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THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

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CONTENTS.

<p>The Presbyterian Council..... 281 The American Board..... 286 Sabbath-school International Lessons..... 187 Our own Church..... 289 Our Colleges..... 290 Meetings of Presbyteries..... 290 Home Missions..... 294 Obituary..... 295</p>	<p>Ecclesiastical News..... 295 Pointe-aux-Trembles Mission Schools..... 297 Foreign Mission Report..... 298 Women of the Mission..... 303 Sabbath Observance..... 303 Literature..... 304 A Page for the Young..... 305 Acknowledgments..... 306</p>
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The Presbyterian Council.

EDITORIAL CORRESPONDENCE.

WHEN it is stated that the official report of the proceedings of the Council, under the care of editors appointed by the Alliance, will fill a large volume of nine hundred pages, it is obvious that we cannot here enter upon minute details. The purpose of this sketch will be served if we shall succeed in giving the readers of the Record a bird's eye view, so to speak, of the "environments" of this great meeting which has been regarded with such profound interest not only by Presbyterians, the world over, but, on account of its representative character, and the importance of the subjects passed under review, by the whole of Christendom.

Next to Edingburgh, a more fitting place for holding such an Ecumenical Council could not have been selected than Philadelphia—"The City of Brotherly Love." Excepting New York, it is the largest city in the United States. Its population according to the last census is 850,000. Its "limits" embrace the whole county. In the city proper—twelve miles long and five miles broad—there are 170,000 self-contained houses, one thousand miles of streets, and two hundred and fifty miles of street-railways. During five years prior to 1878 it increased at the rate of an additional house every half hour of every working day throughout the year; i. e. about 6000 houses were built annually. It has five

hundred Churches, thirty-nine Banks, one hundred Hotels, thirty-eight Markets, four hundred and sixty-six Schools with an average attendance of 88,627 scholars. Its taxable property is valued at \$576,815,427. Its public Park contains 3300 acres. Many of the public building are splendid. Girard College, for orphans, built of white marble in the form of a Grecian Temple is perfect of its kind. It cost two millions of dollars. By the strange caprice of its founder, no minister of any denomination is allowed to enter its gates. Religious instruction, however, is not excluded, and the institution, which is very large, is considered an admirable one. The new City Buildings in course of erection, also of marble, will when completed cost not less than fourteen millions of dollars. There are one hundred and twenty Presbyterian Churches, most of them large and costly, and one fourth of the entire population are Presbyterians. Of Roman Catholics there are 150,000. The Quakers number seven thousand, and have fifteen Meeting Houses, but they are no longer distinguishable by their dress from other people. The coloured population, numbering over 20,000, rejoice in the freedom, equality, and fraternity accorded them by Congress. They take their seats in the street cars and at hotel tables without let or hindrance, and it is not an uncommon sight to see a white man "shining" the shoes of a negro on the public thoroughfares.

The appointed place of rendezvous was the spacious and elegant offices of the Pres-

byterian Board of Publication, No. 1334 Chestnut street. Here the delegates were courteously received, and after being supplied with badges and tickets and all necessary information, were told off to their several places of abode. The public reception took place in the Academy of Fine Arts, a beautiful building, rich in its treasures of sculpture and painting. But the heat was oppressive, and the assemblage so dense and talkative that the eloquent addresses of welcome by the Governor of the State and the Mayor of the city were heard only by a very small number. On Thursday morning, 23rd September, the delegates and their friends to the number of 1000 or more met in Chamber's Church, from which they walked in procession to the Academy of Music. Thousands of spectators flanked the line of march, and thronged the approach to the theatre which was soon filled to its utmost capacity. Never before had this magnificent building contained such an audience. There were at least five thousand people present. The sight was one never to be forgotten. The duty of conducting the opening services fell to the Rev. Dr Faxton of New-York—a tall, slender man, on the shady side of sixty, with a pleasing manner and a fluent and graceful delivery. His text was well chosen,—“*and I say unto you, many shall come from the east and from the west, and from the north and from the south, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven.*” And very suitable were his first words, as he looked around upon the vast audience,—“this day is this Scripture fulfilled in your ears.” The address—it was scarcely a sermon—was worthy of the occasion, and was listened to with rapt attention. Several times there were symptoms of muffled applause which at length broke out into a hearty ruff when the speaker, reaching a climax, said that “Presbyterianism in the amplitude of its sympathies embraced all who place the crown upon the brow of Jesus.” Mr. George Junkin, the indefatigable chairman of the committee of arrangements, peremptorily rebuked the interruption, reminding the people that they were in the House of God, a fact which it was felt to be somewhat difficult, at the moment, to reconcile with the gaudy surroundings. After prayer by Rev. Dr. Jenkins, the Council was duly constituted and adjourned to meet in HORRIFICAL HALL in the afternoon. It was intended that all the business sessions should have been held at that place, but though seated for 1600, it was found to be quite too small for the numbers who desired to attend. It was beautifully decorated. On each side of the hall were five panels, twenty feet in height and seven feet in width, artistically illuminated with mottoes of the Churches represented in the Alliance, the names

of distinguished persons and the dates and events that have been central points in the histories of the Churches. That the labour and expense bestowed upon these beautiful emblems might not be lost, it was agreed to hold the morning sessions in this hall, and all the others in the Academy of Music. In the basement of the hall lunch was served every day. Other parts of the building were fitted up as committee rooms, reading and writing rooms, post office, &c., &c. The first sederunt was occupied with an admirable address of welcome delivered by Rev. Dr. Breed of Philadelphia, and with other preliminaries. The business of the Council began in good earnest with the evening session and went on uninterruptedly, without a “hitch,” and scarcely a jar, until the Saturday week following.

The first paper was read by Dr. Hitchcock of New York, on “The Ceremonial, the Moral, and the Emotional in Christian Life and Worship.” To use a familiar phrase, it went off like a sky-rocket, and fairly electrified the audience. The length and the *breadth* of it were equal. Though not a young man, the speaker evidently belongs to “the advanced class of thinkers,” who are as yet a comparatively small minority in the Alliance as. contra-distinguished from the strictly orthodox. Principal Rainy, of Edinburgh, followed with an essay on “Modern Theological Thought,” which will doubtless read well in print. The third and last paper of the evening was given by Principal Grant, of Kingston, in his usual vigorous style, on “Religion in Secular Affairs.” He rather startled the audience by his outspokenness, and, along with Dr. Hitchcock, and partly in his defence, laid himself open to subsequent criticism. Professor Humphrey of Louisville, Kentucky, led off on the Friday morning with a good orthodox paper on “Inspiration, Authenticity and Interpretation of the Scriptures.” He is an old man, very nervous, with a pronounced American twang, and owes a debt of gratitude to Dr. Mathews, who took possession of his unmanageable manuscript, and handed it to him page by page. He stated that of the four thousand persons and places mentioned in the Bible, in *not one* instance has the testimony of Scripture respecting them been invalidated. Dr. Watts, of Belfast was the first *extempore* speaker, and his defence of inspiration was a masterly effort. Some critics had translated the Hebrew word for “soul,” a *smelling bottle*. Well, said he, let us try how it will fit.—“What shall it profit a man if he should gain, the whole world and lose his own *smelling bottle*.”! Equally absurd were some of the glosses on Scripture. As to Inspiration, there was no alternative but to accept it in its plenitude or to disallow altogether its claim to be regarded as the word

of God. Dr. Wilson, of Allegheny City, discoursed, upon "The Distinctive Principles of Presbyterianism much in the same strain that Dr. Stuart Robinson did in Edinburgh three years ago. Moses, by his shewing, was a genuine Presbyterian, and when the ritualism of the old dispensation was abolished Presbyterianism remained. Dr. Graham, of London, called upon at short notice to take the place of some one else, extricated himself very cleverly from a difficult position by a somewhat humorous speech on a solemn subject. "The Divine in Men's Lives." His style of oratory is peculiar. Professor Blaikie's paper on the application of the Gospel to employers and employed, was worthy of the author of "Better Days for Working People," though like many of the other papers, it suffered in the delivery. The venerable Chief Justice Drake, of Washington, delivered a good lay sermon upon a kindred topic, with stentorian voice. Professor Calderwood, of Edinburgh, was brilliant and incisive in his treatment of "the Relations of Science and Theology," a subject with which the speaker was thoroughly conversant and which he discussed in a manner that evidently commended itself to the audience. Principal McCosh, of Princeton, one of the finest looking men in the Council, with a rich voice and good delivery, threw all his energies into his theme,—"How to Deal with Young Men Trained in Science, in this Age of Unsettled Opinion"—and rather staggered some of his learned conferees with his remarks on the misunderstood subject of Evolution. Dr. McCosh had much to do with the formation of the Council, if indeed the idea did not originate with him, and some of his friends think that he has received less consideration in connection with it than he is fairly entitled to. If he is slightly egotistical, it is not to be wondered at from one whose career since he came to America has been so successful. "Agnosticism" was handled by Professor Flint, of Edinburgh, with remarkable power, but even his reputation as one of the keenest thinkers of the day did not exempt him either from criticism. He made bold to say that many claim the exercise of judgement who have very little judgement to exercise; that it is a mean thing for a church to make ecclesiastical capital out of the misfortunes and troubles of other churches; that scholarship can alone counteract agnosticism. He believed in Calvin and the Westminster Confession, but did not believe that theology stopped with the one or the other, and held that there is yet very much land to be possessed in the domain of theological enquiry.

The proceedings of the fourth day began with a brief report on Creeds and Confessions by Dr. Schaff, of New York, a venerable white-haired man, with a strong German accent, whose critical and historical writings have

long since given him a world-wide reputation. Dr. Chambers, of New York, followed with an interesting paper on "Bible Revision." Professor Lyman Atwater, of Princeton—another man famous in letters, discoursed calmly and ably on the difficult subject of "Religion and Politics." The interest of the evening session was well sustained by addresses from Dr. Hutton, of Paisley, and Principal Macvicar, of Montreal, on the subject of "Presbyterian Catholicity," and a glowing account of Tasmania, by its captivating young representative, Rev. R. S. Duff. "The Vicarious Sacrifice of Christ" came up for consideration on the following morning. Principal Cairns, of Edinburgh, and Dr. Hodge, of Princeton, were the speakers. They are both men of mark though cast in different moulds. There was not a more typical Scotchman in the Council than Dr. Cairns, nor one who, on the whole, made a better impression. Dr. Hodge is not an orator, but a perusal of his essay will convince any one who shall read it that he is a man of undoubted genius. Dr. Witherspoon, of Virginia, scarcely did justice to his excellent paper on "Future Retribution," by reason of a muffled voice which rendered it almost inaudible. Dr. Knox, the warm-hearted and popular delegate from Belfast, read a stirring paper on the evangelization of Ireland. At the evening session, Sabbath-schools came in for a share of attention—"Their Use and Abuse" being well spoken to by Dr. Arthur Mitchell, of Chicago, while placards announcing the number of Teachers and Scholars in the different countries of the world, were displayed in front of the galleries; and in the centre of the stage, upon a large card were given the grand totals—1,504,613 Teachers; 12,680,207 Scholars! Looking in the same direction, but approaching by a different tack, the paper by Dr. Alexander Macleod, of Birkenhead—"The children's portion in the Sabbath Service,"—fitted in very appropriately. It was a perfect gem, and all the more valuable that it came from one who has long successfully practised what he so gracefully and eloquently presented for the consideration of his audience. And such an audience it was! The house was literally packed from floor to ceiling. On the following evening it was found necessary to hold an overflow meeting in the Horticultural Hall. In the two places there must have been 6000 people at least, and a considerable number more outside the doors. The speakers were Professor Gregg, of Toronto, and Rev. H. D. Ganse, of St. Louis, on "Sabbath Observance." The Hon. W. E. Dodge, of New York, on "Temperance," and the Rev. Theodore L. Cuyler, of Brooklyn, on "Popular Amusements." The same addresses were delivered in both places, and were greeted with hearty rounds of applause.

Thursday, the 30th September, proved to

be the crowning day of the Council. It was given up wholly to reports and speeches on mission work. Dr. Murray Mitchell, of Edinburgh, and Dr. Paxton, of New York, respectively, spoke of the foreign mission operations of the British and American churches. Dr. Leighton Wilson, of Baltimore, followed with a highly instructive paper, in which he discussed the functions of the foreign missionary, and the proper course to be taken in heathen lands for the spread of the Gospel, and the treatment of converts; Dr. Lowrie, of New York, spoke of women's work in this connection. Dr. John Marshall Lang, of Glasgow, perhaps the most eloquent of the Scottish delegates, read an admirable, practical paper on "Church order and Church Life." But the climax was reached in the evening, when no less than *ten* missionaries, representing seven different nationalities, took their seats on the platform, and one after another, at the call of the chairman, stood up to tell what great things had been done by the preaching of the Gospel of Jesus Christ in the lands from which they came. Mr. Stout, of Yokohama, testified that, while they had not yet succeeded in establishing a national Church in Japan, Presbyterianism in its three branches was practically a unit, and that closer cooperation was only a matter of time. Mr. MacKenzie, of Swatow, spoke hopefully of the spread of Christianity in China, and said that Presbyterianism was eminently adapted to the genius of the Chinese people; that there were now seven hundred places where Christ was preached in that land; that already there was a native presbytery at Amoy, and that the aim of the missionaries there was to create, as soon as possible, a native self-sustaining and self-propagating church. Mr. Neilson, of the New Hebrides, referred to the wonderful reformation that had been effected in the Islands of the South Seas, and to the fact that all the missionaries there cooperated with each other. Mr. Ewing described the work of the American Missionaries in the land of the Pyramids, and dwelt upon the necessity of raising up a native ministry as the best means of enlightening Egyptian darkness. Mr. Constantine, a polished Athenian, referred to the emancipation of Greece, and to the fact that Presbyterianism had introduced there a system of education so thorough that the ratio of Greeks who cannot read and write is less than in the United States. Mr. Mobbille, the delegate from Basutoland, told how, from small beginnings the good work had grown and prospered in South Africa. M. Hood—a negro from Siberia; took the Council quite by surprise, by his eloquent and earnest presentation of the claims of his country on the Christian regards of this Alliance. Africa had suffered longest and most of all the nations. She had been

lifted up in suffering that all men might be drawn to her in sympathy, "Nations," he said, "did not make Presbyterians, rather, it was Presbyterianism that made the nations." Mr. Beattie, of Syria, drew attention to the peculiar difficulties of mission work in Turkey and how under a system of cooperative agency it was being carried on successfully. M. Allan Wright, the Choctaw Indian chief and missionary, gave a touching account of his own conversion. It was a natural thing he said for the Choctaws to become Presbyterians "for they were great believers in predestination." Mr. Narayan Sheshadri, the high-caste Brahmin from Bombay, testified to the power of the gospel and the grace of God which had enabled him many years ago to abandon the superstitions of Hindooism and to embrace Christianity. Conspicuous by his white turban and flowing tunic, no member of the Council attracted greater notice than Mr. Sheshadri, and very few expressed themselves in better English or with greater effect. The last speaker on this memorable evening was the venerable Father Chiniquy, of Kankakee. The united testimony of the brethren who occupied the platform at this session afforded proof, if such were needed, of the adaptation of Presbyterianism, as a means of commending the truths of Christianity, to the circumstances of every kindred and tongue, and people, and nation that dwell upon the earth.

