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THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

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Home Mission Fund.

CONVENER'S ANNUAL CIRCULAR.

As the season of the year draws near when congregations make their appropriations to the various schemes of our Church, permit me to remind you of the pressing claims of our Home Missions. This department of our work is now so well known, that lengthened appeal is unnecessary. The appendices to the Report presented to the last General Assembly, contained the names of 165 Mission Fields or 517 Preaching Stations, under the care of the Committee, with a Sabbath attendance of nearly 18,000, and a communion roll of 7,000. These stations contributed last year for the support of ordinances \$33,000, and for building purposes \$26,000, showing that the people themselves, despite of their average poverty, are giving to the utmost of their ability for the maintenance of a gospel ministry, and that they value very highly the aid given them by the wealthier congregations of the Church.

MANITOBA AND THE NORTH-WEST.—The great North-West continues to appeal for men and means, to overtake the spiritual destitution that prevails. The work in that field has certainly been encouraging in the past, and promises still better results in the future. A large number of the Mission Stations in Manitoba, have, during the past

year, attained the status of regularly organized congregations, and soon will, it is hoped, be independent of our aid. As these congregations, however, become self-supporting, other different fields are opening up for settlement, quite beyond the ability of the committee to overtake, unless its resources are greatly increased.

BRITISH COLUMBIA.—The committee are just entering upon mission work in British Columbia, a field that of itself will require a large expenditure of money, if our Church is to respond to the appeals that come from the ministers and members of our churches in Victoria and New Westminster. Already, a considerable emigration has taken place from Quebec and Ontario to that distant province, and as the completion of the Canada Pacific Railway draws near, the number of Presbyterian settlers will be greatly increased. What we have accomplished as a church in Manitoba, is proof of what can be done in British Columbia, by timely and energetic action.

That the continuous growth of our Church and the success of all other schemes depend largely upon the ability of the Home Mission Committee to prosecute its work need hardly be said. But for unexpected bequests and liberal donations received last year, the contributions of the churches, would have been insufficient to meet the expenditure. This ought not to be. The members of our churches in Quebec and Ontario, are well able to furnish the amount required, and

are, we believe, prepared to do so cheerfully, if the facts are only clearly placed before them.

AUGMENTATION OF STIPENDS.—The Sub-Committee on Augmentation of Stipends, having already issued a circular, setting forth the claims of this important branch of our Home Mission work, nothing further need be said in its behalf. In order, however, that the committee may be able at its meeting in March, to meet the claims of the augmented congregations and mission stations, for the current six months, it is imperative that all moneys for these objects, be sent to Dr. Reid, not later than the fifteenth day of March. If this is not attended to, the ministers of congregations assisted by the fund, may be put to considerable inconvenience, by payments being delayed.

AMOUNT REQUIRED.—\$30,000 for Home Missions and \$30,000 for Augmentations, is the lowest estimate of the sum required, to meet the liabilities of the committee for the present year. If every minister will see to it that his congregation does its part, the amount will not only be reached but exceeded.—WILLIAM COCHRANE, *Convener*.

Editorial Jottings.

TO MANCHESTER AND STOCKPORT.

THE mail service between Dublin and London is one of the best equipped in the kingdom. The run across the Channel, sixty-five miles from Dublin Wall, usually occupies but four hours. At Holyhead the railway train awaits the arrival of the "Packet," and as soon as the passengers can be transferred it rushes off through Anglesea, across the Menai Straits, *via* Stephenson's tubular bridge, skirts the beautiful coast line of North Wales, pulls up for a few seconds at Chester, and is off again through the heart of England, reaching London, 240 miles, in six hours. We leave "the Wild Irishman," as this fast train is called, at Chester, the only remaining walled town in England, famed for its grand old Cathedral and quaint rows of top-heavy houses. This is the home of Dean Howson, the biographer of St. Paul, with whom so many of our Sunday-school teachers claim

at least a literary acquaintance. And we note, in passing, that Rev. John Mitchell, an alumnus of the Presbyterian College, Montreal, is minister of the church in this city of which Matthew Henry the commentator was pastor from 1687 to 1712. Branching off from Chester in a north-easterly direction, we are soon in the centre of Lancashire, and tap the Liverpool and Manchester line—a branch of the London and North-Western R.R. Co., which controls a railway system of 2,000 miles—representing a capital of \$400,000,000. This short branch which was opened for traffic on the 15th September 1830, is often spoken of as the first passenger railway in Britain. But that is not the case—the Stockton and Darlington Railway having been successfully opened for general traffic on 27th September, 1825. This short line, however, is now one of the greatest thoroughfares in the world. A regular passenger train runs between Liverpool and Manchester, each way, every half hour in the day. At a given point a train of some kind or other passes every three minutes. And yet it is only one of the innumerable avenues leading to Manchester, and it would seem that all of them put together are not sufficient to satisfy the demands of commerce, for now they seriously talk of building a ship canal so that the largest sea-going vessels may unload their cargoes in Manchester instead of Liverpool. During these sixty years, 18,681 miles of railway have been built and equipped in the United Kingdom, at a cost of 3945 millions of dollars! During the same period there were built in the United States 127,717 miles, and in other parts of the world, 119,031 miles of railway, the whole, at the lowest estimate, costing the inconceivable sum of \$20,250,000,000! Lancashire is a little world in itself, a very hive of industries with a population of nearly three millions. Of the 2674 cotton mills in Britain, 1976 are in Lancashire, the humid climate of which is said to be favourable for the delicate process of spinning. Oldham, Bolton, Blackburn, Stockport, Stalybridge, Preston and other large towns are the workshops for which Manchester is the distributing centre and sale-room. Forty millions of spindles in the United Kingdom work up annually 1,220 millions of pounds of cotton into manufactured goods, representing a value of \$561,170,000, and give

employment to half a million of people. It is safe to say that without the aid of machinery other than the old-time distaff, it would require the ceaseless labour of every man woman and child in the whole world to accomplish what is done by those half million operatives.

Manchester is no mean city. Including the contiguous municipality of Salford, it has 600,000 inhabitants. It has fine streets, parks, and pleasure grounds, beautiful suburbs, palatial warehouses, and grand public buildings. Its Town Hall cost nearly four millions of dollars. There is a fine old Cathedral in course of "restoration." Of the Established Churches there are one hundred, and one hundred and eighty-eight others. The Congregationalists or "Independents" are strong here, having forty-one churches. The Presbyterians have sixteen. One of these, called the Scotch National Church is, as its name indicates, connected with the Synod of the Church of Scotland in England, which is composed of some twenty ministers all told. The Presbyterian Church of England, which amalgamated with the United Presbyterian Church south of the Tweed, in 1876, has about three hundred congregations, and although it does not grow very rapidly it is exceedingly well organized and takes an active part in the work of missions to the heathen. Its principal missions are in China. It has prosecuted mission work with marked success for a number of years in Southern Formosa, where there are now upwards of one thousand native communicants. The Rev. James Mackie, the minister of the Scotch National Church in Manchester, whose guest I was during my brief stay, placed me under many obligations. On the Sunday we first visited the Sunday-school of the Rusholme Road Congregational church, in which were 1,295 scholars and forty-four teachers. The classes are larger than the average, and a separate room is provided for each. All the teachers and office-bearers are elected annually; but it may be added that the same gentleman has been elected superintendent for thirty years in succession. The school appeared to be under admirable management. The minister of this Church, Dr. Thomson, preached in the forenoon, by way of exchange, for Mr. Mackie, and delivered a very able sermon from John 9: 25, "Whereas I was blind, now I see,"

He spoke (1) of the great change—from darkness to light; (2) of the Author of the change; (3) of the effect of it on every day life.

The afternoon was occupied by a visit to the Sunday-school at Stockport, about six miles out of Manchester. From the report for 1883 I find that the number of teachers under one roof is 295, and of scholars, 3553. Connected with the central school are four branch schools, making the whole number of teachers 418, and of scholars, 4706. The annual expenses are about \$4,860. This extraordinary institution began in a small way, in 1791. But its growth must have been rapid, for the present large four-story building was erected in 1805. It is not very attractive either outwardly or within. Its fittings are of the most ordinary description. Contrasted, indeed, with some American and Canadian Sunday-school-rooms it is severely plain. But for all that it is perhaps the largest and in many respects the most successful Sunday-school in the world. What is the secret of its success? Well, in the first place, there is a sort of *hereditary attachment* to the school. Some of the parents of the scholars got their first religious instruction here. Many of them were converted here, and they will have their children attend it. The children grow up in it and many of them *stay* in it to graduate as teachers. In 1882, a jubilee presentation was made to one of these on the completion of his fiftieth year as a teacher. The teachers are men and women of faith and consecration. The mayor and the merchant princes are on the roll of its office-bearers, and they may be seen driving to or from the school in their carriages and pairs. There is no one in Stockport so learned or so rich as to feel himself above being a teacher in this Sunday-school. It is supported and frequented by members of all the Protestant Churches in the town. Denominational lines and distinctions are unknown. The classes are carefully graded, beginning on the first floor with the infant and primary classes, who are taught the alphabet and the rudimentary elements of reading and writing, and so ascending through the different stages until they reach the Bible-classes. There is a separate room for each class up to a certain standard. Beyond that, there are rooms with a couple of hun-

dred of scholars, with a staff of teachers and a superintendent, each of which might be called a Sunday-school within a Sunday-school. There is a large convocation hall in which all meet once in three months to hear a sermon and to sing hymns led by an orchestra in which fiddles and other instruments play a conspicuous part. Once a year they have a gala day when some of the most eminent ministers in the country are invited to preach "the anniversary sermon." The list of these preachers is complete from 1806 to the present time. Among them are the names of Rowland Hill, Dr. Andrew Thomson, Dr. Chalmers, Dr. Norman Macleod, Dean Stanley, Dr. Donald Fraser, Principal Cairns, Canon Farrar, Dr. James Macgregor and many other celebrated preachers. The school is under the patronage of Her most Gracious Majesty the Queen, who receives an annual vote of thanks "for her great condescension and kindness," though doubtless Her Majesty is proud of the honour all the same. The school hours are from 9 to 12 a.m., and from 2.30 to 5 o'clock p.m. A record is kept of every scholar from the time they enter the school, as far as their history can be traced. Number one in the roll-book is the name of John Pearson, who entered in January 1791. The last on the list, when I saw it, was the name of Arthur Bailey, number 95,919, who entered in June 1884.

In the evening, attended the Baptist Union Church, Oxford Road, and heard Rev. Alexander Maclaren, D.D., who is accounted one of the foremost preachers of the day in England. The church is a very handsome one, seated for about 1,800, and was filled to the door. Dr. Maclaren is a slender, delicate looking man, with a fine head, a piercing eye, and a shrill penetrating voice. His preaching is characterized by great earnestness and simplicity, with a degree of nervousness in delivery which heightens rather than detracts from the effectiveness of his incisive utterances. Without any straining after oratorical effect, Dr. Maclaren wields that kind of magnetic influence over his audience which rivets attention to his message. His text was taken from John 18:4-9. He emphasized the voluntariness of Christ's sufferings.—"The time for reticence had passed. *I am He.* It is not necessary to account for the falling back of the soldiery by a miracle. Yet may

there not have been at least a momentary disclosure of the divine power inherent in Him. Be that as it may: the majesty of His glory and the depth of His humiliation are ever coupled together—Born in a manger, he is heralded by angels: He asks water of a woman at the well of Samaria, He gives her in return the water of life: He dies on the cross, but he triumphs over death and the grave. He might have escaped from his enemies without an effort, as he did once before, but *He would not.* Jesus chose to do His Father's will. He deliberately chose the road to Calvary, and, when the proper time came, deliberately exposed himself to publicity, the nails of the cross and the shock of crucifixion. He died because *He would.*—'I have power to lay it down, and I have power to take it again.' He summoned the last enemy, and he came, because he would die to save the world. Nothing bound Him to the cross but love for sinners. Should not we love Him who thus loved us? '*Let these go their way.*' He is more concerned about His friends than about Himself. He can dispense with their sympathy now. He will bear it all; and *alone.* Death is coming to us all. How shall we meet it? Here is one who has taken away the sting of death, who will stand between us and all harm. The thought of what He bare for us will enable us to bear all that comes to us. Let us but trust Him, and in our experience that saying of His will be fulfilled,—'Of them which Thou gavest Me I have lost none.'"

Missionary Cabinet.

DR. JOHN WILSON.

WE have already said that Dr. Duff, the first missionary of the Church of Scotland, sailed for India on the 19th of September, 1829, and arrived at Calcutta on the 27th of May, 1830, "glowing with the zeal of a primitive apostle." He was not, however, the first Scottish Presbyterian missionary in that country. In 1822, the Scottish Missionary Society sent out its first two missionaries—Messrs. Donald and James Mitchell—who commenced their labours at Bankote, sixty miles south of Bombay. The subject of this sketch was sent out by the same society. He sailed on the

30th of August, 1828, for Bombay, and reached his destination after a tedious voyage of five months. John Wilson was the eldest son of a farmer in Lauder, born on the 11th of December, 1804. He was a precocious boy, and is said to have alarmed his mother by speaking before he could walk. When between five and six years of age he was found one sacrament Sunday preaching from a hollow tree as the people wended their way home from church, and was duly punished by his parents for his offence. At an early period in life he chose the "better part," and a sermon which he heard from Dr. Waugh, of London, deepened his good impressions, and especially interested him in the work of the Bible Society. At fourteen, he matriculated at the University of Edinburgh, where, like many other students, he eked out his means for educating himself by teaching others during the vacation, and gained experience that was of great use to him in after life. At twenty-one, he offered himself as a missionary for India. His offer was promptly accepted, and he at once began the study of missionary systems, and further qualified himself by a course in surgery and medicine. He was ordained in June, 1828, and about the same time married to Margaret Bayne, who accompanied him to the field of their joint labours. Wilson's first aim was to acquire a knowledge of the vernacular tongues, for which purpose he and his wife repaired to Bankote. Within six months he preached his first sermon in Marathi. He also soon mastered the Gujerati and Hindostani, which enabled him to preach to the Parsees and Mohammedans. In three successive years he made long evangelistic tours. In 1830, he had established two boys' schools and three girls' schools in Bombay, the latter being under the care of Mrs. Wilson, who was the first to begin female education in India. His schoolmaster was his first convert. In January, 1831, he baptized six others. These constituted his first congregation. His wife, "who may rank among the noblest heroines of English missions," died in 1835. In that year the missions which he and his co-labourers, Messrs. Robert Nesbit and James Mitchell, had established in Bombay and Poona, were transferred from the Scottish Missionary Society to the General Assembly of the Church of Scotland. The first result of this

transfer was to develop the schools in these places into missionary colleges. In 1839, three Parsee students in Dr. Wilson's College, at Bombay, embraced the Christian faith. This gave rise to intense excitement, which ended in a suit in the civil courts, where liberty of conscience was ultimately conceded. In 1843, Dr. Wilson visited his native land, at that time in the throes of "the Disruption." During his four years at home he did much to promote the interests of missions, not only in the Free Church, with which he cast in his lot, but also among other denominations. In 1847, he was married to Miss Dennistoun, and returned to Bombay, and again threw himself into missionary work with all the enthusiasm of his ardent nature. In addition to his missionary and educational labours, which he never neglected, he was much engrossed in literary work, and was frequently called upon to devote time to the political and material interests of the country. In 1870, Dr. Wilson was called home to Scotland as Moderator of the Free Church, the duties of which office he discharged with marked efficiency. In his closing address before the Assembly, he said,—“Notwithstanding his forty-one years' connection with India, if he lived to the age of Methuselah, he would consider it a privilege to devote his life to its regeneration.” Returning to his post in 1871, he resumed his work, itinerating, superintending schools, and preaching. In September, 1875, his laborious and useful life came to a close at Bombay. Hindoos and Mohammedans met round his dying couch to receive his blessing, and when he died they begged his body that they might bury it. “A single-minded devotion to the fulfilment of the last great commission of his Lord and Master was the motive-power of his life, and the explanation of all he did.” There is an admirable biography of Dr. Wilson by Dr. George Smith, of Edinburgh, the author of the life of Dr. Duff and other valuable missionary works.

CHINA is just now under a cloud, and many of the native Christians are suffering in consequence of the hostilities between their country and France. Nevertheless the converts are standing firm, and others are turning from idols to serve the true God. Only the other day, almost within sight of the place lately occupied by the French fleet, 500 people in one village went to the missionary asking for Bibles.

An Efficient Ministry.

