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THE
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FOR THE
DOMINION OF CANADA.

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Foreign Missions

OF THE PRESBYTERIAN CHURCH IN CANADA.

(Historical.)

WE find the following historical account of the Foreign Missions of our Church in the *Gospel in all Lands*, 10th April, 1884. Published by Eugene R. Smith, Baltimore U. S. :—

The Presbyterian church in Canada is one of the youngest regiments of the line. Like other young housekeepers, it has its hands pretty full at home, having the responsibility on its shoulders of looking after what is probably the largest home mission field of any church in existenee, a task all the more difficult in that the population is comparatively small and very widely scattered. And yet this stage has its advantages. We have not had time to get into any very bad "ruts," and we have the buoyancy of youth and some of its hope, ardour and enthusiasm. The extent of our home mission field will be best understood by comparing the provinces of the Dominion with some other countries. The Maritime Provinces are together larger than Great Britain and Ireland. Quebec Province is as large as France. Ontario is equal in area to Spain. Little Manitoba is bigger than Holland. British Columbia has as many square miles as Austria. The Northwest Territories are capable of supporting as large a population as now inhabits the Russian Empire. But, so far from being on this account either incapacitated or crippled, our experience in the past has been that the more we have done for the heathen the better we have prospered at home.

You are aware that our Church dates only from the year 1875, when, after four

or five years of anxious negotiations, the Supreme Courts of the then four Presbyterian Churches in the Dominion met in Montreal and severally resolved to unite themselves into one church. The whole number of ministers thus brought together was about 600, and of congregations upwards of 1,000. It is worth mentioning that the first union of Presbyterians in any of the colonies took place in Nova Scotia in 1817, when the Burghers and anti-Burghers united under the name of the Presbyterian Church of Nova Scotia. In 1860 this body united with that commonly known as the Free Church in the Lower Provinces; in the following year occurred the union of the Free Church with the United Presbyterian Church in Ontario and Quebec; and it was because the Presbyterian Church in Canada fell heir to the foreign missions that had been established in these uniting churches that our missions are so widely separated as they are.

We have five distinct fields: (1) The New Hebrides in Polynesia; (2) Trinidad, West Indies; (3) Our mission to the Indians to the Northwest Territories of Canada; (4) Mission to Formosa, China; and (5) Our mission in Central India.

The smallest of the churches, in one of the smallest provinces, was the the first to embark in the foreign mission enterprise. But that is nothing new, for it seems to have been so ordered from the beginning of Christianity. This seems, however, to have been the first instance in modern times of a colonial Church, as such, engaging in this work. In worldly substance it was poor, but it was rich in faith. That such a church would think of undertaking mission work while many within its own bounds were ill-supplied with the means of grace, appeared at the time to most people

the height of indiscretion. The proposal when first made was stoutly opposed. But the idea took root and grew. At the meeting of the Synod of the aforesaid Presbyterian Church of Nova Scotia, held in Pictou, N. S., in July, 1884, a missionary board was appointed. In the following year the Board reported in favour of the New Hebrides as a desirable field for missionary effort, and accepted the offer of Mr. John Geddie, minister of Cavendish, Prince Edward Island, to proceed thither as their first missionary. To this field the Nova Scotians have sent twelve ordained missionaries and eleven wives of missionaries, in all twenty-three devoted labourers. Of the twelve, six are not, for God took them. The names of George N. Gordon, and Helen C. Gordon his wife, and James Douglas Gordon, his brother, are enrolled in the list of the noble army of martyrs. But on Aneityum and six other islands of the group—including blood-stained Eromanga—the Sun of Righteousness has risen. "The people that walked in darkness have seen a great light." Three of the twelve missionaries are at present in the field,—Rev. Joseph Annand on Aneityum; Rev. Hugh A. Robertson on Eromanga, and Rev. J. W. Mackenzie on Efate. They are assisted by a large staff of native teachers, and are meeting with much encouragement. At the date of last report there were 1,120 attending Christian worship and 451 communicants in the three stations.

The Trinidad Mission is also a Nova Scotian enterprise. It was begun in 1867 by the Rev. John Morton, who is still in the field, assisted by Revs. K. J. Grant, J. W. Macleod, and J. K. Wright. The work is entirely for the benefit of the coolie population, numbering about 50,000. These are for the most part natives of India, and the gospel is preached to them in their own language. The work here has been greatly blessed, and has all along received the countenance of liberal aid, financially, from the owners of the estates on which the coolies are employed. The origin of this and the New Hebrides Mission explains the reason for the existence of two Foreign Mission Boards in the Presbyterian Church in Canada. So deeply interested were the people of the eastern section in these missions which they had initiated and supported

for many years, any proposal to take them out of their hands would have been resented as an interference with their "vested rights" and would certainly have prevented the union from being accomplished. But the intervening years have widened our scope of vision. The people in the West are beginning to take as much interest in these missions as those in the East, while the latter are manifesting a corresponding interest in our Formosa Mission which originated in the West. In Trinidad forty schools are conducted under the superintendence of the missionaries. In these there are 1,791 scholars receiving Christian instruction. The total expenses of the mission last year were about \$19,910; of this amount \$8,000 from Canada, the remainder from the owners of estates, from the government, and from the native churches. The number of communicants in the four stations is 215.

The western section of the Church, for the purposes of this inquiry, is represented by the Provinces of Quebec and Ontario. The Mission Board has its headquarters at Toronto. It has under its care the missions to the Indians in the Northwest, the mission to Formosa, and that to Central India. The first two had their beginning, prior to the union, in that branch of the Church which was in sympathy with the Free Church of Scotland and which was organized in 1844. Before instituting any missions of its own this Church began, in 1847, to collect money from its congregations for foreign missions, which was handed over from year to year to the Foreign Mission Committee of the Free Church of Scotland. The first direct effort to establish a mission of its own was in 1856—shortly after the visit of Dr. Duff to this country—when the Rev. Jas. Stevenson, of Tullybody, Scotland, was engaged by the "Presbyterian Church of Canada" to go as its first missionary to India. He accordingly proceeded to Bankoorah, about one hundred and twenty miles from Calcutta, where he entered upon the study of Bengali and opened a school for such of the natives as had any acquaintance with the English language. But the mission was destined to be short-lived. Such was the unsettled state of the country at that time, it was unsafe for Europeans to remain at Bankoorah, and to complete their misfortunes a virulent type of Asiatic cholera broke out. Acting

upon the advice of Dr. Duff and other friends of India, the mission was abandoned the very next year.

The attention of this Church was now turned to Vancouver Island, British Columbia, and the Red River country. In 1851 Rev. John Black had gone west to minister to the settlement of Sutherlandshire Highlanders at Kildonan, not far from Fort Garry. This was the means of attracting the notice of the Canadian Church to the spiritual destitution of the aborigines scattered over the vast western plains and of the straggling settlements of traders and trappers in the great Lone Land. Rev. Robt. Jamieson was sent to New Westminster, B.C., in 1861, where he has remained ever since ministering faithfully to a large congregation. Rev. James Nisbet, a man of apostolic zeal, was sent to the Red River in the following year. Up to 1875 eleven or twelve ordained ministers had been sent west by the Foreign Mission Committee. So rapid has been the growth of this new country, the "foreign mission" stations of a few years ago have developed into the Presbytery of Manitoba with about fifty ordained ministers on its roll, and with a college of its own in which the teaching of Arts and Theology are combined. A mission to the heathen in these western wilds was instituted in 1866 when Mr. Nisbet, accompanied by Messrs. George Flett and John Mackay, went to Prince Albert, 500 miles northwest from the present city of Winnipeg, and began work among the *Cree* Indians. After eight years of heroic labours, Mr. Nisbet died at Kildonan in 1874. His two assistants, now both ordained ministers, are now labouring with encouraging success among the *Chippeways*, while the Rev. Solomon Tunkansaicye, a full-blooded Indian, is working among the *Sioux*. The Rev. Hugh Mackay, for some years a missionary on Manitoulin Island, Lake Huron, has recently been appointed to assist in this mission to the Indians of the Northwest. The expenses last year were \$5,892, including the salaries of three missionaries and two teachers.

CHINA.

The mission to China was commenced by the "Canada Presbyterian Church." The

Rev. George Leslie Mackay, a native of Oxford County, Ontario, was the pioneer missionary. He sailed from San Francisco on the 1st of November, 1771, and reached Formosa in December. After spending a few months in the southern part of the island with the brethren of the English Presbyterian Mission, he proceeded to Tamsui, a treaty-port in Northern Formosa, where he found a large field entirely unoccupied. At the first he met with difficulties which to most men would have appeared insurmountable, not the least of which was the determined opposition of the influential and educated classes. But his faith and indomitable perseverance removed mountains, and it was not long before he had a band of native disciples following him from place to place. They formed a sort of itinerant college, of which the missionary himself was at once the literary and theological faculty. Sometimes in a chapel of their own building, sometimes beneath a spreading tree, or under the shadow of a rock, at other times sitting down on the sea shore, he would teach them alternately from the Book of Nature and the Book of Revelation. So he fitted them to become his assistants as evangelists and teachers. Never was there a more devoted, self-sacrificing and zealous missionary, and few missions have yielded fruit so early or in such abundance. In 1874 Rev. J. B. Fraser went out as a medical missionary and proved a valuable auxiliary, but the death of his wife compelled him to return with his two young children. Rev. Kenneth Junor, formerly of Bermuda, was appointed in his stead in 1878, but he, too, on account of severe illness, brought on by the trying climate of Formosa, returned to Canada in shattered health in the spring of 1883. The latest appointment is that of Rev. John Jamieson, who reached Tamsui a few months ago. The mission staff now consists of two ordained missionaries, with twenty-six native trained teachers and preachers. There are two well equipped hospitals, one at Tamsui and one at Kelung, a training college at Tamsui with a commodation for fifty students, and a large girls' school. At last accounts 5,000 natives had renounced idolatry and upwards of 1,100 had been admitted as communicants. The expenditure in connection with the mission last year was \$19,946.

INDIA.

In 1873 two ladies were sent out by the Canada Presbyterian Church—Misses Fairweather and Rodger. While receiving their salaries from Canada they meanwhile connected themselves with the mission of the American Presbyterian Board and engaged in school and zenana work in the neighbourhood of Allahabad. In 1876 the first ordained missionaries of the "Presbyterian Church in Canada," then newly formed, were sent to India, Rev. James M. Douglas receiving his appointment from the western section of the Church, and Rev. James F. Campbell from the eastern committee. Mr. Douglas proceeded at once to Indore in Central India, a city of upwards of 100,000 inhabitants, 600 miles northwest from Bombay, where he established a mission with which the ladies above mentioned now connected themselves. Mr. Campbell, after spending some time in Madras, joined the mission at Indore and took up his residence in the garrison town of Mhow, thirteen miles from Indore, and having a population of 20,000. Other two ladies went out from Nova Scotia in 1877—Misses Forrester and McGregor. Rev. John Wilkie and his wife, from Ontario, joined the mission in December, 1879. In 1882 Mr. Douglas returned to Canada and ceased his connection with the mission. In 1883 Rev. Joseph Builder was appointed and he and his wife reached Indore last Christmas Day. The present mission staff consists of three ordained missionaries and their wives, and three unmarried ladies. The expenses last year were \$9,334. The number of native communicants at the date of last report was forty-four. The chief difficulty and a very serious one, experienced by the missionaries in this field since its commencement has been the pronounced opposition of the local authorities to mission work in any form. The whole ten years of the mission has been a continued struggle for existence, and it has sometimes looked as though the mission must be abandoned altogether. But the plucky missionaries seem to have taken for their motto "no surrender" and are determined to fight it out with the resident government officials. The principle of religious liberty in a British colony must not be abandoned, and in holding to it

these men have the whole missionary staff of India on their side.

It only now remains to notice the missionary efforts of the branch of the Presbyterian Church in Canada formerly in connection with the Church of Scotland. Up to the year 1855 they made no attempt to establish a mission of their own, but contented themselves with transmitting what sums had been contributed by the congregations for foreign mission purposes to the Mission Boards of the Church of Scotland. The Church in Ontario and Quebec from the first manifested special interest in Jewish missions, and in 1851 they were seriously considering the proposal of establishing a mission in Jerusalem, when encouragement came to them from an unexpected quarter. Rev. Dr. Aiton, of Dolphinton, Scotland, appeared in Canada, to plead the cause of the Jewish people, and was the means of awakening a very decided interest in this behalf. Not only so, he placed the sum of \$3,000 at the disposal of the Committee, with the condition that they begin to preach the gospel "at Jerusalem." The Synod decided accordingly. The first thing, of course, was to find a suitable missionary. It was not long before Rev. Ephraim M. Epstein, a licentiate of the Old School Presbytery of New York, and of Israelitish descent, offered himself for this work and was accepted. It was considered necessary that he should have a competent knowledge of medicine, which involved a two years course of study. In the meantime correspondence with experienced missionaries led the committee to abandon Jerusalem, as a hopeless field for missionary effort, and they eventually selected European Turkey. In October, 1859, Mr. Epstein was ordained as a missionary. On the 22nd of January he arrived at Salonica and entered upon work in concert with the missionaries of the Church of Scotland, whom he found there. Thence he shortly afterwards removed to Monastir. Finding that success did not attend his efforts as a missionary, Mr. Epstein resigned his position and restricted himself to the practice of medicine, and the mission, so long contemplated and so enthusiastically entered upon, thus suddenly ended. The eastern section of the Church (in connection with the Church of Scotland) was more

fortunate. In 1869 they sent their first missionary, Rev. John Goodwill, to the New Hebrides in the South Seas, to co-operate with the other missionaries there. Mr. Goodwill was station at Espiritu Santo, the largest and most northerly island of the group and probably one of the hardest fields of missionary labour in the world. Discouraged by sickness in his family and the small success that attended his arduous labours, he resigned in 1875 and returned to Nova Scotia. Their second missionary, Rev. Hugh A. Robertson, arrived at Eromanga on the 1st of May, 1872.

Missionary Cabinet.

CHRISTIAN FREDERICK SCHWARTZ.

