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 FOR THE
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Editorial Settings.

FROM HEIDELBERG TO DRESDEN.

IF there was one place more than another where we would fain have prolonged our visit, it was Heidelberg. But we had been increasing the distance from our *terminus ad quem* and in order to reach the goal in time for the opening of the Council of the Evangelical Alliance it was necessary to hasten our movements. Short though our stay was, however, a very distinct and pleasing impression of the place is still retained in memory. Most beautiful for situation, and invested with great local interest, it presents the beau ideal of charming repose. It is famous in story. So often has it been sacked and pillaged in the wars with France, the wonder is that it exists at all. It is a quaint old town, of 25,000 inhabitants, on the Neckar, twelve miles from its confluence with the Rhine at Mannheim. The hills on either side of the river rise to a considerable height. The northern slope is covered with terraced vineyards. On the southern side is the Kaiserstuhl, or King's seat, a finely wooded hill, 2,000 feet high, from which are obtained splendid views of the surrounding country. The valley of the Neckar is also seen to good advantage from the grand old stone bridge which spans the river near the

centre of the town. The Hotel de Europe is one of the finest on the continent, combining elegance and comfort with very moderate charges, and presenting a striking contrast to the decayed grandeur with which it is surrounded. Nearly all the splendid monuments of ancient architecture which the town of Heidelberg once contained have disappeared. There are two old churches; one of these, the Church of the Holy Ghost, is remarkable inasmuch as the Catholic and Protestant services have long been conducted under the same roof. The other, St. Peter's, is memorable as that on which Jerome of Prague nailed his celebrated thesis which led to his martyrdom in 1417. The University, founded in 1386, has long been famous. The buildings stand in the centre of the town, an ungainly pile. They are not to be compared with those at Bonn; and the number of students is smaller—not exceeding nine hundred. The library is valuable, containing 150,000 volumes and many rare manuscripts. Schenkel stands at the head of the theological faculty. The teaching is notoriously rationalistic and the number of theological students is very small, probably not over thirty-five. The two largest universities in Germany are Berlin and Leipzig. The former has seventeen theological professors and about 250 theological students; the total number of professors is 229; in 1884 there were

5000 enrolled students and 1400 more taking lectures, bringing the whole attendance up to 6404! Leipzig has fourteen theological professors and nearly 600 theological students; total number of professors 161 and of enrolled students (in 1881) 3276. In the twenty-one chief universities there are altogether 2011 professors and lecturers and about 25,000 students. They pride themselves in the cultivation of Moral Philosophy, Physical Science and Philology. With a few brilliant exceptions—such as Christlieb, and Lange the commentator, lately deceased, of Bonn—the teaching of systematic theology, as we understand it, is sadly travestied. In the art of explaining away the obvious meaning of the Bible, it is asserted by competent critics, that “they have never been excelled.” Tubingen, one of the smaller universities, but one of the oldest, and long accounted the fountain-head of scepticism, is now perhaps the least economical of orthodoxy of them all. But as a theological school, Leipzig is accounted on the whole the best, and has by far the largest number of regular students. At the same time many are attracted to Berlin, partly because it is so large a city, full of German life, and partly on account of the number of renowned “specialists” in the different faculties of the University. Few theological students would like to be in Germany without listening to Dillmann on the Old Testament and Weiss on the New.

The chief attraction and crowning glory of Heidelberg is the castle, situated on the richly wooded height overlooking the town. It is a magnificent ruin of vast extent. It was a rainy day that on which we walked up the steep and narrow Schlossberg Strasse—Castle Street—but it was a day of exquisite enjoyment, wholly spent in exploring the mazes of this wonderful combination of palace and fortress and romantic scenery. Crossing the draw-bridge, and passing through the gateway of the Giant's Tower, we stood in the great court-yard of the castle around which are ranged stately piles of buildings ornamented in the highest style of medieval architecture. Rows of knights in armour occupy niches in the walls. On every side were seen medallions and armorial bearings, heads of bullocks and lions holding rings in their mouths, garlands and wreathes of flowers, all carved in stone, the accumulated labour of six cen-

turies. Only one wing of the palace has escaped destruction. That is now used as a museum. All the other buildings are roofless, ivy-covered, and crumbling to decay. The exquisite stone carvings, are everywhere mutilated by the ruthless hand of war, while fire and tempest have completed the general wreck. The great round tower, sixty feet in diameter, the walls of which are fifteen feet in thickness, was blown up by gunpowder and one third of it overturned into the ravine below, where it still lies, one solid mass of masonry. Another large portion of the palace was shattered by lightening more than a hundred years ago and ever since it has been growing into the picturesque ruin that it now is. In one of the vaults is still to be seen a relic of its palmy days—the famous Heidelberg tun, which is said to have a capacity of eight hundred hogheads of wine!

Leaving Heidelberg at 3.50 p.m., we pass through Darmstadt, the German home of the late Princess Alice. We had only two hours in Frankfort-on-Main, a very fine city, the birth-place of Goethe and the coronation city of the German Emperors. Kaiserstrasse, the principal street, is broad and clean, lined with beautiful buildings. We noticed two colossal bronze statues, one to Goethe and the other to Schiller, also a striking triple monument to Gutenberg, Fust and Schœffer, who were the first to introduce moveable type in printing, about the year 1450. The first printed book that issued from their press was a copy of the Bible—the Latin Vulgate—printed at Mentz. We now pass through Lutherland, but alas! under the cover of night. It was tantalizing to stop at Eisenach and Erfurth, and to be so near Eisleben and Wittenberg and yet not see these places so full of Reformation memories. We reached Leipzig at day-break. Here, but for the politeness of a prodigiously fat German, who had been serenading us all night-long with anything but melodious music, we might have remained longer than we bargained for. Once we understood, however, that we must not only change cars, but drive a mile to another station, we did the next thing by jumping into the only remaining cab and shouting “Dresden!” Passing through a fine country, we reached the beautiful capital of Saxony at 9 a.m.

Missionary Cabinet.

WILLIAM ELLIS.

THE name of William Ellis stands in the front rank of the list of the missionaries of the nineteenth century. The crowning work of his life began when he was sent as an ambassador to Madagascar in 1753, and it is perhaps not too much to say that to his experience and prudence it is mainly owing, under God, that Madagascar is to-day an independent and so largely a Protestant country. But for many years previously he had been actively and successfully engaged in other fields of labour, and it was not till he was sixty years old that he had any personal connection with the Malagasy. Mr. Ellis was born at Long Acre, London, on the 29th of August, 1794. His father was employed in the drudgery of candle-making and the children had few opportunities of education. When scarcely more than six years of age, William was employed in the factory at two shillings a week and adding his mite to the family earnings. He took a fancy to gardening and at twelve obtained a situation with a market gardener which was afterwards exchanged for one in an extensive nursery garden at Kingsland, where he fell into bad company and narrowly escaped making shipwreck of himself. His downward career was, however, happily arrested by his removal into the service of a Christian family. What decided his future life was a sermon preached by the Rev. J. Clayton, of Kingsland, of whose church he became a member in 1814. Soon after this he offered his services to the London Missionary Society and entered the Gosport Missionary College as a student. Among other handicrafts he became a proficient in the art of printing, at that time one of the most useful accomplishments of a missionary. In 1815 he married Mary Mercy Moor, one of his fellow-teachers in the Sunday-school, whose heart was also in mission work. On the 23rd of January, 1816, in company with Mr. and Mrs. Threlkold, they embarked in a Government transport that was conveying convicts to New South Wales, and eventually reached Eimeo, one of the Society group, in Feb., 1817, where he was soon afterwards joined by the celebrated John Williams. Here he found ample scope for his mechanical genius

in building houses and laying out gardens. He made the first wheel-barrow ever seen on the island, built a boat, set up his printing press, and taught King Pomare the use of the composing stick. The natives were astonished at the results of their first efforts. It was not long before they had printed 3,000 copies of Luke's Gospel, and a hymnal in the language of Tahiti. Next he initiated them in the art of book-binding. During this time the progress of the mission work was rapid and encouraging. In May, 1818, the interest culminated in the formation of the first missionary society in the islands. It was a great day that on which they assembled in a cocoanut grove—Pomare seated in a large armchair, with the queen and principal women of the islands, and a number of chiefs, with thousands of the natives attired in many-coloured dresses. Before long a consignment of oil was sent home to the parent society which realized \$,8500! In June, 1818, Ellis and Williams, Davis and Orsmond, sailed with their families to Huahine in the *Haweis*, a vessel which they had built with their own hands. Here a church was erected, schools were established, villages of neat white-washed cottages arose along the shore, a code of laws was adopted, trial by jury instituted, and many of the natives were baptized. In 1822 Mr. Ellis accompanied a deputation from the society to the Sandwich Islands. Returning to Huahine for his family, he was again at Oahu in the *Hawaii* in Feb., 1823, where he was cordially received by Messrs. Bingham, Thurston and Loomis, the first missionaries of the American Board to the Sandwich Islands. His familiarity with the language was of great service to the mission. He baptized the Queen's mother—the first open convert in the islands. His wife's continued ill health made it necessary to seek a change of climate. They went to the United States, visited Boston and other places, advocating the cause of missions, and arrived in London in August, 1825. Five years were spent in visiting various places in the United Kingdom and in publishing his "Tour in Hawaii" and "Polynesian Researches," which met with a reception unexampled in the literature of missions. In 1832 Mr. Ellis was appointed Secretary of the London M. Society. His wife died in 1835. She had been a great sufferer, and was remarkable for Christian

heroism and saintly self-sacrifice. In 1837 he married Sarah Stickney. Failure of health led him to resign the secretariat in 1841. He retired to Hoddersdon where he acquired, a small property which his taste and skill soon transposed into a charming home. Here most of his leisure hours were devoted to literature, until 1847, when he was chosen pastor of the Congregational Church. Towards the close of 1852, reports having reached England of a favourable change in the Malagasy Government toward Christianity, after a long period of terrible persecution, Mr. Ellis and Mr. Cameron were deputed by the Society to visit Madagascar and see how matters were. They found two hostile parties, one favouring Christianity and the other opposed to it. The time had not yet come for the deliverance of the native church from oppression, and the Government not favouring their stay on the island, they remained but a short time. Before returning to England, Mr. Ellis spent nine months in the Mauritius, visiting mission stations and schools and taking part in public meetings. A second time he was sent out, in 1854, but with no better success. This time he was not allowed to visit the capital, but at Tamatave he received as many as came to consult him in "his own hired house," and did all he could to encourage the native Christians, who amid all their trials displayed a constancy such as has rarely been equalled. On his way home he visited the Societies' stations in the Cape Colony. On his arrival in England he received a letter from the Malagasy Government inviting him to visit Antananarivo for one month. So he sailed again on his third mission in 1856, but was again unsuccessful in his efforts to secure toleration for the long-suffering Christians or even to mitigate their oppressions, for they were still under the ban of Ranavalona—the bloody Mary of Madagascar. At length, on the 16th of July, 1861, this tyrant's reign came to an end. The miserable woman died, and her son Radama II ascended the throne. Before the sun set that day he proclaimed liberty to the captives and the opening of prison doors to them that were bound. The year of Jubilee had come! Again Mr. Ellis was sent to assist in the reorganization of the martyr church. Oh what a change! He was met by delegations of Christians

who rent the air with their songs of deliverance. He remained with them thirteen months. The record of his work during these months is one of the most remarkable in the annals of missions. At his suggestion sites were secured on spots consecrated by the blood of the martyrs on which were afterwards erected four beautiful memorial churches. But the most precious result of his embassy was a treaty between Queen Victoria and Queen Rasoherina in which the latter: "In accordance with the wishes of Queen Victoria engages that there shall be no more persecution of the Christians in Madagascar." From this time Mr. Ellis was engaged in visiting different parts of the United Kingdom in the interests of the Society, and in indefatigable efforts to promote the progress of Christianity in Madagascar. He died at Hoddesdon on the 9th of June, 1872, aged 77. Mrs. Ellis survived him only a few days. "Death scarcely parted them. The Angel of the Lord opened the gate of heaven to one, and while the other still lingered at the portal, bade her also enter." Mr. Ellis published a number of valuable works on missions. His *Life*, by his son, John Eimo Ellis—John Murray, London, 1873, 10s.6d. is intensely interesting.

LATEST FROM THE NEW HEBRIDES MISSION.—A letter from Rev. Dr. Steel, dated April 22nd, intimates that the *Dayspring* sailed from Sydney for the islands on the 1st April. Among the passengers were Rev. H. A. Robertson and his wife, who had arrived from Canada in good time and in excellent health. Their three children were placed in schools in Sydney. They took a horse and cart with them for use in Eromanga. Rev. Mr. Lawrie, with his friends, returned to Aneityum, after three months furlough in Sydney. Mr. L. was licensed and ordained in Sydney at the request of the Free Church Mission Committee. Rev. Charles Murray and wife proceed to Ambrym, the station for which his brother, Rev. W. B. Murray, has been compelled to retire on account of failing health. Farewell meetings were held at Sydney. The Australia Committee approves of a steamer being used in the service of the Mission; but the problem of expense is not solved.

Oh, Master, so send by thy resistless power this beloved Presbyterian Church! Oh, Master, so breathe thy Holy Ghost on this church that every single soul shall feel that "its mission in this world is missions."—*Ex-Moderator Hayes.*

The Prophets of Baal.

AUGUST. 9 B.C. 907. 1 KINGS, xviii., 19-29.

Golden Text—1 Kings, 18 : 21.

ELIJAH had been sent to announce the end of the drought, v. 1. But in order to humble Ahab and bring the people to repentance it was necessary that it should be proved which was the "troubler" of Israel—Elijah or Ahab. Hence this most extraordinary trial to test whether Jehovah or Baal is the true God. Vs. 19, 20. *Carmel*—a mountainous ridge jutting out into the Mediterranean, some forty miles south of Tyre, and extending about twelve miles inland, rising at the highest point about 1800 feet. This trial took place near the extremity where the River Kishon flows at the base. The manner in which Elijah went about it, shows that he must have received his instructions from God, and that he had no manner of doubt as to the result. *The prophets of the groves*—the priests of Ashteroth, the female divinity. From v. 12 it seems these did not come with the others, probably in consequence of orders from Jezebel. V. 21. *How long halt ye?*—They claimed to be the people of God, and yet worshipped Baal! Such a union is impossible, 1 Cor. 10: 20, 21. *If the Lord be God?* See Josh. 24: 15. Be something. Anything almost is better than an irresolute, double-minded man, Jas. 1: 8. No man can serve two masters, Matt. 6: 24. They had not a word to say for themselves. V. 22. *I, even I, only*—There were other prophets of the Lord, v. 4, and more godly people than Elijah thought for, ch. 19: 18, but they were not here. Grand man, with his shaggy mantle and leathern girdle, 2 Kings, 1: 18, to confront, *alone*, these 450 priests in their robes and turbans! V. 24. *Let him be God*—If Baal be the "Sun-god" he will easily kindle that pile of wood. If Jehovah answers by fire, then Baal is no god, and He who can send fire can also send rain and put an end to the famine. It is a fair test. V. 25. *Choose*—If there is anything in the first move the Baalites shall have the advantage. V. 26. Both parties being satisfied, the 450 priests begin their noisy incantations, leaping on the altar, and dancing like madmen: cutting themselves, too, as they were wont to do in their heathenish orgies: but all is in vain. V. 27. *Elijah mocked them*—His derisive irony was probably designed to prolong the suspense that they might be the more completely humiliated in the end. V. 29. *They prophesied*—continued their wild utterances, until evening—three in the afternoon. *Neither voice nor any that regarded*—Jehovah is the hearer and answerer of prayer, and those only who truly repent and believe will find the help that they need and the pardon of their sins. Isa. 55: 6, 7; 59: 1. The time is coming that will test every man's faith. Those who have made an idol of sin and pleasure will look in vain for comfort when sorrow comes—when death overtakes them.

