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THE  
PRESBYTERIAN RECORD  
FOR THE  
DOMINION OF CANADA.

VOL. IX.

DECEMBER 1884.

No. 12.

Augmentation of Stipends.

CIRCULAR FROM THE CONVENER.

THE Third Sabbath of November is the day appointed by the General Assembly for a Special Collection in aid of the Augmentation Fund. It is earnestly hoped that in all congregations and mission stations which have not adopted some other method of raising funds for this object, the collection will be made on the day appointed, or on some other convenient Sabbath. The attempt to raise the stipends of the ministers, in the Western section of the Church, to a minimum of \$750 and manse, was successful last year to this extent, that payments were made on the increased scale for the six months ended in April 1884, (grants having been made on the old basis for the six months preceding,) and a reserve fund of \$17,000 was secured, which has made it easy to meet the payments due in October without borrowing money.

When the movement was set on foot a year ago, there were 256 congregations in the Western section of the Church, including 33 vacant charges, giving less than the proposed minimum. Of these 78 made no claim on the Augmentation Fund, coming up in nearly all cases to the standard required. The number of congregations at present on the Augmentation list is 163, of which 141 have settled ministers. The amount required to secure the minimum stipend for the current year to these ministers is about \$30,000. Some small proportion of this amount may be received from the assisted congregations, but the stronger congregations of the Church will have about the same burden to bear as last year.

According to the regulations of the General Assembly, supplements should be paid semi-annually, so as to make the stipend "in the first place" only \$600 and manse, the income which remains at the disposal of the committee when the treasurer's books are made up at the end of the ecclesiastical year (April 30th) being distributed so as to secure to each minister, if possible, \$750 and manse. In view, however, of the heartiness with which the matter was taken up last year, and in the faith that there will be such a general and liberal response throughout the Church this year to the appeal for funds as will justify the committee in going beyond the letter of the Assembly's regulations, the committee resolved, at the meeting held in October, *to pay the supplements at the full rate of \$750 and manse for the past half year.* The committee are confident that the Church does not intend to take a backward step in this matter, and they have no fear, therefore, of being obliged to reduce the grants in April. It must be borne in mind, however, that a good many *special* contributions were given last year, which may not be repeated, and, consequently, there is need of increased liberality on the part of the congregations of the Church generally.

The General Assembly has resolved that the funds for Home Mission Work proper, and for Augmentation of Stipends, shall be kept distinct. It is particularly requested that congregations contribute separately to these two objects. If money be remitted for both objects combined, it should be distinctly stated how it is to be divided.

Envelopes, specially prepared, will be supplied to congregations. They may be distributed on the Sabbath preceding that on which the collection is to be made, or used in any other way that may seem good to the office-bearers. Such envelopes were

used last year in many cases with good results.

The committee commend this object to the earnest consideration of ministers and people, confident that continued success in securing a decent maintenance for ministers in needy districts will tell favourably on every department of the work of the Lord committed to us. On behalf of the sub-committee on Augmentation,

D. J. MACDONNELL, *Convener.*

ROBT. H. WARDEN, *Secretary.*

### Editorial Greetings.

#### FROM DERRY TO DUBLIN.

**W**E sailed from Quebec on the morning of the 14th of June, in the *Poly-nesian*, of the "Allan Line"—the "rolling Polly," she has been called, but she is no worse than other screws. They all do it, wind and weather permitting. The ships of this line are splendid sea-boats, commanded by careful, skilful, and gentlemanly captains. The regularity with which they perform the mail service, when the difficulties of the route are taken into account, is simply marvellous. Of the eighteen summer passages I have made in these steamers, the longest, from Rimouski to Merville, was nine days: the shortest was six days and nineteen hours: the average time not much over eight days. They do not run so fast as some of the New York boats. In foggy weather they do not run at all, but dodge along cautiously at the "dead slow." On this account they are the *safest* steamers that cross the ocean. Their accommodation is all that can reasonably be desired. We had the usual complement of saloon passengers, and more in the steerage than one would naturally expect going east. Among the latter were farmers and traders going home to revisit the scenes and friends of early days, after long years, and hard struggles for the "independence," which their industry and perseverance at length secured. It was interesting to hear some of them relate their experience—how long it took them to cross the sea, forty or fifty years ago, in small crowded sailing ships; the trials they encountered in the new world before the days of railway and

telegraph; when there was no money in circulation; and when the noble province of Ontario was for the most part an unbroken wilderness. But all were not of this well-to-do class. There were a few "unfortunates" who never succeed anywhere—recent importations, who came here expecting to pick up gold in the streets, who never got beyond the stage of waiting for something to turn up, and who, after a brief, aimless, sojourn were going back, sadder and not wiser men, to sponge upon their poor relations and to decry Canada. In the cabin, our pleasant company included eight ministers, five of them Presbyterians bound for the Belfast Council. Several laymen were also going there. The youngest minister was selected to preach on the first Sabbath, when as yet sea and sky were serene. He preached a model sermon from the text,—“There was no more sea.” A week later he was heard to remark in a subdued tone of voice, that the next time he preached from that text he would have something more to say about it. On Sunday evening, the 21st, less than eight days from Rimouski, we disembarked at Merville and sailed up Loch Foyle in the steam tender to Londonderry, some twenty miles. This approach to Derry is very picturesque. It was midnight before we reached Jury's Hotel. All of us were early astir next morning and went the round of "the walls" before breakfast. This we were told would exhaust the docket of the Derry Lions. But that does "the Maiden City" scant justice, for it is really a very nice town and a place of historic interest. It was founded as far back as the sixth century, by St. Columbkil. Twice it was burned by the Danes—in the eighth and ninth centuries—and many times destroyed by the O'Neils and others in later years, not to speak of the memorable siege of eight months from December 1688 to August 1689. In pursuance of an oath the Catholics had taken to massacre the Protestants, they advanced upon the town and were nearly entering it, when thirteen young apprentices, it is said, ran to the main guard, seized the keys, drew up the bridge and locked the gate. Inspired by the heroism of these boys, the citizens took grace of heart and set themselves in earnest to resist the invaders. Their defence of the city is one of the noblest and

record. Though reduced to greatest straits through want of provisions, under the leadership of the Rev. George Walker and Governor Baker, they bravely held out until a fleet of ships sent by William of Orange came to their relief. The walls of Derry are about one mile and a half in circumference, and though built more than two hundred and fifty years ago are still in good preservation. They are wide enough for a carriage drive on the top of them, and high enough to afford a view of the whole town and many miles around it. At the highest point is a monument to Mr. Walker the hero of the siege, and near it the celebrated cannon "Roaring Meg" which did wonderful execution in its day. Other great guns lie in state on the ramparts—once the pride of the "Grocers," the "Merchant Tailors" and other guilds—the guns and the guilds being both alike harmless now. The Protestant Cathedral is the finest building in the town—erected in 1633. There is also a large Roman Catholic Cathedral. There are four or five Presbyterian churches in the city and nineteen in the Presbytery of Derry. The Magee Presbyterian College, in the immediate neighbourhood, is a beautiful building, erected at the cost of a \$100,000. It was largely endowed by Mrs. Magee, a Dublin lady. It has eight professors in Arts and Divinity and a lecturer in Elocution. The original name of Derry was *Doire Calgaic*—"the place of oaks." The population is about 25,000.

Crossing the Foyle on a long bridge, we reach the station of the Belfast and Northern Counties Railway. At 10 a. m. we are "all aboard" for Belfast. It was a glorious morning, and we could not have made our first acquaintance with the Emerald Isle under more favouring circumstances. Several of our party were natives and knew every inch of the ground. As we caught some fine views of the sea, with the surf rolling over the long sandy beach, or saw the waves break against precipitous rocks; as we dashed through a tunnel, or skirted the base of a lofty hill, it was a treat to hear our friends discourse on the charms of their country. One reverend brother, pointing to a brown heath, near Limavady, suddenly felt a lump rising to his throat. "I was born there," said he, "and many a time I have cast peats on that moor."

Another, with equal enthusiasm, pointed to where he had taught the village school, and to the little town where he preached his first sermon with fear and trembling. These men were proud of their country, and not without good reason. So heartily did I enter into their feelings, I almost wished I were an Irishman. Experiences of that kind come only once in a man's lifetime, and they are very delightful. We passed a number of thriving towns, Coleraine, Ballymoney, Ballymena, Antrim, and Carrickfergus. Near Antrim we saw, rising in solitary grandeur above the woods of a gentleman's policy, one of the old round towers peculiar to Ireland, and which have long excited the curiosity of antiquaries as to the purpose they were intended to serve. The country is beautiful and well cultivated. The crops are good, but the farms are *very* small. We reached Belfast at two o'clock in the afternoon.

I am not going to say anything about the Council just now. One thing at a time. Belfast is a very fine city. Its streets are wide, well paved and clean. The general style of architecture is exceedingly effective, and many of the public buildings are very handsome. I wish I could say as much for the "Lagan," but to tell the truth the Lagan is a ditch compared with the St. Lawrence and, at ebb tide, a very unsavoury ditch, but the Lough of Belfast, into which this river flows, is "a joy for ever"—a fine expanse of salt water some twenty miles long and five miles wide. On either side are the villas and country seats of the merchants and manufacturers whose enterprise has made Belfast the commercial capital of Ireland. The manufacture of linen is the chief trade of Belfast and its neighbourhood. As we passed along the railway we saw every here and there large bleaching-grounds, on which the long webs of cloth are spread out until they become white as snow. The shipbuilding trade employs between four and five thousand men. It is here that the magnificent iron steamships of the "Inman Line" are built. Here also is the largest rope making establishment in the United Kingdom. The Belfast press is entitled to a high rank in the "fourth estate." I have no idea how many newspapers are published here, but those that came under my notice are well printed and

conducted with marked ability. The *Witness* is a true blue Presbyterian sheet. It has been for many years on our exchange list and we esteem it very highly for its work's sake and because of its intrinsic merits. We tried to find out the impersonal editor, but failed to discover his sanctum. Peradventure he was on a journey. Nor were we more successful at the office of the *Northern Whig*. This, we believe, has the largest circulation of any paper in the north of Ireland. I gladly take the opportunity of mentioning that it gave by far the fullest, and in fact admirable, reports of the proceedings of the Council while it was in session. *The News Letter*—the oldest paper in Belfast, is the organ of the conservative party. It is conducted with acknowledged ability, and what is more, I believe it pays remarkably well. The proprietor politely shewed us over his large and well-appointed establishment and gave us an object lesson in stereotyping and fast printing that was exceedingly interesting. In these wonderful processes they are not a whit behind us. In regard to "finish" they are ahead of us. *The News Letter* has its "private wire" to London, maintained at a cost of \$6,000 a year, over which four or five columns of "copy" are frequently transmitted during the small hours and served up in good style in time for the subscriber to read the "latest news" from the ends of the world when he sits down to breakfast. The morning paper may well be called one of the wonders of the age.

Towards the mouth of the Lough are the pretty towns of Bangor on the south side and Carrickfergus on the north—fashionable summer resorts easily reached by rail or steamboat. On every hand you find evidences of wealth and culture. In this neighbourhood is Clondeboye, the romantic seat of the Earl of Dufferin. Belfast is noted for its educational and benevolent institutions. Here are Queen's College, supported by the Government, and the Presbyterian Theological College, under the control of the General Assembly, in which six chairs are permanently endowed. Dr. Watts is the primarius Professor of Divinity. The Presbyterian Orphan Society, founded in 1865, and with which the name of Dr. Johnston and his wife are so honourably connected, takes care of some three thousand

orphans from all parts of Ireland, and has an annual income of about \$52,000. The Albert Memorial, surmounted by a beautiful spire, is a massive clock-tower, 113 feet high, erected to the memory of the Prince Consort in 1868, in the centre of the city. It is both useful and ornamental, showing the time by night as well as day. The street-car service is very much better than that of Montreal. The policemen are decidedly "nobby." They have easy times, for there is very little of the rowdy element. This must be due in some measure to the efforts of the Temperance League, of whose existence there is palpable evidence in the number of temperance hotels and restaurants, and especially in the "coffee-houses" you find planted in the middle of the busiest thoroughfares, where the wayfaring man may obtain an excellent cup of coffee for a penny and a good square meal for less than sixpence. The "Royal Irish Constabulary" force is organized on military principles, is in a high state of efficiency, and is paid from the public funds. It is composed of picked men. Most of them are six-footers. I interviewed one at Portrush, who stood six feet eight inches without his shoes, he said he was one of seven brothers all nearly as tall as himself. The Constabulary are distinct from the city police and are stationed all over the country. There are also strong bodies of local militia in the several counties. The population of Belfast in 1881 was 224,000 and it is rapidly increasing. Of Presbyterians there are 79,621; Episcopalians, 58,410; Roman Catholics, 59,975; Methodists, 9,141; and the remainder of other persuasions. There are 39 Presbyterian churches, 19 Episcopal, 17 Methodist, and 24 belonging to other denominations—in all ninety-nine churches.

The "limited mail" train takes us from Belfast to Dublin in three hours—130 miles—through the counties of Down, Armagh, Louth, and Meath. A finer agricultural country it would be hard to find anywhere. It is the garden of Ireland. We reached Dublin on a Saturday afternoon, time enough to get a general view of the city before dark. We put up at the "Gresham," an elegant hotel in Sackville street, which ranks as one of the foremost thoroughfares in Europe. This famous street is one hundred and fifty feet wide, flanked

with lofty buildings—once occupied by the aristocracy of Ireland, but now devoted to merchandise. When lit up at night it has quite a dazzling appearance. In the centre of it is the Nelson Monument, a graceful Doric pillar, 108 feet high, surmounted by a statue of the hero of Trafalgar, Copenhagen, St. Vincent, and the Nile. A little further down is the O'Connell Monument, a splendid national tribute to "the Liberator of his country." The handsome new bridge across the Liffy is as broad as it is long. The Phoenix Park, containing 1753 acres, is a splendid enclosure. Near the entrance is a mammoth obelisk 205 feet in height on which are recorded the victories of the Duke of Wellington. Here too is the vice-regal lodge, immediately in front of which, marked by two crosses on the footpath, Lord Cavendish and Mr. Burke were assassinated. The Liffy, which flows through the centre of Dublin, were more appropriately called the *Letha*. It is a dark stagnant pool, spanned by numerous bridges, on whose banks stand the largest breweries in the world. Among the public buildings the most remarkable are the Bank of Ireland and Trinity College, in close proximity. The latter is famous the world over as a seat of learning. The buildings are very large, surrounding a square of 560 by 250 feet. It is attended by over 1,300 students. In its library are 120,000 volumes and 1,500 rare manuscripts. Its geological and natural history museums are also extensive and valuable. The "castle" is disappointing. Whatever it may have been, it now exists but in name. The only trace of the original fortress is a small remnant of a round bastion almost hidden by the gloomy pile of barracks in which the Lord Lieutenant spends the winter months. The adjoining chapel is a most elegant specimen of Gothic architecture. Not far off is Hoey's Court, where Dean Swift was born, and Aungier street, where Thomas Moore the poet first saw the light. Mornington House, in which the Duke of Wellington was born, is now used as the offices of the dis-established Church of Ireland.

I spent a very pleasant Sunday among the churches. In the morning, at Rutland Square Church, a handsome edifice, built by a Mr. Findlater some twenty years ago, during the incumbency of Dr. John Hall,

now of New York. It cost a deal of money, but, owing to its cramped site, it is only lighted from one side, rather it is not lighted, for the windows are filled with rich stained glass, giving the interior of the church a heavy, almost gloomy appearance. The Sabbath-school room in the basement must be lighted with gas, even on such a bright morning as this. I was invited to meet the kirk-session, and observed that their custom is to unite in prayer along with the minister for a short time before public worship. One of the elders led in prayer. They seemed to be an earnest band of men of the genuine Aaron and Hur stamp. The minister is a twin brother of Rev. Dr. S. M. Hamilton of New York, and an excellent preacher. The congregation, a fashionable, and to-day a representative one—many being away at the sea-side. In the afternoon I visited the Glasnevin cemetery, and was much interested in looking at the tomb of O'Connell. It is a vaulted chamber underneath a massive tower of dressed granite, built in imitation of the old round towers of Ireland, 175 feet in height. Through a grated door is seen the coffin covered with crimson velvet which contains the dust of the man most dear to the heart of every Irishman. Around this grand mausoleum are flower-beds and shrubbery, and sombre yews that stand like sentinels on hallowed ground. Catholics and Protestants lie alongside of each other in this cemetery.

