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THE  
**PRESBYTERIAN RECORD**  
 FOR THE  
 DOMINION OF CANADA.

VOL. XIII.

SEPTEMBER, 1888.

No. 9.

CONTENTS.

	Page		Page
Dr. and Mrs Smith's farewell.....	225	Womans Foreign Missionary Society.....	235
The Church of Christ in Japan.....	226	General Summary.....	236
Chart of Foreign Missions.....	227	Sabbath Schools, Abstract of Report on.....	236
Our Foreign Missions—		Missionary Cabinet, Miss Fidelia Fisk.....	238
The New Hebrides Mission.....	228	Household Words.....	239
Trinidad and Demerara.....	230	International Sabbath-School Lessons.....	242
Mission to Formosa.....	231	Ecclesiastical News.....	244
Mission to Hovan, China.....	232	Our Own Church.....	245
Missions in the North-West.....	233	Presbyterian Notes.....	246
Mission to Central India.....	234	Missionary Outlook.....	247



**REV.** JAMES FRASER SMITH, M.D., and Mrs Smith, whose portraits we now present to our readers, left Owen Sound *en route* for China on the 18th of June. A farewell meeting was held in Knox Church, Owen Sound, the previous evening, Dr. J. B. Fraser of Leith presiding and representing the Foreign Mission Committee. Short addresses were given by Revs. Messrs. McDiarmid, Mullan and McInnis, for the

Presbytery, Mr. Holmes of the Methodist Church, and Mr. Alfred Gandier, representing Queen's University Missionary Society. Mr. William McClure, M.D., joined the Smiths at Vancouver, whence they expected to sail on the 31st of July. Miss Harriet P. Sutherland accompanies the party as trained nurse, and Dr. McClure is provided with two assistants, so that this is the most numerous detachment of

missionaries ever sent forth at one time by the Presbyterian Church in Canada. They leave our shores under very promising auspices, and the prayers of the whole Church follow them that their self consecration, their faith and labours of love may be abundantly blessed.

Dr. Smith was born at Latona, Ont., 22nd August, 1858. and goes out to the great mission field in the prime of manhood, with a strong and vigorous physique, a commanding presence, and a cultivated mind. From early years he was inured to work on his father's farm. His first pastor was the late Rev. James Cameron of Chatsworth, who had much to do with his early training. After a time he engaged in school-teaching, during which time he attended the ministrations of Rev. A. McDiarmid of Latona, and by means of the monthly missionary meeting held there was influenced to give himself to the work. With this idea he attended the Hamilton Collegiate Institute to prepare himself for matriculation into medicine. While there he was induced by Dr. Laidlaw to study for the ministry and, in 1881, he entered Queen's College and after a full course of study, received his diplomas in both Theology and Medicine. While pursuing his studies he gained considerable experience in home mission work in different Presbyteries of the Church. He also spent some time in New York, attending hospitals &c. In every respect he is, therefore, a man thoroughly furnished for his chosen work. He goes out, as we have already said, under the auspices of Queen's College Missionary Association to take part with Rev. Jonathan Goforth and Dr. McClure in forming a new mission in the Province of Honan, China. Dr. Smith was married last April to Miss Minnie Waugh of Hamilton, a lady who has always been characterized by a missionary spirit and who is in all respects a helpmeet for him.

Dr. McClure is about the same age as Dr. Smith. He was born at Lachute, Que. He commenced his Arts course in McGill University in 1875. After teaching for two years he graduated in medicine in 1884, and was, for three years previous to his departure for China, Medical Superintendent of the Montreal General Hospital, than which he needs no higher certificate. He was, by

special authority of the General Assembly ordained to the eldership and designated as a medical missionary to China. Dr. McClure is well known in Montreal, not only as a skilful physician, but as an earnest and devoted Christian.

#### THE CHURCH OF CHRIST IN JAPAN.

The youngest, perhaps also the smallest, of the Churches represented in the great Presbyterian Council held in London, was "The United Church of Christ in Japan"—a body happily and most hopefully organized a few years ago. Cordially, joyfully we welcome our young sister into the goodly fellowship of the Reformed Churches. Heaven's best blessings descend upon her. This body consists of the Presbyterians and "Reformed." The Presbyterians included are the two Churches (North and South) in the United States—the United Presbyterian Church of Scotland, the Dutch Reformed, and the German Reformed. These have a membership of about 7000; twenty self-supporting churches, forty receiving some aid, thirty-four ordained native ministers, five presbyteries, and one synod. It has schools and colleges, and a theological seminary with thirty-four students. Much progress has been made towards union of the Presbyterian Synod and the churches and stations connected with the "American Board." These latter are Congregationalists, but they have earnestly favoured union. The Japanese converts have a strong preference for the Presbyterian system; and according to present appearances, the union forming "The Church of Christ in Japan" will take place in November. No serious obstacle stands in the way. The Congregationalists have shown a most commendable readiness to concede to the Japanese the amplest liberty to choose their own form of government; and they have chosen the Presbyterian form. The Presbyterians also were careful to make all practicable concessions to their brethren.

There ought certainly to be a close brotherly union of all true Christians in the face of the work to be accomplished in the high places of heathenism. There seems to be really no call for forcing upon heathen converts any of our minor differences and difficulties.

#### AUSTRALIA.

The progress of the Presbyterian Church in Victoria, during the past fifty years, has been very great. Taking in the whole of Australasia, we are told that there are 571 Presbyterian ministers, 672 charges, and 51 presbyteries—all within the past fifty years. The other Protestant Churches have also increased with great rapidity.

**Chart of Foreign Missions**  
OF THE  
**PRESBYTERIAN CHURCH IN CANADA.**

September 1st, 1888.

**I.—THE NEW HEBRIDES.**

- Missionaries.*—1. REV. H. A. ROBERTSON, Erromanga, appointed 1871.  
2. REV. JOSEPH ANNAND, Santo Espiritu, appointed 1873.  
3. REV. J. W. MACKENZIE, Efate, appointed 1872.

(1) Population, 2000; ; Worshippers, 600; Communicants, 190; Teachers, 35; Candidates' Class, 30; Schools, 25; Baptisms, 5. (2) Mr. Annand having recently removed to Santo, we have as yet no statistics. (3) Five Stations; Communicants, 137; Worshippers, 600; Candidates' Class, 50; Teachers, 11, in training, 20; Children in Schools, 95; Converts during year, 70.

**II.—TRINIDAD MISSION.**

- Missionaries.*—4. REV. JOHN MORTON, Tunapuna, appointed 1867.  
5. REV. KENNETH J. GRANT, San Fernando, appointed 1870.  
6. REV. LAL BEHARI, *Assistant Missionary* ordained 1882.  
Couva, vacant.  
7. REV. W. L. MACRAE, Princetown, appointed 1886.

Coolie population about 50,000. Schools reported, 33; Scholars, 1843; Total Communicants, 371; Marriages, 20; Baptisms, 203. Total Baptisms, 1410.

**III.—DEMERARA MISSION.**

- Missionary.*—8. REV. JOHN GIBSON, appointed 1884. Assisted by three Teachers; Communicants, 37; Baptized persons, 53; Average attendance of adults, at Sabbath services, 20 to 50; of Children, 60 to 120; Baptisms, 12; Marriages, 2; 11 Estates; 12 Hospitals.

**IV.—MISSION TO THE INDIANS IN THE NORTH-WEST.**

- Missionaries.*—9. REV. JOHN MACKAY, Miss-ta-wa-sis' Reserve, appointed 1878.  
10. REV. GEORGE FLEIT, Okanase, appointed 1873.  
11. REV. S. TUNKANSIYI, Bird-tail Creek, appointed 1878.  
12. REV. HUGH MACKAY, Round Lake, appointed 1884.  
13. REV. ALEXANDER CAMPBELL, Prince Albert.  
14. REV. J. JONES Round Lake, Broadview.  
15. REV. G. A. LAIRD, Côté's Reserve.  
16. REV. W. S. MOORE, Piapots' Reserve, Regina.  
17. REV. D. H. MACVICAR, Crow Stand.  
18. REV. JOHN M'ARTHUR, Bird Tail, Beulah.

The Missionaries are assisted by five male, and two female teachers. Communicants about 135; Schools, 10; Average attendance of Scholars, 225.

**V.—MISSION TO FORMOSA.**

- Missionaries.*—19. REV. G. L. MACKAY, D.D., Tamsui, appointed 1871.  
20. REV. JOHN JAMIESON, " " 1883.  
21. REV. GIAM-CHENG HOA, Native pastor.  
22. REV. TAN-HÈ, Native pastor.

There are 38 preaching stations and 51 native preachers; 64 elders; 66 deacons; 2 ordained native pastors; 9 stone churches and 50 chapels; Baptisms during the year, 315; Total baptized members, 2,650. At Tamsui there are a well equipped College for theological students, a School for girls, and an excellent Hospital.

**VI.—MISSION TO CENTRAL INDIA.**

- Missionaries.*—23. REV. J. FRASER CAMPBELL, Rutlam, appointed 1875.  
24. REV. JOHN WILKIE, Indore, appointed 1879.  
25. REV. JOSEPH BUILDER, Mhow, appointed 1883.  
26. REV. W. A. WILSON, Neemuch, appointed 1884.  
27. REV. GEO. MCKELVIE, appointed 1888.

There are five lady missionaries, two of whom are Medical missionaries, and 60 other teachers and helpers. Native communicants, about 50.

**VII.—CHINA.**

28. REV. JONATHAN GOFORTH, Honan, appointed 1888.  
29. REV. JAMES F. SMITH, M.D., " " 1888.  
MR. WILLIAM McCCLURE, M.D., " 1888.

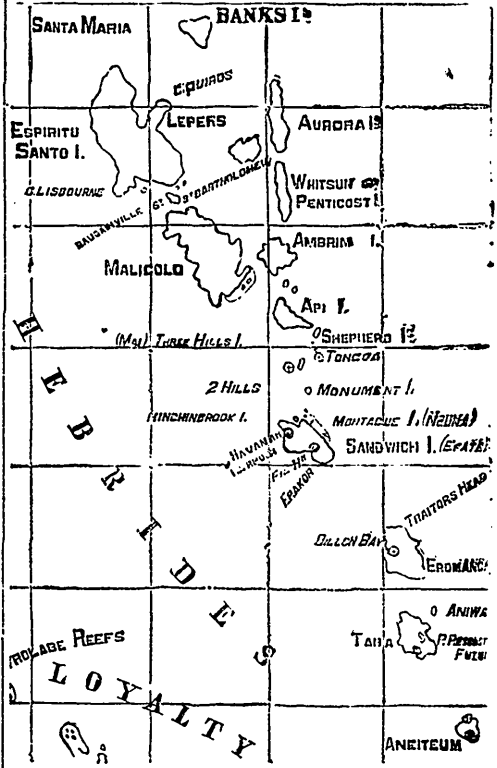
Our Foreign Missions.

THE Report of the Foreign Mission Committee of the Presbyterian Church in Canada, presented to the General Assembly at Halifax, is an important and very elaborate document, covering a wide range of operations. It gives detailed accounts of the work carried on in five different fields, namely, in the New Hebrides; in Trinidad and Demerara; in Manitoba and the North-West; in Formosa, and in Central India, and also of the new mission soon to be established in the Province of Honan, China. This document will be found reprinted in the appendix to the minutes of the Assembly, and in this way will come into the hands of all the ministers and elders of the Church. Taken as a whole, the report is one for which the Church may well thank God and take courage. It is a record of sustained interest on the part of the membership of the Church in behalf of missionary enterprise, and increased and increasing usefulness and success on the part of those who are bearing the heat and burden of the day in contact with heathenism.

By referring to the chart on the preceding page, it will be seen that we have now *twenty-nine* ordained missionaries, one lay medical missionary, and two ladies, regular graduates in medicine. Owing to the want of uniformity in the statistics, it is difficult to ascertain the number of the other co-labourers, but including the wives of the missionaries, the teachers, bible-readers, catechists, medical assistants, colporteurs, &c, the entire number is not much short of *three hundred* persons. The amount contributed in Canada during the past year in support of these missions, was \$86,886.58. Besides this, a very considerable amount was contributed by those in the foreign fields who are receiving the benefit of the missionaries' labours. In this connection it may be stated that the salary of one of the missionaries is paid by the students of Knox College, Toronto; of another, by the students of Queen's College, Kingston; of a third by one of the congregations in Montreal; of a fourth, by St. Andrew's congregation, London, Ont.; of a fifth, by a gentleman in London, Eng.; while that of a sixth is to be paid this year by a

member of the Church in Nova Scotia. The women of the Church collected \$23,908 for foreign missions, and the Sunday-schools contributed about half as much.

I. THE NEW HEBRIDES.



There are altogether 16 ordained missionaries in this field: 3 from Canada, 2 from the Free Church of Scotland, and 11 from the Australasian churches. All of these work together harmoniously, meeting once a year as a missionary synod to consult on common interests, such as the opening of new stations, and the distribution of the missionary staff. Last year three missionaries were settled in as many new stations. One of those was our missionary, *Rev. Joseph Annand*, who succeeded Dr. Geddie on Aneityum, and who is now located on the islet of Tangoa—close to *Santo Espiritu*, the largest island of the group. The vessel which had been chartered to convey the missionaries to these new fields was wrecked on the Island of Malo. All hands were saved, but the loss and damage of Mr. Annand's goods were very considerable. It is cheering to know that he is now comfortably settled in his new manse—beautifully situated—and that his intercourse with the natives has been pleasant and encouraging. "The Tongoans," he says,

"are the most important people on this side of Santo: They are said to be cannibals, but we have seen nothing of it yet. Peace reigns on all the south side of Santo just now. They build large canoes and go in them on long trading expeditions. Though they live on this isle, their plantations are chiefly on the mainland, to which they cross every day to work. They are industrious, and have plenty of food for their own use, and also for sale.

Ten villages of our people live on the mainland, speaking the same language, while on this south side of Santo there are people speaking three other dialects, all of whom we expect to be under our care. We hope by acquiring one language, to be able to work the whole of the south side of Santo, with the help of teachers. Then there still remains three-quarters of the island uncared for.

In regard to appearance, these people are rather fine looking. The men are more decently covered than on some of the other heathen islands, but the women, the less said about their costume the better. It needs reforming. They do not seem so averse to wearing our clothes as on some of the other heathen islands. The women do the drudgery. The men pay more for their wives than on some of the other islands. They pay from five to twenty pigs for a girl, the price depending upon her rank and appearance. Polygamy is practiced. One man has eight wives, another three, and many of them have two. All seem to manage to get one. We are very well pleased with our new station. It is the best spot that could have been selected."

**EFATE:** *Rev. J. W. Mackenzie* has been settled on this island for a number of years, and the work goes on satisfactorily on the old lines. Mr. M. had made a visit to Australia, partly for health and partly to supervise the printing of a portion of the Scriptures which he had translated. The schools have been kept up as usual; also the weekly prayer meetings and candidates' and teachers' classes. A nice new church had been built. "At *Fila*, one of the stations, the last heathen has joined us and quite a number of the young people attend the candidates' class."

**Statistics:**—Renounced heathenism during the year, 70; attending candidates' classes, 50; members admitted, 16; suspended, 8; restored, 8; deaths of members, 8; communicants, 137; attending children's schools, 35.

**ERROMANGA:** *Rev. Hugh A. Robertson* writes: "The longer we are here the more do we seem to be obliged to do, and this year I have been simply overwhelmed with work of all kinds; first assisting at the settlement of Messrs. Landells and Annand, and since then on this island. And if my work is trying on me, Mrs. Robertson's is much more so on her. I seem to get some rest after say 7 p. m., or after tea, but that is just the time the sick and old natives come or send for medicine, and for tea and bread along with the medicine, and Mrs. Robertson must see about the tea and

bread, or our servants would soon get through with all our supplies. Then she is trying just now to bring up on goat's milk two young native children whose mothers have died.

To add to this, for seven months past there has been, and still is, much sickness on this island. Perhaps during the last seven months, as many as 80 persons have died, and of these three were good faithful teachers.

