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THE
PRESBYTERIAN RECORD
 FOR THE
DOMINION OF CANADA.

VOL. X.

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The American Board of Missions.

THE Seventy-fifth Annual Meeting of the American Board of Commissioners for Foreign Missions was held in Boston, commencing on the 13th of October. The meetings of this Board have always been largely attended, but special importance attached to this anniversary, as it commemorated the completion of three-quarters of a century in the life of the first purely foreign missionary society in America—a society that has earned for itself a first rank in the missionary societies of the world, and whose success in carrying the Gospel to the ends of the earth has been wonderful. The American Board was organized at Bradford, Massachusetts, June 29th, 1810, upon an undenominational basis, and for a number of years it received the hearty co-operation of nearly all the Protestant Churches. The first annual meeting was held on the 5th of September, 1810, when five Commissioners were present with an audience of one person. The growth of the missionary spirit throughout the country is seen from the fact that some of the sessions this year filled four churches to overflowing. More than 3,000 strangers came to attend these meetings, in addition to the throngs from the city itself. The venerable Mark Hopkins, who was elected president for the

twenty-eighth time, gave it as his opinion that "there had not been such a gathering as this since the world began." Rev. Dr. Burns of Halifax, N.S., who was an eye-witness of what transpired, has given a graphic and admirable account of the proceedings in the *Presbyterian Witness*, which only want of space prevents us transferring bodily to our columns. He speaks of it with the greatest enthusiasm:

"The *Boston Journal*," he says, "had over *twenty long columns* crammed with the names of the strangers attending, with the places of residence attached. Boston hospitality was taxed to the utmost, but the 'Hub of the Universe' proved equal to the occasion. I never found the streets of London at their fullest more crowded than were Tremont and Washington, and the side streets leading off them, during these meetings.

"I had a seat on the platform (which holds over a hundred) on Thursday, and had a capital opportunity for seeing and hearing everything. Around us are four governors of states, seven presidents of universities, six financial magnates, leaders on 'change, professors of colleges, heads of ladies' educational institutions, editors of papers, pastors of churches—moulders of the intellectual and spiritual life of America. Then, remember that simultaneously that Thursday, the women had a meeting of their own—one church full of them, overflowing into the chapel; then another overflow of 800 into Park-street Lecture-room; and even that insufficient. Two thousand women pondering and praying at the same time over the conversion of the world!"

Speaking of the reports read by the Secretaries of the Society, he says;—

"These were interspersed with thrilling addresses from returned missionaries, whose very faces and forms were a benediction—men who had borne the burden and heat of the day, and who could say, 'that which we have seen, which we have looked upon.' Earnest prayers also were interspersed all through. The reviews of the Home Department by Rev. Dr. Alden, of the Foreign by Dr. N. G. Clark, the forecast of the future by Dr. Judson Smith, and the excursion over the field of missionary literature by Dr. Strong, were all admirable. How can we epitomise the wonderful sermon of Dr. R. S. Storrs, which occupied two hours and five minutes in the delivery, or the speeches of that illustrious quaternion, Drs. Burrows of Chicago, Behrends of Brooklyn, W. M. Taylor of New York, and Joseph Cook! And the singing, was there ever the like of it? As 'the voice of a great multitude, as the sound of many waters.' It seemed almost enough to lift the roof from the vast edifice when nigh 5,000 voices, aided by the great organ and cornet, pealed forth 'From Greenland's icy mountains' and 'All hail the power of Jesus' name.'

"The Communion season on Thursday afternoon was never to be forgotten. Three large churches filled to overflowing (galleries included) with communicants—all uniting together over the significant symbols of dying love, swearing fealty anew to the Captain of Salvation, and, by waiting on the Lord, cemented closer together by this blessed bond of union, renewing their strength for the 'great battle of God Almighty.' I came away with a firmer faith in the truth of Christianity, with clearer and cheerier views of the grand future in store for it, and with loftier conceptions of the moral dignity of the missionary enterprise."

The Board prosecutes its work in Africa, India, China, Japan, Turkey, Micronesia, Hawaii, Spain, Austria and Mexico. It has also a mission to the Dakota Indians.

(Continued on page 314.)

Missionary Cabinet.

JONAS KING, D.D.

THIS remarkable man claims our attention chiefly because of his heroic struggle with the Greek hierarchy, and as the man who, more than any other Protestant, was the instrument of Providence in preparing the way for a reformation of religion in Greece. He was born at Hawley, in Western Massachusetts, on the 29th of July, 1792. His father was a typical New

England farmer, who lived after the strictest sect of Puritan orthodoxy, noted for extreme sobriety, strict observance of the Sabbath, and love of the Scriptures. In this quiet home young Jonas lived till he was seventeen years of age. He was converted when fifteen years of age, and even before that expressed the desire to prepare himself for the ministry. He entered Williams College in his twenty-first year, and came out with honours at his graduation in 1816. From Williams he went to Andover, where he took his three years in theology in company with men like Bingham and Thurston, afterwards of the Sandwich Islands Mission; Spalding and Winslow, who became notable missionaries in Ceylon, and other kindred spirits. His vacations were spent in evangelistic work. In 1819 he received ordination. Shortly after this he was notified of his appointment as professor of Oriental languages at Amherst College. The better to qualify himself for this important position, he went to Paris and studied Arabic, under the celebrated Orientalist, De Sacy. While thus employed he received an urgent invitation from the Rev. Pliny Fisk to accompany him in a mission to Palestine, then recently undertaken by the American Board. The result was that Mr. King entered upon an engagement for three years with the Board, and, in company with Mr. Fisk and the celebrated Joseph Wolff, at once set out for Jerusalem. For a time all went well with them, but when the hot weather set in they were obliged to seek a change of climate amid the mountains of Lebanon. They visited Damascus and other places, preaching the Word, distributing tracts, and adding to their stock of knowledge in Oriental languages and usages. They settled down for a short time at Beirut, Mr. King's term of service had now expired, and he turned his face homeward, proceeding by a tedious land journey through Asia Minor to Smyrna. On his arrival there he received intelligence of the death of his friend and fellow-labourer, Pliny Fisk, at Beirut. The noble missionary had fallen a victim to fever. King remained some months in the house of a Greek named Mengous, whose daughter, Annetta Vespasia, assisted him in his studies, and between them there arose a more intimate relation which determined his future course of life. His fair

teacher in due time became his wife, and in a very important sense his helpmate. In the meantime, however, he carried out his intention of visiting his native land, where he arrived in 1827. After a brief visit to his parents, he began work as agent of the American Board in the Home Mission field. Very soon, however, the Ladies' Greek Committee in New York secured his services as a missionary to Greece. He was now thirty-six years old, in the prime of life, and thoroughly furnished for the work to which he was called. He returned to Greece in 1829 and was married to Miss Mengous. This, in the providence of God, kept him in Greece for the remainder of his long and useful life. He opened a school for girls in Poros, which was so successful as to alarm the Greek church officials, who, fearing that their influence was going to be undermined, made vigorous efforts to suppress the school. But Dr. King persevered with characteristic calmness, and success crowned his efforts. In 1830 he visited Athens. About the same time he resumed his connection with the American Board, and opened a school for both sexes in that city. It was not long before he again fell under the ban of the Greek Church. Dark intrigues were employed to arouse the popular feeling. Diatribes were issued against "the Americans," and absurd stories circulated to their discredit. They were accused of sedition, and the schools were for a time broken up. But, in the meantime King was instant in season and out of season. In three years—from 1833 to 1836—Dr. King sold and distributed nearly 9,000 New Testaments in modern Greek, and 87,000 school books and religious tracts. But from that time until his death in 1869, he was the only missionary of the American Board in Greece. The crowning efforts of his missionary career occurred in the years 1845-47, when the struggle with the Greek Hierarchy reached its climax. Public accusation was made against him that he had used impious language against the Virgin Mary. He published a defence in a small volume, in which he proved his assertions to be in conformity with the doctrines of the Greek Church. The book was formally denounced, and its author pronounced "an outlaw whom no one might salute in the streets." He was summoned before the authorities. A case was made

out against him and proceeded to trial. He was declared guilty, but sentence was reserved for a higher court which met at Syra. The proceedings there were accompanied by such excitement that the Greek lawyers engaged for his defence were afraid to proceed. A conspiracy was formed against Dr. King's life, and, as the only way of getting out of a very critical situation, Dr. King was advised by his friends to return to Athens. This he prudently did, and was taken under the protection of Sir Edmand Lyons, the British Ambassador. On several subsequent occasions he was cited to appear before the courts to answer charges made against him, and so exasperated were the populace by his coolness and bravery, his life was threatened. After absenting himself for some time on account of these demonstrations, he returned to Athens in 1848, resolved to take whatever might come. "No one," he said, "ever took a castle by remaining outside. He may lose his life, and he may take the castle. At any rate, here I am." Things often come to the worst before they mend. Another charge was formulated against him—"for reviling the dogmas of the Eastern Church." After a trial of six hours, Dr. King was adjudged guilty, condemned to fifteen days' imprisonment, to pay the costs of court, and then to be banished from the kingdom. He underwent his imprisonment, but the execution of the sentence of banishment was delayed, and finally abandoned, in consequence of the remonstrance of the United States Government, to whom he appealed. In 1863 a prince of the royal House of Denmark was elected King of Greece, and it was not long before Dr. King was invited to administer the Lord's Supper in the palace of George I. Soon after this, Dr. and Mrs. King visited America, when Christians of all denominations vied with each other to do them honour. They returned to Athens in 1867, and there, in the 77th year of his age, Jonas King passed away to his reward. He was the honoured friend of multitudes of the most learned and eminent persons of his generation, and his death was lamented as a national loss by Greeks of every class.

The missionary work of the world now includes 100 societies—50 American and 50 European—which report an income of \$9,723,850.

The Sinful Nation.

DECEMBER 6. B. C. 738. ISAIAH i: 1-18.
Golden Text, Isaiah i: 16, 17.

ISAIAH stands out prominently as the preacher, historian, psalmist, and especially as the prophet of his day, who foretold more plainly than any other the coming of the Messiah—His birth, ch. 7: 14; His Davidic descent, 11: 1, 2; His sufferings, ch. 53. Hence so frequently quoted in the N. T., Luke 4: 17, 18; Acts 8: 27, 28; Rom. 9: 27, &c. V. 1. Isaiah's ministry covered a period of 60 years. Tradition states that he was sawn asunder when he was 90 years old. This first chapter describes the low condition of the Jewish nation, and traces all their calamities to their apostasy from God. *Judah*—the kingdom of the two tribes; Judah and Benjamin. V. 2. *Hear, O heavens*—Compare Deut. 32: 1. His words suit all times and every nationality. *Rebelle*d—This unnatural sin charged against the chosen people, applies equally to all who reject His covenant mercies. V. 3. Even the unthinking brutes may teach us a lesson of gratitude and affection. *Doth not consider*—Much of the sin in the world is due to want of reflection, 1 Sam. 12: 24. V. 4. *Sinful nation*—How different it should have been! Ex. 19: 6. *Backwards*—Away from God and towards idolatry. Vs. 5, 6. *The whole head*—every part of the nation suffering the consequences of its sin—Judah and Israel alike smarting under the wounds judicially inflicted. Vs. 7, 8. *Desolate*—Repeated invasion of their enemies had entirely changed the aspect of the country; nothing left to remind them of the glory of Solomon excepting Jerusalem, and that in a state of siege! V. 10. *Rulers of Sodom*—rulers of Jerusalem as wicked as they were. V. 11. *To what purpose?* It is useless for unbelievers to go through a round of formal observances. Mark 7: 6. V. 12. *To tread My courts*—mere going to church will not save us from our sins, John 4: 21-24. *New moons*—feasts held at stated seasons, Num. 10: 10; 28: 11. V. 15. Formal prayers and offerings can never atone for crime. V. 16. True repentance consists in turning from sin to serve God. *Learn to do well*—It is not enough that we cease from flagrant sins, we must endeavour to do all the good we can. *Seek judgment*—do justly by all men. *Judge*—defend those who need protection. *The widow*—and all others who are deprived of their natural guardians—orphans, the poor, the destitute, &c., James 1, 27; 2: 15, 16. V. 18. Amazing condescension! that God should stoop to argue the case with sinners, teaching us that His service is no more than should be expected from rational creatures. It approves itself to candid judgment, 2 Cor. 5: 14. *Scarlet*—so deeply ingrained that nothing but the grace of God can efface it. *Wool*—the washed fleece before it is dyed. The blood of Christ alone can take away sin, 1 John 1: 7.

The Suffering Saviour.

DECEMBER 13. B. C. 712. ISAIAH liii: 1-12.
Golden Text, Isaiah 53: 6.

THIS is one of the most wonderful chapters in the Bible. The two great things which the O. T. prophets testified beforehand, were the sufferings of Christ and the glory that should follow, 1 Peter 1: 11. Nowhere are these two so plainly and fully predicted as here. It reads more like history than a prophecy uttered 700 years before the advent of the Messiah. V. 1. *Who hath believed?*—The unbelief of the Jews is expressly said to be a fulfilment of this prophecy, John 12: 37, 38; Rom. 10: 16. Vs. 2, 3. *Root out of a dry ground*—Referring to our Saviour's humble parentage. *Shall grow up*—in obscurity; scarcely anything was heard of Jesus till he was 30 years of age. *No beauty*—no external glory such as the Jews expected, therefore they despised and rejected him. *Man of sorrows*—He endured hunger, thirst, poverty, and acutest mental agony caused by the scorn of man and the hidings of His Father's countenance. He was never seen to laugh, though He often wept. Vs. 4, 5. *Surely*—Even the Jews, ancient and modern, admit that this chapter refers to the Messiah. *Borne, carried*—By his vicarious sufferings did away with sin, the source of grief and sorrow. *Esteem Him stricken*—as if it were for His sins, and not ours! V. 6. *All we*—the whole human race, corrupted by sin, has left its rightful owner. *Turned aside*—from God's way to our own way. *Laid on Him*—As the sins of the offerer were transferred to the sacrifice, and those of all Israel laid on the scapegoat, Lev. 16: 21, so our sins are made to meet upon Him—the sins of all He was to save from every age and place. Nor was He unwilling to bear the load. His was a voluntary sacrifice, John 10: 18, and for all, John 3: 16; 1 John 1: 7. V. 7. *Oppressed*—The penalty was strictly exacted, Deut. 15: 2. *As a lamb*—John 1: 29. So far from offering resistance, He rebuked those who would have rescued Him, Matt. 26: 51-52. *Dumb*—Matt. 27: 12. V. 8. *From prison*—rather from justice, for Christ was never imprisoned, though he was bound and scourged, John 18: 12; 19: 1. V. 9 contains a distinct reference to his humiliating death, and to his burial in a rich man's tomb, John 19: 13, 38. V. 10. *It pleased the Lord*—His sufferings were endured that he might do Jehovah's will, John 6: 38. *To bruise him*—Gen. 3: 15. *Put him to grief*—fulfilled in Gethsemane. *When Thou shalt make*—rather when *He*—He gave Himself, Matt. 20: 28. *His seed*—His spiritual children. V. 11. *Satisfied*—The blessed results of His sufferings shall amply compensate for them, Rev. 7: 9-12. V. 12. Christ attains His glory by conquest, therefore He has the right to divide the spoil in accordance with the Hebrew idea of triumph, Ps. 68: 18; Eph. 4: 8.