"There servants, masters, small and great,  
Partake the same repose;  
And there, in peace, the ashes mix  
Of those who once were foes."

Among the monuments are some beautiful imitations of the old runic crosses, elaborately carved in granite. Curran's tomb is in the form of a sarcophagus, constructed of great blocks of red granite weighing from four to five tons each. The grounds, extending to some sixty acres, are not well kept. It is a wilderness compared to our own Mount Royal Cemetery. At four o'clock heard a rousing sermon on the duty of "forgiveness" in the Roman Catholic Cathedral which was quite full. This fine edifice was built in 1816. But by far the finest ecclesiastical structures in Dublin are the two Protestant Cathedrals—Christ's Church and St. Patrick's. They are both old, and very large. The former was recently

"restored" by Mr. Henry Roe, at a cost of nearly half a million sterling, the latter, by the late Sir Benjamin Lee Guinness, at a cost of £250,000. Among the numerous monuments in Christ's Church is that of Richard Strongbow and his wife Eva. St. Patrick's Church was built in the year 1190, on the site of a much older one. In it is a monument to the eccentric Dean Swift and his faithful servant Alexander Magee, also to Archbishop Whately and many other celebrated prelates. In the evening I went by tram-car to Rathgar—a fashionable suburb extending some miles from the centre of the city. Its chief attraction for me at this time was that here is the church and manse of Dr. William Fleming Stevenson, the Convener of the Assembly's Committee on Foreign missions, one of the most accomplished ministers in the Presbyterian Church of Ireland, and whose reputation as a lecturer and writer on missions has become world-wide. I counted myself fortunate to hear him preach in his own pulpit an admirable discourse on "Sleepy Christians." It was particularly applicable to myself after the fatigues of a pretty warm day. His text,—“Couldst thou not watch one hour?” carried my thoughts back to St. Paul's, Montreal, where four years ago Principal Rainy preached a memorable sermon from the same text. The church is a model one, seated for about six hundred persons. The manse is romantically situated a short distance off. I shall not soon forget its refined hospitality, nor how the worthy minister walked with me in a drenching rain to the railway, discoursing meanwhile on his favourite theme of missions, answering my remonstrances to thus exposing himself after preaching with the pleasant remark,—“It is simply delightful.”

Dublin is an ancient city. In the fifth century St. Patrick is said to have founded the Cathedral that bears his name. In the middle of the ninth century the Danes founded a great fortress in *Dui bhlinn*—the “Dark Pool,” and ruled the roast here for several centuries. In the time of Henry II. it became an English stronghold. The population at present is close upon 260,000. There are nine Presbyterian churches, of which that on Ormond Quay, erected in 1845, aided by a bequest made by Mrs. Magee, is one of the finest. The Presby-

terian Church in Ireland has five Synods, 37 Presbyteries, and 626 ministers on its roll, including, altogether, fifteen Professors and seventeen ordained missionaries in foreign countries.

### Missionary Cabinet.

CHARLES F. A. GUTZLAFF.

GUTZLAFF, who succeeded Dr. Morrison as interpreter to the British merchants and Government offices in Macao, China, in the year 1842, was the only son of a tailor, and was born at Pyritz in Prussian Pomerania on the 8th of July 1803. His mother died when he was three years old, but under the watchful care of his God-fearing father, he grew up in the knowledge of divine things, and at an early age shewed a strong desire for the pursuit of learning. His father, however, was too poor to gratify his tastes for a liberal education. At the age of eighteen he was apprenticed to a belt-maker at Stettin. While working at his trade here, he borrowed books from some of his companions, and in this way laid the foundation for his future success as a linguist and a missionary. While thus engaged, the King of Prussia visited Stettin, when Gutzlaff and one of his young friends wrote an address of welcome in verse, which was presented to His Majesty and was graciously received. Not only so, the monarch generously assisted the youths in the matter of their education, and in a short time Gutzlaff was sent to the Missionary Institute at Berlin. Here, at the age of eighteen, he pursued his studies with diligence and success. It was next proposed that he should attend the University, in order to qualify himself as a teacher, but a serious illness prevented this. In the meantime a pressing request came from the Netherlands Missionary Society for young men to go forth as missionaries. Gutzlaff was chosen among others and sent to Rotterdam. The directors of the Institute soon discovered that he was a young man of the right stamp; and here he completed his education as a missionary, after which he visited Paris and London. In July, 1826, he was appointed by the Missionary Society to go forth and teach the heathen. He

arrived at Batavia, the capital of the island of Java, 6th January, 1827, and gave himself to the study of the Malay and Chinese languages, in which he attained great proficiency in an incredibly short space of time. He removed to Bankok, Siam, where he adopted the Chinese dress and was scarcely to be distinguished from a native. He translated the New Testament and parts of the Old Testament into the Siamese tongue, and commenced active missionary work among the sailors on the junks frequenting that port. In 1829 he went to Singapore, and from thence to Malacca, and in 1831 reached Tien-tsin, China, a place of nearly one million inhabitants. Here he began by engaging himself as second steersman on board a river junk, and as he sailed from place to place, he preached the Gospel and administered medicine to his comrades and to others as opportunity offered. He next embarked on shipboard and coasted along the shores of China. Twice he visited Formosa. In 1832 he was shipwrecked, and almost frozen to death. After this he procured a printing press and commenced the publication of a Chinese periodical at Canton, which had a great circulation. In 1837 he planned a visit to Japan, but owing to the rigid laws of that country, the ship on which he sailed was fired upon and was obliged to leave the coast. He returned to Macao, and was soon immersed again in missionary labours, and in distributing Bibles and tracts. Each successive attempt to do this was followed by proclamations prohibiting such visits in future, and by orders to put a stop to the printing and circulation of books. The truth is, that the books in question were distributed too freely. Few of the people into whose hands they fell could read them, and fewer still could understand them. But all this time Morrison and Milne, Gutzlaff and Tomlin, Medhurst and Stevens, in their retreats at Malacca and Macao, were laying the foundations of Christian missions in China, preparing the way for the opening up of fields of missionary labour into which others were to enter in and reap. Besides this, Gutzlaff was the author of two important works on China: the one entitled *China Opened*—giving an account of the customs, manufactures, religion etc. of the Chinese Empire; the other, his *Journal of Three*

*Voyages along the Coast of China*. These works made a profound impression on the public mind and were of immense service to the missionary societies of different denominations. His appointment as interpreter in no wise diminished his missionary zeal. "Had they made him Viceroy of Canton, or even Emperor of China," said one who knew him well, "he would still have been a missionary." He was of great service to the English at the time of the Chinese war, and contributed in no small degree to bring about the peace with which it ended. He was also instrumental in founding a Chinese Society for the employment of native Christians as teachers and evangelists, which was so successful that in the first four years no less than forty-eight of such teachers were sent forth to labour among their fellow-countrymen. In 1849 Gutzlaff visited England, Germany and other countries to promote the objects of this Society. He closed a useful and honourable life at Hong-Kong, on the 9th of August, 1857, in the forty-eighth year of his age.

MRS. JAMIESON, OF TAMSUI, writes to the Women's Board of Missions, as follows:—

"Last Sabbath we were at the opening of a new chapel in Bang-kah city, where, you will remember, the first was torn down only to be replaced by another on the same spot; we were in the second, and also saw the street where Dr. M. and his students preached to an angry mob of over four thousand. The new church—large and handsome—is quite near the old one, and into it the people crowded to hear of the burning bush; the lily among thorns; the vessel safe because Christ is in it; to be told of the worthlessness of Buddhism, Taoism, and Confucianism for a hungry soul, and of "the fullness of Him that filleth all in all." To see an idol dashed to pieces on the floor, and, with the proof before their eyes, hear that the Church *must* prosper because Christ is in it. Some converts walked twelve hours to be present. It encourages the people sometimes to have a large gathering that they may see their strength. But oh, the thousands round us in that crowded city who know or care nothing about Jesus! Sin-tiam chapel—a few miles beyond Bang-kah, has been under repair, and (D.V.) will be opened next Sabbath. Thank God, the last convert is now out of prison, Dr. M. says, 'Gone home above—faithful to the end.' News of the death of Dr. McKay's father has made the end seem near to us all. May God help us to work with it ever in view."

## Drunkenness.

DECEMBER 7. PROVERBS XXIII: 29-35.

Golden Text, Prov. 23: 20.

**D**RUNKENNESS has been a besetting sin of the human race from the earliest times, and probably never more so than at the present time. Its consequences have always been disastrous to the souls and bodies of men. Hence the importance of the warnings in this lesson. The preacher speaks from personal observation and experience, ch. 22: 17; Eccles. 2: 3. V. 29. These searching questions answer themselves. Others, indeed, have woe and sorrow, but it is undeniably true that the drunkard is the maker of his own miseries and that he entails them upon others. He cannot hide his shame. It is stamped upon his face. V. 30. *They that tarry*—who have passed the stage of intemperance and have become confirmed drunkards; whose appetites are no longer satisfied with ordinary wine: they must have stronger stuff: their liquor must be *drugged* to make it palatable. V. 31. *Look not*—The surest way to avoid temptation is to have nothing to do with it. Light wines were formerly coloured with saffron or Brazil wood to please the eye. Modern wines are frequently adulterated with poisonous ingredients. *Moveth aright*—refers to the smoothness of the wine pleasing the palate. V. 32. *At last*—No one becomes a drunkard all at once. The habit begins with looking at it, then follow tasting, sipping, drinking. But the day of retribution comes—it *biteth like a serpent*—what can better express the sense of remorse, misery, and shame, than the venomous sting of the serpent or the adder from which one instinctively recoils with a shudder. V. 33. *Strange women*—strange things; so some read it. The vision becomes distorted when men are drunk; every thing looks blurred, and at length *delirium tremens* fills the mind with horrible imagery. *Thine heart shall utter*—It is the heart that prompts the voice. Out of it proceed evil thoughts, words and actions, Matt. 15: 19; Jer. 17: 9. How important that it should be sacredly guarded, ch. 4: 23. V. 34. Giddiness and nausea often happen to those who go down to the sea in ships. The effect of strong drink is very similar; it stupefies, clouds the intellect, and often impairs reason. Drunkards are in as much danger as if they had laid themselves to sleep on the top of a mast. V. 35. The drunkard becomes callous and indifferent alike to insult and to entreaty; all the finer feelings of his nature disappear. So lost to all sense of virtue, he is not ashamed to say, “*I will seek it yet again.*” Woe to the drunkard! He shall not inherit the kingdom of God, 1 Cor. 6: 10; Deut. 29: 19-20. This lesson confirms what Solomon says in the beginning of chapter 20, and what is also said upon this subject in many other parts of Scripture. “*Whosoever is deceived thereby is not wise.*”

## Vanity of Worldly Pleasure.

DECEMBER 14.

ECCLESIASTES II: 1-13.

Golden Text, Eccles. 2: 13.

**T**HE Book of Ecclesiastes is supposed to have been written by Solomon towards the close of his career, after having himself drained the cup of earthly pleasure and tasted some of its bitter fruits. Its scope is to contrast the vanities of all mere earthly pursuits, when made the chief end of life, with the real blessedness of true wisdom. He shows that while temporal rewards do not always follow virtue, and punishment, vice, in this life, that these anomalies will be all rectified hereafter, and that, in the meantime, man's whole duty is to fear God and keep his commandments, ch. 12: 13. Then, as now, all men desired happiness, and here are some of the means resorted to by Solomon himself to secure it. V. 1. *Go to now—disappointed though* he had been with his experiments, he still continued the search. If wisdom will not make him happy, he will try pleasure. *This also is vanity*—a life wholly given to pleasure is a wasted life. V. 2. *Laughter is mad*—Idle, silly laughter betrays a weakness of intellect. It is a caricature of happiness. *What doeth it?*—It does no good. V. 3. Some take to drink to stimulate the brain or to drown sorrow. Solomon thought he was using stimulants so wisely that they could do him no harm. He sought to *lay hold on folly*—resolving that it should not get the mastery over him; but he found out his mistake. Vs. 4-6. He built cities and towns and magnificent public works. He built the walls of Jerusalem and adorned the capital with parks and pleasure grounds. The myrrh and aloe filled the air with their perfume; reservoirs and cisterns afforded the means of irrigating the gardens and supplying the fountains. V. 7. *I got me servants*—I bought slaves; in distinction to those born in his house. *Great and small cattle*—herds of oxen and sheep, 1 Kings 8: 63; 4: 22, 23. V. 8. *I gathered silver and gold*—by taxation, presents, and trade. *Peculiar treasure*—so rare and costly that only kings could afford to get them, 1 Kings 10: 14-29. *Singers*—to enhance the pleasures of the table. Vs. 9-11. He reached the pinnacle of earthly enjoyment, but only to find that it did not satisfy. *I turned to behold wisdom*—to compare it with the mad pursuit after pleasure. *What can the man do, &c.*—If Solomon failed to secure happiness from such sources, none else need try. V. 13. The conclusion to be drawn from all this is, that while worldly wisdom is better than folly, it cannot satisfy the cravings of an immortal soul. It is only “*the wisdom that cometh from above*” that gives peace of conscience and the assurance of happiness hereafter. Riches and luxury are attended with many cares and temptations. True and lasting happiness is only to be found in Jesus Christ. Therefore, seek those things which are above, not earthly treasures, Col. 3: 2.

## The Creator Remembered.

DECEMBER 21. ECCLESIASTES XII. 1-14.

Golden Text, Eccles. 12 : 1.

THE lessons of the year fitly close with the last recorded words of the wise and now penitent preacher—a solemn exhortation to young people to give the best of their time and talents to God, and not to put off religion to old age, the infirmities of which are illustrated by a variety of striking emblems. V. 1. *Remember*—All are apt to forget, and many never think of Him as their Creator and bountiful Benefactor until overtaken by sickness or other calamities, when they have neither the inclination nor the ability to seek the Lord. *In the days of thy youth*—those bright morning hours of life when the heart is tender, the affections strong, the will pliable, and when there are fewer bad habits to break off. *Now*—because the present only is ours, 2 Cor. 6 : 2; and it may be with us now or never. V. 2. The pleasant light of sun, moon, and stars stands figuratively for the mental faculties of the godly man, as set forth in 2 Sam. 23 : 4; and the returning clouds for the infirmities of age. V. 3. The body in old age is likened to a decaying house ready to fall to pieces. *The Keepers, etc.*—the arms and hands grow feeble and palsied, the back becomes bent, and the limbs tottering; *the grinders*—the teeth decay and fall out; *they that look out of the windows*—the eyes, grow dim. V. 4. *The doors, etc.*—the lips are compressed, he masticates his food with difficulty, his slumbers are easily disturbed, and he can no longer sing as in his youth. V. 5. He picks his steps carefully and is afraid of falling. His white locks are blossoming for the grave. The smallest weight is a burden to him. He goes to the place where he is to spend eternity, soon to be forgotten by the hired mourners who attend his funeral. V. 6. *The silver cord*—that unites soul and body. *The golden bowl*—the heart, the centre of life through which the blood circulates: when this ceases to beat, the whole complex machinery stops. V. 7. Death, by an immutable decree, destroys the body, Gen. 3 : 19; Heb. 9 : 27; but it does not end all. The soul never dies, Ps. 49 : 15; Matt. 10 : 28. Vs. 9-11. These weighty sentences were well considered, reminding us that in all our endeavours to instruct others we should be specially careful that we understand what we undertake to teach. Great is the TRUTH. There is nothing else on which to hang our hopes for eternity. V. 12. The Bible is the only book which reveals to us the way of salvation. Let us study that, and learn from it our duty to God and our fellow-men: nor forget that the day of judgment is coming when every one shall have to render an account of himself to God, John 5 : 28-29. *Every secret thing*—There is no good work that will not be suitably rewarded, nor any evil work, done in secret, that will not be brought to account in the judgment of the great day. Rom. 2 : 16.

