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THE
PRESBYTERIAN RECORD
 FOR THE
DOMINION OF CANADA.

Vol. VI.

OCTOBER, 1881.

No. 10

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Death of the President.

GENERAL GARFIELD, PRESIDENT OF THE UNITED STATES breathed his last at half past ten o'clock on the night of September the 19th., after eighty days of great suffering, borne with heroic fortitude. The people of Canada respond to the sentiments of their beloved Queen who, immediately on receiving the sad intelligence, transmitted her condolence to Mrs. Garfield by telegraph from Balmoral in these words.—“WORDS CANNOT EXPRESS THE DEEP SYMPATHY I FEEL WITH YOU AT THIS TERRIBLE MOMENT. MAY GOD SUPPORT AND COMFORT YOU AS HE ALONE CAN.” (Signed)

THE QUEEN, *Balmoral Castle.*

The Foreign Mission field.

READING carefully, as we do from month to month, all the tidings from the “high places of the field” we rejoice to say that still, as ever, the good cause is advancing. Labourers from India, China, the Isles of the Pacific, and the recently explored territories in Africa, all write cheeringly, hopefully, with the air of assured victory in every line they utter. The hope of a converted world inspires them with fresh courage. In Asia Minor and other portions of the Turkish Empire the educational efforts of Missionaries are meeting with unprecedented success. From Africa come almost daily tidings of advance—old stations strengthened and extended; new stations established; fresh fields opened;

tribe after tribe welcoming missionaries; roads opened inland; steamers plying on waters unknown to Europe till the devoted Livingstone saw them; commerce preceding in some instances and in some closely following the heralds of the cross. Africa never was in so hopeful a case. Missionaries are ascending the Congo by the route opened by Stanley. An Englishman (a Baptist) has given money enough to secure a steel boat for the use of the Missionaries. The Church of Scotland Mission at Blantyre may expect better days now that it has been reorganized. The Free Church mission at Livingstonia is prospering greatly. Agentleman in Glasgow, Mr. James Stevenson, has given \$20,000 for the construction of a road between Lake Nyassa and Lake Tanganyika. —The Presbyterian Church of the Southern States is about to establish a Mission in the Kingdom of Loango, north of the mouth of the Congo. But Abyssinia is under the rule of King John, a more reckless tyrant than even Theodore. He will endure no missionaries of any sort in his kingdom. Any of his subjects going to the frontier he punishes by having one hand and one leg cut off!—Madagascar on the other hand is advancing steadily and rapidly. A college has been built at the capital, costing \$20,000, the Queen and her Prime Minister continue to foster the London Society's Missions.—Recent wars in South Africa have caused grievous loss to many hopeful and prosperous mission stations.

In New Guinea, openings that seemed shut by the hand of violence are again presented to the enterprising pioneer. China has her telegraph lines, and is projecting railways. The change implied in this statement is vast and wonderful, and the missionaries of the cross have done much to bring it about. Japan is becoming civilized by leaps and bounds; we cannot add that Christianity is making equal progress; but missions are meeting with marked success. The disciple of Christ is confronted in Japan, as in India, with the infidelity and scepticism of European and American materialists and pseudo-philosophers. There are now in India 690 missionaries, connected with 34 societies, seventeen of these missionaries were born in Canada. The native Churches of India have doubled in membership in nine years, and the process of growth is going on with gratifying speed. The Church of England—(or rather, two great societies connected with that body)—has sent more missionaries to India than any other Church has. Native Christians now number in all about 341,000, and communicants about 103,000.

We speak of the "Home" field and the "Foreign" field and sometimes attempt to balance their claims upon our liberality and self-sacrifice. But, in truth, the whole earth is the Lord's, and it becomes us to remember that there is no nobler work than winning field after field for Him. How much has the Presbyterian Church in Canada added to the visible Kingdom of our Lord? How much of the earth's surface have we helped to bring under his beneficent sway? We have our hundreds of pastors, our scores of Home missionaries, our twelve Foreign missionaries, but what are these when the field is so vast? But let us not be discouraged, we have very many fellow-labourers in the field. We have a Leader who never led his forces to defeat or disaster.—If we have only twelve missionaries in far-off heathen lands, outside the Dominion, that is just the number of Christ's apostles who undertook the subjugation of a hostile world. Already we have added island after island of the New Hebrides to the lands subject to the Gospel. Formosa, in some of its most forbidding regions, has heard the story of the cross from the lips of our missionaries. The Coolies of Trinidad have in considerable numbers become obedient to the faith; and we have made a fair beginning in Northern India. Let us thank God and take courage; let us press on to greater victories. It is needless to say that there is no antagonism between Foreign Missions and Home Missions. As we become strong at home we are prepared for doing more and still more abroad. And the more we consecrate ourselves to the service of Christ in heathen lands the stronger will be our faith and hope

for work at home. The Lord's work is one work. Helping one scheme of the Church we help all. Contribute to Colleges, Home Missions, Foreign Missions, French Evangelization, and aged Infirm Ministers Fund, Widows' and Orphans' Fund—contribute to one or to all, and you are doing the Lord's work. We cannot neglect any without some injury to all; and we cannot help any without some help to all. By a faithful and diligent use of the means placed at our disposal, and not otherwise, may we expect to realize in our individual and collective experiences the fulfilment of the Masters' gracious promise.—*"Lo I am with you alway, even to the end of the world."*

The Revised New Testament.

SECOND ARTICLE.

THE NEED of a revision of the authorised version of the New Testament has been long felt. As far back as the middle of the last century, John Wesley undertook and executed such a revision. It is of interest to note that this great Oxford scholar (for such he confessedly was) foreshadowed in his translation many of the changes which occur in the volume before us. Before Wesley's day, and since, the writings of Henry, Scott, Doddridge, Adam Clarke, and other scarcely less distinguished commentators alike testify to the necessity of revision. This is notably the case in the more modern critical commentaries of Ellicot and Lightfoot. The treatment of the original text by all these authors conclusively shows, that admirable as is the translation or revision of 1611, many portions of it require expunction or other change. Alford, the late Dean of Canterbury, and one of the most competent biblical scholars of our time, in his elaborate critical work on the Greek New Testament, made increasingly clear the demand for revision. He subsequently supplied an important contribution to this department of biblical learning, by the publication of his "Authorised Version Revised." In certain portions of this work the author was assisted by four other clergymen; but the revision may be regarded as practically his own. It will be recognized by posterity as a monument of the Dean's scholarship and skill.

Thirteen years ago, the foremost biblical scholar of our time, Tischendorf, published an edition of our Authorised New Testament. Into this work he incorporated, by means of marginal notes, the variations existing between this version and the three oldest manuscript copies of the Christian Scriptures in the original Greek. This proved a valuable

contribution to New Testament criticism, and is freely allowed to have been of special service to English readers, for the reason that it enables them to note the changes needed to bring the authorized version into conformity with the oldest and, therefore, most authoritative manuscripts.

Up to that period, no such help had been supplied to the simply English reader. In this work these changes are distinctly and fully indicated. It is known as the Tauchnitz (Leipsic) edition of the New Testament. When the authorized version was undertaken, at the instance of King James, biblical criticism was an unknown art. It has now approached the certainty and authority of a science. The Greek Text which the translators of 1611 used, was largely imperfect. It was necessarily so. Erasmus had formed it from various sources in 1515. Stephens, an eminent printer of Paris, had in 1550 appended to the work of Erasmus, numerous important corrections. Yet, no manuscript of an earlier date than the tenth century, had been consulted in its preparation. Moreover, portions of the Text, which were wanting in the manuscripts that were available, were translated back again into Greek, from early Latin and other versions!

Since the year 1611, three very old copies of the original New Testament have been brought to light. These are known to scholars as the Alexandrine, the Vatican, and the Sinaitic manuscripts. I name them in the order in which they have been discovered.

(a.) "The Alexandrine." This manuscript was presented to Charles the First, of England, fifteen years after the publication of our Authorized Version. It contains the Old Testament in Greek (the Septuagint version) and the New Testament in the original (Greek). The donor was Cyril Lucar, Patriarch of Constantinople, previously Patriarch of Alexandria, who had acquired it in that city. Hence its name. The character of the penmanship, and the general appearance in other respects, of the Manuscript, lead to the conclusion, that it was copied about the middle of the fifth century. This valuable copy of the Scriptures, now the property of the English nation, is deposited in the library of the British Museum. The New Testament portion of the Manuscript is not quite complete. Twenty-five chapters of St. Matthew's Gospel, two chapters of St. John's Gospel, and six or eight chapters of the second Epistle to the Corinthians are wanting.

(b.) "The Vatican." The existence of this Manuscript was known no earlier than 1475, its name appearing for the first time, in a catalogue of the Library of the Vatican, compiled in that year. But it is only within the

last thirteen years, that any portion of it, and therefore its New Testament portion, has been made really available for critical examination. Scholars generally agree in dating this Manuscript as far back as the middle of the fourth century; though some authorities accord to it a yet higher antiquity. The form of the letters, and the general appearance of the Manuscript, closely resemble some of the Greek manuscripts which have been disinterred from the ruins of Herculaneum, and which must, therefore, have been written during the first century of our Era. Like the "Alexandrine," this manuscript also is defective. It lacks the last four or five chapters of the Epistle to the Hebrews, all the Pastoral Epistles, and the whole Book of Revelation. It was transferred to Paris by the Emperor Napoleon; but was subsequently restored to the Vatican, in the Library of which it now remains.

(c.) "The Sinaitic." This manuscript was discovered by Tischendorf two and twenty years ago, in the Greek Convent of St. Catherine, on Mount Sinai. Its great value arises first, from its antiquity; second, from its completeness. "All the considerations which tend to fix the date of manuscripts," says the discoverer, "lead to the conclusion that the Sinaitic Codex belongs to the middle of the fourth century." Its completeness may be judged of from the fact that no single verse of the New Testament is missing. This precious Biblical treasure has its home in the Imperial Library at St. Petersburg. In 1862 it was published in fac-simile, at great cost, under the superintendence of Tischendorf, and at the expense of the Emperor of Russia. The number of copies printed was, I believe, limited to fifty. One of these copies enriches the Library of the Presbyterian College, Montreal.

The fact that no one of these three ancient manuscripts was known to exist when the revision of 1611 was undertaken, and that in many important particulars they are found to differ (in several instances unanimously to differ), from the Greek Text which the revisers or translators then used, might suffice to convince any intelligent English reader that the revision undertaken eleven years ago, and now at length completed, was not merely a desirable work, but was absolutely necessary to the production of a faithful English representation of the earliest and purest form in which the Apostolic writings have come down to us.

In a third article, I shall give some illustrations of the great value and use which these ancient manuscripts have been to the "New Testament Company," in their recently published Revision.

JOHN JENKINS.

The Tabernacle.

OCTOBER 9th. EXODUS XL: 1-16.
Golden Text, Exodus 40: 34.

THE GENERIC conception of *The Tabernacle* is a home for God in which he dwells with his people, Ps. 76: 2. Symbolically, it represents heaven, and its services are typical of the blessings of salvation. Seven chapters, commencing with the 25th, are devoted to a description of the Tabernacle. In every detail it met the specifications given by God, vs. 16-33. The best way to describe it is to draw an outline of it on the blackboard. The outer Court is in the form of a parallelogram, 100 cubits long and 50 broad—say 150 feet by 75. The walls are of canvass fastened to brass posts 3 feet high and 8 feet apart—20 on each side, and 10 at each end. Loose curtains at the east end serve for doors of entrance. Divide the enclosure by an imaginary line into 2 squares. That nearest the entrance contains the altar of sacrifice, and the laver, or basin for washing. The Tabernacle proper, is 45 feet by 15 feet, and 15 feet in height. The sides and rear are of boards. The east end is covered with gorgeous hangings. The roof is webs of goat-hair, and dyed skins, ch. 26: 7-15, suspended from a ridge-pole, and over-lapping the sides. It is divided into two spaces. The outer one being twice as large as the other. The first is called the *Sanctuary*, or holy place. It contains only three pieces of furniture—on the north side, the table of shew-bread; on the south, the table for the golden candlestick; on the west side, the altar of incense, close to the veil which covers the entrance to the smaller apartment—“*The Holy of Holies.*” The only furniture in this was *The Ark of the Covenant* or Testimonies—a wooden chest, described in ch. 25: 10-22. In this sacred place were kept (1) the two tables of stone on which the Commandments were written by the finger of God; (2) Aaron’s rod that budded, Num. 17: 8; and, (3) A golden pot in which three quarts of manna were preserved, Heb. 9: 4. The top or lid of the Ark was of solid gold. At either end were two golden cherubs, leaning forward, the tip of their wings meeting in the centre formed an arch. This was *The Mercy-seat*. Here God graciously promised to meet and commune with His people, ch. 25: 22, through the High priest who must only enter it with utmost solemnity “*once a year.*” Lev. 16: 34. Heb. 9: 7-25. From all this we learn (1) that as God is holy, so must His people be, Lev. 19: 2; (2) That we need an atonement other than we can offer for ourselves. (3) The altar of sacrifice reminds us of the blood of Jesus Christ shed for us. (4) The laver points to the spiritual cleansing required of all—ministers and people alike, 2 Cor. 7: 1. (5) The shew-bread typifies the communion of believers at the Lord’s table. (6) The candlestick is the Holy Spirit. (7) The Altar of Incense symbolizes the prayers of God’s people, Rev. 5: 8, and the intercessory office of Christ, Heb. 7: 25. (8) The Ark fitly represents the Word of God which liveth and abideth for ever, 1 Pet. 1: 23. (9) The Mercy-seat signifies the gracious intercourse of God with man, and the manner of our approach to Him—through Jesus Christ, Heb. 10: 19-22.

The Burnt-offering.

OCTOBER 16. LEVITICUS I: 1-14.
Golden Text, Hebrews 9: 28.

THESE first words of God spoken to Moses from the “*holy of holies*” are instructions as to some of the details of the Tabernacle worship. Offerings or sacrifices were very ancient usages, Gen. 4: 3-4. Generally, they express the consciousness of man’s dependence upon God, gratitude to Him, and a desire to secure His favour. They convey the idea of personal consecration, inasmuch as the offering is supposed to be the property of the person who brings it, else it were no sacrifice on his part, and further, it must be accompanied with repentance and faith, otherwise it is ineffectual, Ps. 51: 17; Heb. 10: 4, and 11: 4-17. Burnt-offerings represent the idea of *atonement*—the life of the animal given as it were for the life of the man—designed by Jehovah with reference to the atoning sacrifice of the Lamb of God, v. 2. *If a man bring*—The directions here relate solely to *voluntary* offerings—not those legally appointed and which could not be dispensed with, Exo. 29: 38. Lev. 23: 36-38. Num. 28: 3, etc. *Of the herd and flock*—domestic animals, used as food and valuable to the owners, in distinction to the practice of the heathen who sacrificed dogs, swine, wild animals, and birds of prey. V. 3. *A male without blemish*—the best of the herd, prefiguring the spotless Lamb of God, 1 Pet. 1: 19. *At the door of the Tabernacle*—where stood the altar. V. 4. *Put his hand upon the head*—This act signifying not only that the offering was devoted to God but the offerer confessed his consciousness of sin and prayed that his guilt and punishment might be transferred to the victim. V. 5. *Sprinkle the blood*—The blood being considered the life, this was the essential part of the service, shewing the Jews, and teaching us, that without shedding of blood there is no remission of sins, Heb. 9: 13, 14, 21, 22, 12: 24. 1 Pet. 1: 2. V. 6-8. *Flay*—skin. This having been done the carcass was cut in pieces to facilitate its burning. *Put fire on the altar*—rather fuel, for the fire never went out, Lev. 6: 13. V. 9. *To be a burnt sacrifice of a sweet savour*—The chief object was not to consume the carcass. The ascending cloud of smoke was rather the effect desired. Though, in itself, the burning of flesh is unsavoury, it would be well-pleasing in His sight because done in accordance with His command, and done in faith. Christ’s offering of Himself to God is said to be “*a sweet smelling savour,*” Ephes. 5: 2; and the spiritual sacrifices of Christians are said to be acceptable to God through Christ, 1 Pet. 2: 5. V. 10. *If his offering be of the flocks*—Those who could not afford to bring a bullock might bring a sheep or a goat, and those who were too poor to do that might, with equal acceptance, offer a pair of turtle doves or two young pigeons. This shews that the blessings of salvation are adapted to the circumstances of the whole human family; that the efficacy of the sacrifice did not consist in its intrinsic value, but in the spirit of the worshipper, John 4: 24, and that the services of the poor, if they come from an upright heart, are as acceptable to God as those of the rich.