Friday the 1st October was the last day of hearing papers. The first was a report of the committee on "Modes of helping the Churches of the European Continent," which shewed that considerable progress had been made in carrying out the scheme inaugurated at the Edinburgh Council for aiding the Waldensian pastors, one half of the amount aimed at had already been raised in Scotland, and it was thought the balance of \$30,000 might easily be raised in England, the United States and Canada. Rev. J. S. Macintosh, of Belfast, read a paper on the same subject, and was followed by Rev. Adolphe Monod, from France, who presented a very hopeful view of the possibilities of Presbyterianism in the French Republic. Never had the situation been more favourable. In the last two years France had founded and fostered a liberal Government, which would not recognize Romanism as the State religion. Rev. A. Buscarlet followed with a similar paper on Switzerland. The Rev. John Jameson spoke for Spain. The Rev. H. J. Arrighi, from Italy, said he would like to invite the Council to hold its next meeting in Rome, and perhaps by that time the Free Presbyterian Church of Italy might be in possession of St. Peter's and the Vatican where there would be plenty of room for the delegates and their friends. Professor Mitchell, of St. Andrew's, read a report on "Desi-

derata of Church History," but, alas, in an inaudible tone of voice. Dr. Breed, of Philadelphia, was heard on the "Diffusion of Presbyterian Literature," and Dr. Hatfield of New York, on "Revivals of Religion," of which he highly approved. In the evening the crowd at the Academy was so great that it was found necessary to hold an overflow meeting in Horticultural Hall, which was also filled to the door, and much interest was manifested in the short and spirited addresses on the State of Religion in Bohemia, Spain, Italy, India, and other countries.

In all there were about sixty papers read before the Council; very few of them, however, were read in full, as the time-limit of thirty minutes for each was strictly enforced. The papers were, without exception, very good but, as it is possible to have too much of even a good thing, it was generally conceded that it would have been better had the programme prescribed one half the number of essays, and allowed more time to mark, learn and inwardly digest what was read. Three sessions were held daily, namely, from 9.30 a.m. till 1 p.m.; from 2.30 p.m. till 4.30, and from 7.30 until 10 p.m. About one hour each day was usually as much time as could be allotted to discussion, and it must be admitted that the most was made of that one hour, during which the speakers were restricted to five minute speeches. Had it not been for this "safety-valve," shall I call it, there might have been, if not an explosion, at least serious misunderstanding as to the real import and drift of many of the statements contained in the papers that were read. The result of the brief discussions that were held went to show that in regard to the essentials of our faith, the great heart of the Presbyterian Church, as here represented in its various branches, is true to its distinctive principles, and that the points of difference amongst its members are few and small in comparison with those on which all are agreed. The Council amounted to nothing if it did not give the world to understand that the mission of Presbyterianism still is to hold fast as well as to hold forth THE TRUTH. It disclosed a considerable amount of diversity in the polity and practice of the various Churches, and vindicated the claim of Presbytery to the expression of independent thought and freedom of speech; but the tone of the Council, as a whole, was *conservative*.

The programme for Saturday, the closing day of the Council, was expressed in the comprehensive term "Miscellaneous Business," in which was included a variety of reports of committees, and votes of thanks to the citizens of Philadelphia for their abundant hospitality, to the committees of Decoration and Management, and to the Press for the ex-

ceedingly good reports which they had given to the world of this great Convention. One paper more was read, and that not the least important that engaged the attention of the Council, namely, the Circular Letter prepared by Dr. John Marshall Lang, in the name and behalf of the Council, which was heartily approved, and it was resolved to send a copy of it to the Churches represented in the Alliance, with the request that it be read from all their pulpits on the first Sabbath in next year. At three o'clock in the afternoon, the Council adjourned to meet at Belfast, Ireland, in the year 1884.

It will interest our readers to know that the Canadian Church was largely represented in Philadelphia, and that the delegates appointed by the General Assembly took their full share in the proceedings of the Council. Three of them read papers, all of which were well received. Three others were appointed to preside as chairmen of the meetings. Two were members of the Standing Committee on Business, and nearly all of them took part in the discussions which followed the reading of the papers. Two of our delegates were unavoidably absent—Principal McKnight, of Halifax, and Hon. Alexander Morris, of Toronto. Their places were supplied, however, by Rev. Donald McTae, of St. John, as Moderator of our General Assembly, and Dr. Mathews, of Quebec, as Joint-Clerk of the Alliance. Dr. G. L. Mackay, of Formosa, Professor Gregg, of Toronto, and Rev. C. Chintiquy, were invited to sit as Associates. Besides these there were present, from the Maritime Provinces, Dr. Waters, of St. John, and Revds. Allan Simpson, of Halifax, Rev. A. Burrows, of Truro, and J. A. F. McBain, of Chatham, N. B.; from Montreal, Messrs. A. B. Mackay, P. Wright, and John Scrimger, Ministers; and Mr. Jas. Court, Elder; from Ontario, the following Ministers,—Dr. Bain and Mr. Burns, of Perth, Messrs. Burnfield, of Brockville, Beattie, of Blenheim, Ballantyne, of Pembroke, Cameron, of Chatsworth, and Cameron, of Cotsworth, Chrystal, of Flamborough, Fraser, of St. Thomas, Hamilton, of Motherwell, Laidlaw, of Hamilton, McKechnie, of Bothwell, Macpherson, of Stratford, Macpherson, of Nassagaweya, Murray, of Kincardine, Gilchrist, of Shelburne, Alexander, of Mount Pleasant, and McAlpine, of St. Mary's, with Elder W. T. Root, of Ingersoll, and possibly others who may have escaped our notice. Several ladies from Canada were also conspicuous by their attendance.

The hospitality of the people of Philadelphia towards their numerous guests was upon as large a scale as the occasion which called it forth. Dr. Lang hit upon the right word by which it should be expressed, when he said it was simply "*prodigious!*" One thing

is certain, it will not soon be forgotten. The Presbyterian Board of Publication, too, will be held in pleasant remembrance in connection with the conversazione to which they invited the delegates and their friends. Few Churches can boast of such a Board, and few Boards have such splendid apartments in which to conduct their business. How it is all managed is not easily discovered. The building alone cost over \$200,000, and it is free of debt. Its revenues last year were \$191,787, the larger portion of which was derived from the sale of books and periodicals published under its own supervision—\$34,266 being the contributions of individuals, churches, and legacies. The profits of the concern are employed in the support of missionaries in the Home fields, whose work is principally directed to the formation of Sabbath-schools in destitute and neglected localities. Nor shall we forget the Young Men's Christian Association who invited us to spend an evening in their palatial rooms, and provided a charming entertainment consisting of an exhibition of very fine stereopticon views of Indian scenery which were cleverly described by Mr. Sheshadri. The Sabbath-schools of Philadelphia also invited the Council to visit them in detail, as well as *en masse*, and many delightful meetings there were of this kind. The largest Sabbath-school in the city, and probably in the world, is that connected with Bethany Church, of which Mr. John Wanamaker is the superintendent. It is said to have on its roll 2200 scholars ranging from five to seventy-five years of age. It is one of the "Institutions" of Philadelphia best worth seeing. The farewell meetings in many of the Churches on the Sabbath evening were also occasions of very great interest. In many instances the churches could not contain the people, and the school-rooms attached to them were filled to overflowing. The last ovation connected with the Council is not the least worthy of mention. To many of us it was the fulfilment of a long-cherished desire, brought about by an invitation from the President and Faculties of Princeton College to the delegates and their friends to visit that celebrated seat of learning. A special train was provided, and between three and four hundred availed themselves of the invitation. The *first* reception was in the chapel of the Theological Seminary which we were told is now sixty-eight years old, and we have been also given to understand that this old Seminary still glories in its conservatism of the old Confession of Faith and the Larger and Shorter Catechism. The *second* reception was in the First Presbyterian Church, which was also filled to the door. Dr. McCosh's warm address of welcome drew from Dr. Main, of Edinburgh, and Dr. John Marshall Lang, and

Sheshadri, eloquent responses and touching tributes to the memories of some of the illustrious men who in their life-time had been connected with the College. We visited the old kirk-yard in which are the graves of Witherspoon, and Jonathan Edwards, and the Alexanders, and rare old Dr. Hodge. We walked about the College Park, lost, almost, in admiration at the natural beauty of the situation, and the variety and beauty of the buildings. We sat down to a splendid banquet in the University Hotel, and we came away from Princeton saying, like the Queen of Sheba,—“It was a true report that I heard in mine own land, and behold the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.”

The American Board.

THE MEETINGS of the American Board of Commissioners for Foreign Missions were held last month at Lowell. For three days three thousand people were held together by the simple eloquence of a great cause. There was no advertising of eloquent speakers. There was no business transacted, except the passing of a resolution of respect to the memory of Dr. Rufus Anderson, the late Secretary of the Board, and the election of officers for the ensuing year. “These gatherings,” says the CHRISTIAN UNION, “are chiefly of Congregationalists, but they are not congregational gatherings, and one might have attended every meeting and heard every speech and hardly known to what denomination these Christians belonged. The managers of National Councils and General Assemblies and other like ecclesiastical conventions might, if they would, learn a lesson from the suggestive fact that the Church assemblages in which the American public take a genuine, profound and increasing interest are those of the Episcopal Church Congress, the Pan-Presbyterian Alliance, the Evangelical Alliance, and the American Board; meetings which take no votes, declare no opinions, open the door to no strife, and divert no energy to machine building, but give their whole time and thought to a free discussion of the themes that concern the kingdom of God.”

The Sabbath School.

JOSEPH IN PRISON.

NOVEMBER 7. GENESIS XXXIX : 21-23 ; 40 : 1-8

JOSEPH was ten years a slave in the captain's house and behaved himself so well that he made him overseer of all that he had, v. 4. POTIPHAR lived at On, or Heliopolis, "the city of the sun," ch. 41 : 45, the great ecclesiastical capital of Egypt, where stood the celebrated obelisk "Cleopatra's Needle," recently removed to London. Domestic slaves were treated with great kindness and familiarity, so that Joseph's position would be an agreeable one until Potiphar's wife, having failed to move him from his integrity, made a false accusation against him on account of which he was cast into prison. V. 20. *But the Lord was with Joseph*—many of God's servants have gone through a like experience. *Jeremiah* spent some of the happiest days of his life in prison, see Jer. ch. 33. Paul and Silas sang praises to God at Philippi, Acts 16 : 25. Luther made his translation of the Bible while a prisoner in the Castle of Wartburg : good John Bunyan lay for 12 years in Bedford jail. *Gave him favour*—His treatment at first had been severe, Ps. 115 : 17, 18 ; but the keeper, convinced of his innocence, relaxed his punishment, and reposed implicit confidence in Joseph—a good character commands respect even in the most adverse circumstances. Ch. 40. V. 1. *The chief butler*—was not only the King's cup-bearer, but overseer of the royal vineyard as well as of the wine cellars. *The chief baker*—or cook, had the charge of providing food for the whole establishment. Both officers, especially the former, were always persons of rank and importance. They were now State prisoners—possibly charged with high treason. V. 4. *In ward*—committed until they should be tried. *A season*—may mean a whole year. V. 5. Dreams were anciently regarded as of supernatural origin. *According to the interpretation*—i. e. significant, and singularly appropos to the circumstances of each. V. 6. These dreams had evidently made a strong impression on their imaginations, *they were sad*—they shewed it in their faces, see Dan. 2 : 1. Vs. 7, 8. Joseph's sympathies were aroused, for, had he not been "a dreamer" himself, ch. 37 : 5-9, he would not have been where he now is. But, though a prisoner, he had a source of resignation to the will of God to which they were strangers. *There is no interpreter*—There were always about the court those who professed to interpret dreams, see Dan. 2 : 2 ; but they could not be consulted in the prison. Joseph reminds them that such interpreters are not to be trusted, but that God could bestow on men, and would possibly on himself, the gift of interpretation in their cases, see Dan. 2 : 11, 28, 30. *Tell me them*—He volunteered to aid them through the divine help. The dreams are told, and interpreted precisely in accordance with what happened to the two magistrates. The butler was restored to his post, but, like many others, forgot his benefactor when he might have done him a good turn, vs. 14, 23. The baker was executed.

Joseph the wise Ruler.

NOVEMBER 14.

GENESIS XLII : 41-57.

TEN years of slavery and three of imprisonment were the appointed discipline to prepare Joseph for the exalted position he was destined to fill. Two years had gone since the chief butler and baker had left the prison, and now Joseph is unexpectedly summoned into the royal presence. Pharaoh had in one night two portentous dreams which "troubled him." All the magicians of Egypt could not interpret them. At last, the cup-bearer told how exactly his own dream had been interpreted by the young Hebrew slave. Pharaoh lost no time in sending for him and related his dreams which Joseph clearly interpreted to forebode seven years of great plenty to be followed by seven years of grievous famine. The explanation given was so satisfactory to the King and his courtiers that they accepted it at once and proceeded to act upon the advice given them, see vs. 1-40. V. 41. Pharaoh announces their decision in terms that must have taken Joseph by surprize. *I have set thee*—The thing is done. We are agreed that "there is none so discreet and wise as thou art." v. 39. He could scarcely believe his ears. V. 42. *Took off his ring*—Eastern people do not sign their names to important documents. They have seals engraven with their names and titles with which they stamp the papers. The King's signet ring given to Joseph invested him with plenipotentiary powers. *Vestures of fine linen*—a badge of distinction worn only by the highest personages, Matt. 11 : 8. *A gold chain*—or necklace, another badge of office common in civilized countries to this day. Vs. 43-45. *The second chariot*—the one which followed the King's in state processions, 2 Chron. 35 : 24. *Zaphnath paaneah*—variously translated "saviour of the world," "revealer of secrets," "the bread of life" *Asenath*—his marriage to the priest's daughter completed his naturalization and established his position in the highest rank of society. Vs. 47, 48. *By handfuls*—alluding to the practice of reapers grasping the ears of grain which alone were cut. *Gathered up, &c.* Instead of a tenth he collected a fifth—double the usual tribute, ch. 47 : 26. V. 50. His two sons afterwards gave their names to the two "half tribes." V. 54. *The dearth*—The overflowings of the Nile only a few feet above or below the requisite level has produced destructive and protracted famines in Egypt. V. 56. *All the face of the earth*—i. e. in all adjacent countries. *Sold*—at a moderate price; that the people might value it the more. When money failed, they gave cattle for corn. When the cattle were pawned, they mortgaged their farms, ch. 47 : 17 : 20.

LEARN that the trials and afflictions of the righteous are always overruled for their good. Ps. 119 : 71. 2 Cor. 4 : 17, 18. God's grace never fails and it is freely offered to all. Is. 55 : 1. Christ is the true bread of life, John 6 : 35.

Joseph and his Brethren.

NOVEMBER 21. GENESIS XLIV ; 30-34, and 45 : 1-8.

EVEN years of plenty and two years of "sore famine" had intervened. Read from the beginning of Ch. 43. JUDAH, who had saved Joseph's life, see ch. 37 : 26, 27, now pleads that Benjamin, be not retained as a hostage, and magnanimously offers to become his substitute. Vs. 30, 31. He depicts the heartrending grief of their aged father should they return without him. Vs. 32, 33. *Thy servant became surety*, ch. 43 : 9. His father's deep affliction had moved him to repentance, and now, *because* his father loved Benjamin more than himself and all the rest, he would willingly take his place — a noble example of genuine affection and self sacrifice ! Ch. 44 : 1. Joseph's conduct up to this point had an appearance of harshness, but, he was only using his knowledge of human nature to ascertain whether his brethren were dealing honestly by him, and if it would be judicious now to discover himself to them. The evidence he required had been given by their affection for Benjamin and respect for their father. The severity of a "wise ruler" and the philosophy of the disciplinarian gave way to the natural feelings of the man and the brother. Judah's eloquence was irresistible. It unmanned him. *Cause every man to go out*—The heart knoweth his own bitterness, Prov. 14 : 10. Besides, he would not expose the former base conduct of his brethren to the members of his household and the people of Egypt. *He wept aloud*—To indulge in long-continued and vehement sobbings is the usual way of expressing grief in the East. V. 3. "*I am Joseph*"—fell upon their ears like a thunder-bolt. Their sin had found them out, Num. 32 : 23. Conscience-stricken, they were speechless. Vs. 4, 5. He reminded them of having sold him, ch. 37 : 28, only to convince them of his identity which they were slow to recognize. And now he re-assures them by shewing how plainly God had over-ruled all that had transpired for good. V. 6. *Earing*—is an old English word meaning "ploughing," Exo. 34, 21. Isa. 30 : 24. V. 8. *It was not you . . . but God*—For his brethren to have spoken like that would have been hypocrisy, but in Joseph's mouth the words are highly suggestive. They indicate (1) a forgiving spirit towards them. (2) His firm conviction in the fore-knowledge of God, and that He has a purpose in all He does, and that all things work together for good to them that love God, Rom. 8 : 28.

