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Editorial Correspondence.

SCOTLAND YET! It was my good fortune to secure a passage from Quebec to Liverpool in the steamship *Parisian*. We sailed on the 21st of May, and reached our destination on the morning of the 30th, making the voyage, by Cape Race, in less than nine days. The several days' "runs" were as follows:—328, 310, 325, 326, 336, 342, 341, 345, 190—the whole distance being 2,843 miles. Excluding stoppages, the average rate of sailing was 331 miles per day of 23½ hours. Outwardly the *Parisian* does not differ so very much from the other splendid steamers of this line. She is larger, but so well proportioned that you scarcely notice her size. At a little distance you would judge her to be an overgrown steam-yacht, rather than the mammoth steamship that she is. But her arrival in Canadian waters marks a new era in the commercial history of the Dominion, and she may be regarded as the pioneer ship of a fleet that is destined to eclipse in capacity, speed and comfort all that have preceded. Built of steel, she is five hundred tons lighter than had she been made of iron. Her gross tonnage is 5,500 tons. The daily consumption of coal was one hundred tons. In the early days of steam navigation it was held to be a fatal objection that a steamer could not carry enough coal to carry her across the Atlantic: the *Parisian*, if I am correctly informed,

brought enough coal from Liverpool not only to bring her to Quebec, but to take her back again to Liverpool. Surely mind has triumphed over matter! It occurred to me that this amount of coal would heat my house in Montreal for two hundred years! Did space permit, I might expatiate on the many excellencies of the *Parisian*, but it must suffice to say that, as respects comfort and seaworthiness, she is all that can be desired. The ventilation is perfect. She neither indulges in rolling nor pitching, and whether you lounge in her midship dining-room, or in the music saloon, or pace her lofty promenade deck, you escape in a marked degree the distressing ills that sometimes afflict seafaring folk. We had with us one hundred and fifty cabin passengers; among the number was Sir John Macdonald, the Premier of Canada, and other stars of lesser magnitude. But I need scarcely say that, among them all, the old chief was *facile princeps*, and charmed us with his pleasantries and courtesy. Rev. Dr. Dewart, editor of the *Guardian*, conducted divine service for us on the first Sunday out, and gave us a good sermon from that famous text, Luke 15: 10. On the second Sunday, Mr. White, an Episcopalian, read one of those faultless discourses whose chief excellencies consist in purity of diction and the avoidance of debatable ground. We should liked to have heard a rugged, well-reasoned Presbyterian prelection from Mr. Macdonald, of Seaforth, who was also with us, but who, for reasons which need not be explained, felt indisposed to preach. Shall I tell how the great *Parisian* was stopped in her course one night by very insignificant means? Of all strange "fish stories" this seems one of the strangest, and perhaps

some one may derive a lesson from it. Of a sudden, the engine bell rang, and the ponderous machinery stopped short. The sea had suddenly become white. Was it ice? No. Evidently the cautious captain had been deceived for once in his life. It proved to be only schools of fish—herring probably—disporting themselves on the surface of the water, and causing such an effulgent phosphorescent illumination of the sea as is seldom seen. It spread over areas of many acres, and had all the appearance of masses of field ice precisely where such danger was to be apprehended. Captain Wylie, who was on the bridge at the time, may have inwardly laughed at his mistake, yet he taught us a lesson, if indeed he did not preach a good nautical sermon. After leaving Merville we groped our way down the channel in a dense fog. That utmost caution is needed in such a case is admitted on all hands; but what risks will some mariners run to gain a few hours! That same night, within a few miles of us, a fine ship of the Anchor Line went on the rocks and became a total wreck! How like the fate of many on the great ocean of life—almost saved, yet lost.

By the old town of Chester, with its grand cathedral, and ancient walls, and curious "rows" of overhanging houses, and well-defined traces of Roman occupancy, we pass into beautiful Wales, and catch the first inspiration arising from renewed contact with the scenes and sounds of the dear old land of hill and dale and wooded copse, and fragrant hedgerows, and hear again the song of the mavis and the plaintive note of the cuckoo. It is fine. But we are not in Scotland yet. The most direct route thither is *via* the border town of Carlisle, a place of many attractions, too. Here the Rev. James Mackie, sometime assistant minister of St. Paul's Church, Montreal, is minister of the National Scotch Church congregation—for there are still a few Presbyterians south of the Tweed who, as we venture to think, from a mistaken idea of loyalty to sentiment, have not yet cast in their lot with their brethren of the Presbyterian Church of England. From small beginnings, however, Mr. Mackie has gathered about him a large congregation, who think none the less of their pastor that to his other accomplishments he has added some experience of colonial life and work. Indeed I think that many of the young ministers of Scotland might, with advantage to themselves, take an extra session in some of our Canadian colleges, and a year or two of work in some of our mission fields. Passing on to Glasgow, you traverse a well-tilled and fertile country, and cannot help being struck with the tidiness of the farm steadings and the mathematical exactness of

the lines drawn by skilled ploughmen, whose motto seems to be that whatever is worth doing should be well done. You may not find much to interest you in Glasgow, but its various industries are on a large scale. You ought, at least, to visit the shrine of "St. Mungo"—the finest cathedral in Scotland—and the new College, and if you have a taste for mechanics, the birthplace of the *Parisian*. Go to Edinburgh. Walk about it and tell its towers. Every point of view will disclose fresh charms—the Castle Hill, the Colton Hill, Arthur's seat, the Princes street gardens; its churches, hospitals, schools and colleges; its three great Assembly Halls. If you should see nothing else in Scotland, see Edinburgh. Every step you take in it will bring to your mind associations that will do you good. You may come in contact with some of the master-minds of the day; at any rate, you cannot fail to be refreshed by memories of many who have left their mark on the pages of history, and whose names have been to you as household words. "Doon the water," in the West of Scotland, means, along the shores of Clyde. I do not suppose that anywhere in this world you will find such a combination of beauty and grandeur as in these summer resorts of hundreds of thousands of Scottish people. At one of the most romantic points, on the Gareloch, I was agreeably surprised to meet one of our Canadian ministers, the Rev. Charles Tanner, in the very act, as I believe, of interviewing a canny Scot with a view to obtaining a subscription from him towards the funds of our Board of French Evangelization. The following item of his experience in connection with his canvass, if it is a digression, is too good to be omitted. In a certain village he had called upon an invalid, who had been confined to his home for years, and received from him his customary contribution of five pounds for our French work. Next day he preached in the parish church, and at the close of his sermon gave a full account of the mission. On retiring to the vestry a letter was put into his hands. It was from the invalid friend, who, by means of the telephone, had heard in his chamber every word that was said in the pulpit, and who now sent, in addition, *ten pounds* as an expression of his satisfaction with the statements that had been made. From other quarters I was glad to learn that Mr. Tanner's mode of presenting this subject to the British public has been eminently judicious and satisfactory. We spent a delightful hour at the manse of Dunoon. What a lovely place it is! The Rev. John Cameron is the parish minister. He is a Nova Scotian by birth, and for some years was minister of Dundee, in the Presbytery of Montreal. His church, which is

seated for over one thousand, is filled to overflowing, and there are several *quoad sacra* churches within the parish bounds. Come with me by Stirling and Dunblane to Perth; but refresh your memory with the legends of the Gowrie plot and the battle of the clans before you visit *The Inches*, and recal to mind John Knox and the Reformation ere you enter the old Church of St. John's. Here you are in sight of the Grampians and the Ochil hills—at the gate of the Highlands. The railway hence to Inverness carries you through some of the most romantic scenery in Scotland, along the banks of the Tay, the Tummel, the Garry and the Spey, through the pass of Killiecrankie and the field of Colloiden. It is well worth turning aside to see the splendid ruins of Elgin Cathedral. At this time the locality had an additional interest for me. In the neighbourhood is the parish of Duffus, one of the finest in the north, of which a worthy Canadian was recently elected the minister—the Rev. William Masson, for many years at Russelltown, in the Presbytery of Montreaux, and more recently of St. Andrew's Church, Galt, Ontario. His numerous friends in this country will be glad to hear of his welfare. I scarcely know whether the parish or Mr. Masson should be most congratulated, but sure I am that the success which has already attended his parochial labours, and those of his wife, especially in the Bible-class and the Sunday-school work, is largely to be attributed to the introduction of the Canadian system of instruction.

On the 21st of June, we sailed from the Mersey in the good ship *Caspian*, of the Allan Line, bound for Halifax, *via* St. John's, Newfoundland, with a full complement of passengers and cargo. We touched at Queenstown, in the south of Ireland, and admired its fine harbour and the beautiful hills by which it is surrounded. It is a busy little place. Most of the great ocean steamers plying between Liverpool and New York call here to receive or to send the mails, which are sent to or from Dublin by rail, whereby a few hours are saved—a consideration, in these fast days, of much importance to the commercial world. We thought to have a summer passage, but were doomed to disappointment. The weather was such as one might expect to encounter in November. It was blowing fresh when we left, and the wind increased until about midnight of the second day, when it reached a gale. By this time the sea was running very high—every now and then dashing against the sides of the ship with sledgehammer blows, or falling on the deck with a thud that made her tremble from stem to stern. At three o'clock in the morning the cry was heard—"A man overboard!" The

engines were immediately stopped, life buoys were thrown out, and a floating light that burned brightly amid the raging waves. But long before the ship could be brought back to the spot, Hughes, the Welsh seaman, was no more. Poor fellow! His comrades mourned for him sadly. They said he was both a good sailor and a godly man, so we trust that, short as was the notice, Jack was ready to go "aloft." And the ship sailed on. A subscription, amounting to some £25, was taken up for the widow and the three fatherless bairns. On the evening of the eighth day we were off the harbour of St. John's. It was a night to be remembered—dark as Egypt; enveloped in fog; rain fell in torrents; the lightning flashed only to make the darkness more visible; the wind blew a hurricane. But the *Caspian* faced the storm bravely, and rode it out. Next morning she was skillfully thrust into the harbour through a narrow channel lined on either side with lofty, precipitous rocks. We had the best part of a day to explore the town and neighbourhood, and made good use of the time. Proceeding at once to the manse of St. Andrew's, I met with a hearty reception from the Rev. L. G. Macneill and his wife. The population of St. John's is about 20,000, and of the island, about 200,000. Of Roman Catholics there are about 70,000. The bulk of the Protestants are Methodists and Episcopals, the former having *sixty* ministers in the colony, many of whom undergo great hardships and privations in the exercise of their calling. The Catholic Churches are large and handsome, but the English Cathedral will be the finest edifice in the city when it is completed. St. Andrew's Church occupies a good central site. It cost about \$60,000, and is seated for 750. It is a beautiful building, but already too small for the large and increasing congregation. The people are well-to-do and liberal. Their contributions for the schemes of the church last year amounted to \$1,700, and for all purposes over \$12,000. Formerly there were two Presbyterian churches in St. John's. One of them was under the pastoral care of the Rev. Moses Harvey, whom it was also my privilege to meet. By a singular coincidence both the old churches were burned some years ago, which the people seem to have interpreted as a sign that they should unite, and I believe they have seen no cause to regret their union and their incorporation with the Presbyterian Church in Canada. At Harbour Grace, fifty miles distant, we have another congregation, under the care of Rev. Alexander Ross, which, in proportion to numbers, is also a liberal one. Besides these, there are mission stations at Bay of Islands, Little Bay Mines, and Bett's Cove.

Halifax was reached without further adventure on Saturday evening, the 2nd of July. As we entered the beautiful harbour a royal salute from the citadel announced that His Excellency the Governor-General and suite had just arrived from the West, with the intention of remaining a week. On the following day His Excellency attended morning service in St. Matthew's Church. The Rev. Dr. McGregor, of Edinburgh, who has been invited by the Marquis to accompany him on his contemplated tour to the Rocky Mountains, preached an eloquent and vigorous sermon from the opening verse of the 97th Psalm—"The Lord reigneth: let the earth rejoice." Speaking of "the decrees of God," Dr. McGregor took occasion in his opening remarks to pronounce a high eulogium on the Shorter Catechism, which he held to be the best epitome of systematic theology that had ever been written, and the study of which he strongly recommended as one of the best of human aids to the formation of a robust Christianity. In the course of the week, while sham-fights and torpedo explosions were affording instruction in the art of war to thousands of interested spectators, the Presbytery of Halifax quietly continued its sittings in Poplar Grove Church, consulting respecting things that make for peace. Thus an opportunity was afforded of meeting the brethren. Mr. Duncan and Principal McKnight are still in Scotland. I heard it said of the former, by a member of the General Assembly of the Church of Scotland, that Mr. Duncan made a capital speech in Edinburgh, and, what was most remarkable, *he did not ask for any money!* I was glad, also, to have the opportunity of visiting the Presbyterian College, which is beautifully situated on the North-west Arm. The house was built for a private residence at a cost of \$100,000. Along with several acres of ornamental grounds, it was purchased by the College Board for \$25,000, and is in every way suitable for their purposes, having, besides house-room for their Principal, spacious class-rooms, an elegant library, and ample accommodation for the board and lodging of students. The distance by rail from Halifax to Montreal—858 miles—is easily accomplished in thirty-six hours. And so we come back to the place of beginning, and to that vacant chair, and by these presents endeavour to comply with the immediate and inexorable demand for "copy." Alas for so meagre an account of a six weeks' cruise! But it is the best we can do with the thermometer at 94° in the shade. Thanks to the Committee, and especially to the Con- vener, for leave of absence; and to brother Warden who held the fort meanwhile.

J. C.

The Revised Version and its Revisers.

THE PUBLICATION of the REVISED VERSION of the NEW TESTAMENT is one of the most remarkable facts in the history of literature. The circumstances under which the work was undertaken, and the acknowledged ability of the men to whom it was entrusted, give it vast importance. The book which they have published is unique. The number of copies sold in the short period since it was issued is without parallel in the history of bookselling. The two English Universities alone sold in one month over three million copies. Immense editions have been issued from the American press, which has outstripped England in being the first to give to the public the old and the new versions in parallel columns, with the American notes on the pages to which they refer. We are within the mark in estimating the circulation, since the 20th of May, at between five and six millions of copies. No other book or publication ever had a circulation so vast. It has proved indeed the literary sensation, not only of the season, but of the century. How many have purchased the book with a view to impartial criticism; how many pre-determined to rise from its perusal disappointed; how many honestly in search of truth; how many have read it out of sheer curiosity, and how many have criticised without reading it, it is impossible to tell and useless to enquire. But we take it as a token for good, this eagerness to possess a copy of the Revised Testament. That it will be read by some who perhaps never read it before, is not unlikely, and well may the Evangelical Alliance suggest that special prayer be offered to God to bless the reading of the Scriptures to the millions who have turned to these sacred pages from no higher motive than curiosity to see what changes had been made. Eleven years have been spent in the revision of the New Testament, and at least three years more will be required to complete the revision of the Old Testament. It is said that the new version contains no fewer than 10,000 emendations on the text of the authorized edition; that in the Gospels a change has on the average been made in almost every verse, and in the epistles an average of *three* changes in each verse. And yet it is a remarkable fact, admitted on all hands, that not one of the essential doctrines of Christianity have been in the smallest degree invalidated by these changes, a fact for which the Christian public ought to be, and doubtless are, profoundly thankful, and which is in the highest degree complimentary to the theologians of the

seventeenth century who produced King James' version. One of the most unpalatable changes is that made in the Lord's prayer in the Gospel by Luke—a change from which ordinary, unlearned people naturally revolt, as though sacrilegious hands had been rudely and *unnecessarily* laid upon the most sacred formula with which they are acquainted; and indeed we have not yet heard of any one having the courage to defend the alteration. Though far from accepting it as an improvement, we had long ago made up our minds that the fine old English word "*Charity*" must be supplanted by the more modern word *Love*, in the 13th chapter of Corinthians. These are specimens of alterations which we do not like, but which we can have no possible objection to, on the score of an absolutely correct rendering of the original. Among the few cases in which the changes have encroached into the precincts of articles of belief, are the well-known and oftquoted passage about the three Witnesses, in 1 John 5: 7, 8; and the last verse of the second chapter of Acts. But our belief in the Trinity, and of the infinite wisdom and foreknowledge of God are not in the slightest degree shaken by reason of the supposed errors of omission, or of commission, that may have lurked for 200 years in the authorized version. Perhaps the most radical change of all is that made on the familiar text,—“Almost thou persuadest me to be a Christian,” the new rendering of which has, at first sight, a very different meaning,—“*with but little persuasion thou wouldst fain make me a Christian.*” Yet after all, the difference is not so vast as it appears, and at any rate it leaves us open to denounce procrastination as loudly as before. As far as our own observation has gone, public sentiment is largely in favour of the Revision. This is especially the case with the ministers, who ought to be the best judges. At the same time, there are exceptions to the rule; among the latter, Dr. Talmage of Brooklyn, who, if the public press has done him justice, has made known his entire disapprobation of the work from first to last, as a whole, and in every particular, in language that does not seem very becoming a doctor of divinity, and a scholar. And it is admitted that the large sales of which we have spoken have been chiefly in the cities, towns and villages. In the rural districts there is very little enthusiasm, or even interest, manifested in the Revision; on the contrary, many of the old fashioned country folk are quite contented with the Old Version, and regard the New as a presumptuous if not a wicked innovation. They never saw any need for the Revision, and perhaps never will. Copies of the new edition having been presented to the Supreme Courts of the Scottish Churches at their recent annual meetings, it is interesting to know, that

while they were careful not to commit themselves to unqualified approbation, there was not a dissentient voice raised in either house when a vote of thanks was recorded to the Universities for their valued gift. Some of the Scotch Presbyteries have gone much further than this—commending it, *ex-cathedra*, to their people, and even sanctioning its introduction into the pulpit. If any of our readers have not yet acquired a copy we recommend them to do so quickly, else they will fall behind the age. We do not, however, believe that the Revised New Testament in its present form, is going to supersede the authorized version. Most ministers and teachers will be content to use it as they do other critical commentaries, reserving to themselves the right of private judgment as between the Old and the New versions, and as to the importance to be given to the American notes contained in the Appendix.