IF ever there was a man of whom it could be said with confidence be asserted that his life was an "epistle" read and known of all men, that man was Schwartz the Danish missionary. In him we find a conspicuous example of the mighty influence which one honest conscientious and unselfish man may bring to bear upon others. He was born at Sonnenburgh, in Prussia, 26th October, 1726. His mother, who died when he was a child, consecrated him to the service of God. He was led by Schultz, one of the pioneer missionaries of India, who was then at Halle superintending the printing of the Bible in Tamil, to engage in the study of the language of Southern India. In this way he came to entertain the thought of becoming a missionary. Having been ordained by the Danish Lutheran Church, at Copenhagen, in 1749, he went over to London and connected himself with the Society for the Propagation of the Gospel and under their auspices went to India, arriving at Tranquebar in July, 1750. In four months, by close and constant study he was able to preach his first sermon in Tamil. His first text was,—"Come unto me, all ye that labour and are heavy laden and I will give you rest." He threw himself heartily into mission work and from the outset secured the confidence and esteem of all with whom he came in contact, but he had to wait long before he reaped any substantial fruits from his labours. In 1766 Schwartz removed to Trichinopoly where he lived on

the plainest of food and had his home in a small room just big enough to hold himself and his bed. Here he was employed as chaplain to the English soldiers at a salary of \$500 a year, the greater part of which he spent to aid in the erection of schools and mission premises. After some time he removed to Tanjore, where he founded a successful mission and built a large church and also gained the confidence of the Rajah, over whom he exercised a powerful influence. At one time we find him undertaking a long and hazardous mission to Seringapatam at the request of the British Government, in the interests of peace, and, when war did break out, he was the means of saving many lives by the measures which he took for supplying the garrison with food when threatened with famine. After forty-eight years of self-denying labours he died at Tanjore, 13th February, 1798, full of years and full of honours. His success was perhaps greater than that of any other Protestant missionary in India before him, or even since his time. By his Christian example, as well as by his preaching, he was instrumental in the conversion of ten thousand natives from idolatry. His great influence often drew him into the arena of politics, but no man ever won more universal esteem and reverence. Mahommedans and Hindoos vied with his converts and countrymen in extolling his virtues and deploring his decease. The Rajah erected a monument in the mission Church in which he is represented as grasping the hand of the dying missionary and receiving his benediction. The East India company also erected a splendid monument to his memory at Madras. But, better than all these, is the recollection that he was the means of turning many to righteousness and that through his agency a large number of natives were trained to carry forward the work which he began. He lived unmarried, that he might the more completely give himself up to his work. Few men had the power of influencing other men as Schwartz did, and this power lay not in great genius or eloquence; it was the influence of his character—the power of a consecrated heart and a consistent life. His name is still held in grateful remembrance throughout Southern India.—"The memory of the just is blessed."

David's Charge to Solomon.

OCTOBER 12.

1 CHRON. XXII: 6-19.

Golden Text, 1 Chron. 22: 16.

TIME, B. C. 1015. David is seventy years old. Solomon, recently crowned King, about eighteen. The kingdom was at the height of its prosperity, at peace with all the surrounding nations. Compare chapters 22, 23. V. 6. *For the Lord.*—The temple was to be more than a national monument—an expression of the nations' allegiance to God. Vs. 7-9. At the beginning of his reign, after having built a palace for himself, David thought that he should provide a suitable house of God instead of the temporary tabernacle in which the sacred ark was kept. Though the Lord forbade him to do this, He allowed him to make preparations for it and assured him that in due time it should be built by his son and successor, 2 Sam. 7: 1-12. It accords with the divine method that some should do pioneer work without seeing the fruits of it, and that others should reap the benefit of their labours, John 4: 37, 38. The reason in this instance is made plain, not that David sinned in shedding blood by war, for this he did by command of God, but during the most of his reign he was so much engrossed with public business he had not time to devote to a work of such magnitude, 1 King 5: 3; besides, and chiefly, we are thus taught that the Church of God, of which the temple was a type, should be founded by Christ, "The Prince of Peace," Eph. 2: 20; that it should not be upheld by force of arms, Matt. 26: 52, but by the Spirit of God, Zech. 4: 6; and the preaching of the gospel of peace, Isa. 61: 1; Luke 2: 14. *Solomon*—meaning "peaceful." Originally he had been called Jedidiah—"beloved of the Lord," 2 Sam. 12: 25. V. 10. *For ever*—on condition of his obedience, v. 13. So all the promises of God are binding only so long as we fulfil our part of the contract. V. 11. *The Lord be with thee*—every time we say "good bye" we say in effect "God be with you"—the best wish that can be offered for any one entering upon the responsibilities of life. Vs. 12: 13. *Wisdom*—that is the principal thing, Prov. 4: 7. The true way to usefulness and success is only to be found in obedience to the law of God, Pa. 19: 7, 8. *Be strong*—see Deut. 31: 6, 7 and 1 Cor. 16: 13. Only in the strength of the Lord can we hope to prevail, 1 John 2: 14. Vs. 14-16. The lowest estimate put on this fabulous pile of gold and silver is \$600,000,000—the accumulated spoils of war and gifts of friendly kings acquired by David during his reign of forty years, including also many other articles of value afterwards deposited in the temple. The care, the forethought and the liberality exhibited by David in his preparations show how thoroughly his own heart was in the work, and in v. 19 he urges the duty of willing and hearty service upon all. "*Arise and be doing.*"

Solomon's Choice.

OCTOBER 19.

1 KINGS, III. 5: 15.

Golden Text, Prov. 4: 7.

SOLOMON was installed as king six months before his father's death, ch. 1: 39. The Kingdom had reached its highest state of prosperity and his reign of forty years was one of unexampled splendour. His character was one of striking contrasts. Surrounded with favouring circumstances and endowed with rare accomplishments, there were combined in his person the elements of great statesmanship which, however, were more than counter-balanced by glaring defects in his domestic life which drew upon himself the displeasure of God and plunged the nation into anarchy and rebellion, ch. 19. V. 3. *Gibeon*—6 miles north from Jerusalem—the hill on which the old tabernacle still stood—was then accounted the most sacred of the "high places" in the land; thither Solomon had gone to celebrate his accession by an imposing religious service, v. 4. *In a dream*—a common mode of divine revelation, e. g. to Jacob and Samuel in the O. T. and to Joseph and Paul in the New. *Ask*—either to prove Solomon or simply to encourage him. In the latter sense we are all invited to ask God for the things we stand in need of, Matt. 7: 7. —Not that God requires to be informed of our wants, but that we may the rather confess our dependence on Him, Ezek. 36: 37. Vs. 6, 7. It is well when we feel that all we have we owe to God's *mercy*, not to our merit, and when we realize our own weakness, 2 Cor. 12: 10. V. 8. It was no child's play to rule 6,000,000 headstrong Hebrews, with a strong party opposed to him, and elder brothers ready to lead them. V. 9. The wisdom that Solomon prayed for was that discernment which would enable him to mete out even-handed justice to contending parties. By his choice he made it appear that his desire was to benefit others more than to advance his own interests. Vs. 11, 12. Long life, riches, honour, are only good when we appreciate them as coming from God, and use them to promote his glory, Matt. 6: 33. His promise to Solomon was fulfilled, 1 Kings 4: 21, 24; 10: 23. The wealth that poured into his treasury was expended not only in building the temple, but in many other great and useful works. V. 13. The principle upon which God gave to Solomon is not exceptional. Wisdom well applied often brings wealth, and where it does not, it sweetens the want of it. V. 14. *If thou wilt walk*.—Here is a further promise—of long life—which was not fulfilled, because Solomon failed to implement the conditions attached to it. He died comparatively young—before he was sixty. V. 15. Suggests the duty of thanksgiving for mercies received. Pa. 107. We should all seek the wisdom that cometh from above, James 3: 17, and should remember that it is only in so far as we walk in the fear of the Lord that we can expect to secure his favour. Ecc. 12: 13, 14.

The Temple Built.

OCTOBER 26.

1 KINGS VI. 1-14.

Golden Text, Isaiah 56 : 7.

COMPARE 2 Chr. chs. 3. 4. The building of the Temple was the distinguishing event in Solomon's reign. It made Jerusalem the "Holy City"—the religious capital of the Kingdom and the centre of the religious thought of the world. It was built on Mt. Moriah, on the site of Araunah's threshing-floor purchased by David for this purpose, 2 Ch. 3: 1, which had been levelled and surrounded with embankments of solid masonry at enormous expense. The plan of it was dictated to David by God. Taking the cubit at 18 inches, it was 90 feet long, 30 feet wide and 45 feet high—precisely double the dimensions of the tabernacle. Built of free stone: lined throughout with cedar: the floors of cypress: the walls, floor and ceiling overlaid with gold, vs. 22, 30 600 talents of gold used in the Holy of Holies alone, which was 30 feet square. A portico at the east end, 15 x 30 feet towered above all to the height of 180 feet. Though it would not be counted large now, it was the most costly building ever erected, 2,000 millions of dollars having been spent upon it, 1 Chr. 2: 14. 183,600 Jews and strangers worked at it for seven years. The furniture and decorations were elaborate.—Ten seven-branched candlesticks of pure gold; ten golden tables for the shew bread; with utensils to match, 2 Chr. ch. 4. The contractors were chiefly Phœnicians furnished by the king of Tyre, who also supplied the lumber—sent in rafts to Joppa. Some of the stones used in the foundations were 30 feet long and 7 feet thick—all were dressed in the quarries, underground, and every stone made to fit exactly in its place, so that there was *neither hammer nor axe, nor any tool of iron heard in the house while it was in building*, v. 7. In like manner the building of God's Spiritual temple is a hidden process, Jn. 3: 8. His work should be done quietly. Those who make the loudest professions are not the best Christians, Matt. 7: 21-25. *The chambers*—were small rooms arranged in the form of a "lean-to" on three sides of the temple and three stories high: allowing 10 cubits for each, there would be 72 of them—for dormitories, wardrobes and store-rooms. V. 12. Solomon is plainly told that all this lavish expenditure of labour and money, would avail nothing unless he and his people obeyed God. The temple is a type of the church of God, which is founded on the Rock of Ages, Eph. 2: 20-22. Compact and glorious as a whole, Eph. 4: 16; 8. Sol. 6: 10., having for its object the worship of God. Every Christian should be himself a temple of the Holy Ghost, 1 Cor. 6: 19. And every congregation composed of living stones, each fitting into his proper place, doing his share of work, and providing his quota of requisite expenses.

The Temple Dedicated.

NOVEMBER 2.

1 KINGS VIII: 22-36.

Golden Text, 1 Kings, 8: 37.

COMPARE 2 Chron. chs. 5-7. In 7½ years after it was commenced the temple stood complete—the proudest edifice in the world, on which 183,000 men had been employed. Now comes the dedication, with the most imposing services ever witnessed. Read from the beginning of the chapter. Remember it was at the time of the feast of tabernacles, v. 2, when the city was gaily decked with evergreens and crowded with visitors, and that Solomon had issued a special proclamation which induced thousand to come from the remotest parts, v. 65. Imagine the procession.—The Priests and Levites—the musicians—the dignitaries of Church and State—the foreign representatives—the contractors—the tradesmen—the citizens, and the central figure "Solomon in all his glory!" Here was the old tabernacle—much the worse of the wear—it had done duty for 480 years, now it is packed up and borne along for the last time. The sacred ark, too, what memories of the olden time it would awaken! and the veritable tablets on which were written the Commandments by the finger of God. There never had been a day like this in the history of the nation. There never was the like of it again. V. 22, *Solomon stood*—he ascended the platform erected in the middle of the outer court, and on his knees, offered the consecration prayer, 2 Chr. 6: 13. Vs. 23, 24. Commencing with adoration, he calls to mind the faithfulness of Jehovah, and his mercy to them who fear him. On no other terms can we expect salvation, Tit. 3: 5. Vs. 25, 26. While praying for the fulfilment of God's promises to David, 2 Sam. 7: 12, 16, Solomon reminds himself and the people that these promises were conditional, as indeed all God's promises are. V. 21. *Will God dwell on the earth?* Solomon does not doubt, that Jehovah will make the temple his "dwelling-place," Ps. 76: 2. He declares the *Omnipresence* of God, as also Stephen and Paul, Acts 7: 48; 17: 24. Vs. 28, 29. *The prayer of thy servant*—for mercy to all who should seek it here, aye, even for such as might be far away who should pray "towards this Place," as Daniel, who at his open window in Babylon prayed "toward Jerusalem," Dan. 6: 10. Vs. 31-36 contain specific petitions, like those in the Lord's Prayer, seven in number. (1), That when one accused came here to swear "Not Guilty," God would vindicate the innocent, Exo. 22: 11; (2), for prisoners of war, Deut. 4: 27-29; (3) for deliverance from drought—so common in the East; (4), for immunity from famine, &c., v. 37; (5) for strangers and foreigners, vs. 41-43; (6) for the army, v. 44; (7) for Hebrews in captivity out of the country, v. 47. In general, he prays that the people may recognize the hand of God in their afflictions, and be led thereby to walk more closely with Him. v. 36.

A Page for the Young.

BE IN TIME.

Be in time for every call ;
If you can, be first of all.

Be in time !

If your teachers do but find
You are never once behind,
But are, like the dial, true,
They will always trust in you.

Be in time !

Never linger ere you start ;
Ever go with willing heart.

Be in time !

In the morning up and on,
First to work, and soonest done ;
This is how the goal's attained ;
This the way the prize is gained.

Be in time !

Those who aim at something great
Never yet were found too late.

Be in time !

Life to all is but a school ;
We must work by plan and rule,
With some noble end in view,
Ever steady, earnest, true.

Be in time !

THE NAME IN THE BOOK.

ARTHUR WILLS had received a new book as a gift from his mother. There it lay when its wrappers were removed, in its pretty binding of grey and gold, with beautiful coloured pictures. He turned to the fly-leaf, and his countenance fell.

"There is no name in it," he said.

"But it is yours," returned his mother. "Why do you want your name in it?"

"To show other people I have a right to it; to show them who gave it to me. Mother, it is nothing without your writing."

Mrs. Wills smiled affectionately upon her boy, and, taking a pen and ink, wrote his name upon her gift. Then she asked—

"My son, is your name in the Lamb's Book of Life?" The boy hesitated.

"I don't know, I'm sure," he said.

"Then you may know it, dear, if you will but obey our blessed Saviour's call. The Apostle Paul speaks of some whose names are in the Book of Life. They knew it, and he knew it, and told it to others. God offers us salvation as a free gift. If we take it, He will inscribe our

names in His great record of the saved. I read a beautiful story of a soldier, who, when he was dying, opened his eyes, and looking up brightly, exclaimed 'Here!' On being asked what he wanted, he said 'They are calling the roll-call in heaven, and I was answering to my name! Dear Arthur, will you pass muster there?'

I think it was not long before Arthur sought by faith to have his name written in heaven.—

"WATCH AND PRAY."

Did you ever write a letter, and just as you were finishing it let your pen fall on it, or a drop of ink blot the fair page? It was the work of a moment, but the evil could not be entirely effaced. Did you ever cut yourself unexpectedly and quickly? It took days or weeks to heal the wound, and even then a scar remained. It is related of Lord Brougham, a celebrated English nobleman, that one day he occupied a conspicuous place in a group to have his daguerreotype taken. But at an unfortunate moment he moved. The picture was taken, but his face was blurred.

Do you ask what application we would make of these facts? Just this:—It takes a lifetime to build a character; it only takes one moment to destroy it. "Watch and pray, therefore, that ye enter not into temptation." "Let him that thinketh he standeth take heed lest he fall."

GOOD ADVICE FOR THE BOYS.

PRESERVE against discouragements. Keep your temper. Employ leisure in study, and always have some work in hand. Be punctual and methodical in business, and never procrastinate. Never be in a hurry. Preserve self-possession, and do not be talked out of conviction. Rise early, and be an economist of time. Maintain dignity without the appearance of pride; manner is something with everybody and everything with some. Be guarded in discourse, attentive and slow to speak. Never acquiesce in immoral or pernicious opinions. Be not forward to assign reasons to those who have no right to ask. Think nothing in conduct unimportant or indifferent. Rather set than follow example. Practice strict temperance.

True worth is in being, not seeming—

In doing each day that goes by
Some little good, not in dreaming
Of great things to do by-and-by ;
For whatever men say in their blindness,
And in spite of the fancies of youth,
There is nothing so kingly as kindness,
And nothing so royal as truth.

Editorial Correspondence.