The Prophet of the Lord.

AUGUST 16. B.C. 907. 1 KINGS, xviii. : 30-46.

Golden Text—1 Kings, 18 : 39.

THE prophets of Baal had called upon their god all day. Then came Elijah's turn. Not far off was an old altar that had been formerly used in the service of the Lord. By repairing it he shewed his respect for Jehovah, and that he had come to re-establish the true religion. V. 31. *Twelve stones*—to signify that although the kingdom was divided politically, in the sight of God they were still one people. *Israel*—reminding them of their ancestor's prevailing prayer and its answer, Gen. 32: 28, and that they had proved themselves unworthy of the name by worshipping a god who could neither hear nor answer them. V. 32. Elijah was careful that every thing should be done on his part *in the name of the Lord*—not to magnify himself. V. 36. *At the time of the evening sacrifice*—3 p.m. Elijah prays (1) that God would bring these people to know that the worship of Israel is due to Him alone; (2) that he was acting in accordance with divine instruction. V. 37. How different Elijah's prayer from the confused howling of the others! Vs. 38, 40. *The fire of the Lord*—Lev. 9: 24; 2 Chron. 7: 1. So intense was the heat, it melted the stones, from which these idolaters might infer that God himself is a consuming fire to such as they were. Deut. 4: 24. V. 39. There was no room to raise a single objection. It was admitted that Baal was no god. *The Lord He is God*. V. 40. In justification of this punishment, it must be remembered that idolatry, under a theocracy, meant "treason," and was punishable by death, Exo. 22: 20; Deut. 17: 2-5, and nothing short of this terrible lesson would have sufficed. Vs. 41-43. Even Ahab seems to have acquiesced in the justice of the sentence, for he coolly leaves the scene of slaughter *to eat and drink!* Not so Elijah. His duty is not yet done. He retires to thank God for his answer, and to pray for the coming of rain. Throwing himself on his knees, with his face on the ground, he prays as earnestly for the rain as he had done for the fire. He bids his servant ascend to the highest peak, from which could be seen the sea. V. 44. *Seventh time*—seven was accounted the perfect number. Naaman must wash seven times. *Go up to Ahab*—warn him that the Kishon will soon be unfordable, and the roads all but impassable. The rain falls in torrents. Vs. 45, 46. *Ahab rode*—He might have offered Elijah a ride, but the prophet shews his respect for the king by assuming the role of a courier, running in front of the chariot for 16 or 17 miles until they reached the gate of Jezreel. The God of Elijah still lives and reigns—the King of nations and the Head of His Church. He still hears and answers the prayers of His believing people. None that trust in Him shall be put to shame.

Elijah at Horeb.

AUGUST 23. B. C. 907. 1 KINGS, xix.: 1-18.

Golden Text, 1 Kings, 19: 12.

ELIJAH waited outside the town of Jezreel until he could hear what effect the slaughter of the priests of Baal had produced on the haughty queen. And now he who had boldly confronted Ahab and his 450 priests is afraid of a woman! V. 1. *Ahab told Jezebel*—in such a way, probably, as incited her to take steps which he himself dared not. V. 2. Why did she apprise Elijah of her murderous intentions? Most likely she was afraid of Elijah, and took this way of ridding the country of a man whom she knew it would not be safe for her to meddle with. V. 3. *Went for his life*—Job. 2: 4. He made all haste to get beyond her reach. *Beersheba*—25 miles S. west of Hebron and 95 miles from Jezreel. Abraham and Isaac had both lived there, Gen. 21: 31; 26: 23, 33. V. 4. He dismisses his attendant and continues his flight alone, southwards, into the sandy desert of Arabia. *Juniper*—a species of broom affording shade and shelter. *Take away my life*—worn with fatigue, crushed in spirit, and sadly disappointed, he feels that his mission has been a failure. Vs. 5-8. *He slept*—Ps. 127: 2. *An Angel touched him*—God had not forsaken him, but again miraculously supplied him with food which enabled him to complete his journey. From this point he must have proceeded slowly, for Horeb is not more than 200 miles from Beersheba. *Forty days*—as in the case of Moses, Exo. 24: 18, and the forty day's fast of Christ in the Wilderness, Matt. 4: 2. V. 9. *What doest thou here?* A searching question. We should never be found in any place where we would be ashamed to give a straight answer to that question. Vs. 11-13. God means to teach him that he was not the only champion of the true religion, and that he has other means of accomplishing his purposes than those employed at Carmel. *A still small voice*—it is not the thunder storm that makes the earth fruitful, but the gentle shower and softly falling dew. So, the work of regeneration in the human heart is a silent process, John 3: 8. V. 15. *Go*—This is a word of command, Matt. 8: 9. *Anoint Hazeel*—He shall be an instrument to punish Israel, 2 Kings 8: 12. V. 16. When Jehu comes to be King of Israel, he shall exterminate the whole house of Ahab and overturn idolatry, 2 Kings, 10: 25-28. *Elisha*—with the sword of the spirit, shall reach the consciences of those who escape from the havoc of war, Isa. 11: 4. V. 18. In times of greatest apostacy God has never left himself without some faithful witnesses. Rom. 11: 4, 5, Remember Piedmont, Bohemia, Scotland. The Lord knows them that are His, though we do not. The best of people have their hours of despondency and doubt. It is well when we can trust God in the dark assuredly believing that *all things* work together for good.

The Story of Naboth.

AUGUST 30. B. C. 900. 1 KINGS: xxi: 4-19.

Golden Text, 1 Kings, 21: 20.

AN interval of five or six years since last lesson, in which nothing is heard of Elijah. Meantime Benhadad, King of Syria, had twice invaded Ahab's dominions and on both occasions been defeated with heavy loss, ch. 20: 20, 29, 30. Jezreel was 25 miles north of Samaria. Here Ahab had also a palace surrounded by gardens and pleasure grounds. Close by is the vineyard of Naboth—one of "the 7000," ch. 19. 18. Ahab would like to have it and is willing to pay for it, but Naboth has good reasons for not selling it. He can afford to keep it. He loves the old homestead, and, besides, he has conscientious scruples about parting with it; he inherited it from his father and the sale of such property is by law forbidden, Lev. 25: 25-28. Ahab sulks like a spoiled child. V. 5. *His wife came to him*—she who should have been his best friend and adviser, comes as the agent of Satan to whom she had sold herself, and now she would sell him, her husband, too. She was doubtless very fascinating and plausible, and on that account the more dangerous. Let us beware of the flattery and blandishments of those who would lead us astray. V. 7. She twits him for his pusillanimity, and takes the whole matter into her own hands. Ahab shall have that coveted vineyard or her name is not Jezebel. Impersonation of impiety, deceit, and cruelty, she has no qualms of conscience. V. 8. *So she wrote letters*—by allowing her to use his signet-ring, Ahab tacitly consented to Jezebel's proceedings. V. 9. *Proclaim a fast*—under the cloak of religion she has him arrested and brought to trial. V. 13. Two worthless characters are easily found to swear the very words put into their mouths. *Didst blaspheme God and the King*—on either of these false charges it will be easy to convict him, for the people are still, nominally at least, subjects of Jehovah, and Ahab is, in a sense, God's representative; to blaspheme either would be high-treason, punishable by death, Lev. 24: 16. That "the elders and nobles," v. 11, should lend themselves to such an infamous transaction shews how wicked the times were and how corrupt was Ahab's court. Not only Naboth, but his whole family were murdered, 2 Kings, 9: 26. V. 15. The owner and his heirs being dead, the property reverted to the crown. Ahab takes possession. Fool that he is,—*"Be sure your sin will find you out!"* V. 19. *Dogs shall lick thy blood*—Even in this life punishment follows crime. This prophecy was literally fulfilled at the death of both Ahab and Jezebel, ch. 22: 37, 38; 2 Kings 9: 30-37. Money cannot buy happiness. Selfishness leads to crime. Godliness with contentment is great gain, 1 Tim. 6: 6.

Our Own Church.

LET it be borne in mind that the *second Sabbath in July* was appointed by the General Assembly as the time for taking up collections for FRENCH EVANGELIZATION. The copious extracts which we have elsewhere given from the report of the Board will be found helpful in forming an intelligent estimate of the magnitude and importance of this work. Those who desire fuller information should send to the office of the Board, 198, St. James Street, Montreal, for a printed copy of the report; and that it may not interfere with any of the other schemes of the Church, appropriations should be made for this purpose at the earliest convenient opportunity.

THE NEGATIVE CHARACTER of the proceedings of the late General Assembly, and the almost total absence of oratory on the floor of the house have been made the subject of comment by some not unfriendly critics. If, as we must suppose, the first remark applies to the shelving of intricate questions such as the Consolidation of Colleges, Summer Sessions for Theological Students, How to give continuous supply to Home Mission stations with a limited staff of missionaries, and others equally difficult of solution, we incline to think that it may be the best policy, after all, in regard to such things to hasten slowly. And was it not better to lay the Deceased Wife's Sister reverently on the table than to provoke heated and bootless discussion? As to the other allegations, if our Assembly is not yet the arena for the display of forensic eloquence such as characterizes the Supreme Courts of the Parent churches, it must be remembered that we are not yet three hundred years old, that we have not yet entered our "teens"; indeed, that we have but very recently commenced house-keeping. It is therefore pardonable if we should still be occupied for some time to come in setting our house in order. If we are not much mistaken we are not altogether destitute of the stuff that good speakers are made of, although for the time being its existence in some quarters may be veiled by "eloquent flashes of silence." We are satisfied that, on the whole, the late session was a useful, as it certainly was a very pleasant one. The subjects that have rele-

gated into *retentis*, were of a kind that will take no harm from keeping.

In our March issue we had a portrait of Giam Chheng Hôa, Dr. Mackay's first convert in Formosa: in this number our readers will find a copy of the very interesting letter from A-Hôa, which was read to the General Assembly by Dr. Wardrope. We may add that the original has been deposited in the Library of the Presbyterian College, Montreal, and that an official extract minute of Assembly has been transmitted to A-Hôa, expressing the gratification of the Assembly on hearing from him and conveying to him and his fellow-labourers the cordial salutations of the Presbyterian Church in Canada.

ORDINATIONS AND INDUCTIONS.

CANNINGTON: *Lindsay*.—Mr. J. B. MacLaren was ordained and inducted on the 8th of June.

VALLEYFIELD: *Montreal*.—Mr. M. Leitch was ordained and inducted on the 23rd of June.

WINDSOR: *Halifax*.—Rev. T. A. Nelson was inducted on the 14th of July.

MONTREAL: *St. Paul's Church*.—Mr. Robert Campbell Murray was ordained to the office of the ministry and designated as a missionary to Central India on the 19th of June.

CALLS:—Rev. George Grant, formerly of Simcoe Union School, to Knox Church, Petrollea. Rev. W. J. Smyth, Ph. D., of Oshawa, to St. Joseph Street Church, Montreal—accepted. Rev. John Mackie, of Dalbeattie, Dumfriesshire, Scotland, has accepted a call to St. Andrew's Church, Kingston, Ont.

LICENSURE: *Barrie, Ont.*—Mr. H. C. Howard was licensed to preach the Gospel on the 28th of May.

NEW CHURCH.

CORNWALL: *Glengarry*.—The handsome new church erected for the use of Knox congregation was opened for public worship on the 14th of June. Dr. Cochrane, of Brantford, preached in the forenoon and in the evening, and Dr. Macnish, of St. John's Church, Cornwall, in the afternoon. Rev. Professor Bryce, D.D., preached on the 21st. The cost of the edifice is nearly \$20,000.

MISSION WORK IN THE NORTH-WEST.

During the past year services were held at 308 points connected with the mission fields and augmented congregations of the Synod. There was an average Sabbath attendance of nearly 14,000. The additions to the communion roll were over 1,000 and

they were largely from our young people. Our Sabbath Schools are in the neighbourhood of 100 and there is an average attendance of nearly 3,000. Sixteen churches were built, *six* being log, *eight* frame, and *two* brick. Three manses were built, all frame. Ten wholly new fields are occupied this summer and several neglected last year, thro' want of men and means, are supplied. The Gospel is preached by our Church at over 350 points this season. Let prayer ascend for a blessing on the work. The encouragements are many and great. The Church has a devoted band of self-denying and laborious missionaries. People are anxious to have the Gospel preached among them. God has blessed His word to the edification of His people and the conversion of sinners. The presence of a minister in a settlement is a moral force that cannot be represented by figures. Men have been saved from sinking and backsliders have been reclaimed. The people too are contributing liberally to support ordinances.

There are discouragements. Settlement is scattered and congregations small. In many quarters a worldly spirit is general. Financial straits often take the fine edge off men's moral sensibilities. There is a restlessness begotten of several "movings" that hinders religion. Social life is not satisfactory. It is easier to be religious in a settled home than in a "shack" especially if your neighbours like yourself are "reaching." Want of churches and manses impede progress and discourage missionaries and their families.

But the work must be pushed. We continually pray for laborers. Forty per cent of the settlers are Presbyterians. Fifteen per cent of the young men coming to the North-West are not communicants. As compared with families, we have not half the average number of communicants in the whole Church.

The Indian and Half-Breed uprising has scarcely interfered with our work, not three per cent of our fields being affected. Manitoba was not disturbed at all. Our Mission Indians were all loyal.

J. R.

Whoever looks for a friend without imperfections, will never find what he seeks. We love ourselves with all our faults, and we ought to love our friends in like manner.

Obituary.

