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# THE PRESBYTERIAN RECORD

FOR THE  
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### Editorial Correspondence.

#### NORTH BERWICK AND THE BASS.

IN the course of my perigrinations in Auld Scotia, I found myself one fine summer evening in the hospitable manse of North Berwick, the guest of the Rev. G. W. Sprott, D.D., whose presence in our General Assembly as a delegate from the Church of Scotland in 1879 is a matter of pleasant remembrance to many of us. Dr. Sprott is a native of Nova Scotia, the son of one of the old pioneer Presbyterian Ministers who left behind him the record of a laborious and useful life, extending over more than half a century, at Musquodoboit, where he died at the great age of ninety years. Dr. Sprott received his education for the ministry in the University of Glasgow. At the close of his curriculum he directed the attention of some of his fellow-students to the destitute condition of the Church in his native province. At that time, in 1851, the Church of Scotland in Nova Scotia had been nearly extinguished. Some of the ministers had returned to Scotland, others had joined the Free Church, so few were left, indeed, that the Synod of the Kirk in Nova Scotia became *defunct* in 1843 and did not meet again for nine years. One of his companions, having listened to the appeal, shrewdly replied that, if such were the case, he had better go himself. The result was that two of them agreed to accompany him. At all events Messrs. Sprott, Alexander Maclean, (now of Hopewell) and Allan Pollok (now of Halifax) were licensed and ordained by the Presbytery of Bute and came out together in January 1852. After

fulfilling his appointment of three years in Nova Scotia, Dr. Sprott served another term of three years in Ceylon as minister of the Scotch Church at Candy. There after he was presented to the Chapel of Garioch, Aberdeenshire, from which he was translated to North Berwick. Dr. Sprott is not a demonstrative man. He is rather reticent. But when occasion offers, he speaks to the purpose. He is full of antiquarian lore, and is an author of some repute. He is highly conservative, and has a proper veneration for his profession.

I was interested in his quaint old church, and church-yard, and especially in the well-kept records of the Kirk-session, beautifully engrossed and complete from the year 1661. Among the attestations of the minutes this one belonging to 1688, caught my eye,—“seen and approved by Gilbert Burnet, *Clk. Pres.*” This Burnet, then minister of Salton, became the celebrated Bishop of Salisbury who wrote one of the best histories of the Reformation. He was also one of the great preachers of his day—when the hour glass was still used in the pulpit, of whom it is said that when the time for the sermon was exhausted Burnet’s *hummers* would encourage him to turn up the glass and run off the same once more. On the sea-shore are the remains of an old church, where tradition says the devil preached to the witches, and the ruins of a nunnery founded by St. Margaret. At a short distance is Tantallon Castle, formerly a stronghold of the Douglas’—a noble ruin overhanging the sea. North Berwick Law, a conical rock, rising 612 feet above the sea, is a remarkable landmark, used in old times for beacon-fires which spread the news even faster than the telegraph now does. North Berwick is called the *Scarboro’* of Scotland, being the most fashionable place of summer resort on the East coast. The native popu-

lation of the parish—about 2400—is doubled in the summer months. There are five churches in the town.

THE BASS ROCK is two miles from the mainland. It rises perpendicularly out of seven-teen fathoms of salt water to a sheer height of 480 feet. It is a mile in circumference. I shall not soon forget the hours I spent upon it. On the previous evening I had hinted to the Doctor that I wanted to explore that rock. "It can be done," he said, dryly, "but it is difficult. You must walk three miles to the ferry; the boatman has a monopoly of the transit, and will 'salt' you pretty well; and, the sea is always treacherous." He excused himself from accompanying me. For this I forgave him the more readily that his accomplished daughter volunteered to be my guide. We made an early start, and, having overcome the three-fold difficulties, we landed at the only point where landing is possible and soon found ourselves on the green sward that clothes the summit. The view in every direction was perfect. Looking north over the expanse of waters were seen the Lomonds in "the Kingdom of Fife," and the Island of May. To the south were the fields of East Lothian—the finest agricultural district in Scotland—waving with luxuriant crops of grain ripe for the sickle. Westward, the Frith of Forth, with Inchkeith and Arthur's seat in the distance, and twenty miles of shore adorned with towns and villages and stately mansions. On the east, the German ocean. Besides the rabbits and two score sheep, the only other denizens of the rock are the Solon geese, estimated at 250,000 in number. They are beautiful creatures, measuring from tip to tip of wing from six to seven feet. The young birds are easily caught. Poor things! they are made for the slaughter. The island is rented for £30 a year, in consideration of which the tacksman has the right to kill from three to five thousand birds annually, and to rob them of as many eggs. It is a dangerous traffic. The executioner, armed with a club, is lowered over the edge of the cliff. Striking right and left as he descends, the birds fall dead into the sea and are picked up by boatmen. Many a scuffle the man has while dangling in the air, for the old birds die hard and often leave their mark upon their enemy. The curious old custom still obtains by which the Bass Rock contributes towards the parish minister's stipend, as part of the "tiend," twelve Solon geese annually.

But the interest attaching to the Bass is by no means confined to these living creatures. There are evidences of another kind of life than is now found upon it, in the ruins of extensive fortifications whose walls and casements and secret passages and dungeons

can be distinctly traced. In the early times of Scottish history the Bass was a stronghold of the Picts. In the sixth century, St. Baldred, one of the Culdees—a disciple of Kentigern and one of the earliest Christian missionaries in this part of the country—had his home on the rock. The walls of a chapel called by his name are still in good preservation. Later times found the Church of Rome in possession, and in the twelfth century the Bass was claimed by the Bishop of St. Andrew's. It passed into the hands of the Lauder family. In 1671 it was purchased by the government for £4000 and made the state prison of Scotland. Here many of the Covenanters were confined for holding armed conventicles, or because they were suspected of complicity with those who did. It is not known how many were imprisoned during the persecuting times, but the names of at least *sixty* have been preserved, among whom were Alexander Peden, John Blackadder, John Welsh, and Gabriel Sen-pillic. The name of the Duke of Lauderdale, at that time Governor of the Bass, became as detestable as that of Claverhouse. It was a common saying of his, in respect to those who refused to take the oath of abjuration,— "Then let him go and glorify God at the Grassmarket." It is certain that James Learmont, for presuming to attend a conventicle on the hills of White Kirk "in the sight and view of the garrison of the Bass," paid the penalty with his head at the Grassmarket. Mr. Blackadder died on the Bass in 1685, and was buried in North Berwick churchyard. The epitaph on his tombstone is quaint, like that over many a Scottish martyr's grave. It runs thus:

"Here lies the body of Mr. John Blackadder, minister of the Gospel at Troqueer in Galloway, who died on the Bass, after five years' imprisonment, Anno Dom. 1685, and of his age sixty-three years.

"Blest John, for Jesus' sake in Patmos bound,  
His prison Bethel, Patmos, and Pisgah found.  
So the bless'd John, on yonder rock confined,  
His body suffered, but no claims could bind  
His heaven-aspiring soul; while day by day,  
As from Mount Pisgah's top he did survey  
The promised land, and view'd the Crown by faith  
Laid up for those who faithful are till death.  
Grace furnished him in the Christian Hero's mould,  
Meek in his own concerns—in 's Master's bold.  
Passions to reason chained, Prudence did lead—  
Zeal warmed his breast, and Reason cool'd his heat.  
Five years on the lone rock, yet sweet abode,  
He Enoch-like enjoy'd, and walked with God;  
Till by long living on this heavenly food  
His soul by love grew up too great, too good  
To be confined to jail or flesh and blood.  
Death broke his fetters off, then swift he fled  
From sin and sorrow, and by angels led,  
Enter'd the mansions of Eternal joy.  
Blest soul—thy warfare's done, praise, love enjoy  
His dust here rests, till Jesus come again—  
Even so, blest Jesus come—come, Lord,—Amen."

The Bass was constituted a parish and the church upon it was duly consecrated in 1542—eighteen years before the Reformation. Subsequently it was merged in the parish of North Berwick. J. C.

## THE COLONIAL COMMITTEE OF THE CHURCH OF SCOTLAND.

THIS COMMITTEE has now been forty-four years in existence. It was organized on its present basis in 1837, with Principal Macfarlane as its first convener. Its original object was to co-operate with "The Glasgow Society," which had been instituted in 1826 for the purpose of promoting the interests of Scottish settlers in British North America. That society merged in the Colonial committee in 1838. The successive conveners were, Dr. Fowler of Ratho, appointed in 1856; Dr. Stevenson of South Leith, in 1861, and the Rev. Robert H. Muir of Dalmeny, who was the convener from 1866 to May, 1880, when the present convener, the Rev. Dr. Gray of Liberton, was appointed. True to its name, the committee began its career by devoting its attention exclusively to the colonies of the Empire, and for many years the Colonial Mission was one of the most popular schemes of the Church. Australia, New Zealand, Tasmania, the Cape of Good Hope, the West Indies, South America, British North America, Ceylon, and India, each received such encouragement and assistance as it was in their power to offer. In course of time the Colonial Committee came to exert a widespread influence, and was largely instrumental in advancing the interests of Presbyterianism throughout the world, (1) by sending ministers to the colonies before they had the means of educating a native ministry; (2) by grants of money to aid weak congregations in the erection of churches and in supporting their ministers; (3) by liberal advances for the equipment and maintenance of theological institutions; and, (4) by deputations sent out from time to time to inspect and report upon the state of the churches in the colonies. A great deal of money was spent in these ways. During the first year of its existence the whole income of the committee was only £1350. But it increased steadily until 1875, when it reached £8628—about \$43,000. The income for 1880 was still larger—\$57,000, but that included a legacy of over £7000. The amount received during the last ten years was \$309,035, being an average of nearly \$31,000 a year. The whole amount expended in Canada during these ten years was \$129,840. Within the last few years the Colonial Committee has had several other schemes attached to it, hence it is beginning to lose somewhat of its distinctive character, and on that account it is perhaps losing, to some extent, its hold upon the people to whom it looks for support. It is not so popular as it was in its early days; but while this may be a matter of regret, and perhaps also embarrassing to its executive, it is in the nature of

things that it should be so. In fact the colonies do not now require the assistance they formerly did. In Australia and Canada the churches have virtually declared their independence and assumed the responsibilities of self-support—a condition of things which ought to give rise to mutual congratulations. Surely it was with this end in view that the parent church has so long and anxiously interested herself in the welfare of her Canadian children, and she may well be proud of the position they now occupy in the roll of Presbyterianism. Whatever may be our relations in the future, we are sure that the Presbyterian Church in Canada will never forget what it owes to the Church of Scotland, and we may add here, to the Free Church of Scotland, too, though we are speaking particularly of the other. The last report presented to the General Assembly announces that the grants to all the elder Provinces in Canada are now to terminate. At the same time it is gratifying to notice that the committee are still disposed to recognize the claims of Manitoba and the North-West to a share of their sympathies and co-operation, as appears from their concluding remarks:

"In British America, there is increasing work in which the Church of Scotland ought to be engaged. The North-West Territories form more than half of the whole Dominion of Canada. 39,000 emigrants settled last year in the Dominion. Many of these went to Manitoba, and very many of them are Presbyterians. If no effort is made in their behalf, the whole of this immense territory will be lost to Presbyterianism, and many will be lost to religion altogether. The Presbyterian Churches in Canada are already almost overpowered with their own home fields, and confess themselves quite unable to meet these new and ever-increasing demands on them for men and money. This field, therefore, and the college at Winnipeg, seem especially to claim your committee's care."

In saying that the Presbyterian Church in Canada has assumed the responsibilities of self-support, the remark is chiefly applicable to the old provinces. It would not be fair to our Home Mission Committee to place the North-West Provinces and British Columbia in the same category with Ontario and Quebec. They embrace a territory as large as all the old Provinces put together, and the number of emigrants from the old country who are pouring into them is unprecedented in the history of Canada. The Canadian Church is doing its utmost to keep pace with the influx of population in the North-West, but there is as much room, and as good reason for assistance from the parent churches there at the present time as there was in Ontario and Quebec and the Maritime Provinces fifty years ago.

## The Commandments.

SEPTEMBER 4th.

EXODUS XX: 12-21.

Golden Text, Matthew 22: 39, 40.

**W** 12. HONOUR. The word is very comprehensive. Applied to God, it means worship and consecration, Psalm 29: 2, Prov. 3: 9; to men, it implies respect, inward esteem, obedience and service. It recognizes the claims of superiors in age, rank, and attainments, and is one of the most powerful incentives to right-doing. It is inseparable from honesty and self-respect. *Father and Mother* are equal in authority and are equally entitled to the love and respect of their children, Ephes 6: 1-3. The greatest solicitude of parents is for the welfare of their children, Gen. 44: 29; their greatest grief when forsaken by them, 2 Sam. 18: 33. *That thy days may be long*—a double reference, (1) to the possession by the Jews of the promised land, (2) to the reward in the heavenly Canaan of those who keep this law. The Chinese, conspicuous for reverence to parents and ancestry, are an instance of national longevity. V. 13. This is a law of nature early promulgated, Gen. 9: 5, 6, and to which our Saviour gives a wide meaning, showing that anger is equally heinous in the sight of God, Matt. 5: 21-22, see also 1 John 3: 15. V. 14. Our Saviour puts the seventh commandment before the sixth, Mark 10: 19; for our chastity should be as dear to us as our lives. He also classes the desire to sin in the same category with the commission of it, Matt 5: 27-28. See S. Catechism 71-72. V. 15. *Stealing* is a despicable habit. Every thief is a liar, and every liar is a coward. It grows, and breeds other sins. It is equally theft to appropriate what does not belong to one's self and to withhold from another his due. False returns, short weights and measures are theft. The paid idler, as well as the master who keeps back his servants' wages, is a thief. What of the teacher and scholar who come unprepared to the Sabbath-school? *Are they honest?* What of those, who being able, refuse to give their money for religious purposes? Mal. 3: 8-9. Stinginess does not pay, Prov. 11: 24-25 V. 16: *False Witness* slanders, misrepresents, insinuates, when it cannot accuse: gossips, retails scandal, sneers and disparages. It is the creature of envy and makes men hypocrites, Matt. 7: 1-5, see James 3: 5-10. If we cannot speak good of our neighbour it is best to say nothing about him, Rom. 2: 1. V. 17. *Covetousness* is the desire to get what does not belong to us, regardless of the means by which it may be obtained, and of the consequences to those from whom obtained, e. g. Naboth's vineyard, 1 Kings ch. 21: and Uriah's wife, 2 Sam. ch. 12. Covetousness is born of discontent and leads to dishonesty. It is applied to the inordinate love of money, as in the case of *Achan*, Josh. 7: 21; *Gehazi*, 2 Kings. 5: 20-27; *Judas*, John 12: 6, *Ananias*; Acts 5: 1. It is ranked with idolatry, Col. 3: 5. Our Saviour specially warns us against it, Luke 12: 15-21, V. 20. *Fear not*, they who trust in God have no cause for fear, Isa. 41: 10-18, 1 John 4: 18, Rev. 1: 17.

## Idolatry Punished.

SEPTEMBER 11th.

EXODUS XXXII 26-35

Golden Text, 1 John 5: 21.

**H**OW quickly had they turned aside! The echo of the words—"neither shall ye make unto you Gods of gold," ch 20: 3, had scarcely died away among the rocks of Sinai, when, lo! the Israelites were dancing and shouting before the golden calf; made by Aaron, too! Moses had gone up into the mount to receive his instructions for the government of the church and nation. He had been absent 40 days, ch. 24: 18. Believing him to be lost or perished in the fire, the people became utterly demoralized. They had lost faith in God. In Aaron they had none. Read from v. 1. V. 26. *In the gate*—the entrance to the camp, where, as was the custom, Ruth 4: 1, causes were heard and settled. *The Lord's side*. He does not say "on my side;" unlike Aaron in this, he cared nothing for popularity. He stood as the ambassador of God. There may have been many who had not worshipped the golden calf, and for those who had, now was their opportunity. The ringleaders were to be punished, those who repented, to be spared. Vs. 27, 28. *Slay every man his brother*, i. e. the instigators of this crime, who stood out in rebellion; no matter who they were. Nothing less would be a sufficient warning. Living under a theocracy, idolatry was high treason—punishable by death. *The children of Levi* who now distinguished themselves by loyalty, were for this reason selected as the special servants of the Lord, Num. 3: 5-13. Their office, like that of elders and deacons, was to assist the priests. They had the keeping and administering of the law, Deut. 17: 8-11. They had no share with the tribes in the land, were supported by tithes and paid tithes to the priests, Num. 18: 21-28. 3,000 men—these elected themselves to destruction, for all had the offer of the amnesty, V. 26. This judgment is recorded for our warning, 1 Cor. 10: 5-12. V. 29 *Consecrate*—prove yourselves worthy for the Lord's service. God requires a complete surrender of heart and mind to His will V. 30 *Atonement*—means "at-on-ment" reconciliation. There can be no atonement without *repentance*, therefore Moses first shows the people the heinousness of their sin and then intercedes for them. Rom 5: 6-11. Vs. 31-32. This matchless prayer! not a word of extenuation. *Blot me out*—as the names of those who died were scored out from the national register. What depth of affection for his brethren! what sincerity! It is only surpassed by Christ who *did* die for us, Rom. 5: 8. Its only parallel, the words of Paul, Rom. 9-8. V. 33. The Lord's answer intimates that while the nation shall be spared, they would be reckoned with *individually*, Num. 15: 30, 31. Vs. 34, 35. *Mine Angel*—The pillar of cloud and of fire. *Plagued*—punished, as He did in many ways, both before and after they entered Canaan; and as He *will* punish all who sin wilfully, Heb. 10: 26-29.

