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The Kingdom that Cannot be Moved.

WAR, rebellions, revolutions threaten the stability of earthly kingdoms. No form of government or of social organization is exempt from the perils that come with time and change. Two hundred years ago what kingdom could seem more firmly established, more likely to stand the beating storms of the ages than that of the "Grand Monarch"—Louis XIV! His voice was law from north to south, from east to west, throughout the realm. He felt strong enough to claim for himself all power, and to exercise it regardless of the rights, civil and religious, of his subjects. His armies, often victorious abroad, were directed to convert to Romanism his Protestant subjects. Whole towns and cities were "converted" in a few days, often in a single day. Hundreds of thousands fled to other lands for the liberties denied to them at home. To the last of a long life Louis XIV continued powerful and supreme. But how soon did the proud throne of France begin to totter! The very dust of the "Grand Monarch" was refused the rest of the tomb. Revolution after revolution has swept over the land, leaving not even a memorial stone to the proud man, who two hundred years ago

felt strong enough to revoke the Edict of Nantes, and who claimed to be himself "the State." In the earlier years of this century how stable seemed the throne of Bonaparte; and how swift and sudden its fall! Then, the fabric reared so painfully thirty years ago by Napoleon III.—how has it passed into oblivion!

There is but one Kingdom that cannot be moved, and but one King who shall reign forever. We who love Christ are members of that Kingdom and willing subjects of that King. It is a duty to bear true allegiance to our earthly sovereign and to do what we can to advance the interests of the community. But only when we are working for Christ are we working for eternity: only then are we strengthening a Kingdom that cannot be moved. And every one who prays for the coming of the Kingdom in power; everyone who devotes time, thought, labour and money to the good of his fellows and the glory of the Lord, is a worker together with Christ Jesus. The Lord asks our help to build up His Kingdom and overcome His foes. The battle is going on in a thousand different fields in this Dominion. It is going on also in far away lands. In truth the battle rages wherever souls are to be rescued from the power of Satan. Every reader has his part to bear in the conflict,—repelling the enemy, bringing captives to the "strong tower." Christ

asks all, the youngest as well as the oldest, to be His soldiers. Enlisted under His banner, He will provide for us forever. The work He gives us to do can never be destroyed. The Kingdom we help to build up cannot be overthrown. No change of government or dynasty, no crash of revolution, no social upturning can supersede our Leader or undo His work. There need be no fear then of committing ourselves to a losing or hopeless cause; and we cannot doubt the skill, the truth, or the prowess of our Leader. We give our money, if need be we give our lives, to uphold an earthly government. How much more should we be ready to give, to do, and to suffer for Christ and His Kingdom!

Editorial Correspondence.

ROTHESAY.

THIS place, called the Queen of Scottish watering-places, is certainly most beautiful for situation. It lies along the shore of a circular arm of the sea some two miles in diameter, with water enough to float the whole British navy. The view from the esplanade is exquisite. The bold, rugged outline of the Argyllshire hills stretches away to the north and east. The western shore is lined with villas and cottages up to and beyond Ardbeg Point until you reach Port Bannatyne, near the entrance to the Kyles of Bute. Rothesay is the capital of the county of Bute, which consists of the island of that name together with the islands of Arran and the two Cumbraes. Its normal population is about 8500. Its floating population in summer is very much larger, not so much from the numbers who resort to it as a place of residence as from the passing tourists and the swarms of excursionists who find it convenient for a day or two's "outing." At this season of the year it is not unusual for the "Columba" to land a thousand passengers at a time upon the pier, who, after roaming about all day and amusing themselves to their hearts' content with boating and bathing, return to their homes in the evening. The "Columba" is the finest river steamer on the Clyde, and probably in Britain. She is 316 feet long, and attains a speed of 22 miles an hour. She is handsomely fitted up, and

her machinery and appliances for steering and warping into the piers are of the newest and best kind. During the Glasgow Fair week she frequently carries as many as 3000 passengers, I am told. Everything on board is managed with the greatest order and precision. It is like a little floating town with its shops and post-office, where you can procure money orders and despatch telegrams. Rothesay Bay is celebrated in the Scottish song which says:—

"Its a bonny bay in the morning;
Its a bonny bay at noon,
But its bonnier when the sun drops
And red rises up the moon.
When the mist creeps o'er the Cumbraes,
And Arran's peaks are gray,
The great black hills, like sleeping kings,
Look grand roond Rothesay Bay."

Rothesay is noted for strawberries and roses; its mild, humid climate being especially adapted for these. They are produced here in great abundance and perfection. Apart from its beautiful surroundings it has other attractions, chiefly the ruins of the old castle, and the cemetery. Rothesay Castle was a favourite residence of the Stuart kings, and a place of renown long before their time. The original building, supposed to date as far back as 1098, was of circular form, consisting of a court 140 feet in diameter with walls nine feet in thickness and twenty-six feet high, flanked by four round towers. Within this enclosure were a number of separate buildings, including the Royal Chapel, 45x23 feet, the remains of which are still in good preservation and very interesting. The font and basin for holy water are still at the door, and as you examine the remains of narrow Gothic windows and low door-ways, and think of those who frequented this little inner sanctuary in the olden time, it were strange if a feeling of awe did not come over you.

"We stand where kings once fought and
monks did pray,
Hundreds of years ago, who are now in
the clay."

Close to the chapel is an old thorn tree, six feet in circumference at the base, which fell to the ground in 1839, but which still puts forth leaves and blossoms abundantly—"the last lone living thing that knew the castle's glory." There, too, in the middle of the yard, is the old well that supplied the

castle with water—its sides, down as far as you can see, festooned with ferns growing out of the crevices. The castle is supposed to have been founded by one of the Norway kings to secure his conquest of the Western Isles. It has stood many a stoutly contested siege since then. It was occupied by Bruce, by Roberts II. and III., and by Cromwell's soldiers. About 200 years ago it was burned by the Earl of Argyll in revenge for losses which he had sustained in his wars with Charles II. Since that time it remained an unsightly pile of rubbish until recently, when the Marquess of Bute, at large outlay, had the debris removed and the ruins "restored" to the beautiful condition in which they now are. His Grace, who is the chief proprietor in Bute, is still a young man, having succeeded his father as third Marquess of Bute in 1848, when only six months old. About the time of his marriage to the Duke of Norfolk's daughter he became a Roman Catholic, but he is very liberal and generous, and deservedly popular. He has done a great deal towards the improvement of Rothesay and its vicinity. His residence at Mountstuart, recently burned, has been rebuilt at a cost of upwards of \$1,250,000. It is a magnificent mansion. Not long since he gave \$225,000 towards the erection of a convocation hall for Glasgow University, which, I believe, cost altogether some \$500,000. Much of his time is given to anti-quarian pursuits. He comes of an illustrious family, and has inherited a string of titles that would make an American stand aghast:—Marquess of Bute; Earl of Windsor; Viscount Mountjoy of the Isle of Wight; Baron Mount Stuart; Baron Cardiff; Earl of Dumfries, Viscount Air, and Lord Crichton of Janquhar and Cumnock; a Baronet of Nova Scotia; Hereditary Sheriff and Coroner of the County of Bute, and Keeper of Rothesay Castle, etc., etc. Before leaving the castle I may say that there is attached to it the ruins of a palace ascribed to Robert II., the main feature of which is the grand hall or banqueting room, with its huge fireplace, and the indications of the bedroom above it. The walls of the main enclosure, as well as of the palace, are all honeycombed with secret stairs and passages—useful, doubtless, in times of emergency; and one can still look down into the dungeon beneath the entrance hall—a black-

hole 15x10, with walls 12 feet thick, which, if they could speak, would have some sad tales to tell. The noble House of Bute is said to be descended from the Scottish Kings Robert II and III, both of whom lived and died in Rothesay Castle. The Ducal title seems to have been first conferred in Scotland in 1398, when David Earl of Carrick, eldest son of Robert III. was created Duke of Rothesay in a solemn council held at Scone. It remains in the Royal Family still, the Duke of Rothesay being one of the numerous titles of H.R.H. the Prince of Wales.

The cemetery adjoining the High Church is scarcely less interesting than the castle. It is about half a mile from the town. The road to it is shaded by a double row of very fine old trees. The church itself is the only unattractive feature of the place. Alongside of it, however, are the beautiful ruins of the choir of the ancient Abbey Church of St. Mary, about 32 feet by 18 feet. Now roofless and mantled with ivy, it bears traces of architectural beauty corresponding to the early time of its erection; and in niches in the walls it contains several recumbent stone effigies of departed worthies. The family vault of the noble house of Bute is in the older part of the churchyard, where there are many curious monuments and epitaphs, most of which, however, have now become illegible. One of these, still bearing the name of "Wallace," marks the resting place of a descendant of the great Scottish hero and patriot. I was particularly struck with the number of monuments to officers in the British army and navy, showing that from this neighbourhood many must have gone forth to fight the battles of their country; and also to the memory of civilians who had lived the most part of their lives in foreign countries, contributing through commercial channels to their country's prestige. Here was one "sacred to the memory of a young sailor who was drowned with his commander, brother officers and 140 of the crew in the wreck of H.M.S. "Prince," totally lost in a violent tempest off Balaclava, 14th November, 1854." On the base of a beautiful runic cross, erected to the memory of a daughter of 28 years, one could read the depth of parental affection in the pathetic inscription:—"O for the touch of a vanished hand and the sound of a voice that is still!" One arrests the

passer-by with its epigramic warning:—
 “Death did to me short warning give:
 therefore be careful how you live.” Another almost provokes a smile. At the foot of a handsome monument erected by a widow to the memory of her departed husband is the quotation, “There the wicked cease from troubling, and there the weary are at rest.” The following is singular from its antiquated orthography:—“Erected by James Hogart to Perpehoate the Memory of Mary Glass His Spowse. Who Dayed the 21th of March 1779—aged 19.” There is a handsome monument to the memory of Sir Daniel Keyt Sandford, D.D., C.L., Professor of Greek in the University of Glasgow, who died 4th February, 1838, aged 40, and also to that of his wife and four daughters, who were laid beside him. Perhaps to some who shall read these lines, as well as to the writer, the mention of this eminent Professor's name may recall some pleasing early associations. The memory of the late Mr. James Duncan of Valparaiso, a native of Rothesay, is honoured by a remarkably handsome monument in the shape of a colossal bronze figure reclining upon a block of granite. A farmer in Glenbuoy, who died in 1799, is made to say to those who pause to look at his tombstone:—

“Our life is ever on the wing;
 And death is ever nigh;
 The moment when our lives begin
 We all begin to die.”

Perhaps it would be better for us to reverse the idea, and try to realize that it is only when we die that we begin to live. There are a number of handsome chusehes in Rothesay and parts adjoining. Indeed Bute is said to have been always noted as a very religious island, in proof of which mention is made of the large number of Druidical temples which existed here in pre-Christian times, the remains of some of which are still to be seen. The Free Church and the United Presbyterians are well represented, as is also the Established Church. The largest congregation being vacant at present, we see no reason why some enterprising Canadian should not come over and offer himself as a candidate. I believe the Church of Scotland has opened her doors wide for the reception of ministers of other Presbyterian Churches.

Missionary Cabinet.

JOHN HUSS.

CHRISTIANITY first entered Bohemia in the ninth century, and in the course of the next two hundred years it had covered the land. The ritual in use was that of the eastern church, although the Bohemian Church remained under the jurisdiction of Rome. In the conflict which arose between the Greek and Latin Churches a bull was issued from Rome forbidding the Greek ritual to be used, and ordering that public worship be not observed in the language of the country. The effect of this missive was to close every church and every Bible. It would have been a death blow to Christianity, but that a number of Waldensian exiles had found a home in Bohemia. These zealous evangelists, though not daring to preach in public, taught in private houses, and saved the truth from utter extinction. In the meantime, the people and some of the priests, also, began to protest against the arrogance and profligacy of the hierarchy. Persecution commenced and “the confessors” were forced to worship in the woods and caves at the peril of their lives. Many were slain. The advent to the throne of Germany of Charles IV., a wise and patriotic ruler, afforded some relief and prepared Bohemia for the reformation that was to come. For one thing he founded the University of Prague, filling its chairs with eminent professors and endowing it with ample funds. Another favouring circumstance was the marriage of Richard II. of England to a sister of the King of Bohemia, which increased intercourse betwixt the two countries and facilitated the introduction into Bohemia of Wicliffe's writings.

JOHN HUSS was born on the 6th of July, 1373, in the town of Hussinetz, in southern Bohemia, of poor but respectable parents. His father died when he was young. His mother sent him to Prague University where he became a brilliant scholar, and was beloved by all who came in contact with him. He entered the church and rose rapidly into distinction. About the year 1402, he was appointed preacher in the Bethlehem Chapel in Prague, and before long he became a zealous advocate of the

doctrines of Wicliffe, whereby he incurred the bitter hatred of the clergy. The moral condition of Prague was at the time deplorable. All classes had abandoned themselves to every kind of profligacy, and from the outset of his ministry Huss endeavoured to stem the tide of wickedness by faithfully preaching the word of God. In due time he was elevated to the rectorship of the University which added greatly to his influence. For a time he seemed to be in favour with Sbinko, the Archbishop of Prague, a young, accomplished nobleman, who was painfully aware of the distracted state of his diocese and disposed to adopt anything that might restore order among his clergy and discourage the gross superstition of the people. But Sbinko was a man of the world. Huss, on the other hand, was actuated by deep religious sentiment. Betwixt two such different natures there could be no lasting friendship, and it was not long before the archbishop became his persecutor. It was as a defender of Wicliffe that Huss first incurred his displeasure. Other matters of dispute soon arose to widen the breach, till at length Sbinko procured from Pope Alexander V. full powers to suppress preaching in private chapels and to burn the writings of Wicliffe. A bonfire of upwards of two hundred volumes, beautifully written and elegantly bound, was set fire to in the public street amid the tolling of bells. The effect of these proceedings on Huss was only to increase his zeal. He denounced indulgences and other flagrant abuses more loudly than ever. A second bull was issued. Huss was ordered to appear at Rome to answer for his heretical utterances, but as he did not obey the summons he was condemned, and the city of Prague placed under interdict until it should rid itself of the heretic. The church doors were closed and Prague wore the aspect of a doomed city. What should Huss do? He was the cause of this calamity. He retired to his native village where he employed his time in writing to his friends and preaching to crowds of peasants in the open fields.

Huss had not yet broken with the church of Rome. She was still dear to him. What he ardently desired was her reformation. He would have the church to recognize the Bible as the rule of faith. Little did he know how far-reaching was the principle

he advocated. In the meantime he returns to Prague and preaches with greater power than before. The Queen and many of the nobles took his part. A majority of the people sympathized with him and were captivated by his eloquence and his consistent life, so markedly in contrast with what they saw every where in the priesthood. It was about this time that he formed the romantic friendship with 'Jerome of Prague,' a Bohemian Knight who had imbibed the doctrines of Wicliffe while studying at Oxford University. For some time they worked together in Prague with perfect accord. But events were hastening to a crisis. The divided state of Christendom at the beginning of the fifteenth century threatened the entire overthrow of the church. There were three rival popes who mutually cursed and excommunicated each other; dissenting sects began to multiply and many who had not the courage of their convictions looked on in dismay. Huss kept on the even tenor of his way, unruffled amid the storms of party warfare. The more he studied his Bible the firmer his conviction became that the Church of Rome had become essentially corrupt. He published a list of errors and placarded them on the door of Bethlehem chapel. This produced a profound impression on the public mind. In 1414 he was summoned by the Emperor Sigismund to appear before the Council of Constance to answer for his conduct. Before going, he secured from the Emperor a letter of safe conduct and also an assurance from the pope of protection from harm. Neither of them kept their word. Accompanied by several Bohemian noblemen, he went to Constance believing that he would have a fair hearing. The council met on the 1st of November. Four weeks were taken up with the trial of the rival popes, who were severally charged with murder, heresy, simony, and other heinous offences. Two of them were deposed, John XXIII and Benedict XIII; the third, Gregory XII, voluntarily resigned. The attention of the council was now directed to Huss. In violation of the assurances given him, he was thrown into a loathsome dungeon—the council declaring "that no faith is to be kept with heretics to the prejudice of the church." While the libel against him was being prepared, Huss was removed for safe keeping to the

castle of Gottleben where he was put in irons and treated with such severity that his health completely gave way. At length, emaciated and enfeebled by long confinement, he was dragged before the council. His books were produced and he was asked if he was the writer of them. No sooner did he begin to speak than there arose such a clamour against him as drowned his voice. A second mock trial ensued. This time he was confronted by the Emperor himself, who secured for him a hearing. He was of the same opinion still. He claimed that the Bible was supreme, that Christ was the rock on which the Church was founded, and not the pope, and that "the church" was not confined to the clergy, but included all the faithful. That was enough: he was a heretic; he was carried back to prison. Thirty days elapsed during which he was to make up his mind betwixt recantation and death. It was in vain he asserted that errors had been imputed to him which he never held. The council was inexorable.