But we have this comforting thought that the light of God's holy word has been shining in at least thirty villages for years, and we cling to the hope that at least some of those who have been called away from us, received the truth and the love of it into their hearts. We also have this other thought that comforts us, that by medicines, nourishing foods, personal care, cheering words, we have been the means of saving many lives. God has heard our prayers and has blessed our attentions and help.

The Lord's Supper was dispensed at Cook's Bay, to one hundred and fifty adult church members. Five hundred people were present at that gathering from Saturday to Monday. Had communion at Dillon's Bay for all who were not able to be present at Cook's Bay. Twenty-five partook, also ourselves, and Captain or Count Ranzow of Copenhagen.

Besides regular morning school for adults on Dillon's Bay, three young men teach in the forenoon a class for children, and this year twenty-two boys and girls attend daily, except Saturdays. Three married teachers and one single man are teachers on Epi and Tongoa, and three married couples assist the missionaries on Tongoa and Malikolo, as servants. We shipped in 1887, 3,300 lbs. of arrowroot (the largest amount ever contributed by Erromangans in one year) for payment of books." The natives have given a great deal of free labour, repairing buildings, &c., of which there are 2½ in all belonging to the mission. Two sons of the murderer of John Williams are leading teachers, within a gun-shot of where Williams fell 49 years ago!

OUR MISSIONARY IN ERROMANGA has been enabled to purchase a pump with which to raise abundance of pure, fresh water from a well dug by himself years ago. The pump is largely used by the native villagers. Mr. Robertson makes a plea for a suitable supply of missionary pumps!

Blood-stained Erromanga is very peaceable now; the sons of the man who murdered Williams being Christian teachers! What hath God wrought in Erromanga within recent years, and mainly by the hand of Mr. Robertson and his devoted wife!

The first medical missionary "went about all the cities and villages preaching the gospel of the Kingdom and healing every sickness and disease among the people."

## II. TRINIDAD AND DEMERARA.



MAP OF TRINIDAD.

**TUNAPUNA:** *Rev. John Morton*, reports a uniform system of lessons and Bible-reading in all his schools. Joseph Annajee and Adjo-hya were employed as catechists during the year, and were of great assistance in making known the way of salvation in every part of the field. Two public hospitals, 4 large and several smaller estate hospitals, and a large number of estates and villages were visited regularly. Work among the women was carried on by Mrs Morton, assisted by Fanny Subarn, an intelligent Hindoo. Miss Blackadder's services in the Tacarigua school were invaluable.

*Statistics:*—26 baptisms; 5 marriages; 34 communicants; 7 schools with 419 scholars on the roll; 232 scholars in Sunday-schools.

**SAN FERNANDO:** *Rev. Kenneth J. Grant* reports much attention to school work. Pupils of ten, twelve and fifteen years ago, who had left the school and had become apparently lost to the mission, are now returning and seeking further instruction and baptism. Evangelistic work is carried on with the assistance of a dozen helpers. In addition to Hindostani and English services at San Fernando, services were held every Sabbath at 14 out-stations. Hospitals were regularly visited. The spi-

rit of enquiry is general, and Christian books in Hindi are sought after and readily purchased.

*Statistics:*—Baptisms, 129; marriages, 10; communicants, 243; scholars on the roll, 709; the school at San Fernando has a regular attendance of 120, with 17 teachers—all Asiatics except the members of the mission family.

**COUVA:** *Rev. J. K. Wright*, in submitting his last report, does so with mingled feelings of sorrow and thankfulness. Sorrow for the death of Miss Archibald, who had been a most devoted and successful missionary. "She did her part well up to the midsummer holidays, but during the first week of her vacation the call came, and she passed away to the glorious rest and joy of heaven." Then the breaking down of Mrs. Wright's health necessitated his retirement from the mission. On the whole the year was one of encouraging progress. Among those outside there was a greater readiness than ever to hear the message and to consider the teachings of the gospel, and among the converts a deeper appreciation of the truths of religion, coupled with an earnest desire to understand them more perfectly. During Mr. Wright's four years labours, 89 were baptized and 23 were added to the communion roll. There are still large outlying settlements that call loudly for missionary services. He could have wished for much greater results, but he did his best, and thankfully received what was given as evidence that he had not laboured alone nor spent his strength for naught.

*Statistics:*—Scholars on the roll, 314; communicants, 47; baptisms for the year, 30; elders ordained, 2.

**PRINCES TOWN:** *Rev. W. L. Macrae* reports that with the aid of a faithful catechist (Mr. C. C. Soudeen) and other native helpers, the work has been carried on as well as could be expected, although the necessity of acquiring a new language naturally retarded progress. Divine service was held each Sabbath in Princes Town, Iere Village, Cedar Hill, and Piparo, and fortnightly and monthly, as circumstances would permit, on estates, in villages and other sections of the field. Besides the regular services in Princes Town (Hindi in the morning and English in the evening), we had a very encouraging Sabbath-school with a roll of 120 just before the morning service; and also a prayer meeting on Wednesday evening, which is well attended.

In connection with the service at Iere Village, is another Sabbath School, of which Miss Semple has charge, and is there training a large class of promising boys. Sabbath schools are also held by other teachers in their several fields. During the week regular visits are made to estates, villages, hospitals and jungle, and sometimes open air meetings are held, which the people seem to enjoy.

There are in all, nine schools in this district, one of which has been taken over by the government; it still costs us, however, about \$7.50 per month.

*Statistics:*—Scholars on the roll, 401; communicants, 47; baptisms, 18; marriages, 5.

St. Lucia: Three schools, with 113 pupils on the roll, have been established on this island by two native teachers from Trinidad—*Sadaphal* and *Allabdua*, who seem to have adopted St. Lucia as their home and field of labour. Other two like-minded agents are wanted to make the staff adequate for the work; one at least is urgently needed.

DEMERARA: *Rev. John Gibson* reports:—"In spite of discouragements which frequently appeared sufficient to put an end to our work, we still continue to labour and to wait. To say that our difficulties have vanished would be misleading in the extreme. The Mission is still struggling for bare existence. The desired extension of our operations has not been realized. On the contrary, the number of helpers has been diminished. The unsatisfactory state of the funds, and the unfinished condition of our house, have been the constant reminders of our unsettled situation. The work has suffered seriously from uncertainty of support.

Sabbath Services were conducted at three different stations; at one of those the adults remain for a Hindi Bible-class; 24 members of this class read fluently. There is an English Bible-class for the larger children. Twelve persons were baptized during the year, 8 adults and 4 children. The total number of baptisms since the beginning of the work in June, 1885, is 53; 39 adults and 14 children. Two marriages have been performed. Eleven estates and 12 hospitals have been visited, and interesting discussions have been held with Hindoo and Mahomedan teachers. A growing desire for christian literature is one of the most gratifying features of the work.

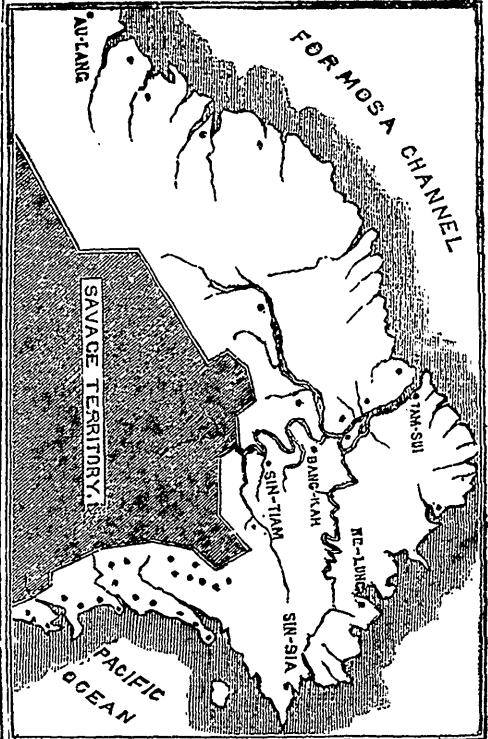
"The friends who have continued their support during a season of deep depression, have our most sincere and hearty thanks. We still earnestly desire to see a wider and warmer interest awakened, a more systematic method of raising funds adopted, and a surer financial basis established. When the church has done what is within her own power in this respect, we may look for a large outpouring of the Divine power and blessing."

*Total expenses of the Trinidad and Demerara Mission for 1887, \$19,194.*

Our missionary in Demerara, *Rev. John Gibson*, writes under date July 4:—"The Uitlogt school is doing good work though the attendance is not large. The estate is putting up a new factory with new machinery. Tearing down old buildings and clearing away rubbish has furnished work for a large number of children. The old bricks are used for making roads. The children break the bricks and carry the pieces in small baskets on their heads. Many children who should be at school are engaged in this work. Rain has been unusually abundant which also tends to keep the children at home. Success has been moderate, notwithstanding serious obstacles. The teacher at Hague is still going on with his

work although the salary is small. The contribution from Piaton Landing will be an encouragement to him. *Mr. Gibson* mentions severe bereavements in the families of the Church of Scotland ministers in Demerara. Several riots have taken place among discontented coolies."

### III. MISSION TO CHINA.



MAP OF NORTHERN FORMOSA.

FORMOSA: *Rev. G. L. MacKay D.D.*, writing on the 9th of March last, says:—"Sixteen years ago this day, my eyes first gazed on the Tamsui hills. Here are a few sentences from my journal of that day: 'About three p. m. entered the harbour and dropped anchor. At once my mind was made up: this is the field of labour waiting for me. O blessed Lord, I rejoice!' This day there are fifty chapels, fifty-one preachers, two native pastors, a college, girl's school, hospital, two good dwelling houses, two thousand six hundred and fifty baptized members, sixty-four elders, and sixty deacons. This very evening, fifty met in my study-room for usual worship and prayer." A marked feature of the report is a list of names of fifty stations, with the names of the preachers attached to each of them, and their salaries, ranging from \$8 to \$20 a month, the whole amount for the fifty being only \$458



or about one half of the minimum stipend of one minister in Canada. Dr MacKay says he has no "vacancies." A station once opened is never left without a carefully chosen and trained preacher. All the preachers are still students; none are looked upon as having completed their course of study. That course includes theology, astronomy, geology, botany, geography, church history, history of China, Chinese classics, physiology, the study of medicine, composition, and writing of Chinese characters and Romanized colloquial, and sketching. They preach for a time, and then return to Dr. MacKay again to be taught while others take their places. Even the two pastors already ordained continue coming to Dr. MacKay for training. We know that preachers in the field have students here engaged to take notes for them, so that what is given in their absence may not be lost. Also we know that while in the field the preachers are being examined from month to month on the studies assigned them. A number of substantial stone churches have been erected at prominent points to impress the natives with the idea that the mission is intended to be a permanent one. These chapels are without any unnecessary ornament; the walls outside are plastered to protect the stone which easily wastes in this climate; within, the floor is of tiles, the walls plastered plain white with a coloured border 3 or 4 inches wide around the top; there is no ceiling, but the rafters are coloured yellow, with yellow earth from the mainland. The platform raised about two feet from the floor is without railing or ornament; on it are a plain table and two chairs. On the wall behind the platform, is a blackboard. It is used both in preaching and teaching; sometimes the text is written on it, or a picture drawn to illustrate a text. One substantial stone church with preachers' rooms etc., was built entirely by native preachers and converts. Mr. Paton, a colporteur of the B. and F. Bible Society, bears testimony to the value of Dr. MacKay's work in these words,—"Dr. MacKay is one of those men who appear like meteors at long intervals. His work is tremendous. His success is no more than might have been expected; for a more determined, persevering and enthusiastic character I never met. His work is simply marvellous and worthy of every support. This grand field has been one of my most cheering districts for Bible work. Why, I have sold them \$100 worth of Scriptures in five weeks, each Gospel or portion less than one cent, and the whole New Testament five cents. Twice a year for three and a half years I have spent there six weeks or two months, selling during each visit no less than \$50 worth, or about ten thousand separate portions of copies of the Word of God."

Rev. Tân Hê, native pastor of the church at Sintiam, one of the principal stations, writes to his chief as follows:—"Most beloved friend, Pastor MacKay, you have asked me to give an account of my work for 1887. Please send

this to Canada, where kind people remember us. I preach every Sabbath, and visit many places around preaching the Gospel of our Saviour. I gave medicines in 1887 to 1436. Some of them very ill, got better and now come to worship God. \* \* \* Ten thousand thanks, my dearest friend below, for teaching me how to heal the sick. The people here have subscribed \$90; very good indeed for them considering all the circumstances. \* \* \* The Roman Catholics came four times. And went into the houses of our people; but they were everywhere met and silenced. God be praised for ever! Your humble friend, Tân Hê."

Among the preachers are some who once, as to occupation, were teachers, farmers, merchants, carpenters, painters, druggists, fishers, actors, and writers; and, as to religion, Buddhists, Tauists, and Confucianists. Thus they represent almost every class in the island.

*Statistics:* Baptized members, 2,650; ordained native pastors, 2; Elders, 64; Deacons, 60; number of chapels, 50; number of preachers, 51; students, 24.

*The total expenses of the mission to Formosa for 1887 were, \$23,847.27.*

HONAN: Rev. Jonathan Goforth, Rev. James F. Smith, M. D., and Mr. William McClure, M. D., have been appointed recently to this field which is on the main and of China, about 600 miles north-west of Formosa, in latitude N. 32° 36', and longitude, E. 122°. It has an area of 65,104 square miles, and is estimated to contain about 15,000,000, or 230 to the square mile. At present there are only three missionaries of the China inland mission stationed in this province. Our three missionaries above named have in the meantime taken up their abode in Chefoo, a seaport town on the Shantung promontory, with a fine climate, where they intend remaining a year to acquire the language before proceeding to their destination. The province of Honan is said by those acquainted with it to present an excellent opening for missionary work. Mr. Paton, already mentioned, says of the place which it is proposed to occupy:—"The circle, with a radius of about a hundred miles, does not include the station of any other mission. \* \* \* It reaches down to the Inland Mission stations in south and west, and eastward to the American Board stations. So you fill up a territory which seems as if specially reserved for the Canadian Church. There are over ninety cities and hundreds of market towns and villages. There is no limit to your field, and it rests entirely with the Church at home to say how far you may go. \* \* \* Send out your men and your women; and, in three years time, you may have such a working mission as will stimulate your hearts, and draw down the richest blessing on the Church. \* \* \* I have had the great pleasure of meeting Mr. and Mrs. Goforth. \* \* \* Honan has been my field of labour as a colporteur for two years; and I shall gladly give all the information I can.

#### IV. MISSION TO INDIANS IN NORTH-WEST.

Since the last report was submitted no new reserves have been taken up. It is considered that, with the means at present at our disposal, it would be unwise to extend our efforts over a larger area. Our policy now must be one of concentration—a more careful and thorough cultivation of the reserves already under our charge. The ordinary day-school must give place to the boarding-school. The children must be taken from the wigwam with its pagan surroundings, and placed in something like a Christian home. And the boarding-school is the only method that affords a reasonable prospect of the accomplishment of this end. But boarding-schools are costly, and the adoption of this system implies the expenditure of much larger sums of money than those which have heretofore been deemed sufficient.

**STONY PLAIN RESERVE:** This reserve is a few miles from Edmonton. The people are Crees. Enoch Lapotac, at whose request we first began work on this reserve, is again Chief. *Mr. Magnus Anderson* is still in charge of the school, and satisfactory reports of the progress of the children in religious and secular knowledge and in industrial training are received. The Missionary's wife teaches the girls knitting, sewing, &c., and the children generally present a neat and respectable appearance—a great contrast to their former condition. The houses of the people, too, are becoming cleaner and more comfortable.

**MISTAWASIS RESERVE:** *Rev. John McKay*, reports 208 persons under his care; 48 on the communion roll; 17 infant baptisms and 8 adults during the year. The usual attendance at services is about 42. The Sabbath school is well attended when weather permits. Miss McKay teaches the government school, and last autumn she received a prize of \$100 for having the best school in the agency.

The gifts of clothing sent to Mr. McKay were highly appreciated.

**PRINCE ALBERT:** There is a good High School in this town, under the charge of *Rev. A. Campbell, Rev. Dr. Jardine*, and *Miss Baker*,—Messrs. Campbell and Jardine dividing their time between the school and their congregations. This school, under the name of the Nisbet Academy, is now incorporated by the Parliament at Ottawa, and a sum of about \$8000 has been collected by Dr. Jardine for the erection of a suitable building.

