

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE
PRESBYTERIAN RECORD
 FOR THE
DOMINION OF CANADA.

Vol. V.

DECEMBER, 1880.

No. 12.

CONTENTS.

China and Missions 3:9
 Can they be converted?..... 3:13
 French Evangelization 3:14
 Sabbath school International Lessons..... 3:15
 Our own Church..... 3:17
 Meetings of Presbyteries 3:19
 Obituary 3:21
 Ecclesiastical News..... 3:21

Foreign Missions—Western Section 3:23
 India 3:24
 Trinidad Mission 3:26
 Foreign Mission Report, Eastern Section..... 3:27
 Sabbath schools, their use and abuse 3:29
 Literature 3:31
 A Page for the Young 3:32
 Acknowledgments 3:33

No. V.

China and Missions.

“BEHOLD THESE SHALL COME FROM FAR, AND LO, THESE FROM THE NORTH AND FROM THE WEST, AND THESE FROM THE LAND OF SINIM. Isaiah XLIX : 12.

IT is now pretty generally conceded that the name “SINIM” in the passage quoted refers to China, and that we are justified in accepting the statement as an express promise of the evangelization of the CHINESE. China proper extends from 18 to 41 N. Lat., and from 97 to 123 E. Long. It is about 1474 miles from North to South, and 1355 miles from West to East. The coast line is upwards of 2500 miles long. Beyond these limits, however, there is a vast additional expanse of territory belonging to the empire, while the adjoining Kingdoms of Siam, Java, and Sumatra are largely peopled by Chinese. The surface of the country is divided into the mountainous, the hilly, and the Great Plain. This last, corresponding to the great “fertile belt” of our own country in the far North-West, is seven hundred miles in length, varying in breadth from one hundred and fifty to five hundred miles. Its area is estimated at 210,000 square miles. The most interesting feature of the Plain is the enormous population which it contains—one hundred and seventy-seven millions. It is the most densely peopled part of the world of the same size. Of the eighteen vast provinces in which China proper is divided we find two

with an average population of 850 to the square mile—the average for the whole of the United States of America is only *twelve* persons to the square mile. Its cities are crowded. Canton has a population of 2,500,000, Peking has upwards of a million, Nankin has half a million, and Amoy, 250,000. It is *supposed that fully one tenth of the people live by the fisheries and a large proportion live in boats.* In Canton alone it is estimated that no less than 300,000 thus live on the surface of the water. They are born, they marry, they die on the water. The two rivers, the Hoangho and the Yiangate-yang, respectively 2500 and 3000 miles in length, are among the greatest in the world. The great Wall, built two thousand years ago, as a defence against the Tartars, is thirteen hundred miles in length, but it is quite useless now. The Provinces south of the great wall are computed to contain *four hundred millions of inhabitants.* That is a good deal more than one fourth of the entire population of the globe. If we add the heathen populations of India, Thibet and Japan, we find a compact mass of heathenism—fully one half of the human family—living, as their ancestors before them have lived and died, without the knowledge of the way of salvation. Let us think of it. A million of people die in China every month. At that rate the entire population of Canada, or of London, would be annihilated in three months and a half. Every fourth child that comes into the world is a Chinese. Every fourth man, woman and child who dies is a Chinese. And these four hundred millions are a nation of idolaters!

The Chinese trace their history back to 3000 years before Christ. Though the oldest nation in the world, they shew no symptoms of decay. They are as full of vigour and pro-

mise as ever. "Intellectually they are fit for any thing. In diplomacy and mercantile enterprize they have proved themselves a match for the ablest and most far-reaching minds." Not only are they rapidly colonizing the countries adjacent to themselves, Mongolia, Manchuria and Thibet, but they are emigrating in vast numbers. They threaten to overrun Java, Sumatra, Borneo, and the Philippine Islands. They are re-peopling the Sandwich Islands and inundating the Western Shores of America.

The religion of China is founded on the maxims of Confucius, a great philosopher born about 550 years before Christ, who by his personal influence and still more by his writings has left an indelible impress on the nation. From his earliest years Confucius was distinguished by an eager pursuit of knowledge, and by qualities ever since most highly esteemed by his countrymen—a profound reverence for his parents and ancestors and for the teachings of tradition. The system of Confucius agrees with the Christian belief that man was created innocent and happy and that by his own act he fell from the estate wherein he was created, but it goes on to inculcate that by his own meritorious acts man can recover his happiness and purity. It is a system of dry morality. It ignores the Creator and deifies the creature. In course of time Buddhism became engrafted on Confucianism, and to the worship of ancestors were added the horrid rites and ceremonies of the grossest idolatry. Neither of these systems have been found sufficient to satisfy the cravings of immortal souls. What-ever good is in them has only served to pave the way for Christianity, and nothing short of Christianity will meet the wants of the hearts of China's millions.

Tradition affirms that Christianity was preached by the apostle Thomas in China, and that he built a church at Peking. Whether that be true or not, it is tolerably certain that the Syrian Christians planted missions here some time in the seventh century and that for a time the Christian religion made considerable progress. From the ninth to the thirteenth century it seems to have declined until it was quite eclipsed by heathenism. In 1293 John of Corvin, a Franciscan Monk arrived at Peking and met with a favourable reception at Court. He built churches; thousands were baptized, youths were instructed in the Roman ceremonial, and the whole machinery of Propagandism was set in motion. This illustrious apostle of Romish Missions in China died in 1333. His work lasted a hundred years, when the last traces of it disappeared. Matteo Ricci renewed the enterprize in the end of the 16th century. After twenty years of preparation he commenced his work in good

earnest. Multitudes were baptized. When he died in 1610 he was followed to the grave by the great and learned and his name was honoured by all classes. After him came John Adam Schall, another devoted missionary. The tide of success rose and fell again by turns. The eighteenth century was marked by conflicts betwixt the Jesuits and the Pope, and betwixt the Pope and the Emperor. The result was bitter persecution. Thousands and tens of thousands were tortured and put to death. In fifty years the number of converts was reduced from 300,000 to 70,000. The Church of Rome in its zeal for mere numbers made two fatal mistakes:—(1) in trying to establish the supremacy of the Pope in China; (2) in withholding from the people the Word of God. The former aroused the suspicion and hostility of the government; the latter, by keeping the people in ignorance, was a compromise with the powers of darkness and failed to elevate the people above paganism. It is worthy of remark, that during seven centuries of work in China, the Roman Catholics made no attempt to translate the Scriptures into the vernacular. It was different as we shall see with the Protestants.

The Rev. ROBERT MORRISON, D.D., the first Protestant Missionary in China, was a native of Morpeth, Scotland, born in 1782. He was brought up to his father's trade, that of a last-maker, but found time for study while he was toiling at his work. Having resolved to become a missionary, he went through a curriculum of study at the College of the London Missionary Society, accepted an appointment, and sailed for China in January 1807. When in New York, a wealthy merchant asked him tauntingly,—“Do you expect to make an impression on the idolatry of the Great Chinese Empire?” “No sir,” said Morrison, “but I expect that God will.” On arriving at Canton he gave himself with intense application to the study of the language. This was not an easy thing to do, for, so jealous were the Chinese of foreigners, it was forbidden to teach Europeans the language. For a long time he had to shut himself up in his house. At length, however, he found some influential friends, by whose influence he was appointed translator to the East India Company at Canton, with a salary of \$2,500. By this time he had already constructed a Chinese grammar. Partly on account of his health, and also to escape the surveillance of the Chinese officials he removed to Macao, a Portuguese settlement, 80 miles S. E. of Canton. Here his missionary labours were restricted to holding a few small meetings. In 1814, after seven years waiting, he baptized his first convert. About the same time he had completed and printed his translation of the New Testament. With

the assistance of Mr. Milne, another missionary of the L. M. S., he finished a translation of the Old Testament in 1819. His next great enterprise was the founding of an Anglo-Chinese College at Malacca. This was opened in 1820, but it did not prove very successful. Dr Morrison's literary labours were enormous. His dictionary of the Chinese language was a gigantic work. In 1823 he visited England where he was received with the greatest enthusiasm. He returned to China in 1826 and set himself to promote education and to superintend the distribution of books and tracts. In the midst of his labours he died at Canton, 1st August, 1834, in the 52nd year of his age and the 27th of his missionary services. CHARLES GUTZLAFF, who succeeded Dr. Morrison as interpreter, was the son of a Prussian tailor who had been sent as a missionary to China by the Netherland's Missionary Society in 1826. After spending some time in Singapore and Malacca, he reached Tientsin in 1831. Here he began by engaging himself as steersman on board a river junk and proclaimed the Gospel to his comrades and others as he found opportunity. He next embarked on ship board and coasted along the shores of China. Twice he visited Formosa. When afterwards employed in the government service, his civil duties did not prevent him from exercising his missionary vocation. To the close of his life, in 1851, he was a diligent and devoted evangelist.

The history of Protestant Missions in China is divided into three distinct periods. The first, from 1807 to 1842 was preparatory. During this period China was hermetically sealed against the Gospel. Foreigners were strictly watched, and any attempt to penetrate into the country or to interfere with the religion of the people were crimes punishable by death. But in their retreats at Malacca and Macao, Morrison and Milne were constantly at work, while Gutzlaff and Tomlin, Medhurst and Stevens landed on the coast at such points as they dared, distributing Bibles and tracts, each successive landing being followed by proclamations prohibiting such visits in future, and by orders to put a stop to the printing and circulation of books. This extensive circulation of the Scriptures was considered at the time a work of great importance. But the results did not equal the expectations. They were distributed too freely and indiscriminately. Few of the people into whose hands they fell could read them, and fewer still could understand them. It is not known that any were benefited by them. Two of Mr. Milne's converts tried to do what the aliens could not do. They penetrated 250 miles into the interior for the purpose of making known the Gospel to their countrymen. For several

years they were unnoticed, and even succeeded in making a few converts, but their success led to their seizure and to the extinction of their efforts.

In August, 1842, a treaty was concluded at Nankin betwixt the Chinese and the British governments by which the former ceded to the latter the small island of Hong Kong and opened to all nations five of the chief ports of the empire,—namely, Canton, Amoy, Foochow, Ningpo, and Shanghai, with the right of residence in them for the purposes of trade and also the privilege of erecting churches. The opportunity was quickly seized upon by all the missionaries in the adjoining territories. The London Society assembled its missionaries in Canton and arranged a plan of aggressive work. In 1843 and following years the stations in Malacca, Java, Singapore, and Penang were all given up. They had been carried on for many years at great expense but with small success. They had failed to exercise any influence on the evangelization of China. Now the missionaries removed to the five open ports, and the Anglo-Chinese College was transferred from Malacca to Hong-Kong. The missionaries of the American Board, Messrs. Bridgeman, Williams, Abeel, and Tracey, who had hitherto their base of operations at Singapore since 1829, shortly afterwards laid the foundations of their present missions at Canton, Amoy, and Foochow. Messrs. Mitchell and Orr, of the American Presbyterian Board who had also commenced at Singapore in 1837, followed, planting their stations at Amoy and Ningpo. At this time a number of other societies—British, Continental, and American, turned their attention to China. But they were still restricted to Hong Kong and the five free ports. In some of them they found the Chinese friendly enough. But at Canton and Foochow the missionaries were regarded with extreme aversion and jealousy, especially the English who were hated for the part they had taken in the opium trade. As for Hong Kong, it was a most unpromising field on account of its unhealthiness and the poverty of the people generally. At some of the ports churches were immediately erected, and the missionaries preached in the streets in front of the temples and in the adjoining villages. Some of them even ventured into the interior and were well received by the people, though it was an infringement of the treaty. The difficulties in the way of prosecuting ordinary missionary work suggested to the Societies the idea of combining the medical profession with that of the evangelist. This led to the opening of dispensaries and hospitals at all the stations where advice and medicine were given gratuitously. By this means the prejudices against the foreigners were largely

overcome. Diseases of the eye were particularly prevalent, and numbers were operated on successfully. The blind received their sight in a double sense, and Chinese youths who came to study the healing art became assistants to the medical missionaries.

But a new era was about to dawn on the Celestial Empire. The five ports were open, but China was still closed to the Gospel. The advanced guard of the missionary army were as yet only entrenched in front of the strongholds of idolatry, waiting their opportunity. Now comes a great change. The treaty of Tientsin, in 1861, which closed a war of several years standing secured toleration and protection for the missionaries in all parts of the Empire. Article 29 of the American treaty contains the following remarkable provisions;—"The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches are recognized as teaching men to do good: to do to others as they would have others do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, either a citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practises the principles of Christianity, shall, in no case, be interfered with or molested." The treaty with England was of like tenor. Immediate advantage was taken of this open door. Missionary operations were forthwith commenced in the North West Provinces and carried far into the interior of the country.

Among the earlier missionaries in China was the Rev. WILLIAM C. BURNS, a man of singular devotion and piety—born in the manse of Dun, in 1815. He became a licentiate of the Church of Scotland in 1839, at the time when the great revivals at Kilsythe and Dundee were at their height. Into this movement he entered with great enthusiasm. After visiting many parts of Scotland, England, and Ireland, he came out to Canada where he spent nearly three years, preaching with surprizing facility in English, French, or Gaelic as circumstances required. The time at length came for his entering on the great work of his life—his mission to the Chinese. Having accepted an invitation from the English Presbyterian Church to go thither as their first missionary, he was ordained accordingly in 1847. He arrived in China in November and immediately began evangelistic work, choosing rather to toil in regions where the Gospel had never been heard than to become the pastor of even a missionary flock. When he had gathered a few converts in one place he would leave others to care for them and go on himself to break new ground. Latterly, he adopted the Chinese dress, and he always lived in the

plainest and most frugal manner. His first station was Hong Kong. Both here and at Amoy the most encouraging results attended his labours. Some of his later years were spent at Peking. He contracted his last illness at Nieuchwang where he died on the 4th of April 1868.

The total number of Protestant missionaries in China is stated to be very nearly five hundred, besides native ministers, teachers, and Bible-women. There are upwards of three hundred organized congregations and seven hundred churches and chapels where the Gospel is proclaimed. There are more than 13,000 communicants. 3000 children attend the Sabbath-schools, and in twenty-one theological colleges 236 natives are being educated for the ministry. Thirty Societies are now engaged in the evangelization of China. The London Missionary Society was, as we have seen, the first—commencing in 1807. It is now firmly established at Canton, Amoy, Shanghai, Teintsin, and Peking, and is multiplying its outposts in the interior. The American Board of Foreign Missions entered the field twenty years later. It has now seventeen missionaries and a large staff of assistants in the Northern Provinces. The American Presbyterian Board, commencing in 1838 now occupies three important centres—Canton, Shanghai, and Peking. Their Synod of China already comprizes six Presbyteries, in which native ministers have their seats and even preside as moderators with as much efficiency and dignity as any of their co-presbyters. The Synod is composed of forty-five ministers having the oversight of 2806 communicants and thirty licentiates and candidates for the native ministry. The Reformed Church of America has nine missionaries and 657 communicants. The different branches of the Methodist Church have 25 ordained preachers, 113 assistants, 57 catechists and 2310 members in full communion. The Presbyterian Church in Ireland have recently established mission stations, and the United Presbyterian Church of Scotland at HanKow and Ichang. The English Presbyterian Church, which commenced in 1847, has a strong mission and have met with great success in Amoy and Swatow and, especially, in the Island of Formosa. The Presbyterian Church of Canada, as our readers know, have a flourishing mission in the north part of Formosa. It was commenced in 1872 by the Rev. J. L. Mackay, D. D. He was joined by Dr. J. B. Fraser as a medical missionary in 1874, and on his return to Canada, the Rev. K. F. Junor took his place. In these eight years twenty chapels have been built, each of which is now under the care of a trained native helper. There are 300 communicants, eleven elders and five deacons. Two thousand of the people have abandoned idolatry and

attend the mission services regularly. There are also seven schools and two hospitals.