The Peace-offering.

OCTOBER 23.

LEVITICUS VII: 11-18.

Golden Text, Psalms 50 : 14.

THE PEACE-OFFERING is first mentioned in Exo. 20: 24. It was a *voluntary* sacrifice, ch. 19: 5, except at the annual feast of Pentecost, when it was enjoined, ch. 23: 19. Like the burnt-offering, it was taken from the flock or the herd, but it differed in that it was not an *expiator* offering. It was designed to express the thanksgivings of the offerer for peace with God, indicating that the worshipper was reconciled with God. The ritual is particularly described in ch. 3. A meat and drink-offering accompanied this sacrifice, see ch. 6: 14-18. 23: 13, and Num. 15: 3-10. But no portion of the wine was to be drunk either by the priest or by the offerer, ch. 10: 9, 12, 13, and 6: 16, 23; it was probably poured out wholly on the flesh of the sacrifice as it lay upon the altar, Num. 15: 5. The greater part of the offering was eaten by the worshipper and his friends at the meal which followed. This gave to the observance its eucharistic features. It had thus a family and social character, and was much the same to the pious Jews as is the Sacrament of the Lord's Supper to devout Christians. In themselves, neither are effectual means of salvation, (Sh. Cat. 91). V. 14. *A heave-offering*—this and the *wave-offering* were always associated with the peace-offering. They were so called from the ceremony of heaving or lifting the gift toward heaven, or waving it toward the holy of holies, in acknowledgment that it came from God and belonged to Him. Vs. 15-17. *Eaten the same day*—to prevent any decay in the sacrifice as well as to dispel superstitious notions as to any virtue or holiness belonging to it. In the case of a *vow-offering*, whatever remained might be eaten on the second day—but, on the third, the residue must be burned. The vow-offering seems to have been one made subject to certain conditions, as in Gen. 28: 20-22. V. 18. The meaning here is, that no service is acceptable to God which is not in harmony with His revealed will. The best teaching of this somewhat difficult lesson will be to explain the symbolical nature of the Jewish sacrifices as types and shadows of the Christian dispensation which equally demands confession of sin, faith, repentance, thanksgiving and personal consecration. These offerings represented purity and grace, but they did not communicate the one or the other. They helped to convince the sinner that it was necessary to cleanse himself from sin, and of the need he had of a *propitiation* for sin, but they themselves could not take away sin. There is but one Mediator for Jew and Gentile, 1 Tim. 2: 5, 6. If our persons and services are sincere and upright they are acceptable to God; otherwise, they are “an abomination” to Him, Prov. 15: 8. The test of their efficacy is the effect they produce on our own lives and the good influence they have upon others. We can have peace with God only through the blood of Christ. The sacrifices that God requires of us are,—the homage of our hearts, and lives consecrated to His service.

Nadab and Abihu.

OCTOBER 30.

LEVITICUS X: 1-11.

Golden Text, Leviticus 11: 44:

AARON and his four sons had just been set apart to the priestly office. The Tabernacle had been consecrated. The first sacrifice had been laid upon the Altar. Every thing had been done as God commanded Moses, when “the glory of the Lord appeared, and there came fire out from before Him and consumed the offering.” Thus had God signified his approbation of the services, and thus was kindled that fire on the altar, in the outer Court, that was never to go out. Just then the incident of this lesson occurs which struck dismay into the hearts of all present. NADAB and ABIHU were the two eldest sons of Aaron, Exo. 6: 23, anointed as his *assistants*, ch. 8: 30-36, and instructed as to the duties of their office. V. 1. In direct opposition to their orders, each of them took *his censor*—the small portable vessel used for carrying live coals from the altar of sacrifice to that of incense. *Offered strange fire*—Instead of the *sacred fire*, kindled by God on the brazen altar, ch. 9: 24, they took common fire, an act of disobedience at the very outset of their official career which betrayed unpardonable recklessness and presumption. It was not part of their duty to burn incense at all. From the solemn prohibition in vs. 9, 10, it has been inferred that the young men were intoxicated at the time. This, so far from extenuating their folly, would only aggravate their sin. Such a flagrant desecration of “the holy place” was an outrage. V. 2. *Fire devoured them*—destroyed their lives, not their bodies or clothes, vs. 4, 5. It was a severe visitation, yet necessary for the vindication of the majesty of the divine Law, Num. 15: 30, 31. For a less heinous offence, *Uzza* died, 2 Sam. 6: 3-8; and *Uzziah* was smitten with leprosy, 2 Chron. 26: 16-21. V. 3. All that Moses could say to his disconsolate and bereaved brother was to remind him that it was the Lord's doing, and for His own glory. Aaron quietly submits with exemplary resignation to what he sees to be the righteous judgment of God, Ps. 145: 17. Dan 4: 37. Vs. 4, 5. *Mishael and Elzaphan*, cousins of Aaron's, remove the bodies, being the nearest of kin who were not priests. *In their coats*—to shew that even their priestly vestments were polluted by the sin of their wearers. V. 6. The relatives were forbidden to go into mourning after the usual customs, lest that might intimate to the congregation dissatisfaction on their part with the visitation of Providence. The people, however, were permitted to lament the death of their young priests and the sin that had occasioned it. V. 7. The priests must not, even on such an occasion as this, cease from their sacred functions. Vs. 9-11 Explain themselves. Drunkenness is bad in any one, but specially scandalous in ministers and teachers who, of all men, need clear heads, and ought to have clean hearts. Romans 2: 21-23. The lesson contains a warning to young men, and shews the danger of yielding to temptations which cloud the intellect, and deprive men for the time being of their reason. God is to be worshipped in the way he has commanded, and His judgments are to be received with resignation.

Our Own Church.

IT WILL BE NOTICED from the Convener's circular in another column that the collection for Home Missions fails to be taken on the SECOND SABBATH OF OCTOBER. Most of the congregations, it is presumed, have other ways of raising money for the schemes of the Church than the old-fashioned one of passing round the plate, or the hat. Still, there are many who have not adopted any other method as yet, and for such it is of great importance that the collection be made *at the proper time*, otherwise it is sure to interfere with some other branch of the Church's work that is in like need of support. But we earnestly recommend all congregations, whether great or small, rich or poor, to discard the collection boxes and adopt some system that will not be dependent on the fluctuations of the weather, that will appeal to men's consciences rather than their caprices. Let it be the Schedule system, or the Envelope system, or any other, so that *it is a system*. A little perseverance and firmness on the part of Ministers and Kirk-sessions in this direction would go a long way to increase the amount of congregational liberality which, even in the best organized churches, is still below the ability* of the people and the requirements of Christianity at home and abroad. We have reason to be thankful, however, that our Home Mission work is being carried on so vigorously, and has been followed by so many tokens of the Divine favour during past years, and we will not doubt that it will this year also receive from the adherents of our Church the funds that are needed for its maintenance and its extension to the remotest corners of the Dominion.

THE COLLEGE FUND. Sabbath, eleventh September, was the day appointed by the General Assembly for the annual collection. In many parts of the country the weather was unfavourable, and if the mere Sabbath collection is all that is forwarded, the fund will suffer considerably on account of the wet day. We trust, however, that in every congregation and mission station, subscriptions will be taken in addition to the collection. Blank sheets for this purpose have been sent

to all ministers and missionaries, and it is earnestly hoped that in no single instance will congregations be denied the *opportunity* of contributing to the College Fund both by means of the subscription sheets and the sabbath collection. Last year fully one-third of the congregations and mission stations in the western section of the church failed to contribute for College purposes. An endeavour is being made this year to remedy such a state of matters. Mr. Warden, the agent of the Fund, issued a circular in June last, asking Presbyteries to appoint one of their number to co-operate with him in getting liberal contributions from every field. Most of the Presbyteries have already done so, and we trust that the result will prove beneficial. We learn that the first contribution received by Mr. Warden, was from a poor weak field where, owing to the efforts of the student missionary, fully five times more were got this year than last. The second congregation remitting, sent 50 per cent. in excess of last year or any former year. We hope that these are indications of increased interest and liberality on behalf of the Colleges throughout the whole Church. The annual thanksgiving day appointed by the Dominion Government is to be held earlier this year than usual. At the services on that day a thank-offering on behalf this fund, for the happy solution of the College difficulty would be very appropriate. We trust that from many congregations such thank-offerings will be received, *in addition* to their regular contributions, and that the receipts of the year will amply justify the action of the Assembly in instituting this Common College Fund.

BEQUESTS: The late Joseph Mackay, an elder in Crescent Street church, Montreal, was an excellent illustration of an ideal character, oftener preached about than actually met with; namely, that if a rich man realizing his position as a "steward" accountable for the right use of his wealth. In his lifetime Mr. Mackay was in the habit of giving liberally for such religious and benevolent purposes as commended themselves to his judgment. So that when he came to make his last will and testament, he only *continued* the principle which he had been conscientiously acting upon for many years. The undermentioned sums are therefore to be regarded as only supplementary to the regular and systematic contributions, ever cheerfully and unostentatiously given, from his own hand. For purposes connected with the Presbyterian Church in Canada were bequeathed the following sums:—

Homo Missions.....	\$10,000
Foreign Missions.....	10,000
The Presbyterian College, Montreal.....	10,000
Board of French Evangelization.....	4,000
The Manitoba College.....	3,000
Widows' and Orphans' and Infirm Ministers' Fund.....	4,000

For Church-building in Manitoba	1,000
Students' Missionary Association of Knox Col- lege	500
Students' Missionary Association, Montreal Collego	500
Sabbath-schools in the City of Montreal, [ehiofhy Mission Schools]	2,400
The Sabbath-school Association of Montreal...	500
For other Missionary purposes.—	
Free Church of Scotland, Foreign Missions	2,000
do do Waldensian Mission.....	1,000
do do Sustentation Fund....	1,000
do do Spanish Mission.....	500
The Labrador Mission	500
For Miscellaneous local purposes:—	
Mackay Institute, for Deaf Mutes	2,000
Y. M. C. A., Montreal	1,000
Protestant Infants' Home.....	1,000
The General Hospital	1,000
Home of Industry and Refuge	1,000
Ladies' Benevolent Society.....	500
Orphan Asylum	500
Harvey Institute	500
Sailors' Home.....	500
St. Andrew's Home.....	500
Irish Protestant Benevolent Society.....	500
Female Home.....	500
L'Institut Canadien	400
Young Women's Christian Association	400

Mr. GEORGE JAMIESON, of Kirkwall, Ontario, recently deceased, made the following bequests to the Mission Funds of the Presbyterian Church in Canada:—For Foreign Missions, \$500; Home Missions, \$500; French Evangelization, \$250; The Mission to Formosa, \$250.

THANKSGIVING DAY.—Thursday the 20th of October has been proclaimed by authority of His Excellency the Governor General as a day of public Thanksgiving. No doubt it will be loyally observed in all the congregations of the Church.

ORDINATIONS AND INDUCTIONS.

STRATH LORNE: *V. and Richmond, C. B.*:—Mr. Malcolm Campbell was ordained and inducted on 30th August.

STRATHALBYN: *P. E. Island*:—Mr. John McLeod was ordained and inducted on 30th August.

EARLTOWN: *Wallace*:—Mr. Ewan Gillies was ordained and inducted on 34th August.

WEST RIVER: *Pictou*:—The Rev. A. W. McLeod was inducted on 26th September into the charge of the United Congregation.

MOTHERWELL: *Stratford*: Mr. Andrew B. Baird was ordained as a Missionary on the 16th of August, with a view to his proceeding to Fort Edmonton in the North-West Territories.

GODERICH: *Huron*:—Mr. John A. Turnbull, a graduate of Knox College, was ordained and inducted as Colleague and Successor to Rev. Robert Ure, D.D., of Knox Church.

PERTH: *Lan. and Renfrew*:—Mr. James Ross, B.D., was ordained and inducted on the 8th of September to the charge of Knox Church.

WAKFIELD: *Ottawa*:—Mr. George D. Bayne was ordained and inducted on 7th September.

CALLS.—Rev. Colborne Haney has received a call to Chalmer's Church, Montreal. Mr. J. W. Cameron is called to West King and Laskey, *Toronto*. Rev. J. A. McLean has declined a call to Mabou, *C. Brton*. Rev. Donald Tait of Berlin, has received a call to Mitchell, *Stratford*. Rev. T. Brouillette has accepted a call to Centreville, Washington Territory, U. S. Rev Charles Brouillette has accepted an appointment as Missionary in Nebraska, U. S. Rev. Donald Currie has received a call to Wallaceburgh, *Chatham*, and Rev. H. H. McPherson, to St. John's, *Halifax*.

DEMISSIONS.—The Rev. Robert Renwick of Elma Centre and West Moncton, *Stratford*. The Rev. John Macdonald of Dundas, and Rev. Henry Crawford of Richmond Bay *P. E. Island*.

NEW CHURCHES.

PORR SYDNEY, *Muskoka District*:—A neat and commodious new church was opened for divine worship at this place by Rev. Dr. Cochrane, Convener of the Assembly's Home Mission Committee on Sabbath the 21st of August

OKANASE, *Manitoba*:—A new Presbyterian church for the use of the Indians on the Okanase reserve at Riding Mountain, was opened on 7th August. Rev. Mr. Stewart preached in English and Rev. George Flett in the Cree language. The church will seat comfortably 100 persons. The cost was only a trifle over \$400, of which the Presbyterian church in Canada has paid \$300. For the balance, Mr. Flett is for the present personally responsible.

COMMISSION OF SYNOD, MARITIME PROVINCES.

THIS SYNOD at its meeting in May appointed a Commission to hear the appeal of S. G. Lawson against certain decisions of the Presbytery of Prince Edward Island,—the commission sat for three days. Its findings were to the effect that Mr. Lawson was guilty of covenant-breaking, and should be rebuked at the bar for that offence. There were points on which the Commission sustained the appeal of Mr. Lawson, and in regard to these the presbytery appeal to the General Assembly against the findings of the Commission.

PRESBYTERIAN COLLEGE HALIFAX.

The following resolution was adopted unanimously by the Maritime Synod on June 2nd, 1881. "This Synod in view of the increased financial responsibilities imposed by the cessation of the liberal grant generously made for several years, by the Colonial

Committee of the Church of Scotland, earnestly urges on all the congregations, and Missions Stations within its bounds, to make an annual contribution to the ordinary College fund, and instructs Presbyteries to take order that this be done.—In view farther of the growing debt on this fund, and the delay in the gathering in of the endowment fund, recommends that the collections for the present year be not only universal, but on a more than ordinarily liberal scale." The Resolution of the General Assembly sets forth, that in view of the increased financial responsibilities assumed by the Board, all the congregations within the bounds of the Synod of the Maritime Provinces be urged to contribute liberally, to the ordinary College fund, that a " strenuous effort be immediately made, by deputations and otherwise, to collect the subscriptions still due to the Building and Endowment fund, and, in general, commend this College to the continued sympathy and support of the Church."