SCOTCH PROVERBS.

We have often thought that if we were called upon to give the proverb which reflects most completely the Scottish character we should go to that old house in the West Bow in Edinburgh, if it be still standing, over which was inscribed, “*He yt tholis overcummis*”—“*He that tholes,*” that is, he that endures, “*overcomes.*” It is a fine proverb; it is not found in all collections, even of Scottish proverbs, but scarcely any could more appropriately represent that steady and indomitable tenacity of purpose, that power of holding on against odds and difficulties, that power of holding out, and against hope believing in hope, which has done so much, on so many shores and in so many circumstances to make the Scotchman successful and invincible. It is a fine lesson too, for every order of life, and especially for youth, the power of enduring, the quality attributed to Moses—the *tholing*, the enduring, “*as seeing him who is invisible,*” the quality enjoined by the old soldier, Paul, upon the young soldier, Timothy—the *tholing*, the enduring “*hardness.*” It seems such an eminent Scottish virtue; and the old lettering on the house to which we refer, when Robert Chambers, with difficulty, deciphered it he thought it could not be more recent than 1530. This characteristic has descended from an ancient line. And there is another proverb like it, thoroughly Scotch, a cheerful reproof of despair: “*When ae door steeks anither opens*”—“*When one door shuts another opens.*” The whole fleet of life is not lost in one ship—the wealth of life is not in one venture—is a faithful exposition with an innate disposition to give up and to be downhearted—*Leisure Hour.*

The Passover.

AUGUST 7th.

EXODUS XII : 1-14.

Golden Text, 1 Corin. 5 : 7.

ONE PLAGUE had followed another in rapid succession. The last terrible one was at hand of which Pharaoh had received due warning, ch. 11. We have here instructions to the Israelites in anticipation of the exodus—the institution of the Passover, just as the Lord's Supper was instituted before the betrayal of our Saviour. V. 2. *This month*—the month *Abib*, corresponding to our March—April, as it began a new era in the history of the Israelites, is henceforth to commence their ecclesiastical year. Vs. 3, 4. *The congregation*—so called for the first time. Moses had directed the people to prepare for their departure and now they assembled from all parts of the country. *A Lamb*—it might be from the sheep or the goats. V. 5. *For an house*—There is here the idea of *communion*, and the importance of family religion. V. 5. The Paschal lamb was eminently typical of Christ—The Lamb of God. John 1 : 29. 1 Cor. 5 : 7. *Without blemish*—denoting the purity of the Lord Jesus, 1 Pet. 1 : 18, 19. *A male*—to take the place of the male first-born of Israel—*Of the first year*—in its prime. Christ offered himself for us in the full vigour of manhood, not in infancy. V. 6. *Until the 14th day*—It is thought that our Lord died on the day of the regular passover, thus completing the simile. *The whole assembly*—but each in his own house. It was a personal transaction, yet unity in it. In every Egyptian house one died : in every Israelite's house one lamb died in place of the child. So in the scheme of Redemption, one Lamb, one Church, one Song, Rev. 5 : 9 and 7 : 14-17. Vs. 7, 8. *Of the blood*—the symbol of expiation, Heb. 9 : 22. *Strike it*—The killing of the lamb was not enough. The sprinkling was the token of the Israelite's faith, so the Spirit of God "applieth" to us the redemption purchased by Christ, "by working faith in us." S. Catechism, 29, 30. *Eat the flesh*—This solemn eating of the paschal lamb, while it strengthened them for their journey, indicated also their acceptance of the substitute. So do we receive Christ for our spiritual nourishment, John 6 : 53-55. *With bitter herbs*—recalling to their minds their bitter bondage, and to ours the remembrance of our sins. V. 10. *Let nothing remain*—to prevent a superstitious abuse of the ordinance, the elements were to be sacred for this purpose. V. 11. *With your loins girded*—The attitude was to be that of travellers and workers, waiting and ready for marching orders at any moment. So with the Christian, Ephes. 6 : 14, 15 ; 2 Pet. 3 : 11-12. V. 12. *I will pass*—Jehovah Himself is to execute this awful judgment without the intervention of Moses and Aaron. *This night*—of the Passover—that after the 14th of Abib, the transactions of which have just been described ; (a week after the words are spoken.) *The first-born*—and therefore the pride and hope of the family, Gen. 49 : 3. *The gods of Egypt*—the princes or judges, ch. 22 : 28, 3, 9, as well as the animals which were worshipped.

The Red Sea.

AUGUST 14th.

EXODUS XIV : 10-27.

Golden Text, Exodus 14 : 15.

WHILE the Israelites were eating the paschal lamb the Destroying Angel passed through the land. At midnight there was one dead in every Egyptian family. In Pharaoh's palace, in peasant's cottage, in the dungeon of the prison, there was consternation, and wailing. The terrible judgment conquered Pharaoh's pride for the time being. Rising in the night he summoned Moses and Aaron into his presence and bade them "be gone," ch. 12 : 30-32. Instantly the people were marshalled and the rising sun saw them on the march carrying with them the spoils of Egypt, ch. 12 : 35, 36, and "the bones of Joseph" which they had preserved for 140 years, ch. 13 : 19. A vast cavalcade—603,550 men, together with the women, the youths under 20 years, and the Levites—in all about 2,500,000. Guided by the pillar of cloud by day and of fire by night, they reached Etham, at the head of the Red Sea. Had they gone straight to Canaan they had certainly been overtaken. At the command of God they turn to the south and encamp before Pihahiroth on the western shore of the Red Sea. The place of crossing is uncertain, probably it was south of Suez where the gulph has a width of three miles at high tide. Read from v. 17 of ch. 13. Vs. 19, 20. *The angel of God*—The pillar of cloud, ch. 13 : 21. Hitherto before them, now in their rear, serving a double purpose, to blind the Egyptians and to protect the Israelites. The providences of God have ever a two-fold aspect—a dark side towards sin and sinners, a bright and pleasant side to believers. Vs. 21, 22. *Caused the sea to go back*—Compare Josh. 2 : 10. Natural agencies are used to effect what still was a miracle. Moses and Aaron would be the first to venture in. Example is better than precept. To say "come" in a good cause is better than "go." See in this evidence of their faith. See Ps. 66 : 6 and 77 : 11-20. Isa. 63 : 11-12. Heb. 11 : 29. *The waters were a wall*—answered the purpose of a wall—water to right of them, water to left of them, protecting them from a flank movement of the enemy. *Pharaoh's horses*, vs. 6-9. Perhaps Pharaoh himself, Ps. 136 : 15. Vs. 24, 25. *Morning watch*—about sunrise. This "look" of Jehovah may have been flashes of lightening with thunder and rain. *Took off their chariot wheels*—by coming into collision, or sinking into the sand. *Let us flee*—Too late! Besides, whither shall men flee from Jehovah? Ps. 139 : 7-12. V. 27. *Moses*—that he may still appear the ambassador of God, gives the signal upon which wind and wave combine to repeat the miracle precisely at the moment when the overthrow of the entire host may be effected. Natural causes alone can never account for these phenomena, Ps. 74 : 13. The controversy God had with Pharaoh was not so much in his individual capacity nor even as the ruler of Egypt, but as the representative of sinners who harden their hearts against the influences of the Holy Spirit.

The Manna.

AUGUST 21st.

EXODUS XVI : 1-8.

Golden Text, John 6 : 32.

THREE DAYS brought the Israelites to *Marah* where the bitter waters were made sweet, ch. 15 : 23-25. Thence their route lay along the coast about two miles from the sea-shore. They pitched their tents at Elim, where were 12 wells of water and 70 palm trees. They turn to the right and encamp by the Red Sea, Numbers 33 : 10.

V. 1. Striking inland they came to the *wilderness of Sin*—the south-west edge of the great desert of Paran, to which they returned after many devious wanderings and spent 38 years of their wilderness life, of which evidence remains to this day in countless graves and rock-cut inscriptions. On the 15th of the 2nd month—i. e. one month after leaving Egypt, ch. 12 : 18. Vs. 2, 3. *Murmured*—as if nothing had been done for them! But what would we have done in like circumstances? Did not even the disciples murmur? Mark 8 : 17-21. We should never doubt God's care, Rom. 8 : 31-32.

Died by the hand—Sudden death like that of the first-born in Egypt, they said, peevishly, were preferable to starvation. *The flesh-pots*—see what they cooked in them, Num. 11 : 5. Discontent magnifies what is past and disparages the present. *Ye have brought us*—What ignorance, ingratitude, and distrust of God! Ps. 106 : 7, 13. V. 4. Mark the long-suffering patience of God : instead of punishing their unbelief he supplies their wants. Israel, type of the Church of God, shall be fed with "bread from heaven," Ps. 78 : 24, 25. Jn. 6 : 32, 41, 51, 58. The miraculous MANNA differed from the common manna of Arabia which exudes from the tamarisk tree, both in regard to quantity and the manner of its production—one day's gathering being more than the whole annual product of the natural gum, see vs. 14, 31 and Num. 11 : 7. *A certain rate*—So we are taught to pray,—"give us this day our daily bread." Trust God for to-morrow, Matt. 6 : 31-34. *That I may prove them*—The object of their being there was to educate them for the great future in store for them and that they might learn their dependence on God for the daily supply of both temporal and spiritual wants. V. 5. *On the sixth day*—because the next day was the Sabbath. Though not yet announced at Sinai, the seventh day had long before been pronounced holy to the Lord, Gen. 2 : 3. When the command came to *Remember* the Sabbath, it was not said of a new institution, but something already established and observed. V. 6, 7. That very evening they had proof of God's providential care for them. *The quails came*—a flock of birds, the size of partridge, flying so low as to be easily taken, v. 13. Next morning the ground was covered with manna. They saw the *glory of the Lord*—in the cloud, v. 10. *What are we?* Their murmurings addressed to God's ministers were in reality against the Lord. They that resent the reproofs and convictions of God's word strive against their maker. Isa. 45 : 9. Beware of a discontented and murmuring disposition, Heb. 3 : 8-13.

The Commandments.

AUGUST 28th.

EXODUS XX : 1-11

Golden Text, Matthew 22 : 37, 38.

THE ISRAELITES had numerous adventures after leaving Elim. See chs. 17, 18. On the first day of the third month they encamped at SINAI, that weird, desolate region in the centre of the peninsula where the mountains rise to a height of 7000 feet. Five days were spent in preparation—making 50 days from the passover to the giving of the Law ; hence the feast of *Pentecost* in the Old Testament Church, afterwards selected for the institution of the Christian Church, John 1 : 17. Acts 2 : 1. The awful solemnity with which the Law was proclaimed attests its importance and perpetual obligation, ch. 19 : 18, 19. Heb. 12 : 18-21. Compare Deut. ch. 5. To prevent misunderstanding, the Decalogue ("ten words") were written by God on two tables of stone, ch. 24 : 12, and in this form were sacredly preserved in the Ark, which is hence called "the Ark of the Covenant." Deut. 31 : 26. Heb. 9 : 4. The first table contained four commandments referring to our duties to God. The second, to our duties to man. Vs. 1-3. God Himself is the speaker—*The Lord, Jehovah, "I am,"* ch. 3 : 14. The self-existent Creator and Governor of all things, possessing absolute authority. *No other gods*—The Egyptians had many gods ; and sinful men have always had "other" gods, Isa. 2 : 8 and 26 : 18—*graven images*, Isa. 44 : 13-17. *Molten*, Deut. 9 : 12. *Golden*—Dan. 3 : 1. Not to speak of other kinds of idols, riches, popularity, fame, &c. *Before me*—except me. Vs. 4, 5. *Shalt not bow down*—The mere making of images is not the sin. Such were made by divine command, Exo. 37 : 7. 1 Kings 7 : 25 ; the idolatrous worship of any creature is forbidden. *Jealous*—has a high regard for His own honour, Isa. 42 : 8 and 48 : 11. *Visiting*—a powerful incentive to obedience, also a warning that transmitted sin will be punished in those who make it their own. *That hate me*—All who do not love God, Matt. 12 : 30. V. 6. *Mercy*—unmerited favour. V. 7. *The name of God*—or of anything by which He makes Himself known—profane swearing, swearing in disguise, irreverent quotations from the Bible, punning upon Scripture, &c., Matt. 5 : 34-37 and 12 : 36. Jas. 5 : 12. V. 8. *Remember*—The Sabbath was an old institution, Gen. 2 : 3. *Six days labour*—The penalty of the Fall, Gen. 3 : 19, became a necessity of man's nature. To labour during the week in some honourable calling is as much an obligation as to rest on the Sabbath. *The seventh day*—not necessarily of the week. SABBATH—Rest, employed as a figure of heaven, Heb. 4 : 1-9. V. 10. *Any work*—all unnecessary work, as well as amusement. See S. Catechism, 60. *Thy man-servant, &c.*—The employment of others to minister to our convenience is not to interfere with their "rest day." For in six days—divine days, probable long periods. *Blessed the Sabbath*—for man's bodily and mental refreshment. Isa. 56 : 2 and 58, 13, 14. The consequences of Sabbath breaking, Jer. 17 : 21-27. It should be observed thankfully and joyfully, because it was made for man. Mark 2 : 27.

Our own Church.

WE direct attention to the circular from Mr. Middlemiss *in rebus* the Aged and Infirm Ministers', and the Widows' and Orphan's Funds. While the amount required for these funds is small compared with some of the other schemes of the Church, there is danger, on this very account, of overlooking their claims for support. A moment's reflection will convince any one, however, that they ought to be regarded as having a first claim on our practical sympathies. No greater stigma can be laid to the charge of a church or congregation than that of heartless indifference as to the comfort of ministers of the Gospel who, from the infirmities of age, have been obliged to retire from active duty, and neglecting to visit the orphans and widows in their affliction. We trust that every congregation will contribute generously to both of these funds, the collections for which are appointed to be taken on the the third Sabbath in August. It should be noticed that where a joint collection is made for the two objects, the division should be made by the parties remitting the money, as a good deal of confusion has arisen in the past from inattention to this. The two funds are quite distinct and separate.

VISITORS.—We are favoured this summer with a flying visit from two illustrious Scottish divines, Dr. JAMES MCGREGOR, of Edinburgh, who comes as the guest of His Excellency the Governor-General, and who is accounted one of the first preachers of the day, and Dr. ANDREW BONAR, of Glasgow, who is to be the guest of Mr. Moody, at Northfield, Mass., during the present month. Dr. Bonar is widely known as the author of the "Life of Robert McCheyne." He is to take the lead in a series of meetings instituted at Northfield for Bible study, and for the conducting of which he is especially well qualified.