The Gracious Invitation.

DECEMBER 20. B. C. 712. ISAIAH LV: 1-11.
Golden Text, Isaiah 55: 1.

THIS exquisite chapter should be engraven on the memory. Nowhere in all the Bible is the fullness and freeness of the message of salvation more beautifully expressed. Notice the similarity of our Saviour's words uttered 700 years later, John 4: 14; 7: 37. See also Rev. 22: 17. V. 1. *Ho—hold, stop, attend*—as though the prophet saw the world rushing in pursuit of happiness in the wrong direction. *Every one*—Acts 10: 34, 35. There is no limit to the offer of salvation, except that the sinner feels his need of it, and is willing to accept it in the way in which it is offered. *Without money*—not but that it will cost effort and sacrifice, but "the gift of God" satisfies, while the rewards of the world do not. Money cannot buy it, Acts 8: 10. *Wine and milk*—emblematic of the blessings of God, which nourish and cheer the soul. V. 2. Money is spent in countless ways that neither satisfy the heart nor bring peace to the conscience. Nothing short of eternal life can satisfy the cravings of the soul, Eccles. 4: 8. *Placess*—the richest blessings in abundance; everything that the soul can need, Ephes. 3: 19. V. 3. *Incline your ear*—listen attentively to the Gospel call. *Come unto me*—Matt. 11: 28. *Everlasting covenant*—contrasted with the perishing nature of earthly things. *Mercies of David*, such as God promised to David, Ps. 89: 28, 29. V. 4. *A witness*—John 18: 37. *A leader and commander*—so sympathetic and powerful, we need not hesitate to follow and obey. V. 5, see Ps. 2: 8. How gloriously true of many heathen lands to-day in which the Gospel is proclaimed and accepted by multitudes!—Hawaii, Madagascar, Formosa, S. S. Islands, &c. V. 6. The promise is to those who seek Him now, 2 Cor. 6: 2. Probation has limits—certainly at death, and sometimes before—when the character becomes fixed and the heart hardened, Prov. 1: 24-26; Rom. 2: 5. V. 7. No one can come to Christ without first forsaking his evil ways. *Mercy* must ever be the sinner's plea—not merit, Luke 18: 10-14. *He will abundantly pardon*—see ch. 1: 18; 2 Pet. 1: 11. V. 10. God's mercy is put in contrast with man's unforgiving spirit. *As the rain, &c.*—so the outpouring of the Spirit makes barren hearts yield the fruits of righteousness. V. 11. *So shall My word be*—It shall produce the intended effect—either a savour of life or of death to those who hear it, 2 Cor. 2: 16. The full accomplishment of this and of verses 12, 13 will be in the final restoration of the Jews and conversion of the whole world. To-day it is the privilege and duty of every Sabbath-school teacher to say to each and every scholar—**COME YE TO THE WATERS: COME NOW!**

Josiah and the Book of the Law.

JANUARY 3. B. C. 641. 2 KINGS XXII: 1-13.
Golden Text, 2 Kings 22: 2.

COMPARE 2 Chron. ch. 34. Josiah, son of Amon and grandson of Manasseh, like Edward VI. of England, was crowned when yet a boy. He was conspicuous for piety. The prophets Jeremiah and Zephaniah flourished in his reign. The latter wrote a plaintive elegy on the occasion of his death, 2 Chron. 35: 25. To the former he was probably indebted for his early religious training, and may have been led to enter upon his great life-work by his rousing appeal in Zeph. 2: 1-3. Josiah destroyed every vestige of idolatry in Judea, and then, in the 18th year of his reign, caused the feast of the Passover to be celebrated with unwonted solemnity, 2 Chr. 35: 18. This beloved monarch fell in the battle of Megiddo, and died, greatly lamented, when only 39 years old. V. 2. *That which was right*—Remarkable for his integrity from childhood, at 16, he began to seek after God, 2 Chr. 34: 3. Note that his piety was progressive and genuine. V. 3. At 23, he entered upon the work of reformation enthusiastically. He did it thoroughly; not only in Judea, but in Samaria also, "even unto Naphtali," 2 Chr. 34: 6. Besides destroying the altars and temples of Baal, and exterminating the priests, he even exhumed the bones of the false prophets and burned them on the same altars where they had sacrificed to Baal, see 1 Kings, 13: 2. *Shaphan, the scribe*—the king's secretary. The art of writing was a rare accomplishment in those days, and the office of scribe an honorable one. The first mentioned in the Bible is Sheva, in David's time, 2 Sam. 20: 25. The N. T. scribes were copyists and teachers of the Law, frequently denounced by our Lord for their hypocrisy, Matt. 23: 13. V. 4. Builders had already been engaged and money collected for the repairs and embellishment of the temple. Now the high priest is directed to have a survey made and estimates prepared. V. 8. The interest of the lesson culminates in the discovery of an old M.S. among the debris. It may have been the whole, or only a part of the Pentateuch. Perhaps the original, "given by the hand of Moses," 2 Chr. 34: 14; or the temple copy, Deut. 31: 26, which may have been secreted a century before by some pious hand. Its coming to light was a matter of rejoicing, for the Bible was scarce in those days. Vs. 10, 11. The relic was not regarded as a mere curiosity. They immediately began to read it, with marked effect on Josiah, who rent his clothes and wept, v. 19. The Word of the Lord is quick and powerful, Heb. 4: 12. Other prophetesses are mentioned in Scripture—Miriam, Deborah, Anna. We cannot begin too soon to seek the Lord, nor to engage in his work, Prov. 8: 17. We should take the Bible as our guide in all things, Ps. 119: 105; 2 Tim. 3: 6.

(Continued from page 310.)

The following official statement of the statistics of the American Board is given in the *Missionary Herald* for November:—

At the close of its seventy-fifth year the Board has 22 missions, 83 stations, 826 out-stations, 156 ordained missionaries (6 of them physicians), 10 physicians not ordained (including 4 females), 4 other male missionaries, 248 female assistant missionaries (147 of them wives); making a total of 422 American labourers. There are of native helpers: 147 pastors, 212 preachers, 1,319 teachers, 505 other helpers—a total of 2,183. There are 292 churches with 23,392 members, 3,008 having been added within the preceding year. There are 90 high schools and colleges with 3,671 pupils, 803 common schools with 30,941—the total number under instruction being 35,561. During the seventy-five years of its existence the Board has sent out 786 male and 1,080 female missionaries—a total of 1,866. There have been added to the churches under its care 94,985 members, while, as nearly as can be ascertained, 399,353 persons have been under instruction. The aggregate of receipts is \$21,113,168.31. The pages issued by mission presses, so far as recorded, number 1,690,194,403 pages. Glory be to God!

Our Own Church.

AUGMENTATION OF STIPENDS is the question of the hour. We trust that the official statement made in the circular which goes out with this number will have the desired effect of removing any misapprehensions that exist on this subject, and of extending and deepening the interest of the people in the welfare of their ministers. The honour of the Church is pledged to put this scheme on a sound and permanent basis, and we have every reason to believe it will be done.

PRINCIPAL KING is to be congratulated on having been able to transmit to Toronto the third instalment of the loan on Manitoba College, amounting to \$5,263. Two instalments, of \$4,800 each, still remain payable in October 1886 and 1887, which no doubt will be met with equal promptitude. Dr. King's courage and self-denial entitle him to all the assistance he needs in this undertaking.

KNOX COLLEGE has completed its arrangements for affiliation with the University of Toronto. QUEEN'S, having declined the proposal, is now projecting plans for its better equipment. Five additional pro-

fessorships in Arts and Science are deemed desirable. To provide these and meet other pressing demands an addition of \$250,000 to the capital, or its annual equivalent, is contemplated.

THE TEMPORALITIES BOARD, in common with other Boards of the Church, have sustained a great loss in the death of *Mr. Wm. Darling* of Montreal. Mr. Darling had been for the last ten years chairman of the Temporalities Board, and during that period gave much time and thought to the management of its affairs. He was a man of rare ability, sound judgment and common sense. At a recent meeting, Mr. Andrew Allan of Montreal was elected chairman in room of the late Mr. Darling.

We deeply regret to learn that *Rev. Dr. McGregor*, the indefatigable Agent of the Church in the Maritime Provinces, is in a very weak state of health, and still confined to bed. We are not disposed, however, to abandon hope of his recovery. He is in the hands of a merciful and loving Father, and we trust that there are further days of usefulness in store for him.

ORDINATIONS AND INDUCTIONS.

STELLARTON: *Pictou*.—Rev. J. H. Turnbull of Fall River, Mass., U. S. was inducted on the 17th of November.

LANGSDOWN: *Kingston*.—Rev. E. N. B. Millard of Wyoming was inducted on the 17th of November.

BROMLEY: *Lan. & Renfrew*.—Mr. John C Campbell, licentiate, was ordained and inducted on the 20th of October.

ST. THOMAS: *London*.—Rev. F. W. Archibald, Ph. D., of Truro, N. S., was inducted on the 29th of October.

CHURCHHILL: *Barrie*.—Mr. W. A. Duncan was inducted on the 15th of October.

CARDINAL: *Brockville*.—Rev. George MacArthur of Finch was inducted on the 22nd of October.

DUNBAR: *Brockville*.—Rev. John P. Grant of Laguerre, *Montreal*, was inducted on the 9th of November.

ST. MARY'S: *Stratford*.—Rev. Alexander Grant of Oneida was inducted into the charge of Knox Church on the 10th of November.

ST. JOHN, N. B.—Mr. Paul Langille was ordained to the office of the ministry on the 27th of October, and designated to labour in the Home Mission Field.

TAYLOR CHURCH: *Montreal*.—Rev. Thomas Bennett of Carp and Kinburn is to be inducted on the 1st of December.

CALLS:—Rev. J. C. Cattanach of Sherbrooke, Que., to St. Andrew's Church, *Halifax*. Rev. John M. Allan to Scotsburn, *Pictou*. Rev. T. T. Johnstone of Ancaster to Greenbank and Wick, accepted. Mr. Linton to Wiarton, *Owen Sound*. Rev. D. Currie of Three Rivers has declined a call to Richmond Bay, P. E. I. Mr. R. Stewart to North Gower, *Ottawa*. Rev. Robt. Hughes to Osgoode and Kenmore, *Ottawa*. Rev. Archibald Lee of Russelton, to Hyndman and Osgoode Line, declined. Rev. James Malcolm has declined a call from Camilla and Mono Centre. Rev. Kenneth MacLennan, formerly of Charlottetown, to Alexandria, *Glen-gurry*. Rev. P. S. Vernier to L'Ange Gardien, *Ottawa*.

DEMISSIONS:—Rev. Thomas Nicholson of River Charlo, &c, *Miramichi*. Rev. John Wallace of Warwick, *Bermuda*. Rev. Hugh Macleod, D. D. *Sydney*, C. B. Rev. James T. Patterson of Meaford, *Owen Sound*. Rev. Joseph Allard of French Protestant Church, *Quebec*. Rev. Robert Gray of York Mills and Fisher-ville, *Toronto*.

NEW CHURCHES.

PISARINCO, N. B.—A handsome new church was opened here for public worship on the 11th Oct. Rev. Mr. Fotheringham officiated, assisted by the catechist in charge, Mr. Calder, whose services during the summer had contributed much to the completion of the church.

WOLFVILLE, N. B.—The church in this village was purchased from the Reformed Presbyterians, and was removed to one of the best sites in the village. It has been repaired and greatly improved.

MAHONE BAY—The church has been removed a considerable distance, greatly improved. It was reopened for public worship on the 8th of October.

MAGAGUADAVIC, N. B.—A very neat new church was opened for worship here on the 1st of November by Rev. James S. Mullan of Stanley and Nashwaak.

WOODVILLE, P. E. I.—A handsome church was opened for worship in the Caledonia Section of Mr. Campbell's charge on the last Sabbath of September. The pastor preached in the morning, Mr. R. Maclean in Gaelic, in the afternoon, and Mr. Raulstone in the evening, all to large congregations.

BRITISH COLUMBIA:—New churches, similar in design and size, have been opened for worship at Fort Langley and Mud Bay. The site for the first named was given by Mr. J. Mackie, and for the latter, by Rev. J. Chantrell. The churches each accommodate 150 persons and cost about \$1000.

MANITOBA ITEMS.