## Temperance.

SEPTEMBER 25th. 1 CORINTHIANS IX : 22-27.

*Golden Text, 1 Cor. 9 : 25.*

**T**RUE temperance is moderation in the use of that which is lawful and conduces to the welfare of individuals and society. The main object of this lesson is to show the propriety of abstaining from the use of intoxicating drinks and the evil consequences of intemperance. The gospel does not deprive men of freedom to act according to the dictates of their consciences, 1 Cor. 7 : 22. Paul had just asserted his liberty, v. 19. V. 22. The idea here is that although he was strong-minded himself, and therefore not liable to fall into excesses of any kind, yet for the sake of his weaker brethren, he would cheerfully deny himself in the use or practice of what in their case might lead to the formation of sinful habits, ch. 8 : 7-13. *All things to all men*—not in the sense of trying to please everybody, but he regulated his life and conduct with a view to the benefit of all sorts of people, on the principle that example is better than precept, Rom. 2 : 21. *By all means*—all proper means. He would not knowingly sin against God to save the soul of his neighbour. It is never right to do evil that good may follow—but he would deny himself any amount of mere personal gratification to save some. V. 23, *for the Gospel's sake*—i. e. for the honour of Christ whose the Gospel is, and for the salvation of souls for which it was designed. *Partakers with you*—rather with *them* who are thus “gained” by me to the Gospel. V. 24. The pains which were taken to prepare for the Grecian games and the enthusiasm with which they were contested would be to the Corinthians striking emblems of Christian earnestness. *So run*—with like determination, perseverance and self-denial, the more because all who run the Christian race may win the prize. V. 25. *Temperate*—exercise self-control. The competitors were bound by strict regulations as to diet and bodily discipline, 2 Tim. 2 : 5, to abstain from everything that interfered with their success, Heb. 12 : 1. If they did all this for a *corruptible crown*—a chapter of green leaves, how much more should we whose prize is the crown of life, 1 Pet. 5 : 4. Jas. 1 : 12. Rev. 2 : 10. Vs. 26, 27. His was no mere sham-fight, but a real striving and wrestling against the sinful propensities of his nature, Rom. 7 : 23-25. *A castaway*—Rejected by God as a failure. Jer. 6 : 30. 2 Cor. 13 : 5. *Temperance* is not confined to abstinence from intoxicating drinks, it means the curbing of all other injurious appetites and desires, but inasmuch as drunkenness is the cause of so many other sins and produces so much misery in the world, it is specially to be guarded against. There is no law against temperance, Gal. 5 : 3. Total abstinence is commended in Scripture, Jer. 35 : 14, 18, 19. 1 Thess. 5 : 22. 1 Pet. 2 : 11. There are many warnings against drunkenness, Prov. 20 : 1 ; 23 : 21, 29-32. Isa. 5 : 22. Joel 1 : 5. 1 Cor. 6 : 10. 1 Thes. 5 : 7, 8.

## Free Giving.

OCTOBER 2d.

EXODUS XXXV : 25-35.

*Golden Text, 2 Cor. 9 : 7.*

**M**OSES was repeatedly summoned up into the Mount to receive instructions from God. On two occasions he remained forty days, ch. 24 : 18 and 34 : 28. He was fully directed as to the making of the tabernacle, see from v. 5. A description of it when finished is given in chs. 36 to 39. In this lesson we see the zeal and liberality of the people in providing the materials. Women brought their jewelry, embroidery, and fine linen. The men supplied gold, silver, brass, precious stones and furs. Both offered to work with their hands. Such a scene was never witnessed before nor since. They had to be restrained from giving, ch. 36 : 6. The tabernacle, to serve the purpose of a church edifice for nearly five hundred years, was to be built by voluntary contributions, and every one *whose heart was made willing*, v. 21, responded to the appeal. Then, as now, there may have been a few *not* willing to contribute—who loved their gold and silver better than God, but the great majority gave nobly, as they were able to do, from the spoils of the Egyptians they had brought with them, ch. 12 : 35, 36. Vs. 25-26. *All the women*—To their honour it is recorded that the women were as *willing* as the men—not only consecrating their ornaments, but their handiwork also to the Lord's service. And so in the early history of the Christian Church we read that women were the last to leave the cross and the first to visit the sepulchre, and all through the New Testament they are mentioned as fellow-labourers with the apostles in the Gospel, Acts 9 : 39. Rom. 16 : 1, 2. Phil. 4 : 3. *Wise-hearted*—skillful and ingenious—they showed their wisdom by their industry. *Did spin*—with the spindle or distaff—still used in the East, Prov. 31 : 19. V. 27. *The rulers*—the elders or heads of the tribes. *Onyx*—or chalcedony, a precious stone found in Havilah, Gen. 2 : 12, used to ornament the breast-plate, and, as a brooch, to fasten upon the shoulders the *ephod*, ch. 28 : 6-12. V. 28. *Oderiferous spices* were mingled with the oil for the lamps that burned continually in the sanctuary, and with the *incense*, see ch. 30 : 34-38, which was sacred and only to be used by the priests. King Uzziah was struck with leprosy for presuming to use it, 2 Chron. 26 : 16-21. Angels offer it in heaven, Rev. 5 : 8 and 8 : 3.—symbolizing the prayers of the saints ; and also the merits of Christ's death and intercession, Eph. 5 : 2. Vs. 30-34. *Bezaleel*—was the artificer to whom was entrusted the construction of the tabernacle—assisted by Aholiab. *Money* and personal service are, as much needed now as then for the Lord's work, and it is an important part of Sabbath-school instruction to teach the youth of the church, the habit of early consecrating themselves and their substance to God. Prov. 3 : 9-10. Two-thirds of the human race are still in heathen darkness, and we are called upon to send them the gospel. The *willingness* of these men and women are worthy of imitation. *God loveth a cheerful giver.* 2 Cor. 9 : 7.

## Our Own Church

**W**E INVITE ATTENTION to Dr. Cochran's admirable statement of the extent and requirements of the great HOME MISSION FIELD in the West. We are also favoured this month with a thoughtful article on the REVISED NEW TESTAMENT, from the pen of a learned and experienced Doctor of Divinity, which will be read with interest. Mr. Warden sets before us the claims of the French Evangelization scheme in a manner at once lucid, comprehensive, and convincing. It is seldom, indeed, that we have it in our power to offer our readers so good a bill of fare. For next month we have on hand an article on the new French Reformation by one who can testify to what he has seen of the work now going on in Paris and elsewhere.

**THE COLLEGES.** The support of our Theological Halls is now the order for the day—see Mr. Warden's circular in another column. We believe the General Assembly was led to a wise decision when it unanimously resolved to do away with the "territorial system" that has obtained in the western section since Union. The plan lately inaugurated bids fair to put an end to a very serious difficulty in connection with the maintenance and support of the colleges in Ontario and Quebec, and it now remains for the friends of these institutions throughout the country to give effect to the well considered resolution of the supreme Court. We trust that the Presbyteries will heartily cooperate with the Secretary in the movement. If the matter is only taken up *con amore* in each congregation, the needed means will be secured without any undue pressure, and, besides this, an important end will be gained by the increased harmony which is sure to follow.

**THE SUPERINTENDENT.**—The appointment of Rev. James Robertson, of Winnipeg, to the superintendency of Missions in the North-West, carries our thoughts back to the early days of Presbyterianism in Scotland, when Spottiswood, Willock, Winram, Carswell, and Erskine of Dun, were severally appointed overseers of large districts, under the name of "superintendents." It has been keenly disputed whether these men were not, in point of fact, *Bishops*. Of course, they were, notwithstanding the fact that one of them was only a layman, if Principal MacVicar's statement in the Council of Philadelphia is true, that "all elders are presbyters,

and that *presbuteroti* and *episcopoi* are synonyms." We heartily congratulate bishop Robertson on his preferment, and the church may be glad that so good a man has been found to fill the office.

**DANCING.**—Our attention is drawn to this subject by the resolution of the Presbytery of Hamilton, to be found in another column. We guard ourselves by saying that, in the connection in which it is there animadverted upon, it is *not* a matter of questionable expediency. It is unquestionably wrong. The whole system that panders to a taste for that which is simply *gaïrish* in connection with religion, is reprehensible, and ought to be put down. Concerts, of which the chief attractions are comic songs; readings, in which the burlesque is that which brings the house down; musical performances that are extolled for their "wonderful execution;" debates, in which special pleading wins the palm; "social meetings," from which religious topics are carefully eliminated. "Entertainments" such as these should not be countenanced in the lecture hall or Sabbath school-room, nor in the name of religion. A line must be drawn somewhere. We draw it unhesitatingly at *dancing parties* got up for the purpose of raising church funds.

**PERSONAL.**—We take leave of Rev. Dr. Waters, of St. David's Church, St. John, N.B., with sincere regret. He has gone to Newark, N.J., in the United States, to occupy a larger field of usefulness, where he will find ample scope for the gifts and graces which made him one of the most active and useful ministers of the Presbyterian Church in Canada. The Reformed church with which he has identified himself is to be congratulated on having added to its roll so good a pastor and a man of rare administrative ability.

### ORDINATIONS AND INDUCTIONS.

**MELBOURNE, and WINDSOR MILLS:** *Quebec*.—The Rev. F. P. Sym was inducted on the 17th May.

**MILLHAVEN &c.:** *Kingston*.—Mr. David Kellock was ordained as Missionary and Stated supply on the 26th of July.

**MATILDA &c.:** *Brockville*.—Rev. James McCleary, late of the Presbyterian Church in Ireland, was inducted on the 2nd of August.

**MANITOBA:**—Rev. James Robertson, was inducted to the Superintendency of Missions in the North-West, on the 26th July.

**DRESDEN and KNOX CHURCH:** *Chatham*.—The Rev. Thomas Tallach, formerly of Amherst Nova Scotia, was inducted on the 11th of August.

**LAKE AINSLIE:** *C. Breton*.—Mr Malcolm Campbell, was ordained and inducted on the 30th of August.

EARLTOWN and WEST BRANCH, River John : Wallace.—Mr. E. Gillies, was ordained and inducted on the 24th of August.

MANITOBA:—Mr. Daniel Stalker, B.A., was ordained *ad Presbyterium vagam* by the Presbytery of Manitoba on 24th of July.

OSPREY: *Saugeen*:—Mr. John Chisholm, was ordained and inducted on the 3rd of August

STRATHALBYN: *P. E. Island*:—Mr. John McLeod's, ordination and induction was appointed to take place on 30th of August.

PERRU: *Lan. and Kenfrew*:—Rev. Malcolm McGillivray, of Scarborough, was inducted to St. Andrew's Church on the 4th of August.

CALLS. Mr. Geo. D. Bayne has accepted a call to Wakefield,—*Ottawa*. Rev. Colborne Haney has received a call to Trenton,—*Kingston*. Rev. Geo. Bruce of St. Catherine's is called to Cobourg, and Rev. Mr. Galloway to Garden Hill and Knoxville—*Peterboro*. Rev. James A. McLean of Clyde and Barrington is called to Mabou—*C. Breton*. Rev. A. W. McLeod of Parrsboro has accepted a call to West River—*Pictou*. Rev. Alex. Matheson of Springfield has received a call from Selkirk and Little Britain—*Manitoba*. Rev. R. W. Leitch has declined a call to Camden and Newburgh—*Maitland*. Mr. McLeod has accepted a call to Florence and Dawn—*Chatham*.

DEMISSION.—Rev. John W. Fenman, of Carp and Kinburn, *Ottawa*. Rev. D. Munro, of Port Colborne *Hamilton*, Rev. T. F. Fotheringham of Norwood and Hastings—*Peterboro*. Rev. Archibald Henderson, of Mountain and S. Gower—*Brockville*. Rev. William Murray of New Carlisle, Miramichi. Rev. G. Rodick, of Grand Valley—*Manitoba*. Rev. John McDonald, of Dundas—*P. E. I.* Rev. F. McRae, of W. Williams &c.—*Sarnia*.

### NEW CHURCH.

NORTH MOUNTAIN: BROOKVILLE: The handsome new stone Church at this place was opened for worship by Rev. Dr. Smith of Kingston on the 17th July. \$1,000 were contributed at the opening services, and the congregation have now the satisfaction of worshipping in their \$5,000 Church *free from debt*.

### COLLEGE FUND CIRCULAR.

BY APPOINTMENT OF THE GENERAL ASSEMBLY THE ANNUAL COLLECTION FOR THE COLLEGE FUND TAKES PLACE ON SABBATH 11TH SEPTEMBER. Since the Union in 1875 there has been considerable diversity of opinion in regard to the method of supporting the several Theological institutions in the western section of the Church. The system adopted of setting apart a certain territory for the respective

Colleges has not proven successful from a financial standpoint, while it has been productive of a good deal of irritation and has tended somewhat against the consolidation of the Church. At last Assembly a large committee was appointed to consider this matter maturely, and after very full discussion it was unanimously agreed to recommend the institution of a *common fund* for the support of Knox, Queen's and Montreal Colleges. This recommendation was unanimously adopted by the General Assembly as follows:—

1. That the most satisfactory method of surmounting the immediate difficulties besetting the support of the Colleges in the Provinces of Ontario and Quebec is the establishment of a common fund for their benefit, the division of which shall be *pro rata*, according to their present requirements,—such requirements, for the current year, being as follows, viz: Knox College, \$10,000; Theological Faculty, Queen's College, \$4,000; Montreal College, \$5,000, total \$19,000, and that such common fund be established by the authority of the General Assembly. 2.—That this common fund shall be known as the College Fund, and the Rev. R. H. Warden appointed Secretary and Agent of the same, with power to bring the matter fully before the Church as early as possible. 3.—That the Rev. Dr. Reid and the Rev. R. H. Warden be joint-treasurers. 4.—That the Assembly re-iterate the conviction expressed by previous Assemblies that it is desirable that the several Colleges should take steps toward their complete endowment, so soon as, in their judgement, circumstances appear to favour such action in the respective districts, which they may be expected to reach, and the Boards of the several Colleges are authorized to give this recommendation their most careful attention.

Not only were these resolutions unanimously adopted, but representatives of the several College: expressed their cordial approval of the scheme, and prayer was offered expressive of the gratitude of the Assembly at the happy solution of what has been a somewhat difficult problem for many years. The success of the scheme depends, under God, upon the liberal and hearty support accorded to it by the congregations of the Church. The amount required to be raised this year is \$19,000,—a comparatively small sum from the 80,000 communicants in the Provinces of Ontario and Quebec. When it is remembered, however, that only \$12,320 were raised last year, it will be at once apparent that there must be largely increased liberality in order to obtain the *fifty per cent additional* required this year. To render the union College fund successful, I venture to urge the following points:

- 1.—That EVERY congregation (settled or vacant) and EVERY Mission Station should contribute to the fund, as enjoined by the General Assembly. No loyal Minister or Missionary will fail to give his people the opportunity of doing so. 2.—That the amount contributed by each congregation should bear a fair proportion to the numbers and abilities of the people and to the amount required. The average contribution needed per communicant is 23 cents. It is hoped that even the weakest congregations and stations will aim at this. 3.—That the collection be made, if at all practicable, on the Sabbath appointed by the Assembly, and that from the funds of Missionary Associations an appropriation be made to the College fund during September, and all collections and contributions forwarded as early as possible. 4.—That, owing to the precariousness of a Sabbath collection, collectors be appointed in those congregations where there are missionary associations, to solicit



contributions towards the fund. Special attention is directed to this. A brief statement from the pulpit and a little trouble in securing suitable collectors, will result in a very material increase in the contributions. The names of collectors and of all subscribers of \$1 and upwards will appear in the financial statement to be submitted to the next Assembly. Subscription sheets may be obtained on application to the undersigned. 5.—That an opportunity be given to the youth of the Church in Bible-classes and in Sabbath-schools to contribute to the fund.

