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THE
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Editorial Settings.

THE EVANGELICAL ALLIANCE AT COPENHAGEN.

COPENHAVN, as the natives call it, is a very fine city of 225,000 inhabitants. Its immediate suburbs contain 175,000 more: so the capital of Denmark may be said to include one fifth of the whole population. Many of the public buildings are large and handsome, such as the royal palace, the museums, for there are a variety of them, the theatres, and the hotels. The parks and squares and boulevards are also numerous and beautiful. Owing to its insular position there is water everywhere—clear sparkling sea-water. The harbour is unlimited in extent and from the number and diversity of the shipping presents a very interesting and busy appearance. Here you find ships of all nations and steamers of all sizes. The navy yard is a sight to see—men-of-war on the stocks, building: in the dry dock, undergoing repairs: riding at anchor, festooned with bunting: housed over and laid up for a season. At least twenty large ships of war—including some heavy ironclads—were in the last named condition. Has the time come when even the Danes shall study war no more? Not at all. They have a large fleet on the high seas and these are only their “reserves” and each of them will be duly commissioned in turn. The fortifications at the main entrance to the harbour have a formidable appearance and bristle with mammoth guns, but as the machinery of war has so greatly changed since Nelson gained his famous battle of Copenhagen in 1801, when he compelled the Danes to abandon their alliance with Napoleon, it is not easy to say what power of resistance these forts may represent at the present

time. Indeed the entire kingdom is so small it seems a wonder it has not ere now been annexed by some of the neighbouring powers. The reason may be that the key to the Baltic is considered by these great powers safer in the hands of the Danes than it would be with either of themselves; and England would have something to say about it, of course. The extreme length of the Danish peninsula is about 300 miles, and its greatest width about 100 miles. Notwithstanding its northerly situation, the climate is on the whole pleasant, and although the soil is by no means very fertile, it is carefully cultivated and the people are thrifty, contented and comfortable. They are slow in their movements, but kind-hearted, honest and sincere. They do not know what it is to *rush* business of any kind, but are conspicuous for their plodding patience and perseverance. They enjoy life more than most people and are by some charged as being lovers of pleasure overmuch. As to that, we have no personal knowledge, but so far as observation may be trusted, we saw nothing to detract from the good name of the people as a whole. We saw not a single case of intemperance during our sojourn of a week—nor a single instance of abject poverty. The simple and unostentatious example of the Royal Family has doubtless a corresponding effect on their subjects, who occupy, as their ancestors have done before them, an honourable position in the intellectual world. We do not forget that it was the Danes who sent Ziegenbalg and Plutschau, the first Protestant missionaries to India in the year 1705, and that ever since that time, they have taken an active part in the good work of sending the gospel to heathen countries. The commerce of the country is in a thriving condition, although chiefly confined to the products of the soil.

Besides the peninsula of Jutland, the island of Zealand on which Copenhagen is built, and a few other islands off the coast of Sweden, Denmark claims sovereignty over Iceland and Greenland and some portions of the West Indies. His Majesty King Christian IX of Denmark was born on the 8th of April, 1818, and is now in his sixty-seventh year. Her Royal Highness, Queen Louisa, is half a year older. They were married in 1842 and have ever since made Copenhagen their chief place of residence, though they have a number of splendid palaces in different parts of the country. One of the finest of these is the Fredericksborg Castle, about twenty miles from the capital. Another magnificent palace is Kronborg Castle, near Elsinore—the scene of Shakespeare's Hamlet and where an old woman will show you "one of Hamlet's graves" any day for six pence. The Crown Prince, Frederick William Charles, was born June 3rd, 1843; the Princess Alexandra, wife of H. R. H. the Prince of Wales, was born on 1st December, 1844. Besides there are two sons and two daughters. The Princess Dagmar is Queen of Greece.

The eighth general Conference of the Evangelical Alliance met in this city on Saturday, the 30th of August. There were about 2000 delegates in attendance, of whom there were from Denmark alone, 1200: from France and Germany, 250: from Britain, 200: from Sweden, 200; Norway, 40; the Netherlands, 30; the United States, 20; Switzerland, 6, and one each from Greece, Spain, Italy, S. Africa, Syria, China, and Canada. The opening took place in the large hall of the University which was packed almost to suffocation. The venerable Rev. Dr. Kalkar, the Danish Vice-president of the Alliance, and one of its most active promoters, presided and led off with an address of welcome which touched all hearts. For the benefit of the inexcusably stupid monoglot English delegates the address had been printed in their vernacular and put into their hands. Even thus armed, some of us found it difficult to follow the measured sentences of the speaker of four score and four years. A grand old man he is, and his speech was earnest and sympathetic. He said that it was the longing for union among evangelical Christians of all denominations and nationalities that had

called this Alliance into existence, and which bound them together. "No denomination dare declare itself alone to be the possessor of the whole undivided truth. God be praised, that which unites us is much larger and firmer than that which separates us. This assemblage acknowledges the same God and Father, and in spite of difference in nationalities believes in the same Catholic Church. Therefore, a cordial welcome is extended to all. The pass-word of the Alliance is:—"Peace with them that call upon the Lord out of a pure heart." With this welcome was combined the Apostolic injunction, "Let us hold fast the profession of our faith without wavering, for He is faithful that promised, and let us consider one another to provoke unto love and good works." One after another of the representatives from different countries ascended the rostrum to acknowledge the welcome that had been extended. The most part spoke in Danish, French, German or Swedish, all of which languages were pretty well understood by the great majority of the audience. Mr. R. N. Fowler, M.P., the Lord Mayor of London, replied on behalf of the British contingent, and Dr. John Hall, of New York, on behalf of the American. The laymen, among whom were Colonel de Buren from Switzerland, Count Bernstoff from Berlin, and Baron Bylandt from Holland, were especially eloquent. Many of them, as well as some of the ministers, were adorned with brilliant badges of honour. Even in the pulpit such decorations were not considered out of place. Of the foreign clergy, perhaps the most notable at the opening meeting were Dean Vahl and Professor Scharling of Copenhagen, Dr. Pressensè, Messrs. Theodore and Jean Monod, and Pastor Re Colin of Paris, Professor Godet from Neuchatel, Dr. Christlieb of Bonn, Pastor Munch from Christiania, Mr. Smith of Moravia, and Dr. Dalton of St. Petersburg. Among the British representatives, besides the Lord Mayor of London, were Lord Radstock and the Marquis of Ailsa, Dr. Underhill, Secretary of the Baptist Missionary Society: Principal Cairns, Dr. John Marshall Lang, and Dr. Murray Mitchell from Scotland; Dr. H. Sinclair Paterson of London, Editor of the *British and Foreign Evangelical Review*, and Mr. Morgan, Editor of the *Christian*, with

General Keith and Mr. Arnold, the Secretaries of the Alliance. Dr. Schaff, Dr. Hall and Dr. Hoge were conspicuous among the Americans. I am sorry to add that Dr. Burns and Professor MacVicar, who were expected from Canada, were both unavoidably absent. The opening hymn was Luther's "*Ein feste Burg ist unser Gott.*" Surely it was never sung with more marvellous effect.

The 31st of August will long occupy a green spot in memory. The sun shone brightly and all Copenhagen was in Sunday attire. The shops were not all closed, but business was suspended. The two-story street cars, running in all directions towards the suburbs were packed full of people. The shipping was gaily decorated with flags. Men, women and children regaled themselves in the parks and gardens. But during the hours of public morning worship there was the stillness of a Scottish sabbath. The churches were filled. Denmark is a Protestant country. The Evangelical Lutheran Church is the established church, embracing a very large majority of the people. Professor Scharling stated in his address that in the three Scandinavian Kingdoms a little over 8,000,000 of inhabitants are found,—the number of Dissenters in Denmark being 9 per 1,000, in Norway 4 per 1,000, and in Sweden only $1\frac{1}{2}$ per 1,000. The clergy are trained at one of the four universities, and in Iceland a seminary is provided for that purpose. In Copenhagen there is an English Episcopal Chapel, an American Episcopal Methodist Meeting-house, and a church of the Catholic Apostolic or "Irvingites." But none are to be compared with the national churches. To the largest of these—The *Frauer Kirche* or Church of our Lady—we directed our steps in the forenoon. Here some of the finest specimens of sculpture are to be found, by Thorswalden. Over the entrance is his group of sixteen figures representing John the Baptist preaching in the desert, and on either side of the portal, colossal statues in bronze of Moses and David. The interior impresses you by its massive proportions and the classic beauty of its embellishments. In the niche of the altar is a splendid figure of Christ. While sympathizing to some extent with those who speak of the hopelessness of attempting to delineate the "perfect man," I must

admit that this impersonation of Thorswaldsen's is by far the finest I have seen. On the sides of the nave are statues of the apostles, each marked by some peculiar emblem. Thomas, for instance, holds a square in his hand and looks as though considering how to make things right that were "out of truth." We looked in vain for the great sculptor's idea of Judas the traitor. Instead of him he had introduced—as one of the twelve—a fine conception of the great Apostle to the Gentiles. In front of the altar, richly adorned with crucifix and tall lighted candles, is the baptismal font, of marble, in the form of a shell, borne by a kneeling angel. In the corridors are marble monuments of deceased bishops and ministers of the church, and a bust in bronze of Thorswaldsen. The pulpit, as in all these large churches it must be, is near the centre of the building. It was occupied this morning by a Danish minister whose name I did not learn, but whose appearance I shall never forget. Dressed in an easy fitting cassock, with Elizabethan ruffles around his neck, and a resplendent silver star on his breast, he presented a living picture of what we have so often seen on canvass—the minister of the Reformation period—a splendid looking man, eloquent of speech, graceful in every movement—without note or manuscript delivering his discourse in downright earnest to a spell-bound audience. The Church was full to the door and numbers standing in the aisles, drinking in the impassioned exposition of the Word with rapt attention. How I wished that I could share in the rich feast, but alas! the single word that was intelligible to me was the rapidly spoken "Amen." It was yet early and we crossed the street to *Saint Peter's*, a Gothic brick Church with a beautiful steeple 248 feet high. Here the service is conducted in the German language, but like the other, it is still the Lutheran service: the preacher, dressed precisely like the other, is no less earnest and eloquent: there is a similar crowd of worshippers hanging upon his lips—certainly not less than 2000. Returning to our hotel, a large number of the delegates sat down to dine altogether at the table d'hôte. It was their first opportunity of social intercourse and it necessarily gave rise to some curious and unexpected discoveries. Not the least remarkable was

that which occurred in my own experience. The gentleman who sat next me, was, as I believed, an entire stranger to me. We got into conversation and had not proceeded far when we discovered that we were school-fellows some forty-five years ago. He had gone to the East, made his fortune, returned to his native land, and was now living at Blackheath, London, where he has erected a mission church of its own and employs his leisure in evangelistic labours. I had gone to the West, and here we met in Copenhagen, of all places the most unlikely to talk over the days of auld lang syne.

On the afternoon we repaired to the *Bethesda Mission House*, where an English service was conducted by principal Cairns of Edinburgh. This fine new building stands in one of the principal squares of "the west end." It contains several halls and committee-rooms, the largest hall, in which the stated meetings of the Conference were held, is seated for about 1500 including the gallery, is beautifully frescoed, and has a good organ. The service just referred to was conducted in the smaller room below, where the daily prayer meeting was held at 7.30 a.m. We could have wished to have seen so noble a man and so powerful a preacher as Dr. Cairns in the marble pulpit of the Church of our Lady with 3000 intent listeners before him, but at present he must preach to a select audience, for the English are here a small remnant. An excellent discourse he gave us from Romans 1:16. "For I am not ashamed of the gospel, etc." Later in the day, we looked in to the *Episcopal Methodist Church* where two or three hundred were assembled for worship, but learning that the service would be in Danish, we drove a long distance to the *English Church*—the only place where stated services are conducted in the English language in this city. It is a small room—mean in contrast with the grand Lutheran Churches, but we were given to understand that a subscription list, headed by our own Prince and Princess of Wales, was in circulation and that a handsome church is soon to be erected. Dr. L. B. White, agent of the London Tract Society, preached an admirable sermon from Mark 4:39. "There was a great calm."

But to the opening. The first hour was taken up by singing a fine choral litany by

a full choir specially constituted for these services under the direction of Pastor Tolstrup. It was a great treat for all who had ears to hear. Now the leader sang solus, again the chorus was taken up by the choir: it shook the house: then in soft cadences it rose and fell until it melted away, and left you listening breathless to catch the echo. I had no idea the Danes were so skilled in music, but we had frequent proofs of it during the Conference. The same who had led the litany came down at its close to the platform and offered prayer, imploring the divine blessing on the Alliance, and all the proceedings of the Conference. It was a long prayer, and it was in Danish, and a strange feeling crept over one in thus joining in a service of which you did not understand a single word. Then we sang the hymn commencing,—*Af Højheden oprunden er*. What can you make of that? Here is a verse of it in English:—

High up in Heaven hath arisen,
A morning star so bright and clear,
A star of truth and grace.

Of Jacob's tribe, a branch so new;
A Son of David—Holy—true
To men of every race.

Loving—tender

High and glorious—great and mighty—
Always giving

Life, and light, to all men living.

A short introductory address in Danish by Dr. Kalkar was translated into German and English by Dean Vahl, who thereafter ascended the tribune and read his paper, the first on the programme,—“A report on the State of Religion in Denmark.” To Dean Vahl and a handsome layman, whose name I have forgotten, the Conference was largely indebted for its success:—First to the Dean, for translating the addresses, or rather “giving the sense” which he did, very cleverly, in one third of the time occupied by the speakers. Let me say, in this connection, that both here and at Belfast, and at other meetings of a like kind which it has been my privilege to attend, the reading of elaborate papers on all sorts of subjects has been rather overdone. Valuable as many of them were, they often fell flat on the ears of ordinary audiences, if they did not fly over their heads altogether. Do your best, you sometimes listen for half an hour and then cannot tell what the speaker has been driving at. It is too wonderful—

you cannot attain unto it. If you only had it in print, and time to discuss and digest it, you would certainly discover its merits, but presented to you in this flying fashion, and every hour a fresh topic, the thing is impossible.