**MUSCOWPETUNG AGENCY:** About a year ago, the *Rev. W. S. Moore*, was placed in charge of the three reserves included in this agency, viz.:—Piapot's, Muscowpetung's and Pasqua's. A school building was erected at a cost of about \$1200. It was opened last winter as a boarding-school, with an attendance of 14

pupils. The number has increased to 20, and there are excellent prospects of a large attendance. There are about 80 children on Muscowpetung's and Pasqua's reserves, and Mr. Moore has succeeded in securing the confidence of the two chiefs and their people, and they readily send their children to our school. It will, therefore, soon be necessary to put up an additional building for their accommodation.

**PIAPOT'S RESERVE:** Miss Rose has conducted her school here under many difficulties. It is a light shining in a dark place. During the last quarter the average number was 10½—an encouraging number under the circumstances. Your Committee has, therefore, decided to finish: the building and sustain Miss Rose in her difficult and discouraging but earnest and self-denying labours.

**FILE HILLS RESERVES:** There are four reserves in this group, with nearly 400 people. The children number 64. Our school here is under the care of Mr. R. N. Toms, who has many difficulties to contend with. Notwithstanding, our school is improving. The number on the roll is 26. And the average attendance is steadily increasing every quarter. Last quarter it was over 10½. Mrs. Toms proves a valuable helper. It is the wish of your Committee to erect a boarding-school on this group next summer.

**ASSINIBOINE RESERVE:** This reserve is on the Hurricane Hills, not far from the Indian Head. The people are a remnant of the "Wild Assiniboines." Mr. John McLean is our missionary here. Of the 50 children on the reserve, 22 attend school.

**ROUND AND CROOKED LAKES RESERVES:** No other group of reserves is so well known to our church as that under the charge of *Rev. Hugh McKay*, who has not been quite four years at work, yet in that time he has accomplished a great deal. He was the first to show us how an Indian boarding-school could be carried on. His work is on the only line along which the highest success is possible. Last summer he erected and furnished a large building for a boarding-school, at a cost of \$3765, contributed chiefly through the generosity of the Women's Foreign Missionary Society. It is already attended by forty children. In all his efforts for the good of the children, Mr. McKay is faithfully seconded by Mr. and Mrs. Jones.

**CÔTÉ'S RESERVE:** There are two reserves here near Fort Pelly, under the care of our church, Côté's and Kee-see-kon's. Our missionary in charge is the *Rev. G. A. Laird*, for whose salary the congregation of St. Andrew's Church, London, has, with true liberality become responsible. Our school on Côté's reserve is under the care of *Mr. D. H. McVicar*. Since he took charge of it, the school has been very successful. The number of pupils on the roll

is 30, and the average attendance for the last quarter is 22. This is an excellent average for an Indian school.

**BIRD TAIL CREEK RESERVE:** *Rev. S. Tun kansuicye*, missionary, is at present on leave of absence visiting his friends in Dakota. He has been in ill health for the last year or two, and the reports received from him are not encouraging. His place, in the meantime, is supplied by the *Rev. John McArthur*, who takes this reserve in addition to his work on the Home Mission field adjacent. There are 29 families. Of these 14 belong to the little church. The rest are still heathen. This congregation has a Communion roll of 20 names. Sabbath services are well attended. There are three meetings during the week in connection with the congregation, all of which are well attended. On Tuesday evening a prayer meeting is held. Some of the men come to it a distance of three or four miles.

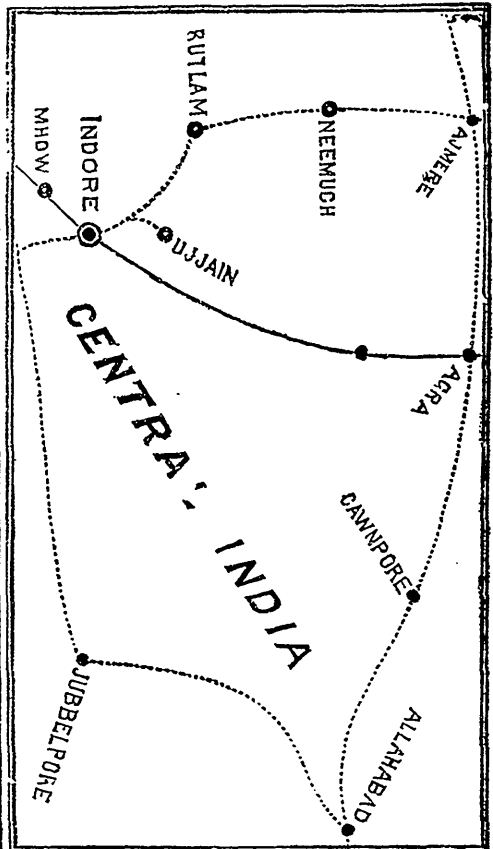
**OKANASE MISSION:** *Rev. George Flett* is in charge of this mission. The number of families is 27. There is a communion roll of 33. Church attendance varies from 30 to 70. There is a Sabbath school kept up during the summer months with an attendance of from 25 to 30. There have been two prayer-meetings a week during the past winter at the request of the Indians instead of one as formerly. At Okanase the Indians are said to be almost as well civilized as their white neighbours. There is a good school under charge of Mr. John A. Lauder. The number of pupils enrolled is 21. Mr. Flett has also under his care the two reserves of Rosburn and Rolling River with a population of about 250. These people are sunk in the depths of pagan darkness.

**PORTAGE LA PRAIRIE:** Miss Wright reports favorably of the present condition of the Portage La Prairies school. The attendance of pupils is improving, though still very irregular. Miss Wright takes a deep interest in her work, and is much encouraged by the improvement evident in the habits of the children, by their progress in education, and especially by the fact that some have accepted Christ as the Saviour. The parents, too, are becoming interested, and are receiving good from the school in various ways.

This report shows that we have under our care eleven schools, with an attendance of about 250 pupils. We have nineteen bands with a population of about 3500, out of a total Indian population of over 30,000. We have seventeen ministers and missionary-teachers engaged in this work. Our most pressing need at present is an addition to our mission staff.

Total expenses of this mission for 1887, \$15,613.34.

## V. MISSION TO CENTRAL INDIA.



MAP OF CENTRAL INDIA.

The report on this mission is very long and very difficult to condense. On the whole it is highly encouraging, presenting a strongly drawn contrast betwixt the state of things in 1879 and in 1888. The restrictions which threatened to crush the mission out of existence have through the perseverance and pluck of our missionaries been for the most part withdrawn, and the mission has at length become an established fact. On the other hand sickness and bereavement have fallen heavily on the staff during the past year. Several of the assistants died of cholera, while the death of *Rev. W. C. Murray* and his wife was felt to be the greatest calamity that had befallen the mission. Since then *Mr. Wilkie* has come home on furlough, and *Mr. Builder* in poor health, while the staff has been further reduced by the return to Canada of *Miss McGregor* and *Miss Ross*.

"In 1879 we had but two stations—Indore and Mhow; now we have five, viz., Mhow, Indore, Oojein, Rutlam and Neemuch, in all of

which are schools for boys and girls, dispensaries, regular Sabbath and week day preaching, each centre with its staff of workers slowly but surely leavening the dense mass of heathenism that but 11 years ago was all but untouched. Now we have not only a good High School, but also a college affiliated to Calcutta University, and carrying the students half over the B.A. work, a large girls' school under Miss Rodger, which it is hoped to soon be a High School, the only one in Central India for girls; we have four mission houses, three of them new; four different properties, if we include the last presented by the Dowager Maharain; a fully equipped dispensary, together with the beginnings of a Medical School for women, and with the prospect of a new hospital not far distant; a large printing press which does the greater part of the Government printing in addition to what is more distinctively mission, and which brings in about one hundred rupees per month; a self-supporting congregation, which supported for some time two missionaries of its own at Oojein, and latterly has undertaken the entire running expenses of the Boarding School, in addition to what it has been able to send to the Foreign Mission Funds of the Church and elsewhere; and a well-recognized standing as one of the permanent institutions of the place, and enjoying the confidence and the sympathy of the greater part of the people. The specially new development of the year is the *Canadian Mission College*, which we found ourselves able to open last July. We have had (13) thirteen students enrolled, a number that will be very decidedly increased next year, there is every reason to believe. We have had a very large field entirely to ourselves—in Malwa last year no less than (24) twenty-four passed the matriculation examination of Calcutta University, of whom we should get the greater number, if we but gain the confidence of the people. It will also be of interest to mention that nearly all these students are scholarship men from the different Rajahs round about us. We have been able to add a full supply of maps, of which nearly the entire cost was contributed by our friends at Indore. From the same source we obtained money sufficient to buy the school prizes, dumb bells, &c., for gymnastic exercise, and books for a small school library.

*Rev. W. A. Wilson*, writing from Neemuch, says:—In looking back over the past year we are moved to gratitude that God has granted to us and our native helpers health for the prosecution of our work. We are grateful also for the unlimited opportunities of sowing the seed of the kingdom, and for signs that our work has not altogether been in vain. Preaching services have been held as regularly as possible in the bazaar and wards of the city. As a rule the people listen respectfully and with apparent interest to our message, even though the Mahomedans, bent on destroying or hindering our work, endeavour to wrangle and dispute. This we refuse to do, and they

move away uttering taunting jeers, to gather an opposition crowd, before whom they revile Christianity and abuse the Holy Name. Canon Taylor knows not of what he writes when he tells us that Mahomedans are not far from the Kingdom of Christ. They are here, as everywhere, the most bitter antagonists of the Christian religion, denying and intensely rating the doctrines of the Divine Sonship, the incarnation and the atonement.

During part of the year a Bible class was conducted for the instruction of the native helpers. A weekly meeting is held for prayer and the study of the word, and a meeting for the special study of the passages taught in the Sunday School is held on Saturday evening. There are four Sunday Schools—two for the boys and two for the girls—held every Sabbath morning. The work in connection with these is most interesting. Mr. Wilson regrets that he was not able to overtake so much itinerating work as he would have liked, but wherever he went in this way he found people willing to listen to his message.

*Rev. J. Fraser Campbell*, owing to Mr. Wilkie's return to Canada, was obliged to relinquish his work at Rutlam and transfer his headquarters to Indore at a time when the prospects at Rutlam were hopefully brightening. He had begun to build, "and" he says, "though one cannot mourn the time absorbed in trying to learn and do the work of architect and foreman builder, detect bad material and work, superintend quarrying and lime burning and well digging, and so on, yet it is all part of the same great work. And spiritual work was combined with it; twice a day all were invited to spend from a quarter to half an hour of our time in hearing the Gospel read and spoken, and in prayer. None refused, and some seemed to hear with interest and pleasure. A foundation has been laid such as we wish in our spiritual work also, deep and strong. Put our removal to Indore has put a stop to most of the building operations for the year."

*Miss Rodger* and *Mrs. Ross* each report their diligence during the year, as do also *Miss Beatty* and *Miss Oliver* in the medical department. During the year 6,092 patients were treated in the dispensaries, and 411 visited at their homes. "The opening of an hospital for women and children is the most satisfactory advance of the year. The need of this has all along been felt, and became at last so pressing that we were constrained to take patients into the vacant rooms of the house in the city where we have had a dispensary for the past two years. At present the number we can admit has to be regulated by their caste, as well as by the cubic feet of space we have for them.

*The total expenses of the Mission to Central India for 1887, were \$23,739.*

WOMAN'S FOREIGN MISSIONARY SOCIETY (WESTERN DIVISION). In 1876 the Society was organized with fifty members. For some years

prior to 1887 the average increase was at the rate of 86.0 members per year. The increase in 1887 was 2,000. The report for this year shows an increase of 4,291. The report for 1887 showed contributions to the amount of \$18,581; the report for 1888 shows contributions to the amount of \$25,657.54. Of this amount the Mission Bands have contributed \$5,273.25. The total membership is 12,854. The number of life members last year was 161; this year it is 251. The work of this Society tells upon the life of the whole Church. And, indeed, without its efficient aid the result for which we have to thank God in the way of support to the Mission cause would be very different from what it is to-day.

GENERAL SUMMARY.

Number of Mission Fields.....	6
Ordained Missionaries (Canadian).....	25
Do do (Native).....	5
Medical Missionaries (2 being ladies)....	3
Native Teachers and Catechists.....	186
Other Native assistants, about.....	75
Total Missionaries and assistants.....	294
Communicants .....	3570
Young people in schools and B. Classes.	2550
Total expenditure for 1887.....	\$89,764.97

Dr. Wardrop of Guelph, Ont., and Rev. Alex. Maclean of Hopewell, N.S., are the joint-conveners of the Assembly's Foreign Mission Committee. Dr. Reid of Toronto, and Rev. P. M. Morrison of Halifax, are the Treasurers.

Sabbath Schools.

ABSTRACT REPORT OF THE ASSEMBLY'S COMMITTEE.

OF the 2100 forms issued, 1534 were returned, filled more or less completely. These 1534 reports passed into the hands of Presbytery's Committees. Their contents were considered, tabulated, and condensed into Presbytery reports, which in turn were treated in like manner by the Synods, whose reports finally reached your Committee. Perhaps the best way to get an idea of the work done throughout the Sabbath-schools of the church is to look into these reports from the Synods. For this purpose an abstract of each is here given.

SYNOD OF MANITOBA AND THE NORTH-WEST TERRITORIES.—Reports "that each school has been left, as in the past, to settle for itself the problem of its individual existence and development. In some a gracious outpouring of the Spirit has been experienced, and commendable progress made; but in the majority of cases the work done has been very indifferent."

The Presbyteries of Winnipeg, Rock Lake, and Brandon report more schools than in any previous year. In the other three Presbyteries, Regina, Calgary and Columbia, there are few schools to report. All the conveners find it

difficult to obtain statistical returns,—a difficulty that is aggravated by the character of the questions asked. Instead of making recommendations that few see and none heed, we would respectfully request the Assembly's Committee to frame a series of questions something like the following: 1. Name of School? 2. Teachers and Officers on Roll? 3. Teachers and Officers average attendance? 4. Scholars on Roll? 5. Scholars average attendance? 6. Total number on Roll? 7. Total average attendance? 8. Number uniting with the Church? 9. Amount contributed for Missions? 10. Number of Books in library? 11. Do teachers or scholars use helps in school? 12. How many months in the year is the school open?

RECOMMENDATIONS.—1. That the Synodical Committee on Sabbath-schools be empowered to arrange for yearly Presbyterian Conferences on Sabbath-school work. 2. That class-books and registers be compiled or selected on the basis of the questions embodied in this report, and that the same be recommended for use throughout the Synod. 3. That Sessions be asked to discourage the use of Lesson Helps by teachers or scholars while the school is in session. "The Bible only" should be our motto.

SYNOD OF HAMILTON AND LONDON,—Notices the increased diligence of Presbyteries' Committees in securing fuller returns, and makes honourable mention in this respect of the Presbyteries of Sarnia, of Paris, of Stratford, whose report is "a model of neatness;" and of London, "the most comprehensive." 327 schools are registered within the bounds, being 6 more than last year. Of these, 289 have sent in reports, an increase of 16 over last year, leaving, however, 38 delinquent. A large percentage of the Sabbath-school children throughout the Synod, are in the habit of attending public worship. 991 scholars became communicants during the year. This from the 8 Presbyteries reporting, (Huron is wanting) as against 632 from the whole Synod last year.

\$15,347 have been collected in the schools of this Synod. \$7713 of this is devoted to school expenses, \$6047 voted to the schemes of the church, and \$1442 to other purposes. "The amount given to the schemes is \$1280 in excess of last year, and it is very satisfactory to observe that the proportion as well as the number of schools contributing, increases from year to year. \* \* \* Were all to give on the scale of the most liberal, at least \$60,000 from the schools of this Synod alone would be added to the mission funds of the church; and from the children of the church as a whole, more would be obtained than is now received from all sources. For such reasons, your Committee feel justified in repeating what may be called from the "standing recommendation" of all the courts on this subject, namely, that every congregation should provide out of congregational funds for the support of its Sabbath-school, and leave the scholars' contributions free for mission purposes."