There is much to encourage in connection with our Theological Institutions. The services they have rendered in the past to the Church and to the country can scarcely be over-estimated. The number of students is far greater than at any former period, there being at present upwards of 200 young men studying with a view to the ministry of our Church. With so many devoted young men consecrating themselves to the work, is it too much to ask the membership of the Church to exert themselves to the utmost for their thorough training? It is earnestly hoped that the action of the General Assembly in instituting this common College fund will meet with cordial approval throughout the Church generally and that liberal contributions in its behalf will be received from all our congregations. It is with full confidence in the loyalty of our people to our Theological Institutions and, above all, to the Great King and Head of the Church that this union fund has been established, and, recognizing how much its success rests with ministers and sessions, I respectfully but most earnestly solicit your hearty co-operation. Along with liberal contributions, let there be earnest prayer on behalf of professors and students that they may have a "rich baptism of the Spirit, and may be all taught of God: and that the students may be thoroughly equipped for their life-work as preachers of the glorious Gospel of Christ. If such believing prayer abounded throughout the Church, might we not hope to see a rising ministry even more faithful and successful than in days that are past: then would the Church be revived and quickened, and the moral wastes around would rejoice and blossom as the rose.

ROBT. H. WARDEN, *Secretary.*

#### MANITOBA ITEMS.

HIS EXCELLENCY THE GOVERNOR GENERAL has visited Winnipeg and the reception given him has been very hearty. He is greatly pleased with the North-West, and the North-West with him. He is an unassuming, observing, genuine man. He honoured the Presbyterian Church by laying the corner stone of the fine new building being erected for Manitoba College in Winnipeg. The citizens took much interest in the event. The new Superintendent of Missions for the North-

West—Rev. Jas. Robertson, has been inducted into his office. The meeting for induction was a large one, and was held in Knox Church Winnipeg. Rev. Prof. Bryce presided and inducted. Dr. Cochrane addressed the minister. Rev. G. Bruce, St. Catherines, Ont., and Prof. Hart, the people. An address with a gold chain, and another address with \$632 was presented Mr. Robertson by the ladies of Knox Church. Mr. Robertson has gone vigorously to work. Some thirty six missionaries are now employed in Home Mission Work by the Presbytery of Manitoba. The tide of immigration has reached Fort Ellice 250 miles west of Winnipeg. The Superintendent will have his hands very full. Dr. Cochrane has preached and lectured in Winnipeg, Portage La Prairie, and Emerson, and with his usual energy is making himself useful. Mr. Bruce of St. Catherines, has gone on a trip west from Winnipeg and will return through Southern Manitoba, 450 miles of a round trip. He will see many mission stations. Portage La Prairie congregation are erecting a handsome new church to cost \$8000. Rev. A. Bell, the pastor, has raised the congregation from a handful to be a self-sustaining charge, his salary being \$1000. The corner stone of the new church was laid on 28th July, with imposing ceremony. Addresses were delivered by Prof. Bryce, Rev. G. Bruce, and Rev. J. Robertson. Knox Church, Winnipeg, is discussing the advisability of selling the present church property and dividing the proceeds to erect two church buildings equal to the present, but in different parts of the city. Since the refusal of Rev. Mr. Pitblado the second congregation has done nothing, and very likely it may be absorbed in the new events now going on. Winnipeg can well sustain two vigorous congregations and a third is already being talked of. Presbyterian principles are very strong in the North-Western capital. The Marquis of Lorne remarked that the further west he journeyed the more Scotchmen he found, and in Winnipeg there are many of other nationalities who are Presbyterians. It should be so always. If our principles are the best for one nation they may well be adopted by others.

#### DR. G. L. MACKAY IN THE MARITIME PROVINCES.

DR. MACKAY, spent three Sabbaths in the Maritime Provinces; July 3rd in St. John; July 10th in Charlottetown, and the 17th in Halifax. He addressed eighteen meetings, all well attended by deeply interested audiences. Besides the cities mentioned, he visited Fredericton, Moncton, Summerside, Pictou, New Glasgow, Truro, Maitland and other places. On the Saturday afternoon which he

spent in Halifax, he addressed a large missionary Garden Party got up by the "Mission Band". Here he met old friends, and persons with whose friends he had been acquainted in the distant East. On the Sabbath he addressed three large congregations telling them of the wonderful work of God in his beloved Formosa. On Monday there was a deeply interesting gathering at Shubenacadie where Dr. MacKay spoke for the last time in the Maritime Provinces. It was understood that every meeting addressed should have the opportunity presented, of giving either to the ordinary Foreign Mission fund or specially, if preferred, to the promotion of Dr. MacKay's work in "Formosa". He spoke as we have said eighteen times and in a few instances, Truro meeting for example, and Mission Band meeting, and probably some other, remittances were sent Westward to be applied specially for the Chinese Mission. Twelve meetings reported to the Maritime Treasurer, as per acknowledgements in this month's *Record* amounting to \$529. Expenses, to the extent in all of \$80 being deducted, a balance remains of \$449. While this statement is given for the information of all enquirers, it should be noted, that the Missionary made no appeals for money and never asked a dollar for his own objects. He put forth the command of the Saviour, and shewed His claims to the persons and the property of all his disciples. He reminded all that they were but stewards, and would be held to account for unfaithfulness to their trust. He made good use of the reply of one of his aged converts who, when asked what he thought of his past life, replied, "It was wicked, but I knew no better. No one told me of the true God." And thus people were made to feel like saying one to another, "We do not well. This day is a day of good tidings, and we hold our peace. Our Lord calls for more labourers and we are keeping back the means of sending them." They were thus led to self-condemnation and new resolve, but left to carry these out, in the line of ordinary missionary effort. Financial results were not specially aimed at, but will doubtless appear in due time as the legitimate outcome of the visit made. Had it been two or three months instead of as many weeks, many more would have rejoiced, and have followed him to his fold with their prayers.

### Meetings of Presbyteries.

**TRURO:** Aug. 2nd:—Fifteen ministers and three elders were in attendance. Rev. James Maclean was chosen moderator for the ensuing year. Dr. Pollok asked the Presbytery to appoint one of their number

to co-operate with a member of the College Board, for the purpose of collecting the subscriptions and completing the work of the Endowment Fund. The request was cordially acceded to, and the Rev. Edward Grant appointed. Attention was called to the resolution of Synod that congregations should contribute to all the schemes of the Church. Revds. Edwin Smith and J. C. Meek were appointed a Committee for the purpose of securing compliance with this rule. A resolution was passed unanimously expressing deep and unfeigned regret at the recent violation of the Lord's Day by His Excellency the Governor General. J. H. CHASE, *Clk.*

**VICTORIA AND RICHMOND:** 26 August:—A call in favour of Mr. Malcolm Campbell from the congregation of Strathlorne was sustained. Also a call from Mabou, C. B., to Rev. James A. Maclean. K. MCKENZIE, *Clk.*

**ST. JOHN:** July 12:—The demission of Rev. Dr. Waters of the charge of St. David's Church, was accepted,—congregation and Presbytery deeply regretting the Doctor's departure. Suitable resolutions were adopted expressive of the Presbytery's high appreciation of Dr. Water's services during his seven years' pastorate of St. David's Church, and earnest prayers were offered for his success and prosperity in his new sphere of labour in connection with the Reformed Church (Dutch) in the United States. Rev. A. J. Mowatt was elected moderator of Presbytery for the ensuing year. The stations of St. Martin's, Cross Road, and Black River were formed into a congregation.—The steamers that were wont to leave St. John on Monday morning for Boston, have this summer changed their day of sailing to Sunday morning, thus causing a great amount of Sabbath desecration. The Presbytery appointed a committee to deal with this evil. J. C. BURGESS, *Clk.*

**MIRAMICHI:** Aug. 2nd:—Mr. McBain was appointed moderator. The demission of Rev. William Murray of New Carlisle etc. was accepted with regret, a minute was adopted expressing the Presbytery's high sense of Mr. Murray's faithfulness and efficiency. Mr. Russell was appointed to visit New Carlisle and the other stations, to announce the vacancy and, with Mr. Lindsay, counsel the people as to the future. The Presbytery resolved to ask for an ordained missionary at Metapedia in summer and the Restigouche lumber camps in winter. Aid is expected from New York friends who have an interest in Metapedia. Mr. W. E. Dodge offers \$100. Two labourers are to be secured if possible for the Miramichi lumber camps, and a third for other rivers. S. HOUSON, *Clk.*

**P. E. ISLAND:** August 3:—Rev. W. Grant was elected moderator. Arrangements were made for the ordination and induction of Mr.

John McLeod, at Strathalbyn. Mr. Crawford's resignation of two sections of his charge was allowed to lie on the table. Rev. K. MacLennan was appointed to co-operate with a delegate of the College Board in collecting unpaid subscriptions to the endowment fund. Rev. John McKinnon was granted leave of absence for six months to visit Scotland. A Sabbath-school convention will be held at Summerside on the afternoon and evening of the first Sabbath of November. Mr. Angus MacMillan, a graduate of the Presbyterian College Halifax, and Mr. John Macleod, of Knox College, Toronto, were licensed to preach the Gospel. J. M. McLEOD, *Cik.*

OTTAWA. 2nd August:—Rev. Robt. Hughes, of Cumberland was appointed moderator. The clerk read an extract minute from Assembly minutes intimating that Mr. Lee's petition was granted and that he was accorded the standing of a student entering the first year in Theology. Standing committees were appointed with conveners as follows:—On the *State of Religion*, Rev. Robert Whillan, *Convenor*. S. Schools, Rev. John Munro; Home Missions, Rev. F. W. Farries; French Evangelization, Rev. G. M. Clark; Statistics, Rev. Wm. Caven; Examination and certification of students, Wm. Armstrong. Members of Presbytery were assigned departments in which to examine in connexion with licensure and ordination. A call from Wakefield to Mr. George D. Bayne promising \$500 and manse, as stipend, was sustained and accepted by Mr. Bayne and his ordination and induction fixed for the 6th September. Dr. Moore gave some account of the work being done at L'Ange Gardien, a French mission station, and expressed great hopefulness with regard to it. A church was being erected towards which the people themselves contributed liberally. JOSEPH WHITE, *Cik.*

BROOKVILLE: 12th July:—The Home Mission report of the Presbytery was read and received, and several recommendations appended to it were adopted. Rev. Archibald Henderson tendered resignation of his charge at Mountain and S. Gower. A committee was appointed to co-operate with Rev. R. H. Warden in the matter of raising the necessary funds for the Colleges. Mr. Burnfield gave notice that at next meeting he would move "to consider the propriety of holding public discussions on suitable popular topics at the regular meetings of Presbytery. W. M. McKIBBIN, *Cik.*

LANARK AND RENFREW:—Since last announcement this Presbytery has held several *emergent* meetings. The first of them was a very sad one, the committing to the grave the body of a brother beloved, the Rev. Walter Ross of Beckwith. From the house of Mr. Robert Bell the Presbytery adjourned to the church. At the grave, Dr. Mann offered prayer. In

this it was remarked that the same voice that was heard as the organ of the Presbytery at Mr. Ross' ordination, eighteen years ago, was now heard again as the grave closed over his remains. The second meeting was at Middleville, for the induction of Rev. Joseph Andrew, one of the ministers received at last Assembly after an attendance of two years at Queen's College. The third meeting was at Eganville when Mr. G. T. Bayne was, after the usual "trials," ordained as a missionary over a large field including Eganville, Grafton, and Stafford. The fourth, was held at Perth, for the induction of Rev. Malcolm McGillivray in St. Andrew's Church. JOHN CROMBIE, *Cik.*

HAMILTON: 10th July:—Mr. Scouler reported that a session had been formed in Erskine Church Hamilton. Mr. Simpson was appointed for six months to Louth, &c. Mr. Munro of Port Colborne tendered his resignation. Mr. R. J. Thompson student was licensed. The commissioners to the Assembly reported diligence. A letter from the missionary at Fort Erie, called attention to a proposal made for raising money for the support of ordinances by a picnic with dancing which had been advertised. The Presbytery gave the following decision. "Resolved to approve the conduct of Mr. Mutch in opposing the raising of money for the support of the gospel by such means; and feeling the danger which threatens the church from questionable methods of raising money for the Lords' work, and in conformity to the world in social amusements; further resolve to instruct the clerk to write to the office-bearers of the church at Fort Erie beseeching them to do their endeavour to avert so grievous a scandal upon the good name of the Presbyterian Church, as must obtain if the picnic advertised for Tuesday the 26th inst. be conducted in the manner advertized "in connection with the Presbyterian cause" Mr. Robertson of Strabane was appointed to preach at Fort Erie, Sabbath first; read the above decision and council the congregation. JOHN LAING, *Cik.*

BARRIE: July 26:—Rev. Alexander McDonald was elected moderator. Mr. McKee resigned charge of Angus, New Lowell and Bonnyton—having been appointed Inspector of schools for South Simcoe. A plan was adopted for defraying expenses of commissioners to the Assembly. Resolved to procure if possible ordained missionaries for important parts of the mission field, and to supply with catechists, (if they can be procured), the mission stations hitherto vacant during the winter. In an isolated field like Muskoka much of the summer's gain is lost by their being no services from October to April or May. Sanction given for site of new church in Valley of Tottenham for 1st Tecumseth congregation.—Committee ap

pointed to assist in improving Knox College Library. ROBT. MOODIE, *Clk.*

BRUCE: 19th July:—There were fifteen ministers and eight elders in attendance. Rev. W. Ferguson was appointed moderator; Messrs. Tolmie and Strath were appointed a committee to visit Sault St. Marie and the other mission stations on the north of Lake Huron, during the month of August. Mr. Caswell, student, and Mr. Thompson, commissioner, from Balaklava, were heard in relation to that field. It was resolved to postpone the consideration of a circular anent the Colleges until next meeting. The matter of Knox's College Library Fund having been brought under notice: it was resolved that this Court, recognizing the importance of the College being suitably furnished with books, cordially approve of the movement and earnestly recommend that sessions and congregations use means to secure liberal contributions. A. G. FORBES, *Clk.*

MAITLAND: July 12th:—Rev. H. McQuarrie was appointed moderator. Molesworth congregation was added to the Presbytery and Rev. T. Johnston's name entered on the roll. Grants to supplemented congregations were revised. A petition from Wingham asking for a separate congregation was not granted. South Kinloss congregation and Lucknow were separated. Mr. Cameron remains in Lucknow. Mr. Sutherland with his elders was appointed to organize, as far as needed, the South Kinloss congregation. The standing committees of the Presbytery for the year were appointed. The following ministers were appointed to take special charge of the schemes of the Church. Foreign Missions, Mr. Murray; Colleges, Mr. McQuarrie; Home Missions, D. Cameron; French Evangelization, Mr. Leitch; Infirm Ministers Fund, Mr. Leask; Widows and orphans fund, Mr. Brown; General Assembly fund, Mr. McRae. A complaint from Eadie's congregation was amicably disposed of. Messrs. Ross and Jones were appointed to arrange for the holding of a conference at next meeting in the evening on some subject connected with Christian doctrine, life or work. R. LEASK, *Clk.*

MANITOBA: 20th July:—The chief business was connected with Mr. Robertson's appointment to the superintendency of Missions in the North-West. In severing the tie between Mr. Robertson and the congregation of Knox Church, Winnipeg, the Presbytery paid a high tribute to the value of his services during the past eight years. Application was made by the said congregation for leave to sell their church edifice if it should be thought best, promising that the proceeds should be equally divided between the members that might agree to form two congregations in the city. A code of rules for the guidance of the Superintendent of

Missions was then discussed and finally adapted, as follows:

(1) His duties shall include the oversight and visitation of all the mission stations and supplemented congregations within the aforesaid territory; the organization of new stations and the adjusting of the amounts to be paid by the different stations and congregations for the support of ordinances, and the amounts to be paid by the Home Mission Committee; and in general the supervision and furtherance of the entire mission work of our Church in Manitoba and the North-West. (2) In the prosecution of his work he shall consult with and act under the direction of the Presbytery of Manitoba or such other Presbyteries as may be hereafter erected and report to the meetings of the Home Mission Committee, in March and October, a detailed statement of the progress of the work, including the adaptability of the missionaries to the fields assigned to them, and the fulfilment on the part of stations and supplemented congregations of the engagements entered into for the support of the missionaries. (3) He shall transmit to the Home Mission Committee an annual report for presentation to the Assembly, containing complete statistics of the membership, families and adherents in each mission station and supplemented congregation; also the additions made during the year, the amount of contributions for the support of ordinances and for the Home Mission Fund during the year, and the extent of new territory occupied during the same period, with any other information and recommendations that may be deemed important for the Committee and the General Assembly to know. (4) All moneys shall be paid by the Superintendent of Missions to the stations and supplemented congregations, and he shall be empowered, should he see cause, to withhold payments of grants promised by the Committee in cases where the stations and supplemented congregations have not fulfilled their monetary engagements, or where statistics have not been regularly furnished. (5) Payments shall be made to the stations and congregations quarterly. (6) No draft shall in any case be drawn by the Superintendent of Missions until he has sent to the Convener of the Home Mission Committee a detailed quarterly statement of the amounts due to each station and congregation, and until he has received his sanction to draw for said amount upon the treasurer of the Church. (7) In the meantime the missionary at Prince Albert shall receive his payments directly through the Convener of the Home Mission Committee. (8) The Superintendent of Missions shall spend three months of each year as directed by the Home Mission Committee, in the other provinces, with a view to enlist the sympathies and evoke the liberality of the Church in the mission work of Manitoba and the North-West. (9) The Superintendent of Missions in his dealing with stations and congregations shall be guided by the rules passed by the last General Assembly for mission work in Manitoba and the North-West, and any other rules that may from time to time be enacted by the General Assembly. (10) The Superintendent shall report his travelling expenses every six months to the Presbytery, to be passed by it before being paid by the Home Mission Committee.

