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OCTOBER, 1879.

## Moderator's Circular.

### HOME MISSION.

*To the Members and Adherents of  
the Presbyterian Church in Canada.*

DEAR BRETHREN,

It seemed good to the General Assembly of the Church, at its recent meeting in the City of Ottawa, to give instructions for the preparation and issue of a brief appeal to the Members and Adherents of the Church, setting forth the condition and requirements of the Home Mission Fund. The Assembly further enjoined every minister to read the appeal on some Lord's day before the end of the month of September, and to afford opportunity to every individual to contribute, by subscription, or in any other way that the Session or Deacons' Court may have previously resolved upon.

The Home Mission work of the Church, and the Home Mission Fund without which the work cannot be carried on, have been so often and so fully brought before the Courts of the Church and before the Congregations, that it may seem almost unnecessary to enlarge on the subject. But, in accordance with the instructions of the Assembly, we now desire briefly to set this matter before you, seeking to stir up your minds by way of remembrance, and, in dependence on the blessing of God, to draw forth your interest, your prayers and your liberal contributions in behalf of a work of such importance. Let us, therefore, ask your attention to a few considerations bearing on this subject.

With reference to the great and urgent duty of prosecuting with zeal and diligence the work of Home Missions, let us remind you of of the peculiar circumstances of our Church. The various branches of the Church have generally marked out with sufficient clearness in their several circumstances and in the

providential leadings of the Great Head of the Church, their peculiar mission and work in connection with the advancement of the Redeemer's Kingdom. Now, most evidently, the great work laid on us is what may be called Home-Mission Work. In the older countries the land is in a great measure fully occupied, the population is comparatively stationary, the people, generally, are within reach of the means of grace and the congregations remain from year to year with little or no change. But in our Dominion it is different. "There remaineth still very much land to be possessed." Our population is largely increased from year to year, our Congregations are rapidly multiplied; new Congregations and new Mission Stations are reported every year. Into some parts of our field, as Manitoba and the great North-West, thousands and tens of thousands are pouring every season; and surely it is our duty to supply them, or to help them to supply themselves, with the means of grace, for it is evident that for years these new settlers must have assistance. It is especially necessary that we sustain, and, if possible, extend the work in Manitoba and the North-West. Last year the amount of \$11,000 was expended in this section of the territory of our Church, and even a larger amount will be required this year. It must be borne in mind that, for the present, the support of Manitoba College is largely drawn from the Home Mission Fund; and, in the judgment of those most competent to form an opinion, it is essential to sustain this Institution.

That you may have some definite idea of the work, let us lay before you a few particulars gathered from the Home Mission Report laid before the Assembly. In the Western Section of the Church, the Home Mission Committee assisted in sustaining 144 Mission Fields, with 390 Preaching Stations, attended by 4,502 families and 4,729 communicants. The Stations themselves raised \$31,105.32 for their supply and for churches, while they received from the Committee \$20,704.94. Further,

eighty-seven Congregations received supplement to enable them to sustain a settled ministry, to the amount in all of \$9,714.29.

Again, in the Eastern Section, the Home Mission Committee supplied twenty-six vacant Congregations and 105 Mission Stations throughout the bounds of the several Presbyteries, while the Supplementing Fund assisted forty-six Congregations to retain settled pastors. There is thus much real work being done, quietly and with little romance thrown around it, but it is good work, and the results are worth all the labour and means expended.

As to the condition and requirements of the Fund, let us say a few words. In the West there is a debt of \$11,000, and there is needed for the work of the present year \$35,000—in all \$46,000. In the East, where the debt is \$2,400, the amount required for the present year is \$11,000—in all \$13,400. Let it be observed that the debt, both in the West and in the East has been incurred simply in consequence of the rapid expansion of the work. The Committees might have avoided debt, but this would have been done by rejecting urgent applications for help, by consigning many of our brethren to silent Sabbaths, by removing candlesticks from their places in many dark parts of the land. They felt, in many instances, that they dared not do this, and hence assistance was granted, even at the expense of incurring debt. The grants have been cut down to the utmost, and the estimates for the year have been made with all regard to economy in the administration of the means that may be put into the hands of the Committees. The amount raised last year was, in all, including congregational and Sabbath school contributions, donations, bequests and grants from other churches about \$30,000, in the western section, and \$9550 in the eastern section. To clear off the existing debt and provide for the demands of the year, we require at least fifty per cent. more than was raised last year. But surely this should be accomplished with comparative ease. Were every congregation in the Church to take up this matter in the spirit of the churches of Macedonia—if there were a "willing mind" in all the members of our Church, the amount required would be easily obtained.

The truth is, in the Western Section, the contribution of even 58c. from each communicant, and in the East 46c. from each communicant, would produce what is needed. Surely this can be accomplished. Comparatively few are unable to give the average just named, while it is confidently hoped that very many whom the Lord hath blessed with increased means will feel called upon to give as the Lord hath prospered them. It is only recently that, in the pages of our "Record," attention was called to some very liberal contributions for Foreign Missions. Shall we not have to

record some such noble gifts for our Home Mission? We trust there will be some; at all events, let all give according to their ability—as God hath prospered them; let none withhold their contribution; let no congregation stand aloof in this work. After several years of depression there are signs of returning prosperity. God hath blessed us with a most bountiful harvest. There is not only abundance for man and for beast, but a large surplus to dispose of to those who need such supplies as we can part with. "Honour the Lord with thy substance and with the first fruits of all thine increase."

The General Assembly has rejoined that an opportunity be given to every individual to contribute, by subscription, or in any other way that the Session or Deacons' Court may consider best. We do not desire to dictate or to interfere with the judgment of the Sessions or Deacons' Courts of the Church, but we would press the importance of adopting some systematic method of collecting the free-will offerings of the Christian people for missionary objects, so that there may be something beyond a mere collection on a Sabbath day. It is recommended, too, that the important matter of Home Missions be brought before Sabbath-schools and Bible-classes, and that they have an opportunity of giving at least a portion of their contributions to this object.

We earnestly and affectionately appeal to you, dear brethren, in behalf of this important object. We appeal to you as true patriots, sincere lovers of your country. We know, on the best authority, that it is righteousness alone which exalteth a nation, and how can we more effectually promote this righteousness than by spreading a pure gospel throughout the land? We appeal to you as loyal members of the Presbyterian Church in Canada. We seek not to hinder the growth and prosperity of other Churches. We rejoice to hear of their progress. But we love our own Church—the church of our fathers—and we desire that those who have been nurtured within her pale shall not be compelled to sever their connection with her, and seek ordinances elsewhere. We appeal to you as God's stewards, who are entrusted for a time with the use of a portion of His goods, and who must render an account to Him of the use or abuse of the substance now in your hands. We appeal to you as professed followers of the Lord Jesus, redeemed by His blood, consecrated to His service, members of His kingdom now, and fellow-heirs of the heavenly inheritance. You are not your own, but His. Seek then to glorify Him with your bodies and your spirits, with all that you are, and with all that you have. May His love constrain you to live not unto yourselves, but unto Him who loved you and gave Himself for you. May the Lord by His Spirit open your hearts, and dispose you to

devise liberal things and to give, not in a niggardly spirit but with open-handed, liberality, not grudgingly but cheerfully, consecrating your gifts as you have consecrated yourselves to the Lord, and following your gifts with earnest, fervent, continual prayer. So shall your giving to the Lord bring a double blessing—a blessing to your brethren, who, through you, may enjoy the means of grace, and a blessing to yourselves, for “God loveth a cheerful giver,” and hath promised that “the liberal soul shall be made fat, and that he who watereth shall be watered also himself.”

Finally, be prompt in your contributions. At once, “let every one lay *oy* him in store as God hath prospered him, that there be no gatherings,” when your contributions are required to be sent forward. Seek promptly to replenish the treasury of the Lord. It has been said: “He gives twice who gives quickly.” Come into the courts of the Lord, and “bring an offering” with you. And may He bless you in your basket and in your store, bless you with temporal blessings; and with spiritual blessings; and may He abundantly bless our Home Mission Work, so that “the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.”

In name and by authority of the General Assembly.

WILLIAM REID, *Moderator.*

TORONTO, 1st September, 1879.

ALONG WITH THIS CIRCULAR there has been sent to each Kirk-Session and Presbytery an estimate prepared by Mr. J. McMurrich, chairman of the Assembly's Finance committee, of the amounts required for all the schemes of the Church, and the average amount per communicant required to make up the whole.

The total amount required during the current year is estimated as follows:—

Assembly Fund.....	\$5,150 00
French Evangelization.....	23,500 00
Home Mission (West).....	46,000 00
Foreign Mission (West).....	25,000 00
Montreal College.....	4,000 00
Knox and Queen's Colleges.....	12,000 00
Aged and Infirm Ministers' Fund (West).....	5,500 00
Halifax College, Home Mission and Foreign Mission (East).....	25,320 00
Total.....	\$146,470 00

The average amounts required per communicant, in the several districts are found to be in the following proportions.—

In the Maritime Provinces.....	\$1.28 each
Western Section (for territory assigned to Queen's and Knox Colleges)	1.43 “
Eastern Section (for territory assigned to Montreal College).....	1.58 “

“But,” Mr. McMurrich says, “it must be borne in mind that many members and many congregations will not come up to the average amount, and every one who can possibly do so, will require to give much more than the average stated, otherwise the funds absolutely necessary for carrying on the great Schemes of the Church will fall lamentably short, and thus the work of the Lord be hindered. It is pressed, therefore, on the attention of Presbyteries and congregations that, in dependence on the blessing of God from whom alone the willing mind and the ready heart can come, means be taken to raise the standard of Christian liberality, so that each may give “as God hath prospered him,” and that every congregation may contribute to the several Schemes of the Church. The Committee lay great stress on the organization of Missionary Associations where there are no Deacons' Courts. At all events, there should be something beyond a mere collection on a Sabbath day for an important Scheme of the Church, as many things may occur to make such a collection altogether below what the congregation should give. The Supreme Court of the Church has repeatedly recommended the formation of Missionary Associations, and it is hoped that soon in every congregation such organizations will be formed.”

### Editorial Correspondence \*

EDINBURGH.

THE HIGH STREET of Edinburgh is not easily described. There is nothing to which one can liken it. Whatever you may think of it and its extraordinary environments as they now appear, must be qualified by recollecting what it was two hundred and fifty years ago, and by taking into account the many strange and stirring events which have transpired on its pavement. High street runs nearly in a straight line from the Castle to Holyroodhouse—a good Scottish mile. On a map it looks like the spinal column of some huge megatherium, with streets and lanes, closes and vennels branching from it to right and left like so many ribs. It is well called “Auld Reekie,” for it is lined on either side by soot-be-grimed houses of uncommon height and antique appearance—tenements rising upon tenements till eight and ten stories are piled on top of each other and finally vanish

\*The first General Assembly was held in the Magdalen Chapel in the Cowgate, not in St. Giles' as inadvertently stated last month. C.

from view amid stacks of chimneys, turrets, and sharp pointed gables in inconceivable confusion. Till the middle of last century this was the grandest street in Scotland. These weird looking houses were formerly the abodes of rank and fortune. Once, it was the New Town. Even the "closes" and dark alleys—now so hideous to look into, and swarming with a squalid population—then led to genteel mansions and beautiful gardens. Many of them still bear historic names, and have their archways adorned with armorial bearings, telling how some of them belonged to the Knights Templars, and the Knights of St. John. On others you find latin inscriptions, as over the gateway of the Canongate Tolbooth, the old city jail—which preserves its peculiar motto,—*SIC ITUR AD ASTRA*! That *some* have found the dungeon of the Tolbooth a short road "to the stars" is beyond a doubt. It was while a prisoner here that the noble Marquis of Argyll—the proto-martyr of his time—was "adjudged to be execute to death as a traitor" (for adhering to the Covenant) "his head to be severed from his body at the cross, and affixed to the same place where the Marquis of Montrose's head was formerly." "I had the honour," said Argyll to set the crown upon the King's head, and now he hastens me to a better crown than his own." So saying, he walked up High Street to the cross, mounted the scaffold with composure, knelt in prayer, and had his head struck off with "the Maiden." Up this street, too, was dragged in savage triumph his noble son, another martyr in the cause of civil and religious liberty in Scotland, of whom it is said that, falling upon his knees, he embraced the instrument of his execution with the pleasant remark that "it was the sweetest maiden ever he kissed, it being a mean to finish his sin and misery, and his inlet to glory—for which he longed." Besides these, the many other martyrs and confessors who in the dark days of persecution suffered in Edinburgh were led along this street to execution. And from remote times it has been the avenue by which the kings and would-be-kings of Scotland have passed from the palace to the castle. Bonnie Prince Charlie went through it in state in the year '45; George IV, in 1822:

Queen Victoria in 1842. The vice-regal procession, however, which annually precedes the opening of the General Assembly now takes a more circuitous road to reach the Assembly Hall.

HOLYROOD PALACE, though shorn of much of the grandeur it had in the olden time, is still a large and beautiful pile of buildings, enclosing an open area of nearly one hundred feet square. The oldest part of it, known as Queen Mary's rooms, and which remains very much as when she occupied it, was built in 1525. The rest was erected by Charles II, about 1679. The public rooms, in which the state Levees and receptions are held, are large. The picture gallery, used during the sittings of the Assembly as the Lord High Commissioner's dining room, is one hundred and fifty feet in length. Its walls are adorned by a hundred full length portraits of Scottish Kings, and, when lighted up, and enlivened with a band of music and the table-talk of a hundred ministers, and other distinguished guests, it presents a very brilliant appearance. Alongside of the Palace are the ruins of a small Chapel—all that remains of one of the wealthiest and most extensive ecclesiastical establishments in Scotland prior to the Reformation. THE ABBEY originated in a Convent founded by David I, whose zeal in erecting monastic institutions over Scotland was only surpassed by the iconoclastic enthusiasm of the Reformers in pulling them down. This Monastery of the HOLY CROSS, as it was first called—and which accounts for the name *Holyrood*—was suppressed along with others at the time of the Reformation. The large church attached to it, which served as the Canongate parish church, was burned. The nave, however, was repaired by James VI, and gorgeously fitted up as his private chapel. On leaving Scotland, at the time of the Union, he had thrown off his Presbyterian mask, which, it is alleged, cost him no great effort to do. Fourteen years later he came back to Holyrood a full blown Episcopalian, and for the first time introduced episcopacy into the royal chapel. But an infuriated mob made short work of the organ and gay paraphernalia. James II of England thought proper to introduce the mass in it. This time the people demolished the building

itself, though it was afterwards restored. But in 1768 its heavy stone roof fell in with a crash, leaving the bare walls and the exquisite stone tracery of the east window to preach sermons to succeeding generations. Within this old chapel, kings have taken their coronation oaths. Mary Queen of Scots and Darnley were married in it; and, beneath its floor, Darnley's dust, and that of crowned heads and peers of the realm, lies mingled with kindred dust.

The contrast betwixt the irregularity of the Old Town of Edinburgh and the symmetrical streets and squares of the modern Athens is not more remarkable than that betwixt their respective inhabitants. On the one hand you find the highest order of intellectual culture and refinement; men of leisure living in their club-houses; literary men; lawyers, surgeons, divines, educationists, at the top of their professions, engaged in conducting hospitals, schools, colleges and other benevolent institutions that cannot be told for number. And yet, you find on the other hand, in the Cowgate, and the Grassmarket, and the purlieus of High Street, a poverty-stricken, degraded, mass of humanity the existence of which in the heart and centre of the capital of Scotland must seem incredible to any one who has not seen it with his own eyes. Bad enough as it is, what would it be without the ragged schools founded by Dr. Guthrie, and the toiling missionaries, and benevolent men and women who are striving, hoping against hope, day and night, to bring about a better condition of things?