To some extent the support of the Professors is met by the interest of invested funds. What was required from congregations last year was the sum of \$2435, of which \$2087 were received, leaving a deficit of \$348. For the present year, Dr. Pollok's salary of \$1750 has to be added to \$2435, making \$4185 required from our people for the year. Arrangements have been made for special efforts to gather in, as far as possible, outstanding subscriptions for the endowment fund; and additional funds have been invested during the year, so that some increase from interest may be expected; but as there is an adverse balance of several years, which ought to be removed, the sum required cannot be set down at less than \$4000, which would be more than met by an average contribution of 16 cents from our 28000 communicants. If the Ontario and Quebec congregations are asked to furnish an average rate of twenty-three cents per member, a sixteen cent rate cannot be regarded as a great burthen, even by the poorer people in the East. With slight modification, we therefore thankfully adopt the main points of Mr. Warden's circular in last month's *Record*, namely—1. That every congregation (settled or vacant) and every mission station should contribute to the fund, as enjoined by the General Assembly. No loyal minister or missionary will fail to give his people the opportunity of doing so. 2. That the amount contributed by each congregation should bear a fair proportion to the numbers and abilities of the people and to the amount required. The average contribution needed per communicant is 16 cents. It is hoped that even the weakest

congregations and stations will aim at this. 3. That the collection be made, if not taken already, on the Sabbath appointed by the Assembly, in the month of October, and all collections and contributions forwarded as early as possible.

If 120 congregations last year gave \$2087, 178, which is the number reported on the list, should give close on \$3000, even at the same rate, but when it is considered that the rate per member was under 8 cents, ample room is left for increase without injury to any other scheme. If argument or appeal is wanted, we refer to the circular already published, and ask a re-perusal; and would add in the same connection, that so far as we can judge, the progress of our Church, is closely, if not inseparably, connected with the prosperity of its theological Schools. We need to-day, more men, young, educated, talented, devoted preachers and labourers; and unless they are secured, the Kingdom of Christ, so far as connected with this Church, will be hindered in its progress, and as a people we will not be guiltless. May the Lord of the harvest, own and bless our Colleges in sending forth labourers.

R. F. BURNS, *Convener*.

P. G. MCGREGOR, *Secretary*.

Halifax, Sept. 6th, 1881.

Meetings of Presbyteries.

VICTORIA AND RICHMOND: 30th August:—The meeting was held at Strath Lorne for the ordination and induction of Mr. Malcolm Campbell. Messrs. Thomas Stewart and A. B. McLeod, Students in Divinity, appeared before the Presbytery and were certified to the Board of Examiners for the Theological Hall, Halifax. K. MCKENZIE, *Clk*.

SYDNEY: August 31:—At North Sydney: eight ministers and three elders present. Moderation in calls was granted to Glace Bay and Cow Bay. Rev. D. Sutherland obtained leave to withdraw his petition which had been intended for last Synod. Rev. A. Farquharson reported concerning his visit to one of the most isolated and inaccessible congregations in the Dominion, viz: Cape North, C. B. Under the ministry of Rev. Peter Clarke, there is improvement in stipend paid, in attendance on ordinances, and in sabbath schools and prayer meetings. Presbytery asked congregations to do their utmost to pay all sums subscribed to the College Fund. A. FARQUHARSON, *Clk*.

PICTOU: September 6:—At New Glasgow: fourteen ministers and three elders present. The further consideration of a petition from West River from persons desirous of being organized into a new congregation, was de-

ferred, in the hope that an amicable arrangement with the existing congregation may be effected. Recommended to the Trustees of the Hunter Fund to grant \$50ⁿ to Vale and Sutherland River, towards paying off a debt of \$1,300 still due on the new church at the Vale. The vacant Mackenzie Bursary was allotted to James F. Smith of Noel. Recommended ministers to solicit subscriptions to the stock of the Ladies' Seminary at Truro, as represented by the Committee of Synod in charge of the matter. It was arranged to visit the following congregations Presbyterially during October,—Blue Mountain, Springville, Hopewell, Barney's River, Sunny Brae, and Merigomish. E. A. McCURDY, *Clk.*

P. E. ISLAND: August 30th:—The Presbytery met at Strathalbyn, and after the ordination and induction of Mr. John Macleod, and other business, Messrs. MacLennan and Mackay, who had been appointed to defend the Presbytery's action before the Synodical Commission in the Lawson Appeal case, reported that they had appealed against the last three findings of the Commission, and submitted their reasons of appeal. The Presbytery recorded their satisfaction with the conduct of their representatives and entrusted them with the prosecution of the case before the Assembly. The Presbytery also requested them to take the necessary steps to have the Commission's decision on the second count reviewed, if possible, by the Assembly. J. M. McLEOD, *Clk.*

LINDSAY: 30th August:—At Beaverton: Rev. William Loohead was appointed moderator for the year. Discourses delivered by Messrs. A. Cuthbertson, J. Currie, A. G. McLachlin, R. Stewart, and D. Birkell, students, were sustained, and the clerk was instructed to certify the students to College. Mr. A. B. Dobson was licensed to preach the Gospel. The claims for mission stations and supplements were attended to, and appointments made for supply. J. R. SCOTT, *Clk.*

TORONTO: September 6:—Rev. A. Gilray was appointed to co-operate with Rev. R. H. Warden, in the matter of the College Fund. Rev. P. Nicol reported moderating in a call from the congregations of West King and Laskey, to Mr. J. W. Cameron, probationer. The stipend offered is \$580, together with a manse. The call was sustained in the hope of the stipend being raised to \$650, and put into the hands of Mr. Cameron, who stated at a later stage, that he was not able as yet to give a decision. It was therefore left to him to notify his decision to the clerk in a month hence. Considerable time was spent revising the grants to weak congregations and mission stations within the bounds, and considering applications for the coming year. A committee was appointed, consisting of the

moderator, the clerk, Messrs. Hogg, McKay and McWilliam, to hear exercises of theological students on the 5th proximo, and (if satisfied therewith), to attest them to the Board of Examiners in Knox College. Arrangements for holding missionary meetings were left in the hands of each pastor, or moderator of vacant session, and the meetings to be reported on not later than March next. R. MONTGATH, *Clk.*

SARNIA: 9th August:—The first meeting of this newly constituted Presbytery was held in Sarnia, Rev. J. B. Duncan, moderator. Rev. George Cuthbertson was elected clerk. Rev. John Thompson was appointed to represent the Presbytery in the arrangement of financial matters betwixt the Presbytery and that of London, of which it was formerly a part. Leave was given to St. Andrew's congregation, Sarnia, to mortgage their church property, if necessary, for a sum not exceeding \$10,000. The next meeting be held at Forest. G. CUTHBERTSON, *Clk.*

MANITOBA: 25th August:—At a special meeting held in Knox Church, Winnipeg, the kirk-session of that Church submitted a resolution that had been adopted by the congregation, agreeing to pay over to the Second Presbyterian congregation, so soon as it shall be organized, the sum of \$10,000 towards the erection of a place of worship. The Presbytery recorded its thankfulness for this generous act on the part of Knox Church congregation, and its joy that so great a degree of unanimity prevailed. An interim session was appointed, Rev. Dr. Black, of Kildonan, moderator. The members of the congregation met on the same evening and appointed trustees and managers. They resolved to initiate regular services at once, and to apply to the Government for the use of the Court-house as a place of meeting until a church is erected. They have already decided upon "St. Andrew's" as the name of the new church and congregation. JAMES ROBERTSON, *Clk.*

CHATHAM: 13th September:—It was agreed to visit the congregations within the bounds. It was resolved to take no further step at present towards the re-adjustment of the field of which Turin forms part. It was agreed to bring the case of the widow of the late Mr. McKeracher before the Widows' Fund Board. Mr. McLeod's trials for ordination were sustained, and his ordination was appointed to take place on 6th October. Mr. John Cairns was taken on trial for license. A call from Wallaceburg to Rev. Donald Currie was sustained. A Sabbath-school conference was held in the evening. W. WALKER, *Clk.*

BROOKVILLE: 13th September:—At Iroquois, the principal items of business referred to the mission stations and vacant charges

within the bounds. Of the former, those at Merrickville, Chrysler, North Williamsburg and Winchester Springs are flourishing. Elsewhere also new energy is endeavouring to atone for past neglect. An attempt is in progress, now for the third time, to effect a re-arrangement of the two charges within South Gower and Mountain, both of which are now vacant. It has long been felt that such a re-arrangement would prove beneficial, but what the issue of the present attempt may be remains to be seen. Arrangement was made for missionary meetings, also for the revival of grants to supplement congregations and mission stations. W. M. McKIBBIN, *Cik.*

St. JOHN : 13th September :—The meeting was held in St. John's Church, was fairly attended, and lasted two days. The business was chiefly of local interest. Revs. Dr. Macrae and Messrs. Crocket and the Clerk, reported visits to several of the vacant country congregations and mission stations. Mr. Burgess suggested the propriety of employing an itinerant missionary by the Presbytery. The proposal was received with favour, and a committee appointed to receive subscriptions towards the salary of such missionary, say \$1,000 per annum. Dr. Macrae, convener of the committee on Sabbath desecration, reported diligence in that matter. An interview had been held with the representatives of the Steamship Company, and correspondence with the Railway officials on the subject of running steamers and trains on the Sabbath, without however any results in the meantime. J. C. BURGESS, *Cik.*

LONDON : 13th September :—There was a large attendance at the first meeting of this Presbytery since its re-construction. In the absence of the moderator, Rev. J. A. Murray, who was supplying the pulpit of Knox Church, Winnipeg, *pro tem.*, Rev. J. M. Munro was elected moderator for six months. Rev. W. A. Sutherland was elected clerk. Five students were examined and certified to Knox College. A call from Strathroy in favour of Rev. D. D. Macleod, of Paris, was sustained. Mr. Rennie presented the half-yearly report to the Home Mission Committee, which contained a comprehensive *resumé* of the missionary work throughout the Presbytery, the condition of which was very encouraging. The amount of supplement asked was \$565. Standing committees for the year were appointed. Mr. Whimster tendered resignation of his charge of Prooline and English Settlement on the ground of his inability to overtake so extensive a field of labour. The Presbytery expressed the hope that a few months' rest and a subdivision of the field might alter Mr. Whimster's decision in this regard. It was agreed to hold a confer-

ence on the state of religion at next meeting. Two cases of appeal were dealt with. W. A. SUTHERLAND, *Cik.*

Obituary.

M. R. ARCHIBALD McDONALD, for many years an elder in the Presbyterian Church, Priceville, Ont., died on the 19th of August, in the 74th year of his age. He leaves a widow, four daughters and six sons. He was one who ruled his own household well; and consequently, any one of these six sons, who acted as pall-bearers the day of his funeral, might with propriety be chosen to fill the office rendered vacant by his death.

Mrs. JOHN McRAE, one of the most devoted friends of our church in the Ottawa District, died at Renfrew on the 30th July. For many years she had been an invalid suffering much, but with great patience. Many ministers of our church will remember her hospitality in the early days when she welcomed them to her house and delighted in ministering to their comfort.

Ecclesiastical News.

THE REV. LACHLIN TAYLOR, D.D., died on Prince Edward Island, on the 4th of September, in the sixty-sixth year of his age. He was born of Presbyterian parents, in Argyllshire, Scotland. At twenty-one he joined the Methodist Church in Canada, and entered its ministry in 1839. In his earlier years he was one of the most powerful preachers that Methodism has produced. At a later period, for about twelve years, he was agent of the Upper Canada Bible Society. After that he was chosen as agent of Methodist Missions in Canada. Dr. Taylor had travelled in Palestine and the East, and the lectures which he delivered all over the country, were in the highest degree interesting and instructive. As a platform speaker, he was unequalled. Best of all, he was a genuine Christian, and his life was a most unselfish one. THE REV. GEO. GRANVILLE, BRADLEY, Master of University College, Oxford, has been appointed to succeed the late Dean Stanley, in Westminster Abbey. It has been pleasantly said of him that "he never said a wise thing, and never did a foolish one." This only means that as an author and a preacher he is not much known. Professor Robertson Smith's name has been removed from the roll of the Presbytery of Aberdeen. This necessarily followed his removal from the Chair of He-

brew and Old Testament Exegesis, in the Free Church College, Aberdeen, by virtue of which Professor Smith had a seat in Presbytery. The effect of removing his name from the roll places Mr. Smith on the list of ministers without charge (of which no list is published), leaving him in a position to accept a call as minister of a congregation, but, in the meantime, ineligible to a seat in the Church courts, except as in the capacity of an elder. Mr. SANKEY has gone to England, and Mr. MOODY is to follow immediately. They contemplate holding an extensive series of evangelistic meetings in England, Scotland, and Ireland. STANLEY, the heroic American who sought and found Livingstone in the heart of the Dark Continent, was at last report lying hopelessly ill in the Centre of Africa. **DISESTABLISHMENT.**—Mr. Dick Peddie, M.P., has given notice that next session he will move in the House of Commons:—"That this House is of opinion that the maintenance of the Church Establishment in Scotland is indefensible on public grounds; that in the ecclesiastical circumstances of the country it is eminently unjust; and that a measure for the disestablishment and disendowment of the Church of Scotland ought to be passed at an early period." The chief difficulty the advocates of Disestablishment have to contend with is the admitted fact that the Established Churches of the realm are at the present time doing their work more faithfully and efficiently than at any previous period in their histories. The situation is entirely different from that which led to the disestablishment of the Church in Ireland. The most important event of the past month was the meeting of THE METHODIST ECUMENICAL CONFERENCE in the Old City Road chapel, London, where upwards of five hundred delegates from all parts of the world met to discuss Methodism in its varied aspects, both as to its internal organization and its relation to the leading theological and philanthropic questions of the day. Among the delegates were a number of eminent laymen as well as clergymen. The proceedings were largely attended, and a great deal of interest was manifested by the representatives of other denominations. In the Councils of the Presbyterian Churches at Edinburgh and Philadelphia, the discussions turned chiefly on the distinctive doctrines of Presbyterianism. In this meeting, as might have been expected, more attention seems to have been given "to strengthen the things which remain," or in other words, to deal with practical subjects affecting the working of the Church, such as, "Methodism a power in the State;" Its Evangelical Agencies: The Itinerant System: Its Relation to the Sabbath-question, to Temperance and to Sabbath-