AMONG the best gifts of God for the up-building of the Church is an efficient ministry. The Presbyterian Church in Canada has to bless her glorious KING that He has been mindful of her in this respect. Hundreds and hundreds of faithful men are preaching the Gospel in our pulpits, in humble homes, in lonely and secluded settlements, far off upon the prairie, or in the depths of the lumber woods. Sinners are converted; saints are edified; the sick are visited; the dying are comforted; the young are instructed, and the Way of Life is proclaimed to all. The Church is realizing the importance of having an efficient ministry. She has six Colleges in which her young men are trained for the work. She invites parents to consecrate their sons to this, His high calling. She pleads with the "Lord of the vineyard" to "thrust forth" more labourers. She has devised liberal means for the adequate support of the ministry, thus in a very practical and tangible manner proving the high esteem in which she holds the office. What could be more encouraging than the response made by the people to the appeals of Presbyteries in connection with the Augmentation Fund? Presbyteries have of late been brought into closer and more frequent intercourse with the congregations. This intercourse is, or should be, perfectly confidential. The Presbytery has the power and right of superintendence. It sees whether congregations under its charge are prospering. Should there be failure anywhere—should there be trouble—should the work of the Lord be at a stand-still, or (as sometimes happens) should it be going back—the Presbytery takes cognizance of all the facts, and wisely acts in the best interests of the Church, and with a view to the glory of God. If Presbyteries are remiss in the discharge of their *episcopal* duties, if they fail in *overseeing* the flocks committed to their care, the Augmentation Fund will fail as a matter of course; and the cause of God will suffer.

We have watched with interest a discussion in the Free Church of Scotland on ministerial efficiency. Dr. Whyte, of Edinburgh, makes the following remarkable statement: "One of our ministers is settled

over a congregation, and unless he is called to another charge, or leads a too scandalous life, or dies, the Church hears no more of him. He may be the idlest man in the parish, he may have fatally mistaken his calling in life, he may scatter a united and once flourishing congregation, he may neither preach, nor catechize, nor visit, nor do any of the things he is ordained and supposed to do, but he remains safe and secure in his manse and his income, as no other man in the community is, till he does a mischief to the cause of Christ and His Church which his successor can hardly repair in a lifetime." Can there be even one such minister among the Presbyterians of Scotland? We should hope not. But then Dr. Whyte seems to picture from the life. He asserts mournfully that in Scotland there is no way of dealing with such a case. We will not undertake to say what disabilities our brethren in Scotland labour under; but we know that according to the Presbyterian system the Presbytery is very solemnly bound to deal promptly with such a case, and to find a remedy. We know that in our own Church a Presbytery would not be regarded as having discharged its duty were it to wink at flagrant inefficiency in the pastoral office. It will become more and more the recognized right of the Presbytery to deal with such cases. It is not good for the pastor or the people that the pastoral relation should continue one day too long: and it is for the Presbytery ultimately to determine. We hope the day is not far distant when in our own Church every congregation shall have a suitable minister, and every minister a suitable sphere of labour.

Wiclif.

THE five hundredth anniversary of John Wiclif's death has been widely commemorated by the Reformed Churches. An opportunity has thus been afforded of bringing prominently before the people the condition of Western Christendom during the Dark Ages, when the Church of Rome was supreme—those "Ages of Faith" to which some look back so longingly. Wiclif was, in fact, the founder of Puritanism, and his influence is never-dying. He left his impress upon England, and indeed all Europe

came directly or indirectly under his influence. His works led to a reform movement in Bohemia, and paved the way for the work of Luther and Calvin. He was a Calvinist before Calvin; a Puritan before the Puritans—a patriotic Englishman instinct with the modern spirit of progress and reform. He delighted in the Word of God, and acknowledged its supreme authority. His translation of the Bible into the newly-formed English tongue marked an epoch in our literature. He thus sowed seed which sprang up into a goodly harvest. Five hundred years ago he and his disciples did much to evangelize England, and to make the bondage of Rome appear in its true light. He has stood forth a personage in history whose name and fame can never perish, and the results of whose work but increases as the years roll by. Millions know of Wiclif and revere his name who know little of the kings and warriors, the Popes and princes who were his contemporaries. He lived in advance of his age. Indeed his views of truth were in many respects clearer and more Scriptural than those of Luther himself. His zeal and enterprise in translating the Scriptures, making copies of them, and sending forth men to read and explain the Word, were an example to all subsequent reformers. The lesson of his life may well be coned in our own day where spiritual darkness still remains to be dispelled by the light of the Divine Word.

The Dayspring.

(Continued from last month.)

THE "Dayspring" is to our mission what steamboats, railways, telegraphs, roads, and conveyances are to Britain. She is our only regular means of communication with the outer world, and with each other on the islands. By her we send and get our letters, and fresh provisions twice yearly, and without her we could not possibly remain on the islands, so that a mission vessel is absolutely necessary to the very existence of the New Hebrides Mission. In it the "Dayspring" has done good service. Since we got her, island after island going north has been taken in, till now that, by missionaries and native teachers, we occupy sixteen islands on which life and property are comparatively

safe, and have prepared the whole group to receive the gospel. But as she is only 160 tons register, since our mission staff has become so increased, she is far too small for the work and accommodation required, though she does nothing in trading, and carries only the provisions and supplies of the missionaries and teachers. Of late she has been unable to take all that was needed, and things left have put the mission families to great inconvenience. From the nearest island to Sydney the group extends some 350 miles north-west, so that yearly the "Dayspring" has more work to do than she can overtake in the mission.

Besides, the "Dayspring" is a sailing vessel, and when amongst the islands always occupied in visiting the missionaries and the native teachers, and in extending the work of the mission. Yet much precious time is lost to her and the missionaries on board when she gets under the lee of some island, or into a calm, or weather-bound in a harbour, which is often the case in the tropics, and the lives of all on board are sometimes placed in great danger, if near land, by her drifting on shore in calms as many vessels have done.

For such reasons our last Mission Synod on the islands was led to make an earnest appeal to all the friends of Christian missions for money to help to get a new mission vessel, with steam auxiliary power, and fully a third larger than our present one, for the New Hebrides Mission, which would greatly facilitate the work, and add much to the comfort of the mission families on the islands.

Since I entered the work 26 years ago, I may say since we got the "Dayspring" 18 years ago, for except on Aneityum up till that time the work was preparatory, in a terrible struggle between death and life, the mission has been extended to 16 islands. The Bible in part or in whole has been translated and printed, and is now read in nine different languages, and about 8,000 natives are under Christian instruction; while 70,000 more heathen now plead for the missionary and the gospel. Out of the savage cannibals among whom we were at first placed we have educated over 150 native teachers and evangelists to help us in our work; indeed, every convert in a sense becomes a missionary and helps to tell others of Jesus and his salvation.

Paul Assailed.

FEBRUARY 8.

ACTS, XXI: 27-40.

Golden Text, Acts 21: 13.

PAUL was now in the temple quietly practicing the regular Jewish ceremonial. This satisfied the Christians that he was not opposed to the Mosaic observances, but it only tended to exasperate the unbelieving Jews. V. 27. *The seven days*—of purification, described in Num. 6: 13-21. *Jews of Asia*—probably of Ephesus where Paul had spent three years, ch. 19. V. 28. *Help*—to apprehend this man who teaches heresy, and has brought Gentiles into that part of the temple set apart for Jews by a wall of partition, Ephes. 2: 14. V. 29. All this fuss was on the mere suggestion that Paul had thus transgressed! *Trophimus*—one of Paul's companions in travel, ch. 20: 4. V. 30. *Draw him out of the temple*—that it might not be polluted by the murder which they contemplated. V. 31, 32. *As they went about*—were seeking to kill him. *The chief captain*—Claudius Lysias by name, ch. 23: 26, in command of 1,000 men who guarded the castle of Antonia. *Centurions*—captains of companies of 100 men. *They left beating*—at the sight of disciplined troops the cowardly mob desisted for fear of consequences, ch. 19: 40. V. 33. Lysias, assuming Paul to be guilty of some grave crime had him arrested. *Bound with two chains*—by the wrists, to a soldier on either side. He then enquires into the cause of the commotion. Vs. 34, 35. The excited mob pressed so closely on the soldiers, Paul was carried off his feet. The whole transaction can be imagined, for such scenes of violence occur sometimes still. V. 36. *Away with him*—Kill him! The same cry that was raised against his Master, John 19: 15. V. 37. Mark Paul's presence of mind and his respectful tone toward Lysias, who is surprized to hear himself addressed in Greek—the language of learned men. "Can this be that Egyptian?"—a false teacher that had arisen sometime previously, claiming to be the Messiah. V. 39. *Tarsus*—on the river Cydnus, 12 miles from the Mediterranean, then an important town, the seat of one of the three great universities of that time, ranking next to Athens and Alexandria, but now a mean city of 20,000 inhabitants. V. 40. What a noble spectacle is this! He had already got the ear of Lysias, now with a gesture of his chained arm he silences the mob and addresses them in courteous terms, in *Hebrew*, or the dialect popularly spoken in Judea at that time, now called the Syro-chaldaic. The *great silence* which ensued was due to the surprise of hearing a foreigner speak their beloved language, and to the eloquence of the speaker, for as an orator Paul had few equals. Notice that his opponents were nominally the people of God, and so it will be found that those who call themselves Christians are often the enemies of Christ, Phil. 3: 18. Paul's arrest enabled him to preach the Gospel in a place otherwise inaccessible to him.

Paul's Defence.

FEBRUARY 15.

ACTS XXII: 1-21.

Golden Text, Acts 22: 10.

PAUL, still chained to his keepers, is at the head of the stairs leading to the castle of Antonia. In a sorry plight it may be supposed, but his presence of mind did not fail him, nor did he forget his manners. V. 1. *Brethren*—"My fellow-countrymen, and you whose years entitle you to respect. You have accused me of disaffection to the Mosaic Law, hear what I have to say." Vs. 2, 3. The sound of their mother tongue acted like a charm. Lysias had taken him for an Egyptian waif. The man is a Jew! a disciple of *Gamaliel*—a prominent rabbi and member of the Sanhedrin and one of the most reasonable of them, ch. 5: 34, 35. A Pharisee, moreover, by education, ch. 26: 5. V. 4. *This way*—those who followed this persuasion. *Unto death*—intending to have them killed, ch. 9: 1, as was Stephen, ch. 7: 59. V. 5. Though it was more than 20 years since Paul's conversion, the high-priest of that time and many others were still living and could corroborate what he now said. V. 6. *Damascus*—the oldest city in the world, Gen. 14: 15. *The light which he saw* was brighter than noon-day sun, ch. 26: 13. It came from the source of all true light, Jn. 1: 9. V. 7. *Why persecutest thou me*—Christ is persecuted and neglected in the persons of His people, Matt 25: 40-45. V. 10. *What shall I do?*—The natural enquiry of every awakened soul. In Paul's case it implied a complete surrender of himself to God. He saw the evil of his ways and repented; what evidence should he give to the world that he was a new man? He had much to undo. *Go into Damascus*—cease to do evil, learn to do well. ^{to}wait is often more difficult than to work. V. 11. He was blind for three days, ch. 9: 9. V. 12. *Ananias*—a Christian convert, ch. 9: 10-18. V. 13. *Receive thy sight*—blindness is a true figure of mental darkness: restoration to sight, of conversion, Matt 5: 8. V. 14. *See that Just One*—that he might be placed on a level with the other apostles who had seen the risen Lord, 1 Cor. 9: 1; 15: 8. *His witness*—to testify as a martyr to his death and resurrection. V. 16. Baptism is not regeneration, but presupposes repentance and faith as conditions of forgiveness. ch. 3: 19; 2 Tim. 2: 25, 26. *Calling &c.* Rom. 10: 13; 1 Cor. 1: 2. A consecrated life will be a life of prayer. V. 17. Refers to the time, three years after this, when he came to Jerusalem, Gal. 1: 18. V. 20. By publicly confessing the part he took at the martyrdom of Stephen, he did all he could to make reparation for his sin, ch. 7: 58. V. 21. However much he might desire to witness for Christ whom he had persecuted; not yet. *How nobly he acted up to his commission* as the apostle of the Gentiles we have already seen as we have followed his journeys into Asia, Macedonia, and Greece. Each Christian has his life-work assigned to him, equally noble if we could but realize it.

Paul before the Council.

FEBRUARY 22

ACTS XXIII: 1-11.

Golden Text, Acts 23: 11.

THE populace had listened to Paul attentively until he spoke of his mission to the Gentiles. But this aroused their fury. They could not bear the thought of uncircumcised heathens being made equal to the descendants of Abraham.

V. 1. The Council, or Sanhedrim, consisted of 72 members and was the same body before which Stephen made his noble defence, ch. 6: 15. Paul confronts this august body with a look of conscious integrity. It is only the guilty who need be afraid of courts of law, Matt 10: 17-19.

V. 2. *Ananias*, appointed high priest, A. D. 48, was noted for his persecution of Paul, ch. 23: 2. *Smite him on the mouth*—a common method of silencing a speaker. Paul's Master was thus treated, John 18: 22. V. 3. This brutal insult was too much even for a Saint Paul, and provoked him to make an ungentlemanly retort. Vs. 4, 5. In the excitement of the moment he had forgotten to whom he was speaking, but hastens to make the proper apology. *For it is written*—Exo. 22: 28; Heb. 13: 17. Many a good man has made a similar mistake, but such conduct is wrong. The officer should be respected even if the officer forfeits respect. We should strive to avoid rash speaking, Rom. 12: 18-21 V. 6. By an adroit stroke Paul gives the conversation a different turn, securing for the moment the favour of the Pharisees in the Council. They and the Sadducees were bitterly opposed to each other on the subject of the resurrection, the latter holding that there is no such thing. The Pharisees, champions of orthodoxy, forsook! very soon afterwards joined in persecuting him, ch. 24: 1. Consistency is a rare jewel: Pilate saw no harm in Jesus, yet he deliberately signed his death warrant, Matt. 27: 23-26. V. 9. Here is mob law again. Betwixt his temporary friends and foes Paul is like to be torn in pieces. *Let us not fight &c.* These words are omitted in the R. V. At any rate they would not mean much in the mouths of the Pharisees. V. 10. The Pharisees who hated the Sadducees even worse than they did Christianity, having Paul on their side, as they thought, took fresh courage in asserting their views; so the judgment hall became a scene of confusion. Lysias felt himself responsible for the safety of his prisoner. *We* are all responsible for the eternal welfare of those to whom our influence extends. V. 11. The Lord will never leave his believing people comfortless. About seven or eight years after this Paul suffered martyrdom in Rome, but the precious words addressed to him—*Be of good cheer*—we may be quite sure he never forgot, 2 Tim. 4: 7. It is the will of God that his faithful servants should, like their Master, endure sufferings and temptations, but in their sorest trials they have the comforting assurance that divine grace will sustain them and make them more than conquerors.

Paul sent to Felix.

MARCH 1.

ACTS XXVII: 12-24

Golden Text, 1 Peter 4: 16.

REVIEW the last three lessons in order to fix in mind the immediate cause of the hostility against Paul and the means he took to free himself from the charges brought against him. This lesson shows how God protected His servant and carried him on his journey toward Rome. Vs. 12, 13. *Certain of the Jews*—doubtless the Sadducees. *Bound themselves*—it was a deeply laid plot to kill Paul, but the very means they adopted frustrated their designs. Forty men could not keep a secret; it leaked out. Vs. 14, 15. The members of the council approved the lawless enterprise, hoping that these ruffians would do what they had failed to do, and without any reflections on themselves. V. 16. *His sister's son*—this youth set a good example to all young men. He was not afraid to shew his colour. V. 17. Paul used the means available for his protection while trusting in God. Vs. 18-22. *He-i-e*, the Centurion, took him to Lysias, who throughout the whole transaction sided with Paul. *See thou tell no man*—he had decided what he was going to do, but it must be kept quiet. V. 23. With admirable promptness he calls the captain and orders him to get his company ready in marching order. *To Cesarea*—a fortified town on the Mediterranean, 70 miles by the road from Jerusalem, the residence of the Roman Governor. No less than 470 soldiers to protect a single prisoner! The unsettled state of the country made a strong escort necessary, and the "Majesty of the law" must be asserted. The foot soldiers accompanied the expedition to Antipatris, a little more than half-way. The seventy cavalry went on to Cesarea. They left Jerusalem at the *third hour*—nine o'clock at night, late enough to escape observation, yet early enough to put them well on their way before daylight. The roads being rough and hilly, it would be late in the afternoon when they reached Cesarea. V. 24. *Provide beasts*—there might be camels and asses as well as horses, and as Paul was mounted so would the soldiers be to whom he was chained. *Felix*—the governor, was a cruel and profligate man. His wife, Drusilla, a daughter of Herod Agrippa I, an account of whose death is in ch. 12: 23. Paul was immediately taken before the governor and the letter from Lysias read. He was careful to ask what province he belonged to, for the Roman laws were very stringent in regard to inter-provincial jurisdiction. Hearing that Paul was a native of Cilicia he ordered him to be kept in custody, remarking that he would hear the case when his accusers appeared. Learn that bigotry is cruel and unreasonable, that God will protect his own people, that he overrules the devices of wicked men for the promotion of his own plans, and causes all things to work together for good, Rom. 8: 28. Boys and girls may sometimes help on the Lord's work.

