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THE
PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

JANUARY, 1886—DECEMBER, 1887.

VOLUMES XI.—XII.

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Our Ministry.

It is essential to the healthy growth and sound development of our Church that we should train our own ministers in our own institutions. Of course we welcome most cordially the good men and true who come to us from the parent Churches, and from various evangelical bodies. Many such we regard as special gifts from the Head of the Church. We would not be less hospitable than heretofore. Welcome the man of God wherever he comes from, and whatever his ecclesiastical antecedents! Our Church would not have a foothold in the Dominion today were it not for the brave and strong men who came from Scotland, Ireland and the United States. Some of the brightest ornaments of our pulpits have come from other bodies of Christians. Let it not therefore be imagined that we have the slightest idea of depreciating the value of these varied accessions to the ranks of our ministry. It is probable that since the Union over a hundred ministers from other churches have been admitted by our General Assembly; and we are very sure that these men have been a source of blessing and strength to the Presbyterian fold. Still, we must none the less devote our own sons to the work of the ministry. The Church that does not rear her own minis-

ters, but gives her children to mammon, is on the sure way to weakness, helplessness and death. The congregation that has never consecrated any of its young men to the holy ministry is surely lower in the scale of spiritual life than the congregation which has given one or more to this high service. It is by training our own young men in our own "Schools of the Prophets" that the ministry can keep in thorough touch with the body of the people. Hardships and privations must still be endured in the service; enterprise, boldness, push, and daring are still required; and the men to suffer, to do, and to dare, must in the main come from our own families.

We have revivals of religion in many congregations,—score, and hundreds of young men consecrating themselves to the Lord. In all revivals we would expect some fruit in the direction of lives devoted to the ministry. Pastors are often on the alert to discover pious and talented young men, and to turn their attention to the claims of the ministry. The more of this watchfulness we have the better; for there is not the slightest danger of over-crowding the sacred calling with pious, earnest, zealous and talented men. The field is ever widening: indeed it is practically unlimited, for it is co-extensive with the human race. Careers of usefulness, it may be of high adventure, in the best of causes, are

open to our sons. Let us not not be slow to consecrate them to the work. In this calling there is scope for the highest eloquence, for the ripest scholarship, for consuming zeal, for patient, plodding industry, for brilliant achievements, and for the courage and faith that endure to the end.

We have six institutions in which students are trained for the ministry. "Too many," some will say. But in the Providence of God we *have* these institutions and it will be a blunder, and a crime against the welfare of our Church if we do not make the best of them. We have learned and accomplished Professors devoting their best energies to the training of our students: men whom we know and trust; men who know our country and our people. It is therefore of the most vital concern to our Church that the means she has provided for training her ministry should be utilized:—should not be forsaken for the advantages real or supposed of foreign institutions. The people love our Colleges, our Professors, our Students. The students love the people and have made up their minds to devote their lives to the promotion of the people's highest interests. That they should go abroad too early in their educational course would be to the disadvantage of the Church, of the Colleges, and of the students themselves. To go to foreign universities for a post-graduate course, long or short, is to be warmly commended; but the ordinary theological course should certainly be taken in one or other of our own Colleges. But the main matter is that a much larger proportion of our young men of piety and talent should devote themselves heart and soul and strength to the work of the ministry.

Calvin Honoured.

✠ CALVIN needs no monument of marble or of ever-enduring brass to keep his name in remembrance. The Reformed Church is his monument. His impress is set indelibly on the Theology of the Reformation. As an exegete, he was by far the foremost of the Reformers. No man of that age had a clearer idea of the rights of man as opposed to the preposterous theories of

the divine rights of popes, bishops, kings, and emperors. The Presbyterianism of Scotland, the Puritanism of England, the Reformed Church of France, owed to Calvin much of their vitality and aggressive vigour. Bancroft says:—"He that will not honour the memory and respect the influence of Calvin knows but little of the origin of American liberty." Calvinism acknowledges the supreme and absolute authority of God, and maintains the responsibility and the rights of man. All that is most scriptural, most orderly, most evangelical in the great Reformation was distinctly Calvinistic.

Calvin's grave is in Geneva, marked by a plain stone with the initials "J. C." There is no showy monument to indicate the spot. This is undoubtedly as the great Reformer would wish: for in his lifetime he scorned all pomp and show, and he was wholly indifferent to worldly fame and glory. At the recent celebration in Berlin of the two hundredth anniversary of the Revocation of the Edict of Nantes, a bronze bust of Calvin was unveiled by the Prince Imperial and the Princess Victoria. The American Presbyterian Church is now engaged in raising the necessary funds to erect a monument in honour of the illustrious Reformer in the city of Washington. It is to be a statue similar to that which already commemorates Martin Luther. We believe that about \$25,000 will be required for this object. The Reformed Churches of British America wish their brethren God-speed in this enterprise. Calvin's fame and work transcend national boundaries. All who love and honour the pure Word of God should love and honour the noble champion of the purest evangelical orthodoxy.

It is very common for the traditional opponents of the Calvinistic system to declare that Calvin is "dead." The assertion is made so often that it is very probably believed by those who make it. But Calvinism, in all its noblest and best features, the heart and soul of Calvinism, never flourished better, never lived a truer life than now. Thank God for Calvin with his zeal for the Gospel in its purity, with his high ideal of the Christian social life, with his heroic assertion of human liberty in opposition to all who would enslave conscience and trample down the right.

Missionary Cabinet.

NINIAN, THE APOSTLE OF SCOTLAND.

OUR picture gallery already contains sketches of twenty-seven prominent modern missionaries—every one of them a HERO. They were all men of consummate ability, conspicuous for their faith and courage. They were not equally successful, but none of them laboured in vain. The impression left on our own mind by the brief record of their lives is that the grandest calling on this earth is that of a missionary. We purpose this year to take up a list of names, less familiar, perhaps, but not less worthy of our admiration. Some of them stand out in almost solitary grandeur, and the results of their labours are to be estimated with a full allowance for the difficulties which attended them. Dr. Cunningham commences his Church History of Scotland with this remarkable sentence,—“At the time when the Great Founder of our Faith was preaching His Gospel in the the cities of Galilee, the inhabitants of this island were practising Druidical rites under the shadow of their ancient oaks.” A natural question arises when, and by whom, was Christianity first introduced in Scotland? It is not so easily answered. The earliest reliable mention of Christianity in Britain only leads to the inference that it obtained to some extent in the beginning of the third century. During the first century there was constant intercourse between Rome and Britain, and as that was a time of great missionary activity in the infant Church, it would have been strange, indeed, if Christianity had not reached the British Isles even at that early date. There can be little doubt of it. History, however, has not recorded the fact.

“St. NINIAN,” says Cunningham, “is the first preacher of Christianity in Scotland whose name has come down to us. The time and place of his birth are doubtful, but like almost all the saints of early times, he is declared to have been of royal blood; and we know that it was in the beginning of the fifth century that he laboured among the Galwegians and southern Picts.” Ninian is supposed to have been born in the north of Wales, where Christianity was early established. He is said to have been educated in Rome during the pontificate of Damasus I, and by him or his successor to

have been sent back to his native country to convert the heathen. On his return, through France, we are told that he visited St. Martin of Tours, from whom he received further instructions, and that he soon afterwards took up his residence at Whithorn in Galloway, about the year 390. This much appears to be tolerably certain, that, with the assistance of some French workmen who accompanied him, he built a house for himself on the shores of the Solway, and soon afterwards a stone church, which he dedicated to his friend and patron St. Martin, about A. D. 400. This is said to have been the first stone structure erected in the country. “From its white and glistening aspect, seen over the Bay of Wigton, it was called in Latin, *Candida Casa*, “the white house,” in Saxon, *Hwitheerne*, whence the present name Whithorn. Ninian was made bishop of Whithorn, and seems to have been very successful in his mission. Bede speaks of him as “a most reverend bishop and holy man of the British nation.” Certainly Whithorn became the centre of Christian life in Scotland a hundred years before the arrival of Columba. Some of the ruins of Ninian’s Church may still be seen at Whithorn, and in many parts of Scotland traces of the name and labours of this zealous missionary are extant. It is impossible to ascertain the extent of his ministrations. We only know that he was not content to remain in Galloway. He penetrated the wilds of Stirling and Perthshire, and preached the Gospel of the Kingdom to the “barbarians,” who “infested” rather than dwelt in that part of the country. But if nothing more could be said about him than that he was the apostle of Christianity in Scotland—the first to preach the Gospel to the southern Picts—and the first to teach the Galwegians to build their own houses of stone—he is justly entitled to be ranked as a great missionary. He is supposed to have died about the year 432. “Canonized by Rome, and celebrated by monkish fables, he is more to be envied in that his memory is embalmed in the hearts of the Christian children of those pagan barbarians amongst whom he toiled and died, and in that he will be kept in everlasting remembrance, by the villages, churches and wells called by his name.” St. Ninian’s is very commonly pronounced throughout Scotland, *St. Ringan’s*.

Jeremiah Predicting the Captivity.

JANUARY 10, B.C. 600. JER. viii : 20-22 ; ix : 1-16.

Golden Text, Jeremiah 8 : 20.

JEREMIAH, one of the four great prophets, was the son of Hilkiah, a priest of Anathoth, ch. 1 : 1, not the "high-priest" of last lesson: called to the prophetic office very young, ch. 1 : 6. His prophecies are deeply coloured with the calamities of his age, and relate chiefly to the judgments that were to come upon the people for their idolatry. He proclaims the uselessness of opposing Nebuchadnezzar. For this he was arrested as a traitor and confined for years in prison, where he still continued his melancholy denunciations, ch. 37 : 16. There, in his darkest hours, he was cheered by some of the brightest glimpses into the future which he ever enjoyed, ch. 33 : 7-9. After the capture of Jerusalem he was liberated, and accompanied a remnant of the Jews into Egypt. Tradition says that there he fell a victim to the rage of his fellow exiles whose sins he rebuked, but the time and circumstances of his death are not recorded. The forty years of his ministry were a continued martyrdom. V. 20. *The harvest is past*—much time had been spent in fruitless attempts to reform the people, but they still go on in sin—they are not saved! V. 21. *The hurt*—the foreign invasion. *I am black*—sad in visage with grief. V. 22. *Balm*—or balsam : a resinous exudance from the terebinth tree abounding in Gilead, and famous for its healing properties, in consequence of which many physicians resorted thither, ch. 46 : 11 ; Gen. 37 : 25. V. 1. Reveals the dreadful internal struggle Jeremiah had in maintaining his integrity. But he never flinched from declaring his unwelcome message. V. 2. It made him weary of life, Ps. 55 : 6. *A lodging place*—a cabin, such as they have in the deserts for travellers to rest in. But he cannot desert his post. Although knowing that they will not repent, he must stay to plead with them and warn them of impending judgments. Noble devotion to duty! Vs. 3-8. Their persistent untruthfulness and deceit unfitted them to know and acknowledge Jehovah, and excluded them from His mercy. V. 9. *Shall I not visit them*—fraud and falsehood are sins which God hates and which He will reckon for, Prov. 12 : 22. V. 16. *I will scatter them among the heathen*—a plain statement of what actually befel them by their deportation into Babylon, twelve years later, 2 Chron. 36 : 20-21, when they were forced to live among people who worshipped strange gods and by whom they were enslaved and cruelly treated. The lesson reminds us forcibly to improve our opportunities, seeing that time is passing swiftly and the day of judgment coming when we shall have to give an account of our stewardship, Luke 12 : 48.

The Faithful Rechabites.

JANUARY 17. B.C. 607. JER. xxxv : 12-19

Golden Text, Jeremiah 35 : 14.

THIS very interesting historical reminiscence was intended to serve as a practical illustration to the Jews of obedience and adherence to duty. WHO WERE THOSE RECHABITES? A wandering tribe belonging to the Kenites, of Hemath, 1 Chron. 2 : 55. They were descendants of Hobab, Moses' brother-in-law, Jud. 1 : 16. They came originally with the Israelites into Canaan, but, instead of settling down, they chose a roving life, dwelling in tents, Jud. 4 : 11. *Jonadab* seems to have organized them into a peculiar sect about 300 years before this time and bound them by a solemn vow, (1) To drink no wine. (2) To build no houses. (3) To sow no seed. (4) To dwell in tents. That *Jonadab* was zealous for God appears in 2 Kings, 10 : 15-28. That the Rechabites remained faithful 'o their vow is clearly stated in the narrative. V. 12. *Then came the word of the Lord*—during one of the invasions of Nebuchadnezzar, when the Rechabites had sought a temporary asylum in Jerusalem. The stratagem, see vs. 1-5, was from the Lord, so Jeremiah had no scruples about placing the temptation in their way. The test was a trying one, but he knew what the result would be. Had it been any one else, they would have resented the attempt to tamper with them as an insult, but the Lord's prophet had as good as said to them : "Your vow only bound you to abstinence while you remained under canvas, now that you are in Jerusalem do like other people—drink wine with us." How many yield to temptation by just such arguments! Now comes the practical application of the parable, if we may so call it. Learn from the Rechabites to be true to your conscientious convictions, James 4 : 17. See how the Rechabites respect the vows laid upon them by a man like themselves, v. 14, but you have disobeyed your Maker. *Jonadab* is long since dead; yet they obey, v. 15. God, by his prophets, has been speaking to you all your lives: but ye will not hear. Therefore the Rechabites will rise up in judgment and condemn you. The same argument is used by Christ, in Matt. 11 : 21. V. 17. *Therefore the Chaldeans shall destroy Jerusalem*, and you yourselves shall go into captivity. V. 19. *Therefore*, also, mercy is promised to the Rechabites, and to all who earnestly endeavour to obey the will of God according to the light which they have, Rom. 2 : 6-11. Vows should not be made rashly, but deliberately, and from a sense of duty; and, when once made, they should be scrupulously observed. Eccles. 5 : 5. Obedience to parents is the first commandment with promise, Eph. 6 : 2. Our Heavenly Father has the highest claim on our reverence and service, Heb. 12 : 9, 28-29.

Captivity of Judah.

JANUARY 24. B.C. 590. 2 KINGS xxv : 1-12.

Golden Text, Ps. 137 : 1.

COMPARE 2 Chron. 36 : 11-23. It was now over 900 years since the Children of Israel had left Egypt. They had encountered many vicissitudes. The revolt of the ten tribes occurred B.C. 975—476 years after their occupation of Canaan: and in 721, B.C., they were carried captives into Assyria, 2 Kings 17 : 6. Judah and Benjamin held out for 133 years longer, but frequent invasions by the monarchs of Egypt and Assyria had so weakened the kingdom it had become little better than a province of Babylon. Its kings reigned by the grace of Nebuchadnezzar, or were deposed at his will. The whole community was steeped in corruption, 2 Chron. 36 : 14, and now the threatened judgments were hastened by the rebellion of Zedekiah against the Assyrian despot, ch. 24 : 18-20. Nebuchadnezzar resolved to destroy both the king and people of Judea. V. 1. Placing himself at the head of an immense army, he overran the northern part of the country, reduced all the strong cities, and finally invested Jerusalem. *Pitched against it*—surrounded it with earthworks, so as to prevent any from escaping. V. 2. The siege lasted about a year and a half, Jer. 39 : 1-2, during which time the people suffered terribly from famine as well as from the horrors of war. V. 4. At length, when they could hold out no longer, they resolved to evacuate the city under the cover of night. So they sallied forth, not knowing whither to go. Alas! they had forsaken God, and despised the warnings of Jeremiah: and now God has forsaken them. There is a limit to the forbearance of the Almighty, Heb. 3 : 10-11; Hosea, 4 : 17; Eph. 4 : 30. V. 5. The Chaldeans overtook them in the plains of Jericho and slew them "without compassion," 2 Chron. 36 : 17. V. 6. All that escaped the sword were carried off as prisoners to Babylon: among the rest the weak King Zedekiah, who was treated with brutal inhumanity. After witnessing the execution of his sons, his eyes were put out, he was bound in chains and imprisoned for life. Some of the Nineveh sculptures represent the King with one hand holding a captive by a hook passed through his lip, and with the other burning out his eyes with a red hot iron. Babylon was then at the zenith of its splendour—a magnificent city, fifteen miles square, surrounded by walls 230 feet high. But it had no charms for the captive Jews.

"By Babel's streams we sat and wept,
When Zion we thought on." Ps. 137 : 1.