EDINBURGH.

IN due course we shall give the readers of the *Record* our impressions of the Great Presbyterian Council held at Belfast, and of things in general in this grand old country. Meanwhile it may not be out of place to say that the managing editor is still in the body, and enjoying a competent portion of the good things of this life, chief among which are the many kindnesses he has experienced from friends old and new.

A few words about Edinburgh. Here we are, so far on our pilgrimage, very comfortably lodged in the fifth story of Macgregor's Royal Hotel, the largest, and, probably, the best hotel in Edinburgh. It accommodates 400 guests, and it is full to overflowing. Nearly one-half the inmates are French or German refugees from the panic-stricken districts of the continent. One-fourth are Americans or Canadians. I had here the pleasure of meeting Dr. and Mrs. Jenkins just arrived from Montreal; Dr. Wardrop of Guelph with his daughter and son-in-law, Mr. Grier of Montreal. The remainder mostly from England. From my bedroom window I have a magnificent view of the Old town and the Castle, separated from us by the Princess Street Gardens, now looking most beautiful. The Scott monument and the splendid buildings in the Mound coping with the rich spires of St. Giles', and the Church of Scotland Assembly Hall, the Bank of Scotland, the Free Church College and other handsome buildings on the opposite side of what used to be the Loch—now transformed into a paradise of flowers, fountains, trees, shrubbery, closely-shaven grass, and gravel walks—all in perfect order. Sitting yesterday morning at the open window, lost almost in admiration, musing too on days gone-by, I was suddenly startled by such a discharge of cannon—it seemed to be—as I had never heard in all my life. I looked towards the Castle, but got no sign. A second and still louder crash, instantly followed by a blaze of sharp forked lightning, let us know that the artillery of heaven had opened fire upon us. I saw as it were a crimson stream flowing down: from the Castle-hill in wavy lines. What could it be? It was a regiment of red-coats marching

at the double-quick, hastening to escape the impending rain. In a few moments more the windows of heaven were opened and there came a deluge of rain mingled with fire and hail-stones. Peal after peal—flash after flash—each seeming nearer than the last. It was a scene never to be forgotten, and fitted to fill the stoutest heart with awe. There came a lull of a few minutes duration, but only that the storm might gather strength for another volley. It grew darker each moment, until Castle and all were completely hid from view. One by one, lights began to appear in the windows of the old town, and the strange phenomenon was witnessed of a mid-day illumination. It lasted for some hours. The evening papers were filled with graphic accounts of the destruction that wasted at noon-day—of the suspension of travel, damage to the crops, loss of property, and loss of life. Among the casualties, the Earl of Lauderdale, who, with many others, had gone, fowling-piece in hand, to inaugurate the 12th of August, fell mortally wounded. A sublime picture this of the Great Day when the last trumpet shall sound and rouse the dead from their tombs; when old things shall pass away and all things become new. May the Lord have mercy on us in that day!

I reached this city on a Saturday night, and immediately sallied forth from the splendid palace in which I had taken up my temporary abode into the slums of the Grassmarket, the Cowgate, the West Port and the Canongate. I am not going to describe what I saw and heard. The contrast was a very striking one and presented a sad enough commentary on the boasted civilization of the age we live in. My heart went out towards my fellow creatures in this Christian land living in poverty, dirt, and crime. God help them, and bless every effort that is being made to rescue the perishing! The problem, how they are to be reached, has yet to be solved, but it is pleasing to be able to say that many earnest men and women are working day and night for the reclamation of the masses. In the very heart and centre of the slums you find that churches and mission-houses have been erected, where, every night in the week, devoted missionaries—lay and clerical—preach the Gospel, and accomplished ladies are found visiting from house to house.

Bad as it is, it is not so bad as it would be without these good influences; and it is not so bad as it has been.

On Sunday morning I attended service in St. Giles' Cathedral, recently restored to its original grandeur through the munificence of the late Dr. William Chambers of this city. It is a splendid edifice, and was filled on this occasion by a fashionable assemblage of people from all parts of the world, to the number of at least 3,000. Dr. Lees, the stated minister of the parish was, we are sorry to learn, temporarily laid aside by sickness, but the service was conducted as usual, with all the "modern improvements." How far they are in harmony with the simplicity and effectiveness of what we have been accustomed to associate with Presbyterian ritual, I leave others to say. It is claimed to be a reproduction of the order of service followed by Knox and other Reformers, with perhaps a dash of pageantry to make it more palatable in this age of culture. Three ministers, in gowns and hoods, march in solemn procession headed by a robed verger carrying a silver mace. One reads the prayers from a printed book—a copy of which is also in the pews; a second reads the lessons from the Old and the New Testament, and invites the congregation to join in chanting two or three of the prose Psalms. Number one again takes to reading further prayers, and gives out a hymn. The verger again appears with his silver mace, conducts the presiding minister to the extreme east end of the Cathedral, where number three has been sitting all alone on a raised dais—the altar of communion, I was told. This, the preacher of the day, is now conducted to the pulpit in the centre of the building and delivers his discourse. The congregation, it is said, appreciate this form of service; it is not for others to disparage it, although a good, but of course an old-fashioned Canadian, whispered to me that he thought the time had come when a second Jenny Geddes was called for. Be that as it may, we had an excellent discourse from Rev. W. W. Coats, of Girthon, one of the rising young ministers of the Church of Scotland. At half-past two I repaired to old St. Cuthbert's, which has always been accounted one of the most important of the city Churches. It has been "famous," for the last ten years at least,

as the Church of which Dr. James McGregor is the senior pastor, and where Rev. James Barclay, of St. Paul's, Montreal, officiated for some years as his colleague. It is not a very beautiful edifice and might be "restored" with advantage so as at least to make it comfortable, which it is not; nevertheless it is a centre of attraction, as it certainly is also a centre of power. With its quaint double tier of galleries it holds 3,000 people, and when "the Doctor" is in the pulpit there is seldom a vacant seat. Not knowing that he was in town, I missed the privilege of hearing him on this occasion, but did not go empty away by any means. The service was ably conducted by Mr. Thomson, the assistant of Mr. Williamson, who succeeded Mr. Barclay in the second charge. I learned that the number of communicants is over 2,800, that each of the incumbents has an ordained assistant, and each also a separate beadle. The parish is by far the most populous in Edinburgh including upwards of 86,000 souls. In the porch of the Church are monuments to the memory of previous ministers—Rev. Sir. Henry Moncrieff Wellwood, Bart., uncle of the late Rev. Sir Henry Moncrieff, of the Free Church; Revs. William and John Paul, and also one to the memory of John Napier, the inventor of Logarithms, who died 1617, and lies buried here.

I attended an evangelistic meeting in the Free Assembly Hall at 6.30. The chair was occupied by Dr. Moxey, formerly a man of renown on the Edinburgh stage, now a professor of elocution in the Free Church College. He seems to be a man of exceptional gifts and graces, enthusiastic and earnest beyond most men. I shall never forget the pathos with which he read the 55th of Isaiah, nor the fervency of his opening prayer. Why do we so often listen to, and ourselves make, such long, rambling pointless, fashionless prayers? The closing exercise of the day was, to me, not the least interesting—a service at 7.30 in the new Carrubbers Close Mission Hall, a building erected chiefly through the instrumentality of Mr. D. L. Moody for the benefit of the street arabs and waifs of the Canongate. It is a stately building, in close proximity to John Knox's house in the High Street, and holds about a thousand people. Evangelistic services are held in it every night in

the week, by ministers and other Christian workers of all denominations. The address given upon this occasion was well suited to the audience, and from its very simplicity, earnestness, and directness of aim, could not fail of doing good. It was wrong of me to call this the closing exercise of the day, for I dined with Dr. Macgregor at half-past nine and spent a delightful evening with him. It was only at that late hour, after preaching twice to vast congregations, as few men can preach, and visiting a number of sick folk, that he had time to dine. J. C.

Edinburgh, 13th August, 1884.

Our Own Church.

▲ AUGMENTATION IN THE SEA PROVINCES.

—The scheme for the augmentation of ministers' salaries has been worked with enthusiasm and success in the Provinces of Ontario and Quebec. To-day the minimum ordinary salary is \$750 with a manse. In the eastern section, including all the maritime provinces, the movement has not been so rapid, but we hope it will prove not less successful. The subject is at this moment receiving attention commensurate with its great importance. Presbyteries and sessions and congregations have all approved of the scheme, and now that approval is to be translated into actual and tangible support. Of 179 congregations, 111 are now, or have been till very recently, paying less than \$750 with manse, and 68 have been paying that much or more. It is expected that of the 111 there will be 51 able and willing to give \$25 each; and 60 able and willing to give \$40 each. This would amount to \$3,675. Then, we expect from the 68 congregations now above the \$750, not less than an average of \$100 each, making \$6,800. From men of wealth and liberality we expect \$1,025; making in all the sum of \$11,500—the amount required to bring all up to the required minimum.—This matter is coming before the Maritime Synod which meets on the 14th October, and we earnestly trust that the object aimed at will be attained.

A MEMORIAL.—Rev. G. M. Clark, of New Edinburgh, Ontario, recently visited Nova

Scotia, especially the scenes of his early ministry in Shelburne County. He visited Yarmouth on a very interesting business, completing arrangements for endowing the Presbyterian Church at Chebogue with \$1,000. The amount is to be placed at interest, under the management of the trustees of the church, and the proceeds are to be given to the support of the Gospel in the above-named church in perpetuity. The endowment is made in accordance with the wish of the late Mrs. Clark who was a native of Chebogue, and who never forgot the Church of her childhood while labouring devotedly for the Master in other parts of the Dominion.

KNOX CHURCH, WINNIPEG.—For two years past the congregation of Knox Church have been worshipping in a hall. Services were held in it for the last time on August 10th. Mr. Gordon, the pastor, preaching an eloquent and thoughtful sermon from Psalm xc, 16 and 17. It is characteristic of the rapidity with which history is making in the North-west that it should be thought necessary to hold a special service to signalize the vacating of a Hall after a two years' occupation.

THE NEW KNOX CHURCH, of which the *Manitoba Weekly Free Press* gives a pretty engraving, was opened for worship on the 17th August, Rev. H. M. Parsons of Knox Church, Toronto, officiating morning and evening, and Mr. Gordon in the afternoon, to overflowing congregations. The collections amounted to upwards of \$750. The Church, which stands at the corner of Ellis and Donald Streets, will prove an ornament to the city. It is built of white brick, and furnishes seating accommodation for 1,300 persons. Besides there is a School-room at the rear of the church which will accommodate 400 scholars. The additional item of information given by the local press, is not so interesting, namely, that the congregation will require to raise \$14,000 a year to meet current expenses and pay the interest on the debt incurred in erecting the church.

At a meeting of St. James' Square Presbyterian Church, recently held, the feeling was strong in favour of giving a call to Mr. Smith of Berwick, as successor to Dr. King. Mr. Smith is pastor of the Church to which Principal Cairns formerly ministered and has already declined tempting overtures to

remove from his present sphere of labours. But the attractions of Canada may prove irresistible.

The corner stone of a new church for College Street congregation, Toronto, Rev. A. Gilray, pastor, was laid on the 1st ult.

CHURCH DEDICATED.—A very neat Church, beautifully situated, was dedicated at Peter's Road, Murray Harbour, P. E. I., on Sabbath June 22. The dedication services were conducted by the Rev. E. S. Bayne, late pastor of the congregation, and now of Musquodoboit, N. S., and Rev. D. Mackinnon. The building cost \$1,800.

The Board of French Evangelization met in the lecture-room of Erskine Church on Wednesday 24th September at ten o'clock in the forenoon.

NOTICES.

The Home Mission committee, Western Section, meet in the lecture-room of St. Andrew's Church, Toronto, on Tuesday 21st October at half-past two o'clock.

The Conveners of the several Presbyteries are requested to forward their half-yearly returns for augmented congregations and mission stations to the Secretary one week prior to the meeting.

The Synod of the Maritime Provinces will meet at Pictou, and in Knox Church there on the second Tuesday of October, (being the 14th day of the month) at 7.30, p.m. It is expected that the Augmentation Scheme will receive special attention. Other matters of importance to the Church will be dealt with.—P. M. MORRISON, *Clk.*

ORDINATIONS AND INDUCTIONS.

COTE DES NEIGES, Montreal.—Mr. James Bennet, B.A., was ordained and inducted on the 11th September.

LAWRENCE TOWN AND COW-BAY.—Rev. Thomas H. Murray was inducted on the 26th September.

NORTH SYDNEY: Cape Breton.—Rev. Isaac Murray, D. D., inducted on the 13th August.

WHYCOCOMAH: C. B.—Rev. John Rose ordained and inducted, August 12.

CALLS: West Cornwallis, N. S., calls Mr. G. S. Allen. Mr. James Cormack, B.A., of Alexandria, to Lachine, *Montreal.* Rev. A. T. Love, of

St. Stephen, N. B., has declined the call to St. Andrew's Church, Quebec.

DEMISSION.—Mr. D. G. Cameron of Nelson, *Winnipeg.*

Meetings of Presbyteries.

