

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments: /
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es) /
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE
PRESBYTERIAN RECORD
 FOR THE
DOMINION OF CANADA.

VOL. VII

OCTOBER, 1882.

No. 10.

CONTENTS.

Temperance	253
Prohibition	254
International Sabbath School Lessons	256
Our own Church	258
Obituary	261
British Columbia, by Dr. Cochrane	262
Manitoba, Rev. James Robertson	262
Ecclesiastical News	263

New Hebrides Mission, Rev. H. A. Robertson.....	265
Trinidad, Rev. Messrs. Morton and Macleod.....	267
India, Rev. Jehu Wilkie.....	269
Zenana Missions	269
Eastern Turkey, Rev. R. Chambers.....	270
Sabbath Fishing	273
The Dark Continent	274
The Oldest City in the World	275

Temperance.

THE Second General Assembly of our Church, that of 1876, passed a resolution expressing sympathy with those who are engaged in seeking to remove or mitigate the evils of intemperance, and their desire to co-operate in this work. In 1877, at Halifax, the Assembly reiterated its testimony as to the enormous evils entailed by intemperance on the Church and the world. Satisfaction is expressed at the progress of legislation for the repression of these evils and at the growth of a healthful Temperance sentiment in the community. Sessions are requested to have continued regard to the causes and cure of intemperance within their respective bounds, and office-bearers and members of the church are exhorted to cultivate and exemplify the principles of Bible temperance. Sentiments still more forcible were expressed and action still more decided was taken at subsequent Assemblies. There has been no going back, there has been no hesitation in going forward. The other courts of the church, Presbyteries and Synods, have been ready to express similar sentiments; so that as a church we occupy no doubtful position in relation to the great Temperance reform. Whatever can be legitimately, wisely done to check intemperance, cure the disease and to remove its causes, that we are expected, we are enjoined to do.

Our church is by no means singular in her advance attitude. There is hardly a body of Christians in the Dominion that has not uttered its testimony in favour of total abstinence from alcoholic liquors and against the liquor traffic. It cannot be said that the Church of Christ is behind in this reform; much less can it be affirmed that her influence is on the side of the wrong-doer. In

the United States immense progress has been made of late in the suppression of the liquor traffic. The lesson taught by Maine with the Prohibitory Law has not been lost on other States. Kansas is as prohibitory as Maine. Iowa quite recently has stepped into the same advanced rank. Other States have the subject under discussion, and it is fully expected that several will adopt prohibitory measures within the next few months. Such legislation cannot be carried out except where the religious community is on the side of the law; and we may add that such legislation cannot take place in great States of the neighbouring Republic without largely affecting us. Our sister churches in the United States have of late years spoken out in favour of total abstinence and of prohibitory legislation in terms not less emphatic than those used by our own Assembly. Public sentiment has thus been moulded and confirmed. The operations of voluntary societies have been encouraged and the aims of such societies have been sanctioned.

We hope that Presbyteries and Sessions will note anew the action of our own General Assembly and carry out its well understood wishes. Reports, speeches, resolutions, all have their uses; but the main thing is intelligent action on the part of the membership of the church. If the mighty stream of wealth consumed in strong drink were but turned into channels of religion and benevolence what a change would we see in the aspect of our country! Not only would all the "Schemes of the Church" be abundantly replenished, but vice, crime, ignorance and poverty would be greatly diminished, and the moral aspect of the community would be revolutionized. It will be an auspicious day when the money now lavished upon noxious luxuries shall be devoted to the advancement of the Redeemer's Kingdom. Temperance and total

abstinence Societies have done a great deal towards preventing the spread of the plague. Legislative enactments are found to work well in some instances, though the efforts are necessarily local. The plan of providing a substitute for the bar-room, in well appointed coffee-rooms and reading-rooms for the working classes has been largely and successfully adopted in the old country, and we are glad to know that in at least one of our large cities, Toronto, an enterprise of that kind has been initiated under most favourable auspices and with good hopes of success. While gladly recognizing every agency that is in any way helpful to the removal of intemperance and the many evils that flow from it, we fear there is little hope for any thing like a universal reformation until men are led to regard drunkenness as *a sin*, and not merely a mistake which it is expedient to remedy.

Prohibition.

MRS. W. E. DODGE of New York, in a paper read before the Second General Presbyterian Council at Philadelphia, makes the following statements:—"In the city of New York there are 10,000 places for the sale of intoxicating drinks. In the United States there are 5652 distilleries, 2830 breweries, and 175,266 places where intoxicating liquors are sold, involving a direct outlay and waste of not less than \$700,000,000, and an indirect loss to the country of crime and pauperism of \$700,000,000 more. To this annual financial loss add the destruction of not less than 100,000 lives. The 10,000,000 barrels of beer sold last year would have filled a canal twenty-one feet wide and five feet deep, extending from New York to Philadelphia (90 miles), and it would take a pump throwing thirty gallons a minute, running night and day over twenty-one years to pump it out. It was all swallowed, however. This vast business and terrible loss have all grown up under the fostering care and license of the National and State Governments. Three-fourths of all murders, crime and pauperism directly result from the manufacture, sale and use of intoxicants. The remedy of total abstinence and prohibition is the only thing, under God, which can stay the pestilence. Wherever it has been faithfully tried it has been successful. The experiment in the State of Maine has been eminently successful, notwithstanding the rum interest has ridiculed it and tried to prevent its adoption in other States. The State as a whole is a temperance State. Before the passage of the prohibitory law, Maine was a drunken State. There was one drunkard to every fifty-five of her population. One million gallons of spirits were distilled

annually, and her liquor bill was ten million dollars yearly. Now there is not a distillery or brewery in the State. The secret sale is only a small fraction of the former quantity sold, and the death rate from drunkenness has been reduced from one in every fifty-five to one in three hundred of her population. In Vineland, N. J., with a population of over ten thousand, the inhabitants of all shades of politics have united in banishing all intoxicating drinks. There has not been a criminal case there within twelve months. St. Johnsbury, Vt., is called "a working man's paradise"—a village with all the aspect of a garden; in which many of the workmen own their houses; a village of five thousand inhabitants, in which every man accounts it his highest duty and personal interest to observe the law. No authority is visible in St. Johnsbury; no police walk its streets; there is nothing for a policeman to do."

By way of contrast, Mr. Dodge lifts the veil and discloses what may be seen any Saturday night in the slums of New York, where the rum shops are crowded by the working classes and where fights "of a more or less ferocious and dangerous character are of frequent occurrence." . . . "We talk of one hundred thousand drunkards dying annually, but have we any just conception of what that means? Did you ever watch the passing regiment on some great day of parade, and did you not tire as you stood seeing the apparently never-ending ranks of the military as they marched? Yet it is not probable that twenty thousand ever passed before you. Suppose these one hundred thousand poor drunkards should pass in procession before you on their way to the grave, what a strange, sad sight! Consider, further, the half million more of wives and children made miserable by the ruin of husbands and fathers, and you will obtain some idea of what this accursed business is doing to destroy body and soul and to fill our land with unutterable misery. . . . Professing Christians have it in their power almost entirely to remove the source of this fearful destruction. Let it be once understood by the men who manage our politics that Christians will no longer support men for office who will license the traffic in intoxicants, there would be no difficulty in obtaining the adoption of the principal of prohibition."

DR. CHALMERS ON INTEMPERANCE

Dr. Chalmers arraigned intemperance in the following words: "Before God and man, before the church, before the world, I impeach intemperance. I charge it with the murder of innumerable souls. I charge it as the cause of almost all the poverty, and almost all the

crime, and almost all the ignorance, and almost all the irreligion that disgrace and afflict the land. I do in my conscience believe that these intoxicating stimulants have sunk into perdition more men and women than found a grave in the deluge which swept over the highest hill-tops, engulfing the world, of which but eight were saved. As compared with other vices, it may be said of this, 'Saul hath slain his thousands, but this David his tens of thousands.'

SPURGEON'S ATTITUDE.

There can be no longer any doubt regarding Mr. Spurgeon's attitude in relation to the work of temperance reform. He has not only become a total abstainer himself, but in a letter to a Total Abstinence Society, inaugurated the other week at the Metropolitan Tabernacle, says: "I sincerely believe that next to the preaching of the Gospel, the most necessary thing to be done in England is to induce our people to become total abstainers. I hope this society will do something when it is started. I don't want you to wear a lot of peacock's feathers and putty medals, nor to be always trying to convert the moderate drinkers, but to go in for winning the real drunkards, and bringing the poor enslaved creatures to the feet of Jesus, who can give them liberty."

FREE MEN.

A stranger arose recently in a young men's prayer-meeting and said:

"To-night when I was on the street a young man approached me and handed me a printed invitation to this meeting. I crumpled it in my hand and went on to the saloon where I have been accustomed to spend most of my evenings. Soon after I entered the saloon some of my companions asked me to drink, and I stepped up to the bar intending to drink with them when suddenly I was reminded of the invitation which I still held in my hand. I don't know what made me do it, but I just turned away from that bar and walked out of the saloon, and came straight up here to your rooms. Now I feel that I want to live a different life, and I ask you to pray for me."

On the other side of the room sat the young man who had given the invitation to the stranger. He had come in from his work that evening greatly discouraged, for he had met with more rebuffs, more sneers, more unpleasant experiences that night than ever before while engaged in distributing the invitations.

"I don't believe I can ever do it again," he said just before the meeting began.

"I'll be glad to go every Saturday night," he said with a beaming face at the close of the meeting.

"I want to be freed from this appetite," said the stranger; and he accepted the Christ as his helper before he left the room.

"I want to be freed from all fear of man," said the other. "If the Master is willing to use me I am willing to be used anywhere, in any way."

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

"Stand fast in the liberty wherewith Christ hath made us free."--*Church and Home.*

TEMPERANCE PROGRESS.

Temperance work was never more vigorously and successfully conducted than at present. Throughout the United Kingdom advancement is the order of the day. The Blue Ribbon movement for the time leads the van. Mr. Murphy in Scotland and Ireland, not to speak of his work in the South, can claim his tens of thousands of pledged abstainers; Mr. Booth his hundreds of thousands. It is said that, as the result of Mr. Booth's gospel temperance services in the provinces, 370,000 persons have adopted the principles he advocates, and since September 17th, in ten cities and towns, the record shows a total of 150,000 pledges. In Scotland many ministers have joined Mr. Murphy's ranks. A remarkable incident in connection with the Salvation Army reclamations in York is thus described:—Jane Johnson, the old woman of 84, reclaimed by the Salvation Army, spoke three times in York on Sunday to crowded congregations, in connection with the Salvation Army, all standing places being packed closely up. Large numbers also followed her through the street, which much amused the old lady. Last Thursday she kept her birthday in Leeds, and was presented by a Christian sister in Leeds with a large, beautiful Bible, and with a red silk neck shawl from another kind sister in Newcastle. Last year she kept her birthday by a drunken spree at Bradford. On the platform in York another old woman known as Drunken Susan, who has been rescued through the Army, said she and Jane were one night both in the lock-up in York together. They then shook hands, amid the smiles and rejoicings of the congregation." A new departure in temperance demonstration and practical work is to be made in Newcastle. The race week is generally a lively and unlovely time among the Northumbrians, and in view of it arrangements are being made for holding a great temperance gala on the town moor.

The Passover.

OCTOBER 8.

MARK XIV : 12-21

Golden Text, Exodus 12-27.

COMPARE Matt. 26 : 17-25 ; Luke 22 : 7-18 ; John 13 : 21-26. For the institution and design of the Passover see Exo. 12 : 1-20. V. 1. The feast properly began on the 15th of the first month, (*Nisan*) but the lamb was killed on the preceding day and in the evening of that day the paschal supper was eaten, Lev. 23 : 5, 6. *Of unleavened bread*—The whole seven days were so called, because during the continuance of the Feast leaven was entirely excluded, symbolizing, (1), the haste with which they left Egypt ; (2) their sufferings in Egypt, hence called the bread of affliction, Deut. 16 : 3 ; (3) their implied purity as a separated and consecrated nation—leaven being incipient putrefaction represented impurity. *Where wilt thou.* Jesus was still at Bethany, when the disciples, anticipating his desire to join in the feast, came to him on Thursday morning preceding the crucifixion. V. 13. *Sendeth two*—Peter and John, Luke 22 : 8. *A man bearing a pitcher*—another proof of Christ's omniscience. The incident was exceptional as the water was usually drawn by the women, though at the time of the feast the master of the house would sometimes do this himself. Vs. 14-16. The instructions were given so quietly that no one would suspect that Jesus was going to institute an observance that was to be a pledge of communion and fellowship with Him to the end of time. *They made ready*—The lamb was killed and the bitter herbs provided which were to be eaten with it, Exo. 12-8. Vs. 18, 19. *As they sat*—or reclined. The passover was originally eaten standing—as in readiness for a journey, Exo. 12 : 11 ; but the posture was changed when the Jews came into the promised land of "rest," *One of you shall betray me*—This indefinite announcement prepared the disciples for the manner of his arrest, and, while it pierced the heart of the traitor, the effect upon the others was that of bewilderment, sorrow, and self-examination. *One of the twelve*—This was said privately to John, Jn. 13 : 23. *That dippeth*—referring to the oriental custom of each helping himself with his fingers from the one dish. V. 21. *The Son of man goeth*—into the hands of his enemies, and to the cross. *As it is written of him*—ch. 9 : 12 ; Ps. 41 : 9 ; Isa. 53 : 3-8 ; Dan. 9 : 26. *Woe to that man*—A proverbial expression conveying the idea of endless remorse and anguish as the consequence of his sin. The whole passage is full of instruction to all the people of God and sheds a new light on the ceremonial observances recorded in the Old Testament. The paschal lamb is now clearly seen to be the type of "the Lamb of God who taketh away the sins of the world." Jn. 1 : 29, 36. In v. 14, under the imagery of a guest chamber, is the beautiful idea of Christ claiming his right of entry into the heart, as one whose the heart is, and which is to be "made ready" for his reception. There is also the sad thought that in every community of professing Christians there are apostates, who, under the cloak of religion, are seeking their own aggrandizement. Judas had opportunely given him to repent, as every sinner has, but he loved the wages of sin and went to "his own place" *inexcusable*.

The Lord's Supper.

OCTOBER 15.

MARK XIV : 22-31

Golden Text, 1 Corinthians 11-26.

COMPARE Matt. 26 : 26-36 ; Luke 22 : 19, 20, 31-34 ; 1 Cor. 11 : 23-26. The supper was instituted in an upper room in Jerusalem on the evening of the betrayal. It is supposed that Judas left before the service commenced. Whether Christ himself partook of the elements is not stated ; the usual inference is that he did not, although the passage in Luke 22 : 15-18 appears to favour the contrary opinion. V. 22. *Jesus took bread*—one of the unleavened cakes or biscuits provided for the feast. Christ did not ordain that a lamb should be slain and eaten, because the shedding of his own blood on the cross was the fulfilment of the type and shadow. There need be no more shedding of blood after that, Heb. 10 : 1-9. *Blessed*—gave thanks ; He did not change the substance of the bread, but only set it apart to a holy use. *Break it*—symbolizing that as his body was broken for us, this memorial should be distributed and partaken of by his followers. *Eat*—as natural life is sustained by bread, so to believe in Christ is to receive spiritual nourishment, Jn. 6 : 57. *The cup*—four cups of wine were used at the passover ; at this stage of the feast Jesus took one of those in his hands. *Giving thanks*—hence the term *Eucharist* the Greek for thanksgiving. V. 24. *Blood of the New Testament*—or covenant, N. V. in contrast with the old covenant, Acts 3 : 25. *Shed for many*—for all who accept and believe, Jn. 3 : 16 ; Rev. 22 : 17. V. 25. This verse, besides looking back to the passover as a memorial of deliverance, anticipates and foreshadows the fulness of joy in the future state. V. 26. *A hymn*—Psalms 113 and 114 were sung at the beginning of the Feast, and Ps. 115-118 at the close of it. *The Mount of Olives*—the garden of Gethsemane. V. 27. *Offended*—His betrayal would prove a cause of stumbling to them for they would not understand why their Lord should thus fall into the hands of wicked men. *It is written*—Zech. 13 : 7. *Shall be scattered*—This was fulfilled in the experience both of the disciples and the Jews, Matt. 10 : 23 ; Acts 8 : 4. V. 28. *After I am risen*—see ch. 16 : 7 ; Matt. 28 : 16. V. 29. Peter charges the others with inconstancy, yet he himself so soon denies him ! V. 30. *The cock crew twice*—The first "cock-crowing" was at midnight ; the second at 3 a. m. ; the third between 5 and 6 in the morning. It was at the second, that Peter denied him, v. 72—*sad revelation of the innate wickedness of the heart ; Jer. 17 : 9.* Our true strength lies in a consciousness of our own weakness. Peter's self-confidence often failed him in the hour of trial, Matt. 14 : 30. *Likewise said they all*—yet, as Jesus had said, v. 27, in the end, they all forsook him and fled, v. 50. No amount of mere assertion will make men Christians. Matt. 7 : 21. The Sacrament of the Lord's Supper is to be observed by his professed followers as a memorial of Christ's sacrifice, but the mere formal partaking of it will not secure salvation ; on the contrary, unworthy partakers add to their condemnation ; hence the necessity of self-examination. 1 Cor. 11 : 27, 28. The most sincere believers often over-estimate their own strength.