REV. W. E. MACKAY, of Orangeville, died on the 3rd of June, in the 59th year of his age. Mr. Mackay was a native of Ireland, but received his education for the ministry at Knox College, Toronto, and Queen's University, Kingston. He was ordained in 1856, inducted at Orangeville, Bethel Church, and laboured there for many years with faithfulness and much acceptance. The two congregations in Orangeville united under his ministry some time before his retirement from the work in the town, which took place two years ago; and last year he was obliged, through infirmity, to retire altogether from the active duties of the ministry. His death was very sudden—hastened, it is supposed, by excitement consequent on the return of his son, who had been with General Wolseley in Egypt. Though, comparatively, not an old man, Mr. Mackay was one of the pioneers of Presbyterianism in the part of the country where he lived, and many of the old inhabitants speak highly of the good work done by him in the early days of the country. He has left a widow and a family of eight children to mourn their loss. "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

REV. JOHN CASEY, of Taylor Church, Montreal, died from small-pox on the 10th of June. Mr. Casey had only been a few days ill when he was suddenly taken away. The deceased, who was about forty years of age, was a native of Dublin, Ireland. Arriving in Montreal about twenty-two years ago, he prosecuted his studies with the full intention of becoming a priest. The enunciation of the papal infallibility dogma staggered his faith in the Holy Mother Church. He felt that he could not conscientiously accept it, and, after considerable mental struggles, he definitely broke with Rome. Professor Macvicar took an interest in him, and he became a student for the ministry in the Presbyterian College. After remaining a year here he went to the States, finished his college course at Princeton, obtained his license, and in 1875 came back to Canada. He was accepted as a minister and inducted to the pastorate of Elgin and Athelstane. He laboured there acceptably for about three years, and then received a call to Taylor Church, Montreal. About five years ago he married the daughter of Rev. Mr. Watson, of Huntingdon, who survives him, and for whom much sympathy will be felt in her sad bereavement.

REV. CHARLES FRASER.—On the 25th May the Rev. Charles Fraser, of Prince Edward Island Presbytery, died after a brief illness. Mr. F. was ordained in 1871, and was for about ten years pastor of West Cape and Brae in the Island, a charge that requires for its thorough working a great deal of physical strength and endurance as well as mental and spiritual

strength. After an arduous pastorate of about ten years Mr. Fraser demitted his charge, and for the sake of his health purchased a farm to which he devoted a good deal of attention greatly to the benefit of his health. He preached every Lord's Day under Presbyterial directions, and he intended shortly to resume full ministerial work. His health was completely restored. A week before his death he had to preach three times. After morning service he had to cross a ferry in a small boat, and through some accident he had to wade ashore waist deep in water. Thus drenched, he proceeded to the church and preached in the afternoon, and again in the evening. On Monday he was ill; but no serious fears were felt regarding his condition till Friday, when inflammation was found to be doing its deadly work. He died as he lived, submissive to the will of God. Mr. Fraser leaves a wife and two young children to mourn their loss. With his brethren in the ministry he was always a favourite, and his death is deeply felt throughout Prince Edward Island.

ROBERT CAPSTAN, an elder in the congregation of Oxford, Ont., died on Dec. the 27th, 1884, at the patriarchal age of 103 years. He was born in County Down, Ireland, on the 5th Nov., 1781, and passed all the earlier part of his life in his native land, until his 50th year, when he emigrated to Canada. He first settled in the township of Edwardsburgh, and afterwards removed to that of Oxford, in 1834, where he resided until his death. When the congregation of Oxford was organized, he became a member of its session, and continued to discharge the duties of an elder until a few years before his death. He was a man of great force of character, much religious knowledge and zeal for the welfare of his church. He was a very regular attendant on the ordinances of the house of God, which he loved and he had a comfortable assurance of his salvation through Christ, his Saviour.

ALEXANDER STEWART, a native of Rannoch, Perthshire, Scotland, an elder in the congregation of Osgoode, Ont., died on the 15th Jan., aged 77 years. He had served for upwards of forty years in the eldership and had the warm confidence and esteem of the whole congregation. He died in the full assurance of faith.

Ecclesiastical News.

PROFESSOR W. G. BLAIKIE, of Edinburgh, and Dr. John M. Lang, of Glasgow, have been advocating the claims of the Bohemian Church to the sympathy of the Presbyterians of Scotland in connection with a proposal emanating from the Belfast Council to raise a sum of money for the benefit of the ministers who are toiling, amid many difficulties, in the land of Huss. It is rumoured that Dr. Blaikie has been offered the permanent secretariat of the Alliance. Dr. Story, of Rosneath, has received

a very handsome presentation from his parishioners—*inter alia*, a check for £500—as a mark of their personal regard for him, and as a recognition of his public services to the Church during the twenty-five years of his ministry in the parish. Dr. Story was appointed assistant to Dr. Mathieson, of St. Andrew's Church, Montreal, in May, 1859. On the death of his excellent father, who had been long minister of Rosneath, he received a presentation to that beautiful parish and was ordained by the Presbytery of Montreal on the 20th of September following. Dr. Story is one of the most accomplished ministers in the Church of Scotland, and has for many years taken a prominent part in the deliberations of the supreme court. There is not a more polished or popular speaker in the Assembly. He also wields the pen of a ready writer and has distinguished himself in the arena of literature. He has always been a staunch and true friend of the Presbyterian Church in Canada and, when his advocacy was needed, he was not slow to point out what he deemed to be the proper policy for the Church of Scotland to adopt in regard to the colonies—a policy which the history of the past ten years in Canada, at least, has fully justified. Rev. J. McMurtrie, of Edinburgh, has been appointed convener of the Foreign Mission Committee of the Church of Scotland at a salary of \$3 250, the same amount which he received from St. Bernard's Church. Dr. James Macgregor, of St. Cuthbert's, Edinburgh, has resumed his "wanderings in Spain." Dr. Cunningham, of Crieff, introduced an overture in to the Assembly making it legal for a minister of any other Presbyterian Church in the United Kingdom to be elected to a charge in the Established Church. The overture was adopted and sent down to Presbyteries. Dr. H. W. Smith, of Kirknewton, retains the convenership of the Jewish Mission Committee. Rev. Mr. Williamson, of West St. Giles, takes Dr. Gray's place as convener of the colonial committee for this year. The colonies were exceedingly well satisfied with Dr. Gray's administration during his tenure of office and hear of his resignation with much regret. Dr. Mitchell, in closing the General Assembly of the Church of Scotland, spoke of the marked growth of the Church in recent years. A historical review was given of the connection of Church and State in Scotland, and among other points of interest discussed were the outlook for the future and the prospects of union or further disunion among Presbyterians. It was reported that the communicants in the Church were 555,622, being an increase of 11,653, and that 95,000 had been added to the membership during the last eleven years. There were 2,003 Sabbath schools, which had a roll of 200,056, and an attendance of 157,517, and 18,690 teachers. The amount collected for missions was £2,760. In the Free Church Assembly, Rev. W. R. Taylor, of Glasgow, in submitting the report on the Re-adjustment of Agencies said

that the country was groaning under the divided state of Presbyterianism, three men, in many districts, doing work which could be more efficiently done by one. Double charges in the country were recommended to be worked by a minister and an assistant. In towns, weak charges might be dealt with by transferring ministers, combining charges, or by suppression. Strong congregations ought to help the weaker. It was suggested that a summer evangelistic association might be formed in each college, and that presbyteries should see that each student was engaged in mission work. The equal dividend from the Sustentation Fund was again declared to be \$800 per annum—a marvellous result! It was reported that a noble bequest of £17,000 for Bombay had been received during the year from the trustees of the late Dr. Hugh Miller, Broomfield, Helensburgh, the interest of which was to be applied to native ordained and medical missionaries. The number of adult converts added to the Church in 1884 was 489, with 475 children, being above the average. Rev. Wm. Ross, Glasgow, submitted the report of the temperance committee, which stated that seven-eighths of their divinity students were abstainers, as were also upwards of 550 ministers, a large number of office-bearers and Christian workers, while the ladies' manse society numbered 1,315. Rev. Dr. Burns, Kirkliston, said the £160,000 contributed for colonial work since the Disruption had received a more tangible return than any other scheme. They had six or eight general Assemblies which had sprung directly or indirectly from them, and the Canadian assembly was nearly as large as their own. An amusing speech against the use of the organ in public worship was made on Saturday by Major Macleod, of Eskbank. An organ, he says, is an idol; all who adopt it violate their ordination vows. There was no difference between praying to God with a windmill and praising Him with an organ. But the Assembly adhered to its former deliverances, and resolved by a majority of one hundred, that any church could introduce instrumental music whenever a large majority of the congregation should vote in favour of it.

IRELAND:—An election was held lately in the large and influential County of Antrim, when Mr. W. P. Sinclair, of Liverpool, was returned as M. P. by a majority of votes. This election has excited great interest at the present time. Let it be remembered that some two-thirds of the population of the county are Presbyterians, and yet no one can remember when a Presbyterian represented it in Parliament. The family to which Mr. Sinclair belongs may be regarded as one of the noblest in the Presbyterian Church. The General Assembly met as usual on the first Monday of June and sat for about ten days. The Rev. J. M. Rogers, the moderator of last year, preached the sermon, and the Rev. James Whigham, of Ballinasloe was unanimously

electd his successor in the chair. Mr. Whigham has for more than thirty years upheld the banner ably in an outpost which is in the very heart of Romanism. The reports shew that last year was one of encouraging prosperity on the whole. There are over 102,000 communicants reported, and the contributions to all purposes were \$55,000 more than any previous year's givings. At the same time there was a diminution in the contributions to the Sustentation Fund. The Rev. Dr. Stevenson presented the Foreign Mission report with his usual ability and fervour. The unpleasant distractions caused by the Salvation Army have now almost entirely passed away and the bygone year has been one of great prosperity. Two of the foreign missionaries were present at the Assembly and spoke to the report. One is the Rev. W. Beatty, of India, the other is the Rev. J. Carson, of China. The Rev. Robt. Jeffrey also made a very effective speech in which he dwelt on his own experiences when in India. Mr. Jeffrey though now a minister in the south of Ireland, was for a number of years minister of an English speaking Free Church congregation in Bombay. A pleasing feature of this meeting of Assembly was the opening up of fraternal relations with the Church of Scotland and the United Presbyterian Church of Scotland. Since 1843 the Irish brethren held aloof from the Church of Scotland, and the pronounced voluntarism of the U. P.'s was a bar in that direction. The U. P. Synod anticipated what was coming by sending a deputation to the Irish Assembly and the brethren sent were well received. Next year deputies from Ireland will appear at the Assembly of the Church of Scotland and at the Synod of the U. P. Church. There was a painful and humiliating scene over the miserable organ debate which has figured so largely for the last sixteen years. The leaders of the anti, because the Assembly refused to prolong the discussion, left the house and it was feared that a disruption was taking place. For an afternoon and part of an evening the separation continued, but the Assembly sent and remonstrated with the aggrieved brethren and persuaded them to return. No vote was taken, the whole question was laid on the table till next year. If the question could have been buried instead of postponed for a year, it would be an unspeakable blessing.—II.

CANADA:—The ten "Annual Conferences" of the Methodist Church in Canada have held their sessions during the months of May and June. As these church courts are simply executive—all legislative power belonging to the General Conference, which meets quadrennially—they are chiefly engaged in simple routine business, such as the appointment of ministers and the tabulating of statistical reports of membership and financial schemes. Sundry deliverances, however, have been made by them which are just now of special interest. One of these has reference to the Scott Act

agitation. In every conference resolutions were carried unanimously condemning the recent action of the Senate and in favour of the Scott Act. Three conferences in Ontario pronounced in favour of University Confederation and one (Toronto), after a protracted debate, adversely. In Toronto the action of the Anglican Synod of last year was reciprocated, and a Methodist delegation waited upon the Church of England Synod and was most cordially received. The recent Methodist union seems productive of increased religious activity, and numerous revivals and an increase of over 20,000 members are reported. In some conferences in Ontario the union has produced a surplus of ministers, but outside of these there is still a demand for men, although the ministerial ranks now include 1700 ministers. We notice that the Montreal Conference set apart the Rev. Mr. Campbell as a home missionary for the city of Montreal, to work conjointly with the Local Preachers' and Theological Students' Association here. The address of Bishop Sweatman, at the opening of the Synod of the Church of England at Toronto, has attracted a good deal of attention because of the candour with which he stated some very unpleasant facts as to the want of progress in that diocese. For the first time in his episcopate, there had been a falling off in the Mission Fund. In regard to the stipend for the clergy, the outlook was very far from satisfactory. Out of 163 congregations, constituting seventy-four unendowed parishes or missions outside the city of Toronto, no less than 120 contributed less than \$200 annually to their clergymen's support, seventy-one less than \$100, forty-three less than \$50, thirty-one less than \$30, twenty-six less than \$20, twenty less than \$10, seventeen less than \$5, and twelve actually contributed nothing, although all enjoyed the administrations of an ordained clergyman. These very congregations, too, were the most hard to please.

UNITED STATES.—The majority of the Presbyterians having voted in favour of "reduced representation," the General Assembly, North, will, in consequence, be lessened by 150 members, but so irrepressible is the growth of that Church, it will soon be necessary to repeat the operation, or to devise some more heroic treatment. Dr. John Hall, of New York, has been installed as Chancellor of the University of New York. This already celebrated institution was incorporated in 1831. Dr. Hall has been an active member of the Council for ten years, and his elevation to the Chancellorship has been foreseen for some time as very desirable in the interests of the University, but his large congregation have hitherto been unwilling that any additional burdens should be laid on his shoulders—broad as they are. Dr. Hall was born in the County Armagh, Ireland, in 1829, and was licensed to preach the Gospel by the Presbytery of Belfast before he was twenty years old. In 1867, being then Pastor of a church

in Dublin, he came to this country as a delegate to the General Assemblies, and was caught. His subsequent history has been one of continuous and brilliant success. The Fifth Avenue Church, of which he is now Pastor, was erected some twelve years ago at a cost of one million of dollars. It seats 2000, and is usually completely filled. It has attached to it lecture halls, school-rooms, and all other modern requirements of the most approved description. The present membership of the church is 2,122: the number of scholars in the four Sunday schools is 1,600, with 160 teachers and officers. The Superintendent of one of the schools is a worthy ex-Canadian, who is also a leading member of Dr. Hall's kirk-session. The amount contributed by this congregation last year was about \$135,000 — including \$70,000 for the Schemes of the Church. The regular income of the Church is \$36,000, and there is no debt. The Ministers' Stipend is \$15,000. The congregation maintains three mission churches, each having an ordained minister, at a total cost of some \$10,000 annually.

TEMPERANCE NOTES.—While the churches and societies all over the country were exercising themselves over the amendments to the "Scott Act" proposed by the Upper House at Ottawa, the House of Commons put an extinguisher on said amendments, by a very narrow majority it is true, but in the excited state of the country it is better that the "Lords" should have been let down easy. Had the clause which excepted wine and beer from the act been adopted by the Commons, the temperance cause would have received a setback which it would have taken years to recover. Whatever views one may hold in regard to the intrinsic merits or shortcomings of the act, such a departure from its provisions would have been fatal to its usefulness and a flagrant breach of faith with the large number of people all over the country who had accepted and endorsed it as, in their judgment, the best legislative enactment that could be obtained in present circumstances. Indeed, we cannot think of the consequences that might have resulted if the amendments of the Senate had been adopted without the gravest apprehension as to the result. As the act now stands, it is admitted to be fairly workable, and it is only right that sufficient time be allowed to see how far its effects will fulfil the expectations of its promoters. Four Scott Act elections were held in June—in Middlesex, Lincoln and Perth, Ontario, and in Guysboro', Nova Scotia; in the first it was carried by a majority of over 3000, in the second by a majority of 596, and in the third with practical unanimity; in Perth there was a majority of 99 against it. The ultimate success or failure of the act now rests with the municipal authorities of the several counties in which it has been constitutionally adopted. They will be unworthy of their trust if they fail to administer it faithfully and impartially.