The custom which obtains in Canada of "billeting" members of Assembly upon the inhabitants, does not prevail in Edinburgh. As a rule, the several commissioners lodge in their "own hired house," as St. Paul did at Rome, or at the Hotels of which there is no lack. An exception was made to this rule, however, at the meeting of the first General Presbyterian Council in 1877, when the strangers and foreigners who at that time came from the ends of the earth to the Metropolis of Scotland were entertained during their sojourn with princely hospitality by the citizens. In this way acquaintanceships were formed which ripened into friendships; so that when I returned to Edinburgh, on the 23rd of May last, I had only to announce myself as "Old Pan" come back again to receive a hearty welcome in a certain palatial mansion in Chalmers' Crescent. I shall not refer particularly to the courtesies of a more public kind that were extended to the Canadian delegate on this occasion. They were neither few nor small, afford-

ing cause for lasting gratitude, and not less for thankfulness, as indications of deep interest taken in the affairs of the Presbyterian Church in Canada by the parent Churches, and, may I venture to add, by His Grace the Lord High Commissioner and the Countess of Rosslyn, whose marked kindness at the Palace I do not know how to acknowledge. I only mention it as *one* of the inexplicable mysteries of my Edinburgh experiences.

It was good to see and hear so many of the men whose names have been long familiar—the men who are leaving their impress on society, and who are to some extent moulding the thought and public opinion of the nineteenth century: men of independent minds, who are not mealy-mouthed, but give utterance to strong convictions in vigorous speech:—such ministers in the Old Kirk as Principal Tulloch and Dr. Crombie of St. Andrew's; Principal Pirie, Dr. Mulligan, and Professor Black, of Aberdeen; Dr. Phin, Professors Charteris and Flint, and Dr. Archibald Scott of Edinburgh; Dr. John Marshall Lang, and Dr. Dodds, of Glasgow; Dr. Story, of Rosneath, Dr. Cunningham, of Crieff—the historian of the Church—Dr. Cook, of Borgue, Dr. Herdman, of Melrose, and the Macleods; and elders like Lord Polwarth, Sir James Ferguson, James A. Campbell and T. G. Murray. And in the Free Church, Revds. Sir Henry W. Moncrieff, Principal Rainy, Professor Blaikie—the litterateur—Drs. Begg, Moody Stuart, Walter C. Smith, and J. Murray Mitchell, of missionary fame; Messrs. Wilson, of the Barclay Church, Ross, of Rothsay, together with the Browns, and Bonars, and Balfours, and many elders unknown to me by name, save and except the Earl of Kintore who is a host in himself, and was first to give me the right hand of fellowship in that great Assembly. Of ex-Canadian members of Assembly, I have good reason to remember Rev. W. M. Black, of Auwoth, who laid me under many obligations; and Rev. John McTavish, of Inverness, who made a long arm to greet me in the Free Assembly. Among the non-members present during the discussion of Canadian affairs were Revds. Dr. Snodgrass, of Canobie; Messrs. John Cameron, Dumoon; Charles M. Grant, Dundee; Andrew Paton, Penpont; and John Whyte, Queensferry. To speak of the debates in either Assembly would occupy too much space, and the feeling that I have already trespassed on the patience of some of my readers reminds me that these imperfect sketches must draw to a close. So I bid adieu to Edinburgh, hoping that at next meeting of these General Assemblies the Presbyterian Church in Canada will be more worthily represented.

How I got away from Edinburgh,—next month.

## The Sabbath School.

## INTERNATIONAL LESSONS.

## THE TYPES EXPLAINED.

October 12th.] [Hebrews ix : 1-12.]

**GOLDEN TEXT** :—*For by one offering He hath perfected for ever them that are sanctified.* Heb. 10 : 14.

**HOME READINGS** :—M. Exo. 36 : 1-38. T. Exo. 37 : 1-29. W. Heb. 9 : 1-28. Th. Lev. 16 : 20-34. S. Heb. 10 : 1-18. S. Heb. 10 : 19-31

**Verse 1.** *The first covenant*—the Mosaic economy; *had*, it is now a thing of the past; *ordinances of divine service*—a firm of worship instituted by God. *A worldly sanctuary*—The Tabernacle was made of perishable materials, contrasted with the heavenly sanctuary in vs. 12, 13. For a description of the Tabernacle see Exo. ch. 25-27. That was a shifting temple suited to the unsettled state of the then church. Vs. 2-5 Recount the contents of the Tabernacle, which was divided into two parts—the first or outer, called "The Sanctuary," or holy place; the second, "The Holy of holies." Of *The candlestick*, a carved representation is still to be seen on the Arch of Titus in Rome. *The table* was for the *show-bread*, i. e. the show of the bread; twelve loaves, for the twelve tribes, were placed on it. Christ is the Bread of Life, John 6 : 35. *The second veil*—the first veil was the door of entrance to the sanctuary, the second, that which separated it from "the Holiest of all," in which were the golden censor and incense, typical of Christ's intercession for us. *The ark of the Covenant*—symbolizing His obedience to the Law. *The manna*—preserved from putrefaction, teaches that it is only in Christ that we are kept pure. *Aaron's rod*—reminds us of God's interposition on behalf of His people, as well as of the institution of the priestly office, Num. 17 : 5-10 and 20 : 8-11. *Tables of the Covenant*—the ten commandments—the moral law—our schoolmaster to bring us to Christ, Gal 3 : 24. *The mercy seat*—of pure gold, representing Christ's perfect righteousness. *Cherubims of glory*—symbols of the divine glory in angelic form. V. 6. Here follows mention of the services performed in the Jewish Tabernacle. *Ordained*—when every thing had been divinely arranged. *The priests went always into the first*—regularly twice a day, at least. Exo. 30 : 7-8. But they may not enter the second—even priests must not usurp the prerogative of Christ, as is done in the confessional. V. 7. Only the High Priest. He must go alone. Christ trod the wine-press alone, Is. 63 : 3. Through Him alone is salvation, Acts 4 : 12. Once every year—rather on one day—on the 10th of the 7th month. Lev. 23 : 27. *Not without blood*—signifying that our great High Priest must shed his precious blood for us. *For himself and the people*—Here is a difference: the Jewish priest was a sinner needing cleansing and pardon. Our High Priest had no sins of His own, 1. Cor. 1 : 15. But he made atonement for transgressors, 1. John 1 : 17. V. 8. *The Holy Ghost signifying*—All Scripture is by inspiration of God—the Holy Ghost, 2. Pet. 1 : 21. And he only gives understanding, Job. 32 : 8. *The way into the holiest*—into heaven, was not so clear in the Old Testament as in the New. It was very difficult for the Jews to comprehend the full import of their ceremonial. V. 9. *Figure*—The Tabernacle and its observances only prefigured a clearer and better dispensation Vs. 10-12. *Which stood*—consisted in. *Carnal ordinances*—outward, affecting only the flesh. *Imposed on them*—rendered obligatory, a burden compared with Christ's service. Matt. 11 : 30. *But Christ*—the Messiah—*being come a high priest of good things*—there is therefore no more need of the Levitical priesthood observances. *He entered once*—Once for all—the Antitype, in this, as in every other respect, excelling the type. FOR BY ONE OFFERING &c. Ch 10 : 14.

## THE TRIUMPHS OF FAITH.

October 19th.]

[Hebrews xi : 1-10.]

**GOLDEN TEXT** :—*For he endured, as seeing Him who is invisible.* Hebrews 11 : 27.

**HOME READINGS** :—M. Gen. 4 : 3-15. T. Gen. 6 : 5-22. W. 17 : 1-9. Th. Acts 16 : 25-34. F. Heb 10 : 32-39. S. Heb. 11 : 1-10. S. Heb. 11 : 13-40.

Having demonstrated the excellency of the Christian dispensation, Paul in ch. 10 : 38 states by way of conclusion,—"Now the just shall live by Faith" Here he proceed not so much to define what faith is, as to enumerate some of its elements and capabilities, adducing familiar examples in proof of his statements. It is of faith in the widest sense he speaks.—Faith in God—a retrospective as well as prospective faith.

**Verse 1.** *The substance of things hoped for*—Faith converts the promises of God into realities, so that the believer is as sure of blessings as if he had them. Hope implies the existence of faith though it does not reach so far, Rom. 8 : 25. *Evidence*—demonstration, convincing proof to the mind of what the eye cannot see. V. 2. *The elders*—the ancient believers. *Obtained a good report* it is recorded to their credit, God himself testifying to their Faith as in vs. 4. 5. 39. V. 3. *The worlds* not this earth only, but all worlds. It requires a strong exercise of faith to believe that God made these out of nothing. Neither reason nor analogy would convince us of that but by faith we accept the word of God for it, and, acknowledging the miracle of creation, we believe all things are possible with Him. V. 4. *Abel*—the first martyr to faith. *A more excellent sacrifice*—Not so in itself, but because it was of God's appointment—a sacrifice of atonement, while Cain's was one of thanksgiving. *Obtained witness*—the testimony of God as recorded in Gen. 4 : 4, both as respected Abel and his sacrifice. The believer's person is accepted first, then his offering. *Yet speaketh*—The influence of our lives whether good or bad, does not end at death—Most important consideration. V. 5. *Enoch*—another of those "elders," gave evidence of his faith in that "he walked with God," Gen. 5 : 22. His, a progressive faith and pleasing to God. *Translated*—suddenly removed without death, only changed as the living shall be at Christ's coming. *Had this testimony*—the testimony of Scripture already quoted. He also had the testimony of his own conscience. All God's people have the witness of the spirit that they are such, Rom. 8 : 16. V. 6. *But without faith*—such a faith as shall enable us to walk with God—an active, progressive faith. *He that cometh*—as a worshipper, *must believe*—"Blessed are they that have not seen and yet have believed," John 20 : 29. *Diligently seek*—perseveringly and earnestly—who "knock," Matt. 7 : 7; who "strive" or agonize, Luke 13 : 24. V. 7. *Noah being warned*—under the influence of reverential fear, *was moved* to action. His neighbours would have been saved too had they taken heed of the warning and believed. "So the people of Nineveh believed God," Jonah, 3 : 5. But even the carpenters who built the Ark were drowned! Let teachers think of this. *Condemned the world*—unbelievers were rebuked. A good example is the best kind of rebuke, Matt. 5 : 16. *Became heir*—If we are the children of God, then heirs, Rom. 8 : 17. Vs. 8, 9. *Abraham*—"faithful Abraham," Gal 3 : 9, first proved his faith by implicit obedience to the call of God, Gen 12 : 1-4. *Should after receive*—the promise was rather for his posterity than himself. The crown of righteousness is laid up for believers, they cannot have it just now. 2 Tim. 4 : 8. *Sojourned*, as a stranger in a foreign land. *In tabernacles*—in movable tents as strangers and pilgrims do. V. 10. *Looked for a city*—a permanent habitation. The new Jerusalem described in Rev. ch. 21. *Foundations*—which tents had not, and such as cities built by men have not. *Whose builder is God*—He planned it for his people and prepares them for it, John 14 : 2.

## FAITH AND WORKS.

October 26th.]

[James ii : 14-26.

GOLDEN TEXT :—*For as the body without the spirit is dead, so faith without works is dead also.* James 2 : 26.

HOME READINGS :—M. Gen. 15 : 1-21. T. Josh 2 : 1-24. W. Rev. 4 : 1-25. Th. Gal. 3 : 1-29. F. Ps. 15 : 1-5. S. Jas. 1 : 16-26. S. Jas 2 : 14-26.

THE AUTHOR of this epistle was not the brother of John so often mentioned along with him, but either James the son of Alphaeus, or "the Lord's brother," Gal. 1 : 19. & Matt. 13 : 55; if indeed these titles do not refer to one and the same person. The son of Zebodee was the first apostle who suffered martyrdom. Acts 12 : 2. This is called the GENERAL EPISTLE because not addressed to a particular person or church, but was intended for general circulation. It is intensely practical throughout, dealing with erroneous views of Christianity which had thus early manifested themselves, and with vices that continue to the present time. James denounces pride, ambition, boasting, swearing, duplicity, presumption and cantankerousness generally. He administers a scathing rebuke to unjust and ungenerous rich men in ch. 5. Luther and others have supposed his teaching to be irreconcilable with Paul's doctrine of "Justification by Faith." But Luther lived to see and confess his mistake. The more this lesson is studied the clearer does it appear that there is no discrepancy. James combats not St. Paul but those who misunderstood his meaning; Paul speaks of faith as justifying the sinner in the sight of God; James, of works as they appear, essentially in the sight of men.

Verses 14-16. *What doth it profit*—what use is it for a man to say so and so, if his character and conduct are glaringly contradictory of the statement; nobody will believe him. That kind of faith may quench an easy conscience, but it will not save a man—and that is the crucial test. You may say, to a needy brother or sister "be ye warmed and filled," but if you do nothing they may die of starvation. The inoperative profession of sympathy illustrates the imperative profession of faith. V. 17. The conclusion is that inoperative faith is a dead faith. "Thou hast a name that thou livest but art dead." Rev. 3 : 1. *Bring alone*—separated from vital energy. V. 18. *Show me thy faith without thy works* if you can. Mix requires ocular demonstration in some form or other. The question is not as to the grounds of belief, but the demonstration of it. God "tempted" i. e. tried Abraham, to put his faith to this test, and it stood the trial. Jesus plainly taught St. James' doctrine, Mat. 7 : 6-20. V. 19. *Thou believest there is one God*—rather, that God is one. This is the first principle of religion, and good as far as it goes; but it will not save you. Besides, your creed may be all right, and loudly expressed, but if it does not regulate your life properly, what good will it do you? The faith of devils goes as far as yours, for they also believe, but their belief only adds to their torment. It was to Bolshazzar's condemnation that "he knew all this," but did not bumble himself, Dan. 5 : 22. V. 20. *Wilt thou know, O vain man?* You think you know a great deal more than you do, lay aside your unwillingness to learn that such faith as yours is dead—idle—useless—un-availing to save. Vs. 21-25. *Abraham*—Paul cited Abraham as being justified in the sight of God by faith; James claims him equally as an exponent of his doctrine. He demonstrated his willingness to do God's bidding, regardless of consequences. So his faith wrought with his works—was a working faith. *Faith made perfect is evidenced* by works of self-denial. Vs. 24-25. *Ye see them*—in this notable instance—faith expressed in action, and how that it availed to save, for "it was imputed into him for righteousness." RAHAB, a humbler example; even in her case you see the same thing—faith and works going hand in hand. Josh. 2 : 1-22. Heb. 11 : 31. V. 26. As the human body deprived of breath—the life-giving principle—becomes a loathsome carcass, so faith without works is DEAD

## THE PERFECT PATTERN.

November 2nd.]

[1 Peter. ii : 19-25

GOLDEN TEXT :—*Who did no sin, neither was guile found in his mouth.* 1 Peter 2 : 22.

HOME READINGS :—M. Heb. 13. 1-13. T. Jns. 5 : 7-20. W. John 15 : 13-27. Th. 1 Peter 2 : 19-25. F. John 13 : 1-17. S. Mat. 5 : 33-48. S. Luke 6 : 21-36.

