugh Cameron, Probationer, is called to St. Andrew's Church, Glencoe. Rev. R. D. Fraser, formerly of Charles Street, Toronto, has received a call to the First and Second congregations, Chinguacousy: *Toronto.*—Rev. S. Fisher, of Burlington, is called to Knox Church, Eira. Rev. D. McMillan of La Have, N. S. has accepted a call to North Sydney. Rev. J. K. Bearisto, has received a call to Carlton and Chebogue, *Lun. and Yarmouth.*

**DEMISSIONS.** Rev. C. Brouillette of St. Louis de Gonzague: *Montreal.*—Rev. John Ferguson of Lobo: *London.*—Rev. A. Beamr, of Springfield and Aylmer: *London.*—The Rev. William Mas. on, of Galt: *Guelph.*—Rev. John Burton, of Belleville: *Kingston.*—Rev. Thomas H. Murray, of Riversdale: *Lun and Yarmouth.*—Rev. Robert Laird, of Malpeque, *P. E. Island.*

### NEW CHURCHES.

**CANNINGTON, Ont.** The tasteful and commodious new Church at this place was opened for worship, on Sabbath, 5th October. The Rev. Dr. Gregg, of Toronto, officiated in the morning. The afternoon services were conducted by the pastor, the Rev. Joseph Elliot. It was an occasion of great interest to the large number of people who attended.

**PORT DOVER, Ont.** Knox Church was re-opened on 28th September, after extensive additions and repairs. The Presbyterian Church at Mono Mills, after a thorough renovation, was also re-opened on the same day.

**STRABANF, Ont.** A commodious and substantial stone church was opened for divine worship at this place Sabbath, 5th October, by Rev. R. J. Laidlaw, of Hamilton, and Rev. George Chrystal, of West Plamboro.

**NEWFOUNDLAND.** Early in September, Rev. L. G. Macneill conducted the services at the opening of a neat new church erected at the mining village of LITTLE BAY, not far from Bett's Cove. The church is capable of seating 300 people. Rev. Mr. Gunn, has laboured for about a year at Bett's Cove and the Copper mining regions around. He meets with much encouragement from the people, and from the proprietors of the mines. A congregation was organized nearly two years ago at Bett's Cove.

At that time there were hardly any people at Little Bay; but the discovery of very rich deposits of copper led to the rapid formation of a village, which is now happily supplied with a place of worship and the stated ordinances of religion. Mr. Macneill reports most favorably of the Home Mission work in the Copper Mining regions.

**BRAE, P. E. ISLAND.** On the 14th September, Rev. Charles Fraser and Rev. A. F. Carr, conducted the services at the opening of a new church at Brae, a section of Mr. Fraser's congregation. The attendance was very large. The building presents a very neat appearance, it will furnish accommodation to about three hundred persons. The pastor and also the people in this section of his charge, who are neither numerically nor financially strong, deserve great credit for the energy they have manifested in providing such a comfortable place of worship. Another new church is in course of erection in a different section of the congregation. Not only so, but they expect to be able to do without the supplement they have hitherto been receiving and become a self-sustaining congregation at an early date.

### Meetings of Presbyteries.

**HALIFAX:** 30th September:—The Presbytery met in Poplar Grove Church. Nearly all the business related to the ordinations and inductions to take place in consequence of the acceptance of calls. The particulars will be found under the proper heading. The trials of Messrs. Jack, McDougall and Gray were sustained.

**PICTOU:** 7th October:—The Presbytery met at Merigomish, for the induction of Rev. D. MacGregor. The settlement was perfectly harmonious. Rev. Alex. Maclean, Hopewell, was appointed interim Moderator of Westville Session. The congregation is to be supplied gratuitously for three months by the Presbytery. The congregations of West River, and Central Church were, according to their own request, united, and to be known as the "United Congregation, West River." Rev. W. Donald was appointed interim Moderator of Session.

**LUNENBURG AND YARMOUTH:** 4th September:—The congregations of Clyde and Barrington announced to the Presbytery, through Mr. Miller, their determination to be self-sustaining, and relieve the Supplementing Fund of the usual grant in aid. The Presbytery received the announcement with satisfaction. The 31st of March was fixed as the date to which congregations are to make up their returns anent schemes of the church. A Committee was appointed to examine the estimates

of anticipated expenditure for schemes of the Church, and prepare a schedule showing the amount each congregation may be expected to give Sept. 11 :—The Presbytery accepted the demission of Rev. Thomas H. Murray. The congregation of Riversdale and the Presbytery part with him very regretfully; but he was obliged to seek a change of climate. The Committee appointed to prepare the schedule mentioned above gave in a report which was adopted. The highest amounts asked from any congregation for the schemes of the Church for the current year is \$150, and the lowest \$25. The whole amount apportioned is \$855, nearly double of what was given by the Presbytery last year. The schedule is based upon the past contributions, and the present circumstances of the congregations, and the needs of the church; and in no case is more asked than has been given during some past years, but in one or two cases less. The Presbytery therefore feel confident that their anticipations will be fully realized.

PRINCE EDWARD ISLAND: 9th September:—The Presbytery met at Princeton for Presbyterial visitation. After sermon by Rev. J. MacKinnon, satisfactory answers were received to the formula put to the Kirk-session and other office-bearers. Mr. Laird's demission of his charge of Malpeque was allowed to lie on the table till next meeting to be held at Tynd Vally Church for visitation of Mr. Crawford's congregation, and transaction of ordinary business.

QUEBEC: 24th September:—Reports of deputies to supplemented congregations were received and their recommendations anent grants adopted. A call from Three Rivers to Mr. C. E. Amaron was sustained and arrangements made for his induction. Dr. Mathews, of New York, having signified his acceptance of a call from Chalmer's Church, Quebec, his induction was appointed to take place on 30th October. Leave of absence was granted for three months, to Rev. Henry Edmison, of Melbourne, on account of ill health. Mr. Tully gave notice that at next meeting he would introduce an overture to the General Assembly anent the division of the Presbytery. Mr. Joseph Martel, a convert from Romanism, was examined with the view of entering the Presbyterian College, Montreal, and he was certified accordingly.

MONTREAL: 1st October:—Satisfactory reports were received from deputies appointed to conduct missionary meetings in the rural charge-s. The Home Mission report, given in by Mr. Warden, indicated hopeful progress. Rev. W. Moore, of Ottawa, addressed the court in the interests of the Presbyterian Ladies' College of that city. Sessions were instructed to observe uniformity as to the time of appointing their representative elders, name-

ly,—immediately prior to the first meeting of Presbytery after the rising of the General Assembly, and to see that their travelling expenses were paid. Messrs. W. D. Russell and William Mullins were licenced to preach the Gospel. The latter proceeded the same evening to Manitoba, to labour there as a missionary under the auspices of the Board of French Evangelization. The resignation of Rev. C. Brouillette, of St. Louis de Gonzague, was accepted. An application from Rev. L. Pons, of the Episcopal Church, New York, to be received as a minister of this Church was recommended to the General Assembly.

LANARK AND RENFREW: 17th September:—Mr. Knowles Ramsay was appointed Moderator. Call from Bristol in favour of Mr. M. H. Scott, was sustained and his ordination appointed; stipend, \$700 with a manse. Reports from the deputations appointed to visit the supplemented congregations and mission stations was received. So closely had the Presbytery dealt with this matter before, it was not found necessary, after careful enquiry, to recommend a diminution in a single case. However anxious to curtail its grants, the Presbytery were unable to do so. Messrs. Bailie and Bayne were examined for the Hall. A standing committee was appointed to report yearly upon the statistical returns, and upon all arrears and blanks in contributing to the schemes of the Church.

BROCKVILLE: 9th September:—Recommendations anent new mission fields within the bounds were discussed, and reports read and considered in reference to the grants to supplemented congregations. In regard to missionary meetings, the pastors of the several charge-s were authorized to make their own arrangements for holding them, with the following salutary instructions:—(1) Deputations shall give as full information as possible on the schemes of the Church. (2) Assistance of elders shall be sought for these meetings. (3) Deputations shall ascertain and report the manner in which missionary moves have hitherto been obtained in the several congregations, etc., and where deemed advisable shall seek to introduce the "schedule system" or missionary associations where such may not be found to exist.

LINDSAY: 26th August and 16th Sept.:—Rev. Joseph Elliott was elected Moderator for the ensuing year. The deputations to supplemented congregations and mission stations reported the fulfilment of their appointments. Messrs. Townsend, S. Carruthers, and J. Currie were certified as students to the college senate. The Presbytery was chiefly occupied with the consideration of an application from Mr. McLeod for licensure which was eventually declined.

TORONTO: 30th September:—Two calls in

favour of Rev. E. D. McLaren, of Cheltenham and Mount Pleasant came up for consideration. The first from Knox Church, Lancaster; the second for Brampton and Malton. Commissioners having been heard from all the congregations concerned, Mr. McLaren was asked to express his judgment, when he stated that he felt bound in honour to accept that from Lancaster; the Presbytery however, in the exercise of its prerogative, resolved to translate him to Brampton and Malton, and made all the necessary arrangements for his induction. A letter was read from the late Rev. Dr. Topp, stating that, owing to the state of his health, he felt constrained to tender the resignation of his charge, at the same time a paper was read from the congregation of Knox Church, setting forth an expression of deep sympathy with their beloved pastor. Resolutions of a similar import were adopted by the Presbytery, and a committee was appointed to confer with Dr. Topp before any further action be taken. Messrs. John Jamieson, James Malcolm, and A. T. McLachlan were attested as students to the Board of Examiners of Knox College. Arrangements for holding missionary meetings within the bounds were left to the discretion of the ministers of the several charges.

**BARRIE**: Tuesday and Wednesday 30th Sept., and 1st Oct., :—The Presbytery met at Barrie. A call was sustained from Burns and Dunn's churches in favour of W. S. Acheson, of First Essa. In a re-arrangement of congregations effected at the previous meeting of Presbytery, First Essa was disjoined from Cookstown, and joined to the vacant congregations above named. Mr. Acheson has accepted the call, so that the union is now complete. Another call was sustained, that from Mulmur and Tossorontio, to Mr. William Anderson, Probationer. Stipend \$600 with manse. The Presbytery agreed to call Mr. Hugh Thompson, residing in Paris, to the missionary field of the Maganetawan. A portion of the Innisfil congregation was organized into a separate charge, and Mr. Gray, of Orillia, was appointed to meet with them for election of elders and completion of organization. Honeywood was separated from Singhampton and Maple Valley, to be united to the congregation of Horning's Mills, in the Presbytery of Toronto. Presbyterial visitation of the charges of the 1st and 2nd Tecumseth and Adjala, was agreed on. Much time was occupied in the Home Mission business of the Presbytery which is always large.

**SAUGEEN**: 16th September :—Mr. Campbell read the reports of the deputations appointed to visit supplemented congregations and its recommendations were carefully considered. The report of the Sabbath-school convention, held in July was read by Mr. Blaikie, and the

thanks of the Presbytery were accorded to the committee and other members of Presbytery who took part in it. A large amount of local business was attended to.

