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# THE PRESBYTERIAN RECORD

FOR THE  
DOMINION OF CANADA.

Vol. VI.

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No. 11.

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### No. VIII.

## The Gospel in the South Seas.\*

My Righteousness is near; My Salvation is gone forth: The isles shall wait upon Me, and on mine arm shall they trust. *Isaiah LI: 5.* Surely the isles shall wait for me *Is. LX: 9.* All the isles of the heathen shall worship Him. *Zeph II: 11.*

**P**OLYNESIA—many Islands, is the general name given to the countless islands of the South Seas lying between the Pacific coasts of America and the island continent of Australia—an expanse of sea seven thousand miles in length by five thousand miles in width. Sometimes the name is applied to that part of Oceania south of the equator, the designation Eastern and Western Polynesia being given to those portions respectively east and west of the 180th parallel of Longitude. Mr. Inglis prefers the not uncommon nomenclature of MICRONESIA—little islands—for all the groups north of the equator; MELANESIA—black islands (from the colour of the natives), for those south of that line and west of 180°, and POLYNESIA for those in the southern hemisphere east of long. 180°. According to this last division,

\* *Polynesia and New Guinea*—By Rev. A. W. MURRAY, of the London Missionary Soc.: Carter Bros., New York, 1876. *Ten Years in S. Central Polynesia*, by Rev. Thomas West: J. Nisbet & Co., London, 1865. *Life of John Williams*, by E. Prout: Snow, London, 1842. *Fiji and the Fijians*, by Rev. James Calvert: Boston Congregational Publishing Co., 1871. *The New Hebrides and Christian Missions*, by Rev. Robert Steel: J. Nisbet & Co., London, 1880. *The Missionary World*, by Rev. W. Moister: Elliot Stock, London, 1872. *The South Sea Islands, as they were, and as they are*, by Rev. John Inglis: in "Good Words," 1861. &c.

*Micronesia* embraces the Caroline, the Marshall, the Ladrone, the Gilbert, the Kingman and many others west of the Sandwich Islands. *Melanesia*, includes the Fiji, the New Hebrides, New Caledonia, the Loyalty and Solomon groups; and *Polynesia*, the Society, the Hervey, the Ellice, the Samoan or Navigators, and The Tongan, or Friendly Islands, with other smaller groups. The total population of this island world, exclusive of New Guinea, is supposed to be about two millions, composed of mixed races, speaking many different languages, having very little in common save the melancholy feature that they are decaying races, all of them, previous to the introduction of Christianity amongst them, sunk into the lowest depths of degradation in which it was possible for human beings to exist. The missionary literature of the South Seas is voluminous, minute, romantic, and exceedingly interesting. It abounds in details of the condition in which the natives were found by the early missionaries, of their disgusting rites and practices; it pictures in glowing and graphic terms how the gospel found an entrance, and ultimately achieved its greatest triumphs in these dark abodes of heathenism, and draws a striking contrast betwixt the condition of the people at the beginning of this century and at the present time. Our aim in what follows is to give an outline of the successive steps which have led to the happy change.

BALBOA, the governor of Darien, was the

first European to look on the waters of the South Seas, in 1513, when he formally "took possession of them" in name of his master the king of Spain. Seven years later, Magellan, the Portuguese navigator, passed through the entire expanse of waters and gave it the name of the Pacific Ocean. John Oxenham, an Englishman, followed forty years later. Dutch navigators gave their names to New Holland, New Zealand, and Tasmania, in 1616, and explored the Fiji Island in 1642. But our acquaintance with the South Seas dates from the voyages, in 1768, 1772, and 1776, of Captain Cook, who was the first to give a scientific and detailed account of those regions. The first British settlers were doubtless the crew of the ship "Bounty" who, having raised a mutiny against Captain Bligh, and sent him and some of his officers adrift in an open boat, landed upon Pitcairn Island and founded a colony, that is still in existence. (See page 216).