Two substantial churches have been erected in the crofters' settlements near Wapella—a point on the C. P. R. some 250 miles west of Winnipeg. The crofters are succeeding well in the North-west, and are being joined every now and then by new friends from the west of Scotland. They have a missionary who preaches Gaelic among them. During the last month a comfortable church at Carman, a place on the Southwestern Railway, fifty miles from Winnipeg, was opened by Rev's. Jas. Robertson and D. B. Whimster, superintendent and Secretary of North-west missions. Rev. Walter Ross is the minister and is thus rewarded for his long labour in the Boyne district. The Brandon First Presbyterian Church, of which Rev. J. M. Douglas is pastor, has lately spent \$1,200 in refitting and upholstering their church. The church is now exceedingly neat and comfortable. During last month the reopening services were held and were conducted by Dr. Bryce of Winnipeg. The cause is in a hopeful condition in Brandon. Rev. James Herald of Port Arthur has followed the western impulse and gone to Medicine Hat—600 miles west of Winnipeg. Port Arthur is being supplied by ministers of Winnipeg Presbytery—so much for the C.P.R. Fort William and Neebing is in charge of Rev. M. Nairn, formerly of New Brunswick, and Emerson has called Rev. Mr. Quinn, hailing from the same eastern Province. Rainy River is supplied with a missionary, Mr. Nash; Rapid City by another—Mr. Hodgins; a Mr. Hall has also been got for the winter, but large numbers of stations are still unoccupied. Kildonan, now under the energetic young pastor, Rev. J. Fringle, has been adding sheds and otherwise improving its property and the pastor and young people are paying for it, and have got the assistance of Messrs. Pitblado, Gordon, Bryce, and Bell as lecturers, and the Knox Church (Winnipeg) choir, and are to have a lively winter. An advance is being made in Indian missions. The Foreign Mission committee has given the Manitoba committee a lump sum of \$9,000 as against \$6,000 for last year; and more missionaries and teachers are being appointed. The High School at Prince Albert is partly supported from this source. How far we are yet from doing our duty as a church to the poor aborigines! B

THE COLLEGES.

QUEEN'S UNIVERSITY.—The Forty-fifth Session was opened on the 1st of October, and since that time the work has been vigorously going on in the Arts and Science classes. The following week the medical colleges opened, with a good attendance at both the Royal and the Women's Medical colleges. On the 4th of November the

Theological Department opened with the Matriculation examinations in Divinity, which continued the following day, and the lectures began on Friday, 6th. Eight students passed the Matriculation examination and entered the hall. From the number of students who have entered in all the departments, the present prospects are good for a large attendance and a prosperous session in all the faculties of Theology, Arts, and Medicine. On the evening of University Day, 16th October, the usual meeting of Convocation was held, the Chancellor, Mr. Sandford Fleming, C.E., C.M.G., LL.D., etc., presiding. The Principal delivered a lecture on the University question, reviewing the progress of negotiation and public opinion on the proposed scheme for University federation. In this he clearly pointed out the position, duties and responsibilities of Queen's University, and the need of continuous expansion—consequently the need for increased endowment. As a means to attain the latter, he urged the vigorous carrying on and extension of the recently organized University Endowment Association. The various college societies are showing signs of life and vigour.

PRESBYTERIAN COLLEGE, HALIFAX.—The session of this college was opened on Wednesday, Nov. 4. A large audience assembled to hear Dr. Currie's lecture on the "Empire of the Hittites," in which the lecturer traced the hieroglyphical and monumental history of the Hittites, and showed how it agreed with the references in the Bible to the same people. Principal Macknight intimated that there are eighteen students in Theology. Dr. Burns gave a sketch of the growth of Presbyterianism in the Maritime Provinces and in the Dominion at large in the past sixty years. Rev. Thomas Sedgwick, Moderator of the Synod, earnestly pleaded the claims of the College, and urged young men to devote themselves to the work of the ministry. At a meeting of the College Board, valuable gifts for the Library and Museum were received from Rev. P. G. McGregor, D.D., the Agent of the Church, whose health was in such a state as to prevent his being present. The copy of the Septuagint and of the Greek New Testament that had been used by Rev. James MacGregor, D.D. Also Dr. James

MacGregor's staff, which had been for over fifty years in the keeping of Rev. J. J. Baxter. Also the Aneityumese Bible and other books; and a volume of letters relating to the New Hebrides, compiled by Rev. Dr. Patterson. Dr. Currie teaches Hebrew this winter in connection with Dalhousie College, as well as in the Presbyterian College. A series of lectures on Pastoral Theology will be given by pastors in the Maritime Synod.

MANITOBA COLLEGE:—The annual meeting was held in the College, Nov. 6th. There was a large attendance. Principal King gave an eloquent lecture on the Christian Ministry and its adaptation to the wants of Manitoba. In June last Manitoba College sent up twenty-seven students to the University, took eleven scholarships, aggregating \$800, and three medals, including the Governor General's; addresses were given by Lieut.-Governor Aikins, Rev. Mr. Pitblado and others. The Session opens with great promise. There are two students in the last theological year, five in the second, five in the first, and three more are expected, making 14 in all. There are 9 students in preparation for the ministry in arts. Next summer Manitoba will supply to the mission field probably not less than 18 or 20 student missionaries. Messrs. D. Anderson, B. A., and W. McK. Omand, B. A., two very promising students of Manitoba College, who graduated in theology last spring, have gone over to Edinburgh to take a winter course there. B.

Meetings of Presbyteries.

HALIFAX: Nov. 3.—The resignation of Rev. Jno. Wallace of Warwick, Bermuda, was accepted. The Augmentation Committee allocated the sums to be raised by congregations. Arrangements were made for visitation of Upper and Middle Musquodoboit. Ministers were requested to read the questions on the State of Religion and to hold conferences on the subject.—A. SIMPSON, *Clk.*

PICOU: Nov. 3.—The deputation which visited Glenelg, East River and Caledonia gave a cheering report. The Presbytery is asked by the Synod to contribute as their share of the Augmentation Fund \$1,600. Satisfaction was expressed with the success of the movement thus far and every effort will be made to

secure equal success during the current year. Congregations were recommended to make their contributions for this object before Jan. 1st.—E. A. McCURDY, *Clk.*

SYDNEY: Oct. 28:—The resignation of the Rev. Hugh Macleod, D. D., of the pastoral charge of Mira was accepted—retiring allowance, \$280 a year. Mr. John McFarlane was certified to the College. A resolution by Mr. Macleod, elder, regarding tea meetings, picnics, &c., for raising church funds was discussed, and its further consideration postponed. The clerk obtained leave of absence to visit Scotland.—A. FABQUHARSON, *Clk.*

VICTORIA & RICHMOND: Oct. 21:—At West Bay, the visitation of the congregation (Rev. D. Macdougall, pastor), was very satisfactory. A revival of religion had been enjoyed, with the best results. Forty-two had been added to the communion, and the congregation had shown unwonted liberality. Messrs. Roderick Macleod and Hector Maclean were certified to the College.—K. MACKENZIE, *Clk.*

TRURO: Oct. 27:—The resignation of Rev. Mr. McCulloch of the pastoral charge of the First Presbyterian Church, Truro, was accepted. Dr. McCulloch has been nearly fifty years pastor of Truro. He with two predecessors have had charge of the congregation for 115 years! The congregation pay him on his retirement \$2000. Harmony was erected into a mission station. Measures were taken to allot to the different congregations the \$1000 required for the Augmentation Fund.—J. H. CHASE, *Clk.*

ST. JOHN: Oct. 27:—Rev. Dr. Smith was elected moderator. Mr. Bruce submitted an encouraging report with respect to Augmentation. This year there has been an increase in every supplemented congregation except two. Rev. James Murray declined the call to Harvey. A mission station was established at Sackville. Dr. Macrao resigned the convener-ship of the Presbytery's Home Mission Committee and Dr. Smith was appointed to that position.—JAMES BENNETT, *Clk.*

MIRAMICHI: Oct. 20:—The Augmentation Scheme received full attention. The Presbytery's share of the \$10,000 required by Synod is \$650. The mission stations are asked for collections for the fund. Rev. Thomas Nicholson tendered his resignation of River Charlo, &c., on account of ill health. The Presbytery agreed to meet at River Charlo and confer with the congregation. Nov. 10:—Reports from catechists were read giving an account of work in the various stations during summer. Mr. Nicholson's resignation was accepted, the congregation to pay him \$1,000.—E. WALLACE WAITS, *Clk.*

QUEBEC:—Mr. Maxwell, a minister of the Evangelical Union of Scotland, and Rev. Donald Mackay, of the Church of Scotland, have applied to be received as ministers of this Church. Both applications were favorably

entertained. The Rev. John W. McKeown, of the Reformed Presbyterian Church in Ireland, who had been labouring for eighteen months very acceptably at Valecartier, died there recently, sincerely lamented by the people to whom he ministered, and by many others who had made his acquaintance. He was a native of Maghera, county Down, Ireland, and was reputed to be an excellent preacher.—F. M. DEWEY, *Clk.*

GLENGARRY: Sept. 22:—Rev. John Ferguson, of Vankleek Hill, was granted six months' leave of absence that he might accompany his invalid son to Colorado. A report was given in of a Sabbath-school convention held at Woodlands by Mr. Mathieson. St. James' Church, Roxborough, was separated from Knox Church and made a mission station. Reports were read of Presbyterial visitations at Kirkhill and Alexandria.—W. A. LANG, *Clk.*

STRATFORD: Nov. 10:—Mr. Tully presented an overturo ament term-service in the ministry, to be considered at next meeting. Rev. A. Grant was inducted into the charge of Knox Church, St. Mary's. Circular ament augmentation of stipends was considered, and a committee appointed to divide the amount expected from the presbytery in proper proportion among the congregations.—A. F. TULLY, *Clk.*

BARRIE: Sept. 29:—The Home Mission work of this Presbytery is one of the most extensive in the Church, and this meeting was chiefly occupied with its management—hearing reports from Rev. Allan Findlay, the superintendent, and the missionary students, of whom 23 were employed last summer, besides four catechists. Arrangements were made for the supply of a considerable portion of the field during the winter. There is only one vacant congregation now within the bounds.—R. MOODIE, *Clk.*

TORONTO: Nov. 3:—A minute was adopted ament the late Rev. John Brown of Newmarket. A letter was read from Rev. J. Malcolm, declining call from Camilla and Mono Centre. Also from Rev. Dr. Kellogg, accepting the call from St. James Square Church, Toronto. Rev. R. Gray's resignation was accepted. Dr. Reid, convener of committee appointed to consider supply of vacancies within the bounds, submitted a report, with various recommendations, which were ordered to be printed and circulated among the members. Deputies were appointed to visit aid-receiving congregations, for the purpose of ascertaining how much aid they might need from the Augmentation Fund.—R. MONTGOMERY, *Clk.*

“HERE AM I” is what 105 young men have said to the Church Missionary Society during last year. Of these 45 have been accepted; and of the 18 who sail at once, 8 are University graduates, and 2 go at their own charge.

Obituary.

REV. HAMILTON GIBSON died in Toronto on the 19th of October, aged 73. Mr. Gibson was a native of Lanarkshire, Scotland, and a graduate of the University of Glasgow. He commenced his ministry as assistant in the old Tron Church of that city. In 1850 he was ordained and designated as a missionary to Canada, under the auspices of the Colonial Committee of the Church of Scotland. In November of that year he was inducted as minister of St. Andrew's Church, Galt, Ont., where he remained nine years. On the 21st of November, 1860, he was inducted to the charge of Bayfield, where he ministered with great acceptance for nearly seventeen years. On the death of his wife, who had been a faithful and an able assistant in his parish work, especially in connection with the Bible-class and Sunday-school, Mr. Gibson resigned his charge and shortly afterwards retired from the active duties of the ministry, continuing, however, to preach frequently as opportunity offered. The death of his distinguished son, the late Professor John Gibson, was another severe blow to him. Mr. Gibson was one of the commuting ministers of the Presbyterian Church of Canada in connection with the Church of Scotland, and cordially entered the union of the churches in 1845. He was deservedly esteemed by all who knew him, as a genial man, a good scholar, and an excellent preacher—modest and unassuming almost to a fault. He was buried at Clinton, Ont., and leaves two daughters, one of whom is the wife of Professor Stuart, of Trinity Medical College, Toronto.

REV. JOHN BROWN, of Newmarket, died at the manse there on the 29th of October in his 79th year. He was a native of Kirkcudbrightshire, Scotland, and studied for the ministry at the University of Edinburgh, where he enjoyed the privilege of hearing "Christopher North's" Lectures on Moral Philosophy. He was licensed to preach the Gospel in 1832, and after a few years became assistant minister in the parish of Tranent. In 1852 he went out to Florida as a missionary of the Church of Scotland. He came to Canada in 1854, and in August of that year was inducted into the charge of Newmarket, where he continued his ministry for more than

twenty years. In 1875, failing health compelled him to retire from active duty. Mr. Brown was a ripe scholar, an excellent preacher, a most genial and hospitable man, respected alike by his brother ministers and by all others who knew him. Mrs. Brown pre-deceased her husband on the 8th of December, 1877. They had five children, of whom three sons and a daughter survive.

Ecclesiastical News.

OUR trusty Scottish correspondent says:—"Stirring times and events are upon us. The disestablishment question is at last fairly in the field, and both parties have buckled on their armour for the conflict. The Church has broken her long silence and has come to the front, using every legitimate means to have her voice heard and her cause maintained. She has, no doubt, a good deal to say; and among both her ministers and her people, high and low, she has many most devoted and chivalrous sons. On Tuesday evening a great mass meeting was held in St. Andrew's Hall, Glasgow, and which appeared to be entirely in the hands of the laity. Glasgow is notorious in this respect: that to have any weight with the community the laity must take the leading part. In this case they had all to do. Among many brilliant speeches, there can be no hesitation in saying that the Duke of Argyll—a name long and nobly associated with Presbyterianism in Scotland—carried the day. He spoke of the ancient history and work of the Church in Scotland, of her present effectiveness and zeal, and of her increasing hold upon the affections of the people of the land. The Liberationists cannot make the Church freer than she is. With regard to the abstract principle of an Established Church, the Duke was not so clear. He had voted for the disestablishment of the Presbyterian Church in Ireland, and he knew that there can be no Established Churches in the colonies. He argued for the continuance of an institution which was representative of Scottish religion and national life, on the afore-mentioned grounds of its work in the past, its present purity and power. Last evening, in Paisley, we had another large meeting, with about 2,000 present, addressed by Drs. Cunningham, of Crieff, and Story, of Roseneath,—both leading Liberals. Dr. Hutton got some severe handling, and the leading Liberal statesmen—Messrs. Gladstone, Morley and Chamberlain—were very frankly dealt with: all being ruled out of court by Dr. Story as prejudiced parties—prejudiced from their religious beliefs and unbeliefs. The one is said to be an "English Unitarian," the other lacks reverence for the very name of God, while the ex-

Premier wishes to hand Scotland over to the Episcopal as being the one true Church. Such were the charges, sustained, as it appeared, by quotations from recent works. There is no doubt that the Church question will form a very important factor in the coming election in this country. Two interesting conventions have been held in the Queen's Rooms, Glasgow, lately—the one on the "Deepening of Spiritual Life," the other being the annual gathering of the British section of the Evangelical Alliance. Both were well attended, and each left its own blessing upon the community. At the Alliance I had the pleasure of meeting, on the stairs, the Rev. J. Fraser Campbell, now with his devoted wife, and the Rev. Mr. Murray, on their way to Indore. For the next few weeks we shall hear little besides election cries, manifestoes and counter-manifestoes, until the great public settle the fate of contending statesmen. Amid the contest is heard the voices of the Churches, "Who will prevail?"—D.