schools, and social reforms in general. The subject of "Higher Education," and the duty of the Church to maintain schools which are *Christian* in their influence and character, and also the importance of the special training of ministers in theological schools, and their education while engaged in pastoral and ministerial work, were dwelt upon with great earnestness. It was claimed that Methodism is essentially aggressive and missionary in its operations. The majority of speakers favoured the continuance of the present system of itinerant preachers. A similar expression of opinion was given in favour of lay-preaching. Improper amusements, dancing, and theatre-going were strongly condemned. The tone of discussion was thoroughly conservative as to the strict observance of the Lord's Day, and Methodism was emphatically pronounced to be the enemy of drink and all national evils—that true Methodism, indeed, was synonymous with true patriotism. It is stated upon what appears to be good authority, that the Wesleyan Conference of England at its last meeting felt constrained to reject no less than *seventy-two* candidates for the ministry, for the reason that work could not be found for such an addition to the ministerial ranks. A serious charge of HERESY has been preferred against Rev. Dr. Thomas, of the Methodist Episcopal Church, Chicago. The testimony adduced is overwhelming against him and, if sustained, will be sufficient to convict him of disbelief in the Inspiration of Scripture, and of the doctrine of the Atonement, and of holding and publishing unsound views in reference to a future state of probation. The departure of *twenty-six* persons for foreign fields of labour, under the auspices of the American Board of Commissioners for Foreign Missions, was made the occasion of a very interesting farewell meeting in Boston, on 31st August. Some of them sailed next day from Boston, others from New York, the rest sail from San Francisco. They were nearly all from the far-West. Several of them were from home missionary families and churches. The seventy-second annual meeting of the American Board will be held on the 13th instant, at St. Louis. This Society has a large staff of very faithful and efficient missionaries. At a late meeting of the PRESBYTERY of BALLARAT, Australia, the Rev. W. Henderson gave notice of the following overture—Whereas provision is made in the Westminster form of Church Government, that besides pastors, teachers and other church governors, other fit persons, when it shall be deemed expedient, shall be members of the Synodical Assembly or Supreme Court of the Church; and whereas in the present circumstances of our Church it seems altogether expedient that we should

admit to our councils men of intelligence and of approved Christian character, who may, from various reasons, have been prevented from taking office in this Church; it is hereby humbly, overtured to the General Assembly to take the above premises into their serious consideration, and to permit Presbyteries to send up fit persons, not ministers or elders, to represent them in the Assembly in such proportion to the number of the other members as may be agreed on; and that the clause referring to the composition of the General Assembly in our rules and forms of procedure be modified accordingly. A TOPIC FOR PRAYER. The friends of Foreign Missions have been invited to pray that all Societies, Boards, Officials and Missionaries may, in their reciprocal relations, be governed by the golden rule; that on the foreign field the laws of Christian courtesy may not be violated; that Directors at home and labourers abroad may have respect to the rights and fruits of others; that there may be no invasion of territory already occupied by evangelical missions; that every ecclesiastical agency and agent may exercise a "charity that doth not behave itself unseemly;" that "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." fervent applications may well be offered to the Head of the Church that He will save Protestant and evangelical missions from the devices of Jesuitism and from the disturbing influence of churchly intruders "who draw away disciples after them;" that He will impart to those labourers abroad who are tried in this way an abundant measure of that "charity which endureth all things;" and that He will bestow upon all the grace of patriarchal comity which saith: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Would not the same blessing be very precious in the Home field as well? THIRD PRESBYTERIAN COUNCIL. The committee of arrangements met in Belfast on the 16th of August. Committees were appointed and provisional arrangements made for the next meeting which is to be held, D. V., at Belfast in June, 1884.

SABBATH-SCHOOL STATISTICS.

	Teachers.	Scholars.
United States	932,283	6,820,835
Canada	41,712	340,170
Europe, &c.....	577,773	5,758,773

The World..... 1,551,768 12,919,778

The total number of Teachers and Scholars is 14,471,546.

Our Home Missions.

ANNUAL COLLECTION.

WESTERN SECTION. A

BY resolution of General Assembly, in congregations and Mission stations, where there are no Missionary associations, the Annual Collection in aid of the HOME MISSION FUND is appointed to be taken up on the SECOND SABBATH OF OCTOBER. Every congregation and mission station is enjoined to contribute to this important scheme of our Church. It is hardly necessary, in view of facts presented in the last Annual Report, of the extended operations of the committee, to ask, that the pressing claims of this fund be set clearly before our congregations and mission stations, by every Minister, Probationer and Catechist, in the service of the Church. The committee closed the financial year with a deficit of \$862. Since then the appointment of a superintendent of missions for the North-West, and a missionary to Edmonton, and other demands upon the fund, call for very special efforts, to enable the committee with some degree of confidence to consider favourably urgent applications for labourers that come from the newly opened territories of the North-West. The extended field under the care of the Western Committee, comprising British Columbia, the North-West Territories, Manitoba, Ontario and Quebec, and including 533 preaching stations and congregations: 11,862 communicants: 9,039 families: with an average Sabbath attendance of 29,912, need only to be presented to our people to call forth a generous response. As these statistics are based upon LAST YEAR'S RETURNS FROM MANITOBA, (those for the present year not having been forwarded), it is safe to say that they are rather UNDER than above the actual numbers. W. COCHRANE, *Convener.*

NEW BRUNSWICK.

I had fully intended asking a place in your October *Record* for a statement of the claims and wants of the Maritime Home Mission field, but having already sent you something in the same line, for our College, have decided to wait for another month. I may however ask the insertion of a letter from a pastor of a congregation on the River St. John, New Brunswick who is doing the work of an Evangelist, and of a Missionary; and though not written for publication it presents the true aspect of a large district, and the great need there is for strengthening the hands of those who are holding the fort amidst many and great discouragements

New Brunswick, unquestionably presents the largest Mission field of the four Maritime Provinces. It employs thirteen out of our twenty-one theological students in summer, nine in the Presbytery of St. John, four in that of Miramichi. To this two or three Probationers may be added, and a large sum is expended in helping weak charges. The writer is pastor of one of these congregations, and writes under the impression that the Church is becoming weary of the good work of Sustentation or supplementing. Appearances and financial statements give too much support to his view, and yet there are willing congregations that never lose an opportunity of giving, and who give most cheerfully and gladly to the fund, and highly honour the men who are working in the spirit of your correspondent.

With these explanations the following letter may be left to speak for itself.

P. G. McG.

"It is not pleasant to feel that either yourself or your charge is a burthen on the Church, or so regarded, but some one must bear the reflection, or our Church will cease to do, what I at least regard, as one of her noblest works: her work at home, for her own country, and for the enlargement of her own borders. Had the Presbyterian Church in New Brunswick, in former days, given even a fair share of attention to Home Mission work, and the up-building of her weak congregations, she would be, today, the principal body in the Province; and New Brunswickers would now occupy a higher position in every thing, especially in religion. But even now, above Woodstock on the St. John River, there is work for four ministers constantly, and we seldom have more than one, and a catechist or probationer during the summer months. In my opinion too, the system of occasional supply by probationers is carried entirely too far, and so far as this section of country is concerned it is almost pernicious. The sending of probationers for a few Sabbaths to be followed by a vacancy as long, or longer, may do, for congregations who are waiting to call a minister, and even for them it is defective; but for the building up of congregations, in places whose people are almost dead, if not twice dead, who have grown so indifferent that they will put forth little or no effort until awakened and taught, the probationer system is only throwing away both labour and money. What such persons and places need is an ordained minister, kept on the ground. Many of the Presbyterians of these regions have gone over to other denominations because they believed they would have something like constant preaching. The Methodists adopt the plan of putting a minister on the field,

where they have even a few families, and keeping him there, and in time they gather a congregation. How they get the means to do so, I do not know!

Last Sabbath the thermometer was above 90 in the shade, but I made out to preach three times, driving 20 miles. I preached also twice on Saturday and drove the same distance, and felt fresh and comfortable all the time. There is abundance of work to be done in this place. The prospects of the congregation continue to improve. I preach three times nearly every Sabbath. I also supply small communities of three or four families, chiefly of elderly people, the young having mostly gone to other denominations, prior to my settlement. My health is good, and I am not tired of the work. Pray for an outpouring of the Spirit to bless the seed sown on our dry and parched Mission fields!"

Our Foreign Missions.

LETTER FROM REV. K. F. JUNOR.

FORMOSA, JULY 25, 1881.

I THINK this will be likely to catch the out-going mail from Hong Kong, so I drop you a few lines. We have been without a steamer for some time, because of stormy weather. We had a very severe typhoon a week ago last Saturday and Sunday. It did a great deal of damage everywhere. It blew down one of our out-houses and a good portion of the fences. It did considerable damage among the chapels. Many Chinese houses it blew down. A great many boats on the river were smashed, and 30 or 40 people drowned. The people are, however, now hastening to repair the chapels themselves.

We had a regular field day here yesterday. Some months ago a junk came over here from the mainland, an idol junk. That is, an idol is put in a junk with great ceremony and she is sent off to some distant places. The story is usually spread, that there are no men on board to sail her but that she has been guided by the idol. This is, however, false. This junk came over a few months ago and has been here ever since, and from that time to this the Chinese in this place have been spending from \$30 to \$40 a day on the idolatrous rites in connection with that boat.

I never was more sadly impressed than yesterday, with the horrible prevalence and malign influence of idolatry upon this people. Ever since Arnold's "Light of Asia," the horrible, brutish and degrading result of that "light," have been in contrast in

my mind. Here is a town of 4 or 5 thousand people, they have been spending during the last few months from 15 to 20 thousand dollars on what? On an old boat. Well, if I said that some might say, it is their idea of worship, and they are sincere. But let me give you the outline of yesterday's proceedings, the culminating day. I suppose \$2,000 were spent yesterday by only about one half of the town. There were fifteen theatrical stands erected in different parts of the streets. There were three punch and judy stands. The streets and doorways and the houses were blocked up with tables loaded with all kinds of provisions for feasting. Gongs, drums, were beating, guns, rockets, fire crackers, were being fired off all day. Banners were flying all over. The streets were crowded. Walk through the streets. Look in the stores. No business is going on, except that of gambling, and that is everywhere. Men, women and even children are at it. Oh! the filthy, vile language floating on the air! The streets were filled with children and women. The women are sitting in groups looking at those things. Human language cannot overdraw the horror, to me, of the scene along those streets yesterday. I tell you many a young daughter and even a wife, was lost at the gaming table by a throw of the dice. I am speaking of what I know. And this is the "Light of Asia." If the light that is in thee be darkness. How great is that darkness.

Ah! how attractive was yesterday's scenes to human nature! There was wild excitement, a great crowd. But to-day, I am just going down to have a talk with some of them. I know how it will be. I went every where yesterday between and after the service. We had the hospital full at every service, but what could man do in such a rush and in such a crowd? I was overwhelmed with the sense of utter dependence on the Lord. It was a splendid opportunity of showing the contrast between the worship and teachings of the Gospel, and the practice and teachings of idolatry. Wherever I went and spoke they were plainly ashamed of their exhibition.

But there is something attractive in all that to the multitude. They enjoy it. It is far more attractive than going to the chapel of the hated "foreigner." When the missionary comes in contact with them their prejudices gradually sink away, but it will take the labour and faith and prayers of years of all the followers of Jesus to break into this great mass. But a thousand various influences are already pounding away at it. God is using them all and will bring them all to open up China. With much evil more good will come in. But the Gospel must force its way in. It can wield great influence upon every avenue. Missionaries and doctors are

gaining influence every day and in spite of everything are bound to gain more and more.

Numbers go a great way with the Chinese, although it is not everything. It is more here however, than it is in many places. The newspaper, the printed book, and all the various powers that are to come into force in China. In fact, these forces are now under way and must be in the hands of missionaries. The Gospel must have all these forces directed in its favour or they will fall perhaps under adverse influences. The greatest educational establishments are already under the influence of missionaries. Prof. Martin, a missionary, is, under the instructions of the Chinese government, now examining the educational systems of the West. If Dr. McKay's going home, did nothing more than stir old Oxford county up to giving the money for a College here, it would have been great cause for thankfulness. I know his visit has done more than that, however. I hope it has taught the Church that there is a great and mighty work before her in Formosa, a work which has been abundantly blessed in the past, and that must be much more so in the future. The picture I have given you of the malign influences of idolatry to be encountered is surely enough to make you feel more like helping to save this people. There is nothing but the Gospel, pure and simple, that will bring about this salvation. The people look to and rest upon and are guided by their idols. Their idols and their idolatrous customs are degrading and demoralizing in the extreme. There is no elevating future in idolatry. There is no defence for it in China and it must fall before the Gospel in time. For ancestral worship there is more of a defence possible, but for the idolatry, as represented by what I have written above, there is really no defence. Not one in ten thousand knows how or when the gods and customs they have celebrated came into existence. Neither Confucius nor the other great sages of China refer to them. Some denounced idolatry in no reserved terms. This vulgar, degrading idolatry has firm hold of the people in one sense and yet it seems to me that when a public opinion begins to be formed regarding it, it will go speedily hard with the whole thing. If you knew the various difficulties in the path of the Gospel here and knew what has been done already, you would open your eyes in absolute wonder and amazement. Sometimes foreigners returning from China will write and say. "Oh, Christianity is doing very little in China." They don't know, that's all. Nine foreigners out of ten in China know nothing about what is being done among the people outside of the treaty ports, and I will say without fear of contradiction that not one

out of ten has taken the trouble to get any knowledge of the facts regarding the work of missions. They are perhaps too busy, or they cannot speak the language. How can they have an intelligent knowledge of the work. They can see and judge of the work of Hospitals; and see how some of them act! They with great willingness and liberality contribute for their support. I feel confident in saying that if they had the same power of judging and seeing the work and influence of the Gospel in the interior they would support that work even ten times more liberally. But they don't know, and it is difficult for them to know. They never meet that they know of, a real Christian (although they sometimes meet scoundrels who pass themselves off as Christian) and consequently they think there are none. Let a man who is bound on business and who cannot speak English go into London and, pursuing his business, how much will he know as to whether there are Christians, or rather ask him if there are any Mohammedans there, or if there are any in England. There are 1,800,000 in North Formosa. There are only 300 Christians. Yet I venture to say they are better known and exercise a greater influence than 2,000 Mohammedans would in London, although it is the same proportion. But I must stop. We are looking with great anxiety for Dr. Mackay. Is there any hope for another coming with him? We are all very well.

K. F. J.

Field Notes.

REV. JOHN MORTON: *Tunapuna, Trinidad*:—You will be shocked to hear of the death of Gregor MacGregor Turnbull, of the prevailing fever. Others have fallen, now one here, now one there. We are in God's hand. We are all as usual, and too busy to write of details of work. We meet as a Council shortly, but I send on the only minute lest there be further delay. It was resolved, "That inasmuch as Missionaries have to advance teachers' salaries for two or three months before drawing from Government and other sources, the Board be asked to authorize the payment early in January of the salaries of missionaries and catechists; leaving other items to be paid where the estimates have been passed." Expressions of pleasure and satisfaction were recorded in view (1) of the passing of the estimates in full. (2) The voting of \$400 for buildings on the Caroni district. (3) The large amount collected by Mr. Grant when at home. (4) The interest of the people

generally in our Mission, the assurances of which Mr. Grant conveyed to the Council.

JOHN MORTON, Secy.

REV. KENNETH J. GRANT: *San Fernando, Trinidad*:—The present is a time of sickness and death, and consequent depression. The fever that prevails does its deadly work in about three days from the first symptoms. Deaths occur amongst those principally that have been less than three years in the country. Few indeed have died, if any, from this fever except those but partially acclimated. Last week young Mr. Turnbull died, I suppose about twenty-three or twenty-four years of age. His father, you will remember, died here less than three years ago. The Turnbulls are Presbyterians, of Glasgow, extensive proprietors here, and amongst the earliest and most liberal supporters of our Mission. Our late friend brought his bride to Trinidad only a few months ago. Two other Scotchmen died last week. The labourers are cut off from many estates, and the hospitals are overcrowded. Since returning I have not been able to do much work. I was much troubled with cough when at home, and though it was subdued when I got into the tropics, yet I was very sensitive to draughts. I took cold one day, cough returned, doctor examined my chest and advised perfect rest, and especially from public speaking. I feel better, but lack the vigour and energy I used to have, but hope in a few weeks to be as usual. The present season with us is one of great trial, but we are in the Lord's hands, and thus we feel safe. Sad to see so many die without hope in their death. Mission families are pretty well.

