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Rev. George L. Mackay, D.D.

NO human being can ask for himself a higher honour than that his name be enrolled in the list of "the noble army of missionaries." That army never has been, and is not now very large, but in its archives are written the names of some of the greatest heroes that ever lived. As we look back through the vista of years, even in the darkest periods of the history of Christianity, we discover noble witnesses for the truth and learn from their lives how grand a thing it is to be a missionary. The more closely we scan the record, the more difficult we find it to make a selection. St. Patrick with his three hundred and sixty-

five followers in the fourth century; Columba with his school of the prophets at Iona in the sixth; Aidan, of Lindisfarne, in the seventh; Augustine and Boniface in the eighth; Anschar, the apostle of the North, in the ninth; Adelbert, the missionary among the Slavonians, in the tenth; Raymond Lull in the fourteenth; Francois Xavier in the sixteenth; Eliot, the apostle to the North American Indians, in the seventeenth; Schwartz, Ziegenbalg, Carey and Brainerd in the eighteenth; and, in the present century, such names as the saintly Henry Martyn, Judson, Morrison, Burns, Williams, Patteson, Heber, Vander-Kemp, Shaw and Hunt, Duff, Livingstone, and Robert Moffat. To the names of these illustrious men, all now in their graves, let us add the name of a Canadian missionary, still living and labouring in the good cause, and who, judged by the fruits of his labours, is worthy of honour and justly entitled to all the sympathy and encouragement which the Christian public have it in their power to bestow upon him. We allude to the Rev. George Leslie Mackay, D. D., of Formosa. A very brief reference to this missionary, his field of labour, and his work, will suffice to justify these remarks. Dr. Mackay was born in the township of Zorra, Oxford county, Ont., on the 21st of March, 1844. His parents came from Sutherlandshire. By his own account he himself was a Christian from his youth up and "does not remember the time when he did not love the Saviour." Having chosen the ministry as his calling, he studied at Knox College, Toronto, and completed his curriculum at Princeton, U. S., in 1870. He spent the following winter in Edinburgh attending lectures in the Free Church College, and coming in contact with such men as Guthrie, Candlish, and Duff. He resolved

to become a missionary to the heathen and offered his services to the Presbyterian Church in Canada, which were accepted, the choice of a field being left to himself. His attention was providentially directed to Formosa, where he arrived on the 9th of March, 1873. His personal appearance is remarkable; rather under than over average height, he is "well built," dark complexioned, with a pair of piercing black eyes, an indomitable will, and perseverance in every lineament of his face. He must have an iron constitution to have survived the countless attacks of fever to which he has been subjected during the past ten years. In the spring of 1878 he was married to a Chinese lady who has since proved herself in every way worthy of his choice, and has rendered him invaluable assistance in the great work which he has in hand.

The Island of Formosa is on the eastern coast of China, separated from the mainland by a sound of about ninety miles in width. It is 250 miles long, and has a population of about three millions. A range of mountains, rising in some places to 12,000 feet, divides the island longitudinally. The western portion is inhabited by Chinese, the eastern, by aboriginal, savage tribes of the Malay type. The English Presbyterian Church has had, since 1865, a successful mission among the Chinese who occupy the southern part of the island. Until very recently, no attempt has been made to reach the aborigines with Christian instruction. Dr. Mackay made choice of the northern districts of Formosa, and established himself at *Tamsui*, a town of some importance with a British consulate and a large staff of Chinese officials. The surrounding country is very beautiful and fertile, and the climate, except in "the rainy season," fairly healthy. The prevailing religion, in Formosa, as in China Proper, is Buddhism. Rev. W. A. Mackay of Woodstock, in an article published some years ago, gives the following graphic account of Dr. Mackay's early attempt at church building:—

"As soon as he was able to speak the language more fluently, he began to travel from village to village and from town to town, preaching the Gospel, extracting teeth, and healing the sick, passing the night, wherever night came on, sometimes on the hillside under a tree, sometimes in a dark damp hole of a room, and sometimes in an ox-stable. He travelled

bare-footed over the mountain ranges into the savage tribes who inhabit the eastern part of the island, and several times he was nearly shot by them. Many times he was nearly swept away when wading or swimming across a mountain torrent. Once he was in the very act of drowning when one of his students plunged in, and, at great risk to himself, saved him. Often was he in the midst of an angry mob that was ready to kill him. One or two instances may be related. Bang-Kah, about 12 miles from Tamsui, being one of the largest cities in the north of Formosa, was from the beginning of the work considered as a most important centre. For five years Mr. Mackay laboured to remove prejudices and pave the way for the Gospel. Knowing the state of matters in the city he judged that an early attempt to establish a church there would mean defeat. The Literati and wealthy citizens, with three strong clans combined to keep him out; and the boast became proverbial in the district that where Bang-Kah was there would be no chapel, and where a chapel was there would be no Bang-Kah, that is, both could not exist together. A time passed on the country around became so far evangelized that a chapel stood on every side of this great and idolatrous city. In the end of 1877 a site was secured for a chapel and at once the enemy rose up to quash the work—a mob was excited, and about 3,000 began to move towards the house in which Mr. Mackay and his students were. The mob assembled three times in as many days, and at last a shout was raised and immediately the building was pulled down, and with such fury, that the very stones of the foundation were dug up and literally carried away. Mr. Mackay himself was away that day travelling in neighbouring villages, healing the sick and preaching. When returning about dusk he got word about the destruction of the church, and was advised to keep away as the mob was waiting to kill him. The students in the meantime got protection in an inn just opposite where the church had been. On the way he met one of his native preachers and decided to enter Bang-Kah to see the students though death should be the result. He walked with the native preacher at his side ready to die on the spot if such should be the will of God. The two walked straight through a large mob in front of a heathen temple and proceeded towards the inn, but before reaching it they had to pass through another mob. At length he reached the students. The mob remained all night yelling outside, while he and his students spent the whole night in prayer and praise. In the morning upwards of 3,000 were assembled shouting and threatening to kill him. Fearlessly he walked out into their midst and paced the street in front of the door for three days. Amongst the mob were many persons from other towns, some of them friendly, so that during these exciting days Mr. Mackay preached and dispensed medicine in the midst

of the angry crowd. The enemies seeing they could not drive him out continued bitter, but left him to establish a church in the city. It was a great humiliation to them. He believes that from first to last God was with him saying to the proud waves thus far shalt thou come but no further."

Whatever Dr. Mackay's first impressions of Formosa were, his first experiences were far from pleasant. It was the rainy season and his dwelling-place was a stable with many a time a foot of water on the floor. So soon as he had learned enough of the language, he posted up the Ten Commandments on the door of his cabin. The *literati* took alarm and denounced him as a spy, a deceiver, a necromancer—"a foreign devil." They took every means to insult him. Tact and pluck, however, won the day, and it was not long before he could rejoice over his "first convert"—Giam-Cheng-Hoa—his right-hand-man to this day. The plan of operation which Dr. Mackay then adopted, and which has been attended with such marvelous success, closely resembled that of the Great Teacher Himself. As soon as he had secured a following, he began to itinerate among the people accompanied by his disciples, to whom he thus imparted instruction of the most practical kind in "pastoral theology." But that was not all, he gave them improvised lectures in botany, natural history, geology, geography, anatomy, church history and, finally, they were drilled in systematic theology. In four years he had built ten chapels and placed them under the charge of as many native trained helpers. He had eight more students under training, seventy-five communicants, and 500 natives attending Christian services. The next year he reported 160 communicants and 1,000 had renounced idolatry and attended Christian worship. And so the work went on with increasing momentum until December 1878, when he left the island on a brief visit to his native land. At that date there were twenty chapels, 300 communicants, and upwards of 2,000 persons under religious instruction. Few missionaries have ever had it in their power to make such a record. Yet, the trophies which Dr. Mackay has won since his return to Formosa, two years ago, are still more remarkable. His official report for 1882 says, "We have now twenty-six native preachers and twenty-six chapels,

3,000 native Christians and 350 communicants!" Had we nothing more to add, we should still have good reason to exclaim, "What hath God wrought!" But the half has not been told. What difficulties the missionary met with in all these years, what perils he encountered on land and water, how many hair-breadth escapes from storm and pestilence, and the assassin's dagger! How he established schools and hospitals, and how at length, through the munificence of the people of his native county, he lately placed the topstone on a stately college to accommodate fifty students, and furnished with all the appliances for a seat of learning which present circumstances require. Later still, the astounding intelligence was flashed along the wire, "*Two thousand aborigines have thrown their idols away and wish to follow the Lord of Hosts!*" "One village after another, peopled by the savage children of the mountain wilds, have come out as a body, and already sing our sweet hymns long in the night." "What a scene! What an outburst of song at the close of a marriage, when they rendered, 'How sweet the name of Jesus sounds,' to one of their own wild mountain airs." "Give us," he adds, "\$2,500 that we may erect ten churches. For God's sake, don't refuse and don't delay. Pray, O pray for this work, that Jehovah Jesus may be glorified and souls saved."

This enthusiastic appeal electrified the Church. Immediately there came willing responses from congregations, from Sabbath-schools, and from individual members, each offering \$250 to build a chapel. The only fear seemed to be that the chapels would all be built before some of intending contributors had time to forward their contributions. Eleven additional chapels have been built and supplied with native teachers. Not only so, with the means furnished by the Women's Missionary Society, a splendid building has been erected for the purposes of a Girl's school.

There are now *thirty-four* stations in North Formosa, twenty-five students in Oxford College and thirty in the Girl's School. Last year Dr. Mackay baptized no fewer than *six hundred and sixty-two* persons. There are now in all *eleven hundred and twenty-eight* members. A handsome and commodious new church has been erected

at Bang-Kah. At every point the good work is progressing, and there is good ground to hope that ignorance and superstition will soon disappear, and the sun of righteousness enlighten every part of this beautiful island.

### Missionary Cabinet.

ELIOT AND BRAINERD.

**J**OHAN ELIOT, "the Apostle of the Indians," as he was called, was a native of England, born in 1604. All that is known about his early life is that he was the son of eminently pious parents, and that he gave his heart to God at a very early period and became a faithful disciple of Christ. In addition to his good home training he derived much advantage from the teaching and example of Thomas Hooker, a clergyman in the neighbouring village of Baddow who had resigned his charge and opened a school there. Eliot finished his education at Cambridge University and was distinguished for his love of languages and for his proficiency in Greek and Hebrew. On leaving Cambridge he became assistant to Mr. Hooker in his school and so continued till 1631 when he left for America, to which country Mr. Hooker followed him two years afterwards. Soon after landing on the then barren shores of New England he became pastor of a small congregation at Roxbury, about a mile from Boston, which continued to be his home during a period of nearly sixty years. Here he preached with amazing power to his fellow immigrants and from this place went forth from time to time to preach the Gospel among the native Indians, many of whom had their haunts in the neighbouring forests. With a view to promote their social and spiritual welfare, Eliot spent some fifteen years in learning their difficult language. In this he not only succeeded, but he also reduced their language to writing, published a grammar and dictionary, and in course of time translated the Bible into the language of the natives. It is said that Eliot's Indian Bible was the first edition of the Scriptures published in America. And certainly he was the first who undertook systematically

to teach these children of the forest the Christian religion. His desire for their conversion became a passion and occupied his whole thoughts. Had it not been for his excellent wife, he would frequently have deprived himself and his family of the necessities of life in his efforts to elevate the red man. It was in the year 1646 that he preached his first sermon to them. The spirit of enquiry which his earnest words called forth was very encouraging. One after another of the Indians questioned him. They asked him "how he came to know Jesus Christ" and if God could understand prayers in the Indian language? It was not long before many of the Indians brought their children to be instructed. Schools were established for their benefit. Then he saw that no permanent good could be accomplished until the people were taught the industries of civilized life: he had them collected together into villages and set them to clearing and cultivating the land, building houses and making roads. Several settlements of this kind were founded. Whitefield visited some of these places many years afterwards and was struck with astonishment at the great change that had been wrought; "he could scarcely distinguish the Indians from the English." He gradually extended the scope of his missionary efforts, sometimes travelling long distances and meeting with many difficulties and hardships in prosecuting his labours of love. He had no missionary society at his back and many a time had to look to God for food and lodging. Sometimes his life was in danger from those who were opposed to his preaching but he "endured hardness as a good soldier of Jesus Christ." In course of time, others, hearing of his success, gave him such encouragement and assistance as they could. The work prospered in the hands of native teachers and preache 3, so that in 1680 he could say,—“Our praying Indians on the islands and on the mainland amount to some thousands.” His wife died before him at the age of eighty-four. On the 20th of may 1690 this missionary hero passed to his reward at the ripe age of eighty-six. His last words were,—“Pray, pray, pray! Welcome joy! Come Lord Jesus!” His mantle fell upon others who took up the good work. On the island of Martha's Vineyard, the Mayhews, father and son,

laboured with remarkable devotion during the long period of one hundred and fifty years for the conversion of the Indians, many of whom gave evidence of the work of grace in their hearts. In all that region where these devoted men laboured so long and so faithfully, there is now not so much as a vestige of the red man remaining. Scattered over the United States and Canada there are still, however, some 400,000 Indians, about one half of whom are nominal Christians. In addition to native pastors and teachers, 130 missionaries, under the auspices of the various Protestant churches, labour amongst them.

DAVID BRAINERD, a descendant of one of the Pilgrim Fathers who emigrated to America in the early part of the 16th century, was born at Haddam, in Connecticut, on the 20th of April, 1718, and commenced his brief but brilliant career about fifty years after Eliot had finished his course. It was while studying for the ministry at Yale College that he became seriously concerned about personal religion. The first view that he got of his own sinfulness well-nigh overwhelmed him. Naturally of a pensive, melancholy turn of mind, he frequently gave way to despondency in the earlier years of his ministry. Indeed his whole life was one of mingled conflict and triumph. He commenced his heroic work among the Indians near Albany, under the auspices of "The Society for the promotion of Christian knowledge," founded in Edinburgh in 1709. This was probably the first missionary society in Scotland. He reached his sphere of labour in April, 1743, and was accommodated for the night on a heap of straw in an Indian wigwam. As yet he was not ordained and he had no knowledge of the Indian language, but he spoke to the natives through an interpreter. The number of Indians at Kaunaameek, where he was first stationed, was small and decreasing, they were therefore advised to remove to Stockbridge where they were put under the care of the resident missionary, and Brainerd was soon afterwards appointed to labour at the Forks of the Delaware River, in Pennsylvania, which was the headquarters of many of the wandering tribes. He travelled hundreds of miles over the

mountains and through the forests, enduring much fatigue and many hardships and for a long time with small encouragement, until at length he came to Crossweeksung, on the borders of New Jersey, where his ministry was crowned with remarkable success. His interpreter became a convert and proved a faithful and valuable assistant to him. The theme of all his preaching was "Christ crucified." On one occasion when preaching on the parable of the Great Supper he spoke with such fervour and freedom that almost the whole congregation were overwhelmed by its influence and were crying for mercy. Some of them took their weeping friends by the hand, telling them of the love of Christ and of the comfort that is enjoyed in Him. The influence of his preaching spread far and wide and many were found asking, — "What must we do to be saved?" The converted Indians gave up their roving habits, they attended the church services; their children were taught in schools; farms and gardens were laid out, and Christian villages arose in the wilderness. But all too soon, under constant toil and exposure his health gave way. At length, finding himself rapidly sinking from consumption, he lingered seven months in the house of his friend, Jonathan Edwards of Northampton, and there died on the 9th of October, 1747, in the thirtieth year of his age, "He was distinguished" says Edwards, his biographer, "by the purest and most ardent love to God, by intense desires to promote the extension of the Kingdom of Christ in the world, and by clear and impressive views of eternity, as if he were actually out of the body and beheld with his eyes the grander realities of the other world."