While the Lord is merciful and long-suffering, He is also a just God, and will by no means clear the guilty who do not repent of their sins, Ex. 34 : 6-7.

Daniel in Babylon.

JANUARY 31. B.C. 606. DANIEL i : 8-21

Golden Text, Psalm 119 : 9.

THE captivity of Judah was not effected all at once, but at three distinct periods. (1) B.C., 606, 2 Kings 24 : 1. (2) B.C., 599, 2 Kings 24 : 14-15. (3) And finally. B.C. 588, 2 Kings, ch. 25. In the beginning of this chapter Daniel tells us that he was taken off in the first deportation, along with Shadrach, Meshach and Abednego, who were afterwards cast into the fiery furnace and escaped unharmed, ch. 3. He would only be about fourteen years of age at this time, which was the beginning of the seventy years of the Babylonish captivity. His last vision was in the third year of Cyrus, B.C. 534, ch. 10 : 1; so he witnessed the whole of the captivity, and must have been over eighty-five when he died. It may be inferred that Daniel and his three companions belonged to the upper rank in Jewish society, and on this account they were doubtless selected for service at the Chaldean court. Their superior intelligence and integrity are shown by their rapid promotion to important offices in the state, ch. 2 : 48-49. V. 8. These young men had every inducement offered them to conform to the habits and mode of living at Nebuchadnezzar's court, and it required no small degree of purpose to resist the temptation put in their way. But they had wisely considered the matter: there was a principle involved which they could not conscientiously violate, hence their unaltered resolution not to comply. It was customary at the King's table to throw a part of the viands and wine upon the hearth as an offering to the gods; this, Daniel could never do. He would adhere to his simple vegetable diet, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, Heb. 11 : 25-26. They would not listen to the blandishments of the butler. Vs. 12-13. They made a most reasonable request, that sufficient time be allowed to test the effect of their frugal diet. V. 15. The result was self-evident; they looked better, and were better, than those who indulged in high living. The experiment is worth trying to-day by all young men who would have clear heads and steady nerves. V. 17. *God gave them knowledge*, etc.—Daniel himself acknowledges that all his intellectual and spiritual endowments were due, not to his own efforts or attainments, but solely to God. We all need to learn that lesson, James 1 : 17. V. 19. *They stood before the King*—this implies much, see Prov. 22 : 29; Luke 21 : 36; Rom. 14 : 4. They not only assumed an attitude of conscious integrity, they were recognized as the personal advisers of the King, and superior to all the other state officers and courtiers. Learn to have "a purpose" in life, and live up to it.

Our Own Church.

GRATEFUL ACKNOWLEDGEMENTS ARE DUE to the Presbyterian Church in Ireland for the renewal of its annual grants, through Dr. Wilson, of Limerick, convener of its Colonial Mission:—For French Evangelization, £200 stg.; and for Home Missions, in the Western Section, £150, and in the Eastern Section, £50.

AUGMENTATION: In the circular issued by the Committee and distributed along with the *Record* for December, the following sentence occurs:—

“While the Augmentation Fund shewed a deficit of \$4,000, the Home Mission Fund had a surplus of \$7,000 after meeting the expenditure of the year. The Committee are convinced that this result was not what the church intended, and they earnestly hope that it will be clearly understood this year that no portion of the contributions sent by any congregation for ‘Home Missions,’ will be applied to Augmentation.”

I learn that by some readers that the latter sentence has been taken to mean that there was some portion of the contributions sent for Home Missions applied to Augmentation. This was not done in any case. The committee did not feel at liberty to alter in any case the appropriation made by any session or congregation. What the sentence quoted implies is, that the total separation of the two Funds was not clearly understood last year.—D. J. MACDONNELL, *Convener*.

Now that this subject has been so thoroughly ventilated, no doubt the congregations will give it their careful consideration and discriminate accordingly. We have heard that the plate collection taken up in St. Andrew's Church, Toronto, for Augmentation of Stipends, on a recent Sabbath, amounted to \$1,300. An excellent example to other congregations that are equally able to give liberally for this good cause.

THE COLLEGE FUND.—The last General Assembly recorded its strong sense of the necessity of having the common College fund “greatly strengthened and heartily sustained,” and earnestly commended it to the liberality of the congregations of the church. Estimates, prepared with great care, show that \$15,050 are this year absolutely needed for the support of Knox, Queen's and Montreal Colleges. While other schemes of the church receive grants from the British

churches, legacies, donations from Sabbath-schools and private individuals, the College fund is dependent on congregational contributions alone, and it is hoped that this will be borne in mind by congregations when they distribute their missionary money. Last year \$10,080 was got. This year fully forty per cent. more is actually needed, and thus far only \$1,810 have been received.

MANITOBA COLLEGE.—By order of the General Assembly collections are appointed to be taken up in all the congregations, in which there are no missionary associations, on behalf of Manitoba College, on the third Sabbath in January. The progress of this institution up to this point has been highly satisfactory, and its prospects are good; but for some time to come it must be largely dependent on the pecuniary assistance of the older and wealthier provinces. It is a child of the Church and must not be neglected.

THE BOARD OF FRENCH EVANGELIZATION has issued an urgent appeal to the congregations of the Church and to the friends of the work generally, for contributions to wipe out an indebtedness of \$6,000, and to provide funds sufficient to justify the Board in increasing their staff of colporteurs by engaging nine or ten suitable men, whose services are at present available for this work. Contributions should be addressed to REV. R. H. WARDEN, *Montreal, Treasurer*.

PERSONAL.—*Dr. McGregor's* state of health continues about the same. He is still confined to bed. *Rev. Alexander McGillivray*, who has been nearly a year on the other side of the Atlantic, has returned and received a warm welcome from his attached congregation at Williamstown. *Rev. W. T. Herridge, B. D.*, of St. Andrew's Church, Ottawa, was recently married to a daughter of *Rev. Thomas Duncan*, of Bridge of Weir, Scotland, formerly of Halifax. Arrangements are in progress by the Presbytery of Guelph to celebrate the jubilee of *Rev. Dr. Smellie*, of Fergus. *Rev. J. S. Mackay*, of New Westminster, B.C., is seriously ill. *Rev. Dr. Bryce*, of Winnipeg, has been elected a member of the American Historical Association, and of the Celtic Society of Montreal. *Mr. S. W. Dyde*, M.A., of Queen's College, has been appointed Professor of Philosophy in the Univer-

city of New Brunswick. *Rev. Dr. T. G. Smith*, of St. Andrew's Church, St. John, N.B., is reported to have accepted a call from a congregation in the United States. We shall be sorry to lose him. *Rev. J. M. Wellwood*, of Minasota, Man., has gone to California for the benefit of his health. *Mr. John Paton*, of New York, formerly of Kingston, Ont., is, we regret to learn, seriously ill. *Rev. Joseph Annard*, of Aneityum, has been visiting a number of congregations in Ontario, and has everywhere met with a kind reception.

REV. JACOB FRESEMAN, pastor of the Hebrew-Christian Church, New York, has removed to No. 17 St. Mark's Place. Friends desirous of aiding him in his work, for *Israel's sake*, will please note the change of address.

ORDINATIONS AND INDUCTIONS.

WICK AND GREENBANK: *Lindsay*.—*Rev. T. T. Johnstone* of Ancaster was inducted on the 10th of November.

RICHMOND: *Halifax*.—*Rev. John M. Allan* was inducted on the 22nd of December.

VALLEYFIELD, P. E. I.—*Mr. Roderick Maclean* was ordained and inducted on the 17th of December.

PENETANGUISHENE: *Barrie*.—*Rev. Hugh Currie* was inducted on the 8th of December.

EMERSON: *Manitoba*.—*Rev. J. C. Quinn*, formerly of Bathurst, N. B., was inducted on the 15th of December.

UNDERWOOD & CENTRE BRUCE: *Bruce*.—*Mr. James Malcolm's* ordination and induction into this charge were appointed to take place on the 29th of December.

CALLS:—*Rev. A. O. Brown* to Bathurst, *Miramichi*. *Dr. Clark* to Bracebridge and Monck, *Barrie*. *Mr. W. G. Hanna* to Clarksburg and Heathcote, *Owen Sound*, declined. *Rev. D. B. McRae* of Cranbrook to N. Bruce and St. Andrew's, declined.

DEMISSIONS:—*Rev. A. B. Macleod* of West Cape, *P. E. I.* *Rev. W. T. Canning* of Oxford, *Brockville*. *Rev. James T. Paterson* of Meaford, *Owen Sound*. *Rev. Peter Currie* of Teeswater, *Bruce*.

NEW CHURCHES.

MACLAREN'S MILLS: *Kingston Pres.*.—A handsome church was dedicated at this place on the 19th Nov. The services were conducted by *Revs. F. McCuaig* and *S. Houston* of Kingston and *T. S. Chambers* of Wolfe Island. Cost of building \$2,500. *Mr. R. Whitman*, a

student of Queen's, has been labouring with much acceptance for three summers in this part of the country, and this is the second church he has been instrumental in building.

HAVELOCK, Ont.—A very neat frame church has been opened for worship at Havelock—a branch of Norwood congregation, by *Rev. Jas. Carmichael*, the pastor, assisted by *Rev. Alex. Bell* of Peterborough. The church is seated for 250, and reflects credit on those who have contributed towards its erection, chief of whom is *Mr. W. Matheson*, who gave the site and otherwise encouraged the enterprise.

PORT HASTINGS, C. B.—The new church here was opened for worship on Sabbath, 29th Nov. *Rev. Dr. Burns*, Halifax, preached in the morning and evening, and *Rev. D. McDougall*, West Bay, preached in Gaelic in the afternoon. The church is named "St. David's." It is 56 x 36 with tower and spire and is a very handsome building. Cost, \$3,300.

CARLETON VILLAGE, Toronto.—A comfortable and substantial church was opened at this mission station on Oct. 11th—*Revs. E. D. Maclaren* of Brampton, *H. M. Parsons*, and *J. Mutch* of Toronto conducted the services. On the following Sunday communion was dispensed; 14 were received on profession of faith and 43 by certificate, in all, 57.

CAPR BRETON, Big Bras D'Or.—A new church at Big Bras D'Or was dedicated on the 13th Dec. It is a handsome and comfortable building. The pastor, *Rev. D. Drummond*, was assisted on the occasion by *Rev. Messrs. Rose* and *Farquharson*.

SPRINGHILL, N. S.—The congregation having outgrown its old place of worship, sold it, and now has the pleasure of worshipping in a large and beautiful church, which was dedicated on the 13th Dec. *Revs. Thomas Sedgwick*, *Jas. Maclean* and *W. Darragh* with the pastor *Rev. J. M. Robinson*, conducted the services.

NEW GLASGOW, N. S.—*James Church* has been renovated and reopened. Repairs and enlargement cost about \$4,000.

MIDDLE MUSQUODOBOIT, N. S.—A manse has recently been built by this congregation.

MANITOBA ITEMS.

The autumn in Manitoba and the North-West has been glorious this year. Bright warm weather has prevailed continuously. Zero was not reached till December. The farmers have abundance. Brandon receives upwards of 10,000 bushels of grain a day from the farmers, and other places their quota. The grain is much of it No. 1 hard: some of it is slightly injured: a portion is badly hurt. Probably five or six millions of bushels will be exported where five years ago there was a hundred thousand. Regular through trains for passengers and freight run from Winnipeg to Montreal.

The markets and the C. P. R. are closely bound up with mission work. The Superintendent has been lately at Fort McLeod and Lethbridge in the Far-West. He has been taking up subscriptions for churches. Fort McLeod is the Ranchers' Town. Mr. Mackenzie, the young missionary there, does good work between the Fort and Lethbridge. Lethbridge is the new mining town, where is situated the Galt mine. Here \$1,100 were subscribed for the new church, and the lumber is on the way from Winnipeg. Lethbridge is looking out for an ordained missionary. Mr. Nash, the young missionary to Rainy River for the winter, has been received with loud acclamations by the lonely settlers. Winnipeg Presbytery has sent Rev. J. Hogg, late of Binscarth, formerly of Charles St. Church, Toronto, to Port Arthur for the winter. The people are highly satisfied. Rev. Mr. Quinn, formerly of New Brunswick, has been settled at Emerson. The congregation is doing well. At Morden, a new town on the C.P.R. Southwestern, a fine church has been erected. Rev. C. B. Pitblado conducted the opening services last month. Rev. Mr. Brydon, formerly of Nova Scotia, has opened a new preaching place in connection with his field at Selkirk and is doing well. The tea meeting and social season is in full blast in Manitoba. Springfield church, under Rev. A. Maclaren, spent Thanksgiving evening thus, and gave the proceeds to the Women and Children's Hospital, Winnipeg-Portage La Prairie, where Rev. A. Bell is laying his plans to build a new church, in place of that burned down lately, had a successful entertainment. Rev. James Todd of Burnside lately lectured to a good audience on "Knox." Indian missions are claiming more interest. Rev. C. B. Pitblado spoke out on the Indian question on Thanksgiving Day. Teachers are being employed at Edmonton, and at two or three other points with unpronounceable names along the C. P. R. reserves. Large collections of cast off clothing have been made in Winnipeg for the poorly clad Indians. The Indians are very much dispirited over their prospects. They are paupers on the hands of the Dominion Government. They say there is nothing for them but to die out. Meanwhile the North-West Council has done some plain speaking on the Indian question.

COLLEGE NEWS.—The Manitoba College Literary Society has large and enthusiastic meetings; and the Manitoba College Football Club has captured the silver vase belonging to the championship of the Province. The Missionary Society of the College, which last summer sent out two missionaries, has decided to issue a "Monthly." This will be something after the style of Knox and Montreal College Monthlies. The first number will contain the opening lecture of the Theological Department, as well as missionary and other articles from several contributors. Dr. Bryce has received from Hon. Donald A. Smith the sum of five hundred dollars to be used in obtaining additional appliances for teaching natural science in Manitoba College. This is the fifth annual donation of a like amount this generous donor has made to Manitoba College for various College objects. College re-opens after New Year on January 4th. B.

Meetings of Presbyteries.

HALIFAX: Nov. 17 & 18.—The Presbytery met at Upper and Middle Musquodoboit for visitation. Two meetings were held in each congregation. The progress made in Upper Musquodoboit since the settlement of Rev. J. A. Cairns, is very gratifying. There are three prayer meetings and six Sabbath Schools, all well attended. Family worship is conducted in about half of the 160 families. The minister's stipend is paid. There is an increase in the amount contributed to missions. A church costing \$2,000 has been finished, in one section. A comfortable manse and a glebe have lately been secured. In Middle Musquodoboit, (where Rev. E. S. Bayne has succeeded the late Dr. Sedgwick) the Presbytery found that family worship is very generally observed that there are seven prayer meetings and seven Sabbath Schools. The stipend is paid, and a manse costing over \$1,600, has been provided. The Presbytery expressed much satisfaction with the progress of both congregations, urged greater liberality to the schemes of the church, a better attendance of members at the prayer meetings, and increased circulation of the *Record*, and an early effort to bring up the pastor's salary to the required minimum. In Middle Musquodoboit the circulation of the *Record* has been nearly doubled of late; but the Presbytery urged that a copy should be in every family. Dec. 1. The Presbytery met in St. Matthew's Church, Halifax, Rev. J. O. Brown, a minister from the Church of Scotland, was received as a minister of this church. Rev. Robert Laing reported favourably of a visit made by him to Sheet Harbor in the interest of the Augmentation Fund. Application was made by Rev. Dr. Archibald, of the Congregational body in the United States, for admission to our church. The Presbytery agreed to correspond

with the Colonial Committee of the Free Church, with regard to Warwick Church, Bermuda. A. SIMPSON, *Clk.*

VICTORIA AND RICHMOND, Nov. 17 & 18.—Meetings for visitation were held at Baddeck and Baddeck Forks, of which Rev. Kenneth Mackenzie is pastor. In both cases much was found to encourage and delight the Presbytery. Ordinances are supported with increasing liberality, and the schemes of the church are receiving favorable attention. An elegant and commodious church is in course of erection at the Forks. Committees were appointed on the State of Religion, Sabbath Schools, Temperance, Augmentation, and Statistics,—the conveners being respectively, Messrs. Grant, McDougall, McMillan and Mackenzie. K. MACKENZIE, *Clk.*

WALLACE: Nov. 17.—Committees were appointed on Temperance, Sabbath Schools and State of Religion. The amount assigned to the Presbytery to be raised for Augmentation was allocated as follows:—Amherst, Springhill, Pugwash, Tatamagouche, and River John, \$50 each; Earlton, New Annan, St. Matthew's and Knox Churches, Wallace, \$40 each; and Linden, \$20. The Congregations are to be visited in the interest of the scheme. The Presbytery met at Tatamagouche on Dec. 1, and sustained a call to Rev. J. O. Brown, from River John. T. SEDGWICK, *Clk.*

MIRAMICHI: Dec. 1.—The Presbytery met at Newcastle. A call from Bathurst to Rev. A. O. Brown was sustained. Rev. N. McKay was appointed Convener of the S. S. Committee, and also of the Augmentation Committee. Rev. T. F. Fotheringham was nominated for the Professorship of Church History, Homiletics and Pastoral Theology in Knox College, Toronto.—E. W. WARMS, *Clk.*

P. E. ISLAND: Dec. 3.—Arrangements were made for the induction of Mr. Maclean at Valleyfield. A committee was appointed to take charge of the Augmentation Scheme. The amount required from the Presbytery, \$1,150, was apportioned among the several congregations, and deputations were appointed to visit them in this behalf.—J. M. MACLEOD, *Clk.*

BROCKVILLE: Dec. 2.—Dr. Proudfoot was nominated for the new professorship of Knox College. Detailed arrangements were made for the holding of Missionary meetings, and also for collecting the amount apportioned to this Presbytery for Augmentation. The Remits sent down from the Assembly were entrusted to committees with instructions to report at the March meeting. Dr. Jardine reported on a new system of tabulating and collating S. S. Reports. It was agreed to recommend the system to the Sabbath Schools of the bounds, for trial. The W. F. M. S. of the Presbytery were introduced by Mr. Stuart at the evening sederunt, and reported having organized auxiliaries at Brockville, Prescott, Morrisburg and Spencerville. The officers are: Mrs. Blair, *President*; Mrs. Kellock, *Vice-President*; Mrs. Burnfield, *Recording Secretary*; Mrs. J. Dowsley, *Corresponding Secretary*; Mrs.