REV. A. W. McLEOD: *Princetown, Trinidad*:—Saturday night has again whirled around, and tired from riding through mud, and from study, I think of writing letters. (1) *Yellow Fever*. I am sorry there is such alarm at home. It arises from misapprehension of the real condition of things here. There has been much sickness in Trinidad the last three months, and many deaths from "malarial," or as people often prefer to call it "yellow fever." Canadians draw ideas of yellow fever from such descriptions as of Memphis, and places similarly visited in southern temperate regions. Here it is not epidemic, but local, arising from merely local causes, and therefore confined to certain places. There have been no cases in Princetown. Trinidad is not large, whites not very numerous, and the sympathy existing between the resident strangers makes a death more felt. The weather seems now clearer, and places a short time ago considered unhealthy, are now free from sickness. (2) We, as new comers, had as a matter of course, our *Language* to learn. We are mak-

ing some progress, although there is much to be learned. I have read most of the Gospels, and several Indian publications, and we are now reading "Acts." I read the Scripture lessons at the services, and occasionally say a few words in Hindi. I find it much more difficult to understand others than to make others understand me. Then there is broken Hindi as well as broken English. (3) MEETINGS. These are kept up through interpreters. There are two Court interpreters besides the teachers, and some others who know both languages. There is an English service every Sabbath evening in Princetown. (4) SCHOOLS. These are doing well, save the "bush" or "jungle" schools. The two latter on account of families moving out to labour on estates, on account of illness of parents and children, have become somewhat lessened, but are increasing again. The roads to these are very bad in this the "wet season." They are an abyss of clay and water mixed. It is hoped the Mount Stewart school, taught by John Dharm, will soon be placed on the list of "Assisted Schools," that is one that will receive Government aid, if any of its pupils pass a Government examination. (5) COMMUNION. Mr. Morton dispensed Communion here on the 17th of last month. A goodly number were out. Mr. Grant did the same in San-Fernando last Sabbath, when he baptized eight persons.

REV. DR. STEEL: *Sydney, N. S. Wales* :—The new Missionary for Tasmania, a Mr. Fraser, is to arrive at the end of this year, and will thus be ready to join the vessel next April. Mr. Murray, the missionary for New South Wales, is making ready and will soon follow. Our Sustentation Fund has made a good beginning. We have paid two quarter's dividend, at the rate of £300 a year. Our church is still small; but it is making progress, as is the colony. Presbyterians are only 1 in 10 of the people, hence our ministers have very large spheres, in each of which three Church of England ministers will be found labouring. We have 19 undergraduate resident students in the College; but have very great difficulty in getting theological students.

MISS M. RODGER: *Indore, Central India* :—Last year we had to vacate the quarters, where we had been living for the last two years. The building belongs to the Public Works Department, and on account of extension and changes in that department, they could not let us have the place any longer. I am at present living in the Parsi house, at the entrance to the bazaar. The weather has been very trying, it is said to have been hotter in Indore this year than it has been for ten years. As it was so warm I gave the

children a few days holiday. The woman that calls the children, came to ask if she would call them to-day, as it was much cooler. She is a widow, and has to support herself, or she would not likely have agreed to do the work of bringing the children to school. Being a Brahmani, she always wears white. The children never call her by her name, they always speak of her as "Jhonhie's grandmother." Two of her grandchildren come to school, and Jhonhie is the elder of the two. The parents of nearly all the children come from the Northwest, where this custom prevails. Widows must dress plainly and wear no ornaments, the nose-ring is never worn by them. Besides, they are expected to fast much oftener than the other members of the family. Not very long ago, a widow told me she had eaten nothing that day. This woman, like many others of her caste, wears a string of wooden beads round her neck, which she says she counts for hours at a time, while she calls upon her gods. She complains her family will not do idol-worship; they all live in the same house. Another widow, whom I often meet, makes a living by selling flowers, which are much used in their worship. The Brahmins wear them strung round their necks, when they are reading the Shasters or sacred books of the Hindu, or on any of their great holidays. When they worship Gunputi, they use any quantity. They frequently throw rose-buds at the man who is reading at such times. They place them upon and around their idols in the house; they also bring different kinds of grain, money, and often pieces of cloth, as well as flowers.

REV. HUGH A. ROBERTSON, *Dillon's Bay Erromanga* :—I wish the church in Canada could send us another missionary for Erromanga. I often think it would be so pleasant to have a lady companion on the same Island. From April until November we have frequent communication between the Island and often meet with the other mission families, but from December to April we are quite alone and we look forward to the return of the "Day-spring" with great pleasure. We are generally, however, kept so busy that we scarcely get time to feel or think about being lonely. The whole Mission family are in good health. Writing from Nguns, where Mr. Milne is stationed, Mr. Robertson says: The premises here are very cheerful. Mr. Milne has school twice a day, attended by young and old. There are a great number of boys and girls who are all under instruction and all sing very nicely. The women and girls here do not seem to me to be so timid and shy as our Erromangans, they seem more bold and not at all frightened to speak out their own mind. The Christians on Erro-

manga were preparing arrowroot with which to pay for their books. If it should sell well, it is hoped that £40 stg. worth would be prepared. They have now the book of Acts in their hands. The Martyrs memorial church is now up and finished; it was opened on the 13th of June, when the worshipping people on the Dillon's Bay side of the Island were all present, many of them having come ten miles. Many of them, especially the women, had made new garments for the occasion and all looked bright and clean.

Many of the prints and calicoes sent by friends in Nova Scotia were to be seen among our congregation on that day. All seemed to be deeply impressed, and I think the services of that day will not soon be forgotten by any who were present. One of our oldest and best teachers, in speaking at the close of the services, said that before that generation had passed away heathenism on Erromanga would be a thing of the past. His name is *Yoma*; he was one of those who fled to Aneityum when Mr. and Mrs. Gordon were killed, and knows well what heathenism was in the early days of the mission.

REV. R. CHAMBERS: *Erzroom, Eastern Turkey.* Writing under date 4th June, Mr. Chambers makes a touching reference to the death of his brother's wife and infant child. What follows has reference to the Erzingan region from which he had just returned and which seems to be a hopeful Mission field:— At this city we were waited upon by two koorods who claimed to represent more than 21,000 houses. They had previous to my arrival, sent a petition to Erzroom setting forth their desire to become Christian and entreating our protection against the brutalities of the Turks. They said they did not know what Christianity was, but they saw that the lives of Christians were better than those of Turks. They themselves had lost all faith in and respect for Mohammedanism, were hated by the Turks and desired to escape to Christianity. We told them we could not assure them of protection from the Turks; explained that Christ the founder of our religion was put to death most cruelly; impressed upon them the fact that their becoming Christian would invite further persecutions from the Turks and perhaps involve them in a general massacre; in such a case we could stand by them, and die with them, but could not save them from their enemies. After some thought they answered, "we will join with you; we will become Christians even though we must be martyred. Give us permission to circulate a covenant to that effect among our tribes." We however dissuaded them from any step which might arouse suspicion against them until we should communicate with the Amba-

sadors and learn what their position would be and what protection might be afforded them. These tribes are very ignorant, have no schools, and number none among them who can either read or write. Here is virgin soil inviting the missionary labourer! What has American Christianity to say to such a call: At Hazark village our cause is strong and fairly prosperous notwithstanding our utter inability to find teacher or preacher for the village last winter. This spring we succeeded in providing a preacher for them. He is earnest, spiritual, and thoroughly acquainted with the plan of salvation. Already his presence among the people is making itself felt in a revival of spiritual life. Yet this man has but little education, was up in years when he became protestant, and is incapable of teaching even an elementary school. Pakarich which has for some years, enjoyed the uninterrupted services of an energetic native helper, is in a flourishing condition. We examined five persons with a view to admission at an early date to the sacraments. One is a Turk who a year and a half ago became an avowed protestant. He is a quiet man of very pleasant countenance. In his examination he was asked what he should do if persecution arose and he had to choose between death with Christ and life and prosperity with Mohammedanism. His quiet answer was, "death with Christ." "But" said the questioner. "remember it may be persecution, torture and cruel death." "Then," said he "I go toward Christ." This answer deeply affected the audience. This Turk has contributed £10 stg., to the building fund. There is here also a blind brother who during a year and a half has learned by heart Matthew and John and several chapters of the prophets. He sometimes leads the meetings and, having announced the chapter, repeats it word for word.

France and the Gospel.

FIRST ARTICLE.

IT WAS my great privilege during some five months, ending with the first of April last, to assist the heroic band of Christian workers in connection with the Macall Mission, to preach the Gospel to the working classes of the great city of Paris. I venture to think that some thoughts on the present condition of the French people, having a special bearing on their attitude towards the Gospel, and the means being used to make known the Gospel among them, may interest our people, and, I trust, stimulate them in the work of evangelizing our own French fellow-countrymen. It seems to me that our Christian people, in

the religious journals that they read, have but half the story of what one actually finds in France. The encouragements with which the evangelists meet are chronicled and rejoiced over as well they may be, indeed. But the discouragements—the dark background of the picture—are seldom alluded to. Like the dwellers in Zabulon and Naphtalim in the time of our Lord, the great mass of the French People “sit in darkness” nay, even “in the region and shadow of death;” but as the former, when Jesus left Nazareth and came and dwelt among them, “saw great light,” so to the latter, now that His Gospel is being proclaimed in the land, “light is sprung up.” But, that “light” is, as yet, in the darkness of spiritual night, “without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.” Let us treat of these classes in detail:

I. **ATHEISTS.** Foremost among these, perhaps, are the *savants*, or leading scientific men of France, a large and influential class, able and ready to propagate their views by means of the platform and the press, and what is more significant, they have for their hearers and readers vast numbers of simple-minded people, who, unlike Englishmen, have very little, if any, true knowledge of God or His Revelation in Christ. Often, indeed, is their conception of the nature of Christianity of the crudest and most distorted kind. Their minds are not prepossessed by any religious ideas, and like the old Athenians, of whom they have more than once reminded me, they are ever ready to “hear some new thing.” The expulsion of the Jesuits from France is an indication of the power which Atheism wields in high places. “The votaries of Atheism,” writes Mr. Macall, “have found in the bitter hatred enkindled against Ecclesiastical tyranny, the weapons for an unsparing attack upon every feature of religious belief. They vow to exterminate the idea of a future life, and to blot out the very name of Deity. Scarcely could the deadly force of this assault be appreciated except by those residing on the spot; its impious daring, alike on the platform and from the press, were believed to be literally unparalleled. All the arts of sophism and rhetoric were used to make it appear that the only escape from Jesuitism and priestly imposture is to be found in gross materialism. Would that every Christian in Britain and America might be stirred up to come to the aid of our French brethren, in seeking to stem this impetuous current, by the manly, affectionate, unsectarian proclamation of the Gospel. Of course, among this class must be reckoned the communists, of bloody memory, who, though pardoned

by their country for the crimes committed by them in 1871, and allowed to return from their exile last year, no sooner came back than they entered upon their old course with increased bitterness and activity, spreading broadcast their revolutionary ideas by platform and press. Evidence of this was seen in the appearance of a daily paper published for the first time last November, in Paris, entitled: *Ni Dieu ni Maitre.* (*Neither God nor Master.*)

II. **DEISTS.** Under this head is included a very considerable portion of the peasantry and working classes of France. These have rejected “clericalism” by which they mean the domination of the bishops and priests of the Church of Rome. They have turned their back upon “Rome,” but they still believe in the existence of God, and many of them gladly welcome the sound of the Gospel when they hear it for the first time. But yet, they have only the faintest knowledge of God, scarcely more, indeed, than what conscience makes known to them, and in their case the voice of conscience is feeble enough.

III. **INDIFFERENT.** These include vast numbers who give themselves wholly to a life of pleasure, who have scarcely one serious thought. Outside of their working hours they are to be found at the taverns, almost without numbers, in Paris, and the boulevards, or in low and immoral theatres and ball-rooms. They crowd the race-courses on the Sabbath. They are like the rich man of the parable, save his possessions. Their motto is “eat, drink, and be merry.” They will not take the trouble to think on religious things, being dead in trespasses and in sins.

IV. **ADHERENTS OF THE CHURCH OF ROME.** It may perhaps be doubted, whether, in treating of the condition of the French people, I should describe the adherents of the above church, as sharing the Spiritual darkness so prevalent throughout France. In this case, I may be permitted to say, that, seeing is believing, and any one who has lived there and seen beneath the outside show, who has observed the life of these people in its true light, will turn from it a sadder but a wiser man. There are, of course, exceptions—souls that have found the truth in some of the many ways of God’s own teaching—but these are, alas, very few as compared with the whole. In general, they have no true conception of the plan of salvation, nor are they taught it. In fact, one word expresses the religion of the Roman Church, and that is **ULTRAMONTANISM.** The entire ascendancy of the Pope, in all matters both spiritual and temporal; in other words, in all matters of faith and practice; this is the end which bishops and

priests set before themselves, and almost any means by which this ascendancy can be maintained are used. The history of France, for long, has been the attempt on the part of the Church of Rome to control the political destinies of that country, and she has not shrunk from using intrigue or from winking at sins on the part of those in high places, in order to gain and wield increased influence in the councils of the Empire. When any important election is on hand, even now, at that point the well known devices in which the Church of Rome is such an adept, are freely and zealously employed. The priests care naught for the people and the latter have no love for the former. The soul of the people is sick and weary of the husks which are offered them for bread. There is no word of comfort to cheer them, no sympathy to solace their hearts, no interest manifested in their salvation. How freely and lovingly do our ministers visit the sick, and seek to brighten their hopes and increase their joys, day after day and week after week, breaking unto them the true Bread which God has given to impart life to starving souls. But there, every service of the priests, every word of help and consolation, though of the most formal kind, every visit has to be paid for. The priest cries "Give! Give!" and the famished soul dares not refuse. He gives, but alas! he gets nothing but husks in return. A peasant in the South of France on being asked why he did not better cultivate his little plot of ground answered: "What's the use of it? the more I get the more I am compelled to pay to the priest!" The spiritual desolation of France is a fact of which our Christian people have none but the faintest conception. It is awful. It is a spiritual Sahara, and in no city or country have I ever felt so sad, or seen so much to mourn over, as in the gay city of Paris, *la belle France*. I feel inclined to endorse, as representing the truth, the verdict of more than one Christian Evangelist there, where they call the worship of the Church of Rome, a *gilded Paganism*. If an old Greek, who has lain two thousand years in his grave, were to arise and find himself suddenly within the well-known church of the Madeleine of Paris he would have little, if any, difficulty in supposing himself in a temple of some one of his numerous gods.

In general, I may remark, with regard to the French people, barring Protestants and a few others, that their moral condition is deplorable.