A GOOD INVESTMENT.—REV. E. A. MACCUDY, of James' Church, New Glasgow, N.S., has written to the Secretary of the Presbyterian College Board, Halifax, informing him that a member of his congregation has set apart one thousand dollars, the interest of which will be paid to the College Board or Bursary Committee annually "for

the assistance of some student in theology, to enable him to carry on his studies with more comfort and advantage." No conditions are attached, but the donor wishes the benefit to be assigned to a student, characterized by devotion to the Master, preference being given to one in somewhat straitened circumstances: the Board to name the person, or to divide the amount between two, should they judge this to be expedient. The donor has made provision that, in the event of his decease, the principal shall become the property of the Board. In the meantime, the interest will be paid over annually for the object above mentioned, and this announcement will, we have no doubt, add a student to the list for 1881, who otherwise would require either to delay for a year, or to go abroad for aid, and be placed under a temptation to remain in another country. We hope our wise and liberal investor will have the gratification of seeing many young men brought "comfortably and advantageously" through their course by his help, and usefully engaged in our Home and Foreign Mission Work.—P. G. McG.

EDUCATIONAL: THE COMMITTEE appointed by the Synod to take charge of the matter of a Young Ladies' Presbyterian Seminary met in Truro last month. They decided to establish the Institution. A stock list is to be opened at once. They will ask for \$20,000 to be subscribed in shares of \$10 each—\$6 a share to be paid up. In view of the fact that the buildings in Truro can be utilized with great advantage, the Committee recommend that the college be placed in Truro. A good Committee has the matter of issuing a prospectus stock list in hand.

THE HUNTER CHURCH BUILDING FUND.—This fund has proved very helpful to a number of weak congregations in Nova Scotia. Last year there were given in grants to six congregations \$1,550; free loans to two congregations, \$900; loan on interest to one, \$500. The Committee inclines to the opinion that the donation system is better than free loans. Forty-six congregations in all have thus far been benefited by the fund. Whole payments from the first, \$24,335. The good accomplished by this fund, now in operation about five years, shows what might be expected from a \$100,000 Church Erection Fund.

A LARGE NUMBER of our own ministers are on the wing. Mr. Fletcher, of Hamilton, is visiting the Holy Land; Messrs. Tanner and Cruchet are in France; Messrs. Gordon, of Ottawa, Macdonnell and Principal Caven, of Toronto, Little, of Bowmanville, Macdonald, of Seaforth, Duncan and McKnight, of Halifax, and Dr. Mathews, of Quebec, are amongst the number of those who have gone to Scotland.

Dr. Cochrane is out on a tour of inspection in the great North-West Territories. It is rumored that Mr. Gordon will receive a call to Knox Church, Winnipeg, vacant by the appointment of Mr. Robertson to the superintendency of Missions in Manitoba and the West. Dr. McKnight had the honour of addressing the General Assembly of the Free Church, and Mr. Duncan that of the Established Church of Scotland.

MR. JOHN L. MORRIS, the solicitor of the Temporalities' Board, has been in London for some time in connection with the suit now before the Privy Council. We learn that the case has been argued, and that a final decision may be looked for in a very short time.

ORDINATIONS AND INDUCTIONS.

EGANVILLE: Lanark and Renfrew:—Mr. G. T. Bayne was ordained as a missionary on 21st July.

MIDDLEVILLE AND DALHOUSIE: Lanark and Renfrew:—The Rev. Joseph Andrew was inducted on 19th July.

KEMPT AND WALTON: Halifax:—The Rev. Thomas Murray, formerly of Riversdale, was to be inducted on the 25th of July.

ST. STEPHEN: St. John:—Rev. Mr. Love was inducted on the 6th of July.

CALLS:—The Rev. Malcolm Macgillivray, of Scarborough, has accepted a call from St. Andrew's Church, Perth, Ont. Rev. W. Leitch, of Dungannon, is called to Camden and Newburgh, Kingston. The Rev. Dr. Waters, of St. David's Church, St. John, N. B., has accepted a call from Newark, New Jersey, U.S. Rev. Joseph Andrews, formerly of the Methodist Church, has accepted a call to Middleville and Dalhousie, in the Presbytery of Lanark and Renfrew.

HOME MISSION ITEMS.

NORFOLK, MANITOBA:—We are indebted to Mr. Daniel Mackay, a member of the Presbyterian College, Montreal, Missionary Society, for the following jottings. The field which our Students' Missionary Society is working this summer, is situated upon the Assiniboine about a hundred and twenty miles from Winnipeg. It is partly in the North west, and partly in the Province of Manitoba. A running parallel with the river it extends in length about 40 miles, and of an average breadth of 7 or 8 miles. The settlement is about two years old, and is as thickly populated as any other part I have seen, with the exception of some old localities. But at best they are far apart, which necessitates a good deal of walking on the part of the people to have a large congregation. In the central part of this District, we have service every

Sabbath, having an average congregation of between 50 and 60. We have also a Sabbath-School here which is well attended. Some of the children coming four and five miles. We are to have a new library of 40 or 50 books, being the result of our collection. One of the greatest difficulties in the organization of Sabbath-Schools is the getting of a place to hold them in. There being but one schoolhouse in this district completed. In viewing our work as a whole we have many difficulties, yet very much to encourage us to persevere in the work which we have undertaken this summer. And I hope that through the liberality of the congregations, of the graduates, and the people of Montreal, we may be able next year to send out two missionaries to this country instead of one. This may be regarded as the most important field ever our Society took up, and one which will first be taken off its hands by becoming a self-sustaining congregation.

LISCOMBE, MARIE JOSEPH, and EOVN SEOVN.—These districts lie on the south-eastern coast of Nova Scotia, far removed from the more thickly settled parts of the country. A Catechist, Mr. James Murray, has visited these districts, under the instructions of the Presbytery of Pictou. The people are fishermen, lumberers, or very small farmers. The missionary visited from house to house, held meetings on week evenings as well as on the Lord's Day, and the attendance at all the meetings was very good. "I have had worship in over sixty families, and, in case of sickness and old age, three or four times in the same house. All welcomed me, except one R. C. family, who, when I commenced to read, got up and left the room." The missionary met with cases of dense ignorance and spiritual darkness in the district. The people at all the stations showed their good will by making contributions for Home Missions. There is but one Presbyterian family at each station.

Meetings of Presbyteries.

PICTOU: July 5:—A committee consisting of Messrs. A. Maclean Sinclair, G. F. Forbes, D. McGregor, R. Laird, and J. S. Carruthers was appointed to co-operate with the College Board in securing additional subscriptions to the Endowment Fund, and in collecting sums already subscribed.—A call from the united congregation, West River, addressed to Rev. A. W. Macleod was laid on the table. A portion of the congregation has petitioned to be set apart as a separate charge. The call and petition were allowed to lie on the table, and a committee was

appointed to meet with the congregation and report. Mr. John L. George was licensed to preach the Gospel. Mr. J. A. Cairns (according to the Assembly's decision) was received as a probationer and his name sent to the Home Mission Board, Mr. James Murray, catechist, reported from Liscombe, *Ecum Secum*, and Marie Joseph. E. A. McCURDY, *Clk.*

SYDNEY: June 29:—The Presbytery met at Sydney, Mr. Drummond was elected moderator for the year. The union between Cow Bay and Glace Bay congregations was dissolved. Mr. Farquharson resigned the office of Clerk of Presbytery and Mr. G. L. Gordon was appointed to that office. Cordial and unanimous thanks were conveyed to Mr. F. for his faithful discharge of his duties as clerk for many years. Messrs. Farquharson, Murray and McMillan were appointed a committee to take charge of the Home Mission work of the Presbytery. Mr. M. Campbell was licensed to preach the Gospel. G. L. GORDON, *Clk.*

HALIFAX, July 5.—Rev. A. L. Wyllie was appointed moderator. A call from the congregation of Kempt and Walton in favour of Rev. Thomas Murray was sustained and provisional arrangements were made for his induction. A lively discussion followed on the Presbyterian visitation of congregations. Messrs. J. A. Forbes and A. Rogers were duly licensed to preach the Gospel. In anticipation of a visit from the Rev. Dr. Mackay of Formosa, arrangements were made for convening a public meeting in one of the city churches. ALLAN SIMPSON, *Clk.*

MONTREAL: 12th July:—Rev. D. Patterson was appointed moderator for the ensuing six months. Rev. C. Brouillette tendered the resignation of his charge of New Glasgow, with a view to accepting an appointment to Home Mission work in Nebraska, in connection with the American Presbyterian Church. Arrangements were made for holding missionary meetings in all the congregations during the month of September. Rev. R. Campbell was appointed to co-operate with Mr. Warden in presenting the claims of the Colleges to congregations under the new regulations. The Home Mission report was presented by Mr. Warden and its recommendations adopted. A suitable minute was adopted in reference to the death of the Rev. James C. Muir, D. D., of North Georgetown. Commissioners to the General Assembly reported their attendance at the sittings of the Court, and in general terms as to the harmonious nature of the proceedings. J. PATTERSON, *Clk.*

LANARK AND RENFREW: 5th July:—There were 14 Ministers and 8 Elders present. Mr. Bennett, Almonte, was elected moderator

for the next six months. Special prayer was offered for the Revd. Walter Ross of Beckwith, who was seriously ill and not expected to recover. Revd. S. C. Fraser, for many years minister at McNab, being present was cordially invited to correspond. Leave having been granted by the Syhod, Mr. J. A. Townsend and Mr. G. T. Bayne were duly licenced to preach the Gospel. An extract minute of the G. Assembly in the case of Dr. Bain, Perth, sanctioning the action of the Presbytery in declaring him Minister *emeritus* of St. Andrews Church, and for leave to retain his name upon the roll of the Presbytery, was read and ordered to be received. The usual arrangements were made for services in the large Home mission field over which Mr. Campbell, Renfrew, presides so ably. The Presbytery's standing committee on Temperance gave in an excellent report through Mr. Macalister, convener, and suggested several practical steps in the work of educating the public sentiment in the direction of prohibition. Mr. R. Bell of Carleton Place laid on the table his yearly carefully compiled tables of statistics and finance, and the Presbytery carefully examined the returns from congregations, directing attention to the blanks in the collections for the schemes. In the work of the new scheme for the support of the colleges, Mr. Edmondson, Almonte, was appointed as the Presbytery's representative. In the evening the Presbytery held a conference on Family religion in which several of the members took part and which was attended by a considerable number of the people of the place. Since the Presbytery adjourned, the death of Mr. Ross has taken place. This is the second breach in the ranks of the Presbytery since its formation. J. CROMBIE, *Clk.*

KINGSTON, July 5th and 6th.—Messrs. James Ross, B. D., David Kellock, Daniel McCannell, B. A., John Chisholm, B. A., and Malcolm S. Oxley, B. A., were after a lengthened examination licenced. Arrangements were made for the dispensation of the sacrament of the Lord's supper in the mission fields. The Home Mission committee, and the committee for the examination of students during the ensuing year were appointed, Dr. Smith, convener of the former, and Mr. Maclean of the latter. Arrangements were made for the ordination of Mr. Kellock, and his settlement as ordained missionary at Mill Haven &c., on the 26th inst. Mr. Wishart was appointed the Presbytery's agent on behalf of the college fund. A special meeting was held on the evening of the second day, partaking of the nature of a conference on the state of religion. Special minutes were adopted in relation to Mr. Matthews, and the late Mr. Stuart of Trenton. T. S. CHAMBERS, *Clerk.*

TORONTO: July 5th:—Mr. Nichol was appointed to moderate in a call from West King and Laskey; and Mr. E. D. McLaren to moderate in a call from Melville church, Caledon and Ballinafad. An extract minute was read from the Presbyteries of Lanark and Renfrew and sent a call to Mr. MacGillivray from St. Andrew's church, Perth. The call and relative papers were also produced and tabled. It was then agreed to hold an adjourned meeting on the 19th of the month, when all the parties should be heard and the call issued. Leave was granted to the congregation of East Church, Toronto, to mortgage their church property to the extent of \$3000, in order to enable them to proceed with the enlargement of their church. A complaint and petition were read from Mr. John Oliver, a member of Cooke's church, Toronto, in relation to non-action of session against certain charges brought by him against another member of said church. The case was referred back to the session, with instruction that members of session are competent to give evidence, and assessors were appointed to sit with the session and give judgment. Probationary trials were heard from Messrs J. Farquharson, B.A., Malcolm McGregor, B.A., J. W. Cameron, B.A., Andrew Henderson B. A., and John Mowat, all of them students of Knox College; and said trials being sustained, the candidates were duly licensed to preach the Gospel. The matter of enlarging the library of Knox College was brought up by Mr. Gilray; and favourable action was taken thereanent. R. MONTEATH, *Clk.*

PARIS: 5th July:—Revd. Thomas Lowry's resignation of his pastoral charge tendered some months ago, was accepted. The Presbytery put on record their sense of the great loss they sustained, their gratitude to God that His servant had been spared to preach the Gospel for forty-nine years, and their deep sympathy with him under his growing infirmities. In compliance with circular anent Colleges, Rev. R.N. Grant was appointed for this Presbytery. W. T. McMULLEN, *Clk.*

STRATFORD: 5th July:—18 out of 19 ministers and 12 elders present. Mr. D. Gordon was appointed moderator for six months. Mr. Renwick's resignation of Elma Centre and Monckton was taken up and commissioners were heard who expressed the universal esteem in which he is held. Mr. R. adhered to his resignation and stated that he intended to retire from the active duties of the ministry on account of infirm health. A committee was appointed to confer with the congregation as to a retiring allowance.—Mr. Arch. Stewart obtained leave of absence on account of his health. Mr. Hall, of Nissouri by letter tendered resignation on account of heavy bodily afflic-

tion. Sympathy was expressed and the usual steps ordered. Mr. Henry Norris, late of the Methodist Episcopal Church, was placed under the committee on students and advised to attend college in terms of Assembly's decision. It was agreed to apply for \$3.00 a Sabbath supplement to Trowbridge. J. FOTHERINGHAM, *Clk.*

Obituary.

THE REV. WALTER ROSS, of Beckwith, in the Presbytery of Lanark and Renfrew, died at Carleton Place, on the 7th of July, in the forty-eighth year of his age. Mr. Ross was a native of Millbrook, Nova Scotia, and was dedicated to the ministry by his grandfather from the time of his birth. He entered Queen's College, Kingston, in 1856, graduated as M.A. in 1862, and, on 15th October in that year, was ordained and inducted to the charge of which he continued to be a faithful and beloved pastor to the end of his days. Mr. Ross was unostentatious, and even diffident, in his manner, but he was nevertheless an able minister, respected by all who knew him. He married, in 1864, Elizabeth, daughter of the late Thomas Burrowes, of the Royal Engineer Department.

THE REV. JAMES C. MUIR, D.D., of North Georgetown, Presbytery of Montreal, died on the 9th of July, in his 83rd year. Dr. Muir was born in the town of Dumfries, Scotland. He was educated for the ministry at the University of Edinburgh, where he had Dr. Chalmers for one of his teachers. He arrived in Canada in the year 1836, as a missionary, under the auspices of the Glasgow Colonial Society. In September of that year he was ordained and inducted to North Georgetown, which, under his judicious and able ministry, came to be one of the largest rural congregations connected with the Presbyterian Church. In 1858, he received his degree of D.D., from Queen's University. This being the first instance in which the University had exercised its degree-granting powers, the honour was highly prized. Dr. Muir was a man of fine parts, who, till the very last, kept abreast of the times in every thing pertaining not only to his profession but who also took an intelligent and active interest in every movement that affected the welfare of the people. He had an inexhaustible fund of anecdote and humour. He was a good theologian, and an excellent preacher. In his daily walk and conversation, he exemplified with unaffected simplicity and constancy the doctrines of the Christian faith, which he was permitted so long to preach to others. His congregation, and the whole countryside will miss "the

old Doctor." He passed away from his family and a large circle of friends in perfect peace.

