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

VOL. X.

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No. 1.

**Editorial Gittings.**

RECOLLECTIONS OF THE BELFAST COUNCIL.

**M**EMORIES of the Third General Council of the Presbyterian Alliance come to mind in a variety of aspects. As to its personnel: it was a grand thing to see so many representative men from all parts of the world. Many of them were men of towering intellect and world-wide fame, who have helped to mould and lead the religious thought of the age. A more important consideration is the purpose for which they were assembled. It was not to legislate, nor to formulate new dogmas. It was not even to advocate the organic unity of Presbyterian churches. It was something far better,—to manifest, amid external differences of government and practice, unity of spirit—to promote Christian fellowship and co-operation—to extend a helping hand to weak churches struggling against repression and poverty—and to stimulate each other in the promotion of evangelistic and missionary work. The following table shows, approximately, the number of delegates, and of associates invited by the Alliance to take part in its deliberations at Edinburgh, Philadelphia, and Belfast, in 1877, 1880, and 1884 respectively, and whence they came:—

DELEGATES.	<i>Edin.</i>	<i>Phila.</i>	<i>Belfast</i>
From Continent of Europe	31	6	21
Great Britain and Ireland	85	70	97
The United States of America .....	96	117	142
Colonies and Dependencies	37	22	26
Associates .....	51	40	9
Missionaries .....	..	..	8
Totals .....	300	255	303

It will be noticed that more than one

half of the delegates at the Belfast Council were from the United States, but this is not surprising when it is remembered that the number of Presbyterian ministers in that country is upwards of 10,000. For this reason it is obvious that the Americans must always exercise a controlling influence in the Alliance. At the Belfast meeting, in addition to their quota of delegates, there was a large number of Americans present, and besides the fourteen delegates appointed by our General Assembly, the following Canadians attended: Revs. R. Hamilton, of Motherwell; T. S. Chambers, of Kingston; S. Mylne, of Smiths' Falls; A. Bell, of Peterborough; G. Jamieson, of Aylmer; W. A. Wilson, of St. Marys'; A. H. Scott, of Owen's Sound, and J. Chisholm, of McIntyre; also Dr. Giekie, junior, of Toronto.

The Council was opened in St. Enoch's Church on the 24th of June at 11 a. m. Dr. Watts, the chairman of the local committee, presided. He ventured upon what very few would have attempted in the presence of such an audience—a running commentary on the portion of Scripture which he read. But he did it well, and also preached an excellent evangelical discourse from Rev. 5: 6.7. The Council having been constituted, Mr. George Junkin, the Philadelphia lawyer, was called to the chair, and surprised some of the old country members by the promptness of his rulings and the way in which he "rushed" business. By two o'clock the doquet was exhausted. In the evening the scene was transferred to the Botanic Gardens where a reception was accorded to the delegates by Sir David Taylor the respected Mayor of the town. After eloquent speeches came dainty refreshments, much handshaking, and promenading in the illuminated gardens where a military band filled the air with sweet Irish and Scottish melodies.

Our second President was Rev. George P. Hays, D. D., of Denver, Colorado, the Moderator of General Assembly, north—a typical “Western American”—tall, slender, handsome, clever and humorous, a genius, in short, of surpassing versatility. Now he had the house convulsed with laughter, next wiping tears from their eyes, and again his voice was drowned in applause. A discussion ensued on the report of the committee on a consensus of the Reformed Confession, *i. e.*, the desirability or otherwise of defining in one statement the articles of belief of the various churches embraced in the Alliance. Dr. Cairns, the convener, held with the Scottish section of the committee that the advantages of such a step would be outweighed by the risks attending it. It might lead to serious complications. Dr. Story deprecated the idea of reconstructing in any shape or form these formulas. Principal MacVicar said that this body was not a council to determine the orthodoxy of any of the churches composing it. Dr. Schaff held that the Council had already been travelling in the direction of formulating such a consensus and that they should not lose sight of it so soon. Principal Caven suggested that, without committing itself to all the reasonings of the report, “the Council hold it inexpedient at present to define the consensus.” This became substantially the verdict of the Council. Another lively discussion took place on the report of the committee on the Reception of Churches. Should the Cumberland Presbyterians be admitted into the Alliance? This is a body of 1,422 ministers with 115,749 communicants, and all the educational appliances of a well organized church. It was their third time of asking. Principal MacVicar moved the adoption of the report. Dr. Martin, of Kentucky, the champion of the ultra-conservative party in the Southern States, stoutly opposed the motion. Admitting the zeal, ability and piety of these men as a body, they should not be received. Their creed was not in harmony with the Westminster Confession of Faith. The Southern Church had twice rejected overtures for union from them, and since then they had, by revision, mutilated that venerable symbol. Principal Cairns poured oil on the troubled waters. Dr. Story would not follow the apologetic tone of some of the speakers. He would welcome these

brethren as having done what it was their highest prerogative to do, and looked forward to the time when all the churches of the Alliance would have the grace and wisdom to follow their example. But, apart from that, the Westminster Confession was not the symbol of the Alliance. Ex-provost Campbell of Greenock and Dr. Thomas Smith of the Free Church of Scotland counselled delay. Dr. Hall, pleading that charity that “beareth all things, believeth all things, hopeth all things,” would admit them. The action of the Cumberlands in “expunging Westminsterism” from their standards was not endorsed by the Council, but they were admitted by a large majority.

A pleasant break in the proceedings took place when a deputation from the Irish Methodist Conference consisting of ten ministers and laymen ascended the platform. For a short time there was danger of the Council becoming a mutual admiration society. After the flattering words that fell from these brethren one almost expected to hear them apply to be received into the Alliance. As it was, they left no doubt in our minds as to our common faith, and reminded us that the motto of their Church was,—“The friends of all, and the enemies of none.”

There were sixty papers on the programme, and the most of them were read in whole or in part. Deducting the opening and closing days, the Sunday and holiday, that was at the rate of ten papers a day. Prodigious! Was it not? And yet, what would the Council be without these paper makers? It was their names and reputation that drew the crowd. Without them the Conference would possibly have degenerated into twaddle. Professor Charteris led off with a thoughtful paper on “the authority of Holy Scripture in the early Christian Church.” Dr. Hodge read from a printed document selections on the same topic. Two papers followed on Biblical Criticism, one by Dr. T. W. Chambers of New York, the other by Professor Gautier of Lausanne, a young man of striking appearance. Dr. Matheson of Inellan, who is blind, spoke with great power and animation on “The Religious bearings of the doctrine of Evolution,” and resumed his seat amid a storm of applause. Dr. Blaikie surveyed the whole family of Presbyterian Churches. “Lessons from other Churches” was the subject of Rev.

James Stalker's address. He spoke extempore and held the attention of his audience longer than any other. When his time was up he was *encored*. No one could handle explosive materials more adroitly than this rising young minister of the Free Church. His references to church government, creed, and ritual, were like so many bombshells thrown into the camp; yet, so skilfully were they handled, no harm was done.

Thursday and Friday the 26th and 27th were the great days of the feast,—devoted to Missions and to the Continental and Colonial Churches. Dr. Fleming Stevensons' paper on "The Missionary Consecration of the whole Church" was the paper of the Council. None who were present can forget that night. The large Church was quite full, and on the platform were seated some eight or ten missionaries whose faces were bronzed with service in the field. One after another, these brethren rose and spoke of the power and progress of the Gospel in the countries they came from, the hindrances to their work, and the need there is for increased sympathy and co-operation from the people living in Christian lands. Macdonald, from India, pleaded earnestly for the removal, as far as possible, of denominational lines on missionary ground. There were in Bengal no less than five Presbyterian bodies, why should they not be united? This was one of their greatest drawbacks, and one for which the churches in the old country are responsible. Swanson, of Amoy, was there to represent the largest empire on the face of the earth, and the oldest. He spoke with great force and eloquence of the Gospel of Christ as the one thing needed to lift China into the first rank of the nations. Paton, the aged, brought tears into many eyes as he recounted the triumphs of the Cross in the New Hebrides and other islands of the South Seas. He spoke from an experience of twenty-six years and told how the people that walked in darkness have seen a great light, and that the Sun of Righteousness had risen on these dark abodes of cruelty with healing in his wings. Faulds told of the brightness of His coming in "the sun-rise kingdom." Christianity, he said, was advancing with rapid strides in Japan and would soon be the national religion. Presbyterianism there was practically, a unit. Laws of Livingstonia, a medical missionary, spoke hope-

fully of Southeastern and Central Africa, and enthusiastically of the Free Church missions there, in which he has been engaged for nine years, although himself a member of the United Presbyterian Church. Martin, a Jewish convert—eleven years in Syria, and seven and a half in the city where the disciples were first called Christians—described his missionary labours among his own people, as did also another Jew, Eliezer Bassin of Roumania. For the first time since its formation the Council united in singing a verse of a hymn! For this transgression of the law, which prescribes the Psalms of David and none else to be used, the Council was, however, not to blame. It was the President's fault. But oh! how they sang, with heart and voice:—

Can we whose souls are lighted  
With wisdom from on high,  
Can we to men benighted  
The lamp of life deny.  
Salvation, O Salvation!  
The joyful sound proclaim,  
Till each remotest nation  
Has learned Messiah's name.

Not less interesting was the session on the following day when *fourteen* of the continental delegates took seats on the platform. The report of committee on the Continental Churches was read by Dr. Blaikie. It mentioned that \$65,000 had been contributed since last Council, in America and Britain, to supplement the small stipends of the Waldensian pastors, and that steps were now being taken to render similar assistance to the Bohemian Church. M. Couve, an elder from Bordeaux made a fine speech, telling what the Reformed Church of France was doing for missions. Fifty years ago they began a mission in Basutoland, South Africa, where there are now fifty thousand converts under its care. M. Bosio conveyed the thanks of the Waldensian Church for the practical sympathy of the Alliance. Mr. Decoppet of Paris also made an excellent speech on the difficulties and requirements of the Reformed Church in France. But the interest culminated when Messrs. Dusek and Kaspar detailed the sufferings of the poor Protestant Church of Bohemia. The story of the wrongs of this martyr Church is enough to melt a heart of stone. Our land, said they, "is the grave of a Protestant Church." 2,500,000 of their people had

been slain or banished the country. They had drained the cup of persecution to the very dregs. But that Church had risen from the dead and was even now waiting to go forward and evangelize neighbouring countries. Drs. Scott and Lang of Glasgow gave graphic descriptions of their visit as delegates to the centenary celebration of the Bohemian and Moravian Churches in 1881. Messrs. Pons and Macdougall spoke hopefully of the project for the confederation of all the Protestant Churches in Italy. In the meantime there was a likelihood of a union between the Waldensians and the Free Church of Italy before long. Why has it not come sooner? M. Röther of Görlitz spoke for the Free Evangelical Church of Germany to which he belonged; Dr. Dalton, for the 70,000 Presbyterians scattered throughout the Russian Empire.

A whole evening was devoted to the Colonies. Dr. Cochrane surpassed himself in his description of the Home mission fields of Canada. His peroration was like the sweep of an avalanche that carries everything before it, and was applauded to the echo. One star differeth from another star in glory. Dr. Hay of Queensland, who followed the Canadian, was eloquent too, but his was the eloquence of a quiet flowing river, enriching and beautifying all its borders. He commended the system of the Methodists which, by availing itself of lay agency, with a small number of ordained ministers, maintained a larger effective force of evangelistic labourers than any other church in the colony.

Several interesting papers were read, bearing on the training of Theological students. Dr. Henry Alexander of Virginia, nephew of the well-known Princeton Professor of that name, argued against the lowering of the standard of education. Perhaps he was rather too inflexible, at least so far as new countries are concerned. It was meet that the youngest Principal in the Council should be the most pliant. Dr. King of Manitoba College read an admirable paper on this subject. He made a good point when he said that candidates for the ministry should be faithfully dealt with at the commencement of their studies. If they have not the requisite gifts and graces they should be kindly advised to turn their talents into some other channel. Principals Cairns, MacVicar, Caven, and Brown, Pro-

fessor Calderwood, Dr. Roberts of New York and others joined in the discussion which followed and which was on the whole interesting. Dr. Lang gave forcible expression to his opinion that *magnetism* is wanted in the colleges. Some young men go up to college full of enthusiasm and come out "fossils." Romanism came in for a share of attention. Dr. Hamilton Magee of Dublin spoke of the difficulties that stood in the way of the evangelization of Ireland. Dr. Pomeroy of Cleveland was especially brilliant in his paper on Romanism in the United States, while Dr. Burns of Halifax portrayed with poetic fire its history in Canada. A report on the eldership followed in natural order and elicited many practical suggestions. Dr. Munro Gibson put the house in excellent humour by his racy paper on "Lay help in Church Work." It was one of his happiest efforts. Dr. Charteris advocated the revival of the order of Deaconesses. Dr. Worden read a clever paper on Sabbath-schools. More than one half of the twelve millions of Sunday-school scholars in the world were in the United States. They had more than a million of teachers. The women of America did more than two-thirds of the work in the Sunday-school. Mr. Cuthbertson of Glasgow gave the figures for Scotland, and spoke of the increasing efficiency of their system and their efforts to raise the standard of qualification for teachers. Mr. Lundie of Liverpool discoursed on temperance, and marked the improvement in public sentiment on that question. Dr. Sample of Minneapolis reviewed the movement in America where, he said, the people were determined to destroy the drink traffic by legislation.

The most touching scene was when Dr. McCosh rose to bid the assembled brethren farewell. Referring to his early connection with the Council, he was devoutly thankful that he had lived to see the success which had attended it. He did not expect to be able to attend another meeting. His work would soon be done, and he laid to sleep beside Witherspoon and Jonathan Edwards, the Alexanders, and Dr. Hodge, in the old church-yard at Princeton—and to rise with them in the great day. Many were visibly affected by this pathetic address and expression was given to the hope that the venerable President of Princeton might long be spared "to be the guide, philoso-

pher, and friend of the youth of America."

We reached the evening of the ninth day without any perceptible diminution of interest in the proceedings. Nay, "they have kept the good wine until now;" so at least some of us thought as we listened to our old friends Dr. Waters and Dr. Lang, on "Large Cities," to Dr. Wm. Johnston, of Belfast, on "The duty of the Church to her orphans," to Dr. J. R. Johnston, of Pennsylvania, and Dr. Patterson, of Philadelphia, on "The Press," and to Dr. John Hall on "Congregational Life and Work." These were living issues. "We want churches with fewer toll-bars. We need methods more elastic; outside agencies more active; more visible unity. How paltry and poor our discussions on order and ritual, and other 'Church questions,' while so many are questioning even the existence of God and of Jesus Christ. We need to have the gospel preached by living men and women going down into the chasms; not more ministers with white neck-ties and elders with communion cards: we want LIFE." So said Dr. Lang. "In Glasgow, in one district (his own) sixty out of sixty-five churches of all denominations are united for the purpose of aggressive evangelistic work: together they have a force of 900 lay workers in that great city, and yet there is room for more."

On the last day Dr. Blaikie submitted an elaborate report on "The better organization of the Council." He himself regarded this meeting as in some respects the most successful yet held. The free and friendly discussion of matters requiring the utmost delicacy in handling had, he thought, sufficiently tested the strength of the bond that held the Alliance together, and vindicated its right to live. So say we all. In accordance with the recommendation of the report, an Executive Committee, consisting of some fifty members, was appointed for the purpose of carrying out the objects of the Alliance during the intervals between the meetings of the Council. This commission is divided into two sections, a European and an American section, and is empowered to appoint a paid secretary and to consider the desirability of publishing a magazine or journal to be devoted to the interests of the Alliance at a moderate rate of subscription. At the evening session the church was densely filled in every part. After an appropriate paper had been read by Princi-

pal Brown of Aberdeen on "Personal Consecration," cordial thanks were voted to the people of Belfast, the local committee, and others who had in various ways contributed to the comfort of the delegates and the success of the Council. It was ten o'clock when Dr. Cairns rose to deliver the valedictory address. He spoke for nearly an hour, without note or paper, but from a full heart, words that will not be forgotten by those who heard them. He shewed an intimate knowledge of Ireland and Irish life in all its phases, civil and ecclesiastical. No less extensive was his acquaintance with the Continental Church in its various branches. He concluded by expressing the hope "that this Alliance may before long include the great Lutheran Church of Germany, that so a happier day may be hastened when a believing Protestantism, knit together in all its members, shall stand up in its unity against Romanism and unbelief in all the world." It was a grand speech—worthy of the speaker and of the occasion. Long may Dr. Cairns live to grace with his presence and aid by his counsels the deliberations of Presbyterianism, of which he is at once a typical representative and an ornament.