Principal Pirie of Aberdeen University is dead at the age of 81. Dr. Pirie was for some years minister of the parish of Dyce, and was appointed Professor of Divinity in Marischal College, Aberdeen, in 1843, and minister of Greyfriars, Aberdeen, in 1846. At the union of the colleges in 1860, he was appointed Professor of Divinity and Church History in the United University. In 1877 he was appointed Principal and Vice-Chancellor. In his younger days Dr. Pirie took a prominent part in ecclesiastical affairs. He was one of the ablest debaters in the General Assembly. The Presbyterian Church of England is making a determined effort to establish churches in the university towns of Oxford and Cambridge. One gentleman in the east of Scotland has offered \$5,000 towards the enterprise. One reason for the movement is that a very considerable and an increasing number of Scottish students are now attending these famous English universities. The Bible Society has sold in nine months 950,000 copies of the penny New Testament. A serious disturbance has taken place in southern Formosa. Mr. Barclay, one of the missionaries of the Presbyterian Church of England, has been shamefully treated by an unruly mob, and the native converts have been very roughly handled. Happily, there has been no loss of life. The behaviour of the native Christians, in very trying circumstances, is said to have been admirable.

CANADA.—The most far-reaching event that has yet transpired in the history of the country took place last month—the completion of the railway through British territory from the Atlantic to the Pacific. It is almost impossible to over-estimate the importance of this gigantic undertaking to the country and to the Empire at large. If the Churches of Canada

do not receive a full share of the benefit, it will be their own fault. The Episcopalians have been lately entertaining two distinguished visitors—Archdeacon Farrar of Westminster Abbey and the Rev. Mr. Haweis of London. Dr. Farrar is perhaps best known through his writings. His book on "Eternal Hope," which departs very far from the generally accepted doctrines of the Protestant Churches on the future state, met with an enormous sale. His "Early Days of Christianity" was also very popular; but his most valuable works are his "Life of Christ" and "St. Paul's Life and Travels." Mr. Haweis evidently belongs to the Broad Church school. He is eccentric and clever. He is a grandson of that famous Dr. Haweis who had much to do with the formation of the London Missionary Society, in 1795, and who, along with Rowland Hill and a few other enthusiastic spirits, did so much for the cause of Foreign Missions at that time. The English Church in Canada is only now awakening to the importance of enlisting the sympathies of its adherents in direct missionary effort. As yet it has no foreign missions of its own, but contributes annually towards the Society for the Propagation of the Gospel and the Church Missionary Society in England. The Bishop of Saskatchewan has appointed Rev. J. B. Richardson of London, Ont., to be an Honorary Canon of his missionary diocese and a member of his missionary council. Bishop Maclean is himself full of the missionary spirit. So is Dr. Sullivan, the Bishop of Algoma, whose occasional jottings in *The Canadian Missionary* are exceedingly interesting. The General Board of Missions of the Methodist Church met in Halifax in October.

The total number of Domestic missions is given at 443, missionaries 444, total paid agents 444, members 38,870. There are 47 Indian missions, 33 missionaries to Indians, 14 native assistants, 27 teachers, 12 interpreters, total paid agents 86, members 2,786. There are 12 French missions, 11 missionaries, 2 native assistants, 3 teachers, total paid agents 16, members 230. There are 8 foreign missions, 15 missionaries, 6 native assistants, total paid agents 21, members 465. Total missions 510, missionaries 503, native assistants 22, teachers 30, interpreters 12, total paid agents 167, members 43,401. The net income from regular sources was \$17,412 77. The net ordinary expenditure was \$202,042 52, the deficit is \$21,729 75.

The Twentieth Provincial Convention of Sabbath-schools was held in Stratford, Ont., in October. The Secretary's report showed that, in addition to 176 Institute services, a great deal of very valuable work had been done. The proceedings were throughout deeply interesting.

IRELAND.—Several Presbyteries have already made nominations for the Moderatorship of next Assembly. So far, three names have been mentioned: the Rev. Robert Ross of Londonderry, the Rev. Alexander Gray, LL.D., of Belfast, and the Rev. Thomas Armstrong of Ballina, the Superintendent of Mission Schools in Connaught. The first named is the most likely candidate. Mr. Ross will make a worthy Moderator. The coming elec-

tions are causing great excitement all through Ulster. The Home Rulers are watching their chances to enter every constituency even in Ulster, and no doubt they will carry a number of the seats. Besides those that may be carried in that interest in any case, the seats that will be contested by Liberals on the one side and Conservatives on the other will be wrested from both wherever possible. The more moderate of both parties are anxious to avoid such an issue; how far a compromise will be made remains to be seen. Of Presbyterian candidates in the field at the latest accounts were the following: James P. Correy and James Hazlett for two of the divisions of Belfast, William P. Sinclair for the northern division of Antrim, Thomas A. Dickson for the southern division of Tyrone, and William Findlater for one of the divisions of the county of Londonderry. The above named men are all leal-hearted sons of the Presbyterian Church; most of them are prominent elders, and they are equally divided between the two great political parties. The symptoms are that the Sustentation Fund reached its lowest ebb last year, and that the tide has turned for the better. At the last meeting of the Board the report of the Treasurer was encouraging. The receipts for the quarter then ending were considerably in advance of what they were in the corresponding quarter of last year. H.

UNITED STATES.—*Dr. Noah Porter* has resigned the Presidency of Yale University, which he has occupied with marked distinction for some fifteen years. He retains his place, however, on the professorial staff in the chair of Ethics and Metaphysics. *Dr. James Eels* of Cincinnati has been placed at the head of the Theological Seminary of San Francisco, in room of the late *Dr. Scott*. Princeton reports a profound missionary feeling among the students, resulting from a new interest awakened by the meeting of the Missionary Inter-Seminary Alliance held last year. The Seminary of the Northwest reports a year of great prosperity. Union and Lane are flourishing. Danville Seminary, with a property of nearly \$200,000, reports but one professor, and not a single student! It reported one student last year!! In proportion to their staffs and general equipment, the American theological colleges have fewer students on the average than might be expected. Union and Princeton have the largest number. Last year, Union graduated 38 and Princeton 34 students. *Rev. Geo. P. Hays*, D.D., of Denver, the brilliant ex-Moderator of the Assembly, North, has accepted a call to the Second Presbyterian Church, Cincinnati. The Tenth Congress of the Protestant Episcopal Church was held at New Haven, Conn., in October. Among the distinguished delegates was *Archdeacon Farrar* of London, who read a paper on the "Christian Doctrine of the Atonement." Three hundred theological students, representing thirty-four seminaries, and about half as many de-

nominations, assembled in Rochester, N.Y., on October 22. Here three days and a half were spent in the consideration of the subject of mission work. The Associate Reformed Synod of the South is in correspondence with the United Presbyterian Church, North, with a view to an incorporating union. The number of denominational colleges in the States are as follows:—Methodist, 52; Baptist, 46; Presbyterian, 41; Congregational, 28; and Episcopalian, 12.

THE JEWS.—On the 11th of October the first Hebrew-Christian Church in America was opened for worship in St. Mark's Place, New York. *Bishop Harris* preached an able discourse from Isa., 63:1. *Rev. Jacob Freshman*, the pastor, who is by birth and education a Canadian, gave an interesting account of his work in New York, relating his hopes and his fears respecting the new enterprise which had cost \$20,000, of which only \$5,000 had been as yet received. He had met with much encouragement. One lady had sent him a gold ring, valued at \$150. Mr. Freshman is educating young Hebrews for the ministry, and has a hall, down town, for which he pays \$50 a month rent. *Dr. Hamilton*, of the 14th St. Presbyterian Church, preached in the evening. Interesting addresses were also given by a number of leading ministers. Contributions in aid of this good work may be sent to Mr. Freshman, No. 25 East 7th street, New York.

PRESBYTERIAN ALLIANCE.—The American section of the Executive Commission met in New York on the 27th of October. Arrangements were made for holding a public meeting in New York, in the course of the winter, in the interests of the Foreign Mission Committee. It was agreed to defer the appointment of a permanent Secretary for the Alliance until the meeting of Council in London in 1888. A special meeting of the Commission is to be held on the 21st of April.

TEMPERANCE.—The latest accession to the ever-extending list of Scott Act counties, is Peterborough. A handsome majority of 391 for the Act was the result of a hard and keenly fought contest. The usual forces were in the field on both sides. The gentlemen whose mission it is to press the claims of beer and wine on the attention of our people were "not slothful in business, fervent in spirit." Whether they can, with a good conscience, extend the quotation is for them to say; though doubtless they can, since their contention is that their work is of a highly philanthropic character, and performed solely in the interests of human liberty. But they failed to convince the majority of Peterborough electors that the beer and wine current in those parts are the good creatures of God, to be received with thanksgiving. Indeed "the brave days of old," when "e'en ministers" were

went to bend devoutly over their glass of toddy and ask God's blessing on the leverage, have probably fled for ever. There were on the other side also earnest men, who could not possibly be actuated by interested motives, powerfully urging that the liquor traffic should be destroyed root and branch as the unrelenting foe of social progress and domestic happiness. The weapon to effect its destruction is not one of their own choosing, but one put into their hands by the Parliament of Canada to experiment with. For efficiency it has probably realized the most sanguine hopes of the gentlemen who forged it in the Ottawa arsenal, especially of those in charge of the finishing department; yet it barely meets the exigencies of the case, or the highest desires of those who have to wield it. Still the Scott Act is a fairly good weapon for the pioneer work for which it was designed. It is capable of inflicting very ugly, if not deadly, wounds on the liquor traffic. Its efficiency is testified to by the Police Magistrate of Woodstock, Ont., thus:—"I feel perfectly confident that, in a given time since the first of May last, there is not more than *one-fiftieth* part of the liquor consumed in the town of Woodstock that there was during the same period before that time." The county gaoler of Simcoe, speaking of the first three months in which the Act was in operation, says:—"We have not had one committal for drunkenness in our county. We see no drunkenness among the farmers on market-day; even some labourers of our town, who for years never drew a sober breath, are now industrious and respected." P. W.

Report on Sabbath Observance.

IN the Report of last year reference was made to a Bill introduced in the Dominion Parliament by Mr. John Charlton, M.P., in the interests of Sabbath observance, and which had received its first reading. At an early stage of the present session the Bill was brought forward for its second reading, and Mr. Charlton addressed the House in its support, in one of the ablest and most comprehensive speeches ever delivered on the Sabbath question before any legislative body. Exception was taken to the Bill by the Secretary of State and the first Minister, on the ground that the matter with which it proposed to deal falls within Provincial jurisdiction, as affecting civil rights. If Parliament were prepared to assume the responsibility of declaring a breach of the Sabbath a crime instead of merely an unlawful act, the matter might thereby be brought within the competence of Parliament. On this ground the Bill was declared *ultra vires* of the Dominion Parliament. Your Committee are happy to say that, so far as Ontario is concerned, this decision has been promptly accepted. A Bill, substantially the same as Mr. Charlton's, was introduced by

Mr. Wood, M.P.P., during the recent session of the Ontario Legislature, and has become law. The Bill provides that Sunday excursions, or the carriage of Sunday passengers for amusement or pleasure only, shall be unlawful, and shall not be deemed a lawful conveying of travellers within the meaning of any statute of Ontario permitting the conveyance of travellers on the Lord's day. The owners of any steamboat or railway, by which any such Sunday excursion is wholly or partly made, are liable to a fine of \$100 for each offence.

In the Report of the Committee of the Synod of Toronto and Kingston on Sabbath observance, reference is made to the profanation of the Sabbath prevalent at Owen Sound and Port Arthur in connection with the lake traffic of the Canadian Pacific Railway. The Presbytery of Owen Sound has opened correspondence with Mr. Beatty, manager of the lake traffic in reference to this evil.

It has become a matter of public notoriety that certain newspapers in Toronto, under pretence of meeting the demands of public anxiety, in reference to the troubles in the North-West, recently commenced the publication and sale of a Sunday issue. Had it been simply the issuing of a bulletin on occasion of some occurrence of great concernment, the case would have been quite different. The friends of the Sabbath in the city acted promptly, the law was put in force, arrests were made, fines were imposed, and the Sunday newspaper, a pestilent evil wherever it has been tolerated, was, within a very short time, suppressed. The example set by Toronto in this matter is worthy of being commended in the very strongest terms. The Committee recommend—

1. That Synods be instructed to report, through their Committees on Sabbath Observance, to the Assembly's Committee.
2. That the Bill recently passed by the Ontario Legislature in the interest of Sabbath observance be printed with this Report in the Appendix of the Minutes of Assembly.
3. That in the other Provinces of the Dominion where similar legislation may be needed, Synods be directed to request the co-operation of the other branches of the Christian Church in order to the obtaining of such legislation.
4. That local Committees be formed where needed, and that funds be provided for putting the law in force.

W. T. McMULLEN, *Convener*.

BILL.

An Act to provide for the Better Observance of the Lord's Day, commonly called Sunday, by Prohibiting Sunday Excursions of certain kinds.

HER MAJESTY, by and with the advice and consent of the Legislative Assembly of the Province of Ontario, enacts as follows:—

1. Sunday excursions by steamboats plying for hire, or by railways, or in part by any such steamboat and in part by railway, and having for their only or principal object the carriage of Sunday passengers for amusement or pleasure only, and to go and return on the same

day by the same steamboat or railway, or any other, owned by the same persons or company, shall be unlawful, and shall not be deemed a lawful conveying of travellers within the meaning of any statute of Ontario permitting the conveyance of travellers on the Lord's day.

2. The owner or owners of any steamboat or railway by which any such Sunday excursion is wholly or partly made, shall for each offence against this Act forfeit and pay the sum of \$400, to be recovered by action before any court having jurisdiction in civil cases to that amount by any person suing for the same under this Act, and for the purposes thereof.