## Paul at Troas.

JANUARY 4.

ACTS XX. 1-16.

Golden Text, Acts 20 : 7.

PAUL left Antioch on his third missionary journey in A.D. 54, and was absent for about four years. Our lesson for April 6th left him at Ephesus, where he preached for three years, v. 31, and where Demetrius raised such a disturbance as made it necessary for him to leave, see ch. 19. What followed is told very briefly in this lesson, although at least 9 or 10 months must have intervened, during which time a large amount of missionary work would be overtaken. V. 1. It accorded with his original intention to go to Macedonia, ch. 19 : 21; 1 Cor. 16 : 5. V. 2. *These parts*—He seems to have gone via Troas, 2 Cor. 2 : 12, expressly to preach the gospel. From Troas he probably went to Philippi where it is supposed he wrote his second epistle to the Corinthians. Thence, through Macedonia, into Greece, to Corinth, where he stayed three months and wrote the epistle to the Romans, and also to the Galatians. V. 4. These persons were probably office-bearers of the churches they were about to visit. Vs. 5-6. Troas was a convenient place for a missionary conference which lasted seven days and would be an occasion of great interest to all, as it was the last time the great missionary to the Gentiles was to be with them. V. 7. *The first day of the week*—This, and other references, indicates that the observance of what is now called the Lord's Day was already a fixed practice in the Church, 1 Cor. 16 : 2; Rev. 1 : 10. *Preached*—It was a farewell sermon, and he had much to say. V. 8. *Many lights*—the room was crowded and hot. V. 9-10. Poor Eutychus was perhaps not the only one who fell asleep. He may have gone to the window for a breath of air, trying to keep awake, but, being overpowered by drowsiness, he fell from the third story to the pavement below and was killed. Imagine the consternation. In the name of the Master, and almost using his words, Matt. 9 : 24, Paul restores him to life, 2 Kings 4 : 34. V. 11. "The act of Holy Communion was combined in the Apostolic age with a common meal; and St. Paul now some refreshment after the labours of the evening, and then continued his conversation till the dawning of the day."—(Howson.) Vs. 13-14. *Assos*—20 miles from Troas by land, but 40 by sea. Paul going by land secured a few more hours with his converts at Troas. *Mitylene*—on the island of Lesbos, half-way to Chios—the modern Scio. *Samos*—Another beautiful island, 42 miles S.W. of Smyrna. *Trogyllium*—a town on the mainland opposite Samos, Miletus—36 miles S. of Ephesus. V. 16. Had Paul left the ship he might not easily have found another that would take him to Jerusalem in time for the feast. But he did the next best thing by sending for the elders of the Ephesian church to meet him at Miletus.

## Our Own Church.

FATHER CHINIQUY held a series of evangelistic meetings in Montreal last month which were largely attended and highly appreciated by those for whose benefit they were intended. We are sorry, however, to state that a number of evil disposed persons did all they could to prevent Mr. Chiniquy from being heard. At one of the meetings a band of roughs succeeded in doing so by taking possession of the church, singing the Marseillaise Hymn, smashing the windows and otherwise desecrating the sacred edifice. Upon another occasion Mr. Chiniquy and his friends were pelted with stones and the windows of the church were smashed. That such proceedings might take place with impunity in Formosa or New Guinea one can easily imagine, but that they should occur in Montreal, or in any city of the British Empire, is simply intolerable. Freedom of speech is too sacred a thing to be trampled upon in this fashion. Had it not been for the courteous but firm remonstrances of members of the Board of French Evangelization, at whose instance a strong body of police was brought on the ground, the consequences, disgraceful as they were, might have been, and probably would have been, attended with bloodshed and loss of life. The old Scotch motto is not yet obsolete—*nemo me impune lacessit*.

THE LATEST FROM CHINA is the good news that our beloved missionaries are well, and that the mission premises at Tamsui have sustained no harm from the bombardment by the French. Dr. Mackay does not advise the sending of any more Canadian missionaries to Formosa at present. He has sufficient faith in the native converts to believe that they will soon be able to carry on the work themselves. In the meantime Mr. and Mrs. Jamieson are learning the language. Mrs. Mackay takes an active personal interest in the girls' school.

REV. DR. STEEL, writes from Sydney, N. S. W., under date August 14th, that the "Dayspring" had arrived from the Islands. Rev. W. B. Murray, of Ambrym, had come to Sydney on account of his health. He had improved during the voyage. Dr. S. states that there has been awful mortality

among the Polynesian labourers in the sugar plantations in Queensland. In two and a half years 1245 of these labourers died to 359 European labourers! The hospital accommodation has been scandalous and disgraceful. Last March, in a place capable of accommodating fifty patients there were 164. Afterwards the number increased to 189. Still later there were 210 patients in a place intended for fifty. The Government is stopping the immigration. It was time!

PERSONAL:—The name of *Rev. K. F. Junor* was inadvertently omitted in the list of missionaries in the Report for the Assembly. His name should have appeared as a missionary "on furlough allowance." *The Rev. Alexander McGillivray* of Williamstown, has been appointed by the Board of French Evangelization to visit the United Kingdom in the interests of the work they have in hand. There will be many ready to give Mr. McGillivray a courteous reception for his work's sake. He proposes to leave early in January.

FUNERALS:—The Presbytery of Glen-garry recommends the people under its care

- (1) to discontinue the observance of *Wakes*.
- (2) To discontinue Sunday funerals.
- (3) To do away with all unnecessary expense. To this end the Presbytery enjoins that the use of crape, the giving of refreshments, and the use of costly caskets be discontinued.
- (4) That the religious service should begin punctually at the hour that has been fixed, and that it should not, except in special cases, exceed twenty minutes in length.

EDMONTON.—At the induction of Rev. A. B. Baird at Edmonton, the Superintendent of Missions presided and addressed the congregation, and the Rev. D. M. Gordon, of Winnipeg preached and addressed the minister. The attendance was large, and Mr. Baird was warmly received by the people. To attend this induction the gentlemen named travelled over 1000 miles, 840 by rail and 200 by buck-board. The time going was about 2½ days from Winnipeg to Calgary, and 4 days from Calgary to Edmonton. When Mr. Baird went to Edmonton, the settlement was small and our cause feeble; now there is a flourishing settlement and a vigorous congregation. Then we had but one station and no church; now five stations and two churches. The people then were scarcely able to contribute \$300 toward the support of the minister; and now they give \$700. During the three years, over \$400 have been raised for all objects. Mr. J. L. Campbell, of Knox

College, assisted Mr. Baird during the summer, and the most of his expenses were defrayed by the people. It is gratifying to reflect that so important a point as Edmonton is occupied by so able a minister as Mr. Baird.

#### MEETINGS OF COMMITTEES.

THE HOME MISSION COMMITTEE (Western Section) met in Toronto on the 21st of October, continued in session two days, and transacted a large amount of business. Rev. Allan Findlay, of Bracebridge, was appointed superintendent of missions in Algoma, Muskoka, and Parry Sound districts, and along the line of the Canadian Pacific Railway to North Bay, at a salary of \$1,200 per annum and travelling expenses. Rev. James Robertson gave a report of his labours in Manitoba and the North-West during the past six months. It was reported that Rev. Donald Fraser had been inducted to Pandora-street Church, Victoria, B.C. Letters were read from Rev. J. S. Mackay, now in charge of St. Andrew's Church, New Westminster, with which are connected 60 families and 30 young men, and an attendance of 50 in the Sabbath-school. Rules were adopted for the appointment of missionaries. Mr. Macdonnell presented a report on behalf of the Augmentation of Stipends sub-committee, recommending that grants for the half-year ending 1st October be paid at the full rate of \$750 per annum and manse, in the faith of a general and liberal response throughout the Church. Mr. Thomas McCrae was cordially thanked for his liberal payment of the grant due to the stations supplied by Mr. Henry Knox, a catechist, who was inducted chiefly by Mr. McCrae to enter upon the work.—W. COCHRANE, D.D., *Convener*; B. H. WARDEN, *Secretary*.

THE FOREIGN MISSION COMMITTEE (Eastern Section) met in New Glasgow on the 13th of October. Reports were given of the visitation of congregations in Newfoundland, Nova Scotia, New Brunswick, and P. E. Island by Rev. Messrs. Grant, Campbell, and Robertson, with satisfactory results, pecuniary and otherwise; with notices that Mr. Grant was about to sail for New York, that Mr. Campbell had gone to the North-West, and that Mr. Robertson would leave the Maritime Provinces for Ontario, en route for San Francisco and Erromanga in December. Notice was given of the ordination and designation to Demerara of Mr. Gibson by the Presbytery of Toronto, preparatory to his early departure for Trinidad, where he remains for a time. The unification of foreign mission committees and funds was favourably entertained, subject to the approval of the Synod. Letters were read, showing that the house for Rev. Mr. Grant, in San Fernando, to cost \$3,000, was in process of erection. Miss Christina Copeland, of Pictou, was appointed teacher of the San Fernando school, to succeed Mr. Jacob Corsbie, who after excellent service has retired to rest and regain strength. Miss Amy B. Hilton was appointed teacher in Mr. Morton's School, at

Arouca. Both of these young ladies have very high recommendations, both as to personal character and teaching capabilities. They are expected to sail about the 1st of December. Notice was received from Mr. Crum Ewing, of Ardincaple Castle, that the situation at "Better Hope" was not yet filled up, and is still open to applicants from the Canadian Church.

A letter was read from the Rev. Dr. Steel, respecting the destructive effects of the labour system in Queensland on New Hebridean life, with notice that the proposal for a new steamer to supersede the Dayspring had not yet been submitted to the practical men in charge of the mission vessel, and expressing the opinion that before any action, by the Churches, is come to, not only the cost of construction, but the expenditure for subsequent maintenance, should be weighed, in both of which the increase would be large. The Committee, having noticed that liberal contributions had been placed at Mr. Robertson's disposal for the proposed new steamer, thought it well to notice the fact above mentioned, lest kind donors should be disappointed by the delay which is likely to take place.—P. G. MCGREGOR, D.D., *Secretary*.

#### ORDINATIONS AND INDUCTIONS.

KIPPEN AND HILLSGREEN, *Huron*:—Rev. S. Acheson, formerly of Wick, was inducted on the 11th of November.

ASHBURN AND UTICA, *Whitby*:—Rev. A. M. McClelland, formerly of Russell and Metcalfe, was inducted on the 4th of November.

WESTON AND WOODBRIDGE, *Toronto*:—Rev. Walter Reid was inducted on the 18th of November.

STREETSVILLE, *Toronto*:—Rev. James Murray was inducted on the 10th of November.

TRURO, *St. Paul's Church*:—Mr. John Dustan was ordained and inducted on the 11th of November.

PORT PERRY, *Whitby*:—Rev. John McMechan, formerly of Waterdown, was inducted on the 25th of November.

EDMONTON, *N.W.T.*:—Rev. A. B. Baird was inducted into the pastoral charge of this congregation on the 28th of September.

DUNDAS, *P. E. Island*:—Rev. E. Gillies, late of Earltown, N.S., was inducted on the 25th of November.

CALLA.—Rev. Thomas Cumming, of St. Joseph Street Church, Montreal, has accepted a call to St. Andrew's Church, Truro, N.S. Rev. Dr. Moffat of Walkerton, *Bruce*, has received a call to St. George, *Paris*; Rev. W. Robertson of Danville, *Quebec*, to Hemmingford, *Montreal*; Rev. P. A. MacLennan of Kenyon, *Glengarry*, to Ashfield, *Mailand*; Rev. Dr. W. J. Smythe, of Oshawa, *Whitby*, to Somerset, New York. Rev. John Neil, of Nassagawega, to Charles Street Church, Toronto. Rev. Alexander Raulston, of the Reformed Presbyterian Church, New Brunswick, to Murray Harbour, *P.E.I.* Rev. J. Cameron, of Laskey, to Richmond Hill, Toronto.

Rev. John Smith, of Berwick-upon-Tweed, has declined the call to St. James' Square Church, Toronto.

**DEMISSIONS.**—Rev. Thomas Atkinson, of Enniskillen and Cartwright, and Rev. James Little, of Bowmanville, *Whitby*. Rev. Andrew Gray of Wallace, N. S. Rev. John Macdonald, of Cow Bay, C.B. Rev. James Tait of Fitzroy Harbour.

### NEW CHURCHES.

**PARK-STREET CHURCH, HALIFAX.**—The congregation which for forty years worshipped in Poplar-grove Church have built a new and very handsome church on Park-street. The last services were held in the old building on the 26th of October. These were numerously attended, and were very impressive. The Park-street Church was dedicated on the first Sabbath of November; Rev. Dr. Macrae preaching in the forenoon and afternoon, and the pastor, Rev. A. Simpson, in evening. On the three occasions the church was filled to overflowing with attentive audiences. The collections amounted to \$1,360. The new church cost \$23,000. It is capable of seating 700 or 800 and is one of the most comfortable and elegant churches in the Maritime Provinces. Mr. Thomas Bayne is to present the church with a new organ. There is a Sabbath-school room capable of accommodating 400, and a room for the infant class.

**PORT ARTHUR, Lake Superior.**—A very fine new church was opened for worship at this place on the 5th of October by Principal King, of Winnipeg, who preached both at the morning and evening services. The building is in the form of a Greek cross, is elaborately finished, and has cost about \$10,000. This beautiful church is a noble testimony of the success of Mr. Herald's labours during the four years he has been in charge of the congregation, and speaks well for the liberality, the good taste, and the enterprise of his people.

**ST. GEORGE DE BEAUCE, Quebec.**—The new church at St. George, of which mention has already been made in these columns, was set apart for the worship of God on the 16th of October. The services were conducted by Rev. J. C. Cattanach of Sherbrooke, assisted by the Rev. John G. Pritchard, of St. Sylvester, and Rev. James D. Fergusson, of Marlow, the pastor. This is the second Protestant church in the county of Beauce, and we understand that already the attendance of the congregation has doubled. It cost \$1,050. The debt is \$200, which will not remain long a burden on it. The church will seat 120 persons. It was built by the seven Presbyterian families who reside here, with the kind assistance of their Episcopalian neighbours.

**STRATHALBYN, P. E. Island.**—A beautiful new Church was opened for divine service on Sabbath the 2nd November, by the Rev. A. Stirling, New London, who preached in English at 11 a.m., Mr. Macleod, the pastor, preached at 2 p.m., in Gaelic.

This Church is constructed in the Gothic style, with a show of taste and beauty, fitted to accommodate six hundred people, furnished with every modern improvement, organ excepted, which is not accepted. It is acknowledged to be one of the handsomest buildings of the kind in the province. Great praise is due to the people of Strathalbyn for their exemplary effort in finishing two such churches within the limited period of fifteen months.

**LINWOOD, Guelph.**—The new church at Linwood was opened for worship on the 26th of October by Rev. Principal Caven. The church is 46 by 30 feet, and will seat comfortably 200 persons. It is a handsome little church, an ornament to the village, and a credit to the congregation and its pastor, Rev. Alexander Russell.

**DAY MILLS, Algoma.**—A handsome frame church, 24 by 40, has just been erected at this place, situated about twelve miles from the village of Thessalon. It was opened for public worship by Mr. H. McLennan, student missionary. The debt remaining on the building is covered by subscriptions, with the exception of about \$54.