This sketch would be incomplete without some reference to the hospitality of the good people of Belfast. It was manifested in a variety of ways. They were not forgetful "to entertain strangers," and this they did in a manner that made the delegates feel they were neither strangers nor foreigners, but "fellow-citizens" while they sojourned in that beautiful city. The writer has a grateful recollection that the times fell to him in very pleasant places. He cannot trust himself to say more. The Council was invited *en masse* to dinner in the Ulster Hall, on four different occasions, when from three to four hundred delegates with their wives and daughters enjoyed an hour and a half of social intercourse, had their hunger and their thirst appeased after the most approved fashion, and enjoyed a feast of reason in the excellent extempore addresses which were delivered by the stars of the Alliance. A pleasant afternoon, too, was that on which we consorted on board of the *Meg Merrilee* and made a swift circuit of the Lough. What matter if we were enveloped in dense fog most part of the time, with Dr. Johnston

for cicerone and guide, and a host of others to enliven us with speech and song, we inhaled the cool invigorating breezes and inly imagined what could not be seen with the naked eye. Added to all this, and most noteworthy, was the memorable excursion to the Giants' Causeway. It began with a journey by railway of seventy miles to Port Rush. For the remaining eight miles there was a choice of conveyances—a comfortable seat in a mysterious-looking carriage harnessed to electricity, or to drive up hill and down dale in the picturesque Irish jaunting car. Let others extol the virtues of the last named machine. The four Canadians who made trial of it, if they had the satisfaction of outstripping the lightning, have to this day a painful recollection of its discomfort. We did not fare so badly, however, as Dr. Irving of New York who, sad to relate, having been jerked from his perch on one of these cars, fell to the ground and was carried into hospital with a broken leg. The Causeway and the adjacent caves are together an extraordinary freak of nature. You must listen of course to your pauky guide while he pours into your ears the story of Fin McCoul, the Irish giant, who bridged the sea to Fingal's Cave on the island of Staffa, that his Scottish rival might step across to fight with him: "the Causeway, not being required after their death, was allowed to sink to the bottom of the sea, Sir, the two shore ends of it alone remaining as you see to this day to prove the truth of the legend!" It is not always safe to enter the caves. They are only accessible by boats. When there is a heavy sea on, the Atlantic billows rush into them with tremendous force and with a roar like thunder. But on this occasion we were favoured with the finest of weather and had an opportunity of exploring them minutely and also of examining the forty thousand curious columns of basalt along shore. These are chiefly heptagonal and hexagonal in shape, each complete in itself and fitting into each other with mathematical exactness. One, and one only, is found with three sides, though several have nine. Each several pillar is composed of sections or layers, varying in depth from a few inches to some feet, admitting of their easy removal in segments. They are kept in place by a rounded joint or socket. In some of the pillars the concave side of the joint is

always uppermost, in others the convex. There is never a misfit. To the geologist, the Giant's Causeway must be a sight of surpassing interest, but ordinary mortals can only gaze at it with admiring wonder and exclaim amid such surroundings,—“Great and marvellous are Thy works, Lord God Almighty! In wisdom hast Thou made them all: the earth is full of Thy riches.”

### Missionary Cabinet.

VANDERKEMP.

IN the annals of Christian Missions few names stand out in bolder relief than that of Dr. John Theodore Vanderkemp, who for many years endured great hardships in proclaiming the message of salvation to “his beloved Hottentots.” He was the son of a minister of the Dutch Reformed Church at Rotterdam, where he was born in 1747. He was educated at the famous University of Leyden in the Netherlands. In early life he entered the army. After eighteen years' service he resolved to study medicine, and in due time obtained the degree of M.D., from the University of Edinburgh. Returning to Holland, he settled down as a physician at Middleburg, where he married. In June, 1791, he was sailing in a boat with his wife and daughter on the River Meuse, when they were suddenly overtaken by a storm which upset the boat. He saw his wife and child sink beneath the waves, while he himself, clinging desperately to the boat was carried by the current a mile below the city, and was at length rescued from his perilous position by a passing vessel. This wonderful deliverance, together with his sad bereavement, was the means of his conversion, and led him to consecrate himself to the service of God. While considering how he might best promote the welfare of his fellow-men, he met with an address and appeal on behalf of the heathen, recently issued by the London Missionary Society, which decided his choice. He offered his services, was appointed to labour in South Africa, and begun his missionary labours there when he was over fifty years of age. He arrived at Cape Town, in company with Messrs. Kircherer, Edmonds and Edwards, on the 31st of March, 1799. He chose to work among the degraded Hottentots, in the interior of the colony, where he had many narrow escapes from wild beasts

and the almost wilder Bushmen, and where he spent twelve years, striving to bring the Kaffirs and Hottentots to Christ. His greatest work was the founding of a Missionary Institute at Bethelsdorp, about eight miles from Algoa Bay. Here he was privileged to see a large number of natives collected in a settlement established for their special benefit. A church was organized, and the people made pleasing advance toward civilization. The institution is still in existence and prosperous. When upwards of sixty-three years of age, Vanderkemp seriously contemplated the commencement of a mission to the island of Madagascar. But he was seized with a fit of apoplexy which speedily proved fatal. His last words were,—“All is well”! In estimating his true character and the sacrifices he made for the cause of missions, it must be borne in mind that Vanderkemp was a man of eminent ability and a ripe scholar. He had distinguished himself in the army, and also in the medical profession, but, from love to the cause which in later life he had espoused, he turned his back on earthly distinctions and gave himself up unreservedly to the service of his Saviour. Dr. Moffat says of him,—“It is impossible to take a review of his character without admiring his devotion to his work, and without observing in how remarkable a manner the work of other missionaries was prepared for by what he did. How insignificant have been the privations and dangers of more modern labourers, when compared with those of Vanderkemp and his associates; who first entered those regions of heathenism!” All who are acquainted with the history of our African mission must admit this, and say, “*They* indeed laboured, and we have entered into their labours.” With such an example before them, let none say that they are too old to enter upon missionary work, nor count any sacrifice too great that is made for the extension of the Redeemer’s Kingdom.

Long has the night of sorrow reigned in the “Dark Continent.” But the morning cometh. No less than thirty-three distinct missionary agencies are at work in Africa at the present time. In South Africa there are 450 Protestant missionaries, ninety-five native ministers, 40,000 communicants, and 45,000 scholars. On the West coast, 190 missionaries, 33,000 communicants, 250,000 under instruction, and probably one million

more or less under the influence of Christianity. The influence of a missionary’s home among the tribes of Africa is of itself of incalculable value, promoting purity, intelligence, and peace. The latest missionary agency in this country is that commonly known as the “Congo Mission,” of which the enterprising American traveller, Mr. Stanley, has been the leading spirit. Under the patronage of the King of the Belgians, a chain of stations reaching from the mouth of the Congo river far into the interior of equatorial Africa, have been planted, and bright anticipations are now entertained that ere long the glorious light of the Gospel shall chase away the sorrows of the night. Full particulars of this work will be found in a new book, “*The Rise and Progress of the Work on the Congo River*,” by Mr. Tritton, treasurer of the Baptist Missionary Society, to be had on application to Mr. Baynes, 19 Castle Street, Holborn, London; price, one shilling.

The best missionaries agree that controversial preaching, while necessary on certain occasions, is not the preaching that wins souls to Christ. Among the one hundred and fifty Roman Catholics who have united with the Presbyterian Church in Valparaiso, South America, about one-third have said that the turning-point in their religious experience took place while witnessing our celebration of the Lord’s Supper. No word of controversy there! Prayers, exhortations and worship, all breathing of our deep need and unworthiness, and of the glory and beauty of Christ Jesus. Is not His promise thus fulfilled daily: “*And I, if I be lifted up, will draw all men unto me?*”

REV. JOSEPH ANNAND and his wife will, we hope, spend the next summer in this country. They have been in the New Hebrides for twelve years, and are well entitled to a furlough.—Mr. Robertson returns to Eromanga with as little delay as possible.

Explorers have discovered petroleum in Formosa, about twenty miles to the south of Ke-Lung. At the latter place are the richest mines of bituminous coal in the Chinese empire. Thus far the Government has refused to grant permits for the sinking of wells.

## Paul at Miletus.

JANUARY 11.

ACTS XX. 17-27.

Golden Text, Acts 20: 21.

**T**RACE on the map Paul's journey from Corinth, through Macedonia to Philippi, thence to Troas and other places mentioned in last lesson. Remember why he did not call at Ephesus, v. 16. V. 1. *Miletus*—36 miles south of Ephesus, a considerable seaport on the river Meander, ten miles from its mouth. Among its ruins may still be seen the theatre with its many tiers of stone seats and some columns of the great temple of Apollo. The elders of Ephesus must have heard with great joy of the arrival of their friend and teacher at Miletus and would lose no time in going to meet him. *The elders of the Church*—in the Greek "the presbyters," a term used interchangeably in the New Testament for elder, overseer, and bishop. It was doubtless the local presbyters or office-bearers of the church at Ephesus who are here mentioned, not the superintending bishops of the churches of Asia. V. 18. *Ye know*—none knew better than these elders what sort of man Paul was, and now he can look them all in the face, conscious of his integrity and the faithfulness of his dealings with them during his three years ministry among them, ch. 18: 19; 19: 1-10. V. 19. This is no idle boasting, but only a retrospect of trials and difficulties experienced among them. *With many tears*—tears of anxiety for his converts, and of grief for the Jews whose hostility had so often interrupted his work and endangered his life. *Temptations*—trials. V. 20. *Kept back nothing*—Paul was not the man to keep silence from a fear of "what people would say" about him. Regardless of consequences, he had preached boldly in the synagogue and also exhorted the people in their homes. V. 21. *Testifying*—He had one message for Jew and Gentile; all were sinners and all had need of repentance. *Toward God*—sorrow for sin, first and chiefly because committed against God and hateful in His sight, Ps. 51: 4. *Faith toward Christ*—the only name whereby they could be saved, ch. 4: 12. Vs. 22, 23. This is less a "presentiment" of the bonds and imprisonments awaiting him than an expression of unwavering faith in God. Duty told him to go to Jerusalem and no fear of results should prevent him. V. 24. *None of these things move me*—a noble declaration, see also Rom. 8: 38, 39. Because Christ died for us, we should count no sacrifice too great, not even life itself, for His cause, 1 John, 3: 16. *Finish my course*—language drawn from the Grecian games is used to symbolize the zeal, courage, and patience with which a Christian ought to "strive" after his heavenly reward, 1 Cor. 9: 24-27; 2 Tim. 4: 7. V. 25. He did not expect ever to see them again in the flesh, though he may have seen some of them, see Phil. 1: 20, 25 and 2: 24. V. 26. In any case he appeals to them as witnesses that he had done his duty by them, ch. 18: 6 and vs. 33, 34.

## Paul's Farewell.

JANUARY 18.

ACTS XX. 28-38.

Golden Text, Acts 20: 28.

**H**ERE is a beautiful "tableau," such as those who were parties to it could never forget, and so graphically described; we who read it almost fancy ourselves among that little company on the sea-shore, listening to these tender and affectionate words—words that will speak lessons for all time to all who will hear them. V. 28. *Take heed to yourselves*—do not neglect personal holiness. Remember that life—not profession—is the test of character. Teachers, above all others, need to be reminded of this, Rom. 2: 21. *The flock*—Christ often speaks of himself as the Good Shepherd, and of believers as his sheep, Jn. 10: 14. *Overseers*—in the Greek, *episcopous*—bishops. The same persons are in v. 17 called "presbyters," and in Tit. 1: 5-7 *bishop* and *elder* are convertible terms. The distinction now made betwixt them did not exist in N. T. times. *The Church of God*—or, as some read, "the Church of the Lord," i. e. of Christ. By which is meant the Church Catholic—all of every name and denomination who are true believers—that Church of which He Himself is the only King and Head—most dear to Him in that He shed His blood for it. Rom. 3: 25; 1 Cor. 6: 20; Gal. 1: 4; Eph. 1: 22. Vs. 29, 30. Two classes of enemies; *Wolves*—false teachers, who would come to them in sheep's clothing sowing discord among them; and others, of their own number, apostates, *perverting* the Scriptures—twisting the meaning of passages to make them sanction their own crochets, see 2 Tim. 2: 17, 18. V. 31. *Watch*—the Christian must ever be on his guard, Mark 13: 37; nor must he be over credulous, Eph. 4: 14; 1 Jn. 4: 1. How unceasing were Paul's labours! What an example to cold lukewarm professors! V. 32. *I commend you to God*—"Adieu!" as we often say. *To build you up*—to "edify"—not only to convince and convert, but to increase their knowledge and strengthen their faith in Divine things. Christian life is progressive. We grow in grace, Luke 2: 40; 2 Pet. 3: 18. We may, and we ought to reach the full assurance of faith in this life, 2 Tim. 1: 12, but the inheritance and the crown are not yet, 2 Tim. 4: 8. *Sanctified*—Sh. Catechism 35. Vs. 33, 34. They all knew that while preaching to others Paul supported himself by his handicraft, ch. 18: 3; 1 Cor. 4: 12. V. 35. He would have them follow his example, to be more solicitous for the welfare of others than about "good livings" for themselves. At the same time he teaches that ministers are entitled to adequate support from those to whom they preach. 1 Cor. 9: 9-11. *The words of the Lord Jesus*—This golden saying though not recorded in the Gospels, finds an echo in the heart of every one who from a pure motive gives time, service, or money for the good of his fellowmen and the promotion of Christ's cause and Kingdom. Vs. 36-38. What a beautiful word painting!

## Paul going to Jerusalem.

JANUARY 25.

ACTS XXI. 1-14

*Golden Text, Acts 21 : 14.*

**PAUL** and his companions sailed from Miletus immediately after the interview recorded in last lesson. With a fair wind they would make the run from Miletus to Coos in six hours. *Vs. 1, 2. Coos*—an island famous as the seat of a medical school and the resort of many strangers. *Rhodes*—a larger island, 13 miles from the mainland. The city of Rhodes most beautifully situated, surrounded with perfumed gardens and vine-clad hills: renowned for its shipbuilding. It was the point from which the Greeks reckoned their parallels of latitude and longitude; noted for its temple of the sun and the *Colossus*—accounted the greatest of the seven wonders of the world—a statue of brass, 105 feet high. *Patara*—on the mainland, near the mouth of the river Xanthus 50 miles east of Rhodes, then a considerable sea-port, but now a desolate ruin and its fine harbour a malarial swamp. The ship ended her voyage here, but another was found ready to sail. *Phoenicia*—that narrow strip of country bordering on the Mediterranean, north of Palestine, in which were the famous cities of Tyre and Sidon, now also a land of ruins, Ezek. ch. 26. *V. 3.* From Patara to Tyre is 340 miles. With a fair wind, about 48 hours sail. A straight course took them south of Cyprus, see map. *V. 4.* While the crew were unloading the grain or wine and taking in fresh cargo, Paul took the opportunity of seeking out the disciples, for doubtless a church had been founded at Tyre at the time of the dispersion consequent on the death of Stephen, ch. 11 : 19. The Tyrian Christians urged Paul not to go Jerusalem, fearing that his life would be endangered: but he was bound to go. *Vs. 5, 6.* Here is another affecting farewell scene. Fancy them watching the departure of the vessel: waving their adieus until she was out of sight, and then sadly going home saying to each other “we shall never see the dear man’s face any more!” *V. 7. Ptolemais*—the modern Acre, 40 miles south of Tyre. *Vs. 7-11.* One day’s travel, by land, brought them to Cesarea the official residence of Festus and Felix. Here Herod died, ch. 12 : 19-23. *Cornelius* lived here, ch. 10 : 1. Paul was a prisoner here two years, ch. 24 : 27. *Phikp*—one of the seven, ch. 6 : 5; 8 : 26-40. *Evangelist*—most nearly answers to our word “missionary”—one who preaches the Gospel from place to place, as Timothy, 2 Tim. 4 : 6. *V. 9.* see Joel. 2 : 28. *Vs. 10, 11. Agabus*, see ch. 11 : 28. *V. 12. We*—Luke, the writer of the Acts, was clearly one of the party: for the others, see ch. 20 : 4. *Vs. 13, 14.* Seeing that Paul’s purpose did not falter, they ceased entreaties, leaving on record a sentiment borrowed from the Lord’s prayer—a motto for Christians in all the ages and in all circumstances,—“THE WILL OF THE LORD BE DONE.”