The Agony in the Garden.

OCTOBER 22.

MARK XIV: 32-42

Golden Text, Isaiah 53: 4

COMPARE Matt. 26: 36-46; Luke 22: 39-46; John 18: 1. Immediately after the last supper, Jesus, accompanied by all the disciples except Judas, left the city about midnight for his favorite resort, Jn. 18: 2. V. 32. *Gethsemane*—the "oil press"—an olive-yard containing a press and watch tower. Eight very old olive trees may still be seen within a walled enclosure supposed to be the scene of our Saviour's agony, and of his betrayal. It is thought to be the same spot where Abraham's faith was tried, Gen. 22: 5. Vs. 33, 34. *Peter, James and John*, the favoured three so often admitted into their Lord's confidence, notably at the Transfiguration, ch. 9: 2. The eight were left at the entrance as a watch against surprise and interruption. *Sore amazed*—Overcome with a sense of the world's sin and the ransom demanded for its removal. *Very heavy*—The load of sorrow far outweighed the fear of death. *Sorrowful unto death*—Medical testimony asserts that our Lord died of "a broken heart." Many ingredients were mingled in that cup of sorrow;—humanly speaking his life was cut short prematurely; He was in the prime of manhood, conscious of power to do a great work for humanity; His heroic life had been misunderstood; His self-denial was not appreciated; He was despised and mistrusted by those for whose good he laboured; His most intimate friends deserted and even denied him; bodily weakness added to his mental despondency. His grief was superhuman, for he vicariously bore the anguish of others, and, hardest of all, the hidings of his Father's countenance. Doubtless at this moment, too, the tempter renewed his assaults.—"If thou be the Son of God escape this ordeal: it is not yet too late to exercise your divine power!" *If it were possible*—that some other method might be found to satisfy divine justice and save the race. *The hour might pass*—the whole terrible ordeal. *Not what I will*—The prayer implies no hesitation but rather that, revolting as the cup was in itself, if it be his Father's will, he was prepared to drain it to the very dregs—an example of perfect faith and submission, and also an illustration of the limitation which must always be made in our expectation of answers to prayer. V. 37. *Sleeping*—produced by grief, Luke 22: 45, weariness and excitement. Even Peter, lately so boastful, was overcome and unable to offer the sympathy which Jesus would have appreciated. "He trod the wine press alone," Isa. 63: 3. V. 38. *Watch and pray*. Be ever on your guard against temptation, to enter into it willingly is to be surely overcome by it, Eph. 6: 18. *The Spirit willing*—This compassionate expression does not justify their frailty; it rather contrasts the spirit of their Master, who, weaker in body than they, yet triumphed over the flesh. Vs. 39-42. Again and again he returned, until at last the crisis is over and perfect resignation dispels the gloomy anticipations of death. *The hour is come*—He is ready for it. *Behold!* perhaps at this moment the glare of the lanterns and torches began to illuminate the garden, Jn. 18: 3. *Let us be going*—How easy to have withdrawn himself from his enemies; but no: He will face the traitor.

Jesus Betrayed and Taken.

OCTOBER 29

MARK XIV 43-54

Golden Text, Mark 14: 41

COMPARE Matt. 26: 47-58; Luke 22: 47-55; John 18: 2-18. The accounts given by Matthew and John are fuller than that of Mark. V. 43. *Immediately*—after Jesus for the third time had returned to the disciples. Before the supper was over Judas had left the party and informed the Jewish officials that he was ready to fulfil his bargain with them, Vs. 10, 11, and now, at the dead hour of night, when there was no danger of a popular tumult, he comes into the garden, attended by a great multitude—among whom were a band of soldiers, Jn. 18: 3; the chief priests, elders, and captains of the temple, Luke 22: 52, and some of their servants, Jn. 18: 10. V. 44. *A token*—It was previously arranged that Judas should kiss the one they were to arrest. How utterly lost to all sense of shame thus to pervert the sign of fidelity established betwixt Christ and his disciples! V. 45. *Master*—"Rabbi," what hypocrisy!—Many who say "Lord, Lord," shall be finally rejected, Matt. 7: 21. V. 46. *Laid their hands on him*—Coing through the form of an official arrest, quite unnecessary, as Jesus made a voluntary surrender, Jn. 18: 5. V. 47. *One of them*—Peter. *Servant of the high priest*—Malchus, Jn. 18: 10. The rebuke to Peter was followed by an act of mercy to the wounded man, and a declaration of his own divine power. Vs. 48, 49. *Against a thief?* They had bound him as if he were a criminal, Jn. 18: 12, and surrounded him with an armed guard. Utterly useless all this ado. They might have taken him any day in the temple: but the Scripture must be fulfilled—Isa. 53: 7. V. 50. *Forsook him and fled*—Sad commentary on the instability of human friendships! Yet, the unfeeling desertion was in accord with the Master's wishes at that moment, Jn. 18: 8, and Jesus had predicted that they should thus "be offended because of him," v. 27. Vs. 51, 52. *A young man, &c.*—pehaps Mark himself. The incident shows the danger which the disciples would have incurred had they not "fled," and justifies the caution of Peter and the other disciple who followed "afar off," Jn. 18: 15. V. 53. *Led Jesus away*—with his hands bound behind his back, he was led from Gethsemane, through "the Sheep-gate" to the city, first to the house of Annas and afterwards to the palace of Caiaphas the high priest, Jn. 18: 13-15, where he was arraigned before a hastily summoned and informal meeting of the Sanhedrim. V. 54. Matthew gives the reason for Peter's following—"to see the end." The result shewed that he was influenced by curiosity rather than by a determination to defend or comfort his Master in the hour of his extremity. Such half-hearted following was no better than forsaking. *The Palace*—the open courtyard in the centre of the palace buildings, used for public meetings. The other disciple, probably John, went into the palace with Jesus, leaving Peter to parley with the servants outside, Jn. 18: 15. *Judas* here appears as the impersonation of total depravity; Peter, of self-sufficient inconstancy; the other disciples represent the feebleness of man when left to himself.

Our Own Church.

WE invite attention to the circular of Mr. Middlemiss, Convener of the Aged and Infirm Ministers' Fund; also, to the notice that the Home Mission Committee (Western Section) meets in Toronto on the 10th instant. As to the circular sent to all the Ministers of the Church by Principal Grant, Convener of the General Assembly's Committee on the Temporalities' Expense Fund (see Assembly minutes, folio 45), we feel certain that as the proposal was cordially entertained by the Assembly, so it will be generously and promptly responded to by very many who will be glad to embrace this opportunity of expressing their sympathy in a practical form with brethren whose adherence to the union has subjected them to protracted and vexatious lawsuits and involved them in heavy costs.

DR. COCHRANE has returned from his visit of observation to British Columbia, where he met with a warm reception. We trust that his embassage may be followed by good results, and we look forward with interest to the reports which will be submitted to the Home Mission Committee and to the Colonial Committee of the Church of Scotland in this connection.

BEQUEST.—The executor of the estate of the late Rev. Peter McDiarmid, of Point Edward, in the Presbytery of Sarnia, has paid to Dr. Reid for Foreign Missions \$4,410, and for Knox College Library \$200.

QUEEN'S UNIVERSITY.—An important meeting of the Board of Trustees was held last month. With reference to the chair of Natural Philosophy, the Trustees decided upon a short list of British physicists, and requested the Principal and ex-Principal Snodgrass to select one from these. This will necessitate the Principal's immediately visiting Britain. It is expected that the new professor will be able to take up classes soon after the opening of the college. Dr. Williamson has been requested to take charge of the classes until his arrival. Mr. George McGowan, F.R.S.E., was appointed to the chair of chemistry. This gentleman is said to be thoroughly educated in this department of study. The executive committee were empowered to appoint Rev. Dr. Bell, late of Walkerton, as interim Registrar and Librarian. The special lecturers for the session are Rev. James Carmichael, of

King, on Church History; Rev. Donald Ross of Lachine, on Apologetics, and the Rev. Robert Campbell of Renfrew, on Political Economy.

PERSONAL.—One of our Canadian young men, *Rev. C. D. Maclaren*, has been appointed to Siam as a Missionary of the Presbyterian Church in the United States. He left for his mission field early last month. Mr. Maclaren during the past three years rendered excellent service in the home mission field of the Synod of the Maritime Provinces. *Miss Montgomery*, of Charlottetown, P. E. I., for many years an active worker in our Church in the Maritime Provinces, has gone to Persia as a missionary under the auspices of the American Presbyterian Board of Missions. We shall be glad to hear from either or both of these esteemed friends whenever they have leisure to write a few lines for the RECORD. *The Rev. A. C. Gillies*, a student of Knox College, for a while missionary at Cote des Neiges, Montreal, then minister of Sherbrooke, N. S., afterwards of Virginia City, Nevada, more recently residing in Sydney, N. S. W., has by last accounts accepted a call from an important charge in Dunedin, New Zealand, with a stipend of \$3,000 a year.

TWO "MOTHERS IN ISRAEL" have lately been removed by death, whose memories are revered by many members of the Presbyterian Church in Canada. We refer to the late Mrs. John Macvicar, the mother of the Rev. Dr. Donald Harvie Macvicar, Principal of the Presbyterian College, Montreal; and Mrs. Burns, widow of the late Dr. Robert Burns, of Toronto. Mrs. Macvicar attained the patriarchal age of ninety-two. She was a native of Argyleshire, Scotland, and with her husband came to Canada some forty-six years ago. She was the mother of twelve children, of whom the Principal is the youngest. Her second youngest son, Malcolm, is Professor of Apologetics and Exegesis in the McMaster Hall, Toronto. Mrs. Burns was born in Edinburgh, and was seventy-one at the time of her death. She was married to Dr. Burns a short time before his coming to Canada, in 1845, and during the whole of her life took a deep and active interest in Church affairs. Much of her time was devoted to Bible-classes for young women. She was the friend and patroness of the benevolent and charitable institutions in Toronto, and was especially interested in the cause of missions.

ORDINATIONS AND INDUCTIONS.

BRACEBRIDGE, &c. : *Barrie*.—Rev. A. Findlay was inducted to the charge of Bracebridge, Monck, and Muskoka Falls on the 24th of August.

AYLWIN AND DESERT: Ottawa:—Rev. William Shearer was inducted on the 31st of August.

WALKERTON: Bruce:—Rev. John Mordy was inducted on the 15th of August.

BRANDON: Manitoba:—Rev. John Ferries was inducted on the 24th of August.

NORTH LUTHER: Saugeen:—Rev. Alexander Nichol, late of Ayton, Ont., was inducted on the 15th of August.

DUNDEE: Montreal:—The Rev. D. McEachern, late of Parkhill, Ont., was inducted on the 20th of September.

CALLS: Mr. C. W. Cooke, licentiate, has received a call to Baltimore and Coldsprings—*Peterboro'*; Rev. R. Thynne to Rodgerville and Chiselhurst—*Huron*; Rev. James Carmichael, of Markham, has accepted a call to Norwood—*Peterboro'*; Rev. Dr. Isaac Murray, of Charlottetown, P. E. I., has received a call to Sutherland River and Vale Colliery—*Pictou*; Rev. J. McNabb, of Beaverton, has received a call to Lucknow—*Maitland*; Mr. A. G. McLachlin, licentiate, has been called to Hornings Mills and Honeywood—*Toronto*; and Mr. A. Mackenzie, probationer, to South Kinloss—*Maitland*; Mr. A. G. McLachlin, probationer, to Leaskdale and Zephyr—*Lindsay*.

DEMISSION: Rev. John Straith, of Knox Church, Paisley—*Bruce*.

NEW CHURCH.—A beautiful frame Church was opened for worship at Black's Corners, *Saugeen*, on the third of September, by the Rev. J. Campbell, of Harriston. It was opened free from debt, a fact highly creditable to this small congregation in a comparatively new settlement.

MANITOBA ITEMS.

The population of Winnipeg is estimated by the city officials at between 20,000 and 25,000. Of this there is only church accommodation for 8,000. Of that Knox and St. Andrew's Halls afford 2,500. For present circumstances as well as for next summer's increase another Presbyterian place of worship is demanded. Leading men of both congregations are moving in the matter. Manitoba College Building attracts general attention. With additions it cost \$36,000. The Board has been very fortunate. With the increased cost of building it would this year cost \$55,000. The College opens with the best prospects. There are likely to be eight or ten Theological Students of the Presbytery of Manitoba studying at the College this year. Mr. Robertson, Superintendent, has been for weeks in the new districts along the C. P. R., visiting the settlements. Regina, the new capital of the Province to the west of Manitoba has asked

for a minister. Rev. J. Ferries, formerly of Edinkillie, Scotland, has been settled at Brandon. Brandon is expected to be self-sustaining by Christmas. Portage La Prairie congregation is erecting a new manse. Dominion City, Nelson, Burnside, Cadurcis, and Stonewall are all moving towards calling ministers. Rev. Mr. Macpherson, of Dunkeld, Scotland, who bears a letter of commendation from the Free Church Colonial Committee, has been visiting the Province, and is greatly pleased. The harvest is gathered and will be most plentiful. It has been a grand sight to see what old settlers have known as vacant plains, standing crowded for miles with stocks of grain. Rev. Mr. Wellwood, of Minnedosa has overworked himself and is away cast taking a little rest. So it is with Mr. A. H. Cameron. Mission work on the prairies is most wearing. All of our missionaries should have a short furlough if it could be arranged. They would work the better for it on returning.—B.

Aged and Infirm Ministers' Fund.

WESTERN SECTION.

Annual Collection on the Third Sabbath of October.

THE Annual Collection for the Aged and Infirm Ministers' Fund is appointed to be made on the THIRD Sabbath of October, by Congregations that have no Missionary Associations. It is hoped that the congregational contributions for the year will show an increase fully sufficient to meet the new claims on the Fund consequent upon the action of last General Assembly. At the date of the last Annual Report (for which see Appendix to Assembly Minutes, p. clvii.) there were *twenty-seven* Annuitants on the Fund. Of the *eight* ministers to whom the Assembly granted leave to retire on account of age or infirmity, nearly all will probably soon have their names placed on the list of beneficiaries. The amount paid in annuities last year having been \$5574, the amount required for the current year cannot be much short of \$7000. Allowing about \$350 for expenses connected with the management of the Fund, an income of \$7500 will, it is believed, suffice for annuities at the same rate as last year and leave a small balance. In view of the unusually large addition this year to the number of beneficiaries, it may be too much to expect such an increase of congregational contributions as might warrant a return to the payments that were made before the Assembly, in 1878, restrained the committee from using

bequests and donations for current expenditure. But there should be no reduction of annuities in consequence of the increase of the number of annuitants; nor will any reduction be necessary, if the exemplary liberality of many congregations be generally imitated. Unless the income derived from ministers' rates is greatly in excess of what it has been hitherto, it will be necessary that the congregational contributions should approach \$6000.