VICTORIA & RICHMOND: Aug. 12:—The Presbytery met at Whycocomah for the ordination and induction of Mr. John Rose. This large congregation had been vacant since the retirement of the late Rev. Murdoch Stewart. Mr. Rose arrived from Scotland last spring.—K. MCKENZIE, *Clk.*

MIRAMICHI: Aug. 19:—The Presbytery met at Newcastle. Mr. Nicholson was present after a long and severe illness, and was welcomed with great pleasure. He is not yet able fully to discharge his pastoral duties. Reports were received of visits in the interest of the Augmentation Scheme to the congregations of Burnt Church and Tabusintac, Blackville and Derby, Richbucto and Bass River. It was agreed to ask aid from the fund on behalf of Douglastown, New Carlisle, Blackville and Redbank. Respecting Black River nothing could be determined for want of information. Mr. Waits was appointed to visit the congregation of Newcastle, and it was resolved that all the congregations be corresponded with by circular with a view to increase of contributions to the fund. The congregations, namely, New Richmond, Dalhousie, Bathurst, Charlo, and Bass River, have determined to increase their ministers' incomes to the required minimum of \$750, the total increase amounting apparently to five hundred and eighteen dollars.—JOHN M' CARTER, *Clk.*

P. E. ISLAND: Aug 5:—Rev. A. Munro intimated his desire for assistance, as age and infirmity render him unable fully to discharge the duties of pastor of Brown's Creek and Valleyfield. A delegate was appointed to visit the congregation. Rev. W. R. Frame was appointed moderator of St. James' Church Charlottetown. A call to Rev. A. B. Macleod from Strath Lorne was laid on the table, and his congregator summoned to appear for their interests at the next meeting. Committees were appointed to visit the congregations in the interest of the Augmentation Fund. Appointments were made to vacancies

Aug. 26-28:—The Presbytery met in various sections of Richmond Bay congregation in response to a request and with a view to the division of the congregation into two charges. The Presbytery declared Lots 14 and 16 a separate charge to be known as Richmond Bay East; and Tyne Valley, Lot 11, and

Egmont Bay a separate charge to be known as Richmond Bay West. Rev. A. B. Macleod declined the call to Strathlorne. Georgetown and Montague called Mr. W. H. Spencer.—J. M. MACLEOD, *Clk.*

HALIFAX, Aug. 19:—The Presbytery met at Nine Mile River and Elmsdale for visitation of the congregation. They found the pastor and office-bearers doing their work with diligence. The church recently erected is entirely free of debt. A manse is urgently needed, and steps were taken to secure one. The call to Rev. T. H. Murray from Lawrencetown and Cow Bay was set aside. Arrangements were made for visiting congregations requiring supplement.—A. SIMPSON, *Clk.*

WALLACE, Aug. 6:—The Presbytery met at River John for visitation, and found matters in a very healthy condition. The claims of the Augmentation Scheme were urged. Rev. Thos. Sedgwick was nominated for moderator of Synod. Mr. Gray, pastor of St. Matthew's, Wallace, is recovering, but still requiring aid in the pulpit, which was granted.—THOS. SEDGWICK, *Clk.*

Lindsay Presbytery met at Woodville 26th August. Home Mission claims and supply for winter were attended to and left in the hands of Presbytery's Home Mission Committee. Certified Messrs. Gardiner, Kinnear and Paterson students to Knox College. The following resolution was passed: "The Presbytery desires to record its sense of the deep loss which it has sustained in the removal by death of Mr. Samuel L. McKinnell, of Uxbridge, and to convey to his bereaved wife and family, and also to the congregation which he represented in this court an earnest assurance of its sympathy with them in their affliction, with the prayer that he who called his servant to receive his reward, will heal the sorrow and supply the loss of those who mourn the removal of that servant."—JAMES R. SCOTT, *Clk.*

PICOT, Sept. 2:—The Presbytery took measures to carry out the Assembly's injunction, "to secure the immediate removal of all arrears of stipends within their bounds." Committees on Statistics and state of Religion were appointed. A conference on the state of religion was held. Members called attention to the necessity of a faithful testimony against the neglect of family training; the spread of frivolous, impure and atheistic literature; the practice of raising funds for religious purposes by means of gatherings where dancing and other questionable proceedings are tolerated or encouraged; the prevalence of intemperance and Sabbath breaking and various other forms of evil. A resolution was passed of renewed consecration to the Lord's work. Appointments to vacancies were made for a few weeks.—E. A. McCURDY, *Clk.*

TORONTO, Sept. 2:—A certificate was read from the Presbytery of Manchester, England, in favor of Rev. Hugh Rose, and after answering the

usual question, he was received as a minister of our Church. Leave was given or renewed, to moderate in calls from Streetsville, Weston and Woodbridge, and St. James' Square Church, Toronto. A considerable population having sprung up at York Station, a few miles N. E. of the city, a committee was appointed to send supply of preaching in the meantime; to consider also the question of continued supply in relation to contiguous congregations, and to report thereon. Papers were read from Rev. W. E. McKay, anent the resignation of his charge; the same was accepted; and other necessary steps were taken there anent. A committee was appointed to meet with the managers of the congregation of Newmarket, and to advise with them anent the removal of certain financial difficulties. A call from Parkdale congregation, addressed to Rev. R. P. Mackay, of Knox Church, Scarborough, was reported on and sustained. Also, steps were taken for citing the congregation of said Knox church to appear for their interests at next ordinary meeting. A letter was read from Rev. Dr. McGregor anent the choice of Rev. John Gibson as missionary, with request for his ordination by the Presbytery. Mr. G. underwent trials to the satisfaction of the court, and his ordination was appointed to take place in St. Andrew's Church, Scarborough, on the 26th current. Next ordinary meeting was appointed to take place on Sept. 30th, at 11 a.m.—R. MONTEATH, *Presby. Clk.*

Obituaries.

REV. JOHN BOYD. We have to record with extreme regret the death of one of our young ministers in New Brunswick, Rev. John Boyd, pastor of Bass River congregation, in the Presbytery of Miramichi. Mr. Boyd had just returned from a meeting of Presbytery. He drove out on the afternoon of August 20, to visit a sick parishioner. Returning home after dark he had to cross a bridge over a deep creek. The bridge was out of repair and without a railing. The horse shied and backed over the bridge, and Mr. Boyd fell a depth of about thirty feet. He sustained injuries which caused death in about two hours. Though terribly injured, he managed to creep up the steep bank, a distance of about 150 yards to the vicinity of the nearest house. His moans were heard, and he was carried into the house, and everything done to relieve him that was possible. Mrs. Boyd arrived a few minutes before he expired. Mr. Boyd was a man in the very prime of life, and vigorously and successfully engaged in the work of the ministry. He was a native of Nova Scotia,

and a graduate of the College of Halifax. He was about five years in the ministry, and had won the love and confidence of his congregation and of the Presbytery. His sudden removal is the cause of deep sorrow throughout the Presbytery and wherever he was known. Mr. Boyd leaves a widow and two young children.

Elizabeth Gillespie, wife of John Hislip, a valued member of the Presbyterian Church, Chesley, died in peace in January last, aged 33 years.

Mr. Roderick Ross, one of the oldest and most respected elders of St. Stephen's Church, St. John, New Brunswick, died, universally regretted, after a lengthened illness, borne with Christian patience and resignation on June 14th, the day after the close of the late General Assembly. The service rendered by him to the Church will long preserve his memory in the hearts of his numerous friends.

Mr. Thomas Naughton, an elder in Knox Church, Port Dover, died on the 6th of June. His sickness lasted six weeks, and was borne with Christian patience and fortitude. He was born at Gibraltar, May 7th, 1814, and consequently was just about seventy-one years of age at the time of his decease. He lived for a number of years in Huntley, Scotland, where he married the daughter of Mr. Alex. Mitchell who still survives him. He moved to Canada in the year 1842, and came to Port Dover in 1846, where he was a useful member of the Presbyterian Church, acting as precentor for a great many years. A few years ago, he was chosen by the congregation and ordained as a ruling elder; and proved himself to be a zealous, faithful and active member of session.

On the evening of Tuesday, July 22nd, at his residence, Beauharnois, Quebec, after a few hours illness, produced by paralysis, Mr. William Kilgour died at the advanced age of eighty years. He was born in Edinburgh, Scotland. When a young man he left his native land and came to Canada. For over fifty years he was a resident of Beauharnois. During all that time he held a prominent position among his brethren, and was honored and respected by all who had the pleasure of his acquaintance. From his arrival in the land of his adoption to the day of his death he proved himself an active and worthy member of the Presbyterian Church. For nearly thirty years he discharged faithfully and with much acceptance to the congregation, the office of ruling elder. In him the minister of the gospel always found a true friend and a faithful counsellor. He was ever ready to give him aid and encouragement in seasons of trial and difficulty; as all elders should. He lived emphatically the life of a Christian. The

genuineness of his religion was shown less by words than by noble deeds. Faithfully and conscientiously he endeavored to serve the Lord Jesus Christ and maintain a conscience void of offence. He was amiable in his dispositions, frank and kind in his manners. In him the poor had a generous friend, whose hand was ever open for charitable and benevolent distributions. In his death, his family and friends have sustained a severe loss, the community is deprived of a valuable member, and the Church of our Lord Jesus Christ of a true friend.

"Blest are the peaceful dead, who to the Lord Have lived, and in the Lord have died. They from Their labour rest, and reap the rich reward Of all their toil."

Ecclesiastical News.

THE Scottish Episcopal body has been expressing a strong desire for union, but the sort of union aimed at is the absorption of the Presbyterian Churches. Bishop Wordsworth has been welcomed to certain Presbyterian places of worship; but this civility has not been reciprocated. The Prelatic Synod of Aberdeen passed a resolution deprecating intercommunion lest seeming to draw near the Established Church of Scotland they might bring on themselves the scorn of the Greek and Roman Churches. Prelatists of a certain class have a way of talking arrogant nonsense, which shows their weakness and narrow-mindedness. The Kirkhill Free Church has called Mr. Lamont of Snizort,—Grosvenor Square Church, Manchester, has called Rev. James Brown, Lasswade.

The First Church of Dunedin, New Zealand, having become vacant by the death of Rev. Lindsay Mackie, the congregation resolved, with hearty unanimity, to appoint as their commissioners the Rev. Dr. Rainy, principal of the New College, Edinburgh; the Rev. Dr. Charteris, Professor of Divinity in the University of Edinburgh; and the Rev. Dr. Cairns, Professor of Theology in and Principal of the United Presbyterian Church Hall; but as Dr. Cairns was unable to act, the Rev. Dr. White, minister of St. George's Free Church, Edinburgh, was appointed in his stead, with full power to select and appoint a minister belonging to any of the Presbyterian Churches. At a meeting in June the Commissioners resolved unanimously to offer the ministry of the First Church to the Rev. Wm. H. Gualter, minister of St. Mark's Free Church, Glasgow, who has accepted.

The August Commissioners of the Assemblies met as usual. There was no business for the Established Church Commission. The first matter that came before the Free Church Commission was an appeal in relation to the Newington Church. Extreme difficulty has been found in selecting a successor to the late Dr. Begg. The Presbytery of Edinburgh ordered that the roll to be used in the business of the call was the roll

of the church when the vacancy occurred. The Commission supported the Presbytery in this. But the Presbytery had adjourned in order to give an opportunity of adding more names to the call. An appeal against this proceeding was made to the Commission. The debate was a very lively one and issued in sustaining the decision of the Presbytery of Edinburgh, and declaring the election of Mr. McCaskill as successor to the late Dr. Begg in Newington Free Church, to be irregular and illegal.

The Sustentation Fund shows an increase of £1,300 sterling over the same period last year—the increase being due to donations. Rev. Donald Munro, who had tendered his resignation as minister of the Free Church on account of the Assembly's toleration of "the organ," withdrew his resignation. Among those present I recognized Principal Rainy, of the Free Church College, Edinburgh, and Dr. Adams, of Glasgow, who seemed to be the leaders and, as such, had the Commission well in hand. I had the pleasure of shaking hands with Dr. Horatius Bonar—widely known by his hymns—and with Dr. Waterston, of Dundee, whose name is still a household word in Montreal, and Dr. Murray Mitchell, of missionary fame. Besides these, I noticed Dr. Thomas Smith, Dr. N. L. Walker, of Dysart, the accomplished editor of the Free Church *Record*, and in other respects a literateur; Mr. Iresach, of Aberdeen, author of "Is God Knowable" and other works; Dr. Burns, of Kirkliston, an ex-moderator and a graduate of Queen's College, Kingstons; Mr. Duff, of St. George's Church, Glasgow, with a number of leading elders, including Provost Swan, of Kirkcaldy, ex-Provost Campbell, of Greenock, both of whom were members of the Presbyterian Council.

Two ministers of the Irish Presbyterian Church have resigned their charges in order to proceed to the colonies, namely, New Zealand and New South Wales. There is a college in Spain presided over by the Rev. William Moore, a minister of the Irish Church.

The Convener of the Foreign Mission proposed Mr. Thomas C. Fulton, a licentiate of the Temple-Patrick Presbytery, and Mr. Robert Boyd, of the Down Presbytery, for appointment as missionaries to China and India respectively: the appointments after due inquiry as to the character and standing of the applicants, were made.

The Assembly's Committee on Union met last week. The object of this Committee is to try and induce small and weak congregations to unite on the death of either minister, so that out of two poor congregations one good one may be formed. It often happens that in a country parish fifty years ago the population was double or three times what it is now, because the large towns are growing in Ireland, and the country districts are becoming, of course much more thinly populated. So that in a parish where there were enough members to form two large congregations there are hardly enough members for one congregation

at present. It is generally, however, with the greatest difficulty, that small congregations can be induced to unite, and very often the Assembly's Committee utterly fail in their attempt in the direction of union, either or both congregations threatening to go over bodily to the Covenanters or Congregationalists, or to some other sect, if they are forced towards union. At the late meeting, the Committee seemed to have made considerable progress towards union in the case of First and Second Donegal. C.

The holiday season is again closing; and ministers, teachers, lawyers, merchants and mechanics are found returning by every train and steamer to their stated and steady employment. Such rushing from city to country, and to sea-side, in crowded steamers and monster trains, until the brain grows dizzy with the constant whirl and a chill and drizzly day is almost hailed as a day of rest and of quiet enjoyment. For this has been an exceptional summer; so much so, that even in Greenock, Mr. Begg assures me, it is now four months since they have had a wet Sabbath. For Greenock, the city of rain, that is surely 'prodigious.'

The air is all alive with political watch-cries just now, and the Hereditary Chamber, the new "Franchise" Bill, and Redistribution are words filling all ears. Even the current ecclesiastical events are shadowed by the presence of these all absorbing realities. Of course everybody prophesies an ultimate victory for the people, but Lord Randolph bids as thoroughly for popular support as the veriest whig. Meantime the Premier, or as some papers call him, "The Wizard," is in Midlothian, and is preparing to address his constituents. Apart altogether from politics, Gladstone is all but universally acknowledged to be in many respects, the most conspicuous man of his day. Edinburgh is again therefore the theatre of a new drama. Edinburgh had some gala days this year. There was the tercentenary of her University, when so many of the remarkable men of the day were assembled as to constitute this as an eventful epoch in the history both of the University and the city. Then the usual brilliant period of the Assemblies, followed by a series of scholarly pyrotechnics at the close of the academical institutions. The Forestry Exhibition fills all the summer, drawing even Royalty to its varied wonders. The last sensation is the presence of the Prince and Princess of Wales and their children.

In ecclesiastical matters there has been little to record since the close of the General Presbyterian Council, of which you have been kept well informed from Ireland. The usual routine of deaths in the ministry, with vacancies, removals and elections goes steadily on, causing but little tumult save to those immediately interested.

Our Canadians are leaving us day by day. With this steamer Dr. Cochran leaves, and our editor follows shortly, looking well and hearty.

IRELAND.—The College question in Ireland was up again before the Houses of Parliament rose. That is an irrepressible question with the Irish Roman Catholics, rather with the hierarchy and clergy, for the people, if left to themselves, would rest and be thankful. The priests and especially the bishops have a mortal antipathy to united education either in school or college. They will not tolerate the giving of instruction unless they themselves have the full control of it. They are ever and again agitating for a change in the Queen's Colleges, the proposal to hand over those in Cork and Galway with all their endowments to the Roman Catholics and that in Belfast to the Presbyterians is an old story. Had the latter consented that would have been done long ago. The strange thing now is that Thomas A. Dickson, M.P., a highly respected elder of the Church, should seem to give his sanction to the sectarianising scheme. A correspondent hints that Mr. Dickson sees what is coming and makes a virtue of necessity. No bill has as yet been brought forward, but in a conversation in the House of Commons the Home Rule members shewed what they wanted. Such an issue is strongly to be deprecated. The Queen's Colleges have been a great boon to all classes in Ireland, in spite of the hostility of the hierarchy. Many of the R. C. young men have studied in them and so have manfully fought their way to situations in the civil service as well as to positions in the various professions. As regards the North, the great majority, nine out of ten of the ministers of the Presbyterian Church, during the last 35 years, have taken their course in Belfast. All these as well as most of the ministers and people alike of the Presbyterian Church would regard it as a dire calamity were the colleges handed over to the denominations. It is hard to forecast what may be done and done pretty soon.