**HAMILTON**, 16th September :—The reports of committees *in rebus* the supplemented congregations were read and considered. A resolution on contributions to the Home Mission Fund was adopted. Mr. Burson gave notice of motion for holding Presbyterial visitations within the bounds. It was intimated that the late Mr. Bowman, of Dunnville had left legacies to the several schemes of the Church. A committee was appointed to prepare a minute on the subject. A petition from Mr. Thos. Shaw, of Bubrook was received, and in accordance with it Mr. Shaw was restored to his place in the Church and Session. Sessions were instructed to arrange for holding missionary meetings as may be found most expedient in their several congregations.

**PARIS**: 9th September :—A Presbyterial visitation was held in the River Street, and Dumfries street churches, Paris, and the Revds. John McEwen, and D. G. McKay were appointed to preach in these churches on the following Sabbath and read from the pulpit the deliverance of the Presbytery to each respectively. Rev. R. Chambers, under appointment as a missionary to Turkey by the American Board, applied to have his status preserved as a minister of this Church in the foreign field, and it was agreed to refer the same to the General Assembly. A committee was appointed to consider the best method of defraying the expenses of commissioners to the General Assembly. It was recommended that a series of meetings be held during the winter for the training of teachers, and that a conference on Sabbath-school work be held at Woodstock. At next meeting it was agreed to take up remittances to a Presbyterian University, Romish ordination, and the Home Mission Committee's appeal.

**LONDON**: 16th September :—Mr. James Smith, of Toronto East, applied for ordination, with a view to his going to India as a missionary, which the Presbytery declined, as being *ultra vires*. It was resolved to commence the financial year in future in January instead of July as heretofore. Reports were received from the committees appointed to visit aid-relieving congregations. Mr. Cuthbertson gave in the Home Mission report. It was resolved that all moderators of sessions within the bounds be enjoined to lay on the table of the Presbytery, at the November meeting, a written report specifying (1) that the Assembly's appeal concerning Home Missions has been read from all their pulpits and, (2) what steps have been taken to respond to the said appeal, and with what financial results. Further, that sessions be instructed to take this opportunity to organize missionary asso-

ciations in connection with their respective congregations with a view of raising funds for the various schemes of the Church.

CHATHAM : 16th September :—Adelaide and Chatham street churches presented petitions to be united as one congregation, under the designation of First Presbyterian Church, Chatham, which was sanctioned. Mr. John Brown was received as a student catechist. The committee on expenses of commissioners to the General Assembly reported progress, and was re-appointed. Petitions were received from Dresden and Knox Church, Township of Chatham, praying to be united into one pastoral charge: the prayer of the petition was granted and interim arrangements made for the supply of the pulpit. It was agreed to hold missionary meetings in all the congregations; with the understanding that missionary sermons on the Lord's Day may be substituted for missionary addresses on a week day. The Presbytery then resolved itself into a Sabbath-school Convention.

STRATFORD : 23rd and 29th September :—The Court met at Bidduiph, on the 23rd, when a Presbyterial visitation was held in that congregation. The meeting on the 29th was held at St. Mary's for the ordination and designation of Mr. James Smith, of Toronto east, as a missionary to India, at his own request, and that of the American Board of commissioners for Foreign Missions, under whose auspices Mr. Smith is about to proceed to Bombay. A large assembly appeared at the solemn and interesting services, which were conducted in the usual manner. Thereafter, Mr. Smith having declared his willingness to sign the formula, it was agreed, at his request, to ask from the General Assembly permission to place his name upon the roll of Presbytery.

BRUCE : 23rd September :—Mr. Johnston declined the call addressed to him from Hanover and North Normanby. Mr. Talmie submitted the Home Mission report, and in connection therewith Mr. Hugh Mackay read a very interesting report of his missionary labours in Manitoulin Island. Rev. J. R. Macleod reported good progress in the congregation at Sault Ste. Marie under his charge. Mr. McLennan read an interesting deliverance on the Sabbath school Convention, held at Paisley, in July, for which he received the thanks of the Presbytery.

#### MANITOBA ITEMS.

Notwithstanding the severe pressure on the funds of the Home Mission Committee, it is encouraging to know that the Lord is raising up suitable labourers for our new work in the North-west. The Presbytery asks the appointment of Rev. D. C. Johnson in place of Rev. P. Straith, whose term has expired. On

account of the stations having raised some \$1700 in excess of last year, the Presbytery has claimed the appointment of two unmarried missionaries for very necessitous fields in the territories just outside Manitoba. This will give an increase of three labourers for the eastern half of the Presbytery's work, with no increase of expenditure. The Presbytery is also indebted to the French Evangelization Board for the appointment of Rev. W. Mullins to a mixed English and French field including Headingly, Riviere Sale, and White Horse Plains. Rev. Mr. Roddick has been received as a member of Presbytery, and placed in charge of a group of four stations with headquarters at Grand Valley, Assiniboine River, the stations contributing all he receives. Rev. D. McRae has also been received as a member of Presbytery, and is in charge of four townships in Pembina Mts. free of expense to the committee. Mr. Lawrence, who for several years has been an efficient worker in London Presbytery, is giving assistance in Grassmere and Argyll, two stations of the wide field of Rev. Alexander Campbell; and Mr. J. Copeland, an earnest and energetic student is placed in charge of five stations, with St. Clair as headquarters in N. W. Territories, on the most westerly crest of the immigration which has now reached Fort Ellice, 250 miles west of Winnipeg. The last mentioned labourers are also no charge on the fund. Manitoba College opened on the 2nd of September. Up to the 1st of October 41 students have reported themselves this session. 15 of whom are engaged on work for the various University examinations, others preparing for the same course in the future: and four taking Theological subjects. Rev. Donald Ross has not proceeded to Prince Albert on account of ill-health. Rev. H. J. Borthwick has gone west to his new field of labour at Rock Lake. Three new churches are approaching completion in Manitoba. One at Selkirk, another at Morris, and a third at Gladstone. The RECORD is being more and more appreciated in the Prairie Province.

B.

#### Obituary

REV. ALEXANDER TOPP, D. D. It is with feelings of very deep regret that we announce the death of Rev. Dr. Topp, Pastor of Knox Church, Toronto, which took place, suddenly, on the sixth of October. In any circumstances the death of such a man is a public calamity. The Church of which he was an honoured and useful Minister could ill afford to lose the active service, the matured wisdom, and wise counsels

which his presence always afforded; but that he should have been removed so unexpectedly gives especial solemnity to the occurrence, and makes it difficult for us to realize the loss we have sustained. As the pastor of one of the largest congregations in the Church, Dr. Topp was well known and universally respected. As a member of the Church Courts, his reputation was still more extensive. In private life he was beloved by all for his gentlemanly bearing, his conscientiousness, and integrity. Rarely do we find a man so deferential to the opinions of his brethren and at the same time so free from conventional policy—so independent in thought; so sound in judgement.

When the subject of an incorporating union of the Presbyterian Church in Canada was first officially entered upon, we remember how heartily Dr. Topp espoused the proposal, and with what fidelity he discharged the onerous and difficult duties which devolved upon him as convener of the committee in the Canada Presbyterian Church, and as secretary of the Joint Committee during the whole time the negotiations lasted. But for his sagacity, his fertility of resource, and his conciliatory spirit, the union might have been longer delayed; it might have been less harmonious; indeed it might still have been in the future. When that event was happily accomplished, none rejoiced more sincerely than Dr. Topp: and his appointment to the moderatorship of the second General Assembly of the United Church expressed the unanimous opinion of his brethren that he was worthy of the highest honour the Presbyterian Church in Canada had it in its power to bestow.

Dr. Topp was born in the neighborhood of Elgin, Scotland, in the year 1815, and at the time of his decease was in his sixty-fifth year. Though it was known to himself and his friends that he had been suffering for some eighteen months from disease of the heart, no one imagined the end of his earthly career to be so near. In the discharge of ministerial duty, while visiting a sick parishioner, he was himself suddenly prostrated, and expired without a struggle in the house of his friend, before medical aid could be called in, or even his nearest relatives could reach his dying couch. This circumstance will be accepted by the whole Church, and especially by his brethren in the

ministry, as a note of warning to work while it is day, and to be ready for the coming of the Son of Man.

Dr. Topp began and completed his studies for the ministry at King's College, Aberdeen. He was licensed to preach the Gospel in 1836, when only twenty-one years of age, and a few months afterwards received a presentation from the Crown to the parish Church of Elgin. Singularly enough he was the first parish Minister in Scotland, as he himself informed us, who received an appointment from her Majesty Queen Victoria. In 1843, Dr. Topp cast in his lot with the Free Church. After nine years of a successful pastorate in Elgin, he was translated to the Free Roxborough Church, Edinburgh, where he remained six years. He entered upon his work in Knox Church, Toronto, in 1858, and soon attained a prominent position in the Canada Presbyterian Church, of which he was elected Moderator in 1868. He received his degree of Divinity from the University of Aberdeen.

The funeral of our departed friend was very largely attended. Principal Caven commenced with prayer at the house. The service in Knox Church was conducted by Professor McLaren, who referred in feeling and appreciative terms to the many excellent qualities which united in Dr. Topp and made him so influential in the church and in the community at large.

"They would miss him" he said;—"miss him in the social circle; miss his well-known form on the streets; miss him in the courts of the Church; he would be missed in the house of the humble, where he visited so much—but still they should rejoice that their loss had been his unspeakable and eternal gain. They should not forget that smaller circle where the ties of nature had been broken. They should try and enter into their feeling, and weep with those who had so much cause to weep. They should endeavour to follow in the footsteps of their departed father in so far as he had followed Christ, and seek to conform to His image, and at length join the great company who had gone before."

The Rev. Dr. Reid offered up prayer at the grave, and the body was lowered to its resting place in the Mount Pleasant Cemetery.

MR. GEORGE THOMSON, of Kippen, died last July in the 72nd year of this age. He was an elder of that congregation from the time it was formed until his death. He was an active worker in the Sabbath-school and Bible-society as well as in other departments of Christian

work. He died as he lived, in conscious nearness to his God and Saviour.

MR. JOHN MURRAY, an elder at New Glasgow, Quebec, was gathered to his fathers on the first of August, at the extreme age of 95 years. He loved the Church in which he worked faithfully and unobtrusively for more than seventy-five years. He was a native of Berwick-shire, Scotland. Some of his last words were addressed to his pastor. In answer to the question, if he was ready to depart, he answered,—“Oh yes, I wish He would come the noo!”

MR. JOHN HOGG, another venerable and faithful elder of St. Andrew's Church at York Mills, Ont., died on the 24th July, 84 years of age. He was a native of Dalsersf, Lanarkshire, Scotland.

### Ecclesiastical News.

PROFESSOR ROBERTSON SMITH'S CASE has again been before the Presbytery of Aberdeen, but without bringing it much nearer a settlement. It is impossible to see where it is to end, and in the meantime public opinion is divided on the subject of the offences imputed to the Professor. It must come before the next General Assembly, but it is pretty certain it will not end there.

REV. DAVID MACRAE has formally intimated his resignation of his late charge at Gourrock, and has recommended the congregation to maintain their connexion with the U. P. Church. In the meantime he has accepted the call from the School Wynd U. P. congregation, Dundee, who have severed their church connexion in order to secure the services of the man of their choice. Mr. Macrae declares that his severance from the United Presbyterian Church will enable him henceforth to contend for the truth more freely.