It was on the 6th of July, 1415, the anniversary of his birth, after mass had been celebrated, that Huss was led into the Council and seated on a raised platform in full view of the Emperor, the princes, the archbishops, bishops and priests, and a vast concourse of people. The customary sermon was preached by the bishop of Lodi from the text,—“That the body of sin might be destroyed,” from which he argued against the sin of schism, concluding with these words,—“Destroy heresies and errors; chiefly, *that obstinate heretic,*” pointing to Huss. The accusations against him were again read, and again he firmly refused to retract. The sentence which he expected, and that was to release him from all his sorrows, was pronounced, when he fell upon his knees saying,—“Lord Jesus! forgive my enemies; forgive them for the sake of Thy great mercy.” Seven bishops then proceeded to strip him of the sacerdotal robes in which mockery had arrayed him, each as he performed his part bestowing his curses on the martyr. The procession then formed, and proceeded to the place of execution, headed by princes and deputies, bishops and priests, mounted on horses and gorgeously dressed. They were attended by an escort of eight hundred men-at-arms. The people of Constance followed in mass. In a meadow outside the city gate a stake

had been driven deep into the ground, and around it were piled fagots mixed with straw. To this Huss was firmly bound and fuel piled about him till it reached his chin. For the last time he was advised to retract his errors and save his life. “I know myself guilty of none,” he replied: “The chief aim of my preaching has been to teach men repentance and the forgiveness of sins, according to the truth of the gospel of Jesus Christ; therefore I am prepared to die with a joyful heart.” The fire was kindled. As the flames rose about him he was twice heard to say,—“Jesus! Son of the living God, have mercy upon me.” When the fire had done its work, the charred remains of the man of God were gathered up and cast into the Rhine, that no relics of him should remain. The martyr died, but the candle of the Lord was not put out. The spirit that animated Huss and Jerome was yet to enlighten the dark places of the earth and to infuse a life and liberty in the churches hitherto unknown.

“When a Church ceases to be evangelistic it ceases to be evangelical,” said Dr. Duff. Our Church is evangelical and evangelistic. In many parts of our country, winter is the most favourable time for evangelistic effort. Many have spare time. Labour is not so pressing as at other seasons. Winter is usually the time when other denominations put forth special efforts. It seems desirable therefore that wherever it is possible to do so, evangelistic services be held for the special benefit of those who do not enjoy the ordinary means of grace, or do not profit by them. In past years our Church has suffered terribly from apathy when other denominations were very hard at work. Whole congregations have been almost blotted out in this way. Other people had revivals; the Presbyterians had no revivals; often they were without the means of grace. The young people were attracted to the services of the other churches and very naturally cast in their lot with those churches. Thus Presbyterianism suffered in many places irreparable loss. All this belongs to the past; but it has a lesson for the present and the future. We cannot be too vigilant and enterprising in attending to the spiritual needs of the people.

Jesus the True Vine.

SEPTEMBER 5. JOHN 15:1-16.
Golden Text, John 15:5.

THE company were in the act of leaving the supper table but still in the upper room when Jesus began this discourse. Ch. 14:31. In speaking of Himself as "the vine," he made use of a figure very familiar to his hearers. The vine flourished in every part of Palestine and was the emblem of beauty and fruitfulness. It is here used to denote the spiritual oneness of Christ and His people, and His relation to them as the Source of all spiritual life. V. 1. Israel was frequently compared to a vine in the O. T., Ps 80:8, Isa. 5:1-7, but it had proved an unfruitful vine. Contrasted with this, Christ is, "the true vine." V. 2. *Every branch*—Or disciple. *Taketh away*—As the vinedresser lops off the barren branches in order that the sustenance they draw from the vine may go to the development of fruit, so the useless professor must be removed as a hindrance to the Church of God. V. 3. *Now ye are clean*—Made fruitful by the teaching he had imparted to them. Affecting their hearts and controlling their lives. V. 4. *Abide in me*—The keeping up of this vital connection is essential to continued fruitfulness. V. 6. The same metaphor is used in Ezekiel 15:1-5 and Matt. 7:19, to illustrate the doom of the unregenerate. V. 7. If we have the mind and spirit of Christ, and seek to govern our lives by His precepts, we shall not ask amiss and our prayers will prevail. V. 8. In furthering the cause of Christ's Kingdom, we promote the glory of God and give evidence of our discipleship. V. 9, 10. *My love*—It is Christ's ineffable love to us, and not our poor love of Him that constitutes the guarantee of perfect and abiding union with Him, and this is to be attained by sincere and constant endeavour to keep His commandments. V. 10. *My joy*—The joy that supported Him in his sufferings, Is. 53:11, will be imparted to those who suffer for His sake, Gal. 5:22; James 1:2-3; 1 John 14.: V. 13, 14. Christ does not mean to say that he would die for His friends *only*; see Rom. 5:8. Abraham and Moses are specially described as friends of God, James 2:23; Ex. 33:11; but this honour have all Christ's servants. V. 15. *Servants*—or slaves—yielding a servile and mechanical obedience. *I have called you friends*—taken you into my confidence. Your service is that of love, indeed it is perfect freedom, John 8:32. V. 16. *I have chosen you*—This is true of every disciple as of the twelve. Christ came into the world to seek and to save, Luke 19:10. *Ordained you*—"appointed you," R. V. The reference is to their being chosen by Himself to their Apostleship in order that they should give themselves to the work of the ministry, and thus become fruitful. *Should remain*—The Church of Christ shall never be destroyed, Matt. 16:18, and those who, in whatever capacity, work for it shall receive all the encouragement they need, Matt. 28:20.

The Mission of the Spirit.

SEPTEMBER 12. JOHN xvi:5-20.
Golden Text, John 16:13.

JESUS had told his disciples he was soon to die, and had warned them of the persecutions they should expect in following Him. He now proceeds to show that his death is not a sign of the enemy's power, but a necessary part of the plan of Salvation, and that so far from his visible presence being necessary for the continuance and progress of His Kingdom, the end in view would be better accomplished in his absence. Christianity is essentially a system requiring faith for its full development, Ch. 20:29; 2 Cor. 5:7. V. 5. *I go unto Him that sent Me*—see Gal. 4:45. His mission was now completed. *Whither goest thou*—They had asked before, Ch. 13:36, but not, perhaps, in the sense here meant. V. 6. *Sorrow hath filled your heart*—They were too much absorbed with despondent thoughts about themselves to think of the glory to which He was returning. V. 7. Many reasons could be given to them that it was necessary for the Messiah to suffer and die; one of the most important was this,—that the Holy Spirit, the Great Comforter, could not commence His work until the atonement had been completed. The withdrawal of his bodily presence from a small circle of friends was thus necessary for the universal recognition of His Spiritual presence. V. 8. The office and work of the Spirit are now described. *Reprove*—"convict" in R. V.—so to convince one of the truth as to convict him of *sin*, especially the sin of rejecting Christ. *Righteousness*—means right doing. It is only through the Spirit that we attain an adequate idea of what righteousness really is—the righteousness which is of God by faith, Heb. 11:7. *Judgment*—Not the final judgment, but the world's judgment or estimate of Christ, his death, his Kingdom, his righteousness, as distinguished from God's judgment of these things which is quite opposite. *The Prince of this world*—Satan, who controls and uses worldly forces in opposition to God's influences. V. 13, 14. The disciples were too much occupied with sorrow at Christ's departure to see clearly some truths, but the Spirit should teach them many things hereafter which they did not understand now. V. 15. The design of the Spirit's office is to glorify Christ in the estimation of men. *All things that the Father hath*—A plain declaration of the Divinity of Christ and the personality of the Holy Spirit. V. 17, 18. *A little while*—The disciples are at a loss to reconcile this expression with what seems to them a long and hopeless separation. V. 20. The disciples would, indeed, *weep and lament* at His death, as well they might. *The world shall rejoice*—The hostile Jewish world, in His supposed destruction. *Your sorrow shall be turned into joy*—By and by they would know the value of His atoning death, and rejoice in the great salvation flowing from it to them and the whole world.

Jesus Interceding.

SEPTEMBER 19.

JOHN xvii. : 1-3; 11-21.

Golden Text, Hebrews 7 : 25.

HAVING ended the discourse recorded in the last two chapters, the Saviour, before leaving the upper room, offered up this prayer, breathing the spirit of triumph and at the same time of sympathy with His disciples and concern for all who should believe on His name, that they might be sanctified, be united among themselves, and united in and through Him to God. V. 1. *Father*—not our Father, as in the prayer He taught His disciples, nor *my* Father, which would have emphasized the separation between Him and them, but he uses language appropriate both to Himself and them. *The hour is come*—when the great transaction is to be completed by the sacrifice of Himself. *Glorify Thy Son*—by sustaining and carrying Him through “that hour”—by manifesting to the world the Son’s unity of relation to the Father, and by His return to glory through suffering and death, v. 5. V. 2. *As Thou hast given Him power*—in accordance with the promise already made to Him, Matt. 28 : 18, and ch. 6 : 37. V. 3. *Might know Thee*—by that experimental knowledge of God commenced by believers on earth and consummated in eternity. *Jesus Christ*—the only instance in the Gospels in which this double name occurs—Jesus, *Saviour*; Christ, *Anointed*—the Saviour-King. *Sent*—many times in the New Testament we are told that Jesus was *sent*, in confirmation of His divine mission. V. 11. *No more in the world*—already anticipating His ascension. *That they may be one*—that when deprived of their Master they may still remain united among themselves. By this is not meant absolute uniformity in belief or form of Church government. There is room for diversity of opinion in regard to what are called “non-essentials.” What Christianity requires is unity of motive, aim, and purpose—the unity of an army embracing different departments and organizations with one Commander-in-Chief. It is good to know that our Lord’s prayer in this behalf is receiving its answer in our own day. Different denominations are happily drawing nearer to each other in a variety of ways. Vs. 12-15. *The son of perdition*. It is not implied here that Judas was one of those whom the Father had given to the Son, but rather the contrary, ch. 13 : 18. *Keep them from the evil*—“the evil one,” in Revised Version, from the seductions, temptations, and assaults of the enemy of souls—in one word, from *sin*. Vs. 17-19. *Sanctify them*. That they may feel themselves to be men *consecrated*—set apart to sacred service, by the indwelling power of the Spirit. In this sense Christ “sanctified,” *i.e.*, consecrated Himself to death for their salvation. V. 20. Here is the precious assurance that the humblest believer, no matter how weak his faith, may with confidence appeal to Christ.

Jesus Betrayed.

OCTOBER 3.

JOHN xviii. : 1-14.

Golden Text, Mark 14 : 41.

COMPARE Matt. 26 : 36-66; Mark 14 : 32-64; Luke 22 : 39-55. Following the prayer considered in last lesson, a hymn was sung, when Jesus, followed by the eleven, went out into the street on their way to Gethsemane. V. 1. *The brook Cedron* or Kidron, a small stream flowing through a deep, dark ravine that lay between the city and the Mount of Olives, at the foot of which was Gethsemane, a garden or “olive yard,” with a press and tower. The garden, containing some very old olive trees, is still to be seen. Vs. 2-3. Judas had often been there with his Master. Before the supper was over he had left the party to complete his bargain with the Jewish officials, and was sure of meeting them in this garden. John does not record the Saviour’s Agony in the garden, so touchingly described by the other three Evangelists, but proceeds at once to narrate the accomplishment of the diabolical plot. Vs. 2-5. Judas had evidently anticipated resistance, and came with an armed force attended by a motley crowd carrying lanterns, etc. They were greatly mistaken. So far from resisting their approach, Jesus, taking His disciples with Him, went out of the enclosure to meet them. Nothing could more conclusively prove the voluntariness of our Saviour’s arrest and crucifixion than the way in which He met these Jewish officials, Isa. 53 : 7. V. 6. Comparing the other accounts, it seems probable that Judas, before the conversation recorded here, and by pre-arrangement, “went before them,” Luke 22 : 47, and basely made use of the sign of fidelity established betwixt Christ and His disciples to betray Him into the hands of His murderers. There is no accounting for these soldiers falling to the ground as they did except that they were overpowered by a momentary manifestation of Christ’s glory and majesty, as in the case of Saul of Tarsus, Acts 26 : 14. V. 8. *Let these go their way*. He is more concerned about His friends than about Himself. He can dispense with their sympathy now. He will bear it all *alone*, Isa. 63 : 3. V. 9. The saying—ch. 17 : 12. Vs. 10-11. Peter’s well-meant but ill-timed display of bravery gave the Saviour another opportunity of reminding His disciples that His kingdom was not of this world, and also of performing another miracle of healing, Luke 22 : 51. At this point the disciples abandoned all idea of resistance, and, as they themselves seemed to be compromised by the rashness of Peter, “they all forsook Him and fled,” save Peter, and perhaps John, v. 15, who followed the surging crowd—at a safe distance, Matt. 26 : 56-58. V. 12. With His hands bound behind His back, Jesus was led from Gethsemane to the city, where he was arraigned before a hastily-summoned and informal meeting of the Sanhedrim.

Our Own Church.

THE CONGREGATIONAL YEAR.—The attention of Presbyteries is called to the injunction of the General Assembly to instruct congregations to change their year so as to coincide with the calendar year.

FRENCH EVANGELIZATION.—The annual collection was appointed for Sabbath, 18th July. Congregations that have not yet forwarded the amount of the collection are requested to do so as early as convenient. The attention of students and other missionaries is called to this.

OLD ST. GABRIEL'S.—A good many readers throughout the country will learn with regret that this venerable structure is soon to cease to be occupied as a Presbyterian Church. The congregation have purchased a beautiful and commodious edifice on St. Catherine Street, which was built nine years ago for Rev. Mr. Roy, when he seceded from the Methodist Church. The price to be paid for the new church is \$30,000. But inasmuch as it is fully equipped with a fine organ and school room appliances, and is moreover well situated for commanding a good congregation, the amount seems not out of the way. The congregation will remove into their new premises in the course of two or three weeks.

The Foreign Mission Committee, Eastern Division, advertise for a missionary to proceed to the New Hebrides. Licentiates as well as ordained ministers are eligible. We think it now highly probable that France will not be permitted to annex the New Hebrides. The British Government appears to have acted with firmness in the matter. This being the case, it is likely that our church will continue her work of evangelization among the heathen. Santo is kept in view as the probable field of work for Mr. and Mrs. Annand, and it is most desirable that they should be accompanied in that new field by another labourer. The Committee also ask for a lady teacher for Couva, Trinidad. Already, lady teachers have done much for our work among the Coolies of Trinidad. The field is inviting, for it presents work which tells for the present and the future.

MISSIONARY CONTRIBUTIONS.—Every year many congregations fail to contribute to some one or more of the schemes of the Church. In most cases, these are congregations which contribute to missions by special plate collections on the Sabbath. Very frequently the first one or two collections appointed by the Assembly for the year are overlooked or not attended to for some cause or other, and it is difficult to make up leeway during the year without crowding the special collections too much on each other. The result is that no collection at all is taken for one or more schemes. It is important that where there are no missionary associations, the Sabbaths appointed by the Assembly should be observed by all congregations and mission stations, so that none of the schemes be overlooked. Attention to this matter on the part of ministers and office-bearers will perceptibly increase the missionary revenues of the Church.

STUDENT MISSIONARIES.—In no former year have so many students been employed in the mission field of the Church. Most efficient service has been rendered by this class of laborers in the past, many of our strongest congregations having been organized and built up through their instrumentality. The remuneration allowed student missionaries is exceedingly small, and while other salaries have been considerably augmented to meet the greatly increased cost of living during the past fifteen years, the remuneration of students has remained stationary. Surely the time has come for increasing their allowance per Sabbath during the summer months. The Church is abundantly able to afford an increase. We have good reason to be thankful for the missionary spirit manifested in connection with our Colleges. Our students are ready for service at home or abroad, east or west, in the lumber camps, or on the prairie; by the great lakes and rivers, or by the sounding sea; in cities or in wildernesses. This is as it ought to be. Our Colleges are nurseries for missionaries, evangelists, pastors—for men willing to go wherever the Lord sends them. Look at our Home Mission Reports and see what is done from year to year. Missionary societies organized, sustained and managed by the students. Scottish students mani-

fest a similar spirit. Witness the noble contribution of the United Presbyterian students to our Home Missionary funds.