RECOMMENDATIONS.—1. That superintendents be urged to use great diligence in recording the statistics of their schools and in making reports, *through the Session*, to the Presbytery.

2. That Sessions be desired to exercise careful supervision over the schools, under their charge, and to receive, examine, and transmit to Presbytery their annual reports.

3. That congregations be requested to defray, if not all, at least the larger proportion of the expenses of their schools, thus leaving the scholars' offerings to be mainly devoted to the schemes of the church.

4. That a summary of this report be printed for distribution to pastors and superintendents.

SYNOD OF TORONTO AND KINGSTON.—Reports that the method of registration in many schools is so very defective that, until it is remedied, there is little hope of obtaining full and accurate information. A uniform system of tabulating statistics, to be adopted by all the schools, is the remedy suggested. 313 schools, with 33,000 scholars, and 3,700 teachers show the magnitude and importance of the work within the bounds. The scholars' contributions to the schemes of the church have increased since last year, due to a revival of missionary interest that should be very earnestly and prayerfully fostered in the schools. It may be done by the introduction of missionary maps and literature, and by special missionary lessons. The supplanting of the Bible in the schools by lesson helps, the neglect of the Shorter Catechism, and the tendency to make the Sabbath-school children's church, are strongly deprecated. "Were more of the elders in the teaching work, and of the grown up communicants in the classes, it would do much to bridge over the chasm that unfortunately exists in many places between the teaching service and the service for worship."

RECOMMENDATIONS — 1. That the Registers, recommended by the General Assembly, be adopted in all schools at once; and that the blanks for statistics from schools and Presbyteries be based upon and in harmony with the information recorded in the Registers.

2. That the blank forms be issued as early as possible so as to give Presbytery conveners abundant time to collect statistics, and that the names of Presbytery conveners be sent to the conveners of Sabbath-school committees for the Synod as soon as they are appointed.

3. That we urge upon pastors and Sabbath-school teachers the necessity of giving those under their care systematic instruction in regard to the mission schemes of our church, and that all schools devote at least a part of their contributions to at least one or more of these schemes.

4. That all Presbyteries adopt some systematic method of supervising and encouraging Sabbath-school work and of establishing schools in neglected districts.

5. That the two-fold work of bringing souls to Christ and of building them up in Christ be ever kept before the teachers as the great aim of Sabbath-school instruction.

6. That the Synod strongly emphasize the desirability of a regular weekly meeting of teachers, for the study of the lessons, and of the presence of the pastor at such meeting, when at all possible.

SYNOD OF MONTREAL AND OTTAWA—Has no report, but the statistical table furnished by the Convener is embodied in the general statement given below.

SYNOD OF THE MARITIME PROVINCES—Does not meet until October of this year. There is therefore no report from this Synod. The statistics, however, furnished by the Convener of the Synod's Committee are, in his judgment, approximately correct. "The answer to the question concerning the average number at church is so manifestly the result of diversified guess-work, that it is useless to take any account of it. The question in the Assembly's statistics concerning the number of volumes in the Sabbath-school libraries, might well be replaced by one under finances.—Amount expended on the Sabbath-school."

COMPARATIVE STATISTICAL TABLE OF ALL THE SYNODS, FOR YEARS 1886-87.

SYNOD.	Schools registered.	Schools reported.	Teachers and Officers.	Scholars on Roll.	Scholars attendance.	Communicants added.	Total collection.	Expended on school.	Given to Missions.	To other objects.	Elders engaged.	Ministers classes.	
Manitoba and N. W. T.	146	77	744	6353	4536	286	\$ 1040		(\$500)				1887
London and Hamilton	327	289	3201	28667	19693	991	15374	\$7713	6047	\$1442	260	68	1886
Toronto & Kingston	289	273	296	27287	18347	632	10111	7640	4767				1886
Montreal and Ottawa	339	296	3754	33730	22896	1011	17076	8463	7335	2055			1887
Maritime Provinces	339	296	3340	30677	20606	950	16388	8463	6228	1097			1886
	254	213	2124	19232	13021	657	10185	3576	5468	853			1887
	254	1788	17747	10850	514				5715				1886
	532	3691	30859	21639	736	11221	5417	4926	878				1887
	515	2915	24532	17683	1238			3641					1886
Totals 1887	616	1534	13514	118841	81785	3691	\$54896	\$24346	\$24276	\$5288	260	68	1887
Totals 1886	339	1415	11513	104684	70486	3412	16388	\$4627	20797	1099			1886
Increase	277	119	2001	14157	11299	269	\$38508	\$18883	\$3479	\$4131			

From these reports it is evident, as far as can be judged from statistics, that there has been growth in every part of the work in every part of the church. Comparing with last year, we find an increase of 120 in the number of schools reporting; 2000 in the number of teachers, 14,000 scholars on the roll, and in average attendance 11,300. Communicants number 270 more than last year. The share of the children's contributions devoted to missions is \$24,276, about half the whole amount collected in the schools; an advance of \$3840 on the preceding year.

Now while all this is true, and while your committee recognizes with deep thankfulness to God the faithful work done by this noble army of 13,500 teachers, we must not forget that there is danger of dwelling complacently on the encouraging features of the reports to the hiding of our shortcomings and failures. Therefore your committee would call the attention of the Assembly to the less encouraging aspects of the field; to the lack of interest on the part of congregations and of parents in their own schools; to the difficulties conveners still encounter in obtaining full reports; to the want of accuracy and uniformity in the use of registers; to the need of close presbyterial and sessional supervision; and to the neglect of thousands of children of the church that are not brought either to the Sabbath-school or to the House of God, but are left to grow up without religious instruction.

From the Report of the Committee on Statistics, we learn that 78,649 families profess connection with our church. Now, two children of church-going age is not a high average to allow for each family, yet this means over 157,000 children for which we are responsible. Our reports, however, say that there are only 118,000 enrolled as Sabbath-school scholars. Where are the other 39,000 Presbyterian children?

Again, of these 157,000, how many mature each year, and pass beyond direct control of parent or teacher? Probably one-sixth will be a low estimate, that is 26,000. But in the whole church this past year, only 12,500 were received into fellowship on profession of faith. What of the other 13,500? We are constrained to say that the church is not doing her duty to them. She is not alive to the seriousness of such a drain upon her vitality, as the loss of 13,500 every year. Sister churches put us to shame by their motherly care of their own young, and our neglected are becoming their foster-children. Presbyterianism is not true to the genius of her ancestral faith if this continues. Ignorance is not the mother of devotion. The ancient symbol we love to inscribe on our blue-books is a standing reproach to us. There is light as well as fire in the bush that burned and was not consumed. Side by side with the great commission, "Go ye therefore and teach all nations," stands evermore this one, no less binding, "Feed my

lambs." As long as that word endures, our obligation endures. And our prosperity as a church will be commensurate with our faithfulness to the commands of Him who not only leads His flock like a shepherd, but who gathers the lambs with His arm and carries them in His bosom. For His sake and for theirs no work should be dearer to the mother-heart of His redeemed Church.

RECOMMENDATIONS.—The following recommendations express the mind of the church as conveyed in the Synodical reports, and are respectfully submitted to the General Assembly for its sanction:—

1. That the Register published by authority of the General Assembly be used in every Sabbath-school.
2. That Superintendents be urged to use great diligence in recording the statistics of their schools, and in making reports to their respective Presbyteries.
3. That all Presbyteries be enjoined to adopt some method of supervising Sabbath-school work within their bounds, of establishing schools in neglected districts, and obtaining reports from every school.
4. That a weekly meeting of teachers be held for the study of the lesson.
5. That congregations be requested to defray the expenses of their schools, leaving the children's offerings to be devoted to the Schemes of the Church.
6. That pastors and teachers be asked to give systematic instruction on the Schemes of the church.
7. That this report be printed, and that a copy be sent to every superintendent and teacher in the Church.
8. That the Committee be instructed to enquire into the working of the scheme for the welfare of youth of the Free Church of Scotland, whether it, or some modification of it, be suitable to the circumstances of the church in Canada, and if so, to prepare such a scheme for the consideration of the next General Assembly.
9. That the Committee be instructed to secure that the Register used in the schools and published by authority of the General Assembly, correspond with the questions issued by the Committee.

JAMES FLECK, Convener.

## Missionary Cabinet.

MISS FIDELIA FISKE.

THIS lady, who was for fifteen years a devoted and successful missionary in Persia, was a native of New England and a descendant of the Puritans. Her uncle, the Rev. Pliny Fiske, was one of the first missionaries sent to Eastern Turkey by the American Board in 1820. After a brief but brilliant career he died of fever in Jerusalem in 1825. Fidelia was born in Shelburne on the 1st of May, 1816, and was from earliest childhood instructed in the knowledge of divine truth by her pious parents who lived a quiet and happy life in their old fashioned, comfortable farm-house. Fidelia first gave her heart to God in the Sunday School. She joined the Congregational Church in her native town in 1831, and then entered on various paths of usefulness. At twenty-three years of age she entered the Mount Holyoke Seminary to

qualify herself for teaching, little dreaming of the great missionary work she was destined to engage in. In 1843, Dr. and Mrs. Perkins, who had been eight years missionaries in Persia, visited Mount Holyoke previous to their returning to the mission field, and requested that a young lady might be set apart to go back with them as teacher to the Nestorian women and children. Miss Fiske was the first named for this service. The matter had to be decided at once. It was not easy to obtain her mother's consent, but that difficulty having been at length overcome, Fidelia set about her preparation for the long journey with a joyful heart. The missionary party, seven in number, sailed from Boston in March and reached Oroomiah on the 14th of June. Their arrival was hailed with great joy by the Nestorians, of whom there are about 150,000 in this district. The city of Oroomiah is pleasantly situated on a large lake of the same name, but the climate is unhealthy. It was here that Asahel Grant—"the beloved physician"—and his wife fell victims to fever, a few years before Miss Fiske's arrival. She was at once appointed superintendent of the female seminary at Oroomiah, which soon became an active centre of religious influences. The whole number of children under instruction in the city schools, and in the forty-four village schools, was at that time 1142, but they (the schools) were very imperfectly conducted. It seemed almost impossible to make much headway owing to the household degradation and social customs of the Nestorians. The women were treated as slaves and drudges, while the children were little cared for. To labour among such degraded specimens was a sore trial of faith and patience, but Miss Fiske and her companions persevered. She decided after a time to institute a boarding-school for girls, and in this way a certain number received her constant oversight, and were trained to become Christian workers. Their numbers had increased to twenty-five, when in 1846, a hopeful revival took place, many of the scholars of this and other schools came to their teachers with this enquiry: "What must we do to be saved?" A day was set apart for fasting and prayer. The people came together in crowds and listened to the Gospel message until midnight. Miss Fiske had often ten or fifteen women, relatives of her pupils, to pass the night with

her, while all her own girls over twelve years of age were hopefully converted, many of them becoming from that time bright shining lights in their mountain homes. Years afterwards, when the missionaries went out through the country, they found these girls grown into womanhood, with the love of Christ in their hearts, and doing what they could to bring others around them to the Saviour. About 1850, an attempt was made by the Persian Government to close Miss Fiske's school, but she appealed to the British Consul with such success that it was not interfered with. It had already been productive of great good in the enlightenment and elevation of Nestorian girls, and in spite of repeated efforts to suppress it, the work went on. In 1858, on account of failing health, Miss Fiske was obliged to return to the United States. Though her heart was still in Persia, she was compelled to relinquish the idea of returning. But her usefulness at home, notwithstanding failing health, was probably as great as it had been abroad. She was appointed principal of the Mount Holyoke Seminary, where her labours were greatly blessed. She succeeded in sowing the seeds of missionary consecration among the pupils, some of whom carried on the great work after she had passed into the skies. She was not spared to labour very long in her native land. "One of the neighbouring ministers called to see her on the morning of her death; and while he was praying, her spirit, upborne on wings of faith and love, soared to realms of endless day, on the 26th of July, 1864." The tidings of her death awakened many voices of lamentation over the plain of Oroomiah, and in the glens of Koordistan, while the Mission Board in whose service she had spent the best of her days recorded their appreciation of her character and her work in terms of highest praise.

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### Household Words.

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#### UNTIL HE COME.

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."—Acts i: 11.  
 "Behold he cometh with clouds, and every eye shall see Him."—Rev. i: 7.



WE may not know, dear Lord the hour  
When mortal eyes shall see  
Thee come again in clouds, with power  
And awful majesty!

For in the Father's bosom kept,  
The pledge, by angels given,  
Through ages hath all silent slept;—  
The day, unknown in heaven.

The God of truth who changeth not,  
Shall His sure word fulfill;  
That word of promise, unforgot,  
But waits his sovereign will

Thou Jesus Lord the crucified,  
From heaven again shall come;  
Shalt bring the blood-bought Church, thy bride,  
To thine all blissful home!

For this we wait, and hope and pray,  
'Till heaven's bright clouds unfold,  
And our glad eyes, O rapturous day!  
Thy glorious form behold!

We who, amid earth's toils and tears,  
Now live by faith alone,  
Shall then, through heaven's eternal years,  
Adore Thee on Thy throne!

*Ray Palmer.*

### ONE STITCH AT A TIME.

"What is the secret by which you do your work so beautifully?" The questioner held in her hand an exquisite piece of crochet work, wrought by the lady to whom the question was addressed.

"There is no secret about it," replied the lady; "I only make every stitch as perfect as I can, and I am careful to put it exactly in the right place. There isn't one wrong or careless stitch in all that work. If I make a mistake I ravel it out and correct it."

One perfect stitch at a time? So the marvelous fabrics of lace at fabulous prices are made. So the intricate and exquisite embroideries are wrought. So the costly garments of men and women are put together. One perfect stitch at a time.

The noblest lives are lived—one moment at a time. No moments wasted; no moments carelessly spent; no moments viciously spent. Wrong stitches in crochet can be raveled out and made right. Wrong stitches in garments can be picked out and put in again right. But who can reverse the tide of time, and undo a wrong act, and make it right?

Some unknown friend left a card on our desk on which was printed this: "I shall pass through this world but once! Any good thing, therefore, that I can do or any kindness that I can show to any human being, let me do it now in His name and for His sake! Let me not

defer or neglect it, for I shall not pass this way again."

Is there a better secret than that for making the whole fabric of life perfect? "Any good thing that I can do;" that covers all our duty to God and to ourselves. "Any kindness that I can show to any human being;" that covers all our duty to our neighbor. Love to God and to our neighbor is the fulfilling of the Law.

One stitch at a time! Sometimes we allow ourselves to become confused with the thought or feeling that we have a dozen things to do at once. But that is a mistake. We can do but one thing at a time, think one thing at a time, speak one word at a time, see one thing at a time. For every duty really required of us, we have time given to do it in. We may pass rapidly from one task to another, we may construct enginery by which much of our work may be done simultaneously, and we thus multiply our executive power, but to live two minutes at once no mortal can do, any more than we can recall one act or one moment of the past.

"Let us then be up and doing,  
Heart within and God o'erhead."

### "MITHER."

An old, gray-headed Scotchwoman lay on her dying bed, and called again and again for her mother. Friends, kindred, family, and associates were forgotten; the only word upon her lips, the only memory lingering in her heart, was "mither." That mother had been sleeping in her grave for more than fifty years; and yet, like a weary child, the gray-haired woman, with her furrowed countenance and withered heart, longed like an infant to nestle in her mother's arms.

Mother, do you know the power God has given you? You touch strings that may vibrate in the great beyond—keys that may wake eternal melody. You stamp your image first and deepest on the human soul.

### CHRIST IS ALWAYS NEAR.

Before you, behind you, within you. No mother ever threw her arms around her child with such warmth and ecstasy of affection as Christ has shown toward you. Close at hand—nearer than the staff upon which you lean, nearer than the cup you put to your lip, nearer than the handkerchief with which you wipe away your tears—I preach him an ever-present, all-sympathizing, compassionate Jesus. How can you stay away one moment from Him with your griefs? Go now. Go and tell Jesus.