As the collection is made this year *two months later than usual*, and as the half-yearly payment to Annuitants falls due in November, it is requested that Congregational Treasurers remit to Dr. Reid without unnecessary delay.

JAMES MIDDLEMISS, *Convener.*

Meetings of Presbyteries.

TRURO: Sept. 5.—Attention was directed to the sudden death of Rev. J. C. Meek, of Springside, and touching testimony was borne to his memory. A committee was appointed to prepare and forward a letter of sympathy to the widow. Dr. McCulloch reported that the application of North River for union with Coldstream was unsuccessful. The Stewiacke congregations are to be visited on the 16th, 17th and 18th October.—J. H. CHASE, *Clk.*

HALIFAX, Aug 15.—The Presbytery met at Middle Musquodoboit to deal with the resignation of Rev. Dr. Sedgewick, which had been on the table since last meeting. Commissioners from the congregation were present to express regret that increasing infirmities compelled their venerable and beloved pastor to demit his charge. Dr. Sedgewick, with trembling lip and a voice husky with emotion, gave his reasons for wishing to retire from a pastorate which had lasted over thirty-three years. Bending under the weight of four score years, fifty of which had been devoted to the active duties of the ministry, he felt that the work to which he had given his best energies must now be committed to a younger man. The Presbytery accepted the resignation. Dr. Sedgewick retires full of years and full of honours, enjoying the warmest affection of his brethren and the attachment and respect of his whole congregation. The congregation presented Dr. S. with a purse of \$300 and a very affectionate address. Mr. Macdougall's resignation, of North and West Cornwallis, was accepted. The Presbytery expressed sympathy with Rev. Samuel Bernard in his affliction and agreed to ask the Committee on Aged and Infirm Ministers' Fund to place him on the list of Annuitants. Mr. B. for some years held a charge in the Presbytery of Halifax. Sept. 5.—The Presbytery met in Chalmer's Church. The call to Mr. Anderson

Rogers from Yarmouth was sustained and accepted by him. His ordination and induction were appointed for the 11th October. Moderation in a call was granted to St. Andrews Church, Halifax, and to Annapolis. Mr. Richmond Logan tendered the demission of his charge at Sheet Harbour, his health not being equal to the work of a charge so very extensive.—A. Simpson, *Clk.*

VICTORIA AND RICHMOND.—At a visitation of Strath Lorne Congregation it was found that all were trying faithfully to discharge their respective duties. The stipend promised to the pastor (Rev. M. Campbell) has been paid in full, a circumstance deserving to be noted, as arrears have been too common and too heavy in some sections of the Church. The congregation had also done what it could for the schemes of the Church. The Presbytery licensed Mr. John R. Fitzpatrick to preach the Gospel.—K. MCKENZIE *Clk.*

TORONTO, Sept. 5.—A call from Shelburne and Primrose to Mr. S. Carruthers, probationer, was sustained, and ordered to be transmitted. A call from Horning's Mills and Honeywood to Mr. A. G. McLachlan, probationer, was sustained and handed to him, who was present, when he craved time for consideration. A call from Leslieville and Yorktown line to Rev. W. Frizzell, of Newmarket, was also sustained, and Rev. W. Amos was appointed to cite his congregation for next ordinary meeting. A call from Kildonan to Rev. John Pringle, of Georgetown, was accepted by him, and the Presbytery agreed to loose him forthwith from his present charge. A fifth call, from Norwood, to Rev. J. Carmichael, of Markham, was also accepted, and the Presbytery agreed to loose him from his present charge, said decision to take effect on the 24th of the month. A committee was appointed to hear exercises of students on the 4th proximo, and to deal with any applicants for admission to Knox College. After hearing report of a committee anent the future relation of Ballantrae, it was resolved to separate said congregation from that of Mount Albert and to aim at connecting it with the congregation of Stouffville, for affecting which object a first step was taken in the meantime. The matter of applying to the Assembly's H. M. Committee for aid to weak congregations and infirm stations occupied considerable time. Mr. John Neil, B. A., theological student, delivered his remaining probationary trials, and he was duly licensed to preach the gospel. Rev. Dr. King directed attention to the recent decease of Mrs. Burns, in this city, and submitted the following minute for adoption by the Presbytery: "The Presbytery of Toronto, having had its attention called to the death of Mrs. Burns, widow of the late Dr. Lums of Knox College, deems it fitting to put on re-

cord the high estimate which its members entertain of her character and usefulness, the exceptional nature of the endowments and services of the departed justifying this somewhat unusual course in the case of a private member of the church. By the Bible-Classes which she taught during a long course of years; by the meetings for prayer and the study of God's word, which she has for a lengthened period held in her house; by the active interest which she has taken (during its whole history) in Knox College, its Professors and Students, and which continued unabated to the last; by the generous hospitality which she was accustomed to exercise, frequently bringing together, in the happiest way, christian people of various denominations; and more recently by her much appreciated labours as President of the Murray Mitchell Auxiliary of the Woman's Foreign Missionary Association, not to refer here to the work she was permitted to do in the origination and support of various benevolent Institutions in this city, she rendered through a long life very valuable service to the cause of Christ. The Presbytery in making this record of its estimate of the departed, desires to glorify in her the grace of God, to which it was her wont to ascribe every thing that was good in her." The foregoing minute was adopted by the Presbytery and the Clerk was instructed to forward a copy of the same to the relatives of the deceased, the *Canada Presbyterian*, and the PRESBYTERIAN RECORD, respectively. R. MONTEATH, *Cik*.

STRAFORD. 12 Sept.—18 ministers and ten elders present. Three students were heard discourses, and one, viz. Mr. James Hamilton, Motherwell, was received. A call to Mr. Andrew Henderson, from Elma, was sustained and accepted, and arrangements made for his ordination on the 25th inst. It was agreed to seek re-union of Molesworth and Trowbridge. Mr. Fotheringham reported an interesting letter from Mr. James Smith, a member of Presbytery doing missionary work in India, and it was agreed to ask the people to assist in fitting up a room for a class in his High School; Presbytery's statistical report was ordered to be printed, and missionary meetings to be arranged by sessions.—*J. Fotheringham Cik*.

BROCKVILLE: 12th September.—The meeting was held in Mr. Morrison's Church. Waddington, U. S., Rev. George Burnfield delivered an interesting lecture on Jerusalem and the Dead Sea. A committee was appointed whose duties look towards a rearrangement of a large portion of the eastern section of the Presbytery. Mr. George F. Walker, from the Presbytery of Montreal, was licensed to preach the Gospel.—*W. M. McKibbin, Cik*.

LANARK AND RENFREW, 22nd August.—Mr. Macalister was elected moderator. There was not much general business, there having been three special meetings held since last regular meeting. At one of these the union of the two congregations in Pakenham was consummated and the resignation of Dr. Mann of his pastoral charge after forty-two years incumbency accepted. At that time a special minute, expressive of the respect and veneration of the Presbytery for their aged father, was adopted. At another meeting Mr. James Robertson, of the Montreal College, was ordained and inducted into the charge of Litchfield. Seven of the fourteen commissioners to the General Assembly reported their diligence in attending at St. John, while the Presbytery was represented by three more belonging to that city. The matter which occupied the largest part of the session was the arrangements for the annual missionary meetings. Two methods have engaged the attention of the Presbytery for two years and they are nearly equally divided on the question—whether the meetings could be best conducted as they have been by deputations appointed by the Presbytery, or by each session making all the arrangements and providing for it own meeting. It was decided to continue the old method for another year and the Presbytery was divided into fourteen sections and deputations appointed for each. The Home Mission business as usual occupied a considerable part of the sederunt, and the exercises of several of the missionaries were heard, the Clerk being instructed to certify them to the Boards of the several colleges where they may intend to prosecute their studies. Last but not least, the Presbytery had their usual Presbytery dinner in Mr. Laval's hotel, and can now from experience recommend to their brethren of other Presbyteries the practice as one well fitted to unite and harmonize the brethren in their work.—*J. CROMBIE, Cik*.

Obituary.

REV. J. C. MEEK.—Suddenly on Friday, the 1st ult., Mr. Meek departed this life. He was somewhat unwell for four or five days, but not till twelve hours before death did alarming symptoms appear. His sufferings were very great; but thanks be to God, his preparation for death had not been left till the last conflict. He had loved and served his Saviour for many years. Mr. Meek was a native of Rawdon, Nova Scotia. He prosecuted his studies at Dalhousie College and at the Presbyterian College, Halifax. His first charge was at Carleton and Chebogue, in Yarmouth County, where he was ordained in 1872. In 1879 he was called to the pastoral

Charge of Springside, in the Presbytery of Truro. Here his labours were very useful and acceptable. When thus suddenly cut down he was but thirty-six years of age. Up to the time of his last illness the state of his health excited no anxiety, and his labours were prosecuted with unabated vigour. His young family as well as his deeply attached congregation profoundly feel their loss.

MR. JOHN S. NEWCOMB, of South Cornwallis, in Halifax Presbytery, died on the 17th August, in the 63rd year of his age. For thirty-five years he was an elder, and during the whole of that time he was clerk of Session. Very often he filled the position of representative to the higher church courts. He was always a willing and helpful worker. He will be greatly missed by his pastor as well as by his family and the congregation of South Cornwallis.

WILLIAM MCLEOD: The congregation of River Dennis, Cape Breton, mourns the loss of this venerable elder, who died on the 24th April, aged 89 years. He was a native of Scotland. He was a faithful and loyal office-bearer of the Presbyterian Church, and a devoted Christian.

JOHN TAYLOR, an elder of Union Church, Esquesing, Ont., died on the 15th of March last. He was born in Abernethy, Scotland, in 1802, and came to this country in the year 1828. Mr. Taylor was a good churchman, an active worker in his own congregation, and a cordial and zealous supporter of the mission work of the Presbyterian Church in its home and foreign fields.

ALEXANDER STEWART, of Pinnette, an elder of St. John's Church, Belfast, P. E. I., died on the 5th of June, in the 65th year of his age. He was highly respected by all who knew him.

MRS. WATT, wife of Mr. John Watt, elder, Weston, Ont., died on March 21st, aged 64 years. For many years she has been connected with the congregation of Weston, whose true welfare was the object of her deep interest, and continued liberality.

British Columbia.

LETTER FROM DR. COCHRANE.

VICTORIA, B. C., August 19th, 1882.

SINCE my arrival in this somewhat remote Province of our Dominion, my time has been so constantly occupied, with the important and delicate work entrusted to me, that correspondence of all kinds has of necessity been left in abeyance. During the three weeks, I have travelled incessantly day and night, visiting pastors on the island and mainland: I have preached nine times—given three addresses on Home Mission work: lectured

in Victoria, and held innumerable private conferences, with brethren and office-bearers of the several congregations, regarding the best mode of advancing Presbyterianism in this important, but in many respects neglected field. I have found the duty assigned me, not an easy one, but hope that ere very long, all the difficulties which lie in the way—and which to some have hitherto seemed insurmountable,—will be overcome, and a strong healthy Presbyterianism developed—when churches and ministers will all be found, working cordially and successfully, as in other parts of our Dominion.

Until I have prepared my report, for the Home Mission Committee of our own Church, and the Colonial Committee of the Church of Scotland, it would be premature and unwise, to make public, my impressions of the aspect of Presbyterianism in the Province, and any suggestions or recommendations I consider necessary for its more efficient management in the future. There are many causes, that have hindered progress here, to which we are comparative strangers in Ontario and Quebec.

1. The expense of living here is great, and missionaries must of necessity be supplemented, much above the average grants, given either by the Eastern or Western committees of our Church.
2. The Presbyterian population is very sparsely settled, over the mainland and Vancouver Island, and a very large territory must be embraced, involving severe labour, to every missionary.
3. Misunderstandings and differences of opinion, not confined I regret to say to congregations, have rendered harmonious working difficult. Old sores of many years standing, are not yet healed, and beloved brethren have become estranged and alienated from each other, who ought always to have been one in heart and action. Very much of this, has resulted I doubt not, from the absence of a strong consolidated Presbytery, and the hitherto divided interests, of the Canadian and Scottish Churches. The distance in any case, is so great, that the fields cannot be so carefully supervised as in Ontario, or Quebec, or Manitoba with its superintendent of missions, but much more might be done I am confident, were the different parts of the Province, brought ecclesiastically into connection with our Canadian Church, and placed under such rules as guide the Home Mission Committee in the prosecution of its work.

I need say nothing of the scenery, climate, and resources of this beautiful Province. All this has been better done, by Dr. Grant and Mr. Gordon, in their published works. I have been most kindly received by friends in all the churches and districts visited, and carry away with me many pleasing memories of my somewhat rapid and fatiguing journey over the continent and in the Province.

MANITOBA.

Editors of the Record.

I have to thank you for your notice of our Building Fund. You will be glad to learn that additional subscriptions are received even in this warm weather. Mr. M. T. Hunter, Winnipeg gave a short time ago \$1000, Mr. H. McDougall, \$150, and Mr. Renwick, \$100, per year, for three years. The Rev. W. A. McKay, of Woodstock writes me that a gentleman of that town, who does not wish his name to be known offers to give \$500 and he will likely make it \$1000. Let the good work go on. Quite a number of churches are on the way this fall in consequence of the aid given from this fund. But I write now to inform your readers of the rapid expansion of our mission work in this North-West and the need of men and means, if the wants of the country are to be overtaken. The railway is constructed for about 400 miles west of Winnipeg and settlement is in advance of the railway. The population in the west, as in the east, is largely Presbyterian. We require to have missionaries stationed at once along the line of railway at intervals of about 50 miles. Oak Lake, Mooseview, Broadview, Qu'Appelle and Regina should be provided with ordinances without delay. Taking settlements within reach of these centres the missionary would have at once the care of 60 or 70 Presbyterian families; while two or three times that number would be settled in the district in Spring. By the end of September the young men doing mission work here will have returned to college. Milford, Grand Valley, Peacock, Souris, Cypress River, Meadow Lea, Dominion City, Westbourne and Turtle Mountains will then be vacant. To supply them eight missionaries are required. The people will contribute an average of \$500 per field for the support of a minister and in two or three years all these fields will be self-sustaining. New fields are also opening up away from the railway. North of Fort Qu'Appelle within a radius of 20 or 25 miles I am informed that there are 500 settlers. Next Spring four or five missionaries should be sent to that part of the country. At Wood Mountain I was told that there are over 100 settlers and that a large proportion of them belong to our Church. My information about the country north of the Touchwood Hills is not so full, but, I am assured that several missionaries would find ample employment in that quarter next spring. Beyond the most sanguine expectations settlement is advancing. Can we provide the settlers with the gospel? I do not wish to say one word that would diminish contributions to any other scheme of our church, but I do feel that the work of the Presbyterian Church in Canada just now is

Home Mission work. Neglect this work now and we lose irremediably. Foster it, encourage and assist stations, and soon they will return more than they receive. The battle is to be lost or won in five or six years. One thousand dollars now are worth more than five thousand five years hence, I hope consequently that our people will remember the Home Mission Fund when making contributions for church work. I understand that the crop in the East is bountiful, that trade is healthy and remunerative, that wages are high. For these blessings let thanks be rendered to God in pounds as well as in prayers. The crops here you will be glad to learn are abundant, and our contributions will, I think be much in advance of any past year. God appears to be furnishing us with means to meet this rapid expansion of our work. Let us follow the leadings of His Providence.

JAMES ROBERTSON.

Ecclesiastical News.