Mr. John A. MacDonald was licensed to preach the Gospel. The Clerk was ordered to procure a book with formula to be subscribed by ministers of the Presbytery. JAMES ROBERTSON, *Clk.*

## Obituary.

THE REV. DONALD MCKERRACHER. We notice with sincere regret that this estimable minister departed this life on the 13th of July. For a number of years Mr. McKerracher laboured faithfully and endured hardness in the mission fields of the North-West, more particularly at Prince Arthur's Landing,

and neighbouring stations. He had only been a few months settled in Wallaceburg in the Presbytery of Chatham when he was taken to his rest and reward. But he had already won the affections of his congregation and of his co-presbyters. When we say that he was a man of a genuine missionary spirit, we feel that we can pronounce no higher encomium. It is such men the Presbyterian Church in Canada needs most, and when they are taken away from us the church at large sustains a great loss.

REV. ROBERT HALL died at the manse, East Nissouri, on 26th July, in the 50th year of his age. He was a native of Northumberland, England, and was brought up in the Secession Church. At the instance of the late Dr. Taylor of Montreal, he came to Canada in 1855, and having studied theology under Dr. Taylor, was licenced in due course and, in April 1860, was ordained and inducted to the pastorate of a group of congregations, two of which, North and South Nissouri, constituted his charge at the time of his death. He was a devoted minister, who laboured bravely and faithfully amid many discouragements and with very inadequate support. He was a man of superior intellect and of scholarly attainments.

REV. THOMAS SCOTT of Plantagenet died on Sabbath, the 7th Aug., in the 65th year of his age. He had been for some months in failing health but the end came suddenly. On the previous day he had a stroke of apoplexy and from that time was insensible. Mr. Scott was born at Ballylesson, County of Antrim, Ireland, received his Theological education at Belfast College, and was ordained and inducted to the ministry at Simcoe, Ontario, in 1844. He was successively minister of Camden, Williamsburgh, Matilda, and Plantagenet. Some years ago he retired from the active duties of the ministry, though he frequently conducted divine service in the absence of stated supply. He was a warm-hearted, genial man, a fluent speaker, and an excellent preacher. He leaves a widow but no family.

REV. WILLIAM MCKAY died at the residence of his brother in Thamesford, Ont., on the 27th of July, in the 34th year of his age, after a lingering illness, borne with resignation to the Divine will. Born and brought up in the township of Nissouri, county of Oxford, from his boyhood he was fond of study. He graduated at Knox college in 1880, and was licensed to preach Sept. 7th of the same year. On account of ill-health he was unable to take a charge. In October he went to South California, hoping that the change would do him good. At first he had good hopes of being restored to health, and engaged in preaching, where his work was singularly blessed. In February he began to

sink rapidly and in April returned to Canada. With his remains many hopes were put in the grave. A brother beloved, a friend esteemed, of deep piety, full of zeal for the cause of Christ and love for his Master.

MR. JOHN MORRISON, a worthy elder of the church at New Paisley, Que., died on the 11th of June, in the 73rd year of his age.

MR. JAMES HENDERSON, one of the first elders of the South Delaware congregation (Ont.) died on 23rd April, in the 66th year of his age.

MRS. JANET MILLER, who died recently at Chinguacousy, Ont., in the 85th year of her age, belonged to the U. E. Loyalist stock, being the daughter of the late Mr. John Chisholm. Having lived in the neighbourhood of Queenstown Heights during the war of 1812, Mrs. Miller, was an authority frequently consulted, and was able to give an account of incidents and personal adventures during that trying time which helped to stir the patriotic feeling in many a youthful heart. She was a good specimen of a lady of the olden time—an earnest and exemplary Christian.

MRS. ELEANOR MILNES MACDONNELL, widow of the late Rev. George Macdonnell, of Ferguson, and mother of Rev. D. J. Macdonnell of Toronto, died at Kingston on the 29th July.

MRS. ROSS, wife of the Rev. William Ross, died at the manse of Kirkhill, Ont., on the 31st of July, after a lingering illness borne with christian patience and submission.

### Ecclesiastical News.

ARTHUR PENRHYN STANLEY—the Dean of Westminster—has passed away in the sixty-sixth year of his age. He was one of the brightest ornaments of the Church of England, and perhaps the most popular of all its dignitaries. He was a "broad-church man" in the best sense of the word, who during many years did all that he could to break down the partition walls of sectarianism. The pity is he had not lived to see more fruit from his labours in that direction. Though not to be ranked among great preachers, Dean Stanley was an accomplished scholar and a brilliant writer. It is interesting to learn that the two works which engaged the last literary moments of his life were, (1) an elaborate paper on the Revised New Testament, which appeared in the London Times, and (2) an article on "The Westminster Confession" published in McMillan's Magazine since his death, in which an importance is claimed for this document which people south of the Tweed have hitherto been slow to acknowledge. The Dean, however, reminds them that it came from England and not from Scotland; that it was drawn up in the Jerusalem Chamber in

Westminster Abbey, for the most part by Englishmen; and that it is the only Confession of Faith which was ever imposed on the whole of the United Kingdom—"having reigned with undisputed supremacy for ten years, under the authority of Parliament, from Cape Wrath to the Lands' End." Another ex-moderator of General Assembly has been taken away by death.—The Rev. Dr. Watson of Dundee, who had an honoured name and occupied an influential position in the Church of Scotland. He was only sixty years old when he died. The Rev. Dr. Geo. Fisch of Paris, also rests from his labours after a long life of faithful and unremitting evangelistic work which he was privileged to do in France, and from which important results have followed. The Earl of Shaftesbury, now over eighty years of age, lately preached his first sermon, it is said, to a motley crowd in one of the slums of the East End of London. Technically, the report may be correct, but in reality that good man has been preaching all his life. The Rev. David Clement Scott has been ordained by the Presbytery of Edinburgh as missionary superintendent at Blantyre, South Africa. It is reported that the Church Missionary Society and the Society for the Propagation of the Gospel are to be united. The former represents the Evangelical part of the Church of England, the latter is the oldest of all the British missionary societies and represents the High Church party. They have both extensive ramifications and would, if united, be by far the most powerful missionary society in the world. On a recent Sabbath evening, in Edinburgh, no less than *eight* young medical missionaries were commended to God previous to their setting out for their several fields of labour in India, China, Africa, Rome, &c. Three of the number were from the Barclay Free Church congregation. Six young men of the graduating class in Oberlin College, Ohio, have offered themselves for mission work in heathen lands; and all have been accepted and ordained to the work. We have never before heard of so many graduates out of one class going at once to the foreign field. The visit of His Majesty King Kalakaua of the Sandwich Islands, to Japan was an incident belonging to the romance of missions. The Hawaiian Church is the first-fruits of missions, in that it is the first self-supporting church as the result of Foreign Mission enterprise. When it was proposed to erect a Protestant church in Japan, the Hawaiians were the first to send a contribution of \$1,000, and now their King goes to interchange Christian courtesies with a people where Christianity is yet in its infancy, and tells them what great things the Gospel has done for his country. Another interesting event of recent occurrence was

the opening of the London Missionary Society's College at Antananarivo, the capital of Madagascar. The building cost \$20,000. The Lecture Hall holds 15,000 people. *Sederunt*, The Prime Minister and Commander in Chief; the Secretary of State for Foreign Affairs; the U. S. Consul; all the English and Norwegian missionaries, &c., &c. The new College will commence with about 200 students more or less versed in theology, medicine, mathematics, and English Literature. It is just sixty years since the first English missionary landed in Madagascar and, already, nearly the whole population—two and a half millions—have been reclaimed from heathenism. The national Church is protestant and evangelical. The Women's Foreign Missionary Society of the Presbyterian Church in the United States, last year paid over to the treasurer of the Board of Foreign Missions, \$95,128. The total receipts of the Society for the year were \$99,070. The population of the Dominion of Canada according to the recent census is 4,350,933, being an increase of 680,498 in the last ten years. The religious statistics have not yet been published.

### Mission Work in the North-West.

NOTES BY REV. DR. COCHRANE.

**A**T YOUR kind request, I send you condensed notes of my visit to Manitoba last month. The objects chiefly in view, were:—1. To take part in the installation of the Rev. James Robertson, the newly elected Superintendent of Missions for the North-West. 2. To consider, and, in some way, adjust certain claims of the missionaries, for arrears of stipend due by their stations. 3. To meet with the Presbytery of Manitoba, and, as far as possible, all the ministers in the Province, and draw up rules for the future working of our Home Mission fields, so as to bring the stations and congregations into line with the supplemented congregations and stations in Ontario and Quebec. These objects, I am glad to say, were amicably settled and arranged, subject to the approval of the Home Mission Committee and the General Assembly. The brethren gave me an exceedingly hearty welcome, and I have good grounds for believing that my visit will be productive of good to all concerned. My only regret was, that Mr. Bruce, of Saint Catherines, who was to assist me in Presbytery work, was not able to be present in time for the meeting. He was, however, with us at the installation services, and subsequently visited stations in the West, of which, doubtless, he will give

you some account, in a future number of the *Record*.

**GROWTH OF THE PROVINCE.**—Those who form their ideas of the marvellous growth of this new territory from newspaper accounts, (exaggerated though they may be in many cases), can have no just conception of the real facts without a personal visit. The city of Winnipeg is a wonder in itself. Eight years ago when I first visited it, the population was some 2,000—now, over 10,000. Then there was but one or two brick buildings—now there are many, and as stately piles of architecture as Montreal or Toronto can boast of. Then, the church buildings were poor apologies for houses of worship—now we have in "Knox Church" and others built, or in process of erection, substantial and ornamental edifices, with all the modern improvements of the older cities in the East. Then there were hardly any modes of conveyance, but the primitive Red River cart, that moved squeakingly along over the streets and prairies, at the rate of three miles an hour—now there are carriages, phaetons and buggies of the most elegant construction; the oxen are giving place to noble specimens of horses, and the old Red River boats that accomplished the passage from Moorhead to Winnipeg, wind and weather and shallow water permitting, in from 5 to 9 days, are now supplanted by the locomotive, bringing its thousands of passengers from any part of Ontario and Quebec, in from 3½ to 4½ days! Verily could the old Red River pioneers of fifty years ago, look at the vast changes of the last ten years, they could hardly find language in which to express their astonishment.

**WINNIPEG**, which is the first objective point in Manitoba, and is to the province, what London is to England, is at present like Wall Street in New York, as regards speculation in lots and lands. Since the C. P. R. determined to build the line west to the Rocky Mountains, and to make Winnipeg their headquarters, the city has taken a bound upward, beyond all expectation. Lots in Main Street, sold in 1873 for \$100, now bring thousands. A block of buildings bought last year by a Montreal merchant for \$67,000, was sold a few weeks ago for \$118,000. These are but samples, of the kind of business transactions taking place—and as many of our denominations have largely shared in this rise in property, and are rapidly acquiring considerable riches, it is to be hoped that their giving to colleges and missions will be in proportion. No new country, has been so speedily supplied with the ordinances of religion, and no city has benefited more by the influx of Presbyterian emigrants, than Winnipeg. We are convinced that the urgent demands of our Home Mission Committee, only

need to be made known in this community, to elicit a generous response from year to year. The vast increase of population in Winnipeg, is an index of what is going on in the Southern and Western parts of Manitoba. In 1873, there were hardly any settlements beyond Portage La Prairie, and Rat Creek. Now, in Southern Manitoba, there are towns and villages beyond enumeration, and west of Portage La Prairie, along the line of the Canada Pacific Railway, the influx of settlers is steadily flowing in, far beyond our ability as a Church to overtake them. In a very short time communication between Winnipeg and Edmonton will be complete, and Prince Albert, which so far has seemed out of ordinary reach, will be as accessible as the stations in the Lake Superior or Muskoka districts. The destiny of this great land, is very much in the hands of the Christian churches of the Eastern Provinces. In proportion as they advance with commerce and agriculture, will be its future history for weal or woe.

**THE MANITOBA PRESBYTERY.**—The Presbytery met on the 20th July in Portage La Prairie, 68 miles west of Winnipeg on the C. P. R. It continued in session nearly 3 days. Of the 25 ministers now on the roll, over 20 were present in addition to students, catechists and elders. Eight years ago, when we met at Kildonan as a Presbytery, there were only some seven of us all told, and one of that little Presbytery has since gone to his rest and reward—the Rev. James Nisbet. The members came in several instances 150 miles to the Portage, and had the Presbytery met in Winnipeg, the distance would have been much greater for the brethren in the West. I need say nothing here, as to the character of our self-denying missionaries in the North-West. Degrees of gifts and efficiency there may be, as in Ontario and Quebec, but taken as a whole, no church has a nobler band of devoted men in the outposts of the field. I have often said during the past winter at missionary meetings, that had the Home Mission Committee done nothing more during the past 10 years, than send 35 missionaries and catechists to Manitoba, and increase the number of preaching stations, from a very few to nearly 100, it would be sufficient to prove its value to the Church. This has been accomplished however, at the cost of about *one third only* of the annual contributions given for home missions, leaving two-thirds for the work in the older provinces. The Presbytery spent much time, in hearing reports from committees, appointed at a former meeting, to visit all the stations and congregations, with a view to full returns being submitted as to their progress and prospects. These for the most part were encouraging. In many cases however the work of organ-

ization is very imperfect, and the amounts raised for the support of ordinances *very meagre*. It could indeed hardly be otherwise in such a new country, and where the entire burden of both the spiritual and financial oversight, devolved upon the missionary. Under Mr. Robertson's direction and superintendence, we hope to see matters immediately put in much better shape. There is now no reason whatever why the Home Mission Committee should not be in possession of complete statistics, of every field in the North West, at its stated meetings. The same rules also that guide the committee, in its dealings with congregations and mission stations in the in the older provinces, should with very slight changes, apply to Manitoba. At the same time it is only true to say that, in the poorer districts of the country, the people have been unable to give what the committee considered a fair proportion of the missionary's salary—one of our most devoted ministers (Mr. Wellwood,) told me of certain cases, where the people had not tasted butcher's meat for a year, and had lived mainly on bread and water, and yet, out of their poverty, had given for the support of gospel ordinances. In certain other districts, where the land is good, and where last year and this year there was the prospect of abundant harvest, disastrous hail storms or severe frosts have destroyed the entire grain and left the settler without a dollar in the world. These facts must be taken into account, by those who cannot understand why many of these stations and congregations are not self-sustaining. With such a fine climate, and such a rich soil, it seems reasonable to expect a more rapid development, and so there would be, but for such sudden and unforeseen calamities, that are more or less common in this new land.