The other thing that placed us under deep obligations to the Dean and his assistant was that they two had jointly shouldered the weighty responsibilities of "the local committee." How much is implied in that nobody knows. But for them the Conference would not have been held in Copenhagen. It might not have been held at all this year, for after the refusal of the Swedes to have it in Stockholm, the Council was in a "fix." Then they secured the money that was needed—twenty-five thousand kroners at the least—the kroner being equal to one shilling and a penny half-penny sterling, and the pound sterling to four dollars, eighty-six and two-third cents, the amount in Canadian currency is easily reached. A considerable portion of this money must have been expended in the never-to-be-forgotten excursion which they planned with perfect wisdom, and carried out to the great satisfaction and enjoyment of—well, I should say—not less than two thousand guests. It was on the Wednesday evening that the Conference and its friends landed from a special train at the railway station of Roskilde, each one adorned with a silken badge and provided with a ticket entitling its holder to participate *ad libitum* in the overflowing Danish hospitality. A melancholy interest attaches to this quaint old town of Roskilde. From the earliest times it had been the principle seaport, and the residence of the Kings of Denmark. But the harbour began to fill up with sand, and Copenhagen, every way better in a strategic point of view, took its place in the year 1443 as the capital. In its palmy days Roskilde had 127,000 inhabitants, now it has it has only 7,000. The excursionists formed themselves into line, six deep, and marched through the entire length of the city. The streets were decorated with flags and lined with citizens who looked with wonder and smiled upon the army of strangers who had invaded their repose. Women peered out at the windows, wondering what it all meant. As we filed into the great Cathedral the organ pealed forth a martial air. When

all were seated, the venerable Dean of the Cathedral advanced to the front of the altar and delivered an address in Danish. He seemed to speak under deep emotion. Then all joined in singing a hymn with such heartiness as made the lofty arches ring again. This fine specimen of ancient architecture was erected in the thirteenth century. It is built entirely of brick and is in a state of perfect preservation. So bright and fresh is the interior, it might pass for a new church. It is very large and remarkable for its admirable proportions. Its chief attraction, however, is that it contains the sepulchres of the Kings of Denmark from time immemorial. To the Danes it is a more sacred edifice than even Westminster to the British. The royal tombs are not in subterranean vaults, but in lofty chapels annexed to and entered from the Cathedral. So far from being gloomy or repulsive, they are beautiful and bright, adorned with paintings and frescoes. The several remains of the illustrious dead are in sarcophagi of marble and granite and porphyry, oak and mahogany, in great variety, some of them of great size and most of exquisite workmanship. In one room there are sixteen splendid sarcophagi. The finest, however, in white marble, are in the nave of the church, behind the altar. Two of these contain the dust of Frederick IV and his wife, who deserve to be had in everlasting remembrance for the kindness which they showed to Carey and other Christian missionaries at the Danish settlement of Serampore in India, at the beginning of this century. Another is the tomb of Frederick VII, the immediate predecessor of the present king. The altar-piece, apparently of brass, is very elaborate, portraying in high relief the chief incidents in the life of Christ and is surrounded with embellishments such as we have been accustomed to see only in Roman Catholic Churches. The Danish Reformers did not burn their grand old churches as was done in Scotland, and as for all the fine paraphernalia, they use it reverently without superstitiously worshipping it. *Honi soit qui mal y pense.* Having inspected the Cathedral at our leisure, we were next conducted a long way through shaded paths to a garden, where, amid groves of trees and shrubs, tents had been erected and refreshment tables spread with an

abundant supply of good cheer. We drank of the "King's well," from which Roskilde takes its name. At a central point was a rustic pulpit, decorated with flags and flowers, from which addresses were made by Dr. Kalkar and Dean Vahl. This was not all. We returned to the Cathedral at sun-set to find it brilliantly illuminated. A concert of sacred music had been got up for the occasion and we sat for an hour and a half not knowing very well whether we were in the body or out of it—whether what we have seen and heard be reality, or only "the baseless fabric of a vision." In a half-dreamy condition we stream out of the Cathedral, and retrace our steps, through the now deserted streets to the railway station. In half an hour cabs are at a premium in Copenhagen and the multitude disperses. Next morning the Conference resumed the even tenor of its way. A letter was read from the Stockholmites, expressing regret that the Conference had not been held there as originally contemplated, and full of good wishes for its success here. A letter also from Lord Polwarth, the President of the British Branch of the Alliance, explaining that his absence from these meetings was unavoidable. I omitted to say in its proper place that the Royal Family manifested their interest in the proceedings by frequent attendance at the meetings and by their courtesy and kindness to many of the delegates. On one evening the King and Queen, the Crown Prince and Princess, and the King and Queen of Greece, Prince Waldemar, with other members of the household, not only sat through the whole sederunt but expressed the pleasure which it gave them to do so. The Crown Princess won all hearts by her habitual attendance and the utter absence of formality and display. On several occasions she shook hands with the speakers in whose addresses she was specially interested and invited them to lunch with her at the Palace. Among those thus honoured were the venerable Dr. Schaff of New-York, and Dr. Paterson of London. Towards the close, the proceedings of the Conference took a more practical turn. The special committee on the subject of religious liberty presented their report, after which resolutions of sympathy with parties suffering from oppression were passed and steps taken to communicate the mind of the

Alliance to those in authority. The British Government were in this way reminded of their duty in regard to the iniquitous opium traffic. The position of Christian missions in Madagascar was remitted to the French and English branches for consideration. A protest was recorded against the violation of religious liberty which had taken place in connection with the operations of the Salvation Army in Switzerland. The final meeting took place on Saturday evening, the 6th of September, when Dr. Kalkar took an affectionate farewell of the Conference and delivered his address on,—“The Evangelical Alliance, its Influence in promoting Christian Union and Religious Liberty.” Prebendary Anderson followed with an eloquent speech in English, and with praise and prayer the eighth General Conference of the Evangelical Alliance was brought to a close. The meeting was a pronounced success, exceeding the most sanguine expectations of its promoters.

It should be added that amongst the papers read by foreigners, that by Dr. Christlieb of Bonn, on *Religious Indifference*, and that by Pastor Munch, of Christiana, on *Christian Courage* were specially remarkable and were delivered with telling power. The most effective English papers were those by Prebendary Anderson on the *Harmony of Science and Revelation*; by Dr. H. Sinclair Paterson and by Principal MacVicar, on *Modern Unbelief* and the best methods of counteracting it; by Mr. F. J. Hartley, on *Sunday Schools*, and by Dr. J. Murray Mitchell, on the duty of the Church in relation to *Foreign Missions*.

Missionary Cabinet.

ZIEGENBALG AND PLUTCHAU.

IT is believed that these two were the first Protestant missionaries in India. Bartholemew Ziegenbalg was born at Pultnitz, in Lusatia, on the 24th of June, 1683. His parents both died when he was young. The only recollection he had of his mother was her parting farewell with her children when she recommended them to seek "the pearl of great price" in the Bible. "You will find it there," she said, "for I have

marked every leaf with my tears." We first hear of him as one of the two pious students selected by Professor Franke from the University of Halle to go forth in the service of the Danish Government to establish a Christian mission at Tranquebar, on the Malabar coast, in India, where there was at that time a Danish settlement. He embarked at Copenhagen in November, 1705, accompanied by Henry Plutchau, his fellow student and friend. It was not until the 9th of July, 1706, that they reached their destination. They found no one in India to give them a friendly greeting. They were the first, says Dr. Mullens, to find out what Hinduism really is; the first to oppose caste; the first to meet the difficulties by which the work in India is beset. Of the noble band with whom they were afterwards associated, scarcely a man ever returned to Europe. They came to India young; in India they lived; in India they died. The hardships they endured were never chronicled. They experienced but little sympathy from the Churches of Christendom, but they fought the battle manfully to the last. Honour to their memory!" As soon as it was known with what design they had gone to India, they were advised to make all haste home again. The successes which followed their first efforts were speedily followed by bonds and imprisonments, at one time Ziegenbalg was kept in confinement for four months, but, nothing daunted, they persevered. They set themselves to learn the language. They opened schools. In thirteen months from the time of their landing they had built a church and opened it. In the face of determined opposition from the Governor of the colony they met with success in their work. Three years and a half after landing, their converts numbered one hundred and sixty! Before this, Ziegenbalg had begun to translate the New Testament into the Tamil language, and the work was completed in 1711. It was printed in 1715. At the time of his death he had translated the Old Testament as far as the book of Ruth. In 1712 the native converts numbered two hundred and forty-five; seventy children were in the schools; a dictionary and a number of Christian books had been translated. In that year Plutchau returned to Europe to give an account of the mission to Frederick IV, King of Denmark, and

especially to report the opposition of the colonial Governor. The King took great personal interest in the mission, ordered a sum of £300 to be paid towards its support, and corresponded himself with Ziegenbalg, who, in 1714, also visited Europe for rest and change. He visited Copenhagen, and then went to Halle, preaching everywhere to crowds, arousing by his eloquence the missionary zeal of many. He went to England and had interviews with George I and many persons of rank and influence. Indeed, so great was the interest manifested in their work, the Society for the Propagation of the Gospel took the missionaries under its wings, and from that time was a chief instrument for supporting and extending the undertaking. On his return to India, in 1716, Ziegenbalg made preparations for the erection of a new and spacious church at Tranquebar which was opened the next year. On hearing of it, the King of England addressed a letter to the missionaries in acknowledgment of their eminent services,—“Not only,” said his Majesty, “because the work undertaken by you of converting the heathen to the Christian faith doth, by the grace of God, prosper, but also that in this our kingdom such a laudable zeal for the promotion of the Gospel prevails. We pray that you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success: you will always find us ready to succour you, in whatever may tend to promote your work, and to excite your zeal.” The royal prayer was not granted. Worn out with work in his Master's service, the brave and enthusiastic Ziegenbalg sank into an early grave. He died on the 23rd of February, 1719, aged thirty-six, leaving three hundred and fifty-five converts to mourn his loss. His companion Plutchau left India in September of the same year. He died in Holstein about 1746. In the meantime God raised up other missionaries to carry on the work. Grundler, who had been connected with the mission since 1708, now took the chief management of it. With him were associated some grand men whose names will never be forgotten—Benjamin Schultze, Nicholas Dhal, John H. Kistemacher, Kiermander, and others. In 1762 Christian Frederick Schwartz appeared on the scene and for nearly half a century was

(Continued on page 291).

The Wisdom of Solomon.

NOVEMBER 9.

1 KINGS x: 1-13.

Golden Text, Matthew 12: 42.

COMPARE 2 Chron. 9: 1-12. Ten years after the dedication there came a distinguished visitor to Jerusalem, the queen of Sheba. Her country lay in the southern extremity of Arabia, —where modern Aden is situated—spoken of by our Saviour as “the uttermost parts of the earth,” Matt. 12: 42,—a very fertile country, famous for spices which filled the air with aromatic odours, hence it was called, *par excellence*, “Araby the blest;” distant from Jerusalem about 1500 miles. It was a hard and dreary journey, the only conveyance, “the ship of the desert”—the camel—which moves slowly. At the rate of 20 miles a day, it would take 75 days each way. V. 1. She heard of Solomon and the wonderful temple through the merchants engaged in the gold trade, ch. 9: 26-28, and she wanted to see and converse with this king so famous for wisdom and wealth. V. 2. *She came*—under a broiling sun; the thermometer here ranges from 100° to 120° in the shade: water scarce: the route infested by robbers: camel-riding far from comfortable: she was a brave woman to undertake such a journey. She was a generous woman, too. Her gifts were just splendid. 120 talents of gold were worth \$3,000,000—not to speak of the jewels and the unlimited store of spices—a fine example to modern millionaires, and to those who are not millionaires. We should give of our best, and as much as we can, for the service of our Master who is greater than Solomon, Luke 11: 31. *It pays to give for the Lord's cause*, Luke 6: 38. V. 3. She asked Solomon two *hard questions* which she had prepared beforehand for testing whether his wisdom was as great as it was represented to be. Vs. 4-8. He satisfied her on every point—the temple and all its appointments were perfect, the attendance was faultless, there was a place for every thing and every thing in its proper place. She was more than repaid for her long journey: she was astonished beyond measure—even tempted to envy the servants of so illustrious a prince. V. 9. She saw that such wisdom must be supernatural, and although it is not stated, it is possible that the queen may have been converted through Solomon's influence to worship the true God. Vs. 11, 12. Besides what she had brought with her, a large quantity of valuable commodities were forwarded by sea. *Almyg trees*—the fragrant red sandal-wood, now chiefly used for dyeing purposes, but then for the finer kinds of joiner work. V. 13. It was customary in the East to ask for presents. Our King is wiser and richer and more generous than Solomon. He invites the poorest and meanest of his subjects to share his divine bounty. He will do for us more than we are able to ask or think, Eph. 3: 20; Rom. 8: 32.

Solomon's Sin.

NOVEMBER 16.

1 KINGS xi: 4-13.

Golden Text, Proverbs 4. 23.

TIME, about 985, B. C.—Ten years after last lesson, when Solomon was about fifty years old; the kingdom of Israel had reached the highest degree of prosperity. The people were industrious and contented: the valleys yielded abundant crops: every hillside was a fruitful vineyard: Jerusalem had been embellished with splendid state buildings: it had magnificent water works: navies had been equipped: great cities had been built by Solomon in the north—notably Baalbec and Tadmor, (Palmyra), the ruins of which have filled modern travellers with astonishment. *But*, great and wise as he was, Solomon had conspicuously failed in self-control and had fallen into grievous and fatal sin. A ceaseless round of pleasure, flattery, and bad company alienated his heart from God. His fall is traced to his love of many strange women, V. 1. Not only had he too many wives, in itself forbidden, Deut. 17: 17, but he took them from the heathen nations, which he knew to be wrong, Deut. 7: 1-4; most of them were rank idolators. V. 4. *When he was old*—about ten years before his death: he was prematurely old. *His heart was not perfect*—it could not be, surrounded as he was by such influences, Matt. 6: 24. David's heart was comparatively perfect—not in freedom from sin, but in that he sincerely repented of his sins, see Pa. 51, and never fell into idolatry. Vs. 5-8. Solomon countenanced the most degraded and sensual rites of idolatry. *Ashtoreth*—the notorious female diety of the Canaanites, and *Milcom*, alias “Moloch”—the abomination of the Ammonites,—descendants of Lot, Deut. 2: 19, who offered human sacrifices, 2 Kings, 22: 10; 16: 3. It is not said that Solomon actually worshipped these idols himself; but to gratify his “strange wives,” v. 8, he built temples for their false deities, frequented these temples, and thus became, practically, an idolater: *nominally* worshipping Jehovah in the temple, he proved himself an apostate and a hypocrite. Under the specious pretext of liberality, he led others to believe that one religion was just as good as another. Vs. 9-12. *The Lord was angry*—Twice he had warned Solomon in express terms against this very thing, ch. 3: 14: 9: 4. But notwithstanding this *his heart was turned from the Lord*. When the heart is not right, all is wrong. His was not a mere mistake, it was a deliberate forsaking of God to revel in sinful indulgencies. Vs. 11, 12. The kingdom fell to Jeroboam, a bright young man who also made shipwreck of himself. This sad lesson illustrates the impartiality and faithfulness of the record: it is a solemn warning to all, Heb. 3: 12: it shows how one sin leads to another, and that the consequences of sin bring trouble and disgrace upon others. The power of example, for good or evil, is simply incalculable. *Remember the Golden Text.*

Proverbs of Solomon.

NOVEMBER 23.

PROVERBS I: 1-16.

Golden Text, Proverbs 1: 7.