A RICH merchant in St. Petersburg, at his own cost supported a number of native missionaries in India. He was asked, one day, how he could do it. He replied, "At my conversion I told the Lord His cause should have a part of all my business brought me in; and every year since I made that promise it has brought me in more than double what it did the year before, so that I can and do double my gifts in His cause." Bunyan said:

"A man there was, some called him mad;  
The more he cast away, the more he had."

## Confidence in God.

SEPTEMBER 7.

PSALMS XXVII: 1-14.

Golden Text, Ps. 27: 1.

**NOTICE**, (1) that this psalm is one of personal experience; (2) that the name of "The Lord," like a golden thread runs through it. V. 1. *My light*—sin is a state of darkness: *The Lord* is to the soul what the sun is to the world. He is light within, around, reflected from us and to be revealed to us, John 1: 4-9. *Afraid?* If God be for us who can be against us? Rom. 8: 31. V. 2 records some past deliverances which lead to renewed confidence in God. V. 3. No matter what calamities befall, they who trust in the Lord are safe. Prov. 29: 25. V. 4 *One thing*—one thing is needful, Luke 10: 42; that we should strive after by all means, Phil. 3: 13. *That I may dwell*—be one of the household of God and never more at home than when in God's house, Ps. 122: 1; 1 Jn. 3: 2. *To enquire*—as to the will of God and be instructed how to do it. V. 5. Trouble falls to the lot of all men; happy they who know where to look for help and comfort, Ps. 46: 1; Pro. 18: 10. *A rock*—a place of security, Ps. 125: 1. V. 6. David expresses confidence that he would rise superior to every trial by divine grace and would make acknowledgment of his gratitude to God by suitable thank-offerings, Ps. 51: 17. We have equal reason to do so too, 2 Cor. 2: 14. V. 7. There is here a sudden transition from meditation to prayer. *Hear and answer*—God does hear and answer prayer, Ps. 65: 2; John 15: 16. The answer may be different from what is expected and may be deferred, but it will come in the way best for us. *Mercy*—salvation is a free unmerited gift, we have need to pray for it, 2 Tim. 1: 18. V. 8. God never says to any one seek me in vain. By his Word and by his providential dealings, He calls—invites us to himself. A grateful heart joyfully responds to the call of a gracious God. V. 9. *Hide not*—let me have an abiding sense of thy presence, Luke 24: 29. *Put not away*—Remembering how Saul had been set aside: an appropriate prayer for us under a similar sense of unworthiness. V. 10. *Father and Mother*—the last to desert us, but even if they should do so God will not, Isa. 49: 15. *Take me up*—will deliver me from present trouble and finally receive me into heaven. V. 11. *Teach me*—we are very ignorant and need to be taught. *Lead me*—the sinners guide, Jn. 14: 6. *A plain path*—a straightforward, honest life. V. 12. The enemies of religion are ever on the alert to discover defects in professing Christians. V. 14. *Wait on the Lord*—"wait at his door with prayer; wait at his foot with humility; wait at his table with service; wait at his window with expectancy."—*Spurgeon*. We should ever be waiting and watching, Mark 13. 35-37.

## Waiting for the Lord.

SEPTEMBER 14.

PSALMS. XL: 1-17.

Golden Text, Ps. 40: 8.

**THIS** is called one of the Messianic Psalms, because, in part at least, it has a distinct reference to Christ. The first five verses seem to refer to David's deliverances, either from the malignity of Saul or the rebellious plots of Absalom. That verses 6 to 9 refer to Christ is placed beyond doubt by the fact that Paul, in Heb. 10: 5-8, quotes them almost verbatim as applicable to Him. The remaining portion of it is a prayer for mercy and grace for the psalmist himself and for his friends. V. 1. *waiting patiently* for the Lord, or a manifestation of his grace, is often more difficult than the engaging in active service for the Lord, but it is no less incumbent upon us. A special characteristic of our Saviour was that he never betrayed impatience. All through his trials and sufferings he evinced perfect resignation to the will of God, Matt. 26: 39. *He inclined*—a remarkable illustration that God is more willing to hear than His people are to ask, Isa. 65: 24. V. 2. As the *horrible pit* and the *miry clay* fitly express the defilement of sin, so the *rock* represents deliverance from its pollution by the mercy of God. V. 3 *A new song*—a renewed expression of joy and thankfulness for every new mercy. *Unto our God*—the author of salvation, Rev. 1: 5, 6; 5: 9, 10. *Many shall see it*—the salvation of God—and be led to accept it, Rev. 7: 9. V. 4. *Blessed is that man*. (as in Ps. 1.)—no matter what his rank or station in life—who trusts in God and in Him only, Ps. 118: 8, 9. V. 5. *Wonderful works*—of providence and grace that that could only be done by God. Vs. 6-9. The language here clearly refers to the doing away of ceremonial sacrifices by the coming of Christ to work out our redemption, Heb. ch. 10. V. 9. *I have preached righteousness*—Christ was the great Evangelist. His special mission was to preach the Gospel to sinners. His whole life was a sermon, Isa. 61: 1. *Refrained my lips*—No fear of consequences ever deterred the Great Teacher from declaring the truth. John 7: 46. *Righteousness*—was his constant theme—the purest morality and the highest holiness—to all classes without respect of persons. Vs. 11-17. Reflecting on his own sinfulness, the Psalmist in these verses prays earnestly for mercy along with a humble confession of his sins and unworthiness. Such at least seem to be the plain meaning of the words which are certainly applicable to the circumstances in which David was and they are applicable to all others in seasons of trouble and distress who are directed where to look for help and comfort, with the assurance that even in the darkest hour of need God will not forsake those who put their trust in Him. Isa 43: 2.

## A Song of Praise.

SEPTEMBER 21.

PSALMS CIII. 1-22.

Golden Text, Psalms 103: 2

**B**LESS the Lord—to bless an individual is to invoke the favour of God upon him: to “bless the Lord” is to praise him by acknowledging his favours with thanksgiving, Ps. 146: 1. *O my soul*—praise is no mere lip-service; it comes from the heart, every faculty of the soul being engaged in the service. V. 2. Strange, yet true, man is ever apt to forget his Maker, the source of all his blessings, not one of which should be forgotten. Vs. 3-5 the benefits we receive from God are such as these.—(1) *Forgiveness of sins*—no one else can do this for us, Exo. 34: 7. (2) *Healing*—we are sin-sick and in need of healing, Matt. 9: 12. *All thy diseases*—including and chiefly, those of the soul, Ps. 41: 4. (3) *Redemption*—implying ransom procured at a cost. We can never praise God enough for our blessed Redeemer, Jn. 3: 16. (4) *Satisfaction*—worldly delights may fill the soul for a time, but they can never satisfy its immortal cravings. God only can do that. (5) *Youth renewed*—David’s early years were his best and a lively sense of God’s goodness reminds him of the good old times. A like happy experience is promised to all who wait on the Lord, Isa. 40: 31. V. 6. All the ways of the Lord are right, Rev. 15: 3; all wrong shall be righted, if not in this life, certainly in the next, Luke 16: 25. V. 7. Moses saw the methods of God’s dealings in the three periods of his life,—in his retirement, in the palace, and as leader of Israel. V. 8. Mercy and grace are the favours most needed by the guilty—mercy to pardon and grace to help in time of need, Heb. 4: 16. V. 9. When sinners forsake the evil of their ways and seek the Lord, He will be found of them and will no longer chide them, Isa. 55: 6, 7. V. 10. What cause have we to bless God that He has not dealt with us according to our iniquities, Ps. 130: 3. Vs. 11, 12. Boundless in extent towards His chosen is the mercy of the Lord, Heb. 8: 10-12; their sins shall be removed as though they had never been, Isa. 1: 18. V. 13. To those who truly reverence his name, God is a father, 2 Cor. 6: 18. V. 14. *He knoweth*—for he made us, Ps. 95: 6, 7. Vs. 15-17. How little it takes to lay the healthiest low and how soon are dead men forgotten! *But*, how great the contrast between the fading flower and the everlasting God! How precious the promise to such as keep His commandments! Vs. 20-21. Let angels praise Him; let all creatures praise him; this shall not excuse me, but rather inspire me with loftier devotion: BLESS THE LORD O MY SOUL.

## Solomon’s Succeeding David.

OCTOBER 5.

1 KINGS 1: 22—35.

Golden Text, 1 Chron. 28: 9.

**D**ONIJAH was David’s fourth son, 2 Sam. 3: 4. His elder brothers being dead, and his father growing old, he laid claim to the crown, as Absalom had done before him, on the ground that he was the legal successor, forgetting that God had not yet surrendered his right of appointment. He was good-looking and fond of horses, and spoiled by his father, v. 6, but he had not a single qualification fitting him to be a king. Strange that his father should have allowed him to act as he did without rebuke. Having secured the influence of Joab and Abiathar the priest, he made a grand feast, v. 9, and while receiving the adulation of his friends is startled by the news that Solomon had been anointed and duly proclaimed king. Informed of these proceedings, Nathan had meanwhile apprized Bathsheba, Solomon’s mother, of what was going on and sent her to remonstrate with David. V. 22. While speaking to him, Nathan himself is announced and Bathsheba leaves the matter in his hands. V. 24. Now that the subject had been broached, Nathan speaks to David authoritatively, putting the matter in such a way as to arouse the old king to the gravity of the occasion. Vs. 25—27. There is not a moment to lose, “*for he is gone down this day,*” “surely you must have given him some encouragement and see what has come of it, they have actually proclaimed him king at Enrogel—almost within the city limits.” v. 9. Nathan had before this announced to David God’s will respecting the future of the kingdom, 2 Sam. 7: 4—16; and God himself had made known to him who was to be his successor, 1 Chron. 22: 9. Vs. 28—30. The old king takes in the situation at a glance and acts promptly. Solomon shall be his successor. At this time Solomon was only eighteen years old, but he had probably been trained by Nathan with a view to this office, and certainly had been endowed with special qualifications for it by God, ch. 3: 12. V. 31. Affords us a glimpse of etiquette in a Hebrew court. *Live for ever*—the form of compliment addressed to royalty, Neh. 2: 3; Dan. 2: 4. V. 32. The three greatest men in the kingdom were the high-priest, the Lord’s prophet, and the commander of the household troops. V. 33. *The servants*—the king’s body guard, v. 38. Mules were then used by all the princes, 2 Sam. 13: 29. None but the king could use the state-mule on pain of death. V. 34. Divine appointment had instituted the ceremony of *anointing* kings for their “sacred” office, as emblematic of the requisite gifts and graces; see the case of Saul, 1 Sam. 9: 16, and of David, 1 Sam. 16: 12. Applied to our Lord, spiritually, in Acts 4: 27; and, through him, to believers in, 1 John 2: 27. V. 35. Solomon ascended the throne six months before his father’s death and reigned forty years.



## A Page for the Young.

### AT SET OF SUN.

If we sit down at set of sun  
And count the things that we have done,  
And counting find  
One self-denying act, one word  
That eased the heart of him who heard,  
One glance most kind,  
That fell like sunshine where it went,  
Then we may count this day well spent.

But if through all the live-long day  
We've eased no heart by yea or nay:  
If through it all  
We've done no thing that we can trace  
That brought the sunshine to a face;  
No act, most small,  
That helped some soul, and nothing cost,  
Then count that day as worse than lost.—

To live is to do  
What must be done;  
To work and be true,  
For work is soon done.  
'Tis living for others,  
To lighten their load;  
'Tis helping your brothers,  
And trusting in God.

## SEVENTY YEARS AGO, AND MISSIONS.

### A SUNDAY SCHOLAR'S SPEECH.

WHEN we talk of giving money to the missionaries, some boys and girls say, "What good will that do?" It will do a great deal of good. We can hardly tell how much good the missionaries have done in India.

Seventy years ago in India women were burned to death with the bodies of their husbands. Great crowds of people would look on and see the flames and smoke rising from the funeral pile, and they would say it was all right. Seventy years ago women would sometimes throw their little children into the river Ganges to drown. They thought it would please their false gods. Seventy years ago the horrid old idol, Juggernaut, would ride out, and men would throw themselves before it, and be crushed by the wheels of his heavy car. Then men used to swing high in the air by iron hooks that pushed through the skin and flesh on their backs.

Seventy years! That is not so very long ago; my grandfather lived then, and he is still living. The missionary who goes to India now does not see these dreadful things; truly the Gospel of Christ has wrought a wonderful change.

## THE MISSIONARY LADY'S STORY.

THIS lady had been teaching in India, where, several years ago, there was a very dreadful famine. Very many people could get nothing to eat, and actually died of starvation. Many children lost father and mother, and then were gathered into homes called orphanages by the missionaries. In one of these, there were at one time some six hundred children; and, while the missionaries fed and clothed them, they also taught them of Jesus, of whom many of them had never heard before.

Two of these little children became very sick; and, as it was plain that one of them could live but a short time, the kind teacher said to her, "You will soon be with Jesus."

"The other child, who lay in a bed near her, said, "Teacher, will she go to Jesus before I do?"

"I think she will," was the reply.

Then the child reached out in her little hand three pennies which had been given her, and, calling the other child by name, she said, "Carry these to Jesus, and tell him I send them because I love him."

So this dear little child, though born a heathen, did the best she knew to express her love to Jesus.

