

\$435.34; Embro (additional), per Rev. G. Munro, \$47; Embro (additional), per Mr. J. Mann, \$102.63; Burns Church, East Zorra, per Rev. R. Scott, \$6.50; Tilsonburg (additional), per J. Skene, \$4; Paris, per D. D. McLeod, \$43; Harrington (additional), per D. Gordon, \$62.25; Thamesford, per A. McMullen, \$14; Clifford (additional), per Rev. S. Young, \$5; St. Andrew's Church, Blenheim, per Rev. D. Beattie, \$12.15; St. George, per W. B. Wood, \$31.65; Erskine Church, Ingersoll, per J. Gordon, \$40; Knox Church, Ingersoll, per Rev. R. N. Grant, \$169.10; Ayr, \$166.50; A Friend, Kenyon, per Rev. F. A. McLennan, \$5; Blythe, per Rev. A. McLeod, \$56; Kintore, per Rev. J. Munro, \$26; Four Friends in Princeton, \$5; Georgetown, per Mr. H. Mackay, \$135.38.

W. A. McKAY.

The Manse, Chalmers Church, Woodstock, Oct. 18th, 1881.

P.S.—I have also to acknowledge for the Bang-Kah Church, from "A Friend in Toronto," \$10; Rev. John James, D.D., Hamilton, \$4; Dr. McKay himself has received from a friend in Montreal \$100. Who will come forward at once and make up the balance of about \$300?

STATISTICS.

MR. EDITOR,—We are all indebted to the Rev. Mr. Torrance for his trouble in compiling the statistics of our Church, and hope he will continue to interest himself in this good work. But may I ask why, in his report to last Assembly, he should not have included the returns from Manitoba in those of the Church as a whole? Is Manitoba not as much a part of the Church as the Maritime Provinces? What has it done to be kept, as it were, outside of our general census? If its exclusion be not a punishment for some misdeed, then I would suggest that it will save trouble to the Committee, and to the Church, to have it included in the general report.

We, country people living in remote places, do not always understand the methods of doing business followed in your large towns, and so it is, I suppose, that I cannot make out how Mr. Torrance gets some of his figures. Perhaps you will kindly explain them to me.

I would like to know the total amount raised by the Church last year for Christian and Church work. On page 155 of the minutes, I read, "The total amount for stipend, etc., is \$993,997," and for "other strictly congregational purposes is \$189,286." Adding these together, we have \$1,183,283. Farther down the page we read that the "contributions to all the schemes, etc., amount to \$171,187." Adding this to the former sum, we would have \$1,354,470 as the grand total raised by the Church, or rather acknowledged as raised by the Church, during the last year. But then, on page 156, Mr. Torrance says: "Contributions not included in the preceding items amount to \$41,572," and so adding this sum in, we have the still grander total of \$1,395,042. But Mr. Torrance says on this same page, "The total contributions for all purposes were \$1,245,495."

Now, Mr. Editor, will you or Mr. Torrance kindly help me out in my calculations? Might it not be a good thing if, next year, Mr. Torrance, in place of running his figures all through his report, would just place in a single table the summation of all the Presbyteries of the Church? A COUNTRY READER.

THE EMSDALE CASE.

MR. EDITOR,—I desire to acknowledge through your columns the receipt of the following sums in answer to my appeal, through the columns of THE PRESBYTERIAN, for aid on behalf of the church at Emsdale. Disposition of it will be made as follows, viz.: \$45, the amount originally asked for, will be paid to the trustees of the Emsdale Church. As one contributor desired his subscription to be paid to Emsdale in addition to the above mentioned sum, should it be otherwise obtained, his wishes will be carried out, making a total to Emsdale of \$50. Another contributor wishes his contribution sent to Dr. Reid for Home Mission purposes, should the amount required be otherwise obtained; and a third under similar conditions that his be paid over to the Maganetawan Church. I have done so in both cases. This leaves on hand a balance of \$19, which, in accordance with many of the letters received, I shall apply to Church work in other parts of the field. Asking for money is usually not a very pleasant task, but in this case I

have enjoyed very much the many kindly words with which remittances have been accompanied. Heartly thanks are due to the many kind friends who have responded so cheerfully to the call for aid. I may take the liberty of stating here that our prospects for the winter are brighter than on any previous season, as we shall have more men in the field than usual during that season, and trust that, by the Divine blessing on their labours, something may be accomplished in building up these outlying portions of the vineyard.

Amounts received: J. Henderson, Cobourg, \$10; A Friend, Toronto, \$10; A. C. Clark, Montreal, \$10; Robert Thompson, Lynden, \$10; "One whom the Lord has blessed," Scarborough, \$10; "Fergus," Fergus, \$5; "A Member of Knox Church," Woodstock, \$5; A Friend, Fergus, \$5; Rev. R. Hamilton, Motherwell, \$4; Knox Church Member, Toronto, \$3; W. Lohead, Sr., Harriston, \$2; Isabella McCurdy, Kingston, \$2; W. Tait, Kirkwall, \$2; Rev. J. R. Gilchrist, Cheltenham, \$2; Rev. J. T. Dey and Mrs. Dea, Spencerville, \$2; A Friend of the Cause, Petrolia, \$1; "Faith," Newcastle, \$1; G. H. Bruce, Resverton, \$1; Rev. Dr. James, Hamilton, \$1; A. B. C., Toronto, \$1; J. Oliver Tait, Hollis, \$2.

Bracebridge, Oct. 17th, 1881.

SACRAMENTAL WINE.