As these paragraphs are being sent away the minutes of the late meeting of the general assembly of the Presbyterian Church in Ireland are come to hand, some further notice of them will be given next month, just now we make reference to the growth in liberality in the last twenty years. In 1864, the average giving per family for all purposes was £1 0s. 3d.; in 1874, it was £1 15s. 9d.; in 1878, it was £1 19s. 11d.; in 1881, it was £1 18s. 8d.; in 1883, it was £1 18s. 1d.; and in 1884, it was £1 18s. 6d. These figures on the whole are very encouraging.

H.

JAMAICA.—The Presbyterian Church of Jamaica may be said to date back to 1824. In that year the Scottish Missionary Society sent the Rev. George Blyth to labour among the slaves on Hampden and other estates in the parish of Trelawny. They had been invited to do so by Archibald Stirling, Esq., of Keir, and by his cousin, who owned a sugar property near Hampden. Another proprietor in the neighborhood concurred, and these three gentlemen bore half the cost of the mission, and gave land on

which to build the present place of worship, which seats over 1000 persons. The same gentleman (A. Stirling) and other members of his family also aided the Scottish Missionary Society to commence Christian work among his people on Frontier estate, in the Parish of St. Mary. To this place, on the north shore of the island, the Rev. John Chamberlain was sent. On his death, the Rev. John Simpson succeeded. He is still in the island, nearly eighty years of age, after fifty-three years' residence. Others were sent at the charge of the same society, as the late Revs. James Watson, Thomas Leslie, John Cowan, Warr and Carlile. It ought to be mentioned that the directors of the Scottish Missionary Society had made an attempt to commence work in Jamaica in 1800, four years after the formation of their society. In that year they sent the Rev. Joseph Bethune, a minister of the Church of Scotland, with two catechists, Messrs. Clark and Reid. But three weeks after they landed in Kingston, Mr. Clark died of a malignant fever then raging, and very soon after, Mr. Bethune also died. Mr. Reid endeavoured to make a beginning: but certain acts of the Island Legislature hindered, and he eventually became head master of an endowed school. By 1845 flourishing stations had been established by the Scottish Missionaries, and places of worship built. Out-stations at which they preached have become regular congregations. In 1835 the then Secession Church (since its union with the Relief Church, the United Presbyterian), having previously supported the Scottish Missionary Society, took independent action, and sent out men, by whose labours, and by those of their successors, Churches were gathered, places of worship erected, and day schools established.

In 1819 a place of worship was opened in Kingston in connection with the Church of Scotland. It shared in the moneys granted by the Legislature of Jamaica for the payment of ministers of religion. Its present minister is the Rev. John Radcliffe, whose endowment is secured during his life by the Act of Disestablishment in 1870. Two places of worship, one in Montego Bay, and the other in Falmouth, were, before 1843, in connection with the Church of Scotland. After 1843 they were provided for by the Free Church of Scotland, till they were united to those under the care of the United Presbyterian Mission. In 1847 the Scottish Missionary Society handed its churches and buildings over to the United Presbyterian Mission, and the congregations thus made one body, together with their out-growth, and a few additions from other sources, now form the Presbyterian Church of Jamaica. In round numbers there are at present about 8,000 communicants; and we believe that the ministers who have gathered these, and the many who during the past sixty years have passed out of the earthly communion, have acted as faithfully on the rule of seeking a credible profession as any body of Ministers anywhere has ever done.

Foreign Missions.

THE INDORE MISSION DIFFICULTY.

WE have pleasure in reproducing the following remarks from the *Indian Evangelical Review* on the difficulties confronting our mission in Indore:

One feels sadly disappointed on reading the official letter of the Indore Durbar (dated 14th May last) on religious toleration. After a few words of introduction, the writer proceeds—

“Fullest toleration from molestation is afforded to all the Christians who are the subjects and servants of the Durbar, in the exercise of their religion, but His Highness is not prepared to permit the Christian missionaries to preach in public streets, in a manner which is sure to give offence to and wound the feelings of the professors of other religions.”

In these words we have a wonderful array of distinctions between those who are His Highness's subjects and servants and those who are not; and yet, again, between preachings of various kinds. Would it not be wiser, more statesmanlike, and more manly on the part of His Highness, if like other enlightened potentates, he made no distinctions between Christian, Hindu, Brahma, and Mussulman, but treated all alike? And, further, as regards this matter of religious toleration, could he not treat all, whether his subjects or servants, or British subjects, with the same impartiality? Why should he try to force Her Majesty's Canadian subjects to disown their own nationality and assume his? On their becoming Holkar's subjects, the missionaries are informed that they may acquire or rent a house, and teach within the compound of their house in the city, to adults and such minors as obtain “the express permission of their parents or guardians.”

In a letter dated 25th June, an attempt is made by the Durbar to justify the distinctions drawn in the previous letter between Christians and others, on the ground of the special propagandist character of the Christian's preaching; but this, however good it might be, as between the Christian and the Hindu, is of no value as between the Christian, on the one hand, and the Mussulman, Arya, and the Brahma, on the other. These latter are, and profess to be, propagandists as much as Christians. Besides, the picture drawn of Christian preaching is greatly exaggerated, alike as to its subject-matter, and as to its probable results upon the audience. This last is made quite evident by the facts, that the people themselves have never attempted to make any disturbance or to raise any objections to the Christian preaching; nay more, that these same people over and over again have protested against the action of the police in molesting the Christian preaching; and it ought also to be remembered that in Hindu schools and colleges, and indeed in Government schools and colleges, the Hindu Shasters are taught, and the

Koran in Mohammedan schools—facts which the Durbar seems to forget, if not to deny. At the great meeting of the Council of the “Reformed churches holding the Presbyterian system,” held in Belfast this month, special reference was made to the ungracious action of Holkar towards Her Majesty's subjects, Her Majesty's religion, and towards Presbyterians as such, and a clause was entered in the constitution of the Alliance to authorize its Executive Commission to attend to such cases of religious persecution, wherever they may arise, on lines on which the Evangelical Alliance did good service in the past in different parts of the world.

It is somewhat remarkable that Holkar and his Durbar are in this matter far behind the governments of China and Japan, which till lately were the most exclusive and intolerant in the world.

It seems, then, that so far as Holkar's power extends, the missionaries are strictly forbidden to preach or teach Christianity. They may, forsooth, exercise their religion for themselves in their own houses; but beyond this they are prevented from going. They are British subjects, and it is thus that British subjects are treated, in a country under British protection. Is this reasonable? Is it to be patiently borne with that a right is denied to the Christian missionary, which is freely accorded to adherents of every Hindu and Mohammedan sect? Holkar is an old-fashioned ruler of men. He undertakes not only to shut the mouths of missionaries of Christ, who are at the same time British citizens; he claims and exercises the power of withholding from his own subjects the liberty of listening to the Gospel, of speaking or reading about it, or of attending schools where its truths are spoken of. He is unwilling that Mr. Wilkie should rent a house, or live within his dominions. Nothing will satisfy him but “the complete extermination of all missionary work.” Such is the ruler of Indore. It seems a pity that the British Resident did not at the beginning exercise his influence in the right direction.

A BRIEF SURVEY.

Two or three Presbyterian congregations in China have had larger accessions to their communion rolls, than any Presbyterian congregations in the United States or Canada or the British Isles. In one respect the fact is highly gratifying; it is an indication that China is stretching forth her hands to God. In another respect it is calculated to humble us; for why should the seed sown prove less fruitful in nominally Christian lands than among the heathen?

Our sister Presbyterian Churches everywhere are asking for a larger measure of liberality on the part of the people, as the field of operations is widening. In our own church there is the same need; for it is impossible to stand still in the work of the Lord. To halt is to fall behind, and fail of the grand purpose we have in view.

There is now no doubt that Presbyterian Mis-

sionaries in heathen lands will co-operate in founding local churches,—not distinct denominations but one church. We shall have the Presbyterian Church in Egypt, in Persia, in India, in China, in Japan, and so forth,—not the Free Church, or the Reformed Presbyterian Church, or the American Presbyterian Church, or any of these countries. The recent Council has given an impulse to the movement in this direction. We are very hopeful that the unifying process will not stop at this stage. All sectarian barriers should be flung away in the face of the darkness of heathenism.

We are sorry to read of the constant and systematic aggressions of Jesuit missionaries upon fields usefully occupied by Protestant Missionaries. These manifestations of an unquenching rivalry are seen in many different fields, but especially in Africa. The effort to destroy the good work of the Protestant Missionaries in Madagascar, is one of the most heartless and wicked enterprises of modern times. According to the latest accounts the Christians of Madagascar were worthily maintaining their integrity and gallantly contending for the liberties of their country.

The attacks of France upon China have for the present a disturbing effect on Missionary operations; but we may well believe that in the good providence of God this war, like other wars, will prove the way for further advances of the Redeemer's Kingdom.

Mission work has commenced in earnest in Corea—the last of the lands utterly sealed against the Gospel. It was through the astonishing perseverance and sanctified enterprise of a Scottish Presbyterian that the first breaches were made in the lofty walls of prejudice and hatred that so long excluded all Gospel light.

Japan is coming with rapid strides under the influence of Christianity. Unfortunately infidelity is also advancing, and its apostles are showing an amount of zeal worthy of a better cause. One of the foremost native scholars and thinkers of Japan a few weeks ago published an essay advocating the adoption of Christianity as the national religion of the country. This he does avowedly on the ground of policy. He does not believe in Christianity, but he sees it to be the religion of the foremost nations of the world, and as a patriotic citizen he wishes his country to be abreast of the best. Three years ago the same writer urged his country to stand by Buddhism. He now confesses that further resistance to the incoming tide is useless. Christianity he regards as the distinctive badge of Western civilization, and as a cause of progress. He says: "The civilized nations of Europe and America have always held that non-Christian countries could not be treated as enlightened nations. Such being the case, if we desire to maintain our intercourse with Western nations, on the basis of international law, it is first of all absolutely necessary that we remove completely the stigma from our land of being an anti-Christian country."

Again he adds: "If we are not mistaken in our

argument, there is no alternative for our own country but to adopt the social color of civilized nations, in order to maintain our independence on a footing of equality with the various powers of the West. As an absolutely necessary preliminary, however, the Christian religion must be introduced from Europe and America, where it is propagated with the utmost enthusiasm. The adoption of this religion will not fail to bring the feelings of our people and the institutions of our land into harmony with those of the land of the Occident. We earnestly desire, therefore, for the sake of our national administration that steps be taken for the introduction of Christianity as the religion of Japan."

We do not wish to attach undue importance to the plea of Fukuzawa; but it is at least a symptom of the national unrest.

A remarkable movement is reported from Southern Russia concerning the Jews. An influential leader among them has organized a Jewish-Christian Church, which has already won the adhesion of hundreds of families. It is impossible to foretell to what this movement may grow.

The vast valley of the Congo is now explored and opened to missionaries. It is, to some extent, occupied, and converts are already reported. The population already numbers millions, and the field is white for the reaper. From other regions of Africa good news comes.

There is a prosperous mission on the northern shore of the great Victoria Nyanza—at Uganda. The chief Missionary, Mr. O'Flaherty, succeeded in curing the king's daughter of a very dangerous illness. Native priests had done all they could for her, and confessed failure. She seemed about to die when the missionary was sent for, with the best results. His fame spread abroad, and his aid has been in great demand.

The most astonishing result was a visit from the sister of the daughter who was healed. She came with a great retinue, and besought the missionary to teach her the religion of Jesus Christ. She spent all that day without a sign of weariness, and a second, third, and fourth day likewise. She said she had heard the missionary preach in the palace, and she and three of her sisters had determined to learn of him privately, but there had been no opportunity until after he had cured her sister. Mr. O'Flaherty counts a sub-chief among his converts and expects much of him. He lives at a distance, and when he visits the mission-house he has to wade waist deep through a great swamp. The king's daughter, after being under instruction ten days, was received by baptism, with four others. The king's daughter was dressed in a robe of pure white buff; the chief of the king's pages and also a sub-chief came next; then the brother of Henry Wright Duta, who now lives here with us; then a young man, who for some two months has been living with us, having his thigh broken by a gun-shot. He was carried in on a stretcher by four men." One of Mr. O'Flaherty's most patient pupils is a chief beyond middle life, who has

brought a sub-chief along with him. Meantime the king, though wary and suspicious, interposes no obstacle to the mission work, though his children are afraid to visit the mission-house often or publicly. In December a young man was baptized. He gave up all his wives but one, when he was married by the Christian rite. Thereafter baptisms multiplied, until by January 15th, there were no fewer than 63 baptized adults. On Christmas, forty gathered round the Lord's Table.

Extremely critical and trying is the position of the Presbyterian Mission in Egypt, owing to Moslem fanaticism and Egyptian misgovernment. The Porte is persistently antagonizing missionary enterprises throughout Asia Minor.

It is a gratifying item of missionary news that 206 native churches in Burmah are now entirely self-supporting, and 122 additional are partly so. Last year the London Missionary Society expended \$568,265. Its New Guinea Mission is prosperous. It has now 164 English Missionaries. Last year it expended \$1,155,080 in its noble work. The greatest of English Societies is the "S. P. G." which has 520 ordained Missionaries in the field. If it were only more Catholic in its administration, and less ready to encroach upon fields occupied by evangelical labourers!

The evangelical churches in the United States support 2,236 missionaries in the foreign field, exclusive of the native helpers. Of these, the Presbyterian Church maintains 445, the American Board 432, the Methodist Episcopal Church (North) 279, the American Baptist Union 190, and the Moravians 284. Nearly all the denominations are represented in the foreign work, but the ones mentioned lead. The income of all the societies reporting is \$3,420,613, while the entire expenses of the management cost \$233,595.92, or less than 7 per cent. It appears that the percentage of church growth by the addition of new members is four or five times greater in the foreign mission than in the home field. The number of native communicants in all these mission churches is 248,070, an increase of 25,173 over the previous year. There is steady growth at all points; in some places the growth is rapid.

The Republic of Chili, though small in extent, has of late years been rapidly advancing in power. The Government is a stable one. The people are brave, hardy, and more industrious than other South American peoples. The rich are very rich, and the poor very poor. The middle class does not exist in Chili, though considerable attention has recently been given to the education of the masses. There are 1,000 public schools, a normal college for teachers, and a number of high schools. The growing power of Chili, however, is chiefly marked by the spirit of religious freedom, which has taken root in influential circles, and is rapidly spreading through the country. This spirit springs from something deeper than dislike of the priesthood. The leading papers counsel the people to hold to the divine teach-

ings of Jesus Christ. Numbers flock to the churches, and eagerly read the books, tracts, Gospels and Bibles that are sold in various quarters.

Forty years ago, when Rev. David Trumbull, D.D., was sent to engage in mission work among the sailors in Valparaiso, it was thought that very little could be done among the Spanish-speaking population. His congregation now consists of nearly four hundred, is self-supporting, and composed largely of English and Scotch residents. This body of Christians is very helpful to missionaries in their work among the natives.

Fifteen years ago there was no Protestant Church or Sabbath-school for Chilians. Now the Presbyterian Church has three, at the most important centres, and they are the only Protestant churches in the country. In Valparaiso, 152 persons have been added to the Church since its formation. Eighty-five are at present living, and in good and regular standing. Twenty-three have been added during the past year. There are two Sabbath-schools, with 125 pupils. Rev. A. M. Merwin has had charge of this work, and has possessed, in large degree, the confidence of both native and foreign residents. Educational work is very promising, and much good is being done by the press.