PROVERB is a short pithy sentence, of the nature of a parable, asserting some maxim of general application which, by frequent use, is found to contain a deeper meaning than at first appears, and comes to be accepted as an axiom. Almost every country has a collection of proverbs peculiar to itself and which indicate to some extent the character of the people. In Solomon's time maxims of this kind were the chief study of the learned, and he himself had collected a large store of them, from which were selected those which are found in this book. He may be regarded therefore as the editor rather than the sole author of the collection that bears his name. It is thought that this work occupied his spare time when he was from twenty-five to thirty-five years of age. The first twenty-four chapters are supposed to have been completed by Solomon: chs. 25-29 appear to have been published 300 years later, in Hezekiah's time. The 30th ch. is written by one Agur, a sage of whom nothing more is known, and the last ch. by Lemuel, also unknown. As a whole, these proverbs are incomparably superior to any other collection: the more they are studied, the richer do they appear. The lessons which they convey are suited to all conditions of life, from the king on the throne to the poorest of his subjects. Vs. 1-4 explain the object of the book. *To know wisdom*—elsewhere he says,—“wisdom is the principal thing.” True wisdom is the gift of applying knowledge to the best ends. *To receive instruction*—It is only fools who imagine that they have nothing to learn. *To the young man*—Youth, naturally impulsive and inconsiderate, especially need to be taught *discretion*. V. 5. *A wise man will increase learning*—By so doing, he is profitable not only to himself but to others also. V. 6. *To understand a proverb*—implies the faculty of using it advantageously. V. 7 contains the first proverb, and it is the key-note of all the rest—the centre around which they revolve. *The fear of the Lord*—That reverence for Jehovah which induces unquestioning obedience is the first step towards true wisdom. Vs. 8, 9. Father and mother are entitled to equal respect: to honour them is the next step, V. 10. Another step is to avoid bad company. It is a grand thing to be able to say “no” at the right time and in the right place. Vs. 11-14. The case chosen for illustration is characteristic of the East, where brigandage is carried on systematically and men are murdered in cold blood to conceal robbery. V. 15. *Walk not in the way with them*—Have nothing to do with those who would lead you astray. Tear yourself away from their society. V. 16. *Their feet run to evil*—they go rapidly from bad to worse. No one can be long in bad company without being contaminated. The only safe course is to avoid it altogether. To deliberately enter into temptation is to be certainly overcome by it.

True Wisdom.

NOVEMBER 30.

PROVERBS: VIII: 1-17.

Golden Text, Proverbs 8: 17.

THIS chapter is highly poetical and yet eminently practical. In it wisdom is personified and speaks in the character of a discreet and affectionate mother, who seeks to attract hearts and consciences to herself for the purpose of doing them good. Some regard the passage as a description of the Son of God; but whether the wisdom here spoken of be an attribute of God or the person of Emmanuel it is not necessary to enquire: we may safely take it for both or either. It is the wisdom which cometh from above, James 3: 17, and which was conspicuously manifested in Christ Jesus, Col. 2: 3. V. 1. *Doth not wisdom cry?* Yes she does. Listen. “Hoi every one that thirsteth come ye to the waters,” Isa 55: 1; “In the last day, that great day of the feast, Jesus stood and cried, “if any man thirst” etc., John 7: 37; again, hear the directions for attaining it, James 1: 5. V. 2. *In the top of the high places*, wherever men go they may hear the voice of true wisdom, in one form or other, inviting them to repent of their sins and to enter upon a right course of life. V. 5. Her teaching is adopted to the thoughtless and unlearned as well as to those who studiously make choice of ways that are not wise. V. 6. *Excellent things*—truths of priceless value, worthy the consideration of the most cultivated intellects, Prov. 3: 15. *Right things*—Honesty and right doing, the opposite of every thing that is dishonest and mean. V. 7. *Truth*—the whole truth and nothing but the truth is that which ennobles character. *Wickedness*—especially untruthfulness, is hateful in the sight of God, Prov. 6: 16, 17; we should not only refrain from it, it should be an abomination to us. V. 8. These words find their fulfillment only in the person of Him who spake as never man spake, John 7: 46; Luke 4: 22. V. 9. To the unprejudiced, whose hearts God has opened, the truths of religion are not hard to understand; Lyd'a for example, Acts 16: 14. V. 10. *Receive my instruction*: It is not enough to listen, we must *accept* the teaching and submit to it, preferring religion before riches—feeling sure that if the fear of God is in our hearts we have a better guarantee for happiness than if we had ever so much silver and gold. V. 11. Compare Matt. 16: 26. V. 12. *Prudence*—is the right exercise of wisdom, by which we are led to adopt the best plans of doing God's work. V. 13 *The fear of the Lord*—that controlling power which moves the heart to hate sin. Pride, in all its forms, is detestable in others, we must learn to hate it in ourselves. *The froward mouth*—deceitful or crafty speech—peevishness towards others. V. 14: Heavenly wisdom gives strength both to resist evil and to do good. V. 17: (1.) Those who earnestly strive after wisdom take the surest way to find it. (2.) Those who give their hearts in early life to Christ will be rewarded with an abiding sense of His love towards them.

A Page for the Young.

TIME ENOUGH.

TWO little squirrels out in the sun,
 One gathered nuts, the other had none,
 "Time enough yet," his constant refrain,
 "Summer is only just on the wane."

Listen, my child, while I tell you his fate,
 He roused him at last, but he roused him too late;
 Down fell the snow from the pitiless cloud,
 And gave little squirrel a spotless white shroud.

Two little boys in a school-room were placed,
 One always perfect, the other disgraced;
 "Time enough yet for my learning," he said,
 "I'll climb by and by from the foot to the head."

Listen, my darling: Their locks have turned gray,

One as a governor is sitting to-day;
 The other, a pauper, looks out at the door
 Of the almshouse, and idles his days as of yore.

Two kinds of people we meet every day,
 One is at work, the other at play.
 Living uncared for, dying unknown—
 The business hive hath ever a drone.

Tell me, my child, if the squirrels have taught
 The lesson I long to impart in your thought;
 Answer me this, and my story is done,
 Which of the two would you be, little one?

—*The Methodist.*

"WHERE AM I GOING?"

ONE fine summer evening, as the sun was going down, a man was seen trying to make his way through the lanes and cross-roads that led to his village home. His unsteady, staggering way of walking, showed that he had been drinking; and though he had lived in that village more than thirty years, he was now so drunk that it was impossible for him to find his way home.

Quite unable to tell where he was, at last he uttered a dreadful oath, and said to a person going by, "I've lost my way, Where am I going?"

The man thus addressed was an earnest Christian. He knew the poor drunkard very well, and pitied him greatly. When he heard the enquiry, "Where am I going?" in a quiet, sad, solemn way, he answered—

"To ruin!"

The poor staggering man stared at him wildly for a moment, and then murmured, with a groan, "That's so."

"Come with me," said the other kindly, "and I'll take you home."

The next day came. The effect of the drink had passed away, but those two little words, tenderly and lovingly spoken to him did not pass away. "To ruin! to ruin!" he kept whispering to himself. "It's true, I'm going to ruin! O God, help me, and save me!"

Thus he was stopped on his way to ruin. By earnest prayer to God, he sought the grace which made him a true Christian. His feet were established on the Rock. It was a Rock broad enough to reach that poor, miserable drunkard, and it lifted him up from his wretchedness, and made a useful, happy man of him.

LETTER FROM REV. L. G. MACNEILL,

The Manse, St. John's, Newfoundland.

FOR the young readers of the *Record*, let me tell you what they may do if they try. Seven of the little girls of my Sunday-school whose names are Aggie and Maggie, Bessie and Jennie, Bertha, Sarah and Maud, took it into their wise little heads some months ago to try to help our Missionaries some way. They decided to prepare for a children's sale of fancy goods, the proceeds to go to some good work. Busy little fingers worked on for months. Loving little tongues asked assistance from others, and when the day appointed came for the sale, great was the enthusiasm. Last Thursday in the basement of our church they prepared their tables, which looked quite attractive with articles dear to the hearts of children. A small fee was taken at the door, and for several hours the prettily dressed saleswomen were busy disposing of their goods. When the money came to be counted up they had over \$60.

When Mr. Grant of Trinidad was here he said he had an Infant School of Coolies whose teachers' salary of \$60 a year was not provided for; so our children have taken charge of that school, and mean to pay the salary of the teacher, and they expect to hear from their school every three months. I'm sure it will do them good to work for our dear Lord; and the quarterly letter from Trinidad will interest them in Missions more than a dozen addresses.

In the name of the Good Master who said "Suffer the children to come to Me," I thank those seven little girls and the other school companions who helped them for the good thing they have done. And I say to a dozen or two Sunday-schools in Nova Scotia, are there not as many loving missionary hearts as will do the same.

Dear children, just think of your happy Christian homes, and Sunday schools, and all your Christian joys, and then think of the poor little Coolies of Trinidad, and I'm sure you'll work.

Continued from page 281.

one of the brightest ornaments of the cause of missions in India. The first complete census of India was taken in 1881, when the population was found to be 253,891,821. The number of Hindus is 187,937,450, of Mohammedans, 50,121,585, of Nature worshippers, 6,426,511, of Buddhists, 3,418,884, of Christians, 1,862,634, of Sikhs, 1,53,426, of Jains, 1,221,896. More than one half of the entire Christian community are Roman Catholics. Their numbers are given as 963,058. The peculiar effect of the Hindu religion appears in the statement that there are no less than 20,938,626 widows, of whom 63,557 are under ten years of age. The number of Protestant missionaries in this great country is less than 700. "*The harvest truly is great, but the labourers are few.*"

Our Own Church.

THANKSGIVING.—On the 6th day of this month our people will gather in the House of God to render thanks for the bountiful harvest, and the innumerable mercies of the year. Bless the Lord, O our souls, and forget not all his benefits! The average citizen is more skilled in grumbling and growling, in fault finding and fretting, than in singing songs of gratitude to God. Yet in the most calamitous seasons how much have we for which to be thankful! The present season has been full of blessings. The public health has been good. No epidemic has swept down our people or stricken their hearts with panic. No destructive frosts or storms have marred the products of our fields. No enemy has trodden our soil or insulted our flag. There has been—there still is—commercial depression. But there is at least abundance of food throughout the land, and no man or woman who is sober and industrious need lack bread. All over Europe and America the food supply is ample. As a Church we have good grounds for thanksgiving. Peace has prevailed throughout all our borders. Our efforts to advance the glory of God by spreading the Gospel have been blessed. In the wilderness, on the vast prairie, and far away in the heathen lands our missionaries

have proclaimed the glad tidings of salvation, and as a result there are thousands thanking the Saviour to-day for His redeeming love. Let us show our thankfulness by deeds, not empty words. Out of our abundance let us give to those who need. Let us remember the sick, the indigent, the widow and the orphan, and those missionary and benevolent agencies which have for their object the well being of our fellow men.

The Montreal Anniversary Missionary meetings are to be held this year on the 25th, 26th and 27th of November.

Dr. William Fraser of Bondhead, one of the clerks of the Assembly, completed the 50th year of his ministry on the 2nd of September last. At its last meeting, the Presbytery of Barrie adopted a resolution of congratulation, conveying to Dr. Fraser a sense of their high respect for him, and assuring him of their good wishes.

On the 26th of September, Mr. John Gibson, B.D., was ordained by the Presbytery of Toronto, and designated as a missionary to the coolies of Demarara. The services were held in St. Andrew's Church, Scarborough, in which neighbourhood Mr. Gibson was brought up. The young missionary will go to his field of labour with the earnest prayers of many friends for his comfort and success.

The congregation of Knox Church, Mount Forest, in parting with their late pastor, the Rev. John Macmillan and his wife, presented them with addresses, and also with more substantial tokens of their esteem, in recognition of their self-denial in resigning the charge in order to make way for the union of the congregations of St. Andrew's and Knox Church. Such noble conduct on the part of a minister of twenty years standing in the same charge is worthy of the highest commendation.

DALHOUSIE UNIVERSITY LAW SCHOOL. We have received a copy of the inaugural addresses of ex-Governor Archibald, and Dr. Weldon delivered at the opening of the Law School at Halifax. These claim a high place for the study of law. Arrangements have been made for a complete course of instruction in the various branches of law under Professors Weldon and Russell, and other lecturers. The entire cost to a student is about \$150 for six months. Mr. George Munro, the New York publisher,

enabled the Governors to organize the school by endowing one chair, Dr. Weldon's, at \$2,000 a year. It is desirable that students of law should be under the best influences, professional and religious, during their student days, and the Dalhousie school promises well in these respects.

ORDINATIONS AND INDUCTIONS.

COTE DE NEIGES, Montreal: Mr. James Bennett was ordained and inducted on the 11th of September.

GRANTON, Stratford: Mr. John Campbell was ordained and inducted on the 9th of September.

GEORGETOWN AND MONTAGUE, P. E. Island: Mr. W. H. Spencer was ordained and inducted on the 2nd of October.

TIGNISH, MONTROSE AND ELMSDALE, P. E. Island: Mr. George Fisher was ordained and inducted on the 7th of October.

PARKDALE, Toronto: Rev. R. P. Mackay, formerly of Scarboro', was inducted on the 21st of October.

WALKERTON, Bruce: Rev. A. Beamer, late of Wardsville, Ont., was inducted to St. Paul's Church, Walkerton, on the 16th of October.

PORT STANLEY, London: Mr. A. W. McGonechy was ordained and inducted on the 23d of September.

WATFORD AND MAIN ROAD, Sarnia: Rev. Hugh Cameron, late of Glencoe, was inducted on the 30th of September.

BERNS CHURCH AND MOORLINS, Sarnia: Rev. J. C. Tibb, late of Rat Portage, Manitoba, was inducted on the 17th of October.

LAWBENCETOWN AND COW BAY, Halifax: Rev. Thomas H. Murray, lately of Kempt and Walton, was inducted on the 26th of September.

LACHINE, Montreal: Rev. James Cormack, lately of Alexandria, was inducted on the 24th of October.

PARIS, Ontario: Mr. W. W. Boyle was ordained and inducted into the charge of Dumfries Street Church on the 9th of October.

BELGRAVE, Maitland: Rev. George Law was settled here on the 21st of October.

PARRIE SOUND: Barrie: Rev. A. Hudson, for eighteen months ordained missionary there, was inducted as pastor on the 15th of October.

GRAND FALLS, St. John, N. B.: Mr. Seylaz was ordained and inducted on the 23rd September.

CALLS.—Rev. S. Acheson, of Wick, to Kippen and Hill-green, Huron. Rev. J. Burgess, of Carlton, St. John, N.B., to First Presbyterian Church, San Francisco. Rev. John Smith, of Berwick-upon-Tweed, Scotland, is called to St. James Square Church, Toronto. Rev. William McKimley, of Ratho and Innerkip, Paris, to the united congregations of Springfield, Sunnyside and Cook's Creek, Winnipeg. Rev. T. S. Chambers has withdrawn the resignation of his charge

of Storrington, &c., Kingston. Rev. A. T. Love, of St. Stephen's, N.B., has accepted a call to St. Andrew's Church, Quebec.

DEMISSIONS.—Rev. W. A. Wilson, of Knox Church, St. Mary's, Ont., under appointment to India. Rev. William Blain, of Tara, Allenford and Elsinore, Rev. William Gallagher, of Kinloss, Riversdale and Enniskillen, and Rev. E. A. Mackenzie, all three in the Presbytery of Bruce. Rev. D. G. Cameron, of Nelson, Manitoba. Rev. J. C. Burgess, of Carlton, N. B. Rev. J. Macleod, of Clyde and Barrington, N. S. Rev. James Conill, of Valleyfield, Quebec. Rev. J. M. Goodwillie, of Newmarket, Toronto. Rev. N. Clarke, of Lakefield, Peterboro'.

LICENSURE.—Mr. A. Hamilton, son of the Rev. Robt. Hamilton, of Motherwell, was licensed to preach the Gospel by the Presbytery of Stratford on the 9th of September.

NEW CHURCHES.

WENDIGO: London.—A beautiful new church was dedicated for public worship in this village last month. Rev. J. A. Murray, of London, preached in the morning and in the evening; the Rev. Thomas Macadam in the afternoon. The people of this charge are to be congratulated on the completion of their church, and their esteemed pastor, on this additional evidence of the success of his ministrations.