## Paul at Jerusalem.

FEBRUARY 1.

ACTS XXI. 15-26.

*Golden Text, Acts 21 : 20.*

**THIS** was Paul’s fifth visit to Jerusalem since his conversion, and the termination of his third and last missionary journey; for though he accomplished his purpose of seeing Rome, ch. 19 : 21, he went there a prisoner. It may be well at this time to trace on the map the different routes he took and the principal places visited in these memorable journeys. *V. 15. Our carriages*—baggage, as in 1. Sam. 17 : 22. The road from Cesarea passes through the plain of Sharon, one of the most beautiful parts of Palestine, where the rose and the lily of the valley would then be in full bloom. *V. 16.* Besides his fellow-travellers from Tyre, some of the Christians of Cesarea had joined the party. *Mnason*—a native of Cyprus, not an old man, perhaps, but an early convert. *V. 17.* Not without grave doubts as to the reception he should meet with from the unbelieving Jews at Jerusalem. Paul was cheered by the kindly reception of the brethren whom he met on his arrival, Rom. 15 : 31. *V. 18.* Next day a formal reception was given him at a meeting of Presbytery summoned by James, “the Lord’s brother,” Gal. 1 : 19, who presided over the Church of Jerusalem, when all the members were present to hear Paul’s report and to receive the contributions of the distant churches. *V. 19.* The returned missionaries were received with the brotherly kiss of peace, 1 Thess. 5 : 26, when Paul gave an account of all that he had done and endured these four years, Rom. 15 : 18-20, and about the churches he founded in Macedonia and Achaia, at Ephesus and elsewhere. *Vs. 20, 21.* It was a telling speech, and the first impulse of the meeting was to join in thanksgiving to God. But it soon appeared that beneath seeming unanimity there lurked elements of discord. There were, thus early, some restless agitators in the Church—men of a sectarian spirit: and also others very weak in the faith. Some of the Judaizing zealots had circulated the report that Paul had been teaching the Jews to forsake Moses—to abandon the law and customs of their fathers. *Vs. 22-24.* To set the public mind at rest, they advised Paul to join publicly in the observance of a Mosaic ceremony. Here were four Jewish Christians under a vow; go with them, said they, to the Temple, go through the prescribed form of ceremonial purification with them; *Be at charges with them, i.e.,* pay the necessary expenses, and in this way shew yourself as loyal to the law as any of us. *V. 25. Touching the Gentiles*—The Presbytery had already declared its mind on this subject, ch. 15 : 19, 20. *V. 26.* Whatever the motive, the suggestion was in itself not an unwise one, and as Paul’s object was to conciliate the Church, as far as he could do so consistently, he falls in with the proposal. This was in line with his teaching, Rom. ch. 14. 1 Cor. 9 : 20-23; 7 : 17-19.

NORTH IN FORMOSA



1. Tamsui.
2. Pai-li-hun.
3. Go-ko-khl.
4. Chiu-nih.
5. Lun-a-teng.
6. Toa-long-pong.
7. Bang-kab.
8. Sin-tang.
9. Paue-kio-thau.
10. Ba-kah-ong.
11. Ang-mug-kang.
12. Tek-ohham.
13. Thour-kang.
14. Au-lang.
15. Shin-tam.
16. Sek-khau.
17. Tsai-tang kha.
18. Kim-pau-li.
19. Koe-lang.
20. Te-ma-lan.
21. Hoan-shu-thau.
22. Ki-lip-par.
23. Ke-lo-ean.
24. Ki-bu-lan.
25. Lam-hong-o.
26. Tain-tau-ii-kam.
27. Pi-thau.
28. Te-ma-li.
29. Sau-hut.
30. Tang-mug-thau.
31. Bu-loan.
32. Ki-bu-lan.
33. Ki-lip-tan.
34. Toa-lak-di.

## Our Own Church.

REV. DR. REID has received the sum of \$3,076.19 from the executors of late *Rev. William Barrie, D.D.*, to be divided equally among the following schemes of the Church,—Knox College Endowment Fund, the Home Mission Fund, and the Foreign Mission Fund. Also from the executors of the late *Mr. David J. Greenshields*, of Montreal, the sum of \$3,433.33, the final instalment of *Mr. Greenshields'* bequest of \$10,000, and interest, for the Assembly's Home Missions. MORRIN COLLEGE, Quebec, has received a legacy of \$2000 from the late *Mr. Philip Peebles* of Quebec, a donation of \$100 from the wife of *Rev. W. B. Clarke*, and a \$50 bursary from *Mr. Edward B. Greenshields* of Montreal.

THE GENERAL ASSEMBLY of the Presbyterian Church in Canada did a very wise thing last year when it provided for the nomination to the Moderatorship of the Assembly by a "College of ex-Moderators." This practice has long been followed in the Church of Scotland. In the Free Church, it is the commission of Assembly that makes the selection. Any plan is better than that of nomination by Presbyteries. We wish that our Irish friends would follow our example.

MANITOBA COLLEGE: Collections for this college were appointed by the General Assembly to be taken up on the fourth Sabbath of this month in all the congregations where there are no missionary associations or other means of procuring funds for the schemes of the Church. We could give many valid reasons why this College should be generous dealt with. It is the youngest, and therefore stands most in need of assistance. And it is doing a grand work for the Church. The attendance this year, we are glad to learn, is in advance of any previous year. The number of students in theology is seven, two of whom will finish their course next spring. The debt is now considerably reduced, but the contributions of the Church in the east and in the west are still needed to meet current expenses.

ALMONTE, Ont. :—The congregation of St. Andrew's Church in this thriving town recently celebrated their jubilee. The Church was organized in 1834. Its first

minister was *Rev. John Fairbairn*, a licentiate of the Church of Scotland, ordained in 1833, and who is still living, a minister of the Free Church at Greenlaw, in Berwickshire, Scotland. The late highly esteemed *Rev. John McMorine, D.D.*, a native of Sanquhar, Scotland, was the second minister. The third was the *Rev. John Gordon*, a native of Nova Scotia. The present minister is *Rev. John Bennett*, an alumnus of Morrin College, Quebec. The occasion was one of great interest. Of the 157 who sat at the first communion table in "Ramsay," over fifty years ago, only two are now alive. All the rest—elders and managers and members—have passed over to the great majority.

BRACEBRIDGE, the capital of the Muskoka district, is lamenting the removal of the *Rev. Allan Findlay*, who has for nine years attended faithfully to the spiritual interests of the Presbyterians in that part of the country. But, as *Mr. Findlay* has been appointed Superintendent of Missions, and is pre-eminently qualified to discharge the duties of his office in the large sphere of labour to which he has been called, the good people of Bracebridge have wisely and gracefully acquiesced in the arrangement. HUNTSVILLE, in the same district, is to be congratulated in securing the services of so notable a pioneer as *Rev. James Sieveright*, formerly of Prince Albert, N. W. T.

FORMOSA.—The accompanying sketch map of Northern Formosa shews the position of *Dr. Mackay's* stations and chapels. The shaded part, in the centre, is covered with dense forests and inhabited by savages. We have also received from *Dr. Mackay* a photograph of himself and *Mrs. Mackay*, surrounded by twenty-nine of his helpers and students. There are some fine heads in the group. The thoughtful face of *A-Hoa*, the first convert, is readily distinguished.

OUR MISSIONARIES.—Before these lines are read, the *Rev. Hugh A. Robertson* will be on his way to Eromanga, via San Francisco. We wish him a good voyage and a happy "home-coming." During his furlough he has addressed 275 meetings and superintended the printing of the four Gospels in the Eromangan language. *Rev. J. F. Campbell* and his wife, from Central India, have also visited a large number of the Presbyteries and congregations, and have been the

means of quickening the interest in missions to the heathen in many places.

**INCREASE.**—The greatest additions to any Presbyterian Church in the world were made last year in China. The French crusade stops all that for the time being.

**"L'AUREORE."**—This French Protestant paper, under its present able management, is well worthy of support, and we are glad to hear that it is prospering: see advertisement.

#### ORDINATIONS AND INDUCTIONS.

**TORONTO, Charles Street Church:**—Rev. John Neill, formerly of Nassagaweya, *Quelph*, was inducted on the 18th December.

**TRURO, N.S., St. Andrew's Church:**—Rev. Thomas Cumming, lately of St. Joseph Street Church, Montreal, was inducted on the 25th of November.

**WOODSTOCK, St. John, N.B.:**—Mr. George S. Allen was ordained and inducted on the 11th of November.

**DUNGANNON AND PORT ALBERT, Maitland:**—Rev. D. G. Cameron, late of Nelson, Manitoba, was inducted on the 15th December.

**QUEBEC, St. Andrew's Church:**—Rev. A. T. Love, formerly of St. Stephen, N.B., was inducted on the 18th of December.

**MURRAY HARBOUR, P. E. Island:**—Rev. A. Boulston, formerly of the Reformed Presbyterian Church, N.B., was inducted on the 16th of December.

**CALLS.**—Rev. John Kirkpatrick, of Cooke's Church, Toronto, to Central Presbyterian Church, Cincinnati, Ohio. Rev. J. W. Cameron, of Laskey, to Thornhill and Richmond, *Toronto*. Rev. Thomas Atkinson, late of Enniskillen, to Knox Church, Ingersoll. Mr. D. M. Ramsay, to Hullet and Londesboro', *Huron*. Rev. Alexander Ross, of Woodville, Ont., to Valleyfield, P.E.I. Rev. Dr. Lamont, of Florence, to Hampden, *Quebec*. Rev. W. Robertson, of Danville, to Hemmingford, *Montreal*, accepted.

**DEMISSIONS.**—Rev. John James, D.D., of Knox Church, Hamilton. Rev. Alexander McGillivray, of Williamstown, *Glengarry*. Rev. Allan Findlay, of Bracebridge, to be Superintendent of Missions. Rev. S. Fenton, of Vittoria. Rev. R. Nairn, of Harvey, N.B. Rev. M. Mackenzie, of Richibucto, N.B., under appointment to Manitoba. Rev. E. F. Seylaz, of Grand Falls, N.B. Rev. A. H. Kippen, of Dorchester and Crumlin.

#### NEW CHURCHES.

**BATTLEFORD, N. W. T.**—The first Presbyterian church in this place was opened on the 26th of October last, by Rev. J. H. Cameron, the missionary in charge. It is a small building, only 20 by 24 feet, and is intended for temporary use. The Presbyterians there number some eight or nine families, besides about a dozen young men.

**TORONTO.**—Erskine Church, which was destroyed by fire about a year ago, was re-opened for worship on the 7th December, when Rev. Dr. Mitchell, of Buffalo, conducted the services morning and evening. A special service for the children was held in the afternoon, when addresses were given by Rev. John Smith, the pastor, Rev. D. J. Macdonnell, and Mr. S. H. Blake. No expense has been spared in the restoration of this fine church, which is now even more commodious and comfortable than it was before.

**FORESTER'S FALLS.**—A commodious brick Church was opened for worship at this place on the 21st of December, by Principal MacVicar. The congregation and its minister, Rev. M. D. M. Blakely, are to be congratulated on the completion of this good work, and that their beautiful Church is free from debt.

#### MANITOBA ITEMS.

The harvest has been an abundant one, although the low price of grain all over the world is disappointing the hopes of those who expected, to overcome the depression by one harvest. Thrift and closer calculation in all matters, public and private, are much needed in Manitoba. A very powerful retrenchment movement is on foot in Winnipeg. C. E. Hamilton, barrister, one of our leading elders, heads the movement as candidate for the Mayoralty. Winnipeg has been distinguished for the multiplicity of its public charitable and benevolent institutions. They have been overdone. Now the tendency is to keep down any more till those now established strengthen. Church extension in Winnipeg is urged by some. The prevailing sentiment is against attempting anything more at present, Knox and St. Andrews' Churches having such heavy burdens. Dr. Bryce read a paper lately before the Y. M. C. A. in Winnipeg, in which he brought a heavy indictment against the churches and the Government for being neglectful of the duty of the enlightenment and Christianization of our Indian tribes. There are under the seven Indian treaties in the northwest 34,000 Indians. Our Church is taking much less than its share of the Indian work. We should have a missionary on Lake of the Woods, and one or two more to the west before we can be regarded as doing our part. Two young Indians—Crees—now attend Manitoba College. One of them, Donald McVicar, is a B.A., and is pursuing his theological course; the other is younger, and bears the revered name of John Black. Solomon Tunkansaicye, the Sioux missionary at Fort Ellice, has two sons, whom he wishes to attend college, but the funds are not yet forthcoming. Rev. D. M. Gordon opened a new church on 30th November at Manitou, in Southern Manitoba. Rev. A. Campbell, formerly of Stoevall, has charge of the church at Neepawa. Rev. James Douglas, at Morris, has had a most severe trial in the loss, by diphtheria, of his two daughters, one a fine girl of fourteen, the other of seven. Much sympathy is expressed by

his brethren for him. Kildonan is agitated at present by that bone of contention—the organ question. Winnipeg loses a valuable elder in the person of J. H. Panton, M.A., headmaster of the Collegiate Institute, who goes to the Agricultural College, Guelph. The month of December has opened as the mildest in thirteen years except 1878. B.

### French Evangelization.

THE receipts of the Board are at this date \$5000 less than at the corresponding period of last year. Including the salaries now due, the fund is in debt upwards of \$7,500. To tide over the difficulty, the Executive last month effected a loan of \$4000, in the hope that funds would be forthcoming so as to render unnecessary the contraction of the work. In this hope they have been disappointed, and the only course open is to close some of the schools and withdraw colporteurs and missionaries from several of the fields now occupied. This will be most disastrous to the work. The Executive will meet early in January, and this circular is issued in the earnest hope that within the next two or three weeks liberal contributions will be received from the congregations and Sabbath-schools of the Church, and from the friends of the Mission generally, so as to warrant the continuance of the work in all the schools and districts now occupied. The attendance at the Central Mission Schools at Pointe-aux-Trembles is very much larger than in any former session, the number at present being upwards of one hundred and twenty.—R. H. W.