## A GOLDEN TEXT WELL APPLIED.

A little three-year-old girl who had lately begun learning the "Golden Texts," took a great fancy to some trimming her aunt was making, and begged her to give her a piece for her doll's dress.

"O no! Lena, I can't cut it," said her aunt.

"Just a little piece, please, auntie," pleaded the child.

But again the aunt refused, and more emphatically than before. The little one regarded her for a moment with serious eyes, then climbing up behind her, put both arms about her neck, and whispered in her ear:

"Aunt, the Lord lubbed a cheerful gibber."

"Here, child, take your trimming, every inch of it," said her aunt, crowding it into her hands with an affectionate kiss and a hug.

## Our Own Church.

**REQUESTS.**—Among a large number of bequests made by the late Rev. John Macnaughton, of Belfast, Ireland, we find one of £100 for mission work in Manitoba and another of £100 for French Canadian Evangelization.

**COLLEGE FUND.**—The annual collection for the Union College Fund takes place on Sabbath 21st September. It is hoped that a liberal response will be given by every congregation and mission station. This was not the case last year. The amount required, \$19,000, can be got if ministers and sessions give the people the opportunity.

**BROTHERHOOD.**—Our Church is feeling more and more the strong ties of real brotherhood. From the Atlantic to the Pacific she is one. She follows her members with her prayers and her ordinances as she never did before, out upon the lonely prairie, and into the gloomy forests, and along the Railway tracks as they pierce new territories. Surely this is encouraging. No one can tell what Presbyterianism has suffered through past neglect. Those who migrated were forgotten unless they chose to cry aloud and make themselves heard. Thus thousands have been lost to us—tens of thousands—in Quebec and New Brunswick and Western Nova Scotia, and in some sections of Ontario too. Other religious bodies have to some extent made up for our lack of service, but our neglect may well cause us serious thought. When our fathers or grandfathers were wasting their energies in mutual conflicts in Scotland, the Presbyterians in large sections of British North America were as sheep without a shepherd. God forbid that this sad fault should be repeated by us with relation to the new provinces in the West, or any other section of our territory. Let us prove our brotherhood by care, especially for the weak and scattered members of the family.

**LIBERALITY.**—It is encouraging to note the very marked increase in liberality upon the part of many of the congregations of the Church during the past few years, especially in connection with the support of missionary and benevolent objects. This grace of liberality often manifests itself in a most pleasing manner,—members of our Church spontane-

ously handing to their pastor or forwarding to the Treasurer of some of the schemes an unsolicited contribution. The other day a generous donor handed the Rev. R. H. Warden, of Montreal, one hundred dollars to be appropriated as he thought best in the furtherance of the Lord's work. Very recently Mr. Adam Leslie, a member of the Thurlow branch of Rev. D. Kelso's charge, in the Presbytery of Kingston, handed his minister \$50 appropriated for French Evangelization, and only a year ago Mr. Leslie in a similar way gave \$50 for Home Missions. Reader, go and do thou likewise, according to the measure of your ability! A little before his death last spring, the late Mr. John McClive of Stamford township, near Niagara, remarked to his son that he would like him to give, were he able to do so, \$100 for French Evangelization and \$100 for Foreign Missions. In the list of acknowledgements in this 'Record' these sums appear as from the late Mr. John McClive—a beautiful tribute of filial affection, as well as a generous contribution to the cause of Christ. All congregations, however, cannot be commended for liberal giving. A cursory glance at the acknowledgements in any number of the "Record" reveals the fact that many congregations have but a very feeble sense of the duty and privilege of supporting the Mission Schemes of the Church. It is not encouraging to see congregations with a membership of one hundred and upwards giving, \$6, \$8, \$10; or \$12 for Home or Foreign or French Missions, when several of the individual members could each give far more, and that without denying themselves a luxury or comfort. Many professedly Christian people have scarcely yet begun to learn how to give for the Lord's cause. The pages of the "Record" devoted to the list of acknowledgements, are most interesting and instructive reading.

**DEBT EXTINCTION.**—Even very wealthy churches are often crippled and hampered by debt. It is a Christian duty to keep out of debt as long as we can, and when we are reluctantly constrained to incur debt, to wipe it out as soon as possible. It is notorious that the "debt on the church" has the effect of checking the liberality of many congregations. A subscription is asked for a Church Building Fund, and the reply is, "We must be just before we are generous,"

or, "We must first pay off the debt on our own church," or, "I am sorry, but the second instalment is due next week." A contribution for the College is asked, and the same convenient formula does duty again. So with any other scheme of the Church. A congregational debt is sometimes a convenient excuse; at any rate it is an obstacle in the pathway of benevolence; college debts and mission debts are also troublesome and embarrassing. But perhaps the worst of all are the "arrears" due to the pastor. This is a mean and intolerable debt which no high-spirited congregation could bear for a single day. Happily, this discreditable form of debt is becoming comparatively rare. Where it does exist it tends to paralyze all the energies of minister and people, and all its effects are evil, and only evil continually. Now no congregation can go wrong in carrying out the apostolic injunction to 'owe no man anything, but to love one another.' By all means pay off those miserable arrears. Deal at least as honorably with your pastor as you do with your grocer or draper. It is wonderful what power for good two or three public-spirited men can exert in any congregation—how they can set an example of liberality and provoke the zeal of many,—how they can kindle anew a waning enthusiasm, and keep up the standard of an honorable public spirit. Do what you can to extinguish debt on the congregation, on the colleges, and on any of the schemes of the Church.

**FOREIGN MISSION — EASTERN SECTION.**—The Board met at New Glasgow on the 22nd of July, and welcomed very cordially the missionaries returned on furlough. Mr. Grant explained the necessity for a Church building at Oropouche, Trinidad, \$600 being required, and the Board agreed that collections taken at any meetings held by Mr. Grant be applied to this object. A committee was appointed to consider the question of uniting the whole work—East and West—under one committee. The United Presbyterian Church, Scotland, which supports Mr. Hendrie, agrees to pay £75 sterling for the buildings in his district erected by our Church. Mr. John Gibson was unanimously appointed missionary to the Coolies in Demerara. He is to be ordained and designated by the Presbytery of Toronto, and is expected to sail with Mr. Grant about October 1st.

He will remain sometime in Trinidad studying the language and modes of work. A lady teacher is required at Arouca. A large and deeply interesting meeting was held lately in St. Matthew's Church, Halifax, which was addressed by Messrs. Grant, Robertson and Campbell. These brethren are now visiting our congregations in various directions as opportunity offers or as the Board may direct. These visits will undoubtedly be productive of permanent good in creating a deeper missionary sentiment throughout our Church. The Seventh Annual Report of the Truro Women's Foreign Missionary Society shows that the Society meets monthly. A prosperous Mission Band exists in connection with it. Membership 100. Receipts \$213. It has an auxiliary at Economy.

#### ORDINATIONS AND INDUCTIONS.

**THREE RIVERS: Quebec:**—Mr. D. Currie, B.A., was ordained and inducted on the 21st August.

**FOREST: Sarnia:**—Mr. Robt. Scrimgeour, formerly of Glenmorris, was inducted on the 15th July.

**PANDORA ST. VICTORIA, B. C.:**—Mr. D. Fraser, M.A. of St. Aves., Mount Forest, was inducted on the 5th August.

**L'ANGE-GARDIEN: Ottawa:**—Mr. P. S. Verrier was ordained on the 10th July.

**KNOX CHURCH, REGINA: Manitoba:**—Mr. A. Urquhart was ordained and inducted on the 14th May.

**GLENELG, EAST RIVER AND CALEDONIA: Pictou:**—Mr. John Ferry was ordained and inducted on the 18th July.

**CALLS:** Mr. F. W. Archibald of Truro, N. S., has declined the call to St. Andrew's Church, Kingston; Mr. Durston to Antigonish, Pictou, and Mr. A. S. Stewart to Cardigan and Grand River, P. E. Island. Mr. A. B. Macleod of West Cape, P. E. Island, has been called to Strath Lorne, Victoria and Richmond; Mr. A. Beamer, of Wardsville, to St. Paul's Church, Walkerton, Bruce; Mr. John Rose to Whycocomah, Victoria and Richmond; and Mr. James Bennett to Cote des Neiges, Montreal. Dr. Isaac Murray, of Vale Colliery has accepted a call to North Sydney, Sydney.

**LICENSURES:** Mr. A. McConechy was licensed by the Presbytery of Quebec, on 22nd of July, and Mr. Walter Laidlaw by the Presbytery of Hamilton, on 15th of July.

**DEMISSIONS:** Messrs. J. McMillan and D. Fraser, M.A., both of Mount Forest, Saugem., on 22nd of July; and the congregations of Knox and St. Andrews Churches, united on same date. Mr. T. Atkinson, of Enniskillen and Cartwright, Whitby, on 15th July, and Mr. W. Anderson, of Mulmur and Rosemont, Barrie, on 17th July.

## Meetings of Presbyteries.

**PICTOU: July 18th.**—The Presbytery met at Glenelg for the ordination and induction of Mr. John Ferry. The congregation embraces Glenelg, East River, and Caledonia, and has the largest communion roll of any in the Maritime Synod. Dr. Murray intimated his acceptance of call from North Sydney. Presbytery acquiesced in his decision and appointed his connection with Vale to close on the 3rd of August. Mr. McCurdy was appointed to declare the pastorate vacant, on the second Sabbath of August.—E. A. McCURDY, *Clk.*

**LUXENBURG & SHELBURNE: July 15th.**—Mr. Crawford was appointed moderator for the ensuing year. The Presbytery urges congregations to make semi-annual contributions to the Augmentation Fund previous to the 1st October and the 1st April,—payments having to be made out of the Fund at those dates. The liberality of Riversdale in raising \$75 for the quarter ending May 1st was approved. This congregation promise \$118 cash, besides lumber and labour to finish their Church during the ensuing winter. Application for \$150 from the Hunter Fund was cordially endorsed by Presbytery. Mr. Crawford was reappointed missionary at Riversdale.—D. STILES FRASER, *Clk.*

**MIRAMICHI: July 15th.**—The Presbytery met at Bathurst. Rev. James Murray was elected moderator for the year. Committees were appointed to examine Session Records. Messrs. Herdman and Russell were appointed to superintend the exercises of the student catechists. The Church property at Metapedia is deeded to the congregation in due form. Reports were received from the committees which visited the following congregations in the interest of the Augmentation Scheme,—New Richmond, Dalhousie, Campbellton, Douglstown and Redbank. The first two named have raised their contributions to \$750, thus relieving the new Scheme from any responsibility. Much sympathy was expressed with Douglstown owing to the late fires there, and it was recommended for a grant from the Augmentation Fund. It was expected that all the congregations would have been visited before the middle of August.—JOHN McCARTER, *Clk.*

**BRUCE: 8th July.**—Rev. J. Mordy was elected moderator. A resolution expressing sympathy with Mr. Blain in his illness was passed. Mr. Gourlay asked and received leave of absence for three months. Mr. Ferguson of Chesley was appointed *interim* clerk in his absence. A call from St. Paul's Walkerton to Mr. A. Beamer of Wandersville was sustained and forwarded. Standing committees for the ensuing twelve months were appointed. A resolution endorsing the principle of the Scott act and recommending its adoption was passed unanimously. A committee was appointed to carry out this resolution by making arrangements for holding meetings in

support of the act in the different congregations within the bounds.—J. FERGUSON, *Clk. pro tem.*

**HAMILTON: July 15th.**—The union of Strabane and Kilbride and of Nelson and the congregation on Dundas street was considered but postponed till further enquiry be made. Mr. Richard Pyke was received as a missionary catechist. A minute was adopted expressing the regret of brethren for the late Rev. Dr. Kemp. A memorial asking for the establishment of a congregation in the village of Onondaga was received and a committee appointed to make enquiry and report. Mr. Walter Laidlaw gave his trials and was licensed.—J. LAING, *Clk.*

**QUEBEC: 22 July.**—An interesting report of the French mission work done in the Presbytery was given. Mr. Sym was appointed to visit M<sup>étis</sup> for the purpose of administering the sacraments there. A call from Three Rivers in favour of Mr. D. Currie, B. A., was sustained and the 21st August appointed as the date of ordination and induction. A call from St. Andrew's Church, Quebec, in favour of the Rev. A. Love, of N. B., was also sustained. Mr. J. R. MacLeod, delegate to the last assembly, reported regarding the discharge of his duty there. Mr. A. McConechy, after satisfactory examination, was licensed to preach the Gospel.—F. M. DEWEY, *Clk.*

**BARRIE 29th July.**—Sustained a call from Midland to Mr. David James which he accepted. Three years ago Mr. James took charge as ordained missionary of Penetanguishene, Wyebridge and Midland. The stations prospered under his care, and when Mr. James' health required him to withdraw from a field of labour involving so much travelling and exposure, the congregation at Midland desired his settlement there as pastor and offered stipend of \$700, about one hundred more than the three congregations unitedly paid at the first. This call is honourable to the congregation and missionary alike. Mr. James Sieveright, formerly of Prince Albert, was appointed, with leave of Home Mission Sub-Committee, ordained missionary at Huntsville. Mr. A. K. Caswell, formerly of the Presbyterian Church of U. S. in Dakota, was received as a minister of this Church by leave of Assembly, transferred from Presbytery of Toronto. Mr. Caswell was appointed by the Home Mission Committee ordained missionary at Byng Inlet. Mr. W. J. Bell was received as a student for the ministry of the Church, and certified to Senate of Montreal Presbyterian College.—ROBERT MOODIE, *Clk.*

## MANITOBA ITEMS.

The new Synod of Manitoba and the North-West met on the 16th of July, Rev. Dr. Bryce, moderator. The moderator's sermon was a historical account of North West Presbyterianism as well as a reference to the duty of the hour. The Synod ordered it to be printed. There are 54 ordained ministers in the Synod: 17 in Presbytery of Winnipeg; 7 in Bock Lake Presbytery;

30 in Brandon Presbytery. Of these a large number were present, as well as a good representation of elders. Rev. D. B. Whimster, of Winnipeg, was chosen Synod Clerk, and Clerk of Winnipeg Presbytery; Rev. W. K. Ross of Carman, Clerk of Rock Lake Presbytery; Rev. J. M. Douglas of Brandon, Clerk of Brandon Presbytery. The great question to be settled was the mode of administering the Home Mission Funds. Presbyteries will prepare estimates to be submitted to a Synodical Committee, which Committee will recommend to the Assembly's Committee. The Synod's Committee will open an account with each Presbytery. The Committee for this year has Rev. James Robertson, Superintendent of Missions, as Convener, and Rev. D. B. Whimster, as Secretary-Treasurer. The Synod will meet next May in Brandon. Rev. M. McKenzie, of Montreal College, and Jas. Todd, of Manitoba College, have been settled—the former at Carberry, the latter at Burnside. A missionary, M. McKenzie, has gone to Fort McLeod; Rev. J. A. Cameron has gone to Battleford; Rev. W. McWilliam, L. L. B., has accepted the call to Prince Albert; Rev. A. B. Barr, M.A.B.D., has been called to Edmonton; Rev. A. Urquhart to Regina; Rev. J. C. Tibb, M. A., B. D., to Rat Portage. The Dakota Canadians are drawing on the Manitoba ministers. Within the last three months three of Manitoba Presbytery—Rev. J. Scott, W. Mullins, and D. McGregor have gone to labor in Dakota. Not less than 20 Canadian ministers are said to be in Dakota ministering to purely Canadian congregations. Knox Church, Winnipeg, is to be opened on 10th August by Rev. H. M. Parsons of Toronto. A new church was opened at Green Ridge by the Superintendent of Missions. A new Church was built under the superintendence of, and opened by, Mr. David Anderson, B.A., a student of Manitoba College at Medicine Hat. New Mission Premises are in course of erection at the Crooked Lakes Reserve, near Broadview, for the new Indian Mission under Rev. H. McKay. Burnside congregation, over which Rev. James Todd was recently settled, are erecting a commodious Manse. Two new churches are being built in the new settlements on Moose Mountain. The North-western work now includes such widely divergent points as Port Arthur and Calgary—points about 1400 miles apart. The Presbytery of Winnipeg intends getting a laborer for C. P. R. workmen in the neighbourhood of Port Arthur. Manitoba College Calendar for 1884-5 is out; the Arts classes open on September 16th; the classes in Theology on November 5th.