OIL CITY: County of Lambton.—A new church was opened for worship in this village on the 7th of September. It is acknowledged to be one of the handsomest, cheapest, and best of its size in the county. The field in which it is situated is worked at present in connection with the Oil Springs mission, but it is the aim of the Presbytery to have a minister settled in this place at an early date.

LONDON SOUTH.—The new "Knox Church" erected for the Presbyterians of London South was opened for worship on Sabbath, 14th instant, by Professor Maclaren, D. D., Moderator of the General Assembly, and Rev. J. A. Murray, of St. Andrew's Church, London. The Church is a model of taste and comfort, and has cost \$12,000, A \$1,400 organ has been placed in it.

PARRY: Sound—Barrie.—The new Church at this place was formally opened on the 7th of September, by the Rev. David Duff, of North Brant.

EARDLY: Quebec.—A neat wooden Church has been erected at this mission station.

Subscriptions sufficient to warrant the erection of churches have been secured at Riverside, Albert, N. B., and at Dorchester N. B. These places have been Home Missionary stations for some years, and now they will soon have places of worship and, we trust, pastors. The foundations of the buildings have been laid under the auspices of the Presbytery of St. John, which was represented on these occasions by Rev. Dr. Macrae, and by Rev. Godfrey Shore.

THE COLLEGES.

KNOX COLLEGE, TORONTO:—The opening exercises, which were held on the 1st of October, were, as usual, largely attended. Convocation Hall was filled. Principal Caven, in his opening address, referred to the important work the College was doing, and the need there is for an increase of the teaching staff. There are only three professors fully engaged, and it is quite impossible that they can adequately overtake the whole field of sacred literature and science. The teaching of New Testament subjects is quite enough for a single chair. And it is evident that a chair which unites Church History and Apologetics has too much committed to it. The difficulty resolves itself into a question of ways and means. The ordinary expenses of the College are from \$12,000 to \$13,000 a year, and with a view of providing a corresponding revenue, the Board had set itself to raise an endowment fund of \$200,000. At the present time over \$163,000 have been subscribed. But it is clear that even were the whole sum named collected and available for revenue, it would only meet the present requirements of the College. Hence the importance of continued and increased efforts to make the financial basis correspond with the standard of efficiency which was acknowledged to be desirable. A considerable amount of money is also required for extending the Library and keeping it in repair. The session opens with the prospect of a large attendance.

PRESBYTERIAN COLLEGE, MONTREAL:—The opening ceremonies were conducted in the Morrice Hall on the evening of October 1st. The Rev. J. W. Dey, Dean of Residence, delivered the inaugural address on, "The Church in relation to the rest of the world." He pointed out the absolute need for the Church to be constantly aggressive. Her motto should ever be,—“The world for Christ!” After referring in eloquent terms to the triumphs of the Christian Church in the past through the labours of Martin Luther, John Knox and other heroes of the Reformation, the lecturer spoke of the work of the Presbyterian Church in Canada, with special reference to its Home Missions and French Evangelization. He then addressed himself to the subject of

preparation on the part of students for the sacred work they had undertaken, advising them, above all things, to be students of their Bibles. Principal Macvicar, in announcing the programme for the ensuing session, said he was happy to be able to state that their number of students had now reached to 76. They had twenty new students, and ten of them were from Quebec, a province which was not supposed to be productive in the matter of students; and the other ten belonged to the different other provinces. He thought they had a right to thank God, and take courage and go forward. He concluded by announcing that there would be a course of Sunday afternoon lectures in the hall, as there had been last session, and that several distinguished gentlemen had consented to act as lecturers.

MANITOBA COLLEGE opened some weeks ago with the prospect of a larger attendance than in any previous year. Principal King received some \$7,000 from a few friends in Great Britain and Ireland, which will be invested as the nucleus of an endowment fund for the College.

QUEEN'S UNIVERSITY.—The Arts classes opened on the 1st of October. "University Day" was observed on the 16th by a lecture from Professor Goodwin. The Theological classes open on the 6th of this month.

WORK IN THE NORTH-WEST.

As the summer is drawing to a close and the Students at present labouring in the Mission Fields of the North-West are returning to College, the question of supply during the winter becomes more urgent. From almost every field letters are received from missionaries and people anxiously enquiring about the prospects of supply for the coming winter. The efforts made hitherto to secure suitable men have been only partially successful. This is a work in which the whole Church is interested, and it is also one in connection with which her honour, missionary spirit, self-sacrifice, her love of souls, and the best interests of her Master's kingdom are at stake. The Church has laboured successfully here up to the present time. Shall she allow the harvest ready to be reaped to go to waste? The Church has the means and the men necessary to over-

take the work. Is she equal to her responsibility? Whatever is done must be done quickly. The people are very desirous of having the gospel preached to themselves and their families. Their liberality in the support of ordinances is most commendable. Last year the average for salary per communicant in the supplemented congregations of the North-West was \$14.16. The average for the whole Western Section of the Church was \$6.08. If neglected, the people will be disheartened and lapse into indifference and irreligion. That the urgency of the situation may be appreciated, a table is subjoined showing the supplemented congregations and mission fields that will soon be vacant or that should be supplied:—In the Presbytery of Rocklake there are 30 stations, 325 families, and 272 communicants in want of stated religious services; In the Presbytery of Winnipeg, 23 stations, 210 families and 136 communicants; in the Presbytery of Brandon, 63 stations, 593 families, and 440 communicants.

It may be mentioned that the salaries of missionaries labouring in the North-West is \$850 per annum, part of which is paid by the Field and part by the Home Mission Committee of the Assembly. The salary of ministers of supplemented congregations is \$900 with a manse or \$950 without a manse. The following methods are suggested of rendering assistance: 1st. Let any young men who would wish to engage in this work permanently or for a limited time correspond with the convener of the H. M. C. of Assembly or with the clerks of Presbyteries, or with the superintendent of missions. 2nd. Let any ministers who may know of suitable men for this work write and put the Presbyteries in communication with such men. 3rd. Let Presbyteries try and send one of their number for the winter to occupy one of these fields. The pulpit of the minister sent could be supplied by his brethren during his absence. We shall consider it a kindness to receive suggestions or assistance from any quarter. Responses to this earnest appeal may be sent either to Rev. James Robertson, the superintendent of missions, or to Rev. D. B. Whimster, of Winnipeg.

"Remember that it is just fifty years since a live missionary stood in Madras and looked out upon an absolutely pagan population. There are now 35 churches with 2,807 members, 206 of them added the past year."

Meetings of Presbyteries.

QUEBEC: September 16:—Mr. Sym reported favourably regarding Metis, and was thanked for his services. Mr. Sutherland, student, was certified to the College. Conveners for securing reports were appointed as follows: S. S.'s, F. P. Sym; State of Religion, J. C. Catnach; Protestant Education, Dr. Mathews; Temperance, D. Currie; Statistics, F. M. Dewey. Arrangements were made for holding missionary meetings throughout the Presbytery. A minute was adopted in reference to the death of Rev. William Ross, of Mercant, expressing the high esteem in which Mr. Ross was held by his brethren, and the sense of the loss which the Church has sustained in his removal. Steps were taken to open a French mission school at Ditchfield. Mr. McKeown, from the Presbyterian Church in Ireland, appeared before the court and applied to be received into the Presbyterian Church in Canada. A committee was appointed to examine his papers and report.—F. M. DEWEY, *Clk.*

TRURO: September 15:—The Presbytery held an evangelistic meeting at Economy, when addresses were delivered setting forth the claims of the schemes of the Church. The congregation has so prospered under the ministry of Rev. A. F. Thompson, that the two sections of which it is composed—Economy and Five Islands,—will soon be in a condition to be erected into separate charges. \$100 were added to the pastor's salary at the beginning of the year.—The Presbytery visited Riverside on the following day, Rev. A. Cameron, pastor. The congregation, consisting of two sections, Portapique and Bass River, is harmonious and progressive.—J. H. CHASE, *Clk.*

NEWFOUNDLAND: September 25:—The Presbytery met at St. Johns. A church had been erected at Little Bay when the mines there were largely operated by Presbyterians. The Presbyterians have nearly all moved away. An application to buy the church was received from the Episcopalian body, and the Presbytery resolved to sell, if suitable arrangements can be made.—R. LOGAN, *Clk.*

MONTRÉAL: October 7:—36 ministers and 6 elders present. The Home Mission report given in by Mr. Warden was duly considered and its recommendations adopted in reference to the supply of mission stations. At present there are only two vacant congregations in the Presbytery—Hemmingford and Erskine Church, Montréal. Reports of a very satisfactory kind were received from several of the congregations in respect to annual missionary meetings held by them. It was resolved that members unable to attend the quarterly meetings should inform the Presbytery through the clerk. On the report of the examining committee, twenty-two students were certified to the Senate of the Presbyterian College, Montréal. An encouraging report of the Presbytery's City Mission was given by Mr. Campbell, convener.—J. PATTERSON, *Clk.*

LANSARK AND RENFREW: August 26:—Commissioners to the General Assembly reported their attendance at the meetings in Toronto. Dr. Campbell gave in the report of the Presbytery's committee on Home Missions which was duly considered and adopted. Mr. Edmondson reported that \$240.31 had been received from the Sabbath-schools throughout the bounds in aid of the Formosa Mission. Mr. Bell, convener of the statistical and financial committee, presented an elaborate report and received the thanks of the Presbytery for it. The committee on arrangements for missionary meetings reported through Mr. A. A. Scott, convener. The clerk gave notice of a motion *in re* the election of ruling elders from the Presbytery to the Assembly. A committee was appointed to draft a minute in reference to the death of Dr. Mann of Pakenham.—J. CROMBIE, *Clk.*

BROCKVILLE: September 2:—A petition from the united mission stations of N. Williamsburgh and Winchester Springs to be erected into a pastoral charge was granted. Mr. Nelson reported that the congregation of Morewood had decided to stand alone, and are prepared to offer \$750 and a manse to a settled pastor. Notice was given of a motion,—“That the Presbytery of Brockville shall in future elect all its own standing committees annually, at the last regular meeting previous to the meeting of the General Assembly.—G. D. BAYNE, *Clk.*

GLENGARRY: September 16:—A report on the manner of conducting funerals was received, considered, and a number of recommendations adopted. These will be printed and read in the congregations within the bounds. The Home Mission committee reported having visited the supplemented congregations with a view to ascertaining their condition, and made some recommendations in reference to the grants from the Augmentation Fund. A call from St. Andrew's Church, Lachine, to the Rev. James Cormack of Alexandria, was laid on the table, and the necessary steps taken. The committee on Mission Groups recommended that a missionary address be given in every congregation before next regular meeting. A petition from a number of the members and adherents of Kenyon Church, asking that the bell on the church be rung for public worship on the Sabbath was discussed, and the Presbytery enjoined that the bell should be rung on the Sabbath. Two student missionaries read the prescribed discourses and were certified to Queen's College. The Home Mission committee were instructed to take up subject of French Mission work, examine into it, and report at next meeting.—W. A. LANG, *Clk.*

KINGSTON: September 15:—Mr. Chambers withdrew resignation of his pastoral charge. The Home Mission report contained much useful and interesting information. The committee were empowered to secure one or two ordained missionaries. An application to have Mr. J. Robertson, licentiate, placed as ordained missionary at Mill Haven &c., was conditionally

granted. A proposal to unite the congregations at Picton and Demorestville was laid on the table till next meeting. A minute was adopted expressing the Presbytery's appreciation of the services of Mr. Shore, late minister of Lansdowne, &c.—T. S. CHAMBERS, *Clk.*

PETERBORO': September 23:—Very full and satisfactory reports were read from all the mission fields within the bounds—six in number. A memorial from Campbellford for disjunction from Percy was reconsidered. The exercises of divinity students were heard and sustained, and those gentlemen certified to their respective Colleges. Remits of the Assembly will be considered at the January meeting.—W. BENNETT, *Clk.*

OWEN SOUND: September 16:—There was a full attendance of members. Students within the bounds were examined and certificates were granted them to the College authorities. Reports from the mission fields were given in and carefully considered. This Presbytery has been making every effort to consolidate its work—keeping two ends in view,—(1) to make the charges as compact as possible; (2) to save the Home Mission Fund.—J. SOMERVILLE, *Clk.*

GUELPH: September 16:—The annual conference on Sabbath-schools, the State of Religion, and Temperance was appointed to be held in Berlin on the third Tuesday of January. A call from Knox Church, Elora, in favour of Rev Hugh Rose, late of Manchester, England, was sustained, and arrangements made for his induction. The Presbytery agreed to express its sympathy with the efforts being made in this part of the country to introduce the Canada Temperance Act of 1878 and, further, to remind ministers of the deliverance of the late Assembly on the subject of prohibition, and exhort them, with the members of the Church, to employ all proper means with a view to promote its success.—R. TORRANCE, *Clk.*

LONDON: September 9:—The translations of Mr. Beamer of Wardsville to Walkerton and of Mr. Cameron of Glencoe to Watford, were respectively sanctioned, the Presbytery expressing its special regret at the departure of these brethren from its bounds. Conference on the State of Religion was deferred until the December meeting. Arrangements were made for Mr. McConechy's ordination and induction at Port Stanley. The Home Mission report given in by Mr. Rennie was received and adopted. A petition from the Presbyterian Woman's Foreign Missionary Society, asking Presbyterial sanction, was cordially granted, and its work commended to all the congregations of the bounds. A set of questions on the State of Religion to be prepared and distributed among the Kirk-sessions as soon as possible.—G. SUTHERLAND, *Clk.*

CHATHAM: September 9:—In view of a French colporteur being sent to labour in the County of Essex, Messrs. Gray and Paradis were appointed to supervise his labours. It was agreed no longer to assess congregations to defray the

travelling expenses of Commissioners to the General Assembly. The finding and recommendation of the General Assembly's committee on marriage with the sister of a deceased wife were approved of. A series of questions on the State of Religion was agreed upon.—W. WALKER, *Clk.*

STRATFORD: *September 9*:—Mr. John Campbell was, after satisfactory trials, solemnly ordained and inducted into the pastoral charge at Granton. Rev. W. A. Wilson was released from his charge of Knox Church, St. Marys, owing to his having accepted an appointment as missionary to Central India. At an adjointed meeting, held at St. Mary's, on the 15th September, Mr. Wilson was formally designated and set apart to the work of a missionary. Mr. Wright, of Stratford, preached a suitable discourse from Matt. 28:18. Dr. Wardrope, convener of the Foreign Mission Committee, Dr. Maclaren, Moderator of the General Assembly, and Rev. Thomas Lowrie, took part in the service which was throughout deeply interesting. The Presbytery adopted a minute expressing its loving esteem for Mr. Wilson, and its admiration of the self-denial shewn by him and his wife, in leaving the society of friends and the comforts of home, that they might go to a foreign land and teach benighted people the way of life: and also its satisfaction that it is still to retain Mr. Wilson's name on its roll.—A. F. TULLY, *Clk.*

HURON: *September 9*:—The remit on Aged and Infirm Ministers' Fund was taken up. The third recommendation was amended by substituting *four hundred for two hundred dollars*. Sessions were instructed to make arrangements for holding their own missionary meetings. Next Sabbath-school convention to be held in Blyth, on 3rd Wednesday of January.—A. MACLEAN, *Clk.*

BRUCE: *September 16*:—Arrangements were made for Mr. Beamer's induction at Walkerton. Mr. Blain's resignation was accepted. Tara was made one charge, and Allenford and Elsinore another. A resolution in favour of the Scott Act was passed.—J. GOURLAY, *Clk.*

MAITLAND: *September 16*:—A call from the congregation of Belgrave to the Rev. George Law was sustained, Messrs. Ross, Brown and McLae, ministers, with their Presbytery elders were appointed to visit Molesworth and Newbridge congregations regarding a union of these congregations as one charge. Mr. Murray was appointed moderator of the Session of Ashfield congregation. In the evening a conference was held on Temperance. Messrs. Hartley and Brown with their Presbytery elders were appointed to examine the statistical and financial returns and report. Each session was instructed to make its own arrangements for bringing the schemes of the Church before the people. A conference on the State of Religion is to be held at the meeting in March.—R. LEASE, *Clk.*

WINNIPEG:—The second meeting of this Presbytery was held in September with a good attendance. Notice was given of a motion to appoint a church extension committee for the city of Winnipeg. A call from Springfield, &c., in favour of Mr. McKinlay, of Innerkip, Ont., was sustained. Applications for loans from the Church-building Fund were considered, and much other business transacted.—B. WHIMSTER, *Clk.*

ROCK LAKE:—This new Presbytery met at Nelson, Manitoba, on August 13th. The time was largely occupied with considerations affecting the reconstruction of groups of mission stations and the means of supplying them. A minute was adopted in reference to Mr. Cameron's resignation of his charge at Nelson. The name of the congregation of "Archibald" was changed to that of *Manitou*.—W. R. ROSS, *Clk.*

Obituaries.