LICENSURES.—Messrs. D. Millar and R. McIntyre, 6th July, by Presbytery of *Owen Sound*. Mr. J. H. Graham, B. A., 13th July, by Presbytery of *Lanark and Renfrew*. Mr. W. D. Roberts, B. A., 6th July, by Presbytery of *Winnipeg*. Mr. John Young, M. A., 13th July, by Presbytery of *Huron*. Mr. D. S. McPherson, B. A., 21st July, by Presbytery of *Mailand*. Mr. Donald McLean, 6th July, by Presbytery of *Glengarry*. Messrs. A. McD. Haig, D. Anderson, W. M. Omand and J. L. Simpson, 14th July, by Presbytery of *Brandon*.

CALLS.—Mr. John Mackay, B. A., licentiate, to Knox Church, Acton, *Guelph*. Mr. Alex. Russell of Hawkesville to Bothwell, Sutherland's Corners and Florence, *Chatham*. Mr. J. A. F. McBain of Georgetown, Que., to Providence, *Rhode Island, U. S.* Mr. J. Pringle of Kildonan to Port Arthur, *Winnipeg*. Mr. A. F. Thomson of Economy to Bathurst, *Miramichi*. Mr. L. G. Macneil of St. John's, Newfoundland, to St. Andrew's Church, St. John, N. B., *St. John*. Mr. G. L. Gordon to River John, *Wallace*. Mr. A. Rogers, Yarmouth, to Melville Church, Côte St. Antoine, *Montreal*. Mr. Sawers, Chicago, to North and South Westminster, *London*.

ORDINATIONS.—Mr. Thos. Wilson, 20th July, and inducted same date to Fraser Church, Tottenham and Beston, *Barrie*. Mr. A. R. Linton, M. A., 6th August, and inducted same date to Zion Church, Teeswater, *Bruce*. Mr. Andrew Patterson, B. A., 13th July, as missionary to Eganville, *Lanark & Renfrew*. Mr. W. D. Roberts, B. A., 6th July, as missionary, by Presbytery of *Winnipeg*. Mr. William Patterson, 22nd July, and inducted same date to Cooke's Church, Toronto, *Toronto*. Mr. S. S. Craig, 19th July, and inducted same date to 1st and 2nd Chinguacousey, *Orangeville*. Mr. G. Ballantyne, 19th July, and inducted same date to Camilla and Mono Centre, *Orangeville*. Mr. Jas. Sutherland, 19th August, and inducted same date to Inverness, *Quebec*. Messrs. A. McD. Haig, D. Anderson, W. M. Omand and J. L. Simpson, 14th July, by Presbytery of *Brandon*. Mr. N. McPhee, 3rd June, and inducted same date to Dalhousie Mills & Côte St. George, *Glengarry*. Mr. J. A. Brown, B. A., 23th July, and inducted same date to Belmont, *London*.

INDUCTIONS.—Mr. F. P. Sym, 19th July, Warton, *Owen Sound*. Dr. John James, 29th July, Knox Church, Walkerton, *Bruce*. Mr. Robt. Gray, 5th August, Kinloss, Riversdale & Enniskillen, *Bruce*. Mr. J. Pringle, 12th August, Port Arthur, *Winnipeg*. Mr. Arch. Lee, 22nd July, St. Andrew's Church, Sherbrooke, *Quebec*. Mr. Thos. Davidson, 3rd August, Woodland & North Luther, *Saugeen*. Mr. Geo. Maxwell, 20th August, St. Sylvester

and Lower Leeds, *Quebec*. Mr. A. F. Thomson, 11th August, St. Luke's Bathurst, *Miramichi*. Dr. Archibald, 10th August, Kentville, *Halifax*. Mr. J. Todd, 5th August, Minnedosa, *Brandon*. Mr. Galloway, 27th July, Dorchester and Crumlin, *London*.

DEMISSIONS.—Mr. J. Mordy, M. A., Balaklava, *Bruce*. Mr. G. B. Greig, Knox Church, Paisley, *Bruce*. Mr. Chas. McKillop, B. A., Admaston, *Lanark & Renfrew*. Mr. James Bryant, Bradford, Second West Gwillimbury, &c., *Barrie*. Mr. M. Danby, Bayfield Road, &c., *Huron*.

Meetings of Presbyteries.

TRURO, Aug. 2.—The Presbytery met to celebrate the centenary of its organization—August 2, 1786. Rev. Edwin Smith, Moderator, presided. After devotional exercises, Dr. MacCulloch gave an account of the early history of the Presbytery. Rev. E. Ross narrated the early efforts in education of the U. P. branch of the Church, and President Forrest followed with a similar narrative relative to the Free Church. Dr. Patterson showed the progress of Presbyterianism with this century, and Dr. Macrae expounded the influence of Presbyterianism on religious life and thought. The services were long, and deeply interesting throughout. A minute with regard to the organization of the Presbytery was prepared, and was read from the pulpits on August 1. Moderation in a call was granted to First Congregation, Truro.

SYDNEY, July 13.—Rev. D. McMillan was elected Moderator, and Rev. John Murray, Clerk, for the ensuing year. A meeting was appointed to be held at Mira, and a committee was charged with the duty of dealing with arrears due by that congregation. Arrangements were made for the celebration of the Lord's Supper in several vacant churches.

LUNENBURG AND SHELburne.—The Presbytery met July 6th. Arrangements were made with respect to the new gold fields in Lunenburg county. The Presbytery's share of the Augmentation Fund was allocated to the congregations. Steps are to be taken to bring the congregational year to correspond with the calendar year.

WALLACE, Aug. 3.—Rev. J. M. Robinson was appointed Moderator for the current year. The call of River John congregation came out in favour of Rev. G. L. Gordon, and was sustained.

PICTOU, July 21.—The Presbytery met in Prince Street Church in connection with the celebration of the centenary of Dr. James MacGregor's arrival in Pictou (July 21, 1786). After praise and prayer, papers were read and addresses delivered bearing on the work of Dr. MacGregor. The Presbytery adopted a minute reciting the leading facts of his career and expressing gratitude to God for what had been accomplished.

HALIFAX, July 13.—The Presbytery, according to leave of Assembly, received Rev. Dr. Archibald as minister of this church, and Rev. Mr. Howie as a licentiate. A call to Dr. Archibald from Kentville was sustained, and arrangements made for his induction. Rev. W. Maxwell tendered demission of the congregation of Annapolis. The Augmentation Committee of last year was continued, Rev. R. Laing, Convener. It was decided to hold a Sabbath School Convention, arrangements to be made by the S. S. Committee. A resolution was passed condemning all improper means for raising money for religious purposes.

PRINCE EDWARD ISLAND, July 7.—Murray Harbor Road congregation was received by Presbytery as a preaching station in connexion with the Presbyterian Church in Canada. There are fifty families and ten elders in this station. Rev. Roderic Maclean was appointed interim Moderator.

PRINCE EDWARD ISLAND, August 3.—The Presbytery elected Rev. A. Raulston Moderator, and Rev. J. M. Macleod Clerk, for the ensuing year. Father Chiniquy, who was present, was very cordially welcomed, and a resolution passed expressing the Presbytery's confidence, affection, and best wishes. Arrangements were made for the supply of Murray Harbour Road, and a proposal mooted to unite with that congregation a part of Belfast congregation.

MIRAMICHI, July 27.—After consideration, it was resolved to leave the question with regard to Nelson and Derby undecided until the Presbytery consults with Rev. T. G. Johnstone. Mr. Aitken reported moderating in a call at Bathurst on the 20th, and that the call came out unanimously in favour of Rev. A. F. Thompson, late of Truro Presbytery. The call was sustained, and it was accepted by Mr. Thompson, and his induction was appointed to take place on the 11th of August. The condition of Charlo congregation was considered, and a committee appointed to visit it. The Presbytery met on the 13th of July, when Rev. Mr. Oehler was appointed to Tabusintac and Burnt Church with a view to settlement. It was resolved that in future all our pastoral charges in the time of vacancy be requested to pay \$10 a week and board.

QUEBEC, 22nd July.—Steps were taken towards uniting Melbourne and Richmond; also Windsor Mills and Lower Windsor. The call to Stanley Street, Montreal, was accepted by Mr. Dewey, and his translation agreed to. Mr. J. R. Macleod was appointed Clerk of Presbytery and Mr. J. G. Pritchard, Home Mission Convener.

KINGSTON, 5th July.—The Home Mission report was submitted by Mr. Maclean. Mr. Gracey was appointed Moderator of Dalhousie, &c. A report was presented from the Statistical Committee, giving contributions to schemes during the year. It was agreed to print and distribute this. Standing committees for the year, and also parties to look after the several schemes, were appointed.

WHITBY, 20th July.—Standing Committees for the year were appointed with Conveners as follows:—Sabbath-schools, Mr. A. Fraser; State of Religion, Mr. Leslie; Finance, Mr. Ormiston; Home Mission, Mr. Carmichael; Students, Mr. Kippen; Temperance, Mr. Eastman.

ORANGEVILLE, 20th July.—This was the first meeting of this new Presbytery. Mr. H. Crozier was elected Clerk and Mr. A. McFaul, Moderator. Mr. W. E. D'Argent's application for reception was deferred till next meeting. A large amount of Home Mission and Augmentation business was transacted. Standing committees for the year were elected. Mr. W. A. Hunter was appointed Convener of the Home Mission Committee, and Mr. T. J. McClelland of the Augmentation Committee. A conference on Christian Work was held in the evening.

BARRIE, 27th July.—The resignation of Mr. Bryant of Bradford, &c., was accepted, and the Presbytery adopted a resolution expressing confidence in his adaptation for the work of an Evangelist, to which he is to devote himself, and their prayers for his success. Mr. J. A. Morrison resigned the charge of Guthrie and Knox Churches, Oro. A commission was appointed to meet at Knox Church on 17th of August to dispose of the resignation and to consider the possibility of re-arranging all the congregations in Oro.

OWEN SOUND, 6th July.—Committees were appointed to visit all mission fields, with instructions to dispense ordinances, make enquiry into the work of the missionary and take action towards having students paid on leaving the field. It was resolved to hold a conference on the State of Religion on the evening of next Presbytery meeting, 21st September. Standing committees for the year were appointed, with conveners, as follows:—Temperance, Mr. McInnis; Sabbath Schools, Mr. McAlpine; State of Religion, Dr. Fraser; Home Missions, Mr. Somerville; Sabbath Observance, Mr. Mullan.

GUELPH, 20th July.—A Committee on Evangelistic Work was appointed, Mr. J. B. Mullan, Convener, and sessions purposing to hold special services were recommended to communicate with this committee. It was agreed to celebrate Mr. John Duff's jubilee by a special service in Knox Church, Elora, on the 10th of August, an address and testimonial to be presented by Dr. Torrance in name of Presbytery. A call from Knox Church, Acton, to Mr. John Mackay B.A., was sustained. The congregation of Hawkesville and Linwood were cited to appear on the 10th of August in connexion with a call to Mr. Russell, their pastor, from Bothwell, &c. The congregation of Eden Mills obtained leave to change the site of their church, they being about to erect a new stone edifice. The attention of congregations was called to the action of the General Assembly, requiring that the congregational and calendar year should correspond.

HAMILTON, 20th July.—A proposal was made to unite the two congregations in Caledonia. Mr. J. A. Bloodsworth was received as a minister. The following were erected into pastoral charges:—Merritton and Port Robinson; Port Dalhousie and Louth; North Pelham and Wellandport.

STRATFORD, 13th July.—A petition from North Mornington was read, asking separation from Milverton, and a committee was appointed to visit these congregations. Standing committees were appointed for the year, with the following conveners:—Statistics, Mr. Tully; Foreign Missions, Mr. Chrystal; Sabbath Observance, Mr. McClung; Sabbath Schools, Mr. Grant; State of Religion, Mr. Boyd; Home Missions, Mr. Hamilton; Aged and Infirm Ministers, Mr. Boyd; Widows and Orphans, Mr. Henderson; Temperance, Mr. Panton; Examination of Students, Mr. Wright.

HURON, 13th July.—Mr. John Young, M.A., was licensed to preach. Mr. M. Danby, of Bayfield Road and Berne, tendered the resignation of his charge, and it was agreed to cite his congregation to appear in their interest. Steps were taken to secure that all congregations make their year correspond with the calendar year. Standing committees were appointed, with conveners, as follows:—Home Missions, Mr. Musgrave; State of Religion, Mr. Acheson; Finance, Mr. Stewart; Sabbath Schools, Mr. D. D. Wilson; Sabbath Observance, Mr. Ramsay; Temperance, Mr. Martin; Superintendence of Students, Mr. R. Y. Thompson.

MAITLAND, July 21st.—St. Andrew's and Knox Churches, Lucknow, were united. A call from congregation of Walton to Mr. W. Galloway was sustained. Mr. D. S. McPherson, B. A., was duly licensed to preach the Gospel. It was agreed that the ministers of the Presbytery be instructed to bring the state and wants of the Augmentation Fund before their congregations and report at the meeting in December. Standing Committees for the year were appointed. The Conveners are: Finance, D. G. Cameron; Home Missions, J. Ross; State of Religion, D. Davidson; Sabbath-schools, D. B. McRae; Temperance, J. L. Murray.

BRUCE, 12th July.—A conference on the State of Religion was held. Free St. John's and St. Paul's churches, Walkerton, were united under name of Knox Church. Mr. Mordy's resignation of Balaklava and Mr. Greig's resignation of Knox Church, Paisley, were accepted. Mr. Tolmie submitted the Home Mission report. Three months' leave of absence was granted to Mr. D. Duff.

WINNIPEG, 6th July.—Mr. W. D. Roberts, B.A., was licensed to preach, and ordained as missionary. Mr. J. Pringle was translated from Kildonan to Port Arthur, and arrangements made for his induction on the 12th of August. The standing committees for the year were appointed, with conveners, as fol-

lows:—Home Missions, Mr. D. M. Gordon; Foreign Missions, Prof. Hart; State of Religion, Principal King; Sabbath Schools, Mr. J. Pringle; Sabbath Observance, Mr. Pitblado; Finance, Prof. Bryce; Temperance, Mr. Quinn; Examination of Students, Mr. Bryden.

Foreign Missions.

ABSTRACT OF REPORTS FOR 1885-86.
(EASTERN SECTION.)

Continued from page 219.

COUVA.

THE missionary writes, "During the year we have experienced something of sickness, anxiety, and perplexity, but have received many blessings and have had enough success in the Lord's work to cause us to thank God and take courage. School has been opened on Perseverance Estate, a larger building acquired for school purposes at Waterloc, and both these have been placed on the Government list of assisted schools, while that at Calcutta village has been accepted into the Government ward school in that neighbourhood. A building has been erected for an infant class-room at California, and a deed of gift of mission land in Exchange village has been received from A. Cummings, Esq. The new mission house, of which mention was made in last year's report, has been built during the year. It was found that the original estimate would not complete the work, and \$500 additional has been granted for the purpose. The Sabbath Hindustani services have been well attended, and a willingness shown to receive Christian instruction. There are seven schools in this district with a roll of 372 and an average attendance of 270. Nine adults and five infants have been baptized during the year, and four couples married. The communion roll of the Indian congregation numbers forty-three, that of the English fifteen."

One important event of the year has been the formation of a congregation of English speaking Presbyterians. This was done by the Presbytery of Trinidad on the 10th of June, in answer to a memorial signed by thirty-three persons. There have been raised upwards of \$800 towards the building of a church to be used as a place of worship for English speaking Presbyterians in the district, and also for the Coolies who are, or may yet become, Christians in connection with the Presbyterian mission there. It is very fitting that part of the time of the missionary in this district should be devoted to this congregation, inasmuch as he is supported almost entirely by the estate owners, and the congregation is largely made up of young Scotchmen who have come out to superintend the work on these estates. Besides this, the missionary writes of its being a great help to the mission, inasmuch as it leads the English-speaking

people to take a far deeper interest in the progress of the work among the Indians. Great enthusiasm has been manifested in reference to this object, and it is expected that the church will be completed by the end of the current year.

EXTENSION OF COOLIE MISSION WORK.

Rev. James Muir, of the Church of Scotland, and minister of a small Presbyterian congregation in the town of St. George, in Grenada, "came over 100 miles of sea seeking Indian helpers." Young men from the San Fernando district went as teachers. Mr. Grant and Lal Behari accompanied them, Mr. Grant remaining nearly a week, Lal Behari a month, to aid in starting the school. The prospects of success are good. During the previous year, a young man from the same district, who went to St. Lucia as an interpreter in civil service, was so earnest and faithful in telling his fellow-countrymen there of the way of life, that an agent was asked for from Trinidad to carry on the work. A teacher-catechist and his wife went from San Fernando about the end of the year. Mr. Morton has already supplied in some measure the demand there for Hindi books as did Mr. Grant in Grenada.