The Clan-William congregation erected a neat log church this summer. It was opened by the Superintendent of Missions on the 27th of July. The Church and Manse Board made a grant of \$125, which will clear the building of debt. Much credit is due to Mr. John MacAuley, the missionary, for the work done. A congregation was recently organized at Carsedale, about 25 miles north-west of Regina, with a communion

roll of fourteen. The Rev. Mr. Urquhart has done much mission work at that point and along Long Lake this summer. Mr. Urquhart was called and inducted into the pastoral charge of Regina on the 12th of August—the Superintendent of missions preaching and presiding, Mr. P. S. Livingston addressing the minister and Mr. S. J. Taylor the congregation. The people of Regina are building a brick church. Services have been conducted in the McNeill Hall; but this is too small, and it is not suitable for the wants of the growing congregation. The Shanks congregation are building a frame church with a seating capacity of 150. The people of Minnedosa are building a manse. Manitou, Fort Macleod, and Fort Qu'Appelle are moving in the direction of Church building. Encouraging reports have been received from Mr. Gillanders who is labouring among Lady Cathcart's Colonists. Forty-four Protestant home steaders with a population of 207 souls are reported. From several districts letters have been received asking for religious services. Five or six fields that should have been occupied this season are without supply. If we are not to lose ground, this must be remedied. About the middle of September students will be returning to College. Who is to take their places? Recruits are urgently required for about twenty congregations, several of which are ready to call a minister. Who will volunteer to cultivate this growing field?

## The Presbyterian Council.

THE great Family Council of the Presbyterian Churches opened in St. Enoch's Church, Belfast, on the 24th June, and closed on the 4th of July. It was the grandest meeting yet. All are agreed that the Council was thoroughly successful, and that there is now no doubt as to its permanence, and its genuine usefulness. The delegates gathered from all the continents and many a distant isle. It would have been a sore grief to many a true heart had the Presbyterian Churches failed to make proof of their unity in Christ Jesus. They have happily given practical proof already that their alliance and brotherly affection is not mere fine talk. They have contributed \$65,000 to aid the Waldensian Churches

"Even them who kept thy truth so pure of old  
When all our fathers worshipped stocks and  
[stones.]"

And now they are engaged in raising \$25,000 to help the feeble and long persecuted church of Bohemia.

Many papers of great interest were read

and were followed by thoughtful discussions. Valuable statistics were collected and submitted. Fears were entertained that the Cumberland Presbyterians could not be admitted without offence, but these fears proved groundless. Another question which evoked a long discussion was the use of liturgies, but the discussion was as friendly as it was frank.

#### FOREIGN MISSIONS.

The following resolution on Foreign Missions was adopted :

"That, inasmuch as union and co-operation in foreign missionary work are in manifold respects of exceedingly great value, the Council rejoice to learn that the churches connected with this alliance have generally expressed an earnest desire for as large a measure of such union and co-operation as it may be found possible to maintain. Further, the Council, having respect to the fact that various topics of great practical importance in the prosecution of foreign missionary work still require earnest attention, appoint two committees for the purpose of considering and reporting on such questions. In particular, inasmuch as there are two questions that appear to be of especial importance in connection with union and co-operation in missionary efforts—viz., the constitution of mission presbyteries and the relation of the mission churches to the home churches—the committee are instructed to approach the Supreme Courts of the various churches connected with this alliance with the expression of the Christian and brotherly regards of the Council, soliciting at the same time an early expression of their views and suggestions on these important topics. Finally the Council rejoice greatly because of the accounts brought to them from afar by their beloved missionaries, and, acknowledging with heartfelt gratitude the goodness of God in so graciously blessing the efforts made for the furtherance of the Gospel in all the world, the Council would remind their brethren in the fellowship of the Lord that an adequate response to His call will never be given until every Christian who has received the Gospel owns that for this Gospel he is a debtor to the Christ-less world, and, in a spirit of self-sacrificing love, prays, works, and gives for the universal extension of the kingdom of God; and they therefore express the earnest hope that, with a new consecration of heart, ministers, office-bearers, and members of churches will endeavour to the utmost of their ability to fulfil the commandment of Him to whom all power is given in heaven and in earth."

Dr. Murray Mitchell said that great progress had already been made in union in the foreign mission field.

The Free Church of Scotland referred to what it had already been doing in foreign missionary

work, and referred to the alliance between the United Christian College of Madras, the United Presbyterian and other presbyteries of Caffraria, and expressed a hope that the union would soon be consummated. It also referred to the Livingstonia mission, in which the Free Church and the United Presbyterian Church co-operated, Dr. Lawes, being the missionary of the United Presbyterian church. It also referred to what had been done in Syria, where there was a mission connected with the Free church, which laboured in the closest harmony with the American Presbyterian missionaries in Syria and the Christians connected with the Scotch mission, which form the United Syrian church. The Presbyterian church in Ireland was equally warm with the rest in regard to the matter. There were three plans that had been in operation. One way was that missionaries from Europe were formed into presbyteries, and thus went on in connection with the whole church. The opposite view to that was that supported by the Southern Presbyterian church of America. It was that the foreign missionary had nothing to do with the native presbytery. The third way was that existing in Japan, where there was no dependence on the home church. Whatever view was taken there were three great ideas of the church that were known to their missionary friends. They must trust to self-government, self-support, and self-extension in the native churches.

There are fourteen Presbyterian Churches engaged in Mission work in India. It is hoped that all these will join in aiding to form one great native Church. Attention was called to the fact that already in the New Hebrides there are eight distinct Churches engaged in sending men and money. Yet in the field no distinction is known. It is all one Synod—one mission.

#### THE ELDERSHIP.

Mr. James Croil presented an elaborate report on the Eldership, thus fulfilling a duty assigned to him in accordance with a resolution of the Council at Philadelphia. After pointing out the three theories of the Eldership which are advocated, the report proceeds:

"As to the functions of the eldership, the practice generally followed in the Presbyterian Churches of the present time is in accordance with the theory that, while the functions of teaching and ruling both nominally belong to Presbyters, yet the Scriptures countenance a distribution of these duties among them, making it the special duty of some to rule and of others to teach. The returns are twenty in number. The information which they contain is conveniently arranged as follows:—(1) Qualification for the office; (2) duties and functions of the

eldership; (3) modes of election; (4) examination and subscription; (5) ordination; (6) term of service. The qualifications are substantially the same in all the churches. The general consensus of opinion on the duties and functions of the eldership is to sit in the session and assist the minister in the administration of discipline and the ordinary affairs of the church, have a careful oversight of the people in relation to doctrine and practice, promote the formation of fellowship meetings, superintend them and take part in the exercises, visit periodically families and members in the district assigned to them, attend punctually upon meetings of Presbyteries and Synods according to appointment, and assist at the dispensation of the Lord's Supper. In all cases, the session judges of the fitness of the persons nominated, and the communicants have the right of objecting in nearly all cases. Elders are solemnly admonished in respect of the duties of their office prior to ordination, and it is customary to require answers to a series of questions similar to those put to candidates for the ministry. At the first, elders were elected in nearly all the Reformed Churches annually, but in most Presbyterian Churches at the present time the tenure of office is *ad vitam aut cuspam*. It is computed that the number of elders in the Presbyterian Church is not less than 100,000. The Committee believe that the time has come for raising the eldership to a higher plane than it now occupies by a suitable course of training that would enable them to fill the office more efficiently. The only practical suggestion which the committee venture to make is that provision might be made by Presbyteries, with special reference to the instruction of the eldership, for an occasional course of lectures on the distinctive principles of Presbyterianism, the practice and proceedings of ecclesiastical courts, and the government and discipline of the Church."

On this subject Dr. Chancellor said—

The elder was not a mere "lay councillor" or assessor to the pastor. He was joint pastor and overseer of the flock. The great object of teaching was the perfection of saints, and the ruling elders were engaged in the same work in the more private and ordinary ways of a gracious administration. Spiritual superintendence, analogous to that of a shepherd over the portion of the flock entrusted to his care, might comprehend in a single phrase the duties of the ruling elder. That superintendence was separated into four departments of vigilant oversight, helpful ministrations, faithful correction, and effective leadership. Elders must be permitted to control such associations as sprung up in the church, and faithful correction or the right administration of ecclesiastical discipline was a most essential part of the duty. To an elder constituted as a tribunal were committed the keys of heaven. The training, examination, and admission of properly qualified persons was the most interesting duty that the ruling elder was

required to perform in building up the body of Christ. The best testimony to the influence of the elder was to have it said of those under his immediate care—"The people had a mind to work." The call of the elder must be enforced by the Church courts. If the Church was to move in compact phalanx, then the powerful, pervading influence of the eldership must be brought into requisition, even as it had been from Egypt until now. Passing from house to house, they must spread the message, diffuse information, kindle enthusiasm, regulate zeal, enlist all classes in the work, and marshal the ranks for united action. Having fully emerged from the dreary wilderness of long centuries of imprisonment and preparatory discipline, and having passed into the centre of the promised land, let the officers of the host catch the assurance of God's faithful word, and transmit it as an inspiration and a pledge to others.

#### LAY HELP AND WOMAN'S WORK.

Dr. Munro Gibson read a paper in which he urged the responsibility resting on all the members of the Church to "preach the Gospel to every creature."

The command is binding on a church even before it is self-sustaining.

In the higher sphere as well as in the lower, in their Church relations as in their private life, they should think more of giving than of getting, more of work than of food, more of edification in its active than in its passive sense. Had not Presbyterianism in the past suffered from a plethora of doctrine in proportion to practice, of sermons in proportion to service, much unprofitable speculation on matters too high for them, and distracting controversies consequent thereon, might have been spared; if there had been more work, more of the real hard work of winning souls for Christ. In order to approach the ideal of the Church, the word "work" must be written in much larger letters in their assemblies, synods, presbyteries, congregations, hearts, and lives. If the officers of the Church were set more free from the actual doing of the work, to keep an eye over the whole field, so as to be well acquainted with its different departments, and to be ready to find the right place for all right men and women, might there not be a much better disposition of the forces, as well as much larger forces of which to make disposition? Then it would not be necessary, as it would not be possible, to turn the whole force into the Sunday-school, offering to almost everybody the same work, a very poor way of striving after the ideal of the Christian household which our Lord Himself has left—"authority given to the servants, and to every man his work." There is too much disposition to restrict Church work to that which is done in meetings and classes, to the neglect of that individual dealing which is likely to be the most effective of all. If it were understood and acknowledged that work should be found for everyone, questions like these would

come up in all their congregations — Ought not the ministering of the Word to be as varied as it manifestly was in apostolic times? Should not much more use be made of the musical talent in our congregations, not only inside in leading the service of praise, but outside in commending the Gospel? And in the outside employment of our musical talent would not “teaching and admonishing in psalms and hymns and spiritual songs” be a much more noble and dignified service than that of giving concerts to raise money? In view of the importance of winning men to the Church as a means of winning them to Christ, is it really the best thing to leave to official door-keepers and pew-openers the duty and privilege of acting as hosts in the Lord’s house? Ought there not to be an evangelistic department in college for training students for the ministry? Ought not the office of deacon to be guarded from the secular spirit, not only by insisting on high spiritual qualities, but also by associating with it some share of the ministry of the Word? And ought not the office of deaconess to be revived? Seeing there is evidently some little difficulty in settling definitely these simple questions, the further question is suggested, “What other line can be drawn than that which the providence of God without, and the Spirit of God within, seem to indicate in each particular case?”

Dr. Charteris was of opinion that without delay the Churches should ordain suitable women to the office and work of deaconesses. Dr John Hall pointed to the work which women are doing at home and in the foreign field, — doing, without any special form of ordination. A Committee was appointed to consider and report to the next meeting of Council the best means of using lay help in the service of the Church.