Our Own Church.

THE PRESBYTERIAN CHURCH IN CANADA has been highly favoured this winter, by the presence of two of its foreign missionaries who have come from their distant fields of labour, to tell us what the Lord has done for them and by them. Those of us who have studied the subject of missions only in books and magazines, or have listened to the wonderful story from those who have obtained their information in that way, have, at the best, an imperfect idea of the magnitude of the work and the difficulties which surround it. We are all apt to be influenced by "the romance of missions," to be dazzled with the glowing accounts of the triumphs that have been gained in given portions of the field. It is an encouraging thought that there are everywhere signs of progress; but we need the living missionary to come among us and tell us the unvarnished truth as to what is yet to be done. The visits of Messrs. Hugh A. Robertson, and J. Fraser Campbell, have been of great service to the Church in stimulating and extending the missionary spirit throughout our congregations, and in supplying information which will enable all of us to understand the peculiarities of their several fields, and to appreciate their respective labours far better than we have ever been able to do.

MISSIONARY MEETINGS are now the order of the day in all the Presbyteries. There should be in every congregation at least one rousing missionary meeting each year. It would be better still if the monthly missionary meeting could be observed; but how to sustain the interest in such meetings, —so frequently,—seems to be a difficulty, in many cases unsurmountable. The real obstacle is in want of proper preparation for them. People will not attend such meetings unless there is good speaking. They must be made *attractive*. It is not sermons that people want on these occasions, but information, carefully selected, digested, and illustrated. There are many places where the camera might be used with good effect. A map of the country under discussion is always in order. The urgent cry from all the mission fields of the world is, —"More men and more money!" Were

the question taken up in earnest by every congregation of the Presbyterian Church in Canada, and means adopted to secure systematic giving from each member,—however small the individual amounts, we would be surprised to find how much more could be done by our Foreign Mission committees.

PERSONAL.—Rev. Alexander McGillivray sailed from New York for Glasgow on the 10th of January. He intends to spend the winter in Britain, in the interests of the Board of French Evangelization, and we commend him to all who take an interest in that work. Rev. Dr. Laing of Dundas, sailed about the same time for Liverpool. He hopes to see Rome before he returns to Canada. Rev. D. Jenkins is wintering in Devonshire, England. We regret to learn that Father Chiniquy has been suffering from inflammation of the brain, since returning to his prairie home at Ste. Anne. We congratulate Professor Bryce of the Manitoba College on the receipt of the degree of LL.D. from the University of Toronto. Long may our friend and faithful correspondent live to wear his laurels. Revs. John and Robert Brown of the Congregational Church, have applied to the Presbytery of Rock Lake, Manitoba, to be admitted as ministers of the Presbyterian Church, and their application has been favourably received. Rev. James Little has bid farewell to Bowmanville, and proposes spending the winter in Florida for the benefit of his health. Rev. James Myles, Crombie, for some time assistant to Dr. Scott in St. George's Church, Edinburgh, has arrived at Montreal with a view to ministerial work in Canada.

TEMPERANCE.—All the clergymen in Guelph connected with the Ministerial Association, exchanged pulpits on the 18th ultimo, and preached sermons on temperance with a view of preparing the people for the vote on the Scott Act, which was to be submitted on the following week. The time has not yet been fixed for voting in the county.

WOMEN'S WORK.—The four congregations of Scarboro and St. John's, Markham, have formed themselves into a Ladies' French Evangelization Society, Miss Annie Ferguson of Markham, Secretary.

THE MAP of St. Paul's travels in this number will be especially useful to Sunday-school teachers and scholars. Save it for future reference.

ORDINATIONS AND INDUCTIONS.

MOREWOOD: Brockville.—Rev. Jas. Pullar, of Heckston, was inducted on the 23rd of December.

INGERSOLL: Paris.—Rev. Thomas Atkinson, of Inniskillen, was inducted to the charge of Knox Church on 30th December.

RICHMOND HILL, &c.: Toronto.—Rev. J. W. Cameron, of Laskey, was inducted on the 15th of January.

CARLTON AND SHEBOGUE: Halifax.—Rev. J. R. Fitzpatrick was inducted on the 13th of January.

LOCKEPORT: Lunenburg and Shelburne.—Rev. Duncan McKinnon was inducted on the 22nd of January—the first induction in this congregation.

KINGSTON: Messrs. John Robertson and W. H. Hunt, were ordained and appointed to labour as missionaries at Millhaven and Carlow respectively.

LODSEBORO': Huron.—Rev. D. M. Ramsay was inducted on the 9th of December.

STONEWALL: Manitoba.—Rev. James Lawrence was inducted on December 29th.

WOLFE ISLAND: Kingston.—Rev. T. S. Chambers, of Storrington, was inducted on the 13th of January.

HEMINGFORD: Montreal.—Rev. William Robertson, of Danville, Quebec, was inducted on the 7th of December.

HAMPDEN: Quebec.—Rev. Dr. Lamont of Florence, Ont., was inducted on the 27th of January.

CALLS.—Rev. J. R. Munro, of Manotick, Ontario, to Antigonish, Pictou. Rev. J. Tait, to Fitzroy and Tarbolton, accepted. Rev. A. MacLaren, brother of Rev. Professor MacLaren, of Knox College, has been called to Enniskillen and Cartwright, *Whitby*. Rev. Louis H. Jordan, of Halifax, to St. Joseph St. Church, Montreal.

DEMISSIONS.—Rev. William Galloway, of Hallville, Brockville. Rev. R. Nairn, of Harvey, St. John, and proceeded to California. Rev. Alexander McGillivray's resignation of Williamstown was not accepted by the Presbytery of Glengarry. Rev. Thomas McGuire, of Emerson, Manitoba. Rev. J. Kirkpatrick of Cooke's Church, Toronto.

NEW CHURCHES.

HAMILTON.—The new Erskine Church was opened for worship on the 21st of December, by Rev. Professor MacLaren, moderator of the General Assembly, and Rev. Samuel Lyle, of Central Church.

KINGSTON.—Cooke's Church, formerly Brook Street Presbyterian, was re-opened on the last

Sabbath of the year. Dr. Moore, of Ottawa, preached in the morning and Principal Grant in the evening. The inside of the church is entirely new. Altogether, a neater or more comfortable church it would be hard to find. It seats nearly 200 more than the old building. A lecture and Sabbath-school room will be ready in a week or two. The whole cost is about \$14,000. The old church was built in 1846. The Rev. Robert Reid was the first minister. He remained for six years and then went back to the old country. The Rev. A. Wilson succeeded and ministered for 29½ years. He is now pastor of Carleton Street Church, Toronto. The present pastor, the Rev. Samuel Houston, came next, and has been there little more than a year.

MAINTOSH, Ont.—The new church at this place was dedicated on the 28th of December by Rev. William Burns. The church is in the Gothic style of architecture, handsomely finished and furnished; seated for 300.

HOLSTEIN.—A beautiful and comfortable brick church was also opened here on the 25th December. Rev. Hugh Crozier, a former pastor of the congregation, preached morning and evening. Dr. Smyth, of Oshawa, conducted the afternoon services. The church cost not much short of \$4,000, and it is free from debt.

CHESLEY, Ont.—A beautiful church, 70 feet by 50, and seated for 500, was opened for divine worship on the 4th of January. Principal Grant preached in the morning and in the evening, and the pastor, Rev. John Ferguson, in the afternoon. The attendance at all the services was overflowing. The entire cost has been about \$7,000, all of which is provided for but \$2,000.

MANITOU: Manitoba.—A new church was opened at this place, in the far west, on the 30th of November. It is a neat frame building 24 x 40 feet. Rev. D.M. Gordon of Winnipeg preached the dedication sermon. A beautiful and costly pulpit Bible lay on the desk—the gift of Mr. and Mr. Alexander Bethune. There was a grand tea-meeting next night. Collections \$170. Rev. J. A. Townsend, the pastor, is to be congratulated.

PETERBORO.—A very fine new Sabbath-school room has been erected by the congregation of St. Paul's Church, and the church is undergoing extensive alterations.

PORT HOPE.—The First Presbyterian Church has been renewed and was re-opened on the 14th of December by Rev. J. Smith, of Guelph, and the pastor, Rev. J. W. Mitchell.

MANITOBA ITEMS.

MANITOBA COLLEGE held its annual meeting on December 19th. Principal King showed that in the preceding sixteen months the debt had been reduced by \$19,000. The collections of the church had increased. For ordinary revenue, \$500 from Hon. Donald A. Smith and £100 from the Irish Church have been received. Manitoba College has come out ahead in every competition in which it was engaged in the University of

Manitoba last June. Its students number 55 per cent of college students sent up to the University. An excellent class of seven Theological students are in attendance. All seven were in the mission field last summer. Half a dozen or more students are in arts, preparing for Theology. The college is an essential missionary agency in the Northwest. On New Year's Day the Y. M. C. A. in Winnipeg held a public reception, assisted by a number of leading ladies. Upwards of 500 young men called, though the mercury was out of sight during the day. Rev. D. Stalker, of Gladstone, has been laid aside by illness for several weeks. He is recovering. Rev. Thomas McGuire has left Emerson to the regret of all concerned. His brethren of the Presbytery would be glad to see him in the Northwest after a rest in the East. In Manitoba, fees for marriage licenses go for higher education. The Presbyterian marriages considerably outnumber those of any other church. It is said that the Rev. Mr. Pitblado, of St. Andrew's Church, has performed the most marriages for 1884 of any minister in the province. He has had 56 marriages during the year. Manitoba has adopted a book of Bible selections for the public schools. Christmas and New Year *soirées* have been the order of the day in almost all our churches in the Northwest. B.

Meetings of Presbyteries.

PICTOU: *January 6:*—At New Glasgow, Mr. McCurdy reported that the response to the appeal for augmentation had been successful. Nearly all the congregations have paid the sums allotted to them, and Merigomish has come up to the minimum of \$750 with manse, 15 congregations have contributed their share, amounting to \$1,700. The four to be heard from have to send in about \$300, and their contributions are nearly ready. Thus, Pictou Presbytery may be regarded as having completed the task allotted to it. The Presbytery thanked the committee, and especially the convener for their work, and urged the early completion of the effort. With reference to the remit of Assembly anent marriage with a deceased wife's sister, the Presbytery approved of the first recommendation of the committee, namely, that the Mosaic Law of incest is of permanent obligation, and that marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word. The other recommendation was deferred till next regular meeting.—E. A. McCURDY, *Clk.*

VICTORIA AND RICHMOND:—The Presbytery visited Lake Ainslie, November 4, and found the congregation in a fairly satisfactory condition. There is a serious deficiency in the amount of stipend paid. On the 25th and 26th November the Presbytery visited Baddeck and Baddeck Forks, the charge of Rev. K. Mackenzie. Encouraging additions had been made to the communion roll. The Sabbath-school, Bible class and prayer meeting have re-

ceived attention. The congregation have raised the pastor's salary to \$800, and increased their contributions to the schemes of the church. The Synod asked this Presbytery to raise \$300 for Augmentation, and the Presbytery allocated the amount thus: the congregations to be directly benefited by the fund, \$40 each; congregations already paying the minimum, \$25 each.—K. MACKENZIE, *Clk.*

BROOKVILLE: *23rd December:*—Rev. James Pullar was inducted at Morewood. This congregation has been recently separated from West Winchester and pays the minimum stipend with manse. A conference on the State of Religion will be held at next regular meeting.—G. D. BAYNE, *Clk.*

CHATHAM: *9th December:*—Rev. J. F. Campbell, of Mhow, addressed the court on the fields and claims of our Indian mission. A letter was read from Rev. N. McDiarmid, of Elmira, Illinois, stating that the Kirk session objected to pay the travelling expenses of a deputy to visit them in connection with their application to share in the benefits of the Augmentation Fund, and intimating that if the demand was insisted upon, "they would go where they would be gladly received." While regretting the inconvenient distance of Elmira from the seat of Presbytery, the court was glad to learn that a way is open for a more convenient connection, and would offer no objection whatever to such an arrangement being carried out. Mr. Tallach gave notice that at the regular meeting he would move the appointment of an elder as moderator.—W. WALKER, *Clk.*

LONDON: *9th January:*—The Union of the two congregations of St. Andrew's and Knox's Churches, Glencoe, was agreed to. The Remit of Assembly, anent "Marriage with a deceased wife's sister" was discussed, and the following resolution was agreed to. "Approve of finding No. 1. respecting the permanent obligation of the Mosaic Law of incest. *Secondly*, disapprove of finding No. 2. respecting the proposition, "A man may not marry any of his wife's kindred nearer in blood than he may of his own" *Third*, reject the recommendation respecting discipline." Rev. J. F. Campbell was heard in respect to his work in India. On motion a vote of thanks was tendered to him for his address, and the Presbytery pledged their hearty support of the cause he advocated. The resignation of Rev. Mr. Kippen of Dorchester was accepted. A conference on the "State of Religion" was held at the evening sederunt, Mr. Ball opening the discussion with an address, on the mode of conducting *prayer meetings*. Quite a number of the brethren took part in this interesting discussion, and felt benefited. It was agreed that, in future, the clerical representatives to the General Assembly, be elected by rotation from the Roll of Presbytery, provision being made for *sending special members*, when circumstances warrant it, a change was also agreed on as regards the election of the lay representatives. The Remit on Aged and

Infirm Ministers Fund, was remitted to a committee to report in March. Commissioners were appointed to visit the aid receiving congregations in connection with the augmentation scheme.—**GEORGE SUTHERLAND, Ck.**

SARNIA: 16 December:—The business was chiefly of local interest, deputations were appointed to visit the congregations in the interests of the Augmentation scheme. Congregations were directed to hold missionary meetings. The next meeting to be held at Strathroy, when remits will be considered and elders' commissions received.—**G. CUTHBERTSON, Ck.**

OWEN SOUND: 16 December:—The Presbytery, without committing itself to the reasoning of the Assembly's Committee on Marriage with a deceased wife's sister, agreed to the recommendation of the committee. The other remits from the Assembly were referred to committees to report at next meeting. The sum required for Home Mission and Augmentation purposes was allocated to the various congregations and mission stations. On considering the Home Mission report, a committee was appointed to take into consideration the whole question of the supply of our mission fields regularly with Gospel ordinances, and suggest a remedy for the present distress.—**J. SOMERVILLE, Ck.**

BRANDON:—At the last meeting of this, one of the new Presbyteries, the Superintendent of Missions presented his report. Since last meeting he had presided at Mr. Baird's ordination at Edmonton, and reported that he had appointed Mr. Robertson to Calgary, Mr. Taylor to Moosejaw, Mr. Davidson to Medicine Hat, Mr. Winchester to Rapid City, and Mr. Court, a catechist, to Auburn. He reported a number of fields without supply. The report of the Synodical Home Mission Committee was severely commented upon, inasmuch as that grants had been reduced without consulting the parties chiefly interested, and this would be very hard on the missionaries, and would have the effect of preventing others from coming to this part of the country. A letter was read from Rev. Mr. Stewart, formerly of Palestine, informing the Presbytery of the death of Mrs. Stewart. Much sympathy was expressed.—**JAMES M. DOUGLAS, Ck.**

KINGSTON: December 15:—The congregation of Demorestville is to be supplied by Mr. Coulthard, but not to form a part of his pastoral charge. A committee was appointed to look after the interests of the Augmentation Fund, so as to have the matter brought before the several congregations. Strenuous efforts are being made, and with some success, to secure ordained missionaries for the large mission districts within the bounds. The congregations were assessed for Presbytery purposes at the rate of twelve cents per family.—**T. S. CHAMBERS, Ck.**

MAITLAND: December 16:—Committees were appointed to visit supplemented congregations and those under the minimum. Excellent reports on the statistics and finances of the Presbytery were given in by Messrs. Hartley and Brown.