REV. ROBERT WILSON, formerly of New Brunswick, and for some years past City Missionary in Montreal, died on the 18th July.

MR. JAMES HENDERSON, senior, elder of the South Delaware Congregation, Presbytery of London, died on the 23rd of April last, in the 66th year of his age. He was a native of Argyllshire. On the 30th of June, another worthy member of the same Congregation, was removed by death—MR. JOHN MCFARLANE, in the 79th year of his age.

Mrs. COOK, wife of Rev. John Cook, D.D., died at St. Andrew's Manse, Quebec, on the 21st of June.

Ecclesiastical News.

THE REV. JOHN CUMMING, D.D., late pastor of the Crown Court Church, London, in connection with the Church of Scotland, has passed away in the 71st year of his age. In his day, Dr. Cumming was one of the most accomplished and popular preachers in London. The rank and fashion of the metropolis thronged his church, so that strangers were only admitted by ticket, and it was even counted a favour sometimes to find standing room in the sises. He was the author of many books. More than once he preached before the Queen. It is a sad thought that his last days were spent in a lunatic asylum. The Rev. Donald Macleod, formerly of Jedburgh, was recently inducted pastor of the charge, which has for some time been vacant owing to Dr. Cumming's weak state of health. Rev. Dr. Main, of Edinburgh, ex-Moderator of the Free Church, died on 28th May in the sixty fifth year of his age. Major Malan, the warm friend of Missions to the Heathen and advocate of the Christian education of women, has also gone to his rest. The Rev. R. M. Thornton and Rev. Andrew Melville of Glasgow have been sent as a deputation from the Free Church, to inspect the Mission stations in South and East Africa. At the moment there is nothing stirring the ecclesiastical air save the *sough* of the Assemblies and Synods, which has not quite died away. The chief matter of discussion in THE ESTABLISHED CHURCH has had reference to the "Scotch Sermons," as they are called, a volume of discourses by several leading ministers of the Broad Church school, among whom are Principals Caird and Tulloch, Dr. Cunningham, of Crieff; Dr. Story, of Rosneath, and others. The sermons in question differ from

ordinary discourses by the way in which things are "put," the freedom with which weighty subjects are discussed, and an apparent disregard for the trammels of orthodoxy. One of them, by Mr. McFarlane, of Lenzie, appears to have been the most objectionable, and its author had been taken to task by his Presbytery, where it developed into a case of heresy, and so found its way into the Assembly. It seems a pity that so much prominence should thus have been given to a book that otherwise would, in all probability, have come into the world still-born; for even Mr. McFarlane acknowledged to the Assembly that his own sermon was a mistake and apologized for having published it. Dr. Story and Mr. McLeod, of Govan, created a breeze by advocating the opening of churches for daily services and for private prayer, the frequent administration of the Lord's Supper, and a number of other changes savouring of ritualism, against all of which Dr. Pirie solemnly and emphatically protested. The Foreign Missions were said to be crippled by lack of funds. In THE FREE CHURCH ASSEMBLY the all-absorbing topic of discussion was the Robertson Smith case, which, tiresome as it has already become, seems to be as far from a satisfactory solution as ever. By a majority of 178 the Assembly agreed to express their decided disapprobation of the professor's views in regard to the authenticity and inspiration of certain portions of Scripture, and of the means he had taken to promulgate the same, and finally declared that it was no longer considered safe nor advantageous for the Church that he should continue to preach in one of her colleges; at the same time it was agreed that, to avoid the risk of a civil suit, Professor Smith's salary should be continued. In the absence of any action to the contrary, of course Professor Smith's status as a minister is unimpaired. The Synod of THE UNITED PRESBYTERIAN CHURCH was, on this occasion, undisturbed by any cases of heresy. Ample time was thus afforded for discussing ways and means in connection with the extensive and flourishing missions of that body, which, in proportion to numbers, is the most liberal of all the Scottish churches in support of Foreign Missions. It is a church comprising only 549 congregations, which yet occupies eight foreign mission fields and supports *forty-nine* ordained European missionaries, *seventy-four* native evangelists, fourteen ordained native missionaries, four medical missionaries, *one hundred and forty-seven* teachers—in all, a staff of 333 educated labourers, working in 63 principal stations, 153 out-stations, with 9,687 communicants and 10,707 scholars. That is a good record. Of course the Synod must have its annual fling against Establishments.

Dr. Hutton was as earnest and enthusiastic in favour of Disestablishment as in former years. Even Dr. Calderwood, who looked so pleasant and amiable as a Pan-Presbyterian, at Philadelphia, is capable of dealing heavy blows when he gets on 'his war path. Dr. Cairns likewise. They all do it. But the Synod, as a whole, was satisfactory, and had a good healthy ring about it. THE IRISH ASSEMBLY met in Dublin, and although they had some burning questions on hand they appear to have handled them coolly and harmoniously. The number of congregations in the Irish Church is 560. The subject of missions occupied a large portion of the Assembly's time. It could scarcely fail to be markedly a missionary meeting with Dr. Fleming Stevenson as Moderator. It were a trite remark to say that the debates were conducted with manifest ability, for, give Irishmen their due, unpremeditated good speaking is a speciality with them. "The organ question" is still in the air, and although the Newtownbreda congregation has very prudently decided, in obedience to the recommendation of the Assembly, to discontinue, for the present, the use of their organ, it is easy to be seen that the agitation will be revived at an early day. According to the latest figures, the communicants of the Free Church are about 230,000, of the United about 172,000, and of the Established about 500,000. These, with the other divisions, would make nearly 1,000,000 Presbyterian communicants in Scotland, and show that more than three-fourths of the population are in Presbyterian families. The Free Church has 16 Synods, 73 Presbyteries, and 1,043 congregations, with 40 other preaching stations. Its money columns for the year just closed, grouped as we group ours, amounted to £491,102 (\$2,455,511) for congregational, and £99,230 for benevolent causes. The Foreign Mission collections, embraced in this, were £79,111. The Established Church has 1,268 parishes and 200 chapels and preaching stations. Its Foreign Mission contributions last year were £49,000. The United Presbyterian Church has 549 congregations. Last year £245,000 were raised for congregational, and £81,700 for missionary and benevolent purposes. The whole income for the year was £383,000. The average congregational income is about £700. The average salary of pastors is £265. Only 78 of the 550 ministers receive less than £200 a year. The original Scotch Secession, which, under the Erskines, left the Presbyterian establishment 160 years ago, has a Synod, 4 Presbyteries, 21 ministers, two of them professors, and 3,300 communicants. It appears that since the year 1841 the population of Ireland has decreased by more than three millions. The census re-

cently taken places the present population at 5,130,893, of whom 4,951,888 are Roman Catholics. The Episcopalians number 635,670; Presbyterians, 485,503; Methodists, 47,669.

AGED and INFIRM Ministers Fund.

WESTERN SECTION.

ANNUAL COLLECTION.

THE ANNUAL COLLECTION for this Fund is, by appointment of the General Assembly, to be made on the third sabbath of August, by congregations that do not contribute to it from the funds of their missionary associations. While there has been a very considerable increase of income during the last three years, the increase has not been such as to enable the Committee to continue the payment of the maximum annuity of \$250. For the three years preceding the Assembly of 1878, the Committee, owing to the increase of the number of beneficiaries, had to draw upon their capital at the rate of \$1300 yearly. The Assembly of 1878 enjoined that there should be no further reduction of capital, and that only the income derived from congregational contributions, ministerial rates, and interest of capital should be paid out by the Committee in annuities and other necessary expenditures; and at the same time urged congregations to support the Fund more liberally. To a very great extent, there has been on the part of congregations a most dutiful response to the Assembly's appeals for increased contributions; but unhappily there are not a few congregations, and some of these VERY WEALTHY CITY congregations, that have hitherto done little or nothing to assist the Committee in their struggle to prevent the reduction of the annuities. During the past year, *twenty-seven* retired ministers received annuities, varying from \$100 to \$220, and amounting in all to \$5760. *One* beneficiary died during the year; and *three* will be added to the list by the action of the late Assembly. The Committee, therefore, has this year to meet the claims of *twenty-nine* beneficiaries, who, with few exceptions, are much in need of all that the Fund can do for them. \$6000 will hardly suffice to pay the annuities at the same rate as last year; and not less than \$6500 will be necessary to enable the Committee to resume their payment of \$250. The full amount required will, without doubt, be placed at the disposal of the Committee, if congregations that have hitherto been neglectful in relation to the Fund will, this year, send in only such moderate contributions as shall not be so small as to warrant either personal or Presby-

terial animadversion. The congregational contributions of last year amounted to \$4300. If congregations hitherto *non-contributing* (including the VERY WEALTHY CITY congregations above referred to) will contribute this year as other congregations have been doing annually for many years, and will, it is presumed, continue to do, the congregational contributions for the year may probably come near to \$6000, and warrant the payment of annuities at the former rates. As the collection for the Widows' and Orphans' Fund is appointed for the same day, congregational treasurers are requested, when remitting to the general Agent their collections for the two schemes, to specify what proportion is to be given to each scheme.

JAMES MIDDLEMISS, *Convener.*

THE PRESBYTERIAN SABBATH-SCHOOL TEACHER'S COURSE OF STUDY, 1881-2.

THIS COURSE of study is to run parallel with the International Course of Lessons, and to be in two divisions, junior and senior, on the same subjects, but different questions for written examinations.

BIBLICAL DEPARTMENT.—A paper on the Old Testament—Exodus—the lessons now going on. A paper on the Gospel of Mark, commencing January, 1882.

DOCTRINAL DEPARTMENT.—A paper on the Shorter Catechism, from Quest. 29 to 38, inclusive.

ECCLIASTICAL DEPARTMENT.—A paper on Church Government.

The examinations will be held on the last week in December and the first week in April, on days to be announced. The syllabus for each department of study will be ready early in September. The classes will be organized early in October. The General Assembly commends this course of study to the Church, but it is not within the province of the Sabbath-School Committee to make provision or regulations for prizes or certificates; these matters are left to the care of congregations or the liberality of persons interested in the work, or Presbyteries may, if they see cause, direct this element of stimulus. Five hundred enrolled themselves as students last year, and thirty-one are reported as having passed the prescribed examinations. These belong to all classes of congregations, in cities, towns, villages and rural districts—Summerside, Prince Edward Island; Montreal and Toronto, Ingersoll and Chatham, N. B.; Madoc, Thedford, Manotic, Latona, Annan, Red Bank—and in every case the teachers gladly testify to the quickening and healthful influences of the work, and as greatly deepening their inter-

est in Bible study. Twenty-eight classes in all were in operation; and with the change in line of study, and the line of work in the home and the school, being along side of each other, we look for a fourfold increase in classes and students for both divisions. Preparation and actual work will go hand-in-hand. This arrangement has proved itself practicable and helpful.

There is a constituency of twenty thousand senior scholars and ten thousand teachers reported as engaged in the work from Sabbath to Sabbath. This work is to be done thoughtfully, prayerfully, intelligently, perseveringly, and to apply ourselves to patient and painstaking study is demanded by the Master; the husbanding of our time to this one thing, and the testing of ourselves by examination is reasonable and strengthening. We cannot in the best sense be helpful to others, unless we give ourselves to preparation such as is within our reach. Questions will be based on the lessons now being taught on the Life and Ministry of Moses. Keep the object before your mind. "Thou that teachest another teachest thou not thyself."

JOHN McEWEEN,
ALLAN SIMPSON,
Joint Conveners.

Our Trinidad Mission.

TUNAPUNA, March 25th, 1881.

IN continuation of my letter of March 24th I beg to report:—

(1) That the school which was opened at Aronca, March 1st, has kept up an average of over 25, and is doing well.

(2) That a school was opened at Curepe Village, May 1st, the people there pledging themselves to pay the room rent. The teacher Akbar Ali, seems to be getting hold of a fine class of boys who are working, but come to be taught in the afternoon.

(3) The house we occupy is very uncomfortable in itself—inconvenient in situation, and uncertain in tenure, as we may be obliged to leave it at a month's notice. I have therefore purchased land in a central position, and have a building already framed and covered in. The upper story will be our dwelling, a part of the lower will serve for a school and church till the progress of the work may justify or necessitate a larger expenditure.

(4) Mr. James R. Greig, of Glasgow, collected and forwarded £34: 6 sterling. This amount has been reserved for a building at Frederick estate. The building there is only delayed on account of the necessity of push-

ing forward the Tunapuna building before the wet season, and the difficulty of carrying on our mission work, and overlooking the erection of buildings in different places at the same time.

(5) Present arrangements will suffice at the other two stations for a time. Later, a school house will be needed at Aronca, and Mr. Zurcher has kindly promised a lot of land near the Aronca railway station for that object.

(6) His Excellency Governor Freeling has sent us unsolicited a donation of \$25. We are glad to report that the good will of the planters has been shown in various ways. We hope to occupy our new premises by July 1st. This undertaking involves us in very considerable pecuniary responsibility; but it seems the simplest, quickest and cheapest way to provide for our own health and for the necessities of the work. JOHN MORTON.

India.

MISS MCGREGOR writes to Mrs. Harvie, Secretary of the Womens' Foreign Mission Society, as follows:—*Indore, 25th February, 1881*:—

I suppose it is now about 2 P.M., of your day in the West, and probably a stormy, blustering day too, one in which you like to sit by a blazing hearth, while we are beginning to wish for punkah, &c. It has just struck 9 P.M., so we are at least as many hours before you, and will be retiring to rest about the time you are eating your dinner.

Mr. Wilkie called here a short time ago; he is well I believe; but Mrs. W. has been ill for a matter of ten days past, but is convalescent now. Mr. and Mrs. Campbell have also been in Indore since yesterday, having returned from intinerating a short time ago. We have a native girl stopping with us since yesterday evening. She is very bright and has a wonderful memory, as I found in school this morning, but she goes to Poona to-morrow. She and her father were at a station about 18 miles from here. He died and left her alone, her mother being in Poona. The girl had no money to pay her railway fare, but what do you think she did? With unheard of daring she seated herself on the buffer of a dry goods train and came to Indore about 10 P.M. They put her in gaol to punish her for her boldness, kept her a day, then sent her to me. She is asleep now on the floor in Denois' room, and has been quite happy and merry all day. Even though she was very hungry when she came she could not eat our food. This and the last two months have been the time for celebrating Hindoo images, and daily in the city

we meet bridal processions, with such deafening noise of tom-toms. It is singular what a love of noise the average Hindoo has. He will sit by the hour beating a small drum, and evidently enjoying his own performance immensely, though no European could distinguish any music. We have a new political agent here now, Mr. Lepet Griffin, in the room of Sir Henry Daly, who has gone home to England. I have not seen the gentleman yet, we presume things will move on as usual, that is as far as we are concerned. My school continues to prosper, and I am glad to notice that the parents often visit us, and remain through the religious exercises at the close. I always encourage them to come. You would be pleased to see how reverently the little ones behave at the time of prayer, shutting their eyes and not even whispering. It is true one little maid told me another did not shut her eyes, forgetting that her own must have been open in order to see her neighbor's fault. Such is human nature. As soon as the days grow longer I will try my village schools again, but yet the sun does not rise until 6 A.M. How quickly it seems to travel upward though, and the scorching heat of the day begins. I have in my school a little girl of eight years. She is a new scholar, and is married to a *man of forty*. You remember perhaps about my telling you of a visit I made a long time ago to Apee Bolio Holbari's son-in-law. Well, this man has already four wives, and several concubines, yet to him the child I speak of, and also her sister, are sacrificed. Of course the parents received money for their children's happiness, but even they bitterly repent their folly now, as the father confessed one day he came to school with his daughters. When will these shameful child marriages cease? Pray God that it may be soon. Many of the more enlightened amongst the people are weary of these hateful, loveless marriages, but unless some general movement is made, each one fears to act according to his own convictions. It is amusing to notice how the women (native) do not fail to see that English gentlemen treat their wives so differently from the manner of Hindoo men, and they tell us about it. They say that they see it at their railway stations, &c. I mention these things to show you that the current of thought is setting in towards Christianity, slowly it may be, but surely.

When I went to Aneitum there was not a widow to be found on the island. There was not even a name in the language for widow, the reason being that the law doomed every woman, on the death of her husband, to be strangled, and her dead body to be thrown into the sea with his.—*Inglis*.