REV. ALEXANDER MANN D. D., of Pakenham, died on the 15th of September, in the 84th year of his age. Dr. Mann was a native of Tarland, Aberdeenshire, Scotland, was educated at the University in that city, and ordained by the Presbytery of Aberdeen in 1840, when he was designated as a missionary to Canada by the Colonial Committee of the Church of Scotland. On his arrival, he was appointed by the then Presbytery of Bathurst, as missionary of the townships of Fitzroy, Tarbolton, Pakenham, McNab and Horton—five townships! subsequently he was inducted as minister of the same. Here Dr. Mann laboured with zeal and good success—enduring such hardships as younger ministers in that part of the country never dreamt of. At the end of ten years, finding the work too onerous, he restricted his stated ministrations to Pakenham where he had two preaching stations. In 1876, the University of Queen's College conferred upon him the degree of D.D. In July, 1882, he retired from the active duties of the ministry. Possessed of scholarly attainments, a good preacher, a faithful and laborious pastor, a genial and gentlemanly man, having in store a vast fund of information and anecdote and, withal, the simplicity of a child—Dr. Mann was a representative of a class that is rapidly passing away. It is unnecessary to add that he was respected and beloved by all who had the privilege of his acquaintance. The funeral sermon was

preached by Rev. John Bennett, of Almonte. The congregation was the largest ever seen in Pakenham. Dr. Mann has left a widow, two sons and three daughters to mourn their loss.

REV. WILLIAM ROSS, of Megantic, Que., died on the 25th of July. The deceased was a native of Ross-shire, Scotland, and was educated for the ministry at the University and Free Church College, Edinburgh. He was ordained in 1860, came in the autumn of that year to Canada, and was first settled at West River and Brookfield, P. E. Island. In 1869 he was translated to Lochell, Glengarry, where he officiated in Gaelic and English with much acceptance. Mrs. Ross, who predeceased her husband, was a Miss Sutherland of New Glasgow, N. S., two of whose brothers are in the Presbyterian ministry, one in Australia, the other in New Brunswick. Mr. Ross was sixty years of age when he was taken away. He was a devout Christian, a warm-hearted friend, and a faithful pastor—highly esteemed by his co-presbyters and the people to whom he ministered.

MR. JOHN MURDOCH, for many years an active and influential elder in the congregation of Dunsford, Ontario, died on the 20th of August last, after a Christian life-battle of nearly 60 years. He came to this country in the year 1838, and was the staunch friend and supporter of both the ministers under whom he held office.

MR. WILLIAM HENDERSON, an elder of St James Church, Newcastle, N. B., died on the 29th August last, at the advanced age of 91 years. The deceased was a native of Thurso, Caithness, Scotland, and was ordained an elder of the above church in 1847. He enjoyed the friendship and esteem of all classes in the community.

MARTHA D. STUART, wife of Mr. J. D. Mitchell, and daughter of Rev. W. S. Darach, of Linden, N. S., died at West Pughwash on the 3rd of August.

EIGHTY years ago William Carey wrote from Bengal: "The people here hate the very name of Christ, and will not listen when his name is mentioned." To-day Rev. W. R. James writes from Serampore: "By all means see to it that the name of Christ is plainly printed on the title-page of every book or tract that we print."

Ecclesiastical News.

THE committee appointed by the Presbyterian Church of England to consider the Church's relation to the Westminster Confession of Faith are making progress with "a declaratory statement" similar to that adopted by the United Presbyterian Church some time ago. The aim of the committee is that such a document should be so constructed as to be (1) a declaration to the world of the substance of the faith of the Church; and (2) a simple manual of fundamental doctrine such as may be useful in the instruction of the people—especially of the young. Whether or not such a document might ultimately be adopted as a sufficient test of the orthodoxy of office-bearers is for the Church to determine when the document is before it. This Church is at present making vigorous efforts to establish congregations in the university towns of Cambridge and Oxford. Since the year 1871, Presbyterian students have been admitted to these universities without being asked to renounce their own creed, and, in consequence of this relaxation, they now attend in large numbers. Universities, as a rule, do very little to supply the spiritual wants of their students, and it is hoped that this movement will thus meet a felt want and be a boon to the students. To purchase sites and build churches will require a sum of nearly \$100,000. The annual Christian Conferences at Perth and Dundee, Scotland, were held in September, and were largely attended. The Perth Conference has now attained its twenty-second year, and is still a centre of great interest for the surrounding districts. Excellent addresses were given this year by Lord Polwarth, Dr. A. A. Bonar, Dr. Munro Gibson of London, Dr. Stirling of Perth, Dr. Black of Inverness, Rev. J. G. Paton, missionary from the New Hebrides, Rev. Thomas Spurgeon of Auckland, and others. The holy communion was observed with great solemnity, Rev. Dr. Elder Cumming, of Glasgow, presiding. On the last evening of the Conference the hall was densely crowded, and Mr. Quarrier, of the Orphan Homes of Scotland, spoke on the work and the power of prayer. The Dundee meeting was also numerously attended, and the interest in the proceedings was well sustained by the speakers, among whom were Rev. Dr. Cumming, Rev. William Ross and Mr. Carstairs, of Glasgow, Principal Brown of Aberdeen, with Mr. Spurgeon, Mr. Paton, and a number of others. From the United States reports reach us of "a convention of Psalm-singing Churches," by which is meant churches which confine themselves exclusively to the use of the Psalms of David in public worship. *Inter alia*, this Conference recorded its sober judgment and conscientious conviction "that these Psalms, in the best metrical versions, constitute the only divinely authorized hymnology of the Church, and must be used exclusively as the matter of

the Church's praise." They further resolved that their co-operation in the future meetings of the Presbyterian Alliance "be conditional upon the exclusive use of the divinely inspired and authorized hymnology contained in the book of Psalms." It were a mistake to suppose that all the ministers of the United Presbyterian Church in the United States stand upon the same narrow platform occupied by these psalm-singing brethren. A somewhat novel proposal has formed the subject of an inter-provincial Conference held in Sydney, N. S. W., last July, namely, the *federation* of the Presbyterian Churches of Australia, five in number. The result is an agreement to unite these Churches much in the same way that the provinces of Canada are united—each Church preserving its autonomy, but such matters as theological education, missions to the heathen, trials for heresy, &c., to vest in the Federal Assembly. There are now some 350 ministers in these Australian churches. There seems to be no good reason why they should not be united as closely as circumstances will permit, and who knows but their example may help to bring about a still more comprehensive federation of churches, which many earnest Christians are looking and longing for.

CANADA.—The Session at the Toronto Baptist College was opened in the beginning of last month. It has come to be understood that McMaster Hall represents the Baptist interests of the Dominion, and students are coming from the far-east and far-west to study theology at this well-equipped institution. The other Baptist colleges have been closed, and all the students now go to Toronto. There will be over forty this session. Much activity prevails among the Baptists in regard to Home Mission work, and a union of the Provincial Boards has been formed with a view to promoting the work more effectually. At the opening of the academic session of the Victoria College, Cobourg, President Nelles delivered an able address upon higher education. He congratulated the Methodists of Canada and the country at large upon one of the first fruits of the union of Canadian Methodism—the incorporation of Victoria and Albert in one University. Victoria College was chartered as a University in 1841, and in 1846 conferred the first degree in arts in the then Province of Upper Canada. The attendance this year is unusually large, owing to the admission of students on the strength of their *ad eundem* in other universities. The Missionary Society of the Methodist Church in Canada has voted \$30,000 for the purchase of a site within the bounds of their Japan Mission, with a view to the establishment of an educational institution there. One generous supporter of the cause has promised to pay the expenses out there of a man who shall be appointed superintendent of the Institution, and also an annual subscription of \$500, to his salary, for three years. Another gentleman has added to this a promise of \$250 a year.

IRELAND.—The Rev. Hugh Hanna, of St. Enoch's Church, Belfast, has been nominated for moderator of Assembly next year. His church is where the Council held its meetings last July. It is the largest in our connexion in Belfast. Mr. Hanna began his ministry more than 32 years ago in an old building in Berry street, which had been vacated by a congregation that had moved to better quarters. He began, therefore, *de novo*. After a time the old building was removed and a new one erected on the same site, as large as the lot would permit of. Some twenty years ago, when the writer was at college, Mr. Hanna was surrounded by a large congregation, every member of which was most devotedly attached to the pastor. He was a most indefatigable worker himself, and he had the faculty of getting others to work too. His flock was largely composed of mill workers. There was a Sabbath-school the like of which was not in Belfast. A decade passed from the time when the writer was personally cognizant of what was going on, and Mr. Hanna and his people found that the place in Berry street was too strait for them. After long and anxious consideration, especially as to ways and means, for there was but little wealth at their disposal, it was resolved to build the church that they now occupy. That, as most know, has been accomplished, and successfully, and it too is filled. Not only was the church built, but soon after ample school-rooms were added, where day schools are held as well as the large Sabbath-schools. That Mr. Hanna deserves to be raised to the moderator's chair goes without saying. During all these years he has been doing as much public work as any of his brethren. Dr. John Hall has just returned from his native land, and resumed work in New York. After attending the Council in Belfast, he went to Copenhagen to attend the Conference of the Evangelical Alliance. On his way back from there he lectured in Belfast on the Church and its work; and on the day he embarked, he preached at Queenstown. After preaching in Queenstown on one Sabbath he arrived in New York on the evening of the next. It is expected by experts that the time of crossing the Atlantic will be still further shortened in the near future.

H.

UNITED STATES.—Rev. Dr. Ormiston has returned in improved health and resumed his ministerial labours in New York. The annual meeting of the American board of commissioners of foreign missions was held in Cincinnati on the 7th of October. Rev. Mark Hopkins presided. The receipts for the year aggregate \$517,000, which is \$600 less than last year. The reports show that more than five hundred additions have been made to the churches in Turkey, and the outlook in European Turkey is hopeful. Eighty thousand copies of the Scriptures or portions of the Scriptures were issued from the press in Constantinople. In India, 43 out of 70 native churches are self-supporting. Missionary

work in China is not impeded through the invasion of the French. Government officials are more friendly in attitude than formerly, the work is rapidly advancing. A brief summary shows that the Board has 21 missions in all parts of the globe, 25 different languages are used by its missionaries in preaching the Gospel in more than 800 towns and cities. There are 4,000 young men and women in colleges and high schools, 30,000 children in Christian common schools, fourteen new churches have been organized, and 2,450 converts received into fellowship.

THE WEEK OF PRAYER. The Evangelical Alliance has recommended the following topics for united prayer:—*Sunday, January 4th, sermons*—"The good fight of faith."—1 Tim. 6:12; Eph. 6:10-12. *Monday:* Thanksgiving and praise for the long-suffering love and faithfulness of God; for many answers of prayer; the preservation of peace; for the opening of all countries to the Gospel, and for the power of the Holy Spirit in its publication. *Tuesday:* Humiliation and confession on account of national sins; the non-recognition of God's judgments in public calamities; for personal transgressions; the growth of infidelity and superstition; desecration of the Lord's day; with prayer that the Holy Spirit may convince of sin and lead men to repentance. *Wednesday:* Prayer for the Church of Christ:—That believers may be filled with the Holy Spirit; the unity of the Church manifested; evangelistic work increased; and that the Lord's coming may be more earnestly looked for. For pastors, evangelists and teachers; for Sunday-schools, and the better observance of the Lord's day. *Thursday:* Prayer for families and instructors of youth; that young people may be saved from intemperance, immorality, and other sins; for universities, schools, professors, teachers, and students for the ministry. *Friday:* For the nations; for all in authority; for the prevention of war; that laws favouring vice and cruelty may be removed; that wicked men and their conspiracies may be confounded, and good citizenship prevail; for soldiers and sailors; for the removal of the opium traffic, intemperance and the social evil; for the suppression of all that is impure in art and literature. *Saturday:* For Missions, Home and Foreign; for the spread of the Gospel; for more labourers; for native Christians; for all missionaries; for the conversion of the Jews; for increased blessings to attend the circulation of the Scriptures, and the religious training of the young in missionary schools and colleges. *Sunday, January 11, sermons*—"Waiting for the Lord's appearing," Isa 25:9-2; These. 3:3-5.

TEMPERANCE NOTES. The Dominion License Act is still before the Supreme Court whose judgment as to the right of issuing licenses as between the Dominion and local authorities is looked forward to with much interest. The

number of constituencies which have adopted the Canada Temperance Act of 1878, known as the "Scott Act," is as follows: In Nova Scotia, *twelve*, in New Brunswick, *ten*, in P. E. Island, *four*, in Manitoba, *two*, in Ontario, *two*, in Quebec, *one*. In Ontario, steps are in progress in 28 constituencies to secure local prohibition; in Quebec, five constituencies are moving in this direction, and in Manitoba, the whole province, including Winnipeg, is being canvassed. Charlottetown, P. E. Island, was to vote on the 16th ult. on the question of the repeal of prohibition, and York Co, N. B., in the same way. The law remains in force for three years, or until it is repealed by a majority of the voters. The State of Maine, after thirty years of prohibition, has again upheld prohibitory legislation by a majority of 44,000, and it is even said that they have made prohibition part of the very constitution of the State. Iowa has taken the pledge a second time, and not a drop of liquor can be sold in the State without the risk of a heavy fine and imprisonment. A weekly paper, called the *War Notes*, is published in Montreal under the auspices of the Dominion Alliance, who have also employed a travelling agent to advocate the cause of prohibition throughout the length and breadth of the country. From all which it is clear the prohibitionists have sailed their colours to the mast.