French Evangelization.

WE direct special attention to the following resolution adopted by the General Assembly anent French Evangelization and to the accompanying extracts from the Report of the Board:

RESOLUTION.

"That this Assembly express their gratitude to God for the evidence of continued success attending the work of French Evangelization, and for the encouragement our missionaries and labourers have had during the year, of which we have now heard the very gratifying report; also, that this Court put on record its sense of the increasing importance of this branch of our Church's work in our land, and the corresponding need of prosecuting it with increased zeal and earnestness; and that, in the judgment of this house, the time has come when, in order to meet the spiritual necessities of the French population, the Church must enlarge the sphere of her operations, and seek to make them still more effective in evangelizing our fellow-countrymen. We also express our entire confidence in the management of the work under the present Board; and further, that we commend this scheme to the sympathy and liberality of our congregations, and renew our appeal to the whole Church, that by their prayerful co-operation and practical support the work may be extended, the destitution of the field provided for, and that the friends of the mission, and those who have the work more directly in charge, may be thereby encouraged and enabled to enter the door which the Lord is surely opening, and may advance with all confidence where He seems to point the way."

Those who desire to understand the position of Romanism in the Province of Quebec should study carefully the opening pages of the report, which contains information which is little known and has been gathered from many sources. We regret that we cannot make room for it, but copies of the report can be had from Rev. R. H. Warden, 198 St. James street, Montreal.

COLPORTAGE.

Eight colporteurs were employed by the Board during the past year, a number somewhat less than formerly. This was owing to the lack of funds, the Board being compelled to decline offers of service from several men with experience in the work. This, however, is the less to be regretted, because of the fact that the Montreal Auxiliary Bible Society is now prosecuting this department of missionary labour more vigorously than ever. That Society employed last summer seven French col-

porteurs, and this summer about the same number. By arrangement with the Board, they engaged three of our colporteurs and sent them into districts, to which, had they been in our service, they would probably have been appointed. The Board are most anxious to increase their staff of colporteurs, because the planting of new mission fields largely depends, under God, upon the faithful services of this self-denying class of workers. It is encouraging to report that one gentleman—Mr. G. D. Fergusson, of Fergus, Ont.—agreed to meet in full the salary of a French colporteur from the beginning of this year; and it is hoped his praiseworthy example will be followed by others, so that the Board may be enabled to accept the offers of service from several suitable men anxious to be employed permanently in the work. One of our colporteurs has for some time been labouring in the bounds of the Presbytery of Glengarry, where the French-speaking population has increased 75 per cent. in the last ten years; and that Presbytery, at a recent meeting, resolved not only to supervise his work, but also to make a special effort to raise sufficient money to meet his salary. Another of our colporteurs is at present in the county of Essex, Ont., labouring under the supervision of the Presbytery of Chatham, and the Board are about to appoint another to labour in the Maritime Provinces, with a view to the thorough visitation of all the scattered settlements of French-speaking people there. During the year there were distributed by the colporteurs and other missionaries of the Board 2021 Bibles, Testaments and Gospels, 950 Pamphlets, and about 23,500 French Tracts and other religious publications.

MISSION SCHOOLS.

Last year there were reported 17 mission schools, with 22 teachers and 537 pupils. There are now 21 schools, with 26 teachers and 707 scholars, or an increase of fully twenty-five per cent. during the year. This is one of the most encouraging features in connection with the work of the Board. Of the 707 pupils, 223 are the children of Roman Catholic parents, and fully four-fifths of the remainder are the children of recent converts from Romanism:—

POINTE-AUX-TREMBLES SCHOOLS.

The central mission schools at Pointe-aux-Trembles have had, perhaps, the most successful session in their history of upwards of forty years. There were nearly three hundred applications for admission. Of these it was resolved to admit a little over one hundred, the committee in charge of the schools fearing to undertake the additional financial responsibility of a larger number. So urgent, however, were many of the applicants, that it was eventually resolved to receive one hundred and twenty-two—as large a number as the buildings can accommodate with due regard to

health. This number was in attendance throughout the session. The pupils ranged in age from 13 to 28 years. Fifty of them were from Roman Catholic homes, sixty-nine from the homes of converts from Roman Catholicism, and three from other Protestant families. Satisfactory progress was made by the pupils in their studies, and, above all, God very signally honoured the teachers in their efforts to lead the young people to the Saviour. The ordinance of the Lord's Supper was administered twice during the session—in January, when eleven of the pupils professed faith in Christ, and in March, when other twenty-one publicly came out on the Lord's side. A weekly prayer meeting, conducted entirely by the pupils, was well maintained during the session, and a manifest work of grace was experienced.

At the March communion sixty sat at the Lord's table. At the close of the session, a few weeks ago, nearly the whole of these returned to their homes in different parts of the country. Who can estimate their influence for good upon the members of their families and others with whom they may associate! The Church is fortunate in having the services of so faithful and self-sacrificing a band of Christian teachers as those in these mission training schools. The schools are worthy of the confidence and sympathy and liberality of the friends of Christ. The results of the past session alone amply compensate for all the toil and means expended in connection with the work during the last forty years. Two of the former pupils, who distinguished themselves as gold medallists during their course in McGill College, have just completed their theological studies in the Presbyterian College, Montreal. Several of the present pupils have the ministry of the Gospel in view, and three of them are this summer engaged in mission work. Others are being trained for teachers.

Mr. Bourgoïn, the Principal of the schools, speaking of the influence of the Gospel among the people, remarks:—

It is certainly surprising to see so many Roman Catholic families ready to send their children to Protestant schools, and especially to mission schools, where their children are constantly under the influence of religious teachings opposed to their creed. Does not this fact show how effective has been the work of the missionaries among the people of this Province, and to what extent prejudices have been removed?

Many of those who have not enough faith, courage or light to abandon Romanism are, however, convinced that their children have nothing to lose by being placed under our religious teaching. The progress of the work has been such that, in this Province of Quebec, where the population is almost entirely Roman Catholic, we can fill up our schools with Roman Catholic children, when in other Provinces, the great majority of whose inhabitants are Protestants, we could hardly find a Roman Catholic in Protestant schools or churches.

CONGREGATIONS AND MISSION STATIONS.

The statistical table contains a list of the fields occupied by missionaries of the Board during the year. In several of the fields services are conducted in both French and English. The missionaries, however, are all French speaking, and have been specially trained for the work of the Board. The statistics show an increase over those of last year of about twenty per cent. in both the number of families and communicants.

During the year, 245 new communicants were received into membership. Of this number 48 were English and 197 French speaking people. The large measure of success thus vouchsafed by God should call forth the gratitude of our people, and stimulate the church to prosecute more vigorously than ever this important department of mission work.

As showing the difficulty of the work of our French missionaries and the faith and perseverance they are called to devise, we cite the words of the Rev. C. Doudiet, of Saint John's Church, Montreal. He says:—"Filling mission churches here is almost as hard a task as filling a sieve with water. Nor is it to be wondered at. There is no comfort here for French Protestants. They receive but scant sympathy from many of their English brethren, and they are branded by their fellow-countrymen of French descent as traitors and apostates. With Protestant Ontario in the west and the great Protestant United States south of them, why should they remain among fanatical image worshippers? And thus, year after year, the exodus goes on, and the communion rolls of our French churches show such emigration sufficient to change the membership almost totally in a very few years. We have seen in print, and often heard the statement, that the emigration of converts was a convenient way to account for the slowness of our progress. I cannot speak for the whole of our mission churches, but in the one specially under my pastoral supervision I find that, out of a list of 150 communicants in 1877—or eight years ago—there are only *nineteen* left. And yet the membership is nearly as large to-day, and the number of adherents is much greater."

FRENCH IN ENGLISH CHURCHES.

In addition to the large number of French Canadian Protestants who have gone to the United States, and formed themselves into congregations there, many have connected themselves with English-speaking Presbyterian churches in Canada. This is especially true of the Province of Quebec and the eastern part of Ontario. Not only are the names of French speaking persons on the communion rolls of many of our English churches, but some of the most active office-bearers of more than one English-speaking congregation are converts of our French mission. In a letter received last month from an English-speaking minister of our church appears the following sentence: "At our meeting of Session to-day

we received into fellowship fifteen French people. All of them are heads of families with the exception of two."

REV. C. CHINIQUY.

At a meeting of the Board in September, it was agreed to invite Mr. Chiniquy to spend two months in visiting and conducting special meetings in several of the fields under their care. Mr. Chiniquy cordially accepted the invitation, and began work in Montreal on the 1st of November. The meetings were held in St. John's, Canning street, and Hochelaga churches, and were very largely attended. As is well known, serious riots occurred in connection with the meetings, and considerable damage was done by the mob to both St. John's and Canning street churches. At first, police protection was refused, but was eventually granted by the civic authorities, and for weeks the places in which the meetings were held were guarded by from fifty to sixty armed policemen. The life of the veteran missionary was frequently imperilled, and, owing to the excited state of feeling throughout the Province, it was deemed unwise to allow Mr. Chiniquy to visit other places. He laboured zealously for nearly two months in the city of Montreal, and during that time he not only addressed crowded meetings in the churches, but met and conversed privately with large numbers of Roman Catholics, many of whom professed to embrace the Gospel. On one occasion he met and conversed with nearly forty French Catholics in the house of one of the missionaries of the Board.

FINANCES.

The receipts for the year from all sources have been \$28,735.60, as compared with \$31,375.38 for the preceding year. While there is a falling off of about \$2,500, it is encouraging to know that the actual receipts from Canada are nearly \$1,000 in excess of those of the year preceding. Among the receipts are \$965.55 from the Presbyterian Church of Ireland, and \$174.52 from the National Bible Society of Scotland, to whom the cordial thanks of the Board and of the Church are due. Notwithstanding the fears entertained throughout the year, it is very encouraging to be able to report that all salaries, etc., have been paid in full, and there remains a small balance in the treasury. As the salaries are in most cases paid monthly, and as fully \$10,000 are required prior to the end of September, congregations and friends of the work are earnestly requested to forward their contributions before that date.

CLOSE.

The progress made in the work of French Canadian Evangelization has been very marked, especially in recent years. Half a century ago there was scarcely a French Protestant in the whole country; to-day thousands of men and women can be found who have renounced their allegiance to Rome, many of whom have,

by God's grace, become humble followers of Jesus. Half a century ago there was not a single French Protestant congregation in the land; to-day they number nearly one hundred. Half a century ago the Bible was virtually an unknown book in almost every French parish in the Province of Quebec; to-day it is doubtful if there is a single parish in which the Bible cannot be found—a single parish which has not to a greater or less extent felt the influence of Bible truth.

So recently as eleven years ago it was difficult to gather together a congregation of 20 or 25 French Protestants in the city of Montreal. In the report for 1874 of St. John's church—the only French Presbyterian congregation then in the city—the following words occur:—"In some meetings there have been above 20 persons present, in one only 8, in another 9, but the general attendance was between 12 and 16. We have now 17 communicants living in Montreal, of whom 7 did once belong to the Church of Rome." This was but eleven years ago; to-day there are in Montreal eight French Protestant congregations, and identified with these are nearly 400 families, most of whom have been gathered in from the Church of Rome.

Comparing the French work in 1875 of the several branches of the Churches then happily united, with the statistics in this Report, we find the following:—

	1875.	1885.
Number of Fields worked.....	8	33
Number of Preaching Stations.....	12	75
Number of Church Buildings.....	3	27
Number of Ordained Missionaries.....	3	20
Number of Unordained Missionaries and Teachers.....	14	42
Number of Families connected with the Churches, about.....	200	1,091
Number of Communicants connected with the Churches, about.....	220	1,333
Number of Pupils attending Missions Schools, about.....	190	707
Total Receipts, about.....	\$6,459	\$23,735

During the past year alone, nearly as large a number of French-speaking communicants were received into fellowship with our Churches as the total number of communicants on the roll of the French Churches in 1875. To bring out the contrast more clearly, it ought to be borne in mind that during these ten years a considerable number of French Canadian Protestant congregations have been organized, under former missionaries of our Board, in the United States, composed very largely of converts from our Mission here; and that many more of the converts have found Church homes in English-speaking congregations throughout the Dominion.

Encouraging as has been the progress in the past, there yet remains much to be done. The French-speaking Roman Catholics in the Dominion number about a million and a quarter. To give these people a pure Gospel, the Board earnestly solicit the sympathy and prayers and liberality of all who love the truth.

D. H. MACVICAR, *Chairman.*
R. H. WARDEN, *Secretary.*

Our Foreign Missions.

ABSTRACT OF REPORT OF COMMITTEE FOR THE EASTERN SECTION, SUBMITTED TO THE GENERAL ASSEMBLY.

THE report commences with references to the visits to this country, on furlough, of Rev. Kenneth J. Grant of Trinidad, Rev. J. Fraser Campbell of Central India, Rev. Hugh A. Robertson, and Rev. Joseph Annand of Aneityum. The first three spent most of their time in visiting the congregations east and west; they were received with the utmost cordiality by the congregations and presbyteries, and they were largely instrumental in supplying information respecting the work in which they are respectively engaged, and in awaking interest generally in regard to missions to the heathen. Messrs. Grant and Robertson have returned to their fields of labour. Mr. and Mrs. Campbell leave for India immediately, taking with them an additional missionary, the Rev. R. C. Murray. Mr. Annand has but recently arrived from the New Hebrides, after an absence of nearly thirteen years.

MISSION OF REV. J. GIBSON.

While the last General Assembly was in session, the Committee had offer of service for the Demerara Mission of Mr. John Gibson, a graduate of Knox College. In July he was unanimously chosen as a suitable missionary, and it was agreed that he should if possible accompany Mr. Grant to Trinidad to study the language, and observe and take part in mission work there just so long as desired by the Mission Council of Demerara. It was agreed that the Presbytery of Toronto be requested to designate and ordain him as soon as possible, and the Western Committee asked to pay the first half year's salary in advance and the Demerara Mission Council the second; all of which arrangements were fully and promptly carried into effect. Mr. Gibson has made good progress in the study of the language, and, owing to the weakness of the Rev. Mr. McLeod, has in large measure of late been doing the work of his district.

ADDITIONAL TEACHERS FOR TRINIDAD.

Later in the season two lady teachers, chosen by the Committee, sailed for Trinidad; Miss Copeland to occupy in San Fernando the post of head teacher in the school from which Mr. Corsbie had, through ill health, retired,—and Miss Hilton to teach a school in Mr. Morton's district. These arrived in good time to commence their work with the new year, and having been both successful church workers in Nova Scotia, the Committee has strong expectations of their suitability and usefulness.

FEARS OF A FRENCH PROTECTORATE.