LEARN the particular Providence of God in his dealings with men. How He frequently brings good out of seeming evil. How patiently he bears with sinners. How in the end he rewards integrity and fidelity. That we, too, have an Elder Brother who intercedes for us, Heb. 7 : 25.

Jacob and Pharaoh.

NOVEMBER 28.

GENESIS XLVII ; 1-12.

ALTHOUGH entrusted with unlimited authority, Joseph does not forget the duty he owes to his master. He respectfully informs Pharaoh of the arrival of his friends in the land of GOSHEN, a fertile district stretching eastward from the Nile, in the direction of Canaan. Vs. 2, 3. *Five men*—probably the five eldest of his brethren, selected as a delegation to be formally presented to Pharaoh. The royal conversation took precisely the turn Joseph had anticipated, ch. 46 33, 34, and his brethren answered according to previous instructions. *Shepherds*—a calling the most despised among the Egyptians ; but the fact that every shepherd was "an abomination" to them would tend to preserve the nationality of the "chosen people" of God. V. 4. *To sojourn*—not to take up their permanent abode. They had been taught to believe that, some time or other, they should possess "the promised land," from which they are now driven by famine, see ch. 15 : 13, 14. Vs 5, 6. *The land is before thee*—a whole-souled man was Pharaoh, and this a splendid acknowledgement of Joseph's services to the nation. *Any men of activity*—of capacity for business, like Joseph himself. Such men are always and everywhere in demand. They are especially needed in the Church. V. 7. Now comes the introduction of the aged patriarch. What a beautiful picture is here ! The old man of God, with dignified simplicity, imploring the divine blessing on the head of Pharaoh—conveying thanks for his great kindness to Joseph, and for his own courteous reception, along with a prayer for Pharaoh's welfare. Vs. 8, 9. *How old art thou ?* His venerable appearance made the question natural, for, in the low-lying land of Egypt the age of man was far shorter than what it had yet become in the hilly country of Canaan. *The days of the years*.—He reckons his life by days. So should we, Ps. 90 : 12. *My pilgrimage*—Jacob's life had been an unsettled one—from Canaan to Padanaram, ch. 28 : 5 ; back again to Canaan, ch. 31 : 18 ; then moving about from place to place, and now in Egypt. In another sense he was a pilgrim, as we also are pilgrims, journeying towards our eternal home. Heb. 11, 9, 10. *Few and evil*—few, as they appeared in the retrospect ; evil, because he experienced many troubles. *The life of my fathers*—Isaac and Abraham lived longer than Jacob, ch. 25 : 7 and 35 : 28 ; and yet their age was short compared with the antediluvians, ch. 5 : 27. V. 11. *Rameses*, an old city which gave its name to the district, not far from On, one of the royal residences. From Rameses the children of Israel started on their journey out of Egypt 215 years later, Exo. 12 : 37. V. 12. *Nourished &c.*—supplied all the necessaries and comforts of life they required. *According to their families*—by an orderly and systematic distribution to each.

LEARN to respect constituted authorities, 1 Pet. 2 : 13, 14, and all who are older than ourselves, parents especially. That the longest life is short, and that this world is not our home.

Our own Church.



WEDNESDAY, the third of November, has been appointed by the GOVERNOR GENERAL as a day of public Thanksgiving all over the Dominion. It is always in order to give thanks to God: for His mercies never fail. It is especially meet and right that Christians of every name and denomination in Canada should at this time simultaneously and heartily express their gratitude for the late abundant harvest and its attendant blessings of peace and prosperity. "Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase; and God, even our own God, shall bless us." The most important events, in connection with our own Church at this season of the year are the commencement of the Sessions in our Theological Halls, and the stated meetings of the Boards of Management of our Home and Foreign Missions. Along with our thanksgivings, let our Colleges, and our Missionaries, and our students for the ministry be remembered with earnest supplication at the throne of Grace. "Paul may plant and Apollos may water. It is God who giveth the increase."

REV. DR. MACKAY, of Formosa, addressed immense audiences in Knox Church, Kincardine, on the 19th and 20th September. The church, which is seated for a thousand, was full to overflowing. The services were of an intensely interesting character and resulted, financially, in procuring \$225 for the Formosa Mission. One man gave \$100. A lady (not a Presbyterian either) having no change at hand, drew her gold ring from her finger and threw it on the collection plate. From other quarters we learn that Dr. Mackay has had noble meetings throughout the West, and we trust he will be equally successful in the East.

THE PRESBYTERY OF MANITOBA has consented to the formation of a second Presbyterian church in the northern part of Winnipeg, and a committee has been appointed to extend a call to the pastorate to the Rev. Mr. Pablado, of Halifax.

The Montreal Anniversary Missionary Meetings are to be held in Erskine Church, on the 23rd, 24th, and 25th of this month. Rev. Dr. Mackay, of Formosa, and Rev. Narayan Sheshadri have both agreed to speak.

QUEEN'S UNIVERSITY has conferred the de-

gree of Doctor of Divinity upon the Rev. Donald McRae, of St. John, N. B., and the Rev. James Nish, of Sandhurst, Victoria, Australia.

THE FOREIGN MISSION BOARD—*Eastern Section*—met at New Glasgow on the 13th October without appointing a fourth missionary to Trinidad as had been contemplated. It will meet again on the 23rd of November when it is hoped that the appointment will be made.

ORDINATIONS AND INDUCTIONS.

WHITEHURCH AND FORDYCE: *Maitland Pres.*—Mr James A. Anderson was ordained and inducted on 7th October.

KINGSBURY AND BROMPTON: *Quebec*:—The Rev. J. R. McLeod, late of Sault Ste. Marie, was inducted on 12th October.

WINDSOR: *Halifax*:—The Rev. Archibald Gunn was inducted on the 19th of October.

WALLACETOWN: *London*:—The Rev. Donald Stewart, formerly of Arthur, was inducted on 5th October.

LONDON EAST: *Ont.*:—Mr. John Knox Wright was ordained and inducted on the 18th of October.

WEST ADELAIDE AND ARKONA: *London*:—The Rev. James Carswell was inducted on 19th October.

RICHMOND: *Ottawa*:—Mr. T. S. Glassford was ordained and inducted on 23rd Sept.

SECOND INNISFIL: *Barrie*:—Mr. John K. Baillie was ordained and inducted on the 12th of October.

CALLS.—Rev. C. Cameron, of Coltswood, to Chalmers' Church, Kincardine Township, Ont. A call from Mati'da congregation, *Brockville*, to Rev. R. Watt has not been accepted. Rev. J. M. Aull has received a call to Palmerston, *Paris*. The Rev. Peter Wright, of Montreal, has received a call to Knox Church, Stratford, Ont. Mr. James F. Maclaren has received a call to Euphrasia and Holland.

DEMISSION.—The Rev. M. F. Boudreau has resigned the charge of Danville, Que., and accepted a call from a large French-speaking congregation in the state of Illinois, U. S. Rev. John Anderson has resigned the charge of River Street Church, Paris.

NEW CHURCHES.

KENYON, *Glengarry*:—A substantial and commodious new stone church was opened for worship at this place on 9th September. It is seated for 600 people and cost between \$6000 and \$7000, and is almost free of debt. Rev. Messrs. Fraser, of Indian Lands, and Ross, of Kirkhill, conducted the services, the building being crowded at both services to its utmost capacity.

DRUMMOND, *Lanark and Renfrew*:—On 12th September, a very neat and comfortable frame church was opened at this station by the Rev. William Burns, of Perth. It will accommodate about 200 persons.

PERRYTOWN, *Peterborough*:—The new church at this place is so far completed as to be ready for occupation. On 10th September a large meeting was held in it, to take farewell of Rev. William Hodnett who has been the pastor in charge for several years, and who was about to leave, having accepted an appointment to go as a missionary to the North-West.

Our Colleges.

THE SERVICES in connection with the opening of the Session of KNOX COLLEGE, Toronto, were held in the College Hall, on 6th October. The attendance was larger than upon any previous occasion of the kind. The principal feature of interest was the delivery by Principal Caven of an elaborate and very able address on the subject of "Dogmatism in Preaching." Dr. Caven is very clear in his definition of what "dogmatism" means, and comes to the conclusion that the dogmatic is really the most effective method of preaching—the preaching which makes doctrine the root of practice, and regards all genuine religious sentiment as the product of truth; which seeks above everything to make truth real and impressive. We understand that there are sixteen or seventeen freshmen entering the Theological Hall this Session.

THE PRESBYTERIAN COLLEGE, MONTREAL, commenced its Session of 1880-81, in Crescent Street Church, on the evening of 6th October. There was a large attendance, comprising the members of the Presbytery, then in session, the students, and a good representation of all the city congregations. Special interest was given to the occasion by the induction of Rev. Daniel Coussirat, of the National Presbyterian Church of France, appointed French Professor of Theology in this Institution by the General Assembly at its last meeting. Principal MacVicar announced that the number of students was still on the increase, and that two additional scholarships had been founded by Mr. Robert Anderson. Professor Coussirat delivered the inaugural lecture on "The Adaptation of Protestantism to the genius of the French People."

QUEEN'S UNIVERSITY. The New College Buildings, erected by the munificence of the citizens of Kingston, were opened with great *eclat*, on the 14th of October. The buildings were thrown open for inspection early in the day and were visited by a very large number

of people, many of whom had come from a distance. All were delighted with the stately grandeur of the exterior and the beauty of the internal fittings. The dimensions of the main building are as follows:—Greatest length from east to west, 180 feet, greatest depth, 146 feet; least depth in the centre, 50 feet; height, two stories, with a lofty basement, and the tower. The classrooms are about 32 by 22 feet, with fourteen feet height of ceilings. The Laboratory is 45 feet by 17 feet. The museum, of semi-circular shape, is 70 by 40 feet. The Convocation Hall, which is exceedingly handsome, is 60 by 45 feet. The Library—70 feet by 40 feet—is adapted for 30,000 volumes. The opening ceremonies consisted of an address by the Mayor of Kingston, who stated that the entire cost of the edifice was \$51,000. On behalf of the citizens he handed over the building to the College authorities. This was suitably acknowledged by Principal Grant, after which addresses were delivered by Rev. Professor Williamson, LL. D., the Hon. Edward Blake, Chancellor of Toronto University, the Hon. H. J. Joly, of Quebec, and the Hon. Alexander Morris, of Toronto. The installation of Mr. Sanford Fleming as Chancellor of the University took place, amid demonstrations of great enthusiasm, the next day, and was followed by a brilliant conversazione in the evening.

PRESBYTERIAN COLLEGE, HALIFAX. The winter Session will be opened on the 3rd November. Principal McKnight, D. D., is to deliver the inaugural lecture.

Meetings of Presbyteries.

HALIFAX: 5th October:—The Presbytery met in St. Matthew's Church. The call from Windsor to Rev. Archibald Gunn was sustained and placed in Mr. Gunn's hands. Mr. G. accepted the call and his induction was appointed to take place on the 19th Oct. Measures were taken to secure payment of arrears at Kempt and Walton. Rev. D. Mackinnon reported that Upper Musquodoboit had paid all arrears and would now be in a position to call a pastor. The Presbytery expressed its warm satisfaction with the report. Resolved to apply to the Committee of the Aged and Infirm Ministers' Fund on behalf of Rev. John Maclean, now laid aside by illness. Reports of catechists were read and approved. Messrs. Gray, McDougall, and Dickie, were appointed to give occasional services at Digby stations till the end of the year. Students requiring to be examined by this Presbytery were referred to a Committee.

PICTOU: 7th September:—The Presbytery met at Antigonish. It was announced that the mortgage on the Westville Church was paid off. Strenuous exertions will be made to pay the remaining debt of \$300 before the end of the year. Encouraging Home Mission reports were received from Isaac's Harbour, Wine Harbour, County Harbour, Ecum Secum, &c., where Mr. Cairns had been labouring during the summer. Rev. J. F. Forbes and his elders were appointed interim session for these stations. Rev. Thomas Cumming having resigned the clerkship, the Presbytery regretfully accepted his resignation, and appointed Rev. E. A. McCurdy, Clerk. There was read a circular from Dr. Reid respecting the Assembly Fund, stating that the amount according to membership to be paid by this Presbytery for the current year is \$292.85. It was resolved unanimously that the clerk be instructed to communicate with congregations and endeavour to see that the amount specified be raised.

The following minute respecting Mr. Maxwell was unanimously adopted: "In removing from the roll the name of the Rev. W. Maxwell, the Presbytery take the opportunity of placing upon record their high estimation of him both as a man and a minister of the Gospel. He preached the Gospel with fidelity and earnestness and discharged his duties as a pastor faithfully. The Presbytery regret to part with him, and trust that another field of usefulness in the Gospel ministry may soon be opened up for him. A visitation of the Antigonish congregation was held, and the following finding was adopted: "The Presbytery declare their great satisfaction with the congregation in the main as elicited during the visitation; and are thankful for the measure of liberality displayed and for the prosperity enjoyed; and recognize the goodness of God in the degree of spiritual life which appears to exist among the members and adherents of the Church. Further, the Presbytery desire with brotherly affection and faithfulness to recommend to the office-bearers and members of the congregation renewed consecration to the Lord's service, renewed diligence in the Lord's work, and increased prayerfulness for the Lord's blessing."

On the 8th Sept., the Presbytery held a visitation of the Lochaber and Union Centre Congregation, and came to the following deliverance: "The Presbytery find that the minister preaches the Gospel faithfully and attends to all his pastoral duties with fidelity and diligence, that the elders and managers are attentive to their work and that the congregation is in a satisfactory state and making progress."

LUNENBURG AND YARMOUTH:—19th Sept:—The Presbytery met at Lunenburg. Mr.

Creelman was allowed three more weeks to make up his mind regarding the Shelburne call. The following motion by the clerk was adopted: *Whereas*, The statistical and financial returns, forming the larger part of the volumes containing the annual "Acts and Proceedings of the General Assembly," are chiefly useful for the purposes of comparison and history as regards congregations, Presbyteries, and the whole Church; and *Whereas*, Their value for these purposes would be greatly increased by having sets of questions that may be used from year to year without change; *Resolved*, That this Presbytery respectfully call the attention of the Assembly's Committee on Statistics to the matter, and request them to adopt in the blanks for the present year such questions as may, in their judgment, be used, without frequent change, to elicit such information as will make the statistical and financial tables most valuable for the purposes of comparison and history. A report of work at Riversdale, by Rev. R. Laird was read, and Mr. Laird's diligence highly commended, and the Home Mission Board asked to pay the balance still due. A circular anent Assembly Fund was read, and in connection therewith the Clerk moved the following resolution, which was laid over for consideration at next meeting: *Whereas*, There is a tendency to multiply schemes to which Presbyteries are asked to contribute, and the Presbytery and Assembly Funds are necessary for the efficient carrying on of the Church's work, and in addition to these Funds, congregations are asked to contribute towards paying the expenses of Commissioners to the General Assembly; and *Whereas*, In the past some of the congregations within the bounds of this Presbytery have regularly contributed to all these funds, while others have not contributed to any of them; *Whereas*, If each congregation would punctually pay an amount only 20 per cent. in advance of that now asked for the Presbytery Fund alone, there would be sufficient to meet the claims of the three Funds, thus practically reducing three to one; therefore *Resolved*, That hereafter this Presbytery shall require each congregation within its bounds to pay to the Treasurer, in half-yearly instalments in January and July, at the rate of twelve dollars a year for each self-sustaining, and six dollars a year for each supplemented congregation to meet the claims of those Funds named in the preamble.