THE SUNDAY SCHOOL.—The numerical strength of the Sunday-school army throughout the world is given by Mr. F. J. Hartley, Hon. Secretary of the Sunday-school Union, London, England, for the year 1883 as follows:—

	Teachers.	Scholars.
England and Wales....	593,436	5,200,776
Scotland.....	53,113	561,262
Ireland.....	23,155	298,639
Canada & Newfoundland	42,912	356,330
Australia.....	42,639	408,701
United States of America	932,283	6,820,835
European Countries....	53,054	773,100
In Foreign Mission Schools.....	21,404	386,808
TOTAL.....	1,766,996	14,806,451

French Evangelization.

THE BOARD OF FRENCH EVANGELIZATION met in Erskine Church, Montreal, on the 24th September. There were twenty-two members present, and a large amount of business was transacted. The Executive, in March last, prepared new regulations for the more efficient conduct of the work, bringing it into closer connection with the several Presbyteries within whose bounds operations are carried on. These regulations

were considered at length by the Board, and after slight amendment were adopted. It was resolved to test their working practically for a year before submitting them to the General Assembly for permanent adoption. The necessity for more vigorous prosecution of the work is seen in the fact that not only are the French speaking population crowding out the English in the Province of Quebec, but are rapidly encroaching on the English in all the eastern counties of Ontario. In the bounds of the the Glengarry Presbytery alone the population of Scotch origin have only increased one-half of one per cent during the last decade, whereas the French speaking people have increased seventy-five per cent in the same period. The French Canadians are also rapidly increasing in the New England and other States, many of the converts connected with our own Church settling there, where they have greater immunity from persecution, and greater freedom in the enjoyment of their new faith. At present there are known to be upwards of fifty French Protestant congregations or missions in the United States.

L'Aurore, the French weekly, published by two of the missionaries of the Board, has now a larger number of subscribers in the United States than in Canada, and recently a French Protestant weekly newspaper, *La Trompette Evangélique*, has been established in Chicago, by the Rev. A. P. Seguin, in the columns of which there are advertisements of thirty French Protestant mission churches in the States. Recognizing the desirability of co-operation with the French Canadians, especially in the New England States, the Board took action in this direction. Applications were received from three districts in the Province of Quebec for the establishment of mission day-schools. Grants were made, and teachers have been appointed to these, Mr. J. Bourgoin, the Principal of the Pointe-aux-Trembles schools, was present, and addressed the Board. He stated that the indications were that there would be about three-hundred applications for admission to the schools for the session beginning 15th October. Already (3rd October) upwards of two-hundred applications have been received—a larger number than in any former year at this period, since the schools became the property of the

Church. Although the state of the fund showed a very marked falling-off, as compared with the same date last year, the Board resolved to admit to the schools as many pupils as the buildings will accommodate, trusting that means will be forthcoming to maintain them. It was also resolved not to contract the general work, or reduce the staff of missionaries, teachers, &c., for at least three months, in the earnest hope that the congregation of the Church and the friends of the mission will, before January next, provide means sufficient to render unnecessary so disastrous a step. A committee of seven was appointed to take the supervision of the schools. An Executive was also appointed to overlook the entire work. Hitherto the Executive consisted of the members of the Board residing in Montreal. These numbered seventeen or eighteen, and met monthly. Now, however, the Executive consists of thirteen, including representatives from five of the Presbyteries within whose bounds French work is carried on. The most recent monthly reports were submitted from many of the fields. These generally were most encouraging, as the following brief jottings show :—

Namur.—Services are now held at three stations in this field, the average attendance being respectively 45, 40 and 20. The ordinance of the Lord's Supper was administered in August, when nine new members were received on profession of their faith. Two mission day-schools are maintained by the Board in this district.

Laprairie.—This is a joint French and English field, where the cause is weak, the attendance only averaging thirty. Last month four new members were added to the communion roll.

Hochelaga.—In July last the Rev. R. P. Duclos was appointed to labour here. He spent several weeks in a house-to-house visitation of the district, and only recently opened a French preaching service. The attendance thus far has not been less than sixty, fully two thirds being French Canadian Catholics.

St. John's Church, Montreal.—Sixteen new communicants have been admitted thus far this year, and the attendance at the Sabbath services is well maintained. The mission day school was attended last month by forty-one pupils, of whom twenty-three were the children of Roman Catholics. The number of French Protestant Churches in Montreal is now seven. In 1875 there were but three.

West Farnham.—The ordinance of the Lord's Supper was administered in the new Church here in August by the Rev. J. McCaul, moderator of session. A large number of new mem-

bers were received, five of whom were French Canadians. About two years ago the Board sent one of their French missionaries to break ground here, and there is now a very fine church property worth \$5,000, and a communion roll of nearly forty. Many families have recently had to leave the place, and though the congregation is now chiefly English speaking, the French missionary speaks hopefully of the prospects of the French section of the work.

Quebec City.—The missionary reports "we have this month (August) added to our ranks three new soldiers who up to a few weeks ago were devoted Roman Catholics. One of them, a man of 48 years of age, was a singer in— church choir, and as may well be imagined he has not much rest from his tormentors. He has accepted the truth with the simplicity of a child, and is as firm and devoted to his new faith as he was to his former belief."

Leslie and Thorne.—A French student laboured here during the summer. The attendance at the French service averages forty, and at each of the two English stations from fifty to sixty. A neighbouring English minister of our Church writes encouragingly of both the English and French work in the district, and the missionary, on leaving the field to return to college a fortnight ago, received an address signed by upwards of 140 persons, expressing their gratitude to him and their high appreciation of his services.

Grand Falls, N. B., and Vanburen Maine.—Mr. E. F. Seylaz is the missionary of the Board here. The work is very largely English at both stations, though there is a very large French Catholic population, whom Mr. Seylaz seeks in many ways to reach and benefit. The average Sabbath attendance last month was ninety at Grand Falls and thirty-two at Vanburen. The Sabbath-school at the former station numbers forty-three, and at the latter twenty-three. Mr. Seylaz was recently ordained by the Presbytery of St. John. A prominent member of the Presbytery writes: "Mr. Seylaz and his wife are very highly esteemed, and, I am assured, are doing good work. None can labour more diligently than they are doing."

The Board are at present urgently in need of funds for the prosecution of general work, as well as for the maintenance of the Pointe-aux-Trembles schools. It will be most disastrous if it is found necessary to reduce their staff, and withdraw from any of the fields now occupied.

Our Trinidad Mission.

LETTER FROM REV. JOHN MORTON.

ONE thing leads to another. The time for moving at Tacarigua was opportune. Events in that district had ripened. But £210 : 4s. sterling of debt hung like a leaden cloud over our sky. The building of Arouca

school had absorbed all our possible surplus. To go forward seemed reckless,—to delay very unwise. There was time and but barely time to get a new building closed in before the rains, when word came that the Foreign Mission Committee had arranged for the extinction of the debt. It was not literally "one day a hole and the next day a house," as a friend put it, but it almost seemed so to those who only occasionally passed that way. On the 23rd of June the school was opened, and on the 29th public worship was held for the first time in the new building. The attendance at the school has been 45 daily, and at the service from 80 to 200. Within half a mile of this building there is a small Mohammedan mosque. There are a considerable number of Mohammedans in the village. Their children are attending our school and there are always some of the adults at our services. We avoid controversy with them unless it is thrown upon us. Their great stumblingblock is the Sonship and Incarnation of Jesus Christ, which they assail on rationalistic principles. Taking as the basis of argument the Law (Tauret), Psalms (Zabur) and the Gospels (Injil) which they profess to acknowledge, they are not able to hold their ground ; in which case they become angry and scornful. When pressed by the words of these Scriptures they generally assert that they have been corrupted. On one occasion when this plea was adopted by their advocate, I asked, "Where, then, is the true Tauret, Zabur and Injil which you believe to be the Word of God? Have you got them in Hebrew and Greek, or even in Arabic or Persian translation?" "No," he answered, "they are lost." "God allowed His own Word to be lost and left the world in error and darkness? Is not that to reproach Him?" I then read from the first chapter of Genesis, to which he assented ; and the commandments, when he objected only to the fourth. "Very well," I said, "We have the Law, Psalms, Prophets and Gospels, and you agree to at least nine-tenths of all that is in them ; you must excuse me from giving up part of them, or even from wasting time disputing till you produce the true Tauret, Zabur and Injil, for you may be very sure the Word of God has not been lost." On one occasion a Mohammedan spoke to a Christian with bitter scorn of the doctrine that Jesus is the Son of God, when

the Christian replied, "You are worse than the devils, for in Ingil it is written that they addressed him as 'Jesus, thou Son of God.'"

In one part of our village there is a small thatched hut used by some Hindoos for worship, where a so-called "holy man" has lived for months. The people bring him his food and he mutters muntras the greater part of the time. I defiled this "holy place" lately by entering it with my shoes on, and I doubt not the corner where I sat was well washed with a mixture of cow-dung and clay to purify it. I am afraid I appeared a terrible infidel to this holy man and one or two others whom I had never met before, and who seemed to know nothing of any faith but Hinduism. Was it not safer, they said, to trust in a multitude of gods than in one? No, I preferred to build my house on one solid rock rather than on thousands of grains of sand. But was there not some advantage in taking such an illustrious one as Ram for a guru? No; Ram only destroyed people, and I wanted a guru who would destroy my sin and save me; and I then told them of Jesus, the Saviour from sin. They listened attentively for a time; but a new-comer interrupted to know from what God came out, from water or earth or fire. They seemed surprised at the doctrine that God was subject to no one and had no need of anything. God was very mighty, they said, but was He not placed under obligation by the merits and austerities of saints? If a farmer was going out to sow the last seed that he had in his house and a jogi came begging and he gave all the seed to him instead of sowing it, did I not believe that without sowing, as good a crop would grow up in his field as if he had sown all the seed? No I did not. Less seed, by God's blessing, might produce as much, but without sowing there would be no reaping, except from such seed as might chance to lie over in the field, and rather than take the poor man's last seed the jogi should go to work. This was evidently rank heresy.

We have now arrived at that point of time in the history of Christian missions in Bengal when the name of Christ is more of a recommendation of a book than otherwise. Very often have I heard natives ask for a Life of Jesus Christ in preference to any other book. The world moves!

The Indore Difficulty.

A late number of the *Bombay Gazette* says:—Colonel Bannerman has reported on the subject of the charges preferred against Bala Sahob, His Highness Holkar's eldest son. The stories are apparently true, but only one of them seems to involve serious cruelty. That, if substantiated, seems a bad case, it being alleged that the victim was beaten on the mouth and his teeth knocked out, and he was then blistered by the application of some fluid to his body. Other cases resolve themselves into instances of bullying, not of a very serious kind. The outer world would probably not have heard of these scandals, but that they happen to coincide with some proceedings on the part of the Maharajah for the recovery of old and apparently somewhat doubtful debts from certain banking firms. The rigour of the proceedings in question has produced considerable alarm amongst trading communities in Indore. Apart from this complication, however, Bala Saheb's conduct is such as to call for notice at the hands of the Government of India. So that although the Viceroy declined to interfere with Holkar, so long as it was only the complaints of Missionaries that were addressed to him, he has, it is reported, so warmly espoused the cause of the civilians of Indore—bankers and merchants—in the troubles into which they have got with the Maharajah's officials, that he refused to receive a visit from Holkar, unless the latter could offer a satisfactory explanation of his son's oppressive conduct, and should make reparation of the injuries complained of. The *India Methodist Watchman* speaking of the liberal treatment by the young Nizam of Hyderabad, who has just ascended the throne, contrasts it with the attitude of Holkar of Indore toward the Canadian Presbyterian missionaries, who entered that state seven years ago and yet hold on in spite of regal proscription." The Press of India has taken up the cause of the Maharajah's subjects. An Allahabad paper suggests that "a thorough inquiry should be made into Holkar's affairs, and particularly into his mode of maintaining the army which he is allowed to keep up under treaty stipulations. There are ugly rumours afloat about his storing arms and

munitions of war and training extra horses for his guns; and we cannot forget that some 60,000 Martini cartridges were seized not more than two years ago as they were being smuggled into Indore." The *Pioneer* says: "In connection with the scandalous state of affairs at Indore, it has been pointed out to us that Holkar has no great affection for his eldest son, the heir-apparent, and would be only too pleased to see him deprived of all chance of ruling hereafter in Indore. The Maharajah has a younger son who is his favourite, and who, if a rather dull boy, has none of his elder brothers' vices. The estrangement between Holkar and his heir apparent is perfectly well known to the government of India and the agent to the Governor-General, who, we should hope, will not allow the Maharajah's own misgovernment to pass unnoticed simply because he is prepared to aid in punishing the Bala Sahib." The *Times of India* remarks:—"His Highness the Maharajah Holkar has, it is reported, issued a circular order withdrawing all powers from the Bala Sahib, and calling upon his subjects emanating from him. The Maharajah has also sent Colonel Baboo Sahib to Bombay in search of a competent minister to help him out of his present difficult position. The timely disclosures of the scandalous state of affairs have worked wonders. The wealthy bankers, whom he had imprisoned for refusing to pay large sums claimed by the Maharajah, have been set at liberty, and their cases have been transferred to the Civil Judge for investigation. Public roads that were stopped by Bala Sahib are now declared open again. Everywhere the influence of the press is felt. But it is hoped that this temporary restoration of order, which is apparently meant to whitewash gross misgovernment that has been prevailing for a long time, will not deter the Government of India from instituting inquiries into the matter." The same paper of a later date says: "Yesterday Colonel Bannerman, accompanied by Major Bow, had an interview with the Maharajah. The result was satisfactory. Nanajee Seetaram, an innocent man, who had fallen a victim to state intrigues, after undergoing close confinement for 42 months, has been liberated through the intervention of the British Government. Report says that the Maharajah ordered

Nanajee's release eight days ago, but the prince threw obstacles in the way. This shows that there are two rulers in one state. A paper which recounts the Maharajah's virtues is being circulated amongst his subjects for signature. It is a pity a ruler is advised to condescend to beg for certificates from the ruled. Colonel Baboo Sahib returned from Bombay without a minister."

The Government of India having taken the Maharajah in hand, there is ground for hope, that such a settlement of his affairs will be effected as will secure freedom for our missionaries to prosecute Christian work in Indore on the same footing as that which is occupied by the heralds of the cross elsewhere. The Canadian Church rejoices in the appointment of the Earl of Dufferin as Viceroy at this particular crisis, confident as all our people are that he will use his vast influence for protecting our missionaries and procuring for them the necessary facilities for carrying on their work.

Modern Unbelief,

AND THE BEST METHODS OF COUNTERACTING IT.

BY PRINCIPAL MACVICAR.

Substance of a paper: read before the Evangelical Alliance at Copenhagen, 4th September.

Reference was made to the various methods employed by unbelievers in propagating their views, and more especially to the preference shown for elementary and higher education made intensely secular, and for teachers and professors who ignore the voice of God in revelation. Unfortunately, these enemies of truth were, in many instances, aided by the exercise of a spurious liberality, or by the power of sectarian bigotry, making it impossible for the churches to agree among themselves upon the elements of Christian instruction which should be included in the work of public educational institutions.