PROFESSOR BLACKIE, the clever but eccentric professor of Greek in the University of Edinburgh, has resigned the chair which he has held for thirty years. He was a licentiate of the Presbyterian Church, a member of the Scottish bar, and for ten years a professor of Latin at Aberdeen—a man of extraordinary vigour and versatility; racy and erratic—a first rate teacher and an admirable platform speaker. Though not a Highlander, he has a fair knowledge of Gaelic and has for many years been an enthusiastic advocate for the preservation and advancement of Celtic literature. For years he has been advocating and begging for the establishment of a Gaelic chair, and at length has succeeded in raising an endowment of \$70,000, which will enable the Senate to constitute the chair, so that the teaching will probably begin next session. It is thought his successor in the Greek chair will be Dr. Donaldson, formerly Rector of the High School, Edinburgh, and now professor of Latin in Aberdeen. DR. GEORGE W. MUSGRAVE, of Philadelphia, has passed away at the age of seventy-eight. Dr. Musgrave was a member of the "Old School" Assembly and took a prominent part in bringing about the re-union in 1869, and continued to take a prominent part in the councils of the reconstructed Church till the time of his death. He was a man of marked ability, he was unmarried and left a fortune of about \$100,000; of this amount \$30,000 dollars were bequeathed to found a theological chair in Princeton College, to become available when the capital and interest together reach \$50,000. DR. J. B. BAXTER, of Dundee, Scotland, who died recently at the

advanced age of eighty-seven, was well known for the interest which he took in educational matters. Mainly through his efforts a sum of \$625,000 has been subscribed for the erection and endowment of a University in Dundee, and to be opened, it is expected, this autumn, with a staff of six professors. MR. SPURGEON lately preached to four thousand persons on the lawn at Benmore Castle, the princely residence of Mr. Duncan, on the Holy Loch, Argyleshire. A racy commentary on a portion of Luke iv. included a reference to St. Peter that provoked more than a smile. It was claimed by the Roman Catholics that Peter was the first pope and head of their Church; yet Peter had a wife. Now, no man who had a wife, said Mr. Spurgeon, would believe in his own infallibility, for his wife would soon convince him of his mistake. The veteran African missionary, DR. ROBERT MOFFAT, is still in good health, though in his eighty-sixth year. He was compelled to leave London recently and go into the country, being overrun with callers, who taxed his strength too much for endurance. DR. MARSHALL LANG states that the progress of the Barony parish mirrors the progress of the Church of Scotland. Since Dr. McLeod began his ministry, twenty-two new parishes have been formed in it, and now there is not a single unendowed chapel within its bounds. The church founded by Edward Irving, in London, called the "Catholic Apostolic," is about to pass into the hands of the Romanists. This step, it is said has been rendered necessary by the death of nearly all the apostles, which was not contemplated by the founder. The Rev. Donald McLeod, who succeeded the late Dr. Cumming in Crown Court Church, London, has succeeded in infusing new life into this old congregation, the membership of which has subscribed \$125,000, for the erection of a new church which they hope will worthily represent the national Church of Scotland in the English metropolis. The CUMBERLAND PRESBYTERIAN CHURCH in the United States has attained a visibility since the meeting of the last general Presbyterian Council, which they did not possess before. Since their application to be received into the common fold of Presbyterianism was rejected by the Council, upon doctrinal grounds, they have prepared a new confession of faith, which is now before the Presbyteries for their acceptance or rejection. One, minister, Dr. B. W. McDonald, objects to it:—"It lops off the limb I roost on." He has six more objections, but the first would seem to be sufficient. Nevertheless, he adds to this personal objection a more general one, that it has seventeen sections with "bad English" in them. The respective Commissions of the Scottish Assemblies have each had their time occupied with discussing cases of discipline the details of which have been

fully published in the newspapers and have afforded material for "spicy" editorials. It is thought by many that no harm would come to religion were some of those discussions conducted with closed doors. THE SALVATION ARMY have purchased a United Presbyterian Church in Edinburgh at a cost of \$6,800. "Major" Edmonds who presided at the inaugural meeting, speaking of the fittings in the building, said they could not preach in a pulpit, so they had got a circus platform or stand erected, and they hoped to see it soon filled with a hundred bright shining faces and nicely combed heads of hair, the possessors of which had been dug out of the black holes of the Grassmarket and neighborhood. The Major then proceeded to speak of the nature of their mission, remarking that it was a crusade by a band of men and women against drink, against sin and against the devil. A captain of the army in England was lately dismissed from the service for accepting a gold watch and testimonial as a token of respect on his leaving a certain district where his labours had been highly appreciated. The American Bible Revision Committee are said to have completed the second revision of the entire Old Testament. Professor Blackie has published an elaborate criticism on the revised version of the New Testament. He does not expect that it will, in its present form, supercede the Authorized Version.

FRANCE.—The news last to hand is of an encouraging nature. Mr. Réviellaud recently visited Estrées Saint Denis, to the North of Paris, where he addressed a meeting composed of Roman Catholics and Free-thinkers. So deep was the impression made upon them that an address was signed and sent to the Versailles Consistory (Presbytery) praying that a regular Protestant service be held there. Professor Bertrand has been addressing large meetings of from *one thousand to eleven hundred*, in Normandy, and writes in glowing terms of the spiritual harvest there, waiting to be gathered in. At Foucarmont especially, his address on *The Salvation of France*, produced a profound impression upon the leading people, the Mayor, ex-mayor, doctors, &c. He adds "Here it is the acceptable year of the Lord for our France. Normandy is ready. Give me money and an evangelist, and we require them much, and we will establish churches in any canton whatever. But we will only reduce the fire to ashes unless we send pastors there, and establish Sunday-schools. The people of Normandy will gradually advance into the light of the Gospel; they will give their children and in turn be gained through these. Christ draws near but, alas! Protestants are sleeping. What will arouse them, if this resurrection of the dead fails to do it?" ALGERIA.—The conquests of

France have been followed up by earnest evangelists, and a blessed work of grace has been begun among the Kahyles. This mission was organized by an English evangelist, Mr. Geo. Pearse. This tribe professes the Mahomedan faith, but the people are less fanatical than the Arab Mussulmans. They seem to be the descendants of the Christian Churches of Cyprian and Augustine, but were conquered by the Mahomedans. They are well disposed to the Gospel. The evangelists preach in the markets and streets. One of them was invited by a number of these Kahyles to go to their village, but being told he could not leave his station, they replied "are there no friends of Jesus in your country? Tell them to come, and speak to us of Him. Persecution however is also active, and one preacher on returning from visiting a dying Kahyle was attacked, knocked off his mule, and severely hurt by two ruffians sent for that purpose by a marabout (priest). THE MCALL MISSION. Mr. McAll has recently opened a mission-hall at Pau, in the South-west of France, which is largely attended. At St. Etienne the work under the care of Dr. Burroughs, continues to expand. He writes: "There is no country where the Gospel is received with greater eagerness than in France. With devoted evangelists and sufficient means this great country would become in a short time more Protestant than England. Wherever the Gospel is preached crowds flock to hear it; Gospel hymns are sung with the greatest heartiness, and many accept the copies of the New Testament with great joy. C. H.

IRELAND.—We have received the minutes of the Assembly of the Presbyterian Church in Ireland—a veritable blue book. As it has come to hand about the same time as our own minutes, some comparisons may be interesting. In the former the minutes proper occupy 161 pages, in the latter 57. Our Irish friends do not put so much in the appendix as we do, only the roll and the statistical tables, with lists of committees and some minor items are found there. A few reports such as those on Statistics, on Colleges, and on Education, appear in the body of the minutes, the other reports appear in full in an enlarged issue of the *Herald*, which corresponds to our *RECORD*. The congregations reported on are 558, and the mission stations 7, there is an average of 140 families, 182 communicants, and 4 elders to each congregation, at the same time there are two Presbyteries in the South and West that have fewer families than are found in one congregation in the North. For example that of Athlone has but 208 families, Munster has 201, Connaught has 373, and Cork has 396, while in one Presbytery in county Antrim the following figures are reported of families in

congregations, to wit: 900, 680, 600, and 500. There has been a decrease all over the church of 190 families during the year, yet there was an increase in giving to all purposes of over \$35,000. At the meeting of the Assembly there was an attendance of 518 ministers and 341 elders, the largest attendance there ever was before. There is no representation yet, though the matter is discussed. A membership of 859 in a deliberative Assembly is surely very unwieldy. H.

Family Religion.

LET your religion come in to your house by the front door and not by the back door. In other words, do not let us try to smuggle religion into the household. Do not let us be like those families that feel very much mortified when they are caught at family prayers. They do not dare sing at family prayers lest the neighbors should hear them, and they never have prayers when they have company. Oh, if we are going to have religion in our house, let it come in at the front door! Some of our beautiful homes here in Brooklyn have not the courage of the Western trapper. A traveller passing along far away from home was overtaken by night and a storm, and he put in at a cabin. He saw firearms there. It was a rough-looking place, but he did not dare to go into the darkness and storm. He had a large amount of money with him, and he felt very much excited and disturbed. After a while the trapper came home. He had a gun on his shoulder. He put the gun roughly down in the cabin, and then the traveller was more disturbed. He was sure he was not safe in that place. After a while he heard the family talking, and he said: "New they are plotting for my ruin; I wish I was out in the night and storm instead of being here. I would be safe there." After a while the old trapper came up to the traveller and said: "Stranger, we are a rough people; we get our living by hunting, and when we come in at night we are quite tired and we go to bed early; but, before we go to bed, we are in the habit of reading a few verses from the Scriptures and say a short prayer; if you don't believe in such things, if you would just please step outside the door for a little while, I'll be obliged to you." There was the courage to do one's whole duty under all circumstances, and a house that has prayers in it is a safe house, it is a holy house, it is a divinely-guarded house. So the traveller found out as he tarried in the tavern of that Western trapper. But there are families that want religion a good ways off, but within calling distance for a funeral; but to have religion dominant in the household from the 1st day of

January, 7 o'clock a.m., to the 31st day of December, 10 o'clock p.m., they do not want it. I had in my ancestral line an incident of which I have told you once, but I must tell it again for the encouragement of all Christian parents, for as it was blessed of God when I recited it before, so may it be blessed in hundreds of households here represented to-day. My grandfather and grandmother went from Somerville to Brackenridge to attend revival meetings under the ministry of Dr. Finley. They were so impressed with the meetings that when they came back to Somerville they were seized upon by a great desire for the salvation of their children. That evening the children were going off to a gay party, and my grandmother said to the children, "when you get all ready for the entertainment come into my room; I have something very important to tell you." After they were all ready for the gay entertainment they came into my grandmother's room and she said to them: "Go and have a good time, but while you are gone I want you to know I am praying for you, and will do nothing but pray for you till you get back." They went off to the gay entertainment. They did not enjoy it much because of the thought all the time of the fact that mother was praying for them. The evening passed: the children returned. The next day my grandparents heard sobbing and crying in the daughter's room, and they went in and found her praying for the salvation of God, and she said—her daughter Phœbe said: "I wish you would go to the barn and to the waggon-house, for Jehiel and David (the brothers) are under powerful conviction of sin." My grandparents went to the barn, and Jehiel, who afterward became an eminent minister of the Gospel, was imploring the salvation of God, and then having first knelt with him and commended his soul to Christ, they went to the waggon-house, and there was David crying for the salvation of God—David, who afterward became my father. The whole family was swept into the kingdom of Jesus Christ. David could not keep the story to himself, and he crossed the fields to a farm-house and told one to whom he had been affianced the story of his salvation, and she yielded her heart to God. It was David and Catharine, and they stood up in the village church together a few weeks after—for the story of the converted household went all through the neighborhood in a few weeks; two hundred souls stood up in the plain meeting-house at Somerville to profess faith in Christ, among them David and Catharine—afterwards my parents. My mother impressed with that, in after life, when she had a large family of children gathered around her, made a covenant with three neighbors—three mothers. They would meet once a week to pray for the salvation of their children until all their children were converted. This incident

was not known until after my mother's death, when the covenant was revealed by one of the survivors. We used to say: "Mother, where are you going?" and she would say, "I'm just going out a little while; going over to the neighbors." They kept on in that covenant until all their families were brought into the kingdom of God, myself the last, and I trace that line back to that evening when my grandmother commended our family to Christ, the tide of influence going on until this hour, and it will never cease. Oh, I tell this for the encouragement of fathers and mothers who are praying for their children! Take courage. God will answer prayer. He will keep his bargain. He will remember his covenant.—
Talmage.

New Hebrides Mission.

ERROMANGA.

TENTH ANNUAL REPORT BY REV. H. A. ROBERTSON.

WE have had another year of pleasant and profitable work on this island. We have not opened up any new out-ports and we have not made rapid progress, but we have been gathering in converts from our previously occupied districts and our advance has been steady and sure. The Lord's supper was dispensed at Dillon's Bay on the 10th July 1881 and again on the 10th of March of this year at our other station, near Traitor's Head. No new members were admitted in July, but we baptized four men and admitted them to the other sacrament in the month of March. We have at the present time only twenty-two teachers. We withdrew one teacher from a district where a murder was committed. At another district we can only give them supply on Sabbath until we can secure a suitable teacher as the teacher we had there is in very bad health. Another teacher, *Sole* by name, died in the beginning of September and so far we have not placed a successor where he laboured. Then I got two districts to unite and be content with *one* teacher where they had *two* in former years. These changes have reduced our staff to 22. We expect to place out two or more teachers this winter, and we are training them as well as circumstances will permit. Since last Synod one teacher (*Sole*) died and *Weco*, or *Mary*, wife of another teacher (*Atnello*). Besides these two Church members not more than six persons, who had given up heathenism, but who were not members have died. One of these was a little girl, a Christian Chief's daughter, who was burned to death, her dress having caught fire while she was preparing food. There have been three births in Dillon's Bay

and four christian marriages; and four christian marriages at Traitor's Head. Five of the men are teachers. This is the highest number (six) of marriages we have had in one year.

We visited around the whole island by means of the "Dayspring" which you kindly put at my disposal for a fortnight last November for that purpose. We were enabled also on this voyage to pick up the arrow-root at the various places where we had teachers, and captain Braithwaite and all under him did their utmost to meet all our wishes, so that with the calm weather at the time we had a most successful voyage. Besides this voyage I also visited over-land, or by boat, the entire island, save the rock-bound coast between *Uncpang* and *Ifwa*. We spent all the month of March at our side station going and returning over the hills. The boat took round supplies, etc., which we needed. All the christian chiefs and all our teachers of Dillon's Bay side and a large number of the young men and women accompanied us. From Traitor's Head they went with me to every district on that side of the island. The chiefs talked to the heathen and half-heathen, and I feel sure these conversations about the *Word* have done good and will continue to do so. As already stated, the Lord's Supper was dispensed at that side on the 10th of March and our friends, over 50 in number, from this side were present, after which they returned home, being absent 14 days. We remained behind another fortnight to instruct the people as much as possible. The schools have been regularly kept up. At Dillon's Bay and Traitor's Head there is a regular class in the forenoon for the young, especially children, besides the usual short morning school for all. *Yomat* teaches the children's class at the side station and *Atnello* the one at this station. Both of these teachers do their work faithfully and well for natives. Many children and young lads have given up heathenism and have come to Dillon's Bay to attend these classes. The same is true of the other station. Over thirty attend this class at Dillon's Bay. We have two ordinary Services every Sabbath here also Bible-class and Sabbath-school. Twenty-two attend the Bible-class and the entire population the Sabbath-school. I conduct a small class of young men preparing for teachers four afternoons of each week, and Mrs. Robertson conducts a class for young women at the same time. My Bible-class is also my candidate's class and after a time I select from these such as I consider the most suitable, and meet specially with them with the view of admitting at least some of them to the membership of the Church. At present thirteen men are attending this class and ten women, but not more than ten or twelve of these will be admitted this year to the church. Perhaps

our most hopeful sign is the large number of children that are beginning to come to school at Dillon's Bay. This Valley is fast filling up. Where once there were only stones and bushes the ground is now covered by clusters of huts. Not one lad or boy of this bay has gone away in any of the labour vessels this year, I mean since last Synod. My conversations upon the subject with captains and government agents and the natives themselves have done good. How long this happy state of affairs may continue remains to be seen. We are beginning to realize our desire for our people here as regards industry and comfort. They now spend much less time in idle and hurtful conversation than they used to do in our time and they work more regularly and have more food, better houses and are *far better clad*.

