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More Ministers.

NOTWITHSTANDING the oft-repeated statement that we have "too many Theological Colleges," the fact remains that the supply of ministers for our own church is not equal to the demand. We are not able to supply our vacant charges with ministers, not to speak of the new fields which invite our occupation. At this moment there are *eight* vacant congregations in the Presbytery of Prince Edward Island, and *ten* in the Presbytery of St. John. In the Maritime Provinces there are twenty-five vacant charges, and in Ontario and Quebec at least double that number, to say nothing of the ever increasing demands of the North West Territories. Our schools of the prophets are doing their utmost to train labourers for the field; but the students in attendance in most instances are far too few. Even supposing it could be shown that we had enough young men in training to keep up the apostolic succession within the geographical bounds of the Presbyterian Church in Canada, the appeal for more theological students would lose none of its force. The church of Christ recognizes no such limits. From every branch of it there is heard at the present time a loud call for "more ministers and more missionaries." Even the United States, with their eight thousand Presbyterian ministers, complain that while the demand for ministers is increasing, the supply is actually decreasing. But whatever may be the relative position as to supply and demand amongst ourselves, let us never forget

that "the field is the world," and that in the regions beyond, in the vast mission field, there is not only room, but an urgent call for an *unlimited* number of consecrated men; and it is just from such churches as our own, with the early dew of youth yet resting upon it, that we should expect to find men of the right stamp for missionaries, men fired with enthusiasm and love of enterprize, and who are not afraid to encounter "hardness" for Christ's sake. Even now, although it is but the day of small things with us, we can count such by the score—men who have gone forth from this Church, and are now labouring faithfully, and successfully in India, China, Persia, Turkey, the West Indies, Polynesia, Australia and New Zealand. Would that there were a hundred times as many more. We appeal to godly parents that they put no hindrance in the way of the brightest and most precious members of their families devoting themselves to the work of the ministry. The Lord has need of your children; he claims them as his own. Do not refuse Him. To thoughtful, devoted, godly young men we say, give yourselves to this work. None nobler nor more honourable can be found on earth. We say to ministers who know well the families of their congregations, and can speak to them from personal experience, seek out the most likely young men within your reach, and endeavour to turn their attention to the work of the ministry as an occupation worthy of their ambition. Tell them there is scope here for the loftiest patriotism, the most ardent zeal, the most exemplary self-devotion, the most daring spirit of hallowed enterprize, the most accomplished scholarship, the most entrancing eloquence. Let it be told from Bonavista to Victoria, and in tones that cannot be mistaken, that we have *not* too many colleges, but that we have too few students, and that we urgently require **MORE MINISTERS.**

The Prophets and their Work.

A LECTURE DELIVERED BY REV. PROFESSOR
SCRIMGER AT THE OPENING OF THE
SESSION 1882-3 OF THE PRES-
BYTERIAN COLLEGE,
MONTREAL.

TO most readers of the Old Testament Scriptures the prophetic books, which form about one-fourth of the whole, are very largely unintelligible, with the exception of a few portions which rightly or wrongly have come to be regarded as Messianic, and which the pious instinct of the Church has seized upon for purposes of edification, they are practically given up as hopelessly obscure, and consequently they receive far less attention than they deserve both from ministers and people. The causes of this obscurity are not very far to seek. In the first place, they are naturally more or less obscure, because of their poetic structure and form : and the highest poetry is always obscure. Neither Shakespeare nor Goethe will yield up their meaning to the idle reader, who merely seeks to while away a vacant hour in their perusal. Nor will the prophets of the Old Testament. They must be studied and that carefully, or they will continue to be the despair of the pious in the Church. Unfortunately, the difficulty of studying them has been very greatly aggravated hitherto by the defects of our English version, which is perhaps less satisfactory here than in any other portion of the Bible. It is to be hoped that when the revised version of the Old Testament appears, matters will be considerably improved in this respect. Another cause of obscurity is to be found in the fact that these books are not arranged in chronological order. Hence they are apt to be utterly dislocated from the historical circumstances that gave rise to them. The motive that promoted them is ignored, and they are read in an utterly false light. This defect of arrangement is one which we have inherited from the Hebrew Canon and probably will never be set right in any version intended for common use. Indeed we are not yet in a position to set it right in every case. Much of the critical discussion of these books turns upon this very question of their date and historical occasion. Many points must be admitted to be still doubtful, and until they are set at rest it would hardly be wise to disturb an arrangement that has become venerable from its great antiquity. But it would be well if some means could be devised for fixing in the popular mind of the Church something like an approximate idea of the chronological order of these prophetic books and of bringing them into clearer relation to the parallel history. Until this is done there is never

likely to be any higher degree of intelligent appreciation of them than that which now unfortunately prevails.

Underlying this ignorance of the historical setting of prophecy, there is, however, another cause for difficulty, viz : a common misapprehension of the position which was filled by the prophets in the Jewish church, and of the work which they were sent to perform. There is a mistake as to their objects and as to their points of view, which naturally prevents from seeing their work in its true relations and appreciating its true value. The common idea current among the mass of Christian people is that the great distinctive feature of these men was their power to predict the future, that their chief work was foretelling the course of events in Israel and surrounding nations, especially the coming of the Messiah, and that the chief value of their writings is in furnishing an argument for the inspiration of the scriptures, and for the truth of the Christian religion. Prophecy in the popular mind is simply synonymous with prediction, and as the time for the fulfilment of all or nearly all the predictions has long since passed by, almost the only interest taken in them is to show that they have been accurately fulfilled. Now there can be no doubt that there is an element of truth in this popular view. The books of the prophets do contain predictions and many of them. They do furnish an argument for the inspiration of Scriptures, as many of them are of such a kind as to show a supernatural origin, and they do help to prove the truth of Christianity, but while they providentially serve this purpose for us it is quite evident that this cannot have been their own idea of their work or the object they had in view. To represent them to ourselves in this way is to change their front and marshal them against an enemy quite different from the one they were actually sent to meet, and the question still remains what were these predictions meant for and what place did they have in their real work? We must try and put ourselves as far as possible in their place and see their work as they saw it themselves.

The simplest way to do this is perhaps to look into the origin and history of the order. That they did constitute a separate order and fill an office which was pretty well understood though perhaps never very clearly defined is tolerably clear from the many allusions to them in the historical books. It is true that the inspired prophets, as we count them, number only some sixteen, and as these extend over a period of about 450 years it might seem as though they could hardly be more than one at a time in either Judah or Israel, and that they would therefore stand isolated and alone, solitary figures in society, distinguished from others only by the fact that they received revelations from Heaven, and bound

to each other only by the fact that they spoke in God's name and delivered somewhat unwelcome messages to men. But, in reality, these inspired prophets were only selected individuals out of a large number of men who held the same office and went by the same name. Frequent allusions are made to them as forming a numerous body. Some idea of their number may be gained from the statements that when Jezebel persecuted them in Israel, Obadiah hid a hundred of them from her in caves, and that a few years later Ahab had no difficulty in collecting four hundred of them together at one time. In more auspicious days their numbers would be proportionately much larger. But not only were they numerous, they seem also to have been pretty thoroughly organized and to have formed a sort of guild or fraternity, with certain well known places as their headquarters where they had houses in common and ate together. We find such for example at Ramah, Gilgal, Bethel, and Jericho; and it is quite likely there were others. We find that in Elisha's time they had outgrown their accommodation and new premises were erected. It is not likely however that the prophets were permanently domiciled in these semi-monastic institutions; for many of them had families of their own and their duties must have taken them elsewhere. It is more probable that these were the centres where they were trained or fitted for their work and where they afterwards met at occasional intervals for conference or fellowship. Some such arrangement must have been necessary to give unity and cohesion to their work in the nation. Their organization into schools is commonly attributed to Samuel. In his day we find a school of the prophets at Naioth or the Meadows near Ramah with Samuel himself at their head. After the elevation of Saul to the kingship he seems to have devoted his attention almost entirely to the work of training and guiding them; and there can be no doubt that he did much to put them on a firmer basis than before. But he cannot really have done more than consolidate, extend and modify an institution of far older standing. In the book of Numbers we find their original foundations attributed to Moses. When he complained to the Lord that the burden of governing and directing the people was too heavy for him, he was told to select seventy of the elders as his especial assistants, and organize them into a body of councillors upon whom the Spirit of the Lord descended so that they prophesied. Individual prophets, such as Enoch, Noah, Abraham, and Moses himself there had, of course, been before that time, but this must have been their first appearance as a recognized body.

And just here we get at what seems to have been the original idea as to the functions of

the order. We are not told what the prophesying of these seventy consisted in, though it must have been some form of public address. But whatever it was, it was associated with a share in the government of the people. They were a sort of higher magistracy whose work would be partly executive and partly judicial. In an unsettled community, such as Israel then was, these functions would demand unusual gifts, the greatest practical wisdom and the keenest insight into character; and they would require to be clothed with all the dignity and authority that a sacred office and a divine consecration could confer. This idea of the governmental functions of the prophets is further borne out by the assurance which Moses gave the people before his death of a prophet or line of prophets to succeed him. "The Lord, thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me." This was the lofty ideal which Moses had formed for the government of the theocracy that its acknowledged leaders should be prophets speaking in God's name and not in their own, using their power and influence as he himself had done for the realization of divine ideas, not for self-aggrandizement. And as a matter of fact this continued to be the only government in Israel for 400 years, until the establishment of the monarchy. Joshua, the immediate successor of Moses, was a man of like mind, who placed himself consciously under divine direction and enjoyed divine guidance. He held his authority neither by inheritance, nor by right of the strongest, nor by popular election, but by the fact that the Spirit of the Lord was upon him. And so with all the judges until Samuel. They were commissioned and sent forth by Jehovah himself to revive the national religion and the national spirit, to deliver the people from their enemies and to administer affairs for the general well-being. Of Othniel it is said that "the Spirit of the Lord came upon him and he judged Israel and went out to war." Deborah is distinctly called a prophetess, Gideon went forth to battle with the Midianites only after several distinct revelations from God. The Spirit of the Lord came upon Jephthah when he led Israel to victory over the Ammonites. Samson was a Nazarite consecrated to God from his birth, and though perhaps the least wise and the least spiritual of all the judges he performed his marvellous feats of strength and prowess, when the Spirit of the Lord came upon him. Samuel who consolidated the nation and prepared the way for the Kingdom was at once the far-seeing statesman and the head of the prophetic order, and when the prophetic line reached its grand culmination in Jesus of Nazareth, it was again linked with the highest power. He being King as well as prophet.

It can hardly be said that the government of the nation by a line of prophets was a success. The ideal was too high a one to be realized. The mass of the people were too selfish. Sectional feeling was too strong to be readily controlled by purely moral power. And there were wanting men of sufficiently high character to supply a continuous succession of effective leaders. In some cases too the power must have been abused, and there was no effective check on it. Consequently the period of the judges was a period of ever recurring anarchy and disaster. It was necessary that this form of government should sooner or later be replaced by something more stable, and in the nature of things it was almost inevitable that it should be replaced by a military despotism, which at first intended to be supreme only in time of war, soon usurped all power in time of peace as well. Samuel foresaw the change coming and strove against it, by purifying the order of prophets and giving it a better organization. He also sought to secure a higher degree of efficiency by training them for their work. It was to this end doubtless, that he established the schools of the prophets. And so far as his own administration was concerned it seems to have been highly successful. But even with him the system broke down just where it always had broken down, viz., in the difficulty of obtaining a worthy successor. His sons, from whom he expected that the choice would be made, gave no promise of those qualities that would have fitted them for the office. A popular movement began in favour of a military leader which proved too strong for Samuel to resist, and somewhat reluctantly he consented to the change. Even then, however, an effort was made to preserve the ancient form of government by prophets; for before Saul was crowned as king he was initiated into the prophetic order, somewhat to the surprise of those who were not in the secret, and the strong hold which this idea had on the popular mind is shown by the ready recognition of prophetic gifts in the persons of King David and King Solomon, even though they no longer formally held the prophetic office. It is in all probability owing to the persistence of that feeling that we own the ready acceptance of their works as inspired.

One would naturally have expected that as soon as the prophets were superseded in the government of the nation they would quickly have disappeared from view and that nothing more would be heard of them. But it was not to be so by any means. The change had not been of their seeking, and they were not prepared to step aside and have no further voice in the conduct of public affairs. They felt that they were still the representatives of the divine idea in the nation. In a peaceful revolution old forms and old offices are apt to

survive even though the functions may be changed. They might be deprived of power, but they could not be deprived of their moral influence, and it was not long before the course of events opened up a sphere of activity to them. In the case of Saul it soon became apparent that the spirit of his government was a purely selfish and worldly one, utterly at variance with the traditions of the prophetic order, and at a very early period of his reign he came into collision with Samuel who was still too influential to be readily overriden. At first a peace was patched up and an open rupture avoided; but the spirit of the one was irreconcilable with the spirit of the other, and the result was a struggle that lasted as long as Saul lived.

The lecturer then went on to say that even after their *status* was changed the work of the prophets never ceased to have a political bearing, and they always interested themselves in the great political questions of the day. Furthermore it would be to misunderstand their position in another way to suppose that they became in any sense the recognized and established clergy of the nation. That they never became, at least not until long after the captivity, when the synagogue system arose and the prophet was transformed into the rabbi. In the meantime that position was occupied by the priests. But there was room and work enough for both, and the prophetic order continued to flourish alongside of the priesthood as a sort of irregular clergy, corresponding somewhat to the itinerant preaching friars of the middle ages. The teaching of the prophets would naturally be different from that of the priests. The latter would concern themselves more about the details of worship, while the former would turn their attention to questions of morality and to the spiritual side of religion; moving about from place to place they would have better opportunities to know what was passing in the community and would seek to correct the evil tendencies of the times. In regard to the supernatural element in prophecy; it is true that the prophets spoke in God's name, as filling a sacred office. But in most cases there was no need for special revelations, and none were given.

If they were men of pure and single aim, the spirit of the Lord would be upon them to give them clearness of discernment and insight into divine truth, a different thing from the revelation of a new truth. To understand their work and follow them intelligently we must reproduce the then conditions of society in imagination and ask what the evils were which they were seeking to remove and what their message was meant to imply *then*. The principles underlying the prophets' work are everlasting, and we may find in their words many a useful lesson and comforting promise that fits our own case.

Jesus Before the Council.

NOVEMBER 5.

MARK XIV : 55-72

Golden Text, Isaiah 53:7.

COMPARE Matt. 26 : 59-75 ; Luke 22 : 63-71 ; John 18 : 17-27. After his arrest, Jesus was taken first to the house of Annas, Jn. 18 : 13, who handed him over to Caiphas the high-priest and *ex-officio* president of the Sanhedrim. He having further interrogated him, summoned an informal meeting of the council, ch. 15 : 1, to whom the case was referred. The trial was from first to last a mockery of justice. (1) The Sanhedrim, composed of 120 members, was in earlier times the supreme privy council of the Jews, but by this time it had lost much of its power. So changed was its character in Christ's day, it existed only in name and was not recognized as a legal court. The death power had been taken from it, and now rested with Pilate the Roman Governor. (2) In this instance it violated its own constitution by meeting before sunrise. (3) No counsel was admitted on behalf of the prisoner, which their own rules required. (4) Jesus was compelled under oath to criminate himself. (5) He was sentenced on the same day of the conviction. (6) The alleged crime for which he was condemned by the Sanhedrim was "blasphemy," Matt. 26 : 65 ; the charge laid before Pilate was changed to "treason" against the Roman government. Of the three successive trials, the first only—that before Annas—is related by John ; the second—that before Caiphas—by Matthew and Mark ; the third—that before the Sanhedrim—by Luke alone. V. 55. *Sought for witness*—"false witness," Matt. 26 : 5, *found none*, i. e. no two who agreed in their testimony, v. 56, which was not strange as Jesus had never publicly proclaimed himself the Messiah. V. 58. *I will destroy this temple*.—Anything said disparagingly of the temple was accounted a heinous offence, Acts 6 : 13. But even these words Jesus never uttered. See what he did say in Jn. 2 : 19. Vs. 60, 61. Caiphas was sure of his victim, for if he confessed to be the Son of God they would condemn him for blasphemy ; if he denied it, they would condemn him as an impostor. V. 62. *"I am."*—This noble confession forever settles the question of our Lord's claim to be divine. V. 63. *Rent his clothes*.—A symbolic act of ancient origin, 2 Kings 18 ; 37, intimating that the case was closed and ready for judgment. V. 64. *All condemned him*.—All present. Joseph of Arimathea, a member of the council, was not a consenting party, Luke 23 : 51. Nicodemus and Gamaliel were probably absent also. V. 65. To such brutal indignities as are here described were condemned criminals always exposed in these rude times, but what is recorded is only a specimen of what the Saviour endured, and a literal fulfillment of prophecy, Isa. 50 : 6 ; 53 : 3-5. Vs. 66-72. The unvarnished account of Peter's fall, written possibly at his own dictation, is corroborative of the truth of the whole narrative ; sad as it is, it yet teaches a salutary lesson and shows how great the mercy of the Lord is to those who sincerely repent. A great deal of light is thrown upon this lesson in "Farrar's Life of Christ," ch. 58, and "Giekie's Life and Words of Christ," ch. 61.