In Santiago, Rev. S. J. Christie has for some years held the ground as best he could. He was joined by Rev. W. H. Lester and wife in 1882. During the past year the church building has been thoroughly repaired. Of the money contributed, \$121 were given by the natives from their poverty. A day school was established last year, which has flourished, in spite of much opposition, and a church of English-speaking people is about being established, which will soon be not only self-supporting, but a great help in the work among the natives.

Mr. Cameron, a young minister of our own church, and a native of Nova Scotia, proceeds this fall to take charge of a church in Chili.

From Chili the transition is natural to the vast empire of Brazil, with its twenty provinces, each large enough to be a kingdom. The empire has an area of 3,287,000 square miles. It has 4,000 miles of coast, and its river navigation is immense. Rio de Janeiro is the largest city and most important commercial centre in the southern hemisphere. It has a population of nearly half a million, and is most important as a missionary centre. Twenty-five years ago, Rev. A. G. Simonton, a most earnest, energetic young man, labored with great success. From a very small beginning, in three years he had laid a good foundation for future work, and now there is a strong church of 200 members with a native pastor. Since that time, nine other stations have been occupied at important points to the north, west, and south. A very important result of mission work is the change in public opinion as regards Protestantism, and a constant and rapid decadence of Romanism in its hold upon the public mind. In 1865, the Presbytery

of Rio de Janeiro was formed, which has since ordained nine ministers, four of whom were Brazilians and three Portuguese. From the beginning twenty-two ministers have been enrolled. At the close of 1833 this Presbytery had under its care twenty-four churches. Through the faithful preaching of the gospel, the church membership has increased during the years 1833-4 fifteen per cent., giving to each minister an average of fifteen received on profession of their faith. There is also a largely-increased liberality, the average contribution for the whole church being \$6 per member; one church having the glorious record of \$47.60, and another \$11.45 per member, for the last year.

The British treaty with Corea has been signed. It is somewhat more favorable than the American to foreign residents. More cities are open to trade, and among them Seoul, the capital. Travel through the interior of the country is permitted under certain restrictions. It is expected that the treaty will be ratified within a few months.

Two missionaries of the United Presbyterian Church of Scotland are expecting to enter Corea immediately. Both have been long residents in China, and have learned the Corean language. They have translated the New Testament into Corean. One of them, Rev. Mr. Ross, has written two large volumes on Corea, and is the leading British authority on Corean subjects.

Forty-one years ago thirteen missionaries met in Hong Kong to consult as to the means of working to the best advantage in China's five newly-opened ports. Nineteen years ago there were ninety-one missionaries at work in the seaboard provinces of the empire. To-day there are four hundred and twenty-eight—a large number, it is true; but what are they among so many, now that the whole empire is open to Christian laborers?

The Fiji Islanders, who were formerly savages, and who now have about 40,000 church members among them, are sending missionaries to the heathen of New Guinea. The New Guinea people are worse heathen than ever the Fijis were, and have an old practice of abusing and murdering missionaries who go to convert them.

The efforts of the Presbyterian women of Scotland for the increase of female education in India have brought forth fruit. T. M. Russell, Esq., formerly of Calcutta, and therefore well acquainted with the wants of India, has made a gift of \$17,500 in furtherance of this department of missionary labor.

While there were last year about seven converts to each of the preachers in the United States there were seventy converts to each of the missionaries in Asia.

Dr. MacGill has demitted his charge of Trinity Church, Cork, after an earnest and successful ministry of forty years.

Aged and Infirm Ministers' Fund.

(Western Section.)

ANNUAL COLLECTION ON THIRD SABBATH OF OCTOBER.

By appointment of the General Assembly, the Annual Collection for the Aged and Infirm Ministers' Fund falls to be made on the THIRD Sabbath of October. The appointment has reference, of course, only to congregations that have no Missionary Association; but it is expected that congregations that contribute to the Schemes of the Church otherwise than by Annual Collections, will, when making their appropriations, bear in mind the importance of this Fund; and it is hoped that, in view of the greatly increased number of those whose comfort is dependent on it, the aggregate of the congregational contributions will this year be much in advance of that of former years.

While much has been done year by year to promote the comfort of the *working ministers* of the Church, and much to increase the efficiency of our institutions for the training of our *young men* who are looking forward to the ministry, the claims of the *fathers* have not as yet awakened such interest as to ensure for them the moderate provision which long years of heavy and often ill-requited labour entitle them to. There has, indeed, been a most exemplary increase of liberality on the part of some congregations; but their example is so far from having been generally followed, that the increase of income has failed to keep pace with the increase of the number of annuitants.

The number of annuitants last year was *thirty-eight*. This year, the number will be about *forty-five*—probably nearly as large a percentage as may be expected ever to be on the list of beneficiaries at any one time. The late Assembly, in disposing of the Annual Report, having in view the heavy strain to which the Fund has of late been subjected, unanimously agreed to urge, in the strongest terms, its claims upon the liberality of congregations, as will be seen from the following extract from their deliverance on the subject:—The Assembly “agree to place on record their thanks for the evidence given in the Report of growing interest in the Fund, and for the Christian liberality which has enabled the Committee to avoid the reduction of the annuities, notwithstanding a large addition to the number of beneficiaries; and in view of the still larger number of beneficiaries likely to require aid during the current year, earnestly commend the Fund to the membership of the Church, and, considering that a *large proportion of the Congregations* of the Church are in a *marked degree wanting* in their support of the Fund, urge Congregations generally, to *greatly increased liberality.*”

It has been suggested as a reasonable thing that Congregations, many of which have been giving merely *nominal* contributions hitherto, should lay it upon themselves to contribute, at

the least, at the rate of a quarter dollar for each annuitant,—that is, say \$10 or \$12. With such a *minimum* contribution, the wealthier Congregations contributing more largely, in accordance with their ability, the aggregate for the year would no doubt reach the amount (\$8,000) specified in the circular of the General Agent, as necessary to enable the Committee to meet the obligations laid upon them by the Assembly.

The conveners trust they will not be regarded as taking an undue liberty, in urging that differences of opinion in relation to the regulations that now bind the Committee be not allowed, in any case, to hinder the liberal support of a Fund that is expended *so very largely* in the line of Christian service that *FILLS the address from the throne* which we profess to live in the anticipation of hearing soon (Matt. XXV). There is no desire that the Fund should be administered otherwise than in accordance with the general mind of the Church, which, as the Reports show, due endeavour is made for the purpose of ascertaining.

JAMES MIDDLEMISS,
J. K. McDONALD,

Joint Conveners.

September, 4, 1884.

MINISTERS' RATE.

The annual payment of the ministerial rate of *one half per cent* on professional income is due on the *first day of November*.

Copies of the regulations may be had on application to Mr. Middlemiss.

COLLECTIONS FOR OCTOBER.—Sessions will please bear in mind that collections for the Aged and Infirm Ministers' Fund and for the Widows and Orphans' Fund are appointed to be taken up on the third Sabbath of October. These collections are to be made wherever there are no Missionary Associations taking up contributions for all the schemes of the Church. The income of the Western section last year was \$12,812.48. Paid in annuities \$7,489. Invested \$1,400. This favourable position of the Fund was due to bequests, especially the bequest of \$4,000 by the late Edward Mackay of Montreal. The usual revenue was somewhat short of the current expenditure. The Fund furnished valuable aid to thirty-eight annuitants. The capital invested, or held for investment, amounts to \$13,748. It is felt on all hands that the income of the Fund is too low, and that a more liberal provision should be made with the least possible delay for the men who have become aged and infirm in the service of the Church.—In the Eastern section the receipts were

\$2,173.70; and the expenditure was \$2,247.25. There were twelve beneficiaries on the Fund. The invested capital on the 1st May was \$6,124. Since that date the bequest of the late Alex. Macleod (\$20,000) has been paid in and invested.

While congregations are to remember the fund for aged and infirm ministers, they are to be not less mindful of the widows and orphans. Indeed no scheme of the Church should appeal more touchingly to all than this one. Last year our various fund: paid out as follows: The Church of Scotland Fund, \$6,165; Canada Presbyterian Church, \$8,884; Maritime provinces, \$2,440. This fund has now the benefit of \$20,000 legacy by the late Mr Macleod.—We hope that similar benefactions will be received in the Western section. Meanwhile the free-will offerings of the Christian people are our grand source of revenue for all the schemes of the Church.

Miscellaneous Items.

FRANCE AND OUR MISSIONS.

Strange that French power should be dreaded by Protestant Missionaries in all parts of the world where it makes itself felt. At home the French Government is not subservient to the Church of Rome or to the order of Jesuits; but abroad the alliance seems to be close and permanent. In the South Seas, after the shameful outrages upon Tahiti, Protestant Missionaries have felt a constant and deep distrust of France. New Caledonia has been a terror to our own New Hebrides Mission. Once and again it seemed almost certain that some portion or all of the group was on the verge of being victimized. Happily, Australians have been roused to vigilance, and they have exercised a wholesome influence upon the Foreign Office at home. Strong remonstrances have proceeded from London to Paris; and the French feel that they cannot now with impunity indulge in freebooting exploits in the South Seas. In order to escape the doom of French annexation, it seems to the best friends of the New Hebrides very desirable that the islands should become formally and distinctly a portion of the British Empire.

Unfortunately for Madagascar there is no great and influential British colony or group

of colonies near her to exercise pressure against French policy. It is, however, a disgrace to civilization that France, or any nation, should be allowed to victimize a people whose only crime is that they are not strong enough to make invasion perilous to the French Republic. Protestant Missions in Madagascar have not hitherto suffered very seriously; but should France subdue the country, the R. C. Missionaries will use every effort to undo the whole work which has been accomplished during the past twenty years.

And next comes the invasion of Formosa, where our own Church is most deeply engaged in mission work. It is not yet certain that France will try to keep possession of Formosa; but should she like to do so, her sway will be more dreaded by our missionaries than the sway of heathen China. There are not in the wide world more unscrupulous foes of evangelical missions than the agents of the Jesuit. We trust, however, that France will be constrained to relinquish Formosa, where our English Presbyterian brethren are, perhaps, as deeply interested as ourselves. In fact, more so; for their mission is to the Chinese, whereas our agents operate chiefly among the aborigines, who would not come so directly under French influence as the Chinese.

INTERESTING MEMENTO.—On the 25th of December, 1870, Rev. James A. Gordon, alone amid the savages of Eromanga, drew up a small list of **SUBJECTS OF DAILY PRAYER**. The bit of paper was handed to us recently by W. D. Gordon's faithful and devoted successor, Rev. H. A. Robertson. It was enclosed in a larger piece of paper containing linguistic notes, and stained with the Missionary's blood. The prayer-list was evidently on Mr. Gordon's desk with his other papers when he was foully assassinated. The list is as follows:

Monday: Family relatives, friends.

Tuesday: Church Members.

Wednesday: Prayer meetings; Missionary agencies, domestic and foreign.

Thursday: Missionaries, Ministers and the Church universal.

Friday: Confession, pardon and the Witness of the Holy Spirit.

Saturday: Schools, Teachers, Heathens.

Sabbath: Conversion of souls.

Since the 25th December, 1870, Eromanga

has been revolutionized. The Gospel for which Mr. Gordon lived and died has been received by many of the people, and the Missionary is now regarded as their friend, not, as at first, their deadly foe.

STORY OF A CONVERT.—One of the most interesting matters of business in the Assembly of the Church of Scotland was in relation to the admission to the ministry of the Church, of the Rev. Dr. Browne, lately a priest and a professor of metaphysics and theology in the Roman Catholic Church. The Committee, in his case, gave the following succinct account of his conversion, and the reasons leading thereto:

“Though for a number of years he had been dissatisfied with many of the Romish practices, and doubtful as to many of that Church's doctrines, yet he did not see his way clearly, and was continually held back by the bugbear of infallibility. But what, by the mercy of God, finally broke his fetters was:

“(1) The Romish doctrine of Papal Infallibility viewed in the light of the Pope's decision, in the Monaco divorce case. He had been one of the opponents of the doctrine prior to its proclamation by the Vatican Council. But as the Bishops unanimously accepted it, and as he believed a General Council to be infallible, he submitted to its decision. But the decision in the divorce case mentioned, which annulled the marriage of the Prince of Monaco with the daughter of the Duchess of Hamilton, and at the same time declared the issue of that marriage legitimate, was in direct opposition to the decree of the Council of Trent, which declared that divorce *a vinculo* was in no case lawful. Here, then, was an infallible Pope contradicting an infallible Council, contradicting what he himself required all his followers to believe.

“(2) Papal infallibility having thus shown itself a mere human invention, the Church's infallibility was also destroyed, since the infallible Church had pronounced him infallible. Having thus discovered that the Church had erred, all the Romish doctrines which were founded only on her decision necessarily fell to the ground. Consequently, Transubstantiation, the Efficacy of Works, Mariolatry, Invocation of Saints, and the like, all had their foundation knocked from under them. The substitution of Mary for Christ now burst upon his mind as an impious blasphemy, and he could no longer bear with it.

“(3) For years he had privately held that, when he pronounced the words of absolution in confession, he was merely performing a *ministerial* act; but as long as he believed in the Church he bowed to her decision, and accepted her dictum that it was really a *judicial act*. Now that the Church's infallibility had been weighed in the balance and found wanting, he gladly rejected her monstrous doctrine.

“(4) Thus he was forced to reject whatever was not clearly taught in Holy Writ and was based on tradition alone. Thus he was forced

to fly to the Scriptures as the only true rule of faith, and to accept them as his only safe guide, and to Jesus as the only Mediator between God and man, the only Saviour. God, in his infinite mercy, opened his eyes, and the full light of Gospel truth flashed upon his grateful soul. In submitting documents as to his character and standing while in the Romish communion, he stated that, when he withdrew from that communion, all of his most important original documents were feloniously abstracted from his trunks, and withheld from him. He was too poor to prosecute, as he had literally given up everything to embrace the truth; but, even had he been able to do so, Romish casuistry would have enabled the purloiners, who were his ecclesiastical superiors at the time, to baffle him.

PROTESTANT AND ROMAN CATHOLIC MISSIONS.
—It is extremely difficult to ascertain the financial resources of Roman Catholic Missionary Societies, or the result of the work performed. The accounts of expenditures, such as are given, are made so vague that it is not always possible to distinguish between what is actually spent for the spread of religion and that which is applied to the support of the churches in Roman Catholic countries. It is shown on the face of the Propagation Society's reports, however, that some countries in Europe receive more from its treasury than they contribute to it. Such reports of the work as are published are full of irreconcilable discrepancies, exaggerations of what Roman Catholics are doing, and misrepresentations of what others are doing. Roman Catholic missions present a larger array of converts than the Protestant missions; but it is doubtful if their adherents constitute as powerful a Christian force. They have, moreover, been in operation about twice as long as the Protestant missions. The increase of the Church is much like the computation of a compound interest account; and a comparison in this light is far from favourable to the Roman Catholics. It will generally be found that the earlier stages of Roman Catholic work are characterized by very rapid accessions of converts; but that afterward its growth slackens, and becomes progressively slower. Protestant missions begin more slowly, and exhibit a steady increase of growth. That the Christianity of the Roman Catholic converts is something more than a mere name is attested by the history of the martyrdoms, numbered by the thousands, in Asia, by which its history has been sealed. But it must be remembered that the Asiatics are comparatively indifferent to death, and martyrdom does not signify as much among them as it would in the West. On the other hand, the churches they have built up among the heathen populations have never developed a self-dependent activity, of the kind of which Protestant missions show many examples, as on the Niger and at various points in the South Sea Islands. Compare, for example, the Sandwich Islands and the Philippine Islands, which do

not lie so very far apart. The former have been visited by Protestant missionaries for half a century, the latter, under Roman Catholic rule, for three centuries and a half. The former are Christianized, the latter still contain a million heathen, notwithstanding the ecclesiastical organization under which they have been held; the former are active and aggressive in the work of evangelization, the latter, in spite of other most favourable circumstances, almost fruitless. The difference is easily accounted for. The Roman Catholic mission slays freedom, in which alone the native can take the initiative, while the Evangelical mission cultivates it. The former makes men responsible to the Church, the latter to God. The Evangelical mission, striving by word and spirit for the renewal of the man, introduces a stronger motive into the heart, and is necessarily more fruitful. We can learn much from the zeal, the self-denial and the skill of the Roman Catholic missionaries, and can occasionally copy their method. But there is really little that they do that we do not do better, and with more effect than they.