Field Notes.

FROM REV. J. W. McLEOD.

Prinestown, Trinidad.

WHEN it became known that the Rev. John Morton was to remove from Savanna Grande, where he had laboured long and successfully, to the new field in Tacarigua, it naturally caused much sorrow among his people. At the close of a meeting of teachers and other converts, for mutual improvement, shortly before his departure, they presented to him a valuable clock, accompanied by a suitable address, expressive of their gratitude and affection. The Europeans of that and adjoining districts presented to Mr. Morton a silver baptismal font, and to Mrs. Morton a beautiful necklace and locket of the same material. Miss Blackadder was also made the recipient of a silver necklace, with locket, as a token of their appreciation of her services to the mission. An elegant marble font was given to the Coolie Church in the same place. An address, numerously signed, beautifully transcribed on parchment, and encased in a large clock and gilt frame, accompanied the gifts. It expresses their regret for his removal from Savanna Grande to Tacarigua, and their desire to bear testimony to the esteem of all classes in the community towards him. As the pioneer in Coolie mission work in Trinidad, his experience fitted him for opening a new field, and warranted future as it exhibited past success. It testified to the ability and energy with which the work had been prosecuted in Savanna Grande by himself, and to the valuable aid rendered to the mission by Mrs. Morton and Miss Blackadder. On the eve of Mr. Grant's departure the converts of his church presented him the sum of \$20 to aid in defraying the expenses of his journey. This is very gratifying, and testifies not only to the affection and esteem in which Mr. Grant is held by them, but to the success of his labours in their thoughtfulness and ability to give the same.

We are comfortably situated in Mr. Morton's former field and residence. It is considered the healthiest part of the island. Our health has been wonderfully good since our arrival.

We are making what progress in the language the presence of other duties in a large district already organized permits. I read the Testament in the meetings, but have some questions on the subject spoken through interpreters. I am well supplied with interpreters, as there are two government interpreters, besides teachers, and other lads, who know both tongues. Mrs. Macleod is also learning Hindoo, and teaches in the even-

ings and on Sundays. We are just trying to keep things moving on as well as we can. Mr. Morton kindly and fully gives his advice on everything asked. We can see more fully human helplessness and the need of the Spirit to bless the truth presented. The prayers of the Church are necessary as well as provision of means.

LETTER FROM REV. JOHN WILKIE.

INDORE, March 1st, 1881.

Yesterday there was a large mela about six miles from here, to which I and my helpers went. Thousands of people from the whole country round about flocked to it, and so gave us an opportunity for telling the "good news." All the road out the Fakirs lined the sides of the thoroughfare begging. Here is one with a large stone about nine inches square lying upon his breast, whilst over there is another lying on his back with his legs twisted under the back of his neck and his hands pointing in the opposite direction. What were all these thousands going for? Out there is a large taute, or well, in honour of Mahades, the God of Sensuality. In this taute they bathe, but in the temple near where they profess to worship their god they give way to excesses that I dare not even name.

As soon as we arrived there, at once we took up our stand on a prominent place by the roadway leading to the temple, and also directly under the same. Soon were gathered large crowds who listened, many of them for the first time, to the story of Jesus. We had at first some trouble with some impudent Mahomedans, who tried to raise a row; but by playing them against the Hindoos (for they hate each other), and then pointing out some of the absurdities of their system, we soon silenced them, and had a most interesting time preaching and singing the Gospel.

After we became tired we went for a rest by the taute itself, where were a crowd of Fakirs, to whom almost at once we were led to tell of the fountain opened for sin, which, unlike this water, which only cleansed the body, could cleanse the soul.

The only attempt at disturbance in addition to the above was when, late in the afternoon, some of the policemen came up and ordered us to move off. This order, however, we did not heed, and so the man moved off and got four of the Maharajalis cavalry to come up, as if for the purpose of riding through us and thus dispersing us. I was determined that they could only do so by riding me down, and so went on as if they were not there. The result was that in a

few minutes they too moved off. It was a grand opportunity for doing good. From 12 till 7 we had an almost continuous service with thousands who probably never before heard of Jesus Christ. As the result of the heat of the sun to-day my head and eyes are very sore, and from the preaching my throat is rough and somewhat sore; yet that will soon pass off. But I must close, as it is now mail time. Excuse haste. I need not ask, in a closing word, that you remember us and Central India in your prayers.

J. W.

SAN FERNANDO U. P. CHURCH.—Rev. John Hendrie, missionary to Jamaica of the U. P. Church of Scotland, has been appointed to succeed Rev. Mr. Henderson, recently deceased, in charge of the U. P. Congregation in San Fernando. Mr. Hendrie has been a missionary in India, and can preach in Hindostani, and will no doubt take a deep interest in missionary work among the Coolies in Trinidad. The friends of the mission have cause for gratitude that the vacancy occurring there has been so soon and so well filled.

REV. A. FALCONER, U. P., Minister of Port of Spain, has returned to Nova Scotia, at his congregation's request, to rest and recruit for a half year. Mr. Falconer has given, by counsel and otherwise, such valuable aid to the Mission that his return is the nearest approach to a visit from one of the regular Mission staff. Mr. Grant was daily expected at date of Mr. Falconer's sailing.

Womens' Work.

UNION MEETING OF THE WOMANS' MISSIONARY SOCIETIES OF THE PRESBYTERIAN CHURCH IN CANADA.

A very interesting and successful meeting of all the Woman's Missionary Societies of our Church was held in Kingston, during the sittings of the General Assembly, on Tuesday, June 14th. Representatives were present from the Society of the Western Section, from the Montreal Woman's Board of Missions (undenominational), from the Scarboro' Ladies' Association, from the Indore Mission Society, Quebec, and from the Ladies' French Evangelization Societies of Montreal and Quebec. The Halifax and St. Johns, (N. F.) Societies, not being able to send delegates, were represented by written papers. The Kingston Society, by whose invitation the meeting was held, was of course represented in large numbers, and the

presence of Mrs. Mackay, of Formosa, added interest to the meeting. The meetings (forenoon and afternoon) were held in St. Andrews Hall, which was tastefully decorated with flowers. The morning meeting was opened by Mrs. Harvie, of Toronto, with an appropriate prayer, and, in the temporary absence of Mrs. Machar, the President of the Kingston Society, who was present in the afternoon, Mrs. Dickson, Vice-President, gave a cordial address of welcome to the ladies who had assembled for conference. A short letter of greeting from Mrs. Machar was also read. Mrs. Harvie, Mrs. McDougall, and other ladies appropriately responded.

The forenoon meeting was mainly occupied by papers or addresses, describing the work of the several Societies. Mrs. Gregg of Toronto read Mrs. McMurphy's sketch of the Society of the Western Section. Mrs. McDougall of Montreal described the catholic work of the Montreal Woman's Board of Missions. Mrs. Macdonald, of Gananoque, read the sketch of the Halifax and St. John's Societies. Mrs. McGillivray, of Scarborough, read a sketch of the history of the Association of that place, and Miss Peebles of Quebec gave a short account of the work of the Indore Mission Society of Quebec, and also of the Ladies' French Evangelistic work in that place. Mrs. Campbell of Montreal read an interesting paper describing the good work done by the Ladies' French Evangelization Society among our French compatriots. Some time was then profitably spent in conference concerning the best methods of awakening and sustaining interest in missions, Mrs. Harvie and Mrs. McDougall giving some useful practical counsel. An earnest letter from Dartmouth, N. S., was also read.

The afternoon programme was more varied. A large and deeply interested audience assembled to listen to a stirring address from Dr. Mackay, of Formosa, with which the proceedings began. He was followed by the Rev. Colborne Haney, just returned from some months of Evangelistic work in connection with the McAll Mission in Paris, who gave an interesting sketch of the work done by ladies in "the white fields of France." Mrs. Graham, of Montreal, was then introduced by the Rev. R. Campbell, of Montreal, and spoke, both in French and in English, giving a short account of a Mission among a French colony at Namur, and also of an interesting colony of Italians in Montreal, with an ex-priest as pastor. A paper by Miss Machar, of Kingston, was then read, giving a sketch of the noble work for missions done by the women of the Presbyterian Church of the United States. The largest of their Societies, that having Philadelphia as its centre, addressed, through one of its Vice-Presidents, a cordial letter of greeting and sympathy to

this Union Conference. Telegrams of greeting also arrived, during the day, from the Halifax and Whitby Societies, and were appropriately answered.

The meeting was then fitly closed by an earnest practical address from Mrs. Harvie, of Toronto, impressing the importance of entire consecration to Christ as the first requisite for successful Christian work. After prayer and the singing of a hymn, the formal meeting broke up, and was followed by a very pleasant re-union in the rooms attached to the hall, where a good many of the members of the Kingston Society met the representatives from a distance, and an hour or two of social converse was much enjoyed. The interesting Foreign Mission Meeting of the Assembly in the evening, appropriately followed up the proceedings of the day.

The Kingston Society is to be congratulated upon the success of this pioneer Union Conference of the Missionary Societies of the Presbyterian Church in Canada. The whole time of the meetings was one of deep solemnity and spirituality, and cannot fail to inspire the Christian women of our Church to more earnest and self-denying efforts for the salvation of their unsaved sisters, at home and abroad.

CONSECRATED WOMANHOOD.

Rev. F. A. West records an incident in his ministry that is worthy of being printed in silver on pages of gold. After an appeal in behalf of missions, a servant girl asked of him a moment's private conference. At this interview, with moistened eyes, she said, "For years I have been saving my wages to give the gospel to the heathen. Here is the result." She handed him two hundred and fifty dollars. He pleaded with her to retain for her own support the larger part. She answered: "I have prayed much over this matter. My duty is clear to me. I beg you not to tempt me to take the money I have consecrated to Christ." And she hurried from his presence.

Dr. Newton tells of a blind girl who made her living by making baskets. She came to his residence with an English pound note. She addressed him in these words: "Here is a pound note, sir, that I want to have sent to some missionary. Being a blind girl, I have not needed candles for my work at night, and this is my candle money." These are they who represent consecrated womanhood. Their souls will revel on earth amid a holy emotional blessedness that neither queens nor emperors know. And beyond the gates of the City they shall "shine as the stars forever and ever." Let us cease to plead inability to assist in great charities; and, above all, to give the Gospel to the benighted,

until we have understood by experience what it is, for the Master's sake, to deny ourselves the luxuries of life. Let us gild on our portemonnaies and bank-books the words, "Holy unto the Lord."

The United States Missions.

LAST year, the Presbyterian Church of the United States (North) raised for Foreign Missions the magnificent sum of \$590,680. No other Church in America has raised as large a sum; indeed we doubt if any Church has given more. Dr. Ellinwood stated before the Assembly that the increase in membership of the Mission Church averaged 15 per cent., the largest additions being in China, Siam, and Japan, where the increase in some cases is as high as 40 per cent. Comparing the present year with ten years ago, Dr. Ellinwood says:—"In China we could then report only a total membership of 772, while now we have 1,995—a gain of 160 per cent. In Japan no Christian church of any kind had then been organized; but now our Board alone has fourteen churches, with 745 members, and the total of Protestant communicants is not less than 4,000. Though our work in Siam had continued nearly thirty years, the day of plentiful harvest had not yet come, and our Church membership was but 38; it has now risen to 280, showing a gain of 738 per cent. The Persian mission had just been taken under the care of the Board, with but four missionaries and 700 converts. It now reports 1,510 communicants, and is occupying three great centres instead of one. The Syrian mission has strengthened all departments of its work, has greatly extended the range of its Arabic Bible and literature, has wrought marvels in its educational and social influence; while its church membership has risen from 294 to 878. In India our assaults have been upon the very Malakoff of the enemy, assigned as we were to that northern section where the old Mogul Empire had its seat; where the most stalwart races of the country have so long contended for power; where the Brahmin, the Moslem, and the Sikh, have had their battle-ground for centuries; each strengthening the resistance of each against all truth; and if we have not yet seen the day of large harvests, there has been that faithful seed-sowing which God is pledged to crown with success.

Our Brazilian churches have increased from 116 to 1,044—or just 800 per cent. In Mexico we had no missions ten years ago, but now we report twenty-three native preachers and 5,000 Church-members.

And yet, it is noteworthy that these great gains are not the results of a corresponding enlargement of our missionary force. The number of ordained men shows an increase of only nineteen, while our native preachers of all grades have increased from 41 to 300; and the total church-membership has risen from 3,512 to 14,588—a gain of over 300 per cent., or 30 per cent. per annum.

The most hopeful feature of Mission work at present is the large increase in native agency. Humanly speaking, it is in the rapid increase of native agents, both in numbers and efficiency, that the hope of the speedy evangelization of heathendom lies. The Presbyterian Church appears to recognize this fact.

Speaking especially of Mexico, Dr. Ellinwood says:—"While Mexico had a full century the start of us in the introduction of European civilization and the knowledge of the Christian faith, she has until recent years, remained almost at a standstill in comparison with our progress. And the difference is to be traced not to any inferiority of soil or climate, for in their earlier civilizations her Toltecs and Aztecs were in advance of the Pequots or the Iroquois; not to any lack of vigour or aggressive enterprise in the power by which the country was conquered, for the Empire of Charles V. of Spain, was peerless in that age; but in one word, the Bible has been the differential that has wrought this contrast. The free use of the Word of God, the liberty of conscience, the sacredness of the family, schools, and colleges, the press and general enlightenment—these have been our heritage; while Mexico, with a crucifix instead of the Scriptures, and ceremonies for instruction, and festivals and bull-fights instead of Sabbaths—with foreign viceroys rather than citizen rulers, and a colonial policy which robbed the country instead of improving it—how could she keep pace with the general march of human advancement?"

After a narrative of recent events leading to the opening up of Mexico to the Gospel, the writer says:—"A man of great wisdom and discernment said to me two days ago, 'I believe that the world is on the eve of great enlargement in Foreign Missions.'" I have the same conviction. But if the Presbyterian Church is to share in that work there must be a great revival of consecration among the young men of the Church. Let the young men of our Church take this hint to themselves!

For the subduing of selfishness, for the gaining of a spirit like Christ's, as well as for the drawing out of the soul in personal affection towards Him, there is nothing that can take the place of Christian giving.

David Livingstone.

AN ADMIRABLE MEMOIR of Livingstone has been published in London—a work, which very materially increases our knowledge of the great missionary, his work and his motives. The author is Rev. Dr. Blaikie, of the Free Church College, Edinburgh. The charm of the book is the way in which it reveals the intense devotion of Dr. Livingstone, his burning zeal for the glory of God, his benevolence, his heroic self-sacrifice, and his broad and enlightened catholicity of sentiment. What Dr. Duff was to India, that, and more than that was Dr. Livingstone to Africa. He was indeed a traveller, a geographer, a zoologist, an astronomer, a physician, a mercantile director, and in all these characters he did work of rare excellence; but all his work, however varied, was in subordination to the grand design of opening up Africa to the Gospel and stamping out the slave trade with its countless horrors. "I hope I am in the way of duty," he wrote; "my own conviction that such is the case has never wavered. I am doing something for God. I have preached the Gospel in many a spot where the name of Christ has never been heard." Every reader of these lines can enter into these truly Christian sentiments. Can we all say, "I am doing something for God!" Something—however humble!