Jesus Before Pilate.

NOVEMBER 12.

MARK XV : 1-15

Golden Text, Isaiah 53:3.

COMPARE Matt. 27 : 1-26 ; Luke 23 : 1-25 ; John 18 : 28-40. The Sanhedrim had found Jesus guilty of "blasphemy," but they had not power to condemn him to death. Pilate only could do that. So, having bound him again like a common malefactor, they send Jesus to Pilate charged with "sedition," Luke 23 : 2. Pilate asks him if he really claims to be "the King of the Jews." Receiving no answer, he is at a loss what to do ; but hearing that Jesus was a Galilean, a ready way out of the difficulty would be to hand over the case to Herod Antipas, the tetrarch of Galilee, who was then in Jerusalem, Luke 23 : 7. Pilate was a weak man ; Herod, a contemptible creature, an adulterer and the murderer of John the Baptist. Neither of these rulers had any sympathy with the Jews ; neither of them found any valid ground of accusation against Jesus, yet neither had the manliness to acquit him. Both were cowards, afraid of a popular rising. Vs. 6-9. To commemorate the deliverance of Israel from Egypt, it had long been customary, during the Passover Feast, to release a prisoner condemned to death whom the people might name. Here was another opportunity to shirk responsibility. He would appeal to the voice of the people, the more readily that his wife had warned him to have no hand in this judicial murder, Matt. 27 : 19. V. 10. *He knew that for envy*—implying that Pilate was acquainted with the acts and character of Jesus and had no personal reason to suspect him of treason against Rome: This affair was annoying him, for the truth was he had quite as much sympathy with this well-meaning enthusiast, as he regarded Christ, as he had with the prejudices of his detractors, whose object he plainly saw. V. 11. *The chief priests*.—They were the instigators, and their "envy" arose from the fact that if the claims of Christ's Messiahship were conceded their occupation and influence in the national councils would be at an end. Vs. 12-14. *What will ye that I should do unto him?*—Implying indision ! He knew what he ought to do with him, for he had emphatically given his opinion of his entire innocence of the charges brought against him, Luke 23 : 14. What will we do with Jesus ? That is the great question suggested by this lesson and which every one should be prepared to answer unhesitatingly. Shall we believe in Him, accept Him and be saved by Him ? Or shall we crucify Him afresh by indision, indifference, or unbelief ? Shall we trust to our own merits, or any other means of salvation ? Acts 4 : 12. V. 15. *Pilate, willing to content the people*—and willing to release Jesus ! This Roman Procurator was willing to be a mere "tool"—to do anything for popularity ! Men cannot divest themselves of responsibility in that fashion, nor lay upon others the blame of their own sins. We must choose between Christ and the world. Popular applause is fickle and transient. Three years after this, Pilate was himself condemned to banishment and ended his life by suicide. Herod, too, was deposed and banished.

Jesus Mocked and Crucified.

NOVEMBER 19.

MARK XV: 16-26

Golden Text, Psalms 22-16.

COMPARE Matt. 27: 27-37; Luke 23: 26-38; John 19: 1-24. So soon as the death warrant had been signed, Jesus was stripped naked and scourged with the horrible *flagellum*—made of three thongs of leather or cords to which were fastened bits of lead or bone for lacerating the flesh. Instead of being allowed retirement to prepare for death he was handed over to the brutal sport of the soldiery. V. 16. *Pratorium*—The court-yard of Herod's palace where the guards assembled. *The whole band*—Perhaps 200, or as many as were on duty at the time. V. 17. *Clothed him with purple*—put on him one of the soldier's scarlet cloaks in derisive imitation of the purple robe worn by kings. *A crown of thorns*—This too in mimicry of the laurel wreath which should grace a victor's brow. Yet, what more appropriate for Him who came to bless the human race than that which was first sent to curse it, Gen. 3: 18. Gal. 3: 13. Vs. 18, 19. *Hail!*—"All health to you," rang through the court-yard mid shouts of laughter, while they contemptuously spit upon him and struck him rudely with their fists. This was one of the sorest trials the man of sorrows endured. Vs. 20, 21. Putting on his own white linen garment in place of the scarlet cloak, they now led him forth with his hands tied behind his back to the place of execution, outside the city walls, the heavy transverse arm of the cross fastened upon his shoulders. Worned and faint it was soon seen that he must sink beneath the load. The guards therefore seize a stranger just then entering the city, and compel him to carry the cross. Simon was a Jew from Cyrene, a city in North Africa, probably a sympathizer with the Sufferer. Alexander and Rufus, his sons, seem to have been Christians of some note, Rom. 16: 13. V. 22. *Golgotha*, in Hebrew "a skull," *Cahvary*, from the Latin, meaning the same—the hill being so called from its rounded skull-like shape. The place cannot now be identified. V. 23. *Wine and myrrh*—The common wine drunk by the soldiers mingled with stupefying drugs, which were always provided by the ladies of Jerusalem and given to condemned persons to deaden their sensibility to pain. But Jesus would take nothing to cloud his faculties. V. 24. *Crucified him*—i. e. when they had fastened him to the cross by nailing his hands to the cross-beam and his feet to a block on the upright post. Jn. 20: 25; Luke 24: 39. *Parted his garments*—divided them among the Roman soldiers. *Casting lots*—for the inner seamless vesture, Ps. 22: 18; John 19: 24. V. 25. *The third hour*—Counting from sunrise, the crucifixion commenced about nine o'clock a. m. *The superscription*—the "title," that had probably hung from his neck as he was led to Golgotha, and was now fastened over his head on the cross, was in Greek and Hebrew and Latin, that all might understand it. Intended as a mockery to Jesus, it had also a sting in it for the Jews, meaning for them, that it was a crime to seek to have a Jewish king. The lesson teaches us to expect and to endure persecution for Christ's sake. Heb. 12: 1-3.

His Death on the Cross.

NOVEMBER 26.

MARK XV: 27-37

Golden Text, 1 Peter 2-24.

COMPARE Matt. 27: 39-50; Luke 23: 33-46; John 19: 25-30. Crucifixion was not a Jewish punishment. It originated in Persia long before the Romans introduced it in Palestine. It was reserved for slaves and malefactors of the worst class, who were subjected for days, and even for a whole week sometimes, to a lingering and shameful death on the cross. V. 27. *The two thieves* were probably accomplices of Barabbas. *One on either side*—a scoffer and a believer. So it is still everywhere; the enemies of Christ and his friends are found in every Church and community. V. 28. This verse, quoted from Isa. 53: 12, is omitted in the N. V. V. 29. *They that passed by*—a great crowd of spectators, men and women. Some of the latter did not attempt to conceal their sympathy, Luke 23: 28, though the greater part *railed*—"blasphemed;" *wagging their heads*—derisively. *Thou that destroyest*—another perversion of what Christ said in Jn. 2: 19. In quoting the Scriptures the utmost care should be taken to repeat the exact words. Vs. 30, 31. *Save thyself*.—This was a moral impossibility. (1) Had he saved himself he could not have saved sinners. (2) Such a display of his power would not have convinced his enemies. V. 32. *King of Israel*. This ironical taunt refers to the inscription on the cross, and is a saunt of the objections raised by those who do not wish to believe in Christ's divinity. V. 33. *The sixth hour—noon*. The supernatural darkness continued until three p. m., when death terminated the Saviour's sufferings. Vs. 34, 35. *Eloi Eloi*.—These words were uttered in the Syro-Chaldaic language, then in common use. The meaning of them is given in Matthew 27: 46. *They are quoted from Psalms 22: 1. Why hast thou forsaken me?* This is not the language of despair, but a cry of conscious innocence indicative of the mental conflict in Christ's soul. It was mistaken by the crowd for a cry to Elias for help in this hour of dire extremity. V. 36. *A sponge full of vinegar*. At the cry, "I thirst," Jn. 19: 28, one of the bystanders, more pitiful than the rest, with a stalk of hyssop, Jn. 19: 29, raised a sponge dipped in the sour wine of the country to the sufferer's lips. *Let alone*—In Matthew this seems to have been said by the people; but here by the person who offered him the restorative. V. 37. *Cried with a loud voice*—"It is finished," Jn. 19: 30. *Gave up the ghost*.—His was a voluntary surrender of life, Jn. 10: 17, 18. "The Seven Words from the Cross" were as follows: 1st "Father forgive them, they know not what they do," Luke 23: 34; 2nd "To-day shalt thou be with me in paradise," Luke 23: 43; 3rd "Woman behold thy son," John 19: 26; 4th "My God, my God, why hast thou forsaken me?" Mark 15: 34; 5th "I thirst," John 19: 28; 6th "It is finished," Jn. 19: 30; 7th "Father, into thy hands I commend my spirit," Luke 23: 46. Merely to dwell on the harrowing details contained in this passage will be a misapplication of the lesson. The point to be fastened in memory is the cause of all this suffering and the efficacy of Christ's atonement. See 1 Tim 1: 15.

Our Own Church.

BY the courtesy of the Rev. Dr. Cochrane, we are enabled to lay before our readers, thus early, the substance of the historical and statistical report which he submitted to the General Assembly's Home Mission Committee at its recent meeting, and to which we invite the attention of our readers. It is not only an interesting document, but contains valuable information for the future historian of Presbyterianism in Canada. We have also much pleasure in publishing a portion of Professor Scrimger's inaugural lecture. We feel sure it will be appreciated.

PERSONAL.—Rev. M. Stewart of Whycomah, C. B., having obtained leave from the General Assembly to retire from active duty, closed his official ministry on the first of October, when he preached to a large congregation. On the following evening his congregation presented him with an affectionate address. Mr. Stewart has removed with his family to the town of Pictou.

Rev. Principal Grant of Kingston and Rev. D. J. Macdonnell of Toronto have been for some weeks past in Scotland, looking up a Professor for Queen's College. Rev. James Patterson has been elected a member of the Temporalities Board. No small interest was created lately in Montreal by the exhibition of two well executed oil paintings by Rev. Thomas Fenwick of Metis, the one being a portrait of John Knox, the other of the eighth Earl of Argyle, who headed the Covenanters in 1638 and was beheaded at the Cross of Edinburgh, in 1661. The one has been presented to the Presbyterian College, Montreal, the other to Queen's College at Kingston.

ORDINATIONS AND INDUCTIONS.

SAN FERNANDO: Trinidad.—Mr. Lal Behari, native evangelist, was ordained to the office of the ministry by the Presbytery of Trinidad, on the 4th of October.

ALEXANDRIA: Glengary.—Rev. James Cormack, formerly of Glenvale and Harrowsmith, *Kingston*, was inducted on the 18th of July.

ERAMOSA: Guelph.—Mr. Angus McKay was ordained and inducted on the 18th of September.

BEVERLY: Hamilton.—Mr. Carruthers, probationer, was inducted on the 3rd of October.

PORT DOVER: Hamilton.—Rev. R. Thynne, formerly of Beverly, was inducted on the 5th of October.

LANSLOWNE and FAIRFAX: Kingston.—The Rev. Godfrey Shore, formerly of the Methodist Church of Canada, was inducted on the 12th of September.

ELMA CENTRE and MONCTON: Stratford.—Mr. Andrew Henderson was ordained and inducted on the 25th of September.

NORWOOD: Peterboro.—Rev. James Carmichael, lately of Markham, was inducted on the 19th of October.

BALTIMORE and COLDSPRINGS: Peterboro.—Mr. C. H. Cook, licentiate, was inducted on the 3rd of October.

GARDEN HILL and KNOXVILLE: Peterboro.—Rev. W. H. Jamieson, late of the Methodist Church of Canada was inducted on the 10th of October.

KILDONAN: Manitoba.—The Rev. John Pringle, formerly of Georgetown, Ont., was inducted on the 21st of September.

PUGWASH: Wallace.—Mr. J. MacKenzie was ordained and inducted on the 19th of September.

MINISING: Barrie.—Mr. Geddes was ordained as a missionary on the 11th of October.

LESLIEVILLE: Toronto.—Rev. William Frizzel, formerly of Newmarket, Ont., was inducted on the 17th of October.

VALE and SUTHERLAND'S RIVER: Pictou.—Rev. Dr. Isaac Murray, formerly of Charlottetown, was inducted on the 3rd of October.

YARMOUTH, N. S.—Mr. Anderson Rogers was ordained and inducted on the 11th of October.

GLENVALE: Kingston.—Mr. Angus Sillars was ordained as resident missionary on the 17th of October.

WEST CAPE: P. E. Island.—Mr. A. B. Macleod, having accepted a call from this congregation, his ordination and induction were appointed to take place on the 30th of October.

SOUTH KINLOSS: Maitland.—Rev. A. MacKenzie was inducted on the 5th of October.

LUCKNOW: Maitland.—The Rev. John McNabb, formerly of Beaverton, Ont., was inducted on the 5th of October.

MOLESWORTH: Maitland.—Mr. D. Bickell, licentiate, was ordained and inducted on the 17th of October.

CALLS.—Rev. Alexander Grant, of Oneida, to Jarvis and Walpole, *Hamilton*. Rev. James C. Smith, of Guelph, to St. Andrew's Church, and the Rev. George Bruce, of St. Catharines, to St. David's, *St. John*, N. B. Rev. R. J. Beattie, of Port Hope, to St. Andrew's Church, *Stratford*. Rev. Peter Fleming, to Warsaw and Dummer, *Peterboro*. Rev. Louis H. Jordan, to St. Andrew's Church, *Halifax*. Rev. J. M. Cameron, of East Church, Toronto, to Fourth Presbyterian, Church, *Boston*, Mass. Rev. Mr. Lawrence, to Stonewall and Grassmere, *Manitoba*. Rev.

A. Gray, of New Annan to Wallace, N. S. Mr. D. B. McDonald, Probationer has accepted a call to Mount Albert, *Toronto*. Three congregations in P. E. Island have called the same probationer, Mr. A. B. McLeod. Rev. W. Maxwell is called to Annapolis, *Halifax*. Mr. Neil, licentiate, accepts a call to Nassagaweya and Campbellville, *Bruce*.

DEMISSIONS.—Rev. James Bryant of Glendon and Hollin. Rev. James Pullar, of Lynedoch and Silverhill, *Hamilton*. Rev. W. C. Windel of Cartwright and Ballyduff, *Peterboro*. Rev. D. F. Creelman, of Shelburne, N. S. Rev. E. D. Pelletier, of St. Hyacinthe, *Montreal*. Rev. Richmond Logan of Sheet Harbour, *Halifax*. Rev. M. Stewart of Whycomah, C. B. Rev. Jos. Eakin, of Dundalk, *Bruce*.