SIMON PETER was one of the first called to be an apostle. He and his brother Andrew were sons of Jona, belonged to Bethsaida, and were fishermen by trade, Mark 1 : 35. Jesus gave him a new name, Cephas—a stone, John 1 : 35. Elsewhere, addressing him as Peter, says to him—not of him—"upon this rock I will build my church." Matt. 16 : 18—referring to Himself, as seems probable from St. Paul's allusion to "The chief Corner stone," Eph. 2 : 20. There is no proof in the Bible that Peter ever assumed a primacy over the other apostles; nor did the others ever admit any such preeminence. Paul declares himself "not a whit behind the chiefest of the Apostles," 2 Cor. 11 : 5 and 12 : 11. In Gal. 2 : 11, he says that he withstood him to the face, because he was to be blamed. Peter only claims for himself Presbyterianity—"who may also an elder," 1 Pet. 5 : 1. This epistle was written to the scattered Christians (V. 1) from Babylon, ch. 5 : 13, where it is supposed he died in old age about A. D. 68. The story of his crucifixion in Rome, with his head downwards, has no historical foundation, nor is it certain that he met a violent death, unless the words of Jesus are so construed, John 21 : 18, which Peter recalls in his second epistle, ch. 1 : 14. That he was a married man is certain. Matt. 8 : 14. That his wife accompanied him in his missionary travels seems probable, 1 Cor. 9 : 5. The main objects of the epistle are to impress christian converts with the fact that they must expect persecution, and to inculcate patience and perseverance.

Verses 19-20. *Thankworthy*—acceptable to God. *For conscience sake*—not from mere stoical indifference to suffering, but on principle. *Wrongfully*—when accused unjustly, as were many of the Reformers and Scottish Covenanters. *What glory?*—what peculiar merit. *Brought*—beaten—the punishment of slaves. *Ye take it patiently*—making a virtue of necessity. *But, to suffer patiently* for well-doing is a glory, and always commands sympathy. V. 21. *Were we called*—with a heavenly calling, as all God's people are, Rom. 8 : 30 and 9 : 24. *Christ suffered for us*—not for Himself. His dying for us was the highest exemplification of "doing well," and laid on us an obligation to imitate his disinterestedness and patience. *Follow his step*—go as far as he did, even to laying down your lives for the brethren, if need be, 1 John 3 : 16. Vs. 22-23. *Did no sin*—committed neither sins of omission nor commission. He was holy, harmless, undefiled, separate from sinners, Heb. 7 : 26. *When he was reviled*—the wonderful prophecy in Isa. ch. 53, was literally fulfilled, Matt. 27 : 39. *Threatened not*—He even rebuked those who would have restrained his persecutors, Matt. 26 : 51. *Committed himself*—and his cause; with perfect resignation to the will of His Father, Matt. 26 : 39. *Judged righteousness*—the judgment of God is always right, Rom 2 : 2, hence we are perfectly safe in His hands. V. 24. *His own self* substituted for us there being none other that could have done it. *Bare our sins*—He became as it were chargeable with them, bore the punishment of them, and made atonement for them, thereby removing them from us. The reference is to the animals under the Mosaic economy upon which the sins of the people were symbolically laid and which were then sacrificed, Lev. 4 : 4, 20. Christ so bare our sins that He offered them along with Himself on the cross. *By whose stripes*—see Isa 53 : 5. V. 25. *For ye were*—before your conversion. *Going astray*—not driven but voluntarily going. We cannot remain stationary—but are either going in the right way or the wrong. *Returned*, conversion is more than conviction, it is turning from sin and going to God.



Our own Church

**T**HE Acts and Proceedings of the Fifth General Assembly, begun at Ottawa on 11th June last, have just come to hand. The goodly volume reflects credit on its compilers and printers, and also upon the Church. The minutes proper are admirable for the concise, business-like manner in which the proceedings of the Supreme Court are recorded. There is not a superfluous word, as it appears to us, in the whole record; and yet nothing is left unsaid that should be mentioned. It is all compressed in fifty pages! Surely this is *multum in parvo*. The Appendix, however, containing the reports of committees, Rolls of Presbyteries, and other information, extends to 262 pages of closely printed matter. As copies of the minutes are sent gratuitously to all the members of the Kirk-sessions, it is to be hoped that they will be carefully read and studied by them, and that steps will be taken in every congregation, by the ministers and other office-bearers, to communicate to the people generally so much of the contents of these reports as may be necessary to give them a proper conception of the work of the church to which they belong, in all its branches, as well as to impress upon them the consideration of their duty in contributing according to their several abilities for the maintenance and support of the various agencies employed. The RECORD will do what it can to assist in spreading abroad this valuable mass of information. Turning in the meantime to the Report of the Committee on Statistics, of which REV. R. TORRANCE, of GUELPH, is the *Convener*, we note the following figures respecting the numerical strength and equipment of the Church.

Number of Synods.....	4
Number of Presbyteries.....	35
Ministers on Rolls of Presbyteries, including Theological Professors.....	665
Retired Ministers.....	21
Ministers without charge....	14
Ordained Missionaries.....	4
Probationers in active service.	92
Ordained Missionaries in Foreign fields.....	14
<b>Total Ministers.....</b>	<b>750</b>

Congregations, exclusive of Manitoba.....	1,027
Pastoral charges reported.....	857
Vacancies.....	110
Churches and Stations.....	1,613
Families computed at.....	73,116
Communicants computed at.....	107,715
Increase of Communicants during year.....	8,885
Baptisms reported.....	9,851
Elders.....	4,079
Scholars reported in Sabbath-schools and Bible-classes.....	78,628
Sabbath-school Teachers.....	8,208
Contributions of the Sabbath schools for Missionary and other purposes; being an average of 16 cents per scholar.	\$12,599
Contributions for all Church purposes.....	\$1,110,380
Increase over last year.....	\$97,764

Throughout the whole Church, the contributions have been at the rate of \$17.30 per family; and \$10.30 per communicant. It is to be noted that there are no less than one hundred and four NON-REPORTING Congregations!

REV. DR. REID has received from Mr. John H. Thom, Toronto, under the will of his father the late John Thom, Esq., the following sums, viz:—

For Knox College.....	\$388
“ Home Missions.....	206
“ Foreign Missions.....	827 15

THANKS-GIVING DAY:—The Moderator is in correspondence with the Dominion Government, and there is reason to believe that a Day of General Thanks-giving will in due time be appointed.

MR. GEORGE MUNRO, a native of Pictou, but a resident of New York city, has endowed a Professorship in Dalhousie College, in Nova Scotia. He will pay the salary, \$2,000, the first year, and give money sufficient to make this the permanent salary. The new Professorship will be that of “Physics,” and Mr. J. Gordon McGregor, a son of Rev. Dr. McGregor, Agent of the Church at Halifax, has been chosen Professor.

DR. COCHRANE, of Brantford, Convener of the Assembly’s Home Mission Committee, has been employing his time usefully on the other side of the Atlantic. We have heard of him preaching in Paisley, his native town, to large audiences; and of his meeting with the Colonial Committee of the Free Church of Scotland. In many other ways, no doubt, he has been doing good service, for he is not the man to hide his light under a bushel.

REV. THOMAS M. CHRISTIE, one of our Trinidad Missionaries, is engaged in visiting the

congregations in the Maritime Synod. In August he completed the visitation of P. E. Island, where he spent 33 days, held 38 meetings, and travelled 800 miles. The collections taken up at these meetings amounted to about \$500. Mr. C. is now visiting the congregations in the Presbyteries of Sydney and Victoria and Richmond.

CHALMERS CHURCH, Quebec, is fortunate in having the prospect of getting Dr. G. D. Mathews, of New York, as their pastor. Dr. Mathews' aptitude for affairs will make his coming among us a valuable acquisition to the Church at large.

ST. ANDREW'S CHURCH, Halifax, has adopted the "Envelope System," and has no pew-rents. The experiment has been successful for the first year, the sum raised being in excess of any previous year, namely \$3,215. The sum of \$500 was given to the Schemes of the Church and to benevolent objects. The prospect for the current year is equally good.

CANNINGTON: Lindsay:—We regret to learn that the residence of Rev. Joseph Elliot, recently inducted to the charge, has been destroyed by fire, entailing a loss of over one thousand dollars—no insurance. The new church at this place is approaching completion.

MR. JOHN WILKIE, M.A., was ordained as a minister of the gospel, and designated as a missionary to Central India, by the Presbytery of Guelph, on Tuesday, the 9th Sept. The services which were very impressive were held in Knox Church, Guelph, with which Mr. Wilkie had from boyhood been connected. Rev. W. S. Ball preached an eloquent and most appropriate sermon, and afterwards presided at the ordination. Suitable addresses were then delivered. Rev. Professor MacLaren as representative of the Foreign Mission Committee gave the charge to the missionary, and presented him with a Bible; and Rev. Geo. Smellie, and Mr. Thos. McCrae addressed the people. It is understood that Mr. Wilkie will sail for India about the 11th of this month. We are sure he will go attended by the prayers and the best wishes of the Church that he may be blessed in his arduous work.

#### ORDINATIONS AND INDUCTIONS.

POINT EDWARD: *London Pres.*:—Rev. P. McDermid was inducted, 3rd September.

MANOTICK AND GLOUCESTER: *Clawa*:—Mr. John Munroe was ordained and inducted the 19th August.

NEW RICHMOND: *Miramichi*:—Rev. Peter Lindsay, late of Sherbrooke, Que., was inducted on 20th August.

BRIDGEWATER: *Lun. and Yarmouth*:—Rev. John Cameron was inducted, 4th September.

HAMMOND RIVER AND SALTSPRINGS: *St.*

*John's*:—Rev. D. Crockett was inducted, 20th August.

NEW DUBLIN: *Lun. and Yarmouth*:—Rev. A. Brown, formerly of Lun, Ont., was inducted on 16th September.

WHITBY: *Ont.*:—Rev. John Abraham, late of Watford, was inducted to St. Andrew's Church on the 9th September.

PICKERING: *Whitby*:—Rev. J. J. Cameron, of North Easthope, having accepted a call, his induction was appointed to take place on 30th September.

CALLS:—Rev. D. McGregor, late of New Dublin, N. S., has received a call to Merigomish, *Pictou Pres.* Mr. John Ross, of Toronto, has been called to Melville Church, Brussels, Ont. Mr. D. Tait is called to St. Andrew's Church, Berlin. In the Synod of the Maritime Provinces, Mr. W. H. Gray is called to Annapolis and Bridgetown; Mr. A. Macdougall to Cornwallis, North and West; Mr. T. C. Jack to Maitland, and also to Lunenburg, N. S.; Rev. J. Layton to Elmsdale and Nine Mile River; and Rev. J. K. Biaristo to Chebogue and Carlton. DEMISSION: Rev. T. A. Murray, of Riversdale, N. S.

#### NEW CHURCHES.

WARTON: *Owen Sound*:—A new church was opened for worship at this place on the 10th of August, by Rev. G. M. Milligan, of Toronto.

KINCARDINE: *Bruce*:—A handsome new place of worship for the congregation of Knox Church, was dedicated on 7th September. The Rev. Dr. Gregg and Rev. John Smith, of Toronto, and the Rev. J. Anderson, of Tiverton, conducted the opening services. The church is seated for a thousand persons, and is said to be one of the finest in Western Ontario.

WINNIPEG: *Manitoba*:—The fine new church which was begun here a year ago, was formally opened on 10th September. Professor MacLaren, of Toronto, conducted the morning service; Dr. Black, of Kildonan, officiated in the afternoon, and Rev. R. J. Laidlaw, of Hamilton, in the evening. The collections for the day amounted to \$367.93. The building is 102 feet long by 56 feet in width. The tower and spire reach 115 feet in height. The total cost of the building and organ will be about \$25,000.

#### Meetings of Presbyteries.

HALIFAX: 26th Aug.:—The Presbytery met at Elmsdale. Calls were sustained from Annapolis and Bridgetown in favour of Mr. W. H. Gray; from Cornwallis, North and West, in favour of Mr. Archibald Macdougall;

from Maitland in favour of Mr. T. C. Jack. All these calls were cordial and unanimous. Rev. A. B. Dickie was appointed to preach and moderate in a call in the Nine Mile River Church on Tuesday, Sept. 9, at 10 a.m. The Presbytery spent some time in considering the Estimate of the Assembly's Financial Committee, and the Clerk was instructed to issue a circular to sessions with regard to it.

**PICOU :** 2nd Sept. :—This Presbytery met at New Glasgow. A call from Merigonish to Rev. D. MacGregor was sustained. It was signed by 292 members and 117 adherents. Mr. MacGregor's induction, in case of his acceptance, was appointed to take place on the first Tuesday of October. A committee was appointed to assist in completing arrangements for the union of the two congregations at West River. The resignation of Rev. John Lees, of the pastoral charge of Westville and Middle River, was accepted and a suitable expression was placed on record of the Presbytery's estimation of Mr. Lees. The Mackenzie Bursaries were assigned to Messrs. James F. Smith, Maitland, and Duncan Cameron, St. Mary's.

**TURO :** 2nd Sept. :—This Presbytery met at Clifton. They record their deep sympathy with the congregation in the loss they have sustained in the removal of their late pastor, and they earnestly hope and pray that they may shortly secure the services of another as acceptable and devoted as their late minister. They regret to find that the financial affairs of the congregation are not in a more satisfactory condition, and they would recommend that a united, determined and immediate effort be made to meet all existing obligations. They urge that Sabbath-schools and prayer-meetings be established in every section of the congregation.

A committee was appointed to aid the congregation in making arrangements for the future. Committees were also appointed to visit congregations at present receiving aid in order if possible to bring them up to the status of self-support. The Finance Committee's estimate was considered. It was agreed that the whole subject be referred to the Committee on Statistical returns, with the request that they make an approximate estimate of the amount required to be raised by each congregation of the Presbytery in order to meet the amount apportioned to this Presbytery as a whole.

**LUXENBURG AND YARMOUTH :** 18th Aug. :—The Presbytery met at Luxenburg. Satisfactory trials for license were given in by Mr. Thomas Chalmers Jack who was licensed accordingly. Moderation in a call was granted to New Dublin. Arrangements were made for the induction of Rev. John Cameron into the pastoral charge of Bridgewater, on Thursday, the 4th September,—Rev. W. Robertson to

preach, Rev. E. D. Millar to address the minister and Rev. D. McMillan the people.

**MIRAMICHI :** 26th Aug. :—The Presbytery met at Newcastle. Rev. Peter Lindsay had been inducted into the charge of New Richmond. The great storm on the 19th had compelled the postponement of Mr. Boyd's ordination and induction. The Presbytery very reluctantly accepted the demission of Newcastle by Rev. James Anderson, the resignation to take effect after the second Sabbath of October. Dr. Jardine was appointed Moderator of session during the vacancy. Mr. Anderson had been Presbytery Clerk, and Mr. Houston was appointed his successor in this onerous office.

**OTTAWA :** 5th and 26th Aug. :—Rev. H. J. McDiarmid was appointed Moderator. Deputations were appointed to visit supplemented congregations and mission stations with reference to their connection with the Home Mission Fund. Mr. D. Findlay was licensed to preach the Gospel. Suitable minutes were adopted in reference to the resignation of Rev. Thomas Muir, of Metcalfe; and also of the Rev. James Carswell, of Aylmer, the Clerk of the Presbytery, and Convener of the Home Mission Committee. The Presbytery further recorded its sincere regret at the early removal by death of Rev. A. C. Morton, of North Gower—a young minister of talent and piety, who had been but a short time privileged to engage in preaching the Gospel. On the 26th August, the Presbytery installed the Rev. Duncan McNaughton as ordained Missionary with the pastoral oversight of the mission field of Alwyn and the Desert, for a term of two years at least. The field is extensive, the labour will be arduous, and Mr. McNaughton seems to be the man with muscle and heart for the work, and he shall have our hearty sympathy in his work of faith and labour of love.