3. The action for the recovering of any penalty incurred under this Act must be brought before a court having competent jurisdiction, as aforesaid, in the place from which the steamboat or train employed in the unlawful excursion, on which the action is founded, started, or through, or at which it passed or stopped in the course thereof, and must be brought within six months after the commission of the alleged offence; and notice in writing of such action, and the cause thereof, must be given to the defendant at least one month before the commencement of the action.

4. All sums of money recovered by action under the foregoing provisions of this Act shall be appropriated as follows:—One moiety thereof to the plaintiff in the action, and the other moiety to the municipality of the city, town, village or place from which the unlawful excursion started, to be applied for the purposes of such municipality.

5. The expression "owner or owners," in this Act includes any corporation owning the steamboat or railway referred to, and the expression "person or persons," includes corporations.

6. This Act shall not apply to ferries or to steamboats when employed thereon.

7. The captain or other person in charge of any steamboat, and the conductor or other person in charge of any train, used for the purpose of any such Sunday excursion, shall be liable to the like penalties as are prescribed by the Revised Statute, chapter 189, entitled *An Act to Prevent the Profanation of the Lord's Day*, for the violation of that Act; and the said penalties shall be recoverable, and applied in like manner as the penalties in the said Act mentioned.

Report on Temperance.

RETURNS have been obtained from all the Synods of the Western Section of the Church. The Synod of the Maritime Provinces, which meets in the month of October, has not reported as a Synod; but reports from three of its Presbyteries, together with an interesting and comprehensive statement from the Convener of its Temperance Committee, largely compensate for the lack of the more formal document.

Of the twenty-seven Presbyteries in the Western Section of the Church, nineteen have reported to their respective Synods, and five of the others, together with twenty-one Sessions, have reported directly to your Committee. These reports, as a whole, are of the most cheering character, and seem fairly to reflect the spirit of a movement more fruitful in results during the past year than its most sanguine friends could have ventured to expect.

1. In answer to the first question—"What progress has the cause of Temperance and Prohibition been making in your locality during the past year; and what means have been employed in your congregation to promote Temperance and Prohibition sentiment?" the reports, with marked unanimity,

testify to the great progress made during the year, and look forward with enlarged expectations to more signal victories. Many of these reports have to tell of battles fought and triumphs won—triumphs which have been largely helped and enhanced by the ministers and members of our own Church, who, by earnest advocacy, pointed appeals, active effort, and ballots cast for the protection of domestic happiness and public morality, have contributed their full share to the success of one of the grandest social and moral reforms of this century.

II. The second question inquires whether or not the recommendations of last General Assembly have been carried out: (1) As to the formation of Temperance societies in congregations; and (2) that our Sessions and Sunday school teachers in their respective spheres be recommended to give special prominence to the subject of Temperance." In a large number of congregations such societies have existed for several years, while others think them unnecessary, owing chiefly to the fact that there abound similar societies of an undenominational character that are doing a good work and enjoying public confidence. A large proportion of our elders and Sunday-school teachers are total abstainers, and many of them are actively engaged in promoting the cause of Temperance.

III. The third question is—"Has the deliverance of last General Assembly, as found on page 34 of Assembly's Minutes, been brought before your congregations?" A large number of Sessions have substantially complied with the spirit of the request and answer in the affirmative. In the case of such as have failed to do so, widely different reasons are assigned. The report of the Synod of Toronto and Kingston alleges that the neglect is due to the fact that said deliverance of last Assembly "embodies the views of the most radical wing of our Temperance Committee, and is too hot and strong for most of their brethren"—while, on the other hand, our brethren of Prince Edward Island inform us that they no longer need such a deliverance, and would rather not, by reading it, suggest to their people that the Church, as a whole, had been so long in waking up to its duty.

IV. In reference to question four, which inquires into the working of the Canada Temperance Act, your Committee has obtained, on the whole, most satisfactory replies. In Prince Edward Island the Act is found to be easily enforced. In one county it is reported that the traffic would be dead, were it not that a few unprincipled medical men prolong its agonies by granting certificates for procuring liquor contrary to the spirit of the law. In Nova Scotia the Act works well wherever the effort is made for its enforcement; but in New Brunswick the difficulty of enforcing the law has been greatly intensified by recent decisions in the courts. In Ontario but little tes-

timony could be elicited, as in only one county had the Temperance Act been in operation prior to the 1st of May last, but that little is eminently satisfactory. As to its effect on business, the county clerk of Halton certifies that the assessed value of property in the county has increased \$685,775 between the years 1880-4, which disproves the allegation, so frequently made, that the adoption of the Scott Act tends to depreciate the value of real estate. As to morals, it may be stated that on the 30th of September last, the Inspector of Ontario Prisons shows only two empty gaols (one being the Halton county gaol and the other the gaol in Lindsay), where the late Father Stafford labored so long and earnestly in the cause of Temperance. In the County of Oxford the Canada Temperance Act has been in force since the 1st of May last, and the Mayor of Woodstock, the county town, stated a few days ago that "the passage of the Act has stopped nineteen-twentieths of the drinking in Woodstock," and he has authorized Temperance men to make whatever use they please of this statement.

V. To question five, viz. : "Is it your opinion that the people are prepared for total Prohibition?" by far the larger number of reports answer in the affirmative, while others admit that the sentiment of the country is fast ripening in that direction.

VI. To the sixth and last question, asking for any information or expression of views, a number of practical suggestions have been offered, some of which are: That there should be great faithfulness shown in the pulpit in dealing with intemperance—that Temperance text-books should be used in our secular schools—that a Temperance article should be inserted in each number of the *Record*—that Temperance legislation should proceed in the line of the Canada Temperance Act, leading up to total Prohibition, etc. Some Sessions, having used unfermented wine at the Lord's Supper, remind us that unfermented wine is a fact—that it is kept by the tun in France, and can be had or made in Canada. In this connection the Synod of Montreal and Ottawa refers us for full information to the work of Dr. Norman Kerr, of London, "Unfermented Wine a Fact." Under this heading also many reports take occasion to condemn unsparingly the Senate's so-called amendments to the Canada Temperance Act, and the hope is frequently and earnestly expressed that this attempt to thwart the will of the people, and rob the friends of Temperance of the fruits of long years of struggle and toil, will meet with an emphatic rebuke from this Church whose principles of government are the very essence of true freedom, and whose history has been a noble record of loyalty to constitutional government and protest against tyranny and oppression.

Your Committee feel bound to say that never before was the outlook for the principles of Temperance so encouraging as now.

The great strength of this movement lies, not in the degree of legislative reform attained, nor in the attitude of legislative bodies towards it, but in the thorough awakening of the people to a proper sense of their obligations and interests in regard to the great evils of intemperance. Yet it is gratifying to note that since the passage of the Canada Temperance Act of 1878, seventy-five contests have been waged in the different Provinces of the Dominion, resulting in sixty-two victories for the friends of Temperance and Prohibition. Fifty-seven counties and cities have adopted the Act and forty-two are already under its operation, embracing upwards of a million and a half of our population. In Ontario alone, twenty-five of her forty-three counties have declared at the polls that they desire the total suppression of the liquor traffic, and these counties cover two-thirds of her populated territory. A total majority of over 56,000 votes has been cast for the Act. Six attempts to repeal it have all been signally defeated, and there are seventy-four members in the Dominion Parliament elected by constituencies in which the Canada Temperance Act has been carried. Thus more and more are the people coming to realize the fact that to license wrong is a national crime, and that to derive a revenue from that which works such ruin to the race is to "have fellowship with the throne of iniquity," and to "frame mischief by a law;" and the forementioned triumphs indicate clearly that the people are now disposed to act in accord with their convictions.

It may be further stated that in the few defeats sustained the adverse majorities were very small, whilst the majorities in favour of this Act, as indicated above, were large and in some instances overwhelming. In these contests the friends of Temperance owe not a little to the faithful and persistent advocacy of Prohibition by many of the leading secular journals throughout all the Provinces, the value of this advocacy being specially felt in the Province of Quebec and Eastern Ontario, where the *Montreal Witness* has for so many years borne unflinching testimony to the principles of Prohibition. The powerful impulse which has carried this movement so far, based as it is upon the firmest convictions cherished by the most enlightened and resolute of our people, may be relied upon to press it forward in the face of all opposition to its proper issue in the complete suppression of the liquor traffic.

In conclusion, your Committee submit the following deliverance for the adoption of this Assembly:—

RECOMMENDATIONS.

I. This Assembly re-affirms its deliverance of last year to the following effect:—

1st. That we regard the traffic in strong drink as one of the greatest hindrances to the progress of the kingdom of our Lord Jesus Christ.

2nd. That in view of the evils wrought by this scourge of our race, this Assembly would hail with gladness the utter extermination of the traffic in intoxicating liquor as a beverage, by the power of example, public opinion, and the strong arm of the law.

3rd. That we rejoice at the wonderful advancement of Temperance and Prohibition sentiment throughout the world, and especially in our own land; and would recommend our people by voice, vote, and example, and by all peaceful and righteous means, to work for the abolition of this great evil.

4th. That we re-assert our approval of the principle of the Canada Temperance Act of 1878, and recommend the adoption of said Act as the best available means for the legal suppression of the traffic.

II. This Assembly records its emphatic protest against the recent action of the Senate of Canada in passing amendments to the Canada Temperance Act calculated to destroy its usefulness, and *that* in the face of the popular will previously expressed in the manner provided by constitutional government; and hereby expresses the earnest hope that the House of Commons will reject said amendments, and consent to no change in the Act, except in the direction of strengthening its prohibitory character and increasing the means of enforcing it.

III. Believing, as we do, that permanent success can only be attained by instilling correct ideas into the minds of the young, the Assembly again enjoins all parents, pastors and Sabbath-school teachers to give due prominence to the training of the rising generation in the principles of Temperance and Prohibition.

IV. The Assembly again records its thankful recognition of the earnest efforts put forth by the Christian women of our land on behalf of this cause.

P. WRIGHT, *Convener*.

After a full discussion of the whole subject on the floor of the Assembly, on motion, to that effect duly moved and seconded, it was resolved, by a large majority, that the recommendations of the Report, as a whole, be adopted, and the Assembly decided in accordance therewith.

Home Missions.

THE Secretary of the Home Mission Committee, Western Section, furnishes us with the following extracts from recent letters from the missionaries of the Church in British Columbia. It will be observed that the outlook is very hopeful. There is likely to be a large increase of population consequent on the completion of the Canadian Pacific Railway, and it is

encouraging to know that in our four pioneer missionaries there we have men of the right stamp. It is greatly to be desired that all the Presbyterian ministers in that Province should be united in one Presbytery, and we are not without hope that this may be accomplished soon.

REV. JOHN CRISHOLM, of Nicola, writes to the Convener as follows:—

“14th September, 1885.

“I have eight preaching stations in the mission assigned me by the Church. The nearest station to the front is Spence's Bridge, where I preach on the first Sabbath in every month. In this place there is a population of about 40 whites—17 being Presbyterians. The amount promised for salary from this quarter is \$200. On the second Sabbath in the month I preach at three different places, *i.e.*, Woodward's S. House, 34 miles from Spence's Bridge; the Forks, 41 miles from Spence's Bridge; and at Nicola proper, where the church is, and where I live, which is about fifty miles from Spence's Bridge, the nearest railroad station. Between these three places there are about 40 “real estate owners” (many of these being single men cannot be classed as families), 17 being Presbyterians. The amount promised by these three places combined is \$250. On the third Sabbath in every month I hold service at Douglas and Minnie Lakes, the former being 25 miles from where I live, and 75 miles from Spence's Bridge. The congregation here consists chiefly of young men who are working on the famous “syndicate ranch” of 80,000 acres and 18,000 head of cattle. Minnie Lake is 18 miles from Douglas Lake, and 20 from Nicola (proper). Here there are six families, four being Presbyterian. The present contributions of these two places amount only to \$100 per year. Every fourth Sabbath I preach in the morning at Moor's Settlement, 25 miles distant from where I reside, on the road that leads to Kamloops, from which it is situated at a distance of 35 miles. On the same Sabbath I preach at Quilshanna, at 2.30, being on the roadside, on my way between Moors' Settlement and home; and in the evening of the same Sunday I preach in the church at Nicola. The sum promised by Moor's Settlement and Quilshanna is \$100. The whole amount is \$650. This will occupy my time for 48 weeks in the year. The rest of the weeks I devote to visiting sections of the interior where there is no Presbyterian service. The first ten days in August I went on horseback a distance of 509 miles, and preached eleven times. The first group of places I visited consisted of Ashcroft, Clinton, and Savona's Ferry. These places are visited almost every Sabbath by a Methodist or Episcopal minister; yet there are more Presbyterians between these three places than there are of the other two sects combined. Our people in these two places think they would contribute \$500 to the annual support

of a Presbyterian minister. I then visited Kamloops, which is to be the leading place of the interior. The only regular religious service here is by the High Anglican Church, with whom the people are very much dissatisfied. From Kamloops I followed the South Thompson to Eagle Pass, visiting all the families on its banks. I then entered the Spillamacheen Valley, and I have no reluctance in saying that I never saw in Europe or America a richer or more beautiful agricultural section of country, with a perfect climate. In this valley I found 30 Presbyterian real estate owners, 3 Methodists, and 19 Episcopalians. Here I held service in three different places, and baptised several children. The Methodists have an ordained minister to look after their three; the Episcopalians one, to look after their 19, but the poor Presbyterians are permitted to wander as sheep without a shepherd. From Spillamacheen I went to Grand Prairie, where I found six families, four being wealthy Presbyterians. The people of these places think they could contribute \$600 or \$700 per year to the support of Presbyterian ordinances among them. At present, however, they are very scarce of money. They have an abundance of everything the earth can produce, but cannot send it to market on account of Onderdonk charging 6 cents for every lb. of freight he takes over the road between Spallumsheen and Port Moody. A very reliable Scotch farmer told me that he paid six hundred dollars for the freight on a threshing machine between Port Moody and Spillamacheen. The freight on agricultural implements between Victoria and the interior of the Province exceeds in every case the first cost. The same is true in regard to groceries. I also visited and preached for the people of Yale, where there is a large Presbyterian population. They offer to raise \$500 per year for one of our ministers. I would make the following proposals:—1. Station a minister at Spence's Bridge (\$250) and let him take in Yale (\$300), Ashcroft, Clinton, and Savona's Ferry (\$400); 2. Let the minister of Nicola take in Kamloops to make up for Spence's Bridge; 3. Station a minister at Spillamacheen who will take in Grand Prairie, Okanagan and Eagle Pass. If these proposals were carried out, the minister at Spence's Bridge would have either to receive a pass from the Syndicate or have some allowance made for his travelling by rail to Yale and Savona. He would require to go to these places on Saturdays and return on Mondays. I would also propose that the ministers of our Church in this Province be requested to link with their manse schools for the education of the children of ranchers, many of whom are situated in fertile spots, in the mountains of this Province, 20, 30, and sometimes 40 miles from white neighbours. At present these men are forced to send their children to the High Church or Catholic schools that are found almost everywhere. I soon found out that

there were enough children in the settlement to ask for a Government school. The Government granted our request in one week. A school-house was built near our church. In three weeks a Presbyterian teacher arrived from Ontario, being charmed by the Government salary of \$720. The sectarian school was broken up at once, and I am now in a position to board the children from a distance; to have them instructed in music by my wife; in all the secular branches by our excellent public school teachers; in higher education and the doctrines of our Church by myself. And all this can be done for less money by us on account of our taking advantage of the public school. The same thing can be done at Spence's Bridge and Spallumsheen if you send us the ministers as soon as possible (say next March).