**KOUCHIBOUQUAO, N. B.**—A new Church was dedicated here on Sabbath, the 19th of October. The services were conducted by Mr. W. L. McRae, Catechist. The building is 55 x 30 feet, capable of seating 250. It is very neatly finished and beautifully situated. It cost \$1,700, and is free from debt.

A SABBATH-SCHOOL ROOM, costing \$800, has been erected, free from debt, in connection with the Presbyterian Church, at Grafton, Ontario, where the Rev. J. W. Smith and his wife have both laboured faithfully and successfully for the last 35 years, Mrs. Smith having always taken a prominent part in the Sabbath-school.

### THE COLLEGES.

**PRESBYTERIAN COLLEGE, HALIFAX.** The session was opened on November 5th, the inaugural lecture being by Dr. Pollok, on the "Teaching of the Twelve Apostles." The lecturer traced the history of the "Teaching" and explained its bearings upon apologetics and on current questions in theology. The freshmen class this year is larger than usual, numbering ten or twelve. A catalogue of the library has been prepared this summer, showing 9,000 volumes. Rev. Dr. Macrae addressed the students very impressively on their privileges and responsibilities. At a meeting of the College Board on the same day, steps were taken for carrying out the instructions of the Synod relating to a chair in Dalhousie College. A Bursary Committee was appointed which takes measures to help

deserving students who are in need of aid. One dollar a week is paid towards the board of all the Divinity students, and additional aid is given according to the requirements of each case.

**QUEEN'S COLLEGE:**—The forty-fourth session of the Theological Faculty of Queen's University, at Kingston, was opened on Thanksgiving Day by a lecture in Convocation Hall, from Professor Ross, B. D., upon "The Genesis of Religion." The lecture dealt with the subject as recently discussed by Mr. Herbert Spencer and Mr. Frederic Harrison, and was a very able argument, demonstrating the untenableness of the positions of both of those gentlemen. Principal Grant, at the close of the lecture, greeted the freshmen class in Theology in a few happy remarks, and stated that the number of students this year in Theology proper was *thirty*, being the largest number in the history of the University.

The two medical colleges in connection with Queen's University have opened auspiciously with an increased attendance. So far, six new students have entered the Women's Medical College this session. Of those who graduated from this institution last spring, two are filling good positions in the medical profession, and one is on her way to India, the first fruits of this College dedicated to the Saviour in the mission field, we hope but the first of many to engage in this work, so necessary and so important in the evangelization of that great land.

**MANITOBA COLLEGE** has opened and with a large number of students. Last year it had three Theological students complete their course, and these are all ordained and occupying places in the Mission field. This year it has seven Theological students with probably one or two more. There are about 40 students of the University of Manitoba, pursuing their studies in Arts in Manitoba College. Principal King has lately returned from Toronto and Montreal, and obtained subscriptions for the building fund to the amount of upwards of \$5000. The college is proving of immense service to our Church in the North-west, directly and indirectly. The need of the college for supplying laborers is seen in the great scarcity of such at present.

## MANITOBA ITEMS.

The prospect is that a considerable number of important places will be without supply for the winter. Rat Portage, Stonewall and Springfield, desirable charges, are vacant at present in Winnipeg Presbytery. Nelson Deloraine, and several others in Rock Lake Presbytery; while in Brandon Presbytery the want of workmen is deplorable. New ground, broken during the past summer, is almost entirely left uncared for. The Indian Missionaries, Mr. Fraser Campbell and wife, have been in the North-west, and gave much important information. A Woman's Foreign Missionary Society was formed in Winnipeg, but the claims of Home Missions and Colleges, and the present depression will be obstacles in the way. St. Andrew's Church, Winnipeg has established a branch Sabbath-School and Mission in North Winnipeg. The Provincial Sabbath-School Association has just finished its Convention. Rev. Allan Bell is the President for the year. St. Andrew's Church, Winnipeg, is the largest in the Province, reporting some 550 pupils. Mr. D. McRae of Neepeewa has been granted leave of absence by Brandon Presbytery for six months. The revenue of Knox Church, Winnipeg, has increased greatly since the occupation of the new Church. The annual amount of pledges in envelopes reaches between nine and ten thousand dollars; and the open collections are averaging upwards of \$50 per Sabbath. Notwithstanding the difficulties of the Province, the General Assembly's returns show that the amount contributed through the whole Synod of Manitoba, was \$25.39 per family.—B.

## HOME MISSIONS IN THE NORTH-WEST.

At the meeting of the Home Mission Committee the Superintendent of Missions presented a report of which the following is the substance: "Since last meeting I have visited stations connected with 43 mission fields and congregations, travelling 2,300 miles by buckboard and 6,500 by rail. Rev. A. B. Baird has been settled at Edmonton, Rev. A. Urquhart at Regina and Rev. James Todd at Burnside—all in the Brandon Presbytery. Eight new fields with 23 stations have been occupied this summer,

bringing up the number of points at which services are held to 273. The work done, as far as it extended, has been satisfactory. Large districts, however, have remained unoccupied. In the Qu'Appelle Valley and to the north are settled between 2,500 and 3,000 souls, and no provision has been made for their spiritual welfare. Over 270 homesteaders are found in South-Western Manitoba and South-Eastern Assiniboia, like sheep without a shepherd. In the South Moose Mountain country are probably 200 homesteaders in the same position. It is most desirable that something should be done to overtake the spiritual wants of these people, but with the funds at the disposal of the Synod it cannot be done. The Brandon Presbytery is anxious to appoint a missionary to the Cathcart colonists, and the whole of his salary must be borne by the committee (unless he should combine the duties of teacher with those of minister) owing to the poverty of the settlers. Since the close of summer a large number of congregations and mission fields are without any supply. Sixteen congregations, having 60 or 61 stations with 538 families and 510 communicants, are in this position. Unless means are available this state of things must continue all winter.—R.

**CHURCH-BUILDING.**—In the mission field of the North-West *thirteen* churches and three manse were erected this season. The aggregate cost was over \$29,000. The people contributed over two thirds of this amount, and the balance was advanced by the Church and Manse Building Board. The Board has assisted in erecting ten manses in all, effecting a saving to the Home Mission Fund of \$500 annually. It has also caused to be erected forty-five churches during the time of its existence. The Board has agreed to assist several congregations that are commencing building operations in spring, but funds are much needed if the good work of the last three years is not to receive a serious check. A word to the liberal is sufficient.—R.

### Meetings of Presbyteries.

**ST. JOHN:** Oct. 28.—Rev. T. F. Fotheringham was elected Moderator for the ensuing half year. Mr. Shore submitted his report as Superintendent of Home Missions. It covered a space of two months. The field is extensive, and requiring constant attention. On Mr. Shore's motion the Presbytery agreed that each pastor give at least two Sabbaths a year to Home Mis-

sion work. A Committee was appointed to carry forward the work of Augmentation, and to report at the November meeting. Dr. Macrae submitted reports of Catechists and Home Missionaries, which he regarded as very satisfactory, and which were cordially approved by the Presbytery. The congregations of Buctouche and Chipman were put on the list for supplements. In the evening and on the following day the Presbyterian Sabbath-School Convention met and discussed matters relating to Sabbath-School work.—J. BENNETT, D.D., *Clk.*

**PICOT:** Nov. 4.—The Presbytery met at New Glasgow. Very satisfactory reports were received from catechists who had laboured at Isaac's, Wine, and Country Harbours, and at Trenton and Cape George; and the catechists were certified to their respective colleges. Reports relative to Ports Mulgrave and Hawkesbury were also received. Careful attention was given to a communication from the Supplementary committee intimating the committee's aim to come up to the minimum stipend of \$750 with manse, and indicating the measures to be taken to attain that object. The sum expected from the Presbytery is \$1,750. A committee was appointed to watch over this matter, and to take such measures in concert with Pastors and Sessions as may be necessary to secure the object in view. Members of Presbytery were strongly recommended to carry forward the movement at once, and requested to report progress at next regular meeting of Presbytery.—E. A. McCURDY, *Clk.*

**WALLACE:** Oct. 29.—The Presbytery accepted the demission of Robert A. Gray, Wallace, on account of ill health. Rev. E. Gillies accepted a call to Dundas, P. E. Island, and his translation was appointed to take place on the 9th of Nov. The congregation of Pugwash and Oxford intimated that they had increased their minister's stipend \$100. A committee, consisting of Messrs. McKay, Sedgwick and Quinn, was appointed to promote the objects of the Supplementary committee within the Presbytery's bounds.—THOMAS SEDGWICK, *Clk.*

**P. E. ISLAND:** 4th November.—There was a large attendance of Members. Mr. Spencer was appointed to moderate in a call to Mr. Raulston in St. Peter's Road Church, Murray Harbour. Committees were appointed to prepare reports on the State of Religion and on Sabbath-Schools. Steps were taken to secure the additional sums required from the congregations in order to raise the stipends of all the ministers to a minimum of \$750 and a manse.—J. M. MACLEOD, *Clk.*

**TORONTO:** 4th November.—Provisional arrangements were made for the induction of Mr. Reid at Weston and Mr. Murray at Streetsville. A discussion took place on the Remit from the General Assembly on Marriage with a deceased wife's sister. Mr. Wilson, of Carlton Street Church, moved, seconded by Dr. Gregg, that the Presbytery approve the finding of the Assembly's Committee with regard to incestuous unions, but not as regards such marriages as those with

a wife's sister, wife's aunt, or wife's niece, nor the recommendations respecting those who have contracted such unions. Mr. Meikle spoke strongly in support of the findings of the Assembly's Committee. Dr. Caven moved that "without committing itself to expression of approval of the entire argument presented by the Committee in favour of allowing marriages within certain degrees of consanguinity forbidden by the Westminster Confession, yet give judgment in favour of the practical conclusion, that discipline should not be exercised upon those who had contracted such unions. Mr. Parsons spoke to Dr. Caven's motion. On motion of the Clerk, it was agreed to adjourn the discussion until the meeting in January, and to take a vote on that day at half-past three in the afternoon.

### Obituary.

**REV. ALEXANDER McLEAN** died at Mooretown, Lambton Co., Ont., on the 11th August, at the early age of 32 years. He was the son of the late Alexander McLean, of Belfast, P. E. Island, and received his training for the ministry at Dalhousie University, Halifax, and Queen's University, Kingston. He was filling appointments in the Presbytery of Sarnia, when he was seized with typhoid fever, which, after an illness of eight weeks, issued in his death. His remains were taken to P. E. Island, and laid in the cemetery of his native place. He was a young man of deep and unobtrusive piety, and wherever known was highly respected and esteemed.

Rev. **WALTER INGLIS**, of Ayr, died on the 18th of October, after a long and painful illness. He was a fellow-student of Livingstone, and was ordained by Dr. Moffatt, with whom he sailed for Africa in 1842. He settled among the Bechuanas, near where Livingstone was. For protesting against the cruelties inflicted on the natives, he and others were compelled to leave the country. In 1855 he came to Canada as a missionary from the United Presbyterian Church. In 1869 he was called to Stanley street Church, Ayr, where he remained till his death, an honoured and useful minister, beloved by all who had the privilege of his acquaintance.

**MR. PHILIP PEBBLES**, senior elder in Chalmer's Church, Quebec, died on the 15th of October, in the 83rd year of his age. Mr. Pebbles was the first manager of the Halifax

Gas Works, and was one of the early labourers in the Poplar Grove Church in that city. He was thirty years an elder, and many years superintendent of the Sabbath-school of Chalmer's Church, Quebec. He was a man of rare intelligence and unobtrusive piety.

### Ecclesiastical News.

**SOMETHING LIKE A COLLECTION**:—The other Sunday, at the opening services of the new place of worship erected by the Wellington Street United Presbyterian Church in the west end of Glasgow, the collection amounted to the sum of \$62,500—the largest collection ever made in any church in Scotland. A conference on Christian Life and Work, embracing the twelve Presbyteries of the United Presbyterian Church in the west and south-west of Scotland was lately held in Glasgow, when subjects bearing on the religious education of the young, the duty of church members towards each other and to strangers, the conduct of the services of the sanctuary, Home and Foreign mission work &c. &c., were discussed in an interesting and profitable manner. At a private meeting of members of Newington congregation, Edinburgh, on a recent evening it was agreed to promote a call to Mr. Stalker, of Kirkcaldy. The adherents of Mr. Macaskill have issued a circular saying that those who make the proposal are doing everything in their power to dishonour the memory of Dr. Begg, because "the eminent minister" referred to in the post card, convening the meeting, "advocates ritualism in worship." His nomination, they add, is "a trap to catch the unwary." Rev. John Dickenson, the oldest independent minister in active work in Great Britain, has died at Bridlington in his 86th year. He commenced his ministry in Aberdeen in 1825, was thirteen years in Kilmarnock and twenty-seven years in Bridlington. The notable fact is mentioned by the *Kilmarnock Standard*, in connection with the now extinct Independent Church in that town, that during its brief and struggling career it had at least three pastors who may be called eminent. The first was John Campbell, afterwards the Boanerges of Lady Huntingdon's Chapel in London; Mr. Dickenson was the second. The third was Timothy East, at one time regarded as among the foremost pulpit orators in England, and under whose preaching Williams, the martyr of Erromanga, was converted.

Rev. Dr. Alexander Anderson, senior pastor of the Baptist Church, Aberdeen, has also been called away in his 76th year. He was ordained as the parish minister of Boyndie in 1830. In 1843, he took charge of a Free Church congregation in Old Aberdeen, at the same time conducting an academy which in his hands became

one of the best in Scotland. In 1847 his views on baptism led to his severance from the Free Church, although his sympathies remained largely with that Church to the end of his days. Mr. Dick Peddie's bill for the dis-establishment of the Church of Scotland has been read a first time in the House of Commons. The second reading has been fixed for 6th May, but many things may happen ere then to prevent it. Our esteemed correspondent "D" has been translated to Bridge of Weir, Parish of Johnston, in the west of Scotland, from which place he writes as follows:—

"This may be said to be emphatically the region of gales. Winds were high enough in Edinburgh, and the strongest of them were east winds; cold, biting, searching even to the marrow. Here we have the west winds, right off the Atlantic, and they sweep upon us with tremendous force. We are sixteen miles in a direct line from the sea, and the salt brine from the ocean was encrusted on our windows after the gales of Saturday and Sabbath. But it is a beautiful region, and the great life of the busy western metropolis of commerce is felt everywhere, imparting some of its own energy to every department. In church affairs the pulsations are strong and vigrous, and full of a business-like exactness. Conferences, ministers' meetings, all-day meetings, evangelistic services, Mizpah bands, temperance associations, foundry boys' and orphans' homes, Christian institutes for young men and young women, and mission work—all find the heartiest support alike from ministers and laymen. In fact a Glasgow meeting seems to be wanting in prestige and form, unless some well known Christian merchant is in the chair. Surely happy is that people who are in such a state! Yet half of the misery does not abate, and room is left for effort a hundred fold more than is yet in the field. The Edinburgh lecture season produces, as one of its leading features, a series of sketches of religious thought and movement in the nineteenth century, by Principal Tulloch, of St. Andrews. There can be no doubt as to the breadth and ability which characterize the learned and esteemed Principal. The programme which he has issued, however, seems to prove defective, in so far as there is no positive reference to the critical school of thought, represented by such men as Robertson Smith, nor does the respected name of Dean Stanley appear anywhere. Otherwise the prospective lectures are creating a very general interest both here and abroad. I have not seen the Free Church series yet, but they are always of the most useful form. The other day seventeen missionaries in connection with the China Inland Mission, were designated to their various stations in the foreign field, Dr. Macgregor in the chair. We were present three years ago on such an occasion, when the venerable Dr. Moffat, now gone to his reward, took an interesting part: each young man being presented with the Sword of the Spirit, as I have seen so often in Canada, and

being accompanied with the prayers of an earnest and loving Christian community. The general affairs of the churches here present nothing of unusual consequence so far as I can note at present, except in one very essential point, but which, from its very unobtrusiveness, may remain for a time unnoticed. I refer to the united action of the churches here in reaching and improving the lapsed masses. The claims of the outlying masses on the Christian consideration of thoughtful men of every creed, are being more and more fully realized every day, whilst the condition of the foreign mission enterprise is such as to require careful revision. Co-operation in Christian work at home has already begun, and abroad it is yearned for by every man in the field. Men see that the only way in which those demands can be met is by laying aside differences, some of which are, by comparison, insignificant enough, and espousing together the common cause. Then, when we stand shoulder to shoulder in the combat, but not fully till then, will come the dawn of a brighter day for Scotland, with the speedy resolution of many problems in church polity, difficult enough to all appearance now, but which will then resolve themselves so easily under the pure influence of Jesus' love to us, and our love to all His children. The appeal of Mr. Hastie, late of Calcutta, to the Edinburgh Presbytery, is causing much keen discussion in that court." D.