Dr. Livingstone, addressing his old and humble fellow-workers at Blantyre mills, said, "My great object has been to be like Christ, to imitate Him as far as He can be imitated." This imitation of Christ marked and characterized his whole life. When an English lady took him to task for paying so much attention to geography instead of giving all his time to preaching, he wrote: "Nowhere have I appeared as anything else but a servant of God, who has simply followed the leadings of His hand. My views of what is missionary duty are not so contracted as those whose ideal is a dumpy sort of man with a Bible under his arm. I have laboured in bricks and mortar, at the forge, at the carpenter's bench, as well as in preaching and in medical practice. I feel that I am not my own. I am serving Christ when shooting a buffalo for my men, or taking an astronomical observation." Bravely, patiently, with apostolic ardour, he penetrated the darkest regions of the "dark continent," and the result is, that to-day numerous powerful associations are engaged in preaching the Gospel to the benighted heathen tribes; and merchants are at work superseding the slave-trade by honest and legitimate traffic; and Africa bids fair to be

ere long a land of light instead of darkness. "It is something to be a missionary," says Dr. Livingstone. "The morning stars sang together, and all the sons of God shouted for joy, when they first saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an Only Son, and He was sent to the habitable parts of the earth, as a missionary physician. It is something to be a follower, however feeble, in the wake of the (great Teacher and only Model Missionary that ever appeared among men; and now that He is Head over all things, King of kings, and Lord of lords, what commission is equal to that which the missionary holds from Him!" It would be well for us who have missionaries among the heathen and are privileged to support them, to remember these words, "The "burden" is surely a great honour. There is much force in the remark of Dr. Livingstone, that "the fact which ought to stimulate us above all others is, not that we have contributed to the conversion of a few souls, however valuable these may be, but that we are diffusing a knowledge of Christianity throughout the world. The number of conversions in India is but a poor criterion of the success of missions there. The general knowledge is the criterion; and there as in other lands where missionaries amidst the masses of heathenism seem like voices crying in the wilderness—Reformers before the Reformation,—future missionaries will see conversions following every sermon. We prepare the way for them. We work for a glorious future!! Thus our Missions in India and elsewhere may be doing a work altogether out of proportion to the apparent numerical results,—laying broad and deep the foundations for a coming revolution.

The Boers, of whom we have heard so much of late, were bitter foes to Dr. Livingstone. While absent from his station they destroyed his books and journals, and robbed him of his furniture. He regarded them as the cruel oppressors of the native races. But their harshness and cruelty were the means of leading Livingstone to become the explorer of Africa. They drove him away once and again from fields where he wished to labour, and the ultimate result was what neither they nor he anticipated. It is singular that the text which strengthened Captain Maclure while struggling with the perils of the North-West Passage, was the same that furnished constant comfort to Dr. Livingstone in the heart of tropical Africa: "Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge Him and He shall direct thy steps. Commit thy way unto the Lord; trust also in Him and He shall bring it to

pass." The impression has prevailed that Dr. Livingstone during his later years ceased to feel his early ardour in the Mission cause. The present Memoir very fully corrects this impression, and proves that the heroic missionary continued to the last to work for the glory of God and the good of the myriads of Africa in the way that to his judgment seemed best. The love of Christ constrained him to live and die for Africa. He travelled twenty-nine thousand miles of that continent, witnessed its woes, forecast its deliverance, and by his life and death excited an enthusiasm on its behalf which has already been productive of innumerable benefits.

THE STORY OF THE PITCAIRN ISLANDERS.

QUEEN VICTORIA has presented them with a fine organ, Admiral Robinson, of H. M. S. Opal, having been commissioned to transport it to the lone island, from San Francisco. Meanwhile, some of the good San Franciscans, learning the ship's destination, sent to the "Pitcairners" various presents on their own account. The ship arrived at night, and the landing was difficult on account of the surf and the sharks, and the sloping banks made slippery by the recent rain. But wading out to the boat through the breakers, the sturdy Islanders bore the royal gift on their shoulders to the church, where the whole population had assembled. Very properly, "God save the Queen" was the first tune sung, and probably it was never rendered more heartily than by these her simple but loyal subjects in the far-off Pacific. Hymns and anthems followed, and to a late hour the music of the new organ mingled with the surf roar of the "many-sounding sea."

But who are the "Pitcairners," and where is their island home, and whence learned they the songs of salvation? In the year 1789, in mid-ocean, near Tahiti, the crew of the English ship *Bounty* raised a mutiny against their tyrannical captain and his mate. They placed these officers and the few sailors who were loyal to them in an open boat and set them adrift, and from that time they were never heard from. The mutineers, finally reduced to eleven by desertions at Tahiti, but at the same time reinforced by several natives, some of whom were women, landed on a solitary island in Eastern Polynesia early in the year 1790. This island, but nine miles in circumference, had been discovered by Capt. Cook and was known as Pitcairn Island. Putting into a little bay on the northern side the mutineers dismantled the ship, and carried ashore all stores and all available material taken from the vessel itself, and then burned the hulk to the waters edge, to prevent its leading to their detection.

Probably a more wicked or desperate company was never known than these people. Within five or six years their leader and all his comrades, except one, had died, mostly by violent deaths, growing out of their jealousies and quarrels. Most of the native men also had perished, leaving a colony composed almost wholly of women and youth of both sexes, and small children.

With these however, one of the original sailors was left. And he not only changed his name, but he experienced a wonderful change of character. From having been a criminal with the rest, he became an earnest Christian, and when he found himself left alone, with this new generation all looking to him for instruction, he seemed to rise with the responsibilities laid upon him. He became their teacher, preacher, guide, and foster-father. In addition to his own children, of whom he had several, he adopted many of the sons and daughters of his former comrades.

Having Bibles and some degree of religious knowledge, he trained up these young people in so exemplary a manner, that when afterwards their hiding place was discovered, they constituted as virtuous and truly religious a community as could be found anywhere in England. For twenty years the British public had known nothing of the fate of the ship *Bounty* and its mutineers, but in 1808 an American ship captain discovered the Pitcairn Island colony, and reported it to the English Government. In 1814 an English vessel visited the place and found John Adams (formerly Alexander Smith) still alive, and enjoying the respect of the whole colony.

Other English vessels visited the island subsequently, and all gave favorable accounts of the character of the people. A degree of enthusiasm sprang up in England concerning this strange missionary colony, greater perhaps than any community which has been honest, would have elicited.

In 1830 the number of the colonists had reached 87, and as the island is small, and is poorly supplied with water, the British Government proposed to remove them to Tahiti. Queen Pomare readily agreed to receive them, and in 1831 they were removed to her dominions, where a tract of land was assigned them, and all needed assistance was rendered in the erection of houses. After a few months the "Pitcairners" became homesick. They preferred the plain and austere life of their own island to the softness and licentiousness which they found in Tahiti, and in September of the same year, they were taken back to Pitcairn by an American brig.

In 1840, at their own request, the colony was received under the care of the British

Government, as a means of protecting them against the lawless crews of whalers. They elected a governor, and formed a code of laws; and now the British flag floats over their island, and the once outlawed colony is part of the British dominions. And if Victoria could have heard them sing "God Save the Queen" when her organ arrived last July, she would have no doubt that the Pitcairners are thoroughly loyal.

A few years after the failure of the removal to Tahiti, the old difficulty of crowded quarters was so seriously felt, that the Government at their request, removed them to Norfolk Island, which lies over three thousand miles to the westward, and not far from Australia. Norfolk has been used as a convict colony, and after the removal of the prisoners the buildings still remained.

In 1859 a few families returned from Norfolk to Pitcairn Island from motives of health and for the greater freedom which they felt they could there enjoy.

In 1864 these were joined by others from Norfolk Island, and among them was Elizabeth George, a daughter of one of the sailors of the *Bounty*. If still living she is over 90 years of age. The Pitcairners are now divided into two colonies, the larger number being on Norfolk Island, while seventy or eighty are on the original island of the mutineers. Both islands were first known to the world as the abodes of culprits and outlaws; but both now are peopled by a race of mixed English and native blood, who in law-abiding and God-fearing virtues constitute model communities. Their laws are simple, but very strict, even profane language being considered a criminal act; yet no violation calling for punishment has been known for years. They are said to be a healthy race, and the women are exceptionally graceful and attractive.

No wonder Queen Victoria feels a peculiar interest in these two little gems of her empire. Among her grander colonies, India, the Canadas, Australia, New Zealand, Burma, Cape Colony, and Natal, little Norfolk and Pitcairn have their place. And among all the trophies of grace whom the history of Christianity has furnished, few have been more remarkable than John Adams, the mutineer, who, amid the violence and bloodshed of his associates, turned his heart to God, and then adopting their children as his own, trained them up as a virtuous and truly Christian people.

Mean souls, like mean pictures, are often found in good looking frames.

He who talks but little may be suspected of knowing more than he says.

When a man's temper gets the best of him, it reveals the worst of him.

THE HON. MR. LOT, OF SODOM.

Now if we let the Lord choose for us, He will choose better than we can for ourselves. But Lot wanted to choose for himself. I will venture to say, when he left Abraham, if you had talked to him about going to Sodom, he would have said: "Oh, no! Go down to Sodom! Do you think I would take my wife into Sodom! Do you think I would take my children down into Sodom—into that great city with all its temptations? Not I!" But he pitched his tent toward Sodom—he looked toward the city—and it was not long before his business took him there. He went down there perhaps to sell his cattle, and found a good market. Some of the leading men wanted him to go down there. He could make a great deal of money—could make it faster. When a man pitches his tent before Sodom and looks in, it won't be long before he gets in there.

His business took him there. "Business must be attended to—a man must attend to his business, you know." "But then, it will be ruin to your family." "Oh, well! I am going to get money, and then get out of it, When I get enough to retire I will move back, and live on the plains of Abraham. But I must attend to my business first." Many a man puts business before his family. Business must be attended to, let the consequences be what they will.

In the sight of the world, Lot was one of the most successful business men of all Sodom. If you had gone in there a little while before destruction came upon it, and enquired about the place and its leading men, they would have told you that Lot, the nephew of Abraham, was one of the most successful men in all Sodom. He held office. We find him sitting at the gate, and that is a sign that he was an officer. Perhaps they made him a judge—a good, high-sounding name. "Judge Lot." It is a good title. The world honored him, Sodom honored him; they liked him very well. Then he would have reasoned in this way: "Don't you see, I have got an influence by coming down here?" He was a man of great influence in the sight of the world—immense influence. They would have told you that he was one of the most influential men in all Sodom. He owned, perhaps, the best corner lots, and he may have had his name on them. If they had a Congress in those days he would have been a very popular man to send to Congress. He would have been "The Hon. Mr. Lot, of Sodom." He was a man the world delighted to honour; for it delights to honour that kind of a man—a man of great influence. But I want to call your attention to one thing—he was there twenty years, and never got a convert. That is a man of influence! Look around and see

where the worldly Christians are. How many souls are they winning to Jesus Christ? Are they the men that are building up Christ's kingdom? I tell you those men are doing more to tear it down than any other class.—*Moody.*

THE SHORTER CATECHISM.

A correspondent of the *Evangelist*, writing from Philadelphia, says of the Shorter Catechism:—"This matchless body of divinity has already made the tour of the world, and is now penetrating the bays and rivers of all the continents and many of the islands of the sea. It is a curious comment upon the frequent assurances that appear in the newspapers of the senility, decrepitude, and fast fading strength of Calvinistic doctrine, that more copies of this Catechism are now going forth from the press than ever before. The Presbyterian Board of Publication has issued about two millions of copies, and of no other books on our catalogue are the new editions so frequent. At the last meeting of the Board an edition of two thousand was ordered on application of the Rev. Dr. Nassau in the *Benga* language of West Africa. So before very long troops of black Bengas, little and big, will be answering the questions, "What is the chief end of man?" "What does the conclusion of the Lord's Prayer teach us?" and all the intervening one hundred and five questions of that Short but mighty Catechism."

What should we give?

How much ought a member of the Church to give for the promotion of the Kingdom of Christ? What owest thou thy Lord? What proportion of His natural gifts should we return to Him? And in what manner should we give? These are questions that are of great practical importance to the life of the Church. If we are selfish and greedy, if we close our ears to the Lord's calls upon our service neither we nor the Church can prosper. In a sermon preached last June, before the General Assembly it was shown that gifts were brought to the infant Saviour by the wise men who adored Him. These gifts were an element in the worship they rendered to Him. And thus in our own case, giving should be a part of our daily service to Him that loved us and gave Himself for us.

It appears by our statistics that the average amount contributed to all Church objects by each family connected with our Church is \$19.09; and by each communicant, \$11.02. For the schemes of the Church our contri-

butions have been \$2.62 per family, and \$1.61 per communicant. "The Schemes of the Church" mean missions at home and abroad, Colleges, French Evangelization, and certain other enterprises. Now, can we deliberately conclude that this is a reasonable exercise of Christian liberality? The cry of "hard times" is a very serious one. The poor are always with us; and not a few give cheerfully, regularly, gratefully, and as an act of worship. O that all would follow their example! "Hard times" may be pled with great force; yet there is no doubt that expenditure on the pleasures and "pomp and vanities" of life are as liberal as ever they have been. While such is the case we must speak of "hard times" with becoming reserve. The Jews under the old dispensation were required to give to the Lord a tenth of their substance. Surely the claims upon Christians are not less than the claims in the olden time upon the devout Israelite! The "cheerful giver" should give more and still more from the overflowing fountain of a grateful heart.

There is no limit of legality before him, poor or rich, or in the happy middle place desired by the wise man of old, where he has neither poverty nor riches, still let him give as the Lord has prospered him. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." "Honour the Lord with thy substance, and the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses burst out with new wine." "For them that honour me I will honour, and they that despise me shall be lightly esteemed." This has been tested quite extensively. A little pamphlet by a layman has been distributed to many laymen and evangelical ministers, asking if they ever knew an exception to the rule that "God blesses in temporal as well as in spiritual things the man who sets apart a stated portion of his income for His service." From pastors, business men and others, the answer has come: "So far as known, there is no real exception." There can be none—when the conditions of the promises are fully met, for "He is faithful that promised."

How striking, how encouraging, the reports we receive from our Mission fields as to the readiness of the converts to give! This is especially noteworthy in Trinidad and in China. But let us never forget the toils and sacrifices of our dear fellow-Christians in the New Hebrides, who have no money to give, but who freely give money's worth. The Synod of the Maritime Provinces has a Standing Committee on Systematic Beneficence, and we have reason to believe that its labours have had a very beneficial effect in promoting

liberality and regularity in giving to the cause of Christ. Is it not time that, like our sister Church on the other side of the border, we should have an energetic Assembly Committee on the subject? For there is no doubt at all that our Church has to do a great deal more in the future than she has done in the past. Glorious openings in Providence are open before us, and we dare not refuse to obey the Master's call.

The subject of Systematic Beneficence, so far as our churches are concerned, is not an old one. It is only about ten years since we first heard of it. Prior to 1868, there was only one congregation within the bounds of the Maritime Synod, collecting its funds by means of Sabbath offerings. During '68 and '69 its good example was followed by several congregations, principally in the cities. Sometime in '69 the matter was taken up by a vigorous committee, and then congregations in towns and villages and rural districts fell into line. And so the work went on—making good, steady, even rapid progress.

It is not easy to effect great changes; and the change from the old pew rent system to the system of voluntary weekly offerings was quite a change. And when it is considered that the change was effected in a number of congregations in different parts of the church it will be seen that it must have had good advocates. And it had. To day we have not less than 50 or 60 congregations acting on the voluntary principle, and among these are to be found the leading congregations of the Church.

Perhaps it would hardly be fair to institute a comparison between the congregations that have adopted the voluntary principle, and the contributions of the congregations that have not adopted it. But it is fair to institute a comparison between the present contributions of those that have adopted it, and their contributions prior to the adoption of it. And such a comparison will show what? An increase in some cases of 25 per cent., and in some of 50 per cent., and in some of 100 per cent.

In 1868, three congregations in Halifax City, comprising 350 families, contributed \$9,791.00, or an average of nearly \$28.00 per family. In 1877 six congregations in the city, comprising 671 families, contributed \$37,958.00, or an average of \$56.00 per family.

Whether, therefore, we look at the number of congregations that have adopted the systematic plan of giving, or the increased contributions of those congregations under that plan, we see that there has been progress. Judged by results, the plan is a good

(For continuation see page 224.)

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Literature.

THE CATHOLIC PRESBYTERIAN for July opens with a well-reasoned article, by Principal Caven, of Knox College, Toronto, on "*The Immortality of the Soul, and the New Testament.*" In a previous number, Dr. Caven had examined the teachings of the Old Testament on this great doctrine. In both, he finds the doctrine more frequently implied than stated directly, yet he finds sufficient grounds for his conclusions,—(1) That the soul of man is distinct from his body; (2) That the soul, after leaving the body, retains a conscious existence; (3) That all men, good and bad, shall stand before God in judgment; (4) That as the righteous enter the heavenly blessedness, so the wicked are consigned to a place in which they shall experience the awful consequences of sin; (5) That such terms as *death, destruction, perdition*, applied to represent the fate of the wicked, do not, when understood as Scripture itself teaches us to understand them, contain any reference to annihilation or to extinction of being; (6) That whilst God alone has immortality (incommunicability), and whilst the continued existence of all souls, and of all creatures, depends upon His will, we have no reason to think that any human soul shall be annihilated; but rather, by the plain and natural meaning of many passages of Scripture, we are taught to believe that all human beings, the righteous and the wicked, the renewed and the unrenewed, the saved and the lost, shall continue to exist for ever and ever.