**TORONTO :** 2nd Sept. :—A call from the congregation of Knox Church, Lancaster, to Rev. E. D. McLaren, of Cheltenham, &c., was produced, and parties were heard thereon, but the Presbytery resolved that the matter should not be decided on till next meeting, on the 30th current. Application was made for the appointment of one to moderate in a call for a colleague and successor to Rev. James Pringle. The application was granted, and Rev. J. Breckenridge was appointed to moderate at Brampton on the 16th of the month, at 2 p.m. After examination of Mr. David McLaren, the clerk was instructed to attest him for entrance as a theological student at Knox College. A minute was adopted in relation to the decease of Rev. Dr. Willis, ex-principal of Knox College; and a copy of the minute was ordered to be transmitted to his widow. A resolution was carried to unite East King with Aurora congregation, under the care of Rev. Walter Amos, and Rev. J. Dick was appointed to introduce him into

the former division of his charge. Other items of business were transacted, but of no public interest,

GUELPH : 9th September :—There was a large attendance of ministers and elders. Mr. Geo. Ballantine was certified as a student to Knox College. Arrangements were made for holding a Presbyterial Sabbath school Conference at Elora. Mr. Donald Tait accepted of a call from St. Andrew's Church, Berlin, and his ordination was appointed to take place on 24th Sept. Mr. John Wilkie delivered his trials for ordination which were sustained, and the Presbytery agreed to proceed to his ordination and designation as a missionary to India in the evening. Rev. Daniel Anderson tendered resignation of his charge—Moorfield and Drayton. There was a large amount of local business transacted.

STRATFORD : 2nd Sept. :—Twenty ministers and fourteen elders were present. Mr. William Fleming was examined and certified as a theological student. It was agreed to institute Presbyterial visitations of the congregations in order : and a committee was appointed to prepare questions suitable to be used on such occasions. A call from the congregation of St John's and St. Andrew's, Pickering, to Mr. Cameron, Shakespeare, was presented to him and accepted, and Presbytery agreed to his translation. The congregations of Hampstead, St. Andrew's and Shakespeare were united into one charge, and the stations of Tavistock and New Hamburg united into one mission field.

## Obituary.



THE REV. MICHAEL WILLIS, D. D. L.L.D. ex-Principal of Knox College, Toronto, died at the manse of Aberlour, Banffshire, Scotland, on the 19th August. Dr. Willis, accompanied by his wife, was on a visit to Rev. Dr. Sellar, and had preached for him in the parish church on the 10th of August : on the following day he was taken suddenly ill ; and, after a period of severe suffering, borne with Christian patience, he expired on the day above mentioned, in the eighty-first year of his age and the fifty-seventh of his ministry. His remains were entered in the High Church Burying-ground, Glasgow. The funeral was largely attended by members of the Free Church Presbytery and by ministers and members of other denominations. Few men have done so much for the advancement of Presbyterianism in Canada as our friend who has now gone to his rest and reward. During a period of twenty-three years his eminent talents were faithfully and assiduously employed in the teaching and training of candidates for the Christian ministry. Many of the

present ministers of the Presbyterian Church in Canada have reason to remember with gratitude their old teacher ; and the large number of his students who came to occupy prominent positions in the Church, attest the value of his instructions, and are his best monument. Dr. Willis was a native of Greenock, was ordained to the ministry in connection with the Old Light Burghers in 1821, and very soon attained a distinguished position as minister of Renfield Street Church, Glasgow, and as professor in the Divinity Hall. In 1839, along with his Synod, he joined the Church of Scotland. In 1843, Dr. Willis identified himself with the Free Church cause, though not without some degree of hesitation, and certain reservations of which he made no secret at the time, nor afterwards. But, while following what he honestly believed to be the path of duty, he remained to the end of his days a large-hearted, liberal-minded man, always willing to cooperate with other denominations, and to do good to all men as he had opportunity. His first visit to Canada was shortly after the disruption, when he came as a deputy from the Free Church to visit the Canadian churches. In 1847, Dr. Willis was appointed Professor of Theology in Knox College, Toronto, and continued to occupy this position, and to preside as Principal until 1870, when he resigned and returned to Britain—receiving a retiring allowance from the College of \$1200 per annum. He was not only a sound and accomplished theologian ; he was endowed with superior natural abilities. As a preacher and a platform speaker he had few equals. There was an earnestness and a power in his addresses which told with effect upon his hearers. And he was a genuine philanthropist—full of sympathy for the poor and the oppressed. He never refused an invitation to preach the gospel, when it was possible for him to comply. He was a pronounced opponent of slavery, and, during his residence in Toronto, gave freely of his time and his money to assist the coloured people of the Southern States in their endeavours to escape from bondage, and to breathe the free air of Canada. He was a member of the First Presbyterian Council held in Edinburgh in 1877, and since then he made a lengthened evangelistic tour on the Continent. Take him for all in all, we shall not soon see his like again. Mrs. Willis still survives and has the sincere sympathy of her many Canadian friends in her great bereavement.

MR. JOHN FORBES, of Goshen, Nova Scotia, died on the 18th August, at the advanced age of 91 years. He was a native of Scotland. In his twentieth year, he enlisted in the 93rd Highlanders, and spent four years with his regiment at the Cape of Good Hope. In 1814, the 93rd came to America and John Forbes was one of the men who fought bravely in the battle of New Orleans, in 1815. His regimen

entered the conflict 1000 strong, but only 200 answered the roll-call at the close of the fight. Forbes, though in the thickest of the fray, never received a wound. In 1815, he was discharged with a pension. He came with his family to Nova Scotia in 1830. The first eleven years he spent in Pictou, and the remainder of his life at Goshen. He became a Christian in the fifteenth year of his age, and joined the communion of the church at the Cape. He was ordained an elder in 1837. He delighted in every part of his work, and was a faithful soldier of the great captain of our salvation—liberal in his contributions, and ready to assist in every good work. He leaves eight children, the eldest having served a number of years in the eldership with himself. Two are ministers Rev. A. G. Forbes of the Bruce Presbytery, and Rev. John F. Forbes, of Pictou Presbytery. The youngest is a lawyer and Sabbath-school superintendent in the Presbyterian Church in Des Moines, Iowa. Mr. Forbes was honoured and beloved over the whole country side.

MR. JOHN C. BECKET, elder in Erskine Church, Montreal, died on the 5th September, in the 69th year of his age. Mr. Becket was a native of Kilwinning, Scotland. He came to this country in 1834, and had resided nearly ever since in Montreal, where he earned the respect and esteem of his fellow citizens by the active interest which he took in the benevolent institutions of the city, by his strict integrity as a man of business, and his exemplary Christian deportment in all the relations of life.

MR. RICHARD MCKEE. By the death of this respected elder, the first Essa congregation, Ont., has been deprived of a useful and honoured office-bearer; one who was constant in the discharge of duty, and whose wise counsels were always welcome and highly valued. He was a native of Ireland and was ordained to the eldership in 1855.

MR. ROBERT WILSON of Chatham and Grenville died on 20th June last in the 65th year of his age. He was ordained a deacon in 1846, and an elder in 1852.

MR. WILLIAM TORRANCE, an elder of the Presbyterian Church at Mimosa, Ont., died on 16th July, aged 78 years.

MRS. JANE MCGREGOR, wife of Mr. Donald Campbell, and daughter of late Rev. W. McGregor, died at Lot 16, P. E. Island, on 12th February last.

## Ecclesiastical News.

**F**ATHER CHINIQUY has had a very remarkable career since he left us, more than a year ago. From the day he landed in Australia until now, a continued ovation has

attended his progress from place to place. If he has not turned the world upside down, he has certainly created an interest in these Southern Colonies that has never been exceeded. He has not been eating the bread of idleness; everywhere, in season and out of season, this venerable and fearless apostle of Protestantism has been preaching and lecturing to immense audiences, assailing the strongholds of superstition, and asserting his right as a British subject to liberty of thought and speech. His life has been frequently in danger; he has been several times stoned, and not a few have acted as if they thought they would do good service by taking his life. But he has been mercifully preserved from harm, and at last accounts was in good health and spirits, none the worse of the extraordinary ordeal through which he has passed. He is probably on his way to New Zealand by this time. At Hobart Town, Tasmania, the announcement that Mr. Chiniquy's friends had engaged the Town-Hall for him to speak in created great excitement. The Catholics were determined to prevent the delivery of his lecture, the Protestants, on the other hand, were as fully determined to carry out their programme. Riot and bloodshed seemed imminent, and were only averted by the firm and prompt action of the public authorities. Two hundred and fifty special constables were sworn in. The volunteers were armed and called out at short notice; the artillery paraded the streets with their guns; the majesty of the law was vindicated; the liberty of the subject was secured, and Father Chiniquy delivered his lecture without let or hindrance.

THE EVANGELICAL ALLIANCE held its seventh conference in Basle, Switzerland, in the beginning of last month. A large number of delegates from all parts of Europe and America were in attendance. Pastor Ecklin, on behalf of the city, welcomed the guests in the Great Hall of the Vereinshaus. Dr. Schaff, of New York, represented the Anglo-Americans, and spoke at length of the vitality of Protestantism in America, calling special attention to the fact that the American churches were firm in their adherence to a strict observance of the Sabbath. He touched also on the Mormon question, and on the voluntary principles at work in America for the support of religious institutions. Dr. Anderson, of New York, spoke on Sabbath-schools, shewing their importance as respects the development of the life of the church. Dr. de Pressense, of Paris, discussed the Christian and anti-Christian influence of the press on national life.

PERE HYACINTHE, announces that he has no wish to found a new religion, nor to introduce Protestantism in disguise into the Roman Catholic Church. What he wants is that the Catholic Church shall reform herself in the line of the following propositions;—1. Rejection of

the infallibility of the Pope. 2. Election of bishops by the clergy and the faithful. 3. Celebration of public worship and the reading of the Bible in the vulgar tongue. 4. Liberty of marriage for Priests. 5. Liberty and morality of Confession. "Thus," says M. Loyson, "in labouring to reform our own Church, we shall prepare, on our part, for that future union of all the Churches of which Jesus Christ said, 'There shall be one flock under one shepherd.' We regard as brethren, and admit to the Communion of the Eucharist, without requiring them to separate from their particular Church, all those who profess the creed of the Catholic faith, desire sincerely the restoration of the visible unity of the Church, and adore Jesus Christ mysteriously but really present in the Holy Communion."

**PAN-PRESBYTERIAN:** The following are mentioned as among the deputies who will represent the Free Church of Scotland at the Council to be held next autumn in Philadelphia, Principal Rainy, Rev. Sir Henry Moncrieff, Dr. Begg, Dr. Blaikie, Dr. Adam, and the Earl of Kintore.

THE ENGLISH PRESBYTERIAN CHURCH, has sustained a great loss by the death of Dr. Lorimer, Principal of the Presbyterian College, London. Dr. Lorimer having ceased from his labours at the age of *sixty-seven*, has given rise to the remark that this period of life is peculiarly dangerous to men of intellectual work. At this age died Dr. Chalmers, Melancthon, John Knox, and St. Paul. Crown Court Church, London, so long a centre of attraction, has been declared vacant by the resignation of Dr. John Cumming, distinguished for his scholarly excellence, his theological lore, and critical acumen, no less than for the simplicity and chasteness of his style as a preacher and writer. It is reported that a movement is on foot to induce Principal Tulloch to go to London as Dr. Cumming's successor, and that in the event of his consent, the proposal of erecting a Presbyterian Church to be in connection with the Church of Scotland, on the Thames embankment, will be revived under Broad Church auspices, and with Dr. Tulloch as pastor. Dr. William M. Taylor, pastor of the Tabernacle church, New York city, and editor of the *Christian at Work*, has arrived in New York after a season of travel abroad. He was not persuaded to stay in London by the call to the church at St. John's Wood.

**PRESBYTERIANISM IN IRELAND.**—The minutes of the Irish General Assembly, recently published, contain some statements which are of interest as indicating the strength of that Church. It may be stated, in brief, that there are: 5 Synods; 35 Presbyteries, and about 615 ministers. Total number of families, 79, 632; communicants, 106,776; elders, 2,145; deacons, 6,716; raised for building or repairs

of churches, manses or schools, £35,711; Sabbath collections, £18,260; raised for Sustentation Fund, £23,424; mission collections, £12,487; by Sabbath-schools for missions, £2, 268; other collections, £15,717; total for the year, £154,377; contributed to the poor, £2, 019. There are 712 National schools under Presbyterian management; 1,053 Sunday-schools, with 3,571 teachers and an average attendance of 72,288 scholars. There were during the year: Ordinations, 7; licenses, 13; installations, 19; deaths of ministers, 14; congregations organized, 2; designations to missionaries, 3. The number of assistant ministers is 33; licentiates, 55; students, 61.

THE AMERICAN PRESBYTERIAN CHURCH, North, now has 574,486 communicants, a gain for the year of 6,631; 38 synods, and 179 Presbyteries; 4,937 ministers, a gain of 36, against 100 in the previous year; 5,415 churches, a gain of 146; and 614,774 children in Sunday-schools. There were only 137 licensures last year, the smallest number in six years. There are 614 candidates, less by 153 than in 1874; and 306 licentiates, or two more than in 1875; and 25 less than in 1878. The loss of ministers by death was 97—the same number as in 1877; 58 were received, and 17 were dismissed. The total of contributions was \$8,259,923, which does not show a very great falling off, from the previous three years. Of the whole sum, \$6,311,768 were used for congregational purposes, \$390,685 for Home, and \$881,568 for Foreign missions.

## Presbyterian College, Halifax.

The Calendar for 1879-80 opens with a view of the new premises. The next session will open on the 5th November, and close on the 29th April. Professor Currie will deliver the opening lecture. There are three Professors: Principal Macknight, D. D., (Professor of Systematic Theology and Apologetics), Professor Currie, (Oriental Languages, Exegetics and Hermeneutics,) Dr. Pollok, (Church History, Pastoral Theology, and Homiletics.) The Library contains about 5000 volumes. There is ample accommodation for resident students. The building is commodious and very finely situated in a most salubrious locality. The fee for board—heating and light included, is \$2.50 per week. Nine prizes, ranging from \$10 to \$30, are offered for the coming session.—The Calendar contains a valuable historical sketch of the educational efforts of the Presbyterians in the Maritime Provinces. Their first Theological Professor was Rev. Thomas McCulloch, D. D., who conducted the Pictou Academy for upwards of twenty years.