### Meetings of Presbyteries.

TRURO: Nov. 25:—After the induction of Rev. T. Cumming, the Presbytery appointed delegates to visit congregations in the interest of the Augmentation Fund. Members of Presbytery agreed to give fortnightly supply to Maccau during the winter. At next meeting congregations will be expected to report progress as regards the Augmentation Fund.—J. H. CHASE, *Clk.*

HALIFAX: Nov. 25:—Arrangements were made for holding missionary meetings in all the congregations, and a general exchange of pulpits will take place on the second Sabbath of January in connection with these meetings. The Presbytery apportioned to the different congrega-

tions the \$2,700 to be raised for the Augmentation Fund. The movement has commenced well. The Presbytery sanctioned the formation of a Woman's Presbyterial Missionary Association.—A. SIMPSON, *Clk.*

PICOU: Nov. 26:—The Presbytery met at Little Harbor and Fisher's Grant and found much to encourage. Advice was given as to the removal of local difficulties. Arrangements were made for the supply of mission stations as often as practicable during the winter. Assembly's remits are to be considered at the meeting on the 6th instant.—E. A. McCURDY, *Clk.*

LUNENBURG & SHELBURNE: Nov. 25:—The chief business of the meeting was the apportionment of the sums to be raised for the Augmentation Fund. Arrangements were made for the visitation of aid-receiving congregations. Action in the call from Lockeport was delayed owing to the absence of essential papers.—E. D. M., *Clk. pro tem.*

ST. JOHN: Nov. 18:—Rev. Mr. Love reported a visit to Baillie and Tower Hill, where he baptized 41 persons. Arrangements were made for raising \$1,700, the Presbytery's share of the Augmentation Fund. The congregations and stations to be visited, ministers exchanging pulpits when possible. Supply for the stations during winter was arranged, pastors agreeing to give at least two sabbaths each to Home Mission Stations. Rev. E. F. Seylaz tendered resignation of the charge at Grand Falls. A committee was appointed to confer with parties connected with the Calvin Church difficulty with the view of helping to an amicable settlement. Mr. A. Milligan, teacher, intimated his desire to study for the ministry. He was taken under the Presbytery's care.—J. BENNET, *Clk.*

MIRAMICHI: Nov. 11:—Reports of summer labour by catechists were found uniformly satisfactory. Mr. E. H. Burgess was, after examination, received as a catechist for labour in the lumber camps. The resolution of Synodical spiritual work by ruling elders was sent down to the sessions with the hope of stimulating elders and members to work. Measures were taken for raising the amount apportioned to the Presbytery for Augmentation. Nov. 25. A minute with reference to the death of the late Rev. John Boyd was adopted. Rev. M. Mackenzie having accepted an appointment at Nelson, Manitoba, he was released from his charge at Richibucto, where he has laboured for six years, winning the warm affection and high approbation of the people.—JOHN McCARTER, *Clk.*

P. E. ISLAND: Nov. 25:—Rev. E. Gillies having been inducted, the call to Rev. A. Routledge on Murray Harbor was sustained and was accepted by Mr. R. Rev. J. G. Cameron met with a serious accident which has laid him aside from public duty. The Presbytery expressed sympathy and made arrangements to supply his pulpit. Supplemented congregations are to be visited without delay in the interest of the Augmentation Fund.—J. M. MACLEOD, *Clk.*

**BARRIE:** Nov. 25:—Mr. Sieveright received sanction of Presbytery to appeal to friends of the Church for aid in erection of a manse at that place, and of churches at Allansville and Brunel. Contributions in aid of church and manse building in Muskoka and Parry Sound of \$50 from Crescent Street Church, Montreal, and \$114 from congregations in the bounds as thanksgiving collections were reported. Also a gift of \$60 from Barrie Sabbath-school to the Presbytery's H. M. Fund. A scheme for examination of catechists to be approved by the H. M. Committee was adopted. A committee was appointed to apportion to the congregations the amount expected from the Presbytery by the Assembly's Augmentation of Stipend Committee, and to define the duties of the recently appointed superintendent of missions in Muskoka, Algoma and Manitoulin in relation to this Presbytery. The name of Bonnigton congregation was changed to Airlie. Mr. Findlay having accepted the appointment of superintendent of missions in Muskoka, Algoma and Manitoulin, he was loosed from the charge of Bracebridge & Co on 9th November.—R. MOODIE, *Clk.*

**GUELPH:** Nov. 18:—Conferences on the State of Religion, Temperance, and Sabbath-schools were appointed to be held at Berlin on the 20th of January and day following. Missionary deputations gave in their reports of the fulfilment of their appointments. Mr. Neil having signified his intention to accept a call from Toronto, his translation was agreed to. A petition from thirty-eight persons in and about Drayton was submitted, asking to be organized into a station, in connection with the Presbyterian Church, under the care of Mr. Edmison. The petition was received, and the Clerk instructed to take the steps usual in such cases.—R. TORRANCE, *Clk.*

**HAMILTON:** Nov. 18:—N. Pelham reported as a vacancy. Mr. Fenton's resignation of Vittoria was accepted. Dr. James laid his resignation before Presbytery, it will be considered at next stated meeting. Conferences on the State of Religion, Sabbath-schools, and Temperance were appointed. Arrangements were made for visiting all congregations *in re* Augmentation Fund. The remit on marriage with a deceased wife's sister was considered, and the judgment of the committee and the action recommended were unanimously approved. Regulations three and five for Aged and Infirm Ministers' Fund were approved, the fourth was disapproved.—J. LAING, *Clk.*

**HURON:**—The Presbytery adopted a resolution approving of the recommendation of the Assembly's committee on marriage with a deceased wife's sister. A deliverance was unanimously adopted on the temperance question, expressing the gratification of the Presbytery that the County of Huron had taken a decided stand in favour of the Scott Act. The Presbytery recommends to the members and office-bearers within the bounds loyal adherence to the terms

and spirit of the Act when it becomes law, and that every endeavour be made to see that the provisions of the Act be carried out in their entirety.—A. MAOLEAN, *Clk.*

**LANARK AND RENFREW:**—The Home Mission report was presented by Dr. Campbell and fully considered. A committee was appointed to draft a minute ament the death of Rev. Dr. Mann of Pakenham. Notice was given of a motion for the election of all commissioners to the General Assembly by ballot. Rev. J. Fraser Campbell was introduced to the Presbytery and gave an address on the wants and claims of Central India. The consideration of this subject was referred to a committee, who recommended that efforts be made to increase the contributions for Foreign Missions within the bounds. Arrangements were made for conferences on Temperance, Sabbath-schools, and the State of Religion; also for a meeting of the Women's Foreign Mission Society at next regular meeting.—J. CROMBIE, *Clk.*

## Obituary.

**MR. JAMES A. THOMSON**, an elder of St. Andrew's congregation, Scarborough, died on the 28th of October. He was over 82 years of age, and was ordained an elder in 1844, during the ministry of Dr. George. Mr. Thomson was the first white male child born in the township of Scarborough. He was a man of rare intelligence and who discharged the duties of the eldership with great faithfulness and efficiency for over 44 years.

**MR. ROBERT PRITCHARD**, of Omeme, brother of the Rev. James Pritchard of Auburn, died in November last, aged 54. Also, Mrs. Morrison, wife of Mr. George Morrison, elder in the Presbyterian Church at Omeme. By the death of these two esteemed members the congregation has sustained a great loss.

**MRS. BOYD**, wife of Rev. James M. Boyd, B. D., of Beauharnois, Que., died very suddenly at the residence of her father, Mr. John N. Lazier of Northport, Ont., on the 21st of October.

**MR. JOHN THOMPSON**, an elder in St. Andrew's Church, Strathroy, died very suddenly on the 28th of June last. He was noted for his hospitality, especially to the ministry, and was a faithful office-bearer in the Church. Two of his sons are also elders.

**EDWARD SMITH**, for several years a trustee and active supporter of St. Andrew's Church, Halifax, died on that city on November 11th, aged 61. Although by preference a member of the Congregational body, he proved himself equally loyal in his new connection, when the church with which he had formerly been identified ceased to exist. He was a man of very large wealth, and, while he has left many liberal bequests to various charitable institutions, he has also remembered the schemes of the Presbyterian Church.

## Ecclesiastical News.

**SIR ALEXANDER GRANT**, the Principal of Edinburgh University is dead. The Earl of Stair has been elected Chancellor of the University of Glasgow in room of the Duke of Buccleugh, deceased; and Professor Lushington has been elected Lord Rector, in room of late Hon. Henry Fawcett, M.P. Dr. Lushington succeeded Sir Daniel Sandford as Professor of Greek in the University of Glasgow about forty-five years ago, and retired from the duties of the chair some ten year since. He has the reputation of being a first-rate scholar, and in every sense a man of culture and refinement. It is said that this is the only instance of a Professor of the College being raised to the dignity of the Rectorship, with the exception of Adam Smith, the father of the science of Political Economy, and author of the "Wealth of Nations." It appears Mr. Fawcett's visit to Glasgow had been eagerly looked for, as he had not yet delivered his inaugural address at the time of his decease. Dr. A. F. Mitchell, Professor of Ecclesiastical History in the University of St. Andrew's, has been nominated as Moderator of Next General Assembly of the Church of Scotland, and Dr. David Brown, Principal of the Free Church College, Aberdeen, as Moderator of the Free Church. They are both good men and eminent in their respective spheres. An English publisher recently asked his readers, mostly clergymen, to indicate by vote the ten greatest English-speaking preachers of the day. The largest number of votes were given to the following:—Canon Liddon, C. H. Spurgeon, Joseph Parker, Alexander Maclaren, Canon Farrar, Henry Ward Beecher, Bishop McGee, Knox Little, Bishop Carpenter, and R. W. Dale. Five of these men belong to the Church of England, and five to other Churches. None of them Presbyterian, but Talmage was the Presbyterian who received the highest vote.

*The Christian Leader* makes mention of a remarkable quartette of Free Church Patriarchs,—Rev. Dr. Beith of Stirling, in his 83th year,—a noted pulpit orator in his day; Rev. David Dewar, of Fochabers, who is also 88—the sole survivor of the Strathgogie heroes; Rev. George Mackay of Inverness, said to be even older, who yet dispenses with an assistant and preaches three times a day to a congregation of a thousand!; and the Rev. David Waters of Burghhead, in his 94th year, and in full possession of his mental faculties. Rev. Dr. A. N. Somerville of Glasgow is doing the work of an evangelist in Greece, accompanied by his son, Rev. J. E. Somerville, late of Broughty Ferry. The opinion is freely expressed that the "Begg Party" in the Free Church, is breaking up, if indeed it has not already ceased to exist. The members of Dr. Begg's Congregation at Newington are still at loggerheads.

The proposal to alter the formula subscribed by ministers and elders of the Presbyterian Church of England at their ordination has given

rise to a keen discussion in the Presbytery of London. The difference is this, that by the proposed change, candidates instead of giving unqualified assent to every statement contained in the Confession of Faith, should be required to concur in the "system of doctrine" contained in it. Dr. Dykes moved that the Presbytery approve of the change suggested. Dr. Fraser said that a relaxation of the formula was the easiest of all plans, and the most dangerous of all. We ought to approach this matter with a conservative bias. The country was full of men who set themselves up for teachers, and seemed to understand nothing clearly, and believe nothing definitely. We had to guard against opening our doors for the admission of such, who would be the ruin of any church. Mr. Robert Whyte held that we ought to stand on a clear and honest ground, and this we could not do while we bound ourselves to the whole Confession, which embraced some points which the whole world knew we did not believe. 37 voted with Dr. Dykes, and 32 the contrary. In accord with the spirit of the times, an organic union of the Welsh Calvinistic Methodists with the Presbyterian Church of England is talked of. They claim to be Presbyterians even as the others are. They were represented in the Belfast Council by just double the number of delegates that came from the English Church. Dr. Torrance, a young medical man, has gone to Tiberias, the first missionary of the Free Church in Palestine. Out of the last graduating class at Princeton, N. J., eight young men went to the Foreign Mission field direct. Rev. E. P. Hammond, the well-known American evangelist, has arrived in London with a view of entering upon Christian work in whatever form it may present itself to him. His visit to Britain sixteen years ago has not yet been forgotten, and in the meantime he has not been idle. At St. Louis, where he last was, some 4000 attended his farewell meeting and testified to the value of his ministrations. Our good friend D. writes as follows:—

**WEST OF SCOTLAND.**—The Commissions of the General Assemblies have just held their autumn meetings. As a rule these gatherings have not much to make them of public interest, but this year each had its special topic. In the Established Church, the vexed question of the Calcutta mission was up again, the reason being that for some time past the Rev. W. Hastie, formerly Principal of our Educational Institution there, has challenged some statements about himself in last Assembly by Drs. Phin, Scott and Story, as being objectionable, and injurious to his standing as a minister. In addition to this, however, Mr. Hastie has published a pamphlet preferring charges against a restored missionary of such a nature that to solve the difficult and irritating question, the Commission have suggested the appointment of a delegation of ministers and others who have remained hitherto outside the matter. Dr. Lees proposed that Mr. Hastie should be sent with the delegates, but it seemed too huge a joke. In the Free Church Commission, Dr. Rainy made a very decided contribution towards the solution of the Crofter question in the Isle of

Skye. Its tone was outspoken and manly, and as a result, the Commission adopted a resolution praying the Government to deal with the Land Question as it exists there, and right the grievances of which the crofters complain. If Dr. Rainy is right, there are just and grievous causes of complaint. Meanwhile the Skye men are acting with great prudence and restraint, while their friends in Parliament, and in other high places, are zealous in their behalf. In quieter circles, we have Dr. Stuart Muir of Leith playing some curious antics, in an ecclesiastical way. Imagine the old friend of Dr. Begg, speaking of his dislike of Popery, as much "as the Pope himself, God bless him," and much of that sort of thing, reading like so much burlesque. It has been said that the Rev. gentleman was once in service in Newfoundland. He is making himself quite famous now. Otherwise, there is not much stirring of general interest in the ecclesiastical sphere, save in the way of conferences, lectures, bazaars, conferences on holiness, or the deepening of spiritual life, are being held from time to time in our principal cities, and sometimes in our villages, with excellent results. Lectures on all interesting subjects by eminent lecturers fill up the big gap in the long winter evenings, communicating valuable information, while Bazaars on quite an elaborate and extensive scale claim public notice, and procure ample returns. That for the sick children in Glasgow has assumed very interesting proportions—the returns the first day being not less than £10,000 or \$50,000. At the same time the Free Church Congress in that city is discussing the propriety of some of the methods of raising church funds.—D.

CANADA.—The chief event of last month was the visit of Mr. Moody, the American evangelist, to Toronto, which created a great deal of interest and which, it is to be hoped, has not been unattended with some good results. The meetings were held in the Methodist Metropolitan Church which was packed full at every session, many not being able to gain admission at all. Mr. Moody's methods of working have undergone scarcely any change since he commenced his remarkable career a good many years ago. His principal theme is still "the old, old story," which he has the happy faculty of proclaiming in an attractive and very effective manner. It can scarcely be said that he differs from the average evangelical preachers of the day, except in the degree of enthusiasm and earnestness which he throws into his work, and to some extent, his peculiar way of "putting things." There is nothing of the ecclesiastic about him, which, in his particular case, is also to his advantage. "How to promote Spiritual life in the Churches"; "How to promote Revivals"; "How to get people to attend Prayer Meetings, and how to conduct such meetings"; "The service of Praise"; "The use of the Bible"; "Personal Consecration"; "Temperance," &c. Such were some of the topics discussed by Mr. Moody and the ministers of the city, by whom he was heartily supported. An important meeting of the

General Board of Missions of the Methodist Church has recently been held, when the whole mission Policy of the United Church passed under review. Among other matters the Secretary's report recommended that \$750 should be recognized as the minimum stipend of the ministers of the Methodist Church. It was announced that \$200,000 would be required to cover the expenditure connected with their Domestic and Foreign Missions during the current year. That is not a large sum for the largest denomination in the Dominion.

IRELAND.—The Rev. Thomas K. Wilson of Lecumpher died a few weeks ago after a brief ministry of less than nine years. He has two brothers in the ministry, John of Killala in Connaught, and Silas of the city of Omagh. He was moreover the third generation in the ministry of that congregation. His grandfather died in 1821, we do not know how long he was the pastor of Lecumpher, likely a long time, long enough to be beloved by his flock, for they waited four years until his son got through his college course and had him settled among them. James Wilson was ordained in 1825, and there he lived and laboured for 53 years, dying in 1878. He was widely known as a man of wisdom and of moral weight, a good man and full of the Holy Ghost. When he had been fifty years in the ministry, his son, Thomas K., fresh out of college, was called and settled as his assistant and successor. The Rev. David Hunter of Mount Pottinger, a suburb of Belfast, on the Ballymacarrett side of the river, has been called away suddenly after a ministry of little less than seventeen years. The writer remembers him well as a class-fellow. He was a good student and of great force of character. He was one of those that worked his own way through college. In his student days he laboured as a missionary in the region where his congregation was afterwards situated, and a strong vigorous and healthy congregation grew up as the result of his labours. He was about two weeks ill of typhoid fever, to which he succumbed in spite of the best medical attendance. He was very much beloved by his people. The Rev. Samuel Smyth Alison was one of the fathers of the church, he was in his 71st year when called to his rest. It is 46 years since he was ordained in the parish of Donegore, over the congregation of which Dr. Henry Cooke had been pastor, and after him the historian, Dr. James Seaton Reid. After nearly fifteen years' service he moved to succeed his venerable father in Cumber, Co. Derry. Here he remained some fourteen years when he was called back to Donegore, and there another sixteen years were spent. Somewhat over a year ago, he retired from active service and a successor was ordained and inducted last May. He was a ripe scholar and most diligent pastor. The contest over the moderatorship of 1885 is assuming greater dimensions than we supposed at first it would do. Some large and influential Presbyteries decline to make any nomination. Judging from present appearance the issue is doubtful. It is a pity that such a contest has arisen.—H.