IGNORANCE OF DIVINE THINGS. They have little or no true knowledge of the nature and character of God. They employ the plural pronoun "you" in prayer to God, when they do pray Him, which is not of

ten. God, so to speak, is hidden behind a cloud of the saints to whom they pray. If they desire any blessing from Heaven, e. g. the healing of a sick child, it is to the saints that they apply, and any one who has visited the "Pantheon" Church in Paris, has seen wreaths hung up by one of the altars bearing a title similar to the following: "Asked of St. Genevieve, 6th August, 1874, granted 10th December, 1874." As to Christ, they have no true idea of his atoning work, or its relation to their souls. If one asks them how they expect to be saved, the substance of their answer will be, that they confess their sins to the priest and go to church, and as one poor labourer once added, in reply to my question: "I am not an infidel!" They are ignorant of the nature of sin. They seem not to understand the guilt of sin. With them sin is a fault, a slight offence, which when confessed to the priest is no more to be thought of. What is the result? Conscience is so enfeebled as to be almost dead. Superstition and ignorance of divine things, especially of the nature of sin, have made them moral imbeciles. Speak to them of most flagrant offences against the divine law, they do not realize any guilt, they will shrug their shoulders and walk away. This awful sleep of the conscience has made almost a heathen city of Paris. Lot dwell in Sodom; so, many righteous people dwell in Paris, but it is full of awful wickedness notwithstanding. Immorality and crime abound. In one house in Paris were to be found twenty families, of which the parents of but *four* were married. There is little knowledge of the revealed Word of God, and the Sabbath is observed by but few. Indeed, the visitor to Paris could scarcely believe it was the Sabbath. Labourers work as usual, buying and selling are everywhere going on, all the means of conveyance are filled, the race-courses are frequented by thousands, and elections are held, all on the Sabbath day. I could enlarge, but I refrain. Such is the awful condition of the vast majority of the French people to-day. It is a darkness, which, like the darkness of Egypt, is "felt," and deeply felt and mourned by the Christian workers in France. It almost crushes the spirit of the Evangelist. It haunts him by night and by day. It is the burden of his prayers and tears that France may be won back to the gospel. Like good old Knox, whose bold spirit cried before the throne, "Give me Scotland or I die!" Christians in France are travailing in spirit for the regeneration of that nation.

In my next communication I shall attempt an outline of what is being done to evangelize France.

COLBORNE HANEY.

MISSIONS IN MUSKOKA.*

OPENING OF KNOX CHURCH, PORT SYDNEY.

"The Presbyterian Church at Port Sydney was on the 21st of August, opened for public worship by the Rev. Dr. Cochrane, of Brantford, who preached two excellent discourses to large and interested audiences. The Presbyterians in Port Sydney are comparatively few, and have had a good many difficulties to contend with in the erection of their place of worship, but thanks to their own energy and to the kind assistance of friends, especially in Toronto and Orillia, they have succeeded in completing a very neat and commodious little church, and in being able to say at the opening services that it was entirely free of debt. At one time it was thought that all that could be done for years would be to use the building in a very rude, unfinished condition, but through the kind encouragement and help given by the Rev. Mr. Macdonnell and friends in Toronto, and by the Rev. Mr. Gray and the Presbyterians in Orillia, as well as by the strenuous efforts of the Presbyterians in Port Sydney themselves (and among these it will not be thought invidious to mention especially Mr. and Mrs. Jarvis and Mr. and Miss Kay), the work has been brought to a successful termination, and the Presbyterian church in Port Sydney is as neat and well-finished a place of worship as is to be found in any such locality in the Province. The opening services were followed on the succeeding Monday by a large and enthusiastic meeting held in the town hall, at which Dr. Cochrane delivered his well-known and justly popular lecture on 'Glimpses of the Old World,' and fully sustained his well-earned reputation as an able and eloquent platform speaker."

NOTES BY REV. DR. COCHRANE.

The above notice which has already appeared in the public press, affords me an opportunity of saying a few words, in behalf of our Presbyterian Missions in Muskoka. Next in importance perhaps to our great Mission work in Manitoba—certainly next in respect to the extensiveness of the field—the Muskoka or free grant district, as it has been called, claims the attention and sympathy of the richer portions of the Church. It is less than ten years since this part of Ontario received any notice whatever, and it is within the last eight years, that Mission work has been carried on in that necessitous field with any degree of vigour. And yet we find that under the care of the Presbytery of Barrie and Home Mission Committee of our Church, there are now no less than sixty preaching stations, with a

sabbath attendance of 2751, with nearly 1000 communicants, and 611 families belonging to our Presbyterian faith!

The Muskoka region differs in several respects from the great North-West. It can never attract settlers in such numbers as Manitoba, by the fertility of its soil. It is rocky and hilly, with only here and there, large tracts of arable land. It affords in many places good pasturage for cattle, and may become, in course of years, a source of great wealth to stock raisers; but for farming pure and simple, it cannot compare with the rich land and boundless prairies of the great lone land. It possesses however what Manitoba has not, timber lands of great extent, and lakes whose scenery it is not extravagant to say, equal in variety and beauty, anything in the Dominion of Canada. The numerous islands, which dot these inland lakes, are now eagerly sought after by tourists and excursionists, and promise to become immensely popular in summer time, as their attractions become better known from year to year. At the time when the free grant district was thrown open to settlers by the Ontario Government, large numbers entered and took up land. These were chiefly the poorer labouring and farming classes of Ontario, who in hope of bettering themselves and their families, and reaching an independent livelihood, were attracted thither. It is only truth to say, that in many instances, the land was found dear at nothing. With little or no farming appliances to begin with, (neither cattle nor agricultural implements),—with houses and other necessary buildings to erect, and with but poor crops for many years, and some years none whatever, their situation was hard indeed. I have read letters from these settlers of the most touching character, asking aid to keep their children through the winter from actual starvation! In some cases, these hardships of pioneer life have been overcome, but in many cases it is still, I fear, a hard struggle against poverty.

This necessitous district is under the charge of the Barrie Presbytery, who have to the very utmost of their ability and resources endeavoured to supply gospel ordinances, to the scattered groups of Presbyterians within their bounds, and by personal service, made up for lack of regular missionary labour. During my recent visit to Muskoka, I found that three members of Presbytery, Messrs. Leiper, Moodie and Findlay, were absent on a Mission tour, extending over three or four weeks, visiting the stations and dispensing ordinances. In a graphic account of a tour in the neighbourhood of Lake Nipissing which appeared in the Daily Globe of September 6th this sentence occurs—"A fortnight ago, divine service had never been performed

* This should have appeared on page 264,

North of Lake Nipissing after the Protestant form of worship. But last Sunday the Revd. Messrs. Moodie of Stayner and Findlay of Bracebridge, held a service in the home of a settler on the Sturgeon River." I am sure that many loyal Presbyterians, must have read these lines as I did, with feelings of joy, that our Church was thus leading the advance guard of Missions, in this remote frontier!

It is as yet the day of small things with us in this district, but there is much to awaken hope and incite to effort. Church Buildings such as that at Port Sydney, are now being erected at central points, in some cases giving evidence of great taste, and in every case, with much self-denial on the part of the people. Our Missionaries and student catechists from Knox, Queen's, and Montreal Colleges, are gathering together isolated families, that will form next year the nuclei of stations, and ultimately become regular congregations. Their work is pioneer work of the roughest and most laborious kind, involving long distances of travel, both on sabbaths and week days, and attended at times with no little inconvenience and danger. But in no case, do we find the least complaint, but rather cheerfulness and intense devotion to their work. These young men will return to their college studies not only refreshed in body, but, I doubt not, filled with a degree of consecrated zeal, that cannot be otherwise attained. Thus our Home Mission work has a reflex influence upon our colleges. The piety and devotedness of our coming ministry, cannot but be mightily developed by coming into contact with spiritual destitution in these remote but interesting fields of labour.

Presbyterian families, many of whom spend their summers at Port Sydney, Port Cockburn, Port Carling, Lake Rousseau, Lake Saint-Joseph, Huntsville, Bracebridge, and other points in Muskoka, can do much to strengthen our Presbyterian cause at these places, by regular attendance upon ordinances and substantial aid. There are also adjacent localities, where devoted elders and members of our Church, may find excellent opportunities for the exercise of their gifts. In several cases such service has been cheerfully rendered, to the great delight and profit of the settlers. The Home Mission Committee would gladly welcome such occasional supply also, during the coming winter months. It is at this period that the greatest difficulty exists in supplying the Muskoka stations. The students return to college in October, from which date, until next April, many points are left destitute, or with but occasional supply at long intervals. Those gathered in during the summer months are thus the prey of itinerant nondescripts, who

endeavour to loosen the ties that bind them to our Church. Indeed, until the means is forthcoming for the support of continuous supply in such stations, one cannot make the rapid or steady progress that is desirable.

W. C.

A REMARKABLE MEETING IN JAPAN.

Rev. G. M. Meacham, a missionary in Japan writes from Tokiyo to the *Napanee Standard* giving an interesting account of a remarkable open-air meeting in the grounds in connection with Ueno Park, one of the leading centres of Buddhism in Japan—a vast and noble grove of ancient trees, in the shade of which many temples have flourished for centuries. The meeting was organized at the suggestion of one of the young preachers of the Canada Methodist Church by the native preachers of the Presbyterian, Baptist, Congregationalist and Methodist bodies. The meeting was a great success. The first day it rained, but the second day was fine, and some 4,000 people sat or stood listening with profound attention to the word of life. Young and old, rich and poor, priest and coolie, gay young bloods and high officials were there. Not once for a moment was there the slightest disturbance, unless we except a little too much eagerness to get the many thousands of tracts, which we distributed gratuitously, not one of which was left on the ground. We never saw such an orderly crowd of 4,000 people in Christendom. Buddhist priests dressed in full canonicals listened to impassioned speakers who declared that Buddha was only a man and could not save them, and that Jesus Christ was the only Saviour. They listened and held their peace. On the outskirts of the crowds who could not hear, two preaching places were improvised, and several sermons were addressed to them by earnest natives and foreigners. How impressive the scene! The Christian religion, denounced by the government till a few years ago as a pernicious superstition, was here proclaimed to the people in the very face of Buddhism and the Government as the only true religion. And the priests sat mute, but ready to plan how to resist the rising tide, which threatens to sweep away their ancient religion, their temples, the homage of the people and their national support. Close by, looking down upon the desecration of his sacred seat, is the huge bronze image of Dai Buten—the great Buddha—as helpless as his priests to avert the catastrophe, of which that magnificent meeting was a sure augury. Two things since the meeting are to my mind suggestive, adds Mr. Meacham. The national press, as ready as any Canadian newspaper to pick up anything to write about, has not, in a single instance

made any observation with regard to the meeting—no doubt because of instructions from the Government, which, while it did not take any means to prevent the meeting, will not permit intelligence of the success of that demonstration to be sent through the country. Again that meeting has been followed up by others. The Presbyterians and Congregationalists propose to hold an all-day meeting in one of their churches every four weeks, and have begun the campaign. The Evangelical Association held a nightly meeting in one of their churches, and we in one of ours, to large and attentive congregations. We are glad to say that the hand of God is upon us for good.

THE WORLD MAY BE EVANGELIZED WITHIN TWENTY YEARS.

Why not? These are days of giant schemes in aid of trade, science, art, and letters. Why not carry into our religious life and work the spirit of holy enterprise? Let one humble believer use the trumpet-voice of the many-tongued press, to peal in the ear of the whole church, in the name of God, this grand proposal, that by the year 1900 the gospel shall be preached to every living soul. Of course to evangelize is not always to convert: it is simply making known the gospel.

The time has fully come for conducting this vast work of a world's evangelization as an enterprise of the united Church of Christ, upon definite principles, with a concerted plan, by a division of the world-field, and a distribution of the work among all true disciples. It is perfectly feasible, before this century ends, to have put the word of God into the hands, and to have preached the good tidings of grace in the ears of every human being. Of the thousand millions now in Moslem, Pagan, and Papal lands, six hundred millions have never heard of Christ. Have we a large enough force to compass this host? There are over one hundred millions of Protestants; and if we could depend upon every one of these to reach *six new souls* with the gospel during these twenty years, the work would be done. But we must not rely upon this gross number in reckoning our working force. Gideon's picked band must drop out those who have only the form of godliness, or lack the courage and consecration of faith. Let us suppose that but *ten millions* have evangelical faith, knowledge, experience; what could God do with this *tithe* of his professed followers? Let each of those ten millions, during twenty years, reach sixty souls with the gospel, and the grand result is secured. Think of it! With one in ten Protestant church-members we may evangelize the world in a score of years, provided only that each of that elect number

shall in any way bring the gospel into contact with three souls each year! Of course, if this great work is to be done, both men and means must be multiplied. We must have ten thousand more missionaries; but that would be but one in every thousand of the ten million. And if each of that ten million should give five dollars a year, we should have fifty millions of dollars annually to support missionaries and supply aids and appliances for the work. The enterprise of a world's evangelization is perfectly practicable. We need only systematic effort, earnest faith and fervent prayer. The children of this world would girdle the earth with men and means, in ten years, if they had a project before them with a prospect of similar success. Why do we hesitate. Let us have an ecumenical council, representing all evangelical churches, solely to plan this world-wide campaign and proclaim the good tidings to every living soul in the shortest time! Let the field be divided and distributed with as little waste of men and means as may be! Let there be a universal appeal for workers and money, and a systematic gathering of offerings that shall organize the mites into millions! The grandeur of the proposition thrills the very pen that puts it on paper. And yet, after studying to look at it calmly and coolly, I can see nothing to hinder such a glorious result, save the lack of the Divine anointing. *Arthur T. Pierson D. D.*

BE YOUR OWN EXECUTOR.

An article under this caption, in "The National Baptist" presents some hints worthy of attention by those who mean to do good with the property of which they are "stewards." We give a few extracts:—

"An eminent lawyer in New York recently remarked, 'It is coming to be the case that the fact of a man's having made a great fortune is held to be proof that he cannot be trusted to bequeath it, and that soon only those will be allowed to make their wills who have nothing to leave.' In view of this tendency, the *Tribune* justly remarks, that 'it will be astonishing if the growth of the will-breaking business does not lead rich and benevolent people to be their own executors.' Those who do good in their lifetime secure several advantages. (1.) They secure the doing of it. If they do it, then it is done. It is beyond contingency. Leaving out of view the contingency of death, how many plans of benevolence have been frustrated by the depression in business. How many persons within the last few years have said, 'What I gave away, that I saved.' And then when you consider the *post mortem* contingencies, the case becomes much stronger

(2.) The giver has the satisfaction of seeing the tree which he planted bear fruit. What pleasure has God granted to man more choice and divine than that of seeing the widow, the orphan, the poor, the ignorant, the degraded blessed as the result of his sacrifices. . . . (3.) Let us add, also, that if anybody has any regard to his own reputation after death, he had better not make it an object to the heirs-at-law to tear his character to pieces."

Missions in the New Hebrides.

THE following extracts are from an address delivered by the Rev. John Inglis, who for many years represented the Reformed Presbyterian Church of Scotland in the Island of Aneityum.

"At the end of 1859, the whole population of Aneityum, 3500 in number, had renounced heathenism and professed Christianity. By this time the whole of the New Testament had been printed and placed in the hands of the natives. A large portion of the printing was done by Dr. Geddie and the natives. It was also agreed at that time that my wife and I should pay a visit home, that I might carry a complete edition of the New Testament through the press, which the British and Foreign Bible Society had agreed to print. This was done, and we returned in 1863 with 2000 copies of the New Testament. A few months thereafter Dr. and Mrs. Geddie and their family made a visit home to Nova Scotia. He took with him a translation of the Book of Psalms to be printed there. They returned to Aneityum in 1866, and brought with them 200 copies of the Psalter. Three or four years afterward, arrangements were made for printing the first half of the Old Testament in Melbourne, under Dr. Geddie's editorial care; but in 1872, when the printing had advanced towards the end of Leviticus, Dr. Geddie died, and the printing was suspended. In 1876 Mr. Copland and I finished the translation of the Old Testament, and the principal object of my return to this country in 1877 was to carry the translation of the Old Testament through the press; the responsibility of the work being undertaken, as before, by the British and Foreign Bible Society. My wife and I resided in London for upwards of two years and a-half, while we edited the whole of the Old Testament and also the first part of the 'Pilgrim's Progress' (abridged) a collection of psalms and hymns, an Initiatory Catechism, and the Shorter Catechism, all bound up in one volume. The natives of Aneityum have paid full price for 2500 copies of the New Testament, 200 copies of the Psalter, 2500 copies

of the first half of the Pentateuch, 1250 copies of the Old Testament in two volumes, and 1500 copies of the Pilgrim, Hymnal, and Catechism—in all, about £1400, and the most of it was paid in advance. While few object to the giving of the Bible to converts from heathenism, there is in the minds of many a great aversion to the giving to them of anything like dogma, or truths distinctly formulated in theological language; and to teach them the Shorter Catechism, some of our friends of the secular press would make the world believe, is a species of well-meant but sadly misdirected effort—a thing, to say the least of it, to be quietly laughed at. But the teaching of the Shorter Catechism is happily no innovation in missionary instruction. I might have defended this course by stating that in New Zealand the Church of England missionaries instruct their converts by means of the Church Catechism. But it is more to my purpose to say that the agents of the London Missionary Society in the South Seas have translated the Shorter Catechism into two or three languages for their converts. The Wesleyans have embodied the most of the Shorter Catechism into their denominational Catechism, which they have translated into two, if not three, of the languages of the South Seas for the benefit of their converts. But a more interesting case than any of these is to be found in the missionary operations of the saintly Brainerd. In the admirable biographical notice of that distinguished missionary, by the Rev. Professor Graham, of the Presbyterian College in London, he says, 'But Brainerd not only exhorted, he catechised and lodged the *Shorter Catechism* in the minds of those Mohawks and Iroquois. He knew that in the swampy grounds of those Indian minds solid massive piles of doctrine must be fixed, if any great and lasting building was afterwards to rise. Have any of our philosophic literateurs any results, intellectual or moral, to show equal to those effected by the devoted Brainerd? I trow not.'