There has been a hot debate in the Presbytery of Edinburgh (Established Church) on the question of permitting an organ to be introduced into the North Leith church. The pastor made a statement of the case, showing that the majority of the members wanted the organ, the opponents numbering only one-seventh of the membership. There was a dispute over the facts, it being contended on the other side that the objectors numbered at least a fourth of the membership. Mr. Macpherson said the pastor's narrative reminded him of what he had read of Egyptian temples, where there were fine paintings, grand architecture, and everything very beautiful; but when one came to the centre there was a miserable cat. Here they had a miserable box of whistles in the centre of it all. He held it to be a crying sin to bring up a young, useful, talented minister to occupy the time of the

Presbytery with statements, contradicted by counsel and others, merely for the purpose of introducing this miserable thing. The case is not yet settled.

It was in the year 1829, that Rev. Alexander Duff was set apart as the first missionary to India, by the Church of Scotland, and now that fifty years have elapsed, the Free Church have resolved to commemorate the event in a becoming manner, by raising a Jubilee Fund, having for its objects the relieving of the Foreign Mission Committee from present anxieties, and also the permanent benefit of their missions in India, Africa, and Melaneia. The plan agreed upon is that of raising a capital sum of £25,000 sterling, through the contribution of as many *sixpences* as are equivalent to that sum. It will be a grand thing if it is accomplished. Intelligence has been received from Livingstonia that the natives there, and to the north, on the west side of Lake Nyassa, are flocking for protection to the mission stations in large numbers. At the sanitarium of Kaningina, upwards of 2000 are under the care of the missionaries. The best relationships continue to exist betwixt the mission staff at Livingstonia, and that at Blantyre, in connection with the Church of Scotland, which is also making rapid progress under the supervision of the Rev. Duff Macdonald.

The long sealed gates of Japan were opened by an American fleet fifteen years ago. Five years later the American Board sent its first missionary there. Result: Ten years ago less than ten converts in a population of 33,000,000, no church, no native ministry, no missionary that could preach, placards everywhere denouncing Christianity. To-day there are more than 2500 converts, a fine body of native preachers, Christian schools, a Christian literature, including 100,000 copies of parts of the New Testament, and 100 missionaries. The Rev. Naryan Sheshadri, whose visit to this country will be remembered, a converted Brahmin, and a most successful missionary of the Free Church in India, has caused a church to be built on a hill near Jaulna, by native Christian masons and carpenters, who originally were thieves by profession. In addition to becoming Christian, they have learned their trades.

The American Board of Commissioners for Foreign Missions, which has held its anniversary meeting in Syracuse recently was organized in Connecticut, in 1810, by five ministers in a minister's parlour at Farmington. In 1819, it had eighty-one missionaries and assistant missionaries, and asked for \$37,000 for that year; now it has nearly 100 missionaries and needs \$500,000 a year.

DR. JOSEPH MULLENS whose death we noticed in a recent issue, devoted his whole life to the cause of missions. He was born in 1820. He was a missionary in India from 1843 to

1866, when he returned to take the Secretaryship of the London Missionary Society. He spent one year in 1873-74 in Madagascar. In June last he left England to help forward the mission in Central Africa, on Lake Tanganyika. The hardships of African travel, which he bore with great fortitude and patience, told heavily upon him. He was cheerful and made no complaint, but walking through the long grass exhausted him, and, at his age, was too great a strain upon his already reduced strength. On the 5th July, he caught a severe cold which was made still worse by his refusal to rest. Early in the morning of the 10th, after enduring patiently many hours of extreme suffering, he died, and on the 12th he was buried in the burial ground of the London Church Missionary Society at Mpwapwa. The news of Mr. Mullen's death was received in England with every demonstration of sorrow.

Our Home Missions.

THE regular half yearly meeting of the Home Mission Committee (Western Section) was held in Toronto, on 7th and 8th October. Every member of Committee was present. The claims of Presbyteries, including Manitoba, Lake Superior, &c., for services rendered during the six months ending 30th September, amounted to \$18,740. These were ordered to be paid as soon as the Treasurer receives funds to enable him to do so. It was agreed not to pay the grant due for the past half year to any supplemented congregation that is not contributing to the schemes of the Church, until the Treasurer receives from such congregation a contribution to the Home Mission Fund. Rev. Messrs D. C. Johnson, lately of Prince Albert, N.W.T., and A. Bell, of Portage La Prairie were present and addressed the Committee.

REV. D. ROSS AND PRINCE ALBERT MISSION.

A letter was read from Rev. D. Ross, dated Selkirk, Manitoba, 27th September, stating that he and his family had reached that point on their way to Prince Albert, but that owing to ill-health and other causes he had been unable to proceed further, and forwarding medical certificates from Doctors Young, Agnew, and Henderson. The Committee resolved to express their deep sympathy with Mr. Ross in the painful circumstances in which in the Providence of God he is placed, and in relieving him from his appointment as missionary to

Prince Albert, do so in the hope that ere long his health may be fully restored, and that another sphere of usefulness may be opened up for him in the Master's vineyard. A committee was appointed to arrange the financial matters connected with Mr. Ross's mission.

Rev. J. Duncan, who has been at Prince Albert for the past six months, was continued there meantime till a permanent missionary is appointed in room of Mr. Ross.

The Presbytery of Manitoba was empowered to re-engage Messrs. J. Stewart, J. Scott, H. J. Borthwick, S. Donaldson, S. Polson, and J. Duncan for six months, from 1st October, 1879. Owing to the state of the fund, the Committee were reluctantly compelled to decline the urgent application of the Presbytery of Manitoba, for the appointment of missionaries to Nelsonville, Beautiful Plains, and Upper Little Saskatchewan districts. The appointment of a second missionary for the Canada Pacific Railway, whose salary (\$1000) will be entirely met by the people on the Line, was referred to the standing sub-committee.—Messrs. Cochrane, King, Macdonnell, Warden, and Taylor.

Much time and anxious thought were given to the state of the Fund, which at present is as follows :—

Balance against the fund, 1st May...	\$9,500
Expenditure from 1st May to 1st } Oct. including all liabilities to date. }	18,740
	\$28,240
Receipts from 1st May to 7th October	5,310

Balance against the fund, 7th October \$22,930

Instead of proceeding to make grants for the ensuing year the following resolution was adopted :—

Whereas the indebtedness of the Fund at this date is the sum of \$23,000, and there are claims upon the fund which the committee are required by the instructions of the General Assembly to pay as preferential claims which, with the present indebtedness, will exhaust the entire income expected by the Committee for the year, the Committee resolve not to proceed in making any appropriations for the next six months, the claims for which as sent by Presbyteries amount to about \$12,000, but to adjourn until the last week in March next, and then to meet and distribute among the various Presbyteries of the Church, in respect of mission work and supplements during the six months then past, such moneys as the liberality of the Church may by that date have placed at the disposal of the Committee, provided always that the Committee may meet at an earlier date if the Convener see cause. The Sub-Committee were instructed to issue a circular the ministers and Presbyteries of the Church embodying the above resolution.

The preferential claims referred to in the resolution include the salaries of the British Columbia and Manitoba missionaries to 1st April next, \$2000 to the Manitoba College, interest, printing and other expenses amounting in all to about \$9000. This, with the \$28,000 already expended, makes a total expenditure of \$37,000 for which the Committee are liable, whereas the total receipts last year, including a legacy of \$2,000, and \$1700 ministerial and other special contributions, were under \$30,000.

R. H. W.

## French Evangelization.

GRAND FALLS, N. B.

REV. A. Burrows, of Truro, Nova Scotia, spent a portion of the month of August at Grand Falls, New Brunswick, and there saw the working of the French Missionary, Rev. Mr. Paradis. The place, Mr. Burrows says, contains a large population, but with only thirty Protestant families. These families represent about 150 individuals, who are subdivided into no fewer than seven denominations! There are three places of worship, one Roman Catholic, one Church of England, one Presbyterian. The last mentioned is occasionally used by sister denominations. A good day-school is very much needed. It would be of essential service to the missionary. Mr. Burrows strongly pleads for such a school. He found Mr. Paradis enjoying the esteem of the people, even of those who care nothing for his instructions. His "parish" extends 30 miles in one direction, and on Saturday Mr. Burrows rode with him through this region. The people are chiefly French Roman Catholics. Mr. P. conducts service at 10.30 a.m., at one of his stations here—thirty miles from Grand Falls. It was most cheering to see the cordial welcome extended to him, and the delight of the people as Mr. P. spoke to them of spiritual things. Some hate him, and have shown their feelings by turning him out of their houses, and even threatening his life. Mr. P. formed a very high estimate of the fitness of Mr. Paradis for the work in which he is engaged. He has four regular preaching stations, with occasional services elsewhere. At Sabbath morning worship there were 70 or 50 present,—some of whom were Roman Catholics. There is not a Presbyterian family in the place. In the afternoon there was Sabbath-school at Grand Falls,—35 children present. In the evening there were 62 at the service, 16 of whom were Presbyterians. On Monday evening a meeting was held at a poor widow's house; attendance 40; some R. C's. On Tuesday evening, another station, Van Buren, was visited, and service held in the parlour of the hotel. There is not one

whole Presbyterian family at Grand Falls. The missionary has to encounter many difficulties; but he is doing his work well, and it is prospering. 26 persons have joined the Church; but only 16 remain on the roll, there being removals from the place. During the first two years no money was raised, except the ordinary collections in the Church. In the third year, \$60 were raised; in the fourth year \$120, and in the fifth year, \$217. "The mission field I regard as of great importance on account of the destitute spiritual condition of the Protestant families, not to speak of the state of the Roman Catholic!" Another labourer is much needed in the field. Mr. Burrows mentions one circumstance most creditable to the Grand Falls' people: they take 14 copies of the *Record*, though Presbyterians are so very few, and are comparatively poor.

## Foreign Mission.

EASTERN SECTION.

THE Committee met at New Glasgow, when letters were read from Dr. Steel, of N. S. Wales, and from Rev. Joseph Annand. The Mission Synod, of New Hbrides, had held its annual meeting. Letters from Messrs. Morton and Grant, were read on the subject of ordaining Indian converts who may shew such qualifications as in the opinion of the Presbytery of Trinidad may warrant such a step. A minute of the Presbytery of Trinidad was read as follows:—"That in the opinion of this Presbytery the time has come when this question ought to be seriously entertained, and a committee appointed to draw up a syllabus of such standard of attainment on the part of candidates for ordination, as might be deemed suitable in the circumstances." This resolution was adopted by the Presbytery, and a committee appointed to superintend, in the meantime, the training of any candidates who might offer, said committee to report to next meeting of Presbytery. The Committee expressed sympathy with the movement, and general approval of what was done, leaving any further steps for future consideration.

The letters of the Trinidad missionaries gave accounts of great commercial losses and failures in Trinidad, from the unprecedentedly low prices of sugar, involving losses to the mission funds, both from failures of proprietors, and diminished ability of Coolies, and suggesting that these facts must be carefully weighed in connection with the proposal for a fourth missionary. The report of visit of Rev. T. Christie to Prince Edward Island was read, notice of which is given elsewhere. The Committee expressed hearty approval of Mr. Christie's diligence and zeal; and their entire

satisfaction with the result, as respects the welcome given by the people, the interest evoked, and the contributions sent in. At the suggestion of Mr. Christie himself it was decided that he should continue the visitation of churches for at least two months longer, and the two Presbyteries in Cape Breton were named for September, to be followed by a similar tour among the congregations in the Presbytery of Miramichi.