**ITALY.**—The Waldensian Church and the Free Church of Italy are in a fair way of becoming one. Already they are the same in heart, in creed, in aim. Both alike acknowledge the supreme authority of the Word of God; both are brave champions for freedom against the fearful tyranny of the Church of Rome, and both are filled with evangelical zeal. The Waldensian Church, which kept God's Truth so purely, and stood for ages the test of the most bitter and un-pitying persecutions, has special claims on Italy. All her agents are now lighting anew the torches which centuries ago were quenched in blood. The Free Church of Italy has laboured with remarkable zeal and with much success in places where the Waldensians had no foothold. But it was felt on all hands as a source of weakness, and a cause of reproach, that churches so near of kin should be separate. Over a year ago resolutions looking in the direction of union were passed. Committees have met and reported, and every step taken has been remarkably successful. If no unforeseen barrier should appear, a union will probably be accomplished during the current year. A most interesting union it will be, of the old and of the new—of the most conservative church in Europe with one of the most liberal. The Free Church is formed almost entirely from Romanism, and her congregations now extend from Genoa to Venice, from Leghorn to Bologna, from Naples to Bari. Signor Gavazzi is the great leader, her most eminent man. A feeling in favour of union is extending, not a day too soon, among all the Protestant labourers in Italy.

**MEXICO.**—Rev. J. W. Butler, of Mexico says:—There are now 264 evangelical congregations in Mexico, with 30,000 permanent adherents. Men and women who never saw a Bible till they had spent half their money and half their lives in the Roman Catholic Church were now becoming the Christians who would go through fire and water for their religion's sake. Recently, fifteen of them had been imprisoned and persecuted, but not one recanted. One congregation of 125 members, none of whom earned over 30 cents a day, have lately raised \$60 for the erection of a church. They were so generous in religious matters that they had to be restrained, or they would give away their very food and clothes.

**REVISION.**—The revision of the English version of the Old Testament, after fourteen years of labour, is now completed, and will be published next spring by the University Presses of Oxford and Cambridge in several editions. The American Committee have ordered a memorial edition in four magnificent volumes, of the best paper and binding, to be inscribed in gilt letters and sent free to any one who contributes thirty dollars to the expenses of the committee. Orders with the money enclosed must be sent before Dec. 31, 1884, to the Treasurer, Mr. Andrew L. Taylor, No. 6, Bible House, New York.

**TEMPERANCE NOTES.**—Newfoundland is alive to the temperance movement. "Local Option" has been adopted at the Bay of Islands, "without dissent," St. John itself has been the scene of a

lively demonstration against the liquor traffic, two splendid meetings having been held to discuss the question, and committees appointed to organize the campaign. The enrolled number of total abstainers is now 814. The Scott Act has met with a repulse in the county of Compton, Quebec.

About the worst thing that can be done with a man is to put whiskey into him as a beverage. The late Dr. Guthrie, of Scotland, was right when he said: "Whiskey is good in its place. There is nothing like whiskey in this world for preserving a man when he is dead. But it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man, put him in whiskey; if you want to kill a living man, put whiskey into him."

### Anniversary Meetings.

**MISSIONARY MEETINGS** were held in Erskine Church, Montreal, on the 25th, 26th, and 27th November, the respective evenings being devoted to the consideration of Home Missions, French Evangelization, and Foreign Missions. The meetings were largely attended and the speaking was remarkably good. We shall confine ourselves to a brief outline of the proceedings.

#### HOME MISSIONS.

REV. A. B. MACKAY presided and in his opening address stated that the object of these meetings was to call attention to the three branches of the missionary work of the Presbyterian Church in Canada above named. One term properly described the purpose of each—"Evangelization." Our Home Missions were for the evangelization of Presbyterians in our own country; our French work, for the evangelization of our fellow-citizens speaking the French language, and our Foreign missions for the evangelization of those who lived in heathen countries. It might be accepted as an axiom that just in proportion as we did our duty faithfully by our own people, through the ministry of the Word in our several congregations, we might reasonably expect to succeed in the other branches.

REV. D. J. MACDONNELL of Toronto next addressed the meeting. Owing to a change in the departure of the train, he found that he must leave in a few minutes. This announcement was very disappointing to the audience, but there was no help for it, and the speaker made the best use he could

of the short time at his disposal, pressing upon the attention of the audience with great force and earnestness the need that exists throughout the country for more ministers—ministers of the right stamp—and the duty resting upon the Church to make adequate provision for their maintenance. The time was when it seemed to be thought any one would do for a colonial minister. But that idea can no longer be entertained. Even in the remoter parts of the country the people want well-educated and able men, and if they do not find them in their own Church they will seek for them in another. The Christian minister still wields a salutary influence in the world, and the power of the individual minister is just the power of the truth which he preaches. The power of the pulpit is not on the wane. There is ample room in the Church of God for diversity of gifts, and so you find men of such differing gifts as Spurgeon and Canon Liddon, Henry Ward Beecher and Dr. John Hall, drawing and holding together vast audiences Sunday after Sunday and year after year. We want the best men that can be had, even for our country charges, but we cannot have them unless we afford them the means of, at least, a decent competence to live on. It is with this end in view that the scheme for the augmentation of ministers' stipends was inaugurated by our General Assembly a short time ago. He was proud to say that the Church as a whole had nobly responded, and the result was that during last year no minister in the Western Section of the Church had received less than \$750 with a manse or its equivalent. The movement had also been taken up in the Eastern Section, where a similar result would soon follow. What we have now to do is to give this movement permanence. The whole amount required for that purpose by the committee is \$30,000 a year in addition to our ordinary contributions for Home Missions, for the present; and he would like the Presbytery of Montreal, which had already set so good an example, to give the keynote to the whole Church by doubling its contributions. Was it too much to ask this Presbytery to give, at the least, *seven thousand* dollars for this year?

REV. DR. LAING, of Dundas, followed up the subject with an eloquent address. He

drew a striking contrast between the condition of things in Canada at the present time and as they were some forty years ago, and paid a high tribute to the ministers and the people for their noble efforts in these early days to lay the foundation of Presbyterianism on a firm basis. The material advancement of the country was simply marvellous. Throughout the Church, in all its branches and in all denominations, there had been a corresponding advance. The number of ministers, and churches, and of schools and colleges had greatly multiplied. The facilities for communication and settlement are such that in all probability the increase of population in the next ten years will greatly exceed anything that we have seen in the past. The speaker then described the extent and variety of our mission fields. In both sections of the Church there were some 80 groups of stations—including upwards of 600 places where the gospel was preached. Connected with these were 11,765 families and 17,277 communicants, and these had themselves contributed for the maintenance of religious ordinances not less than \$25,000 during the past year. In order to keep pace with the work, we need the systematic liberality of all the members and adherents of our Church. The committee of the west only ask us for \$30,000 this year. Shall we say that is too much? It is less than one cent a week from each communicant! Dr. Laing concluded a stirring and practical address by reminding his audience of the importance of cultivating the spirit of missions in their homes. Family religion was the bulwark of Christianity. And then we want religion in our schools, Christian society, Christian literature and a thoroughly evangelical pulpit.

#### FRENCH EVANGELIZATION.

REV. PROFESSOR SCRIMGER, chairman, in his opening remarks referred to the recent disturbances in Montreal, interfering with the liberty of speech, which however had in the meantime been re-established. He then briefly stated the nature and extent of the work carried on by the Board of French Evangelization. In this city they had two congregations, one of them numbering about 160 families. They had established a mission at Hochelaga. There were also congregations in Ottawa, Quebec, St. Hyacinthe, Joliette, and other places. They might say

there was a line of stations all along the north side of the Ottawa River. They had 78 preaching places in all. They had 11 colporteurs at work who last year placed 2,000 Bibles or portions and 22,000 tracts. Their work, however, was not simply that of selling books, but of house-to-house mission work. They had 17 mission day-schools, the chief of which at Pointe-aux-Trembles had at present 125 pupils. As for results, these of course were not as large as any one wished, but 200 additions had been made to the membership of their churches last year, which would compare favourably with any corresponding number of English congregations. Many of their converts had removed to the United States, owing to social persecution at home and the results were to be seen in missionary churches and an enlarged mission work in New England. But apart from this, the influence of their work was felt within the Roman Catholic Church. Protestant principles were now known everywhere and often acted upon, the cost of the work last year was about \$30,000. At least as much would be needed this year to maintain it. But they ought to extend.

DR. LAING of Dundas expressed his satisfaction with the appearance of interest as shown by so large an attendance. While so many came together to consider Protestant questions, freedom of speech remained. Referring to the evangelization of French Roman Catholics he said: There was need for it. While there are some good pious people among them, it is still necessary to give them as well as others the blessed Gospel by which we are to be saved, sanctified and comforted. Roman Catholics as a class are ignorant of this Gospel. They are resting on superstitious observances and human merits. They speak of Christ and prostrate themselves before the crucifix, but the Christ of God, the one mediator and intercessor is unseen and unknown, lost amid the crowd of creature mediators. The Holy Ghost is superseded by "The Church" and the so-called Vicar of Christ at Rome; Grace is made void by the sacraments, and man is unmanned by being denied liberty of conscience and private judgment and being compelled to bow to human authority. The Roman Catholics need the Gospel which will make them free. It is the duty of this Protestant nation, while respecting the religious opinions of those among us who

derive their origin from a different nationality, to give them the light that will save and elevate. The safety of the nation demands that the influence of Rome should be resisted. If this is not done, Protestantism will be crushed. Archbishop Lynch has given publicity to his opinions in this matter. In substance it is this.—"When evils cannot be removed they must be tolerated; but when they can, they should be taken away with a strong hand." Now Protestantism is in his view an evil only to be tolerated because Catholics have not the power at present to extirpate it. Though shorn of his own temporal power, the Pope arrogates the right to say who shall be emperors, kings, and presidents, and would have them receive authority from him. This cannot be, or civil and religious liberty were forever gone. What, then, should we do. Preach the everlasting Gospel: Educate the people, and put the Bible into their hands. The speaker said he had visited the schools at Pointe-aux-Trembles and he wished to express his high estimate of the character of these schools. The teachers, the deportment of the pupils, and the arrangements generally were in his opinion admirable and eminently satisfactory. He could only wish to see all agencies now employed made still more effective.

THE REV. C. CHINIQUY of St. Annes, Kankakee, commenced by saying that the subject before him was so vast and sublime he could wish that an Angel of God should come down and take his place tonight. He invoked the Divine blessing on the people of Montreal for the efforts they had made to convert his countrymen, the French Canadians. The reason why more is not done is because Protestants do not know what Roman Catholicism really is. Luther and Calvin and Knox knew what it was. They attacked it vigorously, with hard blows, and everywhere the walls crumbled to pieces. They called Romanism by its right name,—Old paganism come back again in disguise. He, too, spoke from knowledge. He had been twenty-five years a priest of Rome and not an uninfluential one. He had studied the system thoroughly and he gave it as his firm conviction that Romanism is idolatry. The difference betwixt the old paganism and the modern was this: in the anti-Christian times they called their gods by such names as Jupiter, Venus, Mercury,

nowadays it is a worship of false Christs. He knew that because he exposed such things he was hated by the priests and bishops of Rome but not one of them had ever come forward to contradict a single statement he had made. This form of idolatry was worse than that of the Persians who worshipped the sun — a magnificent god compared with the miserable wafer of the mass. He quoted from a standard Roman Catholic book to shew how heretics are to be dealt with. If, after due warning, they persevere in their rebellion against Mother Church, they are to be handed over to the civil power "to be exterminated." "You know," said the speaker, "what that means, and that is what they would do to me at this moment if they could." Rome must be attacked with the Word of God and prayer. When Protestants will display the same pluck in this struggle as their forefathers did on the plains of Abraham and many another hard-fought field, when they consecrate themselves to this work, the battle will soon be won.

#### FOREIGN MISSIONS.

SIR WILLIAM DAWSON occupied the chair and in a few well chosen words introduced the subject. We should congratulate ourselves, he said, on having met here to promote the cause of missions to the heathen, a work in which our own Church had been privileged to take part for many years. From small beginnings in 1844 the work had gradually expanded in our hands until now we have seventeen ordained missionaries in the field with a large staff of native assistants. It was a significant fact that from the time that we began to interest ourselves in Foreign missions our Home missions began to prosper. Missions are the life of the world, and it is a narrow-minded view that would confine our efforts to our country and people. He had recently had an opportunity of studying this question on mission ground. In Italy he found Messrs Macdougall and Prochet, and Gray contending vigorously for a united Protestantism. In Egypt, the education supplied by the missionaries is laying the foundation that will bring about a reformation in that country. In Syria, too, young men are being trained in Christian principles, and are the hope of the country. We cannot judge of missionary work from mere printed reports;

it must be seen, and he was glad to give his testimony to the value and substantial success of the work in the places he had visited.

PROFESSOR MACLAREN, Moderator of the General Assembly, then gave an admirable address. Referring to the fact that the whole world is now open for the entrance of Christianity, he noticed how rapidly power is passing into the hands of Christian, and especially of Protestant nations. Modern inventions and missionary enterprise were going on hand in hand. It was estimated that steam-power was to-day doing more work in the United States than could be done by six hundred millions of slaves! The nations who control the material forces of the world are the dominant powers. They have the resources to make Christianity world-wide, and upon them rests the responsibility of doing it. Especially is this true of Great Britain and America. The speaker then gave some figures to show that Christianity in America was not the effete thing that some alleged. In the year 1800 there were 2651 ordained ministers of evangelical Churches and 346,874 communicants. At the present time there are 73,000 Protestant ministers and 11,000,000 Church members. Since the year 1810, the contributions in America for Foreign Missions had been \$57,628,946, and for Home Missions, \$72,276,000. In the Foreign mission work of the world at least 40,000 agents of different kinds are employed; there are 600,000 communicants, and 750,000 are receiving Christian instruction. That does not look as though Christianity were becoming effete. In all the Churches the missionary spirit is growing. In the Sabbath-schools there are 1,500,000 teachers and 12,600,000 scholars, and every Sabbath-school is in greater or less degree a missionary association. Such facts mean much. Our own Church has tripled its missionary contributions since 1876. Last year our missionary staff was increased. Mr. Hugh Mackay was sent to labour among the aborigines in the North-West. Mr. Wilson and Miss Dr E. B. Beattie went to India, Mr. Wright to Trinidad, Mr. Gibson to Demarara and Mr. Jamieson to Formosa. Our missionaries should be made to feel that they have the sympathies of a living church at their back.

REV. FRASER CAMPBELL of Mhow, Central

India, gave an interesting account of the field in which he had laboured for seven or eight years, the difficulties they had to contend with and the encouragement they had received. Indore and Mhow the joint-head-quarters of our mission are situated about 400 miles north-east from Bombay in the territory of a native ruler, Maharajah Holkar. The former has 73,000 inhabitants, and the latter about 20,000. They are distant from each other by railway some 13 miles. The country is picturesque and generally fertile. It is watered by the Nerbudda, one of the sacred rivers of India which runs along the foot of the Vyndia Mountains, where a number of the aborigines still live. The great body of the people are Hindus. Next in point of numbers are the Mohammedans. The Jains are important, not so much for their numbers as for their intelligence and wealth. There are also a few Parsees, intelligent and wealthy. The Mohammedans are as a class the most difficult to reach. There is seldom much difficulty in getting a hearing from the Hindus and the Jains. The religion of the Hindu is a kind of pantheism. While most of them have some conception of a supreme being, they worship a multitude of gods, their own shastras acknowledge as many as 330,000,000. Some of these are, comparatively, "respectable" gods, but others are suggestive of abominations that cannot be described. There are many wealthy and intelligent men among the Hindus, but the great majority are wretchedly poor: all of them are very superstitious. The Sadhus or so-called holy men, who may be seen lying on couches studded with nails, or undergoing other self-inflicted tortures, represent the state of matters found among the people generally. These infatuated creatures are actually worshipped by many, though they are notoriously ignorant and immoral. Our mission has day-schools and Sabbath-schools for boys and for girls, at Mhow and Indore. At the latter place Mr. Wilkie has lately succeeded in establishing a high-school in which there are already from 180 to 200 male youths in attendance. Zenana work is carried on by the ladies. Lectures and conversations are held in English for the educated classes. The missionaries address the masses in the vernacular, both in the regular preaching places (as yet they have no churches) and

in the streets. The prohibition against all Christian work is restricted to Indore city. Mission work, generally, may be prosecuted without interference in Mhow and within the "Indore Camp," as it is called, in the immediate suburbs of the city, which is under direct British administration. Medicine is dispensed to the sick. Bibles and other Christian literature are distributed. The mission printing press is largely used in the printing of tracts and leaflets. There are about fifty native communicants. Some of the Sabbath-school scholars will compare favourably with those in our Canadian schools, and the liberality of some of the converts in support of religion is worthy of imitation by those who enjoy greater advantages. An instance was given of a man who receives \$4 a month to support himself, his wife and child, and who contributes his ten per cent, or 40 cents a month for religious purposes. Mr. Campbell made an earnest appeal for more missionaries. The vast extent and the destitution of the field called for a large addition to their staff. Those of them already there were almost crushed by a sense of their responsibilities, the utter impossibility of overtaking the work, and the sad thought that many cities and villages and districts must be passed by without so much as hearing the name of Jesus.