The evening sederunt of the meeting of Presbytery in March is set apart for hearing the report on the State of Religion, the report of the Woman's Foreign Missionary Society of the Presbytery, and addresses on the Missions of the Church. A conference was held in the evening on "The Sabbath," introduced by Mr. Hutton, elder. A Sabbath-school convention to be held in Lucknow on 24th February.—**R. LEASK, Ck.**

MONTREAL: 13th January:—Forty ministers and a considerable number of elders were present. Rev. R. H. Warden was elected moderator for the ensuing term. Deputies were appointed to visit all the aid-receiving congregations in the bounds, and steps taken to secure the required amount of \$6000 within the Presbytery this year for Augmentation of stipends. A committee on French Evangelization was appointed with instructions to visit all the French fields in the Presbytery. The Presbytery's Home Mission Committee was instructed to co-operate with the families in Cote St. Antoine in the organizing of a congregation in that growing suburb. Rev. J. B. Muir was granted three months leave of absence to visit Britain. A call was reported from St. Joseph Street congregation to Rev. L. H. Jordan, of Halifax. A resolution was adopted, calling upon the Montreal City Council to enforce the law relating to Sabbath observance. *In re*, marriage with a deceased wife's sister, the remit from the General Assembly was approved. The Presbytery thus affirmed that, in its opinion, the proposition that "a man may not marry any of his wife's kindred nearer in blood than he may of his own" is not sufficiently sustained by the authority of Scripture; and further, "that church discipline shall not be exercised in regard to marriage with a deceased wife's sister, wife's aunt and wife's niece.—**J. PATTERSON, Ck.**

TORONTO: January 13:—Rev. J. Straith's death being announced, a committee was appointed to draft a minute, which was afterwards submitted and adopted anent said event, and steps were taken to have the charge declared vacant. Rev. Dr. Gregg, on behalf of the assessors appointed to sit with the session of Cooke's Church, Toronto, read a report embracing various matters anent said church, informed the Presbytery of the resignation of office by all the elders, and handed in certain papers with a recommendation to hold them *in retentis*, as the pastor, Rev. J. Kirkpatrick had expressed his intention to resign. The report was received and a letter was read from Mr. Kirkpatrick resigning his charge. It was then agreed to appoint the clerk to preach to the congregation of Cooke's Church on the 25th inst., and to cite them to appear for their interest next meeting of Presbytery, viz., on the 3rd day of February, and the assessors were also continued in office with power to take up any competent business that might come before them. In terms of a motion, previously given notice of by Rev. R. D. Fraser, the Presbytery agreed to meet for ordinary business *once every month*. The Assembly's remittanent mar-

riage was brought up again, but no deliverance was come to; and on motion made it was agreed to consider it as the first business at next meeting, and to close the discussion by a vote. Various other matters were taken up and disposed of, for reporting which the *Record* will probably not afford me space.—R. MONTEATH, *C/A.*

Obituary.

REV. MATTHEW WILSON, of Sydney Mines, Cape Breton, died on the 13th December, 1884, having reached nearly 80 years of age, and having been forty-two years in the ministry. Mr. Wilson was a native of Scotland, and was born in 1805. He graduated in Glasgow University in 1837; was licensed by Glasgow Presbytery in 1838, and was ordained in 1842, with a view to the charge of the large and widely scattered congregation of Sydney Mines. He was inducted in July, 1842. He continued pastor of this charge till May, 1883. In 1879, Rev. D. MacMillan was appointed colleague and successor. In 1883, Mr. Wilson's increasing years rendered it desirable that he should be relieved from active work. He retired. The congregation was divided, Mr. MacMillan continuing in charge of Sydney Mines, and Rev. Isaac Murray, D.D., being called to North Sydney. Mr. Wilson was an earnest and indefatigable pastor, and an able preacher. He was one of the fathers of Presbyterianism in Cape Breton, the fellow-labourer of the venerable pioneers, Alexander Farquharson, James Fraser, Murdoch Stewart—all gone—and Dr. MacLeod who still lives. Three weeks before his death he was called late in the evening to visit one of his parishioners who was ill and extremely desirous of seeing him. He responded at once to the call. The roads were hard with frost. The night was dark and cold. The horse took fright; the carriage upset, and Mr. Wilson received severe injuries in the head from which he never recovered. He gradually and peacefully passed into the sleep of death. His last words were, "Come, Lord Jesus, come quickly! Take me to Thy bosom." Thus closed a very beautiful life, which was full of love and brightness and beneficence. Few men have ever more fully lived in the light and love of God than Matthew Wilson. He was universally loved and venerated throughout Cape Breton, and wherever he was known.

REV. DANIEL ALLAN. Another of the valiant old pioneer ministers has been removed by death. Mr. Allan came to this country in 1838, under the auspices of the then "Glasgow Society for promoting the religious interests of Scottish settlers in British North America." On the 21st of November in that year he was ordained and inducted to the charge of Stratford and Woodstock, in which he remained until 1844, when he connected himself with Free Church movement, and restricted his ministerial labours to the township of Easthope. About eight years ago he retired from active service, and removed to Goderich, where he since resided with his son, Mr. A. McD. Allan. In his younger days, Mr. Allan was accounted famous as a preacher. He was a man of very superior attainments, an enthusiastic advocate of temperance, and an earnest Christian. He was an alumnus of Aberdeen University. He died in the seventy-ninth year of his age, and was buried at Guelph. Three sons and a daughter survive him.

REV. JOHN STRAITH, of Shelburne, Ont., died on the 10th of January, in the 59th year of his age. He was a native of Aberdeenshire, Scotland. He was educated at Toronto, and commenced his ministry at Valetta, Ont., in 1857. He removed thence to Ingersoll, where he was for ten years, and built up a large congregation. He was afterwards for twelve years minister of Knox Church, Paisley, and about two years ago was translated to Shelburne. He was well known and honoured throughout the Church as an eloquent and able minister of the Gospel. He has left a large family to lament his decease. One of his daughters is the wife of Rev. John Jamieson, our missionary in Formosa. His nephew, Rev. Peter Straith some time minister at Battleford, and secretary of the Lieutenant-Governor there, is now the minister of Holstein, in the Presbytery of Saugeen.

REV. JOHN MORRISON, of Waddington, N. Y., died on the 3rd of January, in the 86th year of his age. Mr. Morrison was in the ministry of the Presbyterian Church for upwards of fifty-five years, and laboured faithfully in the township of Waddington for over forty years. He retired from the active duties of the ministry about two years ago. The congregation to which he ministered,

though in the United States, was connected with the Presbyterian Church in Canada, and on the roll of the Presbytery of Brockville. His long pastorate, genial disposition, noble presence, and great ability as a preacher made him much respected on both sides of the St. Lawrence.

MR. JAMES LANG, one of the oldest elders of the Presbyterian Church in the Dominion, died at Chateauguay Basin, December 19th 1884, in his ninetieth year. He was an elder in the West Kirk, Greenock, before leaving Scotland, fifty-four years ago! His was a bright and Christian example to those around him. Ever earnest and zealous in all good works, he was respected by all who knew him, and his memory is "blessed."

MR. JAMES BETHUNE, Q.C., an elder in St. Andrew's congregation, Toronto, died on the 18th of December, in the 45th year of his age. Mr. Bethune was a native of the County of Glengarry. After practising law for some years in Cornwall, he removed to Toronto, where he occupied a distinguished position at the bar, and enjoyed the respect and esteem of all who knew him.

MRS. TURNBULL.—At Bay View, N.S., on the 13th December, there passed away to her eternal rest, Ann, widow of William Turnbull, a lady 95 years of age. Till very shortly before her death she was able to move about the house in possession of all her faculties. Her last words were, "Jesus loves me." Her husband came to Nova Scotia in the same vessel with the late Dr. James McGregor, ninety-eight years ago. He and Mrs. Turnbull settled at Digby Out, and for more than fifty years their house was the home of every minister and missionary who visited the place. When there was no preacher, service was held in Mr. Turnbull's house. Mrs. T. was a true "mother in Israel," who will be tenderly and gratefully remembered by scores of our ministers.

And when it is all over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for our Master's eye, were it not for the softening shadow of the Cross.—*Edward Garret.*

Ecclesiastical News.

THE RIGHT REV. JOHN JACKSON, D.D., Bishop of London, died at Fulham Palace, suddenly, on the 6th of January. The deceased prelate was translated from the See of Lincoln, to that of the Metropolis in 1869, in succession to Dr. Tait, who then became Archbishop of Canterbury. For the first time in the history of the disestablished Church of Ireland, it has devolved upon the diocesan Synod of Dublin, Glendalough and Kildare, to elect an Archbishop. The occasion was the resignation of Archbishop Trench. Of the several candidates, Lord Plunkett, Bishop of Meath, obtained the largest number of votes, and was accordingly elected. The Congregational Church has lost one of its foremost ministers, in the person of Dr. W. Lindsay Alexander, who died recently in London. Dr. Lindsay was born in Edinburgh, in 1808, and became minister of a Congregational Church there in 1835, and, subsequently, Professor of Theology. He was an eminent Theologian and a voluminous writer. The Rev. Robert Taylor, of Upper Norwood, London, has been nominated for the moderatorship of the Synod of the Presbyterian Church of England, which meets in April. The *formula* and the *ruling elder* are becoming fruitful themes of discussion among English Presbyterians. Dr. J. Munro Gibson, who, when in Chicago, became accustomed to the American Church Polity, is made to say, according to the public prints, to his co-presbyters, that "Doctrine and system of doctrine mean the same thing; and why not say 'system of doctrine' in the formula to please those who prefer it to 'doctrine'?" The answer to that of course is, because there are some who advocate the change, on the express ground that to them the two expressions do *not* mean the same thing! The urgent necessity for making any change in the formula has not yet been made very apparent, and it is natural that all such departures from use and wont, should be closely scrutinized by the public, who are apt to speak of these nice distinctions, as a "juggling with words, made use of to conceal the fact, that old ground is being quitted, and new positions taken up." As to the other question—the rights of ruling elders to preside in meetings of Presbytery and Synod, the matter was pretty fully discussed in the Presbytery of Liverpool lately, in connection with the adoption of a new Book of Order for the Church which, in the usual form, intimates that the moderatorship of all the Church courts is restricted to ordained ministers. The Presbytery of Darlington have, it seems, taken exception to this restrictive clause, and given notice of their intention to overturn the Synod to that effect. Mr. S. Sutt, in Liverpool, Presbytery, moved that the said overture be approved. "He thought it was unkind of the ministers to adopt a rule excluding one half of their brethren, and preventing them from

holding an important office." Dr. Macleod, of Birkenhead, did not see that any harm could arise from occasionally appointing an elder to occupy the chair of the Synod or Presbytery. The result of the debate was embodied in a motion, recommending that the restrictive expressions in the Book of Order, as to the ineligibility of elders as moderators, be deleted. Good for the elders! The churches who call them "*Presbyters*," are undoubtedly inconsistent and illogical in drawing any such line of distinction. Miss Baxter, of Ellengowan, the last survivor of the family of Mr. William Baxter, of Dundee, died recently in her 84th year. The deceased lady was noted for her charitable disposition, and will be chiefly remembered as the founder of the University College, Dundee, for the endowment of which she devoted the munificent sum of £100,000, besides giving £35,000 for the purchase of a site and the erection of buildings. The Rev. Mr. McCaskill, Greenock, has accepted a call from Dingwall Free Church to undertake the pastorate in succession to the late Dr. Kennedy. The Church of Scotland, congregation of North Leith, has outgrown itself. There are now 2,678 members on the communion roll, and hundreds of these cannot obtain sittings in the church. A hall seated for 900, is to be erected at a cost of \$15,000. The late Dr. Smith, minister of the parish, was founder of the Endowment scheme by which it was proposed to erect 100 churches, and it is thought the scheme would be crowned by erecting as the one-hundredth a new church in North Leith to his memory. The "bazaar mania," which is rapidly disappearing on this side of the Atlantic, seems to be at its height in Scotland at present. Fancy, even Dr. James Macgregor of Edinburgh, complacently announcing that "he has no sympathy with those antiquated fossils who object to bazaars! Still another Life of Christ! The latest, by Rev. James Stalker of Kircaldy, is very highly spoken of. The claim advanced by Mr. Stalker for entering upon this work is, "that no other book has been written precisely on his plan—to exhibit in the briefest possible space the main features, and the general course of the Life, so as to cause the well-known details to flow together in the readers' mind, and shape themselves into an easily-comprehended whole. Dr. W. F. Stevenson, of Dublin, delivered the last present course of Duff Lectures in the St. Andrew's Church, Edinburgh, in December. Referring to the great change of sentiment in India, he did not mean to say they were at or near the time when they dare speak of a probable swinging round of the Hindoo mind towards Christianity, but the change that was passing undoubtedly sprang from the Christianity of the West. Our friend D. writes from his pleasant home in the West of Scotland, under date 25th of December, as follows:—

Christmas morning has come!—bright, crisp, and frosty. The postmen are laden with cards and letters, just as though Scotland were become an English or Canadian centre. It is all the

better for it; and the sooner the memorials of the great 'miracle of time' supplants some old and doubtful habits, the better for many a poor waif here. Many churches are open. Congregations assemble, and yearly the celebration of the festival is increasing. The poor are remembered, and Christmas gifts are competing with those of the New Year. In Church matters, the year has been somewhat uneventful in so far as leading events are concerned. But there have been gaps; and some sorrows, while on the whole there has been an advance along the entire line. Among the Free Church leaders, we miss Dr. Kennedy and Sir Henry Moncrieff; while the year previous lost us Dr. Begg. Two of these, known as the representatives of the 'constitutional' party, appear to leave no adequate succession. The U. P. Church record little change. In the Established Church there has been the Hastie or Calcutta business, which has brought irritation enough into the Church courts. The last phase has been the appointment of three commissioners, who shall proceed to Calcutta, with a view to investigating the recent charges. A minority of the Dunkeld Presbytery refuse to sanction the leave necessary for these delegates to go, on the ground that the investigation does not go sufficiently far, and consequently they have appealed to the Synod against the decision of the majority—a majority of one. As our Canadian readers do not take much interest in the calls, induction, and translation of ministers here, I forbear troubling the *Record* with these items. Even Augmentation of Stipends, by application to the Court of Licences would cause very little stir. Your processes of Augmentation are different, being voluntary. But we, on this side, are rejoiced to know that an advance is being made by you in this very important matter. The Abbey, Paisley, has received an augmentation of fourteen chalders, i.e., as there are two ministers seven chalders, or about \$600 a year to each, over and above their former income. Lord McLaren, in forming his judgment on the application for increase, stated that the Abbey was one of the 'prizes of the Church,' and the prizes have been well bestowed: for Messrs. Gentles and Dalgetty are earnest, energetic, devoted men, with wives who are exemplary in all Christian work. Our Canadian Church rejoiced in the possession of two sons of the Paisley manse. The Rev. Robt. McNair, formerly of Charlottetown, P. E. I., was a son of the Abbey manse; While the late Dr. Burns of Toronto had been the esteemed incumbent of St. George's. One great loss has been sustained in the recent death of Sir Alexander Grant, Principal of Edinburgh University. This has been an eventful year for Edinburgh, and amid all its rejoicings there is this one shadow. Permit me Mr. Editor, to wish you and all your respected readers a very happy new year!

D.
CANADA.—Some old and well-known landmarks have been removed since our last issue. Bishop Fuller of Niagara died in the end of the year. He left a good name behind him, and a

fortune of nearly half a million of dollars. The venerable Archdeacon Nelles, too, of Brantford has passed away in the 80th year of his age. The whole of his long and useful life in the ministry was devoted to missionary work among the Six Nation Indians on the Grand River reserve, near Brantford. The church in which he officiated for some fifty-five years was the old Mohawk Church, erected by the British Government for the use of the Indians in the year 1783. It is a wooden building, still used for worship, and is the oldest Protestant church in Western Canada. In the surrounding churchyard lie the remains of the renowned Indian Chief and warrior, Joseph Brant. The communion service was a gift from Her Majesty Queen Anne. The mission is under the control of "The New England Company," who hold a charter from King Charles II. The Methodists have also lost two of their foremost ministers. Dr. Samuel Dwight Rice, died on the 11th of December. He was the General Superintendent of the United Methodist Church, born in the State of Maine in 1815. In 1819 his father, who was a physician, removed to New Brunswick. He entered the Christian ministry at twenty years of age. In 1824 he came to Ontario, and from that time till the day he died his name was a tower of strength in the Methodist Church. He was a man of great energy and force of character, a devoted friend of missions and Sunday-schools, and was largely instrumental in bringing about the union of the Churches. He is succeeded in the office of General Superintendent by Rev. Dr. Williams, a Welshman by birth, celebrated as a preacher and platform speaker, and thoroughly conversant with connectional affairs. His paper on the rise and progress of Methodism in Canada, is spoken of as one of the best delivered before the late Baltimore Centennial Convention of the Methodist Churches of America. Dr. John Carroll, the other who died about the same time, was also a very able and eminent minister. He was born in New Brunswick in 1809. Himself one of the most enterprising of pioneer missionaries, he has written in a most captivating style, a number of works containing descriptions of early Methodism in Canada, which will be extremely valuable to the future historian.