P. G. MCGREGOR.

## New Hebrides Mission.

REV. Dr. Steel, Sydney, New South Wales, announces that a gentleman and his wife at Newton, have presented a chaste communion service to the Martyr's Memorial Church, Eromanga,—for the use of the missionary and the converts, Dr. Steel says:

“We once had the pleasure of remembering the death of Christ there, and will not soon forget the feelings which the place and its memories associated with the Communion.

“Where martyr-blood was thrice shed,

On shore from ship we hied,

In Dillon's Bay to shew forth,

The death that Jesus died.

We joined with native converts,

Dispensed the bread and wine;

O Christ! o'er Thy death's symbols,

We vow'd that Island Thine.”

The last voyage of the *Dayspring* to the Islands was a long one. A visit was paid to Lord Howe's Island. This island lies 420 miles from the New South Wales coast. It is six miles long by one wide, and has but 30 people on it. Rev. Joseph Copeland landed and had service with the people, and baptized two children.—The weather in Aneityum has been very wet, and whooping cough prevails. Twenty deaths, mostly of children, have recently occurred. The decrease of population is greatly aggravated by this visitation.

The new Missionary, Mr. Lawrie, has been settled at Aname, the station so long occupied by the Rev. J. Inglis. He was warmly welcomed by his colleague, the Rev. Joseph Annand, M.A., who found that by attending to both stations, he had to neglect visitation of his own people.

Mr. Copeland and Mr. Lawrie visited the schools within reach soon after landing, and found they were in much want of supervision. The boys and girls were not getting on in their learning. More time and patience will need to be exercised by teachers towards them. This is likely to be done when the teacher knows that the Missionary may be regularly expected to visit and examine the schools. The people

at Aname have been very glad to get a Missionary of their own. Mr. Copeland's presence and counsel, are of the highest value at the mission there. He can preach in Aneityumese, with fluency.

The visit of H. M. S. Wolverine to the group led to the punishment of the natives of Leper's Island, for the barbarous murder and eating of two Europeans and four natives, from the Queensland schooner, “Mystery,” some time ago. Commodore Wilson landed 100 marines and blue jackets, after a week's delay and parley with the natives, who were unwilling to give up the murderers. The natives fled from their village at first.—“Just as the place was about to be destroyed, some 200 to 300 natives came down and delivered up a native, named Aratugu, the ringleader of the “Mystery's” murderers, together with 20 pigs as an indemnity. They were taken on board the Wolverine. An old chief came with them, and told the story of the massacre, from which it appeared that Aratugu enticed the boat's crew inshore, under the pretence of getting them a recruit; then a combined attack was made—Aratugu being the first to strike a blow—and the six men were speedily butchered, and their bodies were distributed amongst the different tribes of the island, who assembled at a great feast of human flesh to celebrate the opening of a yam field. The only European on Leper's Island was found to be Mr. Bice, of the Melanesian Mission, who was of great assistance, as he was a good interpreter, and was thoroughly up in the native manners and customs.”

The Wolverine had a good deal more work of the same kind, in islands to the north, where murders had taken place. How much need there is of Missionary effort to spread the blessings of the Gospel of Peace in these savage islands of Melanesia.

### LETTER FROM REV. J. ANNAND.

Aneityum, 23rd May, 1879.

First, I must acknowledge receipt of your welcome letter of January last, and return many thanks for all the information furnished. The mission goods sent away from N. S. in March, '78, came safely to hand by the *Dayspring*, April 21st. Though long on the way, they were little the worse. Our hearty thanks are due to those who have so kindly remembered us. There also arrived by the *Dayspring* a new missionary and his wife for Aname Station, so that we are now thoroughly set up for Aneityum. We are all enjoying good health and happiness. Mr. Copeland and his son, Alexander, 13 years of age, are staying for a few months, to introduce the Lawries to their work. Mr. Copeland's health is not by any means confirmed, and he may have to withdraw from the islands. [Next follows direc-

tions for the payment *regularly* of \$24.33 annually to the mission schemes of the Church, which the agent had omitted.] You will be sorry to hear that the whooping cough is now proving very fatal to the children on this island. There have been about twenty deaths on the Aname side from it within the last two months. It has just begun on our side: the first death from it occurred two days ago. It is likely to take away a good number yet, as it has not extended over more than one third part of the land. Otherwise all is well.

## Trinidad Mission.

LETTER FROM MRS. MORTON.

Savanna Grande, June, 1879.

**N**EAR the Mission premises, Savanna Grande, lives a quiet well-behaved old Coolie, named Sewa. He sometimes attends the Missionary's Sabbath services, and sometimes calls the Brahmans and "makes praise" after his own fashion. His wife is a smart looking woman who appears to have taken him for better but not for worse, for if the old man falls sick or fails to display that amount of meekness which she thinks becoming to his sex she deserts him, for a time, taking with her the youngest child, a pretty little creature now about four years old. The poor fellow grumbles a great deal at first, but sets quietly about the household work, and caring for two cows which are his most valuable earthly possessions.

He has three boys between the ages of nine and fifteen. The two youngest have attended the mission school from its opening three years ago. The eldest is of opinion that two students are quite enough in one family; he has successfully resisted all efforts to induce him to learn to read. He says cutting grass for the cattle is his reading, and carrying water is his arithmetic. The old man speaks pretty good English about common things, or what passes for such among the Coolies. Here is a specimen with which he favoured me lately—"When me first hear 'em Coolie parson name a'l man, tell 'em say that parson too much beat 'em all children, he tie 'em, beat 'em; this no true; me see 'em three year done, same like *scagar*,—street side, he tell 'em salaam—Again he come for me house, sit down, good word talk—no lie word tell 'em, no make 'em quarrel."—I asked him one day how he hoped for forgiveness; he said first "by my good works." When he found that would not do he said "God will give it." While assenting to the fitness of the Gospel plan he firmly maintains that having been initiated into the Hindu faith he can never become a disciple of

Jesus, as to be twice baptized would be manifestly improper. Let no person imagine that the hearts of the people are bowed before us "as the trees of the wood are moved with the wind." The fact is that missior work in Trinidad is no wholesale mowing down of opposition but a hand-to-hand fight with everything that sin and satan can cast in the way of man's salvation.

It is difficult to gather the people to the meetings for public worship. This might be expected, because one who attends regularly and cheerfully may be looked upon as *almost* a Christian. The missionary holds regular fortnightly services on an estate, on the Sabbath afternoon. A little before the hour he goes round to each house inviting an audience, accompanied, perhaps, by his wife, who endeavours to gather in the women. Endless is the variety of excuses presented, but this is not all. Quite a number readily agree to come and request you to go on while they change their dress or lock their door, but alas! you see nothing more of them. Last Sabbath I invited a woman who was sitting at the door of what appeared to be house and shop together. She said at once that she would come, but urged me to sit down, and take some wine or eat something, I told her that I never took wine, and had but just eaten; to avoid appearing unfriendly I asked her to give my little boy some biscuits. Seeing another woman near, I invited her also: she said she could not come, but when I spoke further the shopwoman advised her in a very low tone to tell me that she was coming, which she did. I saw at once that they intended playing me false, but as time was short I moved away without saying anything. It is needless to add that I did not see them again. As you pass along the barracks you may sometimes hear "Christen 'em kara"—a mixture of Hindustani and bad English, from which you gather that they are saying among themselves that if they attend the meetings we will make Christians of them. The result of your efforts is, perhaps, to gather in a dozen or so besides the small number who would have come without being called, and many of those so blankly ignorant and indifferent that they catch but a very faint glimpse of the truth which you struggle to put before them in the plainest and most forcible light. Do you go home discouraged? No, not at all. You have seen the little band who call themselves Christians neatly dressed and in their places, their countenances expressing so much intelligence and interest that one could almost single them out by that alone; this is sufficient encouragement. You return through the week, visiting from house to house, holding a meeting at the Estate Hospital, inspecting the school. Children flock around you, all are kind and friendly, but you make

slow progress in winning them for Christ. Not long since two intelligent looking women called at our house to return a visit paid to one of them in the previous week. They were at leisure, so I read and talked with them for about an hour. I flattered myself that with the help of the tract, I had succeeded in making the way of salvation so clear to them that they could not but be impressed with a desire to become disciples of Jesus. They had listened most attentively, and had made remarks displaying an intelligent interest in some of the points dwelt upon. I was further encouraged by one of them declaring that she was very much afraid to die, for usually her country people seem quite indifferent about death. Anxious to follow up my supposed advantage I called in Mr. Morton's aid to supplement what I had said, but alas! after a little further conversation we ascertained that her fear of death was caused by nothing more than anxiety as to where and how she would get food and clothes after she was dead.

At a near estate are some newly arrived Coolies whom we visited a short time ago and succeeded in securing the attendance at Miss Blackadder's school of a bright lad about nine years old. After about three weeks we missed him and called at his home to ascertain the reason. His mother had been told that if he continued to come to school Sahib would pour salt water on his head, and that after that he would not love his father and mother any more. Evidently she had heard rumours of baptism. No argument could persuade her that she had been misinformed. No persuasion could induce her to allow the boy to come back to us though he was anxious to do so.

Now we would very unwillingly discourage any friend of missions by dwelling too much upon the difficulties of the work, but on the other hand we mildly protest against friends at home looking to us for encouragement as is frequently the case. Our decided opinion is that this is reversing the order of things. The soldier's work is in the battle field. His country is bound to supply the elements of victory—and if our church would win Trinidad for her King she must spare neither her servants nor her stores.

LETTER FROM REV. K. J. GRANT.

San Fernando, 25th Aug. 1879.

**W**E have had a heavy and rather unexpected expenditure on our church this year. The walls had never been inclosed, and when wind and rain came together, it was very uncomfortable. We resolved to inclose the walls, and it was then we discovered that our foundation wood-work, laid in pitch, was entirely consumed. The stability

of the building was endangered so that every sill and sleeper had to be renewed. The whole repairs were completed at a cost of \$542 00, but we may have to renew the foundations of towers next year and replace boards well nigh gone. To meet our outlay we collected in our own mission church, in San Fernando, \$345.00 by special effort, without reducing the weekly offering, and a few friends unsolicited handed us \$26.50, making a total of \$372.00. I inclose our subscription list. We hope before Christmas to pay it all. This effort has given us proof of the interest felt by the converts; and there was a measure of heartiness and good will shewn, that cheered us much. Our congregation is growing. Yesterday ten well instructed Brahmins applied for Baptism. Today I have been off in the saddle for nine hours, in a rear settlement, and as I passed through the rice and corn cultivation, over hills, down dells, through low tangled undergrowth, I could not help thinking of Zululand and pitying the poor British soldier so entirely at the mercy of the Zulu. Jacob is much pleased that the Board has thanked Mr. Smith and the people of his charge, for what they do for him.

AN AUXILIARY BIBLE SOCIETY was formed a week ago in our Coolie Church. The Episcopal Bishop presided. One of his clergy gave an admirable address, also Mr. Morton, Dr. Knaggs and others. It is said that about one hundred thronged the doors and windows, unable to find standing room, inside. We are scarcely identified with any church yet, and hence the readiness on the part of all, to come to our building. It may be premature to report, but I am thankful that we have a good prospect of having a school opened ere long, in a new district, without much charge on your funds.