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## Our New Hebrides Mission.

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LETTER FROM REV. J. W. MACKENZIE.

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THE following letter is the latest from Rev. J. W. Mackenzie, our missionary at Erakor, Efate. It is dated July 26th, 1884: *The Day-spring* is now due from the North, and I am very much behindhand with my letters, consequently I fear I shall not be able to tell you much about our work, nor to write those parties who are so kindly assisting us with their contributions. But as there is frequent communication between this island and Noumea, I hope to write them soon. But for the present, let me say, we are exceedingly gratified and encouraged. You have, probably before this, received a communication from Dr. Steel agent the land here purchased by Capt. Fraser. I cannot tell you how thankful I am that the matter has been settled. I think it highly probable that had I not providentially learned that Mr. Cronstedt was about communicating with the manager of the French company about land, it would have fallen into their hands

before this. Dr. Steel thought it better that the land should be purchased by the agent of the N. H. Mission and held in trust for the Christian natives, so I presume he has asked our Board to pay for it. I think, however, that the natives should pay for it themselves; for, of course, it does not matter to them in whose name the land is held, so long as they can plant on it. My proposal to Dr. Steel was that he should purchase it out of my salary, and that the natives should raise what money they could, and make up the rest with proceeds of arrowroot. They have collected between eight and nine pounds, which sum I intend paying into Dr. Steel's hands, for our church, that is, provided you have purchased the land, and part of the balance, if not the whole of it, I intend taking out of the proceeds of this year's arrowroot, when it is sold. I am ordering my house this trip, hoping to hear that the Board has sanctioned its payment. We feel much encouraged in our work. During the past year about seventy have renounced heathenism. About one-half of them belong to a mountain away inland, and have moved down near the shore, expressly for the Gospel. They have built a neat grass church, and have a teacher living with them. Some half dozen of them now attend the candidates' class. The Fila people have also built a church, and about a dozen of them attend the above class. Fifteen church members were admitted, two of them from Fila.

The 70 yards of print are a contribution from Erakor to the people of Imtang, where teachers have been settled recently, and where they have but small means of getting clothing. I may also add that the Christian natives at Pango gave nearly all the natives of Fila who recently came in, a present of a shirt or dress. This they did of their own accord.

I have much satisfaction with my class of young men. They render valuable assistance in many ways, such as teaching in the children's school, holding service on Sabbath at nearer villages, itinerating with me, &c. When we went to the Annual Meeting, I sent four of them to stay with teachers and assist them at the out-stations. But although we are gaining ground from the enemy in so many directions, some strongholds still offer determined resistance. Not long ago two teachers went to Meli, a small island in Pango Bay, about six miles distant. They intended remaining till the next day, which was Sabbath, in order to hold service, but they were told they would be cut in pieces if they remained, and they were shown the tomahawks with which they would be murdered.

Since I have returned from the meetings I have been busy getting my translation of St. John's Gospel ready for the press. I hope to get it printed when the *Dayspring* is in Sydney first trip. Although there is considerable difference of dialect, Mr. Macdonald and I have decided to make one translation for the island. By taking alternate books we hope to give our people the whole New Testament before many years. Our health continues good.—W. M.

## Our Trinidad Mission.

REV. K. J. GRANT writes from San Fernando, on 7th November, as follows:—

"As arranged, we sailed from New York with our friend, Mr. Gibson, on the 17th Oct., arriving here on the 2nd Nov., the 14th anniversary of our first arrival. We called at Seven Islands. At St. Kitts we spent our second Sabbath, Mr. Gibson preaching with much acceptance in the Wesleyan Church to a congregation of about 1,500, from an appropriate text, "I am a stranger before thee," &c. The writer preached in the Moravian Church. Both denominations are doing an excellent work there. At Antigua we had the pleasure of meeting Dr. MacHattie, well known to the Church in Nova Scotia, and zealous in Christian work in the place in which his lot is cast. Arriving at Barbadoes, we received the painful intelligence of the death of ten coolies, who had been shot a few hundred yards from where I am now writing, on Tazzia day, in resisting the police. To date, sixteen have died and about ninety are suffering from gun-shot wounds. The new regulations limited them to their respective estates, but they deliberately and persistently refused to comply, and it was only when entreaties and threats proved unavailing that the authorities reluctantly resorted to the only means that could restrain them. Whilst we deplore the sacrifice of human life we do remember that the majesty of the law must be maintained. At Port of Spain, one Sabbath, we were kindly received by our dear friends, the Falconers, and your missionaries again had an opportunity of exercising their gifts. We here learned that Mr. and Mrs. Macleod had gone to Barbadoes, hoping in absence to obtain a little rest and refreshment. We were glad to learn that the other members of the mission staff were well. At Couva, very heartily did Mr. Wright welcome his old friend and class-mate, Mr. Gibson, who for a few weeks will tarry there and receive his first lessons in Hindustani. Here the new manse is pushed forward with vigour. We are assured that it will be ready before Christmas—a substantial commodious house of concrete. Our limited quarters scarcely afforded standing room for our people, who gathered in to welcome us home. The pleasure was mutual, and at our Council meeting the day following, it was very gratifying to hear from the brethren, who aided in our absence, that in their opinion the progress of the work is very encouraging. The burden of the Hindustani work rested on my judicious, faithful and successful assistant Baboo Lal Behari, who was relieved seven Sabbaths out of twenty-six, by Messrs. Morton, Macleod, and Hendrie. On nineteen Sabbath evenings Mr. Wright preached, and it is pleasant to hear of the interest sustained and promoted in this part of the work also. Rev. Mr. Wilson of the Scotch Church conducted the weekly prayer meeting.

I thank God for what has been done for this district in our absence. By the furlough we are much benefitted, and the cause has advanced here. It is also pleasant to report that our converts acted in obedience to law on Tazzia day, and we trust that there may be such a recognition of this fact as to constrain all who know the way of life, to use diligence, to promote our work, and to guide the feet of erring ones, now in darkness, in the same heavenly way.

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## Formosa.

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### LETTER FROM DR. MACKAY.

THE following letter, although not of very recent date, will be read with interest by the thousands who are praying for the safety our missionaries in Formosa and the success of their work:—

Myself and Giâm Ciheng Hôa are back from a trip to the east coast. We left Tamsui on the 2nd inst., and I returned on the 13th, being sent for at night to a sick member of a Mandarin's family who was at the point of death. All the girls from the girl's school arrived at their homes in safety. We visited all the churches and had grand meetings. Eleven chapels are finished, and look so lovely and clean, in the native villages. The 'Margaret Machar Memorial Church' in the Ta-na-ien, the 'James Memorial Church' is in Sau-hut, and the 'Glenarry Church,' is in Tang-mng-thâu. These three buildings are handsome and strong, and covered with tiles, not grass. At one village near the sea, where we have a preacher, but no chapel as yet, the converts have to guard their families night after night with loaded guns. The night we were there, men, women and children sat up till day-break, every now and then making the hills ring with their sweet hymns. The savages came, and prowled around, throwing stones, &c.

Never was I more surprised than when told the other day that preachers and converts were going to build a stone church in memory of my dear father. I objected, but to no purpose. The Jamiesons are busy at the language. They are faithful workers. We are all well. At one place I extracted the iron head of an arrow from a man's thigh. It was five inches in the flesh: had been there for a month. No Chinaman had been able to extract it. It was a savage who shot the arrow. The man's gratitude to me knew no bounds. Hallelujah! Praise the Lord forever. Jesus reigns!—G. L. MACKAY.

There have been great anxieties and many vicissitudes in Formosa since the date of this letter. Some of our people here have been disappointed by tidings of disaster in the destruction of some of our chapels. These tidings came in a letter from the Chinese correspondent of an American paper. The

letter was dated Oct. 20. But the last telegram from Dr Mackay, duly published in Canada, was dated Oct. 27. It contained the words "All safe." We may hope then that the state of things is not so alarming as has been represented. And let us pray that, amid all dangers, the Lord may preserve our faithful labourers, compassing them about with His favour as with a shield.—THOMAS WARDROPE. *Convener.*

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## The "Dayspring."

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THE REV. J. G. PATON, missionary from the Presbyterian Church of Victoria, N. S. W., on the island of Aniwa, New Hebrides, is at present in Scotland endeavouring to enlist the sympathies of the Churches in raising funds towards the purchase of a Mission Vessel, with auxiliary steam-power and of larger size than the "Dayspring." The following extracts from Mr. Paton's printed statement and appeal will be interesting to many of our young friends who are in the habit of contributing towards the running expenses of the "Dayspring":—

Twenty-two years ago (having thus barely escaped with my life from Tanna, where I lost my first wife and child and all I had in the dear Saviour's service, except a few of my books, which were afterwards recovered,) in a trading vessel, I found my way to Australia, and made an appeal to the Sabbath-schools and Christian friends for a new mission vessel. By God's blessing I got the children formed into a great shipping company with shares at sixpence each, which, with the collections got at meetings, in some fifteen months raised nearly £5,000, with £3,000 of which they paid for and gave us the mission schooner "Dayspring," and with the remainder brought out more missionaries. I now got most of the schools and teachers that had helped in giving us the vessel to promise to try and raise about £5 yearly for her support, and in this also they have done nobly. The Victorian Sabbath-schools give yearly £500, those in New South Wales and New Zealand give each £200, South Australia and Tasmania give what they can, and Queensland sometimes helps a little. The Sabbath-school children of Nova Scotia and of the Free Church of Scotland give £250 each.

# The Presbyterian Record.

MONTREAL: JANUARY, 1885.

JAMES CROIL.  
ROBERT MURRAY. } Editors.

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

PAYMENT IN ADVANCE.

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

ONCE more it is our privilege to wish our friends and readers

A HAPPY NEW YEAR!

The *Record* closed its ninth year with the largest circulation it has had since it commenced. We trust there will be no falling off this year, and that no time will be lost in intimating to us any changes that may be desired. Sample copies will be supplied on application, free of charge.

## Literature.

SHORT HISTORY OF CHRISTIAN MISSIONS, from Abraham and Paul to Carey, Livingstone and Duff; by George Smith, L. L. D., Secretary of the Foreign Mission Committee of the Free Church of Scotland. This is one of the new series of hand-books for Bible-classes and private students, published at half-a-crown sterling by T. & T. Clark, Edinburgh: A useful compilation of facts, historical and statistical, from the earliest time down to the present date. It does not profess to discuss the subject of missions, but it contains a store of materials for those who wish to do so. It may be called an encyclopedia of missions. As such it is valuable.

RISE AND PROGRESS OF THE WORK ON THE CONGO RIVER, by Joseph Tritton, Treasurer of the Baptist Missionary Society, 19 Castle Street, London; price 50 cents. With the aid of a good map of equatorial Africa, and other illustrations, this treatise gives a brief but connected account of a work that is now attracting the attention of all the civilized nations of the world, and which appears to be full of rich promise for the near future. Honourable mention is made of Mr. Robert Arthington, of Leeds, the mainspring of the mission, who contributed \$30,000 to its funds, and also of Mr. Stanley, the first to explore this river to its source.

ALICE, Grand Duchess of Hesse, Princess of Great Britain and Ireland; Biographical Sketch and Letters, with portrait, by Rev. Dr. Sed of

Darmstadt: Montreal, Dawson Brothers, pp. 407: \$2.75. This memoir of Queen Victoria's third child and second daughter, who was married to Prince Frederick-Louis of Hesse in 1862, and who died in December 1878, is a worthy tribute to the memory of one whose noble and exemplary life makes her name dear to all her Majesty's subjects. Putnam's American edition is almost a fac-simile of the English one and much cheaper.

QUESTIONS OF THE DAY.—Twelve lectures delivered in the David Morrice Hall, Pre-sbyterian College, Montreal, by eminent divines; *William Drysdale & Co., Montreal*; price \$1.50. This will be a valuable book for Elders and Sabbath-School teachers. Ministers sending an order for five copies, will receive one copy free.

THE MENTOR, by Alfred Ayres: Funk and Wagnalls, New York; Toronto, William Briggs. A most suitable little gift-book for those who would better their acquaintance with the usages that govern in the polite world, and would themselves be persons of refinement and culture.

MESSRS. FUNK AND WAGNALLS, in addition to their *Standard Library* series of reprints, continue to publish a large number of valuable works. *Their Stories in Rhyme for Holiday Time* is one of the handsomest children's books of the season.

MESSRS. D. LOTHROP & Co., Boston, are not behind others in enterprize, if *The Young Folk's Library* is a fair sample of their books in paper bindings at 25 cents each. THE PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia, are constantly adding to their stock of new books for the Sunday-school and the family. *HOME WHISPERS*, by Dr. H. A. Nelson, price \$1.00, is well adapted to the use of teachers and parents. W. DRYSDALE & Co. represent the Board in Montreal and will furnish catalogues on application.

MAGAZINES, &c.—FRANK LESLIE'S SUNDAY MAGAZINE, edited by Dr. Talmage, \$3.00 per annum, still holds its place—at the head of its class. THE CANADIAN METHODIST MAGAZINE, by Dr. Witherow, Toronto, \$2.00, is uniformly good—so good, we wish the Presbyterians would imitate. THE BRITISH AND FOREIGN EVANGELICAL REVIEW, Dr. H. Sinclair Paterson, editor, is one of the best quarterlies published. JAMES BAIN & SON, Toronto, agents: price \$2. We repeat that THE HOMELETIC MONTHLY, and the PULPIT TREASURY, published in New York, are both worthy the attention of ministers and students: \$2.00 each.

## SABBATH SCHOOL HYMNAL,

WITH MUSIC.

THE HYMNAL prepared by the Assembly's Hymnal Committee, for use in the Sabbath-Schools, is NOW READY.

Price, in Cloth, \$5.00 per 100.

Cash must be sent with Orders to Mr. W. B. MACMURRICH, 18 York Chambers, Toronto.

**Acknowledgments.**

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH AT TORONTO, TO 5TH DEC., 1884: OFFICE 50 CHURCH ST., POST OFFICE DRAWER 2607.