INCREASING LIBERALITY.—Our christian Erromangans are (we are pleased to observe) growing more liberal as they are gaining more light. We consider that between their labour and contributions in various ways they *now* do quite as well, in proportion to their ability, as the more highly favored christians in our home churches. In proof of this I will mention a few of the more outstanding of their acts of liberality for the past twelve months—(1) They have supplied us without payment with all the native food we required at both stations, which included yams, taro, bananas, as well as pork (twenty-two hogs in all, taking no notice of those given ourselves and those visiting the districts with us, which are killed there and then). (2) They have cheerfully done all the boating required of them without payment, we supplying the crew with food when leaving and when they return, but not during the time they are absent. (3) They have kept the road open between the two stations and built a half-way house for those crossing to and fro. (4) They have made two kilns of lime and they have plastered the Martyr's church and a new school-house in Dillon's Bay and our cottage at Traitor's Head, and have built a stone dyke 50 feet x 50 enclosing the graves of the missionaries besides the usual work of putting on and again removing storm rigging and the thatching, or repairing thatching, etc., and they have cut and carried all the firewood required—all free labour. (5) They have accompanied us at any time and to any district when asked and have gone at all times with messages, or medicine to the teachers and others to any of the districts far and near. (6) They prepared 2,400 lbs. of excellent arrow-root, the proceeds of most of which when sold they agreed cheerfully should be applied thus:—that made on the east side towards the expense of the *Manse* at Traitor's Head for their missionary, and of that made on the west side, after paying for flooring and windows for their school house, towards the purchase of a good saddle horse

to enable their missionary to overtake the work better and with less toil to himself. But as we expected to be away some time from the island, we applied the money intended for the purchase of a horse to the procuring of *tubs, sieves, sheeting, calico*, for bags and strainers and casks, and two arrow-root graters, in order that they could prepare and send away to market arrow-root in future years, and the horse we can get when we shall have returned to the islands. Their contributions previous to 1881 have paid for 1000 copies of the Acts of the Apostles and 1500 copies of a third edition of our Catechism, and after all expenses have been met of casks, freight, customs, etc., there are about £30 sterling of a balance still remaining towards the cost of printing and binding other books of Scripture.

The past summer has been the finest we have ever had. There has been no hurricane, no raging sea, no earthquake worth mentioning; food is abundant and the health of the people generally has been good, and we have been unmolested in our efforts to advance the work.

Trinidad.

Tunapuna, Aug. 9, 1882.

For the Record.

FOUR months have passed round and I am called upon for copy. Amid the dog-days, alternately sprinkled with rain and bleached in the sun, all colour of freshness mental and bodily is in danger of fading out. And to make matters worse, for months, not one inspiring letter has been received from the outer world. Even Miss Blackadder has failed to write since she reached Canadian soil, following the example of illustrious deputations from Scotland. Food too has been scarce—nothing in the market at times but Indian rice and Nova Scotia salt fish. Oh, amid the strawberries and cream, amid the Synods and Assemblies, why not send to the *Record* one good refreshing letter for the benefit of your missionaries?

Since I last wrote the new buildings at Caroni Estate have been completed. They were opened April 30th for service and May 1st for school. The arrangement for the first was that there was to be an English service there as the district lies away from any place of Worship. This makes my Sabbath services very laborious. The Caroni River sometimes overflows its banks and floods parts of the surrounding country, and on one occasion I found three-quarters of a mile of the road under water in places almost to the saddle girth. I have however given notice that when the river is thus in flood I will not go to Caroni. Last Sabbath was our commu-

nion. Three adults and one boy ten years of age were baptized and twelve East Indians sat down at the communion table. One was absent from illness, one from misconduct, and one man and his wife were kept back on this occasion because they had been quarrelling. Our communion was I hope a profitable season to us all. These are times when the devil seems to awake to special activity, and adverse agencies within and without the Church start into life as if by preconcert, trying the strength of the weak and the faith and patience of all. Such a time we seem to have been passing through in different districts of the mission field; and the effect of it here was I hope a more strict self-examination and more thorough consecration to God. If so all these things will but in the end tend to the furtherance of the gospel. In the meantime let the church at home never forget to pray for our work—for the heathen and for our converts. We deal with elements of evil deep-rooted for centuries, and even God's grace does not deliver at once from the warp of perverted views, and the degrading tendency of evil habits. Take an illustration of the force of perverted notions. One of my teachers wrote to a friend to negotiate with a man who has been more than twenty years in Trinidad and has often attended church, with a view to getting his daughter to wife. The daughter attended one of our schools for years and can read nicely. The answer came back that as B's cousin was married to S's uncle, it was a shame for B. to propose to marry S. Yet these same people would marry S. without her consent to a man old enough to be her grandfather.

JOHN MORTON.

PRINCESTOWN.

FIRST ANNUAL REPORT OF REV. J. W. MACLEOD.

Leaving Truro, N.S., on Christmas, and New York, on new years' day, Mrs. Macleod and I arrived at Trinidad on the 15th January. Having visited the other mission districts we settled on the 8th February in the house and district lately occupied by Rev. John Morton. We began at once to study Hindi and I now can read, write and speak it some. Meanwhile I cared for the schools, conducted the regular meetings in Hindi by interpreters, and the English services. As soon as knowledge of the language permitted I began to visit and conduct meetings on the estates during the week. Mr. Morton occasionally visited the field and on the 17th July dispensed communion. The court interpreter David Mahabie aided much in the services. Also Frances Mewa, Dinbandhu; and the teachers in the schools did good service in regular and other meetings.

I. *Services.*—The regular Sabbath Services conducted by Mr. Morton were continued, viz, 8 a.m. St. Julien and Cedar Hill hospital alternatively; 10 a. m. S. school and 11 a. m. preaching at Princetown; 3 p. m. Jordan Hill and Mount Stewart alternately; 6.30 p. m. English Service. Princetown. The Wednesday and Friday evening meetings were continued, as well as Saturday morning meeting, for receiving reports and instruction of teachers. For some time Annagee monthly conducted the Sabbath services in Princetown. Sabbath afternoon meetings were also held on estates by the young men, as well as during the day by Joseph Annagee, catechist. The meetings have been well attended.

II. *Schools and Teachers.*—The unusually dry season drove many gardeners with their families to labour on estates. This weakened the "bush" schools, Piparo and Lengua. Mount Stewart school since 1st April is on the list of "assisted schools" which receive government aid if any pupils pass government examinations. This caused extra outlay now in complying with government regulations. Mrs. Burnfield, Brockville, Ont., kindly contributes \$25 for the support of an Jere lad of 12 years. This keeps him at school and encourages him to bring 10 or 12 other boys. There is a sewing class in Princetown and Jordan Hill schools. The former was taught by Mrs. Macleod, the latter by Anna the teacher's wife. In the Princetown school Charles Ragtis as assistant teachers to Miss Blackadder, was substituted for the monitor, and has worked faithfully. Jaramin early in the year took the place of Akbar Ali at St. Julien as the latter went as teacher with Mr. Morton. Since August Jaramin and Annagee have partially exchanged places and work. Annagee living at Princetown taught the school in St. Julien and did catechetical work. An evening class was taught by Mrs. Macleod. In nearly all the schools evening lessons are given to men and boys who labour in the day. In connection with St. Julien school lessons were given after working hours three days a week in Bon Intento Hospital.

III. *Notes.*—On the occasion of the presentation to Mr. Morton of a silver baptismal font, an elegant little marble one was given by gentlemen of the district for the Princetown church. The young men of the congregation have given lamps for the same. Mr. Morton's gift of land at Piparo comprises two acres, sufficient for school, dwelling, and burial grounds. He has also presented to the Mission land for a church in Princetown, valued at \$150. Our thanks are due to Mrs. Mackay, Brookfield, Miss Duff and Mrs. Dowling, Lunenburg, for S. S. papers and child's clothing, also to Mr. Morton, into whose labours we have entered, for kindly counsel in all matters of the district and mission. Mr. H. B.

Darling, in whose removal to England the mission has lost the presence of a friend, before his departure gave \$100 for church buildings in Princetown. This item is not in the accounts.

IV. *School Attendance.*

<i>Location.</i>	<i>Roll.</i>	<i>Average</i>
Princetown,	85	62
Mount Stewart,	48	32
Jordan Hill,	37	23
Riversdale,	36	22
Lengua,	34	20
St. Julien,	25	16

Totals, 265 175

Baptisms: adults, 1; children, 2.

Marriages, 10. Of the last 5 couples were married by Mr. Morton before he removed.

India.

LETTER FROM REV. JOHN WILKIE.

For the Record.

Indore, July 17th, 1882.

I have only time for a few lines, but as I owed you a letter from some time, must write you, especially as I have some rather interesting words to convey. A short time ago I in a letter to Professor McLaren, mentioned that I had baptized two persons about whom there had been a considerable disturbance and, also, that two others desired baptism, but I was constrained to keep them back for the time. The former disturbance has in a measure quieted down, though even yet the poor Christians are subjected to much abuse from their former companions. This week I felt that I must baptise two others, one a Mahomedan named Afzul Khan and a young Brahmin boy of 18 years. The parents of both opposed it and tried to dissuade their sons from taking baptism. The Brahmin's father told his son that he would beat him, put him in jail, turn him out of his house, &c., but all to no purpose. On Saturday night the boy came to the bungalow, saying his father told him never to return to his house if he was going to become a Christian, and asking me what he should do. I asked him what he himself wished—to be a Christian or go back to his father's house,—when he said "I am a Christian now and whether my father receive me or not I must do what Christ tells me. So we took him into the bungalow. I then, on finding that he was hungry, said: "I would give you some food but if you were to eat it you would break your caste," when at once he replied "what do I care for the Hindoo caste, is there any caste among Christians? and he willingly partook of what we gave him, thus banishing himself forever from his caste

companions and Hinduism. All night he slept in the bungalow and then in the morning went with us to the Sabbath-school where his father also was. On my going into a side room, however, the father with a stick raised threateningly over his son's head, seized him and carried him to his house. As soon as I knew of it I sent one of the workers to try and find out how and where he was, but though he kept going back and forwards all day, he failed to learn anything of him. The boy's mother and father gave the worker a great deal of abuse and said that the boy was not there, but would give no satisfaction. We fear they have carried him away to the city or somewhere else, and that now he is suffering not a little for his faith. We shall not relax our efforts to find out where he may be and shall let you know as we hear. Of one thing I am however certain, and that is he will not change his faith. But I fear what they may do to him. If he were baptised he would be as dead to them, and so they would not scruple to put out his existence rather than suffer him to fall into our hands. How little do we know what it is to be a Christian here. Oh pray for them that they may be enabled to resist all the hard trials which they have to face. We baptised Afzul Khan and shall probably baptize two others next Sabbath, who are constantly crying for baptism. But I must close; excuse this hasty note.

Senana Missions.

REV W. S. SWANSON, a missionary of the Presbyterian Church of England, at Amoy, China, speaks of the work for the women of China as follows:

He would say that they would find nowhere in all the world women getting the place God intended for her, and the places she was so well fitted to occupy, except in Christian communities. In his own experience in China nothing had so well impressed him as the fact that the oppression of heathenism was deepest, strongest, and most galling on that sex. The life-blood of the countries where heathenism is found was the women. If persons who were sometimes called philosophic and at other times scientific, and who were looked up to in this country, would just glance at that side of the question when they were decrying the efforts of a benevolent Christianity, the efforts of those who lived for the God that was above them, the systems for which they had a good deal to say, and which were crushing the life-blood out of the women of the country, where they were professed, would not be held in such estimation. The only thing that would ever raise the women and take them out of the degradation into which they were was just the

work in which the mission was engaged—the spreading of the knowledge of that glorious Gospel that had done so much for the noble women of these lands. In China the women were visibly a greater power in the country than in any other Eastern land. He thought if China was the backbone of the East, the women were the backbone of China, and he did not believe China would ever have been what it is now if it had not been for the sturdy, pithy and strong character of the women of that country. They had to take very great care indeed that they kept before them the Christianizing of the heathen—not the Anglicising of them—(hear hear)—not the Westernizing of them. (Hear hear) They made a great mistake if they believed that missionaries had just to take the institutions, operations, and habits of thought and action of Christian countries, and set them down in Eastern lands. (Hear hear.) There was not as much sympathy shown with missionaries as should be. Some thought that they should at once set themselves for the abolition of the practice of foot binding, but he could tell them that this practice was at the bottom of a great social system. If they excluded persons who bound their feet from the Church they would never have had a church at all. The women of China had since taken hold of the question. They have now said that this must cease, and have entered into a league, and there were several hundreds of them members of that league. They had pledged themselves that they would not bind their children's feet, and something else which was far more important, and which meant determination to meet an amount of obloquy, of sneers and of disgraceful talk—to marry their sons to women whose feet were unbound. (Laughter.) If any woman who bound the feet of a girl had not been permitted to enter the Church it would have been in a very strait position indeed. A woman in China was like property, to be bought and sold, her husband having complete power over her—a power that nothing could touch. He hoped the work of the Presbyterian Church of Ireland would go on, growing and increasing. If he could let them hear the voice of those who were oppressed with vile heathenism they would engage in the work with double heart and double energy; if he could let them hear the voice that was coming from their Christian sisters in those lands and calling on them to go to their help—how would he translate it?

According as the days have been,
Wherein we grief have had,
And years wherein we ill have seen,
So do Thou make us glad.

If he could bring them down to heathen homes, and show them the darkness and the

wants that were there; if he could bring them as he could if they were in China, to happy Christian homes where was life, light and blessing, where the glorious Gospel of God's grace had entered, he was perfectly certain that, instead of £1,500 or £2,000 being the contribution made by the Presbyterian Church of Ireland to that work, it would be at the very least five or six thousand pounds.

Eastern Turkey.

ONE of the largest and most successful of modern missionary enterprizes is that carried on by the American Board of Commissioners for Foreign Mission in the Turkish Empire. Its chief efforts are directed to the reformation of the numerous and widely scattered representatives of the old Armenian Church, which though at one time a vigorous branch of the Christian Church, has for many centuries been utterly dead. Formalism, superstition and infidelity have supplanted the true religion, and those who are now labouring to restore the light and liberty of the Gospel are exposed to the opposition of a tyrannical and unscrupulous government, and the persecution of ignorant and wicked fanatics. The REV. ROBERT CHAMBERS, a beloved minister of the Presbyterian Church in Canada, has for a number of years been labouring in this field under the direction of the American Board and, as we have reason to believe, with marked success. We feel sure that many of our readers will be glad to peruse the following note which we have just received from him, and also the brief extracts which we are permitted to make from his latest report to the Turkish Missions' Aid Society, an English Association which during many years has shown its sympathy with the American Board by liberal contributions toward the funds required for carrying on the evangelistic work in which it is engaged. Mr. Chambers is stationed at Erzroom, a town on the Upper Euphrates, not very far from Mount Ararat. Under date 25th July he writes:

"Many thanks for the RECORD, whose arrival I always hail with delight. Excuse me for sending you a copy of a letter I have written to the Turkish Missions Aid Society. I have long wished to write you direct, but find time with difficulty. If you find any points of interest in the enclosed letter I shall be glad. Our journey to Harpoot consumed thirteen days and the return ten days. We met perils of waters, robbers, and precipices. We floundered in snowbanks, clambered over rocks like goats, were astonished (when fording swift streams) to see the opposite bank making about 1,000 miles an hour, and heartily joined in the Gaptie's thanksgiving to God when we

had safely performed the Blondin-like feat of walking a six-inch-wide track on a bare mountain side overhanging the rapid Euphrates some 60 or 70 feet below us. We had much excitement but met with no accident! Two inches of snow and severe cold on June 4th, hopelessly destroyed much grain in this district, and continued drought since that date has cut off much of the hope which the frost had spared alive. What has God in store for this country? The only redeeming feature in a survey of the land is our Gospel work."