WOMAN'S WORK.—Accounts from India show that the charitable work carried on in connection with Christian missions produces a favourable impression even on those who seem least likely to be impressed. For instance, Mrs. Page, of the Woman's Union Missionary Society, writes from Calcutta, India:—"Some weeks ago I had an unexpected visit from some native gentlemen belonging to the Court of the Nizam of Hyderabad. They had read the word 'orphanage' on my gate, and were very anxious to know what a native Christian orphanage was like. So I took them all over the school, and showed them everything, even its large bath or tank, and our sewing-machines. They went away 'very much obliged,' they said, and I thought no more about them; but a day or two after a letter came, wishing for a few particulars concerning this school. I wrote a brief history of it in five pages for my answer, and was surprised to receive in return a cheque for five hundred rupees, for the use of the orphanage. Of course I was delighted and very thankful, as the children needed some new clothing. I began having some purchased at once with the good Nizam's gift. As the prince is a Mohammedan, and as such entirely opposed to the Christian religion, his present to a Christian school was all the more surprising, to my manner of thinking." The Viveka Varthani, of Rajamundry, publishes a letter from a correspondent, reproduced in the *Lutheran*. It refers to the work of Miss Dr. Anna S. Kugler, and says:—"In a country like India, which is a regular home for all diseases, physicians are a great blessing to the people, especially female physicians for women; and how strongly will the public feel the benefit of the treatment of a doctor if the person happens to be one as good and as noble as this Miss Kugler. She has treated several patients who were seriously ill, and the cure of the majority of the cases is marvellous. What strikes me

most is that she is as modest as she is able. What are all her good qualities to be ascribed to? Is it not to her education? Certainly so! I, therefore, wish that your innumerable readers will judge how beneficial and indispensable a matter it is to get our Hindu women, too, educated, setting aside all our prejudices."

EARL CAIRNS, in an address at one of the London May meetings, stated that of the 37,000 native population of Sierra Leone 32,000 were professing Christians; and of the 44,000 Maoris in New Zealand 25,000 were professing Christians. If New Zealand in addition to its British population counts a majority of even the natives on the side of Christ, may it not be called a Christian country as truly as England or the United States? Sierra Leone, it is true, is an exceptional community, and might be supposed to be largely Christian, as it has always been a refuge for those rescued from the slave-traders and placed in school; yet it affords none the less a strong and remarkable picture. Those who are familiar with the early history of Sierra Leone, when the pioneer missionary Johnson found it a wild mob of waifs, representing fifty different tribes, with no common language, no social organization, no sacred marriage or family ties, and no knowledge of worldly thrift or of their relations to God, will realize in the contrast a most forcible illustration of missionary success.

A CHINAMAN in a town called New Bendigo, in Australia, where there is a large Chinese colony, was asked recently what practical good had been accomplished by the missionaries. He answered as follows: "Before, no one understood God's Word. Good many work Sunday all same as week day. Now, no work done on Sunday at New Bendigo by my countrymen. Perhaps chop little wood for house, or wash him clothes; but no go work. No matter poor, every one no work on Sunday. Before, all worship idois. Now, many come to church; he no worship idols. When Lee Wah begin to read, good many had idols in house: thirty more. Myself had one. Now, only ten houses and stores in New Bendigo with idols in them. Before, at old township, good many Chinese steal fowls, everything. Now, no more steal; every one work; to get job B.fore, every night, Chinaman learn to practice fight.

MEETINGS OF PRESBYTERIES.

Miramichi, Kingston, N.B., 4th Nov., 6.30 p.m.
 Prince Edward Island, Summerside, 4th Nov.,
 11 a.m.
 Victoria and Richmond, West Bay, 22nd Oct.,
 12 a.m.
 Lindsay, Lindsay, 25th Nov., 11 a.m.
 Lanark and Renfrew, Carleton Place, 25th Nov.,
 12 noon.
 Toronto, Knox Church, Toronto, 30th Sept.,
 11 a.m.
 Whitby, Bowmanville, 21st Oct.
 Brockville, Brockville, 2nd Dec., 3 p.m.
 Barrie, Barrie, 30th September, 11 a.m.
 Montreal, David Morrice Hall, 7th Oct., 10 a. m.
 London, London, 9th Dec., 11 a.m.

The Presbyterian Record.

MONTREAL: OCTOBER, 1884.

JAMES CROIL.
 ROBERT MURRAY. } Editors.

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

PAYMENT IN ADVANCE.

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

THE Presbyterian Church will not break with the noble traditions of her heroic past. She is a Martyr Church. She has suffered unto death for the truth in Scotland, in England, in Italy, in France, in Bohemia—in many lands. Tens of thousands, faithful unto death, have won a crown of life. It is well to cherish the memory of the martyrs and to hold fast the principles for which they died. But we must face the present and the future with their problems and battles. A church that tries to live on her reputation for purity or any other virtue must surely die. It is not meet that any church should live for aught else but to show forth Christ and His salvation and to gather sinners to Him. Our Church must face the great and urgent question of the evangelization of our own Dominion and of the world. This is the work to which God in His Providence calls us; it is the work to which all other work

may well prove subsidiary. For this we build and maintain our colleges, strengthen and multiply our congregations, and establish home missionary enterprises. It is a cause worthy of all the best energies of all our people.

The Augmentation scheme is doing well in the Provinces of Ontario and Quebec. The desiderated minimum stipend of \$750 with a manse or its equivalent, has been attained, and the only question with regard to these two Provinces is the question of continuance in well-doing. There must be no falling back from a standard once fairly attained. We are glad to add that in the Maritime Provinces the Augmentation scheme is being pushed with vigour and earnestness. A Supplementary scheme existed in these Provinces for over twenty years and its benefit was widely felt. The new scheme is but an expansion of the old scheme. It is hoped and fully expected that the standard attained in the West will be reached in the East before the end of the calendar year. All who desire the prosperity of the Church will bid God-speed to the movement and aid in securing its efficiency.

A Blue Book just published, giving the Criminal Statistics of the Dominion, for the past year, contains facts deserving the attention of our Church. Some general statements are easily remembered, and are instructive. For example:—There has been one case of criminality of some sort to every 101 of the population. There has been one case of drunkenness to every 292 persons. There were 44,082 persons charged with some offence, and of these 31,305 were convicted; 5,215 of these were unable to read or write, 18,610 had an elementary education, but 286 had a "superior education;" 8,031 were moderate drinkers, 15,215 were immoderate drinkers. The religious connection of the criminals is thus recorded!—Baptists, 637; Roman Catholics, 12,245; Church of England, 3,878; Methodists, 1,841; Presbyterians, 2,447; Protestants, 2,301; other denominations, 373. Who are these "Protestants!" We cannot tell; but some light is thrown on the fact when we note that these "Protestants" are furnished by cities such as Montreal, Quebec,

Ottawa, Halifax, &c., and that they are given in contradistinction to Roman Catholics and include all the Protestant criminals in the place. We ask Presbyterians to note the place our name holds in these statistics. In population we rank third; in crime also we rank third. Roman Catholics and Episcopalians are relatively and absolutely in advance of us in the ranks of crime; Roman Catholics and Methodists are in advance of us in population. Ontario furnishes 1,518 Presbyterian criminals; Quebec, 80; Nova Scotia, 103; New Brunswick, 169; Prince Edward Island, 96; Manitoba, 468; British Columbia, 13. The number reported by Manitoba is really bewildering. How can this be? Possibly the explanation is found in railway construction. The Church of England is credited with 640 criminals in that Province, and the Church of Rome with 832. But how could Manitoba muster 468 Presbyterian criminals! The crime which figures most ominously among Manitoba Presbyterians is drunkenness; in fact, it exhausts 314 of the 468 cases. Criminal statistics are not pleasant reading in any connection; but we confess to a sense of the most profound incongruity when we find "Presbyterian" over a variety of hideous crimes. There should be no Presbyterian criminal. But inasmuch as there are such, it is the duty of the Church to use all diligence to bring the lapsed and straying ones back to the fold. Sometimes the ranks of vice and crime are recruited from the Sabbath-school and the communion roll. How sad the confession! What a warning to parents, teachers, ministers, elders,—all who have the care of souls! Surely something can be done to reduce the number of criminals who rank as Presbyterians.

The British Association for the Advancement of Science, the meeting of which in Montreal has been looked forward to with interest for the past two years, has come and gone. The testimony given on all hands at the close was that the meeting had been an unqualified success. Even in the matter of the attendance of old members, it was quite up to the average, while the number of associate members was exceptionally large. The sessions extended over seven days, from 27th August to 3rd September. It was divided into eight sections, which usually sat

four or five hours each day, hearing and discussing the important papers submitted to them. There were four general evening meetings in the Queen's Hall, at which questions were discussed of popular interest. At the first His Excellency the Governor-General gave an address of welcome worthy of the occasion, conceived in the finest taste, and spoken with admirable ease and effectiveness. After a few words from the veteran Sir William Thomson, who by request occupied the position of the retiring President in his absence, Lord Rayleigh the new President took the chair, and delivered his inaugural address, which was a model in its way, travelling over the whole field of research within the scope of the society, and yet treating the subjects glanced at so that even the general listener could follow him. But the meetings which were of greatest interest to persons inexpert in science, were those which were addressed by Professor Lodge on "Dust;" by Rev. Dr. Dallinger on "Researches with the Microscope on the Least and Lowest Forms of Life;" and by Prof. R. S. Ball on "Comets." The Presidents of the several sections seemed to agree that the papers read before the Association were of uncommon merit, as a whole, which was accounted for by the fact that while no effort was spared to secure able contributions from British members, a considerable number was furnished by authors in Canada and the United States. The best results are to be expected from this meeting. A fresh impulse will be given to the prosecution of science in the Dominion, which offers as fine a field for original research as any portion of the world. British scientists will acquire new materials for their generalizations. Canada will be henceforth better known in the mother country, for every member of the Association will be a centre of light on the subject of the Dominion and will be a champion of its good name in his home across the sea. And so far as Montreal is concerned, the foundation of a gold medal in McGill University by the members of the Association, as a memento of the meeting held in the college, and the encouragement given to the establishment of a free public library, at the final meeting in the Queen's Hall, will contribute to make the occasion ever profitable as well as memorable. The citizens did their best to make their illustrious guests comfortable; but they

will be far more than repaid, if they and their children will, through the help and influence of the British Association, be put in possession of what the city most clamantly needs, a public library in which access may be had to standard works on every branch of science and art. The temper of the Association was everything that could be desired from a religious standpoint. Not a word appears to have been uttered that in the remotest way could be construed as hostile to Christianity; while not a little was said and done that was decidedly friendly to religion. In this respect the meeting was a contrast to some former ones, notably that in Belfast, the occasion on which Prof. Tyndall proclaimed his materialistic faith. It was quite in harmony with the entire spirit of the meeting that Principal Dawson, whose devotion to science is more than equalled by his devotion to Christ, and who has never for a moment faltered in his support of Revelation as reconcilable with science, should on the occasion have received recognition at the hands of his sovereign for his services as a naturalist and educationist. We congratulate Sir John William Dawson on his newly acquired honors, and trust he may long be spared to wear them for the good of his country and for the glory of the Master whom he serves.

THE JOY OF HARVEST.—Gratitude becomes us in view of the bountiful harvest from end to end of our vast dominion. In some districts the extraordinary continuance of wet weather in July and August injured the crops; but taken all in all the fruits of the earth are abundant. For another year there need be no pinch of hunger known within our borders. The industrious will have food; and famine will be kept far away. What shall we render to the Lord for his goodness! How shall we show our gratitude? Let us share our benefits, and give to Him who giveth all. Let us not forget the claims of the poor. Let us remember those who minister to us in spiritual things. Let us not forget the Lord's work in any of its departments. Love to God is best shewn by love to man. His goodness to us must ever lead us to be kind, loving and generous to all who bear His image.

Earth hath confessed her Maker's hand,
And yielded full increase;
Our God hath crowned his chosen land
With fruitfulness and peace.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH AT TORONTO, TO 5TH SEPT., 1884; OFFICE 5 CHURCH ST., POST OFFICE DRAWER 2607.