But the largest mission of all, and it is one of peculiar interest, is yet to be named. It represents no particular denomination, but embraces all who incline to work under its direction. Its managers accept no emoluments; its missionaries are not guaranteed any fixed salaries: looking to God for men and means, it makes no direct appeal to man for either the one or the other, and yet both have been supplied in measure commensurate with the advance of the work. We refer to the CHINA INLAND MISSION. This enterprise originated with the Rev. J. Hudson Taylor who went to China as a missionary of an English Society in 1853. Mr. Taylor returned to England in 1860 greatly impressed with the immensity of the Chinese population and the insufficiency of existing agencies for their evangelization. He found a few zealous friends to sympathize with him. They resolved to send missionaries into the nine inland provinces which none of the other societies had as yet occupied. In the beginning of 1862 Mr. James Meadows their first missionary sailed for China, his outfit and passage being provided by a friend. In the next five years, 25 missionaries, including Mr. Taylor himself, arrived. *Sixty-six* followed in the next twelve years. All the nine provinces have been traversed by them. They have penetrated to the remotest districts, and although they have met with opposition and persecution from the natives who everywhere hated the name of foreigners they have persevered. Permanent stations have been established, native pastors have been educated, and one thousand converts have been baptized.

One of the most hopeful aspects of the missions in China is the fine spirit of co-operation manifested by the missionaries themselves. On the 10th of May, 1876, one hundred and twenty missionaries, from almost every evangelical denomination in Europe and America, assembled in General Conference at Shanghai and consulted together in brotherly harmony for fifteen days as to the best means of uniting their efforts in the common cause. The appeal to the whole Church of God which was then drawn up and sent forth, asking as with the voice of one man for help to prosecute the work, was one of the most touching and eloquent that was ever penned. The whole field has, in the providence of God, become accessible, but nine tenths of it are as yet untouched. "THE HARVEST TRULY IS GREAT, BUT THE LABOURERS ARE FEW."

CAN THEY BE CONVERTED?

We are told that we cannot convert the Chinese. Why, Christianity while it was yet in its cradle—without churches, without schools, without a printing press, without literature—Christianity infantile, vanquished the serpents that had strangled the military Hercules. If we cannot with the Christianity that we possess to-day vanquish the semi-civilized paganism of China we had better get a new Christianity, for we sorely need it. Cannot be converted! Men call this an age of skepticism; but the unbelief that doubts the first chapter of Genesis, that thinks the story of the fall is a parable, that is uncertain whether the whale did really swallow Jonah, that doubts whether those three men came out of the fiery furnace unconsumed—it is as nothing compared with the unbelief that lurks sometimes in our pulpits and oftener in our pews; that doubts the declaration that the Gospel of the Lord Jesus Christ is the power of God unto salvation to every man that believeth; not to every Anglo-Saxon man, not to every white man, not to every cultured man, but to every black man, and red-skinned man, and copper-coloured man, and Indian man and Chinaman; to *humanity*. It is as nothing compared with the infidelity that puts under its foot the obligation, "I am debtor to the Jew and to the Greek, to the bond and to the free, to the white, to the black, to the Indian, to every man, because for every man my Christ died." We cannot convert the Chinese? Really it does not lie in us to say they are beyond hope. Let me read you the features of a portrait: "Huge white bodies, cold-blooded, with fierce blue eyes and reddish flaxen hair; ravenous; heated by strong drinks; slow to love; prone to drunkenness; pirates; sea-faring; war and pillage their one idea of a freeman's life; of all barbarians the strongest, the most formidable, the most cruel; whose chief recreation was to shout, to drink, to gesticulate, to feel their veins heated and swollen with wine, to see and hear around them riotous orgies." Do you recognize it? It is the portrait of your ancestors and mine. And if Christianity can make out of that picture such an audience as I see before me to-night, what may it not make out of China?

To-night again, we see in the heavens, brighter and clearer by far than ever Constantine saw in his fabled vision, that flaming cross, and under it the motto: "By this sign I will conquer." That motto, enforced by the history of eighteen centuries of triumph, I set before you; the Roman spear on the one hand and the flaming cross on the other. Choose you by which sign you will vanquish the Chinese.—*Rev. Lyman Abbott.*

French Evangelization.

In the last number of the Record we presented our readers with a picture of the Boys' Mission School at Pointe-aux-Trembles; and in this number we give a picture of the Girls' Mission School. It is a plain, unpretentious stone building with accommodation for forty pupils. At present there are 38



THE GIRLS' SCHOOL POINTE-AUX-TREMBLES.

pupils in the Girls' school and 56 in the Boys'—Both schools opened for the Session on the 15th of October. Two hundred French Canadian pupils applied for admission, but although the buildings can accommodate about this number, the Committee did not feel justified in admitting more than 95 this session, fearing that contributions would not be forthcoming to meet the expense of a larger number. The Session lasts about seven months, the cost of each pupil for the Session being \$50 for Board and Tuition. The Committee are most anxious that the schools should be supported by means of scholarships of \$50 each, guaranteed by private individuals or Sabbath-schools. A particular pupil is assigned to the donor of a scholarship and reports as to the progress of the pupils are forwarded from time to time. In this way a Sabbath-school contributing a scholarship is put directly in correspondence with one of the French Canadian pupils, and the letters from the pupil being read publicly to the Sabbath-school, their interest in the work is kept up. Not only so, but the school can remember by name in its prayers every Sabbath the pupil it supports; and who can tell what the result of these prayers may be! Already a considerable number of Sabbath-school, as well as private individuals have agreed to take scholarships and the Committee earnestly appeal to others to do likewise. Not only will the Committee be thus enabled to meet the expense of the Institutions, but the Sabbath-schools themselves cannot fail to benefit by being thus directly brought into contact with the pupil supported and educated by their missionary contributions.

From those Sabbath-schools or friends of

the work unable to contribute a scholarship in full, smaller amounts will be gratefully received. Recently the Treasurer has received not a few encouraging letters from friends enclosing contributions. The following extracts from a letter written by a young girl of ten years of age in Pictou, N.S. have cheer-

ed not a little one heart at any rate: "In the Record we read about your call to, I presume, all lovers of our Saviour for aid in giving the French Canadians the simple, undying truths of Jesus and His abiding love, R _____ and I send you one dollar, all we have, to speed you along. We sent another dollar to the Foreign Mission. It is from our one apple tree we sell and give every year to the good cause. We have got three drills of potatoes and when we get cash for them we will send you it. Dont you think Sabbath-school children like us, if they love God, might do the same. Children in large places often have money, and how nice to send it to you to educate the children of converts. They would soon do it if God would please put it into their hearts."

Another brother and sister in Quebec, aged five and nine years, send \$7.05 collected by them from friends on behalf of the work. May God bless and reward these children and put it into the hearts of very many others to manifest like interest in the Saviour's cause. In the next number of the Record we hope to give a brief sketch of a visit paid to the Mission Schools, and a full list of those who have guaranteed scholarships for the support of one or more pupils.

The Ladies' French Evangelization Society, in addition to their regular work, have agreed to endeavour to meet the expense of the Girls' school this year. This will amount to about \$1,800. To aid them in obtaining this sum they are trying to establish auxiliary Ladies' Societies in many of the congregations of the Church. They have already secured two scholarships of \$50 each, and confidently appeal to the Ladies of the Church to help them in this good work.

The Sabbath-School.

LAST DAYS OF JACOB.

DECEMBER 5. B. C. 1689. GENESIS XLVIII:8-22.

JACOB had lived 17 years in Egypt and was now near his end, at the age of 147 years, ch. 47: 28-31. He had given minute instructions about his burial, and it only remained for him to take a patriarchal farewell of his family. In token of special regard for Joseph he would adopt his two sons, thus, eventually, securing to the house of Joseph through them a double inheritance in the promised land—and also teaching the lads that, though born in Egypt, they were to consider themselves as "Israelites." They were now about 20 years of age. V. 8. *Who are these*—Jacob's eyes were now so dimmed with age he did not recognize his grandsons. *Bring them unto me*—How like the scene which occurred in the presence of his father Isaac! Ch. 27: 1. *I will bless them*—he intended more than a paternal benediction. "By faith" he would give them a prophetic assurance of blessings in store for them many days hence—Heb. 11: 21. V. 11. *I had not thought*—He had mourned for Joseph as one "rent in pieces" by wild beasts, ch. 37: 33-35. *And, lo! God hath shewed*—a humble acknowledgement of a divine providence in all that had transpired. Vs. 12-14. *Joseph bowed himself*—a mark of respect to his father and reverence to the blessing about to be pronounced. *Took them both*—in the order in which he thought they ought to be presented—that Manasseh might receive the right hand blessing, the symbol of highest honour which belonged to him by right of primogeniture. But, Israel designedly crossed hands, laying his right hand upon the head of Ephraim, the younger. This is the first notice of what was perhaps even then an old custom—"the imposition of hands," referred to in apostolic times, 1 Tim. 4: 14, and still observed in the act of Presbyterian ordination. V. 15. *Blessed Joseph*—this he did in blessing his sons. *Before whom my fathers did walk*—No mention of his own walking. He knew that he had not walked so closely with God as he should have done, still, he has a thankful remembrance of many mercies. *A multitude*—before they entered Canaan Ephraim and Manasseh together numbered 85,200 souls, Num. 26: 34-37. Vs. 17, 18. *Was displeas'd*—Jacob had made a mistake and tried to put him right. *He set Ephraim before Manasseh*—indicating, as events proved, the preeminence accorded to him among the ten tribes of the northern Kingdom. Manasseh was divided, one half on either side of Jordan, which lessened its influence, see Josh. ch. 17. Vs. 21, 22. *God shall be with you, &c.* A strong expression of unshaken faith in God. *One portion*—refers to SCHECHEM, where Jacob had purchased a piece of ground, ch. 33: 19—where the bones of Joseph were to be buried, Josh. 24: 32.

LEARN that the eye of faith may be clear when the bodily eye is dim. Grace observes not the order of nature. Is. 55: 8. 1 Cor. 1: 27.

The last days of Joseph.

DECEMBER 12. B. C. 1689-35. GENESIS L: 14-26.

IN accordance with his dying request, Jacob was buried beside his wife Leah, in the old family vault at Machpelah, ch. 49: 31. His was a stately funeral, attended not only by his relatives, but by the courtiers and all the dignitaries of the Kingdom. Had he been one of the royal family, higher honour could not have been paid to his memory, v. 7, 8; and now "the great company" of mourners had returned to Egypt from their long procession of 300 miles. V. 15. *Joseph will peradventure hate us*—There was no reason for such evil surmisings save their own guilty consciences. See ch. 4: 14 and Lev. 26: 36. *Requite us*—pay us back in our own coin—such is the tendency of the unrenewed heart, Matt. 5: 43. Vs. 16, 17. *They sent a messenger*—who so likely as Benjamin, who had no hand in Joseph's ill-treatment? *Thy father did command*—As there is no record of such command, the inference is that the guilty brethren may have taken an unwarranted liberty with their father's name. But, any way, this mention of his father's name drew tears from Joseph's eyes. V. 18. *His brethren also wept*—after hearing the report of their deputy. *Fell down before his face*—a remarkable fulfilment of Joseph's dream for which they had so bitterly hated and persecuted him, ch. 37: 8. V. 19. *Am I in the place of God?* Joseph's humility was as conspicuous as his magnanimity. He thought they shewed him too much respect. V. 20. *Ye thought evil*—It is never right to do evil that good may follow, but, God does often bring good out of evil, Ps. 76: 10. Acts 2: 23. Vs. 22, 23. Joseph lived 80 years after his elevation to power. Having honoured his father, he survived him 50 years and so his days were "long in the land," Exo. 20: 12. Vs. 24, 25. *I die*—for this he was quite prepared. *God will surely visit you*—almost the very words his own father had spoken to him, ch. 48: 21. *And bring you out*—The best evidence of his faith in the promises of God (ch. 15: 13, 14 and 35: 12) was the solemn covenant with his brethren that his body should remain unburied in Egypt and that their children should carry his bones with them into Canaan. V. 26. *So... they embalmed him*—Modern museums have made us familiar with Egyptian mummies, some of them almost as old as the time of Joseph, still in a wonderful state of preservation. The idea of embalming the dead arose probably out of the belief in the transmigration of the soul, and that after a certain length of time it would return to its former tenement. *Was put in a coffin*—the wooden case inside of which the embalmed body, swathed in many folds of linen, was placed, and which, instead of being committed to the ground, ornamented the halls of surviving relatives. The only difference in the treatment of Joseph's body from that of other persons in good society would be the costliness of the spices, the profusion of ornament, and the elaborateness of the inscription on the outer case.

THE CHARACTER OF JOSEPH is with ONE exception, the finest portrayed in the Bible.

Quarterly Review.

DECEMBER 19.

ACTS VII : 1-18.

REGARDING the lessons of the quarter as an introductory chapter in the history of "the Children of Israel" and of the Jewish Church, it will be found useful and interesting to trace the connecting links in the chain of providential circumstances, beginning with the call of Abraham and ending with the occupation of Goshen and the death of Joseph. The outline of such a review we find in the seventh chapter of Acts. The names of the three patriarchs who are so often mentioned together in the Scriptures will be the first to attract our attention. We recall their parentage, try to remember the names of their wives and children, and so much of their domestic histories as there may be time to consider. Among other persons we will not forget to mention the "MAN" whose name we do not know, but who exercised so powerful an influence over Jacob's later years—ch. 32 : 24. B sides Joseph and little Benjamin, two of the twelve sons claim a passing notice—Rueben and Judah. Esau will not be overlooked, nor his connection with the Ishmaelites. As for the Midianites, who are they? Last of all we may take a glance at the *personnel* of Pharaoh's household. Then as to *places*; Beersheba, Bethel, and Bethlehem; Haran and Hebron; Shechem and Dothan; the Jordan and the Jabbok; these are all places of imper shable interest; we can locate them on the map and linger a little while at each before going down into Egypt and visiting On, Goshen and Rameses. Then we can follow the gorgeous funeral procession to the cave of Machpelah and have our hearts touched by Jacob's dying request—ch. 50 : 30-31. The element of *time* is also worthy of some consideration. In what year of the world was Abram told to leave his native land? "How old art thou? may be asked of each of the four patriarchs before they die. How old was Isaac when he was laid on the altar?—Jacob when he returned from Padanaram?—Joseph when he was sold into Egypt? How long was he a slave?—How long in prison? How long did the children of Israel remain in Egypt? In what year was the exodus? We shall find lessons of warning and of encouragement in tracing the successive steps of Jacob's chequered career, and shall mark well the turning point in his history at Peniel. While we recal his dream at Bethel, we shall not forget his *vow*. We need only to read the story of Joseph. It cannot be improved upon. If he had not told his dream to his brethren, if he had not been sold into slavery, if he had never been in the dungeon—how different *might* have been the history of the Jews! There might never have been a Jewish Church. There might never have been a Christian Church. As it is, Joseph is pourtrayed to us as the most faultless character in the Old Testament, and in many points we recognize him as a type of HIM who, having suffered for his people is now exalted at God's right hand—A PRINCE and a SAVIOUR—who ever liveth to make intercession for us.

Zecharias and Elizabeth.

JANUARY 2.

LUKE I : 5-17.

ST. LUKE is supposed to have been a native of Antioch. He was a physician by profession, and an intimate friend and companion of St. Paul, Col. 4 : 14. His Gospel is supposed to have been written about A. D. 60. Being a Gentile himself, he presents Christianity as the religion for the whole race. In his genealogy of Christ, ch. 3, he goes back not to Abraham only, as does Matthew, but to Adam as the representative of all mankind. His introduction—vs. 1-5—implies no discredit to the other evangelists, whose writings he probably never saw, but he may refer to certain unauthorized "lives of Christ" even then extant. His gospel bears the stamp of originality and study—fuller in some respects than Matthew and Mark, and, where the same facts are mentioned he states them in his own way. His friend, *Theophilus*, to whom it is dedicated, appears to have been a man of high rank. V. 5. *In the days of Herod*—The Roman Governor of Judea. This is mentioned to show that the sceptre was departed from Judah, and that now was the time for SHILOH to come, Gen. 49 : 10. *A certain priest* . . . Abia—i. e. Abijah. The descendants of Aaron were divided into four classes, 1 Chron. 24 : 10, each of which ministered in the sanctuary during a week. The eighth of these was Abijah, descended from Eleazer, Aaron's eldest son. The wife of Zacharias was of Aaronic descent, too, her name being the same with *Elishaba*, the wife of Aaron, Exo. 6 : 23 V. 6. *They were both righteous*—The true Abrahamic character, Gen 15 : 6, had not altogether disappeared in Israel. This couple "walked with God" as did Enoch and Noah, Gen. 5 : 24 and 6 : 9. V. 7. *They had no child*—many eminent persons were born of mothers that had been long childless, e. g. Isaac, Jacob, Joseph, Samson, and Samuel. V. 9. *According to the customs*—In the temple service nothing was left to accident or human arrangement; the lot determined who was to officiate, 1 Chron. 24 : 5. V. 10. *The people were praying*—the pious Jews were accustomed to unite in silent prayer, in the outer court, while the priests in the sanctuary offered the incense—the symbol of acceptable prayer, Ps. 141 : 2, V. 12. See Dan. 10 : 7, 8. V. 13. *Thy prayer is heard*—whether it meant Zecharias' prayer, often offered in days bygone, for a son to succeed him, or, as seems more probable, the prayers he was now offering with his incense for the people of God and the fulfilment of the promises made concerning the *expected* Messiah, (see ch. 2 : 38) in either case his prayer is heard and is to be soon answered. *John*—means "God is gracious." The name of the forerunner as well as that of 'Jesus,' Matt. 1 : 21, was dictated before his birth. V. 15. *He shall be great*—Those are only truly great who are so in God's sight—no earthly greatness was to be expected. *Shall drink neither wine, &c.*—The reference is to the Nazarites, Num. 6 : 2-5. V. 17. *Elias*—see Mal. 3 : 1 and 4 : 5-6. *The meaning of the prophet is here explained by the angel.*

THE WEEK OF PRAYER.