The course of study recommended by the Assembly's Sabbath-school Committee was commended to the attention of Sabbath-schools within the bounds, and they were asked to take such action in the matter as may be possible in their circumstances. Public meetings are to be held during the autumn and winter in connection with Sab-

bath-schools, Temperance, and the State of Religion.

ST. JOHN: 14th September:—Dr. Waters reported that he had dispensed communion at St. Martin's and Black River to 24 members. Rev. J. C. Burgess reported that he had visited St. George, Bocabec, and St. Andrew's and found all these stations in good working order. Rev. J. B. Mowatt, of Fredericton, reported that he had visited Tobique, Glassville, New Kincardine and Florenceville. Mr. Mowatt, and J. McG. McKay, of Woodstock, appointed to organize mission stations in the Tobique Valley, reported that they had organized stations at two points—Three Brooks and Tulleyville, and attended the election of elders there; and that they had opened a new church at Three Brooks. Revs. Mr. Kay and K. McKay reported that they had organized a station at Greenfield; dispensed communion and presided at election of elders. Mr. C. D. McLaren and Mr. Sellers, students in divinity, handed in written exercises which were highly approved of by the Presbytery.—Messrs. Mackenzie and George, two other students of divinity, not being able to be present, sent in written exercises which were sustained. Mr. Ross, missionary catechist, was recommended for permission to enter on his first year's studies at the Presbyterian College at Halifax. The Rev. Mr. Mowatt gave notice that at the next regular meeting he would make a motion to divide the Presbytery.

P. E. ISLAND: 5th October:—Clifton and Granville were separated from New London and Summerfield, and a new congregation formed. The resignation by Rev. William Scott of his charge at St. Peter's Road was laid on the table. The division of Alberton and Tignish into separate charges was considered and a decision postponed till further consultation should be had with the people.

TRURO: 12th October:—The application of Rev. James Christie to be received as a minister of the Presbyterian Church in Canada, remitted to the Presbytery by the General Assembly, was not granted. A commission was appointed to visit Parrsboro and urge payment of arrears to pastor and promptitude and regularity in future.

MONTREAL: 5th October:—There were present 33 ministers and nine elders. Mr. Wright reported on behalf of the Committee on Evangelistic services that arrangements had been made for holding such services in various parts of the Presbytery during the ensuing winter. A report was given in of missionary meetings that had been held and of arrangements made for holding such meetings in places where there had been postponed from local causes. Mr. Warden reported as to the Home Mission work of the Presbytery for the past quarter, from which

it appeared that all the stations within the bounds had been regularly supplied and that steps had been taken to sustain and extend the work. Rev. John Jones was re-appointed to supply Taylor Church, Montreal, and to act as Moderator of the Kirk session. Arrangements were made for the induction of Professor Coussirat to the French Theological College in Presbyterian College, Montreal. Mr. Anthony Koubeau, a French ex-priest, applied to be received as a minister of this Church. His application and testimonials were remitted to the examining committee. The Rev. John Irving, of Mille Isles, having tendered the resignation of his charge it was agreed to summon the congregation to appear for their interests at next meeting. A committee was appointed to consider the General Assembly's remit on a Sustentation Fund, and to report to next meeting of Presbytery.

OTTAWA: 21st September:—Grants to Supplemented Congregations and Mission Fields were revised. Bearbrook and associated stations made application for an ordained missionary, promising three hundred and thirty dollars towards his salary. East Templeton is to receive weekly supply during the winter from members of Presbytery in hope of obtaining a pastor or ordained missionary in the spring, towards whose salary they will contribute at least three hundred dollars. All students within the bounds to be certified to their respective colleges. Dr. Moore reported anent French Mission Stations within the bounds.

KINGSTON: 21st September:—There were read reports (eleven of them) from all the students labouring within the bounds with the exception of two, and general satisfaction was expressed with the services rendered. Arrangements were made for the supply, during winter, of stations adjacent to Kingston through Queen's College Missionary Association. Mr. Craig intimated that the congregation of Millpoint had resolved to become self-sustaining. Sessions were enjoined to hold missionary meetings—the plan recommended was to have an exchange of pulpits on the Sabbath, and the meetings during the following week. A communication was read from the General Assembly's Sabbath-school Committee touching a higher standard of attainment among the Sabbath-school teachers of the Church. An obituary minute was adopted respecting the Rev. Alexander Macleannan, of Amherst Island.

PETERBOROUGH: 28th September:—After a lengthened conference it was agreed to ask the General Assembly to receive Mr. Peter Fleming as a minister of this Church. Very satisfactory reports were received from delegates appointed to visit the mission fields of the Presbytery. In accordance with

the recommendation of the General Assembly, the following persons were appointed to take charge of the different schemes of the Church: Assembly Fund, Mr. F. R. Beattie; Home Missions, Mr. Cameron; Foreign Missions, Mr. Ballentine; French Evangelization, Mr. Torrance; Colleges, Mr. Bell; Aged and Infirm Ministers' and Widows' and Orphans' Funds, Mr. Smith. A minute was adopted expressing regret at the departure of Rev. W. Hodnett who had been transferred to Manitoba.

LINDSAY: 14th September:—The time of the Presbytery was chiefly occupied with matters pertaining to the welfare of its numerous Home Mission Stations and supplemented congregations. It was agreed to employ an ordained missionary in the north mission field and to apply to the H. M. Committee for a grant of \$350 per annum towards his support. It was found that the congregations of Balsover and Victoria and Kik field, were not yet ready for an incorporating union. A committee was appointed to prepare questions suitable for Presbyterial visitation, to report at next meeting.

BARRIE: 25th September:—There was a large attendance of members and of commissioners from congregations interested in the proceedings. Arrangements were made for the induction of Mr. John K. Baillie to the charge of Second Innisfil. The rearrangement of some of the congregations in the bounds has for some time engaged the anxious consideration of the Presbytery, and occupied a large share of the time at this meeting. Rev. Allan Finlay, of Bracebridge, gave an interesting account of mission work in his extensive diocese of Muskoka. The Clerk was directed to certify to their respective Colleges *fourteen* students, resident in the bounds during the summer.

OWEN SOUND: 21st September:—The Committees that were appointed to look after the finances of the mission stations reported favourably, shewing that much success had attended the labours of the missionaries during the summer, and that the people had implemented their engagements to the students. Applications were received from Warton and Saravak, etc., asking that ordained missionaries be sent to these fields by the H. M. Committee for two years. A call from Euphrasia and Holland to Mr. J. F. McLaren, signed by 98 communicants and 41 adherents, was sustained.

SAUGEEN: 14th September:—Four students gave reports of their missionary labours during the summer. A call from Palmerston in favour of Rev. J. M. Aull, of Ratho, was sustained. In reference to the Durham "Organ case," the Presbytery resolved to meet with the congregation with the view of arriving at a wise conclusion.

GUELPH: 21st September:—There was a large attendance. The ministers and elders in Guelph were appointed a committee to consider the whole subject of the appointment of commissioners to the General Assembly. Parties were appointed to take special charge of a particular scheme of the Church, Mr. C. Davidson having entrusted to him the Foreign Mission Scheme, Mr. Torrance the Home Mission and Assembly Expenses, Mr. Mullan, French Evangelization, Mr. Middlemiss, the Aged and Infirm Ministers, Mr. McCrae, The Widows' and Orphan's, and Mr. Smellie, the College Fund. The consideration of the remit on a Sustentation Fund was delayed till next ordinary meeting. The recommendations of the Assembly on the State of Religion were referred to the Presbytery's Committee on that subject. Mr. Smith was appointed the corresponding member with the Convener of the Assembly's Committee on Sabbath-schools with regard to the course of study and examination proposed for Sunday school Teachers. Mr. Middlemiss, submitted the report of the Committee appointed to prepare a scheme of missionary meetings and sermons.

PARIS: 20th September:—A presbyterial visitation of St. George congregation was held in the evening, and on the following day a similar visitation was held in Mr. Scrimgeour's congregation, Glenmorris.

HAMILTON: 21st October:—It was reported that a new congregation, with forty-one members and seven managers had been organized in Pearl Street, Hamilton, to be known hereafter as Erskine Church. It was announced that the late Mr. John Ganett, of Hamilton, had left a legacy of \$100 in perpetuity for the poor of Central Church, \$100 for the Home and Foreign Missions, \$50 for the French Evangelization, and \$50 for the College fund; also that the late Mr. David Butter, of Caledonia, had left \$200 for the schemes of the Church. It was resolved to hold a Sabbath-school conference at Jarvis, and a committee was appointed to perfect arrangements.

CHATHAM: 14th October:—The meeting was held at Bothwell, and the first day was spent in holding a Sabbath-school Convention. The resignation of Rev. A. Currie, of Ridgetown, was accepted. A committee was appointed to organize a mission station at Henderson. Mr. Gray was appointed to attend to the interests of the Foreign Mission Scheme; Mr. McKechnie, of the French Evangelization Scheme; Mr. Walker, of Home Missions; Mr. Becket, of the Widows' and Orphans' Fund, also of the Aged and Infirm Ministers' Fund; Mr. F. B. Stewart, of the Assembly Fund; Mr. Waddell, of Sabbath-schools; and Mr. Smith, of the State of Reli-

gion. A number of records of session were examined.

STRATFORD : 28th September : — Messrs. Stewart, Waits, and Hamilton, were appointed the Presbytery's Home Mission Committee for the current year. A committee was appointed to confer with the congregations at Brooksdale and Harrington. A reference from the Kirk-session of Mitchell was dealt with. A committee was appointed to report in regard to missionary meetings.

HURON : 14th September — The circular from the Convener of the Sabbath-school Committee was read and Kirk-sessions were instructed to submit it to the teachers of their Sabbath-schools requesting them to consider the subject and to report their views to the Convener. The following were appointed to attend to the schemes of the Church respectively, viz : Mr. Stewart, Home Mission ; Mr. McDonald, Foreign Missions ; Mr. McLean, Colleges ; Mr. McCoy, French Evangelization ; Mr. Musgrave, Aged and Infirm Ministers ; Mr. Lohead, Widows and Orphans ; Mr. Thomson, Assembly Fund. A mode of electing Commissioners to Assembly was agreed upon to be adopted in future.

MAITLAND : 21st September : — A call from Whitechurch and Fordyce to Mr. James A. Anderson was sustained and accepted. Stipend \$725 with manse. A call from Chalmers Church, Kincardine Township, to Rev. Charles Cameron, of Cotswold, was sustained. Mr. Ross gave in the report on Presbyterial visitation, and it was agreed that the series of questions proposed to be used in this connection be printed for the consideration of members. A circular letter from the Convener of the Assembly's Committee on Sabbath-schools was read. It was agreed that the Convener of the Presbytery's Committee on Sabbath-schools be the corresponding member, and that sessions be instructed to bring the matter mentioned in the circular before the Sabbath-schools connected with their congregations.

BRUCE : 14th September : — The Rev. H. Mackay tendered resignation of his charge at Gore Bay and associated stations on Manitoulin Island. An application was made for his services by the people at Manitowaning who promised to pay liberally towards his support. Mr. Tolmie submitted the Home Mission report and gave an interesting account of his late visit to Manitoulin Island, St. Joseph's Island, and the north shore of Lake Huron. It was agreed to ask the Home Mission Committee to send at least three missionaries to the fields during the winter months. Presbyterial visitations were appointed to be held at Teeswater.

MANITOBA : 17th September : — There were present nineteen ministers and two elders. It was announced that the Rev. William

Hodnett, of Perrytown, had accepted an appointment to labour as a missionary within the bounds, and he was appointed, meanwhile, to the charge of the Birtle group of stations. Arrangements were made for the supply of a large number of stations during the winter months. It was agreed to ask the Home Mission Committee to send a minister to Gladstone, and that, if possible, two students be got to labour for the winter, one in the Beautiful Plains district, and the other for Dominion City and Green Ridge. The Presbytery agreed to call upon one of its members to volunteer to go to Prince Albert for the winter months. An interesting account was given by Rev. Mr. Flett concerning the wants of the Indians in the neighbourhood of Fort Pelly, etc. It was agreed to that steps be taken to secure a catechist as soon as possible to labour with the Crow's Stand band, Swan River district. The Foreign Mission Committee of the Presbytery was instructed to correspond with the General Assembly's Foreign Mission Committee to take steps at once to secure the patent for the Okanase mission property. It was also agreed that the Rev. Messrs. Stewart, Flett, and Wellwood be a deputation to visit the Sioux reserve to restore harmony among the Indians on that reserve, and report at the next meeting of the Presbytery. Rev. Mr. McKellar gave notice that at the next meeting of the Presbytery he would move an overture to the General Assembly to form the western part of Manitoba into a new Presbytery.

Home Missions.

THE HOME MISSION COMMITTEE, *Western Section*, met in the lecture room of Knox Church, Toronto, on the 12th of October, and continued its sessions for three days. Rev. Dr. Cochrane, Convener, occupied the chair. Rev. R. H. Warden, of Montreal, Secretary. Representatives were in attendance from all the Presbyteries, including Manitoba, and a great deal of important business was transacted at the meeting. The work is making rapid strides, and the reports from the fields are encouraging. A number of new missionaries were appointed to important outposts, such as Prince Arthur's Landing, Fort William, Indian Peninsula, Manitoulin Island, Edmonton, &c. The Rev. J. Sieveright, M.A., of Goderich, was unanimously appointed to Prince Albert, North-West Territory. Being communicated with by telegraph Mr. Sieveright accepted the appointment, and is expected to leave in a few days. The Presbyterian Church has now nearly forty missionaries in the North-West,

and the appointment of additional labourers to a number of new fields was remitted to the following executive sub-committee:—Dr. Cochrane, Rev. Messrs. King, Laing, Macdonnell, Warden, and Mr. T. W. Taylor.

Obituary.

THE REVEREND DUGALD MCGREGOR, minister of North Mara and Longford, in the Presbytery of Lindsay, in connection with the Presbyterian Church in Canada, departed this life at the manse, Uptergrove, after an illness of about six weeks, on Sabbath morning, 19th September, in the seventy-first year of his age. He was born in the Island of Easdale, March 27th, 1810. Mr. McGregor was educated for the ministry of the Congregational Church. After labouring for some time at Helensburgh, Scotland, he came with his family to Canada, in 1857, and was called to be pastor of the Congregational Church, at Manilla, Ontario. In 1876, he connected himself with the Presbyterian Church in Canada. He was a diligent and faithful pastor, and an able and earnest preacher of the Gospel in English and in Gaelic. Five of his sons are in the ministry, four of them in the Congregational Church, and one is on our missionary staff in Manitoba.

Ecclesiastical News.

THE Wesleyan Methodists are to hold an Ecumenical Council next summer, in London, England, in the old City Road Chapel, in which John Wesley used to preach. Dr. Stopford Brooke has seceded from the Church of England, for the reason that he has come to be convinced of the impossibility of miracles, and especially has lost faith in the miracle of the Incarnation. At the Church Congress, held in England, last month, a considerable part of the first day was spent in discussing the internal unity of the Church. The Bishop of Durham thought the Church of England acted wisely in tolerating diverse types of thought and opinion within its pale, claiming that the strength of the Church consists in its comprehensiveness. Canon Farrar went so far as to say that the three schools of thought—the High, Low, and Broad Church—exerted a most beneficial influence on the Church as a whole, and the Church without their existence would have been less Catholic, less vigorous, and less adapted to meet the wants of her many children than she was at present. "Unity without diversity was death. Uniformity was impossible, but unity was a sa-

cred duty. The amicable co-existence of the three parties was a sign of the vitality of the Church." Dean Stanley, in his desire to nationalize the Established Church, points out in a published letter that the difficulties which have stood in the way of Non-conformists uniting with the Church of England have scarcely an existence nowadays. Respecting subscription to formulas he says,—“All the subscriptions which existed in former times are swept away. About twelve years ago, a Royal Commission considered the subject, and introduced changes so radical that the subject, which down to that time was frequently agitated, has never been revived. The declaration of ‘unfeigned assent and consent to all and everything in the Book of Common Prayer’ did drive the Nonconforming ministers out in 1662. The declaration of belief that ‘the Thirty-nine Articles, contain nothing contrary to the Word of God,’ the declaration of assent to ‘all and every the Thirty-nine Articles, besides the ratification’—once required from all clergymen and graduates—no longer exists.” Dr. Parker, of the City Temple Church, London, and a leading Nonconformist, goes further than Dean Stanley, and advocates an alliance of all Christians on a far wider basis than the Pan-Presbyterian or the Pan-Anglican, and would have “every man who adopts and practices the principle of self sacrifice for the good of others be recognized as a living Christian, and included in it.”