At the time of his death Dr. McCulloch was Principal of Dalhousie College. The Synod appointed Rev. John Keir, Professor of Systematic and Pastoral Theology, and Rev. James Ross, (now Rev. Dr. Ross, Principal of Dalhousie College,) was called to the Chair of Exegesis and Biblical Literature. The "West River Seminary" was placed under the care of Professor Ross. It was opened in the autumn of 1848 with 12 students. At the close of the term in 1852, there were 28 students in attendance. In 1824, the late Professor Thomas McCulloch was appointed to the chair of Natural Philosophy and Mathematics. In 1858, the seminary was transferred to Truro to a new and commodious building. Here the attendance at one time reached 52. The Theological classes were in session six weeks each autumn,—under Professors Keir and Smith,—The Free Synod of Nova Scotia commenced in 1846, making arrangements for training a native ministry. Rev. A Forrester had a class of 5 students in 1847. In October 1848, Professors King and Mackenzie arrived from Scotland, and on the 2nd November the College was opened with an attendance of fifteen,—three being in Theology. Dr. Honeyman Taught Hebrew. In 1849, Professor Mackenzie died. His place was filled in 1850 by Dr. Lyall. In 1855, Mr. Macknight was sent out by the Colonial Committee to teach Hebrew. After the union of 1860, the Theological Faculties were combined at Halifax, and the Arts at Truro. In 1863, the Synod entered into an arrangement with the Governors of Dalhousie College, which led to the closing of the Seminary at Truro. Professors Ross, Lyall, and McCulloch were appointed to Chairs in Dalhousie College, but continued to be paid by the Synod. The students had the benefit of an Institution in which there were three other Professors.

The Synod in connection with the Church of Scotland co-operated in the reorganization of Dalhousie College. It had previously helped many young men studying in the Scottish Universities. In 1863, the sum of \$20,000 was raised, and Professor McDonald was appointed to a Chair in Dalhousie.—Professor Keir died in 1858, and was succeeded by Dr. Smith. When Dr. King retired in 1871, he was succeeded by Professor Macknight, in the Chair of Theology and Church History. Professor Currie was then appointed to the Chair of Hebrew and Exegesis.—Shortly before the union of 1875, the Synod of the Maritime Provinces unanimously requested the Colonial Committee of the Church of Scotland, to undertake the support of one chair in the Theological Hall, Halifax, and recommended Professor Pollok to be appointed. Both Synods approved, and the Church of Scotland liberally undertook his support until the necessary endowment could be raised. Dr.

Pollok has been since 1875, Professor of Church History and Pastoral Theology. There are six Professors in the Service of the Church in the Maritime Provinces. The invested funds of the Church for educational purposes amount to \$92,000.

## Manitoba and the North-West

So much has been written about Manitoba and the North-West that it is not easy to say anything new. A few notes however, giving the impressions made upon a stranger, during a recent visit may not be entirely devoid of interest.

It was with somewhat high expectations that I turned my face towards Manitoba, and I am glad to say that my highest expectations were fully realized. The flatness of the country impresses a stranger accustomed to more varied scenery, rather unpleasantly. These wide plains may not have many attractions for a poet, but the visitor in search of those material advantages out of which wealth is easily developed, can scarcely turn away disappointed. With a bracing climate, Manitoba possesses a soil almost unsurpassed in fertility. The land no doubt varies in quality, but in travelling several hundred miles in various directions through the Province, I saw scarcely an acre which would not be accounted good land in the richest districts of Ontario. We were assured on good authority that wheat has in the Valley of the Red River been grown upon the same land forty years in succession, without any apparent decrease in the yield. In some places the land is wet, but almost everywhere it admits of being easily drained. Farther to the West, we understand that there are large districts where the soil is light and the rain-fall rather deficient, but there are also immense tracts of country scarcely inferior to Manitoba. What is needed for the North-West is an active, intelligent, Christian population to occupy its vacant lands. This want is being rapidly supplied, and when railroad communication with the outside world is more fully established, the number of immigrants will speedily increase and the work of colonizing these fertile plains advance more quickly. Already the work of taking possession of this new land has made great progress. The whole

Province of Manitoba is occupied after a fashion. It has passed out of the hands of the Government into the hands of private parties who hold it, if they do not cultivate it. And sparse settlements extend nearly over the entire Province. There are also isolated settlements, like that of Prince Albert far into the interior, but in addition to these, the settlements may be said to extend westward of Manitoba almost continuously for nearly seventy-five or one hundred miles. At Emerson, I met with settlers from Turtle Mountains, seventy-five miles west of Manitoba. The settlements both in Manitoba and in the country west of it, are very sparse, partly owing to the large amount of land frequently taken by one settler, and partly owing to the quantities of land held by speculators who expect to grow rich by the labours of the actual settler. The scattered nature of the settlements is in many quarters a serious evil, as it greatly lessens the ability of the new communities to sustain churches and schools, and to make those improvements essential to the welfare of the community. This evil will no doubt gradually disappear, but in the meantime it makes the Home Mission work much more difficult.

The settlers are from nearly every part of the world. The Maritime Provinces and Quebec are well represented, but Ontario sends by far the largest quota, and the Presbyterian element is everywhere strong. The Presbyterian Church has taken a very influential position in Manitoba, and no one can fail to see that if justice is done to our cause during the next ten years, a noble future is in store for it in the North-West, but if during these formative years, the proper efforts are not put forth to give the new settlements the ordinances of religion, no future activity can undo the mischief. The men already in the field appear for the most part to be doing their work well, but they need immediate reinforcements. Four or five additional labourers are urgently required at once.

My stay in Manitoba was rather brief, but I had an opportunity of seeing a good deal and hearing more of the state of things there. My first Sabbath was spent with the pioneer of our Church in the North-West, Rev. Dr. Black, of Kildonan. I had the pleasure of preaching twice to his congregation. It is evidently composed of an intelligent and substantial class of people, who listen with real interest to the gospel. The church is a comfortable stone building, seated for 350 persons, and was well filled at both services. It is twenty-eight years since Dr. Black unfurled the blue banner for the first time in the North-West. For many years he was the sole representative of Presbyterianism, but now he finds himself a member of a Presbytery with some twenty-three ministers on its roll. No one can be long in Manitoba without learning how well he did his

work during all these years, and what a place he has secured, not only in the love of his own congregation, but in the esteem of the entire community.

Winnipeg is certainly by far the most important centre of population which has sprung up in the North-West. It is a city of yesterday, but already it has a population of 10,000. And from its rapid growth, and the advantages of its position, there seems every reason to think that it will continue to hold a prominent position. Its citizens have the most unbounded confidence in its future. An intelligent gentleman said to me that he was firmly convinced that in ten years it would be as large as Toronto, and that in twenty-five years it would be as large as Toronto and Montreal put together. It is not safe to prophesy, but certainly the growth of Winnipeg during the past four or five years, and the development of the country to the west of it, give some countenance to such pleasant dreams.

We were glad to observe the position which Presbyterianism has secured for itself in this rising city. Rev. James Robertson has done excellent work, and gathered round him a large and influential congregation, second to very few of the city congregations in the older provinces. His new church is the most commanding object which attracts the eye of the stranger as he approaches the city from any point of the compass. It gives visibility to Presbyterianism in Manitoba. It is admirably adapted for the purposes of public worship. It is by far the largest church connected with any denomination in Winnipeg, but judging not merely from the opening services, but from what I learned of the ordinary attendance, I believe it will soon be too small for the audience. A second church will very quickly be required to meet the growth of Presbyterianism in Winnipeg. Manitoba College is here carried on in a humble and unpretentious building, but it is doing excellent work in the education of the young. It is to be hoped that its friends in Winnipeg will rally around it, and place it soon on a more satisfactory financial basis. Professors Bryce and Hart, while giving their strength to their educational work, have also, we had frequent occasion to learn, been rendering invaluable aid in fostering the numerous mission stations around which they are able to reach on Sabbath.

A short trip up the Assiniboine River enabled us to see something of the country for seventy miles west of Winnipeg. The land for a considerable distance up the river appears to be largely in the hands of a class of settlers who are not doing justice to the fertile soil on which they live, but as you approach High Bluff and Portage La Prairie, a marked change is observable. The land is no better, but the farmers are of a different class, and it is difficult to imagine anything finer than the



great fields of wheat, oats and barley, which meet the eye in every direction. Rev. Hugh McKellar occupies High Bluff and Prospect for our Church, and is doing excellent work in this promising field. A little farther west, Rev. Allan Bell most worthily represents our cause in the rising village of Portage La Prairie—a village which hopes soon to be a goodly city. Steamers run regularly up the Assiniboine to this point from Winnipeg, but during the present season they run occasionally as far west as Fort Ellice, which by the tortuous course of the river is more than five hundred miles from Fort Garry.

After returning from Portage La Prairie to Winnipeg, we started up the Red River by steamer for Emerson, and from that point made a very pleasant excursion into the Pembina Mountain country. Wharves are not considered necessary for steamboats on the Red River, so when we came within two miles of Emerson, our steamer blew her whistle, ran her end in against the bank, shoved out a plank, and four divines and one or two other passengers, found themselves safely landed on *terra firma* in the usual manner of the country.

It was not entirely by an undesigned coincidence that Rev. Mr. Laidlaw, of Hamilton, my brother, and myself found ourselves at Emerson just as a Presbyterian deputation consisting of Rev. Professor Bryce, and Rev. John Scott were starting to visit the mission stations in the Pembina Mountain region. Our arrangements for starting were soon made, and five divines set out in one waggon to invade the west. It was altogether a most enjoyable expedition. Our road lay almost due west for nearly fifty miles, and just a little north of the American boundary line. The first night we crossed into Dakota, and slept under the hospitable roof of Mr. James Hyde, a Canadian Presbyterian from Minden, Ont., who, we were glad to see, had not ceased to feel a deep interest in Canada and its church life, although he now lives under the Stars and Stripes. The next evening we reached the foot of the Pembina Mountains, where Rev. Mr. Borthwick gave us a right cordial welcome. It was Saturday evening, and on the following Sabbath the party were so dispersed over the wide diocese of our host that we were able to preach the gospel in seven or eight different places to excellent congregations. On Monday, I went westward with Prof. Bryce to Nelsouville, a flourishing little village of some twenty houses in an excellent district. Here I had an opportunity of meeting with a number of the leading Presbyterians, and was delighted to see the interest which they manifest in securing the regular administration of the ordinances of religion. They purpose taking immediate steps for the erection of a church. The settlement is new, but the people are full of hope. Rev. Mr. Borthwick has been working most

labouriously in a field altogether too large for one man. It is sufficiently extensive to give ample work for three missionaries. The soil in this region is more varied than in some other parts of Manitoba, but is generally very excellent. The range of hills known as Pembina Mountains, give a beauty to the scenery also, which is entirely wanting in the more level districts. The view from the top of the Mountain, near the residence of the Rev. Mr. Borthwick, is one of the finest I have ever seen. To the North-East, the rich prairies adorned here and there with clumps, or belts of trees, stretch out as far as the eye can reach. The following Sabbath, I spent with my friend Mr. Scott, in Emerson. Emerson, next to Winnipeg, is perhaps the most flourishing town in Manitoba. It is situated on the East side of the Red River, immediately north of the boundary line. It is only three or four years old, and it has already a population of 1500. Here Mr. Scott has a comfortable church, and a substantial and steadily growing congregation. He has two other stations, one at Pembina on the American side of the lines which is taking steps for the immediate erection of a church. In this whole region Mr. Scott appears to be exerting a very wide and happy influence. I have extended my notes unduly, but I may say in conclusion that I left Manitoba with a much livelier conviction that the North-West has a great future before it, and that our Home Mission work in that region is fraught with encouragement, and demands the cordial support of the entire church.

W. McLAREN.

Toronto, 11th Sept. 1879.

## French Evangelization.

IN the August number of the "Record" there appeared extracts from the annual Report of the Rev. C. A. Doudiet, Pastor of St. John's French Presbyterian Church, Montreal, showing the interior working of one of the congregations under the care of the Board of French Evangelization. We herewith present a few jottings from the Secretary-Treasurer of the Board which will be read with much interest, as affording illustrations of the work being accomplished, and of the remarkable changes which, by the blessing of God, are taking place among the priests and ecclesiastics of the Church of Rome.

In the report presented by the Board of French Evangelization to the General Assembly in June, reference was made to the hopeful indications of success in the near future. The following remarks were made:—

"There is an opinion somewhat prevalent in the Protestant community of the country,

that the Reformation of the Roman Catholic Church in Canada must take place from *within* the church itself. No intelligent observer can doubt that there are at the present time signs of upheaval in that church, still less can any one at all acquainted with the history of French Canadian Evangelistic work, fail to trace the present unrest and growing dissatisfaction within the Church to the efforts put forth from *without* during the past forty years to give the people the Gospel, and the Board of French Evangelization have confidence that the efforts they are now putting forth are, by God's blessing, helping to foster and hasten the great efforts from within Romanism itself which a long-suffering and much injured people are yet to make. When that time comes many will be surprised to find the large numbers within the church who will hail it with delight. A much wider and deeper work is now in progress than on the surface is visible. The sowing season may to some seem long, but the reaping time will come, and rich and golden will the harvest be."

From time to time we are cheered by incidents clearly indicating the progress which is being made, of which the following is a remarkable specimen :

#### ONE DAY'S INCIDENTS.

On Wednesday the 6th August four persons, all desirous of leaving the Church of Rome, called at the Office of the Board for counsel.

The *first* was a priest, stationed near Montreal. On two or three different occasions previous to this date he had visited the Chairman of the Board, the Rev. Mr. Doudiet, and myself, to unburden his mind as to his dissatisfaction with Romanism, and to enquire concerning the teachings of the Bible. On the morning in question he came to intimate his resolution to leave the Church of Rome, and to obtain advice in the circumstances.

The *second* was a French Canadian student about twenty-four years of age. He had met with one of our missionaries from whom he obtained a copy of the Bible which he had carefully read, and after much thought and prayer had decided at considerable personal sacrifice to sever his connexion with the church of his fathers, and to seek connexion with our Church. He has since relinquished a position of trust in the Church of Rome, and after careful examination we have decided to employ him as a teacher in the Russell Hall mission Day School. He has favourably impressed all the members of the Board who have met him, and we entertain strong hopes of yet seeing him in the ministry of our church.

The *third* was a young man in a Friar's garb, who introduced himself as a Christian Brother, studying for the priesthood of the Church of Rome. He had for some time had serious doubts as to the Confessional, had obtained a

copy of the Word of God, as also a report of the Board from one of our missionary teachers with whom he had had frequent conversations which led him to see the errors of Romanism and to resolve to abandon them. He had spent the few weeks preceding his visit to the office in a "Retreat" near the city, and had on the morning of the day he called received instructions to leave Montreal that afternoon with three priests for a Roman Catholic College in the Eastern Townships. He felt that now was the crisis hour in his history,—that to obey these instructions was to do violence to his conscience, and he called to obtain counsel and direction. After lengthened conversation consultation with Principal Macvicar, I took him to my house where he stripped himself of his clerical garb. We procured him a boarding house in the home of an active Christian family where he has spent a few weeks studying the Word of Life. He too has made a very favourable impression upon those with whom he has come in contact, and so highly has he commended himself to us that we have arranged to have him teach a mission Day School at Grenville, under the care of the minister of our French congregation there.

The *fourth* was a young man belonging to one of the oldest French Catholic families in the Province of Quebec, the son of a well-known professional gentleman. His desire was not so much to become a Protestant as to obtain spiritual peace, having, we believe, been convicted of sin by the Spirit of God, and been unable to find peace to his conscience in the rites and ceremonies of the Church of Rome. We pointed him as best we could to the Saviour, and gave him a copy of the Bible. Since then he has called repeatedly. His parents have discovered him reading his Bible, and, learning his design, they have plied every argument to weaken his faith in God's Word, and to prevent him leaving the Church of Rome. The earnest entreaties of his mother, to whom he is very strongly attached, having proven in vain they now threaten him with the direst consequences if he avow himself a Protestant. What the issue may be is known only to God.

In all these cases, leaving the Church or Rome means being disowned by friends and family, and, it may be, persecution of no trivial nature.