The Evangelical alliance has issued its usual programme for the Week of Prayer, January 2-9, 1831. It is suggested that on Sunday, January 2, sermons be preached from the text "JESUS CHRIST the same yesterday, to-day and forever"; January 3, the general topic is praise and thanksgiving for all blessings; January 4, humiliation and confession for personal and national sins; January 5, prayer for the Church of CHRIST, that it may be fruitful and united; January 6, prayer for the young and their instructors, for parents, colleges, Sunday schools; January 7, prayer for all nations and rulers, for universal liberty, for the cessation of wars; January 9, prayer for Christian missions and all engaged in promoting them.

Our own Church.

THE following is an approximate estimate of the sums required by the Boards having the management of the several Schemes of the Church for the current year, 1880-81.

The Assembly Fund.....	\$5,474.00
French Evangelization....	32,500.00
Home Missions,— <i>West.</i>	40,000.00
Foreign " "	40,000.00
Aged & Infirm Ministers "	6,500.00
Widows' & Orphans' "	5,500.00
Colleges " "	18,500.00
	<hr/>
	\$148,474.00
Eastern Section, say	27,000.00
Total.....	\$175,474.00

This is a large sum in the aggregate, but when it comes to be divided amongst 120,000 communicants, it is only an average of less than one dollar and a half from each, for all the Schemes of the Church. If a thorough system of finance is adopted and faithfully worked out in each several congregation, it will be raised without any undue pressure. The work of the Church is rapidly extending. The demand for ministers and missionaries increases year by year. But we have reason to believe that the collective ability of the Church is also increasing still more rapidly. Let all conscientiously consider what the Lord requires of them, and what He, in His providence hath enabled them to

give: and so let them give—"as God has prospered them."

REV. DR. COCHRANE, of Brantford, has received one hundred pounds stg. towards the Home Mission fund of the Church from the Presbyterian Church in Ireland. In other ways our Irish brethren continue to manifest a deep interest in the welfare of our Church. We highly appreciate their generosity and their sympathy.

BEQUESTS. The late Mr. Jacob Frieze, of Truro, Nova Scotia, bequeathed to the Endowment Fund of the Theological Hall at Halifax, \$300; to the Trinidad Mission, \$100; to the Deaf and Dumb Institution, Halifax, \$100; and to the Asylum for the Blind, \$100. In the list of acknowledgements for this month mention is made of several other legacies, the particulars of which have not reached us.

"THE WIDOWS' MITE." At the close of the Thanksgiving service in St. Mark's Church Montreal, one of the members, Mrs. James Aitken, of Wellington street, handed the Rev. J. Nichols five fifty dollar bills, to be appropriated as follows: \$50 each to the funds of the congregation, to the General Hospital, the Pointe aux Trembles schools, the Home Mission, and the French Evangelization schemes of the Presbyterian Church in Canada. Such spontaneous liberality is deserving of special commendation, and we trust that Mrs. Aitken's example will be followed by many others to whom the Lord has given the ability.

DALHOUSIE COLLEGE. The Synod of the Maritime Provinces supports three Professors in this college, and the Church is therefore deeply interested in its prosperity. Last year Mr. George Munro, Publisher, New York, endowed a Chair of Physics in this College to the amount of \$2,000 a year. This year he has endowed a Chair of History to the amount of \$2,500 a year, and nominated thereto the Rev. John Forrest, minister of St. John's Church, Halifax. Mr. Forrest has accepted the position; but he will not enter upon the full discharge of the duties of the chair till the beginning of next session. Mr. Munro also gave this year seven bursaries of \$200 each to continue four years. He has arranged to offer for next year ten bursaries of \$150 each and five of \$200, to be held for four years, under certain conditions as to progress in scholarship.

DR. G. L. MACKAY, of Formosa, who is now in Canada on a brief furlough, is not resting either on his well-earned laurels, nor on his oars. Ever since his return he has been actively engaged—visiting the congregations and imparting most interesting and valuable information respecting his own work and the

progress of missions in China generally. The churches have in many instances been insufficient to accommodate the large crowds that throng to hear him, and in many cases he has awakened enthusiasm in regard to the work of foreign missions almost equal to his own. So deeply interested are the Presbyterians of Oxford County in Dr. Mackay and his mission, they have intimated their desire to furnish the means required for the institution of a College or Normal School in Formosa, for the training of native teachers and evangelists, to cost about \$4000, and this with the assurance that the erection of such a testimonial shall not interfere with their ordinary contributions in aid of the foreign missions of the Church.

THE REV. JAMES SIEVERIGHT, of Goderich, has gone to Prince Albert, N.W.T., 600 miles beyond Winnipeg, to take charge of the mission there. The Presbyterians in that distant settlement are to be congratulated on the appointment. The Rev. James Herald, of Dundas, has arrived at Prince Arthur's Landing, at the head of Lake Superior, and will give stated supply to that congregation, and the station of Fort William, for the next six months. The Presbyterians at Huntingdon mine, in the Eastern Townships, have applied to the Presbytery of Montreal to be organized as a mission station. "Young People's Associations" are flourishing in the West. In both Cooke's Church and the Central Presbyterian Church, Toronto, the membership is reported to be large. In both, the names of *ladies* as well as gentlemen are mentioned in the lists of office-bearers. In the latter, a lady and a gentleman are associated as "editors of Magazine." There is no saying whereunto this may lead. We shall be happy to "exchange" with them.

PRESBYTERIAN COLLEGE, HALIFAX. The session of this college was opened on Wednesday evening, the 3rd ult., in Chalmers' Church. The church was filled with a most attentive audience, while Principal MacKnight, D.D., delivered the inaugural address. His theme was "How to study the Old Testament." There are seven students of the first year, and eleven of the second and third years. The Board have resolved to complete the endowment fund. To this end the Rev. A. McLean Sinclair has been appointed agent for the Board to complete the canvass and to collect the subscriptions that are due. He has already begun work in Pictou county.

HOME MISSIONS:—The semi-annual meeting of the Home Mission Board—Eastern Section—was held at Halifax, on the 11th of November. The reports from the several stations were unusually satisfactory. The supply of missionaries is equal to the demand.

REGULAR GAZING SERVICES are being held this winter in Knox Church, Toronto, and in Stanley Street Church, Montreal.

QUEEN'S COLLEGE, KINGSTON. The old Convocation Hall is to be converted into a Gymnasium—a healthy symptom.

LEEDS: *Quebec*:—A very handsome Communion service has been presented to this congregation by Mr. James Kinnear, sen.

ORDINATIONS AND INDUCTIONS.

STREETSVILLE: *Toronto Pres.*:—The Rev. William McWilliam, formerly of Bethesda and Alnwick, was inducted on 18th November.

PARKTAL: *Toronto*:—Mr. W. A. Hunter was ordained and inducted, the first pastor of this charge, on 16th November.

ROSS AND COBDEN: *Lanark and enfrew*:—Mr. M. D. M. Blukely was ordained and inducted, on 21st October.

BALDERSON AND DRUMMOND: *L. and R.*:—Mr. James G. Stuart was ordained and inducted, on 21st October.

PALMERSTON: *Saugeen*:—The Rev. William Aull, formerly of Katho and Innerkip, was inducted on 10th November.

VAUGHAN: *Toronto*:—The Rev. David Cameron, of London, was inducted on 5th October.

SHELBERNE: *L. and Yarmouth*:—The Rev. D. F. Creelman, lately of Newfoundland, was inducted on the 26th October.

FARNHAM CENTRE: *Montreal*:—Mr. A. H. Macariane was ordained and inducted, on the 24th November.

CALLS. The Rev. Peter Wright, of Chalmers' Church, Montreal, has accepted a call from Knox Church, Stratford.

NEW CHURCHES.

MCGILLIVRAY: *London*:—The new church built at Lieury, and connected with the congregation at Parkhill, was opened for divine service, on the 17th of October. The Rev. J. Thompson, of Sarnia, preached in the morning and afternoon, and Rev. A. Glendinning, of Grand Bend, in the evening. The church is free of debt.

SOUTH GLOUCESTER: *Ottawa*:—A neat and commodious brick church was also opened at this place, on the 17th Oct., when Principal MacVicar preached to large audiences both in the morning and evening. This church is also reported to be free of debt.

ST. MARY'S: *Stratford*:—The new Knox Church was opened for divine worship, on the 10th of October. Professor MacLaren preached in the morning and evening, and Principal Caven in the afternoon. The church is a beautiful building, seated comfortably for 650 persons. The entire cost is about \$12,000.

MOUNT PLEASANT : Peterboro :—A new church was opened at this place on 10th October. The Rev. Alexander Bell preached in the morning and in the evening. The collections at the opening services amounted to \$400, which leaves the church almost free of debt. It cost about \$2,500.

RIVERSDALE : Bruce :—Interesting dedication services were conducted on the 24th October. The Rev. J. L. Murray, of Kincardine, officiated. The new church is a neat, substantial building, and reflects credit on the congregation.

ENNISKILLEN : Whitby :—A handsome brick church, costing \$3,000, was opened on Sabbath the 7th of November. Professor Gregg of Toronto, preached in the morning and in the evening, and the Rev. James Little, of Bowmanville, in the afternoon. The entire cost of the church is provided for.

DEBERT RIVER : Truro :—Seven months ago the new church at this place, with all its furniture, was destroyed by fire. With great energy the people immediately set to work to build again. By the last Sabbath of October, the new church was completed and devoted to the service of God. It cost \$2,000. The services were conducted by the pastor, Rev. James Sinclair; Rev. Edward Grant, and Rev. James Maclean.

Meetings of Presbyteries.

UNENBURG AND YARMOUTH :—12th October:—Arrangements were made for the induction of Rev. D. F. Creelman, and for visitation of the congregations in Shelburne and Yarmouth counties. The Clerk's motion relative to the Presbytery and Assembly Funds was adopted.—That hereafter each congregation within the bounds shall pay to the Treasurer of the Presbytery, in half-yearly instalments, in January and July, at the rate of \$12 a year for each self-sustaining, and \$6 a year for each supplemented congregation, which shall go to pay (1) The ordinary and incidental expenses of Presbytery; and (2) The Presbytery's proportion of the Assembly Fund; and (3) As far as the funds will permit, the expenses of commissioners who shall be appointed to the General Assembly.

October 26th. Rev. D. S. Fraser (Clerk), and Rev. E. D. Millar, with other brethren, visited Clyde River, on the 19th, St. John's Church, Yarmouth, on the 21st, Carlton and Cheboque, on the 22nd.

PICTOU : 2nd December :—The Clerk was instructed to communicate with each session from which no report of a collection has been received for the Assembly Fund, and

to endeavour to secure a contribution from each for that object. The Presbytery directed that contributions which have been received for the purpose of defraying the expenses of commissioners to the Assembly be divided among the delegates connected with congregations which have contributed.

At the request of the congregations of Westville, a deputation was appointed to meet with them at an early day. Mr. Bruce tendered his resignation of the pastoral charge of Vale Colliery and Sutherland's River. Resignation was allowed to lie on the table. The McKenzie Bursaries were allotted to Mr. McKrae of Granton, and to Mr. Briol, a young French student, who has been engaged in teaching at Stellarton and wishes to prosecute his studies at Montreal.

PRINCE EDWARD ISLAND :—Mr. Scott, in accordance with the unanimous views of Presbytery, withdrew his resignation of his charge at St. Peter's Road.

A call was sustained from New London South and Granville, in favor of the Rev. John MacMillan, of Mount Forest, Ont., said call was signed by 340 adults, and was accompanied with a guarantee of salary to the amount of \$800 per annum, with the use of the manse and a glebe of 59 acres of land. Moderation was also granted in a call from North New London, with promise of \$750 as salary. Progress was reported in arrangements for the division of the charge of Alberton into two congregations.

MIRAMICHI : 25th October :—The Presbytery met at Campbellton. Reports of Catechists were read and disposed of. In every case the success attending their labours was very gratifying. It was reported that supply was provided for Tabusintac. After careful consideration it was resolved to ask the Board of Home Missions to send a man to Douglstown for the next three months. Some time was spent in considering a complaint made by the elders of one of the Mission Stations, that a minister of another denomination had baptized illegitimate children, the parents being fugitives from discipline and from the dealing of session. A member of Presbytery was appointed to confer with a leading minister on the matter. In terms of the decision of last meeting of General Assembly, it was agreed to remove the names of Messrs. McMaster and Law from the roll, inasmuch as they no longer reside in Canada, and to notify them accordingly. A suitable minute respecting Rev. William Fogo, who has recently removed to Scotland, was adopted.

TRURO : 9th November :—A discussion on Sabbath Observance resulted in the adoption of a vigorous protest against the desecration of the Day of Rest by the running of railway trains. The protest was ordered to be

transmitted to the Minister of Railways. Mr. John Macleod was licenced to preach the Gospel. The Presbyterian visitation of Dr. McCulloch's congregation was highly satisfactory.

St. JOHN: 9th November:—By a vote of 9 to 8 it was resolved to apply to the General Assembly for leave to divide the Presbytery. If this is sanctioned, the new Presbytery will be named Fredericton. Dr. Waters protested and appealed to the General Assembly.

PARIS: 8th October:—The resignation of the Rev. John Anderson of the River Street Church, Paris, was accepted—the presbytery expressing their deep sympathy with Mr. Anderson in the affliction which had led to his resignation, and their hope that his partner in life may soon be restored to health. Presbyterian visitations were held in Knox Church and Stanley Street Church, both of which congregations were found to be in a satisfactory condition. A minute was adopted in reference to Mr. Aull's removal to Palmerston.

WINNIP: 19th October:—A report on the statistics of the Presbytery was read by Mr. Crozier, and an abstract of the same was ordered to be printed and sent to every family within the bounds. Presbyterian visitations were agreed upon in cases where such are asked for, and where it is known that visitation is needed. Members were appointed severally to take the oversight of the various schemes of the Church. A conference on the State of Religion was held in the evening in presence of a good number of the congregation of St. Andrew's. The subjects discussed were,—The duties of parents to the young; Revivals; The promises of God and the duty of the Church.

TORONTO: 3rd November:—A committee was appointed to make an estimate of the amount reasonably expected from each congregation, for the Home Missions, for Foreign Missions, the Colleges, and French Evangelization, and to name the amount to the various representatives in the Presbytery. *In re* the proposed Presbyterian conference on the State of Religion, Mr. Parsons reported that the committee appointed at last meeting had not been able to do anything in the matter. He explained at length some of the objections which had been made to the proposal. It was finally agreed that the conference be held in Knox Church, Toronto, in connection with the stated meeting of the Presbytery, during the first week in January.

SAUGEEN: 21st October:—Mr. Cameron accepted a call from Chalmer's Church, Kincardine. Arrangements were made for Mr. Aull's induction at Palmerston, and a minute was adopted in reference to the removal of Rev. D. Stewart to Wallacetown. Parties

were heard in reference to a petition from members of the congregation of Durham, asking for separate church organization, which was granted by the casting vote of the Moderator. Four ministers and an elder dissented from the finding. Mr. Park and Mr. Weir protested and appealed to the Synod. The difficulty seems to have arisen from the introduction of an organ in the church.