Rumours of steps having been taken by the French Government, and tacitly acquiesced in by the British Ministry, or at least by the Foreign Secretary, to assume a protectorate over the New Hebrides, having become very prevalent, the Committee at its January meeting gave earnest attention to this matter. The Committee approved of the correspondence already initiated by their officials, through Dr. Inglis, formerly of Aneityum, with the Foreign Mission Committee of the Free Church of Scotland, respecting the best course of action in the circumstances. It appeared on enquiry almost certain, not only that the British Government had given no countenance to any such movement, but that no proposition from the French Government to that effect had been submitted for their consideration. A committee was, however, appointed to prepare a suitable memorial, which, through the Lieutenant-Governor and Governor-General, was forwarded to the Earl of Derby, from whom a reply has been received, containing the assurance that Her Majesty's Government will not fail to bear in mind the considerations presented, referring to the views of Her Majesty's Government on the subject as expressed by the Under Secretary of State for the Colonies, in a speech delivered in the House of Commons on the 12th day of March.

The second part of this report presents a review of the Mission Stations and work on the two fields under the Committee's charge.

NEW HEBRIDES.

Missionaries.	Appointed.	Location.
Rev. J. W. McKenzie.....	1871.....	Efate
Rev. Joseph Annand.....	1872.....	Aneityum.
Rev. H. A. Robertson.....	1871.....	Erromanga

Co-operating with our missionaries in the New Hebrides there are now ten other Presbyterian missionaries in the group, as follows:—

Dr. Gunn.....	1888.....	Futuna
Rev. James H. Lowrie.....	1879.....	Aneityum
Rev. John G. Paton.....	1858.....	Aniva
Rev. D. McDonald.....	1871.....	Efate
Rev. R. M. Fraser.....	1882.....	Epi
Rev. William Watt.....	1869.....	Tanna
Rev. Peter Milne.....	1869.....	Nguna
Rev. Oscar Michelson.....	1878.....	Tongoa
Rev. W. Gray.....	1882.....	Tanna
Rev. J. D. Murray.....	1888.....	Ambrim

Dr. Gunn and Mr. Lowrie are supported by the Free Church of Scotland. The others, by different branches of the Australasian churches.

Mr. Annand writes concerning the field generally:—

We thankfully report that the work of evangelizing, educating and civilizing these natives is steadily going on. The health of your missionaries has been good during the past year. Looking at the mission as a whole there is much cause for gratitude to the Great Head of the Church for the success given. The central part of the group is now yielding the most fruit. Efate and Nguna are giving rich

returns for the labours expended. At Havannah Harbour, Mr. Macdonald reports more than a hundred attending his candidates' class. Nguna gives nearly as encouraging a statement. While all along the line from Anelgauhah to Anbrim the cause is advancing. A church has been formed on Tongoa of eleven adult members, thus carrying the symbols of our Saviour's dying love, thirty miles further into the enemy's kingdom. It is nevertheless true that every foot of ground gained is vigorously contended for. In some places, for a time, the victory may seem uncertain, but in the end our side comes off conqueror.

EFATE.

MR. MACKENZIE, says:—We feel much encouraged in our work. During the past year about seventy have renounced heathenism. About half of them belong to a mountain away inland, and have moved down near the shore, expressly for the Gospel. They have built a neat grass church, and have a teacher living with them. Some half dozen of them now attend the candidates' class. The Fila people have also built a church and about a dozen of them attend the above class. Fifteen church members were admitted, two of them from Fila. I have much satisfaction with my class of young men. They render valuable assistance in many ways, as teaching in the children's school, holding service on Sabbath at the nearer villages, itinerating with me, &c. When we went to the annual meeting I sent four of them to stay with teachers and assist them at their outstations. But although we are gaining ground from the enemy in so many directions, some strongholds still offer determined resistance. Not long ago two teachers went to Meli, a small island in Pango Bay, about six miles distant. They intended remaining till the next day, which was Sabbath, in order to hold service, but they were told they would be cut to pieces if they remained, and they were shown the tomahawks with which they would be murdered. Messrs. McKenzie and McDonald have decided, notwithstanding some dialectic differences among the people on the different sides of the island, to make one translation of the Holy Scriptures, and Mr. McKenzie is engaged in preparing for the press the Gospel of St. John, they hope by united efforts to give the Efatese the New Testament in a few years. Subjoined are Mr. McKenzies statistics:

Population of district.....	1000
Number attending regular service.....	345
Number of schools.....	7
School attendance of adults 270, children 63.....	338
Attending Sabbath schools.....	353
Average church attendance.....	270
" at prayer meeting.....	209
" Candidates' class.....	35
Number of communicants.....	90
" Elders.....	8
Labour given in aid of mission.....	\$73

ANEITYUM.

Mr. Annand writes that though he had received 32 new members into church fellowship in thirteen months, the communion roll was diminishing, the cause being that the death rate far outnumbered the birth rate, being as 99 to 47, and when to this is added the fact that about 40 young men had within the same time had been drawn away to Queensland and Sandwich Islands, it will be evident enough that the upbuilding of that church is a work of great difficulty. Still the Lord has been blessing his own work. Services are well attended, both on Sabbath and week days, while 18 attended Candidates' class. The people cheerfully wrought to furnish the church with substantial settees, made from the native wood, and contributed 1000 pounds of Arrowroot raised by themselves, to the support of the Gospel, worth about £50 sterling. Thirty tons of Copra were made on the island and sold to traders, some Beche de mer was prepared for market, and four whale boats were manned by Aneityumese, efforts which indicate tendencies in the direction of progress and civilization. Mr. Annand had the joy, just before he sailed, of receiving 17 new members into church fellowship, and of ordaining six deacons, who, it is hoped, will prove a blessing to the church.

ERROMANGA.

The whole Church has heard during the past eighteen months, either from the lips of Mr. Robertson or from his reported speeches, the main facts about the Lord's work on Erromanga. During the absence of Mr. Robertson his stations have been visited and the missionaries report that nearly all the schools have been kept open, and that the premises and things in general are in good order. During the two years of Mr. Robertson's absence, from 18 to 20 casks of Arrowroot have been raised, the proceeds of which will doubtless be devoted to evangelistic purposes, and probably in part at least to meet the expense of publishing the New Testament.

THE DAYSRING.

The mission vessel has as usual done her work, though the annual report has not yet been received. She has made her semi-annual voyages to Sydney and visited with the usual regularity all the mission stations repeatedly and some of the heathen islands. The Sabbath schools, east and west, which regularly and cheerfully contribute to pay her crew, to provision her, and to keep her in good running order, may feel assured that the missionaries highly value the visits and work of the *Dayspring* and appreciate the gifts and efforts of the boys and girls who own and support her.

In 1883, at the annual meeting, the Mission Synod expressed the wish for a steamer if practicable, and proceeded to ascertain cost of construction and maintenance. In 1884 they had estimates for construction or purchase,

but none for maintenance: whereupon they took measures for obtaining these, and referring them to the practical men at Sydney, who have charge of the *Dayspring*. So far the Mission Synod has made no appeal for funds to the respective churches, and consequently no step has been taken in that direction by this committee, nor so far as known, by any of the churches now supporting the *Dayspring*. So soon as the committee are in a position regularly to consider the matter, they will give it their best attention, and give due notice to the General Assembly and the whole Church.

The total population of the three islands occupied by our missionaries is about 4,250; communicants, 426; teachers, 67.

THE TRINIDAD MISSION.

In their general report, the Mission Council say that "progress is noticeable in every part of the field and department of the work. During the year, some converts have passed away in confidence of a better world made theirs by faith in our Divine Redeemer; others have proved themselves worthy, amid the toil and temptations of earth. One hundred and fifty-two have been admitted to the Christian Church by baptism, twenty-seven couples have been united in Christian marriage, and forty-two schools have been in operation during the year, with an average daily attendance of 1307, and 1962 on the roll at the end of the year." They add: Two new churches have been built, one at Oropouche and the other at Princetown. The latter cost \$2880, of which \$2585 have been raised by a three years' effort, partly in Trinidad and partly in Canada, leaving a debt of only \$215.

IN MR. MORTON'S DISTRICT—TUNAPUNA.

Sabbath services were held regularly at Tunapuna, Tacarigua and Arouca, and by teachers and native helpers at barracks, hospitals and outlying hamlets; and Sabbath schools conducted at the places named and at Orange Grove, in which efforts Mr. Morton has had valuable assistants. Week-day services have also been conducted with diligence, and classes for workmen kept up at all the schools, and over forty have, in this way, been taught in reading and writing, besides gaining a considerable amount of religious knowledge. Mr. Morton bears testimony to the excellent work done by Miss Semple in Tunapuna school, and also at St. John Village near by. Buildings erected: new school-houses at Arouca and Tacarigua, and the dwelling at Tunapuna finished. Married, four couples; baptized, seven adults and nine children; communicants in good standing, thirteen at the end of the year; removed, two; died, two; suspended, one. Mr. Morton considers that there has been marked

progress in the spread of religious thought, and notes that through the labours of his female workers this advance is particularly marked among the women, whose attendance, in proportion to their numbers, has come to equal that of the men.

SAN FERNANDO—REV. K. J. GRANT.

Mr. Grant notices with gratitude the completion of his fourteen years of mission service, the good work done during his absence by his brethren of the Mission Council, by Mr. Wilson, of San Fernando, and by his tried assistant, Lal Behari, and other workers, and makes special mention of the attention of the Mission Council in so promptly and successfully carrying out the will of the General Assembly in providing him with an excellent dwelling. During the year there have been baptized: adults, thirty-three; children, forty-four. Several now under instruction seek admission to the Church, and many are seriously enquiring about Divine truth. The agencies to secure these results are summed up by Mr. Grant as follows:—"Eighteen schools, with a roll of 928 pupils and average attendance of 626; religious instruction given daily outside the schools. Several Indian teachers give instruction to adults. Seven, who do a certain amount of school-work daily, but whose principal power is in Hindi, not in English, are teaching and exhorting from door to door, under this gallery, or that tree, wherever a group or even an individual can be induced to listen to the wonderful words of life." By these valuable helpers seven stations are maintained and estate hospitals visited. In this district, *in common with the others*, valuable aid comes from the circulation of Christian books and other forms of improving reading brought from India at a cheap rate, and diligently circulated. Mr. Grant has also tried, and with some success, the experiment of teaching the scholars plantation work, by employing them one or two hours daily in the field, the object being to interest them in and prepare them for the work which it is for the interest of the proprietors, of themselves, and of the country, that they should do. The work of this extensive district, including religious services on Sabbath and week days, Sabbath schools and day schools, evangelical, educational and industrial, is very great, and must tax to the utmost the strength of Mr. Grant and his assistant, Rev. Lal Behari.

PRINCETOWN—REV. J. W. McLEOD.

Though Mr. McLeod has been really for the year past, an invalid, as will subsequently appear, yet he carried on the work of his district successfully. Annajee did excellent service in supplying the different stations, assisted by Juraman, Soudeon, Gobon and Mahabir. Miss Blackadder, with the aid of the Messrs. Brown, father and son, took chief charge of the Princetown Sabbath school. Estate services and

schools were also kept up. The Princetown day school has again proved a success, as shown by result of fees received, and an honourable position has also been taken by the Mt. Stewart School. In four schools sewing is taught. Mr. McLeod has his teachers under weekly training, and reports on their part excellent progress, and such being the case, advancement in the schools is what might be expected. Mr. McLeod, however, considered his great work was the superintendence, finishing and opening, almost without debt, of the new church at Princetown, known as St. Andrew's, at a cost, including the basement and Sabbath school room, \$2,500. The opening services were arranged with wisdom and carried out with success. The brethren from other districts gave presence and aid, and the effect on all classes was impressive and salutary in a high degree.

COUVA—REV. J. K. WRIGHT.

Mr. Wright gives thanks at the close of his first year's services for health, hearty and efficient service from helpers, and for progress. Regular service has been held in hospital and barracks, besides the Sabbath services, which have been well attended. Members have increased, a teacher's house has been built at Milton, and school work prosecuted vigorously. Two schools, Esperanza and Calcutta, have been accepted on the Government list of accepted schools; and a new school, a branch of that at Esperanza opened,—new schools are called for at Spring and Perseverance, and a Canadian teacher for Exchange Village. Mr. Wright reports, baptisms, eighteen adults and eight children; marriages, five. The most claimant want of the district is a house for a missionary, the demand for which seems almost as urgent as that in San Fernando a year ago. The Mission Council have agreed that a house should be built to cost about \$2,500, that the Foreign Mission Board be asked to provide \$1,500 and to obtain a loan of \$1,000; which it is believed will be repaid with what will be obtained from the sale of the old house, and the land around it. The committee hoped to be able to accomplish the object without any large draft on the ordinary fund, and when it is done, then all the four missionaries will occupy comparatively new and comfortable houses, and so far be rid of home hindrances in prosecuting their work.

MR. McLEOD'S ILLNESS.

Reference has been made to the fact that for some time Mr. McLeod has been in delicate health. During the past year it was known to the Board that his zeal was pressing him on to work beyond his strength. But at their meeting on the 21st of January, the real situation came before them fully and officially in a communication from the Mission Council, telling of loss of strength, and giving medical testimony to show that he could not, with safety,

continue to discharge all the duties devolving upon him as a missionary at Couva. It appeared that the Council had requested Mr. Gibson to aid him for a time; and farther, "taking into consideration the state of Mr. McLeod's health, and the general needs of the island, and the special need of the systematic training of teachers, the Council agreed to ask the appointment of another missionary."

It was then, after full consideration, agreed "to express our deep sympathy with Mr. McLeod in the indisposition which necessitated the lessening of his missionary labours, our gratification that for a time he will be relieved by Mr. Gibson's co-operation, and our profound regret that in present circumstances we do not feel warranted to take steps for the appointment of another missionary." The circumstances referred to were not merely that we had no money in fund, but no prospect of increase, and that we had no warrant to make engagements which the Church were not likely to discharge.

STATISTICS FOR TRINIDAD.

Total Coolie population, 50,000; ordained missionaries, 4; female teachers from Canada, 4; number of schools, 41; number of scholars, 1,890; communicants, 211.

FINANCE.

For several years our expenditure has exceeded our income, and this process has culminated in a debt of nearly \$2000. One year ago extra expenditure was reported, involving a loss on the year of \$643.52, which, added to a previous debt of \$932.21, made a load to carry through the year of \$1575.73. Four hundred and ten dollars have been added within the year, though our income was \$17,707.55—a sum never equalled from ordinary receipts in the Maritime Provinces, and greater than the receipts of Ontario and Quebec for several years subsequent to the Union. Salary for a year and a half has been paid to Mr. Robertson, amounting to \$1557.34, and return expenses \$1226.40, which, with specials, turn \$3000. This expenditure is exclusive of large sums, about another \$3000, given by congregations east and west for special objects in New Hebrides and Erromanga, and from a few congregations east, to the Oropouche Church in Trinidad, which do not pass through the Treasurer's books.