IRELAND.—The Rev. Alexander McCleod Stavelly was inducted towards the close of the year into the pastoral charge of the Reformed Presbyterian congregation of Ballyclare, Co., Antrim. Mr. Stavelly was well and widely known for the greater part of forty years in the Eastern Provinces of Canada, while he was a thoroughly conscientious Covenanter, he was ever on the best of terms with the brethren of our own Church. He was very social and warm-hearted, and he and his wife abounded in hospitality. He was a veritable Gaius. In 1840, then a young man and fresh from College, he was ordained and sent out to St. John, and in the commercial capital of New Brunswick he resided for some thirty-eight years. In the fire of 1877 his house and church were consumed with the most of

what was in them. He made an effort to get another building erected, and in spite of great difficulties succeeded. Then he resigned his charge and went home to spend the evening of his life in his native land. His father was minister for a long time at Ballymoney, and his grandfather was minister at Kellswater, both in the same county. The older ministers of the Maritime Provinces will be delighted to hear of Mr. Staveley's welfare. It was mentioned last month that the congregation of Lecumpher, near Cookstown, has had a hereditary succession of three ministers, the grandfather, the father, and the son. A brother of the last, the Rev. John Wilson, who for over twenty years ministered in Killala in Connaught, has been called and inducted into the charge. The Wilson's are clearly hereditary rulers in Lecumpher. A bazaar was lately held in Magee College, Londonderry, the proceeds to be applied in repairs to the building. It is some thirty years since the building was erected and no repairs made in all that time. The Trustees found it difficult to get what met running expenses. It was hoped that from five to seven thousand dollars would be raised by the bazaar, but the realization was far beyond the hopes. Fully ten thousand dollars were netted. H.

TEMPERANCE NOTES.—The Scott Act has been carried in the United Counties of Leeds and Grenville, by a majority of 659. During the past year, so rapidly has the temperance sentiment prevailed, the Scott Act has been legally adopted in *twenty-one* counties. It has been rejected in four counties, namely in Peel, Compton, Prince Edward and Brantford. Altogether, it has been contested in *sixty* constituencies, forty-four of which have adopted the Act: the whole vote being 91,565 for the Act, and 52,774 against it; majority 28,791. All the constituencies in P. E. Island have adopted the Scott Act; two-thirds of these in Nova Scotia; one-half of those in New Brunswick; one-third in Manitoba; about one-fourth of the 58 counties and cities of Ontario. Only two out of 63 counties and cities in Quebec, have as yet adopted the Scott Act, but the Dunkin Act is in force in two others. British Columbia has five parliamentary constituencies, in none of which the Scott Act has been adopted. Emboldened by their success in these fields, the Dominion Temperance Alliance announces its intention of applying to the Legislature at an early day for a prohibition law. In reply to a deputation who waited upon him the other day, for the purpose of asking the government to use its influence with the powers of Europe, to prohibit the traffic in intoxicating liquors in West Africa, Earl Granville replied that the deputation had expended their eloquence in vain, inasmuch as they had been speaking to a *convert*. A Western Exchange supplies the following; it is not bad.—“At a temperance meeting held in Weldon, N. C., an old man gave a very odd address. His uncouth style was no hindrance to the force of his feeling, as he used the following illustration: ‘When

I sees a man going home wid a gallon of whiskey, and a half pound of meet, dat's Temperance Lecture nuff for me; and I sees it every day. I knows dat every ting in his house is on de same scale,—gallon of misery to every half pound of comfort."

AFRICA.—At a meeting held in Glasgow, Mr. M. H. Stanley, the celebrated traveller and explorer of the Dark Continent, said:—Seven years ago the richest tenth part of the Dark Continent was unknown and unexplored. On the east, months of travel on foot through wilds and jungles, ranges of mountains, and bleached grass-plains of far-reaching extent, separated it from the Indian Ocean. To the south extended one unraversed area, peopled by countless tribes who knew not the white man; to the north lay the wide waste of the Sahara desert, and from the southernmost edge to the frontier of the Congo basin there was a wide blank, the nature or breadth of which was still an unsolved mystery. On the west was found a wide gateway, which had been used only to permit the cruel slave-trader to pass in and out on his nefarious business. This gateway was the mouth of the Congo. At the distance of 110 miles were found impassable rapids, and here Tuckey and his gallant band of navigators died of fever and misery sixty-eight years ago. By the exercise of a little resolution it was discovered that above these rapids the Congo was navigable for nearly 1,100 English miles, and that the magnificent affluents of the river afforded means of penetrating through and through the basin. It was found also that there were several lakes in it whose shores were exceedingly populous, all of which furnished 3,000 miles of waterway. A little more research into the capabilities of this basin, and we discovered that two portages would add about 2,000 miles more, which might be utilised for the promotion of good and the extension of civilisation. No part of Africa, look where I might, appeared so promising to me as this neglected tenth part of the continent. I have often fancied myself—when I had nothing to do better than dream—gazing from some lofty height, and looking down upon this square compact patch of 800,000,000 acres, with its 80,000 native towns, its population of 40,000,000 souls, its 17,000 miles of river waters, and its 30,000 square miles of lakes, all lying torpid, lifeless, inert, soaked in brutishness and bestiality, and I have never yet descended from that airy perch in the empyrean and touched earth but I have felt a purpose glow in me to strive to do something to awaken it into life and movement, and I have sometimes half fancied that the face of aged Livingstone, vague and indistinct as it were, shone through the warm hazy atmosphere, with a benignant smile encouraging me in my purpose.

THE MISSIONARY ARMY.—Dr. George Smith, of Edinburgh, in his "Short History of Christian Missions," gives the following estimates for 1884:—

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| Population of the world | 1,440,000,000 |
| Christians in the Reformed Churches..... | 160,000,000 |
| (Greek, Eastern and Romanist " | 280,000,000 |
| Jews | 8,000,000 |
| Mohammedans | 172,000,000 |
| Pagans and Heathens | 820,000,000 |
| Ordained Protestant Missionaries | 3,040 |
| Lay Missionaries | 619 |
| Female Missionaries | 2,016 |
| Native ordained Missionaries | 2,511 |
| Native Teachers and Helpers | 21,471 |
| Native Communicants | 622,577 |
| Total Native Christians | 2,750,000 |
| Scholars in the Mission Schools | 393,180 |

Dr. Smith estimates the total missionary contributions of the missionary societies and churches of Protestant Christendom in 1883 to be £2,275,000 sterling per annum—in round numbers \$11,375,000, divided as follows: Great Britain, \$7,650,000; America, \$3,000,000; Continent of Europe, \$725,000. Christlieb, on the other hand, gives the figures for 1879 as follows: Britain, \$3,500,000; America, \$1,750,000; Continent of Europe, \$1,750,000—Total \$7,000,000. The precise amount is difficult to ascertain; it may be found half-way between these conflicting estimates. Christlieb, it will be observed, credits the continental churches with more than double the amount attributed to them by Dr. Smith, and we cannot suppose they have decreased their givings since 1879.

North-West Missions.

A neat frame church was erected at Souris, and opening services conducted by the Superintendent of missions on the 21st December. The district is famous for the excellence of its wheat, and only a few years are required to develop a self-sustaining congregation at Souris. At present a number of outlying stations are associated with the village. A successful social was held at Qu'Appelle, and steps taken with the view of erecting a manse next summer. At Fort Qu'Appelle material is being got on the ground for the erection of a manse too. At Barnes, fourteen miles to the N. E., material is being prepared for a church. At Fort Macleod and Pincher Creek also. Mr. T. Collins Court, of Chatham, has entered upon his work at Auburn with much spirit, and his services are very acceptable. Rev. M. Mackenzie has taken charge of Rat Portage and Keewatin till spring. The Presbytery of Brandon propose to break ground in seven or eight new fields next summer. Tired of appealing almost in vain for men, this Presbytery is moving to have a number of acceptable catechists licensed and ordained for the ministry. It would seem as if our young men shunned the mis-

sion fields in Ontario, Quebec, and Manitoba after graduation, and that hence a departure from the college-bred ministers was necessary if new fields are not to lie untilled. The Presbytery of Brandon is also taking active steps to prevent the prohibitory law in force in the N. W. Territory from being changed. The people are in favour of a prohibitory liquor law, but our rulers seem to aim at extending the realm, if not of whisky, of beer. About the supply of missionaries in the Brandon Presbytery this winter, our work was never so well manned. Fort Macleod, Medicine Hat, Indian Head, Fort Qu'Appelle, Whitewood, Yorkton, Battleford, Elkhorn, Virden, Oak Lake, Chater, Auburn and Carberry, which were vacant last winter, have missionaries this season, while no place supplied last winter is vacant this year. There are, however, many fields lying untilled this winter that should be occupied. In Manitoba and the North-West there are about 1,500 Presbyterian families just now without ordinances, and many of them in organized fields. The large new territory that should be occupied next spring makes us more anxious than ever that more men may offer for the work. In the three Presbyteries there is room for fourteen ordained ministers. Places like Rapid City, Fort Qu'Appelle, Oak Lake, Nelson, Deloraine, Fort Francis &c., should be settled with as little delay as possible. To our graduating classes we must look for men to supply our demand.—J. R.

Lumbermen's Mission.

THE first thing a missionary must provide himself with, if he purposes making a tour among the shanties, is a good strong horse and a substantial cutter. Besides these he will require a pair of warm robes, a shanty blanket, a horse blanket, a fur coat, and a change of underclothing for himself. Then for distribution among the men he must have a few thousands of tracts, papers, magazines, and books, which are always provided for him by the committee of the Lumbermen's Mission. Nothing takes better than *The British Workman* and *Band of Hope Review*. My warmest thanks are due the editors of *The Presbyterian Record*, *The Canada Presbyterian*, and *The Witness*, for

the large bundles they sent of their various publications.

PLACES VISITED.—(1st.) *Dépôts*.—These dépôts are established by all lumbering firms at regular distances from each other along the route to their works. They are built for the accommodation of those travelling to or from the works, and for storing away provisions and the implements necessary in shanty work. They vary very much in size. Some present the appearance of large white-washed villages, whilst others consist of a solitary log shanty. At the larger depots the missionary finds a man with his family, a clerk, one or two female servants and a number of labourers. At the smaller depots there are seldom more than one or two men. (2nd.) *Shanties*.—A more romantic scene than a lumbering shanty it is hard to conceive. Imagine a group of large, low, flat, log buildings, almost covered with snow, nestling on the shore of a lake or river, and with a thickly wooded mountain towering up right behind, and you have the general appearance a shanty presents to one approaching it in winter. If it is after night a great cloud of smoke and sparks will be issuing out of a large wooden chimney on the roof of the centre building. (3rd.) *Private families* scattered here and there, mostly along the main road to the shanties. Many of these are Protestants who have been attracted there partly by the cheapness of land and partly by the hope of making money by jobbing for the large firms lumbering about them. These families do not see a minister from one year's end to the other, except when the missionary visits them. Some of them have many children—one in the immediate neighbourhood of where I am now writing has ten—who are growing up in great ignorance. They are always very glad to see the missionary, but his story among them is necessarily so short that much real good cannot be expected from his visit.

PREACHING THE GOSPEL.—In a lumbering shanty are to be found men speaking various tongues. The majority speak French, many speak English, some Indian, and I have come across a few who spoke Gaelic. Necessity compels your correspondent to address his shanty audiences in English only, but it is very seldom there are more than

two or three who do not understand that language. My plan is generally to begin operations with a liberal distribution of literature; when I sing a few Gospel hymns, inviting any who can to join in; then read a few verses of Scripture and close with prayer. Generally the strictest attention is given. Hundreds hear the pure Gospel of Salvation through faith in a crucified Saviour for the first time in a lumbering shanty!

DIFFICULTIES AND DANGERS.—Last winter, in order to save a roundabout journey of about one hundred miles, I determined to cross a trackless waste over lakes and through woods some eight or ten miles. The night before there was a very heavy fall of snow. A stalwart, good-natured shanty foreman volunteered to act as my guide, and mounting a pair of snow-shoes took the lead. It was all my horse was able to do to pull the cutter and baggage, so tying a piece of rope to the lines I tramped behind. It was wearisome work. The heavy fall of snow of the previous night pressed so on the ice that the water came over it to the depth of many inches. It was night before we reached our destination, and the last few miles were got over by short pulls and long rests. On another occasion a great storm arose just after I left one shanty to go to another. My road lay over lakes nearly all the way. Very soon the drifting snow obliterated every sign of a track. I was travelling more by faith than by sight, still I did not feel discouraged. Several times when crossing narrows between lakes I had to get out and tramp a channel through a drift for my horse. At last I reached Big Cat-fish Lake. I thought it must be near noon. I pulled out my watch, and to my dismay found it had stopped at eleven o'clock. On the lake there was not the least sign of a road, and right ahead was a drift which took my horse nearly up to the neck. The cutter sank down almost out of my sight. I tried to tramp a path, but had to give it up. I felt myself getting weak. I unhitched my horse, and after much trouble freed him from the cutter and tied him in the bush. Then I started to cross the lake on foot. When to my joy I saw teams crossing at the far end. After shouting at them for a while, I made out some one coming to my rescue on snow-shoes. He proved to be a

Frenchman, foreman of a shanty at the far end of the lake, and with his help I was soon brought to a place of safety.

W. SHEARER.

Our Foreign Missions.

EASTERN SECTION.

WE have not much that is new from our missionaries. This is not a time for receiving many letters or much information from either of the two missions watched over by the Eastern Section of the Assembly's Committee. The "Dayspring" is, as we trust, about arriving in Sydney with Mr. and Mrs. Annand, and annual reports from the New Hebrides. The reported French occupation of the New Hebrides group will startle all the missionaries and the Australian Churches, and it is hoped that these powerful colonies will move the British Government to do what is right and practicable on this momentous subject. Our convener would doubtless have called together the committee to consider whether any remonstrance should be forwarded, but the Foreign Mission Committee of the Free Church, being nearer to head-quarters, more influential and equally interested, what *can* be done in the premises will doubtless be done by them.

On November 26th, the Committee at New Glasgow took farewell of Rev. H. A. Robertson, passing a resolution of grateful acknowledgment of the Divine goodness to himself and family, and commending them to God; at the same time asking the people's prayers in their behalf. Following this meeting, he and family attended a farewell social in United Church Hall, and in the evening a large gathering came through rain and mud and filled James' Church, spending the hours in prayer, praise and Christian conference. Mr. Robertson left for New Brunswick a few days afterward, but could not take his family, the children being ill with measles. Having fulfilled appointments, he returned, and left early in January, with family, restored, *en route* for Sarnia, San Francisco and Sydney.

From Trinidad.—We learn that Mr. Grant and family have arrived, and that they before this time are in their new

house; also that Mr. Gibson is studying hard at the language, and getting on well; farther, that the two young lady teachers had arrived before the Christmas holidays.

Before this, annual meeting of the missionaries will have been held, at which accounts for the year are examined by the Council and passed, and carefully prepared estimates for each station adopted, and sent on to the Board. *A few thousands* will then be required, of which there is not a cent in fund. *We are in debt now*, I am ashamed to say how much, but I know that it gives the men who watch over the mission *great anxiety*. Still they do not wish by any special appeals to interfere in any way with the great effort now being successfully prosecuted for augmentation. Our fears have often in the past been happily removed as the year wore on, and our people will not likely fail us now.

But for some days we have been thinking and talking chiefly, and not without prayer, of the Formosa mission; its burnt chapels, its persecuted people, and its brave missionary in exile. That deliverance will come, we fully believe; but it looks as if there would be some suffering before the missionaries, helpers, and converts are "straightened, established, and settled" They are not forgotten during this week of prayer.

P. G. MCGREGOR.

WOMEN'S MISSIONARY SOCIETY.

The annual business meeting of the Woman's Missionary Society of the Presbytery of Kingston, was held on January 7th. Increased interest had been manifested in the objects of the Society during the year, partly owing to the circumstance that Miss Beatty, a member of the Society, had, during the year, gone out from the Church as a medical missionary, to Indore. When her decision was announced it was felt that they should do what they could towards her support, and \$111, specially collected for the purpose, was remitted to Dr. Reid last July towards her salary, in advance. Two new auxiliaries had been formed during the year, those of Picton and Napanee. The total receipts were not known, as two or three of the auxiliaries had not yet sent their remittances. A short discussion took place concerning Union, and a draft of suggestions for a Federative Union of all our Women's Missionary Societies was read.

JUVENILE MISSION SCHEME.

Regarding the Indore schools, Miss McGregor sends the following information to Miss Machar the late Secretary-Treasurer:—"Since last year, when the Maharanee (Queen) herself was kind enough to give a present to each girl in school, the interest in female education began steadily to advance—that is among natives themselves. This year the Durbar official took special interest, and one gentleman gave about \$20 in books and clothes. Prejudice against girls' schools is fast melting away, There is always a likelihood of going too fast. Zenana work goes on as usual.