NEW WESTMINSTER.—The Rev. J. S. McKay thus writes: "I started a Chinese school the 1st of August. I pay \$15 rent per month for the building. During the first month the Chinamen paid in fees \$14.25. I keep the school open every night of the week except Thursday (prayer meeting night). On Sabbath we meet after evening service. I speak to them as simply as I can in English, and have prayer. Then Chin Kune Pai, a converted Chinaman and member of our church, reads and expounds a chapter in Chinese. They can sing two hymns very nicely. Some of them know the Lord's Prayer and some of the commandments. The work is interesting. Several in my congregation lend me assistance in the way of teaching. I find, however, that every night in the week is too great a strain upon my time and strength. I have, therefore, appealed to the Foreign Mission Committee to grant me enough to employ a permanent teacher. This will only be \$20 or \$30 per month. Next month our readers will receive an interesting statement from Rev. T. G. Thomson, of Granville (Burrard's Inlet); and also from Rev. Allan Findlay, Superintendent of Missions in Muskoka.

Board of French Evangelization.

THE semi-annual meeting was held in Montreal on the 4th of November, and was largely attended. Rev. Principal MacVicar, Chairman of the Board, presided. The business transacted was chiefly routine. The reports received from the several fields were generally of a most encouraging nature. Considerable additions had been made to the membership, in one congregation the number exceeding twenty. It was agreed, in response to an application from the Presbytery of St. John, to co-operate with the Presbytery in the prosecution of the work at Grand Falls. About 300 applications for admission to the Pointe aux Trembles schools this session had been received. Fear of the epidemic had caused

some of those whose applications were granted to delay coming, but eighty were reported as present, with the prospect of an additional fifteen or twenty during November. A committee was appointed to take the supervision of the schools this session. Twelve or thirteen of the pupils are being trained for missionaries or teachers. It was agreed largely to increase the staff of colporteurs. The names of nine persons recommended for this work were submitted to the Board. The Executive were requested to meet with such of the applicants as were certified by some Presbytery of the Church, and to engage those of them deemed suitable, as soon as the state of the fund will admit of it. The Treasurer reported that \$6,000 were immediately required to pay salaries, etc., now due. Though the receipts to date were equal to those of last year, yet the indebtedness is greater than it has been for the last nine years, partly owing to the expansion of the work, and partly to the fact that the balance on hand at the beginning of the year was \$2,000 less than in the beginning of last year. It was resolved to effect a temporary loan to meet pressing liabilities, and to issue a circular informing the Church of the state of the fund and appealing for liberal contributions.

The relationship of the work of the Board to that carried on among French Canadians in the United States was discussed at length, and it was agreed to open correspondence with the authorities of the Church there. Gratification was expressed at the establishment recently of several French Protestant mission churches in Massachusetts, etc. Fifteen or sixteen of the French missionaries trained by the Board are now labouring in the United States in connection with the French Canadian Protestant congregations.

Trinidad.

LETTER FROM REV. JOHN MORTON.

For the Record.

Tunapuna, 12th Oct., 1885.

Your appeal of 23rd September just received. Who so unrelenting as an editor? While the managing editor is considering this problem, I will try and fill my column. On the 1st inst. a ship left this for Calcutta with 332 men, 138 women, 79 boys, 47 girls and 18 infants, Indian immigrants returning to their country. They take back to their country, as the result of their labour in Trinidad, in round numbers, £12,000 stg. The ship lay in deep water, three miles off, and our Gulf steamer carried all the immigrants out to her in one trip. On board this steamer I spent an hour as the

people were embarking. A number were children from our schools, who sometimes unexpectedly caught my hand to lead me to their parents. Mothers were counting their children or gazing anxiously for grown up sons who had not yet come on board. Some were weeping for friends left in Trinidad. The faces of others were bright with the vision of a long-awaited happiness drawing on to realization. A number brought books to read on the passage. When the steamer moved off a ringing cheer was raised, and in fifteen minutes we were alongside their ship. The dispensary and hospital were on the upper deck. On the next deck a saloon, shall I call it, 200 feet long and forty feet at the widest part, was fitted up as night quarters for 614 souls. Fear of the editorial simmering pot restrains my pen from details.

I gave the Doctor the names of two men who could teach classes to read, and left with him slates, pencils and reading books; also books to be given to those who had none, or to be read aloud to the passengers. The Doctor seemed quite interested in the people, and promised to carry out my proposals. All through, the people behaved admirably. Fairly afloat, many of them seemed to realize the risks of a voyage of over four months with so many souls on board. In passing round to say good-bye and give a last word of encouragement and advice, many a Hindu, and Mohammedan, too, held my hand to say, "Till you hear we are safe at Calcutta, do not cease to pray God to be pitiful to us." And when about to leave the ship, one of Miss Semple's school-boys ran after me to say, in his own picturesque English, "Tell Madam and School Missis plenty good morning. Don't forget." And that was the last good-bye. On board that ship were one adult Christian and seven school children from this district, and a great many to whom the Gospel has been preached. We commit them and the seed sown in their hearts to the mercy and care of the Most Pitiful.

J. M.

Judson preached to the Buddhists in Burmah for six years without a convert. Every first Sunday he and his devoted wife would celebrate the sacrament of the Lord's Supper, and would say at the conclusion, "We are the Church of Jesus in Burmah."

Formosa.

LETTER TO THE CONVENER FROM MR. JAMIESON.

Tamsui, 29th August.

Having lately taken a trip of some eight days on the west side of the island, a short account of it may give you a glimpse of Dr. Mackay's work. The first night was spent at a Chinese inn, where I had an opportunity of seeing what accommodation such places can afford, this being one of the best. First you enter a large room for cooking, eating, and sleeping; behind which was a square court, where some pigs were foraging. From this you enter the sleeping rooms, which look like sheep cotes; the floor is of clay, there is no window, no table or stool, but two bamboo beds or stretchers. In rainy weather such lodgings must be very uncomfortable, but in former days were the best to be had. One has more comfort in visiting the stations now, as nearly every night can be passed in some one of the chapels. Next day we reached Tek-chham, a large walled city, where we spent the Sabbath. We gathered together, first to sing some hymns, and then for forenoon service. The chapel was well filled. I cannot pretend to speak yet, so did not address the people. Earnest, faithful words were spoken by the preacher from 1 John, 4. I visited in all four stations, saw the preachers and a number of the converts, to all appearance earnest, devoted men and women. It was pleasing to me to visit the places where Dr. Mackay has worked so hard, and about which we have heard so much; he has had to fight his way for every foot of ground now owned by the Church. You heard about the mob at Bangkok, but that is only one place; every town and village has been similar. While Dr. Mackay was preparing the first place obtained for a chapel in Tak-chham, Mrs. Mackay was two whole weeks with him, often sitting in the street under the burning sun, the angry people round them. On taking possession there was but one small room, with four pigs in it; he drove them out, and began work. Building a chapel in Formosa is something very different from building one in Canada. We used to see Dr. Mackay and A-Hoa counting screws and examining everything, and the longer we are here the more necessary such work appears. One must know good from bad bricks, tiles, lime, wood, and paint, and how to prepare everything; also exactly how much of each is necessary for so many feet of wall. The masons and carpenters must be taught to do many things they never saw done before; then it is so hard to get them to begin work, and when they have begun, to finish. Even when finished, buildings will not remain as they would in Canada, but must be constantly repaired, else rains, typhoons, and white ants would soon lay them low.

The chapels are different in plan, according to the situation. Threading your way down a

narrow street you come to a building neater and tidier than its neighbours, and more like a cottage than the western idea of a chapel. The door stands open, and, going in, you see a number of benches on the tiled floor, opposite the door a raised platform with a desk like a small table, on the walls are maps and other inscriptions suited to the place. A door opening to the back or side of the room leads to the apartments, under the same roof, occupied by the preacher and his family. The roads in the Tek-chham district are better than any other in this mission field. Travelling in the country, one must either go on foot or hire a sedan chair. Walking, the best way is to discard shoes and stockings and put on grass sandals, for, if rainy weather, a good part of the way is through mud or water, and streams have to be waded at every turn, so dry feet are altogether out of the question.

All here are fairly well just now. Dr. Mackay and one of the students were almost drowned crossing from Kelung to Palm Island, about two weeks ago. In a high wind a little boat near them was wrecked, and in turning round to save a drowning man their own boat was almost capsized; then for three days they were on the island with almost no food. The storm prevented any one crossing to Kelung. Meanwhile we are still busy with the books, and find that we have many things to learn besides the language before we can even enter upon the work. A preacher trained in the field has great advantage over one who comes a perfect stranger to the manners and customs and superstitions of the people.—J. J.

The opponents of Christianity in Japan have banded together to resist the spread of the Christian religion. Several such associations exist in different cities; but in no case do they appear to be numerous. In one instance, about twenty of them, carrying flags, inscribed: "Expel Christ, the Robber," entered a Greek chapel; but caused no disturbance. In Osaka and Yokohama they have held public meetings; and in the former place, violence was used toward those who took the part of the Christians. Not infrequently the Buddhist priests are roused by the progress of the Christian religion to try to refute its doctrines. In one case, when Christian services were announced in a town where there is no church, the priests secured a room adjoining the building in which the missionary was to speak. A celebrated Buddhist orator was secured to defend Buddhism. The people went in large numbers to hear him; but when they found that his whole speech was to be a violent attack on other religions, they left, and went to hear the missionary who, without reference to Buddhism, preached a plain Gospel discourse. The people were pleased with it, and said: If that is Christian teaching, Christianity is good. The priests, they said, have a losing cause; they are not able to defend their religion.

FRANCE — Numerically, Protestantism in France is very weak. Those competent to estimate give the number as 700,000 to 800,000. This is few for a country with 36,000,000 of inhabitants. How much more it might have been but for the expulsion of the Huguenots! There is, however, progress. In 1809, Mr. Recolin says, there were only 150 pastors in France; and now, even after the loss of Alsace, there are 870 pastors, of whom 85 belong to Independent churches. It is also true that the Protestant minority occupies an important position in public life. In every department of human activity Protestants have acquired a distinguished place. As to ecclesiastical organization, French Protestants are divided into three groups: the Reformed Church, the Church of the Confession of Augsburg, and the various Independent churches. The Reformed Church is the most considerable, comprehending 600,000 members. Its connection with the State deprives it of the free action that might render its decisions even more effective than they now are. The Church of Augsburg Confession has lost three-fourths of its members by the annexation of Alsace to Germany. It counts about 80,000 adherents, with ninety pastors. The Independent churches number from 15,000 to 20,000 members; the most numerous is the Union of the Free Evangelical churches with about fifty pastors. These churches represent with courage and firmness the principle of the independence of the church, but their direct influence is restrained by their numerical weakness. The Methodist Church counts thirty regular pastors and about 100 local preachers. The other denominations, Baptists, etc., are of less importance.

THE CONGO.—The Church of the Gospel Tabernacle at New York has just sent out, at its own cost, four missionaries to the Congo. They are to receive no settled salary.

A Swedish missionary has recently translated the Gospel of John into the Congo language for the use of the natives. It is the first book printed in Congo.

On the arrival of the Cambridge University missionaries at Pekin, China, the members of the English and American missions united in ten days of prayer and Bible study.

The editor of the Japanese paper, *Jigi Gbimbo*, with his whole family having embraced Christianity, has issued a manifesto calling on the Japanese people to do the same, on the ground of their being already Europeanized in every other respect.

The Rev. George Muller's forty-sixth annual report of his Bristol orphan houses, England, acknowledges more than \$200,000 in gifts the last year. He has maintained eighty-five Sabbath and day schools, devoted \$30,000 to missionary work, and more than 100,000 Bibles and Testaments have been sold or given away. Mr. Muller is eighty years of age.

The Presbyterian Record.

MONTREAL: DECEMBER, 1885.

JAMES CROIL.
ROBERT MURRAY. } Editors.

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

PAYMENT IN ADVANCE.

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

THIS number brings us to the end of the tenth volume of the RECORD, and we look forward to entering upon its second decade with good hopes for its continued success and usefulness. If no instructions are received to the contrary, we shall send the same number of copies to our agents for January, 1886, as they have been receiving for this year. We do not know of any valid reason why we should not expect a large increase to our circulation at this time. There is room for it, and we humbly suggest there is need for it. If every family in a congregation is not supplied with the MISSIONARY RECORD of its church, there must be a scrow loose somewhere, and the sooner it is adjusted the better. We have no pecuniary interest to serve in pushing the circulation of the RECORD. Its increase, so far as we are concerned, means increase of work; but it is otherwise with the congregations and ministers. We believe *it will pay them* to have the RECORD in every household. Look at the table of contents in this number and notice the variety of subjects that were dealt with, more or less fully, during the past two years. The twenty-four numbers for 1884 and 1885 are intended to be bound together, making a book of 672 pages, which has cost the owner of it only fifty cents! Those who have read it have had good tidings from many lands brought before them from month to month. What would not the Presbyterians of two hundred years ago have given for the privilege of reading in their families such news as are laid before our readers in those days!—How the savages of the South Seas are being civilized, and, instead of their war-songs, are learning to sing the hymns of Christendom, and are reading the Scriptures—every tribe in its own language. How the Coolies of Trini-

dad are being educated and evangelized, and their children rescued from heathenism! How the teeming millions of Central India are having the Gospel preached to them! How hundreds of converts in Formosa are rejoicing in the Light of the Sun of Righteousness! How the poor Indian in our own North-Western Territories is turning from his idol and learning to worship the true and living God; and what triumphs have been won for Christianity in other Churches and by other agencies as well as by ours—at home and abroad!