Whole receipts by Treasurer..... \$17,707 55
Expenditure..... 18,117 55

Loss on the year..... 410 00
Add former indebtedness..... 1,575 73

Balance due Treasurer..... \$ 1,985 73
By the kindness of a warm friend of Missions, the Committee have the use of \$— free of interest, so that they will pay interest only on half of the above balance, but that is a half too much, and the Committee ask to be

relieved of the burthen as speedily as possible. They have, in these statements, made clear their reasons for declining to appoint a fifth missionary to Trinidad to enable Mr. McLeod to devote the strength which the Lord has continued to him to the congenial and most important work of teaching and training natives for active missionary work in the schools.

The Committee has noticed with pleasure the progress and increasing usefulness of woman's societies in the Lower Provinces, and gratefully acknowledge their co-operation and help. They would also make grateful mention of the aid of Miss Machar and other kind friends, Sabbath schools and congregations in the west, who have sent contributions for the *Dayspring*, and especially for Mission schools in Trinidad. The work enlarges, and He whose work it is, is saying to His people and Church in Canada, "Be ye also enlarged."

ALEX. McLEAN, *Chairman.*
P. G. McGREGOR, *Secretary.*

Central India.

LETTER FROM REV. J. WILKIE.

TO continue the story of the melâ: Whilst the poojah was thus being done before the stones at the foot of the "gal," the melâ was rapidly filling up from all the surrounding villages and had become a perfect Babel of discordant sounds. Every two or three men had a drum or a trumpet, which, as the mad-like frenzy seized them, they would beat most furiously whilst their companions, like men bereft of their senses, would shout and dance around one another—quite unconscious or regardless of those who were near them. To make themselves even more terrible looking, their cheeks, noses and foreheads were covered with a dark vermilion-colored paint and their clothes covered with blood-like patches of a lighter hue—the dark background throwing out the more prominently the hideous appearance thus produced. All over the melâ were scattered in every place of vantage the twenty odd native liquor shops, which, after the manner of their confrères in other countries, did not scruple as to how their barrels were emptied, and so, in the worship of a god who delights in such, the result can be much more easily imagined than described. The British Government in India has got an *improved* method of raising the revenue from liquor. She auctions off the right to make and sell liquor in a certain defined district to the highest bidder, and that person has the right to open as many shops as he chooses in the same. There is thus no trouble seeing whether there are too many grog shops, as to limiting the number of licenses, etc., such as in some other countries; and of course under the patriarchal sceptre of Government, where votes and bal-

lots and other such nuisances of the more so-called civilized governments are wanting, there is no danger of "public opinion," "Scott acts," or even the more primitive "Duncan Act." Indignant temperance lecturers there are many, even amongst these poor suffering people, but what is the mouse under the shadow of the lion's paw? As to results, why need anything be said? The poor Patel, or head man, of Tori,—one of those whose tall form, broad shoulders and massive heads carry us back to the days of Rajpoot chivalry, and one who, though found amidst the melâ, was not by any means of it—with sorrow, again and again referred to the awful ruin the free sale of drink was producing, castes now freely taking it that formerly would not have dared to touch it, and very many now living for it alone that formerly would not have been able to get it, except where it was distilled, for some great occasion, two, three or four times in the year. It is now to be found at every one's door, and enough to make one "gloriously" drunk being obtainable for a few pice. The people also all carry swords, and so one can understand what might be if but some spark of discord were applied to the highly combustible mass. Fortunately the mild Hindoo does not lose his character in his "cups" except in very rare cases, and so the disgraceful scenes to be met with at home at every fair are here all but unknown.

In different parts of the melâ, in the meantime, each village or group of villages around the man to be swung were dancing and singing, whilst also fitting up the swinging car. This consisted of an ordinary country cart, with an upright beam resting on the axle and firmly secured on either side. On this was pivoted a cross-beam or yard, and underneath it was fixed up a bed, the drum beaten, etc., the whole being decked out with flags, etc. To this were yoked four oxen that had been properly excited and maddened by a large supply of the same native liquor. Increased shouting and drum-beating indicated that all was ready, when the man mounted up on the bed, had the hooks run through the fleshy part of his back and then was tied to the end of the yard. The hooks are shaped like fish hooks, minus the barb, about six inches long by four wide. Before they are applied the skin is beaten by the hand till it is more or less insensible to pain, and then as far as possible the blood is drawn by rubbing away from the part. The man to be operated on has also been partially fasting for a week beforehand, and now is so much under the influence of drink that he seems hardly to notice what is going on. To support him also as much as possible, after the ropes belonging to the hooks have been tied to the beams, long pieces of cloth are tied around him and the beam, so that really the hooks support only a small portion of the weight of the body. At the other end of the beam, to balance the man with the hooks in his back, is seated another,

and at the centre, where it is pivoted, are seated two others, who turn around the cross-beam as fast as possible when the bails stand. All being ready, amidst deafening shouts and frantic beating of drums, the bails, having poured down their unwilling throats more of the fire-water, are set free, and run where they like. Maddened by the drink and whips they blindly rush through the midst of the mela, over hillock and stones, the poor fellow being whirled around as fast as possible, whilst also jerked from side to side through the uncertain motion of the machine. Oh! the wild frenzy and excitement. No words can express it. The people seemed perfectly crazed with excitement. Some whom I knew well, and with whom a short time before I had been conversing, now passed me without so much as being able to see me, even when spoken to. "Devi ki Jey" (Victory to Devi) was the only sound to be heard, and her poojah would seem to be the only absorbing thought of the mind. It seemed impossible that men, who a short time before seemed so rational, could in such a short time become so changed—so madman like. But the rest I must leave again for another letter.

Formosa.

LETTER FROM GIAM CHEENG HOA.

Tamsui, April 28th, 1885.

Editor, *Presbyterian Record*. My dear Sir. Many a time I thought of writing to you about our dear and beloved Pastor Mackay. We cannot understand God's ways. We can only wait and see. Think of our dearest friend on this earth toiling and working himself to death for Jesus on this island. I have heard Europeans say six men could not do the work he went through after returning from Canada. Then when the French came he *planned* and *worked* night and day, his mind did not rest even when eating. I was with him all hours in the night. *He saved this Church*. Converts escaped *torture* and *death* through him. Some will say, God saved the Church. I know that: but He used our dear pastor as his *instrument* in doing it. Yes: saved the people he loved and nearly lost his own life. God gave him back to us, and we begged of him to go on the steamer just for a trip. He went and was shut out. I know him. I know him better than Canadians, and I pitied him from the bottom of my heart, for I knew his spirit was here. For him to be shut out was terrible. Then at the first chance he made for us, and came in sight of Tamsui—was fired on—had to go back—crossed the channel five times, and at last he stepped ashore. I was the first to meet him, he grasped my hand, said nothing. All the Europeans here were so glad to see him too. In a few minutes, preachers, students, and

converts were around him like children, and are we not? Think too, when Tamsui was bombarded, he and the constable in the Consulate were the *only* persons who did not flee for safety. That day about ten a.m. I was walking with him on the verandah when a large piece of shell whizzed within a foot of his body; he did not even break his conversation. Shot and shell were flying in all directions. Just this forenoon I went with him to see eight shells that fell near us, but did not burst. They were buried ever since. The piece that nearly hit Lim is in his museum room. The Jamiesons have not been able to help him any yet. They are still studying the language. Now why should one so devoted suffer so much? It seems to us strange, but God knows all. Pray for our beloved Pastor Mackay. You never know one-hundredth of his labors. He *toils* and writes little. Some people toil little and write much. We don't believe you have many Mackays to send here. Excuse me. I have written from my heart. So I am yours sincerely,
A. HOA.

Our New Hebrides Mission.

LETTER FROM REV. J. W. MCKENZIE.

Erakor Efate, Feb. 11th, 1885.

BY the good hand of our God upon us we all enjoy good health. So far this has been a pleasant season. It is far from being, as it is generally called, a "rainy season." We have had so little rain that at one time it seemed as if native food would be scarce. But lately there have been some fine showers, and the late yams may be a fair crop. Some of our people are fully six weeks later than usual in digging their new yams. As yet we have had no hurricane, but there was every appearance of one a few days ago. The wind went round into the hurricane quarter, and blew with considerable violence. We felt a little anxious, as it was our communion season, and several natives had come a long distance to be present. By Saturday night, however, the wind had abated, and the Sabbath broke, calm and beautiful, with a fine smooth sea. It was a fine sight, looking from either side of our little island, that sunny Sabbath morning, to see the lagoon dotted with canoes, as from the different villages the natives flocked to the house of God. It was the largest gathering ever we had. Our

old church was much too small for the occasion. One hundred and eight took their seats at the table of the Lord. Of these, twenty-seven were admitted to the church on the previous Thursday. Five of them were from that new village of which I wrote you some time ago, as formed by natives from the mountains. Eight were from Fila. One was an old man from a distant inland village, who four or five years ago was a notorious cannibal and a great warrior. What a change has come over him! Instead of feasting on the dead body of his enemy he partakes of the symbols of Christ's broken body and shed blood.

To show you that I am not over-hasty in admitting natives to the church I may say that one of those just baptized attended the candidates' class for about eight years. He was not guilty of anything sufficient to justify me in excluding him from the class, but he was continually doing little things inconsistent with a Christian profession.

The work in general is moving on much as usual, amid cloud and sunshine. We are not gaining any brilliant victories. The enemy does not readily quit the field. Every inch of ground gained is only after hard fighting, and sometimes we are obliged to retreat and watch for a more favourable opportunity. But perhaps in the end it will be just as satisfactory that they are only coming in gradually. When a whole village comes in in a body, the probability is that many of them are just as much heathen at heart as ever. During the past thirteen months upwards of a hundred have renounced heathenism. About a year ago we settled a teacher at a village some twenty miles distant. The natives were then feasting, but one man was friendly and allowed the teacher to live with him. When the feast was over, some months ago, this man embraced the Gospel, but unfortunately he shortly afterwards took ill and died. Friends of his at another village attributed his death to the Gospel, and came to murder the teacher, so he had to flee for his life. In the course of a week he returned to his post, and found that some of his people had moved away to another village, being determined to stick by heathenism, but that the rest were ready to join him, and wished to be instructed. From time to time they have been threatened by the heathen, and the day before yesterday,

the teacher came with the sad tidings that one of them was murdered. They now wish to come and live here, and sent him to ask the Erakor people to go for them. They have gone in a body to bring them.

Meli, a small island in Pango Bay, is still closed against the Gospel. Nowhere in the group are more blood-thirsty natives to be found. Some months ago two teachers from Pango went there intending to remain all night, and conduct service next morning. (Sabbath). A tomahawk was shown them, and they were told they would be cut in pieces if they were seen there next day. And no doubt they would have carried out their threat. There was nothing left for the poor fellows but to retrace their steps. They reached home about midnight, tired and hungry. They had to paddle about six miles, returning against a head sea and a stiff breeze. We left them for a time, and then in company with four or five of our best natives I visited them to see if they were more friendly. As we landed on the beach, we saw that they were fully armed and much excited. Painted and feathered as they were, they seemed more savage-looking than usual. They had just returned from an inland village where they had treacherously murdered some of their enemies. We went to the *faria*, the kava house, of the head chief, and held a service. It was very impressive to hear a Fila native who, less than two years ago, was as much opposed to the Gospel as those he was addressing, urging them to give up their old ways, and receive the Word of Life. When leaving I asked the old chief if he would allow teachers to visit him, but he shook his head, and a powerful, lion-like fellow said: "We want to kill two more before our war is at an end." Nothing, however, is too hard for the Lord. Confident in His promise, that He will give His Son the heathen for His inheritance, we will labour on, believing that even there we shall in due time, have cause for rejoicing. My class for young men are doing well. We devote a good deal of time to English. It is my aim to make them so familiar with it that they will understand the Pilgrim's Progress, the Peep of Day series, and simple reading like the Cottager and Artizan. They are now reading the book of Exodus and the Peep of Day.

J. W. M.

The Sandwich Islands.

LETTER FROM MR. T. M. HENDERSON.

Honolulu, June 13, 1885.

THE twenty-second annual meeting, of the Hawaiian Evangelical Association, under whose supervision the Christian work of the Presbyterian and Congregational Churches in the Hawaiian Islands is conducted, was held in Kawaiahao Church, Honolulu, during the past week, May 31st to June 7th.

The meetings were attended by the pastors of the various churches throughout the islands. Sunday evening, May 31st, union services were held in Fort street Church, in English, and in Kawaiahao Church, in Hawaiian, on Home Mission work; and on Sunday evening, June 7th, again in Fort street Church, in English, and Kaunakapili Church in Hawaiian, on Foreign Mission work, all services being well attended.

The Assembly represented 67 churches, which are in charge of 58 pastorates, as in many country districts, in Canada, two and sometimes three congregations are under the Pastoral charge of one minister.

Six of these churches are Foreign, i.e. English speaking, one in Hilo, and one in Kohala, Island of Hawaii. One in Makawao, and one in Wailuku, Island of Maui. The remaining two are in Honolulu, Island of Oahu.

In the native churches, there are 19,000 adherents, and 6,000 communicants. The native population of the islands being 44,000, 56 per cent. are Christians, the remaining 19,000, or about 44 per cent. are divided between the Roman Catholic, Mormon, and those who make no profession of any kind, though I should except a few belonging to the Episcopal Church.

Though there has been no special revivals during the past few years, yet, the work of Christianizing has been steadily progressing. Since the work was commenced, 95 native ministers have been ordained. The North Pacific Mission Institute, in charge of Rev. Dr. Hyde, is doing good service, in educating natives for the Christian ministry, both at home and the South Sea Islands. There was during the session just closed 14 students attending, 7 of whom entered during

the past session. Fulfilling the command of the Master, "Let him that heareth say, Come," the Hawaiians have turned their attention, to their brothers in the South Sea Islands. From 1852 until the present time, 72 missionaries have been sent, to the Foreign Mission field; 39 males and 36 females. At present there are 9 Hawaiian missionaries, 8 of whom have wives, making 17 in the work. Six are stationed on Gilbert Islands, and in addition to these, are 12 Gilbert island catechists, who are partly supported by this Board.

On the Marquesas Islands, are three Hawaiian Missionaries, with their wives, but on account of these islands being under French Government at present, no efforts are being made to increase the work.

During the past 22 years, at which time the American Board gave up the mission, there has been collected for general church work \$537,927.00, and for Foreign missions \$125,667.00, a total of \$663,594.00. In 1874, the 5th anniversary of the work, a special effort was made, and \$10,184.00 collected for Foreign missions, besides \$31,070.00 for general work, a total of \$41,254.00; a sum which would be a credit to many a larger place. The Board intend, if possible, to send out six more missionaries this year.

The question often arises in connection with missionary work: "Is it wise to place the work entirely in the hands of native preachers?" The above report of 22 years work by natives should be a sufficient answer.