MANITOBA ITEMS.

REV. C. B. PITBLADO saw much of the Northwest, and did good service to the Church. He held services at Turtle Mountains, Touchwood Hills, Mosquito Hill, Shoal Lake, Prince Albert, Kildonan, Winnipeg, &c. He was much impressed with the vastness and greatness of the country. Mr. Pitblado was so highly appreciated in Winnipeg, that efforts are being made to obtain him for the congregation in the northern part of the city, which Knox Church has taken steps to found. If the promoters of the enterprise are successful, they hope to have a self-sustaining congregation from the start. Rev. Mr. Hodnett, late of Perrytown, arrived during September, and has been stationed at Birtle, on the crest of the wave of immigration, 230 miles west of Winnipeg. In the field now placed under Mr. Hodnett, Mr. John MacArthur, a student of Manitoba College, has been working for the past summer. He maintained services in 14 stations—and went round the whole of them once in three weeks—taking of necessity a number of services on week evenings. All the students employed in the Manitoba mission field this year have done capital work. The thanks of the Presbytery are due to Rev. Thomas McGuire, of Jarvis, Ont., for good service rendered in Emerson during the past summer. The brethren would be glad to see Mr. McGuire become a permanent resident of the Province. Mr. Vaus, a catechist from Glasgow, Scotland, has been sent to the Rock Lake District for the winter, and is entirely in the hands of the people as to his support. Manitoba College is in full working order for the session. Forty students have thus far been enrolled. Of these 27 are University students—3 being for B. A. senior year; 4 for B. A. junior year; 10 for University previous examination; and 10 for University preliminary examination. All the students in the College but two are pursuing the classical course. The great increase of work has rendered additional help to the Professors a necessity. Accordingly the Senate has appointed Mr. A. M. Campbell, mathematical tutor, and Mr. R. G. McBeth, classical tutor. Both these are in their junior B. A. year in the University of Manitoba. Dr. Black and

Rev. Mr. Robertson have been appointed to give assistance in teaching Evidences, Church History, Logic and Moral Philosophy. A vigorous literary society is conducted by the students. They propose to have a series of public lectures, at intervals during the winter, in a public hall in the city. Prof. Bryce has been asked to give their first lecture. Manitoba College is getting around it the most active-minded youths of the country, without reference to religious denominations. The College Board has offered two premiums to architects, one in Toronto, the other in Montreal, for plans, and every effort is being made to erect new buildings, which it is hoped may be ready for occupation by 1st of September, 1881. Much satisfaction is expressed at the interest taken in the North-west, at the late meeting of the Home Mission Committee, at which Mr. Robertson of Winnipeg was present. If the Canadian Pacific Railway is to be finished from Prince Arthur's Landing to the Rocky Mountains, as the syndicate promises, the immense increase of population will overwhelm the Church in its efforts to follow the settlers with the ordinances of religion. B.

Obituary.

MR. ALFRED BLOUIN, a student of the Montreal Presbyterian College, in the second year of his theological course, died of typhoid fever on the 12th of November. Mr. Blouin was a native of the Province of Quebec and the son of Roman Catholic parents. He was a young man of very high promise, whose early death is deeply lamented by his professors and fellow students and a large circle of other friends.

MR. JAMES LILLIE, the senior elder of St. Gabriel Church, Montreal, died at Longue Pointe, on the 30th of May last. Mr. Lillie was a native of Roxboroughshire, Scotland, and came to Canada fifty years ago. He represented the congregation often in the Presbytery, and had frequently been a member of the Supreme Court of the Church, in the deliberations of which he took an intelligent part. He was beloved by all who knew him on account of his gentle and amiable character. His piety was genuine, and his end was a fitting termination to an even and beautiful life, his last days being spent in constant and audible communion with Jesus, in the lucid intervals granted him in the midst of his sufferings. His end was peace.

MR. JOHN FISHER, a worthy elder in the congregation of McNab and Horton, Ont., died at Arnprior on the 9th of September. The deceased was a native of Glengarry, Ont.

He removed to the township of McNab in 1834, and always took a deep interest in the affairs of the congregation. Wise in counsel, diligent in business, and ever zealous for the cause of Christ, his removal is a great loss to the community in which he lived.

MR. JOHN W. MARSTON, Deputy clerk of the Crown and County Treasurer, died suddenly at his residence in l'Original on the 17th Oct. aged 74. He had long taken an active and leading interest in St. Andrew's Church there. He was remarkable for the regularity of his habits, for his uprightness, kindness of heart, and steady adherence to his church.

Ecclesiastical News.

TWO eminent ministers of the Gospel have recently ceased from their labours. Dr. Jamieson, of St. Paul's Church, Glasgow, Scotland, and Dr. Plumer, Professor of Theology in the Seminary, at Columbia, in the United States. Dr. Jamieson celebrated the fiftieth year of his ministry in April last, and was eighty years of age when he died. He belonged to the orthodox school of divines, but was in no sense a man of narrow views. He was an independent thinker, a profound theologian, an effective platform speaker, and, withal, of a kindly and genial disposition. He was perhaps better known by his writings than as a preacher. His contributions to the Portable Commentary—Genesis to Esther—are his best heritage to the Church. Dr. Plumer, who died in the 78th year of his age, was a man of great force of character. His writings were numerous and widely circulated. He was a leader in the councils of the Southern Presbyterian Church,—an earnest and successful pastor. The Rev. Andrew Dowsley, of Madras, formerly of Lansdowne, Ontario, has been transferred by the Foreign Mission Committee of the Church of Scotland, to China. He has gone meanwhile to Ichang to study the language. The Rev. Peter Galbraith, of St. Stephen's Church, London, Ontario, has been appointed to the parish of St. Catherine's, Demarara. The Rev. William Barnhill, formerly of Toronto, has been appointed minister of St. Clement parish, Demarara. Dr. Thomas Smith, of Edinburgh, has been inducted by the Free Presbytery of Edinburgh, to the Chair of Evangelistic Theology to which he was appointed by last General Assembly. Dr. Begg, in addressing the new professor, spoke of an "earnest ministry" as the peculiar want of the Church at the present time. At a recent meeting of the same Presbytery, Dr. Begg called attention to the discussions which had lately taken place in regard to SABBATH OBSERVANCE. The agitation of that

question at the present time in Edinburgh was somewhat unexpected. The importance attached to it could not be overestimated, "for it comes to the question whether the Fourth Commandment is a part of permanent and universal morality or not. If the Sabbath be not a part of the permanent law of God, it was hard to understand on what footing it rests at all. It was obvious that those who are contending for various forms of amusement and secular instruction upon the Sabbath day are really opposed to the whole sacredness of that day. To substitute for the religious observance of the day, the mere amusement of looking at pictures and flowers would be to break the back-bone of Scotland." Dr. Begg's remarks had special reference to the organization in Edinburgh of a branch of the "Sunday Society"—so called, and to certain utterances of Professor Tyndall before a similar society in Glasgow, directed against the sacred observance of the day and advocating the opening of Botanical gardens, museums, and picture galleries, for the "recreation" of the people of Scotland on the Sabbath. The charge impending over Dr. Donald Fraser, of the Mary-le-Bone Presbyterian Church, London, for promulgating similar sentiments is exciting much concern in the Presbyterian Church of England, of which Mr. Fraser is at present the Moderator. The discussion in the Presbytery of Glasgow on the "Scotch Sermons" ended in the adoption of a motion by the late Dr. Jamieson, that the sermons should be remitted to a committee with instructions to confer with Mr. McFarlane (one of the writers implicated) and to report at an early date. The prevailing opinion is that the sermons in question are so utterly weak and worthless as to cause regret that the action of the Presbytery should have given them so much notoriety that a second edition had been published. The case of Professor Robertson Smith has passed through another stage in the Commission of the Free Church Assembly, which met in Edinburgh, in the end of October. The motion of Dr. Wilson, which was carried by a majority of 270 to 202, approves generally of the report of the committee which charges Professor Smith with speaking in his writings of the books of Scripture in an irreverent manner, suggesting that they do not give an authoritative narrative of facts, that it is difficult for readers to regard God as their author, and throwing discredit on the prophecies contained in the Bible. The motion remitted the whole matter to the Assembly, and in the meantime instructed Professor Smith to abstain from teaching, and the College Committee to make provision for his classes. This amounts to his *interim* suspension. At a public meeting held in the U. P.

Synod Hall, Edinburgh, a number of resolutions were passed in favour of "disestablishment." Principal Cairns in supporting one of the resolutions said that it was in no spirit of hostility to the Established Church, or of envy, jealousy, or unbrotherliness that he stood there to plead the cause of disestablishment. He rejoiced that the whole strain of the proceedings that day had been so kindly, and that while the spirit and earnestness of the old Voluntary controversy had reappeared, there had, he thought, been an improvement in the spirit of true Christian love, sympathy, and affection beyond what was manifested in the olden times. He rejoiced in the progress which the cause had made, and could even hope that that great statesman—in regard to whom he might say that while travelling from one part of America to another, he heard but one opinion of irrepressible interest and sympathy with him in his great public career—might be permitted to see the issue, if not in the whole kingdom, at least in this part of it.

THE SYNOD'S NOMINATION BOARD of the Presbyterian Church of England having intimated that they would nominate Dr. J. C. Bruce, of Newcastle, for the moderatorship next year, objections have been made in various quarters as to the competency of the nomination, inasmuch as the said Dr. Bruce—an eminent and worthy elder of the Church—has not the status of an ordained minister. Dr. Bruce appears to have been a *licentiate*, and to have withdrawn from the list of probationers, and become superintendent and proprietor of an academy in Newcastle. It is claimed that the proposed procedure is not in harmony with the usual practice of Presbyterian Churches: it has no precedent in the history of the Presbyterian Church in England, or the Presbyterian Church of England; and it appears to have only one precedent, and that in very peculiar circumstances in the long course of the history of the Scottish Presbyterian Church. The instance cited is the appointment of the celebrated George Buchanan—who was "also an elder"—to the moderatorship of the General Assembly of the Church of Scotland, in the year 1567. (He had been elected Principal of St. Leonard's College, St. Andrew's, the previous year, and by the tenure of his office seems to have been required to read occasional lectures in divinity.) THE REV. DR. GRAHAM, of Liverpool, has been installed as Professor of Church History in the College of the Presbyterian Church, London, and is the first occupant of the Chair founded by the munificence of Mr. Robert Barbour, of Bolesworth Castle.

THE EVANGELICAL ALLIANCE held its annual meeting this year in the City of Nottingham. The Irish branch of the Alliance met simultaneously in Belfast, and remained in confer-

ance for several days. A fine spirit is said to have pervaded the meetings in both places. Dr. Knox is haunted with the shadow of the next Presbyterian Council, which is to meet in Belfast four years hence, and is already asking how shall Belfast receive it? Dr. J. Gardiner Robb, of Galway, formerly of Cooke's Church, Toronto, has had the degree of LL.D. conferred upon him, by the Duke of Leinster, Chancellor of Queen's University, in Dublin. The Rev. W. F. Stevenson, of Rathgar, is nominated by the Presbytery of Dublin, for the moderatorship of the next General Assembly, which meets in Dublin.

THE REV. ROBERT CHAMBERS, formerly of Whitby, Ontario, reads the "Presbyterian Record" on the banks of the Eufrates, at Erzurum, Eastern Turkey, and sends us the following interesting items of information,—

Our friends in Canada did nobly for the poor here—quite beyond my expectation. Thank God for the hungry mouths that have been filled. We expect a repetition of last winter's scenes during the coming winter. The crop is very short, and many farmers were unable to find seed. Just now everybody, and all his relations, is to be seen in the fields—those who dare not go in daylight visit the harvests at midnight and gather a little for the coming day. You have heard by this time of the foul murder of Rev. Mr. Parsons near Baghchejuk. He had been in the work for 25 years—an energetic, clever, devoted missionary—father in law of Mr. Whiting, whom the Chinese sought to deify, and a man of like spirit. He had been on a ten or twelve days preaching tour, and returning, was within five hours of home. During the night four young men—who have confessed the details of their crime—shot the sleeping missionary and his companion. The bodies were found next day. The murderers say they are sorry they killed two men for only five medgidies—about \$4.45—which was all the money on the persons of the victims. When asked why they left the bodies unburied the villains answered that one of their number had proposed burial, but the rest ridiculed the proposal to bury a *ghaiour*. The Mussulmans express great sympathy with the murderers—say they are young and should not be punished, &c. The U. S. Government will have to take a very decided stand in order to secure justice.

Our work is going on as usual, though we have done little but feed the hungry since last February. We are building a high school which is to cost, land and all, about £1050, which when completed will be a very fine structure indeed for the purpose.

THE BIBLE. It is computed that there are now one hundred and fifty million copies of the Bible in circulation against five million at the commencement of this century.

Foreign Missions.

WESTERN SECTION.

LETTER FROM THE CONVENER.

PERMIT me through your columns, to call the attention of the Western Section of the Church to the requirements of the Foreign Mission Fund for the current year. These are more than usually urgent. The Committee was under the painful necessity of reporting to the General Assembly, in June last, a debt of \$16,558.83—an increase in the debt during the year of more than \$11,500. It is true, that this large addition to the debt was incurred chiefly by the purchase and erection of Mission buildings in India and in China, and does not indicate a permanent increase in the ordinary expenditure of the Mission, but it is none the less embarrassing to the Committee which has only very limited means placed at its disposal. The Committee has made, and is still making every effort to keep down the expense to the lowest point consistent with efficiency. It is only, however, possible to curtail to a small extent, the expenditure of a Foreign Mission. Those who have been sent to labour among the heathen have either to be supported or recalled, and they cannot even be recalled without incurring somewhat heavy travelling expenses. When the Report of the Committee was under consideration at Montreal, the General Assembly felt, as I trust the whole Church will feel, that the only suitable way to meet the present emergency is to put forth a vigorous special effort to sweep away the whole debt, and leave the Committee free to carry forward the great work among the heathen, upon which the Church has embarked. The following resolution was adopted by the Supreme Court of our Church, unanimously, viz: "The General Assembly call upon congregations to make a special effort to double their contributions to Foreign Missions for the present year, and enjoin upon Presbyteries to use all diligence to secure this end." With a hearty and united effort on the part of ministers and people, this debt can be removed in one year, without injury to any of the other schemes of the Church. According to the last Statistical Report, there are nearly 84,000 communicants in the Western Section of the Church, in Quebec, Ontario and Manitoba, and an average contribution of 54 cents from each of them would produce

more than the entire amount necessary to sweep away the present debt and meet all the expenditure of the year. There are surely few members of the Church so poor that they can, even without any special effort, consider their duty to the Evangelization of the heathen discharged by a contribution of 54 cents.

In the present condition of the Mission work, there are some things to try the faith of God's people and lead them to depend more on the wisdom and grace of the Head of the Church, but there are many things fitted to give solid encouragement. The work among the Indians in the North West is assuming a more favourable aspect than formerly. The Indians, as they settle upon the reserves which have been set apart for them by the Government, and abandon their roving habits, can be much more easily and effectively reached by the missionary. The accession of Mis-ta-wa-sis' band opens up a new and exceedingly promising field in this department.

In Formosa, the work still advances satisfactorily. The absence of Rev. Dr. Mackay is much felt by Mr. Junor and by the entire Mission, but his visit to this country will it is believed, do much to develop a deeper interest in the great work to which he has consecrated his life. He is now engaged in visiting the congregations of the Church, as extensively as his time and strength will permit, and the heart-stirring report he has to give of the great things the Lord has done by him, cannot but increase the interest felt in the foreign work. The latest reports from Mr. Junor continue favourable, but he feels greatly the responsibility of his position, and urgently asks for another missionary.

The state of the Mission in India as reported to the General Assembly, gave occasion for not a little anxiety. I am glad to be able to state that the last accounts received from Rev. John Wilkie are of a much more encouraging character than any that have come to hand since the unfortunate difficulties arose, to which allusion was made in the Annual Report. There are now indications of greater harmony in the mission staff, and several cases of conversion from among the heathen are reported. WM. MACLAREN,

Toronto, 11th Nov. 1880.

Conveuer.

Indore.

LETTER FROM MISS RODGER.