TRAINING THE NATIVE AGENTS.

At the beginning of the year, Mr. McLeod, being relieved from his charge at Princetown, and thinking that his strength would admit of his training the native teachers and catechists, was appointed to that work, and continued it regularly throughout the year. He visited the different stations at regular intervals, giving instruction to the agents there, and had assembled them during the April and August vacations at San Fernando for a week's drill and written examinations. The examinations were conducted in each field at the close of the year. The number enrolled was forty-four, the average attendance thirty-two. The studies were grammar, geography, history, Stalker's life of Christ, Arithmetic, and Algebra.

STATE OF THE FOREIGN MISSION ACCOUNT.

For several years our expenditure has steadily exceeded, by a little, our income. One year since, we reported a debt of \$1,985.73. This amount has been increased during the year by the very small sum of \$14.50, so that, practically, the year's income has done the year's work. This is a state of matters which your committee report with profound gratitude, and they feel sure that the Assembly will rejoice with them in their joy. The present position of affairs was not anticipated a few days before the close of the year, nor would it have been realized but for the generous donation of \$600 from the Woman's Foreign Missionary Society, Western Section, \$518 from individuals and congregations in the West, making over \$1,100 received from the West, just before the closing of the accounts.

The whole receipts for	
the year have been.....	\$ 20,604.72
The expenditure.....	20,649.22
	<hr/>
Loss on the year.....	44 50
Former indebtedness.....	1,985 73

Total debt at date..... \$2030 23

This amount represents, in addition to the work of the Eastern Section, the sum of \$971.11, half the salary of Rev. J. Gibson of Demarara, which passes through the accounts of the Eastern Section and is remitted from their Agency, as also \$259.51, contributed in the East for the work of the Western Section in India, and remitted to Dr. Reid for that purpose. Your Committee report with thankfulness the aid received from the Women's Foreign Missionary Society, Eastern Section, and also from the various Woman's Congregational Missionary Societies, throughout the bounds of the Synod.

WESTERN SECTION.

I.—MISSIONS TO INDIANS IN MANITOBA AND THE NORTH-WEST.—Rev. John McKay, Mis-ta-was-sis' Reserve; Rev. Geo. Flett, Okanase; Rev. Solomon Tunkansuicoye, Bird-Tail Creek; Rev. Hugh McKay, Crooked Lakes, Broadview; Rev. Alex. Campbell, B.A., Prince Albert; Mr. Cuthbert G. Mackay, Crow Stand; Mr. Donald H. McVicar, B.A., Côté's Reserve; Mr. J. G. Burgess, Teacher, Bird-Tail Creek; Miss Baker, Teacher, Prince Albert, Mr. John A. Lauder, Teacher, Okanase; Miss Rose, Teacher, Piapot's Reserve, Regina; Mr. Magnus Anderson, Teacher, Edmonton; Mr. James Scott, Teacher, Indian Head; Miss Sabastien, Teacher, Portage la Prairie.

II.—MISSION TO CHINA.—Rev. G. L. Mackay, D. D., Tamsui, Formosa; Rev. John Jameson, Tamsui, Formosa.

III.—MISSION TO CENTRAL INDIA.—Rev. John Wilkie, M. A., Indore; Rev. J. Fraser Campbell, Rutlam; Rev. Joseph Builder, B.A., Mhow; Rev. W. A. Wilson, M. A., Neemuch; Rev. R. C. Murray; Miss McGregor, Indore; Miss Rodger, Indore; Miss Ross, Indore; Miss E. R. Beattie, M. D., Indore.

When the last Annual Report was presented to the General Assembly, our Mission fields in the north-west of our own Dominion and in Formosa were suffering the calamities of war. The rebellion in the North-West was unsettling the minds of the inhabitants, and filling them with apprehension in regard to the future. In Formosa, the Franco-Chinese war seemed to threaten our Mission there with extinction. Even in India there was much uneasiness as to what might be the result of the Anglo-Russian complications. But in the midst of all commotions, we hear the voice of Him who says to us, "Be still, and know that I am God." "He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." Peace has been restored

in the North-West and in Formosa; and from India the war-cloud has passed away. Since the Rebellion, the attention of Christians in the older parts of the Dominion has been more earnestly turned to the condition and wants of the Indians of the North-West than ever before. And in Formosa, although the evil effects of the war are still deeply felt, a *status* and a public recognition have been secured for the Mission, more marked, we believe, than had been accorded to it before the French invasion. Thus, out of apparent evil, the Lord brings real good.

I.—MISSION TO THE INDIANS OF THE NORTH-WEST.

The following Report from Manitoba and the North-West has been prepared by Professor Hart:—"We have taken up five new Reserves and begun three new schools. Our older Reserves are beginning to show the results of the labour that has been so faithfully spent upon them. When we contrast their present condition with their state when first taken up by our Missionaries, we see great reason to thank God and take courage. We have, in our own experience, abundant proof that the Indian can be Christianized and civilized.

1. MIS-TA-WAS-SIS' RESERVE.

This Reserve is situated from fifteen to twenty miles north-west of Fort Carlton. The number of Indians belonging to the band is 204. This reserve was occupied by the Rev. John Mackay as our Missionary about eight years ago. Many of the Indians composing this band were connected with the Prince Albert Mission under the care of the Rev. James Nesbit; and the chief speaks with great gratitude of the spiritual good he received from that devoted missionary. This band is making progress in material comfort. In 1884, they had 183 acres under cultivation. Mr. Mackay reports great destitution and consequent suffering during the past winter. The Reports of the Indian Department speak in high terms of the loyalty of the chief during the rebellion. Mr. Mackay writes hopefully about the spiritual progress of his flock. At the Sacrament of the Lord's Supper lately dispensed there were thirty-seven communicants. The number on the roll is forty-two. Mr. Mackay says it was "a day of rejoicing for poor penitents sinners." The Sabbath School is well attended, and is conducted by Mrs. Mackay and her two daughters. There is no church on the Reserve. The services are held in the School or in the missionary's house. The chief is at present enthusiastically engaged in preparations for Church building. He has received two subscriptions of \$50 each from gentlemen connected with the Hudson Bay Company; and he is anxious to receive aid from eastern friends. The Committee recommend a grant of \$150 to finish the church. Mr. Mackay speaks very thankfully of the great benefit received by his people during the past

winter from the supplies of clothing so thoughtfully sent to them by the Woman's Foreign Missionary Societies.

2. RIDING MOUNTAIN RESERVE (OKANASB).

This Reserve is situated on the South Saskatchewan. The band on this Reserve numbers about 120, and has been under the charge of our Missionary, the Rev. George Flett, for about ten years. During that time the progress made has been very marked. When Mr. Flett entered on his labours the Indians were pagan and uncivilized, and now they are a Christian community, living in comparative comfort, and in the regularity and interest of their Church attendance, giving a good example to their white neighbors.

There is a good mission house and respectable Church on the Reserve. There are some thirty-two communicants on the roll.

We have here a successful school in operation. The attendance reported is nineteen.

Mr. Flett was, last autumn, placed in charge of two new Reserves—Rolling River, with a population of 121, and a Reserve near Rossburn with a population of 177. These Indians are pagans, and Christian effort among them is difficult and discouraging. However, little more than a beginning has been made, and Mr. Flett is hopeful.

3. BIRD-TAIL RESERVE.

This Reserve is situated at the junction of the Bird-Tail Creek with the Assiniboine, a few miles below Fort Ellice. It contains a population of 141 souls, and has been under the care of our Missionary, the Rev. S. Tunkansuicye, for about eight years. This band consists of Sioux refugees from Dakota. Though non-treaty Indians, a Reserve was given to them, and they have received a good deal of help from the Indian Department. Since their settlement on the Reserve their progress has been very satisfactory. They are now in comparatively comfortable circumstances, and for several years they have contributed to the schemes of the Church. They are regular and attentive in their Church services. They have prayer meetings and Sabbath services; and family worship is kept up in almost every family on the Reserve. There are three elders and a communion roll of about thirty. We have a good school on this Reserve with an attendance of about twenty-five. Mr. Burgess has just received from the Indian Department a prize of \$60 for having the third best School in the agency. We have a School-house on the Reserve; and with the assistance of the committee, the people are now engaged in building a new Church.

4. CROOKED LAKES.

There are here four reserves lying together, between the Canadian Pacific Railway and the Qu'Appelle river. They contain a population of about 900. The Indians have been on these reserves for about four years. In 1883 the Rev. Hugh Mackay was appointed to this

group, and soon after he had a comfortable mission-house erected. For the two last winters Mr. Mackay has, at his own expense, maintained a school at the mission house. This school has been very successful. The children receive, to a large extent, both food and clothing, as well as instruction from the missionary. During the last winter there were some twenty children in attendance. It is a great help to Mr. Mackay that he can now speak freely to his people in their own language. The infant church here met with a severe loss last autumn, in the death of Chief "Little Child," a few weeks after he and his two children had been received into the church. Mr. Mackay says of him: "He was not left long with us after his profession of faith in the Lord Jesus, but long enough to be instrumental in leading others to embrace the same Gospel which he so much loved."

5. CÔTÉ'S RESERVE.

This reserve is situated near Fort Pelly, on the Assiniboine River, in the north-western corner of the Province, about 100 miles north of the nearest station on the Canadian Pacific Railway. There are 264 persons resident on this reserve, under Chief Côté. Our church is represented here by Mr. C. G. McKay, who discharges the double duty of missionary and teacher. The chief and his head men have just shown their appreciation of Mr. McKay, by asking to have him ordained as their missionary. The number on the communion roll is about thirty. There is no church, and Mr. McKay has during the winter been holding services in the houses of the Indians with good attendance. There are twenty children in the school.

6. PRINCE ALBERT.

The High School at Prince Albert is doing good work, and making satisfactory progress. The Rev. Alex. Campbell, B. A., an experienced and successful teacher, was appointed last July, to co-operate with the Rev. Mr. McWilliam in the school and mission work. Under their excellent management the school is justifying the action of the General Assembly in establishing it. There are now sixteen pupils attending it, studying the branches of higher education.

7. ASSINIBOINE RESERVE.

This reserve is situated about ten miles south of Indian Head, Assiniboia. There are upon it 273 Indians of the Assiniboine tribe, under Chief Jack. This reserve was examined last August by the Convener and Mr. Flett, and recommended by them as a suitable field to be taken up by the church. It was accordingly agreed to begin operations by establishing a school. The efforts of Mr. Scott, teacher, are well seconded by his wife, who teaches the women and girls sewing, knitting, etc. There are nineteen children in the school, and they are making as much progress as could be expected. This is an important re-

serve. Here, too, the clothing sent by the ladies has been a great boon to the Indians, and a great help to our missionary.

8. PIAPOT'S RESERVE.

This important reserve is situated in the Qu'Appelle valley, about thirty miles north-east of Regina. This group has a population of 863 souls, and would form an excellent field for the labours of a missionary. Of these reserves, Piapot's is by far the most important. It has a population of about 400. These reserves also were explored by Mr. Flett and the Convener last summer. At that time Chief Piapot and his councillors gave their consent to the opening of a school on this reserve in connection with our church, and it was expected that the government, with, perhaps, some assistance from our Committee, would at once erect a school-house; and Miss Rose, of Woodstock, Ontario, an earnest and devoted Christian and experienced and successful teacher, was appointed to take charge of the school.

9. STONY PLAINS RESERVE.

This reserve is situated near Edmonton. It is under Chief Enoch le Potac. The number belonging to the band is 171. Here, through the Rev. A. B. Baird's efforts, a school was opened last December under the care of Mr. M. Anderson. Mr. Anderson is a thoroughly practical man, and has had extensive experience in dealing with the Indian. He is assisted by his wife, who teaches the girls how to sew, knit, etc., and he is conducting the school with energy and success. The average attendance is nineteen, a high winter average in a school so lately established. This report shows that we have thirteen reserves under our care, with a population of about 3,200 souls. We have in our seven schools about 125 pupils. The whole Indian population of Manitoba and the North-West Territories is 31,954. There is, therefore, less than *one-tenth* of the Indians of this part of the Dominion under the care of our Church. This record is far from being creditable to either our patriotism or Christianity. Our labours should at once be increased at least twofold. In regard to the ministrations to the temporal wants of those wandering tribes, on whose heritage we have entered, and for whom we are so specially bound to care, Mr. Mackay says: "Our mission work here differs from other foreign missions in that it is (1) work among paupers; (2) work among a race passing away; and (3) work among inhabitants of our own country. As to Government aid, Mr. Mackay says: "The Government has been dealing liberally with our bands during the past year. They have received much food and help in farming. Four men have been appointed as farm instructors. We think each of them is suitable for his work and position. And we trust they will be of assistance to us in our mission work." Much of

the suffering among the feeble and diseased it is difficult or impossible to prevent. Efforts in the direction of doing so are often frustrated by the Indians themselves. Thus many of the sick are said to starve for want of proper food. "But," says Mr. MacKay, "note, the Government may not be to blame in this. They grant a pound of fresh beef per day to the sick. It is given out on Monday; but the whole family feast upon the seven pounds, and it is soon gone. Then the sick have to live during the remainder of the week on salt pork and bread. They are in the way of others who, in many cases, wish for their removal by death." But it is important and encouraging to observe that, even among those who are yet destitute of the saving knowledge of the truth, the conviction is spreading of their need of some higher teaching than any that their conjurers or wise men can give them. The following, in illustration of this, is given by Mr. MacKay. He says: "On the day following our communion, we camped at noon near a small lake and, hearing voices down near the water's edge, we came to one who was saying to those about him: 'I am an old man. I sometimes speak to our young men about God. They are willing to listen, but I know so little about Him. I want to know more. All I know is the way He has led me. How often would I have been slain in the battles, were it not that God put His arm about me! You (to Mr. MacKay) know much about God, for you have His book. And I come to you to be instructed.' This poor Indian is still a pagan; but he is spoken of by the rest of his band as a good man, and as one that speaks to God." Surely we may think of him as being (and many others may be in like case) not far from the kingdom. Another man brought his children to our school last winter. He said: "They are still pagans; but, if they wish to become Christians, I shall put nothing in the way. If the Christian religion has more light in it than my religion then I shall be a Christian. The gods we worship do not seem to care for us. They do not pity our poor; they do not clothe our naked; they seem to be more helpless than we are ourselves." Mr. McKellar tells us that "some of the ladies of Knox Church, Portage la Prairie, have formed themselves into a 'Woman's Sioux Indian Missionary Society.' These ladies are in earnest. They feel there is a work for them to do, which has been hitherto neglected, viz: the instruction of the Sioux children residing in the vicinity of Portage la Prairie. They ask the Church to assist them in establishing and carrying on in Portage la Prairie a school for the children of the Sioux Indians there."

II.—MISSION TO FORMOSA.