By all who thoroughly know the New Hebrides, those islands are regarded as one of the most difficult mission fields that have yet been opened up in the South Seas. One difficulty arises from the low and degraded character of the natives. There are no large tribes, no powerful chiefs who are able to protect either missionaries or teachers, or who, on embracing Christianity, can either protect themselves against the heathen or exert any influence in inducing others to embrace Christianity. There is no national life; society is disintegrated, as far as it is possible to be so, if any social life at all is to survive; while the superstition of the natives exceeds all that any one could imagine.

The variety of languages is another of our difficulties. On nearly every island there is, so far as we know, a different language; on some islands there are two or more languages. We know something of ten of them, and we feel satisfied that there must be at least ten more, and each of these twenty or more languages is as different from the others as Greek is from Latin, or Gaelic is from English.

Another serious barrier to missionary progress in the New Hebrides has been the character of the European commerce that has found its way to those islands. If Christianity had been as irrepressible as commerce in visiting those islands, it would have been good for the natives; and if the missionary had always been the first, and prepared the way for the merchant, the advantages to the natives would have been great; but alas! all this has been reversed. But, then, if commerce had sent out the best of her agents and the most useful of her wares, the evils would have been greatly lessened. But here, again, she has sent out the worst of her agents and the most useless and pernicious of her merchandise. First of all comes tobacco, next comes powder, shot, and firearms; and first, last, and always, come alcoholic drinks; for these the natives sell their food and their labour. I need not dwell on the deleterious and deadly effects of these articles. Without making any general or sweeping declarations about the character of the traders, leaving an ample margin for all those who have been honourable in their aims and just in their conduct; but judging from the character of the men as a whole, and the principles which they have made no secret of avowing, I may safely say that for the last thirty years the commerce of the New Hebrides has had very little in common with the spirit of missions or the genius of Christianity. It has to a large extent assumed the same attitude towards the natives as was assumed towards the Gibeonites by Saul and his bloody house. This has been especially the case for the last eighteen years. At the beginning of that period a new branch of traffic was introduced into the South Seas, particularly into the New Hebrides, bearing the euphonious name of the *labour traffic*—the deporting of natives from the islands to be employed as labourers elsewhere. These traders came professedly as models of gentleness and innocence, their object being to recruit, as it was called, for labourers to be employed for six months in Queensland, Fiji, or New Caledonia. It was not long however, till the six months developed into five years, and numbers never returned at all till Government interfered. The traffic went on till the cruelties and barbarities, culminating with the shocking atrocities of the 'Carl' case, on the one hand, and the bloody

reprisals, frequently on the innocent, crowned with the murder of the lamented Bishop Pateason, on the other hand, were such that the Imperial Parliament had to interpose its authority, and passed a law on the subject to regulate the trade, which is to be quoted as the 'Kidnapping Act.' By this enactment, and the constant presence in Western Polynesia of a number of small gun boats, under the direction of the commodore on the Australian station, all gross outrages have been suppressed. But the traffic is still extensively carried on; the spirit of the Act is often evaded, and the labour trade continues to be a source of great injury to the native tribes. So great is the demand for native labour, and so lucrative is the trade that the British Government are afraid to prohibit it altogether, lest the traders should hoist the French, or the German, or the American flag, and the Government should lose all control over the traffic.

A very brief summary of statistics will exhibit the results of our labours. We occupy ten islands. We have opened up and settled missionaries on sixteen principal stations. We have gained a fair knowledge of five languages and three dialects, and we have opened up more or less of the Word of God in all these different tongues. Into one of these—viz, that of Aneityum—the whole Bible, as I have said, is translated, and that translation printed and in the hands of the natives. We have about 4,000 natives under Christian instruction. Of these, 800 are fully accredited church members, 80 are teachers, 40 are elders, and 30 are deacons; and but for the epidemics to which I have referred, that successively swept over Aneityum and the other islands, and cut off more than 2,000 of the population on Aneityum alone, we should have had 6,000 converts to Christianity at least, and 1,600 church members.

SEEKING THE GOSPEL.—"Have you ever heard the gospel before?" asked a missionary at Ningpo of a respectable Chinaman, whom he had not seen in his mission room before. "No," he replied, "but I have seen it." I know a man who used to be the terror of his neighborhood. If you gave him a hard word he would shout at you and curse you for two days and two nights without ceasing. He was as dangerous as a wild beast, and a bad opium smoker. But when the religion of Jesus took hold of him, he became wholly changed. He is gentle, moral, not soon angry, and has left off opium. Truly the teaching is good." *The Friend of Missions.*

There are more than fourteen hundred millions of people in the world, a thousand millions of whom have not yet been touched by Christianity.

The Presbyterian Record.

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

THE REGISTERED CIRCULATION OF THE RECORD for last month was 34,400—an increase of only 500 since this time last year. It might just as well have double the circulation, and be the means of conveying missionary intelligence to every family connected with the Church. We count on the continued cooperation of the ministers and office-bearers in settled congregations. The vacant churches and mission stations are not so easily reached, yet there are in all of them good men and true who can help us. We shall have a confidential talk with our agents by and by, and in the meantime make the announcement that ALL NEW SUBSCRIBERS FOR 1882 WILL BE ENTITLED TO RECEIVE THE REMAINING NUMBERS FOR THIS YEAR FREE OF CHARGE.

Literature.

THE PARABLES OF JESUS, by Rev. Alfred Nevil, D.D. The Presbyterian Board of Publication, Philadelphia, 1881, pp. 303. Price \$1.50. We commend these devout and lucid expositions as valuable aids to the right apprehension of the meaning underlying the parables of our Lord. LETTING DOWN THE BARS, from the same publishers, price \$1, is a good book for the Sabbath-school Library.

IMMERSION NOT A SCRIPTURAL MODE OF BAPTISM, by Rev. W. A. MACRAY, B.A., of Woodstock, Ontario: Third Edition, (seventh thousand) revised and enlarged; Toronto, the Canada Publishing Co.; price 20 cents in paper covers, 40 cents in cloth. We have already commended this clever pamphlet to

the attention of our readers and do so again. The appendix which appears in this edition contains a trenchant review of a pamphlet by a theological professor in the Baptist College at Woodstock, Ontario. In his concluding remarks, the author recommends to Baptists the Apostle Paul's reasoning to the Corinthians about the Lord's Supper. "The Baptists," he says "have fallen into the very same mistake respecting the other ordinance—baptism. Forgetting that he water is a mere symbol, they insist on having a great quantity of it, and on having the whole body immersed in it, as if baptism was an outward and physical washing. Now we say to them, this is not the Lord's baptism, but let every one attend to his own physical washing at home. Have ye not houses? Have ye not our beautiful streams and lakes, and the solitary extent of the resounding shore to wash your bodies in? You look too much to the 'putting away of the filth of the flesh,' but this is not the baptism of Christ. In it, as in the Supper, a small quantity of the material element is sufficient."

Official Notices.

THE HOME MISSION COMMITTEE, WESTERN SECTION, will meet within the Lecture-room of Saint Andrews' Church, Toronto, on Tuesday, the 11th October, at 2 p.m. CLAIMS for the present half year should be sent to the Convener or Secretary, one week before the date of meeting. At this meeting, the grants at present made to Mission Stations and Supplemented Congregations will be revised, and new applications considered.

WM. COCHRANE,

Convener.

R. H. WARDEN, Secretary.

MEETINGS OF PRESBYTERIES.

- Vic. and Richmond, at West Bay, 18 Oct. 11 a.m.
- Paris, at Woodstock, 4th October, 2 p.m.
- Montreal, at St. Paul's, 4th October, 11 a.m.
- Whitby, at Bowmanville, 18th Oct., 11 a.m.
- Ottawa, at ———, 1st November.
- Lindsay, at Woodville, 29th Nov., 11 a.m.
- Wallace, at Shemogue, 19th Oct., 11 a.m.
- Lun. and Yarmouth, at Mahone Bay, 18th October, 11 a.m.
- Toronto, Knox Church, 1st Nov., 11 a.m.
- Pictou, Blue Mountain, 11th Oct., 10 a.m.
- Hamilton, at Hamilton, 1st Nov.
- Guelph, at ———, 15th Nov.
- London, 1st Pres. Church, 8th Nov., 2 p.m.
- St. John, at ———, 8th November.
- Brockville, 1st Pres. Ch., 13th Dec., 2.30 p.m.
- Chatham, St. Andrews' Ch., 13th Dec. 11 a.m.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH AT TORONTO, TO 5th SEPTEMBER, 1881.

ASSEMBLY FUND.

Received to 5th August, '81.	\$210.39
Paisley, Knox Ch.	12.00
Markham, Melville Ch.	4.00
Murray Harbour.	5.00
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	\$231.39

HOME MISSION.

Received to 5th August, '81	\$1162.72
R. H.	3.00
Norwood	17.00
Mandaumin.	20.00
Bequest of the late Mrs Harriet Greig, of Port Perry, per her Ex'r.	100.00
Bequest of the late Mr Geo. Jamieson, of Beverley, per his Executors.	500.00
Florence	10.60
Columbus	45.00
Bathurst, Sherbrooke Mission Station.	10.00
Vernon, David Kennedy.	4.00
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	\$1872.32

FOREIGN MISSION.

Received to 5th August, '81	\$2874.57
Perth, Knox Ch S S, India.	15.00
do do do, China.	15.00
Norwood	11.00
Bequest of the late Mr. Geo. Jamieson, of Beverley, per his Executors.	500.00
Bequest of the late Mr. Geo. Jamieson, of Beverley, per his Executors—special for Formosa	250.00
Florence	5.00
High Bluff—special for Formosa—Rev. Dr. McKay's mtg.	32.50
Mrs. Edwd. Perry, Toronto, for Formosa.	5.00
Columbus	45.00
Ripley, Knox Ch and Huron, for furnishing College at Formosa	50.00
Kincardine, Chalmers' Ch, for furnishing College at Formosa	20.00
Mr Barrie. do do	10.00
Robt Johnston, Kincardine, for furnishing College at Formosa	5.00
Mrs. Mathers, Kincardine, Tnp. for furnishing College at Formosa.	5.00
Mr Simond, Riversdale, do	1.00
Mr Stewart, Brussels, do	1.00
Melleville Ch S S Class, do	2.00
Two Boys, Kincardine, do	1.00
Acton, Knox Ch—special for Formosa	8.66
Vernon, David Kennedy.	4.00
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	\$3860.73

COLLEGES ORDINARY FUND.

Received to 5th August, '81.	480.46
Point Edward.	19.26
Norwood	5.50
Acton, Knox Church.	25.00
Byafield, St. Andrews.	2.60
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	\$532.82

KNOX COLLEGE ORDINARY FUND.

Received to 5th August, '81.	80.00
Bequest of the late John Garrett, Hamilton.	50.00
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	\$130.00

KNOX COLLEGE BUILDING FUND.

Received to 5th August, '81.	818.73
Lachlan, Leith, St Catherines	5.00
Sunderland, per Revd. Wm. Burns	24.00
Vroomanton, do do	2.00
Victoria Road, do do	7.00
Mitchell, do do	5.00
Toronto, do do	120.00
Kirkfield, do do	4.00
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	\$985.73

WIDOWS' FUND.

Received to 5th August, '81.	268.34
Norwood	5.50
Mosa, Burns' Ch.	7.50
Richmond and Lower Wind-	
Dalhousie, St James' Ch.	7.50
Middleville, St Pauls.	3.50
Saint Mary's, first.	3.00
Harriston, Knox Ch.	5.55
Windsor, St Andrews.	11.38
Wroxeter	7.00
Mimosa	6.00
West Gwilliambury, first	1.20
Dungalk	3.00
Fraser Settlement	3.00
London East.	2.87
Brucefield, (Rev Jno Ross's congregation).	3.00
Inverness	12.00
Keady.	3.22
Eadie's Station.	1.00
Acton, Knox Ch	3.50
Bobbygeon.	10.25
Chesley	4.50
do Ch S Sch.	6.79
Waddington	8.00
Williamstown, Hephzibah Church.	6.00
Dunsford.	5.00
McIntosh and Belmore	1.50
Claremont.	6.58
Woodville.	2.72
Rocky Saugen, Burns' Ch.	7.77
Eramosa	3.14
Ayr, Knox Ch.	2.00
Bayfield Road.	8.00
	<hr/>
	3.00
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	\$426.11

With Rates from Revds P Greig, E F Torrance, J Morrison, Waddington, Archd Henderson.

AGED AND INFIRM MINISTER'S FUND.

Received to 5th August, '81.	\$321.14
Garafraxa, St John's.	1.45
Mandaumin	5.00
Mosa, Burns' Ch.	10.00
Richmond and Lower Wind-	
Dalhousie, St James' Ch.	7.50
Middleville, St Paul's.	3.50
Saint Mary's, first.	3.00
Harriston, Knox Ch.	6.56
Windsor, St Andrews.	11.38
Vittoria	8.00
Acton, first Pbyn. Ch.	2.00
Wroxeter	1.25
Mimosa	8.00
Bearbrooke, &c.	1.20
West Gwilliambury, first	2.15
London East.	4.00
Keady	3.74
Markdale and Fisherton.	4.00
York Mills and Fisherville.	7.00
	<hr/>
	3.60

Eadie's Station	3.00
Eastern Seneca.	2.75
Acton, Knox Ch.	10.00
Ayonmore.	6.41
Bobbygeon.	4.50
Chesley	6.79
do S School.	80
Lunenburgh, Willis' Ch.	4.00
Waddington	7.50
Williamstown, Hephzibah Church.	6.53
Streetsville	12.00
Mooreline	4.00
Moore, Burns' Ch.	6.00
Latona.	7.00
Ayr, Knox Church	8.75
Tecumseth, first.	3.46
Tecumseth, second	5.68
Adjala.	2.71
Dunsford.	1.50
East Normanby Station	1.48
Kippen, St Andrews	10.50
McIntosh and Belmore	10.00
Claremont.	5.46
Caledon, Knox Ch.	3.50
Woodville	13.27
St Vincent, Knox Ch.	4.25
Sydenham, St Paul's.	4.52
Rocky Saugen, Burns' Ch.	5.00
Bristol	6.50
Eramosa	3.00
High Bluff	5.16
Prospect	2.71
Port Dalhousie	8.00
Bayfield Road.	5.00
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	\$606.20

Rates Received to 5th Aug., 1881.	\$162.75
With Rates from Revds P Greig, \$3; F M Dewey, four years, \$12; E F Torrance, \$8; S Fenton, \$2; John Morrison, Waddington, \$3.50.	28.50
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	\$191.25

Contributions to Schemes to the Church to be appropriated.
 Received to 5th August, '81. \$929.25
 Fergus, Melville Ch. 66.00
 \$995.25

Fund for the late Rev. Robt. Hall.
 Received to 5th August, '81. 5.00
 Rev J L Murray, Kincardine 2.00

HOME MISSION.