Bayne, *Treasurer*. Mr. Kellock presented the H. M. Committee's report. All the Mission Stations of the Presbytery are to be supplied during winter.—G. D. BAYNE, *Clk.*

LINDSAY: Nov. 24.—The Augmentation Scheme was considered and deputations were appointed to visit several of the congregations. The connection of Mount Albert with Scott and Uxbridge was dissolved. It was remitted to the moderators of Kirk Sessions to make arrangements for holding missionary meetings.—J. R. SCOTT, *Clk.*

GUELPH: Nov. 17.—Notice was given that Rev. J. K. Smith would be nominated for the moderatorship of the General Assembly at next meeting. Arrangements were made for Conferences on Sabbath-schools, Temperance, and State of Religion, to be held in Burn's Church, Erin, commencing on the 19th of January. A large amount of routine business was transacted.—R. TORRANCE, *Clk.*

TORONTO: Dec. 1.—Rev. J. S. Mackay, New Westminster, B. C., was allowed a vacation of six months with a view to the restoration of his health. The recommendations of the committee on the supply of vacant pulpits within the bounds, were considered and adopted. Agreeably to action taken by the Presbytery of Lindsay, Mount Albert congregation reverts to the Presbytery of Toronto. The brethren entrusted with the oversight of the Church Schemes submitted and read apportionments of the amounts to be raised by the congregations within the bounds; and the same were approved and ordered to be printed and circulated. A committee was appointed to advise and submit a measure for increasing the capital of the Aged and Infirm Ministers' Fund.—R. MONTGATH, *Clk.*

HAMILTON: Met on Nov. 17.—Arrangements for missionary addresses in all congregations were made; also, for carrying out the requirements of the Augmentation Scheme, and for holding conferences in several central localities. The remit on the supply of vacant pulpits, after some amendments, was approved. The unification of Foreign Missions and the appointment of an additional professor in Knox College, were referred to committees. An overture for electing the moderator of the General Assembly by ballot, from a list of names proposed by Presbyteries, was considered, and will come up again at next meeting. Mr. Gordon gave notice of motion of an overture for increasing the remuneration of probationers and students.—J. LAING, *Clk.*

BARRE: Nov. 24.—Arrangements were made for Mr. Currie's induction at Penetanguishene and Wyebridge. Adjala was separated from Tecumseth and transferred to the Presbytery of Toronto. Arrangements were made for bringing the claims of the Augmentation Scheme fully before all the congregations, and for raising the amount expected by the Assembly's committee from this Presbytery.—R. MOODIE, *Clk.*

OWN SOUND: Nov. 17:—Presbytery met for Presbyterial visitation at Meaford and Griersonville. The resignation of Mr. Paterson was accepted. Mr. Hanna declined a call to Clarksburg and Heathcote.—*J. SOMERVILLE, Ck.*

LONDON: Dec. 9:—Much time was occupied in discussing a petition from Glencoe, asking for the formation of a new congregation. It was resolved not to nominate any one for the proposed new professorship in Knox College at present, in view of the limited funds available for this purpose. Rev. J. K. Smith, of Galt, was nominated for moderator of next General Assembly.—*G. SUTHERLAND, Ck.*

BRUCE: Dec. 8:—Arrangements were made for Mr. Malcolm's induction at Underwood and Centre Bruce. Rev. Peter Currie's resignation of his charge, Teeswater, accepted. The proposed unification of Foreign Mission work was disapproved of. Committees were appointed to visit the aid-receiving congregations in re Augmentation. Ministers were instructed to hold Missionary Meetings during the present winter, and the Home Mission Committee to apportion the amount expected from this Presbytery for augmentation of stipends among the congregations.—*J. GOURLAY, Ck.*

WINNIPEG: Nov. 24:—Revs. D. M. Gordon and C. B. Pitblado reported their diligence in connection with their appointments to visit Port Arthur, and Emerson, Dominion City and Greenville respectively. Rev. John Hogg was appointed missionary in charge of Port Arthur until the second Sabbath of May. Five students were certified to the senate of the Theological College at Winnipeg. Arrangements were made for Mr. Quinn's induction at Emerson.—*D. B. WHIMSTER, Ck.*

Obituary.

REV. ROBERT SCRIMGEOUR of Forest, in the Presbytery of Sarnia, died at the manse in that town on the 16th of November, in his 64th year. Mr. Scrimgeour was a native of Forfarshire, Scotland. He studied Arts at the universities of St. Andrews and Aberdeen, and Theology at the Free Church College, Aberdeen, and the New College, Edinburgh. In 1853 he was ordained pastor of the Free Church, Stranraer. In 1861 he was translated to Free St. John's, Leith. Thence he went to Dunedin, New Zealand, in 1866, where he remained until 1876, when he removed to San Francisco. He came to Canada in 1878, and was inducted into the charge of Glenmorris, where he ministered with much acceptance until he was called to Forest in 1884. After a year's faithful and earnest work he was obliged to retire from active

duty on account of ill health. Mr. Scrimgeour was an accomplished scholar, an earnest preacher and a faithful pastor. His last illness was long and painful. But the end was peace. He has left a widow, two sons and a daughter to mourn their loss.

DUNCAN MACRAE, for more than forty-five years an elder in the Presbyterian Church, died recently in Cannon, Michigan, aged 92. A Scotchman by birth, he emigrated with his parents in 1822 and settled in Dundee, L. Canada, where he remained until last July. His Gaelic Testament was his constant companion, and the services of the House of God his delight. He died exhorting his children to live for God.

REV. JOHN MACDONALD, of Scotstown, in the Presbytery of Quebec, died there on the 7th of December. Mr. MacDonald was ordained to the office of the ministry in 1864, and had been nine years minister of Scotstown and eleven years minister of the neighbouring congregation of Stornaway. He was an able and a faithful minister, held in high esteem by the whole community among whom he lived and laboured. He was noted for his medical skill and for the generous manner in which, without fee or reward, he ministered to the bodily ailments of his parishoners. We regret that at the time of going to press we have not been able to ascertain any further particulars.

Ecclesiastical News.

SCOTLAND.—To-day, Nov. 24, the general election begins, fraught with great issues to the country at large and with serious forebodings to many old institutions and monopolies. Of the latter, the sooner the most of them are swept away, with due regard to vested rights, the better; but one casts a lingering look of regret on ancient and territorial institutions, many of which, with blunders enough, have yet served their day well,—and some of which, even now, are realizing more than ever they did before their position and privilege. An attachment to them lies so deeply enshrined in the nation's heart, that the fight will be long and severe before they yield to the advancing pressure and demand for change. On the Disestablishment question, Mr. Gladstone and Lord Salisbury, the leaders of the opposing parties, have spoken. The Conservative leader, true to his traditional policy, will guard the Established Churches in either country; Mr. Gladstone says the question is not now ripe for parliamentary discussion, nor

does he imagine it can be during the coming Parliament. At any rate, there are other questions so ripe and pressing for immediate legislation that the Church's future cannot be considered now. Mr. Chamberlain at last comes to the same conclusion, and for the sake of saving the Liberal party, many others are ready to yield to the policy of their great chief. The Liberal party, however, together with the leaders of the Free and United Presbyterian Churches, are pressing for immediate discussion and immediate settlement, and, far above and beyond all mere party claims with them, rises the demand for the displacement and disendowment of the Scottish National Church—a venerable institution, with an eventful and changeful history, but requiring a reunion with her disrupted members to make her history complete. There is a character calling himself the Liberal Churchman, whose position is very unsatisfactory at present. He would save his Church, and yet keep pace with his party as a party of progress. He loves liberal and progressive principles, but disclaims the disestablishment of the Church as being not of Liberal origin. To vote for the Tories is hard, and yet to remain a Liberal in company with such forward men as Mr. J. Chamberlain and Dr. Cameron is harder still. What is he to do? Something must go. If he be a stronger churchman than a politician, his party goes; but, if otherwise, then his Church is permitted to drift into the wide and open sea of political contention. Yet the Lord reigneth, and the various Churches of the Lord Jesus Christ must ever remain the object of His special care.

Since writing the above, I have had the personal satisfaction of hearing Mr. Gladstone in his great speech in the Music Hall, Edinburgh. The venerable statesman looks well, speaks with wonderful fervour, and fairly carries his audience. The enthusiasm of the meeting was unbounded. The subject-matter of his speech must speak for itself. There is no doubt it will be abundantly criticized; but he is a leader of men and a mighty power in Scotland and throughout the nation, and perhaps in his own department throughout the civilized world at the present day, more than most men living. The din of politics and the war over the Church so fills the air in Scotland, that men's minds will be occupied with nothing else. Meantime, there is much earnestness in Church work; and the most strenuous and persevering efforts are being put forth on all sides to win the nation to a truer faith and to a better life. But there is very much still to be done. Among our losses it is necessary to note the death of the venerable Principal Pirie of Aberdeen, for long years the leader of the Evangelical or Old School party in the Church of Scotland and a keen combatant for the good old ways. Many a tilt he and the leaders of the Liberal school have had, and nothing was wont to amuse the Assembly more than when he met some opponent in keen but

kindly encounter. There always beat in his bosom a manly and generous heart, and his strong Doric and Aberdeen accent gave pith to every utterance.—D.

DR. HENRY WALLIS SMITH, of Kirknewton, the Editor of the Mission Record and Convener of the Jewish Mission of the Church of Scotland, died on the 12th of November, in the 56th year of his age. He was an accomplished scholar, a clever writer, and an excellent parish minister. He was a member of the Presbyterian Council which met in Philadelphia, and also of that at Belfast. He will be much missed in the councils of the Church. The last of the seven deposed ministers of Strathbogie (before the disruption) Rev. J. A. Cruikshank, of Mortlach, died recently. He was ordained in 1836, and had been 48 years minister of Mortlach. Dr. Cunningham, of Crieff, author of the "Church History of Scotland," has received the nomination of the College of ex-moderators for the moderatorship of the General Assembly of the Church of Scotland. The venerable Dr. A. N. Somerville, of Glasgow, the noted evangelist, has been nominated to that office in the Free Church by the commission of Assembly which met recently in Edinburgh. Principal Rainy was named but gracefully declined the honour in favor of Dr. Somerville. It is seldom that a sufficient number attend the commission of Assembly of the Church of Scotland to constitute a quorum; this year, however, on account of the Disestablishment agitation, the commission met and gave forth no uncertain sound in regard to the vexed question. Whatever view one is disposed to take of the question on its merits, this ground taken by the Church of Scotland is certainly reasonable,—“that nothing be done by Parliament until means have been taken first to ascertain the mind of the people of Scotland in regard to it.” Dr. Moody Stuart of St. Luke's Free Church, Edinburgh, has attained his jubilee, and received the congratulations of many friends, to which we now very cordially add ours. Rev. Edward Bickersteth, eldest son of the Bishop of Exeter, has been appointed Missionary Bishop of Japan. Hon. Keith Falconer, son of the late Earl of Kintore, has resolved to dedicate himself to work among the Mohammedans in the East, and, in accordance with his own request, has received the imprimatur of the General Assembly of the Free Church. A new era is dawning on missions. It is indeed a happy omen, full of encouragement for the future, to find so many instances of wealth, high rank and culture consecrated not only to the cause of missions but to the laborious details of the work. Presbyterian visitors to Paris will be pleased to find that the dismal upper room in the Chapel of the Oratoire has been abandoned in favour of the large and handsome church lately occupied by the American Episcopalians in the Rue Bayard, which has been purchased by the continental committee of the Church of Scotland for £6,000. Rev. Patrick Beaton is the minister of this church.

CANADA.—Upon the invitation of the Protestant clergy of Montreal, Mr. D. L. Moody, the well known American Evangelist, has consented to visit the city and to spend a few days in Christian work, beginning on Saturday, the 2nd of this month. He will hold three services each week-day and four on Sunday. It is hoped that these days of conference and worship will awaken such religious interest as will lead to special effort in many of the city churches here as elsewhere wherever Mr. Moody has gone.

The Woman's Missionary Society of the Methodist Church is engaged in a work of growing interest and importance. The Central Board held its annual meeting recently in Kingston, representing 68 auxiliaries from St. John's, Nfld., to Winnipeg. From these the sum of \$7,420.93 was contributed. The work conducted by the Society has special reference to the interests of women and children, and includes the Crosby Home in British Columbia and the McDougall Orphanage in the Northwest, both for Indian children, the French work in this Province, in connection with which a girls' institute has recently been started, and the work in Japan. The last is the largest department of operations, and in it are employed three lady missionaries from Canada, and three native Bible women. There is a large Methodist school for girls in Tokio, which is almost self-sustaining, and is attended by 120 pupils. The Society supports four of these pupils.

THE WEEK OF PRAYER.

The following topics have been suggested for exhortation and prayer:—

Sabbath, Jan. 3.—Sermon: "Occupy till I come."—Luke xix. 13.

Monday, Jan. 4.—Praise and Thanksgiving.

Tuesday, Jan. 5.—Humiliation and Confession.

Wednesday, Jan. 6.—The Church and the Family.

Thursday, Jan. 7.—Home and Foreign Missions.

Friday, Jan. 8.—Nations and Governments.

Saturday, Jan. 9.—The Christian Life.

Sabbath, Jan. 10.—Sermons: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord."—Luke xii. 35, 36.

IRELAND.—The anticipations indulged in last month regarding the return of Presbyterian members from Ulster, in the elections, have not been realized to any great extent, we are very sorry to say. Sir J. T. Corry, T. A. Dickson, W. T. Sinclair, J. S. Brown, W. Findlater, and others have been defeated, and the defeat is owing to the apathy or prejudice of Presbyterian voters. Three of the above were members of the late Parliament. In some cases Conservatives and Liberals were so in-

sane as to divide and allow a Home Ruler to slip in between them. Probably, only three Presbyterians from Ulster will sit in the new Parliament, C. E. Lewis, for Londonderry City; James Haslett, for one of the divisions of Belfast; and John M'Kane, for one of the divisions of Armagh. That not a Presbyterian sits for any of the divisions of Antrim and Down is a disgrace. That the question of Home Rule in Ireland has been introduced into Canada, is not a cause of rejoicing. The Protestants of Ireland number about a million and a quarter, out of a total population of five millions; and yet to hear the Home Rule sympathisers, a fourth of the population with probably one-half of the wealth, is not to be regarded at all in fact, rather to be despised and to be spoken of as "the English garrison in Ireland." If that is the way in which the minority is to be treated now in advance, what is to be expected should power fall into the hands of the man that already speaks in that style? The land laws which Mr. Gladstone put on the statute book have been ignored, or treated as of no account. If for a time those who are on the other side insist on being heard, the advocates of Home Rule have themselves to blame.—H.