Before the Franco-Chinese war, chapels had been built at thirty-four places. Besides these places there are now four other places with chapels. There are thus thirty-eight places

in all, in which the Gospel is preached to the people of Formosa in their own language: every one of them being under the care of a native pastor or teacher. During the war, some of the chapels were totally destroyed, and others so injured as to require repairs almost equal to a rebuilding. On behalf of the mission, Dr. Mackay presented a claim for damages. The justice of the claim was at once acknowledged by the Chinese authorities. Dr. Mackay says: "General Loo, influenced by my old mandarin friend, has never once doubted my word about the value of chapels destroyed; and gave me \$10,000 (ten thousand dollars) as damages. Having received the money, Dr. Mackay thought long and anxiously as to the best course to be pursued in reference to the re-building of the chapels: whether to "build two dozen fragile churches, one dozen ordinary ones, or half-a-dozen strong, and at the same time artistic churches." "I decided," says he, "on the last, set to work, and in less than three months, finished three splendid churches of solid stone, with a stone wall around each. These are at Bang-kah, Sek-khau, and Sin-tiam." "Other two," says Mr. Jamieson in a letter received last month, "should be built at once. But Dr. Mackay says he cannot do it. Shall I tell you why? He says the money is all done; and he will not ask for more, for he sees your funds are low." Testimony as to Dr. Mackay's toil and skill in the erection of chapels and mission-buildings comes from another source. The following is from a native of Formosa. It is from an address given in January, in the Hospital at Tarsui, by Li-ang-kau, head mason from Kap-tsu-lan: "Up to this time, I have been a heathen. Dr. Mackay engaged me to build chapels in Kap-tsu-lan. Every day I saw him preaching and speaking with all the people; every one acknowledges his superior talent. In the daytime, travelling everywhere, eating with the Chinese, at night sleeping on the ground. Regarding his toil and suffering, one might speak without end. He asked me to build a girls' school. We made it certainly fine-looking, but only because he planned it, and taught me how to build it. . . . He engaged me to come and build chapels in four places. . . . In building these chapels he has endured much. Every day he has walked over twenty miles, the wind blowing and the sun beating down on him, constantly exposed to storms of rain, sometimes not able to eat, without sleep, day and night anxious about the chapels. . . . The people in Canada ought to sympathize with him in Formosa, suffering for the Church. This is our wish." The address from which the foregoing is an extract was delivered in Chinese. "I was present," says Mr. Jamieson, "and heard his testimony, which was given in a simple, straightforward way. A-hôa (now Rev. Mr. Giâm) was also present. He tells us that the speaker himself lately smashed and burnt up his idol, with all its belongings,

worth about \$100." In a letter received from Mr. Jamieson last month we are told of a joyous meeting in Tamsui on the 9th of March to commemorate Dr. Mackay's landing there on the 9th March, 1872. It was an occasion of great gladness and of heart-felt praise. From all parts of North Formosa, converts gathered in Tamsui: old men, young men, women and children. Some old men walked five days to share in the rejoicings and thanksgivings. Hundreds walked three or four days. A-hôa had been asked to decorate Oxford College and the girls school. The effectiveness with which this was done was a fitting expression of the enthusiasm of the people. Arches of green boughs were erected in various places near the College; Chinese lanterns were hung in rows among the trees; flags were waving, especially the British, on one side of the College, and the Chinese on the other. The day was spent in great joy. One thousand two hundred and seventy-three converts were assembled. Mandarins, civil and military officers, leading merchants and *headmen* in Bangkok and other places sent letters of congratulation. In these ways, besides making a fine display of fire-works, many non-converts showed their sympathy with the object of the gathering. Let Dr. Mackay speak a word about his own emotions in reviewing the past: "Fourteen years ago yesterday (March 9th, 1872) at 3 p.m. I landed here. All was dark around. Idolatry was rampant. The people were bitter toward any foreigner. There were no churches, no hospitals, no preachers, no students, no friends. I knew neither European nor Chinese. Year after year passed away rapidly. But of the persecutions, trials and woes; of the sleepless nights; of the weeping hours and bitter sorrows; of the travelling barefoot, drenched with wet; of the nights in ox-stables, damp huts and filthy, small, dark rooms; of the days with students in wet grass, on the mountain-top, and by the sea-side; of the weeks in savage country, seeing bleeding heads brought in to dance around; of the narrow escapes from death by sea, by savages, by mobs, by sickness, and by the French, you will never fully know." Then, referring to the wonderful contrast presented by the great and joyous celebration of March 9th he says: "I will tell you what I told the great multitude in and about the College, that, being shut out from my beloved Formosa, was the hardest thing I had to bear during all the fourteen years. I care nothing for presents, etc. I do care to see 1,273 converts in Tamsui, all assembled together. There is no sham, no romance, no excitement, no sentimentalism here. No; but stubborn fact. When I landed, there was not one. Yesterday, 1,273 rejoiced in singing praises to the Lord God Almighty. There is no use for sham modesty. I have toiled here, and done my best. At the same time, to God, to God alone be all the praise, honour, and glory." Scarcely less noteworthy than the large accession of

converts is the fact that last year, for the first time in the history of the mission, there was an ordination of native pastors. In reference to this, Dr. Mackay says: "Oxford College was crowded with preachers, students and converts, when, assisted by eight elders, I ordained A-hôa and Tan-hê as native pastors. . . . The Foreign Mission Committee need not concern itself about sending out another man. I write advisedly. . . . Rev. Mr. Giâm and Rev. Mr. Tân (the proper names of A-hôa and Tan-hê) are now true fellow-labourers, *able and willing* to do any part of the work here. Don't think men you send out here are superior. I long to see a native church self-supporting."

III.—MISSION TO CENTRAL INDIA.

There are 16 native assistants at Indore, 10 are on the staff of the High School. There are seven at Mhow, five at Rutlam and two at Neemuch.

After the return of Rev. J. Fraser Campbell to India and the accession of Rev. R. C. Murray to the mission staff, some new arrangements were made in the distribution of our missionaries. It was decided by the Mission Council that Mr. Wilkie should remain in Indore, that Mr. Builder should take up the work in Mhow, and that Mr. Campbell should occupy Rutlam, and Mr. Wilson, Neemuch, as centres of operation. Mr. Murray, in the meantime, remains in Mhow, where he is engaged in such study of the Indian tongues as may be necessary to fit him for his future work. Mr. Wilkie, in his report on Indore says:—"Though the past year has been even a more busy one than those gone before, yet it has not been productive of very much of that fruit which is usually regarded as the true sign of success, *i. e.* baptisms from heathenism. Two have joined us from Roman Catholicism, who some time before, along with Chanoo, had as Mahomedans been seeking for the truth, and, shortly before we received Chanoo, had joined the Roman Catholics, only however, to become dissatisfied, and through the faithful teaching and example of Chanoo to look to Jesus as he is seen by faith, rather than in the crucifix. Nine of the family in Oojein of whom I spoke last year, the wife having also become a believer in Jesus, are now anxious for baptism, and but for the sudden illness of their youngest child, would have been baptized last Sabbath. Together with them will be baptized a young man, whose father was a Sadhu or Holy man, but who, through the instrumentality of Chanoo, has become a follower of Jesus. The reception of his family will, I hope, lead to very important results, as he is the head man (Patel) of a large caste in Oojein, the whole of which has become very thoroughly leavened with Christian truth, and amongst whom, even now, there are a number apparently very near the kingdom. I cannot speak too highly of the faithful efforts of Chanoo and Narayan, who though not very highly accom-

plished, have succeeded in their own simple way in commending the Gospel to the heathen around them. Through the efforts of Govind Rao, another family, consisting of father, mother and four children, have also joined us from heathenism. Eight infants have also been baptized, and four have been received from other congregations. The means used in the work have been much as in other years. The Schools, Vernacular and High; preaching in Oojein, Indore and Camp and to a slight extent in the villages around; selling of Tracts and Bibles by the Colporteur; Sabbath services and Prayer Meeting in the church; training of workers at the monthly meetings, as opportunity offered; and the Press. The erection of a new building, to one as inexperienced as I was, would in any country be a difficult matter; but here, where so many of the people have no consciences and are such adepts at deceiving, it was a constant source of worry. Fortunately for me, Colonel Thomason, the Superintending Engineer for Central India, most unselfishly gave me the benefit of both his time and experience, and so enabled me to detect many of their tricks before they had gone too far, and to erect at once a substantial, commodious and cheap house. There is no wood about it, except in the doors and windows, and so it can afford food for neither fire nor the white ants. The black cotton soil, which when left in, twists and warps even the finest masonry and forms ugly gaps in the floors of houses, the home of the flea and other vermin, has all been completely removed. Being near the Bazaar, it was necessary to have a two-story house; and by means of a flat roof, high above the neighbouring houses—an airy retreat, open to the breeze—that can, at night, in the hot season be turned into a cool sleeping room, has been secured. In the same building a dispensary for Miss Beatty has also been prepared." Of the congregation at Indore, Mr. Wilkie says, "It has continued to grow, though not so fast as could be wished. There were received in all, during the past year, twenty, *i. e.*, fourteen by baptism, two from Roman Catholicism on profession of their faith, and four by certificate. Of the fourteen by baptism, eight were the children of Christian parents and six were from heathenism. On the other hand we have lost nine, who have gone to other stations for work. It should not be forgotten that, from the church in Indore, members have been sent out again and again to preach and teach in Oojein and elsewhere, and that the Lord has owned and blessed them in their work. The congregation, we are told, "has raised, during the year, 660 rupees; which sum, after the Sabbath-School papers have been provided, goes to aid the Boarding-School Scheme—a scheme which, so far, has not made much progress for want of a suitable building, but the necessity of which is fully recognized by all who have the welfare of the mission at heart. On Sabbath and Thursday evenings the attendance, both of Christians, and

heathens, is very encouraging. The work is gradually being organized and established; and, though we can recognize both failures and omissions, we thankfully recognize the guiding hand and tender care of our loving Father, and rejoicing that we are permitted to engage in the glorious work, go forward full of hope for the future. The High School, under Mr. Wilkie, established at Indore, has made most satisfactory progress."

Writing from Mhow, Mr. Builder sends intelligence about his own improved health, at which all the friends of missions will rejoice. In the Bazaar-school there, there is an average attendance of twenty-five; in one for the Chamars (workers in leather), there is about the same number; in one for the Bhangis (sweepers), there is an attendance of nineteen. "The Christian services" says Mr. Builder "have been regularly conducted, and though we have not a large number of outsiders present at any time, yet we generally have a few every Sabbath. The Sabbath-school, since our occupation of the new room for the girls' school, has improved greatly. The attendance of Christians has been twenty-four, and of heathen boys and girls forty-nine. Special instruction was given during the greater part of the year to the Christian workers on the Epistle to the Romans, and also on a work entitled 'An examination of the True Religion.'" "Negotiations are all but completed, by which the Zoroastrian School at Mhow will be placed under the supervision of our mission, under the care and management of Mr. Builder. Of the new fields occupied by our missionaries, the first that comes under our notice is Neemuch. Mr. and Mrs. Wilson have taken up their abode there. Mr. Wilson says, "As the work here has been but recently begun, it is too soon to speak of results. Sabbath services are held both in Neemuch, and in the Camp Bazaar, as these places are about a mile apart. Week-day services are also held in the Bazaar. These are well attended by the heathen, who listen attentively. Our little upper room in Neemuch is sometimes crowded, while in the camp large numbers gather and stand in front of the veranda, which we use as a preaching-place. A glib and not over-scrupulous Mohammedan has commenced preaching in opposition to us in the streets. No doubt his opposition will but awaken a deeper interest in the new religion. A few excursions have been made into the country, and the Gospel has been preached in some of the villages. A Bible class for the helpers and any inquirers who may attend, is held every Sabbath morning. We have frequent visits from young men, Brahmins and others, who come to talk on religion. There is a school at Neemuch connected with our mission; on the roll thirty-nine, average attendance 30." The other new field is Rutlam. Of this, Mr. J. Fraser Campbell says, "At the council meeting held in January, Rutlam was selected as an additional station, and I was appointed to

it. Our tour this season extended only as far as Maheshwar and Mundlaur on the Nerbudda, in the south, before the council meeting; and, after it, to Ranipura, Jhabua, and Thandla, near the borders of Gujerat, in the west; and so by Pitlawad to Rutlam; in all about 240 or 250 miles. It was much more hurried than ordinarily would be wise, but its beginning was delayed by the purchases and preparations following our arrival from home; its end hastened by the necessity for getting settled in Rutlam before the hot season; and its extent, though too great for the time, was far too small to meet, not only the general needs of the field, but even the more crying personal cases of interest. The importance of this city (Rutlam) as a mission station is even more apparent now than it was seven years ago. By last census the population is over 31,000; it is the terminus of the projected Railway to Gujerat; and, besides smaller places on and off the line of Railway, Jaora, twenty miles north, and Bernuggur twenty-nine miles north, by rail, can be easily superintended from it till missionaries can be planted in those centres." Of the work of our female missionaries in Central India we have the most cheering accounts. That work is classed and reviewed in the Report of the Woman's Foreign Missionary Society (Western Section) under the following heads: Educational, Zenana Visitation, Medical, and Miscellaneous. The whole of that Report your Committee would most warmly recommend to our people throughout the Dominion as giving a full and interesting account of our Foreign Mission work, not only in Central India, but in Formosa and among the Indians of the North-West. It should be read and studied by all who can procure it. Mrs. Wilson, of Neemuch, as quoted in that Report, says, "You have had details of our ladies' work; and yet I doubt if, not being on the ground and seeing with your own eyes those labours, you can appreciate them. In a city where the prince, and, as a matter of course, nearly all the officials are violently opposed to all kinds of Christian mission work, Miss Rodger, Miss McGregor, and Miss Ross have opened and kept open five schools where nearly 200 Hindoo and Mahommedan children receive daily instruction from the ladies themselves and from native teachers employed by them." "The girls' school," says Miss Roger, writing of that under her care, "is still progressing, and much more attention is given to study. . . . The school is composed of Parsi, Bengali, Hindu, and Marathi girls. No word of objection is ever made now to the Bible lesson, the remarks of former years are seldom or never heard, and the children listen with all the attention that could be wished. They do not expect now that the school will be dismissed until they have all together repeated the Lord's prayer; and in the same way they know that the Scripture lesson forms an important part of the school work." Along with

the ordinary education, the girls receive instruction in various kinds of work likely to be useful to them and their families in future years. Of the school, now known as the Central School, Miss McGregor says:—"It continues to be remarkably prosperous. It is known by the public of Indore as a Christian school, and religious exercises are daily conducted; yet no disapproval is expressed by the authorities. The training school for pupil-teachers held in connection with the school is proving most satisfactory, though at present the class numbers only five pupil-teachers. It has given a prospect of respectable employment for Hindu widows and other women, of which they have not been slow to avail themselves. During the last eight years the change in public opinion as to the education of girls is very marked. Through these years many girls have passed their brief school-life in our care, and have left us carrying away Gospel truth in fresh and retentive memories." Miss Ross finds a greater regard for truth than formerly among her pupils in their dealings with each other. "I am glad," she says, "to be able to say that they are growing more industrious and thoughtful, and listen gladly to the Bible lesson." In regard to Zenana work, we find this gratifying statement in the report of the Mission Council: "The Zenana work, as in past years, has been prosecuted with vigour. . . . The opening up of houses, so long closed to the entrance of all Gospel influences, is a matter of deep gratitude. Through the enlightenment of the mothers of India will come life to multitudes of India's sons. The medical part of the Zenana work is ever growing and is taxing the energies of our female medical missionary in Indore. The value of this branch of the work cannot be over-estimated, and is a means of reaching homes among a class of people that as yet cannot be reached in any other way." Miss Rodger says: "Compared with the rather indifferent reception given a few years ago when Zenanas were entered, the greeting of the present day promises well for the future success of this work. Not in a few houses only is this change manifest; it is the exception now, if a hearty welcome is not given." Miss McGregor mentions that, in her own sphere of work and that of her two Bible women, 1,065 women in Zenanas have had the Scriptures read to them during the past six months. She gives this statistical information so that some idea may be formed of the actual work done in Zenanas by faithful Bible women. "The city and cantonment, villages and General Hospital have been regularly visited . . . and everywhere the Truth is gladly heard, but more especially in the hospital, where there are sick and suffering ones. During the last six months 169 patients have been read to, men as well as women; and all are delighted to hear the Scriptures and the gospel hymns." Miss Ross tells us that to many of the Zenanas, which are visited by herself and her fellow

labourers, they have been invited. "Perhaps some one asks how they invite us. They may tell the people of a house which we have been visiting to say that they have called us. 'Such and such a person is calling you,' is the general way of saying that that person wishes you to visit her. Sometimes the call is given because they want to hear some singing, or to learn to knit; at other times it is simply to gratify their curiosity as to what we are like, what we say, etc. Zenana work is not confined to Indore, but, as we learn from Miss Stoc'bridge's report, is carried on in Mhow and in the surrounding villages. "I have from six to ten hearers in three houses, and from four to five in other three houses. . . I am always welcomed and asked to come again. . . . The women are very fond of the Hindostani hymns we sing, and nearly always join with us. They generally remember a few lines of some favourite hymn, and ask us to sing it again for them. . . . Many ask questions and listen attentively, but the fear of man is the great stumbling-block."

About the medical work in connection with our Mission, we are told in the Report of Miss E. R. Beatty, M.D., the only graduate in medicine on our staff. "During the past year," says Miss Beatty, "my work has expanded quite as rapidly as I have been prepared to carry it on. I have now a sufficient knowledge of Hindi to manage most of the dispensary work, but am constantly meeting people whom I cannot understand, and who are as far from understanding me. Therefore my interpreter is still necessary, but is gradually changing to be my apothecary. . . . Lately I have engaged a Bible woman, who goes with me to the dispensary, where I spend two or three hours every morning except Sunday. I examine each patient and give her a ticket corresponding to her name, etc. in the register. After all have been thus gone over, the Bible woman sings bhajan and talks with the women, while I prepare the medicine; then all are dismissed. Cleanliness is one of the hardest lessons in hygiene that I have tried to teach. A clean bottle is a rare sight. Though the people generally have great faith in European medicines, and only object to taking them on the score of water being in them, comparatively few real sufferers mention even that and those who do so willingly take tinctures or powders and add water themselves. All Canadians will be glad to hear of the kindly and intelligent interest that Lady Dufferin is taking in this work. "Lady Dufferin," says Miss Beatty, "authorized me to offer a small fee per month if they would come and be taught; but, after four months, I have failed to find one native woman who has had any practice in sick-nursing willing to learn any more than she knows now. I have therefore organized a class of these, one of whom is my Bible woman, who have no prejudices to conquer and no false theories to forget, and am training them for work in connection with Lady Dufferin's scheme. I have frequently patients brought from a distance for

treatment. Oojein and Dhar send most. During last hot season a high official of Dhar sent his wife and their family doctor down for consultation, and since then I have scarcely been without one or more patients from Dhar staying in Indore for treatment. Perhaps it is not vain to hope that an impression is being made which may be of use in the future. During the last three months, I have treated over three hundred people. Mountains of gratitude have been piled at my feet. More definite, but, not so deep, has been the amount paid for medicines and attendance, viz., Rs. 260. The most interesting and satisfactory part of the work is in the homes of the women. It takes more time to visit a woman in her own house than it would to see her at the dispensary, but there treatment is more successful. I get better acquainted with her and have more influence over her; and once entered, the house is always open to me, and, I trust will stand open till the light that dispels all darkness shines there."