The following sum contributed by the Mission Station of Kemble, was omitted in the RECORD for May \$3.00

RECEIVED BY REV. DR MACGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, TO SEPTEMBER 4TH, 1881.

FOREIGN MISSIONS.

Acknowledged already	\$3421.44
Coldstream.	10.00
Ladies Rel & Benev.	
Soc	5.75
Friend per Rev J Thompson	
Durham	2.50
Economy.	10.50
Alex Taylor, St John's Nfld.	40.00
Harbour Grace.	34.00
J Munn & Co, Har Grace.	20.00
Spring Hill.	4.40
Spry Bay.	4.10

Gore and Kennetcook.....	34.00
St James Ch, Dartmouth 1/2 yr	36.00
St Andrew's Ch, St John's Nfld 1/2 yr	10.00
A Bride St Andrew's, N B.	150.30
"The Maritime Pres." for buildings at Tunapuna. (Middle Sea Westville for New Heb.	19.00
Carmel Ch	16.00
Blue Mountain Pietou.....	24.00
Kempt & Walton.....	11.00
Middle Steviacke.....	2.50
St Peter's Bay, P E I.....	22.00
"Jackson" per Rev. T. Cumming.....	20.00
St Andrew's S S Hlfx for Rev H Robertson's work Erromanga.....	5.00
	50.00
	\$3943.19

DAYSRING AND MISSION SCHOOLS.

Acknowledged already.....	\$35.86
Bazaar by children of United Ch, New Glasgow.....	37.00
Parrsboro.....	3.25
Harbour Grace S S Nfld for Trinidad.....	92.00
St James' S S Dartmouth for qr, ending, June 30th.....	11.42
Redbank S S, Miramichi.....	3.00
Wolfville S S for Miss Blackadder's Orphans.....	10.00
Little Girls Bazaar per "Friend Yarmouth" for Trinidad.....	3.80
	\$196.33

HOME MISSIONS.

Acknowledged already.....	\$477.72
Lunenburg.....	18.00
S Archibald, Watervale.....	4.00
West River Pietou—First fruit Offering.....	2.00
Bay of Islands Nfld.....	30.00
Gore and Kennetcook.....	25.00
St James Ch, Dartmouth 1/2 yr	75.00
St Andrew's Ch, St John's Nfld 1/2 year.....	10.00
Blue Mountain Pietou.....	153.87
United Ch, New Glasgow.....	2.50
Kempt & Walton.....	16.15
Middle Steviacke.....	8.00
St Peter's Bay, P E I.....	4.50
G Kerr Bequest Div, Union Bank 3 shares.....	
	\$828.74

SUPPLEMENTING FUND.

Acknowledged already.....	\$493.76
Goldstream.....	10.00
Ladies Rel. & Benev. Soc.....	5.75
Eden Ch, Green Hill.....	7.00
A Friend New Carlisle.....	2.50
Richmond, Halifax.....	9.55
James Ch, New Glasgow	10.00
Ladies R & B Soc.....	11.47
Sheet Harbour	6.11
Gore and Kennetcook.....	25.00
St James Ch, Dartmouth 1/2 yr	75.00
St Andrew's Ch, St John's Nfld 1/2 year.....	5.00
St Peter's Bay, P E I.....	2.00
Friend Truro.....	
	\$663.14

COLLEGE FUND.

Acknowledged already.....	\$2098.47
ent. on \$39.33 1 year.....	23.36
Ir Bank, B N A.....	127.75
ent. on \$300 1 year.....	18.00
Gore and Kennetcook.....	15.56

St James Ch, Dartmouth 1/2 yr	25.00
St Andrew's Ch, St John's Nfld 1/2 year.....	50.00
Div. People's Bk, 150 shares. Union 305.....	90.00
457.00	
St Peter's Bay, P E I.....	3.00
	\$2906.64

BURSARY FUND.

St John Coupon.....	\$30.00
G Kerr Bequest Union Bk Dividend 3 shares.....	4.50
	\$34.50

AGED AND INFIRM MINISTER'S FUND.

Acknowledged already.....	\$474.05
Interest.....	18.00
Economy.....	3.70
Tanzier.....	2.65
St James Ch, Dartmouth 1/2 yr	5.32
Div. Union Bank, 15 shares.....	22.50
Interest on \$600.....	35.01
St Peter's Bay, P E I.....	5.00
Rev G Sinclair—Rate for 1881.....	2.00
	\$568.76

SYNOD FUND.

Acknowledged already.....	\$109.57
St Andrew's Ch, St John's Nfld 1/2 year.....	10.00
	\$119.57

JEWISH MISSION.

Acknowledged already.....	\$41.00
Friend Kennetcook per Rev A Gunn.....	2.00
	\$43.00

FRENCH EVANGELIZATION.
 Received by Rev. R. H. WARDEN,
 Secretary Treasurer of the Board of
 French Evangelization, 260 St. James
 street, Montreal, to StH SEPT., 1881.

Acknowledged to 5th Aug. \$2800.19	
Perth, Knox Ch S Sch.....	30.00
James Allen, Perth, O.....	4.00
Halifax, Fort Massey Ch.....	26.00
English Settlement.....	28.42
Hill's Green.....	3.00
Mount Pleasant.....	7.00
Burford.....	1.50
Port Hastings, C B.....	5.00
Hampton.....	6.00
St Vincent, Knox Ch.....	7.23
Sydenham, St Paul's Ch.....	7.00
Bethel Ch, Burlington Beach	26.00
Pakenham, St Andrews'.....	8.00
S Kinloss.....	7.35
Pine River.....	10.00
Peabody.....	3.00
Blackheath, Chalmers' Ch.....	4.00
Williamstown, Hephzibah Church.....	11.00
Valcartier.....	6.00
Port Dalhousie.....	6.25
do Sab Sch.....	2.75
Amos Orchardville and Middle Normanby.....	14.00
West King.....	7.35
Lasky.....	3.75
Garfraxa, St John's S Sch.....	1.00
Harrison, Knox Ch.....	21.07
Sinclair's Sch-house, Min-to S Sch.....	1.53
Manotick and S Gloucester.....	15.58
Anonymous.....	1.00
Boicstown, N B.....	2.00
Dunblane.....	5.00
Ashfield.....	12.00
Russeltown.....	12.00

Lion's Head.....	2.00
Maple Valley—addl.....	1.00
Kingston, Chalmers' Ch.....	6.75
Essa Town Line.....	1.75
Mrs S Armstrong, Essa.....	1.00
A Friend.....	1.00
Murray Bay Ch Collection.....	32.06
Aurora.....	12.00
L'Original Sab Sch.....	3.00
John Fraser, L'Original.....	1.00
Proton.....	5.00
James Fraser, Perth.....	2.00
Township of Chatham, Chalmers' Ch.....	2.55
Napanee.....	5.00
Kilsyth.....	3.37
Campbell Settlement, N B.....	3.00
Stisted Group.....	3.00
Manchester.....	8.00
Smith Hill.....	8.00
L'Original.....	4.00
Hawkesbury.....	6.00
Little Harbour.....	7.00
Fisher's Grant.....	22.00
Thamesville.....	12.19
Botany.....	3.75
Turin.....	2.06
Laguette.....	25.00
Spencerville.....	7.50
Ventnor.....	4.80
Belledune, N B.....	2.25
Bathurst—addl.....	0.75
Ivy.....	2.58
Fenelon Falls.....	4.00
Somerville.....	2.00
Longwood, Guthrie Ch.....	7.00
Goderich Township, Union Church.....	2.30
Clifford.....	15.00
Sto Anne's, Illinois.....	40.00
Clinton, Willis' Ch.....	19.45
W Miller, Laggan.....	10.00
John MacPhee, Cornwall.....	2.00
Rawdon.....	2.00
Stafford.....	2.25
Litchfield.....	6.00
Lachute, Henry's Ch.....	23.00
Corunna.....	8.00
Inverness.....	7.46
Victoria, Ac, per Rev S F.....	20.00
Huron.....	13.35
Storrington.....	6.00
Pittsburg.....	5.70
Glenburnie.....	3.30
Mooretown.....	10.00
Thorold S Sch.....	5.00
Matuawatchan.....	3.00
F B E, London.....	8.00
Scotch Ridge, N B.....	4.04
do S School.....	9.78
Little Ridge, N B.....	1.55
Gleason Road S Sch.....	0.63
Executor of late Mr George Jamieson, Beverley.....	250.00
Mill Haven and Lutheran Ch.....	5.00
Winslow.....	3.00
Port Dover.....	10.00
Scarboro', Knox Ch.....	57.80
do Melville Ch.....	15.55
Dunford.....	4.00
Huntingdon, St Andrews.....	20.00
Mrs James Simbert, London Township.....	6.00
Keady.....	4.25
Lanark, St Andrews.....	15.00
Gore Bay and Ico Lako.....	2.76
Lingwick.....	4.00
Estate late John Garrett, Hamilton.....	50.00
Bayfield Road.....	8.00
Eramosa.....	10.00
do S School.....	3.00
Riversdale and Enniskillen.....	4.00
Cartwright and Ballyduff.....	6.00
St Mary's, First Ch.....	7.00
Esquesing, Union Ch—addl.....	0.50
Moore Line.....	11.00
do Burn's Ch.....	9.70
Scarboro', St Andrews.....	27.50
Carlton Place, Zion Ch.....	13.00

Wrexeter	30.78	Campbelltown, N B	20.00	John Sinclair 5th.....	5.00
Hadie's Station	9.60	St Peter's Bay, P E I.....	7.50	Peter McNaughton.....	1.00
Hamilton, St Paul's.....	42.18	Halifax, Chalmers' Ch—addl.	3.00	John McNaughton.....	1.00
Mount Forest, Knox Ch	15.03			Duncan Kennedy.....	5.00
Hainstein	10.63		\$4898.07	Hugh Cameron, Elder.....	4.00
Fairbairn	4.28			Alex McIntosh.....	6.00
Plympton, Smith Ch.....	5.00	POINTE-AUX-TREMBLES SCHOOLS.		James Sinclair.....	5.00
Barton	6.00			Hugh Alton McNeil.....	2.00
Colborn	9.37	Rev. R. H. Warden, Montreal, Treas.		Alex McNaughton.....	4.00
Glassville	2.42				
do S Sch	0.86				
Florenceville	0.72	(a) ORDINARY FUND.			
Poland	3.25	Acknowledged to 5th Aug.,	\$667.22	Read by Rev A McL Sinclair	50.00
West River, N S, United Con	14.00	New Glasgow, N S, United		Mrs John Esson, Halifax....	25.60
Lachine	69.25	Ch Ladies' Society.....	50.00		\$63,245.05
Rockwood	23.00	Waddington S School.....	21.00	MINISTERS, WIDOWS' & ORPHANS'	
Rev A Donald.....	1.00	Jas Kinifear, Sr, Kinneear's		FUND, LOWER PROVINCES.	
Milford	15.35	Mills.....	10.00	Howard Primrose, Pictou, N S	
Wolfville and Lower Horton	9.21	Lucknow, Knox Ch S Sch.....	9.00	Treasurer.	
Escuminac	3.00	Ancaster S Sch.....	10.00		
Upper Musquodoboit	5.00				
Alex Campbell, Annapolis.	4.00				
Fisher's Grant, Ladies Soc.	5.00				
Stewiacke	15.00				
Anonymous	1.00				
Halifax, Chalmers' Ch.....	66.00	(b) BUILDING FUND.			
Saltsprings, Ebenezer Ch	13.25	Acknowledged to 5th Aug.	\$484.86		
Thank-off from two sisters		Per Rev C A Tanner, Britain	524.60		
in Goldenville, per Rev W					
Maxwell	5.00				
Buctouche	11.00		\$1009.46		
N & W Cornwallis	14.00				
Young Lady, Pictou.....	10.00	THEOLOGICAL HALL BUILDING AND			
Dalhousie, N B.....	12.86	ENDOWMENT FUND FARQUHAR			
Vale Colliery	25.35	FORREST & Co, TREASURERS, 173			
Parrsboro'	6.00	HOLLIS STREET, HALIFAX, N S, TO			
Friend, per Rev. J. Thomp-		AUGUST 31st, 1881.			
son, Durham	2.50	Already Acknowledged.....	62987.05		
Woodstock, St Paul's.....	12.00	Little River, Musquodoboit,			
Clifton	16.70	N S.....	17.50		
Whycocomah	17.10	Rev Duncan McKinnon N S.	5.00		
M J R—Bay of Islands, Nfld		A Friend in Halifax, per			
New Glasgow, Jas. Ch, Ladies'	10.00	Dr. Burns.....	80.00		
Ret and Ben So.....	16.00	John H Sinclair, New Glas-			
Gore and Kennetcook	22.25	gow, N S.....	10.00		
Scotsburn	25.00	South River and Goshen (or			
Dartmouth, St James, half		Union Centre), N S			
year	48.00	Hugh Kennedy.....	10.00		
Maitland	21.00	John Cummings.....	10.00		
do Juvonille Miss. Soc.	6.00	Donald Sinclair, Elder.....	5.00		
do Widows' 11th.....		Angus Kennedy.....	1.50		
St Johns, Nfld, St Andrews,		Malcolm Sutherland.....	5.00		
Ch, half year.....	40.00	Alex Sinclair.....	6.00		
A Bride, St Andrews, N B.	10.00				
Blue Mountain, Pictou	11.00				
				Total.....	\$1012.30

MISSIONARY ITEMS.

There are said to be 30,000 out of 40,000 townships of France opened to Protestant preaching.

The sale of Bibles has recently been very large in Bulgaria, and there are signs, it is said, of deep religious interest.

The Presbyterian churches in Europe and America have raised a fund of \$45,000 for the support of Waldensian pastors in Italy.

In the beginning of this century there were but fifty languages into which the Bible had made its way in 3300 years. Since 1800 it has created seventy languages to carry its inspiration, and has enriched, in all, nearly 300, with 150,000,000 copies.

MISSIONS NOT A FAILURE.—The Record of the Free Church of Scotland says:—"Those who talk of missions being a failure may well ponder with advantage such facts as the following: (1.) At a missionary anniversary,

the Rev. Mr. Parkhurst said, 'In my travels round the world I saw not one single NEW heathen temple. All the pagan worship I saw was in old dilapidated temples. (2.) Not very long ago there were 100,000 idol-gods in Raratonga; but lately a young man from Raratonga, visiting the British Museum, saw among the wonders there the first Raratongan idol his eyes ever beheld. He was born and had lived nineteen years in Raratonga without ever seeing an idol, so clean a sweep had the gospel made. (3.) In India, 77,000 persons profess the Christian faith in connection with the Church Missionary Society. Lord Lawrence said, 'The missionaries have done more to benefit India than all other agencies combined.' Sir Bartle Frere said, 'They are working changes more extraordinary than anything witnessed in modern Europe.' (4.) A missionary among 10,000 Fijians said, 'I do not know of a single house in which there is not family worship.'"