UNITED STATES.—New York is being moved as it has not been for sometime by the advent of the Episcopal "Missioners," who are holding services in several churches of that denomination in the city. The services which are attracting most attention are those which are held in Trinity. As many of the readers of the RECORD know, this famous church stands on Broadway, at the head of Wall street, in the very heart of the busiest part of this amazingly busy city. At the hour of noon, crowds of business men are to be seen within the walls of the famous old church. They are of all ages, with a large sprinkling of young men and not a few clergymen, who have come to hear and see and perhaps learn. All eagerly listen to the Rev. Mr. Aitken of London, the chief missioner of the group of workers who have charge of the mission at Trinity. The preacher is a man in the prime of life, somewhat over the middle height, good presence, pleasant countenance adorned with a long, full, flowing black beard slightly flecked with gray. He speaks without notes, and somewhat rapidly, but the words are all clear and well cut, so that there is no difficulty in following. His discourses show a considerable amount of rhetorical skill and not a little oratorical power. His preaching is characterized by an earnest and fervid presentation of Gospel truth. He is thoroughly Evangelical, and his large audiences listen with rapt attention. There are also services for children and women. The women are addressed by ladies who have devoted themselves to this special work. Evangelistic services have also been arranged for by the pastors of the Presbyterian

and Reformed (Dutch) Churches. Some of these services are now in progress, and others are to be held during the winter. Altogether, the religious outlook for the winter is promising.

CONFERENCE ON MISSIONS WORK.—A very successful Conference on Missions has been held under the auspices of the Reformed (Dutch) Church at Fonda, a town in the valley of the Mohawk, about forty or fifty miles from Albany. The first day was devoted to the consideration of domestic mission work, and the second to Foreign Missions. The attendance both of ministers and people was large, the interest deep, while the papers and addresses were all within the prescribed limits, and were vigorous, practical, pointed, and some of them eloquent. At each session an opportunity was given for general discussion, many of the brethren, both ministers and laymen, taking part. One of the elders, Judge D., illustrated rather pointedly that aspect of the religious life which exhausts itself in devotion, while the grace of Christian liberality is conspicuous by its absence. "Once," he said, "there was a young man in my office who spent part of his time in teaching school in a country district, where he boarded round after the old fashion. When he came back, he said to me: 'They are very good people up there, very pious—they have prayers twice every day; but, Judge, I'm getting poor, just see how thin I am! O, Judge, they have more prayers than pancakes!' Now," said the Judge, "we want pancakes as well as prayers all over the Church." Of all the conferences which have been held by the Church, this was considered on all hands to be the most successful. The papers and addresses were thoroughly prepared, the discussions lively, the singing hearty, the attendance inspiring, the hospitality of the people overflowing. A frequent complaint in regard to such meetings is—"Too much paper and too little tongue." On this occasion there was a judicious mixture of both.

OLRIG HARLAND.

TEMPERANCE NOTES.—Does Prohibition prohibit? Does License license? Does Moderation moderate? These are questions that admit of varied answers. Those who are opposed to all and every measure for the suppression of intemperance broadly answer "No," to the first question; and there is undoubtedly some truth in the denial. But why does prohibition not prohibit? The proper answer to that was given by a county Judge in Ontario the other day, when he said the friends and promoters of prohibition are to blame, because, either from carelessness or cowardice, they do not take the proper means to enforce the law where it has been adopted. Enquiries as to the effect produced by the Scott Act in one county in Ontario, in which it has recently been adopted, leaves no doubt in our mind that bar-room drinking has been knocked on the head in that district, and that there is less

than one tithe of the liquor consumed than formerly. As an offset to that, however, it is admitted that liquor is still sold clandestinely, that sufficient diligence is not used to punish those who sell it, and that where efforts are made to convict offenders there is much "hard swearing." A prohibitory law has been in force in the State of Maine for thirty-four years. Its administration is open to the same criticism as that just mentioned. No law enforces itself. But in the judgment of the people of Maine, who ought to know best, prohibition, even if imperfectly administered, is "an inestimable boon." They have demonstrated that by incorporating it into the constitution of their State by a majority of 47,000 votes. A new liquor law goes into force in Russia this month, which it is believed will lead to the closing of at least 80,000 drinking places. The Swiss government, too, is opening its eyes to the enormous evils arising from intemperance, and devising remedies for its suppression. And it is a great advance that three of the great United States, Maine, Kansas, and Iowa, have cast a majority of votes in favor of prohibition, while there has been a decided movement in that direction all over that country. Perhaps the Prohibitionists are too early in discounting the future. The advocates of Temperance are not yet all agreed that the time has come to prohibit absolutely and everywhere the manufacture and sale of intoxicants; but, in the meantime, every well-directed effort to limit the sale of strong drink, and to mitigate the miseries arising from it must meet with the approval of every right-thinking person in the community.

THE MARCH OF CHRISTIANITY.—The organized army of the Lord of hosts, at home and abroad, is confronting the foe at every point, planting its banner in every land. Led by Christ and the apostles, inspired by the spirit of love and peace, and the deeds of martyr heroes, armed with the sword of truth and the hammer of God's word, sustained by the grace of God and the power of consecrated wealth, and helped by a navy ploughing the seas, and cutting the rivers of heathen lands, the outlook inspires only hope and courage. "The morning cometh." The urgent business of the Church is to crowd the work of missions, and push heathenism to the wall. Three-fifths of the Church members do little or nothing. Does it pay to give to missions? William Charles Jones, who knew India, settled \$600,000 or \$700,000 to foster native agencies in India, China, and Japan. Mr. Arthington, of Leeds, knows, and lays out gift upon gift of £5,000 to found new enterprises in the heart of Africa. In one year (*annus mirabilis*) of modern missions twenty donors gave \$4,000,000, and more converts were added to mission churches than the whole number within the century began. Gen. Sherman's campaign against the Indians cost \$15,000,000, and he killed thirty Cheyennes; \$500,000 were spent to kill each Indian; \$1,600,000 have been

spent by the Presbyterian Church among Indians; 380 missionaries sent; 2,600 converts made; less than \$500 to save an Indian; also schools started. Well may we cry: "The morning cometh! The morning cometh!"—*Dr. Moon, in Kentucky Observer.*

Home Missions.

WORK IN THE PRESBYTERY OF ST. JOHN, N. B.
By Rev. D. Macrae, D.D., Convener.

TERRITORIALY, the Presbytery of St. John occupies about two-thirds of the Province of New Brunswick, and claims jurisdiction over members residing in some ten counties. In shape, it resembles a huge letter L, extending from the Grand Falls of the River St. John in the north to the beautiful Bay of St. Andrew's on the south, and from the St. Croix River, separating the Province from Maine, to the Northumberland Strait, which divides from Prince Edward Island. Here and there, over this unwieldy extent of country, seventeen—for a short time nineteen—catechists laboured during the by-gone summer. Under their charge were some eighty-three preaching stations, aggregating an average attendance on their Sabbath services of 5600, and including 1080 communicants. In all of the groups of stations with which the field is divided, sealing ordinances were dispensed, during the summer, by one or other of the brethren of the Presbytery. In all without exception, it is believed, additions—in one case, e.g., to the number of seventeen, in another of twenty-five—were made to the roll of communicants. In the majority of fields, the people met all expenses with a considerable degree of liberality. In four places church buildings have been erected, which are nearly or entirely free from debt. In all, with perhaps a single exception, the cry is, for services extending over a larger part of the year than can be rendered by the catechists, if possible, over the whole. In several, the people are in that stage at which, could men be procured, it would be feasible, and surely advantageous, to place them under the charge of ordained missionaries. The manifest fact is, that this must be the next step in advance, if we would hope to "hold the fort." And the Presbytery have made some partial efforts in this direction. Were labourers of the right sort available, they could be employed in the capacity of ordained missionaries with the greatest benefit. The people do not clearly comprehend the status of "the catechist." They see that persons of other denominations, like in years, sometimes very unlike in attainments, can or do not only preach, but perform the ceremony of marriage and administer the ordinances of baptism and the Lord's Supper. They fail to understand why it is that our young men, by whose

preaching ability they are attracted and impressed, have not similar rights with persons many of whom are judged by their hearers to be inferior in scholarship and power of utterance to the catechists. The effects, in a country where Presbyterianism is imperfectly apprehended, are variously injurious. That a man of lower official status may yet perform what Presbyterianism regards as the highest function of the ministry (I. Cor., i. 17), but is inhibited from the administration of other ordinances, tends to detract from his usefulness. "Oh, he is only a catechist," is the remark made. "Every man man may—can—preach," with its consequences of Salvation Armyites, Holiness-Convention-men, *et hoc genus omne.*

On the other hand, for lack of the rights in question, it happens incessantly that the fruits of catechists' labours, so far as the building up of our own Church is concerned, are forfeited. People, impressed by the faithful preaching of the Gospel, naturally desire to become members or to have their children declared to be members of the Church of Christ. In so widely scattered a Presbytery as this, the services of an ordained minister are not always easily available. The people apply for baptism to men of other denominations, or become communicants in other connexions. Winter is the season during which those denominations which do their work by means of Revival meetings, so-called, gather in their harvests. In these and other ways, the results of our labourers' efforts tend continually to be dissipated from a denominational point of view, and in other respects also of, perhaps, greater importance. For clear and definite ideas of doctrine, and, therefore, of morality can hardly be expected to be acquired out of the heterogeneous teaching to which the youthful are thus subjected. In a word, for a variety of reasons, the time seems ripening when the missionary work of our Church, at any rate, in such a field as this, must be attempted upon a different footing. The ordained missionary, having under his charge a group of stations more or less extensive according to circumstances, must come to be, it seems to the present writer, a recognized official of our Church courts. And the fuller the recognition accorded to him, the more probable it is that our young licentiates will devote a year or two of their ministry to Home Mission work. In this direction, the Presbytery of St. John made two attempts; both successful in certain respects; neither adequate, from the very nature of the case, to overtake what experience proved to be needful. We are now endeavouring to develop a third movement which has grown out of our previous efforts. And already we have two men at work in the capacity of ordained missionaries, with some faint prospect of adding, in no long time, to their number. When and as this is done, we may hope to consolidate and enhance our real strength. To specify in an instance or two:—Three years ago, *Piarinco* was a mere appen-

dage to the charge of Carleton; visited from time to time, on a Sabbath afternoon, by Mr. Burgess, now of San Francisco. On his motion, we ventured to send a catechist thither. The people, to our surprise, responded so liberally that they bore the whole burden of their supply beyond the stipulated amount, and, last summer, erected a new church nearly paid for, in which they hope to have their catechist, next summer, as ordained missionary. Dorchester presents a similar record, as do other places. Could we provide *men*, there seems to be no limit to the extent to which we could take possession of this immense and promising territory. Financially, from lack of some returns, the full figures cannot yet be submitted, but they are encouraging. It may be added that the labours connected with supervising the work indicated in the foregoing devolved mainly, as usual, upon the convener. At last meeting of Presbytery, he resigned, and it was agreed that the duties of the office should be divided among three of the brethren. One of these, however, is on the eve of taking his departure. The old convener, accordingly, has still to bear the burden, which he trusts, will soon be transferred to other shoulders.

Home Missions in Ontario.

A Year ago, last October, Rev. Allan Findlay of Bracebridge was appointed to supervise the Missions in Algoma, Muskoka and Parry Sound districts, and along the Canadian Pacific Railway to North Bay, on Lake Nipissing. Since then Mr. Findlay has given his whole time and services to the work, and the reports which he has transmitted from time to time have been of the most encouraging kind, and such as fully to justify his appointment. Few people are aware of the extent of country embraced in the above-named districts. Muskoka alone is as large as Wales, and the three together larger than Scotland. Some twenty years ago, or more, the Muskoka district was opened up by the government and free grants of land made to *bona fide* settlers. It was a pretty rough country and neither settlement nor improvement have been very rapid. There is now, however, a very considerable population, in which the Presbyterian element largely prevails, and the opening up of the country by railways is having a good effect. This great Home Mission field is under the care of the Presbyteries of Barrie and Bruce. Connected with the former are nearly thirty groups of stations, and with the latter about ten. In these there are 125 preaching stations. There are some fifteen hundred families. The average attendance upon ordinances last year was considerably over five thousand. The number of communicants was upwards of fifteen hundred. The oversight of such a "diocese" as this is no sinecure. It means downright hard

work—travelling in all kinds of weather, at all seasons of the year, and over roads none of the best. It means also the expenditure of much time and thought, in organizing stations, finding supply for them, settling difficulties, and, generally, putting things into good shape. From the last report presented to the committee Mr. Findlay seems to have gone over the whole of these districts between the months of April and September—preaching, dispensing the Sacrament, baptizing children, organizing congregations, opening new churches, conferring with elders and trustees, encouraging the missionaries, and provoking the people to love and good works. In some places Mr. Findlay and his company came upon "deserted villages"—where the "mining" had ceased. Even some of these were taken possession of "in the name of the Church," and in the hope of better times. In other districts, "decay seemed to be stamped upon everything except the spirit of denominationalism, which flourishes quite as strongly here as elsewhere." In other parts, however, there are thriving settlements, and, generally, the Presbyterians are found to be the most prosperous. Speaking of *Cockburn Island* Mr. Findlay says,—“The peculiarity of this field is its isolated position. Ours is the only church which has as yet attempted anything like regular service here. But, as the circumstances of the people improve, others are likely to appear on the scene! There are said to be about forty families. These are of all denominations,—Presbyterian, Episcopal, Methodist, Baptist, Christadelphian and Roman Catholic. Many pride themselves in belonging to no church. The communicants of the Presbyterian Church are nine in number.” This was Mr. Findlay's first visit to the Algoma field. In speaking of it in his report he says,—“I enjoyed my work exceedingly—feeling at all times that I was among people who have a high regard for spiritual things and who earnestly desire to enjoy more fully the privileges and blessings of the Gospel. The communion roll of the field in Algoma contains about 600 names—124 of whom have been received into the membership during this visit. Seventy-one children were received into the Church by baptism. In some cases, whole families were thus received—the parents having waited for years for the advent of “one of their own ministers,” as one of them put it, before attending to this duty. Eight stations were organized, thirty-five services were held, and the ordinance of the supper dispensed in twenty stations. The one question which interests these people just now is that of winter supply? Reviewing his work of six months, Mr. Findlay is gratified to be able to report progress in every field visited or heard from; the prospect of winter supply is better than ever before. Every field in Algoma, except two, will get more or less service; while in Parry Sound and Muskoka there will be a very decided advance in that direction. The Home Mission Committee has good

reason to be thankful for the development of its work in this important field, and they deserve, as they will no doubt receive, the hearty co-operation of the whole Church in further prosecuting and extending their missionary operations.

British Columbia.

LETTER FROM REV. T. G. THOMSON,
BURRARD'S INLET.

WE arrived here on April 20th. This place is the worst for drinking immorality, and profanity I ever was in. Some of the inhabitants seem to have gone back to a state of heathenism,—I suppose a consequence of scarcity of religious ordinances and the prevalence of drink. We felt on our arrival here that whilst the people seemed to welcome us, they were cool and indifferent. However, we pressed our suit hard and got an entrance, and now find the people generally interested in our cause. I enjoy the work here, and like the country and climate well.

Granville has a population of about 400 at present. Times are very dull, owing partly to the fact that the syndicate has not yet located the terminus of the railway, and neither railway syndicate nor government are selling any land. The saw-mill is working only three-quarters time. The Moodyville saw-mill, across the inlet, has been idle three months. The logging camps are nearly all closed; men in them, who were getting \$100 a month last year, are now only getting \$40. This makes money scarce, and tends to hinder our progress as a Church. I have had service here every Sabbath since I came, in the school house, a very small, uncomfortable building. The last two Sabbaths, men have been standing outside during service, unable to get in. This has led many who were formerly indifferent to talk about building. Last evening I called a meeting of Presbyterians for the purpose of organizing and discussing the propriety of building. A managing committee of three, also a treasurer and secretary were appointed. They are to go round at once and see what can be raised towards salary. It would have been unwise to do this sooner. I can't say yet what amount of money may be raised. My collections each Sabbath have averaged \$5. At our meeting we discussed church building. All are eager for it and will do what they can, but it is impossible just now to get a lot for a site. A building committee was appointed to prepare matters in the meantime, and, as soon as the syndicate locates the terminus, to proceed at once. We have sixteen families here, also a number of single men. There are four hotels, two saloons and two breweries. The keepers of three hotels are Presbyterians, the fourth is a Roman Catholic, but his bar-tender is Presbyterian; the two saloons are Presbyterian. I

have not yet gone to the breweries, in case they should say they were Presbyterian. I think one of them is, for his name is "Thomson." He was before the magistrate, the other day, for retailing beer on the Sabbath. All these places are doing business on the Lord's Day, the same as other days. The work here will be up-hill, but it has been exceedingly encouraging so far. I have now men coming regularly who have not gone near Divineservice from fifteen to twenty years.