THE following letter addressed to Mrs. Harvie, Secretary of the Woman's Foreign Missionary Society, Toronto, is kindly sent to us for publication :—

Thanks for your letter and the report which you sent me last week. In your letter of June 10th you expressed regret that you did not know about the Girls' school sooner. Although this school was opened in February it has not been very encouraging until lately. For the first month very few attended regularly, they might come for a day or two, then be absent for more than a week. The attendance improved the second month, but the number was low in the hot weather. Some of the children in that season went with parents to visit their friends in their own part of the country. I thought it better to keep the school open all through the hot season even if very few attended. You will rejoice when you hear that the number has increased considerably and that their attendance is very regular indeed. They are of different castes, from the Brahmin down to the Dhobi, although there is only one representative of the latter caste. Her name is Batasa (sugar-cakes in English) but I do not consider it an appropriate name for her. They all sit in the same room, and no objection has been made to it yet. Six of the girls are of the Brahmin caste, one is the daughter of a thakoor, the remainder include darzi, bonzi, kisaio, and dhobi castes. Two of the children only understand Marathi, but they also speak Hindustani, and they are all taught to read the Hindi characters. They are all taught to sew, and I have commenced to give them a little arithmetic. Miss McGregor has taught them to sing a few hymns, two of them, Angeline and Sawa, sing very well, they are very fond of the hymn, "Joyfully, Joyfully." These girls are in the same class, they are all making steady progress. A warm welcome is always given me when I visit Sandelara's mother. Some days ago she sent me a dinner which she had prepared, it was a pleasure to me to get it for it seemed good will on her part. Sawa sings the hymns she has learned in school in her own home and her family seem pleased to hear her do so. She has a very sweet voice, and a very sweet face: altogether she is one of the most attractive girls in school. Scarcely a day passes but one or two women drop in for some minutes, I encourage them to come, and it helps to remove the prejudice they have against girls being educated. One woman who was very indignant at me for asking her daughter to come to school, often comes in herself now. Her daughter has attended lately, at first she stood in the doorway, one foot inside, the other outside, and looked as if she did not know which way to turn. She was absent to-day on account of a death in her family; they will have the customary days of feasting and she will not return probably until this is all over. The behaviour of the children is improving. Their appear-

ance is also somewhat better, and I can have prayer with them without the fear of being disturbed by some one laughing outright. At first I was so often interrupted I thought it better not to have prayer until they could be made to understand that they would have to keep silence. Besides these children I have two other girls learning to read, whose father will not allow them to go out. One is called Champis, she gets on very slowly; the other is much more intelligent. Both families belong to an upper country station, this accounts for their being so secluded. It is so difficult to persuade these people to do anything contrary to the customs of their fathers. Champi's mother and grandmother, however, always make me feel sure they are glad to have me come to their house. I tried the experiment of having a man call for the children, but it did not succeed, and I have been very fortunate in getting a brahmine woman to call for them. The school has prospered since the change was made. I have not been able to get a suitable person as yet to assist me in Zenana and school work. Since the return of Mr. Douglas and his family from the hills, I have been relieved of the care of the children in the orphanage.

Babis Bhimgir's wife took me to see the Maharani not long ago. She is a frequent visitor at the palace, and on one of these occasions the rani asked her to bring me. In sending this message I doubt whether she was prompted by any other motives than curiosity. At the entrance door I was asked to take off my shoes. Although I disliked going up the staircase and through the dark passage without shoes, I did as I was required. The rani was seated on a dari (a small carpet) which was spread on the earthen floor, and another was spread for me at a little distance, not a chair was there in the room. She was employed signing papers, and would occasionally stop to talk to me. The conversation principally was about worship. The Maharaja has three wives, but the one I saw is the mother of the elder prince. The one which I shall call No. 2 was absent from the palace the day I was there, it was on that account I did not see her also. The remaining one I believe is pretty much an invalid.

LETTER FROM MRS. J. F. CAMPBELL.

The following extracts are from a letter addressed to the Secretary of the Kingston Woman's Foreign Mission Society:—

As to the work among the women, I am trying to keep up the work begun by Miss Rodger, and as I have several new houses I have plenty to do. One of the new houses is that of a Marathi Brahmin,—a clerk in the Comm.ariat under Col. Vanderthuisen.

They are very bright girls in this house, and seem anxious to learn. At first they were very shy, and only the biggest girls would come near us. Now the whole family, (at least from the number I should think so) gather round us to look at ourselves, our work, and listen to the reading. I must tell you of my experience in a Parsee house, shortly after my marriage. They knew of my marriage, so one of the women expressed surprise at my not dressing more finely. She thought it was the custom, when people were newly married for them to wear fine clothes and plenty of jewellery. She even suggested silk as an appropriate material for me to be dressed in. The same day she asked me my age, my husband's salary and other such personal questions. We hear and see strange things occasionally. At a house we visit regularly (it is one of the better class too) the front room is occupied by a cow, which cow we have to pass very closely in getting to the room where we read. One day we found the cow and a calf in the same room where we read, the full size of which room is not more than nine feet square. They have so little idea of what we consider comfort. You will be interested in hearing that we have taken a little orphan boy to bring up. He is a little famine waif, and came to us through Col. Lester, of Sirdapore. Have you heard of the Bhils? Little Ramlal (for that is the boy's name) is one. Speaking of them takes me back to our experience of tent life, and travelling in the districts after our marriage. Both the tent life and the travelling from one halting place to another in our own conveyance we found very pleasant. Picture to yourself a tent about 11 feet square as dining-room, study, bedroom, pantry, all combined. One half of a camp table did for dining table,—the other half for writing-table. Under the writing-table was a trunk containing clothing. This we had chained to one of the poles of the tent, for fear of the robbers. The box containing our provisions, &c., was chained to the other pole. Then we had a rope from one pole to the other, on which were hung our saddles, shawls, &c. Under the bed was the medicine chest and a basket of clothing. In the rear of the tent was a small verandah—like room used for a bath room. After the first two days we had a second tent which was partly occupied by Mr. Missal, our catechist, and used by us also for taking our meals in. Don't you think we economised our space?

My husband followed the usual plan of having the tents pitched on the outskirts of large villages, and also in many of the smaller ones in the neighbourhood. Copies of the Scriptures, or portions of them, and tracts were sold or given away. Sometimes we were

visited in our tents by those who had been interested enough to want to hear more, and had thus come for further enquiry and conversation. But what has this to do with the Bhils? Many of them are living in that part of the country over which we travelled. They are one of the aboriginal tribes of this country and are said to be a thieving, murderous set, thinking as little of cutting off a man's head as a Hindoo does of telling a lie. Those of them who have not become Hinduized are truthful. Those who have become Hinduized have lost that virtue, but retain their thieving, murderous propensities. To show how little they think of murder, I will repeat to you what was told my husband by Col. Lester about a Bhil who was brought before him for murder. This Bhil coolly entered into all the details of the murder,—his only shame and regret being that he had not made a good job of it, inasmuch as he had not cut off the man's head with one stroke, but had to take two. During our camp life in the districts we knew something of Bhils in the way of watchmen; for according to the old proverb "Set a thief," and according to the custom very generally followed in India, those belonging to the robber castes are employed as watchmen. But our first alarming acquaintance with the Bhils was during the last stage of our travels in the districts going from Barnuggur to Butlam,—a distance of about 20 miles. We left Barnuggur at 11 a.m. hoping to reach Butlam between six and seven in the evening, as we understood the distance was 24 miles. But not only was the distance greater, but the roads too were worse than we expected, so that at dark we found ourselves in the midst of the Bhil country, 10 or 12 miles from our destination, with the road in such a state that we could only walk the ponies. Just about this time we reached a sort of police station. Here they called out to us that the road was closed at night on account of its danger. But my husband called back that no road was closed to a Sahib (a white man is usually called a Sahib) For what could we do? It was as bad to go back as forward. Besides my husband had arranged to preach to the Europeans in Butlam the next day, Sabbath, so we just kept on. In India it is the custom, when travelling in the way we were doing, for every village to provide a watchman who acts as guide to the next village. Well, just as we were passing this police station, several Bhils who seemed to come from there, joined our watchman, ran along with him some distance and then turned off, taking, as it appeared to us, a shorter cut to the next village. I feared that in some lonely spot they might waylay us. Meantime our Sa is (the man who looks after the horses and who was with us) told us some alarming stories of deeds

perpetrated by these Bhils,—how that not very long before, an executive enquirer had been attacked and robbed. When we arrived at the next village, it looked suspicious that we were kept waiting for some time before the watchman came. Our Sa is gave into my husband's hands the bows and arrows belonging to the watchman. These bows and arrows used by the watchman are large, and the points of the arrows are iron and can do deadly work, when skillfully used. Armed with this weapon we were a little more secure. Well this new watchman led us by a very circuitous way (still suspicious looking,) down through a gully shaded by trees, and where the road was so bad, that we all had to get out and walk for some distance. What a drive that was for the next few miles. My husband did not seem the least alarmed for ourselves, but he did confess to feeling a little anxious about our things which were some hours behind us. But we were both very much relieved when, between eleven and twelve at night, we reached Butlam, safe and sound, and still more so when our goods and chattels arrived also.

Trinidad Mission.

MR. A. CAMPBELL was sent out about a year ago as a teacher to labour at Couva. Mr. Campbell having given his scholars at Couva ten days' holidays in August, proceeded to San Fernando, Mr. Grant's station, and with Jacob Corsbie, the young Chinese teacher, visited the Mission schools. The schools were found in an encouraging condition; but the teachers complain of the difficulty they have in making children attend. The two teachers climbed to the summit of Naparima Hill. The scenery was grand beyond description. At the base of the hill was the busy town of San Fernando, with here and there a spire of a church towering above the other buildings, and no less than two of them belonging to the Presbyterian body. On the west was the gulf of Paria, noted for its calmness, and as the bright sun shone on the waters they looked like "a sea of glass." There was quite a number of ships out a little distance from the shore, some of them lying at anchor, others under full sail, but there was scarcely wind enough to fill the sails. Looking across the water to the west we could plainly see the rugged hills of the Spanish Main in South America, which appeared very near from our lofty height. In all other directions, as far as the eye could see, the principal thing that presented itself to the view was the green sugar cane, with here and there a lofty palm tree standing upright, but comparatively

alone, a very fitting emblem of the "righteous man," especially of those in the West Indies. It being Saturday the Coolie teachers had a holiday, and about a dozen of them assembled in the church at 11 o'clock to give in their reports to Mr. Grant of how they succeeded during the week, and also to study a lesson for Sabbath, and each one received the "well done" or the mark of displeasure according as his report was satisfactory or otherwise. One poor fellow when he gave a very unsatisfactory account of his week's labours, received from Mr. Grant the address of the "slothful servant." "Poor John, I know that you are naturally lazy, but you must either give up your laziness or give up the school, so I will give you one week more to decide."

On Sabbath Mr. Grant held two services in the church in San Fernando—one in Hindostani, the other in English—and two out in the country. The services in town were very well attended, and looking at those who attend church in comparison to those who do not, it might be truly said of them as of the man of Gadara that they are "clothed and in their right mind." I think if our friends at home would just see how well our churches are attended, and see also the great numbers who are wandering about on Sabbath, as sheep having no shepherd, there would be no delay in sending at least one more undershepherd to try to gather some into the fold. Sabbath evening I went out in the country with Mr. Grant to a place called Harmony Hall, where he preached in a building that would seem rather antiquated to an audience in Canada. The floor was simply the mud levelled off and dried with the sun. The walls were open to every breeze that blows, except the posts which held up the roof, and the roof was made of fan palm leaves lapped over one another like shingles, and as a heavy shower of rain was approaching, the horse was led in as one of the auditors to share in the protection the building afforded. But in this homely building quite a number of Coolies assembled and listened with rapt attention to the "old old story of Jesus and his love." In the evening Mr. Grant began a series of lectures on the "Life of Christ." He had sent to the United States for a number of Geikie's, cheap edition. These arrived on the preceding week and no less than sixteen young men purchased each a book, and more would have taken them if they were to be had. This gives an idea, not only of the progress of Christianity, but also of education among the Coolies.

Mr. Campbell visited Mr. Morton's station, Princetown, Savannah Grande. On arriving at Mr. Morton's, found them all well and busily engaged teaching a few young Coolie men who came every evening to learn to

read. They were preparing to leave on the following week for Demarara, where they are to remain for a month. There are over 50,000 Coolies in that colony and as yet very little mission work done among them, and the Macedonian call seems to have come over the water afresh, "come over and help us." There is a Scotch Missionary stationed there now but his work is not principally among the Coolies, so Mr. Morton will find plenty to do until he returns. Mr. Christie has just completed a new school-house at one of his stations. Mr. Morton has returned from his visit to Demarara.

Rev. J. Grant writes on the 25th September: "We are busy at Geikie's Life of Christ—Our more intelligent young people are delighted with it. At Christmas we will have an examination on this work in presence of friends of the Mission. Our services are better attended than ever before. We are greatly delighted with the removal of the financial barrier to the sending of a fourth missionary. A missionary to the Coolies here is sure to be well scanned by the public. He receives aid from all denominations, and is in some sense common property." He speaks of the prominent post which the new missionary will occupy, and of the valuable services rendered to the Mission by Rev. A. Falconer, Port of Spain. He is "cheered exceedingly" by the liberality of the congregations.

Foreign Mission Report.

EASTERN SECTION.

PAST year we gave the Report of the Committee for the Eastern Section in full. As we cannot make room in this issue for the whole report, rather than spread it over two numbers, we judge it better to give the substance of it in condensed form.

I.—THE NEW HEBRIDES MISSION.

Our missionaries in this field are,—The Rev. JOSEPH ANNAND, at Anelcauat, Aneityum, with 20 teachers; Rev. J. W. MCKENZIE, at Erakor, Efate, with 9 elders and a band of teachers; Rev. A. B. ROBERTSON, at Dillon's Bay, Erromanga, with 22 teachers. The mission is a joint one in which the missionaries of the Reformed Presbyterian Church of Scotland and of the Australian Church cooperate with those of Canada. Twenty three ministers in all have laboured in this field, of whom two died by violence, and six from natural causes, while four retired. Eleven remain, and met last year in Synod, as usual, for discussion, review and prayer. The meeting was held upon Erromanga and the brethren were all accommodated on shore, chiefly at Mr. Robertson's.

ANEITYUM :—Mr. ANNAND reported 565 inhabitants in his district, of whom 233 are on the communion roll. The communion was dispensed three times in the year. The number of baptisms was nine, and of marriages 18. Public worship every Sabbath in four churches; 18 Sabbath-schools, and 20 day-schools. There is a Normal school for the training of teachers with *forty* on the roll. The event of the year has been the receipt and diffusion among the people of the second volume of the Old Testament, in the language of the Aneityumese, to be speedily followed by the whole Book. This, the first Bible in any of the native languages of Polynesia, is a monument to the joint labours of the late Dr. Geddie and the Rev. John Inglis. The natives have defrayed the cost of publication by contributions of arrowroot. Mr. Annand states that 800 copies were distributed immediately in his district; and that he has prosecuted his work during the past year with much comfort and been greatly encouraged by the improved conduct of the people.

EFATE :—Mr. Mackenzie reports 81 members in good standing on the roll. The infant school, taught by Mrs. McKenzie has been especially encouraging, having over *forty* in attendance. Besides the usual classes for teachers and candidates, another has been held, attended by twenty young men. All professing Christians attend church and Sabbath school more or less regularly. Nine elders give occasional aid, when requested, at prayer meeting. It is a marvellous contrast to see the decently clothed well conducted people there, compared with the naked savages all around. Of the Church members, four visit in turn a distant heathen village. There are three Christian villages, population 280, and three heathen villages, population 200. The number of marriages since 1872 has been 38, and the infant baptisms 63.

ERROMANGA :—Mr. Robertson reports abundant opportunities for direct missionary work with his people generally, and at Dillon's Bay especially, the people were more anxious than ever before to improve themselves by attendance upon the various classes within their reach. There are, first, early morning prayer with instruction in Scripture truth, conducted generally by a native teacher, sometimes by the missionary. At nine a.m., Mrs. Robertson's class for children—six years of age, and upwards to eleven—the older scholars remain for writing, the girls, to sew. This is a very hopeful class. Then Mr. Robertson during part of the year conducted a class for young men in reading, writing, singing, and elements of arithmetic; and he had succeeded in settling a teacher at Unepang, from which he was

repulsed a year ago. Kawawi, a chief, and son of one of the murderers of John Williams had relinquished heathenism. The natives had given our missionary many convincing proofs of their respect for him. The only subject of regret in the report is the reference to the labour-traffic through which as many as a hundred people who were under Christian instruction had been allured away from that part of the island in six months.