In conversation with Rev. A. O. Forbes, the Secretary of the Hawaiian Evangelical Association, he stated that the greater the trust and confidence placed in the natives, the greater their faithfulness. Those who have been sent to Foreign work, being thrown entirely on their own responsibility, have developed into some of the noblest Christians, and best workers the Board have. I close by quoting from the Honolulu *Daily Bulletin*, the following:—"The meetings of the Hawaiian Evangelical Association, afford a very good illustration, if any was needed, of the advantageous results of Missionary enterprise. The proceedings were, of course, in the Hawaiian language. With the exception of some five or six Anglo-Saxon faces, the assembly was wholly native. Business was conducted with the same systematic

order as in any well-conducted American organization. The moderator discharged his duties with excellent tact and ability. Matters coming up for consideration were discussed with spirit and in the best temper. The sessions were usually attended by a fair number of spectators. No one could view the deliberations of this body without contrasting the situation with the condition and status of these same people fifty years ago. The thousands who read about the doings at gatherings of the natives of these islands at the beginning of the present century, would digest the news with feelings very different from the sentiments of respect, sympathy, and interest, with which the transactions of last week's Hawaiian ecclesiastical assembly will be received.—T. M. H.

Presbyterianism.

THE following is a careful statistical estimate of the numerical strength of Presbyterianism. The figures are for the most part based on official reports, and the *Evangelist* says that they are in "all probability an underestimate":—

	Separate Bodies.	Synods.	Presby- teries.	Ministers.	Adherents
Continent of Europe ..	22	40	275	5,477	6,160,000
Great Britain.....	12	44	277	4,800	4,200,000
British Colonies.....	18	16	100	1,350	770,000
United States	13	92	556	10,135	6,250,000
Total.....	65	186	1,208	21,562	17,380,000

It will be seen that British Presbyterianism is weaker in numbers than that of the European continent or of America. It is, however, stronger in wealth and influence; and we naturally continue to look to Scotland as the headquarters of Presbyterianism.

The Presbyterianism of the continent is scattered through many countries. It is that form of Protestantism which has its home on the Rhine and the Danube, and in Southern Europe. It barely achieved independence in the little countries of Holland and Switzerland, and here it is relatively stronger in proportion to its numbers; but in other countries it has been subject to persecution and opposition of every kind for centuries by the authorities in Church and State. That it has preserved so many adherents, notwithstanding poverty and suffering, is an evidence of vitality, and an

encouragement for the stronger churches in Great Britain and America which have combined with them in the Alliance, to give them needed aid, to strengthen those that are weak. Moreover, the churches on the Rhine have been exposed to the forces of Rationalism, and been prevented by hostile influence in the civil authorities from protecting themselves from the invasions of error. Hence the separation of the Free Churches from the State Churches, which has multiplied divisions, complicated the struggle, and increased the relative weakness. The Continental Churches are entitled to the charitable judgment and the cordial sympathy and help of the British and American Churches in their efforts to re-organize themselves into more efficient ecclesiastical organizations, with simpler and more adequate doctrinal standards.

In Great Britain each minister has on an average a flock of 875; in the United States each has 616; on the Continent, 1148; in the British Colonies, 570. It is pioneer work that multiplies weak charges. The divisions of Presbyterianism are deeply to be deplored. There are five Presbyterian divisions in Scotland, four in Ireland, two in England, one in Wales. There are thirteen separate Presbyterian bodies in the United States, several occupying the same territory, and thus involving a sad waste of resources. Concerning Canada the *Evangelist* says:—

The union of the Presbyterian bodies of England, with the exception of twenty congregations, has made the English Presbyterian Church in some respects the most effective of all the British Churches, notwithstanding it is confronted with the massive strength of the Church of England. The combination of the several Presbyterian Churches of Canada, with the exception of a very few congregations, has made the Canada Church vastly stronger. It averages 739 adherents to a minister, notwithstanding its enormous missionary field extending from Newfoundland to the shores of the Pacific.

Many people wish they might live their lives over again. In nine cases out of ten, they would repeat them.

The grandest and the strongest natures are ever the calmest. A fiery restlessness is the symbol of frailties not yet overgrown. The repose of power is its richest phase and its clearest testimony.

A Page for the Young.

LET YOUR LIGHT SHINE.

"Jesus bids us shine
 With a pure clear light,
 Like a little candle
 Burning in the night.
 In this world of darkness
 So we must shine,
 You in your small corner,
 And I in mine."

"COME."

It is said that in the deserts, when the caravans are in want of water, they are accustomed to send on a camel with its ridersome distance in advance; then, after a little space, follows another, and then at a short interval another. As soon as the first man finds water, almost before he stoops down to drink, he shouts aloud, "Come!" The next, hearing his voice, repeats the word, "Come!" "while the nearest again takes up the cry "Come!" until the whole wilderness echoes with the word, "Come!" So in that verse of the Scripture, the Spirit and the bride say, first to all, "Come!" and then let him that heareth say, "Come!" and whosoever is athirst let him take of the water of life freely.

DO YOU KNOW IT?

The earth is about 7,900 miles in diameter or 24,000 miles in circumference, and is said to weigh about 6,000,000,000,000,000 tons. Nearly the whole mass of our globe is believed to be in a state of such intense heat as would melt the hardest rocks almost instantaneously, only the shell of crust, as it is called is cool and solid. The shell is scarcely thicker in proportion than that of an egg. No wonder then that this enormous chaldron sometimes boils over, and the molten lava bursting out through the shell forms what is called a volcano.

The atmosphere which surrounds our earth can be measured to a height of forty or fifty miles. It becomes much rarer as we rise from the surface of the earth until at a height of six or eight miles it becomes so rare as to become incapable of supporting human life. The benefit we in common with all animal and vegetable life receive from the atmosphere in breathing it is only one of the many ways in which it is of use to us. There is always more or less moisture in the air and this moisture is not only necessary to our comfort, but even to our existence, for it modifies the sun's heat in the day time and retains a portion of it for the night, and prevents the heat of the earth from flying off into space.

A limited express train making sixty miles an hour without stopping day or night would take seventeen days to go around the world.

We go around the world once every day without being conscious of the motion. If the only motion of the earth was that round its own axis, or in other words spinning round like a top, we would therefore be travelling all the time at the rate of seventeen miles a minute or seventeen times as fast as the fastest express train. This seems a wonderful speed, but it is insignificant compared at the rate at which we are moving through space. In her annual circuit round the sun the earth travels 559,000,000 miles, or would do so if the sun were stationary. But the sun himself is moving at the rate of probably over 400,000 miles a day. The earth must therefore travel about 700,000,000 miles a year, or over 1,300 miles a minute, carrying us along with it at this inconceivable rate of speed without waking the most restless sleeper or frightening the most timid child by the velocity of its motion.

A WORD FOR BOYS.

Ashamed of the work, boys?—good, hard, honest work? Then I am ashamed of you—ashamed that you know so little about great men.

Open your old Roman History and read of Cincinnatus. On the day they wanted to make him Dictator, where did they find him? In the field ploughing.

The great Cato; you have surely heard of him—now he rose to all the honours of the Roman state—yet he was often seen at work in the field with the slaves. Scipio Africanus, who conquered Hannibal and won Carthage for Rome, was not ashamed to labour on his farm.

Lucretia, one of the noblest of Roman matrons, might have been seen spinning among her maids.

Better even than the example of noble Romans is the advice of the wise man: "Whosoever thy hand findeth to do, do it with thy might." Better than this even are the beautiful New Testament words: "Not slothful in business, fervent in spirit, serving the Lord."

There! after this you will feel ashamed not to work.

WHAT THE CLOCK SAYS!

The clock strikes one, Thy will be done.
 The clock strikes two, Thy will I'll do.
 The clock strikes three, I'll follow Thee.
 The clock strikes four, I love Thee more.

The clock strikes five, 'Gainst sin I'll strive.
 The clock strikes six, On Christ hopes fix.
 The clock strikes seven, Guide me to heaven.
 The clock strikes eight, With patience wait.

The clock strikes nine, Thy peace be mine.
 The clock strikes ten, Love God, love men.
 The clock strikes eleven, My home is in heaven.
 The clock strikes twelve, With Christ myself.

The Presbyterian Record.

MONTREAL: AUGUST, 1885.

JAMES CROIL.
ROBERT MURRAY. } Editors.

KIRK-SESSIONS who are contemplating to place a copy of the *Record* in each family of their congregations will find this a favourable time of the year to begin. We are prepared to offer them special rates for the remainder of this year, thus enabling them to test the experiment at a very small cost. We have a few of the July numbers still on hand which we shall be happy to distribute in the order of application.

Official Notices.

REV. R. H. WARDEN, Treasurer of the Board of French Evangelization, has arranged for the conduct of his business during his absence so that all communications will be addressed to him as formerly at No. 198 St. James St., Montreal. Cheques and post office orders are also to be made payable to him as usual.

Literature.

AMERICAN PRESBYTERIANISM, ITS ORIGIN AND EARLY HISTORY, by Charles Augustus Briggs, D. D., Professor in the Union Theological Seminary, New York. *Scribners, New York: William Drgsdale & Co., Montreal: pp. 516; price \$3.00.* This is a valuable contribution to Presbyterian Church history, by one of the most accomplished scholars in America. It does not assume the form of a continuous narrative, and by a certain class it will probably be accounted pretty dry reading, and so it is, in a sense, but it improves on acquaintance, and the more closely it is studied the more is one impressed with the author's diligent research and his faculty of compressing a large mass of information into moderate compass. The honour of laying the foundations of the Presbyterian Church in America appears to belong to one Francis Mackemie, a native of County Donegal, Ireland, educated in a Scotch University, licenced by the Presbytery of Laggan in 1681, who arrived in America in 1683 and organized the first Presbyterian congregation at Snow Hill, Maryland, in 1684. Mackemie was a merchant as well as a preacher, and exercised his gifts in both these directions. In 1704 he went to London and secured two young missionaries—John Hampton, an Irishman, and George MacNish, a Scotchman. In 1706 these three united with Jedidiah Andrews, John Wilson, Nathaniel

Taylor, and Samuel Davis, in the erection of the first classical Presbytery in America. The Synod of Philadelphia was constituted in 1717. In course of time rival Synods came into existence and gradually the several types of American Presbyterianism took form. The writer throws a good deal of light on the earlier efforts of different missionary associations. Among others, we notice with special interest, his references to the "New England Company," founded in 1649, by the Long Parliament, for the "propagation of the Gospel in New England." This society in course of time transferred its operations to Canada chiefly, and at the present time it has under its patronage missions to the Mohawk Indians near Brantford, at Tuscarora, Cayuga, at Rice Lake and in British Columbia. The clerk of this company is Mr. W. Venning, D. C. L., of London. The only fault we have to find with this book is that there is not enough of it. The author has evidently ample materials, as well as ability, to construct a more complete and authentic history of American Presbyterianism than has yet been published.

THE OLD TESTAMENT—REVISED VERSION; The Henry Bill Publishing Co. Norwich, Conn. 1885: pp. 1035: price, in Persian Morocco, \$5.00 No pains have been spared to ensure accuracy in this handsome volume, which we take to be the first American reprint of the authorized version published by the English University presses. The numbering of the verses in the body of the text, instead of the margin, seems preferable to the English plan. In type, paper and binding, in every respect, indeed, so far as we are capable of judging, this edition fulfils all that is claimed for it. The typography is at once so bold and clear, "that he may run that readeth it."

THE CANADIAN METHODIST MAGAZINE, edited by Dr. Withrow, Toronto, is the best family magazine published in Canada. The editor's reminiscences of travel are especially interesting. **THE PULPIT TREASURY**, New York, E. B. Treat—and the **HOMILETIC REVIEW**, Funk & Wagnalls, New York, are both conducted with great vigour: they are full of suggestive topics, especially interesting and useful to ministers. \$2.00 and \$3.00 per annum, respectively.

HUMAN REASON AND THE PERFECT MORALITY, is the title of an able and scholarly discourse preached by Rev. James Watson, M. A., of Huntingdon, Quebec, before the Synod of Montreal and Ottawa, at Cornwall, on 12th May, 1884. D. Bentley & Co., Montreal.

We have received from Messrs. W. Drysdale & Co. a copy of **THE COMMUNICANTS' MANUAL OR TEXT BOOK: a course of instruction in connection with the Lord's Supper**, by Rev. D. M. Gordon, of Winnipeg, Man. This is an adaptation of the excellent Manual originally prepared by Rev. Norman McLeod. Price, single copy, 5c.; 40c. per doz.; \$2.50 per 100 copies. The attention of our ministers is called to this little work.

Miscellaneous.

IF the work being done in New York by the Rev. Jacob Freshman, the *Christian Advocate* says: "Rev. Jacob Freshman's evangelical work among the Hebrews in New York seems to have passed quite beyond the period of experiment. A house in St. Mark's Place has been purchased as a centre of operations. It is excellently located as a home for the missionary and a place of worship. About one-quarter of its cost has already been paid, and more is promised by kind friends. But about \$3,000 is needed at once to put the house in complete order and furnish it. Any amount will be thankfully received by the Rev. Jacob Freshman, 23 Seventh street; or Mr. A. D. F. Randolph, treasurer of the fund, 900 Broadway."

THE SWORD AND THE CUP.

At five o'clock on Monday morning the 21st of June, 1621, twenty-seven confessors of Christ were beheaded in the Grosse Ring in front of the Tienkircho in Prague. They had spent the night in prayer, and on Psalm 86: 17 had based an earnest petition that God would show them a token for good. To their great delight, as they came from prison, around the rising sun, they saw a beautiful bow! Some fell upon their knees; some clapped their hands; some shouted for joy. Now they were ready for the bloody death! Amidst the sound of drums and trumpets, their heads were snitten off and carried to the bridge, and there exhibited for years to their pitiless foes.

The exterminating severity of the persecution that followed may be judged by the fact that, while in the year 1620, the bulk of the population of 3,000,000 was Protestant, in 1627 an avowed Protestant was not to be found outside the walls of prison. Early in this century a gentleman travelling on the continent of Europe, came upon an executioner's sword with the names of twenty-four of the twenty-seven victims of this butchery engraved upon the blade. The first of these names is that of Andreas Schlik, who said: "I have dared to oppose Anti-Christ, and I dare now to die for Christ," and then while engaged in silent prayer the executioner struck, and "the head of Bohemia's greatest son rolled on the scaffold." On the handle of the sword, together with the statement in the Bohemian tongue that the deed was done June 21st, 1621, are the initials of the executioner's name, "C. M.," corresponding to C. Mydlar, the known name of the executioner on the dire occasion. In 1878 some Bohemian students in Edinburgh came upon the sword, bought it, paying for it nearly \$50. It is kept as a precious relic in Prague, but was lent to Edinburgh to be exhibited at a bazaar to be held for the cause. It was shown at the Belfast Council of the Pres-

byterian Alliance, and is loaned for a time to the Presbyterians of America.

About the time Columbus was making arrangements for his momentous voyage across the Atlantic, an elaborately formed silver communion cup was, for some reason or other, buried in the grave with the body of a Bohemian saint. A few years ago this cup was recovered, and is now, along with the sword, in the possession of the Presbyterian Historical Society, Philadelphia. Contributions in aid of the fund to assist the pastor of the Bohemian church will be thankfully received by Rev. Dr. Breed, of Philadelphia, the chairman of the committee.