#### PRESBYTERIAN STATISTICS.

The following statistics were submitted as approximately correct :

In connection with the Reformed Churches on the European Continent there are 275 Presbyteries, 40 Synods, 4,774 pastoral charges, 3,472 separate congregations, 225 mission stations, 5,242 ministers on the roll, 4,795 ministers in service, 22,734 elders, 6,120 deacons, 462 licentiates, 2,352,421 communicants, 3,097,190 adherents, 2,322 Sabbath-schools, 380 Bible classes, 4,863 Sabbath-school teachers, and an attendance of 105,159 at Sabbath-schools. In the United Kingdom of Great Britain and Ireland there are 279 Presbyteries, 44 Synods, 4,797 pastoral charges, 4,961 separate congregations, 263 mission stations, 4,751 ministers on the roll, 2,504 ministers in service, 32,430 elders, 22,473 deacons, 734 licentiates, 2,999,038 communicants, 4,110,380 adherents, 7,789 Sabbath-schools, 55,122 Bible classes, 75,898 Sabbath-school teachers, and the attendance at Sabbath-schools is

441,383. In the United States there are 556 Presbyteries, 92 Synods, 12,812 pastoral charges, 2,820 separate congregations, 206 mission stations, 10,110 ministers on the roll, 2,053 ministers in service, 44,545 elders, 19,098 deacons, 894 licentiates, 1,231,377 communicants, 672,500 adherents, 9,725 Sabbath-schools, 50 Bible classes, 119,197 Sabbath-school teachers, and an attendance of 1,007,378 at Sabbath-schools. In the British Colonies there are 97 Presbyteries, 10 Synods, 1,438 pastoral charges, 2,131 separate congregations, 867 mission stations, 1,148 ministers on the roll, 1,237 ministers in service, 1,421 elders, 10,919 deacons, 83 licentiates, 167,624 communicants, 698,725 adherents, 1,821 Sabbath-schools, 271 Bible classes, 12,776 Sabbath-school teachers, and an attendance of 91,257 at Sabbath-schools. It is stated that the incompleteness of detailed statistical returns renders this summary a very inadequate representation of the strength of the Reformed Churches, but the gross totals are as follows:—1,207 Presbyteries, 186 Synods, 23,821 pastoral charges, 13,384 separate congregations, 1,561 mission stations, 21,251 ministers on the roll, 10,589 ministers in service, 101,130 elders, 58,610 deacons, 2,173 licentiates, 6,750,460 communicants, 8,578,795 adherents, 21,657 Sabbath-schools, 55,823 Bible classes, 212,734 Sabbath-school teachers, and an attendance of 1,645,177 at Sabbath-schools. These returns do not include the Presbyterian organizations, more or less perfect, and mainly supported by the Alliance Churches, in Africa, Asia, Oceania, the New Hebrides, West India Islands, and the Indian and other remote settlements in North and South America.

#### ORGANIZATION.

The organization of the Council was completed, an Executive Commission of fifty having been appointed which is empowered to act till the next meeting of Council.

#### CONCLUSION.

The next meeting will be held in London in 1888, the bicentenary of the Revolution. Dr. Cairns in his concluding address spoke of this third meeting as in some respects the greatest of the three. It, “disappointed our fears, exceeded our hopes, and sent us on our way rejoicing.” The fullest confidence was expressed in the future strength and usefulness of the Alliance.

**FRENCH SERMONS.**—Messrs. Duclos & Cruchet, Montreal, have just published, in very attractive form, a volume of sermons in French by Rev. A. B. Cruchet, Pastor of the Cauning St. French Presbyterian Church, Montreal. This is the first volume of sermons ever printed in French in Canada. They exhibit marked literary ability, are thoroughly evangelical in spirit and reflect great credit on their scholarly author.



## Ecclesiastical News.

THE Presbyterian Church of England is making arrangements for a church at Cambridge within hail of the great University. Says the *Presbyterian*.—Three of the wranglers were men who had attached themselves in the most living way to our Presbyterian cause in Cambridge. Mr. Alexander Anderson was 6th wrangler. His college is Sidney Sussex. He comes from Coleraine, and is a Covenanter. He has been for two years a member of the local committee in charge of the services, and was for a long time one of the Sabbath-school teachers. Mr. Elphinstone M. Moors was 28th wrangler. He has all along been one of the best supporters of the cause, and one of the Sabbath-school teachers. He is from Melbourne. His college is St. John's. Mr. R. Stevenson, of Peterhouse, was 34th wrangler. He is another staunch supporter and helper. He is a Church of Scotland man, and hails from Dunfermline. There were more than these, some high in the list, who gave the Presbyterian cause a share of their support. The honorary secretary to the local committee is Mr. R. H. Semple, B.A., of St. John's College.

The Welsh Presbyterians are rightly attracting greater attention year by year. At the end of the last century their ministers became distinguished for their zeal and fervour in preaching the gospel. The preachers were strong, and threw themselves entirely into the preaching of the gospel everywhere in North and South Wales, and preached in chapels, houses, barns, commons, and wherever they could find a congregation. Many were from home for a month or two preaching three times every day here and there. So chapels were built, churches were formed, and Sunday-schools established in every town, village, and neighbourhood in Wales. During the last forty years itinerant preaching has been growing less. One must be very popular now, or else his preaching every day for a month in a county is not acceptable. When a preacher happens to be on his journey it is not easy for him to have a congregation in most places in the morning and in the afternoon. There are many in Wales that could have large congregations everywhere and at any time of the day. The revivalist, R. Owen, Penmaenmawr, has been preaching almost every day, three times, to overcrowded congregations for a year or two. But on the whole the preaching is confined to chapels on Sundays. Every district has its singing association and Sunday-school meetings. There is not so much fire in the preaching, but there is much more labour among the people. There is a great danger of going from one extreme to the other as time changes. In the old time they considered it necessary to have a chapel house and a stable everywhere with the chapel. During the last forty years a very few stables were built, and not many chapel houses; but we neglected to build rooms adjoining the chapels to keep Sunday-schools, singing meet-

ings, Bible classes, &c., &c. In the chapel we have everything, as sermons, lectures, literary meetings, singing meetings, &c. We are very slow in this, but there are a few exceptions. In the report of this body in North and South Wales at the end of 1883, there are 1,199 churches, 1,371 chapels and preaching stations, 365 school-rooms, 611 ministers, 362 preachers, 4,448 deacons, 124,565 members, 4,636 candidates, 50,767 children in the churches. Received from the children to full membership, 3,622, and others, 10,222. Excommunicated, 2,009; died, 2,486. Sunday-schools, 1,467; officers and teachers, 23,355; Sunday-scholars, 184,862; hearers, 276,050; collections to the ministry, £71,254 18s 5d; the missions, £7,822 10s 6d; the English causes, £972 16s 10d; weak places, £2,033 19s 7d; the poor, £2,429 1s 8d; to the chapel debts, £38,634 11s 11d; and other causes, £24,983 6s 11d; chapel debts at present are £326,015 11s 2d. Two new English chapels were built during the year. The number of communicants in the English churches is 8,653, an increase during the year of 467. Hearers, 28,865; increase, 968. All the collections in English churches are £23,924 13s 1d. There has been an encouraging increase in members, and collections in the Welsh and English churches, especially in the English churches. The General Assembly and the Quarterly Association called the attention of the monthly meetings to the necessity of starting English causes in some places, and to have sermons in English now and then, and to have English classes in other places in the Sunday-school for those that understand English better than Welsh.

The Presbytery of London, received very kindly Principal King, of Manitoba College, listened to his appeal, and passed a friendly resolution. A Quaker gentleman gives to the Foreign Mission of the Presbyterian Church of England, £250 a year for five years. The Churches in Scotland and Ireland are asked to help to raise £19,000 to secure churches at Oxford and Cambridge. It is proposed to ask Professor Robertson Smith to preach in Cambridge. The Independent congregation at Tooting, with Dr. Anderson, their minister, unanimously asked to be received into the Presbyterian Church, and now the Congregationalists claim the church property.

At a meeting of Caithness Free Presbytery at Wick, a letter was received from the Rev. Donald Munro, resigning his position as a Free Church minister in consequence of the Assembly's refusal to cancel the decision permitting instrumental music in public worship. The Presbytery refused to accept the resignation, and appointed a committee to confer with Mr. Munro.

Rev. Thomas Duncan formerly of Halifax, Nova Scotia, was inducted by the Presbytery of Paisley into the Bridge of Weir Church, on the 16th July.

The Hastie case is before the Presbytery of Edinburgh. Mr. Hastie asks the Presbytery to

give him some way of defending himself against Drs. Scott, Phin, and Story. Happily the Hastie-Pigot case no longer interferes with the Calcutta Mission. Rev. John Mackinnon, for many years clerk of Pictou Presbytery, Nova Scotia, has been inducted into the Free Church congregation of Rigg, Scotland.

The Rev. J. N. Hill, formerly pastor of the Presbyterian Church in Dwight, Ill., recently admitted to the status of a minister of the Church of Scotland by the St. Andrew's Presbytery, has been appointed minister of the new church in connection with the Church of Scotland at Prinlows, Leslie, which was to be opened for worship on the first Sabbath of July.

IRELAND.—The meeting of the Presbyterian Council was a great success. Belfast honored itself in the way in which it entertained the delegates. A much greater interest than ever before will now be taken in Ireland by all the branches of the Church in all parts of the world. That country was once the centre of missionary enterprise. Columba was the founder of the Church of Scotland, so Dr. Story said, the evening the Council was opened, and he was repeating a well known fact in history. Missionaries from Ireland went in the fifth and sixth centuries not only to Scotland and England but also to the continent of Europe. At the close of the 17th century, Francis Mackenzie of County Donegal crossed the Atlantic to Barbadoes and thence to Maryland and became the founder of the Presbyterian Church of the United States. It is just 200 years since he organized the first congregation, and some 20 years later, having in the meantime gone back for more ministers, he aided in organizing the first Presbytery. With such a missionary record which began some 1300 years ago, is it to be wondered at that the Presbyterian Church in Ireland is a missionary Church? It was most fitting that the task of rousing up the Council to a pitch of missionary enthusiasm was allotted to an Irishman. And Dr. W. F. Stevenson was equal to the occasion. He electrified the vast audience with his burning words on behalf of the mission of the Christian Church. Dr. Stevenson combines the keenest literary culture with the fervid enthusiasm of the man of action.

The meeting held on the 4th of July, the day after the Council closed its proceedings was one that will be long remembered, the Scotch-Irish day, as it is called. Chancellor M'Cracken and Dr. Martin discoursed at length of what Irishmen have done in the States. With not more than an eighth of the population of that Republic they have furnished a fourth of the presidents that were elected to the highest office, that which may be called the position of an uncrowned king. Nor are the speeches of President McCosh and Principal Cairns to be passed by. They are Scotchmen pure and simple and their part in the proceedings was hearty and appropriate. Dr. McCosh indeed claims to be in part at least an Irishman. His professional life consists of three equal periods of 16 years, one of which was

spent in Scotland the land of his birth, one in Ireland when he was professor of Logic and metaphysics in Queen's College, Belfast, and one in America as President of Princeton College.

The Rev. John Wilson of First Killymore, County Antrim, has just passed away after a ministry of a little over 33 years. Until his last illness a few weeks before his death he appeared to be in the full maturity of his powers, physical and mental, his natural force not having abated. He was a native of near Garvagh, Co. Derry. He was an excellent minister. During all these years he has gone in and out among his people in the faithful discharge of his duties, commanding the confidence of all in a singular manner. The writer knows that these words are true, for years he saw with his own eyes and heard with his own ears what Mr. Wilson was and did. He rests from his labours and his works follow him. H.

### French Evangelization.

THE following extracts are taken from a letter dated 14th July, to the Secretary of the Board, from Rev. Dr. Moore, Convener of the Ottawa Presbytery's French Committee:—

#### OTTAWA PRESBYTERY.

Your letter with Mr. N. Rondeau's report came to hand in due course and were waiting for me when I got home from the country. I had seen Mr. Rondeau and had received from him a pretty full account of his labors, so that I had a good idea of what he is doing. He seems a very industrious man and to all appearance he is a good Colporteur.

On Thursday the Presbytery met in the Presbyterian church at L'Ange Gardien to license and ordain Mr. P. S. Vernier. The members of the Presbytery for the most part came by the evening train in time for the service. I went down by the morning train and spent the day at Mr. Vernier's. There were representatives from all parts of his field present to witness the ordination and to offer their congratulations.

I had the pleasure of meeting with several of our missionaries—the Rev. J. A. Vernon, Mr. Thomas, Mr. Clement and Miss Gobeille, the teacher at Ripon—and of hearing from themselves an account of their labors and the state of things in their several fields. Everywhere the prospect seems hopeful, though the rate of progress is apparently slow. And yet, as Mr. G.—, of Perkins, said, "Yes, it seems slow, but Mr. Moore, only think what we have to contend against, the dense ignorance, the prejudice instilled into the mind from childhood by the teaching of father and mother and of the priest, and yet in spite of all, see what a change in the last forty years. I remember when there was hardly a French Protestant to be found any-

where—he was a curiosity. Now you can find one or more in nearly every parish; the “*Suisse*” are everywhere. I tell you it is not slow. This is the Lord’s work. It only seems slow when we do not look round.” These are the words of a true-hearted Christian man who came out from Romanism nearly forty years ago and who has since led a consistent and devoted life.

The most interesting report was that given by Miss Gobeille. She began her school in May with nine pupils, but soon had fifteen in regular attendance, several of whom are Roman Catholics. She had to begin in every case with the A B C, but says the progress of the children so far has been very gratifying. They receive every encouragement at home, so that their attention and industry are stimulated to the utmost. Several of the older people are learning to read that they may be able to read the word of God for themselves. One good man told me how he was getting on and was greatly pleased with the prospect of being able to read and write. In addition to the day school Miss Gobeille conducts a Sabbath-school for one hour every Sabbath. Though the time fixed is one hour, the time occupied is really much greater. The people are so eager to learn that they come long before the hour for school and linger long after the hour is past. They ask questions and wish her to read and sing. Some Sabbath mornings enquirers come so early that she has hardly time to get her breakfast; and with little intermission the interest is kept up the greater part of the day. On week days also the women gather in after school hours and sing and ask questions sometimes until dark. On Friday afternoon she has an hour set apart for teaching the little girls to sew and to cut and make their own clothes. They have only one or two pairs of scissors, and while one or two are working, the rest stand round and look on. The material used for the experimental work is paper. Already two of the little girls are wearing dresses of their own making. I asked, why don’t you have more scissors? Her reply throws some light on the circumstances of the people in her neighborhood:—“They have no money to pay for them, to be sure it is only a little, but if you have not the little what can you do?” The women greatly admire her room and school-house and already her example in the way of cleanliness has had a good influence in the settlement. She visits as much as possible and without imprudently thrusting the subject on the attention of any, improves every opportunity for religious conversation. At first she was coldly received by the Roman Catholic neighbors and there were signs of opposition, but this has to a large extent disappeared. Miss Gobeille is enthusiastic in her work and her eyes brighten the moment she begins to talk about it. She thinks the work wonderfully interesting. I am confident that she is really doing a good work and am persuaded that such schools are a very effective means of advancing the cause of truth and righteousness.

I procured a number of French catechisms which I have distributed among the schools with a view to having them used as daily text books. Several of our church members were very pleased to get them, partly for their own use and partly to give one occasionally to their Roman Catholic neighbours to show them what Presbyterians believe. Romanists have a notion that Protestants have no religious belief and these little books will, they think, do much to remove that particular item of prejudice.