The *practical* difficulty meets us :—What are we to do with such persons, and especially with priests and ecclesiastics who come to us from Rome? They come generally without means and even without clothing, except their priestly garb. To discourage them we dare not, even at the risk of now and then meeting with an unworthy character. Better far that we should be frequently imposed upon than that we should discourage one earnest soul seeking peace and groping for light.

God has too manifestly in our church and country honoured converted priests in leading souls to the Saviour for us to cast discouragement in the way of any earnest priest coming to us for instruction and protection. But what shall we do with such? To give them missionary work till we have thoroughly tested them and before they have gone through a course of instruction we cannot. To procure them employment in Montreal suited to their circumstances and education is practically impossible in these times of commercial stagnation, even were it always expedient. To clothe and board them free of expense during their period of probation, even if we had the means, is irksome to the better class of them who are willing to work at anything for a livelihood rather than appear as objects of charity. And yet the Lord is bringing these men to us and we dare not repulse them. The Board will be gratified beyond measure to receive the names and addresses of any gentlemen requiring the services of French teachers, willing to employ such persons as from time to time come to us, where they will be surrounded by healthy Christian influences.

Meantime we must incur the expense of boarding and clothing them during their period of probation, trusting that the Lord will provide the means to enable us to do so, as well as to meet the increased expenditure of the Board in the payment of the salaries of those of their number to whom we give employment as missionary teachers.

R. H. W.

### Fermosa.

LETTER FROM REV. G. L. MACKAY  
Toa-liong-Pong, 29th May, 1879.

**L**AST night in Toa tin-tia, a large commercial town not far from where this chapel stands, the ceremony of ascending a "ladder of knives," was performed. In an open space just overlooking the Tamsui river, a pine pole about forty feet high and 6 or 8 inches in diameter was put into the ground two feet deep. Four strong ropes were tied around the top and the other ends fastened to posts fifty yards away.

This upright pole had square holes a foot apart, the lowest being a few feet from the ground. Into these holes knives or swords three feet in length were thrust with edge upwards and securely wedged. The number of swords on this occasion was 36. Another pole twenty feet long was spliced to the top of this one and from it flags were waving aloft. Seven small furnaces in a line were placed at right angles to the pole and these were filled with burning charcoal. About one hundred people were walking hither and thither looking at the

preparations going on. Let them look whilst we go a hundred paces to see the sorcerer who is to ascend the ladder. He is in a house sitting in front of an idol with his hands on a table, and his head leaning on them, another man is busy ringing a bell, burning incense, and reciting formulas to induce the god to leave the idol, and enter the sorcerer. In a few moments the latter is supposed to be under the afflatus of the former, jumps up, strikes his hands violently on the table, dishevels his long black hair, shouts like a demon, and cuts his tongue, face, and head, as if no nerves existed. Thus bleeding and acting like a maniac he is led forth amid the beating of gongs, shouting of devotees, and firing of crackers. Let us take the lead and return to the ladder and watch the proceedings. The crowd at this juncture became greatly excited, for the sorcerer walked barefooted over the red hot coals in the furnaces, then went slowly up the ladder: arriving at the top he rested a few moments, then descended on the opposite side and disappeared amid yellings and shoutings of the blind devotees. Strange proceedings! Why, you ask were all these things done? Without giving a lengthy and minute account, I reply they were done to frighten hateful demons, and appease beloved gods. (Chinese demons are simply souls of dead men.) As on previous occasions I witnessed these proceedings not out of mere curiosity, but to learn more and more of their customs, manners, and idolatrous rites. And above all to preach Jesus and Him crucified. Standing in the crowd I had abundant opportunity of doing so. Scores admitted the absurdity of such rites, whilst the Literati (?) seemed ashamed and left the ground. They would not stand discussion.

Seven years ago, I venture to declare that instead of a few hundreds being present, thousands would have been there shouting "great is the goddess of mercy" great is the Pearly Emperor." *There is a change. Let God be praised,* but don't suppose that all are ready to embrace the gospel and follow Jesus. Don't think for a moment that we have only to stand and preach, when behold a chapel is built and converts gathered in. *There never was a greater mistake than that.* No one in distant Canada knows the toils and tears bestowed on this field before this one and the other one was brought in. Still, we rejoice: there is a great change. By God's grace the gospel has been triumphant during the past seven years. Some are intellectually convinced. Many partly ashamed, whilst hundreds are more careless about their idolatrous rites &c. Such are some of the changes here. Are there great changes in Canada? Are the people *praying, working, and giving* for these poor idolaters. According to my humble judgment in this our day, we need more work and less

talk. We need to forget self, fame, and honour from men, and go forth *solo*ly to gather in perishing souls: yea *solo*ly to honour and serve the King of Glory. Unfurl the blood-stained banner. Stand for the everlasting truth, though men should sneer and devils rage, till one universal shout shall ascend—*This world is won for Christ!* I received a note from Mr. Junor a few days ago. Mrs. Junor had another severe attack, but got better. Both are getting on well, preparing themselves for the great work before them.

## India.

### LETTER FROM MISS FAIRWEATHER.

Indore, 21st March, 1879.

**D**URING to circumstances over which I had no control, I found myself with keen regret obliged to close my camp work in June, and thereby losing nearly two-thirds of my past year's labour. All my present work is within the limits of the city proper. I have now 82 houses, 30 newly opened, or opened since June, besides the Eurasians and soldiers' wives. The Eurasians I have visited frequently of late. During the cold season we had a detachment of unmarried soldiers, and for them I established a Bible-class on Tuesday evenings. Two men have expressed themselves as being much benefited by the lessons taught. The Girls' Native Boarding School began in July, with nine pupils. Of these, one woman and child have received baptism. Another grown girl would have done so, but her friends prevented it by forcing her from the institution. Elizabeth is the matron. Anoo the teacher, and with Yarmoonah and myself, helps in Zenana work and the entertaining of native visitors. Of those we have had during the past six months, were 222 gentlemen and 154 ladies, most of whom were Brahmins. These all heard portions of Scripture read and hymns sung and explained. The spare time is devoted to the preparation of papers for the press and in making up the booklets after they are printed. This keeps the little ones especially very busy. During the past six months, over 44,000 have been distributed by us in Indore city alone. Besides there were those sent to Mhow, Poona, and for railway distribution.

The school began in July last and consisted of 5 small girls. 1. Annie Francis, half-caste; 2. Mary Ann David Madrassi, native; 3. Roji David, ditto; 4. Roji Dusseah, Hindoo native; 5. Mariam Chote, ditto; Anoo Madrassi; Minigia Hindoo; Jhankie, Minigia's baby; Rebecka or Ralka, African; Rebecka's baby Anoo was a girl of seventeen who came to us an outcast in the common bazar, was with us six months and was preparing for baptism, but

her friends went to court and forced her away before having received it. Mungia is a Hindoo woman who was sent to us by a Christian lady to whom she was a nursemaid. The number of villages visited since I got my horse has been 41, and many of these as frequently as three or four times. The women at first were very shy, but are gradually becoming more friendly. When I cannot manage to get a good audience of women, I get the village men to listen, but often, too, I just go with the catechist while he preaches, and after I try to get on friendly terms with the people. The work on the whole has been most encouraging both as to the interest taken in Bible truth and the increasing esteem in which we are held by the people among whom we labour.

You know of course of the forced absence of Suhkamunden and NarayanKao from Indore on account of their Baptism. Not long since Suhkamunden's brother called at my house, and very angry he was. He said, "If I had Suhkamunden I would put his head on the floor, and my foot on his neck. He is possessed of the devil, that is why he was baptized. His caste people desire his blood, and he has brought shame and dishonour on our house." I sent for Mr. Douglas. Together we talked and reasoned with him, and before he left we even managed to make him smile. He shook hands on leaving. Now I am glad to say he is quite free and the other evening ran into my house to enquire in a friendly way for Suhkamunden. This relaxing we have hailed with much hope and joy. I wrote to you regarding my visit to His Highness Holkar. Since then a messenger called us to an interview with the Private Secretary saying, Her Highness the wife of the Ballasahib had chosen Elizabeth as her instructress, and I went at once, but found that the Maharami and her daughter-in-law wished a person to read for them their private correspondence, and write their dictated replies. This would have led her into a most dangerous position, laying open the intrigue and inner life of a heathen court. After consulting with Mr. Douglas it was determined to decline, although a fine salary was offered. The wife and sister of the Secretary, will be pupils from this time, and the way may yet be opened for some of us to reach those in high places with the Light of Life.

## Juvenile Mission.

LETTER FROM MINNIE. — SUPPORTED BY  
ST. ANDREW'S CHURCH, KINGSTON.

**D**EAR FRIENDS,—I am very anxious to write you a letter again, and I hope you will be so kind as to send me one, as I would like so much to know something about the young friends who sup-

port me. God is very good to me, and I thank Him too for putting it in your hearts to be so good to orphan children. In my last letter to you, I told you about one of my sister orphans who was very bad with paralysis, and this time I have something sadder to say; she died on the 25th of December. She passed off so quietly. We were all very sorry. She was buried in the Scotch burial ground, and we went to her funeral. I am still teaching the little ones in the upper school. The members have increased since I last wrote. I taught for a short time in one of the Hindoo schools. I am sure it would please you very much if you could see these little children and hear them repeat their lessons. Some of them are as young as four and five. They are very fond of coming to school, and cry at times if their mammas do not wish them to come. It would be nice if we were all as fond of lessons. I am glad to say I am. The only lesson I find rather difficult is my arithmetic, but I am trying hard to get on with it, and I do hope will succeed. I got the third prize in the second class for general proficiency.

#### MISS PIGOT'S REMARKS CONCERNING MINNIE.

Minnie looks hardly twelve years of age, and for her age she is the brightest girl we have,—so gentle, and always looking thoroughly happy. I trust she may be spared to be a great blessing to her country. She is in the second class with girls that are older, and with them, too, she has eagerly fallen in with their additional duty of being Pupil-Teacher, assisting in our heathen and other schools. Minnie first began by teaching the little girls that lived for some months with us. The mother came with four girls to board with us, that she might acquire English habits. The father had been to England and came back obtaining a high appointment under government. In these circumstances, and with his own habits changed, he wished his family to adopt his own method of living. The two elder sisters improved remarkably, and their praises are in many places. The two youngest, of three and four, learned many sweet lessons, loving Minnie with their whole heart. Upon these going away, Minnie helped with the senior class at a heathen school, in preference to girls older, who should have done it. I have had to bring her into our upper-class Christian Boarding-school, to translate the lessons for our English Teachers as we cannot do it. She was chosen unanimously for her sweet disposition. I asked where she would like best to work. She answered "I like to do whatever you wish me. I like every place very much."

## Foreign Mission Report.

### (WESTERN SECTION.)

#### I. MISSION TO THE INDIANS IN THE NORTH-WEST.

**A**T Prince Albert, on the Saskatchewan, the oldest of our mission stations, two ordained missionaries have laboured during the year, viz.: Rev. Messrs. D. C.

Johnson and John Mackay. Mr. Johnson has taken the general oversight of the mission interests, and has conducted the mission school with marked ability and satisfactory results. Owing to the scattered nature of the settlement and the presence in it, at no great distance, of a rival school recently established by another denomination, the attendance has not increased to any large extent, but it is quite as good as could be reasonably expected. The average has been about thirty during the year. The school has been kept open regularly, with the exception of a few weeks when, owing to the out-break of scarlet-fever in the settlement, it was found necessary to close it. The pupils have been taught the ordinary branches of a sound English education, and carefully trained in the knowledge of the Scriptures and of the shorter catechism. A considerable portion of Mr. Johnson's salary has been met by the contributions of the parents whose children attend the school. Your Committee hope that at no distant day it will be found possible, with due regard to all interests which require to be conserved, to transfer the entire support of the school to the community more specially benefited by it. Owing to the removal of the Indians from the neighbourhood, it can no longer be regarded as to any large extent a mission agency. It is, however, doing work of great importance to the Church in the settlement; and it has been considered expedient to continue to the school a reduced grant, for at least one year, after Mr. Johnson leaves the field. The period for which he went to Prince Albert expires in autumn, when it is expected he will return to Ontario. Rev. Donald Ross who goes out to take charge of the Home Mission work at Prince Albert, and from whose presence your Committee anticipates much good, both to the Home and Foreign mission work, is very anxious to have the school continued for a time. And it is understood that when he removes to that distant out post with his family, he will be accompanied by a lady of whose experience and ability as a teacher your Committee have had the most satisfactory testimonials. She will be prepared to take charge of the school when Mr. Johnson leaves. And for her support the Committee have agreed to make a grant for one year.

Rev. John Mackay has had special charge of the work among the Cree Indians in connection with the Prince Albert Mission, and very satisfactory accounts of his labours have been received. From his intimate knowledge of the language, character and habits of the Cree Indians, there seems good reason to hope that, through the divine blessing, he will accomplish much good. He has two fields to which he chiefly devotes himself. The one lies on the south branch of the Saskatchewan, about twenty-eight miles from Prince Albert. At this point a considerable number of Indians

are settled upon two Reserves nearly adjoining each other. Between these Reserves a grant of land has been obtained for the benefit of the mission, and steps have been taken to erect upon it, without delay, a plain building in which religious meetings can be held, or a school kept. The other field is Sturgeon Lake, on the north side of the north branch of the Saskatchewan, and about twenty miles from Prince Albert. The Indians settled on this reserve are heathen, and have hitherto refused to permit missionaries to settle among them. Mr. Mackay is personally acceptable to them, and there seems every reason to believe that they will allow him to labour permanently among them. When this has been definitely ascertained, steps will require to be taken to erect a suitable building for meetings.

Rev. George Flett continues to reside at Okanase, and from this centre he travels over a field two or three hundred miles in extent, preaching to the Indians in their own tongue, and administering, as occasion requires, Christian ordinances. He seems to be doing excellent service. He has visited Fort Ellice five times, Shoal Lake seven times, and Fort Pelly and Bird-Tail Creek once each during the year. When he is at home he preaches twice, and occasionally three times every Sabbath, and holds a prayer meeting on a week day. He conducts a Sabbath-school once or twice, according to circumstances, on the Lord's Day. Mr. Flett reports for a period of less than ten months, twenty-nine baptisms, five marriages, and four deaths. He has twelve communicants enrolled in the fellowship of the church at Okanase, and four more preparing for admission at the next sacramental season. He is constantly coming in contact with heathen Indians, and finds many opportunities of commending to them the Gospel of Christ. Not a few of the Indians to whom he ministers had been baptized in the Romish Church, and the priest is now making great exertions to recover them to the fold, but the great majority of them remain steadfast in their attachment to the truth. He mentions as many as twenty-five who were baptized in the Romish faith who appear to have broken completely with that system of error.

Near Fort Ellice, an interesting work has been carried on among the Sioux or Dakota Indians who came over from the United States to British soil some years ago. Reserves have been set apart for them and they are likely to be permanent residents. The missionary, Rev. Solomon Tunkansuicye, is himself a Dakota Indian, who cannot write in the English language, and, consequently, the information your committee are in a position to give respecting his work is not very abundant. He appears, however, to be prosecuting his work quietly and faithfully, and to enjoy the confidence of the members of the Presbytery

of Manitoba who are best acquainted with his labours. It is stated that many of the Dakota Indians appear to be anxious about their future state, but not many of the heathen have made an open confession, although they come to hear the Word. The baptism of only one adult and two children has been reported to us. But as no recent information from the missionary has been received, this statement cannot be regarded as giving any idea of the work accomplished during the year. An old chief named Enoch has recently been made an elder. The missionary visited during the winter Portage La Prairie and all the Sioux tents in that neighbourhood. It is to be hoped that your committee next year will be in a position to give fuller details of this department of the work. The attendance at the Roseau School, near Pembina, has not increased during the year. Indeed it is reported as showing only an average of 11½ during the time school has been kept open. Your committee did not feel warranted in expending any large amount of the funds entrusted to them upon the school; they agreed, however, to grant \$150.00 upon the condition that the school should be kept open for seven months. This arrangement has been carried out.