THE DUKE OF ARGYLE, at a recent meeting in the Highlands of Scotland, has given expression to his views on Christian unity in a somewhat different and much more sensible vein than Dr. Parker. “The question cannot but occur sometimes why should we not all combine, why should we require these separate places of worship, the points on which we agree being undoubtedly of infinitely greater importance than the points on which we differ. I am here to declare that the longer I live the more value and importance I attach to this great question which concerns the nature of the Church and the functions of the Christian ministry. On this great question, which cuts very deep into the very nature of our religion, I confess to this company that I am more and more a Presbyterian by conviction. I believe that the constitution of the early Church, though it was probably very different in many respects from any Church which we see at present, was still, on the whole, more near the organisation of the Presbyterian Church than any other Church which exists on the face of the earth. I believe, further, that the historical process by which one bishop came to exercise dominion over all the other bishops of the Church is precisely the same historical process by which one Presbyterian came to assume author-

ity over the other Presbyters of the Christian Church. Holding this view, I am amongst the number of those who would say to my Presbyterian fellow-countrymen, do not sacrifice anything of your ancient traditions and your national opinions for the sake of joining the Episcopal Church or any other Church on earth. Treat all your brethren of the Christian Church, of whatever section, with perfect toleration, be willing to hear everything they may have to say in favour of their organisation, but until you are convinced that they are in the right in regard to the main principles which separate you, do not join them, but keep separate, keep to your own organisation."

Referring to the Confession of Faith, His Grace expressed the opinion that in the Reformation Churches one great error was made, and that was having made their Confession of Faith and their Articles of Belief much too long and much too elaborate. At the same time there are difficulties in the way of altering it, and he was not one of those who would recommend that process.

It is not ten years since evangelical ministers were subject to imprisonment for preaching the gospel in France. But now the whole of France is open to evangelical labourers. Every one of the 36,000 communes is accessible to the preachers of the gospel, and in many of these communes, the mayors preside at the meetings and introduce the preachers, some public hall being used for the purpose. This is true not only of the cities, but also of the provincial towns of France, and the people everywhere show an eagerness to listen to the preaching of a pure gospel. It is one of the most remarkable changes of our time.

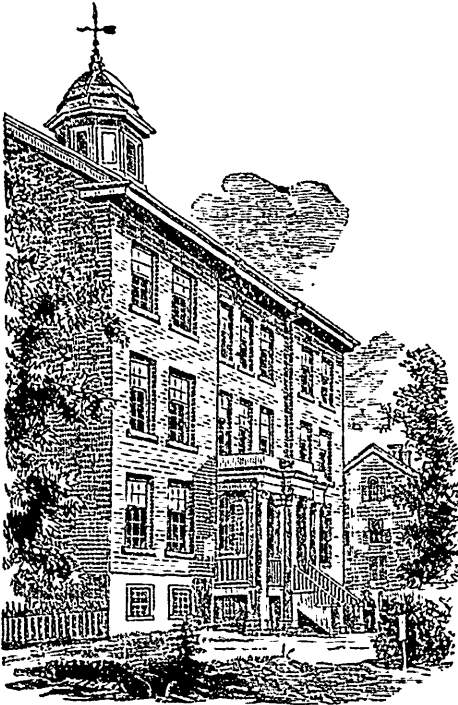
INTELLIGENCE of a religious revival among the inhabitants of the famous Norfolk Island has been received. These good people—the descendants of the mutineers of the *Bounty*, whose removal from Pitcairn Island took place upwards of twenty years ago—have always borne the character of being more under the power of the Gospel than the general run of Christians are, and it would appear that their love for the truth has not abated of late years. Their invariable custom has been to assemble every morning in the ordinary place of worship for prayer, previous to proceeding to their daily work; and in this respect they resemble the seventy or eighty persons, including their pastor and his family, who form the whole population of the lonely little island of St. Kilda, in the Atlantic, on the north-west coast of Scotland, and who, though an isolated community, are apparently the most godly and simple-hearted people in the British Isles. The Norfolk Islanders have three full services every Sabbath, and their Scriptural knowledge is said to be great.

Their educational acquirements are also of no mean order, there being an excellent school on the island. The spiritual oversight of this peculiar congregation has been under the Rev. Mr. Nobbs, who on the occasion of his visiting England was presented to the Queen, and immediately afterwards ordained by the Archbishop of Canterbury as minister of Pitcairn Island. Mr. Nobbs, who is an old naval officer, and whose life seems to have been a chequered one, is a piously-devoted man, and it is not therefore strange that his labours should bear fruit.

THE BIBLE has now been translated into two hundred and seventy different languages and dialects. Some idea of the time and labour involved may be gathered from the fact that it has taken six years to prepare the Japanese version of the New Testament which has just been completed. The event was celebrated in Yokohama as an important era in the history of the evangelization of Japan. Missionaries connected with at least fourteen different societies were present, and a large congregation of native Christians. It was remarked by one of the American missionaries, that "no possible reverses can now quench the light of the Gospel in this heathen land. Were every missionary expelled, as they were at a former time, it would now be impossible to expel the Scriptures, which during the last decade have been sown widely through the land." Thousands of New Testaments and hundreds of Bibles in the Chinese language have been circulated in Japan. The task of completing a Japanese version of the Old Testament will be proceeded with immediately. According to recent returns, the total membership of the Protestant Churches in Japan in December, 1879, was 2,701, an increase of 1,084 since July, 1878. There are now in Japan, 66 married couples, 11 unmarried men, and 40 unmarried women, making a total of 183 missionaries, of whom 140 are Americans.

THERE IS A LEGEND to the effect that, as Solomon's temple progressed, a dressed stone was sent there from the quarries, for which no place could be found. Over and over again the workmen examined it, and tried it in various ways, but to no purpose. It seemed fitted for no place whatever, and hence it was left unnoticed at last, and became overgrown with weeds. But when the work was about completed, the headstone of the corner was missing. From the quarries came the word that it had been sent, but where was it? Then the rejected stone was remembered, and upon seeking it out, that which the builders had rejected became the chief ornament of their work. Thus some rejected Moses, and others rejected Jesus, but God has places of eternal honor for each of them.

Point-aux-Trembles Mission Schools.



WITH the exception of the cities of Montreal and Quebec there is perhaps no place in Lower Canada the name of which is better known than that of Pointe-aux-Trembles, where for the last forty years Mission Schools for the Christian education of the children of French Canadians have been successfully conducted. Pointe-aux-Trembles is on the North Shore of the St. Lawrence river, about 9 miles east of Montreal. On the Mission property there are two large school buildings, one for boys which can accommodate about 150 and the other for girls with accommodation for between 40 and 50.

The above cut represents the boys' school. The schools were founded by the French Canadian Missionary Society and were in July last transferred to the Board of French Evangelization of our own Church. About 2000 French Canadians have been educated here. Many of these now occupy positions of trust and influence as ministers, teachers, physicians, lawyers, merchants, &c. Pupils are admitted between the ages of 13 and 25, the average age being about 18. A preference is given to the sons and daughters of French Roman Catholic parents and to the children

of recent converts from Rome, living in parishes where there is no protestant school.

Heretofore very few of the pupils have remained Roman Catholics after being for a short time in these schools. The session begins on the 15th of October and lasts seven months. About 200 applications for admission during the present session have been received, but owing to the scarcity of funds the Board have thus far agreed to admit only a limited number. The expense of each pupil is about \$50 per session. With a view to meet the expenditure and to deepen the interest of the Church in this important work, the Board are anxious that the schools should be entirely supported by means of scholarships contributed by private friends and especially by the Sabbath-schools of the Church,—a particular pupil being assigned to the donor of each scholarship and put in correspondence with him. Thus far only 30 of these scholarships have been guaranteed for this session, and those have been taken chiefly by small Sabbath-schools or parties of limited means. Many of the letters intimating the scholarships have been most cheering and encouraging. One gentleman in Ontario—by no means wealthy—thus writes “By the appeal of the Board I have decided, I trust under the leading of the Holy Spirit, to undertake the support of a pupil at the Mission School at Pointe-aux-Trembles, paying \$10 per month for five successive months beginning with November, &c.” Another member of the Church, of limited ability, in the Guelph district sends a draft for \$50 to maintain a pupil this session. A lady from Pembroke, who has no money to give, forwards a piece of embroidered work to be sold in the interest of the schools.

A lady from Quebec city in remitting a contribution says “The cause is very near and dear to my heart. I think as a church the schools at Pointe-aux-Trembles have a very strong claim upon us. It was with much sorrow I learned that the funds are so low. Should not a special Sabbath day collection be taken in all congregations for the schools? Are there not individuals who would club together, two or three, and support a pupil. Oh how I wish that I had more time at my disposal so that I might use it in obtaining help. As it is I try to urge the necessity when I have an opportunity, but here in the midst of popery it is not easy to do much. When so much money is being wasted in Church adornment and tinsel and folly, surely, surely it becomes us to work in such a cause as the Christian education of young Catholics. I now enclose a small contribution which you will please devote to the fund and you may (D.V.) expect the sum of \$2 on the first week of every month till August 1881 which is all I can do in the mean-

time, &c." Will not very many of the Lord's children come at once to the help of the Board and enable them to admit as many pupils as the buildings can accommodate? Will not Ministers and Sabbath-school Superintendents at once take the matter up and notify the Board of their readiness to support one or more pupils?

We earnestly trust that many will do so without delay.

THANKSGIVING COLLECTION.

The Dominion Government has appointed Wednesday, 3rd November, as a Day of Thanksgiving. What more appropriate than that a special collection be made in all our churches that day for the Pointe aux-Trembles Schools. We trust that this suggestion will meet with favour and be adopted in very many of our churches. We trust that in all our Congregations and Sabbath-schools, special prayer will be offered on behalf of the Schools, that the work of the present session may be greatly blessed, and that many of the pupils may not only see the errors of Romanism but be led to give their hearts to the Saviour.

EX-PRIESTS.

A number of Priests of the Church of Rome are at present knocking for admission at the door of our Church. One of those appeared last week before the Presbytery of Montreal. After careful examination by a Committee, the Presbytery resolved to ask him to attend the Montreal Presbyterian College this session. He was willing, but had no money to enable him to do so. So favorably impressed were they with this gentleman that the members of Presbytery at once subscribed a sum sufficient to meet his expenses this Session. Three other applicants are anxious to attend College but have not the necessary funds to enable them to do so. Will not some generous friends of the work at once provide the requisite means? Contributions for this purpose will be received and duly acknowledged by the Treasurer of the Board, Rev. R. H. Warden, 260 St. James Street, Montreal.

THE LADIES' SOCIETY.

At a meeting of the Ladies' French Evangelization Society last week, it was resolved to endeavour to establish branch Ladies' Societies throughout the Church with a view to meet in whole or in part the support of the Girls' School at Pointe-aux-Trembles. We shall refer more fully to this matter next month and present our readers with an engraving of the Girls' School Building. Meanwhile information as to the formation of Branch Ladies' Societies may be obtained on application to Mrs. Professor Campbell, 19

St. Luke Street, Montreal, or to Mr. Warden. The interest among the Montreal ladies is increasing in a very marked manner, fully 40 being present at the meeting last week, embracing all the congregations of our Church in the city. We trust that ere long there will be many similar societies throughout the Church to aid this increasingly important work.

Foreign Mission Report.

(WESTERN SECTION.)

(Continued.)

Fourteen years ago, when Mis-tawa-sis and his band were wandering over the plains in a purely savage and heathen state, they visited Prince Albert, and were brought under the influence of the late Rev. James Nisbet and his interpreter, Mr. Mackay. They were the first missionaries with whom these Indians had come in contact. The impression made upon them appears to have been deeper than was supposed at the time. After white settlers came to the neighbourhood, they moved away, and are now settled upon a reserve north of Carlton, about seventy miles from Prince Albert, but they have not forgotten what they learned in by-gone years. Other denominations have sought to find entrance among them, but they evince a strong desire to obtain the means of grace from those who first brought them to the light. A year ago, the chief called together all his councilors and head men to decide what steps should be taken to secure a teacher from their own denomination. He then sent for Mr. Mackay, and asked him what prospect there was that they could obtain a minister for themselves. Mr. Mackay could not give them any definite assurance, but promised to let his brethren know, and to do what he could for them. Last winter, a second council was held, and the old chief Mis-tawa-sis himself was sent as a delegate to Mr. Mackay, to urge their request for a minister. In a lengthened conversation he referred to the time, fourteen years before, when Mr. Mackay began to teach them. He and his followers were then upon the war path. "He wondered," writes Mr. Mackay, "that I was not afraid to go among them, when danger impended. He said the Almighty had directed his footsteps toward the setting sun, where by the river he had learned to know Christ; and the object of his mission was to see if I could aid him to get a minister of his own. He wished me to tell the Committee that they wanted no other than the native who speaks their own language, and who first taught him to know God, meaning my-

self. 'I am not,' he continued, 'working for a day only, but that this thing may be permanent.' This, he said, was the determination of himself and his people."

This earnest Macedonian call comes from a band which numbers from 370 to 400 Indians, which is presided over by perhaps the most popular and influential chief of the Cree nation. Mr. Mackay has indicated, moreover, his willingness to labour among these people who plead so earnestly for his services. He reports thirteen baptisms and three marriages among the Indians of this Reserve. Your Committee have already taken steps which may lead to the early occupation of this promising field.

At Okanase and the associated stations, Rev. George Flett has laboured with his usual zeal and self-denial, and is, upon the whole, encouraged by the decided indications of good accomplished. He reports 37 baptisms at Okanase, 7 at Fort Ellice, and 24 at Fort Pelley, making a total of 68 registered, during the year, among the visible people of Christ. Of these 32 were adults. He reports also 7 marriages, 7 deaths, and 34 members in full communion, resident at Okanase and Fort Pelly. Owing to the scarcity of provisions among the Indians, many of them during the past winter, were with great difficulty saved from starvation, and Mr. Flett's limited resources were taxed to the utmost to meet the pressing calls made upon him. He writes "Just before Christmas, I had to make four trips to a camp of Indians north of us, to bring them some food and medicine, and also some clothing which Mrs. Bryce had the goodness to gather from other kind friends. I saw there was danger of their freezing to death, so I got my team of horses and made two trips, and brought them all to my place—twenty of them." And when we add to this, that Mr. Flett had himself to feed from 20 to 25 Indians every day, for more than a month, the Church will easily perceive the burden that such a winter lays upon a self-denying and generous missionary. The Committee made a grant of \$200.00 to aid in the erection of a church at Okanase, where the lack of such a building was greatly felt. The wood for the church was got out during the winter, and this gave a little employment to some of the young men, and aided in a measure to lessen the distress.

The work among Sioux or Dakota Indians, near Fort Ellice, has been carried on as formerly, by Rev. Solomon Tunkansuicye, but as he does not either speak or write the English language, there is great difficulty in obtaining detailed information in reference to his work. He enjoys, however, the full confidence of the Presbytery of Manitoba, and of Christians who reside in the neigh-

bourhood in which he labours. He travels over a considerable extent of country, visiting the Reserves which have been set apart for the Sioux Indians. The school at the Reserve has been kept open for a portion of the year, but, owing to the very small attendance, it seems probable that it will be found necessary to close it. Your Committee await further information respecting it.