II.—TRINIDAD MISSION.

Our missionaries in this field are (1) the Rev. JOHN MORTON, at Princetown, Savannah Grande, with assistants—Miss A. M. Blackadder, teacher, Joseph Annajee, native evangelist, and six native teachers and monitors. (2) Rev. K. J. GRANT, at San Fernando, with Lal Behari, assistant, John Corstie, and fifteen other helpers and teachers. (3) The Rev. T. M. CHRISTIE, at Couva, with three teachers.

COUVA :—Mr. Christie's labours in his own field were only for about four months, as he returned to Canada on a furlough of eight months. Messrs. Morton and Grant supplied one-third of the remaining Sabbaths, and reliable catechists sent by them, the other third. The services in the church and in the hospital were thus regularly maintained and efficiently conducted. The number of scholars on the roll of the schools in this district was 118, and the average attendance, 71.

SAVANNAH GRANDE :—The whole work in Mr. Morton's district has been pushed forward with great vigour and success. At Princetown—so called in commemoration of the recent visit of the sons of the Prince of Wales, services have been regularly conducted with increasing interest, and from this as a centre, inroads have been made in different directions upon surrounding heathenism. There is a good high-school at Princetown, supported by the Halifax Woman's Foreign Missionary Society, and of which Miss Blackadder is the faithful and successful teacher. At Peparo, land has been purchased upon which a church and school-house and a teacher's residence are to be built. At St. Julien, three and half miles above Princetown, a house has been rented, in the meantime, for school purposes and Sabbath services. A new school room has been built at Mount Stewart. The total number of scholars on the roll in Mr. Morton's district is 200, with an average attendance of 125.

SAN FERNANDO :—Mr. Grant reports that the mission schools have received a large amount of attention, and that the Word has been preached on nearly every day of the week as well as on Sabbath. "Education and the Gospel travel together in friendly intercourse." The stations supplied extend

over twenty estates. The services are conducted chiefly in Hindustani. Adults in evening classes have received much attention during the year. At Lal-Behari's station above twenty adults have been taught to read in their own language with considerable freedom, and those who learn to read generally attend church. Services in English and Hindustani have been regularly maintained in San Fernando, and in three out-stations every Lord's day in Hindustani. Lal-Behari, Sadaphal, and Jai par-gasal have laboured faithfully. C. C. Soodeen and others have been ready to respond to any call to duty. All have worked hard and with some success. In the year there was added sixty names to the baptismal roll—37 adults and 23 children. The high-school, under the able management of J. W. Corsbie, who had the advantage of two years instruction at the Galt Institute, is doing well. The number of pupils on the roll of the ten schools in this district is 448.

GENERAL REMARKS:—All the helpers, teachers, and monitors, meet regularly for instruction. They report at these meetings the condition of their schools. If there be any falling off, they are expected to account for it in a satisfactory way. They tell of the visits they have paid, and of any encouragements they have had. They study Geography, History, and Arithmetic, and the Word of God. They are supplied with maps of Bible lands. In this way every teacher is "like a scribe, well instructed unto the kingdom of heaven," and goes forth as from a theological seminary, to make known the way of Life. The principle of self-support is inculcated and is being developed in all the districts. Even in the Couva district, from which the missionary was absent for eight months, the native collections amounted to £18 stg. The Savannah Grande reports a new school house erected at Mount Stewart. at a cost of \$350 from local sources: At Princetown the collections were \$116.78; at Peparo \$350 were raised for building purposes. In the San Fernando Church the weekly collections come to £114: 10s., special, £86: 5s—equal to \$927.52. The planters contributed, chiefly to the support of the schools, £695: 12: 6. Two native evangelists have offered themselves as candidates for the ministry and are pursuing a regular curriculum of study. In a short time it is expected that they will be regularly ordained over Indian churches and occupy seats in the Presbytery of Trinidad. The Government of Trinidad has agreed to give annual grants of £50 each to four schools for the benefit of Coolies who have settled on crown lands, and these schools are placed under the charge of the missionaries.

FINANCE.—The total receipts for the maintenance of these missions in the New He-

brides and in Trinidad for last year were \$13,239.10; namely, \$6,581 from congregations: \$3,018 from Sabbath schools: from bequests and donations, \$1,933: from women's societies, \$328: from Widows' Fund and Geddie Memorial Fund, \$591: from the Crerar reserve stock; \$584, and the balance from interest. The amount received for the Trinidad Mission from the proprietors of estates, the Coolies, school fees, and local contributions was upwards of \$5,000—very nearly equal to the amount paid from the Church funds. It is noted that the Crerar Reserve, originally \$10,000, has now been expended. It has been drawn upon to meet exceptional expenditure for twelve years, and was the chief factor in the purchase and payment of three houses in which the missionaries reside, of several churches, and boats for the missionaries. Henceforth all *extras* will have to be met from ordinary revenues. The Committee have obtained the sanction of the General Assembly for the appointment of a fourth missionary.

ALEXANDER McLEAN, *Chairman.*
P. G. MCGREGOR, *Secretary.*

Sabbath-Schools, their use and abuse.

THE following is the substance of a paper on this subject read before the Presbyterian Council, by Rev. Dr. Arthur Mitchell, of Chicago.

There are two great departments of Christian labour, which may almost be said to have been created during the past century—Foreign Missions and Sunday-schools. It is true that, strictly speaking, neither has ever been entirely omitted from the services of the Church. Especially were foreign missions the glory of primitive Christianity, and the Churches of every century commanded that the children should be taught. Nevertheless, it is true that the institution of Sunday-schools as we now see them is scarcely one hundred years old. In 1780 they were practically unknown. It is certainly a most extraordinary phenomenon the growth of the Sunday-schools in the last hundred years in every Christian land. There are at present in Protestant Sunday-schools not less than twelve million scholars and one and a half million teachers, making a total of full fourteen millions. The development of this system has perhaps been most rapid in the United States and Canada. We have seven million Sunday-school scholars and nearly a million of teachers. They constitute a vast University and they have certainly affected

our national character and the current of our national history. The extension of these schools has been more or less marked in Britain and in Scotland. In France they did not receive their first vigorous impulse until 1852.

The speaker then went on to show by statistics the immense growth of Sunday-schools in all parts of the world. "What are the reasons for it?" I beg leave to say that in answer to this question some very incautious words as I think have been spoken. It was said only a few evenings since in the hearing of this Council, and I noticed that the statement was loudly applauded, that the institution of Sunday-schools was kept a-going by light secular amusements, parades, picnics and processions. Now, may I be permitted to say a word, with profound respect for the honoured and beloved teacher of mine who uttered that statement as well as for all those who applauded it; that never in their lives did they make a more complete and woeful mistake. Our widely-spread Sunday-school system has far better reasons for its existence than these. I hope I may be pardoned if I speak with some warmth upon this matter, but I feel sure that if I may have your attention I can show that this vast fabric is resting upon a foundation of the most substantial and valuable labour. The truth is, without one has investigated the subject, he will not imagine the great amount of intellect that has been drawn into the service of our Sunday-schools nor the amount and quality of the work that has been expended upon them. The first of the reasons which may be named for the rapid increase of the Sunday-schools is that of the great and growing necessity which existed for them. There were millions of utterly-neglected children. It was imperative that some plan of instructing and saving these children should be found by the Church, and, when once the plan was decided upon, the results were good and the field was immense. It has been found by the most devoted and intelligent Christian parents that they receive invaluable aid in the training of their children by the co-operation of suitable teachers. The idea that the work of teaching children in the knowledge of the Scriptures must be left entirely to the clergy has been abandoned forever. As the results of this system, the parents have not only been stimulated in their work of caring for the religious education of their children, but the scholars themselves have been greatly benefited, and an unprecedented stimulus has been given to the study of the Scriptures. Expositions of the Scriptures have been prepared by the best men in our Church and have received a wide circulation. The different Sunday-school papers designed for the younger children have also been found an

excellent means of disseminating religious knowledge, and their popularity has been and is testified to by their enormous circulation. We hear the assertion, however, of late that there is a falling off in the number of converts to the Church, and it has been charged that the Sunday-school system is the cause. The truth is there is a growing laxity in family government for which the pulpit is in part responsible, and the question arises whether it is not in a great degree chargeable upon the lack of attention to the wants of our children in the services of the Church. But whatever influence there is at work to keep the children out of Church, the existence of Sunday-schools has had the effect of making the result of those influences less disastrous than it otherwise would have been. Let us have the Sunday-schools in the heart and soul of the Session. Let us give it our early and constant attention, and pour upon it our prayer and love. Don't ask to have the Sunday-schools made less attractive to the children, but make the Church more so. The pastor that provides for its spiritual wants of the children will never find his church forsaken by them. On the contrary, he will find in them his most animated hearers and his most loyal friends.

THE QUEEN OF MADAGASCAR.

During the dedicatory services of the new Palace Church at the capital of Madagascar, the Prime Minister, while saying that he 'wished to appear as a simple member of the Palace Church and not in his official capacity,' gave an account of the way in which the Queen had been led to the acceptance of Christian truth.

It was not through any human instrumentality, said the speaker, that the Queen first became a Christian, but through the influence of the Word of God, blessed be the Holy Spirit! and I will show you the very Bible by which she was led to believe. He then took from a table in front of the Queen a not very clean copy of the Bible, printed by the British and Foreign Bible Society in 1865, and holding it up said, 'This Bible was in the house of Rasoharina (the Queen who succeeded Radama II., and preceded the present Queen) and was considered of no importance. It received no honour of any kind, and whoever had any time to spare might take it up and spell through a verse or two, and put it down again. When Rasoharina died the present Queen remained within the palace, as is customary at a time of mourning, and she took up this Bible and read it, and as she had then a good deal of leisure at this time of sorrow, she read in it

frequently. That very Bible,' he said, holding it up again, 'was blessed by the Spirit of God to change the mind of the Queen, and make her love praying, and the word in Isaiah lv. 11 was accomplished, which says, 'So shall my word be that goeth forth out of my mouth; it shall not return unto me void, and it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

The Presbyterian Record.

MONTREAL: DECEMBER, 1880.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 60 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.

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

HAVING reached the close of Volume No. V, we here record our grateful thanks to all who have assisted us in maintaining the circulation of the RECORD, and we respectfully solicit a continuance of their co-operation. It neither accords with our custom nor our ideas of propriety to sound our own praises by publishing "letters of commendation," as some other journals do. It is enough for our readers to know that we have the approval of the GENERAL ASSEMBLY, to whom we are in the first place responsible, and who by its recent deliverance "commends the RECORD to our ministers and people as worthy of their support, and enjoins Presbyteries to draw the attention of their congregations to the importance of extending its circulation." The Committee on the RECORD having, by their generous gift of \$1000 to the Home Mission Funds of the Church, relieved us of the semblance of surplus funds, we end the year with a light heart and an

empty treasury. We do not believe, however, that our constituents will allow the RECORD to suffer even temporary embarrassment from that transaction. They will readily understand that, as our business is conducted strictly on "the cash principle," it is only more needful now, than before, that we receive payment IN ADVANCE. We should like to be informed as soon as possible of any changes in the number of copies, or of the addresses to which they are to be sent for 1881. We can supply any of the back volumes at 50 cents for the set.

Literature.

BRITISH AND FOREIGN EVANGELICAL REVIEW: James Bain & Son, Toronto, \$2.00 per annum. The October part opens with an article on *Professor Robertson Smith and the Penteteuch*, following which there is a scathing article on the notorious *Scotch Sermons*, by Professor Croskerry of Magee College.

THE WESTMINSTER QUESTION BOOK, from the Presbyterian Board of Publication, Philadelphia, we confidently recommend to teachers and advanced scholars as being a most useful Manual of the Sabbath-school Lessons for the year 1881. The notes are good, and the questions very suggestive. Price only 17 cents. Superintendents and Teachers of Bible-classes should supply themselves with "*Peloubet's Select Notes*."

CHRISTLIEB'S SURVEY OF MISSIONS, is the newest handbook on Missions—full of the kind of information wanted for Missionary meetings; price 80 cents: THE CONGREGATIONAL PUBLISHING HOUSE, BOSTON.

MEETINGS OF PRESBYTERIES.

Chatham, at Chatham, 14th Dec., 11 a.m.
Peterboro, at Peterboro, 11 Jan. 1881, 2 p.m.
Maitland, at Lucknow, 21st Dec., 2 p.m.
Montreal, Montreal, 11th Jan., 1881, 11 a.m.
Manitoba, at Winnipeg, 8th Dec., 10 a.m.
Kingston, at Belleville, 21st Dec., 10 a.m.
Bruce, at Teeswater, 21st December, 2 p.m.
Lunenburg and Yarmouth, at Bridgewater, 14th December, 11 a.m.
Miramichi, at Chatham, 7th Feb. 1881, 10 a.m.
Brockville, at Brockville, 14th Dec., 3 p.m.
Whitby, at Oshawa, 18th Jan., 1881, 11 a.m.
Paris, at Princeton, 13th December, 11 a.m.
Halifax, at Halifax, 7th December, 10 a.m.

A Page for the Young.

THE NAME OF THE GOOD SAMARITAN.

OBERLIN, the well-known philanthropist of Steintal, while yet a candidate for the ministry, was travelling on one occasion from Strasbourg. It was in the winter time. The ground was deeply covered with snow, and the roads were almost impassable. He had reached the middle of his journey, and was among the mountains, but by that time was so exhausted that he could stand up no longer.

He was rapidly freezing to death. Sleep began to overcome him; all power to resist it left him. He commended himself to God, and yielded to what he felt to be the sleep of death. He knew not how long he slept, but suddenly became conscious of some one rousing him and waking him up. Before him stood a wagon-driver, in his blue blouse, and the wagon not far away. He gave him a little wine and food, and the spirit of life returned. He then helped him on the wagon and brought him to the next village. The rescued man was profuse in his thanks, and offered money, which his benefactor refused.

"It is only a duty to help one another," said the wagoner, "and it is next thing to an insult to offer a reward for such a service."

"Then," replied Oberlin, "at least tell me your name, that I may have you in thankful remembrance before God."

"I see," said the wagoner, "that you are a minister of the Gospel; please tell me the name of the good Samaritan?"

"That," said Oberlin, "I cannot do, for it was not put on record."

"Then," replied the wagoner, "until you can tell me his name, permit me to withhold mine."

Soon he had driven out of sight, and Oberlin never saw him again.

Is it not a principal charm of the story of the good Samaritan that there is no name given, no clue to any person, nothing by which to locate the generous hand that did the deed, except the generous spirit which prompted it?

If you feel prompted to an unnoticed act of kindness, do not hold back because it will be unnoticed! Ask yourself—What was the name of the good Samaritan?

NEW TESTAMENT LEARNT BY A CHINESE BOY.

THERE IS A WONDERFUL CHINESE BOY in connexion with one of the Mission schools at Peking. The Rev. Daniel M'Coy, the Mis-

sionary, after affirming that most of the scholars have made commendable progress during the year, says:—"One boy at our late examination repeated the entire *New Testament without missing a single word or making one mistake*. He is well up in the Chinese classics too. He is now committing to memory Dr. Martin's 'Evidences of Christianity,' a task which he will soon complete. He united with the church last year, and we have been greatly pleased with his example. He is a diligent student of the Bible, and we have great hopes of his future usefulness, as we have of several others in each of our schools."

THE PRICE PAID.

"THE CHINESE are exceedingly mercenary. They will do almost anything for money. They have no notion of any man taking a course which does not tend to profit. Many of them think we pay people to become Christians; that we hire men and women to receive baptism and profess faith in the doctrine of Jesus. "One of our new converts," says a Missionary, "recently held the following dialogue with a neighbour who attempted to catechize him on the subject: "How much did these foreigners give you to join their church? twenty dollars?" "More than that."

"A hundred dollars?" "More than that."

"A thousand dollars?" "More than that."

"How much, pray?"

"More than the value of the weight of this mountain in silver and gold."

"In the name of Buddha! what?" cried his astonished interrogator.

"This precious book," said the Christian, holding up his Bible, "which tells me of God and Christ and Calvary, salvation, and everlasting life in Heaven."

WHY IS THE SKY BLUE.