It is often that our friends have no power to relieve us. They would very much like to do

it; but they cannot disentangle our finances, they cannot cure our sickness and raise our dead; but glory be to God that he to whom the disciples went has all power in heaven and on earth, and at our call he will balk our calamities, and, at just the right time, in the presence of an applauding earth and a resounding heaven, will raise our dead. He will do it. He is mightier than Herod. He is swifter than the storm. He is grander than the sea. He is vaster than eternity. And every sword of God's omnipotence will leap from its scabbard, and all the resources of infinity be exhausted, rather than that God's child shall not be delivered when he cries to him for rescue. He is mighty to save. He can level the mountain and divide the sea, and can extinguish the fire and save the soul. Not dim of eye, not weak of arm, not feeble of resources, but with all eternity and the universe at his feet. Go and tell Jesus. Will you? Ye whose cheeks are wet with the night-dew of the grave; ye who cannot look up; ye whose hearts are dried with the breath of a sirocco; in the name of the religion of Jesus Christ, which lifts every burden, and wipes away every tear, and delivers every captive, and lightens every darkness, I implore you now, go and tell Jesus.

A little child went with her father, a sea-captain, to sea, and when the first storm came the little child was very much frightened, and in the night rushed out of the cabin and said, "Where is Father? Where is father?" Then they told her, "Father is on deck guiding the vessel and watching the storm." The little child immediately returned to her berth and said, "It's all right, for

#### FATHER'S ON DECK."

Oh, ye who are tossed and driven in this world, up by the mountains and down by the valleys, and at your wit's end, I want you to know the Lord God is guiding the ship. Your Father is on deck. He will bring you through the darkness into the harbour. Trust in the Lord. Go and tell Jesus.

I am oppressed, when I look over this audience, at the prospect that some may not take this counsel, and go away unbled. I cannot help asking what will be the destiny of these people? Xerxes looked off on his army. There were two million men—perhaps the finest army ever marshalled. Xerxes rode along the lines, reviewed them, came back, stood on some high point, looked off upon the two million men, and burst into tears. At that moment, when every one supposed he would be in the greatest exultation, he broke down in grief. They asked him why he wept. "Ah!" he said, "I weep at the thought that so soon all this host will be dead." So I stand looking off upon this host of immortal men and women, and realize the fact, as perhaps no man can, unless he has been in similar position, that soon the places which know you

now will know you no more, and you will be gone—whither? whither? There is a stirring idea which the poet put in very peculiar verse when he said:

"'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.  
Not many lives, but only one have we—  
One, only one;  
How sacred should that one life ever be—  
That narrow span!"

Talmage.

#### CONVERSION.

'Are you a converted man?' that is a question often asked by people who don't really know what conversion means. The fact is they have invented a meaning of their own for the word, and then, because the Church's meaning is very different from theirs, they think that nobody is ever converted in church, and that church-people don't believe in it.

Now there is a good deal in the Bible about conversion, and there is no mistake about what it means there. The Revised Version of the New Testament makes it quite plain. It simply means a *turning*; not a state of excitement or a certainty about being saved, but just a turning. To be converted is to be turned, and a converted man is a man who has been turned.

If, while bound for town ten miles due north, you are by mistake walking along the road due south, you must stop and turn round if you ever mean to reach the place you started for. But the turning round is only the beginning, after all. It puts you in the right way, but if you want to reach your journey's end, you will have to walk on—all the faster, too, to make up for the time lost while you were going wrong.

Now the man who is leading a bad life, breaking God's laws or neglecting Him altogether, is certainly going the wrong road for heaven. Unless he stops and makes up his mind to turn from the Devil's way to God's way—in other words unless he is converted—he will be lost. This making up his mind may be quite sudden, or it may be gradual but whichever it is, it is only the first step. It does not make the man good, it only makes him begin to try to be good. It puts him on the race-course, with his face towards the winning-post, but there is still the course to be run before the prize can be his. He is all right so far, he is in a state of salvation, but it is a mistake to call this 'full salvation,' for he may go astray again as he was doing before. And if he does he will have to repent—to turn once more as he turned at first.

"If our responsibility is without a precedent, the plenitude of our power is likewise without a parallel. Is not the lesson which God would have us learn so plain that he who runs may read it? Has not God given us this matchless power that it may be applied to doing this matchless work?"

## The Spies sent to Canaan.

SEPT. 2. B.C. 1490. NUMB. 13: 17-33.

*Golden Text, Numb. 13: 30.*

It is stated in Ex. 19: 1, that the Israelites camped before Mount Sinai, three months after their departure from Egypt. There they remained about eleven months. On the 20th day of the 2nd month, in the second year, the Cloudy pillar moved off towards Canaan. The people followed it through the wilderness of Paran, Num. 10: 11, 12. This was about the middle of May. Two months later we find Israel camped in Kadesh-Barnea, eleven day's journey from Sinai, Deut. 1: 1, 2, 19. Moses having told them to "Goup and possess the land" they insisted on sending spies, to search out the land, and see which way they should follow, Deut. 1: 22. This implied a distrust of the guidance of God, yet at God's command, Moses allowed them to take their own way, and selected one man from each tribe to go on that errand. Each of these was a headman in his tribe, v. 3. Their names are given, one of them was Joshua who later, succeeded Moses as leader of the people. V. 17. *Southward*,—that is in the South of Canaan, a hilly region. They were to find out the number and character of the population, what kind of soil there was, and what strongholds. V. 20. *Fat or lean*—fertile or barren. *The time etc*—the end of July, or beginning of August. V. 21. *Rehob*—near Lebanon, North of Canaan, Jud. 1: 31. *Hamath*—also in the North, Num. 34: 8. V. 22. *Ascended*—on their way back, going South. *Hebron*—the place where Abraham had lived, and Sarah had died, Gen. 15: 14. *Children of Anak*—a warlike race of great stature, Deut. 9: 2. V. 23. *Eschol*—near Hebron on the North side, *between two*—on account of its great size, and not to crush it. Clusters of red grapes 12 lbs. weight, are still found in Palestine. V. 25. *Forty days*—about the beginning of September. V. 27. *Floweth*—a figure of speech meaning a land rich in cattle, herbage, flowers and fruits. V. 29. *Amalekites*—etc., tribes of Canaanites, Gen. 14: 7; 10: 5, 10: 16. *Amorites*—mountaineers. V. 30. Caleb, and also Joshua, ch. 14: 6-12. *Stilled*—quieted them as much as he was able. V. 32. *That etheth up etc*—an unhealthy land. V. 33. *As grasshoppers*—a grossly exaggerated statement. The Israelites might have remembered that they had already defeated Amalek, Ex. 17: 8-16. The Lord who had helped them in the past was still mighty to save, Is. 50: 2. Is anything too hard for God? Jer. 32: 27. Christians also have many enemies to overcome, ere they reach the Heavenly Canaan, but if God is for us, who can be against us? Rom. 8: 31. The "tearful" come short of the Kingdom of Heaven, Rev. 21: 8. The *minguety* in this case was right. It often is.

## The Smitten Rock

SEPT. 16. B.C. 1452. NUM. 20: 1-13.

*Golden Text, 1 Cor. 10: 4.*

THIRTY-EIGHT years had passed, since the mutiny of Israel in Kadesh-Barnea. Little is said of that people, until this time, when once more they draw near to Canaan. The rebellious generation had nearly all passed away, as the Lord had said, ch. 14: 31, 32. V. 1. *Zin*—the region between Idumaea on the N., and the Persian gulf on the S. *Kadesh*—not Kadesh-Barnea, but another place of similar name on the borders of Edom. *Miriam*—the sister of Moses and Aaron, Ex. 2: 4, 15: 20. V. 2. *Gathered etc*—rebelled against them, as their fathers had done, ch. 14: 2, 16: 19, 41. V. 3. *Chode*—spake angrily, Ex. 17: 2. The punishments of the past had not taught the people wisdom, Prov. 27: 22. *Brethren died*—Numb. 16: 49. Their wish might soon be fulfilled, Amos. 5: 18. They were following a way that led unto death, Prov. 14: 12. V. 6. *Fell upon their faces*—waiting for orders from God, who did not need to be told of Israel's rebellion. *The Glory*—the "Shechinah," a visible manifestation of God's presence in the Cloudy Pillar. V. 8. *The rod*—Ex. 4: 2; 17: 5. *Speak*—Mark that God did not tell him to *smite* the rock, v. 11. V. 10. *Must we*—taking to himself and Aaron, a power that only belonged to God. Moses was angry, and somewhat doubtful of the result of God's command, Jas. 1: 20. V. 11. *Smote twice*—evidence of his impatience. V. 12. *Ye believed me not*—the fault of Moses was not only unbelief and anger, but rebellion against God also, Num. 27: 14. And yet he was one of the meekest men, who ever lived, Num. 12: 3. How watchful then, must even the best of men be, lest they fall into sin! 1 Cor. 16: 13. *To sanctify me*—to glorify me by leading the people to honor me, acknowledge my power, and trust in me, Lev. 10: 3. When we do thus glorify God, we sanctify him, for his holiness is his glory. If God is not sanctified and glorified by us, he will be sanctified and glorified upon us, punishing all who profane his Holy name. *Ye shall not bring*—this is the punishment of Moses and Aaron, v. 22; Deut. 34: 4, 5. V. 13. *Meribah*—i.e. of strife, called Meribah-Kadesh in Deut. 32: 51, to distinguish it from another Meribah, close to Mount Horeb, where Moses had been told to "smite" the rock, Ex. 17: 6, 7. We are shown by this lesson, how the mercy of God may be exercised in favour of rebels, giving them good for evil, thereby increasing their responsibilities, Luke 12: 48. If the punishment of Moses, appears too severe, we must remember how much God had favoured him, and therefore how much, he had a right to expect from him, Deut. 34: 10. God is jealous of his honour, Is. 42: 8. Prov. 3: 6; Ps. 29: 2.

## The Unbelief of the People.

SEPT. 9. B.C. 1490. NUMB. 14: 1-10.

*Golden Text, Heb. 3: 19.*

IF we searched all the pages of history, we could hardly find a greater instance of cowardice and ingratitude than that of the people of Israel, related in this lesson. For more than a year, they had lived happily under the special protection of Jehovah. Astonishing miracles had been made in their favor. Their tyrants had been plagued, until they had to let them go free. The Red Sea had been divided before them, and Pharaoh's host utterly destroyed. Manna had fallen daily from Heaven to feed them. The pillar of Cloud and fire had led them, and God had given them his law from the midst of the thunders of Sinai. All this is now forgotten. Ten frightened men tell them of difficulties in the way, much smaller than the ones they had easily overcome in the past, and their faith in God fails them utterly. Truly! the heart of man is desperately wicked, Jer. 17: 9. V. 2. *Against Moses*—who with Aaron, were only God's mouthpieces, hence it was against God, they murmured. *Would we had died*—foolishly wishing to die, for fear of dying, less brave than the lepers of Samaria, in 2. Kings 7: 4. V. 3. *Fall by the sword*—apart from God's protection, they were 600,000 strong, and well able to defend themselves, Ex. 12: 37. *Our wives and children*—thus accusing God of unutterable cruelty and base falsehood. *Return to Egypt*—had they succeeded in reaching Egypt, how would they have been received? And who would have fed them in their march through the wilderness? V. 4. *Let us cle*—Moses would never consent to lead them back to Egypt, Neh. 9: 17. V. 5. *Fell on their faces*—beseeching God to change their hearts, reasoning with them, imploring them to be wise. Deut. 1: 29, 30. V. 6. *Joshua and Caleb*—"the true and the tried," stood by Moses. God did not forget it, Num. 14: 24-30. *Rent their clothes*—a token of distress and indignation, Gen. 37: 34, Acts 14: 14. V. 7. *An exceeding good land*—Comp. the false report of the other spies, with this, ch. 13: 32. V. 9. *Bread for us*—"rather to be fed upon than fought with" (Henry) *Their defence*—God's protection which had been taken away from them, Jos. 17: 18. *The Lord is with us*—Comp. 2. Chron. 13: 12. V. 10. *Stone them*—Brutality is the common argument of them that have no better, Matt. 23: 37, Heb. 11: 37. *The glory of the Lord*—the "Schechinah" in its most terrifying aspect, Ex. 20: 13, 19, effectually stopping the people's murderous design. As God punished Israel's unbelief, vs. 22, 23, he will punish ours, if like them we mistrust and outrage his love, Heb. 4: 11. Let us remember God's mercies in the past, and learn by them to trust him for the future, Ps. 42: 6-8, Rom. 8: 32.

## Death and Burial of Moses.

SEPT. 23. B.C. 1451. DEUT. 34: 1-12.

*Golden Text, Prov. 4: 18.*

ALMOST one year had elapsed since for his disobedience Moses had been told that he could not enter Canaan, Deut. 1: 37. He was nearing the end of a long and eventful life. Forty years of it had been spent in the palaces of Pharaoh, forty years in the land of Midian, with his wife Zipporah, and for the last forty years he had led Israel, from Egypt, through the wilderness, to the borders of Canaan, Acts 7: 23, Exod. 7: 7. He had earnestly wished to be allowed to complete his work, and thought he would have died happier, could he have seen Israel in possession of the promised land. God refused his prayer, Deut. 3: 23-27. He would be allowed to see Canaan, but not to enter it. V. 1. *The plains of Moab*—in the valley, E. of the Jordan, opposite Jericho, Num. 22: 1. *Nebo*—a peak in the range of Pisgah, forming part of the Abarim chain, ch. 32. 49, Num. 21: 20. *Gilead*—on his right. *Dan*—far N.W. near the Med. Sea. V. 2. *Naphthali*—N.W. *Judah*, due W. *utmost sea*, the Mediterranean. V. 3. *Jericho*—the city of palms, straight before him in the land of Benjamin. *Zoar*—to his left, far across the Dead Sea. V. 4. *I swear*—Gen. 12: 7; 13: 15. *Not go over*—punishment because of his sin, Num. 20: 12. V. 5. *A servant*—humble yet high &c., &c. Jesus was called by that name Is. 42: 1; 52: 13. V. 6. *He buried him*—by the ministry of angels, Jude 9. Thus God honoured his prophet to the last. *No man knoweth*—the Israelites might have rendered divine honours to the body of Moses, so the Lord hid it from them, in spite of Satan. The words in Jude 9, seem to confirm this view. V. 7. *Natural force*—his bodily powers were miraculously preserved to the last. As his days, so was his strength, Deut. 33: 25. V. 8. *Wept*—whilst Moses was with Israel, they rebelled against him, now that he is gone, they realize their great loss. They now know that a prophet has been among them, Ezek. 33: 33. Blessings are too often prized too late. Let us be kind to parents and friends, whilst we have them with us, and when they leave us, our mourning will have less bitterness. V. 9. *Joshua*—formerly called Oshea, Num. 13: 16. *Spirit of wisdom*—thus, God had fitted him for the place he was to fill, through the laying on of the hands of Moses, Prov. 2: 6. V. 10. *Face to face*—Num. 12: 8. He conversed with God as with an intimate friend, Ex. 33: 11. Long after we find him in the glorious company of the Son of God, on another mountain, Matt. 17: 3. Blessed are the dead, who die in the Lord. Rev. 14: 13. This last chapter of Deuteronomy, recording the death of Moses, was probably written by Joshua.