The three schools in Trinidad, on "Brothers" and Cedar Hill estates, are still, according to recent intelligence from the Rev. J. Macleod, going on as usual, and are still depending on the continuance of the support formerly extended to them through the Juvenile Mission Scheme. The schools which, last year, contributed to this object are the following:—Perth, Ormstown, Hawkesbury, Seymour, Fort Coulonge and St. Mary's, with the addition of the Scarborough Ladies' Society. Will these Sabbath-schools kindly remember the needs of this object this year, and send in contributions for them, either direct to the respective treasurers of the F. M. Boards, or through the late secretary-treasurer.—A. M. M.

The Presbyterian Record.

MONTREAL: FEBRUARY, 1885.

JAMES CROLL.
ROBERT MURRAY. } Editors.

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

PAYMENT IN ADVANCE.

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

WE are anxiously awaiting further news from Formosa, but we have nothing to add to the letter from Dr. Mackay which has already appeared in the public prints. It announces that, owing to the disturbances, Mr. Jamieson and Mrs. Mackay left the Island some time ago for Hong-kong. Dr. Mackay joined them, after being led to suppose that all danger was past; but alas!

on arriving at Hong-kong he was told that Formosa was blockaded by the French, so that he could not return. "The new churches at Bang-Kah and Sintiam are levelled to the ground. Converts hooted, beaten, &c. Increased hatred to *all foreigners*." In this trying time, Dr. Mackay entreats the prayers of the whole Church. We hope before our next issue to have better news from Formosa.

The new year has dawned on the *Record* auspiciously. Thanks to our agents, the circulation of last year will be exceeded this year. Those who have not yet completed their orders, should do so at once.

MEETINGS OF PRESBYTERIES.

Brockville, Spencerville, 3rd March, 10 a.m.
 Winnipeg, Knox Church, 4th March, 10 a.m.
 Sarnia, Strathroy, 10th March, 2 p.m.
 Ottawa, St. Andrew's Church, 3rd Feb., 10 a.m.
 Bruce, Walkerton, 10th March,
 Kingston, Cooke's Church, 16th March, 3 p.m.
 Chatham, St. Andrew's Church, 17th March
 Owen Sound, D. vision St., 17th March, 1.30 p.m.
 Glengarry, Alexandria, 10th March, 2 p.m.
 Pictou, New Glasgow, 3rd March, noon.
 Maitland, Wingham, 17th March, 1.30 p.m.
 Paris, Woodstock, 10th March, noon.
 London, 1st Presbyterian, 10th March, 7.30 p.m.
 Lan. & Renfrew, Carleton Place, 23rd Feb., noon
 Toronto, Knox Church, 3rd Feb., 10 a.m.
 Montreal, D. Morrice Hall, 31st March, 10 a.m.
 Peterboro, Port Hope, 17th March, 10 a.m.
 Quebec, Morrin College, 17th March, 7.30 p.m.
 Saugeen, Harriston, 17 March, 2 p.m.

Literature.

THE CONQUEST OF CANAAN: Lectures on the first twelve chapters of the Book of Joshua, by *Rev. A. B. Mackay*, pastor of Crescent Street Church, and Lecturer in Sacred Rhetoric in the Presbyterian College, Montreal: *Hodder and Stoughton, London*, 1884; p.p. 404. These lectures, thirty in number, preached as we are told in the ordinary course of the author's ministry, indicate a high order of pulpit ability. They are thoughtful, practical, and stimulating; the style is fresh and vigorous, and the tone thoroughly evangelical. The writer is most happy in his illustrations, and in pointing out the lessons for every-day life that underlie the narratives contained in this very interesting portion of the Old Testament Scriptures. The book is exceedingly well got up and deserves an extensive circulation.

SIAM AND LAOS, AS SEEN BY OUR AMERICAN MISSIONARIES: This attractive volume, just issued by *The Presbyterian Board of Publication, Philadelphia*, brings to notice a part of the world of which comparatively little is known—the Peninsula lying east of India and south of China, in which missionaries of the Presby-

terian Church in the United States of America have been labouring for a number of years with a success to which the young King of Siam bears positive and grateful testimony. It is made interesting to young people by the free use of excellent illustrations, and the reference to the customs and manners of the people, some of which are very curious. *Price \$1.85.*

MISSIONS ATLAS, by *Rev. Provl. Vahl, of Copenhagen*: This is the first instalment, in two parts, of a very important contribution to missionary literature by one who has devoted much time to this branch of study, and who is thoroughly conversant with his subject. The maps are ten in number, well executed, on a large scale, comprizing India, Burmah, the islands of the Indian Ocean, China, Africa, and Madagascar. They are accompanied by two volumes, each of 250 pages of letter press, descriptive of mission work in these countries, with statistics to date. Dean Vahl has also favoured us with a printed catalogue of his missionary library, which is probably the largest and most valuable in existence, including over four thousand books and magazines devoted to missionary intelligence.

THE CHILDRENS HYMNAL, prepared by a committee of the General Assembly, for the use of the Sabbath-schools of the Presbyterian Church in Canada, with music, price \$5 per 100. The committee have furnished our Sabbath-schools with, in our judgment, the best hymnal extant. It contains the best hymns found in most books of a similar kind, and, what we like very much, a few of the the Psalms and Paraphrases which we loved to sing long ago, but which never grow old. The collection is worthy of a less juvenile name. Because of its simplicity, it is even better adopted for use in the prayer meeting than the Church Hymnal. We should like to see at least five-and-twenty other familiar hymns that properly belong to the Sunday-school, added to it, but this defect admits of remedy in future editions.

THE PRESBYTERIAN REVIEW, is the name of a new eight-page weekly paper, of very attractive appearance, published in Toronto, at the very modest price of \$1 *per annum*. Having for its object "the quickening of the spiritual life of its readers," and pledging itself to be "thoroughly loyal to our Church, and to all that concerns her welfare," we extend to it a hearty welcome, and hope to avail ourselves frequently of the information conveyed in its columns concerning the march of Christianity in our own country and the wide world over.

A WORD IN SEASON: or counsels to young Christians in their every day life, by *Rev. James A. R. Dickson, B.D.*, of Galt. This little tract is well calculated to encourage young Christians and help them to do what is sometimes a very difficult thing—to draw the proper line of distinction betwixt the duty they owe to the Church and to the world respectively. *Price five cents or \$3.00 per hundred.* *The Presbyterian Printing Co., Toronto.*

A Page for the Young.

THE STORY OF CANUTE.

Have you heard the tale of the brave Canute,
Who ruled on English soil
When Danish conquests bore their fruit,
And rest succeeded toil?

His father, Sweyn, was a man of war;
But a lover of peace was he,
Who governed by the strength of law,
And judged in equity.

How wise he was, how much he knew,
The half can ne'er be told;
Nor how the power of England grew
In the reign of this king of old.

He walked by the sea, this good Canute,
With a crowd of flatterers near.
They sought for words that his pride might suit,
For words that would please his ear.

"All might is yours. These waves to you
Would own the right of sway;
For what can not Canute subdue,
Whom all things must obey!"

"Bring me a chair," cried wise Canute,
"For I would rest awhile,
And place it near where waters meet
In strife about our isle."

He sat by the sea this monarch strong,
And the courtiers round him pressed;
Then he lifted his voice above the throng,
And thus the waves addressed:

"Turn back, O floods! your coming cease;
Turn back, O rising tide!
Ye restless waves, I bid you peace!"
The sounding depths replied.

He called aloud, this great Canute,
But ever the waters rolled;
The tide came in, and the lords were mute
Who had human might extolled.

Then they heard the voice of Canute again,
Through the midst of the ocean's roar:
"Know ye that God, who made us men,
Is God for evermore."

JONAH AND THE WHALE.

[The following very original composition was written by a little African girl who had been rescued from utter heathenism and had learned English at Cape Palmas. It is copied word for word.]

HISTORY, GEOGRAPHY AND THE EARTH.

Do you know what history is? History, as

you know, teaches us what is to happen in the past event; and geography teaches where the things has happened at. History tells us when Adam and Eve were created, and geography shows us where the garden of Eden is, which continent and which division. History tells us that Adam was the first man who was created, and while he was sleeping God took out one of his ribs and made Eve. After a while Eve went to walk among the trees in the garden. Conversation took place between her and the devil. The devil told her to eat some kind of fruit, which God told her and Adam not to eat. She took it and ate it, also took some for her husband. When Adam saw it he did not take no time to ask Eve where she got it from.

History, geography, and the earth just do go together; one tells us about that and one about this, etc. Histories are interesting to read, indeed they are. It tells us something about a whale. The whale is the largest animal in the sea. Whale is spoken of in the Bible. When God had sent Jonah to Nineveh to preach to the people about their sins, Jonah refused to go. He went into a ship with some people; he just went in there to hide from God. But God caused a storm to take place, and the ship went from this way to that way. The people were afraid, indeed, and they begun to cast lots. The lot fell upon him. They took him up and throwed him into the sea; he met with this animal. So the whale said:

"My friend, where are you going?"

Jonah answered and said:

"I have disobeyed my God, and am trying to hide from His face."

The whale said:

"You ought to be ashamed of yourself; don't you know that neither you nor I cannot hide from His face?"

Jonah said:

"O whale, I am so afraid, I don't know what to do."

Then the whale did swallow him up. Jonah thought that the whale's body was his grave and end. He did not think he would go to the shore any more; therefore he offered up a prayer to God for his sins, and if he should die before he should get to the shore, if it was God's will to carry him to heaven. The whale did not rest day after day, night after night. So after three days the whale went to the shore and vomited Jonah up. Jonah was just like a drowned rat—*Christian at Work.*

THE BIBLE.—In the year 1277 the wages of a labouring man were three halfpence a day, and the price of a Bible, with a commentary fairly written, thirty pence. That precious volume, which many men can now purchase for one day's pay, would then have cost more than thirteen years' hard labour; and yet how many Sabbath scholars set little, perhaps no value on their Bibles!

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH AT TORONTO, TO 5TH JAN., 1885; OFFICE 50 CHURCH ST., POST OFFICE DRAWER 2607.

ASSEMBLY FUND.

| | |
|-----------------------------|----------|
| Received to 5th Dec, 1884 | \$517.92 |
| Rockey Saucen | 2.00 |
| West Bay, C.L. | 3.00 |
| Corunna & Knox Ch, Moore- | |
| town | 3.50 |
| Brazebridge | 3.08 |
| Monk | 1.20 |
| South Falls | 0.95 |
| Midland | 2.12 |
| Innesfil Second | 5.18 |
| Alliston | 2.50 |
| Latona | 2.75 |
| English Settlement | 7.00 |
| Eden Mills | 7.00 |
| Rodgersville | 7.85 |
| Carleton Place, St Andrew's | 8.00 |
| Smiths Falls, Union Church | 8.00 |
| Madoc | 6.00 |
| Claremont | 5.00 |
| Georgetown | 5.00 |
| Riverside | 3.00 |
| Annan | 3.00 |
| Paris River Street | 7.00 |
| Avonton & Carlingford | 14.00 |
| Chatham & Grenville | 6.00 |
| Leith | 3.00 |
| Elmsdale & Nine Mile River | 1.00 |
| Cape North | 2.00 |
| Alberton | 3.00 |
| Wallace Knox Church | 4.00 |
| Grove Church, Richmond | 3.00 |
| Newfoundland, St Andrew's | |
| Ch, St Johns | 15.00 |
| | \$658 53 |

HOME MISSIONS.

| | |
|-----------------------------|-------------|
| Received to 5th Dec, 1884 | \$10,231.36 |
| Cartwright | 16.37 |
| Harriston | 11.00 |
| Toronto, Carleton St. | 4.00 |
| Balance of Legacy of late D | |
| J Greenshields, Montreal | 3383.34 |
| Interest on do. | 100.00 |
| Doon, Special Missions col. | 8.00 |
| Galt, Knox | 8.00 |
| Galt, Knox, add'l | 68.00 |
| Huron | 11.00 |
| Niagara Falls | 10.00 |
| Esqueving, Union Church | 35.70 |
| Milford, Group of Stations | 8.00 |
| Eadies' Station | 11.70 |
| Beaverton | 18.00 |
| Brantford, Zion Ch | 150.00 |
| Friend, per Rev R Torrance | 40.00 |
| Strathclair Stations | 15.00 |
| Palmerston, Knox | 40.00 |
| Request of late Jas Loghrin | 100.00 |
| Three Rivers, add'l | 1.00 |
| Brucefield, Union Ch. | 50.00 |
| Sutton & Georgina | 37.45 |
| Spencerville | 24.00 |
| Kemble | 2.68 |
| Chatsworth | 18.25 |
| A Friend | 5.00 |
| Molesworth | 15.00 |
| "Yes" Keady | 7.00 |
| Hawkesbury, Thanksgiving | 2.50 |
| Hanover | 2.15 |
| Fullarton, add'l | 18.60 |
| Avonbank, add'l | 11.97 |
| Brooklin, S S | 8.00 |
| Friend, per Rev Dr Cochran | 100.00 |
| Hillsburgh, St Andrew's | 14.50 |
| Fergus, St Andrew's S.S. | 10.00 |
| Williamstown, St Andrew's | 50.00 |
| Leith | 9.85 |
| W R Cobourg | 1.00 |
| Paris, River Street | 57.00 |

| | |
|----------------------------|--------|
| Master David Hunter, Car- | |
| dinal | 3.00 |
| Avonton & Carlingford | 100.00 |
| Victoria, Brant, &c | 7.30 |
| Winterbourne | 24.00 |
| Proffine, add'l | 6.50 |
| Robt Anderson, Montreal | 50.00 |
| New Glasgow | 10.16 |
| Leeds | 44.10 |
| Friend | 5.00 |
| Montreal Women's Miss. As. | 22.50 |
| Spence | 8.00 |
| Maganetawan | 8.50 |
| Commanda | 3.25 |
| Nipissing | 2.05 |

\$15,003.18

FOREIGN MISSIONS.

| | |
|------------------------------|-----------|
| Received up to 5th Dec | \$8823.62 |
| Brookville, Rev J F Camp- | |
| bell | 12.27 |
| Toronto, Carleton Street | 3.00 |
| Niagara, St Andrew's S.S. | 13.00 |
| Per Rev J F Campbell, ack- | |
| nnowledged last month | 123.00 |
| McIntosh S.S. | 5.00 |
| Watford, Knox Ch. | 13.50 |
| Galt, Knox | 95.00 |
| Huron | 13.00 |
| Friend of Missions, Innisfil | 7.00 |
| Hamilton Union Prayer Meet | 36.00 |
| ing J G Carruthers, China | 2.44 |
| Rev J G Carruthers, India | 2.43 |
| Friend, Metochsin, B.C. | 40.00 |
| Primrose | 13.07 |
| Springville | 12.00 |
| Latona, per Rev R Torrance | 40.00 |
| Fergus, St Andrew's | 22.25 |
| Bequest of late Mr James | 46.55 |
| Loghrin, Speedside | 100.00 |
| St Andrew's S.S. | 1.70 |
| " Infant class | 4.00 |
| " Miss Davis class | 5.00 |
| Three Rivers | 26.31 |
| Brucefield, Union Ch. | 41.00 |
| Winnipeg, St Andrew's | 50.00 |
| G Malcolm, per Rev J F C. | 5.00 |
| Friend | 3.00 |
| Friend, Winnipeg | 2.50 |
| E. Gloucester | 7.00 |
| Chatsworth | 12.00 |
| A Friend | 5.00 |
| St John, Galvin Ch. | 8.78 |
| Holstein | 7.00 |
| Molesworth | 25.00 |
| Madoc | 25.00 |
| "Yes" Keady | 5.00 |
| Hawkesbury, Thanksgiving | 2.50 |
| The Ridge S S | 5.00 |
| Little Boy, Pilot Mound, Man | 0.50 |
| Jas Lamont, Caledon | 5.00 |
| Jas Sutherland, Codrington | 10.00 |
| Contra, Union Meeting | 11.00 |
| Erin, Burnt Ch. | 25.00 |
| Rev N McKinnon | 8.00 |
| Fergus, St Andrew's S.S. | 5.00 |
| Leith | 17.05 |
| W R, Cobourg | 1.00 |
| Paris, River street | 30.00 |
| Do S S and Bible class, | |
| Formosa | 20.00 |
| Do do India | 20.00 |
| Avonton and Carlingford | 40.00 |
| Winterbourne | 20.00 |
| Proof Line | 33.00 |
| Montreal Women's Miss Soc | |
| for India | 100.00 |
| Do do for Formosa | 50.00 |
| Crusent st, Montreal—India | 45.00 |
| Taylor Ch Ladies' Aid Soc | 10.00 |
| Robt Anderson, Montreal | 50.00 |
| Leeds | 51.45 |
| Friend | 5.00 |
| Lancaster, Knox Ch | 28.00 |
| Anonymous, Westwood | 50.00 |
| Friend, Oxford, for India | 10.00 |