CANADA.—The most notable events since our last issue have been the Church of England Congress, at Toronto, the Sabbath School Convention, at Brockville, the inaugural meeting of the Inter-Collegiate Missionary Alliance, in Toronto, and the anniversary missionary meetings in Montreal. The discussions at the Congress took a very practical turn—Christian missions, temperance, sabbath observance, religious instruction in public schools, Sunday schools, lay help in the church, were among the subjects discussed. The Brockville Convention was a great success, thanks to Rev. John McEwen, the indefatigable secretary, the ministers of the town, and the speakers who came from a distance, notably Dr. Meredith, from Boston, and Prof. Excel, from Chicago, who both charmed the Canadians, the one by his eloquence and the other by his gift of song. A number of practical subjects were discussed; among these a chief place was assigned to "The Bible, the Teacher's Text-book," which was spoken to by Dr. Meredith in an able and interesting manner. Amongst other things, the Convention expressed its cordial approval of the Scott Act as the best means now within reach to limit the evils resulting from the licensed sale of intoxicants. The Inter-Collegiate Alliance continued in session three days, and was well calculated to give tone to the missionary spirit among theological students before they enter upon the actual work of the ministry. It was good to see the denominational bars let down for a while, and to hear such men as Dr. Castle and Dr. Potts speaking from the

same platform, and to the same purpose, with Canon Dumoulin, Dean Carmichael, and Bishop Sweatman. The next students' conference is to be held in Montreal a year hence. We cordially wish the movement God-speed. Some report of the Montreal anniversaries will appear in the *Record* next month.

**TEMPERANCE NOTES.**—The electors of Canada have upheld prohibition by the Scott Act in forty-four out of fifty-three contests. The total number of votes cast since 1878 is about 100,000, and the total majority in favour of the Act, 25,501. The majority in the united counties of Stormont, Dundas, and Glengarry in favour of the Act was 2,706. Upon the whole, the Scott Act has made a pretty good record. In 1878, the year in which it became law, it was submitted to vote in three constituencies, and adopted in each case. In 1879 it was adopted in nine counties and defeated in one, Megantic, Que. In 1880 it was carried by the electors of four counties, and rejected by those of Stanstead, Que. In 1881 ten municipalities accepted it, and four rejected it. In 1882 it was adopted in three municipalities, and defeated in one. In 1883 only one county accepted it, and in 1884, thus far, it has been carried in twelve constituencies, and defeated in two. It has not yet been repealed in any county that has adopted it. The prohibition and no license sentiment is gathering strength in the Southern States of America. The British Alliance is fretting under the procrastinating policy of the Government, and calling for the promised Bill on local option.

**IRELAND.**—We mentioned last month the nomination by several Presbyteries of the Rev. Hugh Hanna, of Belfast, for the Moderatorship of next Assembly. The other brother brought forward by some Presbyteries is the Rev. James W. Whigham, of Ballinasloe, also a man of very great worth. For some years past he has been convener of the Continental Mission; at last Assembly he was transferred to the convener-ship of Church Extension. Ballinasloe is one of the most prominent centres in Connaught, and he has been there some 30 years. The place that the Rev. Dr. Magill occupied in Cork for some 40 years, and presided over with such remarkable ability, devotion, unction and prudence, is to be filled by Rev. S. L. Wilson, for some years junior minister of First Dungannon. Mr. Wilson has won his spurs in the work he has done in Dungannon; he was fast becoming known as an able preacher and a good pastor. He is a son of the manse; his father was for a long time minister of Second Derry. He died a few years ago. In many ways the First Congregation of Cork is one of the most desirable in the Church. Dr. Magill has removed to Belfast, where he will spend the remainder of his days in a well-earned retirement from active duty. Some of the readers of the *Record* are aware that after 30 years of a prosperous life the Queen's University was considerably changed in its platform, and a new name given to it, to wit, "The Royal University." One change was that

the students of other colleges, besides the three in Belfast, Cork, and Galway known as Queen's Colleges, are eligible for degrees. It has been opened to ladies as well as gentlemen, for at the late meeting of Convocation a number of the fair sex graduated as "Bachelors of Art." The world is moving in the old land as well as in new.—H.

**FRANCE.**—There are now 35 halls in Paris and its suburbs where the McAll mission is preaching Christ, and in the various provinces of France there are 56 other stations, not only in the chief cities, but wherever a hall, a speaker, and an audience could be brought together. Even over in Algeria an outpost has been planted as a prophecy of the aggressive work for the great world beyond which evangelized France will do. During the year 1883 over 13,000 meetings were held in these various stations, and nearly or quite one million persons attended those meetings. Over \$60,000 a year is now required to carry on the work, and many times that sum could be most effectively used if it could be had.

**THE JEWS.**—Nothing so unique and noteworthy has occurred for a very long time as the recent celebration of the hundredth birthday of Sir Moses Montefiore by his co-religionists all over the world, and in which people of every rank and creed have in various ways expressed their sympathy. It is seldom that any one reaches that patriarchal age now-a-days, but the special reason for this ovation is that the subject of it has earned for himself the gratitude of the world at large by a noble life consecrated to the good of his fellow-men. Moses Montefiore was born at Leghorn in 1784, and inherited from his parents vast wealth, which increased in his hands by honourable business. His whole life has been devoted to furthering schemes of philanthropy, and while his own people have good reason to call him blessed for his increasing efforts to ameliorate their wrongs, his benevolence extended to all who came within the circle of his influence. The Jews have many claims on our sympathy and respect. "Unto them were committed the oracles of God." Through them we have the Bible. "Of them Christ came." Of all people that on earth do dwell, they only have preserved their distinctive nationality. But they are a nation without a country to call their own. The helpless victims of studied insults and oppression at the hands of others, they have been long-suffering and patient. Their numbers are variously estimated from eight to twelve millions. In Poland there are about two million of Jews, in Russia about one million; next to Russia, they are most numerous in Hungary. The largest number in any city is in New York, 80,000. London has 60,000. In the Church of England, at least, three Jews have risen to the rank of bishops. The late Bishop Alexander, of Jerusalem, Bishop Shershowski, of China, and Bishop Helmuth, late of Huron, Canada, whose name is now spoken of for the bishopric of Jerusalem

in room of Bishop Barclay, deceased. Bishop Helmuth was baptised by a clergyman who was also a converted Israelite. The Rev. Jacob Freshman, who with his whole family was baptised into the Christian faith some twenty years ago in Quebec, and who is now an ordained minister connected with the Methodist Conference of Canada, has been labouring hopefully and with some measure of success in New York for three years for the conversion of Israel. He is a man of faith and prayer. Without any stated remuneration, or guarantee of salary, he prosecutes his work under the auspices of an undenominational committee, of which Rev. Dr. Howard Crosby is the chairman. He officiates in two public halls in different parts of the city, with an attendance of from one hundred to two hundred Jews. He has baptized between twenty and thirty adults during these three years.

**THE BIBLE.**—The British and Foreign Bible Society has just published its eightieth annual report—a goodly volume of 560 pages, into which is condensed a vast amount of interesting information respecting the spread of the Holy Scriptures in all lands. The Society's income from all sources last year was upwards of \$1,000,000; \$110,000 more than that of the previous year. The whole of that large sum was expended in printing and circulating, through agents and colporteurs, Bibles and Testaments and portions of Scripture. The total issues for the year reached 3,118,304 copies, and since the commencement of the society's operations, 100,035,933 copies. In 1883 the largest circulation was, in England and Wales, 525,855; Germany, 385,512; Russia, 355,961; India and Ceylon, 302,948; China, 233,911; France, 176,854; Austria, 141,181; Denmark, Norway and Sweden, 118,984; Switzerland, 102,428; Italy, 63,549; Holland and Belgium, 53,267; Spain and Portugal, 51,903; Turkey, 47,361; Madagascar, 22,650; Africa and Egypt, 16,750. The largest relative increase of issues was in Persia. 7,177 copies against 1,719 copies the previous year. The United States, Australia and Canada, having independent societies of their own, are not included in these returns. Steps, in the form of assistance to Zenana Societies, have been taken to promote the circulation of the Scriptures among the women and girls in the East, who through Hindoo caste or Mohammedan custom, are rendered inaccessible to Christian agency, except such as can be carried on by female workers. The Society has decided to publish, in good type and form, an edition of the New Testament to be sold for one penny.

The National Bible Society of Scotland received last year \$143,000, and for the first time in its history its issues exceeded half a million, of which 9,000 were in Gaelic. The *Hibernian Bible Society* reports 65,663 copies issued during last year, raising the total since its beginning to 4,584,145. The *American Bible Society* issued 1,808,215 copies last year, and in the sixty-eight years of its existence, 43,892,031 copies. Its total receipts for 1883 were \$644,469.

**THE MARCH OF CHRISTIANITY.**—Dr. Hepburn, of the Presbyterian mission in Japan, is translating the Old Testament, and has built up, during the ten years of his residence there a native Church, which has just elected a pastor of its own, relieving him from the work of preaching. He says: "Fifteen or twenty years hence I doubt whether a foreign missionary will be needed in this country. We have already a synod, three presbyteries, twenty-nine ardent native ministers, one hundred and seventeen young men in our colleges, and a thousand Church members and Sabbath-school scholars. And I have lived to see all this! Japan is merging rapidly from heathenism; it can never go back. If all the foreign missionaries were expelled to-morrow the work would be carried on by natives." Rev. Dr. Meacham, a missionary of the Methodist Church of Canada, writes under date of August 13th: "The Christian work in our country is every day becoming more encouraging. 'If God be for us, who can be against us?' The shadow of darkness is fleeing before us with an accelerated rapidity. The Buddhists are in a state of panic. The *Tokyo Times* (*Jiji Shimpo*) has lately changed its spirit towards Christianity entirely. As you know, it has been apparently against Christianity from its beginning, and said many evils of it; but now it is decidedly for Christianity, and has issued two or three friendly editorials for her already. Other Japanese papers are doing the same. The Government itself is also in favour of Christianity now, and desires its spread."—*Christian Guardian*.

ACCORDING TO HOYLE, the following are the average amounts spent per annum in Great Britain for the purposes named during the ten years ending with 1882:—

For Intoxicating Liquors .....	\$680,000,000
“ Bread .....	350,000,000
“ Milk .....	150,000,000
“ Sugar .....	125,000,000
“ Tea and Coffee .....	100,000,000
“ Rent of Houses .....	350,000,000
“ Rent of Farms .....	300,000,000
“ Woolen Goods .....	230,000,000
“ Cotton Goods .....	70,000,000
“ Educational Purposes .....	55,000,000
“ Linen Goods ..	40,000,000
<b>FOR CHRISTIAN MISSIONS .....</b>	<b>5,250,000</b>

This looks as though the social fabric were resting on an inverted pyramid, and a re-adjustment of the figures were called for.

### A Year's Work.

THE Annual “Blue-Book,” containing the Acts and Proceedings of the tenth General Assembly of the Presbyterian Church in Canada—a large volume of 334 pages—has been sent out as usual, some months ago, to all the kirk-sessions, and it

is hoped that by this time every elder of the Church has made himself acquainted with its contents. For the benefit of those who have not convenient access to this official source of information, we shall cull a few details which will give some idea of the work of the Church during the year 1883-84. The book is well printed, and carefully edited by the Clerks of Assembly. The minutes proper are compressed into 64 pages, leaving 270 for the reports of the conveners of the different Boards of the Church. These are full, and, for the most part, very encouraging and satisfactory. Where deficiencies are noticed, the fault lies not with the convener, but with those who have failed to furnish him with the information asked from them. On this account the report of the committee on statistics is confessedly incomplete. The number of ministers, including those retired, professors in colleges, and missionaries in foreign fields, according to the statistical returns, is 746; but, by actual count of the names of the ministers printed in the Assembly minutes we find the number to be 802. The number of pastoral charges is reported to be 826, but as many of these include two or more congregations, there are close on 1700 churches and stations where stated ordinances are maintained. Besides these there are 200 mission stations, or rather groups of stations, of which 13 are in the Presbytery of St. John, 17 in that of Barrie, and 53 in Manitoba and the North-West. These have been cared for during part of the year, at least, by 194 missionaries—the majority of whom are theological students and catechists, viz., 171 in the western section of the church, and 23 in the eastern. But these missionaries have had, on an average, three or four different preaching places, certainly not less than 600 in all. The number of communicants reported this year is 118,330 and of families 68,421. But these figures are probably far short of the actual number: for in the mission stations alone there are 11,765 families and 17,277 communicants. In respect of finances, we prefer to quote from the lists of acknowledgments printed from month to month in the *Record*, where we find that for the Assembly Fund there was received \$3298. For Home Missions, East and West, \$55,322, and for the Augmentation and Supplementary schemes,

East and West, \$26,906. For Foreign Missions, including the "Dayspring" and Missior Schools of the Eastern section, \$66,963. For French Evangelization, including the Pointe aux Trembles schools, \$30,209. For the support of Colleges and payment of Bursaries there was received \$34,307, not to speak of the large sums paid into the building and endowment funds of nearly all our colleges. Including legacies and donations, amounting to \$7051, the treasurers of our Widows' and Orphans' Funds received \$31,531. Their invested capital is \$276,610. For Aged and Infirm Ministers' Funds the amount received was nearly \$35,000—including the Macleod legacy (Halifax) of \$20,000. Our Sabbath schools contributed nearly \$16,000 for missionary purposes. These figures make a total for the schemes of the Church which we have named of \$283,536—about \$100,000 more than was reported to the convener on statistics, and there are a number of minor schemes not included in our estimate. Nor is there any account taken, so far as the Western section of the church is concerned, of revenues derived from invested funds. Were these taken into account, we should have to add at least \$50,000 to the receipts of the year. The rate of contribution for all church purposes according to the returns made was \$20.47 per family, and \$12.04 per communicant.

So much for the finances. But these figures represent an amount and a kind of work that cannot be estimated by arithmetical computation. The blessed Gospel has been preached in every corner of our land. The education of upwards of two hundred young men having the ministry in view has been going on. We have not been unmindful of our duty to the heathen world, having seventeen ordained missionaries in foreign countries and among the aborigines in the North-West. One hundred thousand young people have received religious instruction in our Sabbath schools and Bible classes from 10,000 teachers. Between four and five thousand elders have been assisting their ministers in pastoral work and in caring for the poor. A large number of communicants have been added to the Church. How many were brought to the knowledge of saving truth, the Searcher of hearts alone can tell. The committee on

the State of Religion says:—"The ordinances of the church are attended for the most part with reverence and regularity. In regard to the grace of liberality, there is an evident growth throughout the church." Generally our people bear testimony on the side of righteousness, and against Sabbath-profanation, intemperance and other forms of iniquity. We recount the facts and figures of last year, not for the purpose of display, for, "Having done all, we are still unprofitable servants," but for our encouragement, and in the hope that we shall strive to do better this year.