CHURCH AND MANSE:—Great minds think alike, so it is said. It has simultaneously occurred to the managers of the two oldest Presbyterian Churches in the Western Section to effect such alterations and embellishments on their respective churches, as has made them better than new. Especially is this the case with the quaint old stone church at WILLIAMSTOWN, Glengarry, which was erected during the ministry of the Rev. John Bethune, in 1812. The interior has been entirely remodelled. The old fashioned high pulpit is gone. So are the antiquated square pews. In short, old St. Andrews, which had fallen painfully behind in the march of improvement, has been transformed into a model of comfort and symmetry, at a cost of about \$5,500. The other antiquated specimen of church architecture in our mind is ST. GABRIEL'S Church, Montreal. That too has recently been embellished internally so as to add very much to its good looks and the comfort of the congregation. The amount expended was not nearly so much as in the other case, and the reason given for economy is that this congregation having been organized in 1786, although the church was not built until 1792, the minister is making calculations to commemorate the centenary of St. Gabriel's congregation by opening a bran new church on a more convenient and eligible sight than the present one. St. Paul's Church, BOWMANVILLE, which has also undergone a complete transformation was reopened on 17th September by Dr. MacVicar. We learn that the Presbyterians of ST. GEORGE'S, Beauce Co., Quebec, consisting of only seven families surrounded by a French Roman Catholic population of many thousands, are building a neat little church upon a fine site. The MARLOW congregation with which St. George is connected, are also building. It is said that the Presbyterians at Moncton, N. B., are building one of the finest churches in the

Maritime Provinces. The Rev. Peter Nicol of Elder's Mills, Ont., has lately taken possession of a fine new manse, built by the ALBION portion of his congregation. A beautiful manse is in course of erection by the congregation of Nashwaak and Stanley, N. B. for their new minister, the Rev. James S. Mullan.

The Colleges.

KNOX COLLEGE, TORONTO.—The opening lecture was given by Dr. Gregg, on 4th October, on the Authorship of the Book of Daniel. The lecture was an able and learned argument for the genuineness of this book and for the reality of prophecy and miracle as thereby established. Examinations for "University Scholarships" were held on the day preceding the opening; and for entrance upon the preparatory course, on the day following the opening. Seventeen students were admitted to the first year in Theology. The attendance in the three theological years will amount to forty or over. The residence—which has room for seventy-five—is full; and several applicants for admission were unable to find accommodation. The entire number of candidates for the ministry prosecuting their studies in Toronto, may be estimated at a hundred, or nearly so. The present session of Knox College is the thirty-ninth, and the number of young men who have completed their studies for the ministry in that institution is nearly 350. Besides these a considerable number have taken part of their course in the College. In pursuance of the deliverance of the General Assembly, the Board of Management resolved immediately to take steps largely to increase the Endowment Fund. This course seems to be imperative if the College is to be freed from debt, and placed upon a satisfactory financial basis. The Board will aim at raising not less than \$150,000. The present endowment amounts to about \$53,000, and the debt on the building and the ordinary revenue together amounts to nearly \$30,000. The Board earnestly hopes that the friends of the College will, with one heart, come to its aid, and accomplish a measure which, with the divine blessing, may exert a powerful influence upon the future of the College, and of the Church through it.

THE PRESBYTERIAN COLLEGE, MONTREAL. The session of 1882-83 was opened in Erskine Church, on the evening of the 4th of October. The chief features in the proceedings were the installation of Rev. John Scrimger, M. A., as professor of Hebrew and Greek Exegesis, and the delivery of a lecture by the newly appointed professor, on "The Prophets and their Work." It fell to the Rev. Robert Campbell,

M.A., of St. Gabriel's, the moderator of the Presbytery, to preside at the induction and to address the intrans. This was done in an admirable manner. The lecture delivered by Professor Scrimger afforded abundant evidence of independent thought and scholarship. It was both interesting and instructive, the more so that it was devoid of technicalities and adapted to the level of ordinary capacities. Principal MacVicar announced that the David Morrice Hall was now nearly completed and would be formally opened in the course of a few weeks. As an evidence that the additional accommodation had not come a day too soon, he stated that the whole of the new dormitories had been already engaged and there were still some of the students left unprovided for. The teaching staff now consisted of four Professors and five Lecturers. The appointment of Rev. W. J. Dey as Dean of Residence and Lecturer in Classics and Mathematics, was announced and Mr. Dey being present was welcomed into the fraternity of Letters. Mr. Dey was, in his day, a gold medalist in both Arts and Theology, and having since given full proof of his gifts in a successful pastorate of seven years, his connection with the College is sure to prove advantageous in many ways.

Manitoba Items.

THE Presbytery of Manitoba has adopted a curriculum of study for its students studying at Manitoba College. The Presbytery takes cognizance of students for the ministry, when they have passed the second University examination. The student on taking his B.A. in the University of Manitoba proceeds upon his Theological course for three years. Students are not allowed to pursue a concurrent course in Arts and Theology. Special cases are dealt with as they arise. The theological course will extend from November to April. Numerous stations as far west as Brandon are now supplied by students of Manitoba College. The College opened in its new buildings on the 12th of September and its prospects for the year are bright. The superintendent of missions has been busy stirring up old congregations as well as visiting new districts. His hands are very full. Congregations everywhere over the country are now aiming at the self-sustaining point. Thus only can our work be carried on. The new capital of Qu'Appelle Province, Regina, has already a Presbyterian nucleus. Lots have been given free for a church. A new church—made entirely in Winnipeg—is being shipped west by C. P. R. to Regina. The Rev. John Scott is busy with a new church at West Lynn to cost \$2000. This is the fourth church Mr. Scott has taken the

lead in in Manitoba. Mr. Pringle was settled at Kildonan on the 21st of September. A successful welcome meeting was afterwards held. An old Selkirk settler twelve years ago left a lot in the north of Winnipeg to build a church to be named after himself. It was then of trifling value and was almost forgotten. Now it has risen in value and will afford the means for erecting at no distant date the new Point Douglas mission Church, in Winnipeg. A new bridge has been opened across the Assiniboine to Winnipeg South, and people in that part of Winnipeg are clamouring for a church also. Meantime Knox and St. Andrew's Churches have overflowing congregations. At the communion of Knox Church, held early in October, 60 members were added. St. Andrew's is developing the social element strongly. The corner stone of a new church was laid in Sunnyside early in October. Brandon Church was opened on 15th Oct. Rev. Mr. Bell, of Portage La Prairie officiating. Rapid City Church was opened a little before. The Superintendent of Missions, and Mr. Bell took part in the opening. Mr. Sieve-right of Prince Albert, N. W. T., has returned to his field from a short visit to Ontario. The mission property at Prince Albert is turning out to be the centre of the rising town, 45 houses have been erected on the lots sold from the mission property. The Presbyterian congregation is the largest in Prince Albert. People there do not seem to regard a bishop of the Presbyterian order as inferior in any way to any other sort. Professor McLaren and Mr. McKellar inspected all the Indian Missions, and were well satisfied with them all. Solomon's reserve is to have a school. So is Okanase. The teacher of Okanase is the young Cree, Donald McVicar, who has studied at Manitoba College and passed his second University Examination. He will return to College next year and complete his course. Cuthbert McKay, another student of Manitoba College is in charge as preacher and teacher of the Indian Mission at Fort Pelly. Mr. Tod, a catechist from Scotland, who has done excellent service in the island of Stroma, in the north of Scotland, joins the mission staff of the Presbytery, and will go on with his College course next year.

The students of Knox, Queen's, and Montreal Colleges, in number about a dozen, have now returned from Manitoba to go on with their studies. They have done excellent service. The kindest wishes of the Presbytery go with them in their studies. No doubt when through most of them will turn their eyes northwestward.

The Northwest is now at a critical time in its religious history. The probabilities are that this is the last year in which the church

will succeed in keeping pace with the wonderful flow of population westward. May God send us the means and the will to plan much greater things than we have yet attempted. B.

Meetings of Presbyteries.

LUNENBURG AND SHELBURNE: Sept. 19:—The Presbytery met at Shelburne to consider Mr. Creelman's demission. The people were found to be much attached to Mr. Creelman, but they offered no objection to his resignation being accepted, the state of his health making a season of entire rest a necessity. The congregation of Clyde and Barrington was visited on the 20th and found to be prospering under Mr. Maclean's ministry. Three years ago they gave up their supplement, and now they ask to be relieved from one of the more distant stations, the rest of the congregation undertaking to raise the full salary. The Presbytery took into consideration the forming of a third charge in Shelburne county. The present congregations extend over a territory 50 miles by 35. One of the two has nine stations, the others six. The rearrangement proposed would it is hoped strengthen both the old congregations. The Presbytery resolved to settle Shelburne and Lockport as at present, but to keep in view the proposed change and to engage the services of a catechist next summer to labour in the proposed new charge. *Oct. 16.* The Presbytery met at Riversdale to attend to congregational matters there.—*D. S. Fraser, Clk.*

SYDNEY: September 5:—The Presbytery met at Gabarus for Presbyterial visitation. On the following day at *Framboise*, the Presbytery expressed approval of the diligence of minister, elders and managers, and recorded their regret at so little being given for the schemes of the Church. Attention was also called to the amount of arrears due pastor. They enjoined on all to pay their dues and to maintain their character for honesty and honour. *Grand River, Sept. 7.*—The Presbytery expressed much gratification with the work of minister, elders, and managers. They voted a small sum of arrears, and recommended the congregation to increase the pastor's salary. The congregation has almost freed the manse from debt. *Lock Lomona, Sept. 8.*—Here the Presbytery found arrears of stipend accumulating and recommended measures for the removal of the same. Quarterly calls by collectors were suggested. These visits to congregations by the Presbytery of Sydney were occasions of much interest to the people, and it is hoped that beneficial results of a permanent character will follow. *G. L. Gordon, Clk.*

WALLACE, September 13.—The Presbytery met at Stemogue. Calls were reported and sustained from Pugwash and Wallace respect-

ively. On the 19th Sept. the Presbytery met at Pugwash for the ordination and induction of Mr. Mackenzie. Thus a long vacancy has been happily ended. With the consent of the the congregation and the Presbytery Mr. Mackenzie is to spend the winter at Princeton for a post-graduate course of study.—*T. SEDGWICK, Clk.*

P. E. ISLAND: 13 September:—Rev. William Scott's resignation of the pastoral charge of St. Peter's and Brackley Point Roads was accepted. The Presbytery expressed their sympathy with Mr. Scott, hoping that by the rest sought he may be restored to his wonted health. Rev. Dr. Isaac Murray of Charlottetown intimated his acceptance of a call to Vale Colliery and Sutherland's River, *Pictou*. Dr. Murray's ministry has extended over thirty-three years in this province and his removal is felt to be a great loss to his congregation and also to the Presbytery. Three calls having been presented to Mr. A. B. Macleod, probationer, he asked for time to consider the same.—*J. M. McLEOD, Clk.*

QUEBEC: 6 September:—The meeting was held at Scotstown with a good attendance of members. Four students labouring within the bounds submitted exercises on subjects previously prescribed and were certified to their respective colleges. Mr. John Pritchard, B. A. was licensed to preach the Gospel. A petition from the mission stations of Massawippi, Coaticook, and Richby, to be organized as a congregation was granted. A similar petition from the Gould mission station was also granted. Mr. MacMaster was appointed treasurer to receive contributions in aid of Morrin College, Quebec. He reported the offer, by Mr. Guin, of Kingston, of a lot on which to build a church at Chaudiere. Presbytery recommended the French Board to employ Rev. T. Charbonelle, recently of the Methodist Church, as a missionary within the bounds. *F. M. DEWEY, Clk.*

MONTREAL: 3 October:—Thirty-seven ministers and seven elders were present. Twenty students appeared before the examining committee and were recommended for certification to the Senate of the Presbyterian College, Montreal. Dr. Jenkins was appointed interim moderator of St. Paul's Kirk-Session. It was reported that the Rev. James Patterson, late of Hemmingford, had been installed as city missionary. Rev. W. J. Dey, of Spencerville, having accepted the appointment of Dean of Residence in the Presbyterian College, Montreal, his name was placed on the roll of the Presbytery. At his own request and after parties had been heard Mr. Pelletier was released from his charge at St. Hyacinthe with the view of his labouring as a missionary in Dakota, under the Home Mission Board of the Presbyterian Church,

in the United States. The report of the Presbytery's Home Mission Committee was read and discussed. In this connection a committee was appointed, Rev. A. B. MacKay, convener, to consider how all the salaries of missionaries and ministers within the bounds may be raised to a satisfactory minimum. It was agreed to erect a new congregation at West Farnham. Considerable discussion ensued as to the terms in which Mr. Cauboue, an ex-priest who had been received by the Presbytery some time ago, should be designated in connection with his work as a missionary at Joliette. On motion to that effect it was agreed to report the appointment to the next General Assembly and to ask the Assembly to endorse the action of the Presbytery in designating Mr. Cauboue as an "ordained missionary." A motion introduced by Rev. J. S. Black to have more frequent meetings of the Presbytery was left over till next meeting.—J. PATTERSON, *Cik.*

KINGSTON: Sept. 18:—Arrangements were made for the ordination, and settlement as ordained missionary of Mr. Angus Sillars at Glenvale, &c. A motion was passed expressing sympathy with the effort made to raise the expenses arising out of the law suit affecting the Temporalities Fund, and recommending that contributions be taken up for this purpose in all the congregations within the bounds. Melrose, &c., and St. Columba, &c., were restored to the status of vacant congregations. It was decided to secure the services of an ordained missionary for North Hastings at a salary of \$300.—T. S. CHAMBERS, *Cik.*

PETERBORO: 19 September:—*Inter alia*, It was resolved that ministers absent from ordinary meetings of Presbytery should be asked to furnish reasons for their absence at the next meeting. Mr. Bennett gave notice of motion that steps be taken to increase ministers' stipends within the bounds. The delegates appointed to visit the mission stations gave in very encouraging reports. At a subsequent meeting held at Coldsprings the Home Mission report was finally disposed of and prepared for presentation to the Assembly's H. M. Committee.—W. BENNETT, *Cik.*

TORONTO, October 3:—Attention was drawn to the heavy law expenses arising out of the appeal to the Privy Council anent the Temporalities Fund and the Presbytery, adopted a motion commending the matter to the consideration of its members, that so they might submit it to the liberal sympathy of congregations. A call to Mr. D. B. McDonald, probationer, from Mount Albert, was sustained, and arrangements were made for the induction of Rev. Wm. Frizel, at Leslieville and York Townline. Letters were read from Mr. S. Carruthers and Mr. A. T. McLochlin.

declining the calls from Shelburne &c., and Honeywood &c. Delegates were appointed to confer with Rev. W. Stewart and his congregation at Hornby as to the best arrangements for their interests when Mr. Stewart is now disabled for pulpit work; the H. M. Committee to send supply to Hornby. In the meantime Rev. C. A. Tanner gave notice of a motion for the preaching of a sermon against the errors of the Church of Rome. Papers were read from the congregations of Knox and Melville Churches, Scarborough, anent a proposed separation of these congregations. Commissioners were heard and the matter was left on the table till next meeting. But Rev. Dr. Reid and Mr. James Brown were appointed delegates to confer with the Melville Church congregation as to whether in the event of the proposal being further aimed at, they would wish to be connected with the congregation of Dunbarton. The Presbytery will ask leave of next General Assembly to receive as a probationer, Mr. Wm. H. Hunt, a licentiate of the American Presbyterian Church.—R. MONTEATH, *Cik.*

BARRIE: 26 September:—Largely attended by ministers and elders. The Rev. Mr. McPherson, of Dunkeld, a member of the Colonial Committee of the Free Church of Scotland was present and invited to sit with Presbytery. There was a large amount of Home Mission business done. The Presbytery agreed to recommend the efforts of the Bracebridge Congregation in building a manse to the generous consideration of friends of the church, and specially to the congregations within the bounds. Agreed to ordain Mr. Geddes as Missionary at Minesing, on Wednesday, 11th October, should his trials be successful; to procure or ordain Missionaries for the following groups of Mission Stations: Huntsville, Magnetawan, Waubashene, and Parry Sound; to invite Rev. E. W. Panton, of Bradford, and Rev. John Jamieson, Licentiate, to labour at the two first named, and take between them supervision of the Muskoka Mission, resigned by Rev. A. Findlay; to engage services of Rev. R. Stevenson, of Minden, and Rev. Mr. Crombie, late of China Inland Mission, subject to approval of M. H. Committee; to certify sixteen Student Missionaries who laboured in the bounds during summer to their respective Colleges, and to receive Mr. George Woods, of Mecunoma, P. S. as a student with a view to the ministry. The Clerk was granted leave of absence from his charge for three months. NOTE.—Parties having occasion to correspond with the Presbytery of Barrie till middle of January, will please address Rev. John Gray, M. A., Orillia, on ordinary Presbytery business, and Rev. A. Findlay, Bracebridge, on Home Mission business, these gentlemen having been appointed to act as