## Ecclesiastical News.

**SCOTLAND:** The Pan-Presbyterian Council is said to represent twenty million people. Some disappointment has been caused at the reception in the Duke of Argyll's grounds at Kensington, by the absence of his grace who had undertaken to deliver the address of welcome to the delegates, but who deemed it of more importance to take part in a debate on Irish affairs in the House of Lords. Dr. Gray, moderator of the General assembly of the Church of Scotland, received a complimentary dinner in Edinburgh, when Colonel Wauchope of Niddrie Marischal, who occupied the chair, said that he was convinced that Dr. Gray was the sort of man to bring about a Union between the Churches in Scotland. Dr. Gray preached his first sermon in June 1846, and is now sixty-three years of age. He stated that the last years of the Church of Scotland had been among its best. Mrs. Gray was presented with a diamond ring and silver tea service. Dr. Scott upon the occasion said that the church was stronger and healthier to-day in every essential element than at any previous period of her history. Politically it was weak, belonged to no political party and for the paltry sum of £12,000, which was all that could be proved she received from the nation's funds, she was accumulating as national property £2,500,000 for the sake of the poor of the country at large. Dr. Marshall Lang has received a very hearty welcome on his arrival from his successful visit to Australia. Dr. John Stuart of St. Andrew's Edinburgh, has resigned his charge on account of illness. He was ordained in 1846. It may be remembered that it was in St. Andrew's Church that the scene of the Desruption took place in 1843, and that from the doors of this church the celebrated procession marched to Tanfield where the Claim of Right was signed and the Free Church began her separate existence. A movement has been made to erect a monument to Jeremiah Russell and John Kennedy, who were burned at the stake in 1538 near Glasgow Cathedral. \* \* \* \* \* Rev. W. F. Robertson of Brechin has been appointed assistant and successor to Dr. Laughton of Greenock. Principal Rainy in his preface on "Union," says that Union is much more important and much more interesting than the question about Church and State. The Jubilee of Rev. John Ingram, M. A. was held in the Free Church of Hillside, Unst, in June, when he was presented with a portrait of himself, an address and a purse of one hundred guineas. In 1876 his father Dr. Ingram, who died at the age of 103, celebrated his hundredth birthday. The joint labours of father and son extend over the period of eighty-five years. \* \* \* \* \* The Rev. A. Scott Matheson, of Claremont U. P. Church, Glasgow, has been called to London. We have to record the

deaths of: Rev. David E. McNab of Ardrossan Parish, Saltcoats, who died July 18th in the thirtieth year of his ministry: Rev. Alex. Gregory, M. A. of Free Church, Anstruther in his 71st year; and Rev. Wm. Nairn, of Huchestown U. P. Church, Glasgow, who died suddenly of apoplexy while at the sea-side.

G. D.

P.S. Edinburgh has been much moved by the addresses of our American and Canadian delegates to the missionary and Presbyterian Council. The absorbing subject has been Missions. One result being that Dr. Pierson of Philadelphia and Dr. Gordon of Boston have been persuaded to give up their holiday, and devote themselves for some months, to arouse the Churches in Scotland on this all-important and impressing subject. The enthusiasm in Edinburgh is very great, and from the labours of these brethren along with others who will be associated with them, it is hoped that the most blessed results to the heathen world abroad, as well as to the churches at home, will follow. The whole of Scotland is the field thus thrown open to these devoted brethren. May the Lord bless abundantly their labours of love and self-denial. Among the representatives present at a very delightful meeting in the Church of Scotland offices the other evening, we were glad to meet our Principal MacVicar and his son, Mr. and Mrs. Dowsley (Canadians) of the China mission, and Mr. and Mrs. Armstrong of the Indian Baptist mission, (natives of Cape Breton). In a week or two we expect to have in the West, ministering to our people, Dr. Burns of Halifax, and Cochrane of Brantford, &c. The Rev. D. E. McNab of Saltcoats died this morning, much and deservedly regretted.

**IRELAND.**—The early death of the Rev. James McTurk, the young and promising minister of Buckna, County Antrim, is much lamented. It is not yet two years since he began his ministry, and he had greatly endeared himself by his ability, scholarship and devotion. Buckna is a large country congregation in the shadow of Slemish Mountain, near which some 1300 years ago, Patrick spent the years of his bondage, herding cattle.—The Sustentation Fund continues to prosper. The first quarter of the ecclesiastical year has terminated, and it is found that the receipts are fully £500 sterling ahead of what they were for the corresponding quarter last year.—Mr. J. T. Morton of London sets a splendid example of how wealth can be spent to a good purpose. He is to support Dr. McClure, a medical missionary from our own church, for three years, as also two native assistants. He is doing a similar work in connexion with the Presbyterian Church in Ireland, and we believe his munificence is extended to other churches in a like manner. Nor is this all that he is doing for Ireland; he has authorised the Rev. Thomas West, Convener of the Sabbath Observance Commit-

tee, to offer prizes aggregating £125 for the best essays and answers on that subject. The cheap edition of "Our Rest Day," by the Rev. Dr. T. Hamilton, of Belfast, is to be the basis of the examination. This work of Dr. Hamilton's won the first prize of £100 a few years ago, the competition being open to all the British Isles.—It is announced that the Rev. John MacDermott, of Belmont, Belfast, who has been laid aside from work for the past six months, is so much recovered that he will be able to resume his labours at an early date. He is a minister of about twenty years standing and is already in the very first ranks. He is a native of the neighbourhood of Ballymoney, and, we believe, is related to the Archbalds who have occupied for some generations a prominent place in Nova Scotia.

### Our Own Church.

THE THIRD SABBATH OF AUGUST was the day appointed by the General Assembly for taking up collections in the congregations for the HOME MISSION FUND. It is well understood that nearly all the congregations have times and ways of their own for contributing to this very important scheme. Dr. Cochrane, the convener for the Home Mission Committee will probably issue an explanatory circular as soon as he returns from Britain. In the meantime our readers will find a tolerably full statement of the work in the July RECORD, page 183. It is estimated that for the current year the sum of \$55,000 will be required for the Western section and for the eastern section about \$10,000, making in all \$65,000 for the whole vast Home Mission field. That is a very small sum for to ask from so wealthy a Church as the Presbyterian Church in Canada, and we doubt not it will be given ungrudgingly. We are making arrangements for a regular monthly report of our Home Mission work—East and West.

PERSONAL.—Revs. Dr. Warden and W. R. Cruikshank were the first of the transatlantic clerical visitors to return to their work. The transition was a sudden and trying one from the cold breezes of the North Atlantic to the hottest of "dog-days." Several of the brethren went on to Stockholm, and some went over to Rome. Rev. R. J. M. Glassford, of Waubashene, has gone to Britain on six months leave of absence, to pursue a post-graduate course of theological study. Among ex-Canadian

ministers who visited Montreal during their summer vacation were Rev. A. Burrows, of Boston, formerly of Truro, N.S., and Rev. A. Cameron McKenzie, of Owego, N.Y., son of the late Rev. Donald McKenzie, of Zorra, one of the pioneers of Presbyterianism in Canada, who came to this country in the year 1834, and who died only a few years ago. Father Chiniquy has been lecturing in the Maritime Provinces with his old-time eloquence and earnestness, and without let or hindrance in every place. He also, by invitation, addressed Mr. Moody's conference at Northfield.

### ORDINATIONS AND INDUCTIONS.

TORONTO, *Central Church*.—Rev. Dr. D. McTavish, of Lindsay, was inducted on the 7th of August.

SCARBORO, *Toronto*.—Rev. D. B. Macdonald, of Scott and Uxbridge, was inducted in St. Andrew's Church on the 24th of July.

PARIS, Ont.—Dr. Buchanan was ordained and designated as a medical missionary to Central India on the 28th of August.

MAPLE VALLEY, *Orangeville*.—Mr. Wallace was ordained and inducted on the 24th of August.

MORRISBURG, *Brockville*.—Rev. H. Cameron, of Watford, was inducted on the 9th of August.

BROCKVILLE, *First Church*.—Rev. W. A. Mackenzie, of Grafton, was inducted on the 26th of July.

BOCABEC AND WAWBIG, *St. John*.—Rev. N. C. Calder, of Woodstock, was inducted on the 21st of August.

RICHMOND, *Halifax*.—Mr. Sutherland was ordained and inducted on the 30th of July.

CALLS.—Rev. Alex. Jackson, of Pittsburg, Pa., to Knox Church, Galt. Rev. E. Wallace Waits, of Chatham, N.B., to Knox Church, Owen Sound. Rev. A. A. Watson, formerly of Annapolis, N.S., to Riverside, N.B. Rev. Jas. Little, of Princeton, to Underwood and Centre Bruce. Rev. D. Currie, of Wallaceburg, to N. Bruce and St. Andrew's, Saugeen.

DEMISSIONS.—Rev. Dr. Beattie, of First Church, Brantford. Rev. J. R. Gilchrist, of Cheltenham and Mount Pleasant. Rev. A. Hudson, of Parry Sound. *Barrie*.—Rev. J. B. Duncan, of Paisley. Rev. John Eadie, of Pinkerton and West Brant.

By appointment of the General Assembly, the Annual Collection for the Colleges takes place on the third Sabbath of September. The Common College fund has been abolished, and congregations are now at liberty to send their contributions to any one or more of the Colleges as they deem best. It is hoped that by every Congregation of the Church a Contribution will be made on behalf of theological education.

In reference to our statement in the August Number of the Record to the effect that the new mission at Honan, China, will be established by our Church "without in the meantime drawing from the funds of the Foreign Mission Committee," it should be understood that this applies only to the salaries of the missionaries, as the funds of the Foreign Mission must be drawn upon for passage-money, outfit, and other incidental expenses.

#### MANITOBA ITEMS.

Summer holidays are on now. The elections over, the province is at peace. Premier Greenway, as was expected, carried the country with a sweep. Were Presbyterians given to seek for political power, which they are not, some one might raise the cry of Presbyterian ascendancy. In the new House of 38 members there are 19 Presbyterians, 7 Episcopalians, 6 Roman Catholics, 5 Methodists and 1 Baptist. The Roman Catholics are all French. It goes without saying that the House is by far the most respectable Manitoba ever has had. The country is very hopeful. If no mishap occurs, Manitoba will have as abundant a harvest as last year.

The Rev. Dr. Duval, of Toledo, was inducted to the charge of Knox Church, Winnipeg, on Aug. 3rd; Rev. Jas. Lawrence, Moderator of Presbytery, presided; Rev. Jos. Hogg, of St. Andrews Church, preached; Rev. Dr. Bryce addressed the minister, and Rev. A. B. Baird the people. On Aug. 6th, a reception meeting was held in Knox Hall, upwards of 800 persons were present, the enthusiasm was unbounded; James Fisher, M.P.P., presided, Ven. Archdeacon Fortin, Rev. A. A. Cameron (Baptist), Rev. Jos. Hogg and Consul Taylor welcomed the new pastor. Governor Schultz and wife were present. The new pastor enters on his field of labor with every prospect of success. Knox Church has decided to enlarge its Lecture Hall at a cost of \$2000.

Rev. Jas. Lawrence, of Stonewall, has accepted a call to Emerson, and will be settled on 28th inst. Rev. A. Bell, of Portage la Prairie, and Rev. A. Urquhart, Regina, have both returned from Colorado very much benefited in health. Rev. Dr. King has gone to Banff, and Revs. Prof. Hart and A. B. Baird, the joint Conveners of the Foreign Mission Committee have gone west to Brandon Presbytery on Indian Mission business. A new boarding school is being erected at File Hills, and an extension is being made at the Muscowpetung Indian school. This school, not yet a year old, is having much success. A new mission boarding school is being erected at Côté's reserve, and another is likely to be begun at Birtle. The Government has at last selected a site at Regina for the new Presbyterian Industrial school for Indians. Rev. Mr. Wilson, of Sault Ste. Marie, has opened a boarding school at Elkhorn, Manitoba, seem-

ingly without the authority of the Bishop of his Church, and has been making much trouble by poaching on Presbyterian reserves where there are schools already. Rev. Jas. Todd, the new Home Mission Convener for Brandon Presbytery, is grappling with the difficulties of the large presbytery under his care. Rev. Mr. Munro, of Queen's and Manitoba Colleges, has gone to Deloraine. Thirty-five Highland crofter families have settled near Killarney, in Southern Manitoba, and are plaintively crying for a minister who can preach Gaelic to them. Manitoba University and Manitoba College have both issued their Calendars for the year. There is much talk in Manitoba of the University appointing professors, which would much relieve the colleges.

#### PRESBYTERIAN NOTES.

The current year will be memorable in Presbyterian history. Our neighboring American churches celebrated the centenary of their General Assembly, and they have started forward upon a second centenary with fresh resolve to attempt and to achieve greater things than have marked their past. The past abounds in mercy and goodness. There has been signal progress all along the line; the future may be still more abundantly crowned with the blessings of Heaven upon consecrated wealth and devoted lives. The expected union between North and South was not accomplished, but there exists an improved state of feeling, and there appears to be a healthy determination to co-operate in extending the Kingdom of Christ.

Looking southward we see the martyr church of Mexico "lengthening her cords and strengthening her stakes," the Government of the country extending due protection from the savage assaults and persecution of the Papal foe. Passing still southward to Brazil we note with gladness the union of the different Presbyterian missions there into one native Church. Great progress has been made in introducing the pure Gospel into the vast Brazilian empire, and the prospect is continually brightening. Chili also, and some other South American states, are slowly feeling the influence of liberty and truth. The seed being sown in the Papal lands south of us appears to be springing up to a noble harvest. All the influences of progress, material and intellectual, are against the oppressive power which for so long has closed these lands

against the truth. The doors are widely open now; and the only problem is, how are they to be adequately entered?

### ECHOES FROM THE COUNCIL.

The meeting of the Presbyterian Council in London is one of the memorable events of the year. Happily that Council found the churches in the enjoyment of peace in their external relations, and in their inner life as well. There is hardly a branch of the great Presbyterian family that has not grown and prospered during the past four years. There were placed on the roll of the Council two churches whose coming caused not a little joy: the "Evangelical Church of Syria" and the "United Church of Christ in Japan." Similar occasions may fairly be expected in coming years, when we remember the strong evangelizing force we have among the heathen—over 500 ordained men and a membership of over 60,000. The membership of our churches is large, amounting to over *four millions*, and the adhering population is probably not short of twenty millions. How incredible a growth like this would have sounded to the men of 1688, or even of 1788!

Presbyterianism is strong in numbers, in wealth, in education, in intellectual ability. We are glad to see that in the Council in London, brethren duly emphasized the necessity of adapting our measures to time and place, and to the classes with which we have to deal. Our system is elastic enough for all good purposes. We like the words of Dr. John Hall:—

"The Church is a purity society, a temperance society, a Sabbath-keeping society, a society, if you please, for the prevention of cruelty to animals, if the Church but does its duty and in the right spirit. In the same way the tendency is to make a society to aim at war with particular vices, vices divided into small pieces, and a society is given to nibbling at each piece, when the whole Church should bring her power to bear against all vices with which we should do battle."

It is not enough that we should have the best Church system, and hold the purest doctrines; we must learn to make the most of our system and our doctrines in order that the world shall be brought into subjection to Christ. That the recent Council fully recognized this fact is one of the most hopeful signs of the times. The progress

made in one important direction since the first gathering of the "Council" is thus indicated: In 1877 little had been done to secure co-operation in the foreign field, but what then seemed impossible is now almost fully attained:—

"Every one of the supreme courts of the Reformed and Presbyterian Churches now connected with the Alliance on both sides of the Atlantic has wheeled into line of the grand march toward organic union in their Foreign Missionary fields! The principle of union and co-operation, wherever it is practicable, for the establishment of one national, independent, self-governing, self-supporting and self-propagating Church in each great mission land, may now be regarded as settled by the concurrent deliverances of the Supreme General Synods and General Assemblies of this great family of churches. It only remains now to carry out the details of such co-operation and union in the several mission fields, as Providence shall open the way. Thus the reproach that "nothing has kept the native churches and the missions in foreign countries apart but the churches at home," is at last wiped away."

### The Missionary Outlook.

#### PROGRESS OF CHRISTIANITY.

MORE than eighteen centuries have elapsed since the first missionaries of the cross, in obedience to the command of their Divine Master, began the glorious work, which has been continued ever since, of carrying the gospel of Christ to a world estranged from God and lost in sin. God had revealed no purpose to save any except those who should believe on his Son. Hence, salvation was possible only through the Lord Jesus Christ. Firmly convinced of this great truth, feeling the great responsibility resting upon them, and with hearts all aglow with love to God and their fellow-men, these heralds of salvation went boldly forth, proclaiming the glad tidings to the Gentiles. Others have taken up and carried on the unfinished work until to-day "the good tidings of great joy" have been published in every land.