I found on a thorough examination of the claims for arrears put before the Presbytery, that the sum amounted to nearly \$1,800. To the Home Mission Committee such a statement must be startling. We imagined ourselves free of all obligations to the missionaries in Manitoba, and never until now, heard the first whisper of arrears due by the people to the ministers. The fact however came out that the missionaries had repeatedly for some time past reported these arrears to Presbytery, but in the hope that further delay would make all right, these arrears were never reported to the committee. The question however before us was not so much to *apportion the blame* between Presbytery and missionaries, as to settle the matter once and for ever. I did not intend making public the arrangement proposed and agreed to by the Presbytery, until the meeting of the committee, but as mis-statements have found their way into the Ontario Press, it may be as well briefly to say that the missionaries agreed to throw

off about one-third of their claims for arrears. Mr. Robertson, agreed to raise \$500 in Winnipeg; the stations, the other \$200, and I agreed to recommend the committee to pay the balance of \$500. Should this meet the approval of the Home Mission Board, I hope we shall be rid of a burden vexatious and annoying to all concerned. The rules for the guidance of the newly appointed superintendent of Missions in Manitoba engaged us several hours. Hastily drawn up as they were, I am glad to say that they were accepted almost as submitted, as affording at least a basis for more definite and fuller rules and regulations, after that the Superintendent of Missions has been over his wide field and proved their adaptability. The Presbytery, like all Presbyteries, are jealous of interference with their rights and justly so; on this account, one highly esteemed brother took strong exception to the word "*oversight*" which I had inserted, as indicating in a general way the nature of the Superintendent's work. Its retention was however all but unanimously agreed to, the missionaries themselves feeling that such "*oversight*" was *imperatively demanded* and that without it the office would be but a name. Mr. Robertson, we feel assured will not overstep the bounds of propriety in the discharge of his duties, but he will at the same time be faithful alike to congregations and the committee. His visits will be, to pastors and people, of immense value, both in a spiritual and temporal point of view. Not the least interesting of the matters before the Presbytery, were the licensure of Mr. John A. MacDonald, and the ordination of Mr. Daniel Stalker, graduates of Knox College, the one engaged for the summer months, the other to labour for three years in Manitoba. It was to me a rare privilege to take part with the Presbytery in their examination, and to address them afterwards regarding the solemn obligations they had assumed. Only a few years ago this place where we met was nothing but prairie:—Now there is a flourishing town and a Presbytery meeting in it as large as one of the Ontario synods of thirty years ago. No one at all interested in the progress of our church in the North-West, can help feeling that the present contributions to the Home Mission scheme are utterly below the demands of the case, nor can we expect any change in these demands for years to come. As the older districts become self-sustaining, newer fields still further West will claim our attention. The Church in her General Assemblies has passed resolutions expressing gratification at the work accomplished, and the openings in providence that invite us to enter, but unless these are followed by practical results they are utterly useless. What is to be done must be done quickly and chiefly by the Church in Canada. We are not so sanguine as some bre-



thern are of *large amounts* from Great Britain, altho' Manitoba has claims upon the mother country almost as strong as upon Ontario. But in any case it behooves every minister and member of our Church in Ontario and Quebec, and *also in the Eastern Provinces*, to press the matter of Home Missions in the great North-West to the utmost. All the schemes of the Church are important, but upon the success of this great scheme the prosperity of all the others depends. The other denominations are thoroughly alive to the necessity of immediate action. And their efforts to send missionaries and establish congregations have hardly been second to our own. The Baptists have a Church in Winnipeg, and several throughout the Province, and their Prairie College at Rapid City is now in operation. The Methodists have two churches in Winnipeg, and missionaries at every point. Last June seven new men were sent to the help of those already in the field. The Episcopalians have two churches in the City and St. Johns, on the way to Kildonan, with College and Seminary for the education of young ladies. The Congregationalists although last in the field, are soon to erect a church in Winnipeg, and already occupy other points. It is not beyond the truth to say that, in numbers and wealth, the Presbyterians still stand *in the front rank*, but unless reinforcements of men and money are soon provided that position cannot be held. It may be with us in the North-West, as in many parts of Ontario to-day where our supineness and inactivity in past years has alienated and lost to our Church many old and prominent centres. Timely aid and effort now is of infinitely greater value than lamentation over losses ten years hence. The appointment of Mr. Robertson, to the office of Superintendent of missions marks a new era in our work. That he is in every respect admirably adapted for the place is the unanimous feeling of all the missionaries in the field, and of every Presbyterian that I have met in Manitoba. His success as pastor in Knox Church argues well for his success in his new position. Under his ministry, the membership has increased from 79 to 440, and a church building has been erected that is an honour to our denomination. The time has now come when increased accommodation must be provided for the congregation which now fills to its utmost capacity the commodious church. Mr. Robertson has already entered upon his work and hopes before the October meeting of the committee to have made a personal inspection of the remoter fields in the West.

PORTAGE LA PRAIRIE is a prosperous little town, 68 miles from the greater city. Under the ministry of the Rev. Allan Bell, the congregation has largely increased, and a new church, capable of holding 500, is now being

erected. Surrounded, as it is, with a fine farming district, it must be a prominent centre of business. It has now become self-sustaining, and the Court House, where the congregation meets is well filled on ordinary occasions. The people in this district who have, like those of Winnipeg, largely benefited by the rise in land, will be expected hereafter to do greater things for our Home Mission Funds. Mr. McKellar's churches at High Bluff and Prospect Hill, are in a satisfactory condition and are warmly attached to their missionary. At Emerson, Mr. McGuire, (formerly of Jarvis), labours with great earnestness and already there are manifestations of renewed life and vigour. The congregation was in a very weak condition at the time of his settlement last March, and it will take considerable time to consolidate, and bring it into healthy working order. There are very few men of any means connected with it and, indeed, the future of Emerson is exceedingly doubtful. Although called the "*Gateway City*" to the Province,—from the fact that it is the first place of any size after crossing the U. S. boundary, the mass of emigrants push through to Winnipeg, and once there, never think of turning back to southern Manitoba, but go on further west. Everything depends upon the course of certain newly projected railways, as to whether Emerson will rise to the stately proportions of a city, or remain a thriving country town. At present, corner lots are held at high figures, and but few sales are made. Opposite Emerson is the diocese of our good friend Mr. Scott, formerly of Napanee, who has been to this section of the country, a sort of bishop, travelling immense distances, and supplying the means of grace to many struggling groups of Presbyterians, as well as to the members of other denominations. He has a fine farm and garden on the banks of the Red River, which has proved to many a weary traveller a very *oasis* in the desert. Mr. Scott's boundless good nature and generosity are apt to make him prodigal of his means, above what is just and necessary. We much fear that his farm and garden are a source of loss more than profit. To say that he is universally beloved and respected by all classes, is only the simple truth.

Your space and my time prevent me going, at present, into fuller details. The month spent in Manitoba has been full of work. Besides the three days attendance at Presbytery, and numerous conferences with brethren subsequently at different points, I preached four times in Winnipeg—took part with Mr. Robertson in his sacramental service—lectured—attended two congregational meetings—gave addresses at the licensure of Mr. McDonald—at the ordination of Mr. Stalker, and at the installation of Mr.

Robertson, besides attending to many matters connected with our work at Emerson and Winnipeg—At Portage la Prairie I preached twice, and lectured, and addressed the Sabbath-school children—at High Bluffs, I preached once, at Kildonan once, and at Emerson twice, where I also lectured, and visited stations in the neighbourhood. Most gladly would I have gone further west, to Grand Valley, Birtle, Gladstone, Minnedosa, Rapid City, and other points of great and growing importance, but months, instead of a few days, would hardly have sufficed to overtake such distant fields. Though not permitted to visit and enjoy the hospitality of these brethren in their far-off prairie homes, I follow them in spirit with the deepest interest, and often think of them in their manifold labours and isolation. Is it too much to ask every well-wisher of our Zion, that these labourers be remembered in their prayers? When sitting in their comfortable and costly sanctuaries let them think of the far-off settlers in the North-West, who meet from house to house, or in the roughest and simplest kind of buildings, and of those men of God,—who, summer and winter, travel from 25 to 50 miles every Sabbath, to give to these groups of Presbyterian families the bread of life.

A NEW PRESBYTERY is now an essential to the carrying on of our mission work efficiently. Settlements are forming at points too remote, either from Portage la Prairie or Winnipeg, for all the members to attend. To come 150 or 250 miles to attend meetings, leaving the stations vacant in some cases two Sabbaths, is good neither for minister or people. It is of great importance that the brethren meet together *at least* twice a year, to confer regarding matters within certain limits. The oversight of our mission fields would also be better attended to, and a healthy rivalry would spring up between such Presbyteries, productive of zeal, in the advancement of our work. As it now is, some brethren never attend the meetings of Presbytery, and, to that extent, lose interest in the important business that comes before our Church Courts, and miss the sympathy and Christian greetings that our missionaries in Manitoba so much need. It is to be hoped that a new Presbytery, with its centre at Brandon, will be asked for and granted by next General Assembly. A Church Building Fund is urgently desired in Manitoba. The monies need not be given absolutely, but loaned for a term of years, on certain conditions. A church building attracts, and consolidates the cause, which often languishes where there is nothing but house-to-house preaching. *The missionaries that are wanted* must be, in addition to pastoral and preaching powers, good organizers.

I am satisfied that where our work has failed or come short of expectations, the fault has rested not so much with the people *as with those over them*. In Ontario and Quebec, where boards of management and deacons' courts, can easily be formed of the best business men in the community, it is not so necessary that the minister should be possessed of business tact and management. But in a new country like this, where beginnings have to be made, in all forms of church order, it is of the utmost consequence that the missionary should take the lead in all the schemes and enterprises of our denomination. Men who are afraid to speak of money to their people, and take little or no interest in securing contributions for the maintenance of gospel ordinances, or towards our Home Mission Fund, cannot be efficient in the North West. Many of the settlers here, infected with the rage for money-making that is so characteristic of the Province, ignore the claims of God altogether and need plain speaking. The Home Mission Committee, and those who give for the spread of missions, have a right to expect the cordial cooperation of the missionaries, in this important matter. *The erecting of church buildings* in the towns rapidly springing up in the Province is a matter that calls for the exercise of much more common sense and judgment than has been shown in some cases in the past. In this respect the other denominations exhibit a vast deal more tact and wisdom. It is not uncommon to find the Methodist or Episcopalian churches, and *always* the Roman Catholic chapels, in the most central and accessible part, while the Presbyterian Church occupies some back street or out of the way site, far from the main thoroughfares of business, and entirely out of the way of transient visitors at the hotels. The site, in some cases, is the gift of a wealthy land speculator who puts the churches just where he pleases, and where they may look best upon a map. He wants his property equally valuable over the entire area of his ownership, and, with a regard to his own interest, while at the same time getting credit for religious zeal, gives an acre of ground in some marshy place inaccessible nine months of the entire year, and destitute of any decent approach in the way of sidewalks. Far better to pay a reasonable sum for a site, than accept as a gift what is really a hindrance to our visibility and progress for years to come.

While I close these hurried notes, Winnipeg is all excitement with the Governor General's visit. The city is gay and loyal beyond expectations. Arches, evergreens, addresses and presentations are the order of the day. The clerical host have been numerous this summer in Manitoba. In addition to Mr. Bruce and myself, there

are already here or coming, Dr. McGregor of Edinburgh, who accompanies the Marquis of Lorne; Dr. McKay of Formosa, Dr. Reid of Toronto, and Dr. Vicar of Montreal. For details as to the laying the foundation stone of Manitoba College, and other matters of Ecclesiastical interest, I must refer you to the daily press. I proceed now to Port Sydney in the Muskoka region, to open a new Church, and meet with our missionaries.

W. C.

### French Evangelization.

HERE are several districts in the Province of Quebec, the original settlers of which were English-speaking Protestants, where to-day scarcely a single Protestant or English-speaking person is to be found. This sad state of matters is in most cases owing to the indifference of the churches in the mother country to the spiritual interests of their members who some sixty or seventy years ago emigrated to Canada and settled in the Province of Quebec. Neglected by the Churches at home, and finding only the Church of Rome and French-speaking Catholics in the districts where they settled, they gradually, in the course of one or two generations, lost their mother tongue and forgot their former faith. To-day, thousands of the descendants of Presbyterians from Scotland and the North of Ireland are to be found along the north shores of the St. Lawrence river, speaking only the French language and are among the most bigoted adherents of the church of Rome. In endeavouring to give these people the gospel and to bring them back to the faith of their fathers, the Board of French Evangelization have a very strong claim upon the sympathy and liberality of the churches in Britain.

MURRAY BAY:—The district around this fashionable watering place was originally settled largely by Scottish Highlanders in the year 1813. Never having been once visited by a Presbyterian or a Protestant missionary, they soon became indifferent to religious matters. Their children intermarried with the French Catholics of the surrounding country, and with the exception of one solitary family, every one of them joined the Church of Rome. The exception referred to resides about 15 miles east of Murray Bay village. In his house a missionary of the Board teaches school and conducts service during the present summer, and in the house of a relative of his, some 14 miles further east, near Tadousac, a mission school has been taught during part of the summer. In Murray Bay, itself, the Board employ a missionary this season. He spends his time in

visiting the French families—the McNicols, McLeans, Blackburns, Camerons, McDonalds and other well known Scottish names—on Sabbath evening he holds a French service in the Protestant church, built for the use of the summer visitors. This service has been well attended, chiefly, however, by those of the English-speaking visitors familiar with French, many of whom thus manifest their sympathy with the work, and give their help in the choir in singing the French hymns so attractive to the French Canadians. Though only a few of the French have had courage to enter the church, a considerable number gather about the doors and listen to the service. Several dozens of French Testaments and a large quantity of tracts, &c., have been distributed among the people. Let us hope and pray that many of the families may, by the power of God's spirit, return to the faith of their ancestors, and be instrumental in giving the Gospel to the whole surrounding country.

EX-PRIESTS:—Within the past month the Board have taken under their protection an ex-Priest from France—a member of one of the oldest families of that country. This gentleman has favourably impressed those with whom he has come in contact. If found adapted to the work he may after a time be employed. Meanwhile the Board have provided him a home during his period of probation. The Board have during the past month had some correspondence in regard to another priest who has just left the Church of Rome and who is now in the county of Essex. He desires connection with the Presbyterian church and proposes attending College for at least one session. It is a very difficult matter to know what to do with priests and ecclesiastics who come to us from the Church of Rome. They generally come devoid of everything except their priestly garb. To give them mission work we cannot till they have undergone a time of probation and a course of instruction, extending sometimes over a lengthened period. During this period they require money for board, clothing and other expenses, and the more independent and better class of them shrink from receiving assistance. Even if secular employment can be obtained, which is often impossible, and for which they are frequently disqualified, a certain amount of money is needed for clothing, etc. Heretofore the Board have been indebted to generous friends of the work for contributions to meet such cases, and doubtless contributions will be forthcoming in future also.

FRENCH STUDENTS:—At present there are several young men, two of whom are ex ecclesiastics of Rome, who desire to enter College and study with a view to the ministry of our Church. Some of these are

deterred from want of the necessary means, and their parents are unable to help them, or, being still Roman Catholics, are unwilling to do so. Will not some of those to whom God has given the ability help in this direction? Many persons have themselves no sons to educate. There are few ways in which such persons could better advance the cause of Christ than by aiding to educate some deserving young man who desires to consecrate himself to the work of the Gospel ministry. At least two young Frenchmen are anxious to study this winter who cannot do so unless some Christian friend or friends provide the requisite means prior to the opening of College in the beginning of October. If any feel disposed to do so they will please communicate with the Rev. R. H. WARDEN, 260 St. James Street, Montreal. It may encourage the friends of the work to know that an ex-ecclesiastic, who gave up a good position last winter to connect himself with our church and who was unwilling to receive assistance, was after a brief probation sent out with an experienced colporteur of the Board, and so faithfully and zealously has he worked that the Board are now encouraging him to study for the ministry of the church.

**ENGLISH STUDENTS FOR THE WORK.** Hitherto only a very few English-speaking students have devoted themselves to the work of French Canadian Evangelization. The Board are most anxious largely to increase the number of these, in the belief that very valuable assistance can be rendered by such in the work. It is well known how largely the work in Paris, France, has been indebted to English-speaking labourers familiar with French; and, considering the facilities for acquiring the language and the vast field among French Canadians for earnest missionaries, it is surprising that so few of our English Theological students turn their thoughts in this direction. It is to be hoped that the number will increase year by year.

**POINTE-AUX-TREMBLES SCHOOLS.** The next session of these well known Mission schools opens in October. Last year 102 pupils were in attendance. As the buildings can accommodate nearly 200, and as the applications last year were in excess of this number the Board are exceedingly anxious that the state of the fund will warrant them in admitting 150 at least next session. The average cost of each pupil is about \$50 at which sum scholarships have been placed. Already a number of scholarships have been guaranteed and it is earnestly hoped that *before the end of September* those Sabbath schools or friends who intend supporting a pupil or aiding in the work will notify Mr. Warden, so that the Board may be in a position to know how many pupils to admit. The Board also earnestly

request that the institution and its work be remembered in prayer by the Sabbath-schools and congregations of the church, and by all the friends of the mission.—R. H. W.