II.—MISSION TO CHINA.

Your Committee have always been able to turn with satisfaction to this department of the work. The blessing which so early crowned the labours of your first missionary, continues to attend the work in Formosa. Marked progress has been made during the year. Five new chapels have been opened, and two old ones rebuilt. When the last Report was presented to the General Assembly, there were fifteen chapels and fifteen trained native helpers, now there are twenty chapels, each of which is supplied by a trained native helper. There were then 255 members in full communion, now there are at least 300. More than 2000 persons have abandoned idolatry, and wait regularly on the means of grace in connection with the various chapels. Elders and deacons have been ordained, two Bible women carry the Gospel to their heathen sisters, and eight schools are giving elementary instruction to the young.

During the year an hospital has been erected at Tamsui at an expense of nearly \$3,000. The honour of this enterprise is chiefly due to the large-hearted liberality of Mrs. Mackay, of Windsor, Ont. She desired to perpetuate the memory of her late husband by the erection of a permanent building in connection with the Formosa Mission. The sum of \$1,700 has been received from Mrs. Mackay, in two donations, and invested in the fine building which has been completed at Tamsui. Your Committee propose that it shall hereafter be styled "the Mackay Hospital." In this way they hope that the streams of beneficence which may be expected to flow steadily from the Institution will, both in Canada and China, be constantly associated with the name of departed worth.

Dr. Ringer, in his Annual Report, states that "the new Hospital, now completed, promises to be a most satisfactory edifice. It contains four wards, a consulting room, and large hall; the latter doubly utilized as a waiting-room and chapel. There are also several private apartments for assistants, and the general accommodation in every way justifies the hope that considerable increased indoor relief will be afforded to sufferers during subsequent years."

The Hospital has, under the care of Dr. Ringer, continued to render excellent service

to the Mission. It has done much to alleviate human sufferings and commend Christianity by its practical fruits to the Chinese. During the year, 1,204 new patients attended the hospital, of whom sixty-two were treated in the house. The Church is under continued obligations to Dr. Ringer for the valuable services he has so long rendered cheerfully and gratuitously to the Hospital. With him it has evidently been a labour of love, but it is none the less worthy of special and hearty recognition on the part of the Canadian Church. At Kelung, a second hospital on a much smaller scale was opened during the year at the suggestion of Dr. Mann, the resident English physician, and placed under his care. The pleasure of working in a noble cause is the only temporal reward which he receives for his generous labours.

It is less necessary for your Committee to give minute details of the work in Formosa, as the General Assembly will, they trust, be addressed by one who has been honoured to found the Mission, and, up to the present time, to be its controlling spirit. He will be able to speak from personal knowledge with an accuracy and force which no Committee can hope to equal. It is with much pleasure your Committee have learned that Rev. Dr. G. L. Mackay, your first missionary to Formosa, has at last yielded to their solicitations and left China on a visit to his native land. His abounding labours, under a climate peculiarly trying to the health of foreigners, rendered a season of relaxation in every way necessary. He returns after eight years' labour, such as few men have accomplished. It is no ordinary joy to welcome back for a season one whom God has so richly owned and blessed in His service.

The return of the senior missionary for a season to Canada, has devolved upon the Rev. K. F. Junor weighty responsibilities. The entire oversight of the extensive work in Northern Formosa is laid upon him, until his colleague is able to return to China. But, with his knowledge of the language, and acquaintance with the mode of conducting the mission in Formosa, your Committee have every confidence that he will with God's blessing, if spared in health, prove equal to the occasion. At the date of his last letter, he had returned from a tour among a number of the stations, and speaks very hopefully of the prospects of the work. He mentions facts which shew that the Gospel is gradually spreading among the people, and that not a few of the leading Mandarins manifest a friendly spirit. A man who had recently occasion to apply to the Mandarin at Tek-Chham on business, informed that official, "that he was going to enter the Church of Jesus. The Mandarin told him that if he

wished to do so that was good." Mr. Junor may well add, "there is great reason for thankfulness to God that we have a Mandarin in such an important city favourable to the Gospel." Others also in high places are referred to as equally friendly. But, after all, the most hopeful symptom appears to be the wide-spread feeling of respect and esteem with which the mass of the people have learned to regard the missionaries and the Gospel which they proclaim. There is reason to believe that the foundation has been laid for a great and stable work.

III.—MISSION TO CENTRAL INDIA.

India presents a mission field second in extent and population only to China. Its relation to the British Empire gives it a special claim upon the Christians who live under the same flag. Fifty years ago, when Duff landed in India, but small impression had been made by missionary zeal upon the dense mass of heathenism, and the prospect of the ultimate evangelization of the land seemed almost hopeless. But since that time such progress has been made that even the weakest faith may gather courage from it. Half a million of the population gathered into the fold of Protestant Christianity, represents a small portion of what has been done. Western and Christian ideas have largely permeated society. By a process of sapping and mining, the way has been prepared for the overthrow of the hoary superstitions which have long enslaved the people. For many years the Church has been sowing the seed, and now every year gives clearer promise of an abundant harvest.

In Central India, where the Presbyterian Church in Canada has broken ground, matters have not moved on very satisfactorily during the year, but there is reason to hope that a measure of good has been done, and the way in some degree prepared for better things in the future. On the 9th September, Mr. John Wilkie, M.A., was ordained as a minister of the Gospel, and designated as missionary to Central India by the Presbytery of Guelph, and, shortly after, he and his excellent wife sailed from Quebec on their way to the scene of their future labours. They arrived in safety at Bombay on the 22nd December, and reached Mhow on the 25th of the same month, and the next day went on to Indore, where they have taken up their abode. The Committee having appointed Mr. Wilkie Treasurer to the Mission in Central India, he entered upon his duties on the 1st January, and the ability and care with which he has discharged the duties of this important office have given great satisfaction to your Committee. Mr. Wilkie is in the meantime devoting his energies chiefly to the acquisition of the language.

Rev. J. F. Campbell sends an interesting report of the work done at Mhow during the year. The agencies employed there have been exceedingly varied. Without attempting to give all the details, we may mention that there is a Sabbath morning service with an average attendance of about 38, a Sabbath-school and Bible-class where about 48 persons, men, boys and girls, receive instruction. A daily service is held in the bungalow, chiefly for the servants and their friends, and a prayer meeting is maintained weekly. A boys' school is sustained which has an average attendance of nearly 43. To this may be added street preaching, services of song, and preaching in the villages around Mhow, 34 of which have in the course of the year heard the Gospel. A discussion also was held for ten evenings with a Mahommedan Moulvie who came to Mhow on a preaching tour. Mrs. Campbell, assisted by the wife and daughter of the catechist, conducted a girls' school, which, during the last quarter, had an average attendance of 15, and she visited twenty-one zenanas. Two of these families have left Mhow, and one has been given up, so that the number now visited is eighteen.

Towards the end of January, Mr. Campbell, leaving the work at Mhow under the care of his catechist, started on his third itinerancy, which lasted about seven weeks. He was accompanied and aided in his work by a colporteur of the Bible Society, whom he employed to go with him on his tour. In this journey Mr. Campbell travelled 300 miles, and visited more than forty places, including the seats of three Rajahs and four Shakurs (chiefs) and besides the word preached, about 700 portions of Scripture, mostly Gospels, were sold at reduced prices. A large number of tracts and small books were also sold. In two places Mrs. Campbell was invited to visit the Shukurani (wife of the Shakur), and then, and on a few other occasions, had the privilege of declaring the Gospel to a number of women. So far as known, the Gospel had never been before preached in most of these places. During the year Mr. Campbell baptized one man and two children. The man had been for a considerable time on probation, and has so far given great satisfaction.

A brief printed report of the work accomplished by the printing press at Indore has just come to hand. It adds, however, almost nothing to the fuller report received last year. From the report just received, it appears that there have been issued from the Indore press, in English and Hindi, about 162,450 copies of Scripture and other tracts, representing 1,516,150 pages of religious matter. The circulation of so much Christian literature, which the natives read with avidity, cannot be unproductive of good.

The following statement of the Receipts and expenditure for the year is, in some respects, so exceptional that it deserves, and no doubt will receive, special attention from the General Assembly:—

FOREIGN MISSION FUND—1879-80.

RECEIPTS.	
Amount received from all sources.....	\$22,471 59
Balance.....	16,558 83
	\$39,030 42
EXPENDITURE.	
Balance at beginning of year ...	\$5,094 05
Paid on account of North-West..	3,880 03
Formosa.....	12,223 13
" " In a Mission	16,111 71
Expenses of	
Com'tee, etc	471 60
Proportion of Salary of Agent ..	409 00
General Expenses.	260 00
Interest on Loans and Advances	650 00
	\$39,030 42

This statement is, no doubt, somewhat startling. It is not, however, without elements which may encourage. It is certainly satisfactory to find that during the year in which very special and successful efforts have been put forth to evoke the liberality of the Church on behalf of other schemes, the Foreign Mission Fund, without any special effort, has not only held its own, but has reached a somewhat higher point than it ever did before. Last year the total receipts were \$21,815.30, and this year they are \$22,471.59, or \$656.20 in advance of last year.

But a debt which has increased \$11,500.00 in one year, and which now amounts to \$16,558.83, is a disagreeable fact which needs some explanation. An examination of the accounts shews that the debt was greater by a considerable amount at the commencement of the year than was ascertained when the report was given in to the Assembly in June last. The sum of \$2,500.00 was sent to India to meet instalments on the mission property purchased. From information subsequently received, there is reason to think that this amount was largely used for the ordinary expenditure of the mission, while the instalments on the property were in the first instance met by money borrowed in India, which had to be repaid by your Committee during the year now closed. There was also a balance due on the salary of Rev. Dr. G. L. Mackay, in Formosa, for the year 1878, which he did not draw until 1879. The debt, therefore, cannot have been less, at the time of last Assembly than \$7,000.00. From the arrangements which have been made to secure regularly quarterly financial returns from all the missions, and of their receipts and expenditure, it is believed that such an inaccuracy is not likely again to occur in the report to the General Assembly.

This, however, does not explain the very great increase which has taken place in the expenditure of the year. This is almost entirely due to the large sum paid during the year for mission property in China and India. During the year 1879 there were extra expenses, in connection with the Formosa work of a kind not likely to occur again for some time, amounting to \$5,452.64. A large proportion of this sum was incurred during the past ecclesiastical year. Of this amount, no less than \$4,280.00 was expended in the erection of the new hospital, and repairs made upon the mission houses at Tamsui which had been assailed by white ants, and in the erection of new chapels, beyond the sum put in estimate for that purpose for the current year. For the sum of \$4,280.00, Mission property, all of a very necessary kind, can be shewn in Formosa.

During the same period, nearly the entire price of the mission property at Indore, amounting to about \$7,661.00, has been paid. It will be remembered that the General Assembly at Hamilton in 1878, authorized the Committee to proceed with the erection of buildings for residence of missionaries at Indore; and enjoined ministers to lay the urgent need of such buildings before their congregations, as part of the ordinary requirements of the Fund. It is to this large but very necessary expenditure, incurred with the direct sanction of the supreme court, that the present embarrassment is chiefly due. The \$4,280.00 expended upon property in China, together with the sum spent upon the mission buildings at Indore, makes a total of \$11,941.00, which is more than the entire increase in the debt during the year.

Your Committee have been able, for the first time, to secure both from India and China, estimates in advance, for the annual expenditure of these missions. The latter they were able to sanction without any change, but the former which is, however, \$5,500.00 less than was spent in India last year, they have been able still further to reduce. Your Committee believe that by means of these estimates their successors will be able, in future, to regulate the outlay of the various missions, so as to prevent the accumulation of debt. But your Committee trust that an earnest effort will be sanctioned by the General Assembly, and made by the Church, to remove this debt and raise the funds necessary to carry on the work in full efficiency. It is estimated that \$24,400 will be required to meet the expenditure of the year and pay the interest on the debt already incurred. But your Committee trust that the General Assembly will take such steps as will issue in the augmentation of the Foreign Mission Fund to such an extent that it will suffice to meet the present debt and

the annual expenditure necessary to carry on the work with efficiency. Your Committee would, therefore, urgently request the General Assembly to call upon congregations to make a special effort to double their contributions to Foreign Missions for the present year, and to join upon Presbyteries to use all due diligence to secure this end.

In accordance with the instructions of the last Assembly, your Committee, at its first meeting, appointed a standing Committee to take charge of the work formerly conducted by the Juvenile Mission Committee, and such other cognate work as might be assigned to it. Miss Machar was appointed Secretary-Treasurer, and requested to give the Standing Committee on juvenile work the benefit of her valuable services. This she has kindly done, and the report which is printed in full, as appended, shews that the work has been done with much efficiency and success. The accounts having been closed a month earlier than the Juvenile Mission Committee closed them, the amount reported as received, viz.: \$1,106.50, is scarcely equal to the contributions received on former years; but since the report was written the Secretary-Treasurer has received \$140.00, bringing up the total for the year to \$1,246.50, which it is believed will be found rather in advance of the contributions usually received through the corresponding channel on former years.

The Woman's Foreign Missionary Society of the Presbytery of Kingston holds on its way vigorously. It has seven auxiliaries and one Mission Band. This Society has paid to Rev. Dr. Reid the sum of \$170 to aid in carrying the Gospel to the women and children of Central India.

The Woman's Foreign Missionary Society of the Presbyterian Church in Canada, Western Section, has advanced steadily during the year. It has paid to Rev. Dr. Reid for Zenana and other work among women and children, in connection with the Central India Mission, the noble sum of \$3,500.00, an advance of \$500.00 on the large contribution of the previous year. This Society has now forty-six Auxiliaries and nine Mission Bands. Two of these Auxiliaries are Presbyterial Societies, viz., Hamilton and Glengarry, each of which has a number of branch societies connected with it. Your Committee trust that circumstances may ere long again admit of the development of the agency in connection with your Central India Mission, which these societies are designed to sustain. In the meantime it is encouraging to know that the liberality of the Christian women of the Church is evidently ready to support all the lady missionaries that the Church is at present prepared to employ in its India Mission.

All which is respectfully submitted by

WM. McLAREN, *Convener.*

Women of the Mission.

EASTERN SECTION.

MISS ANNIE L. BLACKADDER, has been employed as a missionary teacher for four years, the greater part of the time where she now is, in Mr. Morton's district, in Trinidad. For the last three years, she has been supported by the Women's Foreign Missionary Society, of Halifax. Her reports give evidence of her aptitude, diligence, and perseverance in her work, and the missionaries attest her success. By latest letters she was enjoying her holidays, which are not very long, on the island of Gasparillo, about 12 miles from the Port of Spain, there being no other white face than her own on the lonely isle. The explanation is that her strength has been well nigh exhausted, and her health demanded complete change. We hope to hear of improvement and recovery of wonted tone and vigour. *Query*: will not Miss Blackadder be soon entitled to a summer in Nova Scotia?

MRS. DONALD MORRISON is the widow of the lamented Rev. Donald Morrison, of Fate. For some years she proved herself an helpmeet to her husband in his arduous work. She then proved his faithful and tender nurse, till he was taken from her, and buried in Onyhunga, New Zealand, whither he had gone for change. Instead of returning to Nova Scotia at the expense of the Church, Mrs. Morrison preferred supporting herself and her little boy by teaching, in which profession she had proved herself successful before her marriage. She remained near the resting place of her husband, opened a school, which proved a success, maintained herself, and educated her boy, who is now studying Latin and other branches in the Grammar School of Auckland. For the last eighteen months, we hear with regret, she has not been able to teach, her indisposition being the effect of cold in connection with overwork in school. Mrs. Morrison is entitled to a return passage to Nova Scotia. Of this she was informed years ago, and whether accepted during the year or otherwise, her friends, and these are all who have followed the history of the New Hebrides Mission, will feel somewhat anxious till they hear either from herself or her sister, who has been with her for a year or two, of her recovery.