Clerk and Convener, of H. M. Committee, respectively, in absence of REV. R. MOODIE, *Clk.*

OWEN SOUND:—The Presbytery met in Chatsworth for ordinary business on 25th Sept. and for Presbyterial visitation of the congregation on the 19th Sept. The Treasurer of the Presbytery was instructed to levy on the congregations the amount required for Synod and Assembly Funds. Students within the bounds read discourses which were cordially sustained. Full reports were given from the various mission fields, from which it appeared that most successful work had been done during the summer. The grants for next year were revised. In several cases reductions being made, in others larger grants asked in view of getting ordained missionaries or settled pastors. Committees were appointed to consider fully the questions remitted to Presbyteries by the Assembly. The visitation of Chatsworth congregation occupied nearly the whole of the afternoon sederunt. Addresses were given to Session, Deacons, and congregation, and a deliverance adopted by the Presbytery to be read to the congregations.—J. SOMERVILLE, *Clk.*

GUELPH: 19 September:—A Committee was appointed to make arrangements for the usual conferences on the state of Religion, Sabbath-Schools, and Temperance, which were fixed to be held in the Central Presbyterian Church, Galt, commencing on the third Tuesday of January. A reference for advice from the First Congregation, Guelph, was submitted and considered. Mr. C. Davidson presented an elaborate report on statistics. Action in the matter of Mr. Ball's resignation of the pastorate of Knox Church, Guelph, was delayed until next meeting. The Presbytery expressed its sympathy with the movement for defraying certain law costs referred to in a resolution of the General Assembly and appointed Dr. Wardrope to correspond with parties in that behalf. The clerk submitted an estimate of the amounts required from the congregations of the bounds, respectively, for the schemes of the church, and he was instructed to inform each congregation of its liability.—R. TORRANCE, *Clk.*

SARNIA: 19 September:—Mr. Thompson, on behalf of the committee appointed to visit Camlachie, reported favourably. Reports from deputations to supplemented congregations and stations were received and the recommendations contained in the same were duly considered. A report was adopted containing a proposed assessment to meet Presbytery expenses and those of Commissioners to the General Assembly. The business was chiefly of local interest.—G. CUTHBERTSON, *Clk.*

BRUCE: September 26:—Mr. Scott was granted leave to withdraw the resignation of his charge. Mr. McLennan gave an interesting report of his visit to the Mission Stations at Thessalon, Bruce Mines, St. Joseph's Island, and the Manitoulin, and called attention to the requirements of the different fields. Regret was expressed that the state of Mr. Hugh McKay's health necessitates his withdrawal from Manitoulin Island. Mr. Forbes' resignation of Kinloss and Bervie was accepted. Mr. Gourlay was elected clerk. Next meeting at Chester, 19th December at 2 p. m.—J. GOURLAY, *Clk.*

MAITLAND: Sept. 19:—A committee consisting of Messrs. McKae, Ross, Brown and Muir, ministers, with their Presbytery elders, was appointed to confer with the Molesworth congregation with a view to reunion with Trowbridge. Messrs. McColl, and Rutherford delivered exercises and were certified to the Senate of Knox College. The name of Fordyce congregation was changed to "Calvin's Church, East Wawanosh." A conference was held on pastoral visitation, the subject was introduced by Messrs. Hartley and Leitch, ministers. The sessions of the congregations in the Presbytery were enjoined to make arrangements for holding missionary meetings. It was agreed to hold a conference on Sabbath-schools and state of religion at the meeting in March. The topic for discussion at the evening sederunt of next regular meeting is "Christian Liberty" to be introduced by Messrs. Muir and Leask, minute's regarding the resignations of Messrs. Johnston, Wilkins and Taylor were adopted.—R. LEASK, *Clk.*

MANITOBA: 20 September:—A report of the committee on Theological education was given in by Mr. Pitblado, convener, the recommendations contained in the report were, with a few amendments, adopted. The 3rd and 4th recommendations are as follows: 3. That until their B.A. course has been completed (or in those cases concerning which the committee may decide that a course of study equivalent thereto has been passed) the only subjects of theological course that students may pursue as part of their curriculum shall be Hebrew, such works as may be included in the University course and New Testament Greek, except that students may be allowed to attend the classes in systematic theology for the purpose of getting them for their missionary work during the summer months; such attendance, however, will not be accounted as any part of their theological course. 4. That on passing their B.A. examination, or what may be deemed equivalent thereto by the committee of theological superintendence, the students shall then enter upon their theological course of study, which shall extend over a

course of three years, the theological term in each year beginning on the first Wednesday of November and ending on the third Wednesday of April. The chief business before the Presbytery was that of making provision for the supply of its numerous and widely separated mission fields.

Obituary.

REV. ROBERT S. PATTERSON.—On the 16th September the venerable and beloved father of the Presbyterian Church in Canada, Rev. Robert S. Patterson, of Prince Edwards Island, entered upon his eternal rest. He was eighty-two years of age, and for fifty-seven years a minister. He was pastor of the congregation of Bedeque, P. E. Island, for the period of *fifty-six* years, and to the very last week or two of his life he discharged the duties of his office with most exemplary faithfulness, zeal and efficiency. Mr. Patterson was one of the first batch of students born in Nova Scotia, and educated, licensed and ordained here. He was thus a pioneer in the ranks of the native ministry. Educated at Pictou under the late Rev. Thomas McCulloch D. D., he and three of his fellow-students crossed the Atlantic and successfully passed the examination prescribed for graduates in the University of Glasgow. This was the first occasion on which a student from a Canadian institution ventured to present himself before a Scottish University as a candidate for academic honours. Mr. Patterson commenced work in P. E. Island in the fall of 1824. Next year he was called to Bedeque and accepted the call. His settlement took place in March 1826. At that time there were but three Presbyterian ministers in the island, and comparatively few within the limits of the Maritime Provinces. It is superfluous to say that Mr. Patterson's labours were abundant and that they extended over a wide area. No man toiled with a steadier perseverance, calmly, meekly, patiently confronting every difficulty, and overcoming all through the strength of divine grace. He was noted for gentleness, piety and large-hearted benevolence. In every relation of life he discharged his duties as became a Christian and a gentleman. He was careful to the last in his preparations for the pulpit. He was noted for punctuality in fulfilling his appointments. Often in great snow-storms he would preach to congregations of two or three people. He was rarely or never known to miss an appointment in his own congregation or in any other. His liberality abounded. He gave for religious and benevolent purposes, from one-tenth to one-fourth of his income. His income was never large; his expense: were often heavy owing to much

affliction in his family, but his generous hand was ever open in all worthy directions. As he was one of the earliest, he continued to be one of the most zealous friends of foreign missions. He was beloved, respected, we may say revered, by all classes in P. E. Island. His funeral was the largest ever seen in the Province. The Presbyterian Church has lost in Mr. Patterson a true and loyal minister of the Gospel, a man of pure and blameless life, a man whose character shone with all the loveliest Christian graces.

THE REV. WILLIAM LOCHHEAD died in Huntley on the 25th September. He was a native of Glasgow, Scotland. He took his arts course in the university of his native city, and studied divinity two years in the Divinity Hall, of the Church of Scotland, and one in that of the Relief Church in Paisley. On his arrival in Montreal, in 1829, he was employed by the late Dr. Mathieson to supply his pulpit during his absence in Scotland. He was ordained and inducted to the pastoral charge of the Third Presbyterian Church, Albany, in December, 1830, and remained in the U. S. until he returned to Canada and was inducted in 1845 to the change of Osgoode and Gloucester, and afterwards to that of North Gower and Gloucester. He retired from the active duties of the ministry in 1873. He was buried in the Old Kirk cemetery, at Ramsay, on the 28th Sept. By his own request the Rev. Mr. Bennett, of St. Andrew's Church, Almonte, preached his funeral sermon. Mr. Lochhead was a good man and a faithful minister of the gospel, a Presbyterian of the good old Scottish type. He devoted one-tenth of his income to the Lord, and hence he did not die a poor man. He has bequeathed twelve hundred dollars for religious purposes, of which Montreal College gets eight hundred, the schemes of the Church three hundred and fifty, and fifty to the Bible Society. He leaves behind an aged widow, two daughters and three sons, two of whom are respected ministers of our own Church. He died trusting on the same Saviour whom he had so long preached to others.

WILLIAM CHRISTIE, the senior elder of St. Paul's Church, Montreal, died on the 26th of September, in the 93rd year of his age. He was a native of the parish of Aberdalgie, Perthshire, Scotland, and was educated at the Perth Academy as a civil engineer, in which pursuit he engaged for some time. In 1821 he came to Montreal, where he was engaged in business until 1872. He was ordained to the Eldership in 1845 and discharged the duties of that office with remarkable fidelity until a very short time before his death. His piety was sincere and unobtrusive, and he passed away peacefully, retaining possession of all his faculties till the end. In his will he bequeathed \$1,000 to be expended in assisting

some poor struggling student for the ministry, or otherwise as the church officers deem advisable.

Ecclesiastical News.

DR. EDWARD BOUVERIE PUSEY, the recognized head and leader of the Ritualistic, or High Church party in the Church of England, died at Oxford last month in the eighty-third year of his age. For half a century the Oxford Professor of Hebrew exercised a greater personal influence over his co-religionists than any other man. Although his followers discarded the name of "Puseyites," by which they were known for at least five-and twenty years, they never lost faith in their leader, and now that he has been taken away, even those who differed most widely from him in his ecclesiastical views, and who regarded the "success" which attended his efforts as previously misdirected and even mischievous, unite in giving him credit for "integrity of purpose, dignity of character and devoutness of heart;" at the same time many feel that he would have acted more consistently had he followed the example of his early associates, Newman, Manning and others, by joining the Church of Rome. While he was not prepared to take that step himself, there is no doubt that the influence of his teachings was to turn many in that direction. The Rev. Dr. Edmond of Highbury, London, has been unanimously nominated as Moderator of the Synod of the Presbyterian Church of England, to be held in London in April next. The permanent teaching staff of the Presbyterian College in London is now more complete than it has ever been. Dr. Chalmers, the principal, is Professor of Apologetics and Systematic Theology; Dr. Graham, of Church History and Pastoral Theology; The Rev. John Gibb, of New Testament Exegesis and Biblical Criticism, and Rev. W. Elmslie, of Hebrew and Old Testament Exegesis. The Rev. James Fleming, of Troon, has been engaged continuously as missionary and parish minister at Troon, Ayrshire, for *fifty-six* years. Now in his ninetieth year, he still holds a double service every Lord's Day, preaching two sermons, committed to memory and delivered without notes. He has two sons and a grandson, Parish ministers. The Rev. J. Edgar Hill, of St. Paul's Church, Dundee, Scotland, has accepted a call to St. Andrews Church, Montreal, in connection with the Church of Scotland. The Methodist Church of Canada has just concluded a very important meeting of their General Conference at Hamilton, Ont. Not a few of the Methodists, both lay and clerical, while they have strong objections to anything like Anglican Episcopacy, are free

in expressing their conviction that it is possible and even desirable, "to modify their system of Church government, so as to combine the strength and cohesion of Episcopacy with the freedom and ministerial equality of Presbyterianism. Though they were not prepared to say in what these changes should consist. At present there are four branches of this Church in Canada. (1). The Methodist Church of Canada, embracing 582,965 adherents; (2). The Methodist Episcopal Church in Canada, numbering 103,272; (3). The Bible Christian Church, with 27,236 adherents; and (4) the Primitive Methodists, numbering 25,680. The proposal to unite these four into one Church has lately been revived and the preliminary discussions on this subject at the recent Conference has inspired the friends of the union to hope that such a consummation may be attained in the near future. There are no doctrinal difficulties in the way. Indeed, the points of difference seem to be narrowed down to two. As a concession to the Methodist Episcopal Church, the other three are asked to accept of a General Superintendency in some form, if the former give up the name Bishop, the life long tenure of office, and a special ordination. Again, the Methodist Church of Canada, and the Methodist Episcopal Church, are asked to accept of lay delegates in the annual conferences, as a concession to the Bible Christians and the Primitive Methodists, if the two latter relinquish the privilege of laymen in the Stationing Committee. All the four are understood to adhere to the system of "itinerancy," which is certainly a remarkable testimony in favour of a distinctive characteristic of Methodism, which to some other denominations seems to be an objectional feature. Of this, however they must be the best judges who have tested it by long experience. Committees of the four bodies have been appointed to meet in November next; and if a basis of Union can be agreed upon it will then be submitted to the official boards of the churches and, if accepted by the proper majority of these, the General Conference will be called together either to accept it and confirm the union, or reject it, and bring the movement to an end. The Rev. Henry Ward Beecher, of Brooklyn, has severed his connection with the Congregational Church. He does not wish to make any of his brethren responsible for his doctrinal views which are certainly not in harmony with the confession of Faith. He holds that the representations of God in that document are entirely inconsistent with our conceptions of a loving Master. He repudiates its statements respecting future punishments, and rejects the doctrine of original sin, as found in the fall of Adam. The first action by a Presbytery of the Presbyterian Church of the United States (south),

on the subject of instituting fraternal relations with the Northern Assembly has sustained the proposal, but by a very narrow vote, 13 to 12. Messrs. Moody and Sankey have resumed their evangelistic services in England and Wales. The Welsh people being naturally of a religious and impressive character, seem to have been easily roused to enthusiasm, so much so that the aid of the police was required to prevent accidents among the crowds who attended the meetings. At Portsmouth "the drill hall, which holds about 4,000 people, was crowded and hundreds had to go away." The Salvation Army recently opened the *Grecian Theatre* in London for public services, with imposing ceremony. The event attracted an enormous crowd and attempts were made to maltreat the members of the army, but a body of two hundred police was called to maintain order. General Booth claims that the work is going on steadily, and that not only in London, but throughout the country there is the same continued measure of blessing and success all along the line. The "Indian Contingent" of the army, consisting of three men and one young woman, landed at Bombay in the end of September with a great demonstration of military pomp. A triumphal procession of "war chariots," consisting of bullock carts, paraded the streets; the young woman beat a tambourine. One of the young men attempting to blow a trumpet contrary to the police regulations, was arrested. The procession is described as having caused considerable amusement to the natives who mistook the Salvationists for circus people. Later accounts state that three out of the four were arrested, a riot being imminent.

IRELAND.—It is a great satisfaction to find indications expressed in the leading papers of brighter prospects in the social state of that unhappy country. The atmosphere is clearing up somewhat. In the vigorous administration of the new Acts justice is coming to the front again. The lawless are made to see that crime will not any longer go unpunished. A late paper published in the States shews very clearly that the Presbyterian Church is not affected by the reign of terror that has been so rampant. The *Belfast Witness* complains that the authorities are so slow to give equal rights to Presbyterians in mak-appointments. A large number of the forces that did such effective work in Egypt are Presbyterians, yet only two chaplains of that faith were sent, while three or four times the number of Episcopal and Roman Catholic chaplains were sent. The *Witness* says if the Presbyterians were disloyal or rebellious they would get far more than they do. A meeting of the Committee to make arrangements for the next sitting of the General Council of the reformed Churches (Pan-

Presbyterian) was held lately under the presidency of Rev. Dr. Knox. A committee on accommodation was appointed as well as one on a programme. It was agreed to recommend that a permanent paid secretary be appointed, and attention was called to the *Catholic Presbyterian*. It is expected that the new Assembly Hall at Belfast, so long contemplated, will be ready for the meeting of the Council in June, 1884.—H.