Our Agents will bear with us when we remind them that payment in advance is still necessary for the satisfactory continuance of the RECORD in its present form and at the present small price asked for it. Do not let our friends forget this. Sample copies will be sent free on application. We can still supply a few sets of the RECORD from its commencement—two years bound in one volume—\$1.50 per volume. Back numbers, so far as we have them, 5 cents each.

Literature.

THE STORY OF ROME, from the earliest times to the end of the Republic, by *Arthur Gilman*. Putnam's Sons, New York; Dawson Bros., Montreal. Price, \$1.50. A beautifully illustrated volume, containing a graphic portraiture of the rise, progress and decline of the great Roman Empire, with accounts of the customs and manners of the people. A very suitable gift-book.

MISSION STORIES OF MANY LANDS. The A. B. C. F. M., Boston. Pp. 392; \$1.50, post-paid. This is a most handsome volume, full of missionary information, and beautifully illustrated. Nothing could be more suitable for the Sunday-school library. Intended chiefly for the young people, it will interest the old folks too.

THE PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia, have sent us through William Drysdale & Co., Montreal, the following works: "Corea, Without and Within," by *W. E. Griffiths*. Pp. 315; price, \$1.15. A vivid description of the "Hermit Nation" and the efforts of the Presbyterian Board to enlighten it with the Gospel. "Drew Drake and His Nets," \$1.25. Another excellent volume for the Sunday-school library. "Church History in Brief," by *Rev. James C. Moffat*, D.D., Professor of Church History, Princeton. \$1.25, contains a very comprehensive outline of the growth of religion throughout the world, from its genesis down to the union of the Presbyterian Churches in Canada! Very useful for reference. "In His Steps," 120 pleasant pages for young

Christians setting out to follow Christ, by *J. R. Miller*. Fifty cents.

SUNDAY SCHOOL HELPS.—The following admirable periodicals are on our exchange list: *The Sunday School Times*, Philadelphia, weekly, \$2.00 per annum. *The Westminster Teacher*, Presbyterian Board, Philadelphia, monthly, 60 cents per annum. *The National Presbyterian*, Indianapolis, monthly, 60 cents. *The Earnest Worker*, Richmond, Va., monthly, 60 cents. *The Westminster Question Book*, Presbyterian Board, Philadelphia, 15 cents per annum—very useful, containing the text of the lessons, with notes, for the whole year.

For Bible class teachers and scholars we recommend *Peloubet's Select Notes* and *Dr. Vincent's Lesson Commentary*, \$1.25 each; also, *Short Sermons on the Lessons*, by leading ministers, \$1.25. *Schaff's Bible Dictionary*, \$2.00, is better than some of the more expensive ones. Of commentaries, *Old Mathew Henry* and *Jamieson Fausset and Brown* are as good as any. *Geikie's Life of Christ* and *Conybeare and Howson's Life of St. Paul* are the best in their departments. These and other Sunday-school requisites may be had of W. Drysdale & Co., Montreal; James Bain & Son, Toronto; McGregor and Knight, Halifax.

The Old Testament Student, the American Publication Society of Hebrew, \$1.50 a year (ten numbers). A valuable magazine for ministers. The same publishers issue *The International Lessons for 1886*, with the principal changes of the Anglo-American revision in foot notes, 15 cents.

The Children's Record, 16 pages, monthly, 15 cents a year, edited by Rev. E. Scott of New Glasgow, N.S., is a praiseworthy effort to supply missionary information to the children of the Church.

MEETINGS OF PRESBYTERIES.

Toronto, Knox Ch., 1st Dec., 10 a.m.
 Brockville, Prescott, 1st Dec., 2 p.m.
 Brandon, Portage la Prairie, 8th Dec., 7.30 p.m.
 Chatham, 1st Pres. Ch., 8th Dec., 10 a.m.
 Bruce, Walkerton, 8th Dec., 1 p.m.
 London, 1st Presbyterian Ch., 8 Dec., 2.30 p.m.
 Sarnia, St. Andrew's Ch., 8th Dec., 10 a.m.
 Maitland, Wingham, 15th Dec., 1.30 a.m.
 Owen Sound, Div. St. Ch., 15th Dec., 1.30 p.m.
 Saugeen, Mount Forest, 15th Dec., 11 a.m.
 Quebec, Sherbrooke, 15th Dec., 10 a.m.
 Glengarry, Lancaster, 15th Dec., 11 a.m.
 Paris, Brantford, 16th Dec., 11 a.m.
 Kingston, Belleville, 21st Dec., 7.30 p.m.
 Montreal, D. Morrice Hall, 12th Jan., 10 a.m.
 Peterboro', St. Andrew's Ch., 12 Jan., 10.30 a.m.
 Pictou, New Glasgow, 12th Jan., 9.30 a.m.
 Sydney, St. Andrew's Church, 13th Jan.
 Hamilton, Hamilton, 17th Jan., 10 a.m.
 Guelph, Erin, 19th Jan., 10 a.m.
 Whitby, Bowmanville, 19th Jan., 10.30 a.m.
 Miramichi, Newcastle, 19th Jan., 11 a.m.
 Ottawa, St. Andrew's Ch., 2nd Feb., 10 a.m.
 St. John, St. John, 2nd March, 10 a.m.

Acknowledgments.

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

ASSEMBLY FUND.	
Received to 5th Oct., 1885...	\$385.82
Carleton Place, Zion Ch	10.00
Theford, Knox Ch	4.80
Ospringe	3.16
East River	4.00
Berne	5.00
Dartmouth, St James	3.00
St James, N. B.	2.00
Canard	3.00
Blue Mountain and Barney's River	10.00
Buctouche	2.00
Westville	4.00
Chipman	5.00
Musquodoboit Harbour	4.00
Dalhousie Mills and Cote St George	3.00
Perth, St. Andrew's	6.41
Wellesley	4.00
Brucefield, Union Ch	5.00
Madoc, St. Peter's Ch	5.50
	\$469.69

HOME MISSION FUND.	
Received to 5th Oct., 1885...	\$3149.91
Linchouse	15.00
Fullarton	17.00
Stisted	1.36
Hoodstown	0.51
Stanleydale	0.40
Axe Lake	0.60
Seaforth	15.01
Longford	2.37
Cheltenham	10.00
Mount Pleasant	15.22
Portage la Prairie, Knox Ch Sab Sch	11.50
Roxborough, Knox Ch	20.00
Black River	2.00
Three Rivers, St Andrew's	19.00
Kennebec Road	4.00
Grand Bend	4.00
Moore, Burn's Ch	5.00
Disciple, Scarborough	20.06
Ashton	10.00
Proof Line	36.35
Williamsford & Berkeley	10.00
Alton Sab School	5.00
Winnipeg, St Andrew's	80.00
Theford, Knox Ch	25.00
Dover	14.50
Prince Albert, N. W. T.	200.00
Moore Line	18.00
Lachute, Henry Ch	23.00
Scott and Uxbridge	7.00
"Friend," Churchill	5.00
Parry Sound Sab School	1.65
Donation, per Rev. Dr. Cochrane	12.50
Alex. Clark, Smiths Falls	100.00
Chatham, St. Andrew's	15.00
Collingwood Mountain	2.00
Gibraltar	0.75
Hemmingford	25.00
Montreal, Chalmers Church Juv Miss Society	20.00
Perth, St. Andrew's	59.39
Beverly	60.00
Kingston, Chalmers Ch	318.00
	\$4421.02

FOREIGN MISSION FUND.	
Received to 5th Oct., 1885...	\$2981.41
Miss Lizzie Crawford's SS Class, Scarboro	4.00
Allenford, Scarboro	4.67
Elsinore	2.81

*Theford, Knox Ch	19.45
The late John McCaffrey, Woodville, Formosa Mis	166.67
Seaforth	47.23
Kennebec Road	4.00
Turin	6.00
Botany	10.15
Disciple, Scarborough	20.00
Doon	4.50
Williamsford & Berkeley	10.00
Oakville Sab Sch, India	14.66
*Theford, Knox Ch, add'l	25.00
Dunville, Knox Ch	2.00
Miss Rita Cary, Toronto, India	10.00
Scott and Uxbridge	8.00
"Friend," Churchill	5.00
Anon—Bayham, Formosa	5.00
Anon—Bayham, India	5.00
Three Rivers, St Andrew's	23.00
St Johns (Nfld) St Andrew's SS, Orphan in India	24.00
A Friend, Newmarket, For- mosa	6.00
Chatham, St. Andrew's	15.00
Perth, St. Andrew's	77.04
Don. Sutherland, Toronto, Ch Bdg Fund, Formosa	25.00
Robert Hamilton, Brussels	10.00
	\$3535.59

WIDOWS AND ORPHANS FUND.	
Received to 5th Oct., 1885...	\$249.55
Ayr, Knox Church, add'l	5.00
St Ann's	2.20
Tilbury East	10.27
Keens	52.50
Annan	5.00
Wroxeter	9.81
Monkton	4.60
West Guillimbury, Ist.	4.24
Scott and Uxbridge	9.42
Rodgerville	4.00
Chiselhurst	3.36
Prescott	10.00
St Louis de Gonzague	5.00
Hornby	1.00
Brucefield, Union Church	6.00
Moore, Burn's Church	4.00
	\$389.95

Ministers' Rates.	
Received to 5th Oct., 1885...	\$264.00
Rev. Daniel Duff	8.00
Robert Hamilton	8.00
A D McDonald	8.00
E F Torrance	8.00
Wm Donald, 2 years	16.00
W J D	8.00
D. M. Beattie	8.00
John McFarlane	8.00
Alex. McKay, D.D.	8.00
Thos. S. Chambers	8.00
H Norris	8.00
Peter Fleming	10.00
Robert Wallace	7.00
D Wishart	8.00
D McDonald	10.00
John Eadie	8.00
James Pringle	8.00
Wm Burns	8.00
John Laing, D.D.	8.00
John Ferguson	8.00
John Logie	8.00
James Hastie	8.00
	\$460.00

AGED AND INFIRM MINISTERS FUND.	
Received to 5th Oct., 1885...	\$3414.58
Seaforth	20.71
Roxborough, Knox	7.50
Port Hope Ist Ch, special, add'l	3.00
A Friend, Melville Church, Brussels	1.00
St Ann's	2.00
Dunwich, Duff Church	8.00

Scott and Uxbridge	5.00
Chatham, St Andrews	8.00
St Louis de Gonzague	5.00
Rockburn and Gore	7.00
Perth, St. Andrew's	17.66
Hornby	1.00
Brucefield, Union Church	12.00
North Canadoc	7.75
Moore, Burns Church	7.00

\$3527.20	
Ministers' Rates.	
Received to 5th Oct., 1885...	\$325.25
Rev. E. McAulay	8.75
Daniel Duff	3.50
Robert Hamilton	5.00
J M Kelly	10.00
A D McDonald	7.00
E F Torrance	8.00
Wm Park, 4 years	12.75
Wm Donald, 2 years	13.00
Wm McWilliam, 2 years	14.00
D M Beattie	4.00
John McFarlane	4.00
Alex. McKay, D.D.	4.00
Thos S Chambers	3.50
A H Scott, 5 years	20.00
Peter Fleming	3.50
Alexander McPaul	4.00
Robert Wallace	7.00
Robert H Warden	10.00
W A Johnston	3.25
James Boyd	4.00
D Wishart	5.00
D McDonald	3.50
John Eadie	4.25
James Pringle	3.00
John Crombie	4.00
Wm Burns	6.00
Samuel Jones	3.00
John Laing, D.D.	6.00
John Ferguson	4.00
John Logie	3.75
James Hastie	5.00
	\$517.00

COLLEGE ORDINARY FUND.	
Received to 5th Oct., 1885...	\$717.28
Carleton Place, Zion Church	20.00
Richmond Hill	6.50
Thorahill	4.50
Madoc, St Peter's	27.00
Normanby Station	2.25
Seaforth	21.76
Singhampton and Maple Valley	5.30
Berriedale	0.75
Burks Falls	0.78
Katrine	1.10
Longford	2.01
Bethune	1.60
Roxborough, Knox Church	13.00
Goderich, Knox Church	36.00
Ayr, Knox Church	29.00
Black River	2.00
Beachburg, St. Andrew's	18.45
Teeswater, Westminster Ch	12.36
Minesing	0.50
Midhurst	0.50
Keady	4.00
Dundalk	4.20
Dunblane	7.50
St Ann's	3.50
Euphrasia, Temple Hill	4.00
Holland, Knox Church	2.50
Millbank	14.00
Proof Line, add'l	3.65
Camilla	6.69
Mono Centre	1.50
Williamsford and Berkeley	10.00
English Settlement	28.00
Ballinfad	7.17
Amos	10.80
Wroxeter	12.91
Monkton	4.40
Ancaster East	10.00
Scott and Uxbridge	6.00

arleton Place, St And's.	8.00
Franktown, St. Paul's	64 58
Mosa, Burns Church	14.05
Osgoode Lane	14.00
Prescott	20.00
Chatham, St Andrews	25.68
Perth, St Andrews	1.00
Madoc, St Peter's, ad'l	30.00
Brucefield, Union Church	4.00
Hanover	

\$1241.17

KNOX COLLEGE BUILDING DEBT.