North Arm.—Very scattered. Have had service there first three Sabbaths in succession; since, every second Sabbath. We use the Methodist church there. Congregation increasing: fifteen families; few members; scattered over the mainland and on Sea and Lulu islands, and along the banks of the North and South Arms of the Frazer River. I have some very fine people here, deeply interested in the Church's prosperity, and with loving hearts towards the Saviour. I had a meeting here of Presbyterians, and organized; the envelope system was adopted and a managing committee appointed. They feel confident they will be able to raise \$400. I intend to have the Sacrament of the Lord's Supper on July 5th. The head of one of the families is an elder in New Westminster. We have also taken steps towards building and have fixed on a site, but the owner of the land resides in England. If he should reply favorably, building will go on at once, and it is possible we may have two churches by the end of the year. I have been preaching, too, at

Jericho, on English Bay, where there is a logging camp of twenty men. We have also two families here. There is another camp about two miles distant. We get the men of both camps to come together for service. I was told yesterday that two young men of one of these camps, who have not heard the Gospel for several years, bought each a suit of clothes last Saturday that they might come to church. It is very encouraging to have some fruit. This will not be a permanent station unless the Canadian Pacific Railway locate the terminus there.

Port Moody is twelve miles from here. There is no road to it except by New Westminster. If I should go there, I would require to go by boat. I could not get any to agree to take me there and back for less than \$5 a trip, and then only when the tide suited. It would be very inconvenient for me to go, and can be more easily supplied from New Westminster.

Moodyville is three miles across the inlet. Trade is dull there now. The only place of meeting is the school-house—occupied once every Sabbath by the Methodist minister, every second Sabbath once by Episcopal, and every Sabbath afternoon by Sabbath-school. The people would like me to go over there, but at present they are all, except one family, connected with Methodist or Episcopal. I have thought it to be more in the interest of the

Presbyterian Church to go occasionally to the men in the camps, many of whom are nominally Presbyterian, than here; and the one family (Presbyterian) at Moodyville, having a boat of their own, they can come across to Granville. The permanent field will be North Arm and Granville. The cost of living is very high here, more so than New Westminster and much higher than Victoria. We will find it very hard, having to keep a horse, to live within the \$1200 and pay \$180 a year for rent.

A more recent letter from Mr. Thomson gives an encouraging account of his labours up to the end of September. It is evidently a pretty hard field, but we may look for great improvement as the results of Mr. Thomson's ministrations and the increase of population which is certain to follow the opening of the Canadian Pacific Railway.

Missions in the North-West.

LETTER FROM REV. HUGH MACKAY.

BROADVIEW, 24th October, 1885.

I have received four bales of goods, weight 500 pounds, sent from Guelph, freight prepaid. Also a number of boxes and bales from other places. These are all still at the railway station. Mr. and Mrs. Livingston, of Broadview, who have done much to strengthen and encourage us in our work in these reserves, have promised to spend a day or two with me in visiting and in finding out those who are in need of help—the old and feeble, the sick, the orphans, etc. To the wants of these we shall attend in the meantime. The remaining boxes we shall bring to Round Lake, and be guided, I trust, in the spirit of our Master in the distribution of the same. Donald McVicar will return to college soon. We purpose opening our school on the 1st of December, and continue for four months. I have engaged Jacob (who was with me last winter) to be with me again during these four months. To these four months I look forward with pleasure. It affords us an opportunity of leading young hearts from the darkness of heathenism to the glorious light and liberty of the Gospel. I may say that, from our school of last winter, two have made public profession of their faith in the Lord Jesus and united with us at our last Communion, and I trust others are on the way. We are much encouraged by the prayers of God's people, and we are already able to see answers to these prayers.

The chief, "Little Child," who was baptized at our last Communion, came to see us last week (a distance of over twenty miles), anxious to learn more of the better way. He was so interested that he kept McVicar nearly all night instructing him. I know he is a missionary now among his own people. I might mention other cases, but shall not at present. The work is the Lord's. The power is His, and to Him shall be the glory.

H. M.

Foreign Mission Fund.

(Western Section.)

STATEMENT BY THE CONVENER.

THE claims of our Foreign Mission fields are multiplying. The need of increased effort in the North-West is, I believe, recognized throughout the whole Dominion. In Formosa, the Chinese Government, it is hoped, will make a money grant sufficient to repair the damage to our chapels by the late war; but many of the buildings that were left uninjured have been so damaged by a recent terrific storm that a considerable sum of money will be required to make them again fit for occupation. The expansion of our work in India taxes our resources to the utmost. In New Westminster, Rev. J. S. Mackay is engaging single handed in work among the Chinese. He appeals for help, if only to the extent of support for one Chinese teacher, say \$300 per annum. Mr. Mackay, besides the duty of his own pastorate, is to the utmost of his strength doing the work of an evangelist among them. His appeal recently published must have been read with deep interest by many. In response, "a friend" offers to be one of twelve to support a teacher, another, himself "a teacher," offers to contribute \$1 per month towards the same object. I could wish that many friends of our Foreign Mission work were present from time to time, to hear the anxious conferences and deliberations of the committee. It will readily be understood that they are frequently at a loss in view of diminishing funds and increasing claims. I ask attention to this brief statement: In 1882, the amount contributed to the Foreign Mission Fund up to Oct. 5th (as acknowledged in the December Record for that year) was \$7,600; in 1883, to the same date, \$7,500; in 1884, \$6,400; while in 1885 the amount acknowledged in the December Record is only \$3,500. The increased appropriation which it was found necessary to make to the North-West, and other inevitable outlay, has absorbed our Reserve Fund; and we have petitions for teachers and missionaries to the Indians, which we should gladly comply with, but which, in the present state of the fund, we cannot entertain. I ask our friends through-

out the Church to think of these things when making their appropriations for the current year. It is our hope and prayer that He who says to us, "Go ye into all the world and preach the Gospel to every creature," may put it into the hearts of many to aid in the carrying out of His last command.

THOMAS WARDROPE,
Convener.

Aged and Infirm Ministers' Fund.

IN view of the approach of the season when congregations make the annual appropriation of their contributions to the Schemes of the Church, the committee on the Aged and Infirm Ministers' Fund would call the attention of ministers, congregations and presbyteries to the action of the late General Assembly, with a view to the increase of the capabilities of the Fund, especially in the interests of beneficiaries who have little or no other means of support. It is well known that there is a great difference of opinion in relation to the principle on which annuities should be given to retired ministers. Many are strongly of the opinion that the annuity should be regarded as a recognition of ministerial service, and given irrespective of the circumstances of the recipient; and others hold as strongly that the circumstances of retired ministers should be taken into account in determining the amount of aid to be given from the Fund. It is not at all likely that this difference of opinion will ever cease to exist: so that the Church seems shut up to a *compromise* such as that resolved upon, for the time being, by the Assembly. According to the Assembly's resolution, an annuity will be given, *up to a certain figure*, to all retired ministers, *as a recognition of ministerial service*, and a *supplement* given in cases where *need* requires it. It is proposed, in the meantime, that the annuities granted according to the present regulations *shall not be indiscriminately increased* beyond the figure of the last five years (\$220), unless such increase can be made without touching the income derived from capital; and that the income from capital, in so far as it may not be required to pay annuities up to that figure, shall be used for the purpose of making an addition to the annuities of those who are in circumstances that require it.

In view of the resolution of the Assembly, there are *two* things that the committee would earnestly urge, in accordance with the Assembly's own express recommendation: (1) That the amount contributed by *congregations* be *largely increased*, so that the committee may keep up the payment of the present annuities, without using any portion of the interest of

capital for the purpose. That there may be such an increase, it will be necessary that *Presbyteries* should employ all their influence to secure more or less *liberal* contributions from *all* the congregations within their bounds. And (2) that, inasmuch as the present capital is so small as to be quite insufficient to make any considerable addition to the annuities of the many beneficiaries who are in straitened circumstances, the wealthier members of the Church be exhorted to take the matter into their serious consideration and to contribute of their abundance to the *increase of the capital*. Though the increase of the capital is secured by the order of the Assembly (of 1878) to add to it all bequests and individual donations, experience shows that there will be no such increase as to make it a source of appreciable benefit to the present generation of failing ministers, unless a *few*, who have the ability, are moved to contribute generously with a view to its *immediate or very early* increase.

JAMES MIDDLEMISS, } *Joint Convener.*
J. K. McDONALD, }

Notes from the New Hebrides.

THE MISSION SYNOD met on the 24th June, at Burumbah, Epi. Rev. Charles Murray, from the Church of New Zealand, was present and was cordially welcomed. He is designated to take up the work on Ambrim, from which ill-health compelled his brother to retire. Two new missionaries from the Victorian Church, Australia, have entered the field. It is expected that they will both be located on Malekula, hitherto unoccupied. One station is to be called the "Amy Gertrude Russell Station." A plan for improving the Mission Vessel was adopted. The present vessel is found to be too small. For several years she has had to leave behind her at Sydney part of her cargo, and this has subjected some of the missionaries to considerable inconvenience. As the number of missionaries in the islands increases, the work for the vessel must also increase. Owing to the time the present vessel takes to do her work it is impossible to visit outstations or heathen islands with a view to their future occupation. Long and dangerous boat voyages have to be taken in order to facilitate the work of the vessel. Thus provision for increased passenger and cargo accommodation, as well as greater speed, are considered absolutely necessary to the prosperity of the work. The Synod submit five "alternative schemes." 1. An auxiliary steamer with one-half more carrying capacity than the present vessel, and room for 20 first-class, and 10 second-class passengers; capable of steaming 5 knots an hour in calm. 2. A larger and faster sailing vessel, carrying a steam launch. 3. To forward passengers and

goods by steamer or sailing vessel to a port or ports in the islands, leaving the work in the islands to be done by a small steamer of say 60 or 70 tons, burning wood, and manned chiefly by natives. 4. The "Dayspring" to make one trip each year to and from Sydney, spending the season from April to December in the islands, and that arrangements be made with the Steam Navigation Company for one of their steamers to call at Aneityum say in September and October. 5. That the "Dayspring" make three trips to the islands, and that the local work be overtaken by a small steam launch which should remain among the islands. The first scheme seemed to the Synod most desirable and practicable: but failing that they would prefer the second scheme. The Synod hopes to get full information so as to be able next year to lay a definite scheme before the churches. Mr. Robertson applied for the "Dayspring" to enable him to place teachers on Santo, but it was found that she could not be given for that purpose this year. It was found also that she could not go to Karatonga.

It was agreed to hold the next meeting of Synod at Kwamera, Tanna. The "Dayspring" is to leave Sydney on the 1st April. Mr. Michelsen and family have leave of absence till 1st April, for the benefit of their health. The state of the work as reported upon is most gratifying. During the year, two substantial churches have been erected, one at Aname, Aneityum; the other at Havannah Harbor. A third is in course of construction at Gnuua. At some stations, the people, headed by their chiefs, are renouncing heathenism and are desirous of instruction in the Gospel. In some cases they are leaving inland villages to form new ones near the Missionary's station. There are teachers on Eromanga ready to take up the work on Santo. Operations are to commence on Malekula, an island hitherto unoccupied. The sum of £190 is required for native teachers, of whom 130 are in the field. The British and Foreign Bible Society are asked to print 300 copies of Mark in the Baki language, Epi. The Synod continued in session a fortnight. Mr. Annand will, in all probability, be located on Santo, one of the largest islands of the group.

MR. MCKENZIE'S ANNUAL REPORT.

It is with gratitude to our Heavenly Father that I send to the Board a report of another year's work. With one exception, we have enjoyed uninterrupted good health. When the "Dayspring" called a week or two ago, collecting the missionaries to the annual meeting, our youngest child was ill, so I was prevented from accompanying them. The past season was one of the finest we have experienced in the islands. We had very few days oppressively hot, and no long-continued wet weather. Another season has passed without a hurricane. On New Year's Day we had rather a heavy blow

but it soon passed over. One of the most important events of the past year was the erection of a new house, towards purchasing which you kindly sent a hundred pounds. Thanks for the same. This involved a great deal of labour on the part of the natives, the greater part of which was done gratis. They carried the timber from the harbour, where it was landed, across to our lagoon, a distance of over half a mile, and then brought it by water to the mission station. They burnt three kilns of lime (very heavy work), cut reeds and plaited cocconut leaves for thatch and then thatched the house. In addition to this they thatched one side of the roof of the church, and one side of the roof of the schoolroom, built a house for a teacher at Bufo, prepared five casks of arrowroot, made two large canoes for carrying the arrowroot to and from the river, and spent the greater part of a week bringing natives to the mission station from a distant part of the island. These natives, about twenty in number, they have distributed over the village, and will continue to supply them with food until they have plantations of their own. They also gave us a large quantity of native food, and a present of yams to the "Dayspring."

Although we have met with much to try our faith and patience in the fickleness of some of the professing Christians, as well as the opposition of some of the heathen, yet, on the other hand, good progress has been made in the work in general. We have been pleased to notice a decided improvement in the tone of public opinion against immorality. From the heathen we have had a number of accessions and some thirty have been admitted to church membership. The grand result to which we are fondly looking forward is gradually being realized, viz., the evangelization of the whole island. Of late we have been hearing of the leavening influences of the Gospel at places where it was not much expected. In the course of another year we will require to build a church and schoolroom. Both buildings are not only too small, but they are falling into decay. We think of sending to Sydney for the frame of both, as the wood we get on our islands lasts such a short time. Now as I have still a considerable sum on hand of what I received in Canada to be expended on our station, perhaps it would meet the approval of the donors if it were applied to purchasing a school-room. I will here give a statement of the objects for which part of the money was expended:—

Sum on hand, Nov., 1882, £64 14s 4d; received since we returned, £24 12s 9d; total, £89 7s 1d. Paid salary of teachers for the two years I was absent, £21; for two cottages, £20; desks and school apparatus, £6 7s 0d; boat-house, £1 15s 0d; land and house at Fila, £4 5s 6d; canoes for visiting Fila, £2 5s; taking charge of four orphan children from other villages, £4.—£59 12s 6d. Balance on hand, £29 14s 7d.

The above does not include contributions received for support of teachers. In regard to

salary of teachers, I may say that the contributions from Canada do not cover the sum required. I receive from Dr. Steel out of the Teachers' Fund the sum required to make up the deficiency. As our church pays nothing into that fund, perhaps it is scarcely fair that your missionaries should receive anything from it. In my opinion the proper way would be that whatever is contributed in Canada for native teachers in the New Hebrides, be paid into the Teachers' Fund, and then we could receive out of it what we require.

No. of church members in good standing, 118.
 " children baptized 12.
 " marriages 4.

J. W. MACKENZIE.

Efate, July 2, 1885.

Erromauga.

LETTER FROM REV. HUGH A. ROBERTSON.