"I wonder what makes the sky blue, instead of red, or green, or yellow?" asked a little boy.

"Don't you know *that*, you great big boy, six years old? The sky wants to be b'ue, so's to look like mamma's eyes and baby's eyes," cried four-year-old Johnny, stretching himself up to look tall, and not waiting to hear a wise answer. "That's what the sky wants to be b'ue for; I think b'ue a pretty colour, don't you?"

Dear, sweet Johnny! The loveliest beings in the world to him were his mother and the baby, and he will be safe and good and happy as long as he thinks so and keeps close to them.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
4th NOVEMBER, 1880.

ASSEMBLY FUND.

Received to 2nd Oct., 1880 ..	\$296.15
Ridgetown & Kilmarnock ..	7 63
East Nottawasaga ..	7 50
Stayer ..	3 45
Sunnidsle ..	2 85
Huntsville, Allansville and Chaffoy ..	1 00
Unifaff, 2nd Cong.	5 00
E-sa first do ..	3 85
Essa, Burn's Ch.	1 75
Essa, Dunn's Ch.	1 00
Barric ..	14 75
Maple Valley ..	3 00
Burton ..	2 40
Chatham ..	13 50
Wakefield ..	5 00
Bedeque ..	8 00
Waddington ..	12 25
Mount Forest, Knox Ch ..	9 00
Innorkip ..	4 35
Claremont ..	6 83
Brantford, 1st Ch ..	5 00
Dunnville ..	2 00
Chatham, 1st Ch ..	12 00
Yorkmills & Fisherville ..	3 30
Spencer ville ..	8 49
Ventnor ..	3 40
Newcastle ..	4 00
Vaughan, Knox Ch ..	5 50
Bolton, Caron Ch ..	4 50
Riversdale ..	2 35
Kennebec Road ..	3 46
Wroxeter ..	9 87
Unionville and Brown's Cor- ners ..	1 68
Port Dalhousie ..	4 00
Bluevale ..	6 00
Executors of the late Rev Dr Spence, Scotland ..	48 49
Ratho ..	5 00
Thamesville, Botany and Reserve ..	9 30
Martintown, Burn's Ch ..	6 00
Dunbarton ..	3 35
Carlton, St John, N B ..	3 80
Markham, St John Ch ..	2 75
Georgetown ..	5 00
Limehouse ..	2 00
North Bruce ..	5 00
Fergus, St Andrew's ..	14 70
Hawkesville ..	1 90
Brook ..	7 00
Hawkesbury ..	2 00
L'Original ..	1 00
Orangeville, St Andrew's Ch ..	5 00
Derry West ..	1 70
Eadies Station ..	4 75
Gore and Kennetcook ..	3 00
Vale Colliery and Suther- land's River ..	5 00
North & West Cornwallis ..	6 00
St Ann & North Shore ..	4 00
Blackville and Darby ..	2 50
Halifax, St Andrew's Ch ..	5 00
Pickering, Erskine ..	1 50
Chatham, St Johns, N B ..	7 10
Halifax, St Matthew's Ch ..	29 00
Avonmore ..	2 50
Beckwith, Knox Ch ..	4 60
Whycomah ..	9 30
	\$683.21

HOME MISSIONS.

Received to 2nd Oct., 1880 ..	1850.51
Colborne ..	4.45
Brighton ..	4.12

Chatham, St Andrew's	55.00
Wakefield	29.00
Innorkip	20.00
Avonmore	7.25
Litohfield	11.66
Darling Mission Station	15.00
Middleville	13.60
Chatham, 1st Pbyn Ch	68.00
Bequest of the late Mrs Robt Richardson Kincardine, per her Executors	100.00
Brighton, add	6.00
Dunlop, Fraser Ch	10.00
Lucan, Ormiston Ch	4.00
Glencoe, St Andw's, Ladies' Missionary Association ..	30.00
Hornby	7.00
North Augusta & Fairfield ..	7.00
Brookville, St John's Ch ..	12.50
Riversdale	1.20
Harrison, Guthrie Ch S So ..	2.50
Osbawa Sab So	7.00
Bequest of the late Mrs Ann Quay, Port Hope, per her Executors, add	13.00
Kennebec Road	10.00
Ratho	20.00
Beachburg, St Andrew's ..	5.00
Martintown, Burn's Ch ..	12.00
Dalhousie & N Sherbrooke ..	15.00
Williamstown, Hephzabah Ch	8.43
Prooline	33.20
Rockwood	4.00
Markham, St John's Ch ..	47.75
Dunblane	9.50
Norwood	20.00
Brook	12.00
Port, Knox Ch	20.00
Teeswater, Westminster Ch ..	35.50
Nassagaweya, add	13.00
Charles Blair, Puslinch	0.75
Euphrasia	12.03
Eganville Mission Stn, add ..	4.00
Pickering, Erskine Ch	2.50
Beckwith, Knox Ch	15.00
	\$570.95

FOREIGN MISSIONS.

Received to 2nd Oct., 1880 ..	\$1956.59
Colborne ..	3.95
West Magdala Sab So ..	8.60
Bristol at Miss's Meeting ..	4.00
Chatham St Andrew's Ch ..	32.89
Friend, Burns Po ..	3.60
Dunnville Sab So Formosa ..	2.10
do ..	6.00
Bequest of the late Mrs Robt Richardson, Kincardine, per her Executors	100.00
do do Formosa ..	10.00
Brighton ..	2.00
Glencoe, St Andw's, Ladies' Missionary Association ..	12.00
Brookville, St John's Ch ..	5.25
Bequest of the late Rodk Mo- Leod, Twp of Huron, per his Executors	100.00
Kennebec Road	4.00
Harrison, Guthrie Sab So ..	2.50
Ottawa United Miss's Meet- ing, per Rev Dr McKay's lecture	230.40
Kincardine, Formosa, do ..	118.15
Chatham, Quo do ..	27.00
Ayr, Knox Ch ..	78.00
Mrs John Thom, Sr, Toronto ..	29.00
Rockwood	4.00
Norwood	13.33
St Andrew's, Q ..	24.00
Port, Knox Ch ..	20.00
Richmond, Que, Rev Dr Mo- Kay's lecture ..	14.00
Nassagaweya, add ..	10.00
John McDermid, Nottawa ..	8.00
Charles Blair, Puslinch ..	0.75
Fergus, St Andrew's Ch ..	33.39
Miss Harvey, Ottawa ..	1.00

Euphrasia	10.00
Princeton, Rev Dr McKay's Lecture ..	15.50
Montreal, Crescent St Ch ..	607.09
Huntingdon 2nd, Rev Dr McKay's Lecture	38.00
	\$3526.65

COLLEGES ORDINARY FUND.

Received to 2nd Oct., 1880 ..	\$513.61
Colborne ..	2.50
Chatham, St Andrew's ..	24.64
Glencoe, St Andw's, Ladies' Missionary Association ..	11.00
Dunwich, Chalmer's Ch ..	10.00
Keene ..	20.00
English Settlement ..	23.28
Norwood ..	6.67
Perth, Knox Ch ..	20.00
Nassagaweya, add ..	11.00
Derry West ..	6.80
Moore, Burn's Ch ..	12.00
	\$661.50

KNOX COLLEGE BUILDING FUND.

Received to 2nd Oct., 1880 ..	\$625.84
Thomas Crean, Toronto ..	10.00
Samuel Marshall, Toronto ..	5.00
John Hepburn, Columbus ..	10.00
L. McLean, Centre Bruce ..	5.00
	\$655.84

WIDOWS' FUND.

Received to 2nd Oct., 1880 ..	\$319.89
Colborne ..	5.50
Cookstown ..	1.20
Greenbank ..	6.00
North Easthope ..	4.00
Chinguacousy 2nd ..	4.70
Norwood ..	6.66
Carradoc, Cooke's Ch ..	1.00
Nassagaweya ..	7.75
Plantagenet ..	2.00
Carp Kinburn and Lowry ..	6.13
Derry West ..	3.00
Pickering, Erskine Ch ..	1.00
Lynedoch ..	7.00
	\$375.83

With Rates from Revds E F Tor-
rance, A Gilray, \$16; A Kennedy,
Andw Wilson, J Hume, J Rennie,
\$16; Stuart Acheson, \$16; W A Mc-
Kay, \$24. R Torrance, J Gray, Oril-
ith, F Ballantyne, J A F McBain, D
Duff, J Laing, H J McDiarmid, W
Graham, Robt Wallace.

AGED AND INFIRM MINISTERS' FUND.

Received to 2nd Oct., 1880 ..	\$567.46
Chatham, St Andrew's ..	10.00
Hespeler ..	2.83
Queensville, Ravenshoe and North Gwillimbury ..	6.43
Dunbarton ..	11.00
Point Edward ..	22.55
Ventnor ..	2.35
Cookstown ..	1.43
Greenbank ..	6.25
North Easthope ..	6.69
Alico ..	4.70
Glencoe, St Andrew's ..	7.00
Chinguacousy 2nd ..	9.00
Vaughan, Knox Ch ..	8.10
Bolton, Caron Ch ..	8.21
Kennebec Road ..	4.00
Keene ..	12.00
Peterborough, St Paul's ..	50.00
Executors of the late Rev Dr Spence, Scotland ..	1077.43

Ailes Craig.....	5.15
Carlisle.....	3.60
Bothwell.....	9.00
Sutherland's Corners.....	1.70
Georgetown.....	10.00
Limehouse.....	5.00
Carradoc, Cooke's Ch.....	2.10
Plantagenet.....	3.00
Derry West.....	3.11
Owen Sound, Division St...	22.63
Pickering, Krasline Ch.....	1.60
	\$1982.82

Ministers Rates Received to 2nd October, 1889.....	
\$133.38	
With Rates from Revs E F Torrance, \$6; A Kennedy, \$2; Andw Wilson, \$1; J Hume, \$5; J Kennie, \$6; Prof Mowat, \$9; S Aberdeen, \$1; H McGuire, \$4; St Torrance, \$3; J Gray, Orillia, \$2; F Ballantyne, \$4.25; D Duff, \$3.50; J Laing, \$6; H J McDiarmid, \$3; Robert Wallace, \$5.	
	74.75
	\$28.13

WALDWESIAN PASTORS FUND.	
Received to 2nd Oct., 1880.....	
A friend.....	1.00
Union Meeting, Knox Ch, Toronto.....	81.82
M E S.....	1.10
	\$223.30

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO NOVEMBER 4th, 1880.

FOREIGN MISSIONS.	
Acknowledged already.....	
<i>Special for 4th Missionary to Trinidad.</i>	

Bathurst.....	9.00
St Matthew's, Halifax.....	100.00
Salem Ch, Green Hill, add.....	5.82
Vale Colliery & Sutherland's River, add.....	1.56
Blue Mountain.....	43.8
Barney's River.....	6.00
Few members Strathlorne Cong. C B.....	5.00
Carleton Yarmouth.....	2.00
Chesbogue, Yarmouth.....	1.00
Thos Sutherland, Shediac.....	1.14
Five Islands.....	16.25
Blackville and Derby.....	9.00
West River, P E I.....	10.0
Clyde River, P E I.....	5.00
Brookfield, P E I.....	7.00
French River, Pictou.....	2.60

<i>Ordinary.</i>	
O P Q, Pictou.....	5.70
Maitland Juv Missy Soc.....	17.75
St James', Newcastle, N B.....	20.00
Vale Colliery and Sutherland's River.....	21.85
Spring Hill, Cumberland.....	6.00
St Ann's and North Shore.....	24.00
Bequest of the late Jacob Frieze, Truro, for Trinidad.....	100.00
Flatland's & Metapedia.....	7.00
St John's Ch, Chatham.....	15.00
Noel.....	6.00
New Carlisle, Hopetown and Pt Daniel.....	6.90
	\$4815.43

<i>Ordinary.....</i>	\$1472.97
<i>Special.....</i>	3312.46
	4815.43

DAY-SPRING & MISSION SCHOOLS.

Acknowledged already.....	\$329.32
St John's Ch S S, Hix, 1 qr.....	20.00
St Ann's & North Shore.....	4.10
St Paul's Sab So, Woodstock.....	15.00
St James' Ch, Dartmouth.....	12.55
Ladies of Economy, per W F M Soc, Truro, towards support of Annajee.....	15.00
St Stephen's Ch S S, Amherst.....	18.55
New Carlisle, Hopetown and Pt Daniel.....	4.00
	\$418.42

HOME MISSIONS.

Acknowledged already.....	\$917.67
Salem Ch, Green Hill.....	13.88
St James Ch, Newcastle.....	20.0
Whycoombah, C B.....	9.30
St Ann's & North Shore.....	10.00
Upper Londonderry.....	25.14
Blackville and Derby.....	1.10
Mabou, C B.....	8.40
D M W, Mabou.....	4.11
Sampbellton, N B.....	30.39
Flatland's & Metapedia.....	10.00
St John's, Chatham.....	15.00
St Andrew's, Sydney.....	6.19
New Carlisle, Hopetown and Pt Daniel.....	4.00
	\$1074.83

SUPPLEMENTING FUND.

Acknowledged already.....	\$639.54
rev A Donald.....	1.00
Baddeck and Forks Baddeck.....	14.80
Hammond River.....	7.25
Merigonish.....	20.00
Elmdale & Nine Mile River redbank.....	5.10
do.....	6.6
Whycoombah, C B.....	6.70
Economy.....	6.99
do Prayer Mtg Cel.....	5.25
Upper Londonderry.....	20.00
Blackville and Derby.....	4.00
St John's Ch, Chatham.....	10.00
New Carlisle, Hopetown and Pt Daniel.....	12.00
	\$759.04

COLLEGE FUND.

Acknowledged already.....	\$2742.14
Economy.....	6.81
St Ann's & North Shore.....	4.00
Five Islands.....	4.00
Blackville and Derby.....	9.00
Flatland's & Metapedia.....	3.00
Shubenacadie & L-tewiske Col at opening lecture in Chalmers Ch. of Presby'n College, for Library.....	17.14
St John's Ch, Chatham.....	10.00
Noel.....	6.60
New Carlisle, Hopetown and Pt Daniel.....	3.00
	\$2819.03

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already.....	\$261.36
Harvey, N B.....	4.00
Lake Ainslie, C B.....	5.00
Whycoombah, C B.....	11.11
St Ann's & North Shore.....	4.00
Salt Springs & Hammond Riv Interest.....	33.00
do.....	31.10
Blackville and Derby.....	10.0
Blue Mountain.....	7.00
Barney's River.....	5.10
New Carlisle, Hopetown and Pt Daniel.....	4.00

Minister's Percentage.

Rev M Stewart, for 1880.....	2.25
T G Jobutone, for 1880.....	2.50
R S Patterson, do.....	3.00
D B Blair, do.....	3.50
Wm Murray, do.....	3.00
	\$396.37

SYNOD FUND.

Acknowledged already.....	\$95.28
St Ann's and North Shore.....	2.00
	\$97.28

FRENCH EVANGELIZATION.

RECOVERED BY REV. R. H. WARDEN, SECRETARY-TREASURER OF THE BOARD OF FRENCH EVANGELIZATION, 260 ST. JAMES STREET, MONTREAL, TO 8th NOVEMBER, 1880.