### Our Foreign Missions.

REV. DR. WARDROPE, Convener, Western section, writes as follows:—Our recently appointed missionary to the North-West, Mr. Hugh Mackay, has been engaged for some months in exploring parts of the land destined, we trust, to be his field of labor for years to come. In some parts of his tour he has been accompanied by our veteran missionary, Mr. Flett; and, together, they have had many opportunities of speaking and preaching to bands of Indians on various reserves. I give you a few extracts from one of his recent letters. "We have taken up," he says, "a broken quarter section of land, beautifully situated at Round Lake and the Qu'appelle River, containing perhaps 80 acres. On this land we have been building. About twelve miles west, we have taken another lot, which is fine hay land, and conveniently situated. We are now about prepared to begin work. . . . On Saturday I left the mission house at Round Lake, crossed the river at the ford, passed over the valley, the way leading through fields of wheat, oats, potatoes, &c., belonging to the Indians; then up the high hills, when a beautiful drive of a few miles brought me in sight of the Indian camps. Here I met with Mr. Flett, and, going into a very large tent, we found about 30 Indians gathered together, among whom was the chief, with a number of his councillors. The object of the meeting was to discuss school matters and mission work in the tribe. We met with a friendly reception. The chief did not wish to consent at once, but would wait a while. He said many of his Indians were away, and he would not like to take such a step without consulting them.

"After leaving the reserve we came to the camps of the Ke-wis-ta-haw (Hover about). Dined with the chief, who was willing that a school should be started in his reserve. He lamented the ignorance of his young people. At the third reserve, where the Roman Catholics have been doing a little work, we dispensed the Sacrament of the Lord's Supper, when six united with us. Afterwards the chief had a talk with his people, who are also anxious to have a school for their children. In the evening we had another service, Mr. Flett preaching in Indian and I in English. A large number of the Indians were gathered, some of whom came more than ten miles; a good number came into the house, some stood at the door, others listened at the windows,—no doubt some of them hearing for the first time the preaching of the Gospel. These Indians are superstitious and still worship unknown gods. As I am writing this letter I look out and see fires built on the hill to strange gods, and I hear the sad and doleful cry or song of the medicine man as he is practising his evil art over the prostrate form of some sick person lying in yonder camp. A few weeks ago they had their sun-dance. At this dance (which they have once a year) the Braves of the tribe are chosen. If a young man can dance for three days, constantly looking at the sun, eating or drinking nothing, he gets the title 'A Brave.' A person visiting this dance on the third day would never wish to see it again. See these young men, perhaps six or eight, a spike is passed through the skin on the breast, and about this spike a cord is wound and the cord tied to a rope over head, and there they hang in agony. "Dear sir, I cannot give you a description of this dark picture, you have to see it to know something of its cruelties. I spoke to some about the wickedness of such, and they said the great spirit is pleased to see his children brave. Mr. Flett is about to leave me. I wish he could stay all winter. I feel like a child undertaking this great work. Our friends can assist us very much by their prayers and sympathy, and by other means. We have about us in the winter hundreds of Indian children shivering for the want of proper clothing, I see in many houses in Ontario cast off garments, a little faded or out of fashion. Could not boxes of such be gathered and sent to us. Any such would be thankfully received at Broadview Station, N. W. T."

Boxes of clothing are being forwarded in accordance with Mr. Mackay's request. They have been provided by the Women's Foreign Mission Society. Along with our contributions, whether of clothing or of money, let our prayers be given. 'God be merciful to us and bless us, and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations.'—THOMAS WARDROPE, Convener.

## Our New Hebrides Mission.

LETTER FROM REV. J. ANNAND.

WE thankfully report that the work of evangelizing, educating and civilizing these natives is steadily going on. The health of your missionaries has been good during the past year. Some of our fellow-labourers have not been so highly-favoured in this respect as we. Dr. and Mrs. Gunn had a somewhat trying time on Futuna, but they have almost wholly recovered from their illness. Mr. Murray of Ambrim has now to retire to Australia, as his last hope of regaining his former health. It is sufficiently indicative of his state to say that he is not expected back to the islands. All the other members of this mission have enjoyed a fair measure of good health through the season. Looking at the mission as a whole, there is much cause for gratitude to the Great Head of the Church for the success given. The central part of the group is now yielding the most fruit. Efate and Nguna are giving rich returns for the labours expended. At Havannah Harbour, Mr. Macdonald reports more than a hundred attending his candidates' class. Nguna gives nearly as encouraging a statement. While all along the line from Anelcauh to Ambrim the cause is advancing. A church has been formed on Tongoa of eleven adult members, thus carrying the symbols of our Saviour's dying love thirty miles further into the enemy's kingdom. It is nevertheless true that every foot of ground gained is vigorously contended for. In some places, for a time, the victory may seem uncertain, but in the end our side comes off conqueror. . . . Here on the old field of Aneityum the work moves along towards the inevitable end. Physically and numerically the race is declining. Shall we withhold the fact, that within the last ecclesiastical year, ending May 31st, there were *ninety-nine* deaths and *twenty-seven* births! Within the same period about forty young men emigrated to Queensland and the Hawaiian Islands. To-day there are about nine hundred and fifty souls on Aneityum. During the last thirteen months I have received thirty-two new members into church fellowship, and yet the total number on the roll has decreased. Of course this rapid decrease tends to disorganize our schools and hinder our work generally, yet we have encouragement to labour diligently, seeing that our efforts are not in vain. All our services are very fairly attended, both on Sabbath and on week days. At the candidates' class there are now eighteen regularly attending. In the beginning of the year we got our church furnished with good substantial settees manufactured from island wood. We have got about a thousand pounds of arrow-root nearly ready for shipping, as our annual contribution towards self-support or extending the work in other lands. Over thirty tons of

copra were made and sold last year by the Aneityumese people to the traders, also a small quantity of Beche-de-mer was prepared for market. Thus an effort is being made to advance in civilization. This year four whale-boats are manned by our young men exclusively. Of course the *plant* is provided by the resident trader, to whom fully one-half the proceeds of the "catch" go.—J. A.

## Our Trinidad Mission.

LETTER FROM REV. J. W. MACLEOD.

MR. Macleod writes on the 14th Sept. giving an account of the dedication of the new church at Princetown:—

More than two years ago we received the approval of the Mission Council to build a church at this station. No money was then asked for. We began immediately to collect what we could in Trinidad (1) from our own congregation, (2) from the Hindus, (3) from outsiders friendly to the mission. This was also aided by setting down to new church fund all donations from Canada left at my own disposal, as well as by a gift of fifty dollars from Truro, F. M. L. S. When we had about \$1,000 in hand in Trinidad, the Council agreed to ask the F. M. B. to approve of the erection of this church. This came before the Board when Mr. Morton was in Canada. The Board agreed that Mr. Morton should collect money for debt on Tunapuna buildings and Princetown church. Of about \$1,300 collected, \$1,000 were at Mr. Morton's generous request granted to the Princetown church. We were thus early in this year ready to build. Mr. W. A. Darling, Civil Engineer in the India service, being in Trinidad on a visit to his uncle, an old friend to our mission, and his brother, kindly drew a pretty design. The contract was given and the work begun. The building is fifty by thirty-eight with two wings or galleries as they call them here. A steeple or rather high belfry rises from one corner of the front of the main building. A porch protects the door. As the land is sloping, a little excavation allowed a basement twenty feet wide under one end. This strengthened the whole building without much cost, and gives us a much needed and commodious infant school-room. Instead of the usual pitch pine pews I got settees from New York, which are only half the cost, and suit admirably for the tropics. The Presbytery of Trinidad met in Princetown on 29th Sept. to dedicate the church. There was a large attendance of both Christian and heathen Hindus, creoles, planters, clergymen, and ladies and gentlemen of the town. Rev. William Dickson of Arouca opened the service by giving out Psalm 100. He then read Ezra iii., and offered prayer. This was followed by the hymn

"Holy, holy, holy." Rev. A. Falconer, of Port of Spain, preached the English sermon from Matt. 26 : 8—"For what purpose is this waste?" Then followed the dedicatory prayer by Rev. A. Ramsay, of Port of Spain. The church was named "St. Andrew's Presbyterian Church of Princetown," in connection with the Canadian Mission to Immigrants. A collection was then taken up, which amounted with that in the evening to \$52.58. An opportunity being given for short speeches, it was responded to by Mr. T. H. Warner, Warden of the district. Then began the Hindu service, opened by Rev. J. Hendrie, of St. Joseph. Rev. J. Morton preached the sermon from Haggai 2 : 9, and offered the dedicatory prayer. English service was conducted in the evening by Rev. J. K. Wright of Couva and Rev. S. Wilson of San Fernando. This was followed by the baptism of two children of Christian parents. Before closing this sketch I may mention that we have need of a bell and a pulpit bible. If any Christian friends would kindly aid in procuring these, especially the former, we shall esteem it a great favor.

#### LETTER FROM MRS. MORTON.

Tunapuna, August 22nd 1884.

We are all feeling the benefit of our last summer's furlough. My husband's health is quite re-established. The work is going on much as usual, not always encouraging you may be sure. A truthful description of one afternoon's visiting will perhaps illustrate this. We leave home at one o'clock, remarking as we drive along that it is almost too hot to be out. We visit Arouca school, where we are vainly trying to attain efficiency with an inefficient teacher, and find the number present small; give a religious lesson to the children, and then proceed to the houses of absentees, scolding some and coaxing others to attend more regularly; thence to Laurel Hill Estate, which we visit frequently. I then visited a number in their houses, many very poor, some sick, and nearly all dirty, stolid, and hopeless-looking. To all I spoke a word about Jesus, but it takes them so long to understand anything good. I then went in search of a little girl whom I had seen in church at Arouca to encourage her to come again. I found her living alone with her father. Her parents had quarreled, and her mother had tried to hang herself; but being discovered had been sent to jail for three months. Further on two boys who had learned something from us were perched on a fence watching cattle. I went up to them and asked if they could not come to church on Sabbath. They said "no," they had to herd the cattle all day. A few of the women brightened up when they saw me, and listened with attention; but that was the only crumb of outward encouragement I had that afternoon.

In Sabbath-school it is very difficult to get the women to answer; they seem ashamed to speak. On one occasion lately I laid down a book of Scripture pictures on which I had been ques-

tioning them, and said, "How is it that you cannot speak when you come to God's house? You can talk loudly enough when you curse and quarrel." "Quite true, Mem Sahib," one of them said, "that is because we know so well how to curse and quarrel; but we don't know anything about God." One man who had been often in church was reading in our evening school a lesson on "The Cow." When he had finished, I said, "What does the book say about worshipping the cow? He answered, "The book says that is very proper to do so," and added that by all the rules of India he was lower than the cow; he fed and gave her water, therefore, he must be lower; was not my servant who cooked my fool beneath me? You may have heard that the Foreign Mission Board has been able to pay off the debt on Tunapuna buildings. This enabled us to go forward with a school-house at Tacarigua which is now finished, and about forty-five children are taught in it daily. We have also a Sabbath service and a weekly meeting there, both very well attended. Our debt has changed its name; it is now "on Tacarigua Buildings." Arouca school-house has been painted. We are having a very dry wet season; in our neighbourhood we have had far too little rain for cultivation. The state of the sugar market is causing great anxiety—the price of sugar being far below the cost of producing it. With kind remembrances to those who remember us and best wishes for all.

S. E. M.

#### Training of Students.

THE following is a brief outline of the excellent paper read on this subject before the Presbyterian Council at Belfast, by Rev. Principal John M. King, D.D., of Manitoba College:—

The first point to which he invited attention was the propriety of taking hold of the candidate for the ministry at an earlier stage than that at which this is usually done. In many cases the Church knows him first as an aspirant for ministerial labour when he has completed his course of literary study, and is about to enter on the study of theology. He may be known to his pastor before, but only if he is a competitor for a scholarship or a participant in a beneficiary fund does the Presbytery know him at an earlier stage. No effort is made to regulate his preliminary studies, and no care is taken that these shall be such as are specially required in view of the work to which he is looking forward. He is left to take the same determinate and unvarying ground of study which is prescribed for all, however unsuitable to his attainments. In this way students take up studies different from that which thoughtful and experienced counsel would have suggested. Presbyteries generally ascertain the intellectual acquirements and piety of the student, and test the extent of his scholarship and the

purity of his aims in seeking to enter the ministry. No attempt is made to ascertain his natural endowments, or gracious experience, or both combined. No effort is made to ascertain his power to interest and reach the heart of his fellow-man. Not only should he be tested as to his scholarship and piety, but as to his gifts as a speaker and teacher of others. Without what the Apostle terms "aptness to teach" his ministry can neither be a blessing to himself nor a benefit to others. In the Methodist Church the gift of a clear and winning speech is made very largely the ground on which one and another are encouraged to prosecute their studies for the ministry. As a result, there are fewer absolute failures, or, perhaps, more pronounced successes among the candidates for the ministry in that body. As to the subjects of study, the difficulty is to include in a course all the branches with which it is desirable there should be some acquaintance, and the difficulty is constantly increasing, and may be expected to increase. As a rule, the attainments necessary are mainly those of an educated gentleman in other professions. In addition, however, there is required the power of close observation and accurate analysis, of just and consecutive thought, and of clear, forcible and graceful speech. All students should not be obliged to study exactly the same course. The study of mental philosophy may be the discipline most useful to one, that of the physical sciences to another. The ability and the early advantages of one may bring within his reach a culture which is seldom, perhaps never, attained by another except through long study of the ancient classics. Diversities of the mental endowment, taste, age, and early advantages should consequently be considered. Another point is this: the work, not in its whole compass, but in its leading function, is to preach the Gospel of Jesus Christ, to take the truth learned in the classroom, and apply it to the hearts and consciences of men. This end should be kept in view. Preaching, after all, is only one requirement for ministerial work. Pastoral visitation, the important but delicate and difficult work of dealing with inquirers, the task of presiding in the session, are obviously of such a nature that experience in the discharge of these duties, if not indispensable, would be of the greatest benefit to candidates for the ministry. The other points with which he had not time to deal were—(1) The propriety of a course of theological training embracing a knowledge of the Bible as a whole. (2) Every student at the close of his courses of ministerial training should be able to pass an examination on the whole Bible from Genesis to Revelations. (3) Candidates should have the gift of spiritual life. Presbyteries should take more care to ascertain the possession of life in the student on his entrance on his life-work. It should not be left to the fidelity of the student nor his pastor for the time.

Pastor Petersen, of Rellingen, has brought out a pamphlet on the "Teaching of the Twelve Apostles," which is highly thought of.

## French Evangelization.

To the Editor of the Record.—I beg to submit to you for publication a brief account of the pioneer work done by the Rev. Mr. Bouchard in and around Rawdon during the past two months. As a matter of fact a missionary here has many obstacles to fight against,—in many instances the ignorance of the people, in every case the determined opposition of the *priests* to prevent their people from attending religious services or to read the Gospel of *Jesus Christ*. But we rejoice to say that though there are strong powers brought to bear against the work of French Evangelization here as in all other places the prospective hope is as good if not better than it could be expected for so short a period of time, and I have no doubt but that the seeds which are being sown in weakness may yet be raised in power, and that some will have fallen on good ground and later will spring up and flourish. Mr. Bouchard has services in French every Sabbath evening which a few Roman Catholics occasionally attend notwithstanding the firm injunction laid upon them by their clergy not to attend the services nor to read the books given to them and in no case whatever to speak with him (the missionary) upon religion. Yet it is gratifying to know that in every case he has been kindly received by the people upon whom he called.

His personal contact with them proves that they are open to conviction at least. Mr. Bouchard's plan of approaching his countrymen is very methodical and in no way apt to give offence. He enters into religious conversation, avoiding controversy as much as possible, reads the Scriptures to them. He sings and prays when agreeable, or allowed to do so. The singing some enjoy very much. As an instance of what may be done, a lady would not allow the missionary to read the Bible when he called first but after a little parley she consented. He read, prayed and sang, the woman joining in chorus and with tears in her eyes she who at first would not hear him, bade him call again. The same lady has since that interview gone repeatedly to a neighbour some distance away and requested the woman of that house to read the Bible to her. Hence we have good reasons to hope on, to work on, in this field. I might give other instances where good impressions have been made by coming in personal contact with Roman Catholics, but neither time nor space will permit.