The Report then refers to the proposed formation (now completed) of the Presbytery of Central India.

Hon. Alexander Morris intimated that he had in trust the sum of \$5,400 intended for a Mission to the Jews—chiefly the Jews in Palestine. He wished the General Assembly to relieve him of this responsibility, and to authorize the Committee to become custodians of the money for the purposes intended. The views of Mr. Morris were endorsed by the Committee and by the Assembly.

After giving a clear and full financial statement, the Committee make special mention of the valuable services rendered by the W. F. M. Society. There are now 191 Auxiliaries; 50 Mission Bands; 16 Presbyterian Societies; and the contributions last year amounted to \$13,453.

The exigencies of space have constrained us to condense this Report more than we should wish; but what we have given will, we trust, be studied with care, showing as it does how abundantly God is blessing the work of our Church in all parts of the world in which our agents labour.

Official Notices.

THE UNION COLLEGE FUND.—The annual collection takes place on Sabbath, 19th September. It is hoped that it will receive attention in every congregation and mission station.

Parties sending clothing, &c., for gratuitous distribution among the Indians of Manitoba and the North-west, will please notify George Olds, Esq., General Traffic Manager of the Canadian Pacific Railway, Montreal, who will instruct the agent at the station from which the goods are sent to have them forwarded at half rates. Heavy goods, such as stoves, furniture, &c., will not be sent out at half rates.

Ecclesiastical News.

SCOTLAND, *July*.—Our warm weather is upon us again, and most welcome it is to every creature that hath life in this land. For our spring was very cold, and although vegetation is said to be a fortnight late, yet the God of the seasons knows how to make all right, and provide enough for man and beast. With the good weather, we are much rejoiced and oft-times refreshed with seeing many Canadian brethren fleeing, for the time, a hotter sun, and seeking change of air and scene and thought, together with a certain release from the anxious cares of official life. Montreal gives us our Editor, whose presence is always an inspiration, Dr. Murray, and the worthy agent for the French Evangelization, Mr. McCaul; Toronto sends Mr. Macdonnell; Halifax, Dr. Pollock; Musquodoboit, Mr. Cairns, while from St. James', Charlottetown, P.E.I., we have the minister and three elders, all worthy men. Our notices of Scottish ministers begin with a heavy obituary. In the Established Church is Mr. Graham of Dunlop, comparatively a young man, who was translated from Kirkin-tulloch about two years ago, succeeding Mr. Gibbin, one of the most Godly and zealous men that the west of Scotland has ever seen, and, who "being dead, yet speaketh." Mr. Graham, we believe, has been doing good work in Dunlop, so far as his health, never very robust, permitted. Then the Rev. John Milne, M. A., of Holborn Parish, Aberdeen, passed away, aged 67, and who had retired from active services some years ago. The Rev. Chas. K. Greenhill, of Robertson, died in Edinburgh, aged 69, in the 45th year of his ministry. In the Free Church, the Rev. Dr. George Mackay of the Free North, Inverness, one of the pre-disruption men, and in the 59th year of his ministry, has been taken. A public funeral was given him, attended by over 4,000 people. In the United Presbyterian Church, Dr. W. B. Robertson, of Irvine, died, and was buried in St. Ninian's Churchyard, Stirling. For the last fifteen years he has been off duty. The Rev. Peter Hailey Waddell, LL.D., Glasgow, has changed Church connexion. Dr. George Watt, a native of Oldmeldrum, Aberdeen, and one of the Indian commissioners at the exhibition, has been made "Companion of the Indian Empire," in consideration of his valuable services. In the Parish of Savoch, Presbytery of Deer, enquiry is being made as to the cause of the present decrease of the membership from 700 to 40, so it is said. In the Free Church there is an increase of \$5,000 in their funds during the first month of this year. The late Mr. Buchan, a merchant in Perth, bequeathed \$4,000 to the Sustentation Fund alone, besides attending to other benevolences. Edinburgh is still agitated over its Fast Days. Glasgow has quite abolished them. In Edinburgh, subscriptions are being taken up for a Colossal Medallion of

Sir Walter Scott, by Sir John Steele, to be placed in Westminster Abbey. Dr. Andrew Thomson, successor to Dr. John Brown, Broughton Place, has entered on his jubilee year. The Rev. Robert Edgar, of Greenock, is away to Australia. At the noon meeting, Glasgow, the other day, we met Signor Varnier, the apostle of Sicily, a man of child-like simplicity of faith, and with a glowing zeal for his Lord's cause, and for the conversion of his fellow-countrymen to the Truth. His report of the work of grace in Sicily is most interesting. He asks the prayers of all God's people. The venerable Dr. Somerville is away to the Western Highlands on one of his celebrated evangelistic tours, good reports of which are already arriving. At Bridge of Weir, there has been a fortnight's service in the Tent, conducted by Mr. Walter Sloan, with some very blessed results. Last evening was held the first "fellowship meeting," addressed by the Rev. John Sloan, on Rom. 7: 14 to 25; and Gal. 5: 16 to 26; as illustrating (1) the conflict between the old nature and the new, and (2) the changed aspect and the victory, when the battle rages between the old nature and the Spirit of God. Among ecclesiastical matter, the recent contest on the Home Rule question should not perhaps find a place, were it not for the very earnest appeals made to us on the point by our brethren of the whole Protestant Church in Ireland. The debate at the Polls is over, with the well known result that the country will not listen to any proposal which will in the least degree tend to jeopardize the "Union." The principles which underlie the Canadian Constitution are finding much favour among thoughtful people, nor need any of us be surprised to see some such form adopted for Scotland, England and Ireland, along with Wales, the P. E. I. of the British Isles: with the consolidation of all the sections of the British Empire, under one great confederation! Under the pressure of this question, the prospective Union or Confederation of the Scottish Churches has been somewhat lost sight of. The action of the Assemblies on this point, brought two of the churches face to face in such a way as to show that between them there is at present a gulf, which must be filled up by some really Christian consideration before another step can be taken. The first barrier is the formal discussion of the question of the open recognition of the Protestant Faith, by means of a national church. D.

CENTENARY CELEBRATIONS.—The Presbytery of Pictou recently celebrated the hundredth anniversary of the arrival of Rev. James MacGregor, D.D., in Pictou, the scene of his subsequent fruitful ministerial labours. It was on the 21st July, 1786, that the brave and devoted young Scotsman arrived in Pictou, and on the 23rd of the same month he preached his first sermon there. He was sent out from Scotland in response to a petition from the leading men in the district. He came to Halifax by ves-

sel; rode on horseback from Halifax to Truro, and thence to Pictou. Nova Scotia was almost without roads at that time; and from Truro to Pictou there was only a path through the unbroken forest. Dr. MacGregor shared the hardships and privations of pioneer life; preached in private houses; travelled on snowshoes in winter, and by canoes and on foot in summer. There was not in 1786 one rod of road in Pictou county, and where now stand towns and villages there then stood the primeval forest. The facts with relation to Dr. MacGregor's life and work, the state of the country at the time of his arrival, and the influence exerted by him were well brought out at the CENTENARY CELEBRATION held in Prince Street Church, Pictou, on Wednesday, July 21st. Rev. Robert Cumming, Moderator of Presbytery, presided. Dr. Patterson (grandson of Dr. MacGregor) gave an account of the state of the country at the time of Dr. MacGregor's arrival. Rev. D. B. Blair gave a brief sketch of Dr. MacGregor's life and work. Dr. Macrae gave an address on the present condition of Presbyterianism. The devotional exercises were led by the Moderator and Revs. A. Maclean and George Murray. A minute was adopted by the Presbytery reciting the chief features of Dr. MacGregor's character and work.

On Monday, August 2nd, the Presbytery of Truro celebrated THE CENTENARY of the organization of that body, which took place on the 2nd day of August, 1786. It was the "Associate, or Burgher," Presbytery of Truro, and it consisted at first of three ministers, Revs. Daniel Cock, David Smith and Hugh Graham, with two ruling elders, John Johnston and John Barnhill. Dr. MacGregor was for a time connected with this Presbytery, although he belonged to the General Associate or Anti-Burgher Synod; but his connection with the Truro Presbytery did not continue very long, and the Burghers and Anti-Burghers did not unite till 1817. The celebration of August 2nd was held in the First Church, Truro, and there participated in it Rev. Dr. MacCulloch, E. Ross, Dr. Macrae, Principal Forrest and other brethren. It is noteworthy that the first Presbyterian minister, Rev. D. Cock, was settled in Truro in 1772. Mr. Cock was succeeded by Rev. John Waddell, and he again by Rev. Dr. McCulloch, who only retired from the charge a few months ago. Thus, for a period of 114 years, the Truro congregation has had but three pastors. The "Truro Presbytery" was the first formed in Canada, if we except the special Presbytery organized in Halifax in 1770 for the special purpose of ordaining Bruin Romcas Comingoe to the ministry and to the charge of the Reformed congregation at Lunenburg, N.S. The Presbytery organized in 1786 embraced all the territory now covered by the three Presbyteries of Truro, Halifax, and Lunenburg and Shelburne. The founders were all men of note in their day, and are all affectionately and gratefully remembered.

They underwent hardships, privations, toils and dangers such as pioneers in our own day seldom encounter.

FOREIGN:—The new Mayor of Shanghai, China, is a native Christian. This is indeed a significant promise of His coming. A very few years ago and Chinese prejudices would not have permitted such an honor to be conferred on a Christian. At a meeting held in London, at the close of the last month, the Rev. Benjamin Larabee, Jr., a member of the Presbytery of Oroomiah in Persia, spoke of the wonderful progress which had been achieved in that region since the day when Dr. Perkins began with a small school of six boys in the basement of his house, in 1836. The hospital had received 564 in-patients last year, and thousands more were treated out of doors. Last winter there had been a remarkable awakening in many villages, and hundreds were hopefully converted—one of the most signal instances of blessing in connection with a mission which has been favored in that way all along. At the jubilee gathering of last year 800 women were present, nearly all of whom can read and write—a great change from the time when it was said: "Women, they be beasts." The mission to the Nestorians has become a mission to Persia and Teheran; Tabriz and Hamadan have been occupied in the name of Christ. It is one hundred years since the first Wesleyan mission in the West Indies was established. There are now in connection with their church in that field, 257 churches, 151 other places of worship, ninety ministers, 43,390 church-members, 23,421 Sunday-school scholars, and 2,320 teachers. The churches are scattered among twenty-four islands, and along more than one hundred miles of the South American coast. This, the centennial year, will be made the occasion for a special increase in church funds and church missions. It is worth noting what the effect of the late British conquests in Burmah is on the religious question. Rev. Dr. D. D. W. Smith says: "Buddhism is literally tottering on account of the removal of all Government support. The Burmans feel and acknowledge it, and have memorialized the Viceroy on the subject, asking the English Government to appoint the Buddhist pope, which, of course, it cannot do." A Methodist missionary in India reports the baptism of 453 persons within a fortnight among the Tharus, an aboriginal tribe of the Gonds. A body of Bengali Christians, of all denominations, has united into a committee for founding a self-supporting rural mission *without aid from foreigners*. This mission was opened in 1883 at Uhuberia, an important town twenty miles below Calcutta, through which thousands of pilgrims to Jugernath pass every day. Two agents have since been working here, the Rev. Raj Kristo Bose, C. M. S., being the pastor. Dr. Lansing of the Mission in Egypt has been for some time in a precarious state of health, and has at length yielded to the

advice of his physicians and friends to rest for a time from his labors. Together with his wife he sailed from Egypt on the 9th ult. and expects to spend several weeks at the Health Establishment, in Crief, Scotland. The Arabic Bible, for which the United Presbyterian Board of Publication made the grant of \$2,000, is completed, and is selling in Alexandria at a good rate. In the excavation connected with the Palestine Exploration Fund about Jerusalem, the foundations of the second wall, described by Josephus as beginning at the Gate Gennath, and encircling the northern quarter of the town, were discovered while constructing a new pavement; also a stone ball, such as the Romans used in the siege of Jerusalem, and three pieces of pottery with the stamp of the Tenth Legion. From the statistics compiled by the Japan Evangelical Alliance, it is ascertained that there are 183 evangelical missionaries in Japan, and these are assisted by sixty native ministers. There are 168 evangelical churches, with a membership of 11,678, of whom 3,115 adults were received during the year 1885. Fifty-seven of the churches are self-supporting, and 101 partially self-supporting. The native contributions during the past year amounted to \$20,000. Buddhism in Japan has been virtually disestablished since 1874. While there were 393,087 Buddhist temples in 1714, there are now but 57,824. Few new temples are built and many are going to ruin. One of the most distinguished temples in the country is now in such need of repairs that a call has been made to raise a fund of \$17,000 in shares of 300 yen each for this purpose. Great practical good has resulted from the union in Japan of the missionary forces of the various Presbyterian bodies and those of the Dutch Reformed Church, and also those of the German Reformed Church. "The Church of Christ in Japan," as the new body is called, will probably soon be increased by the union of the Congregational churches with the United Presbyterian body. There will then still remain outside of the pale of a Protestant union the Baptist, Episcopalian and Methodist bodies. The Baptists and Episcopalian are each represented in Japan by an English and American society, the work there being more or less united.

BRITISH:—The British and Foreign Bible Society has issued a "penny" New Testament in the Welsh language, and an amended version of St. Luke's Gospel in Irish. The Rev. G. A. Chadwick, D. D., has been installed as Dean of the Armagh Cathedral, in succession to the new Bishop of Down and Connor and Dromore. The English Baptists report an increase of 3,470 members. The Wesleyans are startled by a net decrease of about 700. Another Presbyterian General Assembly has been organized. This time it was in South Australia. Previously the highest court of the Church was the Presbytery of South Australia. It was divided into small Pres-

byteries and an Assembly formed. Almost the first act of the new Assembly was a vigorous protest against the annexation of the New Hebrides Islands by the French. The Protestant feeling awoke early, and the words of the Assembly were emphatic. It is worthy of note that while the leading Catholics of Ireland are in favor of the Gladstone bills, the leading Catholics in England, like the Duke of Norfolk and Cardinal Manning are against the bills. The Duke of Norfolk and Cardinal Manning are Englishmen. On the other hand, the leading Catholics of other European countries, and the Jesuits in particular, are in favor of the separation of England from Ireland, because they believe that it will inflict a powerful blow on Protestant England. They have full faith in the future triumphs of their Church, and the ascendancy of Protestant England stands in their way.