\$3,710.50

STIPEND AUGMENTATION.

| | |
|----------------------------|------------|
| Received to 5th Dec | \$1,287.50 |
| Florence | 2.90 |
| Amos, add'l | 7.27 |
| Ivy | 6.50 |
| Wroxeter | 10.25 |
| Barton | 4.00 |
| Ashburn | 9.61 |
| Ulcoo | 4.39 |
| Mono Centre | 2.25 |
| Esqueving, Boston Ch | 27.00 |
| M. on, Knox Ch | 10.00 |
| Dawn Centre | 3.45 |
| South Kinloss | 7.00 |
| Springville | 12.00 |
| Granton and Lucan | 15.00 |
| Hamilton, Central | 226.00 |
| Edmonton, N W T. | 15.00 |
| Richmond | 7.25 |
| Innerkip | 20.00 |
| Rev J B Fraser, M D | 0.25 |
| Winnipeg, St Andrew's | 83.00 |
| York Mills and Fisherville | 13.40 |
| Welland | 2.00 |
| Chatsworth | 19.08 |
| Carp | 10.00 |
| Molesworth | 10.00 |
| Woodville | 24.68 |
| Hanover | 3.85 |
| Avonbank | 7.43 |
| Monckton | 3.70 |
| Dutton | 2.25 |
| Wallacetown | 7.75 |
| Ayr, Knox, add'l | 66.00 |
| Markham, Melville Ch | 10.00 |
| Sydenham, St Paul's | 5.30 |
| Williamstown, St Andrew's | 35.00 |
| Riversdale | 3.00 |
| Avonton and Carlingford | 40.00 |
| Lachute, Henry's Ch | 1.00 |
| Castleford | 10.50 |
| Elgin | 38.50 |
| Plantagenet | 9.50 |
| Toronto, St Andrew's Ch | 1500.00 |

\$3,583.56

COLLEGES ORDINARY FUND.

| | |
|--------------------------|------------|
| Received to 5th Dec | \$1,322.79 |
| Normanby, Middle Station | 3.04 |
| Kincardine, Chalmer's | 4.00 |
| Beachburg, St Andrew's | 17.25 |
| Tilbury East | 10.00 |
| Ivy | 3.00 |
| Esqueving, Union Ch | 23.00 |
| Paisley, Knox Ch | 27.62 |
| Ballinafad | 7.64 |
| Caledonia, Argyle st, &c | 24.00 |
| Erin, Knox Ch | 13.00 |
| Aurora | 3.00 |
| Sutton and Georgina | 10.00 |
| North Normanby | 1.78 |
| Welland | 4.00 |
| Chatsworth | 8.00 |
| Molesworth | 10.00 |
| Another Party, Madoc, St | |
| Peter's | 1.00 |
| Fullarton, add'l | 10.00 |
| Monckton | 8.00 |
| Georgetown | 20.00 |
| Limehouse | 10.00 |
| Harwich | 25.00 |
| Manchester | 3.84 |
| Smith Hill | 6.16 |
| Paris, River street | 20.00 |
| Avonton and Carlingford | 60.00 |
| Winterbourne | 16.00 |
| Proof Line, add'l | 1.00 |

\$1,671.12

KNOX COLLEGE ENDOWMENT FUND.

| | |
|------------------------------|------------|
| Received to 5th Dec | \$3,648.10 |
| Wroxeter, R Miller | 8.00 |
| Per Rev J Neil, Naasagaweya | 28.00 |
| John Gillies, Carleton place | 500.00 |
| Wm Thomison, Toronto | 100.00 |
| Jas McNab, | 25.00 |
| H W Darling, | 100.00 |

| | |
|--|--------|
| Hon O Mowat, Toronto | 200.90 |
| Rev D J MacDonnell | 50.00 |
| John Bain | 50.00 |
| Elma Centre, per W Lothead | 16.00 |
| Mrs Galbraith, Orono | 10.00 |
| Isaac Allan | 6.70 |
| Exors Estate late J Loghrin | |
| Eramosa | 500.00 |
| John Hunter, Cheltenham | 5.00 |
| Chiniquacousey 1st, per Rev R D Fraser | 9.50 |
| Chiniquacousey 2nd, per do | 5.00 |
| Moore Line, per Mr A Lamond | 36.50 |
| P McGregor, Burns Ch | |
| Moore | 13.00 |
| Per Jos Henderson, Cobourg | 73.20 |
| Per Hugh McKay, Georgetown | 40.00 |
| do do Limehouse | 43.00 |
| Per Archd Ainslie, Coldsprings | 95.50 |
| Per Rev W McKinlay, Innerskip | 144.00 |
| do do Ratho | 110.50 |
| Per W Burns, Glenmorris | 46.00 |
| St George, per Rev W Burns | 8.00 |
| Oxford and Bleheim, do | 70.00 |
| Paris, Dumfries street, do | 69.00 |
| Paris, River street, do | 22.00 |
| Ripley, do | 13.09 |
| N Delaware, per Mr Hay | 22.17 |
| S Delaware, do | 24.34 |
| John Carr, Moore, Burns Ch | 12.00 |
| A Crockett, do | 6.40 |
| W Giles, Rothsay | 2.00 |
| Jas Rannie, do | 1.00 |
| A Nichol, N Westminster | 20.60 |
| Per A Lamond, Moore Line | 8.00 |
| Per Mr W Cole, Burns Ch | 20.00 |
| Per Rev S Achison, jun, Essa 1st | 15.60 |
| J D Strong, Nassagaweya | 3.00 |
| Per A Ainslie, Coldsprings | 39.00 |
| Per Thos Dow, Whitby | 62.50 |
| Per Mr Thos Patterson, Bowmanville | 202.33 |
| Per Jas Gray, Perth | 79.66 |
| Per S T Ferguson, Cartwright | 11.00 |
| T Gibson, Guelph, per Rev R Torrance | 15.00 |
| Per Rev A Stewart, N Easthope | 50.00 |
| Per do, Tavistock | 11.40 |
| Per D McNab, Claremont | 61.00 |
| Per Mr Jas Burns, Columbus | 45.00 |
| Rev A Ross Woodville | 50.00 |
| Per J W D McLardy, Bothwell | 15.07 |

\$11,845.16

WIDOWS' FUND.

| | |
|-------------------------|------------|
| Received to 5th Dec | \$1,713.71 |
| Doon | 2.00 |
| Galt, Knox Ch | 39.00 |
| Huntingdon, 2nd | 5.00 |
| Watford | 4.67 |
| Rock Lake | 2.00 |
| Springville | 10.00 |
| Kippen, St Andrew's | 4.42 |
| English Settlement | 11.50 |
| Greenbank | 5.00 |
| North Caradoc | 3.06 |
| Elderslie, Saicm Ch | 2.09 |
| Chatsworth | 4.90 |
| Molesworth | 5.00 |
| Madoc | 8.00 |
| Exeter, Caven Ch | 3.00 |
| Paris, River street | 7.00 |
| Winterbourne | 5.00 |
| Cookstown | 1.25 |
| Robt Anderson, Montreal | 25.00 |

\$1,880.45

With rates from Revs D Allan, G Bremner, S H Eastman, J Watson, A Dawson, And McDiarmid, John Ross, J Stewart, T Bennet, J Straith,

D A Thomson, A McLennan, J James, D.D., J Johnston, J Porteous (2 years), H Sinclair, J B Fraser, M.D., S Carruthers (2 years), D Wishart, J W Wellwood, J M Aull, A Ewing, J A F McBain, N McKinnon, W Forrest, H H McPherson, A McFarlane, J H Rutcliffe, R Ure, D.D., G Flett, G Smellie.

AGED AND INFIRM MINISTERS FUND.

| | |
|-----------------------------|------------|
| Received to 5th Dec | \$1,337.18 |
| Harriston, Knox Ch | 4.00 |
| Doon | 2.00 |
| Scarboro', St Andrew's | 13.50 |
| Galt, Knox | 39.00 |
| Huntingdon 2nd | 5.00 |
| Niagara Falls | 5.00 |
| Watford, Knox Ch | 4.63 |
| Esqueving, Union Ch, add'l | 0.25 |
| Clifton | 8.00 |
| Milford Stations | 8.00 |
| Rock Lake | 4.00 |
| Bolton, Caven Ch | 5.00 |
| Springville | 10.00 |
| Cheutenham, add'l | 0.25 |
| English Settlement | 11.50 |
| Greenbank | 7.00 |
| Sutton and Georgina | 5.00 |
| Innerskip | 4.00 |
| Welland | 2.00 |
| Elderslie, Salem Ch | 3.00 |
| Chatsworth | 6.00 |
| Carleton Place, St Andrew's | 5.00 |
| Molesworth | 5.00 |
| Madoc, St Peter's | 8.00 |
| Exeter, Caven Ch | 3.00 |
| Monkton | 5.30 |
| Parkhill | 15.00 |
| Fergus, St Andrew's | 10.00 |
| Leith | 6.57 |
| Paris, River st | 7.00 |
| Avonton and Carlingford | 15.00 |
| Winterbourne | 8.00 |
| Hespeler | 5.55 |
| Cookstown | 1.50 |
| Robt Anderson, Montreal | 25.00 |

\$1,601.26

Rates rec'd to 5th Dec. 1884 600.67
 Rev G Bremner \$4.00; J F McLaren, 3.50; S A Eastman, 5.00; J Watson, 3.00; J Gordon, 5.00; A Dawson, 4.00; Jno Ross, Brucefield, 4.00; A McDiarmid, 4.00; J. H. Mowat, 5.00; J McKutcheon, 3.00; D B Cameron, 4.00; Jas Stewart, 3.50; T Bennett, 3.75; J Straith, 5.00; A McLennan, 33.50; J James, D.D., \$10; J Johnston, \$3.88; P Mungrave, \$4.50; H Sinclair, \$3.75; J B Fraser, M.D., \$3.75; S Carruthers (2 years), \$8; D Strachan, \$5; J M Wellwood, \$4; J M Aull, \$4.50; J Sieveright, \$3.50; A McFaul, \$4.00; D Wishart, \$5.00; A Young, \$5.00; J A F McBain, \$4; N McKinnon, \$4.00; Wm Forrest, \$3.00; H H McPherson, \$3.00; A McFarlane, \$3.50; R Ure, D.D., \$5.00; in all, \$754.49.

FOR SCHEMES OF CHURCH UNAPPROPRIATED.

| | |
|---------------------|----------|
| Received to 5th Dec | \$856.49 |
| West Flamboro' | 145.00 |
| Toronto, Charles st | 150.00 |

\$1,151.49

CHURCH AND MANSE FUND IN N.W.

| | |
|-------------------------|----------|
| Received to 5th Dec | \$773.50 |
| Mrs R Mills, Hamilton | 16.00 |
| Messrs J Turner & Co | 400.00 |
| R Muir, England | 200.00 |
| R Morrison, Nassagaweya | 5.00 |
| Marshall Holmes | 3.00 |
| A J Somerville, Toronto | 50.00 |

| | |
|--------------------|------------|
| John Michael | 20.00 |
| Rev D J Macdonnell | 50.00 |
| | \$1,517.50 |

STUDENTS' MISSIONARY SOCIETY.

Molesworth \$10.00

EROMANGA MISSION.

| | |
|-----------------------------|----------|
| Received to 5th Dec | \$544.57 |
| Friend, Paris | 10.00 |
| for Dayspring and S schools | 10.00 |
| St Andrew's S S and Miss E | |
| McCulloch's class | 5.30 |
| Warwick, Knox Ch S S | 5.00 |

\$574.57

MUSKOKA MANSE FUND.

Friend, per Rev R Torrance \$20.00

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, TO JANUARY 4TH, 1885.

FOREIGN MISSIONS.

| | |
|--|------------|
| Acknowledged already | \$5,624.55 |
| Jas McGeorge, Gay's River | 5.00 |
| O P Q, Pictou | 5.00 |
| for Erronanaka | 5.00 |
| Baddeck, C B (Rev J F C's meeting) | 23.68 |
| Shubenacadie Women's Soc | 12.25 |
| Friend, Pictou, Eromanga | 1.00 |
| St Andrew's Ch, Truro | 25.00 |
| Sir Wm Dawson, New Heb | 20.00 |
| Mary Johnson, per Rev S C Gunn | 4.00 |
| Rockley S S, Pugwash Cong | 9.82 |
| Stellarton Women's Soc | 100.00 |
| Mrs Geddie's annuity, 1 year | 75.00 |
| Mr Morrison's Orphans, 1 yr | 65.00 |
| Up Stewiacke Women's Soc | 6.25 |
| Juvenile M S, Zion Ch, Charlottetown | 70.00 |
| St Andrew's Ch, St John's, Nhd, 1 year | 50.00 |
| Carmel Ch, Westville, Ladies' Soc | 25.00 |
| William Mersa, Sable Island Lighthouse | 2.00 |
| Shubenacadie | 42.00 |
| J P | 10.60 |
| Lower Stewiacke | 24.00 |
| North Salem | 10.00 |
| Great Village, Londonderry | 12.00 |
| Grove Ch, Richmond | 6.75 |
| Tignish, Montrose and Elmsdale | 50.00 |
| Blue Mountain | 10.00 |
| Onslow | 45.00 |
| Sussex | 10.00 |
| St James, Newcastle | 10.00 |
| Henry McKenzie, Spry Bay | 3.00 |
| Jas McGeorge, Gay's River | 5.00 |
| Cape North | 5.50 |
| St Andrew's, Chatham, NB | 10.00 |

\$6,413.90

DAYSRING AND MISSION SCHOOLS.

| | |
|---|------------|
| Acknowledged already | \$1,156.45 |
| Shediac, Miss Thomas' Infant Class | 1.00 |
| Sharon S S, Up Musquodoboit | 2.25 |
| Belfast, P E I, S Sch | 39.70 |
| Mill Creek, Buctouche, S S | 3.00 |
| Noel S S | 10.00 |
| Pugwash S S | 42.95 |
| Cape North S S | 5.50 |
| Glassville S S | 11.50 |
| Shemogue, Zion Ch S S | 2.25 |
| Alberton, P E I | 20.00 |
| Musquodoboit Hrbr, add'l | 7.00 |
| St John's Ch, S S, Hal, 1 qr | 20.00 |
| West and Clyde Rivers and Brookfield, P E I, 1 qr | 25.00 |
| Prince st, Pictou | 50.00 |

| | |
|---------------------------------------|-------------------|
| Yarmouth Presb S.S. add'l. | 5.00 |
| D Spencer Yarmouth 1-10th prize money | 0.55 |
| Onslow | 27.69 |
| Nine Mile River | 14.00 |
| Sussex | 24.00 |
| Mabou and Port Hood | 17.25 |
| John's Crossing, St Andrew's | |
| Truro | 9.06 |
| — | \$1,490.20 |

HOME MISSIONS.

| | |
|---------------------------------------|-------------------|
| Acknowledged already | \$1,660.89 |
| New Richmond Ladies' Missionary Soc | 14.00 |
| Springfield, N B | 5.00 |
| Bequest of Mr Edward Smith | 200.00 |
| St Andrew's, Truro | 26.00 |
| Cape North | 4.50 |
| Upper Canard | 5.00 |
| St Stephen's, St John, NB | 42.27 |
| Boularderie | 12.00 |
| St Andrew's Ch, St John's, Nfld, 4 yr | 30.00 |
| Wm Mercer, Sable Island | 2.00 |
| Prince st, Pictou | 75.54 |
| Great Village | 5.00 |
| Grove Ch, Richmond | 6.20 |
| Tignish, Montrose and Elmsdale | 10.50 |
| Blue Mountain | 12.00 |
| Onslow | 25.00 |
| Sussex | 14.00 |
| St James, New Castle | 30.00 |
| St Andrew's, Chatham, NB | 35.00 |
| — | \$2,214.90 |

SUPPLEMENTING FUND.

| | |
|------------------------------------|-------------------|
| Acknowledged already | \$4,676.45 |
| Campbellton | 22.30 |
| Elmsdale and Nine Mile Riv | 13.33 |
| Springfield | 5.00 |
| St Andrew's, Truro | 80.60 |
| Antigonish | 100.00 |
| Cape North | 7.00 |
| Wolfville and Horton | 11.40 |
| Five Islands | 103.00 |
| Moncton | 28.00 |
| Sherbrooke, add'l | 100.00 |
| Harbour Grace, Nfld | 40.00 |
| St Andrew's, St John's, Nfld, 4 yr | 100.00 |
| Chalmers' Ch, Halifax | 60.40 |
| Westville and Middle River, add'l | 140.00 |
| Sharon Ch, Stellarton | 171.00 |
| Prince st, Pictou | 8.90 |
| Milford and Gay's River | 24.55 |
| Great Village, add'l | 12.75 |
| Grove Church, Richmond | 23.00 |
| Tignish, Montrose and Elmsdale | 13.62 |
| Blue Mountain | 35.00 |
| Onslow | 36.73 |
| Bass River, add'l | 18.77 |
| Port-a-Pique | 20.00 |
| St James', Newcastle | 70.00 |
| Clifton, Colchester | 20.00 |
| St George | 14.00 |
| Lake Ainslie, add'l | 144.25 |
| St John's, Hfx, completing \$200 | 60.00 |
| St Andrew's, Chatham, NB | |
| — | \$6,219.35 |

COLLEGE FUND.

| | |
|---|------------|
| Acknowledged already | \$3,699.06 |
| Interest | 32.65 |
| Springfield | 5.00 |
| Dividend, Ban. Nfld | 547.50 |
| Cape North | 4.00 |
| Upper Canard | 5.00 |
| United Ch, N Glasgow | 128.00 |
| St Andrew's Ch, St John's, 1 year, Nfld | 40.00 |
| Interest | 75.00 |
| Lower Stewiacke | 11.00 |

| | |
|--------------------------------|-------------------|
| North Salem | 3.00 |
| Great Village | 15.00 |
| Tignish, Montrose and Elmsdale | 5.00 |
| Onslow | 25.00 |
| Sussex | 7.00 |
| St James', Newcastle | 10.00 |
| Clifton | 10.00 |
| Can Bank of Com Dividend | 164.00 |
| St Andrew's, Chatham, NB | 10.00 |
| — | \$4,796.26 |

FRENCH EVANGELIZATION.