FRANCE.—*The Macall Mission*.—It is our melancholy duty this month to record the death of the Rev. George Theophilus Dodds, the indefatigable chief assistant of Mr. Macall in his great work of Evangelization in France. He had taken his family to the country to spend a short time, needing the rest very greatly for himself as well. Walking in an adjacent wood they gathered some toadstools thinking they were mushrooms, had them cooked, ate them, and were poisoned—Mr. and Mrs. Dodds and their servant. The first died and the other two just escaped with their lives. Never was a man more taken up with missionary work than was he. No man in France was more desirous of evangelising that great country, and no man wrought harder to further the work. In the interests of evangelical work in that county, he visited the United States and Canada in 1880, in company with M. Réveillaud, who is also working with all his powers for the conversion of his fellow-citizens. He had rare talent for the work, was filled with zeal for it and was beloved by the worshipping people of Paris. An affecting tribute was paid by them to his memory on the occasion of his funeral, when hundreds of them left their work and assembled at the *Oratoire*, the largest Protestant Church in Paris, to hear the last words pronounced over the body of their devoted friend, whose voice they would hear no more. He was only *thirty-two* years old. He leaves a wife and four little children behind, who will probably return to his father-in-law, Dr. Bonar, of Chalmer's Memorial Church, Edinburg. His place in the Macall Mission cannot be filled any more than that in his family, at least for a time. Let this *Mission* be specially remembered in prayer by earnest Christians now, when it mourns the loss of one of its chief workers. Just now an entirely new state of matters is appearing in France. Hitherto the schools have been conducted by teachers belonging generally to some church, and religious instruction has been regularly given in them. Now, however, no religious teaching whatever is to be given. Atheistic teachers are to be preferred. The name of God is not to be mentioned, it is to be carefully expunged from every text book; religion and its claims are to be ignored. This is now the law of France. If any religious instruction is desired to be

imparted, it can only be given after school hours by a duly accredited minister or priest. Can such a state of things continue? Can anything show more clearly the sadly benighted condition of this great country. Only the Gospel can save it from its moral degradation. Oh, that the day of a great second reformation were at hand!—C.H.

EGYPT.—The Presbyterian Church has reason for special interest in the late war, and for special gratitude that success has crowned the efforts of our gallant troops. The Presbytery of Egypt was virtually extinguished by the cruel and murderous efforts of Arabi's partizans who hated Christianity, and eagerly availed themselves of recent lawlessness to kill or to drive into exile all the Presbyterian missionaries, teachers and flocks. But now the old standard-bearers are flocking back to their old posts, and they hope to resume work with greater alacrity and ampler success than ever. It well becomes us to remember in our prayers the Presbyterians of Egypt. It is noted that though the missionaries with their families had to flee for their lives, the property of the Mission suffered but little harm.

A. B. C. F. M.—Our readers will understand that these letters stand for the American Board of Commissioners for Foreign Missions, the oldest and the largest missionary organization in the United States. The *seventy-third* annual meeting of this Board has just been held in the city of Portland, Maine, with the usual manifestations of enthusiastic interest. There was no hall or church in Portland nearly large enough to hold the crowds who came from all parts of the country to listen to the reports and addresses of the office bearers, missionaries, and friends of the Association. But none were allowed to go empty away, "overflow meetings" being conducted in several of the churches simultaneously with the exercises in the City Hall. It is a good thing to hear that the missionary spirit still lives in New England and that having begun a good work in years gone by, they are fully determined to carry it on.

The progress and work of the Board since its organization may be briefly stated thus: Organized in 1810, its receipts the first year were not quite a thousand dollars, now they are more than half a million a year, indicating what may be considered a permanent investment in the churches of eight or ten millions. In 1812, it sent out its first missionaries. Newell, Judson, Hall, Nott and Rice—it now reports present number of missions, 20; stations, 84; out stations, 708; ordained missionaries, 164; assistants, 260; physicians 10; total from this country, 456. Native churches, 291; native pastors, 148; native helpers 1,576; native church members, 19,755.

Scholars in all Schools 36,865. Its missionaries have reduced twenty-six different languages to writing and prepared grammars and dictionaries, not only of value to them, but to students of comparative philology. Their contributions to geography, archaeology and ethnology would fill many volumes. In nearly all the fields occupied, they have been obliged to prepare text books, for use in the schools, and in all of them have either originated or contributed largely to the production of Christian literature. The translation of the Scriptures into the vernacular language of the people, has been their first work, followed by the introduction of Christian works, original or translated. The educational work of the Board has embraced primary schools, boarding schools for both sexes, the normal school, the college, and the theological seminary. It has organized three hundred and twenty-five churches, with more than 76,000 members, and has printed from mission presses, in forty-six different languages, more than 1,500,000,000 pages of 2,400 different publications. Its fields of labour are in Africa, India, Ceylon, China, Japan, Turkey, Micronesia, Hawaii, Spain, Austria, and Mexico, and amongst the Indian tribes of N. America. The total receipts of the Board for the year were \$651,483.84—including \$189,705.63—appropriation from the Otis bequest. The meetings were continued during four days, from early forenoon till late in the evening, without any abatement of interest on the part of the six thousand persons who attended them. Meetings of the Woman's Board of Missions for the East were held at the same time, when reports were read and addresses of a very interesting kind were delivered by the ladies. That society has now under its care 21 branches, comprising some 800 auxiliaries and from 500 to 600 circles among the children. In the foreign field it has 92 missionaries, 76 Bible women, 21 boarding schools and 114 village and day schools. Its total receipts for last year were \$71,230.52.

Home Missions.

MEETING OF THE COMMITTEE.

Western Section.

THE half yearly meeting was held in Toronto on the 10th, 11th and 12th of October, Claims for mission work in Ontario and Quebec were passed to the amount of \$10,000, and in Manitoba for \$6,000, for the past six months. The reports from the fields are on the whole encouraging, considerable progress having been made during the past year. On every side the work is opening up, and urgent demands are being made for ordained

missionaries, for important outposts in Algora, as well as in Muskoka, North Hastings, and Upper Ottawa districts. The Rev. Prof. McLaren, who had recently visited the North-West, appeared before the Committee and made a lengthened statement as to the work in Prince Albert, North West Territory, where a new church has been built, and the prospects are most hopeful. Rev. James Robertson the Superintendent of Missions, presented a report of his labours during the past six months. Much new territory has been explored and many old fields visited. Along the boundary, the limit of settlement was fully 120 miles in advance of what it was last fall. Altogether between 40,000 and 50,000 settlers had found homes during the summer in the North West, and as in former years the majority of the immigrants are Presbyterians. The improvement in the circumstances of the people was manifested by the fact that five fields had resumed all responsibility of supporting their own minister. These were Gladstone, Nelson, Rock Lake, Big Plain, Springfield, and Sunnyside. The Church and Manse Building Fund had stimulated the erection of churches in a gratifying manner. at Brandon and Rapid City neat, comfortable churches had been completed. At West Lynne Sunnyside, Brant, Stonewall, Nepawa, Minnedosa, Cadurcis, Carberry, Virden, Regina, Edmonton, Bernard, Rat Portage, Peacock, and McClure's, churches were in course of construction. At Green Ridge, Gladstone, Birtle, Rolling River, Oak Lake and a few other places steps have been taken to build next season. Aid was granted to erect manses at Nelson and High Bluff. The scarcity of building material has deterred building somewhat. The sum of \$15,000 was voted for missionary work in the North-West. A number of new appointments were made. Rev. George Bruce, of St. Catherines, was asked to take charge of the work at and around Regina, the new capital. *In re* Dr. Cochrane's report, it was agreed that nothing be done by the church in Canada which may imperil the unity of Presbyterianism in British Columbia, nor without the consent and co-operation of the Home Churches.

British Columbia.

REPORT BY REV. DR. COCHRANE, THE DEPUTY
APPOINTED BY THE GENERAL ASSEMBLY
TO VISIT THE CHURCHES
IN BRITISH COLUMBIA.

IN FULFILMENT of his appointment, Dr. Cochrane proceeded to British Columbia, via San Francisco, and arrived at Victoria on the 1st of August. After leaving

Victoria he visited New Westminster, Langley, Yale, Burrard Inlet, Nanaimo, and Comox. At nearly all these points he preached, and held conferences with the ministers and other office-bearers of the congregations. The report which was prepared for the Assembly's Home Mission Committee as well as the Colonial Committee of the Church of Scotland, is a printed pamphlet of eighteen pages, containing a large amount of valuable historical and statistical information, to which are added remarks and recommendations as to what appears to be the wishes of the people and the best means of supplying them with ordinances. The following are the main facts connected with the rise and progress of the several congregations :

FIRST CHURCH, VICTORIA.—This Church was organized in January, 1862, with twelve members, its first Missionary Pastor being the Rev. John Hall, who was sent by the Presbyterian Church of Ireland and who remained with the congregation until 1865. Application was then made to the Free Church of Scotland, and the United Presbyterian Church for a minister, without success. For a short time, Mr. Nimmo, sent out by the Church of Scotland, held services in the Congregational Church, attended by several Scotch families, but was afterwards withdrawn, and the Rev. Thomas Somerville appointed. He arrived in June, 1865, and preached until September, 1866, when on account of certain differences in the congregation, he withdrew and organized Saint Andrew's Church in connection with the Church of Scotland. The First Church was then left without a minister, from September 1866 until March 1875, when the Rev. John Reid, a Congregational minister from England, supplied the pulpit until April 1881. He was followed by the Rev. A. H. Smith, a minister who had formerly preached to the Methodist Church in Victoria, who remained as supply from April 1881, to April 1882. At present, and pending negotiations with our own Church, the pulpit is supplied by the Rev. Daniel Gamble, a licentiate of the Presbyterian Church of the United States. The membership is at present sixty: Elders, four; Managers, twelve. The Sabbath School has one hundred and five on the roll, with an average attendance of sixty-five, and ten teachers. The debt on the church building and Sabbath School rooms adjoining, is between \$4,000 and \$5,000. This congregation has never received any aid from outside sources. Although a Presbyterian Church, in virtue of its deed, it has never been in connection with any Presbyterian body, but now seeks admission to the Presbyterian Church in Canada. Last year \$2,100 were raised for the support of ordinances, interest, and other incidentals.

ST. ANDREW'S CHURCH, VICTORIA.—This church was organized by the Rev. Thomas Somerville, in 1866, who, as already stated, ministered for some time in the First Church. The building was erected under his ministry, chiefly by funds sent out by the Church of Scotland. Mr. Somerville remained pastor of St. Andrew's for five years, and was succeeded by Mr. Macgregor in 1871. He remained until 1881, when he, as did also his predecessor, Mr. Somerville, returned to Scotland. Mr. Stephen, the present pastor, came in 1881. The membership is about one hundred; Elders, four, Managers, twelve; Sabbath School on roll, seventy, attendance, sixty; Teachers, nine. The debt on church and manse is about \$3,500. The revenue of the church is derived from pew rents and collections. The Colonial Committee of the Church of Scotland gives aid to the extent of \$625 per annum. There seems to me, however, no good reason why such a congregation should receive any grant whatever—or at least, why it might not be discontinued *at the earliest possible date*. No church in the city of Victoria should, in my opinion, receive any grant either from the Church of Scotland, or the Presbyterian Church of Canada.

NEW WESTMINSTER.—The Rev. Robert Jamieson was appointed to British Columbia nearly 21 years ago, by the Canada Presbyterian Church. British Columbia was then and for many years afterwards, under the care of the Foreign Mission Committee. The same Committee also appointed the Rev. Wm. Aitken, who preached in different localities from 1869 to 1871, and the Rev. Daniel Duff, who laboured chiefly among the miners at Cariboo. Mr. Jamieson was for many years the only missionary over a wide district, preaching at Langley and other places, until in later years, when additional missionaries were appointed by the Church of Scotland, his labours were restricted to New Westminster and the immediate vicinity. As the reports of St. Andrew's Church, New Westminster, have been for years published in the Home Mission Report, it is unnecessary to refer to them in detail. From the report submitted to the last General Assembly, we learn that the membership is thirty-eight, and that there has been little or no increase for some years past; that the Sabbath School is attended by thirty children, and six teachers, and that in addition to the \$800 paid Mr. Jamieson, the congregation contributes to the principal schemes of the church. Mr. Jamieson has for some time been in an infirm state of health, which has prevented him doing the amount of work of former years, and which indeed is necessary, in a field which ought to be able to support a Minister, with far less assistance than that now given by the Committee (\$1,200). In proportion to the mem-

bership the church stands well, but there seems no good reason why in such a place there should not be a much larger congregation gathered in. Mr. Jamieson feels that he needs a change, for a longer or shorter period as the Committee may decide, in the hope of recruiting his energies, and asks leave of the Home Mission Committee to labour for six months at Nicola Valley in the hope that the change would prove beneficial to his health.

LANGLEY, about ninety-seven miles distant from Victoria, and twenty-two from New Westminster, has been in charge for the past seven years of the Rev. Alexander Dunn. There are also two outlying settlements, the North and South Arm, under his care. These are distant thirty-two and twenty-five miles respectively from Langley, where Mr. Dunn resides, and of necessity involve great expenditure of time and strength to visit them or preach upon the Lord's day, in connection with Langley. In January last it was determined that Mr. Dunn should confine his services on Sunday to Langley and immediate neighborhood, and certain steps were taken by the Presbytery, with a view of securing a Missionary to labour exclusively in the North and South Arm and adjacent fields. For reasons, however, that need not be stated, the matter has not been prosecuted further in the meantime, and these stations are still dependent upon Mr. Dunn's occasional services, or other chance supply. At Langley, there is a small church, built some ten or twelve years ago, by the Rev. Mr. Jamieson, who at that time gave occasional service. The attendance is about sixty. At the Prairie, six miles distant, there is no church, but service is held in a school house, with an attendance of thirty. At Mud Bay, the congregation numbering some twenty-five, meet in one of the settler's houses in the absence of a place of worship. At Maple Ridge, the number of Presbyterians is estimated at forty or fifty, and worship is held in the Methodist Church. At the North Arm worship is also held in the Methodist Church, with an attendance about the same as at Maple Ridge. Prayer meetings and Sabbath Schools are held as far as practicable in the different districts. The stations supplied by Mr. Dunn as the above statistics show, are comparatively weak and the members far from wealthy. They give however according to their means. In the first year of Mr. Dunn's pastorate, \$200 was the entire amount subscribed, this year upwards of \$500 has been given towards the support of the Minister. The Colonial Committee of the Church of Scotland make an annual grant to this field of \$625.

NANAIMO AND WELLINGTON MINES.—Nanaimo, distant from Victoria seventy-nine miles, was organized by Mr. Jamieson on the

26th of November, 1865, and received service from him up to February 5th, 1869, when he was followed by Mr. Aitken, who remained until 1871. The Rev. Mr. Clyde, appointed by the Colonial Committee of the Church of Scotland, was the last stated pastor, and continued for a period of six years. Since his departure a year ago, little supply has been given. This station was also supplemented by the Colonial Committee of the Church of Scotland, to the extent of \$625, the congregation giving \$500 in addition. Many of the members are now residing at the Wellington Mines, seven miles distant, but no organization as a district station has yet taken place at that point. The church building, owing partly to the fact that it has been comparatively little used during the past year, and that the members have become somewhat dispirited by the long vacancy, and by the removal of many members to Wellington Mines, is in a decaying condition and needs prompt repair. On the manse, which stands adjacent to the church, there is a debt of \$2,000. The statistics as far as can be gathered, are as follows: six elders; seven managers; eighty members; thirty Sabbath school scholars and four teachers. Correspondence has taken place between the office-bearers of the church and the Colonial Committee in regard to the appointment of another pastor, but has so far resulted in nothing being done. The two lots upon which the church and manse at Nanaimo are built, are decided to trustees in connection with the Presbyterian Church in Canada.

COMOX.—This is a small and somewhat scattered field, distant from Victoria about one hundred and thirty-four miles, under care of Rev. B. K. McElmon, who came from Nova Scotia some five years since. Many of the people are emigrants from the Maritime Provinces. There are three preaching stations, two in the settlement proper, Comox, and the Landing five miles distant, and the other on the island ten miles down the coast. There is only one church building which will seat 125 persons, and adjacent to it a manse for the minister. The manse is the property of the minister. The church is free from debt. Towards the erection of the manse the sum of £50 was donated by the Colonial Committee of the Church of Scotland, and toward the support of the pastor there is a grant of \$625. The amount paid by the people in addition to this grant is \$300. The attendance at the different stations is respectively, forty, thirty and twenty. The membership is twenty-three, elders two. Prayer meetings are held from time to time in different parts of the district, and Sabbath school instruction given as opportunity permits.