UNITED STATES:—A New York correspondent of the *Watchman* says: "New York has a 'Catholic Apostolic Church,' better known perhaps by the name *Iringite*. It has just erected a new building in Fifty-eight Street near Ninth Avenue. Its old edifice in Sixteenth Street near Sixth Avenue is to be reconstructed for the French Presbyterian church. This body claims about three hundred adherents. The Rev. Dr. Phillips Brooks pays the Trinity Protestant Episcopal church, of Boston, \$500 a year to secure free seats for poor people. From the reports of the Congregational Home Missionary Society at its late annual meeting in Saratoga we gather the following facts:—One thousand four hundred and sixty-nine missionaries have been employed in forty-one States and Territories. Of these, the Western States and Territories absorbed the greater number, namely, 806. The year past is reported as the most prosperous in every respect in the history of the Society. The receipts were nearly \$525,000. There were added to the churches on profession of faith some 5,642. The New York Sunday School Association has just finished the canvass of the schools of the city, and has published tabulated statements showing the size and growth of each school during the year. The total number of Sunday schools of all evangelical denominations in New York is 370. Of this number Protestant Episcopal churches support 83. Presbyterian churches are next, with 66 schools. Methodists 59, and Baptists 41. Chinese missions number 26. The remaining 95 schools are scattered among churches of various denominations. The scholars in all the schools number 103,823, over whom there are 10,152 teachers. Five thousand and fifty-six children united with the churches during the year, and \$57,861.28 was taken up in collections in the Sunday schools. Albany has just passed through a time of rejoicing—a great jubilee in which every citizen participated, on the occasion of the two hundredth anniversary of its charter. The city was in gala dress for the

entire week commencing Sunday, July 18th. On Sunday memorial sermons of an historical character were preached in all the churches, so that the great festival was opened in a becoming manner by first giving God the glory. One of the most interesting services of the day was held in the State Street Presbyterian Church. The pastor, Rev. Horace C. Stanton, gave an interesting sketch of the history and growth of Presbyterianism in Albany, beginning with the old First Church gathered in 1760, and whose first pastor was the Rev. John McDonald, who was succeeded by Dr. Eliphaz Nott, afterwards for many years President of Union College. Attending the church were both Alexander Hamilton and Aaron Burr. When Hamilton was killed by Burr, Dr. Nott preached his funeral sermon directed against duelling—a celebrated sermon. The Second Church was gathered under the ministry of the saintly Dr. John Chester, one of whose successors was the widely known and well-beloved Dr. William B. Sprague, whose ministry was long and eminently successful. It is announced that Mr. Lewis C. Nelson, a member of Dr. Brookes' church in St. Louis, has purchased a valuable property in Boonville, Mo., and presented it to the Presbyterian Board of Ministerial Relief, to be used as a home for infirm and indigent ministers and their families. Connected with it is a lot of 50 acres of land, finely situated, and containing an orchard of various kinds of fruit. The climate of that section is healthful, and the home will be in a high degree inviting and attractive. It is a condition of the gift that the Church shall raise an endowment of \$50,000. It will be an easy matter to raise that sum for such a purpose, and there is no ground for doubt that the home will be secured. Mr. Nelson and his father, who joins him in this donation, have done a noble work for the Church, and their names deserve to be held in lasting remembrance.

IRELAND.—As might be expected, Ireland is still in a very great state of excitement over the elections, at the same time our friends are very well satisfied. A new ministry has just been formed under the Marquis of Salisbury. Mr. Gladstone's scheme of Home Rule is defeated, for the present, at all events. Of the 33 Ulster constituencies 30 remain as they were. Of the remaining 3, West Belfast, in which there is a majority of Roman Catholics, has gone Home Rule, while South Derry, (that is the southern division of the County) and South Tyrone, have been redeemed by the Unionists. The defeat of Mr. Haslett in West Belfast is much regretted, both on public and personal grounds. He was by far the best representative Belfast had in the last Parliament. He is an elder of our Church, and a son of a minister. Messrs. Lea and Russell, the representatives of South Derry and South Tyrone are both good men, and will represent the Unionist cause well. Mr. Lea sat for a number of years for Donegal. In last Parliament there

were 17 Home Rulers and 16 Unionists, now there are 17 Unionists and 16 Home Rulers for Ulster. The death of the Rev. John Rogers, D. D., Professor of Sacred Rhetoric in the Assembly's College, Belfast, is announced. He was 74 years of age. He was a native of Aghadoey, Co. Derry. In 1839 he was ordained in Comber, Co. Down, and remained there 30 years, being 17 years a professor. He succeeded Dr. Cooke in the chair. When a young man, he attached himself to the party led by Dr. Goudy, and after the death of the latter he was the leader. Some 40 years ago he was one of the leaders in the Tenant Right Movement, being associated with Wm. Sharman Crawford, and Dr. James McKnight, who were among the best friends that Ireland ever had. The farmers acknowledged the services of Mr. Rogers by giving him a presentation of £500 sterling. He was a fine debater and platform orator in his day, very sarcastic and effective. No man was more prominent in the Church Courts at one time. For the last fifteen years, however, he withdrew very much from both political and ecclesiastical notice. It is somewhat striking that what he and others strove for in the interests of the tenants was regarded as revolutionary almost, yet what has been granted by Mr. Gladstone, of late years, has gone far beyond what the Tenant Righters of 40 years ago ever dreamed of asking. Another death has taken place, that of the Rev. Wm. Oliver, Dunluce. He was a native of the neighborhood of Limavady, and was settled in Dunluce, Co. Antrim, in 1836. He was a man of superior talents and culture, but having lost his sight, he retired from active duty over twenty years ago. He was known as a writer of no little power. Two of his works, one on Family Piety and one on Pastoral Provision, are standard books on the subjects. The younger generation of ministers knew very little of him. H.

TEMPERANCE NOTES.—A delegation comprising Mr. J. J. McLaren, Toronto, and Senator Vidal, of Ottawa, waited lately on the Minister of Justice in regard to Scott Act prosecutions. The delegation set forth that the temperance people desired that the fines obtained through prosecutions under the Scott Act should go to the province where the cases were being prosecuted by the inspector appointed by the province. When it was private individuals who prosecuted, then half should go to the province and the other half to the person that prosecuted. The minister promised to consider the matter. The Scott Act, though remarkably successful in many localities, has been hampered in different places by the negligence or opposition of hostile officials, and it is desirable that an imperative demand should be made for a better and more general enforcement of its provisions. When the Queen of Madagascar shut up the saloons in her kingdom, and the ex-saloon keepers asked for compensation, she replied: "Compensate those you have wronged, and I will pay the balance."

Page for the Young.

WAITING FOR GOD TO COME.

Some time ago a boy was discovered in the street, evidently bright and intelligent but sick. A man who had feelings of kindness strongly developed, went to ask him what he was doing there. "Waiting for God to come to me."

"What do you mean?" said the gentleman, touched by the pathetic tone of the answer and the condition of the boy, in whose bright and flushed face he saw evidence of fever.

"God sent for father and little brother," he said, "and took them away up to His Home in the sky, and mother told me when she was sick that God would take care of me. I have nobody to give me anything, and so I came out here, and have been looking so long in the sky for God to come and take care of me. Mother said he would. He will come. He will come, won't He? Mother never told a lie!"

"Yes my lad," said the gentleman, overcome with emotion. "He has sent me to take care of you."

You should have seen his eyes flash, and the smile of triumph break over his face as he said—"Mother never told a lie, sir, but you have been so long on the way."

What a lesson of trust; and how this incident shows the effect of never deceiving children with idle tales.

VALUE OF PUNCTUALITY.

One cannot begin too early in life to discipline himself to habits of the most exacting punctuality in keeping every engagement and the performance of every service, be it little or great. Great men in all ages have been noted for punctuality. They believed an act to be well done must be done promptly. Napoleon used to insist on absolute promptness with his marshals, saying: "You must ask anything of me but time."

Washington was punctilious in exacting promptness from all his officers. On one occasion, when visiting Boston, the column was ordered to move at six o'clock in the morning. Washington was present before the time, but the marshal of the day, supposing that the hour was too early to start, was tardy in appearing. Washington looked at his watch nervously, waited a moment or two after six, and then ordered the column to move. Some time after, the marshal rode furiously to the front making many apologies for the delay. Washington replied, pleasantly, "It is our custom to ask, not if the leader, but if the hour has come."

John Quincey Adams, in his long service in Congress, was never known to be late. One day the clock struck, and a member said to the Speaker: "It is time to call the House to order.

"No," said the Speaker, "Mr. Adams is not in his seat yet."

At this moment Mr. Adams appeared. He was punctual, but the clock was three minutes fast.

READERS.

There are four kinds of readers—the first is like the *hour-glass*, and their reading being as the sand, it runs in and out, and leaves not a vestige behind; a second is like the *sponge*, which imbibes everything, and returns it in nearly the same state, only a little dirtier; a third is like a *jelly-bag*, allowing all that is pure to pass away, and retaining only the refuse; and the fourth is like the laborers in the mines of Golconda, who, casting aside all that is worthless, retain only the pure gems.—

"WAIT A MINUTE."

There is an old proverb, and a very good one, that "Time and tide wait for no man."

That means if a man has a chance of bettering his condition, and lets it go by, the chance may never come again.

Perhaps a vessel can only be launched at the turn of the tide, and if the captain does not seize that precious moment, the tide turns, and the vessel has to be left behind. For the tide will not wait, nor the time either. Still there are seasons when our motto would prove a wholesome one, when it would be a good thing to wait a minute.

When you are about to make an angry reply. Your blood is up; and you could say a cutting thing. But don't do it. The irritation will go off if you have a little patience. Grievous words stir up anger. It is better to wait a minute.

When you are tempted to do a wrong—it may be to lie or to steal—Satan is hurrying you on, because he does not wish you to reflect. He knows that if you reflect you will not do it. But do not be driven into sin blindfolded. Wait a minute.

When you are going to spread a report about your neighbor. It will do him harm, and you do not know whether it is true. You have not had time to search into the matter. And yet the tale is on your tongue. But you had better not. Wait a minute.

That minute waited will often save you from evil. It may give your passion time to cool. You may be able to put up a secret prayer, "Lead me not into temptation." You may call to mind the commandment, "Thou shalt not bear false witness against thy neighbor."

Stop, then, on the brink of wrongdoing, if you have been foolish enough to get so far.

JOSEPH, IN ADVERSITY.

Pure.
True.
Patient.
Faithful.

God was with him.

Acknowledgments.

Received by Rev. Wm. Reid, D.D.,
Agent of the Church at Toronto,
Office, 50 Church Street; Post
Office Drawer 2607.

ASSEMBLY FUND.

Received to 5th July, 1886..	\$163.15
Wallace (N S)	4.00
Norval & Esquesing Union	
Ch.	8.00
Belgrave	2.00
Bluevale	4.00
Little Harbor & Fisher's	
Grant	3.00
Ormastown	4.00
Kenyon	5.00
St Andrew's Que	4.80
E Nottawasaga, Creemore &	
Duneden	8.20
Craigvale	6.00
New Glasgow, United Ch. .	5.00
Eadies	2.00
Economy & Five Islands ..	5.00
Culloden	3.00
Tisonburg	2.70
Angus, New Lowell & Airlie	3.00
Amos, &c.	4.00
	\$237.55

HOME MISSIONS.

Received to 5th July, 1885..	\$817.95
Bequest of late Wm Smibert	
London	400.00
A Friend	10.00
Desboro	3.00
Beverly	3.00
Beachburg	20.00
Morewood	10.00
A Friend, Sullivan	2.50
Lower Windsor	12.25
Calgary	6.00
Muskoka (com coll)	17.84
Algoma (com coll)	15.46
Baysville	7.40
Dixie	7.70
Nassagaweya	15.00
Russell	8.29
Metcalfe	4.15
Westmeath	4.00
Montreal, Chalmers Ch Juv	
Miss Soc	50.00
Granton & Lucan	11.50
A Friend of Missions, N W	
Missions	50.00
Campbellville	25.00
Kendal	12.00
Lake Road	13.10
Strathclair	10.00
J Murray Stewarton, North	
West Mission, per Rev Jos	
Alexander	5.00
	\$1,544.17

STIPEND AUGMENTATION.

Received to 5th July, 1886..	\$656.43
English Settlement	28.00
Virden	12.50
Montreal Chalmers' Ch.,	
Juv Miss. Soc.	25.00
Dunnville	4.00
A friend of missions	50.00
Campbellville	17.00
	\$792.93

FOREIGN MISSIONS.

Received to 5th July, 1886..	\$1,726.20
Bequest of late Wm. Smi-	
bert, London	400.00
A Friend, Brooke	10.00
Desboro	3.00
Valens S. S. and B. Cl.,	
Beverly Cong., N. W. In-	
dians, Rev. H. McIver ..	5.00
Ratho, N. W. Indians ..	5.28
Arthur, St. Andrew's Juv	
Mission Indore	4.25

High Bluff and Prospect....	35.00
Carleton Place Zion Ch....	44.00
Morewood	10.00
A Friend, Sullivan	2.50
Rev. R. Hamilton, Mother-	
well	10.00
Norval, add'l	25
Toronto Knox Ch., Topp	
Auxiliary, Rev. H. Mc-	
Kay, specially	50.00
Calgary	3.00
Lady Member of Melville	
Ch., Brussels	3.00
Kippen S. S.	16.00
Guelph (Union Meeting) ..	30.00
Hill Campbell, Cornwall,	
Dr. McKay, Formosa	25.00
A Friend, Campbellville ..	5.00
Nassagaweya	12.00
Cote des Neiges and St.	
Laurent	25.76
Montreal Chalmers' Ch.,	
Juv. Mis. Soc., Formosa ..	75.00
Malton S. S., Mr. Wilkie's	
School, Indore	5.00
Niagara, St. Andrew's	10.00
Campbellville	22.00
Kendal	8.00
Mrs. Isabella Campbell,	
Reslin, Formosa	10.00
Thamesford, N. W. Indians	24.50
St. Andrew's, Que.	26.00
Newcastle	16.70
	\$2,625.44

COLLEGES ORDINARY FUND.

Received to 5th July, 1886..	\$239.86
Desboro	2.00
North Carleton	6.70
Nassagaweya	6.00
Heppeler	4.20
	\$258.76

MANITOWA COLLEGE FUND.

Received to 5th July, 1886..	\$57.00
Cheltenham S. S.	4.00
	\$61.00

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th July, 1886..	\$1,666.15
J. Carruthers, Kingston ..	100.00
Orillia	32.00
R. Dack, Toronto	20.00
Prof. Brown, Guelph	20.00
Jas. Dalziel, Fisherville ..	50.00
Crumlin	24.66
St. Mary's 1st Ch.	37.40
John Thomson, St. Mary	
Knox Ch.	5.00
Granton	15.00
Lucan	5.25
Harrington	32.50
Doon	22.00
Nassagaweya	9.25
South Plympton	65.35
Wm. Adamson, Toronto ..	25.00
Thamesford	11.66
Robert Dack, Toronto	20.00
	\$2,161.22

WIDOWS' AND ORPHANS' FUND.

Received to 5th July, 1886..	\$108.41
Carleton Place, Zion Ch ..	10.00
Norval, add'l	0.25
Palmerston, Knox Ch.	15.00
Mosa, Burns Ch	12.00
Robert Anderson, Montreal.	25.00
	\$170.66

WIDOWS' AND ORPHANS' FUND.

Received to 5th July, 1886..	\$170.15
Rev Donald McIntosh	5.00
" Andrew Wilson, Toronto	5.00
" B J Brown	5.00
	\$194.15

AGED & INFIRM MINISTERS' FUND

Received to 5th July, 1886..	\$127.36
Carleton Place, Zion Ch....	10.00
Fullarton	10.00
Avonbank	7.70
Palmerston, Knox Ch	15.00
Thankoffering, Oakville ..	75.00
Nassagaweya	3.00
Robert Anderson, Montreal.	25.00
Dunnville	2.00
Campbellville	10.00
Lake Road	4.30
	\$289.36

AGED & INFIRM MINISTERS' FUND.

Received to 5th July, 1886..	\$126.75
Rev Donald McIntosh	3.50
" Principal Grant, D D,	
2 years	30.00
Rev Andrew Wilson	2.00
" B J Brown	3.00
" John M Kelly	5.00
	\$170.25

KNOX COLLEGE ORDINARY FUND.

Fullarton	\$9.30
Avonbank	7.00
Campbellville	25.00

CHURCH & MANSE BUILDING FUND.

William Hood, Milliken....	\$15.00
Andrew Telfer, Toronto	50.00

KNOX COLLEGE STUDENTS MISSIONARY SOCIETY.

Searboro, St. Andrew's &	
Markham, St John's	\$46.27

McDOWALL MEMORIAL CHURCH

FREDERICKSBURG.

Rev John McKay	\$1.00
" Principal Grant, D D ..	3.00
Markham, St John's	5.00

VANCOUVER CHURCH BUILDING

FUND.

Received to 5th July, 1886..	\$272.00
" Norwood"	2.00
Principal Grant, D D	12.00
M S Toronto (Presbyterian	
sufferers)	5.00
Rev Robert Gray	5.00
A member of Knox Church,	
Toronto	50.00
A D Ferrier	5.00
A D Ferrier (Rev T G Thom-	
son)	5.00
Seaforth 1st Ch (Rev T G	
Thomson)	52.60
Rodgerville	27.16
Mrs Dr Caven (Rev T G	
Thomson)	5.00
Per Rev R Hamilton,	
Motherwell (per Rev T G	
Thomson), Rev R Hamil-	
ton, \$5.00; H Ferguson,	
\$5.00; Wm Oliver, \$5.00;	
Smaller sums, \$11.00	21.00
Kirkton S S	25.00
St Andrew's, Que	5.20
James Millar, Spencerville.	10.00
James Millar, Spencerville,	
for Rev T G Thomson	10.00
Mrs Jno McDonald, Cobourg	5.00
Mrs Jno McDonald, Cobourg,	
for Rev T G Thomson	5.00
W H Morgan, Smithville ..	2.00
	\$529.05

Rev A McLaren, Springfield Church,

Building Fund.