St Andrew's, Chatham, NB. \$ 7.60

AGED MINISTERS' FUND.

| | |
|---|-------------------|
| Acknowledged already | \$ 437.90 |
| Interest | 20.00 |
| Rev Dr J Murray, including 84 | 35.00 |
| Elmsdale and Nine Mile Riv Union Ch, Hopewell | 4.99 |
| Vale and Sutherland's River | 7.00 |
| Profit on purchase and sale of stock | 708.37 |
| Kentville | 6.00 |
| Cape North | 2.00 |
| Wallace, Knox Ch | 6.00 |
| Great Village | 7.00 |
| Grove Ch, Richmond | 3.00 |
| Rev L Jack, rate 84 | 2.00 |
| " A Simpson, " | 7.50 |
| " D Drummond, " | 3.00 |
| " P Clarke, " | 3.00 |
| " J McLean, " | 4.00 |
| " J H Chase, " | 4.00 |
| Tignish, Montrose and Elmsdale | 5.00 |
| Onslow | 3.00 |
| Sussex | 3.00 |
| St James', Newcastle | 5.00 |
| St Andrew's, Chatham, NB | 7.60 |
| — | \$1,288.87 |

SYNOD FUND.

| | |
|----------------------|-----------------|
| Acknowledged already | \$ 209.54 |
| West Bay, C B | 2.00 |
| Woodstock, N B | 5.00 |
| St James, Newcastle | 3.00 |
| — | \$219.54 |

PRESBYTERIAN THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND. FAUQUEAR, FORREST & CO., TREASURERS, 173, HOLLIS-ST., HALIFAX, TO DEC. 31ST, 1884.

| | |
|----------------------------------|--------------------|
| Already acknowledged | \$7,702.78 |
| St Paul's Ch, Truro, N S | 15.00 |
| Augustus O'Brien, Noel, NS | 18.00 |
| J Wilson, Gay's River, N S | 5.00 |
| W J McNutt, Lower Stewiacke, N S | 5.00 |
| Woodville, P E I | 7.00 |
| W M D Pearman, Hfx, NS | 20.00 |
| Middle Musquodoboit, N S | 10.00 |
| W Lowrie, Newcastle, N B | 12.00 |
| Alex Matthews, Alberton, P E I | 20.00 |
| Ali McLean, Earlton, NS | 8.00 |
| — | \$71,822.78 |

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN, TREASURER OF THE BOARD, 198 ST. JAMES STREET, MONTREAL, TO 8TH JANUARY, 1885.

| | |
|-------------------------|------------|
| Already acknowledged | \$5,639.19 |
| Markham, St John's | 29.00 |
| Mooretown and Cornuna | 8.00 |
| Prescott | 16.00 |
| A Friend, per Rev R H W | 100.00 |
| Kinnear's Mills, Que | 53.00 |
| Wick, Ont | 20.00 |
| Sir Wm Dawson, Montreal | 10.00 |

| | |
|---------------------------------------|--------|
| North Norman | 7.87 |
| Laprairie Sab Sch | 5.00 |
| Orangeville, St Andrew's | 15.00 |
| George Hav, Ottawa | 10.00 |
| Dunbar, 20; Colquhoun, 15 | 35.00 |
| Pt McQueen, Kirkwall, Ont | 10.00 |
| B Cumming, Wilmot, N S | 2.50 |
| J Edmond, Marnock P O, O | 5.00 |
| Mrs P McNaughton, Dominionville, O | 5.00 |
| Henry Morton, Montreal | 10.00 |
| Wm Miller, English River, Chateauguay | 100.00 |
| Montreal, Taylor Ch S Sch | 10.56 |
| W Tait, Kirkwall, Ont | 5.00 |
| Exeter, Caven Ch | 14.00 |
| J McLennan, Dalkeith, O | 1.00 |
| Mrs McCurdy, Kirkton, O | 5.00 |
| Mrs A McArthur, Carleton Place, O | 5.00 |
| Ste Therese | 2.50 |
| John McKinley, Pictou | 20.00 |
| A Kinloss Friend | 20.00 |
| Balaklava | 25.00 |
| Kintyro | 5.00 |
| " Sab Sch | 5.00 |
| Miss J McMartin, Ste Marthe, Que | 2.00 |
| Henry Lawson, Stewarton, O | 10.00 |
| Newtonville, Sab Sch | 9.45 |
| Winterbourne | 12.00 |
| Mrs T Bain, Strabano | 5.00 |
| G D Ferguson, Fergus, O | 120.00 |
| David Ward, Lanark | 5.00 |
| N Farlinger, Dundee, Que | 5.00 |
| Anon, Montreal | 2.00 |
| Mrs Langwill, St Laurent | 10.00 |
| W McDonald Mabou, C B | 5.00 |
| Arch Ainslie, Coldsprings | 5.00 |
| South Mountain S Sch | 6.00 |
| Mrs Alex Monro, Port Elgin, N B | 9.00 |
| Lancaster, Knox | 10.00 |
| Anonymous | 5.00 |
| T A Dawes, Lachine | 25.00 |
| Miss Dawes | 10.00 |
| Metis Sab Sch | 2.77 |
| Metis | 2.38 |
| Per W McRae, South Finch | 5.00 |
| Markdale and Fiesherston | 5.00 |
| A Friend, Vernon | 5.00 |
| Laguette | 3.00 |
| Middleville and Dalhousie | 8.00 |
| " St Paul's S Sch | 2.00 |
| Mrs Alex Dickson, Sr, Lancaster | 2.00 |
| Chippawa | 4.00 |
| Teeswater, Westminster S S | 10.00 |

Per Rev. Dr. McGregor, Halifax:

| | |
|--------------------------------|-------|
| Elmsdale and Nine Mile Riv | 5.00 |
| Belfast S Sch, P E I | 6.00 |
| Cape North | 3.50 |
| Woodstock, N B | 8.00 |
| St John's, Nfld, St Andrew's | 20.00 |
| Pictou, Prince street | 55.39 |
| Great Village, Londonderry | 5.00 |
| Tignish, Montrose and Elmsdale | 18.00 |
| Onslow | 13.31 |
| Sussex | 3.00 |
| Newcastle, St James' | 15.00 |
| Blue Mountain | 12.00 |
| Henry McKenzie, Spry Bay | 1.00 |
| Chatham, N B, Sab Sch | 7.60 |

Per Rev. Dr. Reid, Toronto:

| | |
|-------------------------|-------|
| Ashton, Melville Ch | 10.00 |
| Ashburn | 11.00 |
| Harrison, Knox | 11.00 |
| Toronto, Carleton st | 3.00 |
| Galt, Knox | 40.00 |
| Huron | 12.90 |
| Galt, Knox, add'l | 30.00 |
| Esqueving, Union, add'l | 0.20 |
| Latona | 15.00 |
| Scarboro', St Andrew's | 52.00 |
| Sutton and Georgina | 5.00 |
| Winnipeg, St Andrew's | 26.52 |

| | |
|----------------------------|-------|
| Chatsworth | 10.00 |
| Molesworth | 20.00 |
| "Yes," Keady | 3.00 |
| Cornwall, St John's | 35.00 |
| Jas Lamont, Caledon | 5.00 |
| Mrs Donald Lamont, Caledon | 5.00 |
| Brooklyn Sab Sch | 11.02 |
| Leith | 10.70 |
| Paris, River street | 15.00 |
| Avonton and Carlingford | 15.00 |
| Cookstown | 4.25 |
| Anonymous | 5.00 |

\$7,026.61

POINTE-AUX-TREMBLES SCHOOLS

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

| | |
|---|------------|
| Already acknowledged | \$1,391.59 |
| Limehouse Sab Sch | 8.00 |
| Campbellford | 4.00 |
| Norman Macphee, Vankleek Hill | 20.00 |
| Deacon and Miss Clarke's Classes, Lowell, U.S. | 25.00 |
| Ratho | 5.75 |
| Bethesda Sab Sch | 5.35 |
| Brussels, Melville Ch S Sch | 25.00 |
| Montreal, St Matthew's S S | 50.00 |
| Fergus, Melville Ch, S Sch | 50.00 |
| Miss Wilson's Class, St Joseph st, Montreal | 3.50 |
| Wm Miller, English River, Chateaugay | 100.00 |
| J Cockshutt, Brantford, O | 400.00 |
| Shamrock, Derry, Ireland | 144.67 |
| Toronto, West Ch S Sch | 12.50 |
| Anonymous | 10.00 |
| Riverst, Paris, Sab Sch, and Minister's B class | 55.00 |
| Port Hope, First Ch S Sch | 40.00 |
| " " " " Mull st S Sch | 10.00 |
| Rev Dr Wilkes, Montreal | 3.49 |
| David Ross, Leith, Ont | 5.00 |
| Oshawa Sab Sch | 12.50 |
| Fergus, St Andrew's S Sch | 25.00 |
| A Dingwall Forlyce, Fergus | 50.00 |
| South Gloucester | 25.00 |
| C W Davis, Montreal | 50.00 |
| Woodbridge S Sch | 4.50 |
| Warwick, Knox S Sch | 5.00 |
| Pictou, N S Prince st S Sch | 50.00 |
| Cross Mission S Sch | 25.00 |
| J W Carmichael and Mrs R McGregor, New Glasgow, N S | 50.00 |
| Williamstown, St Andrew's Sab Sch | 50.00 |
| Kintyre Sab Sch | 9.85 |

\$2,595.21

COLLEGE FUND.

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

| | |
|---------------------------|-----------|
| Already acknowledged | \$ 304.56 |
| Manotick and N Gloucester | 18.00 |
| Kinnear, Mills | 3.00 |
| Grande Prairie | 6.50 |
| Westmeath Front | 2.50 |
| Middleville and Dalhousie | 6.38 |

\$340.74

EROMANGA.

The Rev R H Warden, Montreal, acknowledges receipt of the following sums to be handed Rev H A Robertson:—

| | |
|--|----------|
| A Friend, Kincardine | \$ 25.00 |
| Montreal, St Matthew's S S, two classes of girls | 25.00 |
| W J Elliott and Brother, Ormatown | 25.00 |

\$75.00

MANITOBA COLLEGE.

Received by Rev Dr King.

For Endowment Fund.

| | |
|--|------------|
| Already acknowledged | \$7,111.30 |
| F R Galbraith, per Rev Dr Gibson, London | 24.15 |

\$7,135.45

For Debt.

| | |
|----------------------|------------|
| Already acknowledged | \$3,287.00 |
| Mrs Skinner | 20.00 |

\$3,307.00

For Ordinary Revenue.

| | |
|--|-----------|
| Already acknowledged | \$ 604.94 |
| Chatham, Ont, Cong col on Thanksgiving day | 34.94 |
| Battleford | 9.00 |

\$648.88

Errata in last statement. Through some mistake William was printed for John in the report of the subscriptions for debt on Manitoba College in the case of the following persons:—Toronto: John Kay, John Gowans, John L Blaikie, John Cameron, John Paton, John O Anderson, John Burns, John Jacques, John Somerville, John Leys, John Carruthers.

QUEEN'S UNIVERSITY AND COLLEGE.

Endowment Fund.

Already acknowledged...\$91,732.79

Kingston.

Rev A B Nicholson, on acct. 25.00

Montreal.

Est. late James Lillie, bal. on \$500. 200.00

Newburgh.

James Thompson, in full. 100.00

Owen Sound.

Judge Macpherson, 2 on 100. 20.00

Ottawa.

| | |
|--------------------------|--------|
| A. H Taylor, bal. on 100 | 25.00 |
| John Roberts | 40.00 |
| R W Baxter | 20.00 |
| P Larmouth, bal. on 50 | 20.00 |
| McL Stewart | 100.00 |

Chatham.

Hugh Neilson, 2 on 100. 20.00

Pinkerton.

J C Eckford, bal. on 40. 25.00

Chesley.

Rev Jno Ferguson, 2 on 50. 10.00

Bowmanville.

Malcolm C Galbraith, 4 on 50 10.00
Jamie Galbraith, bal. on 12. 4.00

Port Hope.

| | |
|-------------------------|-------|
| W Williams, bal. on 100 | 25.00 |
| W Quay | 25.00 |
| Rev J Cleland, 4 on 50 | 10.00 |
| D Chisholm, do | 10.00 |
| Chas Stuart, bal. on 20 | 5.00 |
| Mrs Cassie, 4 on 25 | 5.00 |
| Mrs. Brodie, do | 5.00 |

Napawee.

| | |
|-----------------------------|-------|
| C F Henderson, 1 on 25 | 5.00 |
| Dr Ward, 2 on 25 | 5.00 |
| Wilson & Bro. 2 on 50 | 10.00 |
| T Symington, 1 & 2 on 25 | 10.00 |
| F Burrows, 2 on 50 | 10.00 |
| Ferguson Bros, 1 & 2 on 100 | 40.00 |

Toronto.

Charles Perry, in full 100.00

Orillia.

| | |
|-------------------------|-------|
| Peter Bertram, 4 on 100 | 20.00 |
| E B Alport, 4 on 50 | 10.00 |
| A B Perry | 1.00 |
| H Cooke, bal. on 40 | 10.00 |
| Dr Beaton, bal. on 100 | 25.00 |
| W J Forbes | 2.00 |

\$24.00

Total to 31st Dec, 1881...\$92,656.79

BUILDING FUND.

Already acknowledged...\$39,694.53

Kingston.

| | |
|--------------------------|-------|
| J S Muckleston, on acct. | 50.00 |
| D Nicol, bal on 100 | 50.00 |

100.00

Total to 31st Dec, 1881...\$39,794.53

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

Receipts from Dec. 1, 1884, to Jan. 1, 1885

Ministers' rates from Rev R Logan, \$26; Interest, \$3.58; Legacy of late Edward Smith, Halifax, \$200.

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

| | |
|--|----------|
| Scarboro, St Andrew's Ch | \$ 20.60 |
| Rev Dr Snodgrass, Canonbie | 12.00 |
| Newcastle, N B, Rev Win Aitken | 16.00 |
| Beckwith, &c, Rev D Macdonald | 10.00 |
| King, Rev Jas Carmichael | 12.00 |
| Ormatown, Rev D W Morison | 12.00 |
| Perth, St Andrew's, on acct, per Mr Gray | 10.00 |
| Fergus, Rev J B Mullan | 24.00 |
| Chatham, N B, Rev E W Waits | 20.00 |

JUVENILE MISSIONS.

Acknowledgment.—For Trinidad Schools, St Andrew's S Sch, Perth...\$ 20.00

A CENTURY and a half ago a few shillings in the pockets of two poor men constituted the entire fund of the United Brethren available for foreign missions; now the average annual income from Moravian sources at home is about \$10,000, and not far from \$150,000 from other sources. More than 2,000 brethren and sisters

(2,158) have engaged in the foreign work; and at the present time there are under the care of the missionaries 74,000 souls—more than twice the number of members (25,293) in the home churches of the United Brethren throughout the German, English, and American provinces.