The following extracts will serve to convey some idea of the kind of work Mr. Chambers is engaged in and also the self-sacrificing spirit in which it is undertaken:—

The four stations of our mission have upon the ground at present the following missionary force:—*Erzroom*: Two male missionaries, one missionary's wife and three lady teachers. *Mardin*: Five male missionaries, four missionaries' wives and two lady teachers. *Harpoot*: Four male missionaries, with their wives, and four lady teachers. *Van*: Two missionaries, with their wives, and two lady teachers. The stations outside of Harpoot were represented at the meeting by just one more than one-half their aggregate membership. The Central Turkey Mission also was represented by a missionary family and a lady teacher. We were in all twenty-five, besides eight children, whom the Divine pity preserve to us and bless. During those eleven days we seemed to be in the King's banqueting house. Truly a right royal time we had of it, and His banner over us was love. The Saviour seemed to be breathing upon our daily gatherings for prayer, and the accounts of opposition and even persecution, in some quarters, of unreasoning disaffection in others, and of glorious ingatherings of souls in others, calling for sympathy, compelling humility and enthusing our souls with grateful and confident joy, seemed specially to prepare our hearts for his loving and awakening message. "Receive ye the Holy Ghost." The two sabbaths of our stay were largely spent, very pleasantly and profitably, in sermons and addresses delivered in the Evangelical Armenian churches of Harpoot and vicinity. One half-day was devoted to an examination conducted by the Board of Visitors—of the classes and appointments of the male department of Armenia College and one half-day also to the French department. Hours which, especially in the evenings, could be spared from business, were devoted to receptions of native brethren and friends, exhibitions in various college departments, social entertainments, praise meetings, &c. Sabbath evening, June 18th, closed with a deeply interesting Communion service, the most thoroughly enjoyable and, as I believe, solidly useful meeting for counsel of Christian workers that it has ever been my

privilege to attend. The most important matters before us were Station Reports for 1881; estimates for 1883, with accompanying discussion on the state of the country and plans for self-support; changes in missionary fields and redistribution of forces: class of men to be employed; work among women; Young Men's Christian Associations; progress in educational methods, and results.

REPORTS OF STATIONS FOR 1881.—Native pastors, 27; preachers, 29; teachers, 126; other helpers, 46; total of native force, 228. Churches, 35; communicants, 2,018; preaching places, 127; average Sabbath congregations, 8,898; Sabbath-schools, 96; scholars, 6,527; whole number of registered Protestants, 12,371. Contributions of native communities for pastors' salaries, teachers, &c., \$9,979; colleges, 1, with 54 pupils; high schools, 17; pupils, 406; girls' boarding schools, 6; pupils, 224; common schools, 133; pupils, 4,855; other adults receiving instruction, 713; total under instruction, 6,252. These figures, compared with those of previous years, show a steady advance in the work, and would seem to justify the tone of gratitude and confidence which pervaded the reports.

PERSECUTION, especially in the Erzroom field. Two noteworthy cases have occurred which show at the same time the *animus* of some overzealous Europeans and the utter insufficiency of the local courts. (1) In the Province of Khanoos—a two days' horseback journey from this city—the headman of a village (Bournaz) was and still is indefatigable in his efforts to crush out protestantism. The Protestants of this village are not permitted to send their flocks to pasture with the village shepherd, and are arbitrarily deprived of the means of watering their folds. Being beaten they are refused redress by the local Government, and in two cases their petitions for protection were answered by the imprisonment of the petitioners. (2) In the city of Erzingan—four days from Erzroom—a flourishing and self-supporting school of from 50 to 60 scholars—chiefly Gregorians—was broken up by the Vartabed because of the teacher's evangelical tendencies. The teacher also, on a false charge, was thrown into prison, where he remained fifty-two days, and was severely treated. Evidence which, before an impartial court at Erzroom, triumphantly acquitted him from complicity in or knowledge of the crime charged against him, was repeatedly refused by the members of the court which tried him at Erzingan. Other results of the Erzingan Vartabed's violent preaching and false representations were the stoning of our preacher's house and villainous treatment of his wife; interruption of the Sabbath services by irresponsible mobs; beating and ill-treatment of our colportear in the markets, whose books were

thrown into the gutters, and he was prevented from selling the Bible even to Turks who wished to buy. All which turns to the honour of the Evangelical name and the glory and advancement of God's cause, and we "therein do rejoice yea and will rejoice."

As we listened to the recital of instance after instance of manifested heart desire toward God; of self-sacrifice and suffering for Christ's sake; and heard abundant evidence not only of individual development in grace, but also of advance made in knowledge and Christian character by communities, we felt that we were eating of the Broken Bread and were "all of good cheer."

Hitherto it has been a very difficult matter to find efficient native helpers and the missionaries have been compelled to depend largely upon earnest, half-educated men, advanced in years and often burdened with large and sometimes hostile and unpromising families; but the late rapid advance among our young men of a desire for education, the establishment here and there of High Schools as feeders of Armenia College and the awakening power of God's word, never more felt than at present, are exceedingly hopeful elements in the present situation. Already are we beginning to feel something of the vigour of a new hope from the employment of spiritual, college-educated, energetic, young men, who can find wives, nearly if not quite their equals in education and often their superiors, spiritually, in our Ladies' Seminaries. Still our difficulties in this matter are not all over and coming ones already cast their shadows. The awakened but unchastened desire of many leading Armenians for the advancement of their people, and the not always well-informed interest of friends of Armenia in England are two among other sources from which come forth to these young men, the foundations of whose present culture the American Missionaries have for half a century been perfecting, the subtle temptation of a too sanguine hope for the immediate elevation of their race and the more gross though not less dangerous temptation of a rapid rise to wealth and perhaps honor for themselves. This country is barely awakening to the need of education and has but little idea of the vast advantages to be derived therefrom; but though she were fully awake it still remains that the people are miserably poor, and we can only speculate dimly upon the chance of their being able in the future to support an efficient corps of teachers.

Among the women of the land a very encouraging work is being carried on. Besides the missionary ladies, and the native Bible women, who go from house to house chiefly to instruct women who have passed school age, there is quite a force of female teachers—graduates of our Girls' Boarding Schools—in

the field. These Boarding Schools are six in number, have 224 pupils, and on the teaching staff may be found, according to need, from one to four native female assistants. There are also 1600 female pupils in the various primary schools. Results already appear in gradual home transformations, increased respect for the female sex, and the more frequently uttered sentiment of proud fathers "our girls are our jewels."

The Woman's Board of Armenia is a society of native women, having Harpoot for its centre, and is doing, to some extent, for the women what Young Men's Christian Associations are intended to do for young men. The members engage in various works of piety and benevolence and frequently meet together for Bible study and mutual improvement. The receipts for the past year were divided into three equal portions, one of which was sent as a contribution to the A. B. C. F. M., for the work in other lands, one set apart for mission work in Kurdistan and the other was devoted to the assistance of poor girls to an education.

Twelve Young Men's Christian Associations have been established in the Harpoot field, one in the city of Mardin and one in Erzroom city. These have a goodly membership of zealous young men, who meet weekly for Bible study, and once a month for the transaction of business, &c. Under the direction of the missionaries and of the church, with which they are connected they engage in Christian work, especially the distribution and sale of Scriptures and Mission books. In fact this work of book distribution in the Harpoot Field and Mardin city is carried on entirely by the young men, who purchase the books at a discount of 30 per centum paying the cash. The income of these Societies, from fees, collections, earnings, &c., is spent for benevolent purposes, such as helping poor boys to an education, &c. Besides the direct aid thus rendered to Christian work, these societies are of inestimable benefit in developing the business and working talent of the young men.

For admission to our schools we have no sectarian test. The Bible in the modern tongue is largely used as a text book, especially in the primary departments, but no discussion of doctrine or ceremonial is entered upon, and pupils whose parents wish it are excused from the reading. We receive pupils of all races and religious beliefs. In some districts we have flourishing schools where the teacher is the only registered Protestant to be found in the district. Except in the cities where national aspirations breed and where Protestants—who of course make a sharp distinction between the respective functions of a church organization and a national club or society—are proclaimed traitors to the national cause, our

schools are very popular among the people, and we are constantly compelled to answer petitions for teachers with the doleful refrain, "Even if we had a supply of suitable men we have not the money to supplement to an adequate amount what you can give towards a teacher's support."

SABBATH FISHING.

MR. EDITOR.—In your report of the discussion in Assembly, on Sabbath Observance, in the July RECORD, you say that I "alluded to the particular type of desecration in my parish by fishermen, who drew their nets and cured their fish on Sunday and Saturday alike." That is neither what I said nor the substance of it. None of my parishoners engage in Sabbath fishing; yet I cannot say that there are not within the territorial bounds or on the outskirts of my parish persons who catch fish on the Lord's day; nor can any minister of a sea or lake shore parish deny the same of his own locality. Were the transgression complained of confined to Richmond or Cape Breton alone, I would not have troubled the General Assembly with any remarks upon the subject, but contented myself with local agitation. Along all the lake and sea coast (as far as my observation and information go) of Ontario, Quebec, New Brunswick and Nova Scotia, and in a few places in P. E. Island, some, amongst Protestants and Roman Catholics alike, are found so destitute of self-respect and Christian feeling as to engage eagerly and regularly in a practice which ignores the law both of God and man. Did Government or a manufacturing Company employ the hundredth or even thousandth part of the Sunday labour applied to fish-catching, it would be held up to public contempt and deputations and committees would, very properly, agitate the people. But because these men are self-employed, using their own boats and their own nets, they are quietly permitted to damn their own souls and bring the wrath of God upon the nation.

The gist of my observations in Assembly was that the law of the land at present is impracticable because of its severity. Let us have the law changed so that it may be applied without taking from a man and his family all their livelihood and means of support, for his first conviction

Yours, &c.,

G. L. GORDON.

Grand River, C. B., 7 Aug., 1882.

Prohibition is to be strictly forced in Madagascar. Under a new law promulgated by the Queen, the manufacture and sale of liquor are forbidden under a penalty of "ten oxen and ten dollars."

RECORD OF A YEAR'S MISSION WORK
IN AFRICA.

From the Victoria Nyanza the envoys of M'tesa have gone forth to the court of the Queen of England and returned with their tale of wonders. Nor has their journey been unfruitful. This capricious sovereign has become more consistent and friendly; and the lives and labours of the missionaries are now protected, and their preaching and teaching tolerated and encouraged. The Lake Tanganyika is soon to be traversed by the missionary ship of the London Missionary Society, and the depleted forces of their stations has just been very largely reinforced. A road is now in process of construction from Tanganyika to Lake Nyassa. The Scottish missions on the latter lake have been greatly distracted by collisions with the natives and misunderstandings with the Home Board, but matters are settled again, and the last reports of the work are favorable. The Baptist Mission on the Congo, encouraged by the generosity of liberal friends, is now constructing a new steel steamer for the navigation of the cataracts, seventy feet long, and drawing only one foot of water, which, by the end of the present summer, will be at the service of their missionaries and those of the Livingstone Inland Mission. The latter mission has been making steady progress. Several new labourers have just gone out from Mr. Guinness's Training School in London, and the funds have greatly increased during the year. William Welton Bagster, the leader of the first American Mission to Central Africa, is dead. At the early age of thirty-five, and just fifteen months after leaving the shores of America, he has succumbed to the poisonous miasma of the coast, and lies at Bailunda in an African grave. But the work has been begun, and his spirit lives in his fellow-soldiers, who have buried his dust, and are already pressing on to the field he was not permitted to reach. Nor is there any reason to doubt that, notwithstanding this heavy blow, the American Board will still press on to Bihe, their chosen field, whose healthy uplands are free from the terrible malaria of the coast, before which Mr. Bagster fell a victim.

Another tragedy and another triumph have also marked the records of the same board in America. From the Zulu Mission a pioneer party made a brave attempt to penetrate the kingdom of Umzila. The leader, Mr. Pinkerton, fell on the way, but the task has been accomplished by his successor, and the story of Mr. Richards and his entrance among the attractive and interesting race who are now waiting for the Gospel, has been already told in these pages. The last two attempts to establish other stations in the interior have, so far, been either futile, or as yet ineffectual. The American Missionary Association have

sent out a missionary party to establish a station on the Upper Nile, but Mr. Ladd and his companions, at the last accounts, were unable to proceed beyond Khartoum. But we trust the check is only temporary, or designed to lead, perhaps, like many a missionary disappointment, to a better field. The other attempt, instigated by a liberal offer from Mr. Arthington, to the American Baptists, to establish a Mission in the Soudan, has for the time at least, been abandoned. Mr. Stanley is pursuing his ascent of the Congo with perseverance and fair success. Mr. Coillard, the famous French missionary among the Basutos, is about to return from a visit to France and Belgium, where he has been kindly received by the Belgian King, the President of the Society under which Mr. Stanley is pursuing his explorations. The Basuto tribes have been much injured by the recent war, and its influence on South African missions in general has been evil. In Western Africa the progress of the Niger Mission has been more remarkable than ever. The native chiefs of Bonny and Brass have thrown their influence powerfully on the side of Christianity. The idols are dishonoured, the chapels are crowded, and good Bishop Crowther is now in London telling the Christian people of Great Britain the wonderful story of this native African Missionary Church. The Republic of Liberia, the colony of Sierra Leone, and this colonization movement are links between the Christian negro and his pagan countrymen, whose importance grows more apparent every day in the light of the awful mortality of American and foreign missionaries, and the special fitness of this race for the evangelization of their countrymen, as shown in the marked blessing that has attended the labours of Bishop Crowther and the Mendi Mission. The Rev. Henry Highland Garnet, American Minister to Liberia, a remarkable man, a wise and noble friend of his race, and a representative man, from whose official position in Africa much was hoped, had scarcely reached his post, when death summoned him to join the crowded ranks who have gone from the Dark Continent to their rest. Another fragrant name has also joined the glorified circle during the past few months—Major Malan, the editor of *Africa*, and a wise and warm friend of that benighted land. And yet another honoured name has to be linked with these—Dr. Krapf, the father of Abyssinian missions, and the father of many missionaries, has been called from his missionary training school to his Master's presence. Who will take these vacant places? Who will follow these glorious fore-runners and founders of African missions?—*The Outlook.*

Christian politeness ranks high among the virtues.

WOMENS' BOARDS OF MISSIONS.—In 1870 the ladies of the Presbyterian Church in New York formed a Board of Foreign Missions. At that time there were 26 female Missionaries in the fields occupied by the Presbyterian Church, and the first aim of the new Board was to support these ladies. Now the Board supports 52 female missionaries, just double the number in the field eleven years ago. Besides these they support 33 Bible readers and native teachers, 50 schools and 145 scholarships, last year's contributions amounted to \$39,000. In eleven years the amount raised was \$183,000,—But there are several other Ladies' Boards scarcely less energetic or successful than the foregoing, all of whose receipts aggregated the sum of \$164,000.—The effect has been very good. The contributions to the General Board have not decreased, while thousands now give liberally who formerly gave nothing. Women can gain access to fields of influence and usefulness that are not open to men. This is the case especially in India, "Women's work for women," is one of the most hopeful features of the modern missionary enterprise. The societies organized and officered by ladies in connection with our Church have accomplished enough to encourage future effort.

It is estimated that the cost of the kid gloves imported into New York is ten times as great as all the money raised in the United States for missionary purposes! How is it in Canada? Are the sacrifices we make for saving the world equal to the sacrifice we lay upon the altar of fashion?—or of pleasure? The very heathen often sacrifice more for their idols than we devote to the service of God.