#### II.—MISSION TO CHINA.

In this field steady progress continues to be made, and a growing body of the people are obedient to the faith. Rev. G. L. Mackay pursues the course which he has followed with such marked success from the beginning. He travels almost constantly through the country, dispensing medicine to the sick and preaching the glorious gospel from place to place until almost every corner of Northern Formosa has had an opportunity of hearing the glad tidings of salvation. He is usually attended on his tours by a body of students whom he is training by his example and by the instructions imparted daily, to become intelligent and effective heralds of the cross. There are now *fifteen chapels* connected with the mission, each of which enjoys the services of a trained native helper. Last year, thirteen chapels were reported. Since the last Report, Teck-Chham, the largest city in Northern Formosa, has been occupied. It is the only walled city in the north of the island, and has a population of 50,000 or 60,000 inhabitants. Bang-ka and Teck-Chham are the most important centres in the region in which the Canadian Mission operates, and they are now both occupied for Christ. The opposition has been very bitter in these large cities where the influence of the literary and official class is powerful. In Teck-Chham, if the hostility was less violent, at first, than at Bang-ka, it does not appear to be less deep-seated. From a letter lately received from Mr. McKay, we learn that there

has been a recent outbreak of opposition. A report reached him at Tamsui that the chapel at Tek-Chham had been plundered. He set off at once to ascertain the facts and face the enemy. When after two days' journey he reached the spot, he soon learned that the report was true. "A party," he writes "who hated us from the beginning, forced the door in, tore maps, broke tiles, carried away baskets, and threatened the life of the teacher in charge. There are several in prison already but we don't know what the end will be. I know this, however, the enemy there is beginning to feel that the gospel of Jesus is a *stern reality*, and therefore bestir themselves to trample it under their feet, if possible, but that they cannot do, though hell should be emptied to assist them. I believe there is a day of bitter persecution in store for the Church in Formosa. Let us beseech Jehovah to help each one in darkness or sunshine, to shout, "God is our refuge and our strength, in straits a present aid."

A site for the hospital at Tamsui has not yet been secured. Almost innumerable difficulties have baffled the efforts of the missionaries up to the present time, but they hope in the end to be able to erect on some suitable site an edifice more adapted for the purpose. They have, however, rented a commodious house which they use in the meantime for an hospital and chapel, and the attendance was better than it has been for the past four or five years.

Mr. Junor, since his arrival in Formosa, has been chiefly engaged in the study of the language, but he has already been able in various ways to render effective service to the cause of the mission. He has met a very cordial welcome from Mr. McKay and his helpers, and has entered on his work with zeal and energy. Both he and Mrs. Junor are making such progress in the language as will enable them soon to communicate freely with the people. Mr. McKay writes, "You will doubtless be glad to learn that my dear colleague is getting on very well studying the language. One of the helpers is his teacher, and though necessarily, there are many interruptions, Mr. Junor is making marked progress and ere long will be proclaiming the gospel of peace in Chinese. Mrs. Junor comes every day to study the language with Mrs. Mackay, and she too is making decided progress, and in due time will be able to help on the great work of our adorable Redeemer, Christ Jesus." Mr. and Mrs. Junor have sustained a severe trial since they reached Formosa, in the sudden death of their only child, an interesting boy. Early as he was taken from them, it was not before he had learned to love the Saviour and look forward joyfully to the better country. Your committee feel assured that the afflicted parents have had the hearty sympathy of the Church in their bereavement.

Dr. Ringer, who from the beginning of the mission has rendered it such generous service, has during the year continued to take charge of the hospital at Tamsui gratuitously. In the absence of the Annual report, which has not come to hand, we cannot give details of work accomplished. But from the incidental notices which have come to hand during the year, we infer that the hospital work has kept up to its usual amount. It is to be hoped that, when a more suitable building has been secured, its usefulness will extend. To Dr. Ringer the Church is under a debt of gratitude for his long continued gratuitous services, well deserving of some special recognition. An interesting feature of the work in China, which is full of promise for the future, is the steps now being taken to reach the women more effectively. Five Bible-Women are undergoing a training to fit them for usefulness among their sisters in Formosa. Mrs. McKay has done excellent service in leading the Chinese women to attend more largely the various gatherings and avail themselves more freely of the public means of grace. At a festive gathering held at Toa-liong-pong in December last, where some five hundred Christians were assembled, it is mentioned by Mr. Junor as a fact specially noteworthy that not fewer than one hundred women were present.

This portion of the report may be suitably closed with a few gleanings from a deeply interesting letter from Mr. McKay, of the 24th March, which arrived after this part of it was nearly completed. He writes, "the 3rd instant was a day of joy mingled with feelings of the deepest sadness to me. I finished my work of teaching the remaining five students, who have been travelling with me for the past two, three, and four years. They are now helpers, waiting for openings to go forth and preach salvation through a crucified Redeemer.

Thus you see that, in all, there are twenty trained native preachers here in Northern Formosa all of whom I taught during the past seven years. In many places, and under various circumstances, I endeavoured to teach them the Bible, geography, church history, astronomy, anatomy, physiology, etc." "You need not wonder that, when I think of *twenty trained native preachers* here, I rejoice above measure, and when I think of the *glorious* time I had travelling with them being at an end, I feel as no words can express. *God bless them for evermore!*" Mr. McKay has been cheered by the baptism of a large number of members at Lun-a-teng Chapel. Saturday the 22nd March, until noon, he spent examining the converts, Mrs. Mackay also visiting them in their houses. "About mid-day Mr. and Mrs. Junor arrived by boat from Tamsui. In the evening we had a good meeting. Yesterday, converts began to

assemble early in the morning, but some from a distance did not arrive until 10 or 11 o'clock a.m. All being seated, the services began, according to the plan I pursued since beginning work here. Myself and several helpers preached. Mr. Junor read a hymn and administered the ordinance of baptism. Twenty-seven were baptized, making a total of 255 members living. Judging from Mr. Junor's first attempt in public, I think it will not be long till he will be able to preach in Chinese. In the afternoon eighty persons sat down at the Lord's table."

It is little more than seven years since Mr. McKay landed in Northern Formosa, where unbroken heathenism then reigned, and when he last wrote he could report, "there are seven schools here, with about one hundred and fifty children in all studying daily. There are fifteen chapels with as many trained native preachers, proclaiming the Gospel to hundreds of hearers. There are five more trained helpers ready to go forth and unfurl the blood-stained banner of Jesus. There are two Bible-women going about distributing tracts, etc. There is an hospital at Tamsui doing excellent service. Two hundred and sixty-three persons have been enrolled as members in full communion. There are eleven elders and five deacons, and about two thousand who might be called hearers." Of those baptized, eight have been called to be for ever with the Lord, and eight other converts were taken away suddenly before they had been received into the fellowship of the Christian Church, but not before they had given such evidence of discipleship as to inspire the hope that for them to be absent from the body was to be present with the Lord.

### III. MISSION TO CENTRAL INDIA.

The mission, for the time that it has been in operation, has been attended by an encouraging measure of success. It is still only in the initial stage of its progress. It employs, however, a great variety of agencies to make known the Gospel to the people of Central India. There has been no addition made to the Canadian labourers. Messrs. Douglas and Campbell and four young ladies have constituted the mission staff for the year at Indore and Mhow. They have, however, been aided by a goodly band of native assistants in the various departments of their work.

At Indore, two services are held in English each week, on Sabbath and Thursday evenings. These are attended by Europeans, Eurasians, and English-speaking Hindoos and Musulmans. At these services the chief officials from the Native States of Indore and Dhar, Dewas and Ihansee have been occasionally present. A Sabbath-school and Bible-class meet each Lord's day. Every morning a short service is held in the vernacular. The Catechists in turn with Mr. Douglas conduct the exercises. At

this station there have been three baptisms during the year. "On the 2nd March," writes Mr. Douglas, "our first communion was dispensed in the vernacular. Eleven in all communicated. It was to us a truly interesting occasion, rendered sad only by the absence of Sookananden and Narayan Sing, who for the truth's sake are still in exile."

The villages around Indore, to the number of fifty-five, have been regularly visited, and the Gospel of Christ has been preached in them to audiences ranging from two or three up to three hundred. Advantage also has been taken of the great gatherings of the natives at their *melas* or fairs to make known to them the Gospel message.

*To be continued.*

## The Presbyterian Record.

MONTREAL: 1st OCT., 1879.

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PAYMENT IN ADVANCE.

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

Correspondents in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

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

Whilst we are meditating how far it may be in our power to add to the attractiveness of the RECORD, externally and internally, we trust that many of our friends are devising liberal things concerning us, so that we may enter upon next year with even brighter prospects of usefulness than ever before. Our Annual Circular will be out one of these days. In the meantime we repeat the announcement made last month:—viz, that NEW SUBSCRIBERS FOR 1880 WILL BE ENTITLED TO RECEIVE THE REMAINING NUMBERS FOR THIS YEAR FREE OF CHARGE.



## Literature.

**M**ACVICAR'S PRIMARY AND COMPLETE ARITHMETIC designed for the use of Common and High Schools and Collegiate Institutes, by Rev. D. H. Macvicar L.L.D.: Dawson Bros. Montreal. These books seem well adapted to the end they have in view, namely to render the study of arithmetic easy and agreeable to the scholar. As it is the most useful of all studies, every effort to make it palatable is of immense service. The Primary, or elementary volume, leads the beginner from the first principles of notation to the multiplication of fractions. The second volume completes the system so far as is necessary for a good commercial education. In both, the process of calculation is presented objectively, so that the result is exhibited to the eye, which is a great help to its being rightly apprehended by the mind. If we have got the length of a National series of school-books in Canada, these exceedingly useful volumes should have a place in it.

THE CATHOLIC PRESBYTERIAN.—Thanks to the publishers, *James Nisbet & Co.*, London, the September part of this new and popular magazine is to hand. It is a good number. And we are glad to find the Rev. Robert Campbell, of Montreal, in such distinguished company, giving an interesting account of *The rise and progress of the Presbyterian Church in Canada*. There is a capital article by Dr. McCosh on *Joseph Cook*, and one by A. Taylor Innes, on *Scottish Moderatism and the Quarterly Review*. MESSRS. JAMES BAIN & SON, Toronto, are the agents for Canada. \$3 per annum.

THE PRINCETON REVIEW.—The September number opens with an admirable paper by Dr. SCHAFF—*Progress of Christianity in the United States*. DR. CALDERWOOD discourses on *The Problem of the human will*; and PRINCIPAL SHAIRP on *Virgil* as a precursor of Christianity. Rev. Andrew Kennedy, London, Ont., agent for Canada. Price \$2 per annum.

## MEETINGS OF PRESBYTERIES.

Ottawa—Tuesday, 4th November, 3 p.m.  
 Montreal—Wednesday, 1st October, 11 a.m.  
 Whitby—Tuesday, 21st October, 11 a.m.  
 Miramichi—Tuesday, 23th October.  
 Truro—Wednesday, 8th October.  
 Lun & Yarmouth—Tuesday, 4th November.  
 Huron—Tuesday, 14th October, 11 a.m.

## PRESBYTERIAN COLLEGE, MONTREAL.

The opening lecture of the session of 1879-80 will be delivered by the Rev. Principal MacVicar, L.L.D., in Erskine Church on Wednesday, Oct. 1st, at 8 o'clock p.m. Subject: HINDRANCES AND HELPS TO THE SPREAD OF PRESBYTERIANISM.

## Official Notice.

THE HOME MISSION COMMITTEE.—*Western Section*—will (D.V.) meet in the Deacons' Court Room of Knox Church, Toronto, on Tuesday, the seventh day of October, at two o'clock in the afternoon.

## QUEEN'S UNIVERSITY AND COLLEGE.

The 39th Session will be opened in the Faculty of Arts on the 1st October, and in the Faculty of Theology on 3rd November next. The Calendar for the Session, containing full information as to Examinations, Courses of Study, Honours, Graduation in Science, Arts, Medicine, and Theology, Scholarships, F's, &c., &c., also Examination Papers for Session 1879-80, may be obtained on application to the Registrar.

J. B. MOWAT, Registrar.

Queen's College, Kingston, July 3rd, 1879.

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## Page For The Young.

## LITTLE THINGS.

"Little by little," an acorn said,  
As it slowly sank on its mossy bed ;  
" I am improving every day,  
Hidden deep in the earth away."  
Little by little it sipped the dew,  
Little by little each day it grew ;  
Downward it sent out a thread-like root ;  
Up in the air sprung a tiny shoot.  
Day after day, and year after year,  
Little by little the leaves appear ;  
And the slender branches spread far and wide,  
Till the mighty oak is the forest's pride.

## COMMANDER JAMIE.

There lived in a Scotch village a very little boy, Jamie by name, who set his heart on being a sailor. His mother loved him very dearly, and the thought of giving him up grieved her exceedingly ; but he showed such an anxiety to go and see the distant countries which he had read about, that she finally consented. As the boy left home the good woman said to him : "Wherever you are, Jamie, whether on sea or land, never forget to acknowledge your God. Promise me that you will kneel down, every night and morning, and say your prayers, no matter whether the sailors laugh at you or not."

"Mother, I promise you I will," said Jamie, and soon he was on shipboard, bound for India.

They had a good captain, and as some of the sailors were religious men, no one laughed at the boy when he kneeled down to pray.

On the return voyage things were not quite so pleasant. Some of the sailors having run away, their places were supplied by others, and one of these proved a very bad fellow. When he saw little Jamie kneeling down to say his prayers, this wicked sailor went up to him, and giving him a sound box on the ear, said in a very decided tone, "None of that here, sir."

Another seaman who saw this, although he swore sometimes, was indignant that the child should be so cruelly treated, and told the bully to come up on deck and he would give him a thrashing. The challenge was accepted, and the well-deserved beating was duly bestowed. Both then returned to the cabin, and the swearing man said, "Now, Jamie, say your prayers, and if he dares to touch you, I will give him another dressing."

The next night the devil tempted Jamie to do a very foolish thing. He does not like to have any one say his prayers, or do right in any way, so he put it into the little boy's mind that

it was quite unnecessary for him to be creating such a disturbance in the ship, when it could be easily avoided, if he would only say his prayers quietly in his hammock, so that nobody would observe it. Now, see how little he gained by this cowardly proceeding. The moment the friendly sailor saw Jamie get into the hammock without first kneeling down to pray, he hurried to the spot, and dragging him out by the neck, he said :

"Kneel down at once, sir! Do you think I am going to fight for you and you not say your prayers, you young rascal ?

During the whole voyage back to London this reckless, profane sailor watched over the boy as if he had been his father, and every night saw that he knelt down and said his prayers. Jamie soon began to be industrious, and during his spare time studied his books. He learned all about ropes and rigging, and when he became old enough, about taking latitude and longitude.

Several years ago the largest steamer ever built, called the Great Eastern, was launched on the ocean, and carried the famous cable across the Atlantic. A very reliable, experienced captain was chosen for this important undertaking, and who should it be but little Jamie, of whom I have been telling you. When the Great Eastern returned to England, after this successful voyage, Queen Victoria bestowed on him the honour of knighthood, and the world now knows him as Sir James Anderson.