What progress Christianity has made during these centuries? Out of a total population of 1,410,000,000, but 410,000,000, it is estimated, live to-day in Christian lands. There are 1,000,000,000 human beings in heathen lands dying without God and without hope, perhaps, at the rate of 30,000,000 a year. Many timid souls are ready to give up in despair when they consider the magnitude of the work yet to be done in bringing the gospel to these perishing millions. The faithful servants of the Lord, however, see many reasons for



encouragement, and have the assurance that in God's own time "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

I. The rapid growth of Christianity. It would seem that every device has been tried for the destruction of Christianity. Assailed on every side and in every way by its opponents, persecuted by its enemies, betrayed, like its founder, by its professed friends, yet to-day we see Christianity the mighty power in the world. We see its followers, in the strength and spirit of their Master, everywhere adding to their numbers, and marching forward as a mighty host—"terrible as an army with banners"—to the conquest of the world for Christ.

In the year A. D. 100 there were 500,000 Christians. In the year 1000 there were 50,000,000 in Christian lands. In the year 1500 there were 100,000,000—doubled in 500 years. In year 1800 there were 200,000,000 in Christian lands—doubled in 300 years. In the year 1880 there were 410,000,000 in Christian lands—more than doubled in 80 years.

And the progress is growing more and more rapid. Can any system of heathenism, even though it existed centuries before Christ, show such a marvellous advance?

Less than 100 years ago the directors of the East India Company solemnly declared that "The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast." Nevertheless, in spite of this solemn declaration, Christianity has increased in British India during the last decade 30 per cent., while Mohammedanism has advanced during the same period but 10 per cent. And Sir Rivers Thompson, Lieutenant Governor of Bengal, says: "In my judgment Christian missionaries have done more real lasting good to the people of India than all other agencies combined.

II. The promises of God. Is not the Word of God full of assurances that "all the ends of the earth shall see the salvation of our God?" Has not God promised the heathen to his Son for an inheritance? And is it possible for his lightest word of promise to fail? Did not the Seer of Patmos, as he looked down the ages, see "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues standing before the throne, and before the Lamb?"

But what of our responsibility and duty with regard to the unsaved? There are, beside the thousands of unevangelized in Christendom, 1,000,000,000 souls starving for the bread of life. Christ says to every follower of his, "Give ye them to eat." 1,000,000,000 souls are perishing for the water of life. And to every one of his disciples the Master says, "Give ye them to drink." What shall be the response?—*Presbyterian Observer*.

## GROWTH IN JAPAN.

The last report of the various Protestant missions in Japan is a significant index of the growth of Christianity in that land. The total membership of the 221 organized churches is 19,827, the 5,000 added during the year representing a gain of thirty three per cent. in the Congregational and Presbyterian forces: Twenty-four societies have 253 missionaries on the ground, and the large part that America is destined to play in the evangelization of Japan is shown by the fact that five-sixths of the workers are connected with societies in the United States.

A meeting was held in Tokio, Japan, on the 3rd of February last, which has not been taken so much notice of as it deserves, though it cannot fail to prove historical. It was convened to celebrate the completion of the Japanese translation of the Bible. Dr. Hepburn, a venerable American missionary, who had acted as chairman of the Permanent Committee, and had himself translated the greater part of the Old Testament, presided. On the table before him lay a handsomely-bound copy of the new translation in five volumes, which Dr. Hepburn, in the name of the Christian Churches in America and Britain, formally presented to the people and Church of Japan. The work thus happily completed was begun sixteen years ago. It has been executed with the greatest care and revised throughout by two competent Japanese scholars. The wording chosen is the pure native. The translation is free from Chinese and foreign terms, and thereby it will be easily understood by the unlearned, and will have a strong influence towards preserving the pure native language. So far, in fact, it may do for Japanese what Luther's Bible has done for German, and King James' version for English.

—The women of Japan, to the number of 18,000,000, are crying out for education and advancement, which can only come to them through the gospel. Prof. Toyama, of the Japanese University, recommends that the education of Japan women shall be committed to American missionaries! What wonderful advancement the Gospel has already made in that land, when such a recommendation comes from such an exalted source. Says our magazine, *Woman's Work for Woman*, "What a call is this! Tell it to your sisters, every one becoming a herald. Talk of it in your missionary meetings, at your lunch tables, and in the morning calls; let none remain ignorant of these facts. Will the women of America accept the situation, and arise to its sublime demands? Will they appreciate the fact, that never since the Christian era began, was there such a field, and never were Christian women called to such an hour, or confronted with such opportunities?"

CHINA.—The degradation of the Chinese women, their great spiritual destitution, their utter helplessness and hopelessness without

the enlightening influences of the Gospel, should appeal most powerfully to our sympathies to do all that we can to bring them out of this gross darkness and superstition into the glorious light and liberty of the children of God. In Syria the scales are beginning to fall from the eyes of the Mohammedans, and they are waiting for the day and hour of their deliverance. They believe in one God, and in Mohammed his Prophet; but he is not the God of the Christian. Yet a little more light, and a little more knowledge of the true plan of salvation, and the barriers will be swept away, and the light of the glorious Gospel shall beam in upon them, and Christ shall be exalted as their King and true Prophet. Africa, "the dark Continent," is stretching out her hands unto God, and India is crying mightily for help. And so with all the other nations of the earth.

**PROGRESS IN MADRAS.**—Bishop Sargent, of Madras, who last year celebrated the jubilee of his missionary career in India, has outlived all the original missionaries of his society in that diocese. When he went to Tinnevely in 1835, the Church Missionary Society had only three or four missionaries, one native preacher and 114 communicants. There are now 81 missionaries, of whom 64 are connected with his own society. In 1618 villages there are now 98,184 Christians and catechumens, of whom 18,460 are communicants. There are 22,170 pupils in schools, and the contributions last reported were 47,761 rupees, or about \$22,000.

**WORK IN MADAGASCAR.**—The London Missionary Society continues to push its work in Madagascar with increasing success, notwithstanding the political changes and the aggressive attitude of the Church of Rome. With its 30 English missionaries, it reports the astounding number of 538 native ordained ministers and 4395 native preachers, 61,000 church members and 230,000 adherents. But, as yet, scarcely one-half of the population have been reached by the gospel.

**SIAM.**—Siam, for its population of eight millions Siamese, has but eight ordained missionaries, all but one of the Presbyterian Board. There are, besides, one or two Baptist missionaries laboring among the Chinese in Bangkok. The harvest is beginning in Siam; 547 converts are in the churches, 522 children in the schools; scarcely a letter but brings glad tidings of the welcome given to the truth, and of additions the churches far greater in numbers than in any previous year.

**A FRIEND OF MISSIONS.**—The King of Siam has recently donated to the Baptist Mission at Bangkok the large sum of \$240,000, nearly a quarter of a million, for a hospital and school. If some Christian people at home fail to see the good effect of Medical Missions, evidently the King of Siam does not.

**AFRICA.**—Livingstone's prayer for Africa, just before he died, on his knees, in the night, all alone: "All I can say in my solitude is, may Heaven's rich blessing come down on everyone, American, English, Turk, who will help to heal this open sore of the world."

**AFRICAN CIVILIZATION.**—Since the Free Scotch Mission was started at Lake Nyasa, in Central Africa, Great Britain has found market there for a half million yards of cotton goods, twenty-five tons of soap (!) and other articles of commerce.

### PRESBYTERY MEETINGS.

Calgary, Calgary, 5th September.  
Lan and Renfrew, Carleton Place, 28th August, 12.30 p.m.  
Lindsay, Beaverton, 28th August, 11.30 a.m.  
St. John, N.B., Woodstock, 4th September.  
Columbia, New Westminster, 11th Sept., 2 p.m.  
Maitland, Wingham, 11th Sept., 12.30 p.m.  
Kingston, Cooke's Ch., 17th Sept., 3 p.m.  
Montreal, College Hall, 2nd Oct., 10 a.m.  
Peterboro, Cobourg, 25th Sept., 10 a.m.  
Sarnia, Strathroy, 18th Sept., 2 p.m.  
Chatham, 1st Church, 4th Sept., 10 a.m.  
London, 1st Pres. Ch., 11th Sept., 11 a.m.  
Stratford, Stratford, 10th Sept., 7.30 p.m.  
Guelph, Chalmer's Ch., 18th Sept., 10.30 a.m.  
Huron, Brucefield, 11th Sept., 10.30 a.m.  
Brockville, Spencerville, 10th Sept., 2 p.m.  
Sangeen, Mount Forest, 11th Sept., 10 a.m.  
Miramichi, Dalhousie, 11th Sept.  
Ottawa, Knox Ch., 6th Nov., 10 a.m.  
Orangeville, St. Andrew's Church, 11th Sept., 10.30 a.m.  
Paris, Ayr, 9th Oct.  
Brandon, Minnedosa, 4th Sept., 7.30 p.m.  
Barrie, Barrie, 25th Sept., 11 a.m.  
Rock Lake, Deloraine, 12th Sept., 10 a.m.

The Synod of the Maritime Provinces will meet at Charlottetown, P. E. I., and within Zion Church there, on Tuesday, Sept. 25th, at half past seven o'clock in the evening, when a sermon will be preached by the retiring Moderator, the Rev. E. A. McCurdy.

Papers should be sent in good time to the Convener of the Committee of Bills and Overtures, the Rev. E. Smith, Middle Stewiacke, N. S.

THOS. SEDGWICK,

*Synod Clerk.*

### McGILL UNIVERSITY.

The Calendar for session 1888-9 is now ready and can be obtained on application to the undersigned.

J. W. BRAKENRIDGE, B.C.L.,

Acting Secretary.

**TO THE DEAF.**—A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy will send a description of it FREE to any Person who applies to NICHOLSON, 30 St. John st., Montreal.

## Page for the Young.

### MISSIONARY LIFE.

WOULD you like to be a missionary, Walter?"

"Not I, John; no indeed. I was just looking at some pictures, and congratulating myself that I wasn't there. This looks like the jungles of India. There is a tiger about to make his dinner off of this poor little native child, while in the back-ground is a conveyance driven by an Indian driver, and holding some 'white face,' as our missionaries are called.

"How frightened they are!"

"Indeed, I think they have good reason to be frightened. Upon the whole, I believe I prefer our own civilized America, and think I shall content myself at home."

"And let the heathen die?"

"I am truly glad the salvation of the heathen does not depend upon me. My life was given me to take care of, and I shall do it."

"Going to wrap the talent up in a napkin, I suppose, for fear it might be injured."

"Not necessarily, John. My talent may be to make money; and I am sure I can help a great deal by furnishing others the means to go."

"But suppose, Walter, everybody feels just as you do upon this subject, what then?"

"'Twould be a great pity, for the heathen's sake."

"And for Christ's sake."

Walter was silent a moment, and when he looked up his eyes were full of tears, and his lips quivered as he replied:

"I had not thought of 'Christ's sake,' John. I propose to be a Christian boy as well as you, and I do believe I love my Saviour; but somehow I never thought before of working for his glory. I wish I could do something to add to his already glorious name. Somehow I am afraid I have only thought of my own sake and safety, not of Christ's honor and glory. I see my error now, and hereafter my prayer shall be for submission to God's will, whether it leads me to foreign lands, or keeps me at home, to make the means so those better fitted can go."

"That has been my prayer, John, for some time, and I have become willing to follow the guidance of my Saviour, no matter where it leads. Why should one fear disturb us, when his own lips have said, 'Lo, I am with you alway, even to the end of the world?'"

### MAGGIE'S SIXPENCE.

A Missionary told us the other day a very affecting little incident. He had been preaching a Mission sermon in Scotland, and telling of the condition of the poor women of India, and he observed that many of the audience

seemed quite affected by his account. A few days afterwards the pastor of the church where he had preached met on the street one of his parishoners, a poor old woman, half blind, that earned a precarious livelihood by going on errands, or any other little work of that kind that came in her way. She went up to him, and with a bright smile put a sixpence into his hand, telling him that was to go for the Mission work in India. Her minister knowing how very poor she was, said, "No, no, Maggie; this is too much for you to give; you cannot afford this." She told him that she had just been on an errand for a very kind gentleman, and instead of the few coppers she generally received, he had given her three pennies and a silver sixpence; and said she: "The silver and the gold is the Lord's, and the copper will do for poor Maggie." How many lessons do God's poor teach us! "Poor in this world, rich in faith, and heirs of the kingdom!"

### TOO MUCHEE BY-AND-BY.

"What is your complaint against this young man, John?" said the magistrate to the Chinese laundryman, who had summoned a young gentleman whose bill was in arrears.

"He too muchee by-and-by," was the answer of the aggrieved Celestial, who evidently knew what ailed the young man, even if he could not express his views in the most classical English.

There are other youngsters who are troubled with the same complaint—"too muchee by-and-by." The boy who has to be called four times in the morning, and then is late to breakfast; the boy who says "In a minute," when his mother calls him to do chores or run on errands; the young gentleman who forgets his promise to bring wood or draw water; the young lady who always "meant to" do things and have them in order, but who never, never carried out her intentions; the legions of folks who always have to be waited for—all these have "too muchee by-and-by."

### CLEAR THROUGH.

A little boy, only seven years old, who was trying hard to be a Christian, was watching the servant Maggie as she pared the potatoes for dinner. Soon she pared an extra large one, which was very white and nice on the outside, but when cut into pieces, it showed itself to be hollow and black inside with dry rot. Instantly Willie exclaimed, "Why, Maggie, that potato isn't a Christian."

"What do you mean?" asked Maggie.

"Don't you see it has a bad heart?" was Willie's reply.

It seems that this little boy had learned enough of the religion of Jesus to know that, however fair the outside may be, it will never do to have the heart black. We must be sound and right, clear through.—Sel.

**Acknowledgments.**

Received by Rev Dr. Reid, Agent of the Church at Toronto. Office 15 Toronto Street, Post Office Drawer 2807.

**ASSEMBLY FUND.**

Received 5th July, 1888.....	\$ 123.79
Sheet Harbour .....	3.00
West River and Green Hill. ....	3.00
Valleyfield .....	5.00
Richmond Bay (tot 14).....	1.00
Blackville and Derby.....	2.00
Ayr, Stanley Street ch.....	10.00
West Bentinck .....	2.00
Aberarder .....	2.00
Ethel.....	2.00
Truro, St Andrew's.....	6.00
St Stephen, St Stephen's.....	6.00
Corunna, Mooretown and Knox ch.....	3.00
Kemptville.....	7.85
Oxford Mills.....	2.65
Hyde Park.....	2.00
Cavendish & New Glasgow. ....	4.00
Chatham, St Andrew's.....	5.00
West Toronto Junction and Dixie.....	7.00
Middleville & Dalhousie .....	3.00
	\$ 200.29

**HOME MISSION FUND.**

Received to 5th July.....	\$1,407.44
Lower Windsor.....	7.35
Glenmorris.....	34.59
Turin.....	25.00
Anon., Bayham.....	5.00
Mrs J Simpson, Shellmouth	2.00
Per Jas. Walker Hamilton.....	100.00
Oshawa S.S.....	4.00
London St Andrew's, S.S.....	102.00
Robt. McFie, of Airds and Oban, Scotland, N.W., £5.	24.30
Litchfield.....	3.00
Aberarder.....	5.00
Ethel Wom Miss Soc.....	11.00
Ethel.....	15.00
Acton.....	30.45
A Friend to Missions, N.W.	50.00
Nassagaweya.....	20.00
Battleford.....	7.60
Waddington (N.Y.).....	66.46
Thamesville.....	20.00
Tilbury Centre.....	5.65
South Westminster.....	34.00
Chatham, St Andrew's.....	15.00
Glenburnie.....	3.25
West Puslinch.....	7.00
Tara.....	12.60
Campbellville.....	50.00
Windsor Mills.....	7.00
	\$2,074.00

**STIPEND AUGMENTATION FUND.**

Received to 5th July.....	\$ 606.88
Paisley, Knox ch.....	17.04
Glenmorris.....	2.50
London St Andrew's.....	200.00
A Friend to Missions.....	50.00
English Settlement.....	25.00
Komoka.....	1.28
Hyde Park.....	4.00
Chatham, St Andrew's.....	15.00
Tara.....	2.00
	\$ 932.70