THE OLDEST CITY IN THE WORLD.—Damascus is the oldest city in the world. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyra is buried in a desert; Nineveh and Babylon have disappeared from the Tigris and Euphrates. Damascus remains what it was before the days of Abraham a centre of trade and travel, an isle of verdure in the desert, "a presidential capital," with martial and sacred associations extending through thirty centuries. It was near Damascus that Saul of Tarsus saw the light above the brightness of the sun; the street which is called Straight, in which it was said "he prayed," still runs through the city. The caravan comes and goes, as it did one thousand years ago; there is still the sheik, the ass, and the water-wheel, the merchants of the Euphrates and the Mediterranean still occupy the streets "with the multitude of their wares." The city which Mohammed surveyed from a neighboring height, and was afraid

to enter "because it was given to man to have but one paradise, and for his part he was resolved not to have it in this world," is to-day what Julian called the "Eve of the East," as it was in the time of Isaiah, the "head of Syria." From Damascus came the damson, our blue plums, and the delicious apricot of Portugal, called damasco; damask, our beautiful fabric of cotton and silk, with vines and flowers raised upon a smooth bright ground; the damask rose into England in the time of Henry VIII; the Damascus blade, so famous the world over for its keen edge and wonderful elasticity, the secret of whose manufacture was lost when Tamerlane carried the artist into Persia; and that beautiful art of inlaying wood and steel with gold and silver, a kind of mosaic, engraving, and sculpture united, called damaskeening, with which boxes, bureaus and swords are ornamented. It is still a city of flowers and bright waters; the streams of Lebanon and the "silk of gold" murmur and sparkle in the wilderness of the Syrian gardens.

Dr. Jessup, the well-known American missionary in the East, sends to the *New York Observer* a graphic and thrilling narrative of the exodus from Egypt of the European population, including the whole Presbyterian mission. He was at Port Said when an Austrian Lloyd steamer from Alexandria came in with 2,500 refugees on board, "packed like victims on a slave-ship," en route for Syria. He gives many tragic stories of the Black Sunday in Alexandria. Dr. Jessup witnessed the exodus from Syria during the massacres of 1860, and the cholera panic of 1865, but he declares that he has never seen anything to equal the Egyptian exodus of 1882.

According to an official statement, 103,000 out of the 124,902 persons representing the entire population of the Fiji Islands are Wesleyans. Members of the Church of England number 1,900, and Roman Catholics, 9,000. There are stated to be in the colony twelve Roman Catholic priests, two ministers of the Church of England, and nine Wesleyan missionaries. The labors of these functionaries, so far as they are of a missionary character, would seem to be drawing to a close, as the "unknown and heathen" portion of the population is put down as only 10,977. The Wesleyan missionaries are said to have 1,200 chapels and other places of worship; the Roman Catholics 67.

Saying sharp things doesn't pay. It may gratify your spite at first, but it is better to have friends than enemies, and if you cannot make people happy, at least refrain from adding to their misery.

The Presbyterian Record.

MONTREAL: OCTOBER, 1882.

JAMES CROIL,
ROBERT MURRAY, } Editors

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

PAYMENT IN ADVANCE.

SAMPLE copies of the RECORD will be sent to Mission Stations on application, free of charge. NEW SUBSCRIBERS for 1883 will be entitled to receive the remaining numbers for this year free. We trust that many of the congregations will increase their orders for next year, and will give us timely notice to that effect. In the meantime, it will do us good to hear from any who have not remitted for the current year.

Literature.

A MISSION MAP OF MANITOBA, giving the names and locations of the mission stations of the Presbyterian Church, also shewing the lines of railway, &c., has been prepared by Mr. W. R. Gregg, architect, Toronto, assisted by Rev. James Robertson, the Superintendent of Missions. It is five feet by two feet six inches in size, and gives a bold and clear outline of the different settlements, rivers and railways. It will be found exceedingly useful for reference in connection with the Home Mission work of our Church; price \$2.00. Copies may be had on application to Rev. R. H. Warden, 260 St. James street, Montreal.

THE SOCIABLE, the ENTERTAINMENT, and the BAZAAR is the name of a pamphlet by Rev. Alfred E. Myers, of Owasco, N. Y., published by the Presbyterian Board, Philadelphia. The author is opposed to this triad of modern innovations. "The system of *Sociables*," he says, "produces an effect directly the opposite of that which is intended to be produced. It tends to make class-churches; to drive away, or keep away, those who cannot breathe freely in the social atmosphere prevalent in any church, and to repress many of the poor and sorrowful for whom the social life is too elegant and too costly. With regard to *entertainments* under church auspices, "they are totally incompatible with the character and objects of the church as a religious institution, and ought not merely to be banished from edifices dedicated to God for worship, but they ought to be utterly abolished." The Bazaar is stigmatized as a sham and a compromise betwixt principle and expediency—"an illogical attempt to unite business and benevolence." Price 10 cents.

IN THE ENEMIES' COUNTRY, by Mrs. A. K. Dunning. The third volume of a series well suited for the S. S. Library; published by the Presbyterian Board, Philadelphia. Price \$1.00.

THE PREACHING OF THE CROSS, a sermon preached before the Synod of Hamilton and London by the Rev. John Thomson, of Sarnia, is an admirable discourse, "intended for ministers," but good for others also. It is neatly printed by the *Amateur Job Press*, Sarnia.

PARISH TRACTS: The pastor of Dumfries Street Church, Paris, Ont., has adopted the plan of publishing a monthly tract for distribution among the members of his congregation. It is chiefly occupied with articles bearing on the life and work of the congregation, such as Sabbath-observance, attendance on the Sabbath services, the prayer meeting, the Sabbath-school, missionary associations, family worship, &c. It is also utilized in making congregational announcements of meetings and special services. The cost has hitherto been defrayed by voluntary contribution, and the money thus invested is accounted a good investment. We commend the enterprise to the notice of other congregations as one which, if judiciously carried out, is calculated to be serviceable in many ways.

Official Notices.

PRESBYTERIAN COLLEGE, HALIFAX.

NEXT TERM will commence on the first day of November when the opening lecture will be given by the Rev. Professor Currie. Applications for rooms should be addressed to Prof. Currie, Secretary to the Senate, on or after the third day of October. The cost of boarding, including all charges except washing, is two dollars a week. The rooms are convenient and well furnished, and an open fire is kept up in each for the purposes of heating and good ventilation. Students who do not wish to reside in the College receive from the bursary fund as an equivalent a dollar for each week of the session. Information regarding bursaries and prizes may be obtained from the College Calendar.

THE HOME MISSION COMMITTEE

(Western Section) will hold its regular half-yearly meeting in the Lecture Room of St. Andrew's Church, Toronto, on Tuesday, 10th October, 1882, at two o'clock in the afternoon. The claims for the past six months and the applications for new grants should be in the hands of the Secretary by Thursday, 5th October.

W. COCHRANE, *Convener*.
R. H. WARDEN, *Secretary*.

A Page for the Young.

CONSECRATION.

Take my life, and let it be
Consecrated, Lord, to Thee.
Take my hands, and let them move
At the impulse of thy love.

Take my feet, and let them be
Swift and beautiful for Thee.
Take my voice, and let me sing
Always, only, for my King.

Take my lips, and let them be
Filled with messages from Thee.
Take my silver and my gold,
Not a mite would I withhold.

Take my moments and my days,
Let them flow in ceaseless praise.
Take my intellect, and use
Every power as Thou shalt choose.

Take my will and make it thine;
It shall be no longer mine.
Take my heart, it is Thine own!
It shall be Thy royal throne.

Take my love; my Lord, I pour
At Thy feet its treasure store!
Take myself, and I will be,
Ever, only, all for Thee!

THE BIBLE.

The Bible has sixty-six books.

The New Testament has eight writers. Of these six were apostles. One half are by St. Paul. Christ wrote only once.

The Old Testament has thirty-nine books. Two bear the names of women. One has not the word God. One contains the genealogy of men. The authorship of one is unknown.

JESUS.

The names Oshea, Hoshea, Hosea are all spelt alike in Hebrew, and the word means "help" or "salvation." Moses changed the son of Nun's name to Jehoshua, i.e. "Jehovah's salvation" or "whom Jehovah helps;" perhaps to remind him that his victories were to be for God, and to be won by God.

Except in Nu. xiii. 16, our translators wrote it "Joshua," because everybody knew the name from the old Latin Bible as "Josua."

Jehoshua was often, in later times specially, shortened to Jeshua, Neh. viii. 17 and Ezra iii. 9. The *a* is hardly sounded in the original.

The names of men in Greek usually ended in *s*. So the Greeks called this "Iesus," which we write JESUS. (Jesu in English hymns is the Greek or Latin vocative.) But the name still carries us back to the old meaning, "Jehovah's salvation" from our sins (Matt. i. 21), and from their result, God's anger (1 Thess. i. 10). This gift of God is in

Him who bears the name which is now above every name (Acts iv. 12).

AFTER THE RESURRECTION.

Until the Resurrection the Twelve were disciples; after the Resurrection they were apostles. Before the Resurrection they were learners; after the Resurrection they were teachers. Before the Resurrection they doubted, their hearts were hardened, they did not understand the Scriptures; after the Resurrection they were endowed with the Holy Ghost, they received tongues of flame and power from on high, they went everywhere preaching the Word.

"JUST AS I AM."

A poor little boy came to a city missionary, and holding out a dirty and worn-out bit of printed paper, said, "Please, sir, father sent me to get a *clean* paper like that." Taking the paper from his hand and unfolding it, the missionary found that it was a hymn leaflet, with that precious gospel hymn printed on it, of which the first verse is:-

"Just as I am, with ut one ill,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee—
O Lamb of God, I come!"

The missionary asked the boy where he got it, and why he wanted another. "We found it, sir," he replied, "in sister's pocket after she died, and she used to sing it all the time she was sick. She loved it so much that father wanted to get a clean one to put in a frame and hang up.

Precious hymn, indeed! And the joy that it brought to the dying child it will bring to every one who will accept it as a personal transaction with the Saviour.

SOME POOR CHILDREN.

We owe more to poor children than we think. Columbus was a poor boy, often needing more food than he could get. Luther sang ballads in the streets to get funds for an education. Franklin used to buy a roll for a penny and eat it alone. Lincoln and Garfield were poorly clothed and worked very hard. Dr. Livingstone learned Latin from a book on his loom while at work. Emily C. Judson used to rise at two in the morning and do the washing for the family. Gambetta was poor and slept in an attic. Lucy Larcom was a factory girl. Dr. Holland was poor and a school teacher. Captain Eads was barefoot and penniless at nine years old. None of these people have been idle, or whiled away their time on street corners, or in games of cards or billiards. They were too busy.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH OF TORONTO, TO 5TH SEPT., 1882:—

ASSEMBLY FUND.

Received to 5th August, 1882	\$163.31
West Bay, C.B.	3.00
Buckingham	4.00
Kildonan, for 1881-82	7.00
Winnipeg Knox Ch.	20.00
Hamilton, St Paul's	7.00
Madoc, St Peters	5.50
Madoc, St Pauls & St Columba	4.00
Chatham, N B	15.00
East Gloucester	5.80
Whyoccomah	8.00
Gore	1.67
	\$243.85

HOME MISSION.

Received to 5th Aug, 1882	\$1617.00
Columbus	55.00
Beachburg, St Andrews	34.40
Front Westmeath	3.85
Brooklin S School	7.59
Buckingham	16.51
Palmerston Knox Ch	30.00
Norwood	17.01
Kildonan, for 1881-82	225.00
Winnipeg Knox Ch for 81-82	400.00
Acton Knox Ch	41.00
Winnipeg St Andrews Ch	50.00
Hamilton St Pauls Ch	79.28
Kincardine Chalmers Ch	9.00
St Vincent Knox Ch	10.25
Sydenham St Pauls Ch	7.01
Tara	12.00
Madoc St Pauls & St Columba	40.00
St Catharines Haynes Ave S School	10.00
Mooreline	9.00
Markdale & Flesherston	10.00
Quyon & Eardley	8.00
Streetsville	16.00
New Westminster St Andrews	114.09
South Sherbrooke	2.33
Bathurst Station	5.73
Sixth line station	94
Eden Mills	11.00
	\$2840.78

In May, \$16.50 was received from Colquhoun for Home Missions, but omitted in June Record.

FOREIGN MISSION.

Received to 5th Aug., 1882	\$1690.87
Desboro	2.00
Columbus	55.00
A R Vittoria	2.01
Brooklin S School	7.50
Buckingham	15.67
Kildonan, for 1881-82	75.00
Winnipeg Knox Ch for 1881-82	100.00
Winnipeg St Andrews	50.00
Hamilton St Pauls Ch	79.28
Norwood	11.00
Madoc St Pauls & St Columba	20.00
Anonymous M U O Formosa	2.00
Adourcis	4.15
Newdale	2.85
Markdale & Flesherston	10.00
M G Pion, Formosa	10.00
Miss Stark, Toronto, Trinidad	15.00
Miss Cook and Bible Class, Flamboro	7.00
Bequest of the late Wm. Hislop, Jr of Kitley per his Executors, Formosa	100.00

Mrs. G. Burnfield, Brookville to purchase land for teachers houses at Tamsui	8.00
Mr J Mc rardy Brookville to purchase land for teachers houses at Tamsui	4.00
	\$2271.32

COLLEGES ORDINARY FUND.

Received to 5th August, 1882	\$274.85
Norwood	5.50
Hamilton St Pauls	48.13
Bayfield St Andrews	7.37
Brucefield Union Ch	30.10
Madoc St Pauls & St Columba	5.00
Markdale & Flesherston	12.00
Acton Knox Ch	12.60
	\$395.45

KNOX COLLEGE BURSARY FUND.

Received to 5th August, 1882	\$550.00
Brantford Zion Ch for last year	50.00
	\$600.00

KNOX COLLEGE BUILDING FUND.

Received to 5th August 1882	\$881.32
Angus Nevin, Dorchester, per Rev Wm. Burns	10.00
Wm Ewart, Cannington per Rev Wm Burns	5.00
Point Edward per Rev Wm Burns	22.00
Sarnia per Rev Wm Burns	45.00
Samuel Anderson, Watford per Rev Wm Burns	5.00
Dr Tweedie, Cannington per Rev Wm Burns	20.00
Wallaceburgh per Rev Wm Burns	143.09
Kintyre per Rev Wm Burns	10.00
	\$1131.32

WIDOWS' FUND.

Received to 5th August 1882	\$527.77
Buckingham	8.77
Norwood	5.50
Kildonan for 1881-81	75.00
Winnipeg Knox Ch for 81-82	18.00
Winnipeg St Andrews Ch	10.00
Hamilton St Pauls Ch	6.38
Moore Burns Ch	8.15
Madoc St Pauls & St Columba	3.00
London East	3.00
Markdale & Flesherston	8.00
Claremont	2.87
Owen Sound Knox Ch	10.00
	\$686.44

With rates from Revds. P. Scott \$12.00, W Park \$16.00, A. Cross, A. C. Stewart \$24.00, J. A. R. Dickson.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th August 1882	\$302.89
Buckingham	8.77
Kildonan, for 1881-82	25.00
Winnipeg Knox Ch for 81-82	21.12
Winnipeg St Andrews Ch	10.00
Hamilton St Pauls Ch	6.38
Madoc St Pauls & St Columba	4.00

London East	3.00
Markdale & Flesherston	8.00
Claremont	2.88
Owen Sound Knox Ch	10.00
	\$402.04

Rates Received to 5th Aug. 1882

With Rates from Revd. J. Ferguson, \$10.00; P. Scott, \$12.00; W Park, \$3.68; A. Cross, \$4.00; A. C. Stewart, \$13.50; S. H. Eastman, \$9.00; Robt Jamieson, \$10.00; J. A. R. Dickson, \$3.00.	65.18
	\$226.68

MANITOBA COLLEGE.

Received to 5th August 1882	\$30.00
Desboro	1.00

Moneys from Chalmers Church, Woodstock in Sept. Record should have been credited to the Sabbath School.