Before concluding this review of the churches and stations, it may be stated for the information of the Committee, that for several

years a grant of \$1000 was given by the Colonial Committee of the Church of Scotland to St. Andrews, Victoria, Langley, Comox, Nanaimo and the Nicola Valley, (where Mr. Murray, who has now returned to the Maritime Provinces, was settled. Mr. Murray having returned, and no successor appointed, and Nanaimo being also vacant, grants are now only given to St. Andrews, Victoria, Langley, and Comox, and the grant reduced to \$625 each. The Presbytery of British Columbia in connection with the Church of Scotland, formerly consisted of five members, now it is reduced to three members, Messrs. Stephen, of Victoria, Dunn of Langley, and McElmon of Comox.

THE SECOND PART OF THE REPORT gives a summary of the views of the several churches regarding matters submitted for their consideration of which the following is the substance. (1) The First, or Pandora Street Church, in Victoria now earnestly seeks admission into the Presbyterian Church in Canada. St. Andrew's Church in the same city, now in connection with the Church of Scotland, has not yet intimated its decision as to its future relations. (2) St. Andrew's Church, *New Westminster*, seeks re-admission into the Presbyterian Church in Canada. (3) *Langley* would prefer to be connected with the Canadian Church provided that the Church of Scotland would offer no objections and approve of the step. (4) *Nanaimo* believe it to be to their interest, as well as the interest of all the Presbyterians in British Columbia, to connect themselves with the Church in Canada, but they would only do so with the full and hearty concurrence of the Church of Scotland. In the event of their receiving this assurance and a promise of the continuance of the annual grant from the Colonial Committee, they are prepared to receive a minister from the Presbyterian Church in Canada, at once. *Comox* expresses willingness to be transferred to the Presbyterian Church in Canada, provided the Church of Scotland approve, and the grant be continued for some years.

RECOMMENDATIONS.—Upon the whole, Dr. Cochrane thinks that the present condition of Presbyterianism in British Columbia is not cheering, and that there is not much room to hope for any change until one strong, united and harmonious Presbytery is erected that will take the oversight of destitute and outlying districts, and endeavour to supply them with the means of grace. In present circumstances he considers it impracticable, if not indeed unwise, to unite the two Presbyterian Churches in the city of Victoria.

In concluding this report, Dr. Cochrane says, "I have only to add that in all my conferences with the ministers and churches of British Columbia, I endeavoured to act as

representing not only the interests of this Committee and the Presbyterian Church in Canada, but also of the Colonial Committee of the Church of Scotland. To that Church we are greatly indebted, for maintaining ordinances for many years, in localities that might otherwise have been entirely neglected."

New Hebrides.

LETTER FROM REV. JOSEPH ANNAND.

For the Record

A few weeks ago we received your note inviting us to write something for the RECORD every quarter in order that you might have a mission-ry letter for every month. I would be most happy to comply with your request if our postal arrangements would permit it. However, as it is now, every mail leaving our island takes something from us that finds its way into the pages of the RECORD. We are now assembled at our Mission Synod, and have got nearly through with all our business; hence, I cannot do better than tell you something about what we have been doing. The reports on the work being done on the several islands, indicate progress nearly all along the line. We are encouraged in our work and hopeful for the future. We are advancing our outposts farther into the enemy's country as well as gaining the victory on the old battle grounds. Last year we were compelled to relinquish our hold upon Epi by the withdrawal of Mr. Holt from the mission. This year we re-occupy that field. The Rev. R. M. Fraser, the first missionary from the Tasmanian Presbyterian Church, is to be settled there immediately. Four of us southern missionaries proceed with him to Epi next week, to erect his house and settle him among a people waiting for the Gospel. We are also to locate two or three teachers on Mai, on the same voyage. Mr. Neilson has placed his resignation of Port Resolution, Tanna, in our hands and at the end of this year retires from the mission. The reasons given for his early retirement are, first, the continued and persistent clinging of the natives around him to their heathen customs. He has been faithfully labouring on Tanna for fourteen years, and yet he is not permitted to reap. The people wish to take Christianity so far as they can, and at the same time hold on to their heathen customs. The second reason assigned is the necessity of leaving for the education of his children. While one station on Tanna—the first one ever occupied by missionaries in Western Polynesia—is being vacated, and probably will remain so for some years, we are hoping to settle another man this year on another part of the island. The Synod expects Mr. Gray to take up a station either on the

west or east side of Tanna, among a different tribe of people. If we cannot gain the advantage over the enemy at one point we shall try another place. Let the churches at home back us up with their prayers and victory must eventually be ours. The Island of Tanna must be won for Christ as well as the other isles of this group, therefore we ask your prayers on behalf of the labourers there. I have been only a little over nine years in the New Hebrides, and when we joined the mission the people around this harbour were as hardened and hopeless apparently as any in the group. Mr. Macdonald had then been but one year in the field, and so discouraged was he with contending with heathenism and sickness that he wished to leave at once. Now behold the change! He has a fine congregation—forty-six communicants and about 180 who are under religious instruction. He has four churches. On Nguna, near by, the same change has taken place in an equally short time. Let the churches supply us with men for the work and the New Hebrides shall soon be gained for our King and Saviour.

Trinidad.

THE following letters addressed to Rev. Dr. Macgregor give the latest news from Trinidad. REV KENNETH J. GRANT, of *San Fernando*, writes as follows:

During last week we were favoured with a visit of Dr. James Brown, of Paisley, and of Mr. MacInnes, of Ayr, a deputation from the U. P. Church of Scotland. They spent three months in Jamaica in visitation of the Church there. Mr. MacInnes was not well and unable to take any part in the work here. But the Presbytery of Trinidad, numbering eight ministers, met Dr. Brown at Aronca, and the day was profitable and most enjoyable. I think his large heart was gladdened in finding the Auld Kirk, the Free and the U. P. all represented in Presbytery, a scene which I suppose the good Doctor will scarcely expect to see in the mother Church, which should set her children a better example, until the happy period arrives "when the wolf shall dwell with the lamb, and the leopard lie down with the kid," &c. We were careful not to allow the Doctor to leave without showing him a little of our work. When will we be so favoured by a deputation from Canada? Two weeks ago Mr. and Mrs. Lubbock, of London accompanied by Hon. Mr. Marryat and Mr. Fenwick, Attorney for the Colonial Company, visited our school and for two hours conducted a close examination. The same afternoon he wrote me as follows:

"On my return home I found the paper you were good enough to send me, containing th

information I asked you for the other day. I am much pleased to see such testimony to the success of your efforts to ameliorate by means of education the position of Asiatic residents in this district, and I consider that those efforts are entitled to be supported and seconded by the employers of labour. As regards the estates of the Colonial Company, although I am not specially authorized to commit the Company I think I can promise that the donation of last year will be repeated this year and I will with pleasure on my return ask the Board of Directors to make you such a further donation as will enable you to open schools at Petite Morne and St. Madalene. Mrs. Lubbock and myself were highly pleased, and I may say surprised, at the results you were able to show us this morning. Wishing you every success in the continuance of your humane efforts, yours faithfully,
N. LUBBOCK."

Mr Lubbock, I understand, is a brother of Sir John Lubbock. Mrs. Lubbock is a distinguished scholar and granddaughter of the late Sir John Herschel.

At a later date Mr. Grant says:—I have pleasure in informing you that the Colonial Company (Limited) have in accordance with recommendations made by Mr. Lubbock, whose letter I forwarded to you by last mail, granted £60 stg. additional, to enable me to open a school at their large sugar refinery, called the Usine St. Madalene, and on Petite Morne, an adjoining plantation. This Company as such made their first contribution two years ago, £20; last year £60, and this year £120 stg. I may say that my whole district is now covered with schools—at least they are within a reasonable distance of all who choose to avail themselves of them. To sustain and secure the efficiency of the 19 schools now in our district, involves constant toil. Our two horses are scarcely equal to the work. Our Presbytery met here on the 4th and Lal Behari was formerly licensed on the 5th and his ordination is to take place on the 4th October. It was peculiarly gratifying to us to see the great unanimity and cordiality shown by the Presbytery in arranging to receive him to take part in this ministry. Friends will not cease to pray we feel assured, that he may be steadfast, immoveable, always abounding in the work of the Lord. We have recently been able to make such an arrangement of our work and distribution of our helpers as enables us to have the Word, read or preached, on nearly every estate in our district every Sabbath day, in addition to the work done the other six days of the week. We have many discouragements, and we have much to cheer. Life is checkered; the brightest day has clouds, Christian experience is diversified; every joy is succeeded by sorrow. Shall we receive good at the hand of the Lord and not evil?

REV. J. W. MACLEOD, of Princetown writes as follows :

I mentioned in my last that I was not very well; I am much better than for several weeks, although on account of the rain I have not been able to be out as much as in the "dry season." The brethren of the Presbytery, thinking I needed a rest and change for more speedy improvement in health, at their last meeting kindly offered to supply my place by exchanging with Mr. Hendrie, of San Fernando, and by themselves, as suited, for a few weeks. Acting on their advice and Dr. Hammond's of Princetown, I decided to go to Barbadoes (twenty hours sail from here) for a few weeks. Dr. Hammond, who is a very kind and very skilful physician, examined me to-day and said that my lung affection had made no headway since he examined me before, about 6 weeks or two months ago, which is certainly very favorable for that kind of disease. He told me before that he saw no reason why it should not, with care, pass off. I am stronger, have better appetite, and feel generally much improved in health lately. But considering the unhealthiness of this season, my not being acclimatized, and that perhaps rest for a short time from interesting but incessant work might be beneficial, I defer to the advice of older inhabitants and my physician. We will leave this week some time I think. A few lines about the field. There are encouragements as well as discouragements. There are quite a number of applicants for baptism into the Christian faith. Out of these I baptized three, Sabbath before last: they were both Sadhus or saints in their way, and one, to make him more holy, had been branded with a wheel, club, shell and lily, the four signs of Vishnu. In the St. Julien school a Brahman named Ramantan, learned in his own religion and books and well versed in the Bible, is aiding much in the school. He professes to believe in Jesus, but is waiting for his wife whom he is teaching, to be legally married before he receives baptism. If he comes out from the heathen faith, it will encourage others wavering from fear of their fellows' opposition.

I close the Brother's estate school for six weeks or two months on account of no school-room, as they are repairing the sugar curing house in which it is. But I am promised rooms in the overseer's house. Our new school at Trois Amis is progressing in spite of the persistent efforts of Father Violet to steal our children. We have the estate owners, the managers, all on our side. One manager in particular, Mr. Mackenzie, of Reform Estate, rendered valuable aid in the good work. Miss Blackadder is much missed in our Princetown school, no Trinidadian can fill her place.

Mr. Hendrie dispensed communion here last Sabbath, a goodly number were present, but many were prevented by sudden rain from attending

India.

LETTER FROM REV. JOHN WILKIE.

For the Record.

INDORE, 14th Aug., 1882.

TIME speeds on her course here so rapidly that I did not realize how many weeks have passed by since I last wrote you. As you no doubt will be anxious to hear about the boy I then wrote about, permit me now in the few minutes to spare to tell further of him. For nearly a week after his father took him away we could get no tidings of him, till one evening about 10 o'clock he came to the bungalow in company with one of our Christians and begged us to take him in as he did not want to go back or to be taken back again to his own people. He had been beaten severely, closely confined to the house, made to eat his food apart from the family, and only then allowed to eat what they left, and not allowed to touch any of their dishes. Every effort had also been made to make him give up all notions of Christianity. He was told that to become a Christian meant simply to become a servant of the Sahibs—to do their most dirty work and to disgrace his own people, and further that if he became a Christian all his own people would become his enemies and would certainly punish him; yet in the face of all these threats and curses, he fled to us the very first chance he obtained. As I was just going to Mhow I took him with me and then two days after brought him back to Indore. As soon as I did so I went with him to his father, told him what the boy wished and asked him before witnesses what he desired to say. He said he would not now oppose since the boy's caste was broken and he himself so anxiously wished to be a Christian. "*We cannot,*" he said, "*keep him away from you so we may as well willingly consent.*" "His mother, however," he said, "will oppose it and has been crying ever since he went to you." So we called her. I learned afterwards that the woman had been crying up and down the streets that I had stolen her boy and was making him a Christian by force and so had succeeded in stirring up the people to an extent I had no idea of. On the mother seeing the boy and me she burst out into the most passionate weeping stopping now and then to pour out on the boy and me a torrent of abuse and the curses of the gods or else to entreat the boy. She begged him, as the boy she had given birth

to and nourished, as one who was part of her very self and whose leaving her would kill her. She held out to him the prospects of being readmitted into the caste, that she would never punish him, but would do everything she could to make him happy. When the boy still remained unmoved, she told him she would kill him and kill me, as we together had killed her, and oh! so satanic like, would fling at us both the curses of Ram. Once, too, before we realized what she was going to do, she flew upon him and gave him a most severe blow. After nearly two hours of this, in which we could not get her to listen to any words of ours, her husband managed to drag her off and the boy went with me to the bungalow. On returning to the church alone, a short time afterwards, I was surprised to find a crowd gathered and in angry consultation about the boy. I tried to reason with them, but that only made them worse, so I at once got on my poney and hurried back to the bungalow, fearing lest they might by force seek to take the boy. Not many minutes after my arrival there the whole crowd arrived too and in the most angry manner demanded that the boy be given up. With much difficulty we got all outside the compound wall except the mother and father, whom we allowed to say what they chose to the boy. The mother on this occasion was all entreaty, and oh how well she knew how to apply her arguments. She fell down at her son's feet putting her head upon the ground, a sign of abject submission, and begged him if he had any regard for her welfare to go with her just for one hour. "Only come to my house and again put your foot inside and I shall be satisfied. I have eaten nothing since you left the house and I shall never eat more if you do not now go with me. You can again come to the Sahib if you only come with me for a short time," and then she would indulge in weeping as if her heart would break and so real did it seem that some others who were there felt in their hearts a sorrow which would have been relieved in tears also. At last the boy said, "I am a Christian and shall always continue one, but for my mother's sake I will go with her for a short time;" and he went away with her and her other caste people, who were waiting for her at the compound gate. Since then we have not been permitted to meet with him. In my last letter I said he was eighteen years old I think. If so, I made a mistake as he is only about fifteen. I am sure many will pray that this noble boy may be kept firm in his very trying position. I baptized two weeks ago two others who have forsaken heathenism, making fourteen in all in Mhow and Indore who within ten months have forsaken heathenism for Christianity. Truly the leaven is at work even in Central India. May God soon grant us the whole field.

Formosa.

THE latest news from Formosa is of a most gratifying kind. The most auspicious event in the history of the mission has just transpired, namely, the opening of the OXFORD COLLEGE, so called in honour of Dr. McKay's native county in Ontario. The Presbyterians of that county, it will be remembered, to shew their respect for Dr. McKay and their appreciation of his self-denying and eminently successful labours in Formosa, presented him on the occasion of his recent visit to Canada, with a sum of between six and seven thousand dollars for the purpose of erecting a suitable building for conducting a training school at Tamsui for the education of a native ministry. Dr. McKay seems to have lost no time in giving effect to the wishes of his Canadian friends, for, in scarcely more than six months after his arrival in Formosa, he is able to announce that the building is completed and ready for occupation. The Chinese are not so slow as some people imagine, and Dr. McKay acknowledges that they are not *ungrateful*, for he says he never met with a warmer welcome than that which he received from his converts, and the people of northern Formosa generally, among whom he has laboured during the last ten years. We hope Dr. McKay will send us a sketch of the college and a full description of its internal arrangements. All we know about it at present is contained in the following paragraph, taken from a newspaper published in English at Amoy and forwarded by Dr. McKay, with the note that he does not know who wrote it nor who sent him the paper:

"TAMSUI.—The opening of Oxford College on the 26th July was an event that will long be remembered by our community. The college, a handsome red brick building, which has been erected under the supervision of Dr. McKay, for the education of teachers for the Canadian Presbyterian Mission in North Formosa, contains, besides two carefully fitted lecture halls, excellent quarters for twenty or thirty students. On the evening of the 26th the whole of the foreign community and hundreds of Chinese (including many converts) were present to celebrate the opening ceremony. After an appropriate prayer in English by Dr. McKay and prayer in Chinese by a native preacher, the chairman, A. Frater, Esq., H. B. M. Consul, addressed the meeting. Dr. McKay following with a narrative in Chinese and English of his experiences while travelling round the world, and of the origin of Oxford College. A few congratulatory remarks were made by H. E. Hobson, Esq., Commissioner of Customs, and by Lee Tuck Sun, Haikwan, of Tamsui, and a general inspection of the

premises concluded the meeting. It is said that fully fifteen hundred persons were present at the opening services."