**FOREIGN MISSION FUND.**

Received to 5th July.....	\$3,592.00
Glenmorris.....	24.00
Ayr, Stanley St ch.....	100.00
Carleton Place, Zion ch.....	60.00
Palestine S.S.....	2.00
Turin.....	2.03
Anon.-Bayham.....	6.00
Per Jas. Walker, Hamilton.....	100.00
Toronto West Ch Mission.....	1.33

Oshawa S.S.....	3.94
London St Andrew's S.S. ....	36.00
Parry Sound S.S.....	1.43
East Williams, St Andrew's	47.70
Banff.....	8.00
Litchfield.....	8.00
In Memory of T.W. Brussels	5.00
Lachine St Andrew's.....	50.85
Ethel.....	5.00
Manchester.....	10.00
Komoka.....	8.45
Nassagaweya.....	17.00
Hyde Park.....	25.00
Smith's Hill.....	8.00
A Friend, Smith's Falls.....	20.00
Chatham, St Andrew's.....	15.00
West Puslinch.....	5.00
Glenburnie.....	5.00
Tara.....	20.00
Middleville & Dalhousie.....	6.00
Anon.-Hampstead, Formosa	10.00
Lachine.....	12.50
Campbellville.....	30.00
Ernesttown, &c.....	13.70
Mandaumin S.S.....	5.00
	\$4,264.93

**WIDOWS' AND ORPHANS' FUND.**

Received to 5th July.....	\$254.73
Glenmorris.....	4.25
Carleton Place Zion ch.....	10.00
Wroxeter.....	3.00
Litchfield.....	1.00
Ethel.....	2.00
Komoka.....	1.53
Rev Dr J F Smith.....	4.00
Hyde Park.....	10.00
Chatham St Andrew's.....	5.00
Tara.....	4.00
Campbellville.....	4.75
	\$304.26

**WIDOWS' AND ORPHANS' FUND.**

<i>Ministers' Rates.</i>	
Received to 5th July.....	\$225.00
Rev S Young.....	8.00
Rev J Mackie (2 years).....	20.00
Rev Andrew Wilson.....	8.60
Rev Dr Moffat.....	8.00

**AGED & INFIRM MINISTERS' FUND.**

Received to 5th July.....	\$633.30
Glenmorris.....	.25
Ayr, Stanley St ch.....	20.00
Carleton Place Zion ch.....	15.00
Litchfield.....	3.00
Ethel.....	2.00
Nassagaweya.....	5.00
Rev Dr J F Smith.....	6.00
Peterborough, St Paul's.....	47.00
West Guilmburg 1st ch SS	6.00
South Westminster.....	10.00
Chatham St Andrew's.....	10.00
Markham Melville ch.....	4.50
Tara.....	4.00
Middleville & Dalhousie.....	4.25
	\$775.30

**AGED & INFIRM MINISTERS' FUND.**

<i>Ministers' Rates.</i>	
Received to 5th July.....	\$193.00
Rev M Macgillivray.....	10.00
Rev S Young.....	4.00
Rev Andrew Wilson.....	2.00
Rev Dr Moffat.....	4.00

**COLLEGES ORDINARY FUND.**

Received to 5th July.....	\$ 65.45
Glenmorris.....	2.50
Ethel.....	3.00
Glenburnie.....	3.00
Tara.....	2.00

**MANITOBA COLLEGE FUND.**

Received to 5th July.....	\$145.50
Glenmorris.....	1.00

Komoka.....	1.34
Hyde Park.....	3.00
Chatham St Andrew's.....	10.00
Tara.....	2.00
Walkerton, Knox ch.....	10.00

**KNOX COLLEGE FUND ORDINARY.**

Nassagaweya.....	\$ 10.00
Chatham, St Andrew's.....	10.00
Walkerton, Knox ch.....	20.00

**KNOX COLLEGE LIBRARY FUND.**

Per Jas. Walker, Hamilton. \$100.00

<b>CHURCH &amp; MANSE BUILDING FUND.</b>	
Andrew Semple.....	\$ 5.00
Robert Steele.....	5.00

**WOMAN'S FOREIGN MISSIONARY SOCIETY.**

Anon-Hampstead.....\$ 10.00

**KNOX COLLEGE ENDOWMENT FUND.**

Received to 5th July.....	\$639.00
Alex Davidson, Hamilton.....	50.00
Avonton & Carlingford.....	83.00
Holstein.....	4.00
A Friend in St Ann's.....	15.00
Glencoe.....	20.00
Robert Kenney, Kincardine.....	3.00
Mrs M Gillivray, Nth. Bruce	3.00
Tiverton.....	46.50
Underwood.....	18.00
Centro Bruce.....	14.50
Teeswater, Zion ch.....	47.50
Teeswater, Westminster.....	20.00
F Bray, Burlington.....	5.00
Sutton.....	6.00
	\$974.50

**TRINIDAD.**

A few Ladies' in Toronto.... 24.50  
For Rev. Mr. Grant's work.

**CONTRIBUTIONS UNAPPORTIONED.**

Dundas, Knox ch.....	\$ 85.35
Fergus, Melville ch.....	230.00
Toronto, Bloor St ch.....	180.00
Toronto, Knox ch.....	533.99
Oshawa.....	86.71

**FOREIGN MISSIONS.**

Received during July by Rev. P. M. Morrison, agent at Halifax, Office Chalmers' Hall, Duke street. P.O. Box 338.

Previously acknowledged.....	\$533.53
Pupils Leaf and Dumb Institution, Halifax.....	9.75
J. H. Ritcey LaHave.....	50.00
West River and Green Hill.....	78.00
Do-A Friend.....	10.00
Richmond Bay East Lot 16.....	22.00
James Henry.....	2.50
Middle Stewiacke Mis'n So.....	15.00
Blue Mountain.....	5.00
St. James, Newcastle.....	10.00
Blacklands (New Mills).....	15.00
Bathurst.....	2.50

From a Friend of the Missions, per Rev. G. Scott, for salary of Rev. E. Annand, Santo.....		1000.00
Brookfield Mis'n So.....		10.00
Harvey.....		6.07
Dr. Reid.....		456.67
Capt. and Mrs. Dismore.....		3.00
Rev. J. Wilkie, proceeds of Missionary meetings.....		136.41
Middle Musquodoboit.....		15.27
E. M. P. C.....		5.66
Fort Massey.....		102.00
Isiah Braxey.....		5.00
Upper Stewiacke.....		20.00
A Friend of Missions.....		5.00
Lower Musquodoboit.....		10.00
Edward Owen Albertson.....		1.00

\$2556.70

DAY SPRING AND MISSION SCHOOLS.

Table with 2 columns: Description and Amount. Includes 'Previously acknowledged \$218.34', 'Hermion S S, Scotsburn 10 00', 'Miss. Band, McKeenzie Cor., Richmond 20 09'.

HOME MISSIONS.

Table with 2 columns: Description and Amount. Includes 'Previously acknowledged \$357.83', 'Richmond Bay East Lot 16 8 00', 'New Richmond, P.Q. 15 00', 'Middle Stewiacke Mis'n So. 1 00', 'Blue Mountain 5 60', 'St. James Ch., Newcastle 20 00', 'Bathurst 11 00', 'Brookfield Mis'n So 6 00', 'Middle Musquodoboit 10 85', 'Fort Massey, Halifax 60 00', 'Shubenacadie 25 59', 'Lower Stewiacke 15 50', 'Anonymous, Pictou 5 00', 'Div. Merchants' Bk, Halifax 15 00', 'Upper Stewiacke 15 00', 'Lower Musquodoboit 5 00'.

AUGMENTATION FUND.

Table with 2 columns: Description and Amount. Includes 'Previously acknowledged \$118 85', 'Milford & Gay's River 41 63', 'Blue Mountain 4 00', 'Upper Stewiacke 13 60'.

COLLEGE FUND.

Table with 2 columns: Description and Amount. Includes 'Previously acknowledged \$1751.71', 'Richmond Bay East Lot 16 10 00', 'Int. Mrs. L. A. Archibald 13 74', 'Int. D. McDougall 21 01', 'Coupons, Montreal 159 49', 'Middle Musquodoboit 4 50', 'Int. Judge James 108 75', 'Fort Massey, Halifax 45 00', 'Mauno Bay 11 00', 'Dir. B. of N.S. 216 40', 'Coupons, Moncton 120 00', 'Coupons, Halifax 46 47', 'Bathurst 10 00', 'Lower Musquodoboit 10 00', 'Int. Weir mortgage 112 44'.

BURSARY FUND.

Table with 2 columns: Description and Amount. Includes 'Previously acknowledged \$ 20 01', 'St. James, Charlottetown 25 60', 'Div. Merchants' B. of Hlfx. 15 00', 'Coupon, St. John 30 00'.

AGED & INFIRM MINISTERS' FUND.

Table with 2 columns: Description and Amount. Includes 'Previously acknowledged \$ 95 61', 'Richmond Bay East Lot 16 6 00', 'New Richmond, P.Q. 10 00', 'Rev. J. Morton, rates 145 40', 'Rev. K. J. Grant, rates 146 40', 'Rev. W. L. Macrae, rates 18 00', 'Int. D. R. Halifax Bank 15 27', 'Middle Musquodoboit 1 35', 'St. James, Charlottetown 15 00', 'Rent Jesse Cunningham 10 00'.

MANITOBA COLLEGE FUND.

Table with 2 columns: Description and Amount. Includes 'Previously acknowledged \$ 6 30', 'Richmond Bay East Lot 16 5 00'.

PRESBYTERIAN MINISTERS' WIDOWS' AND ORPHANS' FUND, MARITIME PROVINCES.

Rec. George Patterson, D. D. Sec. Receipts from 1st May to 31st July, 1888:-

Table with 2 columns: Description and Amount. Includes 'Ministers' rates—Revs A B Brown and Thomas Cumming, \$21 each: H A Robertson, E Scott, R Cunningham and R C Quinn 17 50 each: A H Henderson and W. Wilson, 16 Daniel McGregor, Alex Ross, J Morton, K J Grant, W L McRae, J Annand, J W McKenzie, J D Murray, A B Diekie, G S Carson, T G Johnstone, W Grant, R McCunn, J W Fraser, J R Fitzpatrick, J T Blair, Alex McLean, J

A McKeon, M Harvey, J Bennett, G C Gunn, T Nicholson, John Currie, G Patterson, A Gunn, J P McGillivray, J L George, A L Wylie, G S Bayne, Ed J Grant, Hugh McLeod, J S Carruthers, A Rogers, E A McLeod, J Fowler, Jos Fitzpatrick, J McLean, C S Lord, D B Blair, A McL Sinclair, T Sedgwick, A J Merritt, R Laing, 14 each, J C Herdman, 14 \$4; Mr Neil, W G Henry, James Murray, W Stewart, John Robertson, 10 50 each; D Drummond, Lal Behari, J A McLean, L Jack, S Johnson, A T Love, A McRae, \$7; John Robbins, 50; Thos Downie, 12. Total, \$933.31, of which \$4 cents interest.

FRENCH EVANGELIZATION.

Received by the Rev. Dr. Warden, Treasurer of the Board, 198 St. James Street, Montreal, to 7th August, 1888. Already acknowledged \$ 611 23, Geo D Ferguson, Fergus 2 00, Oshawa S.S. 12 57, Lenawa St Andrew's S.S. 20 00, Wingham, Badie's ch 10 73, Fergus, St Andrew's 25 00, Mrs C U Stuart 7 00, Miss Brydon, Guelph 25 00, Glenmorris 9 25, E Williams, St Andrew's 32 70, Eort William 6 85, E Williams Bible-class 7 00, Williamstown, St Andrew's 63 00, Hillhurst & Mississippi 5 00, Haliburton 1 15, Trout River 3 00, Bond Head 5 00, River Desert 3 00, Eden Mills 6 07, Monkton 6 33, Lake Megantic 5 60, North Bay ch 9 50, North Bay S.S. 3 00, Hespeler 5 30, Lingwick 6 71, Carluke 17 00, Thank Offering 25 00, Per Rev J McCaull 662 83, Jas Kinnear, sen., Kinnear's Mills 10 00, The Ridge 5 33, Mrs Gibson, Oakville 5 09, Georgetown, P E I 14 00, Aroca 10 00, Earnham Centre 2 50, Granville & Scotch Bush 12 01, Greenbank S S 9 00, Moore T'ship, Guthrie ch 3 01, Carlow & Mayo 9 00, Pheleston 2 75, Flos, Knox ch 4 25, Cetswood 2 30, Chisholm 2 50, Caistor 4 01, Burton 2 60, Stone's Corners & N Augusta Beacbec. 12 25, Black Creek & Wilkesport 2 32, Gravel Hill & Apple Hill 5 75, Do. S.S. 4 25, Mooretown 8 75, Dunblane 9 00, Moore, Burn's ch 16 62, French Church, Duclos 4 54, Orr, Guthrie ch 4 00, Moore Line 22 51, East Brandon 5 01, Merrittion, St Andrew's 2 25, Port Robinson 1 84, Woodville, Ontario 23 00, Madoc 25 00, Boston 10 00, Wroxeter 9 00, Acton, Knox ch 20 00, Oil Springs 5 09

Table with 2 columns: Description and Amount. Includes 'Oil City 33', 'Fullarton 9 75', 'Avonbank 7 77', 'J Brunton, Belmont 1 00', 'Per Rev P M Morrison 11 29', 'Bridgewater 10 00', 'Gore 10 50', 'Parsboro 10 00', 'Richmond Bay E. lot 14 15 00', 'New Mills, Charlo, &c 18 00', 'Grovo Richmond (Halifax) 5 96', 'Pugwash & Oxford 12 60', 'Knox Church, Wallace 42 00', 'Blackville & Derby 14 00', 'Richmond Bay E. lot 16 2 50', 'Jas Henry, Salisbury, N.B. 6 00', 'Blue Mountain 5 00', 'Newcastle 10 00', 'Bathurst 25 00', 'Fisher's Grant 11 09', 'Vale Colliery &c 27 30', 'Tatamagouche 22 00', 'Amherst 42 75', 'Middle Musquodoboit 6 55', 'Charlottetown, St James 34 00', 'Harmony 1 50', 'Sharon S.S, U Musquodoboit 1 00', 'Upper Stewiacke 15 00', 'Shediac 12 00', 'Stellarton 37 55', 'Lower Musquodoboit 5 47', 'Edward Owen, Alberton 1 00', 'Per Rev Dr Reil, Toronto: Carleton Place, Zion ch 25 00, Anon—Bayham 5 00, Ethel 4 03, South Westminster 7 00, Chatham, St Andrew's 10 09, Teeswater, Zion ch 21 00, West Puslinch 5 03, Tara 6 01, Walkerton, Knox 25 09, Smithville 4 65, Hensall, Carmel ch 8 00'.

\$2636.19

POINT-AUX-TREMbles SCHOOLS.

Table with 2 columns: Description and Amount. Includes 'Ordinary Fund, Received by Rev Dr Warden Treas., 193, St James Street Montreal. Already acknowledged \$ 417 50, Fort William O 6 35, Per Jas Walker, Hamilton 150 00, London, St Andrew's S.S. 1 62, Baxter Coven S.S 12 03, Watford S.S 6 03, Elora, Chalmers' Mission B. 12 53, Oshawa S.S 2 00, Georgetown, P E I, S.S 2 00, Mrs V Lemay, St Martin 5 45, Scott & L. bridge, St A's S.S 10 00, Chatham, Ont., St A's 5 00, Grove, Richmond & Miss Hamilton's S.S Class 3 00, New Glasgow, United ch 2 05, Little Harbour 25 00, Dartmouth, St James S.S 25 00'.

\$687 47

POINTE-AUX-TREMbles SCHOOLS.

Table with 2 columns: Description and Amount. Includes 'Building Fund, Already acknowledged \$ 456 13, Brucefield, Union ch S.S 23 00, Per Mrs Watters, Quebec 49 00, St John's, Nfld., St A's ch 23 20, Members of Assembly 7 00, Windsor N.S 49 30, Upper Canard 7 27, Yarmouth 12 10, Sydney Mines 21 08, North Sydney 10 25, Sydney 13 67, Glace Bay 50 00, Cow Bay 28 25, Baddeck 17 85, Rev C Cliniquy (for Ottawa College) 50 00, Musquodoboit Harbour 2 50'.