**ASSEMBLY FUND.**

Received to 5th Nov, 1884	\$ 387.01
Brucefield, Union Ch	5.00
King, St Andrew's	1.60
Mrs Esson, Toronto	7.00
North Easthope & Faviestock	4.00
Gay's River and Milford	2.80
Victoria	2.80
Niagara, St Andrew's	6.70
Beansville	0.50
Caledonia, Sutherland St.	1.85
Port Colborne	6.50
Thorold	6.50
Blackheath, East Seneca,	
and Caister	3.65
Oneida, Indiana, & Cayuga	11.00
Simcoe, St Paul's, two years	6.62
Pine River	3.00
Perth, St Andrew's Ch	5.29
Desboro	2.00
Goderich, Knox Ch	12.00
Georgetown, Que	17.00
Osnaburck, St Mathew's,	
and Valley	2.00
Strathalbyn	5.00
Maitland	5.00
Lake Ainslie	3.00
Redbank	4.00
Westville and Middle River	2.00
Princeton	6.00
	\$517.92

**HOME MISSIONS.**

Received to 5th Nov, 1884	\$3,092.00
Elmsdale	0.56
Cyprus	1.35
Berridale	1.50
Burk's Falls	0.52
Katrine	0.33
Garsfara, 2nd	3.00
Kilsyth	20.00
Brook	2.50
North Brant S School	8.00
Rev'd Daniel Duff Malcolm	5.00
Roland and Levan	10.10
High Bluff and Prospect	36.00
Ayr, Knox Ch S School	18.00
Mrs Esson, Toronto	4.00
Kingston, Chalmers' Ch	37.00
Dunnville	18.00
Wilberforce, &c	15.00
Profline	28.50
Martintown, Burns' Ch	18.25
Lower Windsor	6.25
Proceeds of legacy under	
the will of the late Rev.	
Dr. Barrie, per executors	1,025.40
Ventnor	11.65
Trowbridge	7.00
Cedarville	5.50
St Paul and St Columba	23.00
Newtonville	8.00
Kendall	7.00
J Barclay, Oakville	5.00
North Derby	2.65
Ekfrid, Knox Ch	7.30
Pine River	10.00
Nassagaweya, add'l	10.00
Ayr, Stanley Street S Sch	20.00
Kenyon	30.00
Perth, St Andrew's	45.10
Litchfield	20.00
Victoria, B.C., Thanksgiving	
Day	12.00
Bluerain	10.45
Manilla	2.40
Cumberland, missy meeting	5.54
Lochaber	3.40
Buckingham	6.60
Hawkesbury	2.50

L'Original, missy meeting	3.25
Plantagenet	4.00
Rocky Saugeen	17.00
North Bruce, Thanksgiving	
Day, for Manitoba	19.36
Finch, St Luke's, and South	
Finch	20.70
Toronto, Carleton at S Sch	5.00
Osnaburck, St Mathew's,	
and Valley	50.00
Cheitenham	9.00
Anonymous, Norwood	2.00
Georgetown, Que	75.00
Montreal, St Gabriel at Ch	25.00
A Friend, Niagara	5.00
Ashton, Melville Ch	15.00
Ashburn	20.00
Beverley S Sch	14.00
	\$10,231.36

**AUGMENTATION OF STIPEND FUND.**

Received to 5th Nov, 1884	\$ 954.39
North Normanby	2.40
Summerstown, Salem Ch	10.00
Lower Windsor	6.25
Rogerville	22.00
Chiselhurst	5.79
Saint Ann's	4.10
Newtonville	8.00
Kendall	7.00
Berne	2.50
Kippen, St Andrew's	15.92
Cantley and Portland	5.00
Pine River	15.00
Perth, St Andrew's	45.10
Chatham Tshp, Chalmers' Ch	4.15
Dover, East	5.69
Hills Green	3.00
Hawkesbury	7.75
L'Original	7.25
Moss, Burns' Ch, add'l	15.00
Creemore, E. Nottawasaga,	
and Dunedin	7.00
Stittsville	5.00
Ricmond Hill	6.50
Ratho	20.00
Eden Mills	3.00
Moore, Burns' Ch	3.36
Elmira, Illinois, Knox Ch	7.50
Laprarie	3.50
Lachute, Henry's Ch	6.65
Port Colborne	2.55
Mets, add'l	8.00
Georgetown, Que, add'l	10.75
Dunwich, Duff's Ch	5.00
Lanark	10.00
Waddington, N Y	37.50
Bayfield Road	5.00
	\$1,287.50

**FOREIGN MISSIONS.**

Received to 5th Nov, 1884	\$6,407.03
A Lady, in Halifax, for Zennana work	10.00
Kingsbury and Brompton	
Gore	15.00
A Friend, Claude	5.00
Ayr, Knox Ch S Sch	18.00
Mrs E-son, Toronto	4.00
Peterborough, St Paul's, a	
meeting of Rev J F C.	28.00
Dunnville	4.00
Martintown, Burns' Ch	16.50
Proceeds of legacy under	
the late Rev. Dr. Barrie's	
will, per his executors	1,025.39
Trowbridge	14.00
M Mett, Chesley	5.00
Goderich, Knox Ch S Sch,	
for N W Territory	5.00
Tilsenborg	11.00
Culloden	6.00
Newtonville	8.00
Kendall	6.00
J.B. Belmont	1.00
Stratford, Knox Ch S Sch	124.00
Ekfrid, Knox Church	7.00

Pine River	9.00
Wroxeter S Sch, Formosa	15.50
Family Northern Advance,	
Formosa	10.00
Nassagaweya	10.00
J Warren, P L S, Kincairdine,	
Formosa	25.00
Perth, Knox Ch, at meeting	
of Rev J F C	12.00
Ayr, Stanley street S Sch	28.82
Beauchburg, St Andrew's Ch	23.75
Perth, St Andrew's Ch	58.10
John and Mrs Edwards,	
Sherbrooke, Que	100.00
Manilla	2.00
Cumberland, missy meeting	5.53
Buckingham	6.60
Lochaber	3.40
Hawkesbury	2.50
L'Original	3.25
Plantagenet	4.00
Ottawa Union, meeting of	
Rev J F C	75.00
Carlton Place, Zion Church,	
meeting of Rev J F C	19.25
Toronto, Carlton at S Sch	4.00
Roseland, missy meeting,	
Indians in N W T	4.00
Wm Barnes, Greenwood,	
add'l, Formosa	10.00
Osnaburck, St Mathew's	
and Valley	15.00
Georgetown, Que	30.00
Wm McKinnon, Leadville,	
Colorado, U S	2.00
Ashton, Melville Ch	10.00
Greenbank S Sch, Formosa	15.00
	\$8,223.62

**COLLEGES ORDINARY FUND.**

Received to 5th Nov, 1884	\$1,071.57
Elmsdale	0.58
Cyprus	0.45
Berridale	0.85
Burk's Falls	0.15
Katrine	0.35
Kilsyth	12.00
Brook	2.50
Brucefield	35.00
Elderslie, Salem Ch	3.30
Ayr, Knox Ch	48.22
Mrs Esson, Toronto	2.00
Wilberforce, &c	4.50
Nassagaweya, add'l	10.00
Profline, add'l	2.50
Trowbridge	4.00
Pine River	6.00
Ospringle	5.00
Kenyon	20.00
Perth, St Andrew's	29.12
Parkhill	8.00
McGillivray	5.00
Wendigo, Guthrie Ch	7.00
Euphrasia, Temple Hill Ch	4.00
Holland, Knox Ch	3.00
Hillsburgh, St Andrew's	7.00
Leith	8.00
Ashton, Melville Ch	8.25
Prescott	14.00
Ashburn	0.75
	\$1,322.79

**CORRECTION**—In last issue of Record, the amount of \$50 is entered as "Bequest of the late Mr J Garrat, Houle." It should have been Bequest of late Mr J Garratt, Hamilton.

**KNOX COLLEGE ENDOWMENT FUND.**

Received to 5th Nov, 1884	\$7,004.02
Mrs Stables, Banaskallen	6.00
West King	20.00
Cambridge	10.00
Miss Gordon, Toronto	200.00
Proceeds of legacy under	
the late Rev Dr Barrie's	
will, per his executors	1,025.49

Andrew Armstrong, Guelph	5.00
Streetsville	48.00
William Clyde, Toronto	25.00
Fingal, North	11.00
Fingal, South	23.00
Dunwich, Chalmers' Ch	26.50
Dunwich, Duff's Ch	56.50
Aldborough, Argyle Ch	15.00
Robert Law, Winterbourne	4.00
Napier	12.34
Rev J C Smith, Guelph	20.00
East Williams, St Andrew's	26.00
Beechwood	22.00
Strathroy	71.00
Wallaceburg	20.00
Chatham	23.34
Wallaceburg, Calvin Ch	9.00
John Goodbrand, Kintyre	5.00
Peter Crawford, Cheltenham	5.00
Thomas McClure, Mt Plant	5.00
J M Williams, Hamilton	50.00
\$3,648.10	

MANITOBA COLLEGE ORDINARY FUND.

Received to 5th Nov, 1884	\$ 50.00
Brucefield, Union Ch	8.00
Pine River	2.00
Perth, St Andrew's	8.03
Osnabrock, St Mathew's and Valley	15.00
Prescott	6.00
A Friend, Fergus	25.00
\$114.03	

WIDOWS' FUND.

Received to 5th Nov, 1884	\$1,359.56
Toronto, Carleton St Ch	2.00
South Mara	4.00
Hastings	5.00
Brucefield, Union Ch	8.00
Woodville	12.00
Dunbarton	5.30
New Edinburgh	5.00
Claremont	2.50
Madoc, St Peters	5.50
Mrs Esson, Toronto	2.00
Fairbairn, add'l	2.30
Vaughan, Knox Ch	8.65
Nassagaweya, add'l	5.00
Kincardine, Chalmers' Ch	2.00
Teeswater, Westminster Ch	4.25
Moore, Burns' Ch	5.00
Trowbridge	3.00
Waldemar	1.27
South Luther	1.10
Markham, St John's	7.75
Pine River	5.00
Holstein, add'l	2.00
Perth, St Andrew's	6.71
Wendigo, Guthrie Ch	2.00
Desboro	3.06
Carradoc, Cooke's Ch	2.09
Manilla	2.00
Brant and Argyle	1.45
Victoria and Greenwood	2.20
Goderich, Knox Ch	12.00
Dundas, Manitoba	0.42
Osnabrock, St Mathew's and Valley	12.00
Ratho	5.75
Georgetown, Que	12.00
Ayr, Knox Ch	9.00
Quebec, Chalmers' Ch, add'l	35.00
Toronto, Old St Andrew's	150.00
\$1,713.71	

With Rates from Revs D McDonald, A McKay, Morrison, Archd Currie, J Gray, Orillia, R Wallace, J Burton, \$21.00; R McKenzie, Wm Graham, F W Farries, Archd Stewart, D Wardrop, W C Windel, J Morrison, A McGillivray, \$16.00; R Fowler, \$24.00; L Cameron, W P Walker, Wm Fraser, D Findlay, J McFarlane, J Laing, Wm Lochead,

\$16.00; D H Fletcher, J Logie, J A McConnell, A F McQueen, Andrew Wilson, P Fleming, J Alexander, A McColl, W Walker, A M Hamilton, J Black, H Currie, R Leask, J Hanran, A B Dobson, \$24.00; R W Leitch, Wm Robertson, J Thomson, \$16.00; Wm Peattie

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Nov, 1884	\$ 862.14
Toronto, Carleton St Ch	2.00
Wakefield and Masham	5.00
Kilsyth	10.00
South Mara	4.43
Hastings	5.00
Brock	2.50
Brucefield, Union Church	14.00
Woodville	15.51
Mount Pleasant	3.00
Cheltenham	2.58
New Edinburgh	5.00
Hyde Park, Thanksg Day	4.57
Komoka	2.68
Claremont	2.50
Dunwich, Duff's Ch	8.00
Madoc, St Peter's Ch	5.50
Florence	4.56
Mrs Esson, Toronto	2.00
Nth Easthope and Tavistock	8.00
Markham, Melville Ch	4.30
Fairbairn, add'l	2.30
Vaughan, Knox Ch	8.35
Dunwich, Thanksgiving Dy	3.00
Sumnerstown, Salem Ch	4.00
Kincardine, Chalmers' Ch	2.00
Teeswater, Westminster Ch	4.00
Keady, Chalmers' Ch	4.00
Teeswater, Zion Ch	7.00
Rockburn and Gore	6.00
Moore, Burns' Ch	10.00
Waldemar	1.28
South Luther	1.19
North Carradoc	6.48
Pine River	5.00
Holstein, add'l	2.00
Perth, St Andrew's	13.12
Wendigo, Guthrie Ch	5.00
Desboro	3.00
Norval	5.52
Tara	10.00
Carradoc, Cooke's Ch	2.00
Manilla	2.00
Hamilton, Central Ch	43.56
Allanford	4.00
Mount Pleasant	4.00
Goderich, Knox Ch	16.00
b. ant and Argyle	1.45
Victoria and Greenwood	2.20
Dundas	0.43
Markham, St John's Ch	5.40
Osnabrock, St Mathew's and Valley	15.00
Montreal, St Gabriel, St Ch	10.00
Martintown, Hepzibah Ch	10.05
Georgetown, Que	15.00
A Friend, Niagara	5.00
Ayr, Knox Ch	11.12
Toronto, Old, St Andrew's	100.00
Port Hope, Ist Ch	9.55
\$1,333.16	

Rates received to 5th Nov, 1884, \$382.30.—With rates from Revs D McDonald, \$3.50; A McKay, \$4.00; A Currie, \$3.75; J Pritchard, \$4.00; J Gray, \$2.00; R Wallace, \$7.00; R McKenzie, \$3.00; D Morrison, \$2.50; F W Farries, \$10.00; Archd Stewart, \$4.00; F M Dewey, 2 years, \$7.50; J McCoy, 24 years, \$10.00; D Wardrop, \$2.50; W Matheson, \$3.00; J Morrison, \$4.00; S Fenton, \$2.00; L Cameron, \$4.50; W P Walker, \$3.50; D Findlay, \$4.00; J McFarlane, \$3.50; J Laing, \$6.00; D H Fletcher, \$12.00; J Logie, \$3.

00; J A McConnell, \$4.00; A F McQueen, \$3.50; A Wilson, \$6.00. P Fleming, \$3.75; N MacNish, \$7.50; J Alexander, \$3.50; A McColl, \$4.00; W Walker, \$4.00; A M Hamilton, \$4.00; J Anderson, 5 years, \$14.00; J Black, \$4.00; R Leask, \$3.50; R W Leitch, \$4.00; H Currie, \$4.25; A B Dobson, 3 years, \$10.50; J Wilson, \$4.50; C McKillop, \$3.75; W Robertson, \$5.00; J Thomson, 2 yrs, \$10.00; W Peattie, \$2.00; Wm Meikle, \$3.50—\$218.50. Total, \$660.80.

SCHEMES OF THE CHURCH UNAPPROPRIATED.

Received to 5th Nov, 1884. \$ 810.89  
Saint Helens..... 45 60  
\$856.49

FOREIGN MISSION, EROMANGA.

Received to 5th Nov, 1884. \$ 534.57  
A Member of Knox Church,  
Ottawa..... 10 00  
\$544.57

CHURCH AND MANSE BUILDING FUND IN MANITOBA AND N W TERRITORY.

Received to 5th Oct, 1884. \$ 649.50  
J S Playfair, Toronto..... 100.00  
A Friend, Fergus..... 25 00  
\$773.50

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

FOREIGN MISSIONS.

Acknowledged already..... \$4,809.15  
Pisrinco, N B..... 17.75  
St. Andrew's, Sydney, for Mr R's teachers..... 25.00  
Strathalbyn, P E I..... 10.00  
E Cumming, Wilmot..... 2.50  
Granton, Middle River..... 2.07  
D McWilliam, Blk L'd, R Ch. "Hallelujah" Charlotte town, Eromanga, teacher Ladies' Soc, Churchville..... 25.00  
Hammond River..... 10.00  
Kirkland, Oak Mt, Benton & Canterbury..... 8.70  
Leitch's Creek, N B..... 27.70  
Friend Onslow, for N Heb..... 5.00  
Preceptor Senax, for Trin..... 2.00  
Wroxeter S S..... 17.25  
T Rutherford, Galt, "to buy books etc..... 100.00  
Knox ch, Toronto, B C & SS, for Trinidad..... 40.30  
New Kincardine..... 9.95  
Carquette..... 14.82  
Friend, per Rev R Cumming Redbank..... 3.00  
St Stephen's, Amherst..... 41.00  
A friend, Port Hill, P E I..... 3.00  
Two friends, Alberton..... 2.00  
Ladies' Helping Hand, Jas, Ch, New Glasgow..... 25.00  
Truro W F M S Economy aux Annajees' salary..... 15.00  
Truro W F M S, for Mr McKenzie, Efaté..... 25.00  
Truro, W F M S, for Miss Semples' Sch house..... 25.00  
Princeton S S's, for Yomat, Mr R's teacher, Eromanga Union meeting in James Ch New Glasgow..... 38.71  
Rev J K Wright, for poney..... 100.00  
Geo Moser, Moose Head..... 5.00  
Moser River..... 1.75  
Bedford..... 3.25  
Bedford and Waverley..... 4.00  
Friend, Chatham, N B, for Eromanga..... 10.00

Beq Miss B McBeath Lot 34 P E I .....	162.00
Friend per Rev W Maxwell, Annapolis .....	1.00
—	\$5,624.55