A SAILOR who jumped overboard to save another was asked if he was fit to die. "I could not be more fit," he replied, "by declining to do my duty."

'Thy name is as ointment poured forth.'—

SONG OF SOL. i. 3.

'I LOVE the name of Jesus,  
Emmanuel, Christ the Lord ;  
Like fragrance on the breeze,  
His name abroad is poured.  
I long to be like Jesus,  
Meek, loving, lowly, mild ;  
I long to be like Jesus,  
The Father's holy child.

Captain Carey, the British officer who was severely censured on account of his conduct in connection with the slaying of the Prince Imperial by the Zulus, like "Stonewall" Jackson, is a praying soldier. He besought the Lord to interpose in his behalf and regards the removal of the censure as an answer to prayer.

**Acknowledgments.**

RECEIVED BY REV. DR. REID,  
AGENT OF THE CHURCH AT TORONTO,  
TO 2ND SEPT., 1879.

**ASSEMBLY FUND.**

Received to 2nd Aug., '79..	\$211.61
Brown's Corn's, Markham	2.25
St Peter's Bay	1.81
Charlottetown, Zion Ch...	5.00
Dartmouth, St James Ch.	6 60
Whyocoomah.....	9 00
Rockwood.....	5 30
Truro, St Paul's.....	4.00
Riverside.....	3 00
	<hr/> \$247.98

**HOME MISSION.**

Received to 2nd Aug., '79..	\$3092.68
Metcalf Sab Sc.....	2.34
Crumlin.....	25.00
Collingwood, Mountain, & Camlachie, Knox Ch...	2 00
Friend.....	5.18
Acton, Knox Ch.....	6 00
Harrington.....	19.11
High Bluff contribution of J J Burgess.....	10 89
West Puslinch.....	20.00
Oshawa Sab Sc.....	10.00
Almouto, St John's.....	13 11
Columbus.....	31.60
Friend (the Lord's money)	54.00
	4.50
<i>Congregational 1st contribution to deficit.</i>	
Derry West.....	1.00
Carluke.....	9.00
Alliston.....	10.00

*Ministerial contributions to deficit.*

Revs D B Cameron.....	10 00
George Yeomans.....	5.00
F Ballantyne.....	10.00
G M Milligan.....	15.00
J W Smith.....	10.00
R J Beattie.....	10 00
Peter Duncan.....	4.00
Hugh Crozier.....	5.00
J Ballantine, Cobourg	16.00
H Cameron.....	5 00
Robt Petegrew.....	10.00
	<hr/> \$3413.32

**FOREIGN MISSION.**

Received to 2nd Aug., '79..	\$1368.21
Metcalf Sab Sc.....	2.32
Thankoffering for exemption from sickness.....	5.00
Juvenile Mission Scheme for salary of Bible woman at Indore.....	60.00
Juvenile Mission Scheme for Orphanage or Buildings at Indore.....	140.00
Friend.....	6.00
do China.....	4 00
Harrington.....	10.80
High Bluff contribution of J J Burgess.....	15.00
West Puslinch.....	5.00
Probationer.....	10 00
Friend, Belleville.....	2.00
Oshawa Sab Sc.....	10 00
Summerstown.....	6 00
Newcastle Sab Sc, India..	8.00
Wroxeter Sab Sc, China..	25.61
Amherst Island.....	4.00

Fullarton.....	10.00
R H Fullarton.....	5.00
	<hr/> \$1696.95

**COLLEGE FUND.**

Received to 2nd Aug., '79..	\$311 52
Harrington.....	8 8
West Puslinch.....	3 60
Friend, Belleville.....	1.00
Prescott.....	8.65
	<hr/> \$332.97

**KNOX COLLEGE BUILDING FUND.**

Received to 2nd Aug., '79..	\$279.74
A C Singleton, Colborne	5 00
Alex Waddell, Millbrooke	10 00
Orono, per Rev A Young	19 00
Kendall, do	13.00
Bowmanville, do	130.00
Enniskillen, do	23.00
Chinguacousy 1st and 2nd per Rev R Croll.....	84.00
John Bowman, Dunnville.	16 00
John Oliver, St Mary's...	5 00
	<hr/> \$581.74

**WIDOWS' FUND.**

Received to 2nd Aug., '79..	\$93.78
Markham, St John's Ch..	12.63
Lachute, Henry's Ch...	3.89
Teeswater, Westminster Ch	6.00
Wakefield.....	10 72
Hill's Green Mission St'n	2.00
Prescott.....	5 45
	<hr/> \$134 47

With Rates from Revs Archd Cross, R Hamilton, Mathew Barr.

**AGED AND INFIRM MINISTERS' FUND.**

Received to 2nd Aug., '79..	\$132.73
Carlton Place, Zion Ch...	10 00
Acton, Knox Ch.....	9.50
Rockwood.....	19.60
Dunbarton.....	10 00
Manchester.....	5 00
Benchburgh, St Andrew's	6.00
Wroxeter.....	17.45
West Brant.....	4 00
Priceville, St Columba Ch	5.02
Cannington.....	5.50
Cambray.....	3 38
Claremont.....	6.13
Metis.....	4.98
do Summer Station...	2 22
Lachute, Henry's Ch.....	3.90
Pinkerton.....	3.25
Latona.....	4 00
Boston Ch, Esquensing...	10.00
Milton, Knox Ch.....	6 00
Parkhill.....	16.03
Dungannon.....	12 00
Kippea.....	10.00
Westminster.....	11.00
Teeswater, Westminster Ch	6 00
West Gwillimbury 1st...	6.30
Streetsville.....	12.03
Theford, Knox Ch.....	6 40
Moore, Burn's Ch.....	12.40
McGillivray.....	3 00
Warwick, Knox Ch.....	2 61
Enniskillen.....	3.55
Cartwright.....	2.65
Ayr, Knox Ch.....	20.10
Lunenburg.....	4.00
Avonmore.....	4.00
Port Albert.....	3.25
Guelph 1st.....	9.00

Hillsgreen Mission Station	2.00
Edwardsburgh and Mainsville	7.00
Desboro.....	1.70
Chippawa.....	4.60
Lobo, Melville Ch and North Carradoo.....	11.82
Mountain.....	4.55
South Gower.....	4.45
West King.....	6.25
Glenarm.....	8.00
	<hr/> \$466.71

Ministers Rates Received to 2nd August, 1879...	75.25
With Rates from Revs Arch Cross, \$4; R Hamilton, \$4; M Barr, \$2.....	10 00
	<hr/> \$85.25

**MANITIBA COLLEGE.**

Received to 2nd Aug., '79..	156.94
West Puslinch.....	3.00
	<hr/> \$159.94

**CONTRIBUTIONS TO SCHEMES OF THE CHURCH.**

Fergus, Melville Ch.....	50.00
do do.....	35 00
Strathroy, St Andrew's Ch	60.00
	<hr/> \$145.00

**FOREIGN MISSION.**

<i>Contributions per Rev. J. Wilkie, viz:</i>	
Norval.....	2.80
Pulpit Services at Brampton	8.00
Brampton.....	12.00
Elora.....	4.00
Fergus.....	5.25
Harriston.....	7.50
Stratford, St Andrew's	11 45
do Knox Ch.....	14.00
Mitchell.....	5.03
Seaforth.....	4.33
Clinton.....	5.40
Manchester.....	4 00
Dungannon.....	4.12
London East.....	5.67
St Thomas.....	4.25
Hyde Park.....	7 05
English Settlement.....	5.50
St Mary's 1st.....	10.00
Cobourg.....	5.25
Baltimore.....	5.09
Coldsprings.....	9.09
Millbrook & Centreville..	12.00
	<hr/> \$151.06

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO SEPT. 4th, 1879.

**FOREIGN MISSIONS.**

Acknowledged already..	\$856.49
Fort Massey, Halifax, Mission Society, 1 year.....	90.00
Riverside, Bass River.....	6.19
do Portauquique.....	2.35
W McCarty, Taylor Head.	5 00
Mabou.....	7.54
J M L, Mabou.....	1 00
D W M, do.....	4.00
Thankoffering anon, St Andrew's, N B.....	7 00

Halifax Woman's Foreign Miss' Society, for Miss Blackadder's salary 1 yr	100.00
Maitland	12.32
St Andrew's, Halifax	57.40
Hamilton, Bermuda	30.66
St James', Dartmouth	45.00
O P Q, Pictou	5.00
Three Friends of Foreign Mission, per Rev T Cumming, Stellarton	11.00
St Andrew's Ch, Chatham	35.00
of Bequest of Peter Ross, Hopewell	300.00
Member of St Luke's Ch, Saltsprings	1.00
Miss Mary J Miller, Reger's Hill	5.00
Member of James Ch, New Glasgow, thankoffering for recovery from sickness	5.00
Springside \$15, Pombroko Sewing Circle \$10, 1 qr collection	25.00
<i>Received for Foreign Mission Debt, per Rev T Christie.</i>	
Bedford	3.06
New Glasgow	16.10
St Stephen's, St John	21.50
Kingston, Ont	4.85
Toronto	10.10
Galt	10.00
<i>In Prince Edward Island.</i>	
Charlottetown	26.00
John Scott, Charlottetown, for 4th Miss'y	1.00
Georgetown	35.00
Valleyfield	11.22
Belfast	30.85
Woodville	6.79
Murray Harbour	25.43
Miss Road, do	10.00
Mount Stewart	9.01
East St Peter's	14.58
Souris	8.14
St Peter's Road	17.30
Cavendish	25.05
Bedque	25.00
Summerside	13.75
Alberton	49.50
West Cape, etc	13.15
Richmond Bay	10.56
Princetown	27.25
West River, etc	19.47
Strathalbyn	14.76
Dundas	9.45
	<b>\$2211.65</b>

<b>DAY-SPRING &amp; MISSION SCHOOLS.</b>	
Acknowledged already	\$137.55
Sheet Harbour	35.01
In memoriam—J & L H, Cobourg, for Mr McKenzie's schools	12.00
St Catharines Sab Sc, Rev Geo Bruce's Cong for teachers in Trinidad	36.00
Gay's River Sab Sc for Native teachers in Annetum	2.38
Milford do do	2.05
J Leishman, Kemptville, Ont, for teachers on Fato	5.00
	<b>\$230.99</b>

<b>HOME MISSIONS.</b>	
Acknowledged already	\$747.10
Fort Massey, Halifax, Mission Society, 1/2 year	90.00

Riverside, Bass River	9.94
do Portauquique	4.50
do Castlereagh	3.06
Coldstream, Greenfield	6.50
Maitland	12.33
St Paul's Ch, Truro	50.00
St Andrew's Ch, Halifax	40.00
St James', Dartmouth	20.00
St Andrew's, Chatham	45.00
of Bequest of Peter Ross Hopewell	300.00
Chalmer's Ch, add, Hfx	2.50
Springside, 1 qr's col	15.00
of G Kerr Legacy Div.	
Union Bank	4.50
	<b>\$1350.43</b>

<b>SUPPLEMENTING FUND.</b>	
Acknowledged already	\$508.84
Fort Massey, Halifax, Mission Society, 1/2 year	90.00
Riverside, Bass River	5.88
do Portauquique	2.75
Spry Bay	7.55
St Paul's Ch, Truro	56.00
St Andrew's, Halifax	24.50
St James', Dartmouth	20.60
St Andrew's Ch, Chatham	45.00
N W Arm Port, Hastings	3.90
Member of James Ch, N G Thankoffering for recovering sickness	5.00
Miss Mary J Miller, Reger's Hill, per Rev J Thompson	5.00
Springside	20.00
	<b>\$794.42</b>

<b>COLLEGE FUND.</b>	
Acknowledged already	\$2049.54
Fort Massey, Halifax, Mission Society, 1/2 year	50.00
Riverside, Bass River	3.93
do Portauquique	2.37
Gore and Kennetcook	16.33
St Andrew's, Halifax	35.00
St James, Dartmouth	20.00
St Andrew's Ch, Chatham	15.00
Rent of Robie St Lot	20.10
Springside	5.55
Div'd People's Bank, Hfx	90.10
do Union do	457.50
do Bank of B N A	127.74
	<b>\$2892.96</b>

<b>AGED AND INFIRM MINISTERS' FUND.</b>	
Acknowledged already	\$88.63
Fort Massey, Halifax, Mission Society, 1/2 year	16.00
Rev A F Thompson donation	1.66
St Paul's Ch, Truro	12.10
St Andrew's, Halifax	12.50
St James', Dartmouth	10.00
St Andrew's Ch, Chatham	5.00
of Bequest of Peter Ross Hopewell	75.09
Richmond & NW Arm, Hfx	5.66
Int. on \$1000 for 6 months	30.00
Chalmer's Ch, Halifax	7.00
Int. Sheet Har., Trustees	6.37
Whyoccomah	11.00
Springside	6.50
Div'd Union Bank of Hfx	22.50
Sutherland's River and Vale Colliery	3.20
Campbelltown	6.00

<b>Ministers' percentage :</b>	
Rev J C Meek	3.50
	<b>\$322.52</b>
<b>BURSARY FUND.</b>	
Acknowledged already	\$38.40
St Andrew's, Halifax	15.00
1/2 G Kerr Legacy Dividend	
Union Bank	4.50
	<b>\$57.90</b>

<b>FRENCH EVANGELIZATION.</b>	
RECEIVED BY REV. R. H. WARDEN, SECRETARY-TREASURER OF THE BOARD OF FRENCH EVANGELIZATION, 260 ST. JAMES STREET, MONTREAL, TO 9th SEPT, 1879.	
Acknowledged 11th Aug.	\$2690.78
Kenyon	15.00
Wardsville	3.24
Lansdown & Fairfax	4.17
Bluevale	13.00
Bristol	6.08
N Georgetown	40.00
Hillsgreen	1.00
Pinkerton	4.25
do Sab Sc	1.50
Clinton, Willis Ch	12.47
Bedque, P E I	21.00
Rev R S Patterson, Bedque	5.00
Doon Sab Sc	1.00
Port Dalhousie Sab Sc	4.00
Morton, Delta, &c	4.23
Minden	3.30
Cartwright & Ballyduff	6.00
Ross and Cobden	5.08
Consecon, Hillier, &c	4.40
Brighton	4.00
Montreal, St Matthew's	12.00
Rockwood	16.09
Mille Isles	3.75
Storrington	3.50
Pittsburgh	2.50
Glenburnie	3.00
Grimsby	9.40
Muir's Settlement	3.60
Winona	1.60
Westport & Newboro	4.00
West Brant	15.60
East Ashfield	3.27
Fordyce	3.50
Amherstburgh	3.50
Ballinad	6.10
Lynedoch	14.00
Litchfield	5.00
Mandaumin	4.54
Milford, N S	13.71
East Sencea Sab Sc	2.40
Steviancke Village Sab Sc	5.00
Mud Lake & Rama	2.00
St John, St John's Sab Sc	2.00
Egmondville	10.00
J J Burgess, High Bluff, per Rev H H McKellar	15.00
High Bluff, Man	10.67
Prospect, Man	7.00
Martintown & Williamst'n	10.00
Ross and Gordonville	2.63
A friend, Belleville	2.00
Hampden	4.85
Hantsville	8.00
Lavant	5.60
Waterdown	10.00
Cantley, &c	6.25
Duart	4.00
Ekfrid, Knox Ch	8.94
Port Dover, Knox Ch	8.20
Wiarion, &c	7.00
Danville	5.81