John Leask, Greenbank	\$10.00
Thos Gibson, Wroxeter, MPP	5.00

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Oct, 1885.	\$5,771.96
T O Anderson, Toronto	33.33
James Whimster, Aurora	4.00
James Brown, Toronto	50.00
John Paton, Toronto	75.00
North Marlington	64.30
Milverton	57.85
Millbank	22.00
Dorochester Station	55.67
Perth	11.00
Rev H McQuarrie, Wingham	25.00
Wingham	10.00
Rev P Wright, Stratford	10.00
Bear Creek	15.35
St Thomas	47.00
Donald McKenzie, St Thomas	41.40
Rev D Wardrope, Teeswater	10.00
Acton	25.35
Rev Principal Cayen, D D	250.00
S B Windrum, Toronto	10.00
Rev P C Goldie, Au Sable, Mich	13.00
Joseph Nelson, Toronto	2.00
Mrs Kater, Toronto	5.00
David Watson, Toronto	5.00
Thos Bryce, Toronto	30.00
David Fotheringham, Aurora	10.00
Wroxeter	9.00
Greenbank	29.00
Wick	24.00
Uxbridge	50.00
Eramosa	81.43
Galt	74.00
John Waldie, Burlington	100.00
E B Edwards, Peterborough	25.00
George White, Toronto	5.00
Rev I S Chambers, Wolfe Island	10.00
Rev Joseph White, Ottawa	25.00
Rev J L Murray, Kincardine	10.00
Robt Anderson, York Mills	2.50
Wellesley	65.00
W E Murray, Toronto	10.00
James Forsythe, Guelph	5.00
Rev James Little, Toronto	50.00
W R Gregg, Toronto	10.00
Alex Jardine, Toronto	66.66
W W Park, Toronto	200.00

\$7,506.46

AUGMENTATION OF STIPEND.

Received to 5th Oct, 1885.	\$443.64
Seaford	34.38
Three Rivers, St Andrew's	18.00
Kennebec Road	6.25
Ashton	10.00
Winnipeg, St Andrew's	27.95
Scott & Uxbridge	10.00
Perry Sound Sab school	1.65
Donat'n per Rev Dr Cochran	12.50
Chatham, St Andrews	30.00
Perth, St Andrews	60.99

\$655.86

STUDENTS MISSIONARY SOCIETY.

Knox College.

A friend, Melville Ch, Bras-sels	2.00
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KNOX COLLEGE ORDINARY FUND.

Received to 5th Oct, 1885.	\$8.00
Ayr, Knox Ch, special	50.00

Erromanga.

Friend	25.00
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MANITOBA COLLEGE FUND.

Received to 5th Oct. 1885.	\$156.65
Prescott	6.00
Perth, St Andrews	11.23
Brucefield, Union Ch	7.00

\$180.88

Received by Rev. Dr. MacGregor, Agent of the General Assembly in the Maritime Provinces, to Nov. 4, 1885.

FOREIGN MISSIONS.

Acknowledged already	\$2,138.12
Sharon Ch, Upper Musquodoboit	2.70
Port Hastings, C B	4.27
St Jas Ch, Newcastle	10.00
Mr and Mrs A Alford, Upsalquitch	\$2.00
St James, N B	7.00
Prince St Ch, Pictou	124.17
Springville, per Rev J Annand	9.12
Sunny Brae	11.40
Upper Caledonia	8.90
Lower Caledonia	10.10
Glencel	11.85
Union Centre	16.03
Lochaber	12.81
East River St Mary's	11.23
Garden of Eden	6.00
Blue Mountain	15.00
Barney's River	4.00
Antigonish	13.00
Knox Ch, Pictou	25.00
Fisher's Grant	12.50
Scotsburn	7.92
Earltown	3.88
New Annan	10.82
Tatamagouche	14.00
St Matthew's—Wallace	16.38
The Post Master	1.00
Fox Harbour	4.82
Gulf Shore	5.52
Victoria, Fugwash	17.03
A Lady, St John	0.50

Bazaar for Josie & H Howe, Rosy Hollies, Ireen & M Puzant, Dartmouth, for Tunapuna Ch, Trin	10.00
Tryon & Bonshaw	2.00
Merigomish Ladies H & F M Society	10.00
Blackville & Derby, ad'l	7.00
Antigonish ad'l. col by four little girls	10.25
Chipman	14.70
1st Pres Ch, Truro	13.00
Five Islands	2.80
James Ch, Upper Musquodoboit	14.17
Knox Ch, Shediac	13.01
Friend, U S per Rev E Scott	3.00
Escuminac	11.00
Strathalbyn, P E I	9.00
Ladies Soc Springville	7.70
" " Mid Set E R	8.43
Lake Ainslie, C B	5.00
St Paul's, Truro	67.00
W T Huggan, Charlottetown for one of Mr R's N Teachers, Erromanga	25.00
Women's Prayer Meeting	25.00
Roger's Hill for do	25.00
Middle Musquodoboit, 1 qr	13.39

\$2,808.58

DAYSRING AND MISSION SCHOOLS.

Acknowledged already	\$774.57
Buctoucho S S	2.34
Lunenburg ad'l	12.00

John, Geo, & Will Frier's M Box Shediac \$1 each	8.00
St James S S, Dartmouth	19.00
Summer side S S	25.00
Western sec W F M S for Trin Se	3.00
Miss M A Stewart's class	
Hopkinton, Mass	3.00
St John's S S, Hfx, 3rd qr	10.00
Gay's River & Millford S S	6.37
Pennfield S S, N B	2.00
Avard & Lois, Hantsport	1.00
Carmel Ch, Westville	6.90
T M G F	0.50
Middle River S S	3.25
Col at	5.55
Springside Sab school 1 qr	16.00
Chalmers Juv Mis Soc, Montreal, for Trinidad	20.00
East Ch S S, London, for Dayspring	7.35

\$1,217.63

HOME MISSIONS.

Acknowledged already	\$1,513.76
Sharon Ch, Upper Musquodoboit	2.10
Port Hastings, C B	8.00
St James, Newcastle	25.00
Flatlands	2.16
Metapedia	0.65
Clifton, New London, P E I	10.00
Tryon & Bonshaw	2.00
Merigomish	10.00
Knox Ch, Wallace	8.00
Blackville & Derby ad'l	2.00
Chipman	8.65
Five Islands	4.40
James Ch, Up Musquodoboit	13.83
Clifton	19.00
Escuminac	13.00
Strathalbyn, P E I	7.00
Economy	6.00
Middleton Ch, Mid Musquodoboit 1 qr	8.80
Ladies Soc, Springville	7.50

\$1,671.30

AUGMENTATION FUND.

Acknowledged already	\$5,073.36
St James Newcastle	20.00
John A & R Moore & Thos Kelly, Mechanics Set \$1.00 each	4.00
Five Islands	5.00
Strathalbyn, P E I	13.00
United Ch, New Glasgow	300.00
Lake Ainslie, C B	30.00
Sherbrooke	18.30

\$5,463.66

COLLEGE FUND.

Acknowledged already	\$3,621.94
St James, Newcastle	15.00
Interest	35.04
Knox Ch, Wallace	5.00
Blackville & Derby	14.00
S Sinclair, Union Centre	5.00
J D Costly, Union Centre	2.00
Antigonish	5.55
James Ch, Up Musquodoboit	0.45
Clifton	37.00
Strathalbyn, P E I	8.00
Interest	75.00
Carmel Ch, Westville & Middle River	25.00

\$3,849.48

COLLEGE BURSARY.

Acknowledged already	\$57.61
St James Ch, Charlottetown	10.00

AGED AND INFIRM MINISTERS FUND.

Acknowledged already	\$670.46
Port Hastings, C B	3.00

Interest.....	18.00
Canard.....	3.00
Tryon & Bonshaw.....	2.00
Blackville & Derby.....	10.00
Antigonish.....	17.05
Five Islands.....	2.60
Chalmers Ch, Halifax.....	7.00
Clifton.....	16.50
Strathalbyn, P.E.I.....	5.00
Economy.....	6.00

MINISTERS' RATES.

Rev W T Bruce, 1834.....	3.00
" T G Johnstone, 1835.....	3.00
" S Johnson.....	4.00
" E S Bayne.....	3.50
" R Cumming.....	4.50
" J A Forbes, 1883-84 & 85.....	10.50
" A B Dickie, 1885.....	3.75

\$792.86

SYNOD FUND.

Bal on hand, Oct.....	\$7.31
Redbank.....	3.00
Musquodoboit Har.....	6.00
Gays River.....	1.00

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden, Treasurer of the Board, 193 St. James St., Montreal, to 8th November, 1885.

Already acknowledged.....	\$1249.64
Teeswater, Westminster Ch.....	61.57
Stisted.....	0.92
Hoodtown.....	0.58
Stanleydale.....	0.50
Granton and Lucan.....	9.50
South Finch.....	6.75
St Luke's, Finch.....	9.25
Roxborough, Knox Ch.....	16.00

Madoc, St Pauls and St Columbia.....	2.00
Montreal, St Gabriel Ch.....	24.00
Amherst Island, St Paul's.....	5.00
Burlington Beach, Bethel Ch.....	2.00
Do do do SS.....	5.00

Pinkerton, Ont.....	5.00
Wendigo, Guthrie Ch.....	8.00
St Hyacinthe.....	4.00
Roxboro, Knox Ch.....	10.00
Laprairie.....	7.08
Per Rev A MacGillivray.....	144.67

Chas McLenaghan, Sr, Balderston.....	10.00
Robt Johnston, Kincardine.....	13.00
Rosseau and Turtle Lake.....	4.00
Farnham Centre.....	3.00
Mundaumin S Sch.....	5.45
Buckingham.....	11.00
Mattawa.....	5.25
Dunville, add'l.....	1.00
Do S Sch.....	2.10
T & A Kirkpatrick, Theford Bothwell and Sutherlands Corners.....	25.00

Dalhousie Mills and Cote St George.....	7.00
East Seneca, Sab Sch.....	6.85
Perth, St Andrews.....	46.54
Markham, Melville Ch.....	4.50
Alex Clark, Smiths Falls.....	20.00

Caledonia, Argyle St and Allan Settlement.....	28.00
Manitou, Man.....	6.00
Rev. J. A. Townsend, Archibald.....	1.00
McIntosh.....	21.74
Belmore.....	7.50

Per Rev. Dr. Reid, Toronto.

Seaforth.....	24.80
Longford.....	2.10
Black River.....	1.00
Kennebec Road.....	5.00
Ashton.....	10.00
Williamsford and Berkeley.....	6.00
Markham, St. John's.....	27.50
Ancaster East.....	6.00
Norwood.....	37.00
A Friend, Pine River.....	30.00
Wellesley.....	11.00
Madoc, St Peter's, add'l.....	0.50
Hanover.....	4.00

Per Rev. Dr. MacGregor, Halifax.

Two Sisters, per Mrs W Fraser.....	3.00
Belfast, P.E.I.....	21.00
Shaaron Ch, Musquodoboit.....	0.20
Port Hastings, C.B.....	2.00
Newcastle, St James.....	10.00
Canard.....	3.00
Tiatlands.....	2.16
Metapedia.....	0.50
Tryon and Bonshaw.....	2.00
Wallace, Knox Ch.....	8.00
Antigonish, add'l.....	5.00
Chipman.....	9.00
James Ch, Up, Musquodoboit.....	3.95
Escuminac.....	13.00
Strathalbyn, P.E.I.....	7.00
Shermago and Port Elgin.....	12.00
Charlottetown, St James.....	15.00

\$5124.60

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev. R. H. Warden, Montreal, Treasurer, to 8th November, 1885.

Already acknowledged.....	\$768.92
Oshawa S Sch.....	12.50
A D Ferrier, Fergus.....	50.00
Caritas, Ottawa.....	50.00
Montreal, Inspector St SS.....	25.00
Do Chalmers Ch Juv Miss. Soc.....	25.00
Rev F M Dewey, Richmond.....	10.00
Orillia S Sch.....	30.00
Ross Bros, Leith, Ont.....	5.00
Belleville, John St S Sch.....	50.00
Beverly S Sch.....	12.00
Mrs Ross' S Sch, River Beaudette.....	6.00
A Friend, Melville Ch, Brussels.....	2.00

\$1044.42

COLLEGE FUND.

Rev. R. H. Warden, Montreal, Agent.....	
Already acknowledged.....	\$152.14
Winchester Springs and N. Williamsburg.....	2.00

Sombra and Duthol Ch.....	2.41
Westmeath.....	3.45
Apsley and Chandos.....	1.87
Laehine, St. Andrews.....	41.50
Ayton.....	3.00
Weiland Port.....	2.07
Dayswood and Johnson.....	5.00
Oil Springs and Oil City.....	3.00
Otter Lake.....	5.81

\$222.25

MINISTERS' WIDOWS AND ORPHANS FUND, MARITIME PROVINCES.

Rev. George Patterson, D.D., Sec'y. Revd R McCunn, \$23.08; Neil Brodie, \$17.32; R Logan, \$29.58; E Scott, \$20.40; A F Thompson, \$16.40; E D Millar, \$20.00; J S Carruthers, \$23.08; Total, \$154.86, of which \$8.86 for fines and interest on arrears.

Collections.—Mabou, C.B, \$5.00; Middleton Church, M Musquodoboit \$2.20; St David's, St John, N B, \$10.00; Moser River, \$3.58; Sutherlands River, \$8.00; James Church, M Musquodoboit, 95cts; Chalmers Ch, Halifax, \$5.00; Strathalbyn, P.E.I, \$5.00; Total, \$39.73.

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

Dunville, Rev G A Yeomans, \$5.40; Franktown and Carleton Place, Rev D Macdonald, \$10.00; Perth, St And's, on account, \$20.90;

MANITOBA COLLEGE.

Received by D McArthur and Revd Dr. King, to Nov. 7th.

For Debt.

Previously acknowledged.....	\$3455.00
Geo Rutherford, Hamilton.....	150.00
Revd D H Fletcher, " on act.....	20.00
Donald McLellan, " ".....	25.00
E H Bronson, Ottawa, ".....	167.00
Robt Thomson, Hamilton.....	50.00
James Gordon, Ottawa.....	150.00
R J Hunter, Toronto, add'l.....	25.00
Alex Harvey, Hamilton.....	100.00

\$4142.00

For Ordinary Revenue.

Previously acknowledged.....	189.44
Burnside, Manitoba.....	16.00

For Endowment Fund.

United Presbyterian Church, Scotland.....	(£250) \$1208.53
Paisley, Scotland, friends in.....	2.70
Yetholm, " collection at this Meeting.....	6.04

\$1217.27

For Furnishing of College.

Mr and Mrs Mortimer Clark \$125.00

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