Acknowledged to 9th Oct., \$4467.69	
A member, Bryson, Quo.....	1.00
Mrs J H, Cobourg.....	10.00
Mrs H P, Ingersoll.....	2.00
S E, Ingersoll.....	3.10
Dunbar and Colquhoun.....	8.10
Coll by L Smith, Portage du Fort.....	2.00
R Ormiston, Columbus.....	4.00
J McIntosh, Whitby.....	4.10
Avonmore Sab So.....	3.00
Prince Albert & Port Perry.....	15.40
West No tawassa.....	6.00
Newcastle, N B, St James Ch.....	15.00
Point Edward.....	19.25
Mandamin Sab So.....	2.00
Glencoe, St Andrew's Ladies' Missy Association.....	10.00
Mountain.....	16.83
South Gower.....	14.17
Per E Gumminger, Wilmet.....	5.10
Kennebec Road.....	4.00
Lifton, St Andrew's.....	10.10
Cookstown.....	4.15
Pro fine, Thanksgiving.....	20.00
Cobocook & Co.....	9.00
Mattawa.....	9.00
Cheltenham.....	7.10
Mrs J McCardy, Kirkton.....	5.00
Kirkton Sab So.....	5.00
Rev L McPherson's Congregation, East Williams.....	86.47
Knox Ch, Main Road, Warwick.....	16.10
Lisgowick, Mechanics.....	4.00
Londonderry, L.....	6.50
Settlers, etc., & Co.....	3.00
Neil McLean, Port Mulgrave.....	1.00
Miss E A Thomson, Clarke, O Greenbank, add.....	1.00
Aroh Maxwell, Lancaster.....	2.30
Alex Dickson, Lancaster.....	2.10
Warrior, Gu'rie Ch S So, per W Kerr.....	4.00
Per J Oliver, Dalkeith.....	5.00
St George, & C, N B.....	5.00
A friend in London, Ont.....	19.00
Seneca Sab So.....	4.00
Capt Hunt Huntville.....	2.00
Ailes Craig.....	8.41
Carlisle.....	5.84
Botany.....	5.11
Turin.....	4.55
Ratbo.....	8.00
Dalhousie & N Sutherland.....	5.03
Per Messrs J P Jillard & A J Laruey, Harb Grace, Nfld.....	46.00
A friend, Paisley.....	2.00
A friend, Riv. Trois Pistoles.....	1.00
John Hyslop Cambachia.....	1.80
New Westminster, B C, St Andw h Ladies Missy Soc.....	25.00
Coll by Eliza Douglas, Curry Hill.....	3.85

Coll by Georgina Dunn, River Beaudette	4.15
Georgetown, Ont	20.00
Limehouse	10.00
Belleune, N B	2.50
Carraduc, Cooke's Ch	2.00
Perth, Knox Ch	14.50
John Fraser, Drummond	4.00
Miss Lillie, Perth	1.50
Wroxeter Sab So	14.00
Brook	5.00
Per Jas Campbell, Northport	12.15
Fisher's Grant	6.00
East Ashfield	5.00
Eganville	10.00
Montreal, Chalmers' Ch S So	40.00
W Gillimbury, 2nd Ch	17.00
Beckwith, Knox Ch	20.14
Upper Litchfield	1.8
Calumet	1.3
Coulonge	10.00
Coulonge Sab So	1.00
Huntingdon, St Andrew's	12.0
Lyndoch	12.0
Chatham, N B, St John's Ch	28.0
A friend from Russell	40.0
Pricerville add	3.37
Eden Mills Sab So	4.22
Presbyterian Ch of Ireland	481.66
Mrs J Aitken, St Mark's Ch, Montreal	50.00
Drummondville, Thanksrv'g	11.66
Toronto, West Ch, do	7.50
Launcester, do	17.85
Charleston, Knox Ch, do	6.50
Beverly, do	13.00
Glamis, do	13.80
Four friends, Glensel, do	3.00
Carlisle, do	5.15
Stellarton, Sharon Ch	2.00
Mrs J Kildr, Marmora	2.00
Madoc, St. Peters	22.0
Roscou, O	1.30
Sherbrooke, N S	9.31
Coldsprings	7.51
Bruce's Id, Rev J Ross Ch	65.00
D McWilliam, Black Land, NB	2.00
Jas McWilliam, do	1.00
Boalderie C B	12.00
<i>Per Rev Dr Reid, Toronto:</i>	
Tilbury East	11.27
Mount Forest, Knox Ch	10.00
Moore, Burn's Ch, add	4.50
Moore Line	10.00
Hibbert	15.00
Collingwood Mt.	1.57
Gibraltar	1.09
Friend, Hullett	1.10
Plympton, Smith Ch	5.10
Bracebridge Sab So	7.51
<i>Per Rev Dr McGregor, Halifax:</i>	
Merionish	20.00
S S, E R St Mary's	1.84
Mar, are, C B	2.40
St Ann's and North Shore	6.10
Upper Londonderry	14.0
Trump, St Andrew's	21.07
Blackville and Derby, add	4.60
Ladies' R & B Soc, Coldstream	4.50
New Carlisle, Hopetown and Port Daniel	8.00
	\$6153.34

POINTE-AUX-TREMBLES SCHOOLS.

(a) BUILDING FUND.

Acknowledged to 9th Oct.	\$978.70
New Glasgow, Que	4.00
<i>Per Rev C A Turner:</i>	
Peterborough	109.88
Lindsay	21.00
Woodville	15.75
Port Perry	16.50

Oshawa	34.00
Whitby	21.0
Howmaville	20.00
Toro to	148.50
Brampton	23.75
	\$1390.18

(b) ORDINARY FUND.

Acknowledged to 9th Oct.	\$906.58
A friend, Crescent St, Montreal	5.00
Chateaugay Basin Sab So	10.00
Miss v McFarlane, Chateaugay	10.00
A friend	5.00
L. A. Caser Sab So, on acc.	7.00
Mrs A Lesak Greenbank	4.00
John Lesak, Greenbank	4.00
Hon D Wark, Fredericton, NB	5.00
Calvin T Sab So, sunny Brae	
East River, N S	8.10
W Alexander, Toronto	10.0
Brookville, 1st Ch S S, on acc	25.00
James Black, St Louis de Guisguis	3.00
Fergus, St Andw S S, on acc	35.00
In Memoriam, S Georgetown	10.00
Mrs Rod. McGregor, New Glasgow, N S	25.00
J W Carmichael, New Glasgow, N S	25.00
Ross Bros, Leith	50.00
Keene	20.00
Windsor, O, Sab So, on acc.	10.00
J Laird, New Glasgow, P E I on acc.	10.00
Cash, Montreal	25.10
Cross Mission Sab So, on acc	10.0
Oshawa Sab So, 1 quarter.	12.50
Stratford, Knox Sab So	50.0
G Irving, E queuing	5.00
Chatham, O St Ibr Ch S S	51.00
Brussels Meville Ch S S, 1 qr	6.25
Inverness	6.89
H Morton, Montreal	12.00
D, Quebec, on acc	10.00
W & A J McFall, Nobleton	2.00
Mrs W, Quebec	2.00
Col by Ruth Waters, Quebec	3.70
Coll by F S Waters, Quebec	3.30
Mrs N B Carre, Montreal	20.10
G Rogers, Montreal, on acc.	25.00
Friend near Clarenceville, Q	4.10
Glenc, O, Thanksgiving	5.50
Vaughan, Knox Ch	10.00
West Brant	10.00
Dal'ouste & N Sherbrooke	6.10
Lachute Union Mtg	
Henry's & First Chs	7.26
Miss Richardson	1.10
Mrs Jas Aitken, St Mark's Montreal	50.00
Pelleville, John St Sab So	5.10
Thorold Sab So	4.00
Sydney, C B, St Andrew's Ch	6.10
A friend of our Almonte	1.00
Sherbrooke, N S, Sab So	4.43
	\$1491.56

PRESBYTERIAN COLLEGE, MONTREAL.
Rev. R. H. Warden, Treasurer,
to 8th Nov., 1880.

ORDINARY FUND.

Roxboro	\$13.00
Ruckingham	6.00
Tees & Co, Montreal	25.00
H Weldon, Montreal	65.00
W Drisdale, Montreal	5.23
Precent St, Montreal	103.00
South Tower & Mountain	5.00
Plantsfont	2.00
Kennebec Road	4.00
	\$228.23

THEOLOGICAL CHAIR.

P Redpath, Montreal	\$400.00
D Morrice, Montreal	100.00
Jas Court, do	25.00
L Paton, do	25.00
R Langwell, St Laurent	30.10
G Rogers, Montreal	25.00
M Lesak, do	10.00
W Angus, do	25.10
Dr Christie, Lachute	10.00
J W Smith, Montreal	20.00
P Nicholson, do	50.10
A McGou, do	20.00
A S Ewing, do	50.10
W D McLaren, do	50.00
R Fraser, do	25.00
Jas Johnston, do	50.00
W Walker, do	25.00
Rev D H McLennan, Alexandria	10.00
H B Picken, Montreal	10.00
Rev J S Black, do	10.00
John Stirling, do	166.10
P S Ross, do	20.00
	\$1090.00

LIBRARY FUND.

Mrs Redpath, Terrace Bank	\$10.00
Collection at opening	35.15
	\$45.15

SCHOLARSHIP FUND.

Robt Anderson, Montreal	\$100.00
-------------------------	----------

THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, PARQUEB FOREST & Co., TREASURERS, 173 HOLMES ST., HALIFAX, TO OCT. 30th, 1880.

Already acknowledged	\$55.9 8.04
Request late Jacob Frieze, Truro, N S.	300.00
	\$56,28.04

JUVENILE MISSION SCHEME.

<i>Miss Machar, Kingston, Treas.,</i>	
Gay's River and Milford S S.	\$4.00
Hillier, per Miss Grant	3.10
Mrs Ross, Fond du Lac	1.20
Perth, St Andrew's Sab So.	11.00
Waddington, N Y, Sab So.	16.00
St Andrew's, Q, Sab So	10.00
King, St Andrew's	14.00

QUEEN'S COLLEGE ENDOWMENT.

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

Already acknowledged	\$82,274.58
<i>Kingston.</i>	
A McAlister	bal on 100 60.00
I Marshall	3 on 20 4.00
T R Dupuis	2 & 3 on 500 200.00
J A Macdonald	1 on 500 250.00
R Macpherson	3 on 100 20.00
J O Gibson	2 on 25 2.10
M Jor Walker	bal on 25 15.10
Geo Davidson	3 on 50 100.00
R Crawford	1 on 40 25.10
W Bailie	bal on 50 20.00

S R White	3 on 100	20.00	<i>Ottawa.</i>		
R M Horsey	2 & 3 on 25	10.00	R W Baxter	3 on 100	20.00
R J Cartwright	3 on 500	100.00	A H Taylor	2 on 100	25.00
R Waldron	3 on 290	49.00	H F & E H Bronson	2 on 500	100.00
R Matthews	3 on 100	20.00	Rev W Moore	2 on 50	25.00
A Adair	3 on 100	20.00	P Larmonth	2 on 50	10.00
W Hayward	3 on 50	10.00	D B McTavish	2 on 100	20.00
J W Machar	bal on 100	50.00	T McKay	1 on 300	100.00
W McKessie	in full	100.00	W Scott	1 on 100	25.00
W Wilson	2 & 3 on 100	40.00			
J Mudie	3 on 200	50.00	<i>Scarboro'</i>		
C E Cartwright	3 on 50	10.00	J A Thompson	3 on 40	8.00
W J Summerby	3 on 20	4.00	J Tuigle	3 & 4 on 25	10.00
W Adams	2 on 25	5.00	Rev M McGillivray	3 on 200	20.00
Mrs Merrick	1 on 100	20.00	Mrs Thompson	in full	4.00
A Swanson	3 on 100	20.00	Mrs Oliver	3 on 70	18.00
Jas McCammon	3 on 100	20.00	B Carnaghan	3 on 150	20.00
E R Welch & Son	3 on 100	25.00	Mrs Green	in full	20.00
C Wright	3 on 100	25.00	Mrs J Green	3 on 100	15.00
R F Davis	3 on 50	10.00	J Green	1 on 20	10.00
W Davis	bal on 100	80.00			
W McCartney	in acc	9.00	<i>Stirling.</i>		
Geo S Fenwick	3 on 500	100.00	J Milne	2 on 100	20.00
Jas Johnson	in acc	40.00	Mrs Wheeler	2 on 4	2.00
A Shaw	3 on 50	10.00	Dr Boulier	2 on 60	20.00
R J Carson	bal on 135	100.00	Dr Parker	2 on 100	20.00
D Smith	in acc	13.00	J Graham	1 on 10	4.00
			E H Parker	2 on 100	20.00
			A Judd	1 on 5	2.00
<i>Montreal.</i>					
R Anderson	in full	100.00	<i>Hamilton.</i>		
G A Drummond	in full	250.00	P Creir	1 & 2 on 20	8.00
John Watson	1 on 100	50.00	J M Gibson	2 on 50	10.00
Fried	3 & 4 on 2500	1000.00	W R McDonald	in full	53.00
A Cross		200.00	A E Malloch	2 on 200	100.00
Est J Lillie	1 on 500	200.00	W Allan	in full	15.00
Rev Dr Jenkins	in acc	100.00	R H Park	do	100.00
Rev R Campbell	2 on 100	33.00	Mrs Ewing	do	10.00
<i>Lachine.</i>			<i>Belleville.</i>		
J Richardson	2 on 100	25.00	R Thompson	3 on 100	20.00
T Gabler	in full	10.00	A G Northrup	3 on 100	25.00
			T A Lwyier	3 on 150	30.00
<i>Martintown.</i>					
G H McGillivray	3 & 4 on 50	20.00	<i>Fergus.</i>		
W E Norman	acc on 5	3.00	J Allison	1 on 20	5.00
H Robertson	3 on 25	5.00	J H Broadfoot	1 on 10	4.00
A McDermid	bal on 25	15.00	P Grieve	2 on 5	1.00
J Urquhart	3 on 10	2.00	W Hastings	2 on 5	1.00
M McMartin	2 on 10	5.00	Mrs Jamieson	2 on 5	1.00
			J Ross	2 on 50	10.00
<i>Walkerton.</i>			W Singer	3 on 10	2.00
Rev Geo Bell	2 on 200	50.00			
P Ferguson	1 on 50	20.00	<i>Trenton.</i>		
F Hughes	in full	5.00	Rev J L Stuart	2 on 100	25.00
<i>Mount Forest.</i>					
G A Jones	2 on 100	20.00			
Capt Wylie	2 on 100	20.00			
			<i>Toronto.</i>		
			D L Macpherson	bal on 500	400.00
			W Henderson	in full	50.00
			W E Suckling		10.00
			Rev G M Milligan	2 & 3 on 100	40.00
			Rev D J Macdonnell	in acc	100.00
			<i>Millpoint.</i>		
			F S Rathbun	2 on 100	20.00
			<i>Williamstown.</i>		
			J Dow	1 on 10	4.00
			J McPherson	2 on 6	2.00
			A Dingwall	2 on 10	3.50
			D B McLennan	2 on 30	6.00
			M McMartin	2 on 20	4.00
			A R Grant	1 on 10	2.50
			A J Grant	3 on 100	20.00
			<i>Whitby.</i>		
			J McBrien	3 on 25	5.00
			T Dow	3 on 100	25.00
			Mrs J Dow	1 on 50	25.00
			Miss Donaldson	2 on 10	5.00
			B Madill	3 on 25	5.00
			J H Addison	3 on 10	2.00
			Miss J Logan	3 on 10	2.00
			G E Robinson	3 on 25	5.00
			Jeffrey Bros	bal on 10	6.00
			S Fraser	bal on 10	6.00
			J S Robertson	3 on 25	5.00
			<i>Perth.</i>		
			D Low	in full	5.00
			O Cameron	2 on 100	20.00
			S Wilson	in full	5.00
			G Hogg	2 on 5	2.00
			Total to 1st November		\$87,824.56
			<i>WALDENSIAN PASTORS FUND.</i>		
			<i>Per J. Murray Smith, Montreal.</i>		
			Already acknowledged		\$100.00
			Wm Angus		19.00
			Rev R H Warden		5.00
			G H Kioghorn		5.00
			J Murray Smith		4.00
			David Morrison		2.00
			P Ross		1.00
			William Christie		5.00
			James Croil		5.00
			Mrs Downs		5.00
			Mrs Aitken		25.00
			David J Greenshields		25.00
					\$286.00

CONFUCIUS AND THE DEEP PIT.

A LITTLE SERMON BY A CHINAMBX.

A man had fallen into a deep pit, and lay groaning in the miry bottom, utterly unable to move. Confucius passed that way, and looking over into the pit, said: "Poor fellow! I am very sorry for you. Why were you such a fool as to get in there? Let me give you a piece of advice: If you ever get out be careful you don't get in again." And that was all he could do for him.

Next came a Buddhist priest, and looking down at him, said: "Poor fellow! I am pained to find you in such a condition; I think if you could scramble up two thirds of

the way, or even half, I might reach down and help you out." But the man was utterly unable to move.

Last of all the Saviour came by, and hearing his cries went to the edge of the pit, and reached entirely down to the bottom, and lifted him up, and set him on his feet and said, "Go, and sin no more."—*The Children's Messenger.*

Dr. Legge, Professor of Chinese at Oxford, says if the present rate of conversion of the Chinese to Christianity continues, by the year 1913 there will be 26,000,000 of church members, and 100,000,000 of professing Christians in the Chinese Empire.