## Our Foreign Missions.

**T**HE COMMITTEE for the *Eastern Section* met at New Glasgow, on the 13th July. The meeting was chiefly occupied in receiving and conferring with Rev. Dr. MacKay, of Formosa, and Rev. J. W. MacKenzie, of Fate, New Hebrides. The Secretary introduced Dr. MacKay, who was welcomed by Rev. Alexander McLean, Chairman, and the following resolution was placed in his hands:

"The Committee rejoices to receive and to make welcome Rev. Dr. MacKay of Formosa, gives thanks to the God of all grace, for the glorious work which he has been enabled and honoured to do for Christ, in Northern Formosa, in the formation of many Churches, consisting of those recently living in heathen darkness; and in the development of the spirit of self-consecration, and of work for Christ, and for their countrymen, among the Chinese converts. The Committee thank him for his visit to the Maritime Provinces, wishes that it could be prolonged, but still anticipates confidently, that, brief as it may be, it will be the means of awakening a deep interest in the great work which the Lord has committed to the Church, of preaching the Gospel to all nations."

DR. MACKAY thanked the Committee for their cordial welcome and spoke on the circumstances which led to his settlement on Formosa. He further expressed his conviction that every pastor should make it his business to see that every member of the church under his charge, and each one, as he or she confessed Christ, should be brought distinctly to recognize the great duty of helping to evangelize the world. Our whole people should be carefully *educated* to this. He protested against the idea of missionaries having to go around to stir up the churches at home, maintaining that the people should stir up the missionaries. The whole church was called to the work and should never rest until the work was done. He held that pastors should keep this matter before their congregations continually. Questions were asked and answered respecting various phases of the work.

REV. J. W. MACKENZIE was next welcomed by the chairman in terms of the following Resolution:

"The Board would very cordially welcome Mr. and Mrs. MacKenzie home, for a period of rest, among their friends in Nova Scotia; would give thanks to God for his preserving care over them through all their course of toil and travel since they left us ten years ago, and for the work which he has enabled them to do in the Island of Fate; and would earnestly pray that they may both, by the good hand of their God upon them, be enabled in due time to resume their labours of love among the Fataens to whose welfare, spiritual and temporal, they have devoted their lives."

Mr. MacKenzie having responded, Rev. D. B. Blair led in prayer, giving special thanks for the work done by the two brothers, who had returned from their fields of labour, and for their preservation amidst many perils among the heathen, and commending them to the protection and blessing of the Great Master whom they and we serve. The Board spent some time in conference respecting the New Hebrides, and especially Fate, eliciting information on various points from Mr. MacKenzie. A committee was appointed to confer with Mr. MacKenzie respecting his expenses in returning, his proposed stay in the Provinces and the way in which, if sufficiently strong, he may be able to advance the cause by meeting and giving information to our congregations. A letter was read from Mrs. Donald Morrison dated January, 1881, stating that she had by illness been unable to teach for more than a year and would gratefully accept the offer of aid contained in the resolution of the Board, which the Secretary had forwarded. It was then agreed that £50 stg. be paid to Mrs. Morrison for the present year in addition to her widow's allowance. The Secretary at the suggestion of Rev. K. J. Grant asked that the Foreign Bursary Fund be placed at the disposal of the Mission Council at Trinidad to be used as they may see best for furnishing for their work Messrs. Lal Behari and Joseph Annagee, soon to be ordained, the amount at present in fund being \$145. This was agreed to. P. G. MACGREGOR, *Secy.*

### Formosa.

LETTER FROM REV. K. F. JUNOR,

Tamsui, 4th June, 1881.

I received your welcome letter containing enquiries about the *Record* which had not been coming very regularly for some time past, and was greatly missed. I have written very few letters, as you may know I have not much time at my disposal outside of absolute necessary correspondence; however you have Mr. McKay among you and what more do you need? My letters would be paltry things beside his rich information. I did however write one or two long letters and intended to continue them but I fear they went astray. Perhaps it is however just as well. They contained somewhat serious strictures on the dark things of Chinese life. So since they did not reach or see the light, I did not bother continuing the bright side. The dark side is very dark; but there is a bright side. The light coming from the Gospel will in time also flood this great land. We are on the eve of great events, to all appearances, in this

empire. The Gospel is spreading itself over the land like the light, bringing hope. If some of your rich Christians were here long enough to see, there would be no lack of funds for this Mission. There are a hundred things I could point out to them, the blessing and profit of which they would see at a glance and for the establishment of which they would rejoice to use their money. The hospital work alone, and the whole work in a certain sense, is supported freely even by Chinamen, not because they love it but because it commends itself to them. Look at the Hospital report and tell me if they, as heathens, are not liberal—\$10 and \$20 subscriptions. I have not time even now for a long letter, for I am in the midst of the work of the "Assembly" of the north Formosa Church. I have all the preachers assembled and we are having a most glorious time. The hope that I intimated in my last year's report has more than realized itself. The apparently severe course I took last year in dealing with matters has had a most beneficial effect. My heart is elated almost above measure that the Lord has so guided us. All my fears, as to the benefits of the plans adopted at the beginning of the year are passed away. The preachers themselves seem to have fallen quite in love with them, although involving much more labour. I am grateful beyond expression. I hope and trust that when Mr. MacKay comes, and we are looking forward to a treat when he comes, we shall not only not have lost ground (which was to have been expected) but that we shall have gained. How grateful I feel that Mr. MacKay's visit has done so much good! It is only what I expected however. Now we are to enjoy the gain, and you to have the loss of his fervour and zeal. May God establish the influence of his visit. Now let the Church gird herself for a great work. China is opening up. Go in and reap the harvest. Don't hesitate. Don't fear. Don't doubt. I tell you Christian men and women here is a field worthy of your greatest efforts. Other Churches are crowding in the labourers. Don't believe that Missions are not a great success in China. Its false, false. If they were not a grand success—all the same they are a mighty need. Oh the horror of this black disgusting polluting heathenism! K. F. J.

### Missionary Ships.

THE FOLLOWING is from the *Missionary Herald*, Boston:—“The earliest known missionary vessel was the ‘Duff,’ a ship purchased by the London Missionary Society in 1796, and sent to the South Seas under the command of Capt. James Wilson.

Her career was brief, as she was captured by a French privateer in 1799. Fifteen years later the missionaries to Tahiti undertook the building of a ship, which was finished in 1817, and named the 'Harriet,' in honour of an eminent friend of the mission in England. The next missionary ship was the 'Missionary Packet,' sent out by the American Board in January, 1826. She was a schooner of thirty-nine tons, forty-nine feet long, and thirteen feet wide, and was in command of Capt. James Hunnewell, of Charlestown. After a stormy passage around Cape Horn, she reached Honolulu in October, and served the mission for several years. In 1830 Rev. John Williams, the heroic martyr-missionary, undertook the building of a ship with only native aid, and the 'Messenger of Peace,' a ship sixty feet long and measuring seventy tons, served him for several years in his adventurous plans. When he visited England his appeals resulted in a collection of funds sufficient for the purchase of the 'Camden,' of two hundred tons, in which he sailed, 1838, April 19th, on his return to Raratonga. The next year, 1839, November 20, he fell a victim to savage violence, on the island of Erromanga. The 'Camden,' was found too small for the service, and returned to England in 1843. An appeal for funds was made to the children of the Sabbath-schools, and called forth a liberal response. A new, strong and handsome ship was thus procured, and fitly named the 'John Williams,' which sailed for Tahiti, 1844, June 5. For just twenty years this ship pursued her work among the Pacific islands, making four voyages to England during the period. She was wrecked, 1864, May 29, by drifting on shore in a calm, at the island of Pukapuka. In February, 1867, the same fate befel the second 'John Williams,' as she was approaching her destination. The third 'John Williams,' sent out in 1869, has been more fortunate, and is still pursuing her errands of love and mercy. In 1874 a smaller companion ship, the 'Ellengowan,' was presented to the London Missionary Society by Miss Baxter, of Dundee, and is still in the same service. The missions of the Presbyterian Church in Canada, among the New Hebrides, have also the aid of a missionary ship. For a short time the little 'Columbia,' of five tons was employed, but she was replaced by the 'John Knox,' which was built and sent out in 1856. Proving too small, a larger ship of 115 tons was built in 1860 at New Glasgow, in Nova Scotia, named the 'Dayspring.' She was much admired, and did excellent service, until wrecked by a hurricane in the harbour of Aneityum, 1873, January 6. Her place was directly supplied by the purchase of a new three masted schooner of 160 tons, whose name was changed from 'Paragon' to 'Day-

spring.' She is still doing good service. Among the Feejee and Friendly Islands, the Wesleyan missionaries employ the 'John Wesley.' And the 'Allen Gardiner' was sent out by the South American Missionary Society in 1854, with a company of missionaries, to carry forward the work in the Falkland Islands and Patagonia, where Captain Gardiner and his associates had perished. She was still in the service in 1867. The Church of England Missionary Society, as early as 1848, employed the schooner 'Undine' in the work of the New Zealand mission, under Bishop Selwyn. In 1852 the larger 'Border Maid' took her place, and was succeeded in 1855 by the 'Southern Cross,' which was built in England, and sailed March 28. The same day, John C. Patteson, afterwards Bishop Patteson, sailed in another vessel. With his useful labours and martyrdom the 'Southern Cross' was to be ultimately associated. She was wrecked on a New Zealand reef, 1860, June 17, and replaced in 1863 by the second 'Southern Cross.' This ship has auxiliary screw and can use steam power, and her career has been very successful. A full account of the 'Dayspring' may be found in the *Record* for 1878, page 328. It is altogether likely that these sailing ships will ere long be superseded by steamers, which will do the work in much less time and with greater safety to themselves."

## The Revised New Testament.

FIRST ARTICLE.

I WAS fortunate enough to lay hold of one of the earliest copies introduced into Canada, of "The New New Testament," as the *Saturday Review* designated the work of the Revisers. I took up the volume, turning at first to certain well-known passages: The Beatitudes, for example, with other leading portions of the Sermon on the Mount: The parable of the sower, too, and our Lord's conversation with Nicodemus. Then I turned to the 14th and 17th chapters of St. John's Gospel, and afterwards to the 8th chapter of Romans and the epistles of St. John: and lastly to some of the cherished, hallowed descriptions of the book of Revelation. I laid down the book, after this first interview, with a mixed feeling. Now, it was that of disappointment: now again, of satisfaction. After a day or two, I set myself to the more serious and needful task of detailed, critical examination. The character of the Revision impressed me more favourably as I went on. It does so still; and yet I am far from satis-

fied. My conviction, notwithstanding, is that years of examination and consideration on the part of the English-speaking Christian public, and the growing familiarity to which it will lead, must end, if not in its speedy authorization, as "appointed to be read in Churches," yet to its very general use in families, in Bible-classes and in Sabbath-schools; and ultimately, (after limited re-revision it may be), to complete acceptance and adoption. I confess that I am not in the least anxious on this point. My satisfaction is that, whether thus adopted or not, we have in our hands the results of the most scholarly, intelligent, faithful, patient, and I will add devout, scientific investigation of the New Testament text, which has been ever undertaken: an investigation which, till recent years, could not have been undertaken. These results, brought together into this Handy-volume, will be a greater help to the Church of to-day in her attempts to understand the meaning and to catch the spirit of "the word of Christ" and the teaching of His apostles, than all the works, whether critical or expository, which have been bequeathed to her, by her former scholars and divines. The Revisers have given to us a version of the New Testament which must be read and examined by every Christian who seeks, (and what Christian does not seek?) to ascertain the meaning of the Sacred Text. It will be an indispensable companion to the Christian student, be he minister or layman. Certainly no clergyman could venture upon an exposition of a single New Testament passage, without first examining the Revisers' version of it.

I spoke of a feeling of "disappointment" and hinted at a possible "re-revision." Let me give my reasons: The Revisers (see their preface) agreed to enter upon their work under the guidance of eight "Principles and Rules." I confine myself to the first: "To introduce as few alterations as possible, consistently with faithfulness." An admirable principle truly! which I venture to state, has been largely overlooked. Many "alterations," so it seems to me, *not* required by "faithfulness" to the Text, have been introduced. The most conspicuous error of the Revisionists is literalness. The matchless rhythm of the old version has been too often sacrificed to a stiff, inharmonious literalism. The Greek text so completely filled the eye of "the New Testament Company," as to lead to a not infrequent disregard of the idiom of their mother-tongue. So slavishly-literal a rendering of the original as these learned men seem to have aimed at and produced, is not what English-speaking Christians desired in the contemplated Revision. What was proposed by Convocation, and wished for by us all, was a retention

in the new Revision of the idiomatic, rhythmical English of the authorized version. The hallowed forms of expression in the Old, were to be left untouched in the New, except in so far as change was absolutely required in the interests of "faithfulness." I have ventured to state that this has not been done, I mean, that it has not been done to so large an extent as was demanded by the Rules under which the Revisers agreed to work. Let me give some examples:

1.—Two expressions are changed in the Lord's Prayer (Matthew 6th, verses, 9 to 13) which, because they are familiar, might have been retained with advantage. Confessedly, these alterations are not in the interests of "faithfulness." I refer not to that of "the evil one," for evil; or to the omission of the doxology, which every scholar knew must come. My reference is to minor changes: (a) That of the expression "Thy will be done in earth as it is in heaven," which is as sufficient a rendering of the original, as the alternate form in St. Luke's Gospel (A. V.), "Thy will be done, as in heaven, so in earth." Why not retain the old, familiar words? (b) Scarcely less objectionable is the change from "lead us not into temptation," to "bring us not etc." a change for change' sake, one is tempted to say. 2.—There is an alteration made, with less reason, in the 8th Chap., of St. Matthew, verse 20. Our Lord, addressing a Scribe who seemed desirous of becoming one of His disciples, uses language which in our old Version is thus beautifully rendered: "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Nothing can be more perfect than the rhythm of this translation; it is poetry in prose. In the revised version the verse is made to read, "The foxes have holes, and the birds of the *heaven* etc." Why "the heaven" in preference to "the air?" It is less euphonious, and as a translation it is less exact. The Revisionists seem to have made up their minds, that the Greek *ouranos*, should be un-variably translated "heaven." I know that "heaven" is a fit rendering of this Greek word when it is used for that upper sphere or firmament in which the sun and moon and planets revolve; I also know that it is the only possible rendering when it is used to denote the dwelling place of God and angels and redeemed men; but I claim that *here*, "heaven" is not so good a translation of *ouranos*, as that which we have in our oldest version, because it is clearly used to indicate the expanse of the atmosphere, that "upper air" which is the home-sphere of birds. "Birds of the heaven" is an ambiguous expression. It does not, within and of itself, convey to you the particular "heaven" which is meant; while "birds of the air" expresses it at once. Are we to understand that this alteration was

demanding by "faithfulness?" Take any chapter you choose; you will find in it needless changes, more or fewer, of the same class; changes, not affecting the sense, but injuriously affecting the style.

3.—I select for example, or for examples, the 10th chapter of this same Gospel.—(a) Read the first verse of the chapter: "At that time Herod the tetrarch heard of the fame of Jesus." This seems to me perfect as a bit of English; terse, rhythmical, intelligible. How have we it in the Revision? "At that season, Herod the tetrarch heard the report concerning Jesus." The statement here is indefinite. The reader asks, "What Report?" The answer would of course be "The report of His mighty works." But how could this be rendered so well, or so definitely, as by the old word "fame"? The change is detrimental. (b) In the fifteenth verse we find this expression used by our Lord; it was spoken in connection with the miraculous feeding of the multitude who had followed Him in His wanderings through the country; "This is a desert place." The Revisers have altered it to "The place is desert." We are tempted to call this a finical change; truly it is the same paragraph; a change without an object. No one could pretend that this alteration was called for by "faithfulness."

(c) In the 31st verse of this chapter, we have a description of our Lord's rescue of Peter, who by his rashness was exposing himself to the danger of drowning. We read that "Jesus stretched forth His hand and caught him." Nothing could be more forcible or intelligible. The revisers have introduced this gratuitous alteration, "Jesus stretched forth His hand and laid hold of him;" it is difficult to understand why.

These are a few out of many examples which might be cited, of what I have called needless, and for the most part injurious alterations. I had seized upon the introductory verses of the Epistle to the Hebrews, as a signal example of failure in the same direction; I learn, however, though I have not seen the article, that a writer in the *Edinburgh Review* has selected the passage as an unfortunate instance of the detrimental character of a good deal of the Revisers' work.