WE are permitted to publish the following extracts from a private letter addressed to Rev. R. H. Warden, which will, we know, be read with great interest, not only because it is the first letter from Mr. Robertson that we have published since his return to the New Hebrides, but also because its contents are exceedingly encouraging:—

We arrived safely here from Sydney in the "Dayspring" *via* Aneityum, Fotuna and Tanna (where we landed the supplies of the Lowries, Gunns, Watts and Grays) on Saturday at five o'clock in the afternoon, April 25th, and what a cheering "welcome home" (!) we got from our dear, kind people! The captain had told them, when leaving the previous December, that if, on his return in April or May following, we should be on board, he would put up two flags (he always flies one flag if all is well.) Well, two flags were seen at the mast-head as we rounded the point at the south side of the bay, and though Saturday, when they are generally away for food for Sunday, they soon spread the news up the valley, and we could see the men running to the boat-house, and then out went the large boat and they manned her and quickly pulled down William's River and out into the bay and alongside, and in another moment they sprang on board and ran right straight to us on deck. Natives do not as a rule run to the missionaries boat if they are going to pull it, and are in no hurry springing on

board the vessel when they get the boat (end on) alongside, *unless they have forgotten something of their own*, or are going to receive some gift from some party, so their hurry that evening was the more gratifying, and then, from the time of our landing, and up to our house, and day after day, for a whole week, people were gathering about us to welcome us back. By Tuesday they were here from distances varying from six to 25 miles, and women actually carried their infants over the island 20 miles to see and welcome us. Next came a present of 1½ tons of large yams and 12 hogs and also ¼ ton of yams and 10 hogs for the "Dayspring." Pure presents. After we got the groceries opened and put away we had 20 cases of mission goods to open, assort and put away—and *I valued every article separately*; and what excellent things they were! and got our furniture and so on cleaned up; and pictures of dear friends and places opened, and the Martyrs' Church painted, we then began making arrangements for our winter communion. I wrote all my teachers, telling them to come and bring the other church members and not to come before Friday, 26th June, but many were here by the beginning of that week. This coming so early was foolish as well as a burden upon Dillon's Bay natives who had to provide houses and food for so many strangers. Saturday and Sunday, 27th and 28th June, I baptized 37 candidates, and Sunday p. m. I baptized 24 infants of Christian parents. On Sunday, June 28th, 179 church members sat down to the Lord's Supper—a grand sight! There were present at Saturday's and Sunday's services exactly 610 natives of this island. We met in a large building put up by the natives at my request, while we were in Canada; though all could not and did not get inside they heard quite well, for the walls were only closed at one side and end. They were most orderly. The large, rough building in which we met stands on the the very spot where the old sandal-wood (trader's) house stood in which Mrs. R. and I *stayed* for seventeen months. Opposite us, on the south side of the river, were the graves of Mr. and Mrs. George N. Gordon, Jas. McNair and John Williams' murderer, *Kaniani*; above us a short distance was the large rock upon which Williams' body was measured before being carried north two

miles to the Lufu Cannibals, who devoured it; away above us, some hundred feet, Mount Gordon, like a witness, stood where Gordon and his wife were murdered by the merciless Bunkill and Unepag tribes; between us and the sea stood out the pretty little white Martyr's Church, and away beyond lay the broad, blue ocean, so calm, so peaceful; and as, before we closed our never-to-be-forgotten services that evening, the sun went down (appeared to) in mid ocean, he threw back over this charmingly sweet and beautiful valley such a flood of beautiful colours, which spread up over every sequestered spot, then up over the hills, and finally spread on the right hand and on the left, against the dark and silent forest, a type of the light, the warmth, the calm peace and ever-extending influence and matchless beauty of the Sun of Righteousness, Whose Word is to cheer and raise to life, from the awful death, spiritual, the world of men. Thirteen years (June 28th, 1872), before this communion, to a day, Mrs. R. and I settled on this island. What a change we have seen in these years! which many righteous men desired to see, and for which they faithfully and prayerfully toiled on this island.—H. A. R.

Indore.

THE following extracts from a letter recently received from Miss McGregor at Indore, by the recent Treasurer of the Juvenile Mission Scheme will interest many readers:—

INDORE, Oct. 10, 1885.

We have just moved into a new bungalow, or rather one of the new houses, lately. It is quite large and commodious,—in fact, I am not accustomed to such ample space, as our former home was a comfortless place. Miss Ross has had a sharp attack of fever, and was obliged to go away for the second time this year. She wrote to me last week that she is gaining strength rapidly. Mr. Bruhler has not yet come to Indore to live, and seems to be still unsettled as to where he will ultimately reside, in order to open up work for himself. Mr. and Mrs. Wilson have gone to Nermuch, which is about one hundred miles by rail from Indore. It is in British territory, though very near the border of the Rajpootana State.

When I was coming home from my work to-day, I narrowly escaped a serious accident. The rein broke, and my horse could not be

controlled for some time. I did not at first realize the danger, and I did not see what had happened, but, fortunately, the horse did not run far. A Hindoo woman looking on said reverently, "God saved them," and I thank Him that we were not injured.

We are now close on the Dussereh holidays, and as the Mohurrum (a great Mahomedan festival) comes at the same time, it is to be hoped that no disturbance will take place between the Hindoos and Mussulmans. The two races hate each other bitterly, and very little suffices to make a quarrel. There is more fear in the N. W. Provinces, where the followers of the Prophet are more narrow and fanatical. It is about 9 p. m., and the bells of a temple across the river are just awakening the god—"perchance he is sleeping." It is a temple where many Fakirs assemble. They are the holy men of India, and more miserable-looking objects in their coat of ashes and filth one could not see. Last week one of the very numerous Hindoo feasts took place. This one was for the purpose of feeding the spirits of their ancestors. This is how it is done. Grain is thrown out and the crows are fed. If the birds come when they are called and partake of the feast, then the spirits are pleased, but if the crows do not come, then the spirits are angry. What midnight darkness wraps the minds of India's millions, which only Gospel light can dispel!

In reference to my work, I am at present doubtful whether to try to form one large central school in the city, or open other new ones. I have an opportunity now of getting a nice new building for a schoolroom, and I do not mean to lose the chance. I have to be very careful, however, what new steps I venture on in making fresh advances in the city; the authorities are so suspicious. An offer was made of a Government grant, but I would not accept it unless it was put in my name without any attempt to deceive the Maharajah, when the matter should be brought to his notice. They said: "We know that it is a Mission School, but if we present it in that way his Highness will object." I prefer, however, not to hurry.

M. MCGREGOR.

Somebody wrote to Mr. Judson, after he had been in Burmah five years, to know what were the prospects for the conversion of the heathen. He answered, "As bright as the promises of God,"

The Foreign Mission income of the English Wesleyan Society for 1884 was \$750,534: and in the missions are 571 principal stations, 3,636 chapels and preaching places, 716 missionaries and assistants, 2,212 other paid agents, 9,529 unpaid workers, 99,844 church members.

The Problem of Missions.

THE great problem now facing the Church in connection with missions both home and abroad is the great lack of men and means as compared with the extent of the field and the work to be done. In round numbers we may estimate the souls that need to be reached with the pure Gospel in pagan, papal and moslem lands, at 1,000,000,000. The total number of missionary laborers, with native preachers, teachers and helpers, is liberally estimated at 35,000 of whom over 25,000 are unordained native assistants, *i. e.*, supposing every one of this 35,000 competent to carry on the work of evangelization independently, it would give to every individual a parish of 28,570 souls, if equal distribution could be effected. As a matter of fact, not more than 10,000 of the whole number could do the work except as aids, so that for every competent and trained workman, male or female, native or foreign, we have an average responsibility of 100,000 souls! Meanwhile the sum total of money spent on foreign missions is about \$10,000,000 a year, or an allowance of one cent a year for the conversion of each soul of that thousand million!

It is estimated that there are about 136,000,000 Protestant Church members in the world: call it again 100,000,000. Now, if each of that number could in any way be brought into contact with *ten unevangelized souls*, the problem of missions would be solved, and the thousand million would have heard the Gospel. And if each of that 100,000,000 could be brought to contribute one cent a day for missions, the enormous amount of \$365,000,000 would flow into the missionary treasuries every twelvemonth!

The sad fact, however, is that that 100,000,000 are only *nominally* either Christian, or even Protestant. State churches, formal creeds, ritualistic religions gather many into the nominal fold of God who are not of Christ's flock; and probably not more than a Gideon's band, perhaps, 10,000,000, may be depended upon to furnish money or workers. And yet even with this *tenth* of Christendom the evangelization of the world is perfectly practicable, and that too *before the twentieth century opens!*

Could the 10,000,000 be so utilized as a working force as that every one of the

number could be the means of giving the Gospel to one hundred souls, the whole number is reached, and we may allow a *generation* for the work to be done in. Or suppose we should, with consecrated heroic enterprise, undertake to give every soul on earth the Gospel by the first of January, 1900, we have fifteen years for 10,000,000 Christians to witness for Christ to 1,000,000,000 unsaved; let each of those disciples in any way, direct or indirect, reach *seven souls each year for fifteen years*, and the total number is 50,000,000 *more* than the present estimated number of the unevangelized.

"The harvest is great and the laborers are few;" but we should do more just now than "*pray* the Lord of the harvest that he would send forth laborers into his harvest." A *spirit of consecrated enterprise* that shall bring practical business principles to bear on this most colossal problem is just now the one thing imperatively demanded, and within the large, intelligent and consecrated circle of godly ministers and laymen reached by this Christian journal, I dare to believe this enterprise may be inaugurated. —A. T. Pearson in *Words and Weapons*.

MISCELLANEA.

"God does not pay by the week, but in the end he pays." No work for our Master is lost or forgotten. Sow in faith and you shall reap in joy. Be not weary in well-doing.

The Society for the Propagation of the Gospel is the oldest Protestant missionary society in the world, and represents the High Church element in the Church of England. It has an income of £110,039 15s. 6d. (about \$550,199), and supports 544 missionaries in Europe, 162 ordained missionaries among the heathen, 60 laymen, 62 women, 80 ordained natives, 1,390 other native helpers, and there are 31,996 communicants in the missions, a gain of 3,456 during the year 1883-84. The missions are in all parts of the world.

The Church Missionary Society represents the evangelical element in the Church of England. Its income last year was \$1,162,643, and it supports 228 ordained missionaries, 34 lay missionaries, 15 women,

11 ordained Eurasians, 246 ordained natives, 10 Eurasian teachers, 3,511 native teachers and helpers; and has 40,757 communicants in its mission churches. The work of this society reaches nearly all parts of the world, and its missions in pagan lands are among the most beneficent and successful.

The Hon. Neal Dow gives the "results" of prohibition in the State of Maine, in the following pithy sentences:—

"Every distillery and brewery has been suppressed: there is not one remaining in the state. The liquor traffic has been reduced at least to one-twentieth of its former volume. In more than three-fourths of the state, containing more than three-fourths of our population, the traffic is practically unknown. All our rural districts, our smaller towns and villages, have been delivered from the curse of the saloons, where they were numerous and obtrusive in the old rum time."

STEAMER FOR THE NEW HEBRIDES.—Writing to the *Christian Leader*, Glasgow, on the eve of his sailing for the New Hebrides, Rev. John Paton, the venerable and beloved missionary of Aniwa, says:—"Being now on board the *Potosi* on my return journey to Australia, and, God willing, also to my dear islanders, let me through you thank all kind Christian friends who have helped me in raising £8,700 for the new vessel and for additional missionaries. If it rises to £9,000, as appears every way likely, that will enable us to secure a ship (£6,000), and also three new missionaries, of whom two are engaged to follow me in April, providing a house and a boat for each, and taking possession of three new islands for Jesus. I have not privately asked any one for a contribution, but have told the needs and the claims of the work to God's people, and in answer to believing prayer the Lord has sent me all that was required, which is, I hope, a guarantee that He will bring many through us to love and serve Jesus. Oh that it may be so!

FRANCE.—In Paris there are 101 Sunday-schools under the care of different denominations. These schools have 3,433 boys and 3,951 girls. The International Lessons are used in a majority of them. A general meeting of all the officers and teachers is held once in three months. In all France there are 1,115 Sunday-schools, scattered throughout 83 Departments. Of the whole number the Reformed Church has 739; the Wesleyans 54; the Baptists 16, while the others are divided among ten other Protestant denominations.

THE MISSIONARY PRAYER-MEETING.—In a pamphlet published by the American Board, Boston, there are some very sensible remarks in regard to the importance of pointed, specific and direct prayer in behalf of missionaries and their work. Take these sentences:—Is it not possible for ministers to give the people better examples of *directness* in our supplications? Men of scholarly training, with good command of language, may be able to describe an object or a place without calling a name; but ordinary Christians find it difficult to do this. You have, perhaps, heard a layman asked to pray for Africa, or China, or Mexico, or for some individual, and have heard him struggle over the matter of expression. Somehow there is a feeling that it is out of character to use a name in prayer. It seems to border upon irreverence. At all events, it is out of taste, and that, some think, is almost as bad as profanity. Yet in some way the locality must be indicated without calling the name, and so the good brother begins about "that vast land so far away from us, across the seas, filled with so many benighted souls needing the Gospel of Christ, to which our missionaries have gone, and where they are laboring so faithfully." But after a string of such phrases you are altogether uncertain whether he refers to India, or China, or Africa, or to one of a dozen other lands. Why did he not say Africa to begin with? Instead of a round-about allusion to "the nation on our southern border, where the people are held in chains of superstition," why not say Mexico? When the case is presented of Mr. Sanders, now bravely holding the fort single-handed at Bailundu, why not pray for Mr. Sanders by name? Is there any good reason why our people should not be taught to do this? Christ knows his people *by name*. May not we speak to Him of them by name?

MEETINGS OF PRESBYTERIES.

Montreal, D. Morrice Hall, 12th Jan., 10 a.m.
 Peterboro', St. Andrew's Ch., 12 Jan., 10.30 a.m.
 Pictou, New Glasgow, 12th Jan., 9.30 a.m.
 Sydney, St. Andrew's Church, 13th Jan.
 Hamilton, Hamilton, 17th Jan., 10 a.m.
 Guelph, Erin, 19th Jan., 10 a.m.
 Whitby, Bowmanville, 19th Jan., 10.30 a.m.
 Miramichi, Newcastle, 19th Jan., 11 a.m.
 Ottawa, St. Andrew's Ch., 2nd Feb., 10 a.m.
 St. John, St. John, 2nd March, 10 a.m.
 Stratford, Knox Church, 12th Jan.
 Huron, Clinton, 19th Jan., 10 a.m.
 Barrie, 25th Jan., 11 a.m.
 Lindsay, Beaverton, 23rd Feb., 11 a.m.
 Toronto, Knox Church, 12th Jan., 10 a.m.
 Brockville, St. John's Church, 2nd Mar., 2 p.m.
 Winnipeg, Knox Church, 2nd Mar., 7.30 p.m.
 Lan. and Renfrew, Carleton Place, 22nd Feb., 7 p.m.
 London, Wardsville, 5th Jan.
 Bruce, Paisley, 9th March, 1.30 p.m.
 Sarnia, Forest, 9th March, 2 p.m.

The Presbyterian Record.

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ROBERT MURRAY. } Editors.

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PAYMENT IN ADVANCE.

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

WE most cordially wish all our readers
A HAPPY NEW YEAR

in the largest and best sense of that time-honoured salutation: *It will be a good year to all of us who make good use of its golden hours.* How about the RECORD this year in the several congregations? It is anxious to cultivate the acquaintance of every family, but it is bashful and requires an introduction. None can do this better than the Kirk-sessions, and it is for their interests to open the door and let us in. The ministers of the church, under our new compact with them, must keep us advised of any change in their post-office addresses. If any minister in charge of a congregation fails to receive an advance copy of the RECORD during this year we want to know it. Parties who are delaying their orders for 1886 must remember that delays are dangerous. Last year we had to print a second edition of January to accommodate the late-comers, and, even then, some were disappointed. Business is conducted in this office strictly on the cash principle. We pay our way as we go. Hence the frequent reminders to our agents that subscriptions to the RECORD are expected to be paid IN ADVANCE. Do not forget this.

Literature.

LIVES OF ROBERT AND MARY MOFFAT, by their son, John S. Moffat, with an introduction by Rev. Wm. M. Taylor, D. D. Portraits and maps. New York: A. C. Armstrong & Son, pp. 484: price, \$3.00. Toronto: the Willard Tract Depository. This book needs no words to commend it to public notice. Christendom has been eagerly waiting for it, and it will be read with delight wherever the language is spoken.

Moffat and his wife were both missionary heroes, and this work will serve to continue and intensify the missionary influence which they exerted in their life-time, and so become a means of advancing the great work to which they consecrated their lives.

ABUNDANT GRACE, by the author of "Grace and Truth:" pp. 232. Toronto: S. R. Briggs; the Willard Tract Depository. Price, \$1.00. It is enough to say that the author of this book is Rev. W. P. Mackay, M.A., late of Hull, England, brother of the Rev. A. B. Mackay, of Crescent Street Church, Montreal. We had recently occasion to refer to the death of the writer, which occurred at Portree a few weeks since, under circumstances which, to those who have had the privilege of listening to this able preacher and earnest evangelist, invest these pages with peculiar interest. Like every product of his mind, these chapters are intensely practical. They are no less inspiring and edifying.