Dr. Moore adds, “There ought to be no difference of opinion as to the substantial character of the work. In spite of all discouragements good work is being done. The discouragements we have had to face were the inevitable accompaniments of the initial stages of the undertaking. As progress is made these will in large measure gradually disappear.”

The Rev. M. F. Boudreau thus writes concerning the work in the field occupied by him:—

#### ABERCROMBIE, QUE.

I began holding services here a little over a year ago. Now we have five French Protestant families at Abercrombie, and two more at St. Jerome; while there are two Scotch families in Shawbridge, three miles distant, who frequently attend our services, being perfectly familiar with French. We have an average attendance of 22 this summer, and the attendance constantly increases.

For various reasons, the Roman Catholic families of Abercrombie are more accessible than those of many other localities. A few years ago the location of their new church led to serious troubles, and alienated many families. The majority of the people wished to locate the church on a farm which has since passed into the hands of one of our Protestant families, but the Bishop decided otherwise, hence the dissatisfaction. *It is on that very spot that we intend putting up our little church.* Again, one of the leading families of the place publicly renounced the Church of Rome, and the public interviews he had with the priest shook the faith of some of those who were present. A considerable number have since purchased copies of the Bible or New Testament and these are silently but powerfully undermining the Romish system. I have seen one or more of these people at all our meetings and it was evident from their conversation that they came not to be amused but to be instructed.

These few French Protestant families have just prepared a petition asking the Presbytery of Montreal for permission and aid to erect a mission chapel. At a meeting held on the 20th of July the matter was fully discussed, and such was the enthusiasm that five families subscribed \$157 on the spot. When it is remembered that with one exception these people are poor, their generosity and enthusiasm will be seen to be most commendable. We hope that the other families that have not yet been seen will increase the amount to \$200. I was told by persons who

know the circumstances of these people, that if I could collect \$75 I would do well. Our expectations therefore have been more than realized. The Lord be praised for it. There are five persons who intend joining our Church as soon as we have the communion there. Abercrombie is twelve miles from New Glasgow, and the roads in some places are extremely bad; still I have found time to visit these people every three weeks, and I hope I may be allowed to go every fortnight when the church is up.

#### NEW GLASGOW, QUE.

The attendance at the French service in the New Glasgow section of the field averages at present twenty. Mrs. Boudreau teaches a French class in the Sabbath-school which numbers seven scholars. We have had a good deal of sickness which interfered with our work, though there are only two or three of our French members who are unable to attend the services. One young lady united with the Church last Sabbath on profession of her faith. There is no change to report. I visit a few Roman Catholic families, but, as a rule, I meet with more bigotry and fanaticism here than in Abercrombie. I have noticed, however, that Roman Catholics attend our funeral services more largely than ever. This, I think, indicates a growing desire to know the word of God. Our members here are very active, and while we do not see many Catholics at our meetings, there is a good deal of quiet work going on in the streets, fields &c., &c. One book—"Do you know what a Protestant is?"—has been lent to seven or eight families, and at the lowest calculation thirty or thirty-five persons have either read it or heard it read. While we have to contend, here as elsewhere, with many difficulties, there are many indications that the time is coming when we shall reap if we faint not. The Catholic population is evidently less bigoted, less prejudiced against missionaries and less trammelled than at any time before.

Mr. Wm. Drysdale, of Montreal, a member of the General Assembly, thus writes:—

"As there appears still to be a disposition on the part of some to criticise the great work of French Evangelization as carried on by the various Protestant Churches, and to do this because of the comparatively small number that can be gathered together as the direct results of the efforts put forth by the colporteurs and missionaries, I desire to point out the fact that it is utterly impossible to estimate numerically the result of this great work. During a trip to the Far West last month, it was my delight to hear of very many French-Canadians, who had been converted under the teaching and preaching of Father Chiniquy and other missionaries of our Church. These converts, after coming out from the Church of Rome, were obliged to leave their country and had gone to the Western States—many rising to important positions and exercising a great influence for good.

In conversation with Mr. Theodore Martin of Garfield, Chaffee Co., Colorado, a young man who has in a few years risen to the position of chief magistrate of that mining town, he told me that French-Canadian Protestants were constantly reaching that distant point and invariably did well, and that the teaching which they had received in the schools of Pointe-aux-Trembles was an immense benefit to them. There is no doubt on my mind that if our Church had the means of planting such educational institutes in every district of the Province, the result would be incalculable.

In returning from the General Assembly I noticed a brakeman of the Grand Trunk Railway entering into conversation with *Pere* Chiniquy, who was on the train. He asked the venerable ex-priest if he remembered him, Mr. Chiniquy said that he did not, on which the brakeman took from his pocket a French Testament which Mr. Chiniquy had given him in Montreal years before and which he said was read by him daily, giving him great comfort and peace in believing. Such isolated instances are but specimens of the results accomplished by means of the work quietly yet persistently carried on."

#### COUNTY OF BEAUCE, QUE.

In the County of Beauce, in the Quebec Presbytery, an interesting movement is going on through the instrumentality of a French colporteur. The Rev. J. D. Ferguson, minister of the Presbyterian Church, Kennebec Road, in a recent letter refers to it as follows:—

"There are a number of what might be called French converts a few miles from here. They have Bibles which they read and even study, and though they have not yet left the Roman Catholic Church, they make no secret that they will sooner or later do so. They no longer go to mass, though they do now and then go to mass, but will go to a Protestant meeting as quickly as to the Roman Catholic church. An interesting event occurred there recently. Bishop Racine, of Sherbrooke, was visiting there, instead of Archbishop Taschereau, absent in Rome. Having heard of these converts he was declaiming loudly against them. Some Catholics, thinking to frighten them, sent for the most outspoken to come and ventilate his views in presence of the Bishop's secretary. This man came with his Bible under his arm, quite unconcerned, much to the chagrin of those who expected to witness his complete discomfiture. Instead of that, the reverse was the case—the secretary was glad to send him away, as he could not answer his questions, nor could he puzzle him. The affair spread far and wide and has been the talk of the whole neighbourhood. We are now building a small church near where these people live. It will be ready in a fortnight and some of them have promised to attend."

The extracts above given from correspondence received in the past ten days from four entirely distinct sources, are illustrative of the progress being made in connection with the work of French-Canadian Evangelization. There can be no doubt whatever that an awakening is taking place in the Province of Quebec, owing largely under God, to the efforts put forth to give the people the Word of Life. What is needed is a large increase to the staff of colporteurs, teachers and other missionaries employed—men of tact and zeal and thorough consecration to their work. To enable the Board to increase the staff and to take advantage of new openings which are presenting themselves from time to time, largely increased contributions are necessary; and for these they are dependent on the influence and co-operation of the ministers of the church and the friends of the work generally. The average salary of a colporteur is \$450 per annum and of a Mission Teacher \$300 per annum. The maintenance of a pupil at the Pointe-aux-Trembles Schools costs \$50 per session. To every one supporting a Colporteur or Teacher, monthly reports of their work will be forwarded, and to those contributing \$50 per annum for the Pointe-aux-Trembles Schools a pupil will be assigned, concerning whose progress reports will be sent from time to time.

Encouraging as have been the results in the past very much yet remains to be done. Nearly a million and a quarter of our French speaking fellow subjects in Canada are in spiritual bondage. Self interest, the future weal of the Dominion, as well as the highest interests of these people, all demand the most earnest and unremitting effort for their enlightenment and evangelization. It is only by a broad view of the whole field and the forces at work therein, by systematic persevering effort, by earnest prayer and humble dependence on the help of God's Spirit that the conversion of these French Canadians to Christ and to the pure faith of the Gospel can be effected. To accomplish this the Board of French Evangelization should have the co-operation and fervent prayers of all the congregations of the Church and of the friends of the work generally. Contributions on behalf of the work should be addressed to the Treasurer, 198 St. James Street, Montreal.

## Foreign Missions.

Rev. W. F. Stevenson, D.D., Convener of the Foreign Mission Committee of the Irish Presbyterian Church, read a very impressive paper before the Council at Belfast, from which we submit the following passages:—

### PROGRESS IN A CENTURY.

Less than a hundred years ago a mission of the Church was practically unrecognised; when it was brought forward it was scouted in our general assemblies; public men, who commanded the attention of the country, held it up to ridicule; it was regarded as "the dream of a dreamer who had dreamed that he was dreaming;" when it passed into the region of fact, those who founded it held their meetings in small parlors and vestries; the missionaries that were employed could be counted on the fingers, and the annual sum given for planting the Gospel of Christ throughout the world did not exceed a few hundred pounds. Yet from this modest, imperceptible and unpromising beginning there has come to be a brilliant enterprise that treads and enlists the sympathies of Christian people in every part of the globe, and commands the services of a multitude of the most daring and heroic, learned and accomplished men; that has received the goodwill and commendation of powerful governments and eminent statesmen, and derives support from the most thoughtful minds and the most eloquent tongues; that crowds the largest buildings, simply to hear the reports of what it has effected; that is sustained by free-will gifts, poured into its treasury by innumerable hands, until in a single year they amount to £2,275,000; that has sown in a vast country like India as many as 4,686 schools and planted 569 stations; that is threading its way up every river and over every road in still vaster China; that penetrates to the heart of the "Dark Continent," pioneering a path for travel and commerce in its impetuous haste; that settles its servants among the snows of Greenland, and sends them to brave the loneliness the perils of cannibal islands—an enterprise that binds together the most divided communities by its broad aims and passionate enthusiasms, and that has become an inseparable part and a prominent part of every living branch of the Church of God.

### AWFUL CONTRASTS.

Yet after so many years of vigorous and successful effort, with opposition dying out and growing sympathy, and with certain weighty conditions more favorable than at any previous epoch, all that we can point to is a line of 2,700,000 Christians in Pagan and Mahomedan lands, and behind them an awful plain of about a thousand millions, made up of nations and whole races, dense and almost illimitable crowds of men, unchanged, and most of them

untouched by any Gospel. If we distribute this statement into a few details—In India there is a population of 250,000,000 who are not Christians, and scattered thinly through them as the fruit of all these years 700,000 who are; in China, 70,000 Christians, and the rest, 300,000,000; in Africa, 320,000 Christians, and besides 200,000,000; and while there are territories that have become entirely Christian, they are in regions like the islands of the South Seas, where the primitive type was barbarous and where the environment reduces influence to a cipher. There are indirect influences, no doubt, and they are more significant than any tabulated figures, but they do not alter the conclusion which is forced upon us that not only the larger part, but almost the entire of the work contemplated by the mission has yet to be done, and that, if it is ever to be done, some larger power of the Church of Christ must be brought into play than we have seen at any previous period.

#### CONSECRATION.

After showing that the Church as a whole is a missionary society, he proceeds:—

The Church has been consecrated to this work by its Master, and when the consecration is accepted, penetrating not only into assemblies and councils, but into every little group of Christian people, penetrating like a fire that burns into men's souls and then leaps out in flame of impulse and passionate surrender, we shall see the mission as Christ would have it to be. The story of it, and the pitiless wail of Christless men, as they grope in their millions round the great altar-stairs for God—and, more pitiful still, if they are so blind as not to feel their blindness—will be poured from every pulpit; it will be the burden of daily prayer in every Christian home; everyone will study for himself, as Canon Westcott recommended the other day, the annals of the present conquests of the Cross; the children will grow up, believing that this is the aim for which they are all to live, and churches will meet to plan their great campaigns and send out the best and ablest men they have to take part in this war of love. It will be the cause of the hour, into which men will pour all that they would spend on the greatest struggle they have ever known—labor and treasure and genius, the affections and the life,—will pour these and more, because this cause must always overtop every other. It is time for the Church to ask this consecrated spirit, to ask for the entire congregation the consecration that is asked and expected of the single man and woman whom it sends out to the field. Consecration, such as I have indicated, so pervading and entire, is not impracticable. It is a large hope, large beyond measure some would say; but it is confirmed by the voice of history, it is luminous with promise. Every intensely missionary epoch has caught something of that temper. The Apostolic Church had no missionary societies, for the Word of God sounded out from every believer, and they went everywhere preaching

the Word. The missions of the early Middle Ages were wrought in the spirit of the Irish monk who said:—"My country is wherever I can gather the largest harvest for Christ." The Moravians moved upon our modern heathenism, not only by a few adventurous soldiers but by battalions. When Louis Harms became the minister of Herrmannsburg there was not a man in his parish who knew what missions meant, and when he died there was scarcely one but was either a missionary or helping the mission.

#### A SUGGESTION.

The suggestion may seem over bold; but perhaps if there went from this Council, or from some council to follow this, a letter to every Presbyterian congregation in the world, setting out the facts of missions and the work remaining to be done, and the relations of the mission to the Church; pleading for this consecration by the Holy Ghost, for the consecration of energy and prayer and effort on this one point, and showing with what a force we might then act on the non-Christian peoples; and if, at the same time, a letter were written to every Presbyterian missionary, assuring them of our sympathy and of this resolve, and entreating them to pray with us until the prayer was granted,—great good might result.

"IF!"

"If the Church had always continued her Divine mission! If, like her Divine Head, in the day of His temptation, she had rejected visible royalty and political grandeur, and had continued to sow at all times and in every place the Eternal Word, watering it, if needful, with our blood! And to-day, if Christian nations, instead of arming themselves for I know not what formidable slaughter in the battlefield, were to think of carrying to another hemisphere, not brandy and opium, but the Gospel, with all the light, all the rights and all the liberties which flow from it—what should we not see, and what would not an approaching future reveal?"

#### Jewish Missions.

THE Free Church is beginning a mission at Tiberias. Mr. Wells, who visited Palestine looking for an eligible station, says:—

At Tiberias the deputies were told by the people that they would do almost anything to obtain amongst them the presence of a medical missionary. They perhaps did not appreciate his spiritual aim, but at the same time no greater favour could be afforded than to provide them with a medical missionary. The people said they had no faith in native doctors, but they had boundless faith in the European physicians. Fur-

ther, the deputies had been told by those best acquainted with the subject that the dawn of the epoch of new ideas had already come, even amongst the most conservative Jews in Palestine. They were becoming restless and inquiring, and beginning to say to the Christians, "Why are we to be shut out from all this wide world that lies beyond us?" All the friends in the East recognized this fact, and some were hopeful, some even excited about it. On the other hand, it might lead to the extension of materialism or rationalism. At all events, there was a great stir among the Jews at present, and the sum and substance of the advice of those in Palestine who were admitted authorities on the subject was that certainly this was the time to strike in and avail themselves of the open door. It was time for the Church to strike in and recognize that new forces were beginning to rise among the Jews, and to do their very best to get these new forces into right and healthful channels.