REMARKS. We would like to publish the subscription list, for the benefit of the large class who think they have done well when they give a dollar to missions, and a few dollars to their own church; but as there are about 70 donors, the list is too long for our columns. So far as the Indian contributions are concerned, they vary from 6 cents up to twenty six dollars, and this is *irrespective of their Lord's day offering*, which in many cases amounts to one tenth of their earnings.

Subjoined is part of the list, presenting some names with which we are familiar.

C. C. Soudeen .....	\$25.00
Lal Bahari .....	24.00
Sadaphal and wife .....	15.00
C Dillon and wife .....	26.00
Bessie .....	10.00
Abdove .....	10.00
S. Selvin and family .....	13.00

A. Sammy and wife .....	15.00
N. Seal .....	8.00
Jacob Corsbie from friendly Chinese..	12.56
A. W. Francis .....	10.00
Berger and wife .....	7.00
Heeri and wife .....	6.00
Babu Juppy .....	9.60
Eight give \$5 each .....	40.00

Mr. Grant himself; half being a gift sent him personally from a Picton friend 48.00

The unsolicited \$26.50 were, \$10 each from G. Goodwell, and J. S. Douglas, elders of Mr. Falconer, and the \$6.50 from Mr. Falconer and family. The subscription of the Asiatics, with Mr. Grant's, averages \$5 each, and shows a degree of liberality which warrants the application to them of the three opening verses of 2 Cor. Chap. 8; for certainly the abundance of their joy and deep poverty has abounded unto the riches of their liberality, and they have shown that they were "willing of themselves." Without bazaars, or begging, they have of their own proper good met the heaviest part of their unavoidable outlay. Whether in this respect, their example is worthy of imitation by Canadian Presbyterians, East and West, is submitted for consideration. P. G. McG.

## Formosa.

### LETTER FROM MRS. JUNOR.

**M**RS. Harvie, Secretary of the W. F. M. S. Toronto, has favoured us with the perusal of an interesting letter from Mrs. Junor, from which we make the following extracts.—

Your welcome letter came to hand very soon after I had mailed a second one to you, and for this reason I did not write on receipt of it; but I had no intention of allowing so many weeks to pass before writing. Many things have happened to prevent me from carrying out my good intentions. I thank all the members of your society for your kind words of sympathy. The sympathy of friends is indeed precious, but, how much more precious, is the sympathy of Him who knows all our sorrows. Truly, nothing but God's love and grace, can really comfort in times of sorrow and trial; and God does give His grace, in proportion to our need. We still miss our darling sadly, but we know that it is well with him. All that was most precious still lives, in the presence of Jesus, in the home of God's people; and there he is beckoning us upward. It is most gratifying to hear that the interest in Foreign Mission work is increasing throughout the Church at home, no doubt it is largely

owing to the organization of your W. F. M. Societies. God has already blessed your work, and given you great success. May the Divine blessing be still more abundantly poured out upon you, and give you to feel, that, while you are thus cheering the hearts of your missionaries, you are yourselves receiving a rich spiritual blessing. Our Master's work is steadily progressing in this land of heathenism. Chapels have been opened in several new places, and there is a good prospect of opening others before long.

A second hospital, in connection with the mission, has been opened, at Kelurg, a post about forty miles to the north. It is under the supervision of Dr. Mann, a Scotchman, lately arrived, as medical practitioner to the foreign residents in that post, who, very kindly volunteered his services to the mission. Our new hospital is not yet finished, but will be before many weeks. We have great cause for thankfulness, for while we are not free from opposition and discouragement, I do not think that we meet with as much persecution as many other missions. Here the people are all immigrants, not so crowded, and more indifferent to the opinions of the literary class, the bitterest opponents of the Gospel in China. We have had an addition to our mission circle in the person of a little Miss MacKay, who was born on the 24th of May. Mr. Mackay has been very ill again but is much better now, and Mrs. Mackay is quite well again. Two weeks ago Mr. Junor had an attack of fever, the first since last November. Before he was better I was taken down with it. At the same time many others had it. For several days the weather was very bad and the atmosphere oppressive, on the whole, however, so far we have had remarkably cool weather.

We have had two or three requests from Sabbath-schools and Bible-classes to assign them a Bible-woman for their special care or support. I am rejoiced that so much interest is taken in these poor heathen women, but I am sorry that the matter was mentioned in our letters before Bible-women had actually been secured. It proved more difficult than anticipated, and I am sorry to say that up to this date none have been secured. I would like, however, to say that we all are of the same opinion here, that the best way of securing the greatest results from your efforts to help us, is that your societies give their earnest prayers first, and then all they can of their worldly goods for the cause, *through the hands of the Foreign Mission Committee*. We don't wish to receive money, and we do not wish to set apart any particular person for any particular church or school. Make the Foreign Mission Board strong with your prayers and your contributions, and you will, so far as my poor judgment goes, do the best for this mission at least.

You ask about Mrs. Mackay. She is a native Formosan, born near Tamsui. She was brought up by her grand-mother, who is now one of our Bible-women. She knows no English. In training, habits, dress, &c., she is purely Chinese and has not changed in these respects except to wear foreign shoes. It was possible for her to do that because her feet were never very much nor very long bound. Her hair is very dark, like that of all Chinese women. It is done up and decorated after the manner of the Chinese. Her dress is the usual dress of the Chinese women in good circumstances. She travels with Mr. Mackay, when he travels, in a sedan chair. Last Sabbath, just before Chinese service, Mr. Junor baptized their baby for them.

## Foreign Mission Report.

### WESTERN SECTION.

(concluded.)

#### III. MISSION TO CENTRAL INDIA.—*continued.*

A school for Christian girls was opened in June last. From the fact that they have to be clothed and fed, the number admitted is necessarily limited. It supplies a home for the children of Christian families, who in search of employment have found their way into these Native States. When able the parents pay a part or the whole of the expenses. This school is under the care of Miss Fairweather.

A school for boys has been opened in the city, which promises to do good service. The average attendance is about *fifty-four*. "The boys provide their own books, and write on small boards dusted with ground brick. Marathi, Hindi, and English are taught. All think aloud while swaying from side to side. It certainly has the hum of business." One interesting feature of this school is a class of Brahman gentlemen, who meet Mr. Douglas three times a week to study such books as Waylan's Elements of Moral Science, Paley's Natural Theology, and Butler's Analogy of Religion. *Fourteen* have joined this class, and they assure the missionary that it will increase.

The printing press is proving a powerful auxiliary here to the cause of Christ. By means of the printed page multitudes learn the message of life before they hear it from the lips of the missionary. Mr. Douglas says, "In Indore, we have a large reading population, almost entirely destitute of reading matter. The native press here has as yet produced nothing, and the pernicious literature which the West is pouring into such cities as Calcutta, Madras and Bombay, has not yet largely reached this region. Our Scripture tracts have

gone into every lane of the city. They have been found in country villages a hundred miles distant. Fathers have sent them far hence by mail to their sons. In the ancient city of Oogain, we found that the priests in the temple of Kali had seen and heard them read. We were greeted on the street as "Kitab denewala," that is the book-giver. They have been distributed along the line of railway. Thus thousands have had an opportunity of reading for themselves precious portions of the Word of God. The total issues of the press have been 203,906 copies, making in all 773,339 pages. Our Scripture booklets are in size 16 mo., containing from ten to sixteen pages, and illustrated. We have supplied Mr. Campbell with them for his work, and sent some also to Poona and Ratlan. The thirst for them continues unabated in the city here. Many are distributed from the office to groups of respectable men, who walk from the city to receive them."

Your Committee are glad to report that Mr. Douglas, after encountering various difficulties, was able to secure suitable locations for mission buildings at Indore. He has been able to occupy in the meantime the building upon one of the properties secured, but steps will have to be taken, without much delay, to erect premises adapted to the wants of the mission. The obtaining of a permanent location for the mission must exert an important influence in giving greater stability to the work in Central India.

#### SHOW.

A large military cantonment is not regarded as usually a very hopeful field for missionary effort in India. The character of the camp-followers, and of the majority of Europeans, is found to exert a very unfavourable influence. Rev. J. F. Campbell has during the year had to labour on where these malign influences have had full opportunity to make themselves felt. He has not, however, been left without a measure of encouragement in his work. There have been a number of applications for baptism, but while several of them have inspired hope, Mr. Campbell has not seen his way to admit any of them into the fellowship of the Church. The only baptisms he reports are those of the child and grand child of his catechist.

In October last, Mr. Campbell was happy in securing, through the kindness of Rev. Narayan Sheshadri, an excellent catechist who has proved a great comfort to him in his work. A school for boys with an average attendance of 31½ has been kept up, and Christian instruction has been imparted daily. Some of the boys have learnt the Scripture lessons with great accuracy, and the hope is cherished that in due time God's truth will exert its saving power in their hearts. A school for girls has also been sustained, but details concerning it

have not been supplied. Sabbath school, with an attendance ranging from 30 to 136, has also been kept up. A service in the vernacular has been conducted by Mr. Campbell and his catechists. The natives have evinced considerable interest in these services, and the attendance has ranged from twenty to seventy. Street preaching, itinerating through the surrounding villages and circulating portions of Scripture are among the means which Mr. Campbell has employed to reach the people. Mr. Campbell calls attention to the necessity there is for more suitable mission buildings at Mhow. It is to be hoped that the liberality of the Church will supply the means at an early day to enable your Committee to provide buildings both at Indore and Mhow.

## ZENANA WORK.

The ladies engaged in this department of work have found ready access to the homes of their heathen sisters. There does not appear to be any difficulty in finding more homes ready to welcome the ladies than they are able to visit regularly. Some indeed appear to be closed against them after a time, but more than they can overtake fully are still ready to receive them. Miss Fairweather reports that she has thirty-eight zenanas which are open to her. Miss McGregor reports the number which she visits as forty-nine. At Mhow, Miss Rodger visits thirty zenanas. In these one hundred and seventeen zenanas the average in each is four or five, but Miss McGregor remarks, "the average in each refers only to the members of the household, whereas it must be remembered that the dwellings are situated so very near one another, that the women from the zenanas gather in one house, making the average number of those who receive instruction weekly in each house from fifteen to twenty persons." These ladies have also done more or less in teaching—Miss Fairweather conducting a boarding school with nine pupils at Indore, and Miss Rodger teaching the girls' school at Mhow. They have also visited a large number of villages and have had many opportunities of making known the way of salvation both to men and women who have come to converse with them.

Miss Forrester devoted herself chiefly to the acquisition of the Hindustani, but she was able to aid both in the boys' and girls' school, and also in various ways to assist Miss Rodger in her work. Your Committee have learned with much pleasure that on the 21st February Miss Forrester was married to Rev. J. F. Campbell, and they feel assured that in her new sphere she will render not less important service to the mission cause than she would had she continued one of the regularly recognized members of the mission staff.