LIPPINCOTT'S PRONOUNCING DICTIONARY, by J. Thomas, M.D., LL.D. J. B. Lippincott & Co., Philadelphia; pp. 2550. Price, \$12.00. This magnificent work deserves a place in every library. It contains many thousands of biographic sketches of eminent men in all ages and countries. A right royal volume, beautifully printed, and, so far as we have yet been able to test it, remarkable alike for its completeness and its accuracy. It is one of a series of extremely valuable books by the same publishers. See advertizement.

DR. DEEMS' SERMONS—Forty-eight discourses from the pulpit of The Church of The Strangers, Brooklyn: Funk and Wagnalls, New York, pp. 304. Price, \$1.25. Dr. Deems is a prince of preachers, and many will be glad of the opportunity this volume affords of coming under the spell of his instructive and comforting utterances.

THE COMING OF THE LORD, by Rev. John C. Rankin, D.D. Funk and Wagnalls; 75 cents; pp. 83. This is a concise and very able statement of the didactic teaching of the New Testament, touching our Lord's Coming, from the writer's point of view, which, we may add, is not the stand-point of premillennialists.

LOVE FOR JERUSALEM.—In his St. Andrew's Day sermon, worthy alike of the preacher and the occasion, Dr. Cochrane touches on the disestablishment question in a very kindly way. He regards the union of all the Presbyterian Churches in Scotland as an object that should be sought after. "The difficulties may be great, but they are not insurmountable. What has been done in Canada," he says, "can be done in Scotland." And he adds:—"The union in Canada has ended much unseemly and bitter rivalry; it has raised the stipends of our more poorly paid ministers, to at least a moderate living, and enabled us by uniting and husbanding our resources to do much more for the cause of Christ in distant fields."

A Page for the Young.

WHAT SAYS THE CLOCK.

What says the clock when it strikes one?
"Watch," says the clock, "O, watch little one."

What says the clock when it strikes two?
"Love God, little one, for God loves you"

Tell me softly what it whispers at three?
It is, "Suffer little children to come unto Me."

Then come, gentle lambs, and wander no more,
'Tis the voice of the Shepherd that calls you at four.

And O, let your young hearts gladly revive
When it echoes, so sweetly, "God bless you,"
at five.

And remember at six, at the fading of day,
That "your life is a vapor that fadeth away."

And what says the clock when it strikes
seven?
"Of such is the kingdom, the kingdom of
heaven."

And what says the clock, when it strikes
eight?
"Strive, strive to enter in at the beautiful
gate."

And louder, still louder, it calls you at nine,
"My son, give me that heart of thine."

And such be your voices responsive at ten,
"Hosanna in the highest, hosanna, amen!"

And loud let your voices ring at eleven,
"Of such is the kingdom; the kingdom of
heaven."

When the deep strokes at midnight the watch-
word shall ring,

"Lo, these are my jewels, these, these saith
the King."

A TELLING TEMPERANCE LECTURE.

Two colored barbers, one an old man and
the other a young one. The young one took
off his apron and started out of the door.

"Yo's gwan to get a drink, Jim?" asked the
elder.

"Dat's what I's gwan to do."

"Go and get yo' drink. I yoost ter do de
same ting when I wuz young. When I wuz
fust married dah was a gin-mill ncxt to de
shop wha' I wucked, and I spent in it fifty and
seventy cents a day outen de dollah a' half I
eahned. Wall, one mawain' I went into de
butcher-shop, and who shood cum in but de
man wat keep' de likker shop.

"Gib me ten or twelve pounds po'ter-
house steak," he said.

"He got it, and went out. I sneaked up to
the butcher, and looked to see what money I
had lef'.

"What do you want?" said de butchah.

"Gib me ten cents wuf of libber, wuz my
remark.

"It wuz all I could pay fur. Now you go
and get yo' drink. You'll eat libber, but de
man wat sells yo' de stuff will hab his po'ter-
house steak. De man behind de bar eats po'-
terhouse—de man in front eats libber. I can't
touched de stuff fo' thirty yeabs, and I am
eating' po'terhouse myself."

THE SEA CAPTAIN'S STORY.

"I had a little vessel on the coast. She had
four men besides myself. I had my wife and
two children on board; the night was stormy,
and my brother was to stand watch that night.
The seamen prevailed on him to take 'one
glass' to help him perform his duties; but
being unaccustomed to liquor, he fell asleep,
and in the night I awoke to find my vessel a
wreck. I took my wife and one of my little
ones in my arms, and she took the other, and
for hours we battled with the cold waves.
After hours of suffering, the waves swept my
little one from my embrace; then, after more
hours of suffering, the waves swept the little
one from my wife's arms, and our two little
dears were lost to me for ever. After more
battling with the storm and waves, behold!
she was cold in death. I made my way to the
shore, and here I am—my wife, my children,
and all my earthly possessions lost—for 'one
glass' of rum."

I HAVE FOUND GOD.

A child of five years, afterward very famous
in the church, was wonderfully converted.

"Mother," she said, "I have found God."

"Where have you found him?"

"In heaven."

Her elder sister laughed, and said: "Well,
Phoebe, have you been to heaven?"

"No, but the kingdom of heaven is come to
me."

"NUMBER ONE FOOL"

"Do you like whiskey?" said a white man,
one day, to an Indian.

"No, sir," replied the Indian.

"Why not?"

"Whiskey not good. Whiskey make Indian
No. 1 fool!" replied the dusky son of the forest.

The Indian was right. Strong drink drives
sound sense out of the brain and good feeling
out of the heart. It changes all its slaves into
hard-hearted fools. Don't touch it, boys. Don't
smile on any young man who drinks it, girls.

Acknowledgments.

Received by Rev. Wm. Reid, D. D.,
Agent of the Church at Toronto,
to 5th December, 1885. Office, 50
Church Street, Post Office Drawer
2607.

ASSEMBLY FUND.

Received to 5th Nov, 1885.	\$469.69
Corunna	3.00
St Andrew's	4.80
Milford and Gay's River	2.00
Ayr, Stanley St Ch.	10.00
Brockville, St John's	4.00
King, St Andrew's	6.20
Riverside	3.00
Antigonish	3.00
Lachine, St Andrew's	4.00
Montreal, Knox Ch.	15.00
Osnabruck, St Matthew and Valley	2.00
	\$526.69

HOME MISSION FUND.

Received to 5th Nov, 1885.	\$4,416.02
Warwick, Main R'd, Knox Ch.	20.00
Ventnor	7.00
Chatham, Tp, Chalmers Ch.	6.00
Wroxeter S.S.	17.00
South Luther	6.00
Waldemar	5.25
Grafton	9.55
Scarboro, Knox Ch.	121.21
Ayr, Stanley St Ch.	100.00
Kingsbury & Brampton Gore	18.00
Fergus, St Andrew's (add'l).	7.00
Waddington, N. Y.	47.00
Brockville, St Johns	8.00
McKillop, Duff Ch.	10.00
Winthrop, Caven Ch.	10.60
Quebec Presbytery (ret'ned)	49.00
Lower Windsor	13.65
Louth	2.00
Calgary, Knox Ch.	15.20
Cedarvale & Esplin.	6.00
A Friend—Esplin	3.00
Kincardine Tp, Chalm Ch.	4.00
Pres Ch in Ireland £150.	723.33
Palmerston, Knox Ch.	20.00
C. D. A. Avonmore	5.00
Lancaster, Knox Ch.	66.02
Newtonville	20.50
Nassagaweya	25.00
St Thomas, Knox Ch.	21.42
Martintown, Burns Ch.	19.30
Kenyon	20.00
Sutton, &c.	31.00
Ashburn	24.90
Ayr, Knox Ch S.S.	22.00
Park Hill	9.00
	\$5,968.35

FOREIGN MISSIONS.

Received to 5th Nov, 1885.	\$3,535.59
Mrs Mary Straith, Bervie, Girls School, Formosa	6.00
A Friend, Bervie, Formosa	4.00
Hillsbury, St Andrews	8.90
Madoc, St Paul's & St Col'mba	20.00
Friend, Yorkville	50.00
Amos S & Bible-C, Formosa	6.62
North Normanby	7.30
Northern Advocate, for support of a missionary, India or China	50.00
Fergus, St Andrews	75.00
North Brant S.S., Formosa	5.40
Goderich, Knox Ch S S N W T Indians	8.00
Brockville, St John's	10.00
McIntosh S S.	5.75
Bluevale	9.00
Priceville (Union S.S.)	5.75
McKillop, Duff Ch.	10.00
Winthrop, Caven Ch.	10.00
A Friend, Lobo	2.00

"Burns"—Morningside	20.00
Palmerston, Knox Ch.	20.00
Do for Formosa	10.58
John Brunton, Belmont	1.00
Newtonville	13.00
Nassagaweya	22.00
Eramosa, 1st Ch S S, N W Indians	7.00
Ratho	20.00
J M Smith, Boston, U.S.	25.00
A Friend, per Rev R H Warden	100.00
Montreal Woman's Presby Miss Society (India)	100.00
Montreal Woman's Presby Miss Society (Formosa)	50.00
Montreal Woman's Presby Miss Soc (N W Indians)	26.83
Eadies	17.00
North Pelham	2.93
Ayr, Knox Ch S S.	22.00
Blyth, St Andrews	20.00
	\$4,305.40

COLLEGE ORDINARY FUND.

Received to 5th Nov, 1885.	\$1,241.17
Dunsford (omitted before)	4.00
Woodville	30.18
Gamebridge	5.67
Scarboro, Knox Ch.	56.25
Wendigo, Guthrie Ch.	5.00
Normanby, Knox Ch.	3.35
Mandaumin	3.00
Avonbank	9.53
Aurora	3.00
Newcastle	13.60
Nassagaweya	11.00
Kenyon	20.00
Leith	3.00
Sutton, &c.	6.00
Georgetown	20.00
Ashburn	2.25
North Pelham	3.37
Fraser Settlement	3.65
Park Hill	5.75
	\$1,417.65

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Nov, 1885.	\$7,506.46
Walton	11.00
Ayr, Knox Ch.	15.00
Fergus, Melville Ch.	27.34
Pergus, St Andrews	10.01
Yarmouth	28.25
Toronto	4.00
R Keeler, Drummondville.	10.00
Rev Wm Gregg, D D, Toronto	100.00
John Carr, Burns Ch, Muoro Hibbert	143.50
John Gibb, Toronto	7.00
Burford	3.00
Avonbank	55.50
John Baillie, East Williams	3.00
Claremont	33.00
Enniskillen	34.00
Blyth	37.00
Henry Farrow Manchester	5.00
Rev A McClaren, Enniskillen	25.00
Geo F Burns, Toronto	16.66
Peter Black, Campbellville	12.00
Thomas Purcell, Scarboro, Knox Ch.	10.00
Kincardine	22.00
Arch McDonald, Ripley	2.00
George Gordon, Tottenham	5.00
Fingal	18.00
David Chalmers, Milverton	13.00
Brantford	43.33
Robert Law, Winterbourne	4.00
John Wallace, Ayr, Knox Ch	15.00
Crumlin	14.00
Francis Bleakly, Bowman's Levis Quick	16.67
John McClellan	3.32
John McMurtry	25.00
Thos Bingham	3.33
Wm Mutch	6.66
	3.00

James Beith Bowmanville	8.35
Hilcholl	226.00
Messrs Elliott & Hamilton	83.00
James Bain, Jr, Toronto	17.00
	\$8,587.36

WIDOWS' AND ORPHANS' FUND.

Received to 5th Nov, 1885, \$389.95.	
—Quebec, Chalmers Ch.	40.00
Madoc, St Paul's & St Col'mba	5.00
Rock Lake, 5.00; St Andrews, 9.00;	
Desaronto, Ch of the Redeemer,	
5.00; Scarboro, Melville Ch, 6.50;	
Deswater, Westminster Ch, 9.59;	
Keady, Chalmers Ch, 6.00; Paisley,	
Knox & St Andrew's Chs, 5.00;	
Berno, 3.00; Dunblane, 2.50; Wad-	
dington, N. Y., 8.15; Bobcaygeon,	
3.50; Hamilton, Central Ch, 45.72;	
Montreal, Knox Ch, 25.00; Mill-	
bank, 8.00; Wendigo, Guthrie Ch,	
2.00; Osnabruck, St Matthews & Valley, 12.00.—Total, \$580.91.	

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th Nov, 1885, \$460.00.	
—Revs John Gray, D D, 8.00; A	
H Kippen, 8.00; W C Young, 8.00;	
Robt Kowle, 32.00; S H Eastman,	
8.00; D Paterson, 8.00; Wm Walker,	
8.00; A McColl, 8.00; Peter Nicol,	
8.00; J Fotheringham, 8.00; J R	
McCleod, 8.00; Robt Gray, 8.00; J W	
C Wingo, 8.00; James Black, 8.00;	
Adam R McQueen, 8.00; K. M. O-	
Donald, 8.00; D H Fletcher, 8.00;	
Angus Mackay, 16.00; Robt Rogers,	
8.00; F Ballantyne, 4.00; John	
Irvine, 8.00; Thomas Bennett, 8.00;	
Matthew Barr, 8.00; L Cameron,	
8.00; D Wardrop, 8.00; J M Well-	
wood, 8.00; J A McConnell, 8.00; J	
R Bantistay, 8.00; Wm Graham, 8.00;	
Arch Currie, 8.00; James Stewart,	
12.00; James Hauran, 8.00; James	
Bennett, 7.50; John Ross, 8.00;	
John Morrison, 8.00; R W Leitch,	
8.00; William Robertson, 12.00;	
John Burton, 20.00; Robt H War-	
den (omitted in last No) 8.00; W T	
McMullen, 8.00; John Mackie, two	
years, 16.00; A A Drummond, 8.00;	
R W Farries, 8.00; A M Hamilton,	
8.00; J R Munro, 8.00; H M Parsons,	
8.00; Mungo Fraser, 8.00; N Mc-	
Kinnon, 8.00; Joseph Alexander,	
8.00; Robert C Moffatt, D D, 8.00;	
F Currie, 25.00; D Sutherland, two	
years, 16.00; J Middlemiss, 8.00.—	
Total, \$959.50.	

AGED AND INIRPM MINISTERS' FUND.

Received to 5th Nov, 1885, \$3527.26	
—Madoc, St Paul's & St Col'mba,	
5.00; Rev John Gray, D D, 2.00;	
Rock Lake, 5.00; St Andrews, 9.00;	
Eden Mills, 3.00; Scarboro, Melville	
Ch, 6.50; Esquesing, Union Ch, 7.90;	
Keady, Chalmers Ch, 6.00; Paisley,	
Knox & St Andrew's Chs, 5.00;	
Harrison, Knox Ch, 4.10; Avonbank,	
7.92; Fullarton, 9.60; Dunblane,	
4.50; Waddington, N. Y., 14.00;	
Bobcaygeon, 3.50; Hamilton, Central	
Ch, 50.00; Nassagaweya, 6.00; Chel-	
tenham, 2.37; Mount Pleasant, 4.00;	
Sutton, &c, 8.00; Ratho, 5.00; La-	
chine, St Andrews, 15.00; Montreal,	
Knox Ch, 25.00; Westmeath, 5.00;	
Harwich, 12.00; Peterborough, St	
Paul's, 43.44; Wendigo, Guthrie Ch,	
5.00; Osnabruck, St Matthew and Valley, 8.00.—Total, \$3,808.43.	

AGED AND INFIRM MINISTERS' FUND.

Ministers Rates.