WALKS ABOUT ZION: By Rev. Joseph Elliot. Toronto: C. B. Robinson.—In this neat little volume we have fifteen addresses "prepared for the press as a contribution to family Sab-

bath readings, and with a view to prayer meetings held in the absence of stated ministers." We have perused these addresses with pleasure and edification, and we can recommend them most cordially for the purposes for which they have been prepared. Mr. Elliot is the master of a crisp and pure style. His reasoning is clearly expressed. He is a most impressive expounder of the Word of God.

THE OLD AND NEW VERSIONS COMPARED.—Porter & Coates, Philadelphia. Montreal: Dawson Bros.; price \$1.50. This is a very fine edition of the New Testament, with the old and new versions on opposite columns, making it extremely useful for comparison. It also has the American notes placed in juxtaposition to the passages they refer to

MEETINGS OF PRESBYTERIES.

Paris, at Woodstock, 4th October, 2 p.m.
Lanark & Renfrew; at Pembroke, 20th Sept., 10 a.m.
Stratford, St. Andw. Ch, 2nd Aug., 10 a.m.
Truro, at Truro, 2nd August, 11 a.m.
Peterboro, at Fort Hope, 12th Sept., 7.30 p.m.
Miramichi, at Chatham, 2nd August, 10 a.m.
Lindsay, at Beaverton, 30th Aug., 2 p.m.
Sydney, at North Sydney, 31st Aug.
Kingston, at Chalmer's Ch. 20th Sept., 3 p.m.
Guelph, at Guelph, 20th Sept.
Hamilton, at———20th Sept.
Toronto, at Knox Church, 6th Sept.
Montreal, at St. Paul's Ch. 4th Oct., 11 a.m.
Quebec, at Sherbrooke, 20th Sept., 11 a.m.

PRESBYTERIAN FAITH AND PRACTICE.

By the Rev. John B. Scott,

LEAMINGTON, ONT.

"A very useful little manual that may safely be put in the hands of the youth of the Church, and from which they may learn to give an intelligent reason for the faith that is in them."—Record.
5 cents each. To Sabbath Schools, 30 for \$1.00.

QUEEN'S UNIVERSITY AND COLLEGE KINGSTON.

The 41st Session will be opened in the Faculties of Arts and Law on the 4th October, in the Faculty of Medicine on 17th October, and in the Faculty of Theology on 2d November. The Calendar containing full information as to Examinations, Graduation in Arts, Law, Medicine, Science, and Theology, Scholarship, Fees, &c., also Examination papers for Session 1880-1, may be obtained on application to the Rev. Prof. Mowat, Gananoque.

July 18th, 1880. J. B. MOWAT, Registrar.

A Page for the Young.

EVENING HYMN.

The day is done:
O God the Son,
Look down upon Thy little one.

O Light of light,
Keep me this night,
And shed round me Thy Presence bright.

I need not fear,
If Thou art near;
Thou art my Saviour, kind and dear.

Thy gentle eye
Is ever nigh:
It watches me when none is by.

Thy loving ear
Is ever near,
Thy little children's voice to hear.

So happily
And peacefully,
I lay me down to rest in Thee.

To Father, Son,
And Spirit One,
In Heaven and earth all praise be done.

PART OF THE CONCERN.

A clergyman on his way to a missionary meeting overtook a boy, and asked him about the road and where he was going.

"O!" he said, "I'm going to the meeting to hear about the missionaries."

"Missionaries!" said the minister. "What do you know about missionaries?"

"Why," said the boy, "I'm part of the concern. I've got a missionary box, and I always go to the missionary-meeting. I belong."

Every child should feel that he is "part of the concern," and that his work is just as important as that of any one else. Linchpins are little things; but if they drop out the wagon is very likely to come a standstill. Every pin and screw should be in working order, and every child should be able to say, "I always go to the missionary meeting. Why, I'm part of the concern."

ASHAMED TO TELL MOTHER.

"I would be ashamed to tell mother," was a little boy's reply to his comrades who were trying to tempt him to do wrong.

"But you need not tell her; no one will know anything about it."

"I would know all about it myself, and I'd feel might mean if I couldn't tell mother."

"It's a pity you wasn't a girl. The idea of a boy running and telling his mother every little thing!"

"You may laugh if you want to," said the noble boy, "but I've made up my mind never, so long as I live, to do anything I would be ashamed to tell my mother."

Noble resolve, and which will make almost any life true and useful. Let it be the rule of every boy and girl to do nothing of which they would be ashamed to tell their mother.

THE SEVEN WONDERS OF THE WORLD.

"The seven wonders of the world" are:—

1. The Pyramids of Egypt.
2. The temple, the walls, and hanging gardens of Babylon, the most celebrated city of Assyria.
3. The Chryselephantine statue of Jupiter Olympus, the most renowned work of Phidias, the illustrious artist of Greece. The statue was formed of gold, and was sitting on a throne almost touching the summit of the temple, which was seventy feet high.
4. The Temple of Diana at Ephesus, which was 220 years in building, and which was 425 feet in length and 220 in breadth, and supported by 127 marble columns of the Ionic order, sixty feet high.
5. The Mausoleum at Helicarnassus, erected to the memory of Mausolus, the king of Caria, by his wife Artemesia, B. C. 358.
6. The Pharos at Alexandria, a light-house erected by Ptolemy Soter at the entrance of the harbour of Alexandria. It was 450 feet high, and could be seen at a distance of 100 miles, and upon it was inscribed, "King Ptolemy, to the gods, the saviours, for the benefit of the sailors."
7. The Colossus at Rhodes, a brazen image of Apollo, 105 Grecian feet in height, and located at the entrance of one of the harbours of the city of Rhodes.

HEATHEN.

The word "heathen" means literally *heath-dwellers*, and was given in olden days to the poor country folk, who were too often left in the darkness of pagan worship, while the more civilized inhabitants of the town were gladdened by the light of the gospel.

The word is now used to denote all who are living, as did the ancient heath-dwellers, without the knowledge of Christ.

THE GREATEST LOSS.

A boy has two eyes; if he lose one he can use the other. He has two hands; if he lose one he can use the other. He has two feet; if he lose one he can use the other. He has but one soul; if that is lost, what then?

Acknowledgments.

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| Madoc, St Peter's..... | 5.00 |
| Russell..... | 5.40 |
| Metcalf..... | 3.00 |
| Truro, St Andrew's..... | 8.00 |
| Fullarton..... | 9.00 |
| Avonbank..... | 8.00 |
| Kentville and Wolfville..... | 6.00 |
| Pictou, Prince Street..... | 10.00 |
| Valleyfield, P E I..... | 6.50 |
| Kitley, St Andrew's..... | 3.00 |
| Rockburn and Gore..... | 4.00 |
| | \$170.19 |

HOME MISSION.

| | |
|---|----------|
| Received to 5th June, 1881..... | \$483.67 |
| Sarawak..... | 3.45 |
| Alice..... | 6.00 |
| Minedosa..... | 2.00 |
| McTavish..... | 2.00 |
| Mountain Stream..... | 2.00 |
| Midland Medonte Wyebridge..... | 15.00 |
| Harwick..... | 20.00 |
| Ancaster East..... | 9.25 |
| Exrs of late Wm Halberton, Ailsa Craig..... | 71.66 |
| Hampden..... | 0.50 |
| West Gwillimbury, 1st..... | 1.72 |
| Anonymous, one saved by Jesus..... | 5.00 |
| Bayfield, St Andrew's..... | 3.00 |
| East Hawkesbury & East Lochiel..... | 8.55 |
| Pittsburgh, St John's..... | 12.00 |
| Fullarton..... | 9.50 |
| A Friend, Strasburg..... | 2.00 |
| Hamilton, Knox Ch..... | 40.00 |
| Hamilton, Knox Ch Sab Sc..... | 15.00 |
| | \$712.69 |

FOREIGN MISSION.

| | |
|---|-----------|
| Received to 5th June, 1881..... | \$602.83 |
| Minedosa..... | 2.00 |
| McTavish..... | 1.00 |
| Midland, Medonte, Wye-bridge, &c..... | 5.00 |
| Exrs of late Wm Halberton, Ailsa Craig..... | 71.66 |
| Hamilton, Knox Ch, Dr McKay's Meeting..... | 135.00 |
| Collingwood Sab Sc..... | 5.00 |
| West Gwillimbury, first..... | 0.85 |
| Doon..... | 4.00 |
| Anonymous, one saved by Jesus..... | 5.00 |
| Hamilton, John St, sale of photographs, <i>Formosa</i> | 8.69 |
| Mrs Margaret McKay, of Windsor, for Rev Dr McKay's hospital, <i>Formosa</i> | 1000.00 |
| Friend, Strasburg..... | 2.00 |
| Paisley, Knox Ch..... | 24.00 |
| East Williams, Rev Lach. McPherson's Ch..... | 91.00 |
| Hamilton, Knox Church..... | 40.00 |
| Hamilton, Knox Ch Sab Sc..... | 15.00 |
| Silver Hill..... | 2.00 |
| Wroxeter Sab Sc..... | 14.50 |
| | \$2029.53 |

COLLEGES ORDINARY FUND.

| | |
|---------------------------------------|--------|
| Received to 5th June, 1881..... | 186.51 |
| Midland, Medonte, Wye-bridge, &c..... | 3.47 |

| | |
|--|----------|
| Egmondville..... | 25.00 |
| Bruncofield, Union Ch..... | 38.00 |
| North Carradoo..... | 9.00 |
| Mrs Lambert, N th Carradoo..... | 1.00 |
| Paisley, Knox Ch..... | 22.00 |
| Hamilton, Knox Ch..... | 16.00 |
| Hamilton, Knox Ch Sab Sc..... | 10.00 |
| Silver Hill..... | 2.00 |
| Beverley..... | 34.00 |
| | \$346.98 |

WIDOWS' FUND.

| | |
|---------------------------------------|----------|
| Received to 5th June, 1881..... | \$185.89 |
| Midland, Medonte, Wye-bridge, &c..... | 5.00 |
| Ravenswood..... | 9.95 |
| Silver Hill..... | 2.00 |
| | \$202.84 |

With Rates from Revs J Ross, Brussels; J Thomson, Ayr; G Brown, \$24.00; J D Mathews, R Torrance, R Whillans, W M Martin, \$10.50.

AGED AND INFIRM MINISTER'S FUND.

| | |
|---------------------------------------|----------|
| Received to 5th June, 1881..... | \$165.14 |
| Midland, Medonte, Wye-bridge, &c..... | 4.00 |
| Ravenswood..... | 10.00 |
| Pinkerton Sabbath School..... | 2.00 |
| | \$181.14 |

Rates Rec to 5th June, '81.....104.25

With Rates from Revs J Thomson, \$5.75; M MacGillivray, bal of 4 yrs, \$16.00; G Brown, \$3.75; W M Martin, \$4.50; R Torrance, \$3.00; R Whillans, \$3.00..... 36.00

\$140.25

KNOX COLLEGE ORDINARY FUND.

| | |
|----------------------------------|-------|
| Kingston, Chalmers Ch, spec..... | 75.00 |
|----------------------------------|-------|

MONTREAL COLLEGS.

| | |
|--------------|-------|
| Bristol..... | 11.00 |
|--------------|-------|

KNOX COLLEGE BUILDING FUND.

| | |
|--|----------|
| Received to 5th June, 1881..... | \$177.00 |
| Dundas, per Rev Wm Burns..... | 15.00 |
| Hamilton, do..... | 10.00 |
| Andrew Robertson, Oakville..... | 9.00 |
| R Crosskey, Perth, per Rev Wm Burns..... | 4.00 |
| G S Hobart, Kingston, per Rev Wm Burns..... | 15.00 |
| Mrs Gardener, Bowmanville, per Rev Wm Burns..... | 10.00 |
| Gavin, Craig, Grafton, per Prof Gregg..... | 5.00 |
| John Bruce, Markham..... | 5.00 |
| Miss Jessie Bruce, Markham..... | 5.00 |
| Rev John Laing, Dundas..... | 30.00 |
| St Catharines, per Rev Wm Burns..... | 45.00 |
| J Leslie, Beamsville, per Rev Wm Burns..... | 8.00 |
| Welland, per Rev Wm Burns..... | 13.00 |
| Thorold, per Rev Wm Burns..... | 46.66 |
| W Lawson, Port Colborne, per Rev Wm Burns..... | 4.00 |
| | \$401.66 |

CONTRIBUTIONS TO SCHEMES OF THE CHURCH TO BE APPROPRIATED.

| | |
|----------------------------------|----------|
| Received to 5th June, 1881..... | \$173.00 |
| Dundas, Knox Church..... | 61.18 |
| Toronto, St James Sq Church..... | 500.00 |
| | \$734.18 |

| | |
|----------------------------------|---------|
| WALDENSIAN PASTOR'S FUND. | |
| Received to 5th June, 1881..... | \$3.00 |
| Jas Dawes, Lachino, \$5.00; | |
| T Wallace, Woodstock, \$2..... | 7.00 |
| | \$10.00 |

ORA INDIANS.

| | |
|----------------------|------|
| M. K. Dunbarton..... | 2.50 |
|----------------------|------|

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, TO JULY 4th, 1881.

FOREIGN MISSIONS.

| | |
|--|----------|
| Acknowledged already..... | \$306.95 |
| Valleyfield, P E I, addl..... | 1.25 |
| Now Anan..... | 4.00 |
| Fivo Islands..... | 3.35 |
| J H., Salisbury..... | 1.50 |
| St David's Ch, St John..... | 110.00 |
| Great Village..... | 15.00 |
| Upper Musquodoboit..... | 1.00 |
| Bass River..... | 24.85 |
| Portaupiquo..... | 8.50 |
| Castlereagh..... | 3.83 |
| Cow Bay, Hfx..... | 5.00 |
| Friend, Hopkinton, Mass..... | 2.00 |
| W P Miss Soc, Hfx, for Miss Blackadder's salary, 1 yr..... | 101.50 |
| Member of St Andrew's Ch, Chatham, for Trinidad..... | 15.00 |
| St And, Hamilton, Bermuda..... | 15.61 |
| | \$622.43 |

RECEIPTS PER REV K J GRANT.

Acknowledged already..... \$554.70

For salary of Lal Behari.

| | |
|------------------------------------|--------|
| Pictou Town, \$525 as below..... | 100.00 |
| Friend, Pictou..... | 50.00 |
| do per Mr S Waddell..... | 75.00 |
| Jas Primrose & Sons, Pictou..... | 50.00 |
| Isaac A Grant..... | 50.00 |
| John MacKean..... | 50.00 |
| Charles Ives..... | 50.00 |
| John Logan..... | 25.00 |
| John Crezar..... | 20.00 |
| Dan. McDonald..... | 20.00 |
| Hon R P Grant..... | 20.00 |
| J & J Yorston..... | 20.00 |
| Few friends, Knox Ch..... | 20.00 |
| D Matheson..... | 5.00 |
| J D Merriman..... | 5.00 |
| Miss M. Carmichael..... | 5.00 |
| R Doull..... | 5.00 |
| A Henderson & Sons..... | 5.00 |
| Union Missy Mt's Prince St Ch..... | 28.70 |

For salary of Joseph Annajee.

| | |
|----------------------------------|--------|
| Halifax City \$500 as below..... | 100.00 |
| John F McLean, Halifax..... | 100.00 |
| Alex. McLeod..... | 100.00 |
| Miss C M Stairs..... | 30.00 |
| John Gibson..... | 25.00 |
| W F Missy Soc..... | 25.00 |
| Mrs Wm Stairs..... | 20.00 |
| Mrs Chas Murdoch..... | 15.00 |
| Rev C B Pibblado..... | 12.00 |
| Isaac S Murray..... | 10.00 |
| R B Secton..... | 10.00 |
| Wm Robertson..... | 10.00 |
| Mrs S A White..... | 10.00 |
| Farquhar, Forrest & Co..... | 10.00 |
| Rev P G MacGregor..... | 10.00 |
| George Mitchell..... | 10.00 |
| Rev R Laing..... | 10.00 |
| Rev Dr Burns..... | 10.00 |
| Wm Silver..... | 10.00 |
| Rev Prof Currie..... | 5.00 |
| do Allan Simpson..... | 5.00 |
| do Prof Forrest..... | 10.00 |
| Robert Murray..... | 4.00 |
| Friend..... | 5.00 |
| James Thompson, Pleasant St..... | 4.00 |

| | |
|------------------------------|-----------|
| Mrs Jordan, Halifax | 5.00 |
| Rev A L Wyllie do | 5.00 |
| Rev Dr Pollok do | 5.00 |
| Rev Dr Ross do | 5.00 |
| John MacNab' do | 5.00 |
| Dr Avery do | 5.00 |
| Mrs H Storns do | 5.00 |
| Unknown Friend do | 5.00 |
| Union Miss Mt'g, Chalmers Ch | 13.00 |
| | \$1921.40 |

New Glasgow, N S, \$50.00 acknowledged in last Record should be for Mr Morton's buildings.