I am persuaded that if the "New Testament Company" had allowed themselves to be governed by the Rule which I have transcribed, and had really introduced no change not rendered necessary by the meaning of the Text, they would have secured for their work a very much wider reception than from present appearances it is likely to gain. I am also of opinion that could they be induced to re-revise their work on the lines which I have indicated, they would be the means of conferring a yet greater boon than they have already conferred upon the English-

speaking Christian public. But there is another side to the subject, a very different side and a brighter side. This I shall consider in another article. Those things of which I have spoken are comparatively trifling blemishes. Those of which I shall have to speak are of the highest value to the Christian Church, supplying as they do a basis of New Testament investigation firmer, and therefore more satisfactory, than Christendom has known and enjoyed during the past eighteen centuries.

JOHN JENKINS.

## The Presbyterian Record.

MONTREAL: SEPTEMBER, 1881.

JAMES CROIL,  
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 60 cts. per annum.

PAYMENT IN ADVANCE.

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

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

PRESBYTERY CLERKS will please bear in mind that we look to them for brief reports of the meetings of Presbyteries and such other information as they may be able to supply from time to time. The RECORD is sent regularly to all our Foreign Missionaries. We shall be happy to receive from them, in return, a few lines for publication as often as they have the leisure and the inclination to write, always with the understanding that copies of letters sent to us be not sent elsewhere for publication. Whatever else the RECORD may be, our aim is to have it made up, as much as possible, of *original matter*. We trust that the CONVENERS and SECRETARIES OF THE COMMITTEES OF THE GENERAL ASSEMBLY will bear in mind that our columns are always at their disposal. Apart from any other consideration, the extensive circulation which the RECORD has attained makes it a desirable medium for diffusing information respecting the work of our missionaries, and,



at the same time, of enlisting the sympathies of the people in their behalf. Our thanks to MR. JUNOR for his letter from Formosa in this number.

### Literature.

**MURPHY'S COMMENTARY ON EXODUS:** I. K. Funk & Co., New York—price, \$1.50. This Commentary on Exodus is one of the best extant.

**CONANT'S POPULAR HISTORY OF THE BIBLE TRANSLATION,** from the same publishers. Is a very lucid and interesting account of the various editions of the English Bible which have appeared from the time of Wyclif, 500 years ago, down to the publication of the Revised New Testament in May, 1881. It should be in every Sabbath-school library—price, \$1.00.

**THE BRITISH AND FOREIGN EVANGELICAL REVIEW** for July is an excellent number. Among the articles are two from Canadian writers,—*Culdee Colonies in the North and West*, by Rev. John Campbell, Montreal; and *Presbyterian Consolidation in Canada—a chapter in Canadian History*—by Rev. Robert Campbell, of Montreal. The review of current literature is an interesting feature. JAMES BAIN & SON, Toronto. Price, \$2 per annum.

**THE CATHOLIC PRESBYTERIAN** for August—same publishers—price, \$3 per annum. The August part of this International monthly is particularly good. *Presbyterian Worship—Does it need Reform?* is ably discussed by Professor Hitchcock, of New York, Dr. Dewitt, of Philadelphia, Professor Smith, of Edinburgh, Dr. Spratt, of North Berwick, and others. The *Notes of the Day* are not the least interesting part of the number.

**WORSHIP IN SONG:** A selection of Hymns and Tunes for the Service of the Sanctuary, by Joseph P. Holbrook, Mus. Doc. A. S. Barnes & Co., New York and Chicago. One of the choicest collections we have met with, containing upwards of 700 hundred hymns and selections with suitable music. It is beautifully printed. Price, \$1.50.

**FOUR FRIENDS AND THEIR FORTUNES.**—The Presbyterian Board of Publication, Phila. \$1.25—A good Sabbath-school volume.

### Official Notices.

#### PRESBYTERIAN COLLEGE HALIFAX.

**T**HE next session of the Presbyterian College, Halifax, will begin on the first Wednesday of November, when the opening lecture will be given by the Rev. Dr.

Pollok. The course of study, as conducted under the three Professors, may be ascertained from the College Calendar. Copies of the Calendar may be obtained by application to Prof. Currie. The premises at Pine Hill contain convenient and comfortable accommodation for resident students. The chambers are large and commodious, and fitted with every modern convenience. The situation of the College upon the sea shore renders the residence healthy and attractive. The fee for board, heating and light included, is two dollars and a half per week. The boarding arrangements are under the direction of a competent person. No charge is made except for boarding. At the close of the last session ten prizes were awarded to successful students. In addition to the prizes, three hundred and sixty dollars were bestowed in bursaries. Applications for rooms must be addressed to Professor Currie on or after the 3d Tuesday of October.

#### MORRIN COLLEGE, QUEBEC.

For information in regard to scholarships and course of study in Morrin College, apply to Rev. Professor Weir, Quebec.

#### MEETINGS OF PRESBYTERIES.

London, at London, 13th September.  
 Chatham, at Chatham, 13th September, 11 a.m.  
 Paris, at Woodstock, 4th October, 2 p.m.  
 Lan. & Renfrew, Pembroke, 20th Sept, 10 a.m.  
 Peterboro, at Port Hope, 19th Sept., 7.30 p.m.  
 Kingston, Chalmers' Ch., 20th Sept., 3 p.m.  
 Guelph, St. Andrew's Ch., 20th September.  
 Hamilton, at Hamilton, 20th September.  
 Toronto, Knox Church, 20th September.  
 Montreal, St. Paul's Ch., 4th Oct, 11 a.m.  
 Quebec, at Sherbrooke, 20th Sept., 11 a.m.  
 Huron, at Goderich, 13th Sept., 11 a.m.  
 Owen Sound, at O. S., 20th Sept., 1.30 p.m.  
 Whitby, at Bowmanville, 18th Oct., 11 a.m.  
 Saugeen, at Priceville, 20th Sept., 2 p.m.  
 Halifax, St. Matthew's Ch., 27th Sept., 10 a.m.  
 Brockville, at Iroquois, 13th Sept., 2.30 p.m.  
 Truro, at Truro, 8th September, 11 a.m.  
 Lunenburg & Yarmouth, at ——— 17th Sept.  
 Pictou, at New Glasgow, 6th Sept., 11 a.m.  
 Ottawa, at ——— 1st November.  
 Bruce, at Walkerton, 20th September, 2 p.m.  
 Sarnia, at Forest, 20th September, 2 p.m.  
 Maitland, at Brussels, 20th Sept., 1.30 p.m.

## A Page for the Young.

### LINES BY A CHILD.

Beautiful ground on which we tread,  
 Beautiful heavens above our head,  
 Beautiful flowers and beautiful trees,  
 Beautiful land and beautiful seas,  
 Beautiful sun that shines so bright,  
 Beautiful stars with glittering light,  
 Beautiful summer, beautiful spring,  
 Beautiful birds that merrily sing,  
 Beautiful lambs that frisk and play,  
 Beautiful night and beautiful day,  
 Beautiful lily and beautiful rose,  
 Beautiful every flower that grows.

### A SCRIPTURE ALPHABET.

A is a name God gave the first pair,  
 B is a tower built in the air,  
 C is a mount overlooking the sea,  
 D is a city as old as can be,  
 E is a prophet both true and brave,  
 F is a coward as well as a knave,  
 G is a beast in sacrifice slain,  
 H is a virtue lacking in Cain,  
 I is a traitor deserving death,  
 J is a prophet the Bible saith,  
 K is a patriarch's daughter fair,  
 L is a mountain high in the air,  
 M is a gate of the Holy city,  
 N is a captain deserving pity,  
 O is a true son of Boaz and Ruth,  
 P is a man unmindful of truth,  
 Q is a Christian, friend to St. Paul,  
 R is a wife beloved best of all,  
 S is a Danite wonderfully strong,  
 T is a disciple whose doubting was wrong,  
 U is a careless man punished for sin,  
 V to a spy was the nearest of kin,  
 W should never be trifling and bold,  
 X is a monarch of Grecia old,  
 Y is a colour the Bible named,  
 Z is a Jew, of short stature, famed.

Who will send us the twenty-six words  
 which answer to the above description?

### "IT'S ALL RUINED."

The ruin of a Sunday-school—at least for one of its members—was thus pathetically announced to a missionary of the American Sunday-school Union in North Carolina. This may reprove some other teacher guilty of such ruination. The missionary relates it thus:

One Sunday afternoon we stopped in front of a log cabin, and asked a little fellow who sat on the door step for a cup of water. In reply to my enquiries, he said his name was Lewis; that he was eight years old, and that he knew the way to the Sunday school; and, as I was hurrying to its meeting, I asked if he was not going.

"No," said he, "I ha'n't been there in three Sundays—it's all ruined!"

"Why, how is that, Lewis? Has there been any fuss between the teachers, any fighting or mischief among the boys?"

"No, sir, I reckon not; but it's all ruined!"

"Now, Lewis, my dear boy, what has ruined your nice little Sunday-school?"

Looking at me with an expression of grief peculiar to one of his tender age, he said:

"She don't come any more; it's all ruined!"

The poor boy knew not why his loved teacher had failed to come to the school. Enough for him to know that in her absence it was ruined for him. The absence of a teacher may cause ruin to some scholar's interests.

### TRUTHFULNESS.

A gentleman once asked a deaf and dumb boy the question, "What is truth?" The boy replied by taking a piece of chalk, and drawing a straight line. The man then wrote, "What is a lie?" The boy answered by drawing a crooked line.

Lies are always crooked. One lie opens the way for another, for often a dozen lies must be told to conceal one. Telling an untruth is like leaving the highway and going into a tangled forest; you know not how long it will take you to get back, or how much you will suffer from the thorns and briars in the wild-wood.

"A lie is an intention to deceive," and may be told without speaking a word. A gentleman once asked a boy if a certain road led to the city. The boy nodded his head, and then laughed as the man took the wrong road. That boy lied with his head. Lies may be told with the fingers, and in many other ways.

Young people often amuse themselves by seeing who can tell the biggest lie. This is a bad habit, and leads one to vary from the truth at other times.

The only safe plan is to form the habit of *always* telling the truth. This will give a feeling of self-respect that will scorn whatever is low and mean. It will also give a purity to the character that will tend to elevate and ennoble the life.

### STEPS FORWARD.

Every kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, every truth more clearly perceived, every difficulty subdued, every sin left behind, every temptation trampled under foot, every step forward in the cause of good, is a step nearer to the life of Christ.—Dean Stanley.

**Acknowledgments.**

RECEIVED BY REV. DR. BRID, AGENT OF THE CHURCH AT TORONTO, ON 5th AUGUST, 1881.

**ASSEMBLY FUND.**

Received to 5th July, 1881...	\$170 19
Forest Lad. Miss Assoc .....	5.00
Dalhousie, Miramichi .....	3.20
St Mary's, Knox Ch .....	5.00
Fitzroy Harbour & Tarbolton ..	7.00
Buctouche .....	1.00
Scotch Settlement .....	1.00
Hamilton, St Paul's .....	18.00
	<hr/>
	\$210.39

**HOME MISSION.**

Received to 5th July, 1881...	\$712.60
Hibbert .....	20.00
Bracebridge Sab Sc .....	10.00
Forest Ladies Miss Assoc .....	21.00
Montreal, Crescent St .....	100.00
Avonbank .....	8.87
Keene .....	16.00
Member of St Andrew's Ch, Mount Forest .....	2.00
Campbellsville .....	20.00
Nassagaweya .....	10.00
do Sab Sc .....	10.00
Nichol, Zion Ch .....	12.00
Mrs M Warwick .....	10.00
Cornwall, St John's Ch .....	55.00
Roxborough, Knox and St James Chs .....	18.00
Hollin .....	2.00
Bracebridge .....	16.25
Fergus, St Andrew's .....	39.00
Hamilton, St Paul's .....	75.00
Little Britain .....	5.00
	<hr/>
	\$1162.72

**FOREIGN MISSION.**

Received to 5th July, 1881.	\$2029.53
Kineardine, Chalmers Ch, 9th Con. S S, Formosa .....	4.00
Hibbert .....	30.00
Anonymous, Int on \$24.00 .....	0.75
Montreal, Crescent St .....	295.46
Rev W A McKay, Woodstock collected for Rev Dr Mc- Kay's Train Col, Formosa .....	351.98
Juvenile Mission Scheme, from Quebec for 1/3 salary of Vendo Bible Woman, at Andore .....	30.00
Juvenile Mission Scheme, Kippen Sab Sc .....	18.00
New Edinburgh .....	33.72
Ancaster East Sab Sc .....	2.81
Member of St Andw's Ch, Mount Forest .....	2.00
Campbellsville .....	15.00
Nassagaweya .....	8.35
Bayfield, St Andrew's .....	1.60
Mrs M Warwick .....	10.00
Goderich Tap, Union Ch .....	7.87
Mabel Mann, Goderich, For- mosa .....	0.50
Roxborough, Knox and St James Chs .....	14.00
Embro Sab Sc, for Dr Mc- Kay's Training College .....	20.00
G A Starrs, Brockville, to purchase land for teach- ers houses in Tamsui, For- mosa .....	20.00
Hamilton, St Paul's Ch .....	65.00
Little Britain .....	4.00
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	\$2874.57

**Widows' Fund.**

Received to 5th July, 1881...	\$202.64
Markham, Melville Ch .....	4.00

Brown's Corners & Union Ch .....	3.20
Keene .....	30.00
Carlton Place, Zion Ch .....	6.00
New Westminster, B C .....	16.50
Hamilton, St Paul's .....	6.00
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	\$263.34

With Rates from Revs R N Grant, \$24.00; C Brouillette, D McIntosh, H Currie, J R McLeod, \$24.00

**AGED AND INFIRM MINISTER'S FUND.**

Received to 5th July, 1881 .....	\$181.14
New Westminster, Ladies Miss Assoc .....	15.00
Toronto, Old St Andw's Ch .....	100.00
Carlton Place, Zion Ch .....	6.00
Campbellsville .....	7.00
Hillsburg .....	6.00
Hamilton, St Paul's .....	6.00
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	\$321.14

Rates Received to 5th July .....	140.25
With Rates from Revs J Bur- son, \$5.75; D McIntosh, \$3.25; H Currie, \$3.50; T Goldsmith, \$6.00; H Cameron, \$4.00 .....	22.50
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	\$162.75

**COLLEGES ORDINARY FUND.**

Received to 5th July, 1881 .....	\$346.98
Profling .....	20.00
Avonbank .....	9.13
Fulhart .....	10.00
Campbellsville .....	12.00
Nassagaweya .....	10.00
Wroctex .....	1.00
Prescott .....	13.35
Hamilton, St Paul's .....	46.00
Beverly, addl .....	3.00
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	\$480.46

**KNOX COLLEGE ORDINARY FUND.**

Received to 5th July, 1881 .....	\$75.00
R. H. Motherwell .....	5.00
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	\$80.00

**KNOX COLLEGE BUILDING FUND.**

Received to 5th July, 1881 .....	\$401.66
J W Thomson, Belleville, per Rev A Young .....	100.00
Grafton, per Rev Wm Burns .....	27.50
J M Dunn, Welland .....	5.00
Vernonville .....	26.00
Peterborough .....	25.00
Bethesda and Alnwick .....	21.00
Hastings .....	16.00
Lakefield .....	9.00
A Bryce, Keene .....	1.00
J Wilson, Centreville .....	4.00
C B Hamilton, St Catherine's .....	1.25
A M Cosbie, Port Hope .....	33.32
D McBride, Port Perry .....	10.00
T Dodds, Centreville .....	4.60
Stratford .....	90.00
Shakespeare .....	6.00
Mitchell .....	24.00
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	\$318.73

**CONTRIBUTIONS TO SCHEMES OF THE CHURCH TO BE APPROPRIATED.**

Received to 5th July, 1881 .....	\$734 18
Dundas, Knox Ch, add .....	10.00
Thamesford .....	38.00
Oshawa .....	62.87
Brussels, Melville Ch, addl .....	48.00
Mitchell, Knox Ch .....	36.20
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	\$929.25

**MANITOWA COLLEGE, ORDINARY FUND.**

Received to 5th July, 1881 .....	\$4.25
A Friend, Fergus .....	50.00
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	\$54.25

*Fund for Rev. Robt. Hall.*

Rev W Bennett, Springville .....	5.00
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RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, TO AUGUST 4th, 1881.