Received to 5th Nov, 1885, \$517.00.
 -Revids James Wilson, 4.00; A H Kippon, 4.25; James McKutcheon, 4.00; Robert Fowle, 4.00; S H Eastman, 5.00; D Paterson, 3.75; Wm Walker, 4.00; Angus McColl, 4.00; Peter Nicol, 4.50; J R Macleod, 3.75; Thomas Nixon, 3.50. Robert Gray, 3.00; James Black, 4.00; Adam F McQueen, 3.50; K McDonald, 5.00; D H Fletcher, 12.00; Angus Mackay, 2 years, 7.50; Robert Rodgers, 4.00; F Ballantyne, 4.75; Wm Bain, D D, 4.20; James Seiveright, 3.50; Thos Bonnett, 4.00; Malcolm Macleod, 2 years, 6.00; L Cameron, 5.00; D Wardrope, 3.00; J W Smith, 12.00; J M Wellwood, 5.50; J A McConnell, 4.00; J R Battisby, 7.50; T Goldsmith, 6.00; Peter Musgrave, 4.50; Archd Currie, 1881-2, 2.50; D Sutherland, 2 years, 8.00; Archd Currie, 3.75; James Stewart, 3.75; James Bennett, 3.75; Neil McNish, L L D, 7.50; John Ross, 4.00; Wm Mathieson, 3.00; John J Richards, 3.75; John A Morrison, 3 years, 9.75; R W Leitch 4.00; John Morrison, 3.50; A H Scott, 8.40; J Anderson, 2 yrs, 9.00; William Robertson, 5.00; George Jamieson, 3.50; John W Nelson, Waterford, N B, 2.00; W D Ballantyne, 5.00; W T McMullen, 7.50; A A Drummond, 3.75; Robert Neil, D D, 2 years, 6.00 F W Farries, 10.00; A M Hamilton, 4.00; C M Mackoracher, 3.50; J R Munro, 5.00; H M Parsons, 20.00; Mungo Fraser, 9.50; D Strachan, 5.00; Alex Ross, 3.50; Robt C Moffat, D D, 4.00; A W Waddell, 3.75; P Currie, 4 years, 14.00; James Middlemiss, 4.50; A Russell, 5.00; C McKillop, 3.75; Jas Carmichael, Norwood, 4.50; Jas Pritchard, 4.00; N McKinnon, 4.00; J Alexander, 3.50.—Total, \$890.10.

AUGMENTATION OF STIPENDS.

Received to 5th Nov, 1885... \$655.36
 Deseronto, Ch of the Red'nr 25.00
 Ayr, Stanley St Ch..... 56.39
 Kingsbury & Brompton Gore 22.00
 Brookville, St Johns..... 10.00
 McKillop, Duff Ch..... 10.00
 New Westminster, B C..... 23.80
 Florence..... 2.90
 Aurora..... 10.00
 Mount Pleasant..... 18.00
 Burford..... 9.00
 Dunwich, Duff Ch..... 6.00
 Nassagaweya..... 17.00
 Leith..... 2.00
 Rev LH Jordan, E D, Montr' 100.00
 Glenvale, Harrowsmith & Wilton..... 4.74
 Woodville..... 25.00
 Ayr, Knox Ch..... 46.00
 Smithville..... 2.00
 Grassmere..... 5.39
 Stonewall..... 5.15
 Rockwood..... 2.60

— \$1,068.24

MANITOBA COLLEGE FUND.

Received to 5th Nov, 1885... \$180.88
 St Andrews, Que..... 5.00

CHURCH AND MANSE BUILDING FUND.

Received to 5th Nov, 1885... \$352.34
 George Murdie, McKillop... 5.00
 Scarboro, Knox Ch..... 105.00

KNOX COLLEGE.

Students Missionary Society.

Northern Advocate..... \$10.00
 Grafton..... 0.50
 Eramosa, 1st Presby Ch..... 5.00

KNOX COLLEGE.

For Debt.

Francis R Hamilton, Hibbert \$5.00

KNOX COLLEGE ORDINARY FUND.

Received to 5th Nov, 1885... \$33.00
 Ayr, Stanley St Ch..... 40.00
 Ratho..... 15.00

CONTRIBUTIONS TO SCHEMES OF THE CHURCH UNAPPORTIONED.

Brussels, Melville Ch..... \$100.00
 Dundas, Knox Ch..... 30.65
 Forgan, Melville Ch..... 152.00
 Bowmanville, St Pauls..... 81.00
 Toronto, Charles Street..... 100.00
 Orono..... 40.00
 Bowmanville, St Pauls..... 97.50
 West Flamboro..... 112.00
 Dixie (for supply)..... 5.00

Received by Rev. Dr. Macgregor, Agent of the Church in the Maritime Provinces, to Dec 4th, 1885.

FOREIGN MISSIONS.

Acknowledged already... \$2,908.58
 Framboise..... 31.00
 Loch Lomond..... 36.00
 River Inhabitants..... 5.00
 Woman's F M S, for lady teachers..... 115.00
 St. Stephen's, Amherst..... 60.80
 New Richmond W M A..... 20.00
 Wm Merson, Sable Island..... 2.00
 E Cumming, Wilmot..... 3.00
 Blue Mountain..... 10.00
 Woodville, Sands & Caledonia, P E I..... 3.65
 River Dennis..... 9.00
 Malagawatch..... 8-35
 A M, Graywood..... 2.00
 St. Andrew's S S, Sydney, for Mr K's teachers..... 25.00
 Friend..... 1.00
 St. Andrew's, Truro..... 45.84
 Knox Ch, Pictou..... 116.50
 St John's, Yarmouth ad'l..... 1.00
 D M W Mabou..... 5.00
 Glenelg, Caledonia & E R, St Mary's..... 30.00
 J G Sterns, Souris East..... 20.00
 St. And's, Chatham Ist, 1 yr..... 20.00
 New Carlisle, Hopetown and Port Daniel..... 25.00
 Mrs John Wallace..... 2.43
 Maitland ad'l..... 40.00
 Onslow..... 57.12
 Stewiacke, Part Thk..... 20.77
 Upper Stewiacke W F M S, Miss Sample's Salary..... 6.25
 Anonymous, Gay's River..... 0.50
 Middle Stewiacke M S..... 15.00
 St James, N B, ad'l..... 2.50
 Union Ch, St James, N B..... 2.50
 Dr M Macgregor, La Have..... 5.00
 Brookfield, M S..... 8.00
 Pleasant Valley S S..... 1.00

— \$3,564.79

DAYSPRING AND MISSION SCHOOLS.

Acknowledged already... \$1,217.63
 Port Hastings S S..... 2.96
 Saltsprings, Thk..... 9.00
 Goro and Kennetcook..... 16.25
 Melville & Garfield S S, PEI..... 2.00
 Woodville, Sands, & C, PEI..... 7.55
 Lower Village S S..... 6.78
 St John's S S, Yarmouth..... 37.88

Sporting Mt, So Sec, No 19 3.90
 Tufts Cove S S, Dartmouth... 2.45
 Mill Creek S S, Buotouche 5.00
 New Carlisle, Hopetown, &c 15.00
 Deaf and Dumb pupils S S 4.33
 Onslow..... 25.25
 Middle Stewiacke S S..... 17.70

— \$1,373.67

HOME MISSIONS.

Acknowledged already... \$1,671.90
 Presbyterian Ch in Ireland... 241.66
 River Inhabitants..... 5.65
 St And's, Hamilton, Bermuda 22.51
 Kouchibouguac..... 4.20
 New Richmond W M A..... 20.00
 Chalmers, Hlx, Part Thk Col 16.04
 Wm Merson, Sable Is..... 2.00
 Little Harbour..... 3.00
 Fishers Grant..... 17.00
 Blue Mountain..... 8.00
 Woodville, Sands & C, PEI 8.00
 Ladies Soc, Churchville..... 10.00
 St And's, Chatham, 1st 1 yr 30.00
 New Carlisle, Hopetown and Pt Daniel..... 6.00
 Maitland, ad'l..... 7.79
 Onslow..... 25.00
 River Hobert, Maccan Sta'n Stewiacke, Part Thk Col.... 3.50
 Anon, Gay's River..... 0.50
 Mid Stewiacke M S..... 14.30
 Dr M Macgregor, La Have... 5.00
 Brookfield M S..... 3.25
 Pleasant Valley S S..... 0.75

— \$2,133.05

AUGMENTATION FUND.

Acknowledged already... \$5,463.65
 New Richmond W M A..... 20.00
 Stewiacke, ad'l..... 65.00
 Gay's River & Milford..... 8.25
 Blue Mountain..... 12.00
 St And's St Johns Nfld, ad'l 128.17
 St Andrew's, Truro..... 110.00
 Park St Ch, Hlx..... 70.22
 St And's, Chatham, 1st 1 yr 50.00
 New Carlisle, Hopetown and Pt Daniel..... 25.00
 Mrs John Wallace, £2.10... 12.16
 Elmsdale..... 14.98
 Onslow..... 70.00
 Blackville & Derby..... 25.00
 Dr M Macgregor, La Have 2.00
 Brookfield, Thk..... 20.00

— \$6,096.42

COLLEGE FUND.

Acknowledged already... \$3,849.43
 Shubenacadie..... 11.00
 L Stewiacke..... 5.00
 N Salem..... 2.00
 E Cumming, Wilmot..... 3.00
 St John's, Dalhousie..... 10.61
 Maple Green..... 4.77
 Woodville, Sands, & C, PEI 10.60
 Interest..... 47.92
 Glenelg, Cal & E R, St Mary's 20.00
 Chipman, N B..... 7.50
 St And's, Chatham Ist, 1 yr 10.00
 New Carlisle, Hopetown and Pt Daniel..... 8.00
 Elmsdale..... 10.00
 Onslow..... 20.00
 Tatamagouche..... 19.90
 Dr M Macgregor, La Have... 2.00
 Div Bank of Montreal..... 130.00
 Brookfield, Part Thk, Col.. 10.00

— \$4,201.25

COLLEGE BURSARY.

Acknowledged already... \$67.61
 Knox Ch, Pictou..... 10.00

AGED AND INFIRM MINISTERS FUND.

Acknowledged already, \$792.86.—
 Milford and Gay's River, 6.00; New
 Richmond W M A, 10.00; Gore and
 Konnetcook, 5.75; St John's, Dal-
 housie, 10.61; Maple Green, 4.78;
 Knox Ch, Pictou, 6.50; Chipman,
 N B, 3.50; New Carlisle, Hopetown &
 Pt Daniel, 6.00; Elmsdale, 2.00;
 Onslow, 5.00; Dr M MacGregor, La
 Have, 1.00; *Ministers' percentage:*
 Rords Dr McLeod, 83, 84, and 85,
 7.00; Adam Gunn, 1835, 3.50; A
 Russell, 3.75; John Cameron, 4.00;
 Dr Murray, 8.00.—Total, \$880.25.

SYNOD FUND.

River Dennis..... \$2.47

FRENCH EVANGELIZATION.

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

Already acknowledged... \$5,124 60
 Prescott..... 16.00
 Hamilton, Knox (Th)..... 20.46
 New Glasgow, Que (Th)..... 4.00
 Shawbridge (Th)..... 2.00
 W S Fraser, Bradford..... 7.00
 Lansdowne..... 1.35
 Sand Bay..... 1.24
 Fairfax..... 3.63
 Madoc, St PETERS..... 8.00
 A F Wood, M P P, Madoc..... 4.00
 Dunbar & Colquhoun's (Th)..... 13.25
 Kingsbury & Brompton Gore..... 15.00
 Keady, Chalmers Ch..... 20.00
 A friend, per Rev R H War-
 den..... 100.00
 S R Wallace, Burgessville..... 10.00
 J S Wallace..... 1.00
 Manchester (Th)..... 4.00
 Smith Hill (Th)..... 5.00
 Cote des Neiges (Th)..... 6.17
 South Kingess..... 8.00
 Beverly (Th)..... 14.00
 Dundalk..... 2.45
 Ottawa, French Ch..... 1.66
 Scott & Uxbridge..... 5.20
 Rochesterville (Th)..... 7.00
 Ramosa, 1st Ch..... 6.00
 S S..... 5.00
 J Barclay, Oakville..... 5.00
 Namur..... 3.60
 Proof Line..... 8.60
 West Brant..... 16.00
 Wyoming..... 6.00
 Doon (Th)..... 3.00
 South Plympton..... 16.00

Prince Albert & Port Perry. 10 50
 L P, Valleyfield..... 10.00
 One who loves cause of Xt. 2.00
 Avonbank..... 7.58
 Fullarton..... 10.05
 East Williams, St Andrews. 10.00
 White Ch & E Wawanosh..... 6.25
 Jas Brebner, Allouez, Mich. 4.00
 Presbyterian Ch in Ireland. 966.66
 Valcartier..... 3.00
 C D A..... 5.00
 J Black, St Louis de Gonzague 4.00
 Nassagaweya..... 6.00
 Do (Th)..... 10.00
 Campbellville (Th)..... 16.50
 Per Rev A MacGillivray..... 120.83
 Harrington (Th)..... 10.00
 Seymour, St And's S S..... 5.00
 Montreal, Erskine Ch, on ac. 150.00
 Konyon (ad'l)..... 12.00
 Manchester (ad'l)..... 1.00
 Port Elgin (Th)..... 13.58
 Corunna..... 6.00
 South Mountain (Th)..... 5.24
 Smiths Falls, St And's, on ac. 22.21
 Ayr, Knox S S..... 22.60
 Parkhill..... 7.50

Per Rev. Dr. MacGregor, Halifax.

Middle Musquodoboit, Mid-
 dleton Ch..... \$4.55
 Shubenacadie..... 20.00
 Lower Stawiecke..... 8.00
 N Salem..... 2.00
 Rt Main, Kingston, N B..... 10.00
 Pugwash, St Matthews (Th)..... 8.00
 Blue Mountain..... 8.00
 Woodville, & C, P E I..... 8.00
 River Dennis..... 4.43
 Malazawath..... 7.50
 Alex Matheson, Sydney..... 5.00
 Pictou, Knox Ch..... 53.00
 Chatham, St And's, 1 yr..... 10.00
 New Carlisle, Hopetown &
 Onslow..... 12.00
 Onslow..... 15.00
 St James, N B..... 2.35
 St James, N B, Union Ch..... 2.65
 Brookfield) Th)..... 7.10

Per Rev. Dr. Reid, Toronto.

Hillsburg, St And's..... 9.35
 South Luther..... 5.50
 Waldemar..... 3.63
 Phillips, School house..... 1.78
 Unionville..... 1.90
 Esquising, Union Ch..... 32.75
 Strabane..... 6.60
 Kilbride..... 6.40
 Louth..... 2.00
 McKillop, Duff's Ch..... 10.00
 Winthrop, Caven Ch..... 8.00
 Mandamain..... 3.00
 St Anns and Smithville..... 4.40
 John Brunton, Belmont..... 1.00

Newcastle..... 7.24
 Newcastle S S..... 10.00
 Sutton, &c..... 6.00
 Ashburn..... 12.60

\$7,240.28
 Less T & D Kirkpatrick,
 transferred to French
 Scholarships..... 25.00

\$7,215.28

COLLEGE FUND.

Rev. R. H. Warden, Montreal,
 Agent.
 Already acknowledged... \$207.25
 Bearbrook & South Indian.. 1.50
 Brockville, St Johns..... 8.00
 Montreal, Erskine, on ac... 200.00

\$416.75

POINTE-AUX-TREMBLES SCHOOLS

Received by Rev. R. H. Warden,
 Montreal, Treasurer, to 7th Decem-
 ber, 1885.

Already acknowledged... \$1,044.42
 Limehouse..... 6.35
 Springville (Th)..... 14.00
 Cartwright, 1st Ch (Th)..... 6.13
 Shelburne (Th)..... 12.55
 A friend, Shelburne..... 5.00
 St Martins, Que..... 3.50
 Hastings (Th)..... 7.00
 Two friends, Richmond, Que 10.00
 Pinkerton (Th)..... 5.00
 English River & Howick (Th) 13.00
 Avonbank (Th)..... 5.97
 Fullarton (Th)..... 8.40
 Ballyduff (Th)..... 3.40
 Montreal V Pres Mis Soc... 25.82
 J H Hill, St Andrew's..... 50.00
 Ross S S..... 28.29
 Seymour, St And's S S..... 5.00
 Garden Hill & Knoxville (Th) 4.00
 Markham, St John's..... 5.00

\$1,263.83

MANITOBA COLLEGE.

Received by D. McArthur and Rev.
 Dr. King,
 For Debt.

Alex Turner, Hamilton..... \$100.00

For Ordinary Revenue.

Viriden, \$12.00; Rev Mr Bryden,
 Selkirk, 5.00; Prince Albert, N W T,
 32.00; Per Rev Dr MacGregor:—
 St Andrews, Campbellton, .. 0—
 Richmond, Halifax, 4.00; St James'
 N B, 1.00; Strathalbyn, P E I, 5.00;
 St John's, Dalhousie, 5.00.—Total,
 \$68.00.

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 taining Supplementary Tables, with the most recent Census Returns. Royal 8vo Sheep, \$12.00.

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