Your Committee had hoped to have sent during the present summer another Zenana

worker to Central India in the person of Miss A. Montgomery, of Charlottetown, P. E. I. This young lady having offered herself for service in India, the Committee last year, having received the highest testimony to her qualifications, very cordially agreed to accept her offer, provided suitable arrangements could be made for her employment and accommodation in India. This condition has been found more difficult to fulfil than was anticipated. Correspondence with the missionaries has failed, partly on account of the lack of suitable house accommodations to secure an opening for her immediate employment. This, your Committee much regret, as it may deprive the Church of the services of one whom there is every reason to regard as specially fitted for usefulness in this department.

The following statement of the receipts and expenditure for the year deserves special attention. The prayer meeting is said to be the thermometer of the Church. Perhaps the finances of the Church's mission schemes supply a measure scarcely less accurate of the spiritual temperature.

## RECEIPTS

Received from Congregations, Sabbath Schools, etc. Legacies and donations, including \$100 from Rev. G. L. Mackay	\$17,054 62
Woman's Foreign Missionary Society of Presbyterian Church (Western Section)	3,000 00
Woman's Foreign Missionary Society of the Presbytery of Hamilton	150 00
Woman's Foreign Missionary Society of the Presbytery of Kingston	150 00
Juvenile Mission	224 26
Per Rev. Dr. McGregor, viz., balance of funds from St. Matthew's, Halifax; from Newfoundland; and Women's Foreign Missionary Society, Halifax	621 11
Mrs. McKay, Windsor, donation	500 00
Presbytery of Pictou, Church of Scotland	115 40
Balance	\$1,945 05
	\$26,909 44

## EXPENDITURE.

Balance last year	\$1,008 83
Payments for North West	3,922 35
"    Formosa	1,755 25
"    India	8,923 33
Expenses of Committee, etc.	381 68
Proportion of General expenses and Printing	200 00
"    Salary	400 00
Interest on advances	315 00
	\$26,909 44

It will be seen that while this statement is not all that could be desired, it contains much for which the Church should be thankful and nothing which need discourage her in the great work for the evangelization of the heathen on which she has embarked. The total receipts from all sources for the year, are \$21,815.39, or \$644.65 in advance of any previous year. Last year a special effort was made to increase the Foreign Mission Fund, and it rose in the course of that year from \$15,039.18 to \$21,170.74. It is peculiarly satisfactory to find that in a year of unusual commercial depression, not only has the ground then gained been

without any special effort held, but a further advance has been made. It is pleasing to note that every year the Foreign Mission Fund augments in volume.

In 1875-6 the Receipts from all sources were.....	\$14,811 85
1876-7 " " "	15,039 18
1877-8 " " "	21,170 74
1878-9 " " "	21,815 39

The Foreign Mission Fund, before the Union, had a similar history in the late Canada Presbyterian Church. From 1861-2 when \$2,067.06 were raised to 1874-5, when the receipts were \$12,588 40; there was not a year wherein the Foreign Mission Fund did not show a certain measure of increase on that of the year which preceded it. And if the Foreign Mission Fund is still miserably small, as compared with the resources of the Church and the demands of the work, it is surely something, for which gratitude is due to God, that during nineteen years it has not taken one backward step.

It is not pleasant, however, to discover that the expenditure has more than kept pace with the growing income. There is now a debt upon the fund of \$5,094.05. The debt reported to last Assembly was only \$1,008.83. It has therefore increased \$4,085.22 during the year. The increase in the debt is to a very large extent, if not entirely, only apparent. The sum of \$150 due on account of China, of which the Treasurer was not advised until the accounts of last year were closed, belongs in reality to the debt of the previous year rather than to the expenditure of the year just closed. There has also been a change made in the mode of transmitting money to China, which requires payments to be provided for in advance. It is believed that the sum which appears in the statement for China will cover the normal expenditure of that mission for at least sixteen months. This alone is sufficient to account for nearly the entire increase in the debt. The purchase of mission property in India which the last Assembly directed, has also entailed a considerable outlay. It was hoped that a very considerable portion of the expense of this undertaking would have been met by special contributions. An appeal was made to the Church for donations, but the response was not such as had been hoped. Only a few donations were sent, and almost the entire expense has come out of the ordinary fund. But while these explanations show how your Committee are in debt, and indicate also that the income has been greater than the ordinary expenditure, they do not remove the disagreeable fact that at the commencement of another year the fund is in debt. It is true, that considering the manner in which this debt has been incurred, it need cause no special anxiety, but debt at the commencement of the financial

year is always an element of embarrassment which the liberality of the Church should not suffer to continue.

The comparatively favourable financial statement which your Committee are able to present, is in no inconsiderable degree due to the steady growth of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada, Western Section. This organization is quietly extending itself over the Western Section of the Church and is doing much to evoke an intelligent interest in Foreign Mission work. At the date of its annual meeting, it had forty-two branches and eight mission bands for the young. These subsidiary societies are scattered over fifteen Presbyteries. During the year this society, after meeting all expenses, and leaving a balance on hand, was able to pay \$3,400 to the Treasurer to sustain mission work among the women and children of heathen lands. It has only been three years in existence, but its progress has been very marked. The first year it paid to the Treasurer \$1,000 00, the second year \$1,870.00, and the third year \$3,000 00.

Your Committee were happy to learn that during the year the Woman's F. M. Society, of the Presbytery of Hamilton, which was previously a separate organization, accepted the Constitution approved of by last General Assembly, and united with the general Society of the Western Section, and has thereby become directly auxiliary to the Foreign Mission Committee. The sum credited to the Hamilton Society in the receipts of the year is the amount paid prior to the union. Since that time its funds have gone into the treasury of the Woman's F. M. Society of the Western Section, for the support of a lady missionary in India.

Cordial acknowledgements are also due for liberal contributions received from St. Matthew's Church, Halifax; the Halifax's Woman's F. M. Society; and the Woman's F. M. Society of the Presbytery of Kingston. The growing interest taken by the Christian women of the Church in carrying the knowledge of salvation to the heathen of their own sex, cannot but be regarded as a symptom full of hope for the future. It is also a very hopeful sign that labourers are offering themselves freely for foreign service. Your Committee trust that the liberality of the Church will provide the means, that these devoted men and women who are offering themselves to labour among the heathen, may be sent forth on their mission of mercy.

Mr. John Wilkie, who completed his theological studies a year ago, has since been studying Medicine, in Edinburgh, with a view to qualify himself for greater usefulness in the foreign field. His offer of service was accepted by the Committee last year, and it will now be

for the Assembly to say whether it is prepared to send him forth. The missions in China and India both need to be strengthened without delay. Most promising fields invite us to labour, and surely when earnest, devoted and carefully trained labourers are anxious to embark in the work the Church should be slow to withhold the means.

Your Committee have drawn up a series of Regulations for the conducting of the Mission in Central India which they trust will aid in the harmonious and orderly prosecution of the work. In preparing them they have been guided largely by the experience of other bodies, which are prosecuting Missionary work in the same field. Time may show the necessity of minor modifications in these rules; but your Committee do not anticipate that any very radical change is likely to be required. A copy of these regulations, which have been adopted *ad interim*, will be found appended to this report.

All of which is respectfully submitted, by  
WM. McLAREN, *Convener*.  
TORONTO, 20th May, 1879.

## The Presbyterian Record

MONTREAL: 1st NOV., 1879.

JAMES CROIL,  
ROBERT MURRAY, } Editors.

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

Correspondents in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 260 St. James Street, Montreal.

WE ARE PERSUADED that in many quarters the lack of interest taken in the Schemes of the Church arises mainly from the lack of information respecting the work that is being done by the Church, as well as what is being left undone for want of funds. As it is the special aim of the RECORD to supply this information, we feel no hesitation whatever in asking our friends, especially the Ministers and Kirk-sessions, to use every effort they can to increase its circulation. The following extract of a letter received last month from the minister of a small country congregation affords con-

clusive proof not only how much *may* be done in that direction, but also how to do it.—“We have hitherto,” he says, “been receiving 84 copies. I want you to send me 16 copies more, in terms of your announcement, for next year. The RECORD is increasing in popularity all the time. I take more than one copy per family for my congregation, but I supply some of my neighbours living near me. Were the RECORD discontinued, I would feel that I had lost an important assistant. I address every RECORD myself and distribute them in the Sabbath-school and at the prayer-meeting—so that not one copy goes astray.”

## Literature.

THE PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia, have sent us *The Sabbath Month*, and *The Model Christian Worker*. The former contains a selection of precious meditations for each day in the month for the special comfort and edification of young mothers, by Louise Seymour Houghton, herself “a joyful mother of many children.” A suitable little gift to those who have just become mothers. The latter contains a brief record of the life and work of JOHN POTTER, a conspicuously successful worker in the Lord’s vineyard. Priced catalogue of the numerous useful publications of the Board may be had on application to Rev. ANDREW KENNEDY, London, Ont.

THE CATHOLIC PRESBYTERIAN: James Nisbet & Co., London: This International monthly Magazine, conducted by Professor Blaikie, under the auspices of the General Presbyterian Council, is steadily increasing its hold on public estimation. The October number is good. *The Scriptural Ideal of a Ruling Elder*, by Professor Watts, D. D., of Belfast, opens up, though it by no means exhausts a subject of very great interest which we hope to see thoroughly discussed at the next meeting of the Council. The present status of the eldership is too indefinite to be satisfactory. Dr. Schaff contributes an interesting letter giving an account of his visit to the Continental Churches, and fore-shadowing to some extent the prospects of the meeting to be held in Philadelphia, next September. Agents for Canada, James Bain & Son, Toronto. Price \$3.

THE PREACHER AND HOMILETIC MONTHLY, from *The Religion Newspaper Agency*, New York, is an exceedingly interesting and instructive repertory of Sermonic teachings. \$2.50 per annum.

See “OFFICIAL NOTICES” on page 308.

## Page For The Young.

### MY RICHES.

I'm but a little child,  
 But oh how rich am I !  
 I have a soul, a precious soul,  
 To save it Jesus came to die.  
 Rich, rich, rich !  
 Oh rich indeed am I.

I'm but a little child,  
 But oh how rich am I !  
 I have a robe and golden crown,  
 Laid up for me beyond the sky.  
 Rich, rich, rich,  
 Oh rich indeed am I.

I'm but a little child,  
 But oh how rich am I !  
 I have a home in that fair land  
 Where streams of life flow gently by.  
 Rich, rich, rich,  
 Oh rich indeed am I.

I'm but a little child,  
 But oh how rich am I !  
 I have a Saviour, Christ the Lord.  
 Glory to God ! to God most high.  
 Rich, rich, rich !  
 Oh rich indeed am I.

### THE SCOTCH THISTLE.

"Such a mite as I can do no good" is the general impression of our boys and girls, when they are urged to do what they can for the good work. But smaller, humbler instruments than you God has made use of to do great works in this world.

A great army many years ago invaded Scotland. They crept on stealthily over the border, and prepared to make a night attack on the Scottish forces. There lay the camp all silently sleeping in the starlight, never dreaming that danger was so near. The Danes, to make their advance more noiseless, came forward bare-footed. But as they neared the sleeping Scots one unlucky Dane brought his broad foot down squarely on a bristling thistle. A roar of pain was the consequence, which rang like a trumpet blast through the sleeping camp. In a moment each soldier had grasped his weapon, and the Danes were thoroughly routed. The thistle was from that time adopted as the national emblem of Scotland.