MRS. DR. GEDDIE, as most of our people in the Lower Provinces already know, has been living since her husband's death in Victoria, Australia, and chiefly in Melbourne; and is engaged in Christian work in the congregation of which she is a member. She has two daughters, wives of missionaries in the New

Hebrides, Mrs. Neilson, lately on a visit to her sister in Halifax, wife of Rev. Thomas Neilson, of Tanna, and Mrs. MacDonald, wife of Rev. D. MacDonald, of Efate. Her youngest daughter lives with her, while her only son is engaged abroad. Friends not unfrequently inquire, will Mrs. Geddie return to Nova Scotia? and the reply is that she has not, so far, seen her way clear to make any promise of return, for such reasons as the following: The greater part of her family are much nearer to her where she is, and she is persuaded that she can there be of much greater use to *the mission*, in which her heart is engaged, chiefly through the mission families in Tanna and Efate. She has always suffered from long sea voyages, and her health being delicate, and the Australian climate milder, and in her opinion more favourable to her constitution, she regards the attempt to cross the ocean, to revisit this Hemisphere as unwise in present circumstances. Many of our people are deeply interested in Mrs. Geddie and Mrs. Morrison, as they certainly ought to be, and for their satisfaction especially, as well as for the information of the Church generally, these facts and explanations are presented.

P. G. MCGREGOR.

Sabbath Observance.

PROFESSOR GREGG, of Toronto, assuming that the Sabbath is a Divine institution and a perpetual obligation, and also that the first instead of the seventh day of the week is now to be observed as the day of weekly rest, goes on to review some of the ways in which our religious institutions are secured by the observance of the Christian Sabbath. In the first place, the benefits it conferred tended to promote domestic comfort and happiness, bodily health, and national prosperity, but not deeming these benefits worthy of more than a passing mention, he divided the important results to be attained by the observance under two heads. 1st. The observance of the Christian Sabbath constitutes a standing monumental evidence of the truth of Christianity and of the resurrection of Christ. 2nd. Its observance is useful as a means of sustaining Christian life. In considering the first division of it was taken for granted that it was well known that an essential article in all religious teaching was that Christ rose from the dead, and the first day of the week was, therefore, observed by the early Christians with reference to the resurrection. The evidence of this fact is found mainly in the New Testament, and, following the example of the

early Christians, the practice has descended to the modern worshippers. The observance of the Sabbath as a means of sustaining Christian life was then commented upon. The chief result to the Christian was the reception of spiritual blessings and in the diffusion of religious literature. Its observance deepens the conviction that it is a duty and a privilege to sanctify the Sabbath by a holy rest on that day, even from such employment as is lawful upon other days, and in spending the whole time in the public and private exercise of God's worship, except so much as may be taken up in works of necessity and mercy.

The Presbyterian Record.

MONTREAL: NOVEMBER, 1880.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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

PAYMENT IN ADVANCE.

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

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

REPORTS of the Proceedings of the Presbyterian Council, held at Philadelphia, are in course of publication by the Presbyterian Publication Co., 1510 Chesnut Street, Phila., at the following prices. \$1.00 in paper cover (Essays and Debates in full). \$2.00 in cloth, with introductory narrative. \$3.00 in cloth, with introduction and appendix, complete. The last named is the official volume, edited by a committee of the Council. If any of our readers prefer to send their orders, along with the money, to us, we shall be happy to act for them. It is expected that the volume will be ready about 1st December. It will be an exceedingly valuable compilation.

ALL NEW SUBSCRIBERS TO THE PRESBYTERIAN RECORD for 1881 will be entitled to receive the numbers from October to December 1880,

free of charge—provided they make early application. The circulation at present is 33,900. It ought to be, at the very least, 50,000. Parties who have received accounts from us will oblige us very much by attending to the same at their earliest convenience.

Literature.

GEORGE P. ROWELL & Co's American Newspaper Directory is a handsome volume of 1000 pages, containing a vast amount of information respecting the literature of America. It gives the number of newspapers and periodicals published in the United States, 9558; in the Dominion of Canada 553, and in Newfoundland 11. It makes a mistake in placing the circulation of the Presbyterian Record "not exceeding 25,000."

THE PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia, have our thanks for three of their newest books,—*The Chinese Slave Girl*, by Rev. J. A. Davis, formerly of Amoy; *The House that Jack built*, by Kate W. Hamilton; and, *Elijah, The favoured Man*. a choice little volume, by Robert M. Patterson.

THE INDEPENDENT AND THE CHRISTIAN UNION—the two great organs of Congregationalism in the United States—have both expressed themselves in complimentary terms in reference to the Presbyterian Council, and are publishing a number of the essays in full.

MEETINGS OF PRESBYTERIES.

Lindsay, at Woodville, 30th Nov., 11 a.m.
Lanark and Renfrew, at Carleton Place, 16th November, 1 p.m.
Ottawa, Ottawa, 2nd November, 2 p.m.
Quebec, Quebec, 2nd November, 10 a.m.
Toronto, Toronto, 2nd November, 11 a.m.
Owen Sound, at Owen S., 16 Nov., 1.30 p.m.:
Maitland, at Lucknow, 21st Dec., 2 p.m.
Montreal, Montreal, 11th January, 11 a.m.
Manitoba, at Winnipeg, 8th Dec., 10 a.m.
Huron, at Clinton, 9th November, 10 a.m.
Barrie, at Barrie, 30th November, 11 a.m.
Kingston, at Belleville, 21st Dec., 10 a.m.
Guelph, at Guelph, 16th Nov., 10 a.m.
London, at London, 16th Nov., 7 p.m.
Bruce, at Teeswater, 21st Dec., 2 p.m.
Pictou, at New Glasgow, 2nd November.
St John, at _____ 9th November.
Truro, at Truro, 9th November.
Peterboro, at Peterboro, 11 Jan. 1881, 10 a.m.

A Page for the Young.

HE COULD NOT REACH THE BRAKE.

HERE is an old story of a California stage-driver who dreamed of a journey down the mountain side under perilous conditions. In his dream, he started from the top of the mountain, with a crack of his whip and a shout to his horses, and the stage rolled grandly along the gently declining road. Soon the descent became steeper, and the horses were dashing along on the full gallop, but the driver, confident of his power to check them when the necessity should come, still cracked his whip and urged them onward. The stage was now going at a fearful rate, and the passengers became affrighted; but the driver only grasped his lines more firmly, and pulled steadily upon them. At length he could no longer disregard the danger, from the headlong speed at which he was driving, and he reached forward to place his foot upon the brake, when he found that it was beyond his reach! To loosen his hold upon the lines would be to give up all control over his frightened horses, and he made another and a more determined effort to reach the brake, but the brake was still beyond his reach. Faster and faster went the stage down the steep road, and more and more frantic became the efforts of the driver to stop it; but the brake was beyond his reach! Just below there was a sudden turn in the narrow road. Upon one side was the solid wall of the mountain height; upon the other a fearful precipice. To pass that at the speed at which he was going, would be to court instant death. Once more the driver gathered all his energies together for one last frenzied effort to check the speed of the flying stage, but alas! it was of no use! He could not reach the brake!

Who has not known men who were on the down grade of intemperance, and who could not reach the brake?—whose destinies were freighted with the lives of near and dear friends, whom they were bearing down to lives of misery and disgrace, but who could not reach the brake!—who saw wealth, honour, love, happiness, being left behind them in thier flying descent, but who could not reach the brake!—who saw before them the yawning abyss of eternal death for themselves and thier children, but still they could not reach the brake!

Young men, who are driving joyously along the gently declined road, is it not time to stop and consider the dangers of that fearful descent toward the abyss of intemperance upon which you are but just entering?

Is it not better to deny yourself a few seeming pleasures, rather than encounter

destruction at the end of the way? Is it not better to turn about while you can control your actions, and mount toward the loftier heights of honour and renown, rather than continue the descent toward disgrace and eternal death?

NEAREST WAY TO HEAVEN

When Mr. Whitefield was preaching in New England, a lady became the subject of Divine grace, and her spirit was peculiarly drawn out in prayer for others. She could persuade no one to pray with her but her little daughter, about ten years of age. After a time it pleased God to touch the heart of the child and give her the hope of salvation. In a transport of holy joy, she then exclaimed: "Oh, mother, if all the world knew this! I wish I could tell everybody. Pray, mother, let me run to some of the neighbours and tell them, that they may be happy and love my Saviour."

"Ah, my child," said the mother, "that would be useless, for I suppose that were you to tell your experience, there is not one within many miles who would not laugh at you and say it was all a delusion."

"Oh mother," replied the little girl, "I think they would believe me. I must go over to the shoemaker and tell him; he will believe me."

She ran over and found him at work in his shop. She began by telling him he must die, and he was a sinner, and that she was a sinner, but that her blessed Saviour had heard her mother's prayers and had forgiven all her sins, and that now she was so happy she did not know how to tell it.

The shoemaker was struck with surprise, and his tears flowed down like rain. He threw aside his work, and by prayer and supplication sought mercy and life. The neighbourhood was awakened, and, within a few months, more than fifty were brought to the knowledge of Jesus, and rejoiced in His power and grace.

IN EVERYTHING

In *everything*, remember not in one or two, not in great things only, but in even the smallest thing that tires and perplexes you, "let your requests be made known unto God." This is our encouragement. We are to come with expectation, praying for help. We are to come also with "supplication," that is, with earnest prayer, prostrating ourselves before the mercy throne. We are to come with thanksgiving, also. We are to remember how much we possess, although there be so much that we want; how much we are to bless God for, while there are so many burdens which we beg Him to remove.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
2nd OCTOBER, 1880.

ASSEMBLY FUND.

Received to 2nd Sept'r 1880	\$149 90
Belmont	14.00
St Andrews	5.60
Ayr, Stanley Street	15 10
King, St Andrews	7 25
Richibucto, N B	7.00
Beachburg, St Andrews	6.25
Mosa, Burn's Church	12.50
Rosemount	2.00
Orillia	11.20
West Gwilliambury, first	2.25
Guelph, first Cong'n	7.00
Perth, St Andrews	6 50
Teeswater, Westminster Ch.	6.00
West Bentinck	2.00
Collingwood, Mountain [St'n.	1.51
Gibraltar Station	0.59
Scarborough, St Andrews	12.00
Hornby	1.70
Winslow	3 00
Markham, Melville Church.	5 10
Campbellton, N B	6.65
West Bay, C B.	3.55
Napanee	5 00
Culloden	2 00
Ayr, Knox Church	9.10
	\$296.15

HOME MISSIONS.

Received to 2nd Sept., 1880.	\$1461.79
Bathurst, Mission Station	4 00
Belmont	22.00
Tiverton Sabbath School	4.00
Avonbank	8 57
Fullarton	11 50
Ayr, Stanley Street Church.	40.67
Mille Isles	2.45
Friend of Home Mission, Ont	100.00
Castleford and Dewars	10.00
Madoc, St Paul's & St Columba	40.00
Friend of the Mission	5.00
Hibbert	40.00
Perth, St Andrews, addl	10.00
Cornwall, St John's Ch	50.00
Weston, Sabbath School	23 00
Warsaw	2 50
Bracebridge	15.70
	\$1850.51

FOREIGN MISSIONS.

Received to 2nd Sept, 1880.	\$1655.33
Saint Andrews	16.09
Gananogue, St Andrew's	33.00
Wm Shearer, Montreal, for deficit	4.00
Cayuga	18.00
Madoc, St Paul's & St Columba	7.00
Paris, Dumfries St Ch. (Rev Dr McKay's meeting)	62.50
Paris, River St Ch. (Rev Dr McKay's meeting)	46 76
Rev R Hamilton, Motherwell	8 10
Hibbert	30 10
Perth, St Andrew's, add	10.00
Doner, Perth	25.00
Cornwall, St John's Ch.	30.00
Doon	4.00
Ingersoll, Knox Ch, Sab Se.	15.00
	\$1956.59

COLLEGES ORDINARY FUND.

Received to 2nd Sept, 1880	\$426.53
Avonbank	7.15

Fullarton	10.80
Ayr, Stanley Street	15.15
Mosa, Burns Ch	54.00
	\$513.61

KNOX COLLEGE ORDINARY FUND DEBT.

Received to 2nd August 1880	\$49 90
Hullett per Rev Arch McLean	13.25
Londesborough, per Rev Arch McLean	4.50
	\$67.65

KNOX COLLEGE BUILDING FUND.

Received to 2nd Sept, 1880	\$372.84
Cartwright & Ballyduff, per Prof Gress	3.00
Hon Justice Patterson, Toronto	50.00
Thos McGaw, Toronto	50.00
J L Blackie, do	100.00
Judge McKenzie, do	50.00
	\$625.84

Widows' FUND.

Received to 2nd Sept, 1880	\$212.73
Chesley	3.47
Storrington	2.00
Pittsburgh	1.75
Pittsburgh	1.00
Glenn Andrew's	7.60
Dunblane	2.00
Brucefield, Rev J Ross's Congregation	11.00
Williamstown, Hepzibah Ch	4 10
Penetanguishene & Wyebridge	10.00
Smith's Falls, Union Ch	6.00
Port Hope, 1st Ch	6.17
Hampden	2.50
New Glasgow	2.50
Longwood, Guthrie Ch	2.00
Mille Isles	3.05
Newcastle	2.00
Dunsford	2.00
Tilbury East	5.00
Wardville & Newbury	2.00
Holstein	2.76
Fairbairn	1.24
Teeswater, Westminster Ch.	9.86
Oneida	10.09
Culloden	4 10
Chinguaconse	4 26
	\$319.89

With Rates from Revds Daniel Patterson, R Rodgers, \$16.00; C Brouillette, J Irvine, R Hamilton, D Wardrope, Arch Stewart, A Findlay, \$16.79.

AGED AND INFIRM MINISTERS' FUND.

Received to 2nd Sept, 1880.	\$358 88
Chesley	6.94
Storrington	2.45
Pittsburgh	2 00
Glennburnie	1.75
Brookdale Mission Station.	3 00
Ayr, Knox Ch.	18.50
Saint Andrews	6.00
Edmondville	3 00
Dunblane	3 40
Saint Mary's 1st Ch.	5.74
North Augusta	2.00
Williamstown, Hepzibah Ch	7.46
Smith's Falls, Union Ch	16 00
Port Hope, 1st Ch	15 00
Mount Pleasant	4 50
Hampden	2 50
Longwood, Guthrie Ch	5.50
Newcastle	5.00

Friend of the Fund, Ont	100.00
Amherstburgh	3.00
Saint Mary's, Knox Ch	4.00
Wardville and Newbury	3.00
Desbrosses	2.23
Holstein	2.76
Fairbairn	1.24
Hibbert	15.00
Perth, St Andrews	10.00
Teeswater, Westminster Ch.	10 00
Amos	5.50
Orchardville	2.90
Middle Normanby	3 60
Collingwood, Mountain Station	1.35
Gibraltar Station	0.76
Pakenham, St Andrew's	2.50
Landsdown and Fairfax	2.35
Avonmore	4.15
Watford	6.65
Lunenburg	4.00
Stanleydale Mission Station	4.50
Port Sydney	1.00
Stiated	0.40
Huntsville, Allansville and Chafey	2.25
Ayton	1.50
Chinguaconse	8.00
	\$667.46

Ministers Rates received to 2nd Sept, 1880	\$110.88
With Rates from Revds J Crombie, \$4.00; D Patterson, \$3.00; C Brouillette, \$3.50; J Irvine, \$4.50; J Sieveright, \$5.00; R Hamilton, \$4.00; D Wardrope, \$3.60; Arch Stewart, \$3.50; H Cameron, \$4 00	32.50
	\$133.38

CONTRIBUTIONS TO SCHEMES OF THE CHURCH.

Received to 2nd Sept, 1880.	\$679.45
Toronto, Charles St.	70.00
Strathroy, St Andrews	50.00
Oshawa	110.75
	\$916.20

FOREIGN MISSIONS.