Dundas Street	\$5.00
	TRINIDAD.
Montreal, Chalmers' Ch Juv	
Miss Soc	\$36.00

ERROMANGA.
 Knox Ch. Galt, Young Woman's Working Band, for support of Native Teacher Collingwood, six young ladies, Presbyterian Ch., support of Native Teacher
 \$25.00
 25.00
NEW HEBRIDES—DAY SPRING.
 Valens S S & B Cl (Beverly cong) Mr Annand's Mission Santo..... \$ 5.00
 Cheltenham S S..... 2.00

MISSION TO THE JEWS.
 Rev W Graham, Egmondville \$1.00
 Rev J NISBET'S CHILDREN.
 Rev H McKellar..... \$ 5.00
 Mr W Webster..... 2.00

CORRECTIONS.
 Augmentation.
 Mitchell 50c instead of \$50.00.
Foreign Missions.
 Instead of Mr—Mrs Williamson, Guelph, Formosa..... \$50.00
 Should be Mrs Ths Campbell, Strathroy, Formosa..... \$ 1.00

Received by Helen M. Macgregor, Acting Agent of the Church in the Maritime Provinces, to Aug. 4th, 1886.

FOREIGN MISSIONS.
 Acknowledged already..... \$544.80
 St Andrew's Truro..... 121.00
 Noel..... 17.25
 Bass River..... 20.81
 Portauquique..... 10.16
 Castle Reach..... 3.79
 Friend for "Santo"..... 5.00
 Sir Wm Dawson, Montreal, for New Hebrides..... 10.00
 A little girl, Gay's River..... 0.10
 Legacy of late John A Tucker, Truro..... 500.00
 Sutherland's River W F M S (Er I)..... 25.00
 Widows Fund for "Morrison Orphans"..... 50.00
 Widows Fund for Mrs Geddie..... 75.00

Bequest late George Sellars, Laurencetown..... 40.00
 Friend..... 20.00
 Jas McLean, farmer, New Glasgow, for Mr Grant..... 10.00
 James Ch, Up Musquodoboit Blackville & Derby..... 10.00
 Prince St Ch, Pictou, ad'l..... 1.75
 Five Islands, Aux W F M S (Annajce)..... 6.00
 Fort Massey M A, Hfx, 2 yr..... 125.00
 Richibucto S S, N B Thk off..... 15.00
 Strathlorne, C B..... 30.00
 Brookfield M S..... 6.39
 Pleasant Valley S S..... 1.11
 St Peter's S S..... 0.86
 Tabusintac & Burnt Ch..... 12.71
 Middle Stewiacke..... 13.53
 Miss Janet Chaplain..... 2.00
 J McLeod, Campbell Rd, Hfx..... 0.50

\$1,636.91
DAYSRING AND MISSION SCHOOLS.
 Acknowledged already..... \$55.08
 Springside S S, q end June 30..... 11.25
 Middle Stewiacke S S..... 5.06
 Ladies Soc, U Sido River..... 10.00
 \$111.39
HOME MISSIONS.
 Acknowledged already..... \$154.05
 Bass River..... 15.50
 Portauquique..... 8.09
 Castle Reach..... 3.78
 Legacy of late John A Tucker, Truro..... 500.00

Bequest late George Sellars, Laurencetown..... 40.00
 James Ch, Up Musquodoboit Blackville & Derby..... 8.00
 Int on Dep Reco..... 8.87
 Fort Massey M A, Hfx, 1 yr..... 70.00
 Strath Lorne, C B..... 10.00
 Brookfield M S..... 5.60
 Pleasant Valley S S..... 0.50
 Div Merchants' Bk..... 15.00
 Tabusintac & Burnt Ch..... 9.39
 Middle Stewiacke..... 14.00
 Lake Ainslie..... 5.40
 Richmond, Halifax..... 8.60
 J McLeod, Campbell Rd, Hfx..... 0.50

\$910.28
AUGMENTATION FUND.
 Acknowledged already..... \$4,915.29
 Bass River..... 5.85
 Portauquique..... 3.26
 Milford & Goy's River..... 36.47
 Fort Massey M A, Hfx 1/2 yr..... 70.00
 \$5,030.87

COLLEGES.
 Acknowledged already..... \$590.34
 Bass River..... 8.25
 Portauquique..... 3.51
 Div Bank of Nfld..... 820.29
 Interest..... 11.68
 Interest Dep Reco..... 9.86
 Fort Massey M A, Hfx, 1/2 yr..... 50.00
 Div B N S..... 210.00
 Int. Canada, 4 p. c..... 111.00
 121.67
 \$1,936.60

COLLEGE BURSARY.
 Acknowledged already..... \$ 9.00
 Div Merchants' Bank..... 15.00
 \$ 24.00

AGED & INFIRM MINISTERS' FUND.
 Acknowledged already..... \$ 847.37
 Prince St Ch, Pictou..... 10.00
 \$857.37

MANITOBA COLLEGE.
 Blackville & Derby..... \$2.00

FRENCH EVANGELIZATION.
 Received by Rev R H Warder, Treasurer, 193 St James Street, Montreal, to 7th August, 1886.
 Already acknowledged..... \$1,592.31
 Rodgerville..... 26.02
 Wolfe Island..... 6.50
 Lucknow, Knox SS..... 10.00
 Annapolis, N S, SS..... 1.45
 Sombra, Dutchl and Port Lambton..... 4.93
 Demorestville..... 7.00
 Bethany..... 2.75
 Oliver's Ferry and Port Elmsley..... 9.00
 Kouchibouguac..... 3.50
 West Grillingbury, First-Trenton, N S, SS..... 5.48
 75
 South Mountain..... 20.63
 Apsley and Clydesdale..... 3.00
 Proton, St Andrew's..... 5.00
 Patterson's Corners and Bishop's Mills..... 4.00
 Amos..... 5.00
 Jas Edmond, Marnoch..... 9.17
 Angus..... 25.00
 Ferrus, St Andrew's..... 10.00
 D Campbell, London West-Scarboro, Melville Ch..... 14.03
 Morewood..... 5.00
 Manchester..... 5.00
 Smith Hill..... 6.00
 Millbank..... 14.00
 J Allen, Kinnear's Mills-Stonewall, Nan, SS..... 2.00

Per Rev J McCaul..... 242.75
 Moso Bible Class..... 13.00
 Montreal, Chalmers' Juv Miss Soc..... 25.00
 5.20
 Markham, Melville Ch..... 37.18
 Ay, Knox..... 3.73
 Normanby, Knox..... 5.60
 Hawkesbury..... 11.17
 L'Original..... 10.00
 Hommingford..... 6.50
 Hespeler..... 11.00
 Nassagawaga..... 32.00
 Bobcaygeon, Knox..... 3.64
 East Normanby..... 4.00
 Dunville..... 2.50
 Do, S Sch..... 42.83
 Waddington..... 3.60
 Aytou..... 2.00
 B Young, Millby..... 6.05
 Eganville..... 2.25
 Scotch Bush..... 4.45
 St Martin, &c..... 1.79
 Haliburton..... 3.00
 Woodford and Caven..... 5.00
 Port Colborne..... 3.50
 Bayfield, St Andrew's..... 10.04
 Annap..... 6.00
 Glamis..... 3.50
 Millhaven, Earnestown and Bath..... 3.12
 Florence..... 5.24
 Gibraltar and Collingwood Mt..... 2.00
 Rat Portage S Sch..... 50.00
 Robt Anderson, Montreal..... 3.00
 Valleyfield S Sch..... 1.00
 Douglas S Sch..... 5.00
 Masham French Church..... 14.16
 Do, do S Sch..... 3.47
 Black River, N B, St Stephen's Ch..... 4.00
 Eadie's..... 3.50
 Farnham Centre..... 25.76
 Woodville..... 19.10
 N Sydney, St Matthew's..... 4.30
 Singhampton..... 3.50
 Maple Valley..... 20.70
 Williamstown, Hephzibah Church..... 3.65
 North Pelham..... 10.25
 Avonmore..... 5.75
 Lunenburg..... 7.01
 Thanel and Rideau..... 4.23
 St George..... 4.00
 Erin S School..... 5.09
 Bothwell and Sutherland's Corners..... 1.59
 Digby..... 1.53
 Bay View..... 12.00
 Wrocxeter..... 5.00
 Per Miss H. M. Macgregor—
 A Friend..... 35
 Musquodoboit, James Ch..... 8.00
 Blackville and Derby..... 15.00
 Mabou..... 27.00
 Clifton..... 10.00
 Great Village..... 11.00
 Kennetcook..... 1.00
 Miss Esther Rutherford..... 5.00
 Lake Ainslie.....
 Per Rev. Dr. Reid, Toronto—
 A Friend, Brooke..... 39.55
 Kingston, Chalmers' Ch..... 23.00
 Carleton Place, Zion Ch..... 42.00
 Keeno..... 68.00
 Toronto, Old St Andrew's..... 17.00
 Martintown, Burns' Ch..... 4.70
 Eden Mills..... 5.00
 Elderslie, Salem Ch..... 10.45
 Cheltenham..... 10.00
 Mt Pleasant..... 3.00
 Smithville..... 55.00
 Scarborough, St Andrew's..... 3.88
 Chishurst..... 3.35
 St Ann's..... 3.30
 Sarawak.....

Wroxeter S Sch.....	12.50
Campbellville.....	10.00
Markham, St John's.....	29.65
Mrs J Fulton, Niagara.....	10.00
Unionville.....	3.00
—	\$2,937.87

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev. R. H. Warden,
Montreal, Treasurer.

Already acknowledged ...	\$131.00
Matt J McCurdy, Halifax.....	25.00
Streetsville.....	25.00
Brussels, Melville Ch SS.....	25.00
Mrs Alex Strachan, Brussels.....	50.00
Bayfield Sab Sch.....	1.00
Dartmouth, St James S Sch.....	25.00
Bothany S Sch.....	50
Cheltenham S Sch.....	4.00
R Anderson, Montreal.....	50.00
—	\$336.50

PRESBYTERIAN MINISTERS' WIDOWS AND ORPHANS FUND OF THE MARITIME PROVINCES. REV. GEORGE PATTERSON, D.D., SECRETARY.

Revs Alex McLean, Wm Mil-len, Dr Currie, T Nicholson, J W Fraser, J A McKeen, E A McCurdy,

J R Fitzpatrick, A B Dickie, Dr McLeod, A Farquharson, K J Grant, J Morton, J W McKenzie, Jos Annand, Jas D Murray, D B Blair, W T Bruce, A M Sinclair, Jas Fitzpatrick, G Patterson, Jas McLeod, S C Gunn, Alex Ross, A B McLeod, W Grant, R Jardine, A F Thompson, James Bennett, A McKnight, Daniel McGregor, E S Bayne, Ed Grant, \$16 each: A J Movatt, \$34.20; A Rogers, \$19; J Fowler, \$16.20; Don McNeill, Jas Murray, W Stewart, Mai Campbell, G M Clarke, and R Laing, \$12 each; E Scott, R Cumming, Adam Gunn, and H A Robertson, \$20 each: L Jack, A McRae, A T Love, A S Stewart, and Samuel Johnson, \$8 each; Alex Grant, \$19. Total \$508.49, which \$503.30 for ministers' rates and \$5.10 for fines and interest on arrears.

CONGREGATIONAL COLLECTIONS.

Acadia Mines, \$5; Belfast, \$5; First Pres. Church, Truro, \$15; Bathurst, \$20; Mosers River, \$6.12. Total, \$51.12.

MANITOBA COLLEGE.
Received by Dr. King and D. McArthur, for debt:—
Miss Walker, Princeton.... \$10.00
Mrs Skinner, Winnipeg.... 20.00
C. S. E., per Professor Hart. 10.00
Hon. Justice Taylor, Winni-peg, additional..... 100.00
J Murray Smith, Mont-real, additional..... 25.00
Rev. John M. King, Winni-peg, on account..... 250.00
— \$415.00

FOR ORDINARY REVENUE.
Per Miss McGregor:—
Glassville..... \$2.00
New Richmond..... 8.00
Cove Head, P. E. I..... 15.00
Boularderie, C. B..... 2.00
Belfast Congregation..... 5.00
United Church, New Glas-gow..... 2.00
Halifax Chalmers' Church.. 5.00
Pictou, Prince St..... 7.75
Acadia..... 5.00
Millford..... 4.00
— \$55.75

FOR SCHOLARSHIP FUND.
A Member of St. James' Square, Toronto..... \$50.00

MEETINGS OF PRESEYTERIES.

- Truro, Folly, 14th Sept., 1 p.m.
- Lun. and Shelb., Mahone Bay, Sept. 7, 2 p.m.
- Pictou, New Glasgow, September 7, 9.30 a.m.
- P. E. Island, Summerside, 3rd Nov., 11 a.m.
- Halifax, St. Matthew's Ch., Sept. 14, 10 a.m.
- Quebec, Sherbrooke, September 21, 8 p.m.
- Montreal, D. Morrice Hall, October 5, 10 a.m.
- Glengarry, Lancaster, 14th Sept.
- Brockville, Prescott, September 14, 2 p.m.
- Kingston, St. Andrew's Hall, Sept. 20, 3 p.m.
- Peterborough, St. And. Ch., Sept. 21, 10.30 a.m.
- Lindsay, Woodville, August 31, 11 a.m.
- Whitby, Bowmanville, October 19, 10.30 a.m.
- Toronto, September 7, 10 a.m.
- Orangeville, Presbyterian Ch., Sept. 14, 11 a.m.
- Barrie, September 28, 11 a.m.
- Owen Sound, Division St. Ch., O. Sound, 21st Sept., 1.30 p.m.
- Saugeen, Mount Forest, 21st Sept., 10 a.m.
- Guelph, Knox Ch., September 21, 10.30 a.m.
- Paris, St. George, September 14, 10 a.m.
- London, First Presb. Ch., Sept. 14, 2.30 p.m.
- Sarnia, Strathroy, September 28, 2 p.m.
- Stratford, Knox Ch., September 14, 10.30 a.m.
- Huron, Exeter, September 14, 10.30 a.m.
- Maitland, Wingham, 21st Sept., 1 p.m.
- Bruce, Port Elgin, September 14, 4 p.m.
- Winnipeg, Knox Church, October 5, 7 p.m.
- Rock Lake, Pilot Mound, Sept. 28, 7.30 p.m.
- Brandon, Portago La Prairie, 21st Sept.

PRESBYTERIAN COLLEGE, MONTREAL.

The next Session opens on Wednesday, 6th October 1886.
Applications for Rooms should be made without delay. Calendars now ready.
Address:
Rev. Principal MACVICAR, D.D.,
McTavish Street, Montreal.

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.

Supplementary Matriculation Examinations will be held in Kingston, beginning on September 22. The Classes open, in Arts, Oct. 1; in Medicine, Oct. 4; in Theology, Nov. 3.

Copies of the Calendar, containing full information as to Examinations, Studies, Graduation, Scholarships, Bursaries, Gold and Silver Medals, Fees, &c., may be had on application to the Registrar, to whom all en-quiries for information and letters on business should be addressed.

GEORGE BELL, LL.D.,
Kingston, July, 1886. Registrar.

MISSIONARY WANTED.

The Foreign Mission Committee, Eastern Division, invites correspondence from Licentiates or Ordained Ministers of our Church, with a view of obtaining an additional laborer for the New Hebrides Mission, if the way be clear to send him.

New Glasgow, N. S.,
July 5th, 1886. E. SCOTT,
Secretary.

MCGILL UNIVERSITY, MONTREAL.

The Calendar for the Session of 1886-87 contains information respecting conditions of Entrance, Course of Study, Degrees, etc., in the several Faculties and De-partments of the University, as follows:—

- FACULTY OF ARTS—Opening September 16th, 1886.
- DONALDA SPECIAL COURSE FOR WOMEN—Sept. 16th.
- FACULTY OF APPLIED SCIENCE—Civil Engineering, Mechanical Engineering, Mining Engineering and Practical Chemistry—September 16th.
- FACULTY OF MEDICINE—October 1st.
- FACULTY OF LAW—October 1st.
- MCGILL NORMAL SCHOOL—September 1st.

Copies of the Calendar may be obtained on application to the undersigned.

The complete Calendar, with University Lists, Exam-ination papers, etc., will shortly appear and may also be had of the undersigned.

W. C. BAYNES, B.A., SECRETARY,
Address, McGill College.