Another matter was the occasion of great joy on the island—the arrival of a consignment of twenty-four sewing machines, sent as a present from Mr. Wanzer of Hamilton, to Dr. McKay's trained helpers. Besides all this, it is announced that Mrs. McKay, of Windsor, through whose generosity the new hospital at Tamsui has been built and equipped, has given still further evidence of her deep interest in the Formosa Mission by a donation of \$500 for the Church at Bangkok.

The most recent advice from Dr. McKay is the following note addressed to Professor Maclaren:—

"Tamsui, Formosa, Aug. 14, 1882.

Within the past few days *one* member joined the Church Triumphant, and *thirty-two* persons the Church Militant. The old convert who died was 77 years of age—69 of which were given to the worship of devils, and eight to the Lord of Hosts—Humble, faithful, devoted, he lived as a Christian; joyful, confident, satisfied, he died as a believer, calling on those around to work for Jesus, and to have no idolatrous ceremony at his funeral. According to his desire I was sent for, and we sang "Forever with the Lord" at his grave. I call attention most emphatically to such cases. Have I not heard a thousand times, about Chinese converts being insincere and only time-serving? Glory be to our blessed God, one convert after another passes away in northern Formosa, bearing testimony to the Gospel of our adorable Redeemer. What a grand gathering we had at Loa-liong-pong, yesterday! The Church was packed full, and not a few came from other places. I baptized *thirty-two*, several being infants, the children of converts. Afternoon, we had a precious communion—sweet fellowship—glorious privilege! Come thou blessed Saviour and refresh yet more and more ten thousand souls in this beloved Isle."

MISSIONARY ITEMS.

BLANTYRE.—A neat little church has been dedicated to the worship of God at Blantyre, The Church of Scotland's mission in East Africa, which appears to be in a very prosperous condition under the management of the Rev. Mr. Scott.

BISHOP STEERE, of Shire, East Africa, is dead. He was one of those who were inspired by Dr. Livingstone's representations of the needs of Africa to give himself to the cause of missions. He went out to the East coast in 1863, in connection with the Universities' Mission, and was consecrated Bishop in succession to Dr. Tozer, in 1874. Under his leadership the Universities' Mission has be-

come one of the most important agencies in East Africa.

A MAGNIFICENT GIFT.—We congratulate our friends of the CHURCH MISSIONARY SOCIETY on occasion of the donation of seventy-two thousand pounds, which has recently been paid into its treasury on behalf of the Native Church and Mission Fund in China and Japan. The generous donor is Mr. W. C. Jones, of Warrington. In addition to other benefactions Mr. Jones has previously contributed to the same Society two sums of £20,000 and £35,000 respectively, which, with the present gift, make a total of about \$650,000, within the past nine years.

JAPAN.—The various Bible Societies now represented in Japan make it a rule never to give away the Scriptures. They have sold together 115,000 copies during the past year. It is stated that at Kioto a single copy of St. John's Gospel led six families to renounce idolatry, and that mass meetings for prayer have been held in Japan, when in one case more than 3500 and in another 7000 persons were present. A writer in one of the Tokio (Japan) papers concludes that religion can not be put down by force, and, while declaring himself opposed to Christianity, thinks the government ought to abandon its non-committal attitude, and openly tolerate Christianity, because (1) the laws against it are notoriously violated all over the empire; (2) because religion ought to be free to all, to believe or reject as they please; (3) because, while Christianity is bad, Buddhism is no better, and both ought to be put on the same level. The Japanese Christians have formed a board of foreign missions, and some of the students in the theological seminaries of Tokio and Kioto expect to go as missionaries to Corea.

WHILE IT IS DAY.

The present is the time for toil. "The night cometh when no man can work;" but the day while it lasts, affords us opportunity for service in the Master's cause. The day of life is brief, and is fast passing away; old age creeps on, shadows lengthen, eventide approaches; in a little while our work will be done.

The day of grace and salvation is also passing; the period of human probation grows briefer and briefer with each departing hour. A little while, and we may work no more: but now while it is day, we are to be diligent, and whatsoever our hand findeth to do, we are to do with our might. And when at last there can no more work be done, how sadly men will look back upon lost opportunities, wasted hours, and squandered privileges. The Master says, "Why stand ye here all the day idle?" "Go ye also into the vineyard, and whatsoever is right, I will give you."

"'Tis not for man to trifle. Life is brief,
And sin is here.

Our age is but the falling of a leaf—
A dropping tear.

We have no time to sport away the hours:
All must be earnest in a world like ours.

"Not many lives, but only one have we—
One, only one:

How sacred should that one life ever be—
That narrow span!

Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil."

The Presbyterian Record.

MONTREAL: NOVEMBER, 1882.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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

PAYMENT IN ADVANCE.

 OUR OFFER to send SAMPLE COPIES free of charge to Mission Stations, has yielded some fruit. We renew it. There must be a great many places where the student missionaries were labouring last summer, that will be very inadequately supplied, if supplied at all, with services during the winter months. It would be a good thing if each family in these localities had a copy of the RECORD sent to them in the meantime. It would help to keep them together, and strengthen their church connection. Some of the older congregations, too, are recognizing the usefulness of the RECORD, and largely increasing their orders. A small congregation, in the Ottawa Presbytery, has just made a bound from twelve copies to *eighty* and one of the Winnipeg churches requires *fifty per cent.* more for next year. That it would be advantageous for *hundreds* of other congregations to circulate twice as many copies of the RECORD as they are now doing, we have not the shadow of a doubt. *All new subscribers for 1883 will receive this and the December number free.*

MEETINGS OF PRESBYTERIES on page 308.
We expect to furnish a large amount of Home Mission intelligence next month.

A Page for the Young.

LITTLE BY LITTLE.

Little by little the time goes by.
Short if you sing it, long if you sigh :
Little by little—an hour a day,
Gone with the years that have vanished away,
Little by little the race is run;
Trouble and waiting and toil are done ;
Little by little the skies grow clear :
Little by little the sun comes near ;
Little by little the days smile out,
Gladder and lighter on pain and doubt.
Little by little the seed we sow
Into a bountiful yield will grow.

Little by little the world grows strong.
Fighting the battle right or wrong ;
Little by little the wrong gives way :
Little by little the right has away ;
Little by little all longing souls
Struggle up near the shining goals.

LOVE GOD NOW.

The dearest word in our language is Love.
The greatest is God. The word expressing
the shortest time is Now. The three make
the greatest and sweetest duty of man.

THE LORD'S PRAYER.

The Lord's Prayer takes up all the relations
in which we stand to God. The Christian
prays as—

I. A child from home—"Our Father which
art in heaven."

II. A worshiper—"Hallowed be thy name."

III. A subject—"Thy kingdom come."

IV. A servant—"Thy will be done in earth
as it is in heaven."

V. A beggar—"Give us this day our daily
bread."

VI. A sinner—"And forgive us our tres-
passes, as we forgive them that trespass
against us."

VII. A sinner amid temptation and evil—
"And lead us not into temptation, but deliver
us from evil."

Three reasons are added—

1. Do this Lord, for it will help on thy
kingdom—"For thine is the kingdom."

2. Do it Lord, for thou art able—"For thine
is the power."

3. Do it Lord, for it shall be thy glory—
"For thine is the glory forever, Amen."

HIS LAST WILL AND TESTAMENT.

It is not only instructive but comforting, in
these days of legal strife over the wills of our
rich men, to know and believe there is one

Will, to which there are many heirs, which is
accepted as a valid instrument, viz. : The last
Will and Testament of our Lord and Saviour
Jesus Christ, and which is as follows :

First—*His soul* He gave to His God :
"Father, into thy hands I commend my
spirit."

Second—*His body* He gave to His cruci-
fiers for the benefit of mankind, saying :
"Father, forgive them, for they know not what
they do."

Third—*His clothing* He gave to the soldiers,
fulfilling the Scriptures : "They parted my
garments among them, and upon my vesture
they did cast lots."

Fourth—*His mother* He gave to John :
"Woman, behold thy son;"—to John—"Be-
hold thy mother;" and from that hour that
disciple took her to his own home.

Fifth—*His peace* He gave to His disciples.
"Peace I leave with you.....!o ! I am with
you always, even to the end of the world."

This comprises His whole inventory, but it
makes all of His heirs rich here and here-
after.

THE LYING SOLDIER.

"Put me down," said a wounded soldier in
the Crimea to his comrades, who were carry-
ing him ; "put me down ; do not take the
trouble to carry me any further ; I am
dying."

They put him down and returned to the
field. A few minutes after an officer saw the
man weltering in his blood, and said to him :
"Can I do anything for you?" "Nothing
thank you."

"Shall I get you a little water?" said the
kind-hearted officer. "No, thank you, I am
dying."

"Is there nothing I can do for you? Shall
I write to your friends?"

"I have no friends that you can write to.
But there is one thing for which I would be
much obliged. In my knapsack you will find
a Testament ; will you open it at the
fourteenth chapter of John, and near the end
of the chapter you will find a verse that begins
with 'peace.' Will you read it?"

The officer did so, and read the words :

"Peace I leave with you, my peace I give
unto you ; not as the world giveth, give I unto
you. Let not your heart be troubled, neither
let it be afraid."

"Thank you, sir," said the dying man. "I
have that peace ; I am going to that Saviour.
God is with me ; I want no more." These
were his last words, and his spirit ascended to
be with Him he loved.

Acknowledgments.

RECEIVED BY REV. DR. REIL, AGENT
OF THE CHURCH AT TORONTO, TO
5TH OF OCT, 1882.

ASSEMBLY FUND.

Received to 5th Sept. 1882..	\$243.85
Carlton Place Zion Church..	7.00
Dunford	2.00
Saint Andrews, Que.....	5.25
	\$258.10

HOME MISSION.

Received to 5th Sept. 1882..	\$2340.78
Member of Mt Forest Cong..	2.00
Pricerville, St. Columbia Ch	11.00
and Durham Road	
Glenvald, Harrowsmith, Wil-	7.52
ton	4.00
Maple Valley.....	
Lion's Head and adjoining	6.00
stations.....	
Berne	15.00
Mrs Dryden, Guelph.....	25.00
Granton	5.00
Metropolitan	5.00
Bayfield Road	15.00
Ayr Knox Church	94.41
Culloden	8.00
Toronto Old St Andrews	200.00
Wroxeter	24.00
Bobbygeon	17.01
Darling Mission Station	8.00
Toronto Old St. Andrews,	
additional	73.60
Hampden	17.35
Ross & Cobden	16.00
Lachute Henry's Church.....	27.01
Grand Bend	15.46
Allenford	5.25
Crawford Mission Station..	2.50
Fairbairn	10.89
Lanark	20.00
Mount Pleasant	7.00
Burford	2.00
Paris, River Street	25.00
Port Sidney	2.00
Huntsville	1.55
Brunel65
Roseau	1.50
Ardrea	1.67
Washago	2.80
Seyern Bridge	3.50
Collingwood Mountain.....	1.93
Gibraltar	1.83
Raymond	1.00
Dee Bank	1.25
Macaulay Bethel Church.....	.50
Teeswater Westminster Ch..	42.00
D Bickel, student	1.00
Mandaumin	25.00
Amos	20.00
Orchardville	6.80
Middle Normanby	5.40
Stouffville	8.10
Wakefield	20.00
Rapid City	15.10
Shanks Station	9.00
Hill-burg St Andrews	20.00
Magnetawan	3.10
Martintown Burn's Church..	18.40
Dunford	4.01
Elderslie	5.00
Alex McGillivray, Elderslie	5.20
Keady Chalmers Church	5.00
Hibbert, additional	15.00
Fraser Settlement	4.00
Westwood	10.10
Dunblam	14.50
Richmond and Stittsville...	10.00
Fenelon	25.00
Member of Wroxeter Plyn	
Ch—thank offering.....	20.00
Trenton	5.71
Metis	5.00

Kinburn	8.63
Lowry's	1.82
A McCuaig, Dalhousie Mills	1.00
Williamstown Hephzibah ch	14.70
Farnham Centre	5.00
New Glasgow	6.00
Montreal Chalmers Church..	13.23
South Finch	6.00
South Finch St Luke's Ch..	6.00
Lan-sidowne Fairfax & Sand	
Bay	6.00
Singhampton	3.51
Victoria Cong, B Columbia..	59.00
Mount Pleasant	16.06
Cheltenham	14.39

\$4009.49

FOREIGN MISSION.

Received to 5th Sept. 1882..	\$2271.32
Legacy from the estate of	
the late Rev Peter McDer-	
mid, of Point Edward, per	
his executors	4140.00
Member of b t Forest Cong..	4.00
Nichol Zion Church	12.00
Mrs. Dryden, Guelph.....	25.10
Theodford Knox Church.....	24.10
Avonbank	8.15
Fullerton	11.00
D Bickel, student	6.00
Mandaumin	5.00
Pinkerton S School	1.56
Beachburg St Andrews.....	18.23
Front Westmeath	7.00
Hibbert	15.00
Forest Ladies Miss'y Ass'n	10.00
Colborne, from Lecture on	7.43
India by Rev J Douglas ..	7.43
Mrs. Mackay, Windsor, for	
Church at Bangkok, For-	
mosa	500.00
Brighton	6.10
Saint Andrews, Que	17.00
St Andrews, Que, S School..	3.55
St Andrews, Que, S S Miss	
Harrington's Class	4.00
St Andrews' Que, S School	
Miss M Davis' class for	
Formosa	2.17
St Andrews, Que, S School	
Miss J Davis' class at	
Miss Rogers' school	2.20
St Andrews, Que, S School,	
Infantclass	2.25
James Smith, Morewood ..	5.10
Cote de Neiges	15.00
Anonymous money, unex-	
pectedly got	1.00
The late Mrs Galloway, Man-	
otick	2.00
	\$7126.16

COLLEGES' ORDINARY FUND.

Received to 5th Sept. 1882 ..	\$395.45
Colborne	5.73
Brighton	7.15
Watford	4.90
Theodford Knox Church	8.00
Avonbank	10.85
Packenham St Andrews	14.80
Bobbygeon	8.00
London East	3.00
Streetsville	11.00
Dunwich Chalmers Church..	10.00
Kippen St Andrews	14.23
Crawford Station	2.00
Tara	6.00
Paris, River Street	15.10
St Vincent Knox Church ..	4.25
Sydenham, St Pauls	3.80
Port Sidney	1.10
Huntsville	2.35
Franel	5.00
Raymond85
Dee Bank	1.25

Macaulay, Bethel Church ..	1.25
Sunderland & Vroomanton..	11.52
D Bickel, student	2.00
Mandaumin	10.00
Doon	4.00
Wakefield	5.00
Carlton Place Zion Ch	15.00
Hillsburgh, St Andrews ..	6.10
Teeswater Zion Ch	16.00
Mooreline	9.01
do Burn's Ch	8.12
Dunwich Duffs Ch	14.00
Ancaster East	10.00
West Gwillimbury 1st	11.29
Woodville	47.73
Port Dalhousie	11.00
do do S Sch	3.00
Elderslie Salem Ch	4.00
Keady Chalmers Ch	6.00
Claremont	6.00
Hibbert	10.00
Longwood, Guthrie Ch	12.00
Fenelon	12.00
Honeywood	2.45
Ayr Knox Church	45.20
Maple Valley	4.00
Singhampton	3.85
King	8.00
Laskey	5.00
Bothwell and Sutherland's	
Corners	7.00

KNOX COLLEGE ORDINARY FUND.