**FOREIGN MISSIONS.**

Acknowledged already .....	\$622.45
Miss A B F. Lunenburg .....	10.00
St John's Ch, Chatham .....	10.00
Friend, Upper Canard .....	20.00
Brookfield Missy Soc .....	10.00
Ladies Ben. Soc, United Ch, New Glasgow .....	10.00
Upper Londonderry .....	30.00
A M and Little Girl, St Adv, N B, Thank offering .....	6.75
A Friend, Milford, for Mr Morton's Buildings .....	4.00
Stewiacke .....	15.00
Middleton Miss Soc, Mid Musquodoboit .....	15.95
Sherbrooke and Goldenville Thank-offering from 2 sisters in Goldenville, per Rev W Maxwell .....	5.00
D M W, Mabou .....	4.00
A Friend, Wilmot .....	2.00
Fort Massey Miss Ass, 1/2 yr .....	100.00

**RECEIPTS PER REV K J GRANT.**

Acknowledged already .....	\$1921.40
Per Mrs Wark, Fredericton :-	
John P C Burpee, St John .....	25.00
E R Burpee .....	10.00
Mrs Jack, Fredericton .....	5.00
Hon D Wark .....	5.00
Mrs Wark .....	5.00
Helena A Wark .....	5.00
Miss Burpee .....	5.00

*Meetings held by Rev. Dr. MacKay in the following churches:*

Fort Massey .....	34.23
St John's Ch, Halifax .....	43.75
St Matthew's, Halifax .....	81.83
Zion Ch, Charlottetown .....	29.67
Mrs P McLeod, Charlottetown ..	2.00
Miss Ellen Lawson .....	2.00
St James Ch .....	60.00
Chas Palmer .....	10.00
Mrs John MacKinnon .....	1.00
A Friend .....	0.60
United Ch, New Glasgow .....	25.82
Shubenacadie .....	57.00
Fredericton .....	24.00
Moncton .....	2.00
Prince St, Picton .....	42.65
Maitland .....	81.27
Summerside, P E I .....	20.00
Murdoch McLeod .....	5.00
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	\$3421.44

**DAYSpring AND MISSION SCHOOLS.**

Acknowledged already .....	\$9.36
Miss R Scott's S S Ch, Yar- mouth, for Trinidad .....	1.50
For Mr Christie's Monitor, Dunkhia, per Mrs W Don- ald, Picton; \$25.00 contri- buted as follows:	
A Friend, Middle River .....	5.00
Two friends, River John .....	6.00
Two boys and a girl, Picton .....	14.00
	<hr/>
	\$55.86

HOME MISSIONS.

Acknowledged already.....	\$337.49
St John's Ch, Chatham.....	30.69
Brookfield Missy Soc.....	7.00
Stewiacke.....	15.00
Middlton Missy Soc, Mid	
Musquodoboit.....	8.23
Thk offering of 2 sisters in	
Goldenville, per Rev Wm	
Maxwell.....	5.00
Fort Massey Missy Ass, 1 yr	
	75.00
	\$477.72

SUPPLEMENTING FUND.

Acknowledged already.....	\$295.71
Miss A B F, Lunenburg.....	10.60
Economy.....	20.00
St John's Ch, Chatham.....	25.00
Upper Londonderry.....	26.00
Amherst.....	6.05
Stewiacke.....	15.00
D M W. Mabou.....	4.00
Thk offering of 2 sisters in	
Goldenville, per Rev Wm	
Maxwell.....	5.00
Buctouche.....	8.46
Scotch Settlement.....	0.60
Fort Massey Miss Ass, 1 yr.	
	75.00
	\$493.76

COLLEGE FUND.

Acknowledged already.....	\$1155.79
Fort Massey Missy Ass, 1 yr	
Debiture Coupons, £36 stg.	
Debiture \$, Moncton, @ \$15	
Coupon Funded Debt.....	21.41
City Water Loan.....	13.38
St John's Ch, Chatham.....	15.00
Baddeck, both sections.....	13.60
Interest on \$6000 for 6 mos.....	180.00
Dividend Merchants Bank.....	31.50
Prince St Ch, Pictou.....	70.76
Premium on Div of Union Bk	
Nfld.....	5.83
Int on \$400 for 6 mos.....	12.00
Div B N S on 30 shares.....	210.00
	\$2000.47

Less by \$1.00 from J Stewart, Gabarus, Ackd in July, which should have been credited to Col. Endowment 1.00

\$2098.47

AGED AND INFIRM MINISTER'S FUND.

Acknowledged already.....	\$457.00
St John's Ch, Chatham.....	7.00
Milford.....	6.00
Rev P Lindsay, Rate for '79.	
	4.00
	\$474.05

SYNOD FUND.

Balance on hand, May 1, '81	\$92.07
Acknowledged in Aug Record.....	5.50
Fort Massey, Halifax.....	12.00
	\$109.57

JEWISH MISSION.

Acknowledged already.....	\$16.69
Mrs B MacLeod, Pictou	
Landing.....	25.00
	\$41.69

FRENCH EVANGELIZATION.

Received by Rev. R. H. WARDEN, Secretary Treasurer of the Board of French Evangelization, 260 St. James street, Montreal, to 5th AUG., 1881.

Acknowledged to 9th July..	\$1115.90
John McLean, Elora.....	5.00

Mrs. Mary Kollie, Vankleek Hill.....	4.00
East Gloucester.....	9.00
East Oxford, St And, M S.....	5.00
An old traveller.....	2.00
Mt Albert & Ballantrae.....	7.09
A member St And's Church	
Mt Forest.....	2.00
Kingsbury & Brompton Gore	
Eden Mills.....	10.00
Riverie du Loup.....	9.00
S Cornwallis.....	1.15
Vaughan St Adw's Ch.....	8.50
Bathurst.....	22.00
G J Hamilton, Pictou.....	14.00
Harwich.....	10.00
Waterdown, St Adw's.....	10.00
Greenbank.....	12.10
Eastern Secon.....	20.57
S School.....	3.75
Robesaygeon, Knox Ch.....	2.55
St George, N B.....	25.00
Farnham Centre.....	5.28
Avon & Maskinonge.....	3.25
Mt Brook, Ont.....	6.00
Mout Pleasant.....	2.50
Chalmers.....	5.66
Alex Clark, Smith's Falls.....	6.77
Springville.....	25.00
London, East King street.....	18.00
Buvalde.....	10.07
Buxton.....	13.00
Flouence & Dawn.....	4.60
Caledon, East & Sandhill.....	6.00
Roxboro, Knox & St James	
Ch's.....	6.30
W Hunter, Underwood.....	16.60
Ancaster, East.....	5.10
Beaverley Sab Sch.....	8.29
Laughn, Knox Ch.....	10.00
Bolton, Cayen Ch.....	9.00
Lacau & Bidulph.....	8.15
St Peters, Madoc.....	3.50
Pinkerton.....	8.00
Pickering, Erskine Ch.....	8.00
Kincardine T'ship, Chal-	
mers Ch.....	9.00
Demorestville.....	5.00
Bristol.....	90.00
Woodville.....	35.90
Plantagenet.....	7.30
Alex M Cnaig, Dalhousie	
Mills.....	1.00
Teeswater, Zion Ch.....	15.45
Balfinnsud.....	5.00
Moses Priest, Blue Mt, N S	
Mille Isle.....	5.25
Burn's Ch, Martintown.....	5.40
Miss J E Thompson, Leeds.	
Lancaster, Knox Ch.....	20.00
C. awford.....	1.00
Kemble.....	17.00
A J Peterboro.....	2.88
W Gwillimbury, First.....	2.15
W Notawasaga.....	200.00
Hesper.....	9.12
Proton, M S.....	6.43
Garafraxa, St John's Ch.....	6.84
Lake Charles & N Keppel..	
Kemble & Sarawak.....	4.50
Kippen, St Adw's.....	4.00
Laudowne &c.....	5.00
Glanmuis.....	21.00
Black River, N B, St St'ph's	
Lindsay, St Adw's.....	6.72
Castleford.....	7.60
Sandpoint.....	5.00
Walpole, Chalmers Ch.....	11.25
Harvey, York Co, N B.....	9.00
Hornby.....	4.50
Stouffville.....	7.00
Desboro.....	15.00
Black Creek & Wilkesport..	4.00
East Normunby.....	1.60
Mountain Mfy, Manitoba...	2.00
Chesley.....	6.20
Sab Sch.....	2.06
Ripley, Knox Ch.....	7.25
An old friend, Charleston, O	
	5.15
	3.42
	11.24
	2.60

Glenvale, Harrowswith & Wilton.....	11.20
Lingwick, N S.....	6.00
Koss & Colden.....	10.00
Johette.....	12.00
N Bedeque, P E I.....	30.00
Miss Kate Wright, Bedeque,	
P E I, in memoriam of a	
deceased mother.....	4.00
Teeswater, Westminster Ch	
Stcstown.....	36.43
P. O. Arkell, Ont.....	5.00
Avonmore Sab Sch.....	5.00
Baillie, N B.....	5.80
Lower Hill.....	2.65
Moncton.....	35.00
Nassagaweyn.....	10.00
Camp Belleville.....	12.00
Per Rev W Masson, Duffus,	
Scotland.....	2.43
Mrs John Hogg, Killearn,	
Ganse, Scotland.....	2.00
Montreal, Canning Street..	
Cote des Neiges.....	3.25
Mrs Ross' S S, near River	
Beaudette.....	30.00
Farnham Centre S S.....	14.01
Fergus, St Andrew's.....	25.00
New Glasgow, Que.....	5.00
Rev C Brouillette, N Glasgow	
Vankleek Hill.....	2.00
Litchfield.....	42.00
Ezauville and Scotch Bush.	
N Augusta & Fairfield.....	9.00
Little Britain, Man.....	6.00
Wakefield.....	15.00
Mosa.....	17.25
Madoc, St Peter's Sab Sch.....	8.00
Ridgeway and Fort Erie.....	5.16
Maple Valley.....	6.14
Singhamton.....	6.00
Melrose and Lonsdale.....	8.38
Meresa.....	7.75
Montreal, St John's Ch.....	50.00
Elgin.....	28.00
Athelstane.....	21.50
Kennebec Road.....	12.00
Brookdale and Burns Ch.....	17.20
Jas Thompson, Perth.....	10.00
Osnabruck, St Matthew's	
Valley churches.....	50.00
Ayr, Knox Ch.....	42.62
Claremont.....	7.44
Rev W Gallagher, Sault Ste	
Marie.....	10.00
Edmondville.....	10.00
Mimosa.....	2.75
Pembroke, Calvin Ch.....	20.00
Miller Settlement, Vasey &	
Wyebridge.....	17.00
Dunwich, Duff's Ch.....	2.88
	2.15
	200.00
	9.12
	6.43
	6.84
	4.50
	4.00
	5.00
	5.00
	21.00
	6.72
	7.60
	5.00
	11.25
	9.00
	4.50
	7.00
	15.00
	4.00
	1.60
	2.00
	6.20
	2.06
	7.25
	5.15
	3.42
	11.24
	2.60

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

(a) ORDINARY FUND.

Acknowledged to 9th July..	\$529.97
E. Oxford, St Andw's M S.....	3.00
An old Traveller.....	1.00
Duffins Creek, St Andw's SS	
Moses Priest, Blue Mt, N S.....	5.00
Moncton, N B, Sab Sch.....	3.75
Ezauville, Union Sab Sch.....	25.00
Mimosa Sab Sch.....	3.25
Pembroke, Calvin Ch Sab S.	
Montreal, St Paul's proceeds	
of a concert.....	1.50
Weston Sab Sch.....	18.00
	71.75
	5.00
	\$667.22

(b) BUILDING FUND.

Acknowledged to 9th July..	\$484.86
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PRESBYTERIAN THEOLOGICAL HALL, BUILDING AND ENDOWMENT FUND, FARQUHAR FORREST & CO., TREASURERS, 173 HOLLIS STREET, HALIFAX, N. S., TO JULY 30TH, 1881.	LAND AND EQUIPMENT FUND. Already acknowledged.....\$500.00 A Friend..... 200.00	J Russell..... 5.00 J Gillies..... 5.00 A H Tait..... 5.00
Already acknowledged.....\$627,66.55	ENDOWMENT FUND. Already acknowledged...\$65,018.15	<i>Port Hope.</i> Mrs Smart..... 2.00 Mrs Pakins..... 2.00 Mrs Burnham..... 10.00
Stewiacke Cong, N. S..... 65.00	<i>Bowenaville.</i> F Blakely..... 10.00 A Keith..... 10.00 J S McLaughlin..... 5.00 T Paterson..... 50.00	<i>Brockville.</i> W J Christie.....in full 100.00 W Cassiis.....in full 25.00
Simon McLaggan, Blackville, N B..... 5.00	<i>Orono.</i> Jas Colville.....in full 100.00	Total to 1st August, 1881 \$65,544.15
Mrs Andrew Craig, Blackville, N B..... 0.50	<i>Barrie.</i> Mrs Shortreed..... 3 on 100 20.00 J M Hunter..... 3 on 25 5.00 W B Harrey..... 3 on 25 5.00 J J Brown..... 1, 2 & 3 on 10 5.00 J Galbraith.....in full 25.00 D F McNab.....in full 2.00	<i>Widows' AND ORPHANS FUND.</i>  <i>Late in connection with the Church of Scotland.</i> James Croil, Montreal, Treas.
Jn Stewart, Gabarus, C.B..... 1.00	<i>North Eusthope.</i> J Crerar.....3 on 50 10.00 W Ball.....2 on 25 5.00	St Gabriel's, Montreal..... \$ 80.00 Niagara, Rev Wm Cleland... 16.50 Little Britain, Man. por Rev A Campbell..... 5.00
Ed Murray, Scotch Settlement, N B..... 2.00	<i>Pakenham.</i> J Francis..... 100.00 D Russell..... 20.00	
D G Sinclair, Mabou, C.B..... 7.00		
River Charles, N B..... 15.00		
Judge James, Dartmouth, NS..... 100.00		
W A Hisson, Halifax, in full..... 25.00		
\$62,987.05		
QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON. <i>C. F. Ireland, Treasurer.</i> BUILDING FUND, Already acknowledged...\$28,464.85		

SPREAD OF CHRISTIANITY.—It is estimated that at the close of the first century of our era there were 500,000 christians in the world. At the end of the third century the number is supposed to have been a million and a half. At the end of the fourth century the number probably reached three millions. By the end of the tenth century there were say 50,000,000; and by the end of the twelfth century 80,000,000 would be reached. The growth for the next five hundred years was by no means rapid; but it may be safely estimated that in the year 1500 there were 100,000,000 Christians in the world. By the close of the eighteenth century this total was doubled; and now after eighty years of the nineteenth century have elapsed it is estimated that there are 440,000,000 Christians. The increase within the past eighty years, of Christians, has been very much greater than during the first fifteen centuries of our era! Surely this fact is full of hope.

THREE HUNDRED AND EIGHTY YEARS AGO, there were no Protestants in the world. There are now nearly 200,000,000; and over 400,000,000 of the human race are under Protestant rule. Both the Greek and the Protestant Churches have increased of late years much more rapidly than the Roman Catholic Church. The day is surely not far off when Evangelical Christianity—the Gospel of Christ—shall be known throughout the world, and all feel its beneficial power. Be it ours to hasten that day by aiding the evangelistic enterprises of our own Church. The Law of God is reaching the Isles of the Sea. It is not long since Aneityum rejoiced over

a completed translation of the Bible. Erromanga, and Efate are in possession of some portions of the Inspired Book.—The Ship 'Morning Star' in its last trip carried the New Testament to the Gilbert Islands, and the Gospels to Pomape.

ARE THERE "LAPSED CLASSES" IN THIS COUNTRY? There are. The late census will show that a very considerable number of our population set themselves down as belonging to no church. Many have a nominal connection with the church who know little or nothing of real religion.

A SOUTH SEA ISLANDER is said to have offered the following prayer, which might be appropriate on the lips of many who pride themselves on a high civilization:—"Oh God, we are about to go to our respective homes. Let not the words we have heard be like the fine clothes we wear, soon to be taken off and folded away in a box till another Sabbath comes round. Rather let thy truth be like the tattoo on our bodies, ineffaceable till death."

REV. ARTHUR T. PIERSON, D. D., of Detroit, Michigan, thinks that it is perfectly feasible, during the remaining years of the century, to put the Word of God into the hands of every living human being, in his own tongue, and to proclaim the good tidings to every creature.

At the great Mohammedan missionary university at Cairo, in Egypt, there are at this day ten thousand students under training, ready to go into any part of the world to teach the doctrines of Islam. Our missionaries meet these Moslem priests in Turkey, Persia, India, China, and in the heart of Africa.