Per Rev Dr Mackay:—

William Gordon, Toronto	200.00
Knox College, Toronto	4.00
Friend	2.00
Mrs Foster	2.00
Miss McKay	0.75
Miss Maggie Sutherland	1.00
Innerkip Congregation	36 00
Thamesford	70.03
Kintore	50.00
Ingersoll, Member of Knox Ch	2.00
Geo McLeod, Harrington	2.00
Ratho Congregation	28.00
Harrington Congregation	50.00
Chesterfield Congregation	70.00
North Easthope, per Rev A Stewart	45.00
North Easthope Sab Sch, per Rev A Stewart	5.00
Nissouri South, per Rev Robt Hall	30.00
Nissouri North, per Rev Robt Hall	20.00
	\$617.75

WALDENSIAN PASTORS FUND.

Per Rev Dr. Blaikie.

Halifax	17.81
Ottawa	52.09
Galt	50.00
Guelph, per Rev R Torrance	34.58
	\$154.48

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

FOREIGN MISSIONS.

Acknowledged already.....\$3881.98

Special for 4th Missionary
to Trinidad.

Member of Campbellton Cong N B.....	1.00
Petpiswick, Musquodoboit Harbour.....	1.25
Annie Montgomery, St James Ch, Charlottetown.....	10.00
St John's Ch, Hfx, add.....	5.00
Upper Londonderry, add.....	4.00
Big Intervale & Cheticamp, C B.....	9.00
A friend of Missions, Windsor Mount Stewart, P E I.....	17.25
Gavendish & New Glasgow.....	21.00
St James Ch, Dartmouth.....	1.82
Scotsburn.....	14.00
A friend, Brookfield, N S.....	1.00
St James Ch, Newcastle.....	10.00
United Ch, New Glasgow, add.....	8.00
Anticronish Ladies Ben Soc.....	10.00
Middle River, Pictou.....	7.00
Knox Ch, Wallace.....	8.00
Vale Colliery, add.....	3.25
Gore and Keene, Cook.....	8.50
Few Members in Zion Ch, Charlottetown.....	41.55
Buetouche and Shediac.....	24.00

ORDINARY.

Kouchibouguac, C B.....	4.25
St James Ch, Dartmouth.....	25.00
Lecture by Rev Mr Neilson in James Ch, New Glasgow	26.56
Now Bandon.....	4.00
Bequest of the late Benjamin Tupper, Brookfield, N S.....	40.00
Coldstream.....	7.62
Middle River, C B.....	4.18
Tangier Station, per Mr H Randall.....	3.99
Harmony Station, per Mr E Rogers.....	9.00
Harbour Grace, Nfld.....	23.00
John Munn & Co, Nfld.....	20.00
W F MS, Halifax, per Miss Blackadder's salary, 1 yr.....	101.50
Spry Bay, Sheet Har Cong.....	2.99
Buetouche Cong, add.....	2.85

Ordinary.....\$1244.37

Special.....3117.99

\$4362.36

DAY-SPRING & MISSION SCHOOLS.

Acknowledged already.....	\$259.07
Knox Ch S S, Shediac, for one of Mr Mackenzie's teachers.....	7.50
Cross Roads S S, Rogor's Hill Harbour Grace S S Nfld.....	7.75
52.00	
Miss A Montgomery's S S class, St James Ch, Charlottetown, for Rev H Robertson, Eromanga.....	3.00
.....	\$829.32

HOME MISSIONS,

Acknowledged already.....	\$816.38
Kouchibouguac.....	4.25
St James Ch, Dartmouth.....	20.00
Riversdale.....	8.00
New Bandon.....	4.00

Bequest of the late Benjamin Tupper, Brookfield N S.....	40.00
Coldstream Ladies Rel and Ben. Society.....	4.25
Coldstream Cong.....	7.50
Middle River, C B.....	3.09
Sheet Harbour.....	10.20
.....	\$917.67

SUPPLEMENTING FUND.

Acknowledged already.....	\$444.97
St James Ch, Dartmouth.....	20.00
Five Islands.....	8.65
Sewing Circle of Knox Ch, Pictou, per Miss J MacCulloch.....	4.00
Gays River.....	16.05
A friend, per Jas Yorston, Pictou.....	5.00
United Ch, New Glasgow.....	127.62
Tabusintac, N B.....	2.00
Port Hastings.....	11.25
.....	\$639.54

COLLEGE FUND.

Acknowledged already.....	\$2692.67
St James Ch, Dartmouth.....	18.00
New Bandon.....	1.37
Interest.....	30.00
.....	\$2742.04

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already.....	\$232.63
Campbellton, N B.....	8.00
St James Ch, Dartmouth.....	5.60
Scotsburn.....	5.00
Middle River, C B.....	3.73
Chalmers Ch, Halifax.....	7.00
.....	\$261.96

BURSARY FUND.

Acknowledged already.....	\$45.75
A friend, Newfoundland, per Rev L G MacNeil.....	200.00
.....	\$245.75

SYNOD FUND.

Acknowledged already.....	\$68.45
Middle River, C B.....	3.89
West Bay, C B.....	3.54
.....	\$95.88

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,
SECRETARY-TREASURER OF THE
BOARD OF FRENCH EVANGELIZATION,
260 ST. JAMES STREET, MONTREAL,
TO 9th OCTOBER, 1880.

Acknowledged to 7th Sept.....	\$3345.11
Campbellton, N B.....	20.00
Admaston, Barr's & Douglas Demoreville.....	16.00
3.00	
Scarboro, Melville Ch.....	5.40
Dundas, P E I.....	7.00
Kilsyth.....	4.50
Kilsyth Sab Soc.....	4.00
North Derby.....	1.50
Mrs Ross Sab Soc.....	7.71
Waterdown, St Andrew's.....	11.00
West Brant.....	10.00
Chatham, N B, St Andrew's.....	30.70
Basilio, N B.....	3.09
Kitley.....	4.00

Hillsgreen.....	5.00
Duncald.....	6.34
Port Sydney.....	1.25
Bethel Ch.....	0.75
Port Carling.....	3.12
Deo Bank.....	0.36
Stanloydale.....	0.75
Edwardsburgh & Mainsville Merriton.....	10.00
8.00	
St Catharines, Haynes Av.....	6.00
Kippen, St Andrew's.....	33.50
Madoc, St Paul & St Columba.....	8.00
Baddeck & Forks.....	14.50
Enniskillen, N S.....	4.00
Rodgerville.....	9.65
Mille Isles.....	4.54
New Glasgow, Que.....	10.00
Shemogue and Port Elgin.....	9.73
Little Shemogue, Upper Cape, Murray Road, &c.....	6.27
Perth, St Andrew's.....	5.50
Glen Sandfield.....	9.45
Sunderland and Vroomanton.....	4.04
Euphrasia.....	7.00
Holland, on ac.....	2.60
Lancaster, Knox Ch.....	27.21
Russelltown.....	8.00
Wallace, N S, Knox Ch.....	7.65
Mitchell Sab Soc.....	20.00
Eramosa.....	10.00
Eramosa Sab Soc.....	3.00
Heathcote.....	4.00
Kemptville.....	5.00
Oxford Mills.....	2.65
Mrs James Smitbert.....	5.00
Williamstown, St Andrew's.....	14.00
Jas Thompson, Perth.....	10.00
Markdale and Flesherton.....	10.00
Mrs McLennan, Kirkfield.....	5.00
McIntyre's.....	3.10
Maxwell.....	3.06
Richmond, Que.....	9.55
Mrs Gardner, Bowmanville.....	5.00
Stusted.....	0.80
Huntsville, &c.....	2.25
Bethel Ch.....	0.66
Per Rev T Stevenson.....	96.22
D Hamilton, Charleston.....	1.00
Ayton.....	5.00
C McLoughan, Drummond.....	10.00
Madoc, St Paul & St Columba.....	5.00
Beverley Sab Soc.....	14.00
Mashan Sab Soc.....	5.01
C McRae, Alexandria.....	10.00
W Fraser, W Gwillimbury.....	5.00
S Fraser, W Gwillimbury.....	5.00
J C, Montreal.....	2.00
A friend, Mitchell.....	4.00
Pricerville and Durham road.....	32.00
Lachine.....	75.00
Arundel and Harrington.....	4.00
Per Moses Priest, Blue Mt, NS.....	16.46
Miss J B Archibald, Truro.....	1.00
Innerkip.....	10.00
New Richmond, Que.....	23.00
A traveller.....	1.00
Toronto, West Ch Sab Soc.....	10.00
Carleton Place, Zion Ch S S.....	5.50
Rev J Goodwillie.....	5.00
Scarboro, St Andrew's.....	44.00
Goderich, Knox.....	30.00
Toronto, Knox.....	95.00
Bobcaygeon.....	4.00
Theford.....	15.16
Holstein.....	9.31
Fairbairn.....	4.91
Moore, Burns Ch.....	9.00
Per Rev Dr McGregor, Halifax.....	2.00
Carleton, Yarmouth.....	2.00
Cheboque, Yarmouth.....	2.00
St Martin's, Fairfield and B River.....	6.45
Meaghers Grant, &c.....	8.00
Dartmouth, James Ch.....	16.00
Scotsburn.....	21.00
New Bandon.....	1.36
Dalhousie.....	12.60

Maple Green	6.40
Esonnina, Q.	3.38
Reg H Tupper, Brookfield, NS	20.10
Middle River, O B	3.67
Tangier	3.73
Moser River	7.60
Beatoche	5.15
Total	\$4467.69

POINTE-AUX-TREMLES SCHOOLS.

(a) BUILDING FUND.

Acknowledged to 9th Sept. .	\$629.00
Rev R Campbell, Montreal. .	5.00
Mille Isles	4.76
Per Rev C A Tanner	
Montreal, add.	5.00
Quebec.	75.00
Prescott.	3.50
Brookville.	69.34
Smith's Falls.	39.75
Perth.	49.00
Belleville	71.45
Port Hope	35.50
Total	\$978.30

(b) ORDINARY FUND.

Acknowledged to 9th Sept. .	\$534.08
Montreal Com. of Arrange-	
ments, General Assembly. .	200.00
Hochelaga Cross Missions, S S	10.10
Alex Jeffrey, Montreal. .	5.00
John Younie, Allans Corners	5.00
A D Ferrier, Fergus.	50.00
Arah McNab, Rockwood. .	50.00
Mrs M K, Vankleekhill. .	5.00
Vankleekhill S S, 1 qr. .	12.50
A Minister	5.10
Mrs W, Quebec.	5.00
Friends, Burns, O.	6.00
Moses Priest, Blue Mt, N S.	5.00
R Sellar, Huntingdon, Que.	4.00
Valcartier Sab Sc.	2.10
Carlton Place, Zion Ch S S.	5.10
Acts 3 : 6 proceeds of gift. .	2.00
Total	\$966.58

THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARQUHAR FOREST & CO., TREASURERS, 173 HOLLIS ST., HALIFAX, TO SEPT. 30th, 1880.

Already acknowledged .	\$55,899.54
Little Narrows Cong. C B. .	6.60
Benj Tupper, Brookfield, NS	13.10
Middle River, Pictou Co, NS	19.00

Mrs Jane Rutherford, Middle	
Stewiacke, N S, in full. .	20.00
Robert Fisher, Middle Stew-	
iacke, N S, in full. .	15.00
W K McHifey, Windsor, N	
S, last instalment.	25.00
Total	\$55,928.04

QUEEN'S COLLEGE ENDOWMENT.

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

Already acknowledged. . \$77,149.56

Kingston.

D Gibson	2 on 100	20.00
J Noble	bal on 50	25.00
W Fee.	3 on 100	25.00
M W Strange	3 on 100	20.00
Miss Macdonald	bal on 100	50.00
R M Rose	3 on 100	20.00
Mrs J McLennan. .	3 on 100	20.00
Dr Fowler.	bal on 100	50.00
C F Gildersleeve. .	bal on 100	60.00
R McCammon	3 on 100	20.00
Folger Bros	3 on 500	160.00
Mrs S P McAulay .	3 on 100	25.00
Jas Wilson.	2 on 50	10.00
M H Twitehill. .	2 on 100	25.00
J Agnew	1 on 100	25.00
T McK Robertson. .	2 on 100	25.00
E Chown	3 on 100	40.00
J McKay, jr. .	3 on 100	20.00
Mrs J McKay, jr. .	3 on 100	20.00
Mrs Macdonnell. .	bal on 100	50.00
P R Henderson .	bal on 500	200.00
J Richardson .	3 on 500	100.00
Richardson, in full. .		400.00
J Halliday	3 on 25	5.10
G Robertson & Son .	3 on 200	40.00
W Nickle.	bal on 500	300.00
A Friend.	2 on 50	10.00
Prof Mowat	3 on 750	151.00
Prof Watson	3 on 50	100.00
Mrs D Clarke.	3 on 500	150.00
Prof Dupuis.	bal on 500	300.00
Principal Grant. .	2 on 2500	500.00
Dr Strange	3 on 100	20.00
W Shannon	3 on 100	25.00
A Burnford	1 on 20	10.00
Carruthers, Gunn & Co	3 on 5000	1000.00

Barrie.		
Mrs T Shortend.	2 on 100	20.00
J M Hunter.	2 on 25	5.00
W B Harvey.	2 on 25	5.00

Rinfrev.		
Jas Stewart.	bal on 75	25.00

Belleville.		
Rev M W McLean. .	1 on 100	40.00
W C Clarke.	1 on 100	20.00

Toronto.		
J Bain	100.00	
W B McMurrich.	80.00	
J McGaw	20.00	
A J Robertson.	1, 2 & 3	180.00

Pictou.		
J J Bell	1 & 2 on 100	40.00

Montreal.		
D B Macpherson. .	1 on 100	40.00
A Grant.	1 on 100	40.00
A Friend.	1 on 100	50.00
J A Cantlie.	1 on 100	50.00
A Ewan.	1 on 100	50.00
J Johnston.	2 on 500	250.00
A T Drummond. .	3 on 500	100.00
W Darling.	3 on 500	100.00
Total to 4th October. .	\$82274.56	

WIDOWS' AND ORPHANS FUND
Late in connection with the Church of Scotland.

James Croil, Montreal, Treas.	
Lynedoch	5.46
Seymour	25.00
Almonte	20.00
Dunroon	7.00
Warsaw	2.00
Goderich, add.	8.00
Richardsville. .	4.00
Miami & Riddell, Manitoba.	1.65
Boynes Station, do	6.35
St Gabriel Ch, Montreal. .	80.00
Cushing, Que.	15.00
New Richmond, Que. .	16.00
St Andrew's Ch, Perth. .	12.90
Rev R Chambers	24.00
St Andrew's Ch, Scarboro .	18.18
A friend, Goderich. .	10.00
Rockwood, Ont.	7.00
North Augusta. .	2.10
Rev John Rannie, Berbice. .	24.00
Trenton, Ont.	5.00
Glenceo	4.00

ASSEMBLY MINUTES.

MINUTES for the several congregations have been sent to Presbytery Clerks. It is hoped that these will be distributed as soon as possible. Should the parcel not have reached the Clerk of Presbytery, it may be well to correspond with Dr. Reid. Sessions will please apply to their respective Presbytery Clerks for the copies that should come to them.

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.

The 4th Session will be opened in the Faculty of Arts on the 6th October, and in the Faculty of Theology on 3rd November next. The Calendar containing full information as to Examinations, Graduation in Science, Arts, Medicine, and Theology, Scholarships, Fees, &c., &c., also Examination papers for Session 1879-80, may be obtained on application to the Registrar, Rev. Prof. Mowat, Gananoque.
July 13th, 1880. J. B. MOWAT, Registrar.

NOW READY.

THE PSALTER AND HYMNAL,
OF THE PRESBYTERIAN CHURCH IN CANADA
CONTAINING
The Psalms of David, Paraphrases, and Hymns in large type, and Hymnal bound in one handsome volume, 16mo, Cloth.
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