Received to 5th August, '82 ..	\$24.75
Executors of the late John	
Barrett Hamilton	50.00
Mrs Dryden, Guelph	17.00
	\$91.75

KNOX COLLEGE BUILDING FUND.

Received to 5th Sept, 1882 ..	\$1131.25
Per Rev Wm Burns:	
Angus McNevin, Dorchester	5.00
Harwich	14.00
Arthur Smith, East Oxford..	10.00
Henry Mills, Mandaumin ..	4.00
Ridgetown	17.00
Jesse Brown, Thamesford ..	3.00
Wallacetown	8.00
New Glasgow	67.00
Pingal	51.00
J Jamieson, Wallaceburg ..	2.00
Robt Mills, Mandaumin	2.00
Aurora	25.00
Toronto	22.50
Tilbury East	82.30
John Allan, Paris	5.00
Rev A Finlay, Bracebridge..	10.00
	\$1458.83

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th June, 1882..	20.00
James Walker, Hamilton	10.00

WIDOWS' FUND.

Received to 5th Sept. 1882..	686.44
Markham, Melville Church..	4.00
Latona	2.53
Oncida	10.00
Presb of Guelph, for annuity	
to the widow of the late	
Rev D Smyth	100.00
Martintown, Burns Church..	7.00
Hibbert	6.00
St Andrews, Quebec	7.00
	\$823.08

With Rates from Rev D
Patterson, J Munro

AGED AND INFIRM MINISTERS FUND.	
Received to 5th Sept, 1882..	\$402.04
Russelltown	9.25

Latona	1 50
Mandaamin	5 00
Wakafield	5 00
Martintown, Burns Church	7 00
Forest Ladies Miss Assoc	10 00
St Andrews, Que	7 00
<hr/>	
	\$446.78

Rates received to 5th Sept '82 \$226.69	
With Rates from Revs J McAlpine	
\$6.00, J Blaikie \$4.00 J B Mowat \$9.	
D Paterson \$3.50, Wm McConnell, 6	
ys, \$21, G Haigh, 2 yrs, \$7, J McCoy	
24 yrs, \$10.00, J Munro \$3.50, J Sie-	
veright \$6.00	70 50
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	\$297.18

CONTRIBUTIONS TO SCHEMES OF THE CHURCH TO BE APPROPRIATED.

Received to 5th Aug. 1882..	\$337.30
Oshawa	77.34
Thamesford	70.00
Dundas, Knox Ch, addl	59.34
Brussels, Knox Ch, addl	41.00
Fergus, Melville Ch, addl	74.00
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	\$658.98

KNOX COLLEGE LIBRARY FUND.

Received to 5th June, 1882..	\$10.00
Legacy of the late Rev P	
McDermid, per his Exe'c's	200.00
A McGillivray, Elderslie	3.00
Paisley, Knox Church	7.00
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	\$220.00

NOTE—Dr. Reid received from a friend in Strathroy on 6th July a letter containing one dollar for Formosa Mission and a like amount for French Evangelization. The former was duly acknowledged in August RECORD, the latter was sent to Mr. Warden, Montreal, and acknowledged in September RECORD. Those who send contributions to be entered anonymously, should send their names that they may be communicated with.

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, TO OCT. 4th, 1882.

FOREIGN MISSIONS.

Acknowledged already	\$1683.24
Brookfield Miss'y Society	21.00
Richmond Bay, Lot 16	11.00
Gore and Kennetcook	50.00
Two friends in United States	2.00
Friend of Missions, Monoton, one-half for Tapanapa buildings	100.00
Friend, per Rev. A. McLean, Hopewell	20.00
Escumenac and Pt le Garde	7.00
Salem Church, Green Hill	25.85
Moncton	45 00
Arch. Wingood, Hamilton, Bermuda	125.00
Middle River Sec, Westville	19.00
St. Andrews Miss Association, St. Johns, Nfld., & yr	100.00
Friend, per Rev. E. Scott	1.00
Two friends, Shubencadie	10.09
Sheet Harbour	13.00
Leitch's Creek, C. B.	8.10
Richmond, N. B.	20.00
J. B. N. Horton, for Trinidad	6.00
Ladies Soc y, Springville	10.00
Middle Stewiacke M. Soc'y	13.91
Rev. A. Donald, Hampton	

Village	1 00
Knox Church, Pictou	102.00
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	\$2379.01

DAYSPRING AND MISSION SCHOOLS.

Acknowledged already	\$155.62
S S of Cross Roads, Roger's Hill	12.00
Richmond Bay, Lot 16 ad'l	50
Sharon S. S, Stellarton	10.00
Moncton	45.00
Sheet Harbour	54.75
Leitch's Creek	4.50
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	\$282.40

HOME MISSIONS.

Acknowledged already	\$729.60
James Ch, Dartmouth, & yr	27.00
Richmond Bay Cong, Lot 16	3.67
Gore and Kennetcook	15.05
Economy	5.00
Friend, per Rev A McLean, Hopewell	15.00
Five Islands	9.75
Knox Church, Wallace	10 00
Escumenac and Pt le Garde	10.00
Buctouche	4.00
Scotch Settlement	3.01
Salem Church, Green Hill	12.30
St Andrew's, Hamilton, Bermuda	17.88
Maitland Miss'y Soc'y	25.00
Middle River Sec, Westville	9.00
Carmel Ch, Westville ad'l	5.50
St Andrew's Miss Ass'n, St John's, Nfld, & yr	60.00
Baddeck, both sections	16.00
Rev Inhabitants	3.50
Sheddy	7.45
Shediac	15.00
Middle Stewiacke Miss Soc	13.91
Brookfield	6.00
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	\$1016.61

SUPPLEMENTING FUND.

Acknowledged already	\$396.15
St James Ch, Dartmouth, & yr	23.00
Richmond Bay Lot 16	3.67
Campbelltown	25.00
Economy	8.01
Merigomish	20.03
St. Andrew's Miss'y Ass'n, St Johns, Nfld, & yr	50.00
Two friends, Shubencadie	5.00
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	\$530.82

COLLEGE FUND.

Acknowledged already	\$3126.84
St James Ch, Dartmouth, & yr	20.00
Bayview and Digby	5.10
Gore and Kennetcook	20.00
Rev J W Nelson	2.00
Campbellton	15.75
North River	3.00
Strath-lorne	10.40
Escumenac and Pt le Garde	4.00
Fisher's Grant	7.10
Greenock Ch, St Andrews	6.00
Interest	125.00
Interest	50.00
Wine, Isaac's and Country	
Harbours	6.00
Malagwath	6.21
River Dennis	4.48
St Andrews Ch, St Johns, Nfld, & yr	50.00
Two friends, Shubencadie	5.00
Nine Mile River	16.70
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	\$3482.98

AGED AND INFIRM MINISTER'S FUND.

Acknowledged already	\$839.55
Alex Patterson and wife, Kennetcook	8.00
Campbellton	8.00
Interest	19.00
Five Islands	2.10
St Andrews Little River and Station	4.00
Interest	18.00

MINISTERS' PERCENTAGE.

Rev R Cumming for 1882	4.00
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	\$893.65

SYNOD FUND.

Acknowledged already	\$104.52
Mt Stewart P. E. I.	2.00
St Andrews, St Johns, Nfld.	10.00
Balance from Rev A McL Sinclair	8.00
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	\$124.52

FRENCH EVANGELIZATION

FRENCH EVANGELIZATION—RECEIVED BY REV. R. H. WARDEN, SECRETARY-TREASURER OF THE BOARD OF FRENCH EVANGELIZATION, 260 ST. JAMES' ST., MONTREAL, TO 7th OCT., 1882.

Acknowledged already	\$ 3877.33
Kilsyth	5.00
North Darby	1.03
Arandel & Harrington	5.00
Vesey & Port Severn	3.48
Corunna (Addl)	1.25
Charleston, Knox Ch	5.67
Milverton, Burns Ch	28.33
E. Nottawasaga, Creemore & Dunedin	10.00
Normanby, Head Station	8.00
Proton	6.00
Strath Lorne C. B.	7.00
Raymond	2.00
Rosseau	1.50
Parry Sound	2.24
Bluevale	14.50
Burlington Beach, Bethel Ch	23.00
Miss Jessie B Archibald, Elgin, Ill	2.03
A friend, Ormatown Per J P Younie	5.00
Pinkerton	7.10
Melrose & Lonsdale	8.50
Anonymous	1.00
Maynooth (addl)	4.42
J M Smith, Boston	25.00
P Young, Milby	1.00
Scotch Ridge	6.00
Little Ridge	2.00
Duc os, Que	4.16
Baddeck, C. B	7.60
West Nottawasaga	12.00
Dunsford	4.00
Matawatchan	3.20
Mrs Fenton, Hamilton	5.00
Sault St Marie	8.00
Fairfield, N. Augusta and Merrickville	5.00
Three Rivers	7.00
Mrs Ross SS, River Boandette	5.00
Darling & Poland	12.48
Well he May	5.00
Clifford	17.50
Cartwright & Ballyduff	5.00
Chelsea S S	9.70
E Temple n S S	4.35
Montreal, St Gabriel on ac	25.00
M'doc, St Peters (addl)	1.00
Mandaamin S S	2.00
A friend, Kingsville, Ont	1.00

Cardinal	5.35
Mainville	2.65
Roxborough Knox Ch	0.00
Dalhousie & N. Sherbrooke	10.00
<i>Per Rev Dr Reid, Toronto</i>	
Napier [addl]	3.00
Bobcaygeon	18.00
Scarboro, St Andrews Ch	65.61
Teeswater, Zion Ch	12.00
Fairbairn	10.91
Kildonan	50.00
Winnipeg, Knox	50.00
A well-wisher for Rev O O	2.00
Winnipeg, St Andrews	2.00
Acton, Knox	14.60
Waubushene	2.25
Sturgeon Bay	9.74
Hamilton, St Pauls	56.63
Markham, St Johns	33.33
Dunwich, Chalmers's	5.00
Brucfield, Union Ch	30.00
Eskrid, Knox	10.00
St Catharines, Haynes Av SS	10.00
Maple Valley	5.00
Norwood	11.00
Newcastle S S	6.00
Owen Sound, Knox	30.00
Thorold	8.00
Hanover	9.00
Bayfield Road	10.00
McIntosh	45.05
Belmore	14.50
Allenford	2.55
Eadies Station	17.80
Paris, River St	10.00
Scarboro, Meville Ch	13.86
D. Bicke's Student, Toronto	1.00
Mandaunia	7.00
Elderslie, Salem Ch	4.83
Bequest late Hugh Sutherland, New Glasgow, N. S.	50.00
Unionville, Brown's Corner	4.17
<i>Per Rev Dr McGregor, Halifax</i>	
Clifton, New London	19.00
Dartmouth, St James year	18.00
Richmond Bay, Lot 16	3.66
St Advs, Little River, &c	5.55
Gore & Kennetcook	20.00
Mr. & Mrs. Alex. Patterson Kennetcook	12.00
Riversdale, Lunenburg	4.00
Campbellton	20.00
Two friends in United States	2.00

A friend per Rev A McLean Hopewell	5.00
Truro, St Andrews	40.64
Five Islands	12.70
Wallace, Knox Ch	10.00
Maple Green, Dalhousie	5.55
Eseuminac & Pt Le Garde	6.00
Merigomish	22.00
Gay's River	22.76
Maitland, collection July communion	60.00
Scotaburn	7.00
Richmond, N. B.	20.00
Milford	2.00
Halifax, Chalmers Ch	25.00
Pictou, Knox Ch	16.50

\$5248.17

POINTS-AUX-TREMBLES SCHOOLS,

Rev R H Warden, Montreal, Treas.

Acknowledged already	\$ 789.91
Robt. Black, Blenheim	50.00
Bryson S S	3.00
Litchfield B Class	1.00

\$843.91

COLLEGE FUND.

Rev R H Warden, Montreal, Agent

Acknowledged already	\$ 159.64
Carlow	7.00
Demorestville	5.00
Joliette	1.60
Montreal, Chalmers Ch	12.70
Berkley & Williamsford	7.00
Rawdon	2.00
Harrowsmith	2.00
Merrittton	5.00
Lucan & Biddulph	3.00
Elma Centre	4.50
Gordonsville	3.06
Wolfe Island & Portsmouth	2.25
St Louis de Gonzague	12.00
Deer Park	22.00
Lake Shore	6.00
Lakehurst	5.75
Castleford & Dewars	7.50
Lanark, St Andrews	5.50
Chambly and Longueuil	6.00
Mono Centre and Camilla	8.00
Russelltown, per A Lee	17.61

Hemmingford	11.20
New Glasgow, Que.	5.51
Laprairie	6.15
Farnham Centre	4.00
Waubushene and Medonte	12.42
Avoca	5.00
Kincardine Tsh'p, Chalmers Church	6.00
Litchfield	17.00
Maganetawan, Spence, &c.	3.00
Levant, Mississippi & Clyde.	11.30
East Gloucester	8.70
Matawatahan	1.20
Lancaster, Knox Ch	17.50
Fairfield, N. Augusta and Merrickville	5.00
Grenville, French Ch	4.00
Louth	4.00
Mille Isles	11.00
Athelstone	15.00
Black's Corners	2.50
Cardinal	5.50
Mainville	3.10

\$465.18

CONTRIBUTIONS FOR BUILDING CHURCHES, &c., IN MANITOBA

Received by Rev R H Warden, Montreal.
 Crescent St Ch, Montreal, including bequest of \$1000 from late Mr. Jos Mackay, Esq. \$1131.00

PRESBYTERIAN COLLEGE, MONTREAL

The contributions received for the furnishing of the new buildings will be acknowledged in Dec. "Record."

PRESBYTERIAN THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND
 FARQUHAR FORREST & CO., TRADING SURERS, 173 HOLLIS STREET, HALIFAX, N. S. TO SEPT. 30TH, 1882.

Already Acknowledged	\$69952.95
Thos Logan, Elmsdale, N. S.	10.00
Geo Cochran, Gays Riv, N. S.	2.00
C D Lucas, Buotouche, N. B.	1.00

\$69965.95

MEETINGS OF PRESBYTERIES.

- Guelph, Chalmers Ch., 21st Nov., 10 a.m.
- Owen Sound, Division St. Ch., 21st Nov., 1.30 p.m.
- P. E. Island, Charlottetown, 7 Nov., 11 a.m.
- Sarnia, Sarnia, 19th Dec., 3 p.m.
- Lindsay, Uxbridge, 28th Nov., 10 a.m.
- Huron, Clinton, 14th Nov., 10 a.m.
- Peterboro, St. Andrews Ch, 16th Jan., 2 p.m.
- Ottawa, Knox Ch., 7th Nov., 10 a.m.
- Kingston, Belleville, 18th Dec., 7.30 p. m.
- Lan. & Ren., Carleton Place, 28th Nov. 12 noon
- Brockville, Prescott, 12th Dec., 3 p.m.
- Stratford, Knox Church, 14th Nov.
- Toronto, Knox Ch., 7 Nov., 11 a.m.
- Maitland, Wingham, 19th Dec., 1 p.m.

McCRAE & Co.,

WOOL AND WORSTED SPINNERS,
 KNITTING AND FINGERING YARN,
 GUELPH, ONT.

QUEBEC HIGH SCHOOL,

An Institution for Boys, incorporated in 1843, and affiliated with McGill University, Montreal.

REFERENCES:—Rev. Dr. Grimston, New York; Principal Dawson, LL.D., C.M.G., Montreal; Rev. Geo. Milligan, M.A., Toronto; Rev. Dr. Mathews, Quebec; Rev. D. Anderson, Lewis.

All information in regard to the course of study, terms, boarding, prizes, scholarships, &c., can be obtained by application to the Rector,

JOHN M. HARPER, M.A., Quebec.

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