During the past two months Mr. Bouchard has succeeded in placing into *good hands* 125 tracts and in selling 18 copies of the New Testament (French). It is nevertheless true that the *priests* have given them strict orders to burn the *unholy books*. But this has not been invariably the case and many of them must have been read before they were consigned to the flames. "Cast they bread upon the waters for thou shalt find it after many days," is just as true to-day as when it was first written.—W. B.

# The Presbyterian Record.

MONTREAL: DECEMBER, 1884.

JAMES CROIL.  
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 the latest.

If no instructions are given to the contrary, the same number of copies of the *Record* will be sent to our agents for January as they have been receiving for this year. If there are any congregations who, from any cause, think they are receiving too many copies, now is the time to say so. We have to request that new orders for 1885 be forwarded to the office of publication, number 198 St. James Street, as soon as possible. There are many congregations in which the circulation might easily be doubled. At the present price of publication we can neither afford to employ paid canvassers nor to offer any of the "extraordinary inducements" held out by others. The editors, however, will continue their best endeavours to maintain the character of the *Record* as a useful medium of communication between the members of the church and those who are conducting its missionary and benevolent enterprises. In this they hope to receive the cordial support and assistance of the clerks of Presbyteries, the conveners of committees, and, indeed, of all the ministers and other office-bearers of the Church. Sample copies will be sent free of charge on application. We respectfully remind our agents that *the terms of contract with our printers render it necessary that we receive payment in advance.*

We are happy to add that the present indications lead us to expect that we shall begin next year with a larger circulation than we have ever yet had.

## Literature.

**HISTORY OF PROTESTANT MISSIONS IN INDIA:** By Rev. M. A. Sherring. *The London Tract Society*, 1884, pp. 463, price \$2.00. This is a new edition of a well-known work brought

down to date. The best reference book on the subject that has been published, although we are sorry to notice that all the information about our Canadian mission at Indore, of nine years' standing, is contained in this brief sentence:—"The second mission in Holkar's dominions was founded by three missionaries of the Canadian Presbyterian Missions in 1877."

**CHINA'S SPIRITUAL NEEDS AND CLAIMS:** by Rev. J. Hudson Taylor. London: *Morgan and Scott*. Price 25 cents. This is a concise and comprehensive statement of missions in China, from the commencement until now, admirably arranged and beautifully illustrated. The information which it contains should be widely diffused and will be found intensely interesting.

**THE HEATHEN WORLD: ITS NEED OF THE GOSPEL AND THE CHURCH'S OBLIGATION TO SUPPLY IT:** A Prize Essay, by the Rev. Geo. Patterson, D.D. Toronto: *William Briggs*; Montreal: *C. W. Coates*; Halifax: *S. F. Huestis*: pp. 293, price 70 cents. In response to the offer of a prize of one hundred guineas for the best essay on this subject a large number of manuscripts were submitted, and this one, the judges say, "best fulfilled the conditions under which the competition was invited." The author begins by describing what heathenism really is in different countries, and the particular forms of idolatry prevalent in them. In the second part of the book it is shown conclusively that the Gospel of Salvation is what the heathen need. The third part sets forth the duty of the church to supply that need with much force and earnestness. It is a valuable contribution to missionary literature, and we trust it will have a wide circulation, and be the means of awakening interest in many quarters in the grandest problem of the day—the Evangelization of the World.

**PASTORAL THEOLOGY:** by Professor James M. Hoppin of Yale College; pp. 584; price \$2.50. New York: *Funk and Wagnalls*. This is the best book of the kind that has come under our notice. It is scholarly, philosophical, and at the same time intensely practical. Theological students and young ministers will find it at once stimulating, instructive and suggestive.

**THE ABSURDITIES OF INFIDELITY:** by A. E. Ketttridge, D.D. Chicago: *C. H. Whiting*: pp. 155; price 50 cents. Here are sixteen admirable sermons, short, pointed and pithy, in which the practical side of Christianity is discussed with faithfulness and marked ability.

**TALKS ABOUT THE REFORMATION:** by Miss Mary C. Miller, author of the "Arnold Family" series; pp. 342; price \$1.00. *The Presbyterian Board of Publication, Philadelphia*. An excellent volume for the S. S. Library. It is devoted to the life of Martin Luther.

The current numbers of **THE PULPIT TREASURY** (*F. B. Treat, New York*.) and the **HOMILETIC MONTHLY** (*Funk and Wagnalls, New York*.) are both well worthy the attention of ministers and students of theology. Price, to ministers and theological students, \$2.00 each.

**Acknowledgments.**

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH AT TORONTO, TO 5th SEPT. 1884; OFFICE 50 CHURCH ST., POST OFFICE DRAWER 2307.

**ASSEMBLY FUND.**

Received to 5th Oct., 1884.	\$312.31
Carlton Place, Zion Church.	8 00
St Andrews, Que.	4 80
Chatham, St Andrew's.	5 00
Exeter, Caven Church.	4 00
Unionville.	2 15
New Carlisle, Hoptown and Port Daniel.	3 00
Sanard.	4 00
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Blyth, St Andrew's Ch.	10 00
Brockville, St John's Ch.	6 00

\$387.01

**HOME MISSIONS.**

Received to 5th Nov, 1884.	\$6,378.87
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Oshawa S School.	4.86
Landsdowne.	2.10
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Brockville, St John's Ch.	10 00
Chatham and Grenville.	14 00
Presbyterian Church of Ireland.	486 67
Hespeler.	13 80

\$8,091.00

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Deseronto, Ch of Redeemer.	10 00
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\$354.39

**FOREIGN MISSIONS.**

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Keady.	5 58
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St Mary's, 1st Cong.	35 00
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Mrs McKilligan, ditto.	5 00
Miss Thomson, ditto.	2 00
J W Wardrope, Fort William per Rev J F C.	5 00

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**COLLEGES ORDINARY FUND.**

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Woodville.	35 94
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Teeswater, Westminster Ch.	9 55
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Maidsstone, St Andrew's.	3 53
Belle River and Brainard.	2 47
English Settlement.	24 00
Toronto, Old St Andrew's.	150 00
Cunnington.	10 00
Mosa, Burns.	50 00

\$1,071.57

**KNOX COLLEGE ENDOWMENT FUND.**

Received to 5th Oct, 1884.	\$6,418 07
John Kerr, Toronto.	133 34
London.	36 07
Rev D Wardrope, Teeswater.	10 00
Thamesford.	46 27
A Gauld, London.	25 00
Capt Adam Foster, Smith's Falls.	16 77
William Tytler, Guelph.	50 00
Camlachie.	14 00
Listowell.	24 50
Mrs R H Miller, Woodstock.	7 00
R H Cunningham, Guelph.	30 00
Beaverton.	6 00
Mara.	8 00
Rev H Sinclair, Uptergrove.	10 00
Woodville.	17 00
John Armstrong, 1st Chinguacousy.	5 60
W J Thomson, Guelph.	20 00
Bridgen.	13 50
Wessrs Elliott & Hamilton, Ottawa.	34 00
Orillia.	65 00
Barrie.	4 00
Rev Joseph White, Rochester.	25 00
Joseph Dobbie, Manchester.	5 00

\$7,004.02

**KNOX COLLEGE ORDINARY FUND.**

Bequest of the late Mr J Garrat Houle.	50 00
Daniel Cameron, Beaverton.	5 00

\$55.00

**KNOX COLLEGE BURSARY FUND.**

Received to 5th June, 1884.	\$322.00
Executors of Alexander Estate.	145 39

\$467.39

**MANITOBA COLLEGE ORDINARY FUND.**

Received to 5th July, 1884.	\$41.00
St Andrew's, Que.	5 00
Deseronto, Ch of Redeemer.	4 00

\$50.00

**Widows' Fund.**

Received to 5th Oct. 1884...	\$1,277.43
St Andrew's, Que.	8.00
Kemptville	4.25
Oxford Mills	1.00
Ballinafad	5.00
Keene	44.00
Oro, Knox Church	1.00
Rodgersville	5.00
Chiselhurst	1.93
Saint Ann's	1.06
Beaverton	6.00
Bobcaygeon	6.00
Castleford	3.00
Waddington, N.Y.	11.00
Pinkerton	1.70
Berne	2.50
Bayfield Road	2.40
Yorkmills and Fisherville	3.00
Eden Mills	1.25
Smith's Falls, Union Church	10.00
Saint Louis de Gonzague	6.00
Dunnsford	2.00
Storrington	0.77
Pittsburgh	2.23
Glenburnie	1.18
West Gwillimburg, Ist.	2.86

\$1359.56

With Rates from Revs. D. Duff, D. Paterson, J. R. Craigie, H. Norris, J. R. Battisby, R. Hamilton, E. F. Torrance, R. Y. Thomson, W. D. Ballantyne, J. A. Anderson, J. Eadie, A. H. Kippen, R. Gray, R. Rodgers, D. M. Beattie, C. Cameron, A. Stevenson, B. H. Warden, M. Fraser, J. Dick, J. Pringle, J. Ross, Brussels, J. Middlemiss, T. S. Chambers, K. McDonald, W. C. Yocag.

**AGED AND INFIRM MINISTERS' FUND.**

Received to 5th Aug. 1884...	\$ 648.84
St. Andrew's, Que.	8.00
Chatham, St. Andrew's	10.00
Tithe	5.00
Peterborough, St. Paul's	36.00
M. S. Brant	3.00
Lanark	13.00
Streetsville	10.00
Moore Line	7.00
Oro Knox Church	1.00
Rodgersville	5.65
Chiselhurst	1.94
Saint Ann's	3.00
Beaverton	7.89
Bobcaygeon	7.00
W. R. Cobourg, a tithe of a prize	2.00
Castleford	4.00
Waddington, N.Y.	14.90
Pinkerton	3.30
Berne	3.00
Bayfield	3.00
Yorkmills and Fisherville	3.50
Eden Mills	1.75
Annan	8.50
Smith's Falls, Union Church	20.00
Kippen, St. Andrew's	4.42
St. Louis de Gonzague	5.90
Bracebridge	6.00
Dunnsford	2.00
Brookville, St. John's Ch.	6.00
Storrington	0.77
Pittsburgh	2.23
Glenburnie	1.18
West Gwillimburg, Ist.	2.86

\$862.14

Rates received to 5th Oct. 1884 \$159.55  
 With Rates from Rev. D. Duff, \$3.50; D. Paterson, \$3.25; A. M. McOrlland, \$2.00; J. R. Craigie, 3.75; J. R. Battisby, \$7.50; R.

Hamilton, \$4.00; E. F. Torrance, \$8.00; S. Nixon, \$3.50; R. Y. Thomson, \$4.00; W. D. Ballantyne, \$5.00; J. A. Anderson, \$4.25; J. Eadie, \$4.50; A. H. Kippen, \$3.75; R. Gray, \$3.00; R. Rodgers, \$32.00; H. Cameron, \$15.00; W. A. Johnston, \$3.50; D. M. Beattie, \$4.00; C. Cameron, \$3.50; A. Stevenson, \$3.75; R. H. Warden, \$10.00; R. Jardine, \$5.00; M. Fraser, \$7.00; Jas. Pringle, \$3.00; J. Ross, Brussels, \$4.50; W. R. Ross, \$20.00; R. Fowlie, \$28.00; W. R. McCulloch, \$3.50; J. Middlemiss, \$4.50; T. S. Chambers, \$3.25; K. McDonald, \$5.00; D. Stewart, 2 years, \$7.50; J. Carmichael, \$4.50; G. Jamieson, 2 years, \$5.75.	\$222.75
	\$382.30

**SCHEMES OF THE CHURCH UNAPPROPRIATED.**

Received to 5th Oct. 1884...	\$ 687.29
Brussels, Melville Ch., add'l	50 00
Dundas, Knox Church	43 60
Strathroy, St. Andrew's "	30 00

\$810.89

**FOREIGN MISSION, EROMANGA.**

Received to 5th Oct. 1884...	\$404.76
A Friend, Toronto, for "	5 00
Toronto, West Ch. S.S.	7 81
Oakville, per Miss Nesbit "	17 00
T. Rutherford, Galt	100 00

\$534.76

**MCALL MISSION, PARIS, FRANCE.**

G. S. Fenwick, Kingston...	\$ 20.00
Mr. and Mrs. Anglin "	5 00
A. Gunn "	5 00
Rev. Dr. Bain "	1 60
A Friend "	2 00
W. Dyde "	2 00
Colloctn, Chalmers' Ch. "	13 50
McNab's, Hamilton	52 00
David Campbell, Montreal...	5 00
Robert Johnston "	2 00
Mr. Cooley "	1 00
Anonymous "	2 00
Mrs. J. Fleck "	5 00
A Landie, Knox Ch "	10 00

\$125.50

**FOREIGN MISSION, TRINIDAD.**

Received to 5th Oct. 1884...	\$ 18.25
Preceptor Senex, add'l	1 00
T. Rutherford, Galt, to purchase books	100 00
Toronto, Knox Ch. S.S. and Bible Class	40 30

\$159.55

**MISSION TO THE JEWS.**

Margt. Campbell, Shelburne	\$ 5.00
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**PARRY SOUND MANSE BUILDING FUND.**

W. B. McMurrich, Toronto	\$ 2.00
Rev. John James, D. U., Hamilton	5 00

\$7.00

**Correction.**

**KNOX COLLEGE ENDOWMENT FUND.**  
 Omitted in November Record, \$37.00 from Westminster.

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

**FOREIGN MISSIONS.**

Acknowledged already	\$4,004 04
Springside	20 00
Stellarton, W. F. M. S., for Miss Semple's Sal.	25 00
Up. Stewiacke, do. do.	6 25
Shediac, for Mr. McKenzie's teachers	7 50
St. Andrew's, N.B.	15 00
St. Andrew's, N.B., per Mr. R.	5 00
Harvey, N.B., ditto	8 81
Prince-street Ch, Pictou	86 52
St. Andrew's, Kingston, N.B.	25 06
Bass River Ch, Welford	14 00
U. P. Q., Pictou	5 00
Mechanic's Set., London-derry, &c.	5 00
New Carlisle, Hopetown, and Pt. Daniel	10 00
Dean Set., Upper Musquodoboit	2 50
Jas. Henry, Salisbury, N.B.	2 10
Port Hastings	6 00
Req. late Robt. Murray, Me-ronigish	40 00
St. Paul's, Fredericton	25 52
Friend, per Rev. R. Cumming	2 00
Do. do.	1 00
Blackville and Derby, add'l	5 00
Caledonia, P.E.I.	6 00
Friend, Princeton, P.E.I.	10 00
La Have	4 00
Christian Natives of Eromanga, per Mr. Robertson	100 00
Gore and Kennetcooke	34 47
Three Brooks, Victoria Co., N.B.	4 43
Clyde and Barrington	4 00
Ecuminae, Que.	13 00
Middle Stewiacke	24 97
Malagawatch	5 52
River Dennis	6 75
Brookfield, M.S.	6 00
St. James' Ch, Dartmouth, half-year	40 00
Friend, Chatham, N.B., for Eromanga	5 00
Upper Musquodoboit, 1 gr.	10 43
Upper Stewiacke, W. F. M. S., Miss Semple's sal., 1 gr.	6 25
Union Centre, per Mr. R.	24 50
Sherbrooke	38 50
Economy	5 00
Dinwoodie Family, Scots-barn, in mem. of Wm. T. Stirling, for Mr. Robertson's teacher, 1 yr.	25 00
St. George, N.B.	9 69
Friend, per Rev. R. Cumming	2 00
Mrs. Wm. McNairn, Buctouche	2 50
Chalmers' Ch, Halifax	50 00
Onalow, memo. of Mr. Robertson's visit	20 00
St. Andrew's, Chatham, N.B.	25 00

\$4808.15

**DAYSPRING AND MISSION SCHOOLS.**

Acknowledged already	\$ 423 57
E. French River S.S.	2 63
Shediac S.S.	11 80
East River, St. Mary's S.S.	2 69
St. George, N.B.	10 00
Sporting Mt. S.S., C.B	7 00
Shelburne	23 34
Huntville S.S.	23 20
St. Paul's S.S., Fredericton	13 45
Churchville S.S., East River	14 23
Spring River Sab. Schools	13 62
Francis River S.S.	5 65

St. James', Dartmouth S.S., half-year	22 00
Mesinguish	22 00
Buctouche Village S.S.	2 00
Clifton	29 25
Yamagouch	34 80
Mrs. D. McQuarrie	2 00
Ethel L. Kelley's	
M Box	1 25
Birdie Homer, per Rev. J. A. McLean	0 50
Eberbrooke Sab. Schools	43 00
Rev. T. H. Murray's children's M Box	4 00
Rachel Salter, Cambridge	0 50
Anonymous, Kempt Shore	4 00
St. Stephen's, Black River, Up District	5 40
Middle District	5 60
St. Andrew's S.S. S. Ferguson, Ont., for New D S	19 00
North Sydney	27 07
Cross Roads S.S., United	
Cong. W. R.	12 00
Elmsdale S S	14 14

\$307 23

HOME MISSIONS.