The difficulty in commending Christianity to the Jews is thus stated by Mr. Stalker :

They were reproached, he said, with the little success they had achieved, the small number of converts they had, and the largeness of the outlay in comparison with the meagreness of the results. But he was convinced that the various aspects of the work were not at all understood, and perhaps the committee had not considered the effect of their report upon the general mind. He thought they could raise an enthusiasm in the work if their ministers agreed, on the Sabbath before the collection for the mission, to tell the story of the modern Jew. That was a history which not one in a hundred of the people knew. From the time that Christianity rose to the position of giving advice, or of dictating to the rulers of the world, preachers and bishops instigated the rulers and the mob to the most barbarous cruelties to the Jewish race. They taught Europe to hunt them like beasts of the chase. Could they expect those who had suffered to refrain from accusing Christianity of these wrongs? Did not the opponents of religion always charge it with the crimes of its worst representatives? This same principle had been applied, with the most disastrous re-

sults, not only to the history of the past but to the present practice of Christians. One of the greatest difficulties of the Jewish Mission was the low state of Christianity in Europe. Jews were not like aborigines, who were away from the centres of civilization, and who had never seen Christianity except illustrated in the bright lives of missionaries. Would their missionaries in such a place not tremble if their most intelligent and hopeful converts were translated some Sunday afternoon to the streets of Berlin, or some Saturday night to the Cowgate, and told that they were looking on cities that had been Christianized for centuries, and that the actors in them were professed Christians? But the Jews were living in such places. They were keen critics of the lives and characters of Christians. They were eye-witnesses of that form of Christianity which we believed to be false, and of the miserable devices of that Christianity which we believed to be true. We could not be too often reminded that Christianity required to be balanced by the deepening of Christianity. He believed that an argument of logic would never convince the Jew, unless he was swayed by the argument of example.

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## The Presbyterian Record.

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MONTREAL: SEPTEMBER, 1884.

JAMES CROIL.  
ROBERT MURRAY. } Editors.

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PAYMENT IN ADVANCE.

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

THE Presbyterian Church in Canada is honoured by God in being called to maintain and extend four important missions to the heathen in distant lands. This year we have, or have had amongst us brethren connected with all these missions,—Mr. Robertson from the New Hebrides, Mr. Grant from Trinidad, Mr. Campbell from Central India, and Mr. Junor from Formosa. We have been told through the press and in public meetings of success which may well kindle our warmest gratitude and

excite the most sanguine hope. All our missions have had their days of trial; and trials and disappointments may be expected to the end. But in whatever direction we turn, we find abundance of ground for thanksgiving to the great King and Head of the Church. The darkest islands in the New Hebrides are becoming gardens of the Lord. Indeed, there is no isle with a darker record of martyrs' blood than Eromanga: and Eromanga is rapidly becoming Christian. The New Hebrides mission is interesting too as the scene of harmonious united action by some nine or ten distinct Churches, proving clearly by the test of experience that Presbyterians can work together in heathen lands regardless of home divisions. The Trinidad mission is remarkable for steady and rapid progress, and especially for the proportion of support received from local sources. The Formosa mission is singular in the rapidity of its extension. Victory follows victory with the most gratifying swiftness. In Central India it would appear that our missionaries will have to encounter steady, persistent, unrelenting opposition, an opposition countenanced, we are ashamed to say, by a British official. We have the pleasure to add that our mission in South America is extended so as to embrace Demerara as well as Trinidad. The success granted in Trinidad seems a providential call to extend the work to the Asiatics in Demerara.

Political excitement runs high among our neighbours who are in the midst of their campaign for the election of a President and Vice-President. In spite of serious depression in trade ample supplies of money for the campaign are forthcoming. The heat of summer does not prevent or even delay the canvass. Herein is surely a lesson for us who are engaged in the Lord's work—who seek to bring the world to the foot of the cross, and to crown Jesus as Lord of all. Should commercial depression be allowed to lessen our contributions to His service? Should we be nervously anxious with respect to a few degrees more or less of heat or cold? What others can do and suffer to win as an earthly prize we can surely do to win the approval of our Saviour and our Judge.

Great Britain has consented to "protect" the great island of New Guinea and the

adjacent isles. It is hoped that this protectorate will extend to the New Hebrides. The Australian provinces with one accord eagerly desire not merely a protectorate but immediate annexation. It is expected, however, that the action now taken will amount to all that the Australians desire. Why should we note this extension of the empire or manifest any interest in it? Because it is a step which vitally affects our New Hebrides mission. France fixes greedy eyes on the large isles of that group so dear to us as the scene of the heroic lives and the martyr deaths of our missionaries. If the French flag is hoisted there, penal colonies will be established where now we have Presbyterian Churches and schools. No wonder the missionaries view with dread such a prospect, and urge annexation to Australia.

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### Obituaries.

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MR. JAMES NICOL, elder in the Strabane congregation, died 4th June, aged 77 years. He was a native of Fyvie, Aberdeenshire, Scotland, and for 37 years faithfully served the Strabane Church as an office-bearer.

Mr. Alexander Turnbull, elder for 22 years in Burn's Church, Rocky Saugeen, died 18th January last.

Mr. James Campbell, elder in Knox Church, Ottawa, died 14th June, 1884, aged 52 years. The following resolution was adopted by the Session:—

"With humble submission to the dispensation of God's wise and holy providence, the Session records the death of one of its members, Mr. James Campbell, who departed this life on Saturday, the 14th instant, in the 52nd year of his age. Mr. Campbell had been for four years a faithful and efficient member of this Court. His character was singularly marked by meekness and amiability, and was deeply imbued with the spirit of his Master. He delighted in His service and earnestly sympathized with, and strove to advance every effort to promote His glory and the good of men. His long sickness was borne with Christian patience and hopefulness, and his end was peace. Though his death we desire to hear anew the admonition of the Master, "Be ye also ready for in such an hour as ye think not the Son of Man cometh."

Rev. Thomas Fraser, died in Montreal on 15th July, aged 93 years. Mr. Fraser may



be said to have been the father of the Presbyterian Church in Canada. He was ordained in 1819 in connection with the Relief Church of Scotland, and was for some time minister in Dalkeith. In 1827 he came to Canada, and became pastor of the Presbyterian congregation in connection with the Church of Scotland, in the town of Niagara, then relatively a much more important place than it is now. He remained there a short time, and then connected himself with the Dutch Reformed Church in the United States, returning to Canada and becoming minister of the Scotch Church in Lanark in 1844. In 1861 he retired from active duty, and took up his residence in Montreal. His intellect remained unclouded to the last, and he took a deep interest in ecclesiastical matters. In 1867 he published a volume of sermons, affectionately commended to "humble-minded Christians in plain congregations," which proved very acceptable to a considerable section of the public.

REV. MURDOCH STEWART, M. A. This month we have to record the death of one of our most venerable, amiable and accomplished ministers, the Rev. Murdoch Stewart. He was born in Ross-shire, Scotland, in 1810, and was educated at Aberdeen. He was licensed to preach in 1839. In 1843 he came to Cape Breton and was settled at West Bay where he continued to minister twenty-four years. It is much easier today to travel from Halifax to the foot of the Rocky Mountains than it was in 1843 to travel from Halifax to Cape Breton. Mr. Stewart had to confront all the hardships of pioneer work which were in those days numerous and often very serious. His labours extended over a wide district, and he never spared mind or body or estate in the service of his people. In 1868 he was called to Whycomah, Cape Breton, a large and scattered charge, and here he laboured till his retirement from the active duties of the ministry two years ago. Mr. Stewart then removed with his family to Pictou where he died. His last illness was of short duration. He was taken ill on Sunday afternoon, July 27th, and died painlessly and tranquilly at a quarter to ten o'clock on the following Wednesday evening. Mr. Stewart was revered and beloved throughout the Island of Cape Breton, and in eastern Nova-Scotia

where he was widely known. As a preacher he was highly instructive. He was not a son of thunder, his voice being weak; but he spoke with earnestness and effect. He was a loving pastor and his services were especially dear to the sick and to the dying. He was highly esteemed by his brethren in the ministry. He continued to be a student as long as he lived.

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## Miscellaneous Items.

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### WOMAN'S WORK FOR WOMAN.

The women's foreign missionary societies of the Presbyterian Church of the United States raised last year and paid to the treasurer of the Foreign Board \$200,000. Since these societies were organized fourteen years ago, they have raised \$1,700,000. This is magnificent. Between 200 and 300 female missionaries have been supported by these contributions; they have also done a great deal by diffusing intelligence concerning the missions of the Church. They have greatly aided schools, colleges, orphanages and dispensaries. The reflex influences have been of great value. Thousands, tens of thousands, take a deep interest in the extension of the Redeemer's Kingdom who were wont to care little for it. Work for Christ helps spiritual growth. A generation is rising whose interest in missions will be still deeper. We do not doubt that the Women's Societies in our own Church are doing a great work. Let their number be multiplied.

### A CLEAR RING.

Mr. Robson, in his "Hinduism and its Relations to Christianity," says: "Gibbon assigns the intolerance of the early Christians as one of the principal secondary causes of the rapid spread of Christianity in the first two centuries. The Greeks and the Romans were quite willing to admit Christ into their pantheon as one of their gods, and allow worship to be paid to Him along with others, but this concession the early Christians refused. They insisted that He alone was God, and that the others were no gods; that He alone should be worshipped, and that the worship of others was a sin abominable in His sight. Had they taken up any more tolerant disposition than this, the mission

of Christianity would have failed. By holding true to this principle they ultimately overthrew the paganism of the Roman world. It is only by a similar intolerance that Christianity can be successful in India."

In the same article Mr. Robson says: "I use purposely the word 'intolerance,' for it is with this that the Hindus reproach Christianity; it virtually amounts to *love of truth*. If Christianity becomes tolerant, as Hindus understand the word, it falls vanquished—it becomes Hinduism. While friendly toward them, it must be intolerant of their errors." This is simply saying that the truth of Christianity, while it is lovingly set forth, must have a clear and distinct ring—must be uncompromising in its claims—must be emphasized as the only true religion, the only way of salvation.

The principle is a good one in mission fields and elsewhere. What we need as a means of revival interest and a downright moral earnestness in all Christian work at home and abroad, is the clear and well-defined faith which holds up, with all possible earnestness, man as a sinner and Christ as a Saviour. It is not necessary that a preacher's creed should bristle with his own crotchets and extravagant expressions. It is not necessary to present the truth, as Dr. Lyman Beecher once expressed it, "butt-end first," or to dwell unduly upon ancient and now obsolete forms of expression which may produce misapprehension and do harm; but the great truths of man's responsibility and perishing need, of a supernatural regeneration, and of a real and indispensable and all-sufficient atonement, should be held up to men at home and abroad. This course, faithfully pursued, will prove the secret of success. Other things being equal, the faithful and earnest pastor will attract the greatest numbers and build up the strongest churches, and the missionary who realizes that souls about him are perishing, and that he is to greet them in the name and with the healing of the Great Physician, will be the one to gather many sheaves to the eternal garner.

#### THE REWARD AND RESPONSIBILITY OF WEALTH.

It becomes more and more apparent that the work of Missions must lay its claims

at the door of the wealthy, if it is to meet the demands laid upon it. Efforts have been multiplied for years to secure the gifts of all, even the mites of widows and the pennies of children; responses have been sought from the poorest churches of the suburb or the frontier. But the wealth of this country is falling more and more into the hands of the very rich, and, as a rule, there is not a proportionate liberality attending such accumulation and concentration. It is often said that those who have only a competency are the largest givers, while great wealth dries up the springs of beneficence, and the real worship of the heart is given to Mammon. Possibly our missionary literature and our pulpit discourses have been timid in the presence of great fortunes. The Apostle James preached very plainly to the rich, and Paul taught with ringing emphasis that *according as God had prospered every man*, should his gifts be measured.

The princely contributors to the cause of Missions are passing away—at least among the men of the Church; and it is a fact which emphasizes the history of the past year, that, with one or two exceptions, the large gifts have all come from Christian women. Where are the millionaires, the owners of railroads and manufactories and unlimited stocks, the miners and bankers? Where are the many who could give their thousands to beneficence, and never feel it? Yet they, as well as others, have stood up before Christian altars and vowed to consecrate themselves with their all to Christ and His cause.

"The Master hath need" of these great railroads as truly as of the young ass at Jerusalem. Consecrated, as they should be to His cause, they might bear Him to still grander triumphs. His glorious advent would appear, not merely on the brow of Olivet, but on all the mountain tops of the benighted earth. "Hard to find good investments," do you say? Ah! possibly God means that it shall be so. To forget His claims is to be only a defaulter with His trust funds.

We appeal in Christ's name that in the gifts of the living and the bequests of the dying, the great work of the world's emancipation may be generously remembered.

## Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH AT TORONTO, TO 5TH AUG., 1884; OFFICE 50, CHURCH ST., POST OFFICE DRAWER 2607.