The baneful influence of certain schools of thought was next touched upon. Advocates of the old sensualistic philosophy of France were now engaged in degrading man to the level of the brutes, in persuading him that he was the offspring of creeping things, all body and no soul. Materialists, Positivists, and Pantheists, all agreed in confounding physical, moral, and spiritual laws, thus sapping the foundations of morality as well as of religion; while another school of thought professed to regard all forms of religion as having the same origin, being simply the product of the human mind, by a process of natural evolution. Thus everything that was divine and truly distinctive of Christianity was ignored. The enthusiastic disciples

of this philosophy lived and moved in a sort of incandescent fog of liberality, and delighted in vague, meaningless statements about science, aestheticism, agnosticism, and the like. Sceptics were roused to do their worst by the very success of the Gospel, whose progress during the last century had been unprecedented. With increased facilities for disseminating truth Christianity had infused its spirit, more or less, into the literature and science of all the great progressive races of the world. Among the triumphs of the truth the writer instanced the abolition of slavery, the reformation of the criminal codes of the civilised nations, the elevation of woman, the observance of the Lord's day as a season of rest, the establishment and direction of educational and humane institutions of every description, the improvement of international relations, lessening the horrors of war, and teaching nations to settle their quarrels by rational arbitration.

In view of such triumphs it was not surprising that the enemy was busy in propagating unbelief. With regard to the question, viz., the best method of counteracting modern unbelief, the answer was: Nothing but the revealed truth of the living God, accompanied by the Holy Ghost, could accomplish this task. (1) We should seek to make a full and loving proclamation of God's saving message to all men, and this should comprehend a clear and systematic course of instruction in all the great doctrines of grace. Nor should the ethical and devotional teachings of the Bible be withheld, for truth accurately formulated and earnestly proclaimed was the proper antidote of error. But more than dogma was needed. Men might be sound and at the same time cold and dead; and a wavering, theorising, dead ministry was unquestionably one of the most potent causes of unbelief, while men full of faith and of the Holy Ghost were the most effective in banishing it. Hence the duty of all believers at this time to be earnest and importunate in prayer, that God would call and inspire with heroic faith and courage a great army of strong men, who, with honesty of purpose and personal conviction of the truth, would beat back the advancing hosts of unbelief—men who are not set upon lofty, sacerdotal pedestals, and who do not require to expend their energies in maintaining ecclesiastical forms and dignity, and who, without any feigned condescension, can come down to the homes of the people in the true spirit of the Master, to seek and to save the lost. (2) To meet prevailing unbeliefs, we require critical books on Apologetics, covering all the points of modern attack, and specially adapted to our own day. This difficult undertaking needed much sanctified skill and learning. The Church must carefully train her own sons to be scientists and critics, not in any narrow, bigoted spirit, or apart from the great universities of the world, but rather by enabling them to participate in the life and culture of those institutions, and to be fully acquainted with the investigations and discoveries of the age. (3)

We required more thorough Biblical instruction in the family, where the foundations of true piety and Christian stability were laid, and where persons were fortified against the deadly assaults of unbelief. (4) The spirit of Christianity must be infused more fully into colleges, and all institutions for higher culture. There should be in all such places men who are not afraid, or ashamed, to call themselves Christians, and who can speak of Christ and Christianity, of facts and principles of revelation with as much naturalness and decision as others talked about the strata of the earth or the stars of heaven. (5) We require to put forth missionary efforts commensurate with the wants of the world. (6) The thought of Christian stewardship with respect to money and money's worth must occupy its true place in the Church. Sordidness, meanness, and appalling untruthfulness with respect to what men can or cannot afford to do for the Gospel's sake were characteristic sins of Christendom at this moment.

In combating unbelief, men must learn that the strongest parts of their creeds were those which they held along with all Christians, and the weakest parts those which they held alone. The unity of the mystical body of Christ must be maintained. It must be unmistakably apparent that they were all one in Christ, with one heart and one mind, pleading for the presence and the power of his Spirit, that when the victory was gained, as it would be at last, all the honour and glory might be to His name.—*The Christian.*

The Presbyterian Record.

MONTREAL: NOVEMBER, 1884.

JAMES CROIL.
ROBERT MURRAY. } Editors.

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

PAYMENT IN ADVANCE.

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

THIS is a good time of the year for kirk-sessions and managers of congregations to act upon the suggestion of the General Assembly,—“and urge that, as far as possible, a copy of the *Record* be put into the possession of every family of the Church.” New subscribers for 1885 will receive this and the December number free, if they apply early, and also a copy of the missionary map on application for it. Sample copies will be sent free of charge. *At this advanced season of the year there should be no outstanding accounts.*

Official Notices.

AN ORDAINED MISSIONARY wanted to labour within the bounds of the Presbytery of Kingston. Address Rev. W. M. Maclean, Belleville, Ont.

BRITISH GUIANA.

The services of a pastor for the BETTER HOPE Church, B. G., are earnestly desired. Applications will be received from licentiates of any Presbyterian Church. There is a good church and a manse, with minimum stipend of £300 sterling a year guaranteed, to which £20 to £50 have generally been added. The population consists of English, Chinese, Negroes and East Indians, the last two in large numbers. About 120 persons in full communion. The church seated for 300 and is usually full. Week-day and Sunday-schools well attended. Few positions offer a more interesting or important sphere. Further particulars on application to H. E. Crum Ewing, Ardincaple Castle, Helensburgh, Scotland, or to Rev. P. G. Macgregor, D. D., Halifax, Nova Scotia.

Literature.

MIND IN MATTER: A SHORT ARGUMENT ON THEISM, by Rev. James Tait, of Fitzroy Harbour, Ontario. London: Charles Griffin & Co. 1884: pp. 219. This work treats of a very difficult subject, and one which has not hitherto been discussed on its merits in such a way as to commend itself to popular judgment. We congratulate the accomplished author on the result of his effort to demonstrate, concisely and conclusively, the sovereignty of mind over matter. This book is a scholarly and well reasoned treatise by one who is evidently abreast of the age in thought, and who is thoroughly conversant with the specious reasoning of materialism, and knows how to meet it.

THE PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA, have placed on our table a number of their new publications, all of which are exceedingly well got up as to outward appearance, and in other respects also are highly creditable to their discrimination and good taste. We have only space at present to name the following: *Half-Hours with the Lessons of 1855*; by twenty-four Presbyterian clergymen, price 85 cents, in paper covers—a volume of great value to all who are studying the International Series of S. S. Lessons. *The Westminster Question Book for 1885*—containing the text of all the lessons for the year with useful notes and suggestive questions on the same, price 15 cents. *A Pocket System of Theology for Sabbath-school Teachers and Church-members generally*, by Rev. John Reid, which has for its aim the bring-

ing of theological inquiry to the level of ordinary intelligence, and which is commended by Dr. John Hall for its accuracy of statement. pp. 246: price \$1.00. Among their Sunday-school Library books the following are most attractive in appearance and may be relied upon as being both interesting and instructive: *Flyers and Crawlers*, by Ella Rodman Church; *David Strong's Errand*, by Mrs. Nathaniel Conklin; and *Wildwood*, by the same author.

MESSRS. FUNK AND WAGNALL'S have our thanks for two new books from the pen of a high-caste Hindu—Ram Chandra Bose—entitled *Brahmoism, and the Hindu Philosophy popularly explained*, in which we find a concise and intelligible history of "The New Dispensation," of which the late Chunder Sen was a chief exponent; and a complete review of the sources of Hindu philosophy, which cannot fail to interest scholars, especially ministers and missionaries anxious to understand Hinduism.

WELSH CALVINISTIC METHODISM, by Rev. William Williams, Swansea; from the publishing office of the Presbyterian Church of England, London, gives a graphic and most interesting account of what Methodism has done for the promotion of religion in Wales. The *Cambrians* among us should take the hint and get a copy. *The Lord's Prayer, and Christ and the Church*, by Rev. Adolph Saphir, D. D.: London: The Religious Tract Society, sustain the author's well-earned reputation as a scholar and a divine of refined and deeply spiritual mind.

THE MAN-TRAPS OF THE CITY, by Rev. Thomas E. Green: Chicago: F. H. Revel, pp. 140; price 35 cents. A revelation of fast life in Chicago, where, the preacher says, "200,000 men and women are slaves to sin and hell." It is written as a warning to young men, and is sufficiently "sensational" to arrest attention and induce serious reflection. Young men, read it and pass it round.

Our Book List for the month includes two fine copies of *The Scottish Psalter*, with accompanying tunes and chants; the one published by NELSONS, Edinburgh, for the use of the Free Church of Scotland; the other published by JAMES CAMPBELL AND SON, Toronto, under the auspices of the Hymnal Committee of the Presbyterian Church in Canada. The Scotch version has the *tonic sol-fa* music. In other respects these two Psalters are *fac-similes*. They are beautifully printed, and cheap—75 cents, cloth. To be had through any Bookseller in the Dominion.

— For the original doors, which are popularly known in Germany as the "Gates of the Reformation," new ones of bronze, engraved with Luther's theses, have been substituted at Wittenberg. These were given to the castle church in 1858 by King Frederick William IV., and are said to be the finest thing of their kind in Europe.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH AT TORONTO, TO 5TH OCT., 1884; OFFICE 60 CHURCH ST., POST OFFICE DRAWER 2607.

ASSEMBLY FUND.

Received to 5th Sept., 1884.	\$245.71
Economy	4.00
Halifax, Fort Massey Ch.	12.00
Glassville	2.50
Gore and Kennetcook	1.50
Manchester	4.50
Smith Hill	3.50
Hibbert	6.00
Baddeck & Forks Baddeck	5.00
Oro Guthrie Ch, '83 & '84	5.00
Tecumseth, 1st	2.95
Tecumseth, 2nd	3.05
Adjala	1.00
Vale Colliery & Sutherlands	5.00
Five Islands	4.00
Amherst	3.00
Markham, Melville Church	3.60
	<hr/> \$312.31

HOME MISSIONS.

Received to 5th Sept., 1884.	\$5,754.13
A Friend, Brooke	10.00
" " for Manitoba	10.00
East Normanby	5.00
Grand Frienrie	5.60
Claremont	7.00
Maidstone, St Andrew's	2.00
Belle Riviere	1.00
Brainard	1.00
Amos	13.50
Dunbar	18.00
Colquhoun's	22.00
Mount Forest, St Andrew's	1.00
Mandaumin	6.32
Fullarton	10.00
Avonbank	10.33
Almonte, St John's	50.00
Carleton Place, St Andrew's	50.00
A Friend at Kinburn	10.00
Hillsgreen	4.00
Culloden	8.44
Tilsenburg	7.93
Hibbert, additional	15.00
Kincardine, Chalmers' Ch.	6.00
W W, London	10.00
Fergus, St Andrew's	39.40
Florence	6.67
Limehouse	15.00
Georgetown	30.00
Uffington	0.87
Raymond, Dee Bank, &c.	2.50
Stisted	2.35
Hoodstown	0.63
Stanleydale	0.20
Axe Lake	0.30
Rosseau	6.00
Vasey	4.90
Medonte Centre	2.30
Victoria Harbour	3.40
Singhampton	3.00
Maple Valley	3.00
Bolcaygon	40.00
Smithville	1.35
Normanby Middle Station	3.10
Banks	1.62
Gibraltar	1.75
Parkhill	13.00
McGillivray	6.00
Ayr, Knox Church	61.67
Kenby	8.00
Williamsford and Berkeley	8.00
Dunaford	14.00
Lanark	30.00
Thanet	2.85
The Ridge	2.40
Richmond and Stittsville	4.56
Carp, Kinburn and Lowries	4.50
	<hr/> \$6378.87

The amount of \$40, received from Scarborough, Melville Church, on the

23th March, on account of Home Missions, was accidentally omitted in the May number of the Record. The amount was duly credited to the congregation in the Home Mission accounts.

FOREIGN MISSIONS.

Received to 5th Sept., 1884.	\$5517.13
St Mary's 1st Ch S S India	29.00
Parry Sound S School, Miss Shaw's class	5.00
Mount Forest, St Andrew's	1.00
Fullarton	12.50
Avonbank	9.64
Darlingford	5.00
A Friend, at Kinburn	10.10
A Friend, Vernon, Formosa	10.00
High Bluff and Prospect	33.90
Mrs Jane Redpath, Zenana Work, India	50.00
Hibbert, additional	10.00
Cornwall, Knox Ch S S	30.00
Wm Barnes, Pickering, Formosa	10.00
A Friend, Walkerton	2.00
W W, London	5.00
Mount Forest S School class	1.05
Port Arthur, India	26.05
Fort William, India	6.14
North Normanby	8.65
Williamsford and Berkeley	20.00
Richmond and Stittsville	4.57
Carp, Kinburn and Lowries	4.50
	<hr/> \$5811.13

COLLEGES ORDINARY FUND.

Received to 5th Sept., 1884.	\$312.86
Dunford	2.00
Fullarton	8.19
Avonbank	5.43
Hibbert	10.00
Moore, Burn's Church	5.00
Streetsville	8.00
Granton and Lucan	11.00
Crawford Mission Station	2.69
Chalmers' Ch Chatham T'shp	5.00
West Gwillimburg, 1st	5.77
Stanleydale	0.52
Axe Lake	0.49
Rosseau	1.30
Hoodstown	0.63
Castleford and Dewars	7.25
Eden Mills	3.50
Tara	5.00
Dover	5.31
Kippen, St Andrew's	10.05
Laskey	5.00
West King	5.25
Smithville	1.35
Hillsgreen	3.00
Claremont	5.00
Port Hope, 1st Church	15.62
Woodford	5.00
St Vincent, Caven Ch	1.40
Sydenham, St Paul's Ch	10.00
St Ann's	3.24
Williamsford and Berkeley	10.00
Cookstown	4.62
Baysville	3.44
Beaverton	14.00
Rodgerville	9.70
	<hr/> \$506.52

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Sept., 1884.	\$4320.39
James Stewart, Hamilton	25.00
W P Crow, Chinguacousey	4.00
Cheltenham	17.00
Elgin Hunter, Mt Pleasant	1.00
A Mellis, Grafton, on acct.	1.00
Hanover	12.00
London	35.00
Queensville	10.00
W B Clark, Sarnia, 1st on 150	50.00
Hon A Vidal " " 60	20.00
Hon T B Fardu " " 60	33.33
T W Nisbet " " 100	20.00
M Fleming, " " 50	16.66
D Gray, senr, " " 50	10.00

J D Murray, Sarnia, 1st on 30	10.00
D Milne " " 25	8.33
Jas Mackenzie " " 60	20.00
Ellis and Leys " " 30	10.00
D McE Lum " " 15	5.00
S A Macvicar " " 15	5.00
J G MacRae " " 12	4.00
Mrs Jas Foulds " full.	5.00
Robt Mackenzie " 1st on 100	34.00
James King " " 100	34.00
Joseph Lowrie " " 20	7.00
R Shepperd " " 10	3.50
A Matheson " " 15	3.50
O C Cameron's Estate, Sarnia, in full	100.00
Rev J Thompson, Sarnia, 1st on 100	50.00
C Mackenzie, Sarnia, on 300.	100.00
J A McDowall, Sarnia, on 50	16.66
Lanark	27.00
Dalhousie	13.00
Robert Wilson, Elphinstone	1.00
Renfrow	69.00
Baldersons	25.00
Adam Young, Drummond	2.00
Pakenham	15.00
Carleton Place	22.00
Robert Allan, Perth	10.00
James Norris, St Catherines;	67.00
Chatham	70.00
Jno F Crane, Carleton Place	50.00
Paisley	50.00
Dalhousie and North Sherbrooke	9.00
Samuel Wilson, Toronto	125.00
Wm Alexander, Burn's Ch, Moore	1.60
J W Lang, Toronto	50.00
And Elliott, Campbellsville	15.00
Bond Head	65.00
Cookstown	23.00
J T Frost, Smith's Falls	50.00
C B Frost	50.00
Moore, Bear Creek	82.70
John Scott, Toronto	100.00
John Forrest, Toronto	50.00
Erin	5.00
Columbus	78.00
Miss Jennie Short, Guelp.	5.00
Rev Principal Caven, Toronto, 2nd payment	250.00
Richd Lothian, Strabane	10.00
	<hr/> \$6418.07

KNOX COLLEGE BUILDING FUND.