Acknowledged already	\$1,139 71
Springdale	10 00
Mechanics' Set., Londonderry, &c.	6 00
New Carlisle, Hopetown, and Port Daniel	10 00
Dean Set, Up. Musquodoboit	1 00
Woodville, P. E. I.	7 00
Huntville, add'l	1 00
Escuminac, Que.	11 00
Middle-Stewiacke	7 00
Knox Ch. Wallace	10 00
Brookfield, M. S.	5 00
St. James' Ch, Dartmouth, half-year	30 00
Upper Musquodoboit, 1 qr.	7 35
Economy	7 00
St. Andrew's Ch, Chatham, W. B., half-year	35 00

\$1,284 06

SUPPLEMENTING FUND.

Acknowledged already	\$3,268 15
Springdale	10 00
New Carlisle, Hopetown, and Port Daniel	20 00
Redbank, N. B.	2 00
Port Hastings	2 50
Shenogue & Port Elgin, N. B.	5 60
Blackville and Derby, add'l	7 00
St. John's Ch, St. John	4 57
Riversdale, Lanenburg	7 50
Scotch Set.	16 65
Garden of Eden	7 00
Malagawatch	5 00
River Dennis	6 10
St. James' Ch, Dartmouth, half-year	45 00
Economy	12 00
James Ch, New Glasgow	200 00
United Ch, New Glasgow	360 00
St. Andrew's Ch, Chatham, N. B., half-year	60 00

\$4,041 07

COLLEGE FUND.

Acknowledged already	\$3,335 37
Grove Ch, Richmond	7 70
New Carlisle, Hopetown, and Port Daniel	7 00
Dean Set, Up. Musquodoboit	0 25
Interest	125 00
Blackville and Derby	10 00
Caledonia, P. E. I.	6 00
Upper Musquodoboit	2 00
Anon., Kempt Shore	2 65
Knox Ch, Wallace	5 00
St. James' Ch, Dartmouth, half-year	27 00

Upper Musquodoboit, 1 qr.	3 00
Economy	6 00
St. Andrew's Ch, Chatham, N. B., half-year	15 00
Lunenburg	30 00
Chalmer's Ch, Halifax	22 00

\$3603 97

COLLEGE BURSARY.

Acknowledged already	\$ 34 00
St. John, Coupon	30 00

\$64 00

FRENCH EVANGELIZATION.

St. Andrew's Ch, Chatham, N. B., half-year	\$ 15 00
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AGED AND INFIRM MINISTERS FUND.

Acknowledged already	\$ 242 82
Canard	3 00
New Carlisle, Hopetown, and Port Daniel	4 00
Interest	35 04
Blackville and Derby	10 00
Little Sands, P. E. I.	7 00
Interest	6 47
St. James' Ch, Dartmouth, half-year	8 00
Valleyfield, P. E. I.	10 00
Chalmer's Ch, Halifax	7 00

MINISTERS' PERCENTAGE.

Rev. R. Cumming, 1884	4 50
T. G. Johnstone	3 00
" A. Munro	3 00
" A. B. Dickie	3 75
" E. S. Bayne	3 50
" A. Cameron	4 00
" John Cameron	4 00
" J. B. Logan	3 75

\$362 83

SYNOD FUND.

Acknowledged already	\$ 198 54
Canard	5 00
Grove Ch, Richmond	5 00
Gabarus, C. B.	1 00

\$209 54

FRENCH EVANGELIZATION.

RECEIVED BY THE REV. R. H. WARDEN, TREASURER OF THE BOARD, 198 ST. JAMES ST., MONTREAL, 70 8TH NOV., 1894.

Already acknowledged	\$4,005 55
Corunna	5 10
Teewater, Westminster Ch.	65 55
Keady, Chalmer's Ch.	5 00
East Ancaster	6 00
Goderich, Knox	21 00
Woodford	4 50
Dunedin	2 48
E. Nottawassa	2 95
Cremons	2 65
Dalhousie & N. Sherbrooke.	10 00
Caledonia, Argyle St. and Allan's	27 00
Summerstown, Salem Ch.	10 00
Rev. T. Fenwick, Metis	1 00
Longford and Black River	2 00
Montreal, St. Gabriel Ch.	20 00
A. Friend, Oakville (Mrs. Gibson)	2 00
A. Friend, Montreal	1 00
North Caradoc	7 84
Scotstown	4 00
Almonte, St. John's	25 00
Ailsa Craig	8 10
Carlisle	6 52
Madoc, St. Columba and St. Paul	20 00
Strong, &c.	3 84
Warsaw and Drummer	4 00

St. Luke's and South Finch	7 00
Bethel Ch, Burlington Beach Sab Sch	25 07
Sab Sch	3 00
Alex. Clark, Smith's Falls	20 00
A Friend of Christianity, Birmingham	2 00
E. Lancaster, Rossville S. S. Baltic	9 00
Baltic	7 00
Brockville, St. John's Ch.	8 03
Georgetown, O.	20 00
Limehouse	10 00
Belmore	6 12
McIntosh	13 17
Guthrie's Ch, Wendigo	7 00
Lingwick	5 00
McNab and Horton	50 00
Kilayth	15 00

Per Rev. Dr. McGregor, Halifax:

Canard	4 00
New Carlisle, Hopetown, and Port Daniel	5 00
Dean Set, Up. Musquodoboit	1 25
Jas. Henry, Salisbury	2 00
Little Sands, P. E. I.	5 00
Friend, Princeton, P. E. I.	5 00
Escuminac, Que.	15 00
Wallace, Knox Ch.	10 00
Dartmouth, St. James, 1 yr.	12 00
Upper Musquodoboit, 1 qr.	4 32
United Cong., West River	30 00
Mrs. Wm. McNairn, Buctouche	2 50
Halifax, Chalmer's Ch.	16 00

Per Rev. Dr. Reid, Toronto:

Louth	2 00
M. S. Brant	4 00
Fullarton, add'l	10 60
St. Mary's, 1st Church	20 00
Winthrop, Caven Ch.	10 00
McKillop, Duff's Ch.	9 00

\$4,648 08

POINT-AUX-TREMbles SCHOOLS.

REV. R. H. WARDEN, TREAS., MONTREAL.

Already acknowledged	\$ 982 44
Russettown Sab. Sch.	19 00
M. O. B., Ottawa	50 00
Oshawa Sab. Sch.	12 50
West Winchester Sab. Sch.	13 00
Victoria Mission S. S.	50 00
Morton Creek S. S.	2 50
Bearbrook Bible Class	1 25
Ladies of Lyn Congregation	27 00
Ross Sab. Sch.	39 36
Wm. McKinnon, Leadville, Col.	2 00

\$1,199 05

COLLEGE FUND.

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

Already acknowledged	\$ 115 05
Port Colborne	3 25
Bearbrook and S. Indian	3 25
Big Bay	3 00
Shannonville	8 05
East Ancaster	12 00
Douglas and Bromley	7 00
St. Louis de Gouarague	4 00
Chatham, Grenville, and Pt. Fortune	13 00
Plantagenet and Pendleton	5 00
Madoc, St. Columba, and St. Paul	8 00
St. Paul	3 50
L'Original	4 50
Hawkesbury	4 50
Riversdale	4 00
Ross and Cobden	14 25
Williamstown, Hepzibah Ch	9 80

\$217 66

**PRESBYTERIAN COLLEGE, MONTREAL.**  
**REV. R. H. WARDEN, MONTREAL,**  
**TRASURER.**  
*Endowment Fund.*  
 Messrs. Hugh, James, and  
 Robt. Mackay, Montreal. \$40,000.00

*Ecclesiastical Chair.*  
 Hon. D. A. Smith, Montreal \$ 100.00  
 Jas. Walker " " 25.00  
 Jas. Burnett " " 50.00  
 Robt. Anderson " " 150.00  
 J. L. Morris " " 25.00  
 A. C. Leslie " " 25.00  
 T. Davidson " " 25.00  
 George Hay, Ottawa " " 10.00  
 R. Blackburn " " 25.00  
 John Fraser, L'Original " " 25.00  
 Estate late Jas. Johnston,  
 Montreal " " 150.00  
 Jas. Robertson, Montreal " " 20.00  
 Mrs. Langwill " " 30.00  
 J. A. Cantlie " " 25.00  
 Alex. Ewan " " 25.00  
 John Hope " " 50.00  
 Arch. McYoun " " 25.00  
 Ames Holden & Co. " " 25.00  
 A. J. Ewing " " 50.00  
 S. H. Ewing " " 50.00  
 —————  
 \$910.00

*Scholarship Fund.*  
 P. Redpath, England. \$ 70.00  
 Mrs. Dobbie, Up. Lachute. 5.00

Robt. Anderson, Montreal. 100.00  
 —————  
 \$175.00

*Library Fund.*  
 Collection at Opening Services \$13.00

**EROMANGA.**  
 The Rev. R. H. Warden, Montreal, has received the following sums, to be handed to the Rev. H. A. Robertson —  
 Miss Agnes C. Driver. .... \$ 5 00  
 Mrs. Loynechan, sr., Beech-  
 ridge " " " " 2 00  
 A Family Offering, Kincardine " " " " 25 00  
 Mrs. Kelly's Class, St. Matthew's Ch. S. S., Montreal 25 00  
 —————  
 \$57.00

**WIDOWS AND ORPHANS FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND, JAMES CROIL, TRASURER, MONTREAL.**  
 Lachine, St. Andrew's Ch. .... \$ 50.00  
 Lanark, Rev. Jas. Wilson. .... 13.00

**ASPDIN, MUSKOKA.**  
 Mr G. A. Thompson, on behalf of Presbyterian Congregation at Aspدين, Muskoka, wishes to thank the following friends at Harbour Grace, Newfoundland, for their very valuable contributions towards the

church lately erected in that place:—  
 T. N. Cairns, \$1.00; John Jillard, \$4.00; Mrs. N. Jillard, \$4.80; Rev. R. Logan, \$2.00; R. S. Munn, \$5.20; Jas. D. Munn, \$1.00; Jno. F. Munn, \$1.00; Jno. Paterson, \$5.00; W. H. Thompson, \$5.00; Mrs. W. H. Thompson, \$5.00; E. B. Thompson, \$2.00. Total, \$36.00.

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

Received from 30th Sept. to 31st Oct.—Ministers' Rates.—Revs. Dr. Grant, A. J. Mowatt, A. F. Thompson, W. S. Bruce, \$16.00 each; Robert Cumming, \$90.00; Alex. Grant, \$17.00. Fines and interest on arrears, \$19.90. Congregational collections.—New Carlisle, Hope-town, and Port Daniel, \$3.00; Woodville, P. E. I., \$5. Total, \$189.90.

**QUEEN'S COLLEGE BURSARY AND SCHOLARSHIP FUND.**  
 St Andrew's, St John's, N.B. \$ 50.00  
 Rev Dr Williamson " " 5.00  
 Miss McIsaac " " 5.00  
 E. W. R. Ibban, Deseronto " 40.00  
 John Madue " " 4.00  
 James Romanes " " 10.00  
 Rev James Wilson, Lanark " 10.00  
 A Loan Returned " " 31.00

**THE PASTOR'S DIARY AND CLERICAL RECORDS** by Mr. Robert Laing, M.A., and Rev. Lewis H. Jordan, B. D., of Halifax, N. S. Price 50 cents. This little pocket companion will be found invaluable to those who are engaged in the work of the ministry. W. Drysdale & Co. See Advt.

**STRATFORD: 11th November:** The question of marriage with a deceased wife's sister was considered, and after discussion the following resolution was almost unanimously adopted: "The Presbytery in coming to a judgment on the report of the General Assembly's Committee on marriage with the sister of a deceased wife, approve the first and third resolutions of said report, and in the meanwhile give no judgment on the second resolution." These resolutions are as follows:—1. That the Mosaic law of incest is of permanent obligation, and that marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word. 2. That the proposition contained in clause third, viz., "A man may not marry any of his wife's kindred nearer in blood than he may of his own," is, in the opinion of the Committee, not sufficiently sustained by the authority of Scripture. 3. That Church discipline shall not be exercised in regard to marriage with a wife's sister, wife's aunt, and wife's niece.—W. A. WILSON, *Clk.*

**OTTAWA, Nov. 4th.**—A Committee was appointed to devise a more efficient method of evoking the liberality of our populace than by holding Missionary Meetings. French Missionaries, in the field, to be continued. The Rev. Mr. Tait's resignation of his charge was accepted. Deputations were appointed to visit all augmented congregations within the bounds, and also a committee appointed to arrange for visitation of self-supporting charges.—JOSEPH WHITE, *Clk.*

**MEETINGS OF PRESBYTERIES.**

Brockville, St. John's Church, 2nd Dec. 3 p. m.  
 Winnipeg, Knox Church, 10th Dec., 10 a. m.  
 Owen Sound, Division St. Ch., 16 Dec., 1.30 p. m.  
 Bruce, Paisley, 9th Dec., 2 p. m.,  
 Maitland, Lucknow, 16th Dec., 1 p. m.  
 Paris, Princeton, 16th Dec., 11 a. m.  
 Saugeen, Mt. Forest, 16th Dec., 11 a. m.  
 Sarnia, St. Andrew's Ch., 16th Dec., 10 a. m.  
 Peterboro, St. Paul's Church, 13th Jan., 2 p. m.  
 Montreal, Morrice Hall, 13th Jan., 10 a. m.  
 Whitby, St. Andrew's Ch., 20th Jan., 10.30 a. m.  
 Chatham, Windsor, 9th Dec., 10 a. m.  
 Glengarry, Lancaster, 16th Dec., 11 a. m.  
 Toronto, Knox Church, 2nd Dec., 11 a. m.  
 Wallace, Amherst, 4th Feb., 3.30 p. m.  
 Pictou, 6th Jan.  
 P. E. I., Charlottetown, 3rd Feb., 11 a. m.  
 Kingston, Belleville, 15th Dec., 7.30 p. m.  
 Ottawa, St. Andrew's Ch., 3rd Feb., 10 a. m.  
 Stratford, Knox Church, 13th Jan., 10 a. m.

**REDUCTION IN PRICE!  
 PRESBYTERIAN S. S. PAPERS.**

The eleventh volume of the SABBATH-SCHOOL PRESBYTERIAN will be commenced next January. It will appear in new type, two sizes smaller than that at present used, and will be beautifully illustrated.

The sixth volume of EARLY DAYS—a bright little illustrated bi-monthly for the infant class—will be commenced at the same time.

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