### ASSEMBLY FUND.

Received to 5th July, 1884.	\$187.90
Wakefield	5.00
Palmerston, Knox Church	8.00
Hamilton, St Paul's Ch	5.90
Blackville & Derby	2.50
Yarmouth	6.00
North Normanby	2.39
	<b>\$217.69</b>

### HOME MISSION.

Received to 5th July, 1884.	\$5,180.42
Nichol, Zion Church	6.20
Friend, Fingal	1.00
Ratho	12.00
Lechlan McMillan, Killalea	1.00
Kintyre	17.00
Rock Lake	8.00
Campbellville	25.00
Innerkip	12.00
Hamilton, St Paul's Ch	66.06
Cornwall, St John's Ch	30.00
Nasagaweya	12.25
Preceptor Senex	2.00
	<b>\$5,372.93</b>

### AUGMENTATION OF STIPEND FUND.

Received to 5th July, 1884.	\$740.07
Euphrasia, Temple Ch	16.00
Holland, Knox Ch	8.00
Luther South, add'l	1.82
Mrs J Johnston, Waldemar	5.00
Cornwall, St John's Ch	30.00
	<b>\$800.89</b>

### FOREIGN MISSION.

Received to 5th July, 1884.	\$1,193.31
Geo Marshall, London, For.	25.00
Ratho	10.00
Doon	3.00
Lechlan McMillan, Killalea	2.00
Special from Kingston for add'l Missionaries for India	10.00
East Seneca	10.00
Pby of Kingston W F M Society on acc of salary of Miss Beatty to India	111.85
English Settlement	40.00
Newcastle	19.74
Bequest of the late Mr Jno McLean, of Twp of Dummer, per his Executors	191.50
Northern Advocate, Co of Simcoe, for Oxford College, Formosa	50.00
A Friend, Strathroy	1.00
Bequest of the late Mr Jno McClive, of Stamford, per his Executors	103.00
Campbellville	20.00
A Friend, Charlottville	1.00
Innerkip	10.00
St Marys, Knox Ch SS, Miss Knox' Class	1.00
Hamilton, St Paul's Ch	66.06
A R. Vittoria	2.00
Nasagaweya	10.00
Legacy of the late Miss Florence Clarke, of Chinguacousy	100.00
Goderich, Knox Ch S S For.	15.00
Botany	3.33
Thamesville	16.45
Turin	5.22
Plympton, Smith Ch	4.00
East Normanby Station	2.27
	<b>\$2,023.73</b>

### FOREIGN MISSION RESERVE FUND.

A lady in Guelph, by deed of gift, per Rev Dr Wardrope \$3000.00

### COLLEGES ORDINARY FUND.

Received to 5th July, 1884.	\$105.95
Hespeler	5.00
Ratho	7.00
North Carradoc	8.75
Beverly	42.00
Campbellville	20.00
Innerkip	5.00
Proffine	3.00
Hamilton, St Paul's Ch	40.11
Nasagaweya	8.00
	<b>\$271.81</b>

### KNOX COLLEGE ENDOWMENT FUND.

Rec'd to 5th July, 1884.	\$2,633.79
Jno Smith, Brussels, on acc.	5.00
Malcolm Montgomery, S. Mars, full	5.00
Alma and Nichol	19.00
Rev Dr Greg, Toronto, on acc Guelph	100.00
D McKenzie, Sarnia, on acc.	194.86
Petrolia	50.00
Winterbourne	46.34
Acton, Knox Ch	21.00
Fergus, Melville Ch	11.67
St Andrew's Ch	33.34
Belleville	12.00
J K Osborne, Brantford, ac	33.34
Wedgido, Guthrie Ch	35.00
Carradoc, Cooke's Ch	23.18
Mrs M E Torrance, Guelph on acc	2.00
J Henderson, Toronto, on acc Brantford	20.00
J D McDonald, M D, Hamilton, on acc	16.67
A Turnbull, Guelph, on acc South Lather	47.00
Westminster	100.00
Oakville	10.00
Aurora & East King	13.86
Dorchester Station	30.00
R McLean, Toronto, on acc Napier	93.34
G W Hodgetts, St Catharines, on acc	8.00
A Clarke, Smith's Fal, ac	30.00
Wm Heron, jr, Ashburn, ac	51.67
Jos Gibson, Toronto, full	10.00
Mrs Knight, Manchester	15.00
Wm Craik, Chinguacousy	5.00
Chinguacousy, 2nd	4.00
Caledon East	15.00
Caledon, St Andrew's	18.00
Mono Mills	33.00
Mono East	15.00
Wm Wilson, Lucknow, ac	33.00
Mosa, Burns' Ch	5.00
	19.00
	<b>\$4,023.06</b>

### WIDOWS FUND.

Received to 5th July, 1884.	\$1,164.79
Kintyre	6.00
Carleton Place, Zion ch	6.00
New Lowell	1.25
Campbellville	7.00
Palmerston, Knox church	15.00
Hamilton, St Paul's ch	5.31
Nasagaweya	4.00
	<b>\$1,209.26</b>

With rates from Revs. J. J. A. Proudfoot, D.D., M. Turnbull, 25, W. M. Martin, John Cairns, 6.

### AGED AND INFIRM MINISTERS FUND.

Received to 5th July, 1884.	\$357.09
Kintyre	6.50
Carleton Place, Zion ch	10.00
New Lowell	1.25

Palmerston, Knox church	15.00
A Friend, Fergus	100.00
Hamilton, St Paul's ch	5.31
Nasagaweya	4.00
Preceptor Senex, addit'l	2.00
	<b>\$531.15</b>

Rates received to 5th July, 1884, 71.50, with rates from Revs. Dr. Proudfoot, 7, Sieveright, 4, M. McGillivray, 5, W. M. Martin, 3.75, John Cairns, 1.50—21.25. Total 92.75.

Contributions to Schemes of the Church Unappropriated (less amount from St. Andrew's, Guelph, 10) appropriated 231, Orillia, 125.35; Brussels, Melville church, additional, 46; Dundas, Knox church, 31.25; Thamesford, 83; Fergus, Melville church, additional, 67; \$583.00

### CHURCH AND MANSE BUILDING FUND.

Received to 5th July, 1884.	\$270.00
D. S. Dow, Toronto	50.00
A. Jardine	50.00
G. W. Hodgetts, St. Catharines	20.00
Messrs. Swan Brothers, Toronto	25.00
	<b>\$415.00</b>

### FOREIGN MISSION, TRINIDAD.

Received to 5th July, 1884.	\$37.25
Preceptor Senex	1.00
	<b>\$38.25</b>

### FOREIGN MISSION, EROMANGA.

Received to 5th July, 1884.	\$354.11
Sarnia St. Andrew's church for steamer	73.00
Friend, Toronto, for steamer	2.00
Rev. J. Pritchard, Auburn, for steamer	2.00
W. J. Forbes, Orillia, for steamer	10.00
Toronto, East Ch	25.55
do do do S S	7.10
	<b>\$383.76</b>

### WIDOW'S FUND, CHURCH OF SCOTLAND.

Owen Sound, Knox Ch	\$15.00
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### FUND FOR THE WIDOW OF THE LATE REV. MR. THIED.

Mrs Oliver, Brantford	\$5.00
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### CORRECTION.

The money credited to Dunbarton as add'l. in the Record for June last—Home Mission, \$5.00, Foreign Mission \$5.00—should have been credited to Mr. Peter Nesbit, Dunbarton.

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

### FOREIGN MISSIONS.

Acknowledged already.	\$751.15
Dean Settlement, Upper Musquodouit	2.35
Yarmouth St. John's church	15.00
Ladies B. S. Hopewell, for education of Mr. McKenzie's teachers	20.00
Mrs. Hugh Carr, St. Eleanor's, P. E. I.	2.00
St. David's, Maitland, one quarter	25.00

Knox church, Pictou, (for Mr. R.).....	20.00
A. G. ....	10.00
Summerside Sunday School (for Mr. R. P. teacher).....	25.00
Summerside, Dan. Stewart, (for Mr. R.'s teacher).....	25.00
Lal Behari, for buggy.....	20.00
Big Intervale, Margaree.....	5.00
Whyoccomah.....	33.00
I. O. U. Maitland.....	18.00
U. P. Church of Scotland for buildings transferred in Trinidad.....	361.66
First Presb. Cong., Truro.....	12.25
A Friend.....	100.00
St. Andrew's, Hamilton, Bermuda.....	19.55
Mrs. James Henderson, Union Road, P. E. I.....	0.50
Great Village, half year.....	15.00
Friend, per Rev. R. Cumming.....	2.00
Middleton church, Mid-Musquodoboit.....	21.52
Vale Coll. and Sutherland's River.....	20.75
Col. in Union Mtg. in St. Matthew's church, H'fr. A Lady, per A. Campbell, Valleyfield.....	2.00
Mrs. McKinnon, Nigg, P. E. Island.....	1.00
Scotch Settlement.....	2.39
Becouche.....	7.00
Miss Jane Brown, per Rev. A. J. Mowatt.....	5.00
Economy.....	8.00
Mabou.....	13.50
Port Hood.....	4.70
D. M. W. Mabou.....	5.00
Stewiacke Cong., half year	15.00
Two Friends, Shubenacadie	5.00
Mrs. Brown, Clyde River, P. E. I., proceeds of knitting though blind.....	8.00
Vale Colliery and Sutherlands River, for Er.....	31.78
Friend, United Church, New Glasgow, \$2 monthly for four months.....	8.00
St. Andrew's, Sydney Mines, per Rev. J. F. Campbell.....	13.00
Half Way Brook, Soc., Mid-Stewiacke.....	6.00
Soc. N. Side River, do.....	5.90
" S. do. do.....	3.00
O. P. O. Pictou.....	5.00
Hfr. W. F. M. S., for Miss Blackadder.....	101.50
United Cong., West River, aid for Princestown new church.....	6.00
Mrs. A. Gillis, St. Andrew's church, Sydney, for teacher for Mr. Robertson.....	25.00
St. Andrew's, Sydney, Union Meeting, per Rev. J. F. Campbell.....	19.15
Loan.....	50.00
.....	500.00
.....	\$2,438.78
<b>DAYERING AND MISSION SCHOOLS.</b>	
Acknowledged already.....	\$ 74.06
Children's concert, Shelburne.....	1.00
Great Village, half year.....	5.00
Becouche Village Sunday School.....	2.50
Bunny Brae Sunday School, per J. Cumming.....	11.27
Glanoc, do.....	6.22
Friend, United church, N. G.....	10.00
Middle Stewiacke Sunday School for Trin.....	7.79
.....	\$117.84

<b>HOME MISSIONS.</b>	
Acknowledged already.....	\$356.25
Dean Settlement, Upper Musquodoboit.....	2.00
Elmsdale.....	10.00
Yarmouth.....	21.00
Mrs. Hugh Carr, St. Eleanors A. G.....	1.00
I. O. U. Maitland.....	10.00
Great Village, half year.....	12.00
Middleton church, Middle Musquodoboit.....	5.00
Antigonish.....	14.79
Cow Bay, C. B.....	25.00
Friend in Alberton.....	13.75
Stewiacke Cong., half year.....	5.00
Two Friends, Shubenacadie Lunenburg.....	15.00
Friend, United church, New Glasgow.....	30.00
Div. Merchant's Bank, five shares.....	2.00
Half Way Brook Society, Middle Stewiacke.....	17.50
Soc. N. Side River, do.....	5.69
" S. do. do.....	5.90
.....	3.00
.....	\$559.88

<b>SUPPLEMENTING FUND.</b>	
Acknowledged already.....	\$2,734.78
Prince street church, Pictou, additional.....	1.00
Elmsdale.....	8.86
Richmond, Halifax, additional.....	9.70
Milford.....	35.60
Great Village, half year.....	12.00
Yarmouth.....	25.00
Stewiacke, half year.....	15.00
United Congregation, West River.....	15.00
.....	27.00
.....	\$2,568.94

<b>COLLEGE FUND.</b>	
Acknowledged already.....	\$1,444.64
Prince street church, Pictou.....	58.49
Legacy of Mary Alice Morton, Cornwallis, per Rev. William Dawson.....	87.00
Div. B. N. A.....	226.30
Interest.....	180.00
Coldstream.....	16.00
Great Village, half year.....	15.00
Yarmouth.....	16.85
Stewiacke Cong., half year.....	8.00
Div. B. N. S.....	240.00
.....	\$2,292.28

<b>COLLEGE BURSARY FUND.</b>	
Knox church, Pictou.....	\$ 12.00
Div. Merchant's Bank, five shares.....	17.50
.....	\$ 29.50

<b>AGED AND INFIRM MINISTERS FUND.</b>	
Acknowledged already.....	\$122.37
Yarmouth.....	10.50
Ministers Percentage.....	—
Rev. S. Johnson, 1884.....	3.00
Rev. W. T. Bruce, 1883.....	3.25
.....	\$139.12

<b>FRENCH EVANGELIZATION.</b>	
<b>RECEIVED BY REV. R. H. WARREN, TREASURER OF THE BOARD, 136 ST. JAMES STREET, MONTREAL, TO 6TH AUGUST, 1884.</b>	
Already acknowledged.....	\$623.10
Keene.....	36.00
W. Lowell, Niagara Falls, South.....	10.00
Late John McClive, township of Stamford.....	100.00

Kintyre.....	10.00
St. Mary's, Ont., First B. School.....	30.00
Martintown, Burns' church.....	17.00
Adam Leslie, Thurlow, Ont., Springville.....	60.00
Fergus, St. Andrew's church.....	5.00
Westercraigs, Dennistown, Scotland, Bible Class.....	25.00
Dalkeith French Mission.....	14.28
Wakefield and Masham.....	6.00
Berne.....	19.00
Cruickshanks.....	3.00
Town Line and Ivy.....	6.00
Merrickville.....	5.00
Comber.....	7.50
Victoria.....	3.00
First W. Gwillimbury.....	4.00
Ayton.....	3.25
Eder Mills.....	5.00
Kippen, St. Andrew's.....	10.71
Laskay.....	4.56
West King.....	9.44
East Seneca.....	5.00
Carluk.....	4.01
Althun.....	4.00
Mattawa.....	4.50
Shannonville.....	3.55
Carleton Place, St. Andrew's.....	10.00
New Glasgow, Quebec.....	8.25
Moore, Burns' church.....	8.00
Mill Haven.....	2.03
Bearbrook.....	2.00
Summerstown, Salem church.....	9.00
Annau.....	11.00
Innerkip.....	6.00
Queenstville.....	7.07
Ravenshoe.....	3.32
McMillan's.....	2.13
Palmerston, Knox church.....	15.00
South Indian.....	1.50
Tilbury East.....	22.66
Pricerville, St. Columba.....	9.82
Durham Road, Bunnissan church.....	8.18
Ripley, Knox.....	11.08
Chatham township, Chalmer's church.....	6.00
Byng Inlet.....	8.00
Wolfe Island.....	5.80
Hastings.....	9.00
Hemmingford.....	7.00
St. Stephen's, Black River, N. B.....	5.00
Big Bay, Ontario.....	2.25
Christopher McRae, Alexandria.....	40.00
Waddington.....	33.00
Kilbride.....	5.18
Harwich.....	25.00
Eadie's.....	9.50
Glenvale, Harrowsmith and Wilton.....	5.26
Massawippi &c.....	5.82
Danville.....	6.75
Maple Valley Sunday School (Saugeen).....	11.53
Masham First French church.....	3.83
Port Dalhousie.....	10.00
Lake Charles.....	1.59
Claremont.....	5.00
Gould.....	4.00
Valcartier.....	4.00
Lachute, Henry's church.....	29.00
Sombra.....	3.84
Hamilton, St. Paul's.....	47.30
Millie Isles &c.....	4.00
Crawford.....	2.79
Tara.....	7.00
Madoc, St. Peter's.....	8.00
do. do. Sabbath School.....	8.00
Clydesdale.....	2.06
Hills Green.....	4.00
Huntsville Group.....	4.12
Dalhousie Mills and Cote St. George.....	7.00
Ayr, Knox church.....	49.00
Hamden.....	7.00