By the harbour of New London there was once a long, old rope-walk, with a row of square window-holes fronting the water. In the time of war a British Admiral was cruising off that coast, and had a very good chance to enter and destroy the town. He was once asked afterward why he did not do it. He replied that he should have done so "if it had'n't been for that formidable long fort whose

guns entirely commanded the harbour." He had been scared off by the old rope-walk.

### SHE GATHERED SHAVINGS.

Miss Janette B. Cameron, of the United Presbyterian Church in Rochester, New York, is to accompany the Rev. Dr. Bushnell on his return to Africa. The following is the story of her life as given in the *New York Evangelist*.—When quite a child she saw a picture in one of the Sabbath-school books, of a heathen mother throwing her infant to a crocodile in the Ganges. She eagerly inquired of her teacher what it meant, and the explanation given made an impression upon her mind that has never been effaced. Soon after, an address by Dr. Dales, of Philadelphia, enlisted her zeal to do what she could in behalf of the cause. She gathered shavings and sold them to acquaintances, giving the pennies earned to the mission in Syria. The desire to become a missionary herself was early formed, and grew with her growth. So many obstacles were in the way that her pastor and friends were slow to encourage her to hope for it. But she did not despair. Through deep poverty she fought her way, her eye steadily fixed on this "one thing," and now, to the wonder of all, "the little missionary shavings girl," well qualified for the work, is commissioned to engage in it.

### A FATHER'S SELF-SACRIFICE.

Not long ago a coloured fisherman was crossing the river Missis-ippi at Little Rock on a stormy night. He had his young child with him in the boat. When in the middle of the river, the water began to dash over the sides, and it became quite plain that, unless relieved of some of its weight, the vessel would sink.

Placing the child securely in the middle of the small craft, the father jumped into the river, was washed away, and drowned.

A party from the bank went to the rescue, and recovered the boat and child, but the man was never seen afterwards.

Does not this little story of a negro father's love remind you of the greater love of our Father? The earthly parent gave his life for his own son; but God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

### LITTLE CARLOTTA.

The little girl whose letter appeared in the September issue of the RECORD, has died since writing it. A brighter face, a sweeter voice, a gentler spirit was not among our Sabbath-school scholars. She was indeed a little "sunbeam" casting brightness wherever she went. May all our little readers try and imitate her example.

Isa. Mayflower Vale, Oct. 1879.

**Acknowledgments.**

RECEIVED BY REV. DR. REID,  
AGENT OF THE CHURCH AT TORONTO,  
TO 2ND OCT., 1879.

ASSEMBLY FUND.

Received to 2nd Sept. '79.	\$247 98
Bedeque	8.00
Vittoria	3.00
Fergus, St Andrew's	12.00
Hornby	1.69
East Ancaster	2.50
Niagara, St Andrew's	5.00
West Bentinck	2.15
Drummondville	4.00
Avonmore	4.71
Esquing, Boston Ch	5.00
Priceville, St Columba Ch	6.23
Cornwall, St John	12.00
Cote des Neiges	3.00
Little Narrows	3.00
Cobourg	14.00
Wrocester	9.00
Burlington, Knox Ch.	5.00
Mosa, Burn's Ch	8.50
Alton	1.75
Harvey Mission Station.	2.00
Beachburg, St Andrew's	5.27
Claremont	5.24
Woodville	11.55
Dundee, Zion	4.00
West King	3.25
Teeswater, Westminster Ch	5.77
Waddington, N Y	9.10
Gays River	5.00
Pickering, Erskine Ch	1.45
Ayr, Knox Ch	12.04
North Easthope	5.25
Glamis	3.60
Kippou	6.33
Scotstown	2.10
Thamesford	9.10
Por Albert	1.20
Lansdowne & Fairfax	3.75
Brighton	3.00
Milton	3.10
North Brant	4.10
Hillsgreen Station	2.00
Mills Isles	2.81
Smith Hill	5.90
Manchester	4.10
Perth, St Andrew's	8.00
Toro to, St Andrew's	27.00
Redbank	3.00
Essa Townline	2.10
Ross & Cobden	4.10
East Gloucester	5.00
Keady	4.10
Huntingdon, St Andrew's	5.10
Harvey Sta, York Co, N B	3.50
Mil Point	2.00
Edwardsburg & Mainsville	5.60
Metis	3.07
Lancaster, Knox Ch	10.00
Clinton, Willis Ch	8.00
Brantford, 1st Church	4.50
Sutherland River & Vale Colliery	5.00
Campbellton, N B	6.50
Mabou, C B	5.50
Eastern Seneca	2.00
Lucknow, St Andrew's	2.50
Scarborough, St Andrew's	12.84
Markham, St John's	3.00
	\$611.27

HOME MISSION.

Received to 2nd Sept. '79.	\$3418.32
Eganville.	7.00
Hamilton, Pearl St Sab S	50.00

Vittoria	10.00
John H Thom, under will of the late John Thom, Sen.	276.00
Chatham, Adelaide St	18.31
Cornwall, St John	45.00
St Louis de Gonzague	0
Burleigh & Chandos Mis- sion Station	3.00
Indian Lands	18.00
Guelph, first Cong	60.00
Hawkesbury, Missy Meets	3.2
L'Original, do	2.58
Plantagenet, do	1.63
Lochaber, do	4.10
Ruckingham, do	4.29
Perth, St Andrew's, add.	21.23
Northern Advocate, Sim- coe Co	10.00
Euphrasia	11.00
Holland	4.22
Wm Cumming, Hamilton.	5.00
Lucknow, St Andrew's	11.50
John Oliver, Dalkeith	1.00
Castleford Mission Station	6.00
Fergus, Melville Ch	55.00
Craigburnt & Minesing	10.00
<i>Congregational, &amp;c., contributions for deficit.</i>	
J Lang Guelph	1.00
South Plynton	28.45
Hamilton, Knox Ch	255.10
do do Sab Se	70.00
<i>Ministerial contributions for deficit.</i>	
Rev R Fowle	4.00
J M Aull	5.00
John Davidson	5.00
	\$4335.77

FOREIGN MISSION.

Received to 2nd Sept '79.	\$1696.95
Hamilton, Pearl St Sab Se	20.00
John H Thom under will of the late John Thom, Sen.	\$27 75
Chatham, Adelaide St	18.00
Hawkesbury, Missy Meets	3.12
L'Original, do	2.58
Plantagenet, do	1.67
Lochaber, do	4.10
Ruckingham, do	4.28
Perth, St Andrew's, add.	7.10
Rev Thos Fenwick, Metis, China	2.00
do India Zenana	2.00
Euphrasia	8.00
Holland	2.50
Anonymous, Brantford	10.00
Master Thaddeus, A Win- good, Hamilton, Bermu- da, for Formosa	1.05
	\$2610.50

COLLEGES ORDINARY FUND.

Received to 2nd Sept '79.	\$332.97
Hamilton, Pearl St Sab Se	20.00
Rayfield, St Andrew's	1.46
Perth, St Andrew's	10.00
Euphrasia	3.30
Mosa, Burn's Ch	64.25
	\$431.98

KNOX COLLEGE ORDINARY FUND

John H Thom, under will of the late John Thom, Sen.	358.00
Rev Thos Fenwick, Metis	4.00
	\$392.00

KNOX COLLEGE BUILDING FUND.

Received to 2nd Sept. '79.	\$571.74
R Peters, Springville, per Rev R Wallace	8.00
Wm Gray, Uxbridge, per A Young	2.10
A M Roe Port Perry do	5.60
Ashburn and Utica do	22.00
Columbus & Brooklin do	87.00
J C Laidlaw, Seaforth, per R Laumsen	6.00
Brussels, Melville Ch, per Rev J Ferguson	10.00
Rev Thos Fenwick, Metis	2.60
	\$723.74

WIDOWS' FUND.

Received to 2nd Sept. '79.	\$134.47
Mosa, Burn's Ch	5.00
Beor Creek	4.42
Heaut arnois	4.65
Tilbury East	5.22
Scarborough, St Andrew's	23.25
	\$177.01

With Rates from Revds J Mor-  
rison, Waddington, A D Mc-  
Donald, R Torrance, Thos Fen-  
wick.

AGED AND INFIRM MINISTERS'  
FUND.

Received to 2nd Sept. '79.	\$466.71
Mount Pleasant	6.00
Burford	3.91
Smith Hill	5.00
Waddington, N Y	26.70
Clinton, Willis Ch	18.39
Mosa, Burn's Ch	5.10
Essa first	3.59
Amherstburgh	2.30
North Easthope	7.10
Essies Station	9.18
Kilsyth	2.19
North Derby	3.00
York Mills, St Andrew's.	1.00
Mount Albert & Ballantrao	3.48
East Gloucester	6.00
Chatham, Adelaide St	12.62
Dungannon, add	1.27
Osnabruck, St Mathew's.	4.10
Goderich, Knox Ch	35.47
Essa Townline	4.53
Ivy	1.85
North Augusta & Fairfield	5.00
Chingaucousey 1st	8.10
Bothwell	8.70
Sutherland's Corners	2.00
Hornby	2.10
Beverley	6.00
Leeds	0.00
Cote des Neiges	20.00
Maidstone	5.10
Madoc, St Columba and St Paul's	3.36
Smith's Falls, Union Ch.	25.40
East Normanby	1.22
Woodville	18.50
Spencerville	27.40
Ventnor	10.70
Longwood, Guthrie Ch	7.10
Dunbar	3.00
Pickering, Erskine Ch	1.90
Westwood	2.00
Glamis	6.78
Scotstown	9.00
Lungwick	3.10
Mount Forest, St Andw's.	5.00
Cumberland	8.00
Russel town Flatts	5.00
Hillsburg	4.42

Indian Lands .....	24.00
Thamesford .....	20.00
Mill Isles .....	5 20
Perth, St Andrew's .....	7.10
Keady .....	3.00
McIntosh & Belmore .....	10.27
Egm mdville .....	10.00
Penetanguishene & Wye- bridge .....	8.00
Cotswood, Zion Ch .....	3.50
Metis, add .....	0.25
Mount Forest, Knox Ch .....	11.50
Clifford .....	7.60
	<hr/>
	\$947.02

Ministers Rates Received to 2nd Sept. 1879. ....	85.25
With Rates from Revds J Morrison, Waddington, \$3 50; A D McDonald, \$7; Wm Stewart, \$2; J Crom- bie, \$4; R Torrance, \$3; Prof Mowat, \$9; J W Nelson, \$2.....	39.50
	<hr/>
	\$115.75

*Foreign Mission Contributions  
per Rev. J. Wilkie.*

Received to 2nd Sept. ....	151.06
Guelph at Ordination of Rev J Wilkie .....	35 62
Streetsville .....	10.10
	<hr/>
	\$196.63

RECEIVED BY REV. DR. MACGREG-  
GOR, AGENT OF THE GENERAL  
ASSEMBLY, IN THE MARITIME  
PROVINCES, TO OCT. 4th, 1879.

FOREIGN MISSIONS.