Received to 5th July, 1884.	\$99.87
John M'Cornick, Toronto	5.00

WIDOWS' FUND.

Received to 5th Sept., 1884.	\$1219.65
North Normanby	1.73
Mosa, Burn's Church	6.05
	<hr/> \$1,227.43

With Rates from Revds J Smith, J S Black, \$20.00; F Ballantyne, G Haigh, D Stewart, H McQuarrie, H Cameron, \$25.00.

AGED AND INFIRM MINISTERS FUND.

Received to 5th Sept., 1884.	\$578.31
North Normanby	1.73
Hibbert	6.00
A Widow Lady, Perth, whose husband desired a plain funeral	50.00
Rockey Sangeen	4.80
Mosa, Burn's Church	8.00
	<hr/> \$648.84

Rates received to 5th Sept, 1884.

	\$103.55
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With Rates from Revds J Crombie, \$4.00; J Smith, \$8.00; F Ballantyne, \$4.50; G Haigh, \$4.50; Charles Campbell, \$20.00; H Mc-

Quarrie, \$5.00; J B Mowat, \$10.00	56.00
.....	\$159.55
CHURCH AND MANSE BUILDING FUND.	
Received to 5th Sept., 1884 ..	\$638.50
Miss Agnes Paul, Almonte ..	5.00
Miss Janet Paul ..	5.00
.....	\$648.50

SCHEMES OF THE CHURCH UNAPPROPRIATED.	
Received to 5th Sept, 1884 ..	\$583.60
Oshawa ..	103.69
.....	\$687.09

FOREIGN MISSION, EROMANGA.	
Received to 5th Sept., 1884 ..	\$403.76
Florence S S, for Steamer ..	1.00
.....	\$404.76

Corrected.
The \$2.50 credited to Aged and Infirm Ministers' Fund, from Theodford, in October Record, should have been for French Evangelization

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, TO OCTOBER 4TH, 1884.

FOREIGN MISSIONS.	
Acknowledged already	\$3295.79
St. Andrew's, St. John's, Newfoundland, half year	120 00
Shubenacadie W. F. M. S ..	20.00
Five Islands ..	5.50
Lake Ainslie ..	9.00
Millford, per Mr. R.	20.00
Earlton, both cong. do.	15.00
West Branch, River John, per Mr. R.	6.84
Waterville ..	2.02
Lakeville ..	2.48
Digby ..	5.78
Bayview ..	3.47
Annapolis ..	6.77
Arch. Wingford, Hamilton, Bermuda ..	102.20
Mahone Bay (\$10.59 per Mr. R.) ..	14.00
St. John's ..	57.27
Noel, per Mr. R.	22.00
Pugwash ..	7.10
Emsdale ..	8.33
Nine Mile River ..	6.65
St. Stephen's, N. B., per Mr. R.	12.00
Blue Mountain ..	11.00
Westchester ..	2.50
Greenville ..	1.00
Acadia Mines ..	15.00
Sussex, per Mr. R.	9.60
Shebenacadie and L. Stewiacoe, per Mr. R.	28.00
Springfield, per Mr. R.	7.00
St. Andrew's, Campbellton ..	18.51
Flatlands, N. B.	5.00
Metapedia, N. B.	3.30
Amherst ..	25.00
St. Paul's, Woodstock, per Mr. R.	10.00
Richmond, N. B., part, do.	20.00
St. David's, Matiland, do.	53.88
South Matiland ..	38.70
Beetoucho ..	9.00
Jas McGeorge, Gay's River ..	5.00
.....	\$4,004.04

DAYS PRING AND MISSION SCAHOOLS.	
Acknowledged already	\$ 336.89
Shubenacadie S. S.	12.00
Annapolis ..	13.22
Mahone Bay S. S.	5.00
Vale Colliery and Sutherland's River S. S.	19.00
Oban S. S., Sporting Mt., C. E.	8.96

Proceeds Bazaar six little girls, New Glasgow, Trin. M. S.	13.50
St. John's S. S., Halifax Trin.	10.00
McKenzie Corner S.S., N.B.	10.00
.....	\$ 428.57

HOME MISSIONS.	
Acknowledged already	\$ 907.71
St. Andrew's Church, St. John's, Newfoundland, half year ..	70.00
Five Islands ..	3.40
St. Andrew's, Hamilton, Br. Musquodoboit, Har.	18.57
Earlton ..	7.64
West Branch, River John ..	3.37
Mahone Bay ..	4.00
Pugwash ..	6.55
Shediac ..	15.52
Falls Sec. of Earlton Cong. Blue Mountain ..	2.30
Clam Harbour, Musquodoboit ..	10.00
Sherbrooke ..	5.75
Clifton, Colchester ..	32.21
Acadia Mines ..	27.00
Flatlands, N. B.	15.00
Metapedia ..	4.50
.....	3.20
.....	\$1139.71

SUPPLEMENT FUND.	
Acknowledged already	\$3098.19
Vale Colliery and Sutherland's River ..	12.25
St. Andrew's, St. John's, Newfoundland, half year ..	60.00
Mahone Bay ..	14.00
Pugwash ..	10.00
Shediac ..	14.14
Blue Mountain ..	21.50
Folly Mountain, Acadia ..	5.00
Glassville ..	10.10
Friend, Campbellton ..	1.00
Musquodoboit, Har.	8.07
Richmond, N. B.	25.00
.....	\$3,268.15

COLLEGE FUND.	
Acknowledged already	\$294.54
St. Andrew's, St. John's, Newfoundland, half year ..	60.00
Nine Mile River ..	11.12
Five Islands ..	5.80
Amherst ..	9.21
Int. on \$7,000, half year ..	210.00
Gays River ..	27.30
St. Andrew's Church, Truro ..	17.40
.....	\$3,335.37

AGED AND INFIRM MINISTERS' FUND.	
Acknowledged already	\$ 169.62
Mahone Bay ..	3.00
Interest ..	15.00
.....	31.20
Ministers' percentage —	
Rev. J. A. Cairns, 1884 ..	3.00
Rev. A. Farquharson, 1883 and 1884 ..	7.00
Rev. J. D. Murray, 1883 and 1884 ..	4.00
Rev. E. Scott, 1884 ..	7.00
.....	\$ 242.82

SYNOD FUND.	
Acknowledged already	\$ 183.54
St. Andrew's Church, St. John's, Newfoundland ..	10.00
Amherst ..	5.00
.....	\$ 198.54

MANITIBA COLLEGE.	
Acknowledged already	\$ 24.00
St. Andrew's, Truro ..	7.80
.....	\$ 31.80

FRENCH EVANGELIZATION.
RECEIVED BY REV. R. H. WARDEN, TREASURER OF THE BOARD, 198 ST. JAMES STREET, MONTREAL, TO 6TH OCTOBER, 1884.

Already acknowledged	\$3110.96
Lancaster, Knox Sab Schl.	16.50
Wellandport ..	2.00
Mnt Forest, St Ann's, add'l.	1.00
Mrs H Arthur, Consecon ..	2.00
Ballyduff ..	8.25
Caradoc, Cooke's Ch ..	5.00
Wrocteter ..	17.90
Mrs Elizabeth Macfarlane, Birmingham ..	10.00
Per Rev J. Mackinnon ..	62.46
Per Mrs Macnider ..	223.97
Inverness, Que ..	14.00
Cornwall, Knox S Sch ..	20.00
Kincardine T'shp, Chalmers Ch ..	8.00
L'Amable ..	6.00
Hall's Mills, Ont ..	11.92
Sto Anne, Illinois ..	15.00
Stonewall, Man ..	6.35
Millford Group, Man ..	15.00
Avoca and Maskinonge ..	5.00
Moncton, N. B., St John's Ch.	35.00
Cedarville and Esplin ..	7.75
Raymond ..	2.75
Bethune ..	3.58
Stisted ..	1.35
Hoodstown ..	1.23
Stanleydale ..	0.52
Axe Lake ..	0.52
Chaffey ..	1.00
Emsdale ..	0.70
Berriedale ..	1.00
Burke's Falls ..	0.75
Katrino ..	0.60
Rosseau ..	2.00
Kingston, Chalmers Ch ..	42.60
South Kinloss ..	7.50
Bennie's Corners, Sab Sch ..	4.67
Settlement ..	4.00
Cartwright ..	15.81
Baddeck, C B ..	10.61
New Lowell ..	4.00
Rock Lake, Man ..	9.12
Mrs A A Foster, Toronto ..	0.25
O A W ..	2.00
Blucvale ..	\$ 15
Grand Bend ..	6.00
Williamstown, Hephzibah Ch ..	14.50
T Wallace, Woodstock, Ont ..	1.00
Johnstone and Daywood ..	3.50
Winchester Springs ..	4.00
Chatham T'shp, Chalmers Ch ..	2.50
Williamstown and Berkeley ..	10.00
Carleton Place, Zion S Sch ..	10.00
Westville ..	11.75
Middle River ..	6.25
Ashburn Sab Sch ..	7.63
Per Rev Dr Reid, Toronto ..	2.50
Theodford, Knox ..	5.00
A Friend, Brook ..	15.00
Darlingford, 2 years ..	10.00
Holstein ..	7.00
Goderich T'shp, Union Ch ..	5.00
W W, London ..	6.65
York Mills and Fisherville ..	6.30
South Ward ..	6.30
Mt Pleasant, Paris Presbty ..	4.30
Per Rev Dr McGregor, Halifax ..	
Shubenacadie & L Stewiacoe ..	34.00
Five Islands ..	5.00
Lake Ainslie ..	4.00
New London, Clifton Sec ..	25.00
Amherst ..	12.00
Pugwash ..	6.00
Blue Mountain ..	10.00
Clifton, Colchester ..	22.00
Acadia, Folly Mountain ..	10.00
Truro, St Andrew's ..	14.80

\$4,005.55

POINTE-AUX-TREMBLES SCHOOLS,
REV. R. H. WARDEN, TREASURER,
MONTRÉAL.

Already acknowledged.....	\$ 755.44
Thorold Sab School.....	25.00
Eadies Sab School.....	6.00
Cote-des-Neiges and St Laurent Sab Schools.....	50.00
Moncton, St John's Ch Sab School.....	30.00
O A W.....	1.00
Vankleek Hill Sab School.....	50.00
New Glasgow, N S James' Ch Ladies' R & B Society.....	10.00
A D Ferrier, Fergus.....	50.00
A Friend, Brooke.....	5.00
	\$982.44

COLLEGE FUND.

REV R H WARDEN, MONTRÉAL,
AGENT.

Zineh, St Luke's.....	\$ 4.49
Lachine, St Ann's.....	44.50
Essex Centre.....	1.50
Carleton Place, St Ann's.....	8.00
Ste Anne, Illinois.....	10.00
Dalhousie Mills and Cote St George.....	13.00
Buckingham, St Andrew's.....	11.15
Mille Isles & Cote St Gabriel Bothwell and Sutherland's Corners.....	3.00
Johnstone and Daywood.....	3.50
Cotswood.....	9.00

Lake Charles.....	2.00
	\$115.05

QUEEN'S UNIVERSITY & COLLEGE ENDOWMENT FUND.

Already Acknowledged.....	\$91,190.79
<i>Pictou.</i>	
J B Morden, MD, bal on 100	40.00
<i>Montréal.</i>	
M Hutchinson, in full.....	100.00
<i>Harrover Smith.</i>	
John Williamson, bal on 10	2.00
<i>Cornwall.</i>	
David Liddell... 3rd on 100	20.00
Judge Pringle... 2nd " 100	20.00
A W Flack..... " " 25	5.00
D B MacLennan... 3rd " 500	100.00
John McIntyre..... " " 50	10.00
Hill Campbell..... " " 20	5.00
D Monroe..... " " 20	5.00
John Parcell..... " " 25	5.00
James Dingwall..... " " 30	50.00
H C Paterson..... " " 20	5.00
James Smith..... " " 25	5.00
Wm Colquhoun, bal " 150	50.00
J Copland... 2nd & 3rd " 100	40.00
D Aigue... 3rd " 50	10.00
James Leitch..... bal " 50	40.00
E Moir..... in full " 30.00	
	\$542.00
Total to 30th Sept, 1894.....	\$91,732.79

BUILDING FUND.

Already acknowledged.....	\$39,589.53
<i>Kingston.</i>	
Wm Anglin, 2nd & 3rd on 100	50.00
Estate late S T Drennan, bal on 100.....	60.00
	\$110.00
Total to 30th Sept, 1894.....	\$39,694.53

MINISTERS WIDOWS AND ORPHANS FUND, MARITIME PROVINCES, REV. GEORGE PATTERSON, D.D., SECRETARY.—MINISTERS RATES:—

Receipts from 31st August to 30th September—Revs Murdoch Stewart, Alex McLean, W Dawson, Jas Fitzpatrick, D McGregor, Kenneth McKenzie, Alex Farquharson, Abm McIntosh, \$16 each; Wm Stewart, John Robertson, and Robt Laing, \$12 each; Allan Simpson, \$34.80; W Thorburn, \$4.00; Thos Duncan, \$3; total, \$225.80, also for interest on arrears and fines, \$9.70, in all \$215.50.

JUVENILE MISSION.
 Miss MACHAR, TREAS., KINGSTON.
 Parkhill S. School..... \$ 2.00
 Kippen " "..... 19.00
 Lanark " "..... 20.00
 Indore Mission Sec, Quebec. 30.00

MEETINGS OF PRESBYTERIES.

- Guelph, St. Andrew's Ch., 18th Nov. 10 a.m.
- Brockville, St. John's Church, 2nd Dec. 3 p.m.
- London, 1st Pres. Church, 9th Dec. 11 a.m.
- Quebec, Sherbrooke, 13th Jan. 11 a.m.
- Maitland, Lucknow, 16th Dec., 1 p.m.
- P. E. I., Summerside, 4th Nov., 11 a.m.
- Chatham, Windsor, 9th Dec., 10 a.m.
- Whitney, Knox Church, 10th Dec., 10 a.m.
- Lanark & Renfrew, Carlton Pl., 25th Nov., noon.
- Whitby, Bowmanville, 21st Oct., 10-30 a.m.
- Lindsay, 25th Nov., 11 a.m.
- Owen Sound, Division St. Ch, 16 Dec., 1-30 p.m.
- Toronto, Knox Church, 4th Nov., 11 a.m.
- Peterboro, St. Paul's Church, 13th Jan., 2 p.m.
- Kingston, Belleville, 15th Dec., 7-30 p.m.
- Sarnia, Sarnia, 16th Dec., 10 a.m.
- Glengarry, Lancaster, 16th Dec., 11 a.m.
- Montreal, Morrice Hall, 13th Jan., 10 a.m.
- Saugeen, Mt. Forest, 16th Dec., 11 a.m.
- Bruce, Paisley, 9th Dec., 2 p.m.
- Paris, Princeton, 2nd Dec., 11 a.m.

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