DAYSPRING AND MISSION SCHOOLS.

| | |
|-------------------|--------|
| Hermion Ch Sab Se | \$3.76 |
| Nine Mile River | 5.60 |
| | \$9.36 |

HOME MISSIONS.

| | |
|------------------------------|----------|
| Acknowledged already | \$187.13 |
| Valleyfield Cong, P E I, add | 1.00 |
| New Annan | 4.00 |
| Five Islands | 10.50 |
| St David's Ch, St John | 100.00 |
| Great Village | 5.00 |
| Upper Musquodoboit | 1.00 |
| Bass River | 13.24 |
| Portauquique | 5.79 |
| Castlereagh | 3.83 |
| Cow Bay, Hfx | 5.00 |
| Friend, Hopkinton, Mass | 1.00 |
| | \$337.49 |

SUPPLEMENTING FUND.

| | |
|-------------------------|----------|
| Acknowledged already | \$38.00 |
| New Annan | 8.00 |
| Five Islands | 3.60 |
| Green Hill | 10.05 |
| St David's Ch, St John | 100.00 |
| Great Village | 15.00 |
| Upper Musquodoboit | 1.00 |
| John S Maclean, Halifax | 100.00 |
| Bass River | 5.00 |
| Portauquique | 2.91 |
| Cow Bay, Hfx | 4.15 |
| Musquodoboit Harbour | 7.70 |
| Clam Harbour | 1.95 |
| Jeddore | 1.35 |
| | \$223.71 |

COLLEGE FUND.

| | |
|--|------------|
| Acknowledged already | \$114.26 |
| Carleton, Yarmouth | 2.00 |
| Five Islands | 4.60 |
| St David's Ch, St John | 130.00 |
| Great Village | 6.00 |
| Richmond, (Hfx) | 6.97 |
| Dividend, Canadian Bank of Commerce | 160.00 |
| Bass River | 5.25 |
| Portauquique | 2.71 |
| Dividend—In memoriam of Roy McG. McCurdy, New Glasgow, for Library | 4.00 |
| Dividend—Union Bank of Newfoundland £150 Stg | 720.00 |
| | \$1,155.79 |

AGED AND INFIRM MINISTERS' FUND.

| | |
|---------------------------------|----------|
| Acknowledged already | \$262.30 |
| Prince St. Ch., Pictou for 1880 | 10.00 |
| Five Islands | 3.19 |
| Green Hill, Pictou | 3.15 |
| St David's Ch., St John | 70.00 |
| Rev. John MacKinnon-Rate | 5.00 |
| Rev. A. B. Dickie—Rate for 1881 | 3.50 |
| | \$457.05 |

SYNOD FUND.

| | |
|-----------------------|---------|
| Valleyfield, P. E. I. | \$ 5.50 |
|-----------------------|---------|

JEWISH MISSION.

| | |
|------------------------|----------|
| A Friend, Pictou Co. | \$ 5.00 |
| Mrs. J. A. S., Wallace | 11.60 |
| | \$ 16.60 |

JUVENILE INDIAN MISSION.

| | |
|---|----------|
| Miss Machar, Kingston, Treas. | |
| Indore Mission Society, Quebec, for half year | \$ 30.00 |
| Kippen S. School, for half year | 18.00 |

WIDOWS' AND ORPHANS FUND.

| | |
|---|----------|
| Late in connection with the Church of Scotland. | |
| James Croit, Montreal, Treas. | |
| Trenton, late Rev. J. L. Stuart | \$ 17.00 |
| Lachine, Rev Donald Ross | 43.50 |
| W. Puslinch, Rev. E. Macauley | 5.00 |
| Rev. Dr. Bain, Perth, on account | 3.53 |
| Rev. James Sieveright | 8.00 |
| Normandy, Rev. D. P. Niven | 12.09 |
| Rev. Dr. Snodgrass, of Canobie | 12.00 |

FRENCH EVANGELIZATION.

Received by Rev. R. H. WARDEN, Secretary Treasurer of the Board of French Evangelization, 260 St. James street, Montreal, to 9th July, 1881.

ORDINARY FUND.

| | |
|--|--------|
| Mrs R Kelley, Hamilton | \$4.00 |
| John Calder | 2.00 |
| Rev T C Perry, Laprairie | 4.00 |
| Laprairie Sab Sch | 2.67 |
| Rev W Hodnett, Birttle, N W T | 3.00 |
| Sault Ste Marie | 5.75 |
| Winnipeg, Knox Ch | 30.00 |
| High Bluff and Prospect | 4.50 |
| Northern Advocate, Simcoe County | 10.00 |
| Mono Mills, Mono E and Caledon, St Andrews | 25.00 |
| Thank-offering, Lambton Co York Mills and Fisherville | 5.00 |
| Fullarton | 15.00 |
| Fullarton | 11.60 |
| Aronbank | 8.40 |
| Thames' Road Sab Sch | 8.00 |
| Guelph, St Andrews | 40.00 |
| Scarboro', Knox Ch | 40.00 |
| A R. Vittoria, Ont | 2.00 |
| J M Wells, Pinkerton, Ont. | 2.00 |
| Maggie Maud McKenzie, Pictou, N S | 1.50 |
| Geo Daft, Cookstown, Ont. | 5.00 |
| G Thompson, Moncton, N B | 5.00 |
| Part Collection, Brock street Ch, Kingston, Rev C Chiniquy's meeting | 9.65 |
| Jas Black, St Louis de Ganzaguo | 4.00 |
| Collingwood Sab Sch | 4.00 |
| W Gwillimburg, St Johns | 5.00 |
| Ivy | 2.00 |
| Shakespeare, St Andrews | 11.00 |
| Whitby, St Andrews' S Sch | 5.00 |
| Oro, Guthrie Ch | 7.00 |
| Wyoming S Sch | 2.50 |
| Whitechurch | 20.00 |
| Pordyce | 5.00 |
| Toronto, old St Andrews | 50.00 |
| Chatsworth | 12.00 |
| A Friend, Hullott | 50.00 |
| Montreal, Crescent St Ch | 200.00 |
| Mandaumin S Sch | 2.00 |

| | |
|--|-------|
| Part Collection, Knox Ch, Ottawa, Rev C Chiniquy's meeting | 15.18 |
| Sheriff Carney, Sault Ste Marie | 10.00 |
| Second Ch, (Douglas) Garrafraxa | 6.00 |
| Hamilton, Knox Ch | 32.00 |
| Chatham, N B, St John's Ch | 20.00 |
| Alice | 5.65 |
| Cooke's Ch, Toronto, Musical Circle | 19.10 |
| Esquimes, Union Ch | 38.65 |
| Norval | 11.01 |
| A Friend, Strasburg | 1.00 |
| Hamover | 11.00 |
| M K, Dunburton | 2.50 |
| Hamilton, Knox S Sch | 15.00 |

| | |
|--|------------|
| Per Rev Dr McGregor, Halifax:— | |
| A Supplemented Minister | 5.00 |
| Woodville and Little Sands | 4.00 |
| Mira,—Sydney | 10.00 |
| Cove Head | 10.00 |
| Summerside, P. E. I. | 30.00 |
| Souris, Bay Fortune and Grand River | 5.00 |
| New Glasgow, N S, United Church | 137.74 |
| Blackville and Derby | 7.00 |
| Bequest P Ross, Hopewell, 2nd Instalment | 25.00 |
| Dartmouth, St James Ch | 19.00 |
| J H Salisbury | 1.50 |
| St John, N B, St David Ch | 45.00 |
| Great Village | 5.00 |
| A Friend, Hopkinton, Mass. | 1.00 |
| | \$1,115.90 |

POINTE-AUX-TREMBLES SCHOOLS.
Rev. R. H. Warden, Montreal, Treas.

(a) ORDINARY FUND.

| | |
|--------------------------------------|----------|
| J Cockshutt, Brantford | \$400.00 |
| Farrington S Sch | 25.00 |
| Peterboro', St Andrews S Sch | 12.50 |
| Angus McDonald, Petite Nation | 5.00 |
| Collingwood S Sch | 12.50 |
| Mrs Watters, Quebec | 4.00 |
| Montreal, Stanley Street Bible Class | 50.00 |
| Bryson S Sch | 4.67 |
| S S. No. 5, Bristol | 2.15 |
| Weld Rose Temple, Bristol | 8.15 |
| Lancaster, Knox S Sch | 6.00 |
| | \$529.97 |

(b) BUILDING FUND.

| | |
|---------------------|----------|
| Per Rev C A Tanner | \$433.86 |
| G Wilkinson, Aurora | 1.00 |
| | \$434.86 |

WALDENSTON PASTOR'S FUND.

| | |
|-------------------------------|---------|
| Per Mr. G. A. Grier, Montreal | |
| Jas McLarin, Buckingham | \$20.00 |
| Mr. Parker do | 2.00 |
| Jas Wood, Rockland | 10.00 |
| G & J Esplin, Montreal | 10.00 |
| G A Grier do | 10.00 |
| Mr McLaurin, Templeton | 5.00 |
| | \$57.00 |

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.

C. F. Ireland, Treasurer.

BUILDING FUND,

| | |
|---------------------------|-------------|
| Already acknowledged | \$23,424.85 |
| Kingston. | |
| W Stewart, 2 and 3 on 100 | 40.00 |

| LAND AND EQUIPMENT FUND. | | Ottawa. | | PRESBYTERIAN THEOLOGICAL HALL | |
|------------------------------|-------------|-------------------------------|-------------|----------------------------------|-------------|
| Already acknowledged..... | \$5,000.00 | H G Hopkirk, 3 on 100..... | 20.00 | BUILDING AND ENDOWMENT FUND, | |
| ENDOWMENT FUND. | | Rev F W Farries, 2 & 3 on 100 | 35.00 | FARQUHAR FORREST & CO., TREA- | |
| Already acknowledged..... | \$64,447.65 | W B Smellie, 3 and 4 on 200. | 80.00 | SURERS, 173 HOLLIS STREET, HALI- | |
| Stouffville. | | A McKellar, 2 on 100..... | 25.00 | FAX, N. S., TO JUNE 30TH, 1881. | |
| P Widiman..... | 5.00 | W T Jennings, 3 on 100..... | 25.00 | Already acknowledged..... | \$82,467.49 |
| Smith's Falls. | | Lancaster. | | West and Clyde Rivers, P E I | 17.00 |
| Rev S Mylno, balance on 300 | 180.00 | J Gunn, 3 on 10..... | 2.00 | Bequest Peter Ross, Hope- | 75.00 |
| Toronto. | | J McNaughton, 3 on 5..... | 1.00 | well, N.S., 2nd Instalment | |
| K. McLennan, 2 on 100..... | 25.00 | A R McLenna, 3 on 15..... | 3.00 | Listook Anderson, St Peter's | |
| Port Hope. | | D McNicol, 3 on 10..... | 2.00 | Bay, P E L..... | 5.00 |
| P Brown, 1 on 25..... | 12.50 | D Fraser, in full..... | 5.00 | Oliver W Anderson, do..... | 2.00 |
| S Corbett, in full..... | 4.00 | J McLean, 3 on 25..... | 5.00 | JW Fulton, Lower Stewiacke | 9.00 |
| Miss Ballagh, in full..... | 1.00 | D McLennan, 3 on 500..... | 100.00 | North Shore and Malaga- | |
| W B Ferguson, in full..... | 10.00 | Guelph. | | watch Knox Ch Cong..... | 10.40 |
| R B Williamson, in full..... | 5.00 | Rev J Seiveright, 3 on 100.. | 20.00 | Wm MacNab, Wallace, N S | 10.00 |
| Mrs Cassio, 1 on 25..... | 5.00 | Total to 1st July..... | | Rev Dr Burns, Halifax..... | 166.65 |
| | | | \$65,018.15 | Norman McLeod, Forks, Bad- | 4.00 |
| | | | | deck, C.B., in full..... | |
| | | | | | \$62,766.55 |

one. Generally speaking, it is working well ; and few who have tried it would like to abandon it. Even where it has not accomplished all that was expected of it, it has proved its superiority to the old methods.

For the past three years comparatively little has been said to our people on the subject. But doubtless the action of the Synod the other day meant this—that the consideration of it should be revived. And it seems as if there was need of reviving it. Hard times are affecting our finances injuriously, and will more and more, unless our people give systematically and on principle. Those who give because money is easy with them, and because they scarcely feel what they give, will fail when times change for the worse, unless they are governed by principle in the matter. If there was need of putting the question of religious finance on its true basis, there is need now. The times are trying. Unless men give to-day as a matter of principle, as a matter of right—unless they give to the Lord that which they are convinced is the Lord's own, they will be strongly tempted to reduce their contributions, if not to withhold them altogether. Giving that is controlled by feeling will not answer to-day. Nothing short of giving according to the rule laid down by Paul, 1 Cor. xvi. 2, will meet the requirements of the Lord's work at the present time. Several departments of the work of the church are, at this hour, burdened with debt. Why? Because the Lord's portion of our substance is not given to Him. Let all give and keep giving, according as God hath prospered them, and there will be enough for all purposes. *Allan Simpson.*

Be not afraid of a jest. If one throws salt at thee thou wilt receive no harm unless thou hast sore places.

JANET'S ADVICE TO THE MINISTER.

In a country parish, the minister and deacons of a dissenting church were assembled at their usual monthly meeting in the house of one of the "brethren." After an ample repast Janet's curiosity had been somewhat awakened to know the "serious" business that had occupied their attention. It transpired that the funds were somewhat low, upon which Janet, with a smile, and a humorous twinkle in the eye, which tempered the force of the caustic remark, said: "Some of you seem to think ye've naething to dae but to sit on Sabbath mornin' glowerin' at the plate, as if ye were countin' the bawbees, and searchin' the pockets and weighin' the hearts o' the fowl as they gang in. Wae's me, I shouldna like to be you. My temper's gie short at the best, but it would gang clean aff a'thegither like a knotless thread if I had to sit and see every week what I've seen now and again. It gar'd me grue the last time I was gaun' into the chapel to see our neebour in the next farm flingin' in his big penny wi' as grand an air as if it had been, as it should hae been, a crown piece. Richt behin' him was widow Chalmers; and as we met at the door I could see her takin' her saxpence oot from between her Bible and handkerchief and spearmin't, an' slippin' it into the plate. She had wrought hard for the saxpence, but she gied it as cheerfully as if she had been puttin' it into the hand o' the Lord, an' no into a pewter plate. I just thoct at the time that that saxpence was a pairt o' hersel, but my neebour's penny was nae mair than a round bit o' common copper. The minister is to blame for no tellin' us from the pulpit mair than he does what is the duty and the privilege o' gien to the Lord. It's the Lord's treasury, an' no his." Turning round to her pastor, she said, "My man, ye're young yet, an' ye've muckle to learn, an' though ye're my minister, let me say that ye shouldna be blate in declarin' the hale counsel o' God."