Acknowledged already ..	\$2211 65
Gays River .....	15.00
St Luke & Ch, Bathurst ..	6.00
Member of United Ch, New Glasgow .....	9.00
S J Joberg, Sheet Har ..	.42
Willie and Ellie Conrad Sheet Harbour .....	.32
Mrs Maclean, Charlottown, per J S for 4th Miss'y to Trinidad .....	1.00
Economy .....	7 00
Five Islands .....	3.00
Metapedia .....	1.10
New Bandon .....	6.70
Great Village .....	20.00
Bequest of Miss Jane Les- sel, of Halifax .....	120.00
Gore and Kennetcook .....	35.00
Leitch's Creek C B .....	4.10
Harbour Grace, Nfld .....	24.00
John Munn, Harbour Grace (annual) .....	20.00
	<hr/>
	\$2484.19

DAY-SPRING & MISSION SCHOOLS.

Acknowledged already ..	\$230.99
Miss Crook's Bible class, Flamboro for educating Jagaseru T Mr Grant's Miss .....	9.00
W F M Soc. Morigomish at Roy K J Grant's dis- posal in aid of his schools	10.00

Miss Stark, per Rev Dr Reid, Toronto .....	27 00
Fort Massey S S, Halifax ..	42 78
SS for Jai par gas-lal, 1/2 year to Jan 1'79	68.84
Fort Massey, Teachers in Anenitum under Rev J Annand .....	14.60
Big Intervale S S, N E Margaree, Col by Jessie A McLeod .....	1.00
Mabou C B .....	5.70
Kentville & Wolfville ..	12.60
Wolfville S S for Miss Blackadder's Orphans ..	5.25
Shediac S S for one of Mr McKenzie's Teachers ..	7.50
Harbour Grace S S Nfld ..	72.20
	<hr/>
	\$499.46

HOME MISSIONS,

Acknowledged already ..	\$1350.43
Gays River .....	15.00
Child's Bazaar by Gordon Boys, Bathurst .....	.25
Member of United Ch, N G Five Islands .....	6 00
Economy .....	3.00
Great Village .....	4 25
Gore and Kennetcook ..	20 00
St John's Pres Ch, St John	20.40
Bay View .....	10.40
Hillsboro .....	2.50
	<hr/>
	6 50
	<hr/>
	\$1437.93

SUPPLEMENTING FUND.

Acknowledged already ..	\$794.42
Ladies Soc, Springville ..	7.10
Gabarus C B .....	5 00
Gore and Kennetcook ..	15.00
Milford .....	14 26
St John's Ch, St John ..	10 40
Middle Steviacke .....	11.63
United Ch, New Glasgow ..	151 25
	<hr/>
	\$1008.56

COLLEGE FUND.

Acknowledged already ..	\$2892.96
Prince St Ch, Pictou .....	61 36
Five Islands .....	4.10
	<hr/>
	\$2961.32

AGED AND INFIRM MINISTERS'  
FUND.

Acknowledged already ..	\$322 52
Richmond & N W Arm, add	0.25
Goodwood .....	1.18
Five Islands .....	2.10
St Stephen's Ch, St John	14 12
Goose River .....	3.00
Pugwash .....	3.00
St Stephen's Ch, Black Riv	4 00
Int. on \$1000 to Sept 19th	39.10
River Dennis .....	9.50
Boularderie, C B .....	2.56
Sheet Har, Tangier Soc ..	2.80
St John's Ch, St John ..	5.00
	<hr/>
	\$410.43

Minister's percentage.

Rev T Nicholson, for 1879.	2 00
W Thorburn for 1879.	5 60
D MacGregor do .....	3.00

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,  
SECRETARY-TREASURER OF THE  
BOARD OF FRENCH EVANGELIZA-  
TION, 260 ST. JAMES STREET, MON-  
TREAL, TO 12th OCT., 1879.

Acknowledged to 9 Sept	\$4282.70
N T C McKay, Lorneville ..	8.00
Grand Falls, N B .....	21.00
Lachino, add .....	5 50
Roxborough, Knox Ch ..	9.00
Chatham T'ship, Knox SS	1.62
Mrs Jos Smibert, London Township .....	5.00
Per Rev T Stevenson, Edinburgh .....	144 50
Indian Lands .....	36 00
Burleigh and Chandos ..	3.00
Stayner .....	6.00
Beaubarnois .....	6.31
Proton .....	7.00
Georgetown .....	20.00
Limehouse .....	10.60
Guelph, St Andrew's ..	30.00
Mrs Ross Sab Se, River Boaudento .....	15.82
Thamesford .....	21.00
do Sab Se .....	9.10
Hanover Sab Se .....	2 75
Hawkesville .....	2.25
W Boyes, Hawkesville ..	1.00
New Glasgow, Que .....	6.00
Spry Bay, N S, coll by H McKenzie .....	6.25
A friend .....	4 80
Jas Thompson, Perth .....	10.00
Chicoutimi, Que .....	50.00
Grand Baie, Que .....	30.00
Hamilton, Knox Ch .....	50.00
Lancaster, Knox Ch .....	4 44
Richmond, Ont .....	6 00
Palestine, Ac, Man .....	8 00
Camden and Sheffield ..	4 80
Arch McNab, Rockwood ..	4.00
A friend, do .....	2.00
W F .....	1.00
Kennebec .....	3.00
Lachute, Henry's Ch .....	19 35
Caradoc, Cooke's Ch .....	2 00
Fort Erie .....	3 40
R S Munn, Harbour Grace	10 00
J P Jillard, do .....	5.00
S Munn, Montreal .....	5 00
Carlisle .....	5.54
Ailsa Craig .....	4 52
Miss E A Thompson, Clarke	1.00
W Glasgow, Que .....	0.50

Per Rev. Dr McGregor,  
Halifax :-

Springville, Ladies Soc ...	7.00
Five Islands .....	4.60
Buctouche .....	4 00
Framboise .....	3.00
Mabou, per Miss A Mc- Keen .....	9 00
Great Village .....	10.00
Gore and Kennetcook ..	12.40
Breadalbane .....	3.06

Per Rev Dr Reid,  
Toronto :-

Friend .....	4.00
Harrington .....	9.60
Endie's Station .....	16 14
West Puslinch .....	4.00
Oshawa Sab Se .....	10 00
Dunbarton .....	11.00
Goderich, Knox Ch .....	31.26
Theford .....	14.40
Carluke .....	2.20
Alliston .....	4 30

THEOLOGICAL HALL BUILDING AND  
ENDOWMENT FUND, FARQUHAR  
FORREST & Co., TREASURERS,  
173 HOLLIS ST., HALIFAX, TO  
SEPT., 30th, 1879.

Rev Adam Gunn, Kennet-  
cook, N.S. .... \$0.00  
Antigonish, N.S. .... 15 00  
\$48,365.68

QUEEN'S COLLEGE ENDOWMENT.

Local Treasurers are requested to  
follow the mode of entry adopted  
below. The lists will be made up  
at Kingston, on the 1st of each  
month, F. C. IRELAND, Treas-  
urer. Ab. 1 on 100 means the  
first instalment on \$100, and so  
with the rest.

Already acknowledged. \$49,79.65  
Kingston.  
C H Corbett, 1 on 25 5.00  
Major Walker, 1 on 25 10.00  
A McAlister, 2 on 100 20.00  
T Gordon, 2 on 100 25.00  
Prof MacKerras, 3 on 750 160.00

Prof Williamson, bal 100 500.00  
Prof Mowat, 2 on 750 150.00  
Principal Grant, 3 on 2500 250.00  
J Cormack, 2 on 10 5.00  
J Haliday, 2 on 25 5.00

Total Kingston..... \$1070.00

Peterboro.

R Nichols, in full 250.00

Williamstown.

M F McLennan, in full 25.00

Walkerton.

Mrs E C Bell, bal on 100 80.00

Eldon.

Cath McFadyin, in full 3.00

Sunbury.

Rev T S Chambers, in full 100.00

Total 1st Oct. inclusive. \$50,607.65

## Official Notices.

**P**RESBYTERIAN COLLEGE, HALIFAX. — The  
Semi-Annual Meeting of the Board of  
Management will be held (D.V.) in the  
Y. M. C. A. Committee Room, Halifax, on  
Wednesday, November 5th, at 10 o'clock a.m.

THE HOME MISSION COMMITTEE (Eastern  
Section), is convened to meet at the same  
place on Tuesday, 4th November, at 10 o'clock  
a.m.

P. G. MCGREGOR.

### MEETINGS OF PRESBYTERIES.

Stratford—Tuesday, 4th November, 9.30 a.m.  
Ottawa—Tuesday, 4th November, 3 p.m.  
Toronto—Tuesday, 4th November, 11 a.m.  
London—Tuesday, 18th November, 2 p.m.  
Lindsay—Tuesday, 25th November, 11 a.m.  
Lun & Yarmouth—Tuesday, 4th Nov., 1.30 p.m.  
Bruce—Tuesday, 16th December, 2 p.m.  
Lanark & Renfrew—Tuesday, 16th December.  
Paris—Tuesday, 9th December, 7.30 p.m.  
Saugeen—Tuesday, 16th December, 11 a.m.  
Chatham—Tuesday, 16th December.  
Brockville—Tuesday, 16th December.  
Quebec—Wednesday, 17th December, 10 a.m.  
Montreal—Tuesday, 13th Jan., 1880, 11 a.m.  
Glengarry—Tuesday, 13th January.  
Maitland—Tuesday, 16th December, 2 p.m.

**\$5 to \$20** per day at home. Samples worth \$5 free  
Address STINSON & Co., Portland, Maine.

**\$66** a Week in your own town. Terms and \$5 outfit free.  
Address H. HALLETT & CO., Portland, Maine.

**\$72** A WEEK. \$12 a day at home easily made. Costly  
Outfit free. Address TRUX & Co., Augusta, Maine.

### MORRIN COLLEGE, QUEBEC.

REVEREND JOHN COOK, D. D., PRINCIPAL.  
*Seventeenth Session.*

The Classes, in Latin, Greek, Logic, Mental and  
Moral Philosophy, Mathematics and Natural Philo-  
sophy English Literature, French and German,  
opened on 1st October. The Faculty of Arts is affil-  
iated to McGill University, and examinations are  
held in Quebec simultaneously with those held in  
Montreal, for the purpose of enabling Students to  
proceed to the respective degrees of B.A. and M.A.  
The Divinity Classes will meet on the 1st Wednes-  
day of November. Several Bursaries are available  
to Students of promise for the Church.

Full information as to curriculum and fees can  
be obtained from

REV. GEORGE WEIR, M.A.,  
Secretary-Treasurer.

### QUEEN'S UNIVERSITY AND COLLEGE.

The 39th Session will be opened in the Faculty of  
Arts on the 1st October, and in the Faculty of The-  
ology on 3rd November next. The Calendar for the  
Session, containing full information as to Examin-  
ations, Courses of Study, Honours, Graduation in  
Science, Arts, Medicine, and Theology, Scholarships,  
Fees, &c., &c., also Examination Papers for Session  
1879-80, may be obtained on application to the Re-  
gistrar.

J. B. MOWAT, Registrar.  
Queen's College, Kingston, July 3rd, 1879.

### JUST PUBLISHED.

## THE CONSTITUTION & PROCEDURE OF THE PRESBYTERIAN CHURCH IN CANADA.

HART & RAWLINSON, Publishers,  
5 King Street West, TORONTO.

This is the first Book of Forms and Procedure that  
has been compiled since the Union, and is the only  
authorized Book of Reference for the use of the  
Ministers and Office bearers of the Presbyterian  
Church in Canada.

Price, Paper Covers, - - 35 Cents.  
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