PRESBYTERIAN THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND FARQUHAR, FOREST & CO., TRAVELLERS, 173 HOLLIS ST., HALIFAX TO JULY 31st, 1882:

Already Acknowledged	\$63,922.95
Alex Cameron, Upper California, St Mary's, N. S. in full	10.00
Loch Lomond, C.B.	15.00
George Gay, Gays River, N. S.	5.00
	69,952.95

FRENCH EVANGELIZATION

FRENCH EVANGELIZATION—RECEIVED BY REV. R. H. WARDEN, SECRETARY-TREASURER OF THE BOARD OF FRENCH EVANGELIZATION, 280 ST. JAMES' ST., MONTREAL, TO 8th SEPT., 1882.

Acknowledged already	\$ 2411.40
Bristol	75.00
Harvey & Acton	14.40
Sombra	3.80
Port Dalhousie	4.75
do S Sch	5.25
Aurora	19.10
Hesperer	5.39
Wartintown Burns Ch	20.00
Laquerre	10.00
Williams town, Hephzibah Ch	18.05
Wartintown St Adws Ch	26.00
New Brandon &c	2.50
Dalh usie, Ont. St James Ch	2.50
St Sy vestre	4.90
do S Sch. addl.	10.00
Priceville and Durham Rockburn & Gore	10.00
S Sherbrooke & Bathurst	8.00
Wendigo, Guthrie Ch addl. Dunblane	4.75
Alex McCuaig, Dalhousie Mills	7.50
York Mills and Fisherville, Berne	1.00
Giammia	11.75
Chateauguay	9.00
Beatharnois	7.00
Leslie and Thorne S Schs	8.20
	2.91

South Finch	4.00
Caraguet &c.	13.00
Saledon East and Sandhill	14.81
Indian Lands	50.00
East Tilbury	23.00
Angus New Lowell and Air-lie	7.50
Lion's Head &c.	8.00
Londonderry N. B.	1.15
Valcartier	4.00
Maynooth	3.00
Mrs Kellie, Vankleek Hill	3.0
Quebec French Ch.	3.50
Riverside	18.10
Sharbot Lake &c.	6.50
Stanville and Stratford	10.00
Tilsenburg	9.00
Alton, First Ch.	3.33
Inverness	16.00
Langwick	4.0
Buckingham	11.65
A. R. Victoria	1.00
Robt. Clements, E Gloucester.	4.00
Stantville &c.	5.76
Lavant	2.00
Missisquoi	3.00
Richmond & Stittavill.	5.00
Dundalk	5.37
Fraser Settlement	3.63
Innerkip S Sch	2.37
do B Class	3.33
Bathurst and Belledune	30.00
Palmerston Knox Ch.	15.00
East Hawkesbury	10.0
Spencerville	19.00
Ballstone	3.00
Ballinasad.	16.05
Ross & Cobden	14.07
Amhurstburgh	3.35
do S Sch.	2.0
Colchester	3.75
Kintyre	5.01
Trowbridge	1.50
Baillie	4.50
Tower Hill	2.50
Daywood, Johnson and Cavern.	5.50
Kennebec Road	11.00
Est late J Garrett, Hamilton	50.00
Leath and Reynolds	3.0
" " " "	4.00
Doon	3.25
North Williamsburg	3.00
Winchester Springs	3.12
Kirkfield and Victoria Road	8.43
Eilon	1.57
Stoney Lake	6.45
Round Lake	4.80
Leasdowne, Fairfax, &c.	5.53
East Lochiel	12.25
Castleford and Dewars	10.00
S Finch, St Lukes	8.00
Eramosa First	12.00
do S Sch	5.50
Demorestville S Sch.	5.00
Blacks Corners S Sch.	3.50
Corunna	5.35
Pilot Mound &c. Man.	17.00
Russeltown	8.00
Carrood Cooks Ch.	2.00
Letchs Creek	4.02
Minesing &c	15.00
Powassan and Nipissing	2.00
Scottstown	7.00
N Mountain	18.00
Coulonge	18.00
do S Sch	1.00
N Litchfield, Waltham and Calumet.	4.00
S Mountain	12.82
do S Sch	5.18
Madoc, St Paul and St Columba	20.00
Millie Isles	7.60
Mountain City &c.	7.33
Gore Bay	2.75
Singhampton	3.00
Grand Bend	14.00
Grenville French Ch addl.	0.50

Bridgetown	9.50
Harwich	25.01
Markdale and Flesherton	12.00
Montreal Canning Street Ch	10.00
Laprairie	6.60
Hemmingford	10.54
Campbell's Settlement N. B	3.50
Cantley and Portland	9.00
Ashfield	12.00
Valcartier	10.00
Cardiff	6.00
Glasgowville and Florenceville	3.68
A Member of Mount Forest	2.00
Lancaster Knox Ch	56.00
Searboro Knox Ch	50.00
North Carradoe	10.90
Medonte 2nd Presb. Ch	4.30
Wroxeter	26.21
Henry Knox Muskoka	1.00
Per Rev. Dr. McGregor	
Halifax	
Whycocomah	21.00
S Cornwallis and Wolfeville	20.00
Summerside P. E. I.	30.00
West River United Cong.	36.60
Adam D Rae, Nevada, U. S	2.00
Buctouche	4.00
Clifton	20.77
Black River	1.97
Cross Roads	3.39
St Martins	2.13
Musquodoboit Harbour	5.80
Clam Harbour	3.60
Ship Harbour	0.60
Miss Medley Fairweather, England	6.09
Vale Colliery & Sutherlands	
River	19.67
M G.—Pictou	10.00
Richmond, Halifax	7.25
	\$3877.32

POINTE-AUX-TREMBLES SCHOOLS.—	
REV. R. H. WARDEN, MONTREAL	
Acknowledged already	\$232.89
Garden Hill S Sch	3.00
John Younie, Allan's Corners	5.00
Peterboro, St A'ws S Sch.	12.50
Charlottetown, Miss Montgomery's Class	12.50
Vankleek Hill S S	0.00
Litchfield B Class	7.00
Gay's River and Milford S Schs.	7.27
M. G.—Pictou N. S.	10.00
Brucefield Ladies	10.00
Cobourg per J Bourgoin	38.50
Bowmanville	25.50
Oshawa	20.00
Lindsay	24.03
Peterboro	57.00
Toronto	113.00
Hamilton	71.50
Paris	26.50
Brantford	33.75
Galt	11.00
Guelph	29.00
	\$789.91

PRESBYTERIAN COLLEGE, MONTREAL.	
REV. R. H. WARDEN, MONTREAL, TREASURER.	
(1) ENDOWMENT FUND.	
Rev J. B. Muir, Huntingdon	25.00
(2) SCHOLARSHIP FUND.	
Est'ate late J Garrett, Hamilton [French]	50.00

A Friend per W Mann, Baltimore [French]	10.00
[3] BUILDING FUND.	
A. W. Ault Osnabrock	10.00
C. S. Ault do	10.00
Ada Loucks do	10.00
G R Markell do	5.00
Mr. Weegar do	5.00
Mrs. Gordon, Dundee	5.10
	\$45.00

[4] EXEGETICAL CHAIR.	
Geo Stephen, Montreal	\$1000.00
David Robertson	2.00
John Rankin	500.00
M Thompson	50.00
Andrew Allan	25.00
Hon D A Smith	100.00
Alex Ewan	25.00
Alex Macpherson	100.00
A Well-wisher	100.00
James Burnett	50.00
J H Mooney	21.00
John Millen	20.00
Wm Kinloch	25.00
James Robertson	21.00
Wm Darling Jr	21.00
	\$2085.00

QUEEN'S UNIVERSITY,	
C. F. IRELAND, TREASURER,	
KINGSTON.	
BUILDING FUND.	
Already acknowledged	\$33,543.85
Kingston.	
Mrs Grimason bal on 50.	15.00
	\$33,558.85

Land and Equipment.	
Already acknowledged	\$5200.00
ENDOWMENT FUND.	
Already acknowledged	77963.92
Seaforth.	
D D Wilson 1 on 100	60.00
J Scott in full	50.00
R Govenlock in full	20.00
A D McDonald in full	5.00
M Barr	20.0
W Campbell 1 on 20	5.00
W Wilson in full	4.00
M McDermaid in full	30.00
D Campbell in full	5.00
W McCaa in full	4.00

Stratford.	
W McCallum bal on 10	5.00
R Clark 3 on 100	20.00
Barrie.	
Mrs T Shortreed 4 on 100	20.00
J M Hunter 4 on 20	5.00
J Henderson	5.00

Guelph.	
A D Ferrier bal on 100	50.00
Toronto.	
J Kerr 3 on 50	10.00
Arnprior.	
Rev. D J McLean 1 on 100	20.00
R Young in full	5.00
W Russell 1 on 25	5.00
G Fraser 1 on 25	1.00

Mrs G Milne in full.....	2.00
R Lyon in full.....	1.00
A G Campbell 1 on 10.....	2.00
W McLeise 1 on 10.....	2.00
G Craig in full.....	5.00
W Allen in full.....	10.00
W Buchan.....	10.00
Mrs Gaudette in full.....	1.00

Mill Point.

Rev R J Craig 3 and 4 on 100	40.00
J S Rathbun 4 on 100.....	20.00

Brockville.

Jns Brers 1 on 25.....	5.00
J Hall 1 on 25.....	5.00
R Wright 1 on 100.....	20.00
J Fra-er 1 on 100.....	20.00
J M Gill 2 on 500.....	100.00
P C McGregor bal on 100....	75.00
J Gilmour 1 on 100.....	25.00

Ottawa.

Rev D M Gordon bal on 100.	250.00
----------------------------	--------

Lancaster.

J McNaughton 4 on 5.....	1.00
A J McBean 4 on 15.....	3.00
J Gunn 4 on 10.....	2.00

Perth.

Rev Dr Bain 4 on 1000.....	20.00
F A Hall 4 on 100.....	20.00
H Taylor 4 on 50.....	10.00
W Ferris, Jr 4 on 10.....	2.00
Shf Thomson 4 on 25.....	5.00
E Camero, 4 on 100.....	20.00
G Hogg in full.....	2.00

Fergus.

J Broadfoot 3 and 4 on 20...	8.00
J Muir 2 and 4 on 10.....	5.00
J Muir bal on 200.....	50.00
Rev J B Mullan 4 on 250....	50.00

London.

Rev J A Murray in full....	100.00
----------------------------	--------

Glencoe.

W Syme bal on 20.....	10.00
R Clananan bal on 10.....	5.00
Total to 31st Aug. 82	\$79,213.92

RECEIVED BY REV. DR. MACGREGOR
AGENT OF THE GENERAL ASSEMBLY
IN THE MARITIME PROVINCES, TO
SEPT. 4TH, 18:2:—

FOREIGN MISSIONS.

Acknowledged already.....	\$1478.89
S Cornwallis & Wolfville.....	11.00
Friend Anon. Hard wood Hill.....	24.00
Summerside P E I.....	60.00
Gays River & Milford Sab	

Schools for Mr Mac-Kenzie's School.....	7.26
Carmel th Westville.....	30.00
Friend Albertou.....	3.00
Kincardine.....	4.50
Friend Wilmot.....	2.00
M (t Pictou.....	10.00
M G Pictou for Formosa....	10.00
Black River, N B.....	1.97
Cross Roads ".....	3.40
St M-rtin ".....	2.14
E M P C.....	1.00
Mt Uniacke Gold Mines....	3.00
Goose River.....	10.00
Miss Medley Fairweather, England.....	6.08
	\$1668.24

DAYSPRING AND MISSION SCHOOLS.

Acknowledged already.....	\$130.62
Summerside P E I.....	25.00
	\$155.62

HOME MISSIONS.

Acknowledged already....	\$460.32
Summerside P E I.....	40.00
Carmel Ch Westville.....	13.00
Friend Alberton.....	2.00
Noel.....	9.50
Kincardine.....	12.00
United Ch New Glasgow...	158.20
M G Pictou.....	10.00
St Pauls Woodstock.....	8.00
Dr.....	6.00
Union Bk Div 3 shares.....	4.00
Miss Medley Fairweather, England.....	6.08
	\$729.60

SUPPLEMENTARY FUND.

Acknowledged already....	\$332.32
Chalmers Ch Halifax.....	25.00
Ladies Penny-a-week Soc. James Ch New Glasgow	10.00
Summerside P E I.....	15.25
Kennetcook.....	7.50
Miss Medley Fairweather, England.....	6.08
	\$396.15

COLLEGE FUND.

Acknowledged already....	\$2442.19
Bridgetown.....	7.00
Richmond Halifax.....	6.65
Leitch's Creek.....	10.00
Campbell Set N B.....	5.00
Kincardine.....	3.50
Union Bk Div 305 shares....	457.50
Peoples Bk Hafx Div.....	90.00
True Coupons.....	90.00
Caracquet.....	15.00
	\$3126.84

BURSARY FUND.

Acknowledged already....	\$45.75
Union Bk Div 3 shares.....	4.50
	\$50.25

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already....	\$752.35
Richmond Hfx.....	5.95
Whycocomah C B.....	12.00
Union Ch Hopewell.....	11.75
Buctonche.....	5.23
Scotch Set.....	1.77
Union Bk Div 15 shares....	22.40
St Andrews Winnipeg.....	10.00

MINISTERS' PERCENTAGE.

Rev C B Pitblado for 1882..	10.00
Rev G Sinclair for 1882..	2.00
Rev S Bernard for 1879, 80, and 81.....	6.00
	\$339.55

SYNOD FUND.

Acknowledged already....	\$101.52
James Ch New Glasgow....	8.00
	\$104.52

TEMPORALITIES BOARD EXPENSE FUND.

The following sums have been subscribed to date, 13th September —

A few friends in Montreal.	\$2,470.00
do Ottawa.....	445.00
do Quebec.....	330.00
Pakenham, per Rev Dr Mann	
Ormsdown and Allan's Corners, per Rev D W Morrison	31.40
Carlton Place. Rev D McDonald	25.00
A Friend Scarboro.....	5.00
	\$3226.40

WIDOWS' AND ORPHANS' FUND.

In connection with the Church of Scotland.

JAMES CROIL, Montreal, Treas-

Toledo, per Rev Geo Porteous	\$3.00
Rev Dr Bain, Perth.....	30.00
Darlington, Rev A F penser.....	6.00
<i>Per Rev. Dr. Reid, Toronto.</i>	
Brockville, St John's Ch.....	5.00
Owen Sound, Knox Ch.....	4.00
Griersville.....	2.00
Carlton Place, St Andws Ch.....	15.00
Dundalk & Fraser Settlim't.....	2.00
Belgrave, for 1878-82.....	32.40
Niagara, W. Cleland.....	12.00
Lachine, Rev D R es on acct	12.00
St Gabriel, Montreal, Rev R Campbell.....	80.00
Chatham, N B, Rev E W Waits	20.00

MCCRAE & Co.,
WOOL AND WORSTED SPINNERS,
KNITTING AND FINGERING YARN,
GUELPH, ONT.

McSHANE BELL FOUNDRY
Manufacture those CELEBRATED CHIMES
AND BELLS for CHURCHES, ACADEMIES, &c.
Price-list and Circulars sent free.
HENRY McSHANE & CO.,
Baltimore, Md., U. States.

MEETINGS OF PRESBYTERIES.
Montreal, at St. Pauls Ch., 3rd Oct., 11 a.m.
Whitby, Oshawa, 17th Oct., 10.30 a.m.
Ottawa, Knox Ch., 7th Nov., 10 a.m.
Miramichi, Newcastle, 17th Oct., 11 a.m.
Toronto, Knox Ch., 5 Oct., 11 a.m.
Lan.&Ren., Carleton Place, 28th Nov. 12 noon
Brockville, Prescott, 12th Dec., 3 p.m.
Halifax, Sheet Harbour, 3rd Oct., 7 p.m.
Halifax, Yarmouth, 11th Oct., 10 a.m.
Stratford, Knox Church, 14th Nov.
Lindsay, Uxbridge, 28th Nov., 10 a.m.