MR. EDITOR,—I am one among many who, for conscience sake, have had to refrain from sitting down at a communion table on account of the view held by the Church in general with regard to the mode of its proper celebration. I refer to the use of intoxicating wine on such occasions. From a study of the Scriptures, and also from the view taken by many scholarly and pious men, it does appear to me to use such wine on such occasions is contrary to the spirit and teaching of the Word of God. We read that the Lord Jesus, the night on which He was betrayed, took bread—that wholesome article of food so essential to the supplying of our physical wants, and a fitting emblem to use to represent His broken body for the spiritual nourishment of His people. How very singular, on the other hand, instead of the wholesome, unfermented wine, he should choose that which Scripture characterises as the "poison of dragons and the cruel venom of asps," to represent His shed blood for the remission of sins. Again, how very improbable that the Saviour would employ and thus give sanction to the use of that so eminently fitted to defeat the end for which He came into the world, viz., to save sinners. Is it not possible that the Church is in error on this great question? I believe it is admitted there is no positive proof that the wine used by the Saviour at the institution of the Last Supper was intoxicating. In the absence of such proof, how marvellously strange that the exponents of God's Word should presume to discard the most probable view and lay hold of that which is most improbable, viz., the use of that which "Biteth like a serpent and stingeth like an adder." If it be the case that the Church has taken the wrong view, what a responsibility rests upon her for the state of public opinion held on the question at the present day. How much may we not be indebted to her position and teaching for the prevailing use of strong drink, with all its unhappy consequences. Is it not possible that the Church has been nursing a viper in her very bosom which is effectually destroying her usefulness, thwarting and defeating her most earnest efforts for the reclamation of fallen humanity?

This is certainly a question for the deep consideration of the councils of the Churches of Christendom, that they may purge away this great stumbling-block and rock of offence—this what I conceive to be a gross traditional error which has crept into the Church, and been handed down from generation to generation, visiting with spiritual death myriads by the way.

A LOVER OF TRUTH.

MISSION WORK IN MUSKOKA AND PARRY SOUND.

(Continued.)

On the 17th and 18th September I visited the stations at Port Sydney and Brunell. Very satisfactory progress has been made at the former station during this season. A very neat and comfortable church has been erected here—thanks to the kindly assistance rendered by friends in Toronto, Hamilton and elsewhere—which was formally opened for public worship on the 21st August last by the Rev. Dr. Cochrane. If it were needed to prove the desirability, or rather

the necessity, of a "church extension fund," to assist in the erection of churches in the newer and weaker stations in our Home Mission field, a strong argument in its favour might be drawn from the history of this station. Our cause in this romantic little village occupies a position to-day which it could not, humanly speaking, have occupied but for the kindness of those who assisted so liberally in the erection of this church. Around this as a centre, the interest not only of our own people but of many others also in the community is concentrated; so much so, that we shall feel very much disappointed if the progress here in the immediate future be not greater even than in the past. It ought to be mentioned in this connection that the lot on which the church stands, consisting of half an acre, was a gift from Mr. Sydney Smith, the founder of the village. Mr. J. S. Hardie, of Knox College, has laboured here during this season as well as last, and to the judicious course pursued by him during these two seasons we attribute much of the prosperity with which this field has been blessed. At Brunell, which is a new station, permanently occupied for the first time this year, I organized. Though the population here is of a very mixed character so far as church interests are concerned, yet the best of feeling toward our Church exists from the fact, in a measure no doubt, that we are the first to minister to the spiritual wants of the community. In both these stations the people are very anxious to have service during the winter.

The above comprise the stations lying within the district of Muskoka. I commenced work in the district of Parry Sound on the 25th June by visiting the stations of

EMSDALE AND KNOX CHURCH, CHAFFEY.

The former of these is part of a group under the care of the Students' Missionary Association of Knox College—the latter is connected with Huntsville. At Emsdale I found matters very quiet. Our membership has suffered here somewhat from death and removals. A church was erected here and partly finished some four years ago, but it is encumbered with what—to the few who are there—proves to be a heavy debt, which exerts a very depressing effect upon them. At Knox Church, Chaffey, I found matters much more hopeful. They have resolved here to build anew. Some three years ago they erected the frame of a church, but not being able to finish it, they have the good sense to acknowledge their error and to put up in its place a hewed log structure which will meet their wants and be within reach of their means. Grateful mention was made here of the services rendered by Mr. H. Knox, who laboured among them last winter. The same may be said of all the other stations in which Mr. Knox laboured, and the strong desire was expressed by all that he might return again this winter.

On the 23rd and 24th of July I visited

PARRY SOUND.

Our cause here is in a very peculiar condition. It is by no means declining, as is testified by the fact that ten names were added to the roll at this communion season. They have been so long without that regular supply and oversight which are so necessary to the welfare of a congregation in their peculiar circumstances that they are beginning to lose heart. Their case is one in which the Home Mission Committee might, without committing any grievous error, leave in abeyance the rules by which they are usually governed in giving grants, and make a grant to this field sufficient, with the promises of the people, to warrant a missionary to cast in his lot with them. I am certain that, with the right man as their missionary, the grant might be reduced from year to year until it reached normal proportions. Mr. D. M. Ramsay, of Knox College, supplied here during the first three months of the term, and Mr. M. Pollock, of Queen's, during the latter part of the term just closed.

I was enabled to reach the stations above mentioned conveniently from Bracebridge as a central point; but as the work from this to its close lies in the extreme north of Parry Sound district, I find myself on the 3rd August on the road for a tour through the country north of the Maganetawan. I am not alone, however, as I have persuaded our worthy convener, Mr. Moodie, to occupy a seat on the buckboard, that he may enjoy a little of the sweets of missionary life, and know somewhat more of this extensive field than can be gleaned from reports. Mr. Moodie had also