JAPAN.—Dr. Clark, in his address at the meeting of the American Board on "Ten Years in Japan," gives the following results: Less than ten converts ten years ago; no church organized; no native agency; no schools for the training of such an agency; no missionary devoted to preaching; only the scantiest Christian literature, and that derived from China; placards everywhere denouncing the very name of Christian, till the utterance of the word blanched the face and sent a thrill of horror through the listener. To-day, more than two thousand five hundred professed believers in Christ; a recognized Evangelical community three times larger; a fine body of earnest and faithful native preachers; Christian schools for the preparation of a native ministry; a Christian literature, including more than 100,000 copies of portions of the New Testament; editions of the 'Life of Christ' and other works, reckoned by thousands and finding a ready sale; a Christian newspaper that circulates in all parts of the empire; and, illustrating in their lives the faith that breathes through all, more than a hundred and sixty devoted men and women from Christian lands. These are facts to quicken the faith and to encourage the most vigorous exertion till the field be won. And yet our oldest missionary, with abundant opportunity of careful observation, remarks that 'the change in the moral aspect of the country is in no wise measured by the number of Christians who have been gathered into the churches; but the influence of Christian thought and sentiment is manifest in every direction.' The first church of eleven members, was organized in 1872 by a missionary of the Reformed (Dutch) Church. From that time to the present there has been rapid progress.

Of the 315,000,000 subjects of the British Empire 46,000,000 profess Christianity, 188,000,000 profess Hindooism and 60,000,000 are Mohammedans. Half of the Mohammedans of the world are under the British flag.

In a Burman town a Buddhist priest was baptized, and many others appear interested in Christianity. Some of the priests even talk and sit with lady missionaries, which is something new for that country.

Acknowledgments.

RECEIVED BY REV. WILLIAM REID, D.D., AGENT OF THE CHURCH AT TORONTO, TO 5TH MAY 1855; OFFICE, 50 CHURCH ST., POST OFFICE DRAWER 2607.

ASSEMBLY FUND.

Received to 6th June, 1855. \$106.24.
Avonbank, 9.00; Mitchell, Knox Ch, 1.65; River Charlo, &c. 3.00; Markdale, 1.32; Flesherton, 1.32; Hibbert, 10.00; Hamilton, St. Paul's, 6.91—
Total \$139.44.

HOME MISSIONS.

Received to June 6th, 1855— 736.45
Avonbank..... 9.00
Mitchell, Knox Ch..... 8.60
Hanover..... 3.50
Elora, Chalmers' Ch..... 25.00
Dunnville..... 1.00
"Amateur Farmer," Ottawa Markdale..... 5.00
Flesherton..... 5.00
Souris..... 1.50
Strathclair..... 6.00
Forest..... 5.00
Hanover..... 1.00
Caledon, Knox Ch..... 9.00
Proof Line..... 32.00
Hamilton, St. Paul's..... 79.87
Aldboro, Argyle Ch..... 15.00
Storrington and Glenburnie Lena, Arthur..... 6.50
Elora, Chalmers' Ch B. Class Wroxeter S.S..... 5.00
Doon..... 4.10
Doon..... 12.50
Doon..... 4.00

FOREIGN MISSIONS.

Received to June 6th, 1855—\$ 730.47
Mitchell, Knox Ch..... 3.20
Rock Lake..... 8.00
Hanover..... 3.50
Balladuff..... 4.00
Elora, Chalmers' Ch..... 7.00
Ashburn..... 33.20
Granton and Lucan..... 20.00
Markdale..... 7.00
Flesherton..... 7.00
Caistor..... 4.00
Blackheath..... 4.50
"A Friend, near Fergus," Tyrconnell..... 1.00
Kippen..... 22.33
Hanover..... 1.00
Hill's Green..... 15.00
Norval..... 8.42
Hamilton, St. Paul's Ch..... 79.87
Aldboro', Argyle Ch..... 15.00
Chatham and Grenville..... 30.00
Storrington and Glenburnie..... 13.00
Lena, Arthur..... 5.00
Ready S.S..... 1.62
English Settlement..... 33.00
Montreal, St. Paul's..... 310.00
Elora, Chalmers' Ch. B. Class..... 4 10
Walkerton, Free, St. Johns..... 9.00

JEWISH MISSION.

Bequest per Mr. Alex. Dyce, Meaford..... \$60 00

COLLEGE FUND.

Received June 6th, 1855 — \$162.75
Mitchell, Knox Ch..... 2.15
Caistor..... 3.00
Blackheath..... 2.50
Hamilton, St. Paul's..... 48.49
Aldboro', Argyle Ch..... 3.00

MANTOBA COLLEGE.
Received June 6th, 1855.... 48.00
Kingston, Cooke's Ch. previously omitted..... 5.00

STIPEND AUGMENTATION FUND.
Received to June 6th, 1855... 209.45
Leamington..... 10.00
Mitchell, Knox Ch..... 3.75
Elora, Chalmers' Ch..... 25.00
Dunnville..... 4.00
Souris..... 1.50
Cruickshanks..... 4.00
Winterbourne..... 3.00
Forest..... 8.00
Storrington & Glenburnie..... 6.50

WIDOWS' AND ORPHANS' FUND.
Received to June 6th, 1855... \$77.90
Markham, Melville Ch..... 4.75
Mitchell, Knox Ch..... 3.55
Madoc, St. Peter's..... 5.00
Ashburn..... 6.25
Markdale..... 4.01
Flesherton..... 5.23
Norval..... 6.53
Hamilton, St. Paul's..... 7.00
Aldboro, Argyle Ch..... 7.00

Received to June 6th, 1855... \$129.21
With rates from—
Rev. Wm. Bennett..... 8 00
Dr. Matthews..... 8 00
Rev. George Brown..... 24 10

AGED AND INFIRM MINISTERS FUND.
Received to 6th June, 1855 \$282.49
Brampton (add'l. special)... 6.00
Galt, Knox Ch..... 15.65
Mitchell, Knox Ch..... 2.40
Madoc, St. Peter's..... 5.00
Elora, Chalmers' Ch..... 13.00
Ashburn..... 6.50
Markdale..... 4.00
Flesherton..... 4.00
Harriston, Knox Ch..... 2.90
Forest..... 4.70
Caledon, Knox Ch..... 5.00
Hamilton, St. Paul's..... 6.53
Aldboro', Argyle Ch..... 8.00
Toronto, Central Ch. (special) 37 50
Camden..... 6.21

Received to June 6th, 1855... \$2,452.88
With rates from—
Rev. W. R. Sutherland, 2 yrs 5 60
" Wm. Bennett..... 3.60
" Wm. Bain, D.D..... 60 25
" George Brown..... 3.75

CHURCH AND MANSE BUILDING FUND.
J. M. Stuart, Hamilton..... 25.00

FOR EROMANGA.
"Amateur Farmer," Ottawa 5.00

KNOX COLLEGE ENDOWMENT FUND.
Received to June 6th, '55, \$1,553.15;
R. Balmer, Oakville, 10.00; Whitby, per Thos. Dow, 50.00; Rev. H. Norris, Glenallen, 10.00; Hollin, Wm. Watson, 12.00; David Brown, Ayr, 10.00; Winterbourne, per R. A. M. Hamilton, 20.00; York Mills and Fisherville, per Rev. R. Gray, 50.00; Jas. Forgie, Almonte, 5.00; Walter Scott, Belgrave, 6.00; Rev. A. Y. Hartley, Bluevale, 5.00; Moss, per

Rev. N. McKinnon, 8.00; Scarborough, Knox Ch., per Simpson Remie, 11.65; Wm. Currie, Forest, 5.00; Hanover, per C. Myers, 10.50; Rev. G. M. Grant, D.D., Kingston, 50.00; R. Flaws, Guelph, 6.33; Geo. M. Hardy, Lucknow, 15.00; London, St. Andrew's Ch., 107.51; London, First Ch., 25.00; Petrolia, Knox Ch., 30.00; Petrolia, First Ch., 25.10; Rev. R. P. Mackay, Parkdale, 25.00; Wm. Wilson, Toronto, .00; Doon, 14.00; R. N. Burr, Burn's Ch., Moore, 10.00.

KNOX COLLEGE BUILDING FUND.
A. & G. Dalgleish, Doon... 4.00

RECEIVED BY REV. DR. MCGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES TO JUNE 30th, 1855.

Foreign Missions.
Acknowledged already... \$ 77.25
Wolfville..... 10.00
Patamagouche..... 10.00
Two sisters, Durham..... 2.00
John A. McCabe, Hantsport 5.00
St John's Ch, St John..... 25.80
Lockport..... 2.50
Sheet Harbour..... 7.00
Wm Mc arty, Taylor Head. 5.00
Prudence Mosser, Moose Head..... 0 60
Jas McCutcheon, Sonora, Guysboro Co..... 3.00
Mrs McCutcheon, Sonora Guysboro Co..... 1.00
A thank offering, Truro..... 5.00
First Pres Ch, Truro..... 12.00
Hon D Wark, St Paul's, Fredericton..... 5.00
Bassdeck and Forks..... 21.10
Bad River 1/2 year..... 16.71
Portauquique..... 6.48
Castlereagh " "..... 3.48

Dayspring and Mission Schools.
Acknowledged already \$ 8.16
Carleton and Chibougeau Schools..... 7.00
Port Hastings S. S. C B..... 4.28
First Pres. Ch, Truro..... 10.00

Home Missions.
Acknowledged already... \$ 405.00
Antigonish..... 50.00
Two sisters, Durham..... 2.00
John A. McCabe, Hantsport. 5.00
Union Ch, Hopewell..... 40.00
Lockport..... 2.50
Hon D Wark, St Paul's Ch Fredericton..... 5.00
Wolfville..... 5.00
Bass River 1/2 year..... 17.43
Portauquique..... 6.71
Castlereagh " "..... 3.48

Augmentation Fund.
Acknowledged already... \$473.94
Chipman, N B..... 37 00
Bass River 1/2 year..... 6.23
Portauquique " "..... 3.34

College Fund.
Acknowledged already... \$ 245.50
Interest 1/2 year..... 21.00
Moncton Debentures..... 120.00
Spry Bay..... 4.75

D.v. Bank of Newfoundland	815.61
Hon D Wark, St Paul's	
Fredericton.....	5.00
Bass River ½ year.....	7.47
Portaupique.....	3.67

College Bursary. \$1323.00

St John, Coupon.....	\$ 30.00
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Aged and Infirm Ministers Fund.

Acknowledged already.....	\$ 20.25
Bal on hand May 1st, 1885.....	430.95
Grove Ch, Richmond.....	3.25
Mabou, C.B.....	6.00
Rev G Christie, rate for 1884.....	2.00

\$462.45

FRENCH EVANGELIZATION.—RECEIVED BY REV R H WARDEN, SECRETARY-TREASURER OF THE BOARD, 198 ST. JAMES STREET, MONTREAL, TO 5TH JULY, 1885.

Alexandria.....	8.00
Vankleek Hill.....	19.61
Whitechurch.....	20.60
West Wawanosh.....	8.00
Member of Fitzroy Av. Ch., Belfast.....	2.40
J. C. Hunter, Belfast.....	0.60
Stirling, St. Andrew's.....	5.00
Lion's Head.....	5.00
Jennet McLennan, Lion's Head.....	4.00
Rev. A. McGillivray.....	223.15
Peabody Zion Ch.....	1.75

Francis Sincennes, Rowanton	10.00
Joseph Sincennes, do	10.00
T. Wallace, Woodstock	1.00
Spry Bay	4.00
Moser River	0.58
Quoddy	4.24
Caistor	6.15
Blackheath	2.21
Markdale	4.50
Mesherton	4.50
Aldboro', Argyle Ch.	8.00
"Amateur Farmer,"	5.00
Robt. Anderson, Montreal	59.00
Geo. Irving, Esquimesing	5.00
Wm. Clark, Toronto	50.00
Hamilton, St. Paul's	57.05
G. D. Fergusson, Fergus	120.00
Per Mrs. Macnider	217.54
Rodgerville	26.47

PER DR. MCGREGOR, Halifax:—	
Halifax, St. Matthew's.....	42.50
Newport.....	5.00
Shemoguo.....	3.00
Five Islands.....	6.55
J. Henry Salisbury.....	1.00
New Glasgow United Ch.....	139.09
Presbyterian, Halifax.....	5.00
St. Stephen's Amherst.....	21.25
Hon. D. Wark, St. Paul's, Fredericton.....	5.00

PER REV DR REID, Toronto:—	
Friend of Missions.....	5.00
Tecumseh, First.....	6.00
Maxwell.....	3.06
McLntyre.....	4.00

Markham, St. Andrew's ...	20.00
A Friend, Sarria.....	2.50
Harrison, Guthrie Ch.....	6.00
Cannington.....	10.00
Pictou.....	10.00
husband and wife, Ripley..	25.00
Galt, Knox Ch.....	30.00
Mount Pleasant, Toronto..	7.00
A Friend, Hullett.....	5.60
Mitchell.....	4.85
Elora, Chalmers Ch. B. Class	3.80

\$1,254.20

Pointe-aux-Trembles Schools.

RECEIVED BY REV. R. H. WARDEN, TREASURER, 198 ST. JAMES STREET, MONTREAL.	
Montreal, Crescent Street Church Choir.....	25.50
Stewartville S. School.....	1.50
Robt. Anderson, Montreal	50.00
St. John, N.B., St. Stephen's S.S.....	15.00
Campbellford S. S.....	3.57
Assembly Sab. Aft. Collection.....	57.65

\$153.32

Manitoulin Island.

Mr. J. J. Elliott, missionary, acknowledges with thanks the following sums contributed for church erection at Little Current:—Erskine Ch., Toronto, \$129.00; Knox Ch., Kincardine, \$59.

MEETINGS OF PRESBYTERIES.

Lindsay, Woodville, 25th August, 11 a.m.
Wallace, Tatamagouche, 5th August, 11 a.m.
Lan. & Renfrew, Car. Place, 25th August, noon.
Sydney, N. Sydney, Wednesday, 9th Sept. next

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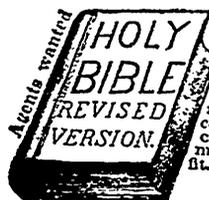
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T. M. MACINTYRE, M.A., LL.B.
Principal.

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NOTICE TO MINISTERS.

THE resignation of Rev. J. W. McLeod, of Princetown, Trinidad, from ill health, having been accepted, the services of an ordained Minister or Probationer are wanted to fill his place. Applications should specify age and be accompanied by a medical certificate of physical fitness, either from Dr. Murray, New Glasgow, or Dr. Dodge, Halifax. Where the applicant is distant from the Board of Examiners, a certificate will be required from a medical practitioner of known standing. Salary £300 stg. with manse. The missionary will be expected to leave on or about Dec. 1st. Applications to be sent to

P. G. MACGREGOR, Secy., Halifax.