**DAYSRING AND MISSION SCHOOLS.**

Acknowledged already .....	\$807.23
Loch Lomond .....	6.13
Framboise .....	12.63
New Annap S S .....	10.00
St Stephen's ch S S, St John .....	22.00
Heron ch S S Dalhousie Mt .....	20.00
R D Campbell, Cape North .....	4.00
Lake Anstie .....	3.00
Gay's River and Milford .....	48.39
St Andrews S S St Johns Nfd .....	16.00
St Andrew's S S, Truro .....	32.80
Redbank S S .....	2.50
Middle Stewiacke S S, Trin- montrose, Elmsdale and Tig- nish S S's .....	17.91
Musquodoboit Har S S's .....	16.10
Musquodoboit Har S S's .....	13.00
Pictou Aux W F M S for Mr Grant's monitor .....	50.00
Belcher St B Class for Miss B's orphans .....	15.00
United ch S S, New Glasgow .....	21.35
Gore and Kennetcook .....	30.00
Carmel ch S S, Westville .....	8.50
—	\$1,156.45

**HOME MISSIONS.**

Acknowledged already .....	\$1,284.06
Loch Lomond .....	14.80
Framboise .....	10.45
Strathalbyn, P E I .....	8.00
Poplar Grove, M S, Halifax .....	50.00
E Cumminger, Wilmot .....	2.50
Clifton, New London .....	15.00
Cape George .....	2.75
Kirkland, Oak Mt, Benton and Canterbury .....	10.63
Maitland, add'l .....	41.35
New Kincardine .....	7.89
Westville and Middle River .....	22.00
Redbank .....	3.00
A Friend, Port Hill, P E I .....	2.00
St John's Ch, Dalhousie, N B .....	10.35
Two Friends, Alberton .....	2.00
Little Harbor and Fisher's Grant .....	8.50
Bedford .....	2.60
Bequest Miss B McBeath, St Peter's Rd, Lot 34, P E I .....	162.00
Friend, per Rev W Maxwell, Annapolis .....	1.00
—	\$1,660.89

**SUPPLEMENTING FUND.**

Acknowledged already .....	\$4,041.07
Loch Lomond .....	6.00
Framboise .....	4.00
Strathalbyn, P E I .....	15.00
Park st Ch, Halifax .....	100.00
St Andrew's, Hamilton, Ber .....	16.46
E Cumminger, Wilmot .....	1.00
Stewiacke, Cong Thk .....	100.00
St John's Ch, Halifax .....	55.75
Rev Dr Burns .....	100.00
Brookfield .....	25.00
Brihel Ch, Scotsburn .....	5.40
Md Stewiacke, part Thk col .....	95.00
Annapolis, add'l .....	5.00
Musquodoboit, Har Cong .....	6.77
Springside .....	50.00
Merigomish .....	40.00
French River .....	10.60
—	\$4,576.45

**COLLEGE FUND.**

Acknowledged already .....	\$3,603.97
Loch Lomond .....	12.00
Framboise .....	11.70
Strathalbyn, P E I .....	8.00

Kirkland, Oak Mt, Benton, and Canterbury .....	2.45
New Kincardine .....	2.25
Westville and Middle River .....	22.00
Brookfield .....	6.00
Redbank .....	2.50
Md Stewiacke, part Thk col .....	15.00
St John's Ch, Dalhousie .....	9.98
Maple Green .....	3.53
—	\$3,699.08

**COLLEGE BURSARY FUND.**

Acknowledged already .....	\$ 64.00
Milford Park, Thk col .....	4.59
Maitland .....	10.00
Gay's River .....	4.00
—	\$82.59

**AGED AND INFIRM MINISTERS' FUND.**

Acknowledged already .....	\$ 362.83
Strathalbyn, P E I .....	5.00
Kirkland, Oak Mt, &c .....	1.65
Maitland .....	11.00
Milford .....	11.28
Gore and Kennetcooke .....	6.70
Redbank .....	2.00
Md Stewiacke, part Thk col .....	4.77
St John's Ch, Dalhousie, N B .....	9.67
Maple Green, N B .....	3.52
Princetown, Cong, P E I .....	7.00

**MINISTERS' PERCENTAGE.**

Rev A Grant, 1884 .....	2.00
" Adam Gunn, 1884 .....	3.50
" J McCarter, " .....	3.00
" Alex Russell, " .....	5.75
" " 1883 .....	0.25
—	\$437.90

**FRENCH EVANGELIZATION.**

RECEIVED BY REV. R. H. WARDEN, TREASURER OF THE BOARD, 198 ST. JAMES STREET, MONTREAL, TO 8TH DECEMBER, 1884.	
Already acknowledged .....	\$4,648.08
Sir Wm Dawson, Montreal .....	5.00
Beverly .....	14.00
Greenbank .....	20.00
Presbyt'n Ch of Ireland £100 .....	481.11
Kinnear's Mills sab sch .....	1.50
Quebec French ch .....	4.00
Montreal Taylor ch .....	10.00
Smith Hill .....	10.00
Manchester .....	9.00
Arthur, St Andrew's .....	15.93
Bristol .....	75.00
Blackheath .....	4.00
C McLenaghan, seur, Bal- derson, O .....	10.00
Portland and Cantley .....	10.00
Kenyon .....	20.00
Perth, St Andrew's .....	40.10
St Louis de Gonzague .....	20.00
Desboro, Ont .....	4.00
Mrs Scott, Manchester, O .....	1.00
Georgetown, Que .....	41.80
Montreal, St Gabriel ch .....	40.00
Per Rev M F Boudreau, New Glasgow .....	2.00
J C Montclair, New Jersey .....	2.00
L Charbonneau, Montreal .....	5.00

*Per Rev. Dr. Reid, Toronto;*

Anonymus .....	3.09
Mrs Esson, Toronto .....	2.00
Nassagaweya .....	10.00
Proof Line .....	4.00
J B Belmont .....	1.00
Pino River .....	9.00
Ayr, Stanley st Sab school .....	15.30
Norral .....	9.18
Manilla .....	2.00
Rocky Saugren .....	10.00
Toronto, Carleton st Sab sch .....	3.00

*Per Rev. Dr. MacGregor, Halifax:*

Loch Lomond .....	7.62
Chatham, St Andrew's .....	15.00
Strathalbyn, P E I .....	10.00
Hampton .....	3.00
Kirkland, Oak Mt, &c .....	2.85
Noel .....	12.00
Brookfield .....	6.10
Red Bank .....	2.00
Middle Stewiacke .....	10.00
Delfast, P E I .....	15.47
Thos McKeen, Gay's River, proceeds of Chimiquy ap- ple tree .....	1.00
—	\$5,647.34
Less acknowledged in Nov Record, Bluevale, intend- ed for College Fund .....	6.15
—	\$5,639.19

**POINTE-AUX-TREMBLES SCHOOLS.**

**REV. R. H. WARDEN, TREASURER,  
MONTREAL.**

Already acknowledged .....	\$1,199.05
A friend .....	25.00
Ayr, Knox ch Sab sch .....	18.00
Belleville, John st Sab sch .....	50.00
Miss Cairns, Pt-aux-Tremb- le Dalhousie & N Sherbrooke- Sabbath school .....	60.00
Fullarton Sabbath school .....	4.00
Family Northern Ad'ch .....	10.00
New Glasgow, N S, Un'd ch S S, Mrs Walker's class .....	15.54
—	\$1,391.59

**COLLEGE FUND.**

**REV. R. H. WARDEN, MONTREAL,  
AGENT.**

Already acknowledged .....	\$217.66
Farham Centre .....	3.50
Portland and Cantley .....	9.00
Roxborough, Knox Church .....	12.00
Georgetown, Que .....	40.00
Cote des Neiges .....	13.00
Bluevale .....	8.25
Essa Town Line .....	1.25
—	\$304.56

**MANTOBA COLLEGE.**

Acknowledged already .....	\$ 31.80
St Andrew's, Chatham, Jyr .....	4.00
Milford, part Thk col .....	4.48
Gay's River .....	4.00
—	\$44.28

**MANTOBA COLLEGE, FROM JUNE 1ST  
TO DEC. 3RD, FOR THE ENDOW-  
MENT FUND.**

Received by Rev Dr King.

In Scotland .....	\$6,615.30
" England .....	225.00
" Ireland .....	273.00
—	\$7,113.30

*For Debt, received by Rev Dr King,  
Toronto. — Miss Gordon, \$250;  
Donald Mackay, \$100, on account;  
H W Darling, \$100; Horatio Nel-  
son, \$100; D S Keith, \$100; Wm  
Kay, \$100; Glover Harrison, \$100;  
A member of St James' square Cong,  
\$100; Robt Darling, \$100; S F Mc-  
Kinnon, \$50; R J Hunter, \$25, on  
account; Wm Gowans, \$50; A A  
Allan, \$50; A M Smith, \$50; Jas  
Robertson, \$25, on acct; Wm Cam-  
eron, \$25, on acct; Wm L Blaikie,  
\$50; Wm Paton, \$50; Miss Paton,  
\$50; J Brodie, \$50; Wm C Ander-  
son, \$50; W M Clark, \$50; Alex F*

Fulton, \$50; W W Anderson, \$50; Wm McDonald, \$50; Wm Burns, \$50; Wm Jacques, \$50; Robt Hay, \$50; Joseph Eby, \$25; Samuel Wilson, \$25; A Friend, \$25; Wm Johnston, \$25; Alex Keith, \$25; Mrs Hugh McDonald, \$25; W D McIntosh, \$25; Andrew Teller, \$25; Alex Jardine, \$25; Fitch and Davidson, \$25; Thos Anderson, \$25; Mr Metcalf, \$25; Mrs Laudlaw, \$25; W Somerville, \$25; Wm Kenne, \$25; David Walker, \$25; McArthur Bros, \$25; Hon O Mowat, \$30; A A Allen, \$20; J W Paton, \$20; J Leekie, \$10, on acct; Professor Young, \$20; R C Gill, \$20; Dr Jas Burns, \$10; Hugh Miller, \$10; Mrs Ewart, \$10; Geo Hutchison, \$10; Wm Ince, \$10; Thos Clarkon, \$10; Rev Wm Inglis, \$10; Robt Kenne, \$10; R S Baird, \$10; D Prentice, \$10; T J Mason, \$10; Wm and Mrs Long, \$5; R C Cathron, \$5; Wm Leys, \$5; Wm Carruthers, \$5; W Whyte, \$5; D Coulson, \$7; F Michie, \$5; Anonymous, \$1; Well-wisher, \$1; A Friend, Charles st, \$5; in all, \$2,622.

**Montreal.**—Hugh Mackay, \$100; R Mackay, \$100; David Yule, \$50; Wm Yule, senr, \$45; A McIntyre, \$50; Wm Morrice, \$25; David Morrice, junr, \$25; James Slesor, \$50; A Ewan, \$50; Archd McEwen, \$25; Wm Hutchison, \$10; Cash, \$10; P S Stevenson, \$10; George Rogers, \$25; Thos Irving, \$25; J Bennett, \$20; J & W Ogilvie, \$25; Mrs Aitken, \$10; Cash, \$5; Rev Professor Scrimger, \$5; in all, \$665.

**For Ordinary Revenue.**—D McArthur, Esq, and Dr King, treasurers.—Rat Portage and Keewatin, \$14.15; Wm Watt, Ingersoll, \$5; Mrs Watt, \$5; Roundswaite, \$3.50; Wolsley, \$5; Grassmere, \$8; Duns, Scotland, \$10.15; Dominion City, \$10; Burn-

side, \$20.50; Hon Donald A Smith, Montreal, \$500; Minnikser \$3.85; Silver Creek, \$3.35; Fort McLeod, \$10; in all, \$604.94.

**Scholarship Fund,** per Dr King—Member of St James square Cong, Toronto, \$50.

#### MISSION GOODS FOR THE NEW HEBRIDES.

*Thankfully acknowledged by Rev. H. A. Robertson, missionary.*

**For the Rev J W McKenzie, Esq.**—Box from the W M T Socy, Stellarton; Bag from Yarmouth.

**For Rev J Annand, Aneityum.**—Small box from Peterborough, Ont.

**For Rev H A Robertson, Erromanga.**—Boxes from Presbyteries of Lindsay and Whitby, from W F M Socy, Stellarton, from cong of Cavendish, P E I; Parcel from Mrs L J Harvie's Bible-class, Central Ch, Toronto; Barrel of earthenware from Mr Prescott, Enfield, N S; Boxes from West Peter's, Mt Stewart, P E I, and United and Kirk congregations, Barney's River; Parcel from Colburn, Ont, per Miss McKee; Boxes from Antigonish, Noel, Hants, Matland, Alberton, P E I, W F M Socy, Truro; Small package from Eastville, Londonderry; Box from Bank at Ch, Ottawa, also containing parcels from Knox Ch, Ottawa; Large case from St Andrew's (Kirk), New Glasgow; Small parcel from friends in Dartmouth; Parcel from Tatamagouche; Two parcels from donors unknown; Large box from Princeton, P E I; suit of tweed from same to Yonast, teacher. Also parcels for the following:—Mrs Geddie, Melbourne; Mrs J D Murray, Paramatta; Mrs McKenzie, Elate; Mr Thain, Victoria; Rev J

Copeland and Rev Geo Sutherland, Sydney.

#### Summary of Receipts (in round numbers)

1. Collected for F M Board	\$1,180.00
2. For Erromanga Mission	1,606.00
3. For Teachers	950.00
4. For N H Mission steamer	1,300.00
5. Funds placed at my disposal	234.00
<b>Total</b>	<b>\$5,270.00</b>

## Official Notices.

THE Convener of the General Assembly's Committee on Statistics informs us that he mailed, on the 6th December, to clerks of Presbyteries, parcels containing schedules for congregations. A sufficient supply has been sent for all congregations and stations in bounds, so far as these could be ascertained from last reports. Clerks of Presbyteries are requested to put them in circulation.—R. TORRANCE, *Guelph.*

### MEETINGS OF PRESBYTERIES.

Peterboro, St. Paul's Church, 13th Jan., 2 p. m.  
 Montreal, Merrice Hall, 13th Jan., at 10 a. m.  
 Ottawa, St. Andrew's Church, 3rd Feb., 10 a. m.  
 Huron, Blyth, 20th Jan., 10.30 a. m.  
 Pictou, New Glasgow, 6th Jan., 9.30 a. m.  
 Guelph, Berlin, 20th Jan., 10 a. m.  
 Barrie, Barrie, 27th Jan., 11 a. m.  
 Truro, Presbyterian Hall, 27th Jan.  
 Miramichi, Chatham, 13th Jan., 11 a. m.  
 London, London, 10th March, 7.30 p. m.  
 Lindsay, Uxbridge, 24th Feb., 11 a. m.  
 Quebec, Sherbrooke, 13th Jan., 10 a. m.  
 Stratford, Knox Church, 13th Jan., 10 a. m.  
 Bruce, Walkerton, 10th March.  
 Lan. & Renfrew, Carleton Place, 23d Feb., noon.

### SYNOD OF THE MARITIME PROVINCES.—Knox

Church, Pictou.—Dr. Burns, the retiring Moderator, preached a powerful sermon on the duty of adequately supporting the ministry. Rev. James Maclean was elected Moderator. The Augmentation Scheme received attention. Rev. E. A. McCurdy, convener of the Supplementing Committee, reported what had been accomplished since last Synod. Of 180 congregations 111 were found to be below the proposed minimum of \$750 with manse. It was estimated that to bring these up to the proposed minimum, \$12,000 would be required. But already 50 congregations had increased their contributions an aggregate of \$5,000. Twenty have come up to the minimum, and nine have gone beyond it. Twenty-one supplemented congregations have advanced \$2,040. On the whole the committee judged that now \$10,000 would enable them to level up to the Assembly's minimum. Rev. R. H. Warden and Rev. D. J. Macdonnell explained fully the methods pursued by the committee in the western section, and gave assurance of cordial sympathy and co-operation. Their addresses were of great service in directing and stimulating the operations of the Synod. A missionary meeting was held, which was addressed by Mr. Robertson.

MINISTERS' WIDOWS AND ORPHANS FUND, MARITIME PROVINCES, REV. GEORGE PATTERSON, D. D., SECRETARY

Ministers' Rates—Rev Jas Carruthers and R McCann, \$26 each; Dr McKee, \$22.15; J A Cairns, \$16; Fines and interest on arrears, \$5.08; Total, \$92.65. Congregational collections: Upper Musquodoboit, one quarter, \$1; Chalmers Ch, Halifax, \$5; Strathalbyn, P E I, \$5; Total, \$11.40.

WIDOWS AND ORPHANS FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND, JAMES CROIL, TREASURER, MONTREAL.

Lachine, St Andrew's Ch... \$ 59 00  
 Lanark, " " " " " 13 00  
 Perth, " " " " " 20 00