ASSEMBLY FUND.
 Received to 5th Aug., 1884. \$217.69
 Hanover 3.22
 Shubencadie and L Ste-
 wiacke 9.00
 Madoc, St Peter's 4.40
 Alex McLean, Huntingdon. 1.00
 Huntingdon, 2nd Con. 5.00
 Rockwood 5.40

HOME MISSIONS.
 Received to 5th Aug, 1884 \$5,372.93
 Pocket Money of the late
 Maggie Adams of Lunen-
 burg, for Manitoba and
 North-West 2.10
 West Williams 10.00
 Wm Carlyle, Hugo, Col, U.S 10.00
 Berne 22.00
 Waddington, N.Y. 58.60
 Crawford Mission Station. 3.85
 Castleford, Dewars & Sand
 Point 17.00
 Alex McLean, Huntingdon. 7.00
 Columbus 50.00
 Fraser Settlement, Knox Ch 2.25
 Eden Mills 6.50
 A Member of Burnside Con,
 Manitoba 4.00
 Attwood 30.00
 Allan Settlement, bequest of
 the late Mr John Ferguson,
 Per Rev. J. Black 100.00
 Bayfield Road. 11.00
 Summerstown Salem Ch. 16.00
 St Ann's 4.25
 Kippen, St Andrew's. 16.55
 Rockwood 10.10

FOREIGN MISSIONS.
 Received to Aug 5th, 1884. \$2,023.73
 W Thomson, Granton, China. 3.60
 A Lady Friend, Alton, add'l
 fortification of Brahmin con-
 vert. India. 25.00
 West Williams. 5.00
 Bank offering from a Mem-
 ber of Con of Bristol, China 5.00
 Bathurst & South Sherbrooke 17.00
 Parry Sound S.S., Miss E J
 Shaw's Class. 5.50
 W A, Niagara. 5.00
 Alex McLean, Huntingdon. 7.00
 A Member of Burnside Con,
 Manitoba 4.00
 Attwood 12.00
 Theford, Knox Ch. 26.90
 Bequest of the late Mr. A
 Grant of Kenyon, per his
 Executors. 267.00
 A Friend of Missions, Kirk-
 wall 1.00
 Preach, Theford. 100.00
 A Friend, Brooke. 10.00

COLLEGES ORDINARY FUND.
 Received to 5th Aug, 1884. \$271.81
 West Williams 2.00
 Markham, St John's. 6.50
 Scarborough, St Andrew's. 15.90
 Attwood 4.80
 Bobcaygeon. 10.00
 Theford, Knox Church. 1.85

COLLEGE ENDOWMENT FUND.
 Received to 5th Aug, 1884. \$4,023.06
 Alvinston 34.00

Wendigo, Guthrie Church. 9.01
 Carradoc, Cooke's Church. 3.00
 T O Anderson, Toronto. 33.33
 A Robertson, Perth. 20.00
 John Brebner, Sarnia. 10.00
 Jane E Brebner, " 10.00
 Mrs Forbes, Ailes, Craig. 9.00
 North Normanby. 10.50
 Woodstock. 25.00
 London. 28.82
 Lucknow, St Andrew's. 5.00
 G F Burns, Toronto. 16.67
 R T S Gourlay, Toronto. 10.00
 Wm McDewitt, West King. 5.00
 Donald Graham. 2.50
 Wm McLean, Camlachie. 1.00
 David S Sands, East Adelaide 2.00
 Wm McKeen. 3.00
 Jas McLean, " 2.00
 D M Tait, St Thomas. 50.00
 Bervie, Knox Church. 5.50

WIDOW'S FUND.
 Received to 5th Aug, 1884. \$1,209.26
 Alex McLean, Huntingdon. 5.00
 Attwood 4.80
 Theford, Knox Church. 0.50

With Rates from Revs. J K Wright,
 J L Munro, and J Irvine. \$1,219.56

AGED AND INFIRM MINISTERS' FUND.
 Received to 5th Aug, 1884. \$531.16
 A McLean, Huntingdon, Q. 5.00
 Hanover 4.35
 Attwood 4.80
 Theford, Knox Church. 2.50
 Ballinacat 6.32
 Rockwood 13.50
 Esqueving, Union Church. 7.18
 Latona. 6.00

RATES RECEIVED TO 5th Aug,
 1884. 92.75
 With Rates from Revs J K
 Wright, \$7.30; J R Munro,
 \$3. 10.80

CHURCH AND MANSE BUILDING FUND.
 Received to 5th Aug, 1884. \$415.00
 Mrs Lovett, Toronto. 10.00
 Scarborough, Knox Church. 143.50
 Wm Hood, senr, Markham. 20.00
 Dr Macdonald, Hamilton. 50.00

FOREIGN MISSION, BROMANGA.
 Received to 5th Aug, 1884. \$383.76
 A D Ferrier, Fergus. 5.00
 James Fullarton, Toronto. 5.00
 Widow's Mite 10.00

RECEIVED BY REV. DR. MACGREGOR,
 AGENT OF THE GENERAL ASSEMBLY
 IN THE MARITIME PROVINCES, TO
 SEPTEMBER 4TH, 1884.

FOREIGN MISSIONS.
 Acknowledged already. \$2,453.78
 Fort Massey, Halifax, 1/2 yr. 75.00
 Upper Musquodoboit. 4.00
 Middle Riv See of Westville
 and Mid R Cong. 18.40
 Baillie, Tower Hill & Moore's
 Mills. 6.00
 Wm Douglas, Esq, Moore's
 Mills. 4.00
 E M P C. 5.00
 Burnt Church, N B. 10.44
 Tabusintac. 7.40
 Rivenside, Albert Co, N B. 10.00
 Rev J F Campbell, Colla. 110.00
 Loan without interest. 315.83

Cornwallis, South. 8.00
 Lunenburg—Special Mr R. 28.00
 Bridgewater 16.00
 Friend, per Rev J F Camp-
 bell. 5.00
 Westville. 2.00
 Gore and Kennetcook. 42.65
 J M. Member James Church,
 New Glasgow 7.00
 Ladies' Helping Hand, St
 James Ch, New Glasgow,
 for Mr Wright. 25.00
 Loch Lomond, C.B. 13.00
 Framboise, C.B. 12.40
 Fourchie, C.B. 1.25
 Spring Hill, per Rev J F
 Campbell, Col. 23.50
 Salem Ch, Green Hill. 17.79
 Summer-side, P E I, for Mr
 Morton's Buildings. 32.00
 Gay's River, Orpouche Ch.
 Milford. 9.40
 Miss M Frame, Gay's River.
 Dalhousie, N B, Rev J F
 Campbell. 18.74
 O P Q, for Mr Robertson's
 Schools. 5.00
 Friend, West Pugwash. 1.00

DAYS PRING AND MISSION SCHOOLS.
 Acknowledged already. \$117.84
 Wolfville S S. 10.00
 " for Trin. 3.00
 Springside SS, Up Stewiacke 7.00
 St Paul's Ch, New Antrim. 1.50
 St Andrew's S.S., Chatham. 44.50
 Antigonish. 17.00
 New Carlisle. 30.00
 Sunny Brae S S, add'l. 1.00
 Sheet Harbour, Cols. 46.05
 Ladies' Society United Ch,
 New Glasgow. 59.00

HOME MISSIONS.
 Acknowledged already. \$559.88
 Fort Massey, Halifax, 1/2 yr. 75.00
 Upper Musquodoboit. 3.00
 A B M, St Andrew's, N B. 5.00
 Shubencadie. 31.00
 Lower Stewiacke. 11.00
 North Salem & Indian Road
 Campbellton, 1/2 year. 30.00
 Gore and Kennetcook. 14.00
 Dundee sett, Dalhousie, N B 3.33
 Dividend Union Bank. 4.50
 United Ch, New Glasgow. 167.00
 Friend, West Pugwash. 1.00

SUPPLEMENTING FUND.
 Acknowledged already. \$2,868.94
 Fort Massey, M.S. Hfx, 1/2 yr
 Spec'l add'l 85.00
 49.90
 Carmel Ch, Westville. 16.60
 Lunenburg. 40.00
 Gore and Kennetcook. 15.00
 New Carlisle. 20.00
 Milford, additional. 1.00
 Gay's River. 1.75

COLLEGE FUND.
 Acknowledged already. \$2,392.25
 Fort Massey, Hfx, M.S., 1/2 yr. 85.00
 Interest. 19.76
 Gore and Kennetcook. 15.00
 Dividend Union Bank. 457.50
 Interest, half year. 70.00
 Dividend People's Bank. 90.00

COLLEGE BURSARY FUND.
 Acknowledged already. \$29.50
 Div Union Bk, 3 shares 1/2 yr. 50.00

AGED AND INFIRM MINISTERS FUND.	
Acknowledged already.....	\$39.12
St. Andrew's, Campbellton, N B, half year.....	8.00
Div Union Bank, 15 shares..	22 50
	\$169.62

SYNOUD FUND.	
Already acknowledged.....	\$171.54
Fort Massey, M S, Halifax.....	12.00
	\$183.54

FRENCH EVANGELIZATION.
RECEIVED BY REV. R. H. WARDEN,
TREASURER OF THE BOARD, 198 ST.
JAMES STREET, MONTREAL, TO 6TH
SEPTEMBER, 1884.

Already acknowledged.....	\$2,130.26
Hamilton, Knox Church.....	36.00
Ross and Cobden.....	24.47
Beaverton, Knox Church.....	11.67
Penetanguishene.....	3.90
Wyebridge.....	4.00
Singhampton.....	7.85
Maple Valley.....	5.57
Oakley.....	0.38
Ilfrington.....	1.10
Ardrea.....	1.30
Washago.....	1.15
Severn Bridge.....	1.25
Grand Falls.....	3.40
Vanburen.....	1.61
English Settlement.....	20.00
Beverly Sab School.....	10.00
Hartwell.....	0.88
Nainur.....	0.99
Bathurst & S Sherbrooke.....	7.00
Harvey, N B.....	13.78
Ventnor.....	8.60
Cote-des-Neiges.....	11.00
Victoria Harbour.....	1.30
Vasey.....	3.10
Medonte.....	3.60
Sabbath School.....	0.80
Moses Preast, Blue Moun- tain, N S.....	5.25
Port Colborne.....	3.50
Laguere.....	5.00
Spencerville.....	25 00
Oakville, Dundas Street Ch. Plantagenet and Peudleton Park Hill.....	3.25 7.08 15.50
McGillivray.....	6.50
Essex Centre.....	2.00
Roxborough, Knox Church.....	12.00
East Gloucester.....	10.30
Mr Corbett, Florence.....	1.00
Lanark, St Andrew's.....	16.23
Avonmore.....	7.50
Sabbath School.....	4.00
Moore, 8th Line, Knox Ch.....	5.00
Hesper.....	11.00
Markham, Melville Ch.....	5.00
Oro, Knox Church.....	3.00
Teeswater, Zion Church.....	10.00
Margara Harbour.....	5.23
Cheticamp.....	6.23
Executors late Jno Garrett, Hamilton, Ont.....	50.00
L'Original.....	5.25
Hawkesbury.....	3.25
Miss J B Archibald, Elgin, Ill.....	1.00
Storrington.....	4.35
Pittsburgh.....	7.00

Glenburnie.....	3.65
Black's Corners.....	4.16
Gaudier.....	1.29
Lakehurst, & Co.....	3.00
Sharon, Man.....	4.00
Jas Kinnear, Kinnear's Mills.....	10.00
Eganville.....	7.20
Scott Bush.....	2.65
Stafford.....	2.35
Carlow and Mayo.....	5.00
Minesing, & Co.....	5.00
Mississippi and Wilber.....	6.00
Mosa.....	17.00
J M Balfour, Melville, St Andrew's.....	2.44
Newcastle Sunday school.....	10.00
Rockburn and Gore.....	8.00
John Fraser, L'Original.....	2.00
C O'Brian.....	1.00
Smallsums from 80 Friends in L'Original.....	8.50
L'Original Sabbath School.....	3.50
Ogdensburg, & Co, Que.....	5.49
L'Age Gardien.....	4.00
Doon.....	5.00
Arundel, & Co.....	5.00
Big Intervale, O B.....	2.46
Aurora.....	10.25
Attwood.....	12.00
Clinton, Willis' Ch.....	10.00
J Allan, Kinnear's Mills.....	10.00
North Derby.....	7.64
Pinkerton.....	5.25
Lancaster, Knox Church.....	24.15
Garnifraze, 2nd Church.....	5.00
Glencoe, Knox Church.....	20.30
Rockwood.....	20.00
Middle Normanby.....	4.45
Havelock and Strong Lake.....	10.00
Maynooth.....	1.75
Annans Sabbath School.....	4.00
A R F Nairn.....	5.00
R Walker, senar, Diamond.....	10.00
Bednard.....	2.00
St Andrew's.....	1.00
Belle River.....	1.00
Rockwood.....	3.90
Grasserie.....	5.00

Per Rev. Dr. Reid, Toronto:

Wm Thompson, Granton.....	3.00
West Williams.....	3.00
Baysville.....	1.58
Hamilton.....	1.00
Ridout.....	0.82
Paisley, Knox Church.....	18.16
Banks.....	4.00
Gibraltar.....	2.00
Fairbairn!.....	7.00
Chntonian Church.....	1.00
Esquesing, Union Church.....	29.45

Per Rev. Dr. McGregor, Halifax:

Maple Green, Dalhousie.....	8.97
H B M, St Andrew's.....	5.00
Kentville.....	5.00
Glassville.....	2.50
Campbellton, N B.....	20.00
Gore and Kennetcook.....	17.00
Framboise, C B.....	5.00
Scotsburn.....	10.42
Upper Musquodoboit.....	4.00
Hopewell, Union Church.....	11.00
J M, St James Church, New Glasgow.....	3.00
Maitland.....	67.00

Goldstream.....	11.20
Riverside.....	15.30

POINTE-AUT-TREMBLES SCHOOLS.
REV. R. H. WARDEN, TREASURER,
MONTREAL.

Already acknowledged.....	\$587.19
Moses Preast, Blue Moun- tain, N S.....	2.00
J McCurdy & Family, Chal- mer's Ch, Halifax.....	20.00
Oakville Sabbath School.....	12.00
Minesing, & Co.....	4.25
New Glasgow, N S, James Church Sabbath School.....	50.00
"Nobody".....	5.00
Barric Sabbath School.....	50.00
New Glasgow, N S, Ladies' Society of United Church.....	25.00

\$753.44

Rev. J. F. Campbell begs to ac-
knowledge with thanks the follow-
ing sums put at his disposal for his
work in Central India:—

Hopewell (both congrega- tions, besides chain, &c., for sale) collections, 57.44;	
sent in \$0.25.....	\$ 57.69
East River, both Congs.....	15.00
Rev J Fitzpatrick.....	5.00
Stollarton, both Congs.....	15.00
Westville.....	13.87
Mr R J Sweet.....	1.00
Scotstown.....	16.59
Pictou (three congregations) col \$54.07, sent in 2.25.....	56.32
St Luke's Salt Springs.....	19.00
Rev J R Fitzpatrick.....	5.00
Cape John.....	6.00
Elver Joun, both cong's.....	60.15

\$272.62

**WIDOWS AND ORPHANS FUND IN CON-
NECTION WITH THE CHURCH OF
SCOTLAND, JAMES COILL, TREASURER,
MONTREAL.**

Montreal, St Gabriel's Ch.....	\$ 80.00
L'Original.....	15.00
Rockwood.....	7.00
Saugeen, St Andrew's Ch.....	0.76

**MINISTERS WIDOWS AND ORPHANS
FUND, MARITIME PROVINCES, REV.
GEORGE PATTERSON, D.D., SECRETARY.—MINISTERS RATES:—**

Received from 31st July to 31st
August—Rev H M Scott, E A Mc-
Curdy J W Fraser, A McL Sinclair,
S C Gunn, A L Wylie, Jas McLean,
J C Herdman, A B McLeod, T M
Christie, Dr Jardine, James Fowler,
\$16 00 each; E D Miller, E Scott,
ES Bayne, \$20 00 each; and Neil
Brodie \$29 00; Malcolm Campbell,
\$12 00. Total, \$24. Also Collec-
tions—Campbelltown \$5 00; Middle
Musquodoboit, \$1 00; Donation from
Mrs Meek, \$1 00; Fines, 20c. Total,
\$30 30.

N.B.—Of the sum credited to J C
Herdman in September No., \$16 00,
should have been credited to Rev A
W Herdman.

SPECIAL NOTICE.

To the Ministers, Sabbath-School Superintendents and Teachers of the Presbyterian Church in Canada.

Special Attention is Called to the following Announcement:

NOW READY
THE PSALTER AND HYMNAL WITH MUSIC.
THE SABBATH SCHOOL HYMNAL WITH MUSIC.

Prepared by the Committee appointed by the General Assembly of the Presbyterian Church in Canada.

PRICES.

Psalter with Music, cut leaves,	Cloth \$9.75
	Cape Morocco 1.25
Psalter and Hymnal with Music, bound together,	
	Cloth 1.50
Psalter and Hymnal with Music, bound together,	
	Cape Morocco 2.00
Sabbath-School Hymnal with Music, containing 200 Hymns, bound in Cloth, per doz.	0.60

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