September, 1795, is an important date in the history of Missions. It was then that the London Missionary Society was formed for the propagation of the Gospel in heathen lands. At first it was undenominational, and supported by the Christian people of all the evangelical churches. But as the Church of England, the Methodist and the Baptist Churches had already established missionary societies of their own, this new association came eventually to be distinctively connected with the Independent or Congregational Church. During its whole history it has been managed with great wisdom, energy, and zeal, and has been eminently successful in carrying out the purposes for which it was instituted. It may be said to have originated in a missionary sermon, preached by Rev. David Bogue, of Gosport, in 1794. The recital of Cook's discoveries in the South Seas, and the letters and addresses of a few sanguine men, among whom were the Rev. Rowland Hill and Rev. Dr. Haweis, created at this time an extraordinary enthusiasm in regard to Foreign Missions. Dr. Haweis directed the attention of the Society to the South Seas as an eligible place to commence, and drew such a glowing account of this virgin field as induced them forthwith to embark in what subsequently proved to be the most successful enterprise of modern Christianity. Men and money were promptly furnished for the good cause. In August, 1796, the ship "Duff," Captain James Wilson, sailed from London, having on board twenty-nine missionary agents, who had volunteered their services. Only four of them were ordained ministers—Messrs. Jefferson, Eyrie, Lewis and Cover. The others were mechanics and artisans. In March, 1797, the "Duff"

reached Tahiti, the principal island of the Society group, where the adventurers met with a friendly reception from the natives. It was arranged that the four ministers and thirteen of the others should remain there, that ten should proceed to Tonga, the chief of the Friendly Islands, and two to the Marquesas group. All commenced their labours with the best intentions, but it soon appeared that most of them were unsuited for the work they had undertaken. They had neither the education, the judgment, nor moral courage equal to the occasion and the circumstances. Some proved unfaithful and abandoned the work. Others were discouraged: the rest struggled on as best they could, and the Missionary Society learned a valuable lesson.—that every man, and any man, will not do for a missionary. In the meantime, however, they had begun well. Pomare, the king of Tahiti had years before this entertained the crew of the "Bounty," and in expectation of their return had built a large house for them, and which was now placed at the disposal of the missionaries. The natives were delighted at the newcomers, were amazed at their handicraft, listened eagerly to what they had to say, and so inspired the missionaries with hope that the "Duff" returned to England with such an account of the beauty and fertility of the Islands, and of the reception the Gospel had met with, as filled the English mind with the utmost enthusiasm. The conquest of heathendom was regarded as within easy reach. Nothing could appear more promising. These savages were represented as "listening with silent awe, and ready to embrace the message as quickly as it could be communicated to them." That such inflated accounts were wide of the truth, the subsequent history of the mission proved.

Again the "Duff" sailed in December, 1798, for Tahiti, with five ordained ministers and twenty-five assistants. She had not proceeded very far on her voyage when she was captured by a French privateer, and her crew and passengers were made prisoners of war. During many months they endured incredible hardships. Most of them got back to England. Only a very few of the party ever reached their destination. And when they did, the first news they received was that it had fared badly with the first missionaries on Tahiti. No sooner had the "Duff" left the island than the natives turned against them, robbed them, threatened their lives. Three, indeed, of those who had settled on Tonga were killed, and, to end their hopes, war broke out in Tahiti and the missionaries, one after another, were compelled to flee for their lives. Meanwhile, before these evil tidings reached England, a third party, of twelve missionaries, sailed for Tahiti and landed in

July, 1801. But neither could they make any progress, and in 1803, the field was abandoned as utterly hopeless. Two years later, however, five of them returned from N. S. Wales, whither they had gone, and settled on the neighbouring island of Eimeo, where King Pomare then resided, and who, to the joy and surprise of the missionaries, soon after their return, offered himself as a candidate for baptism, declaring his intention to worship Jehovah, and expressing his desire to be further instructed in the principles of religion. Eimeo became a sanctuary for the missionaries when troubles arose in Tahiti, and, when a plot was laid for the destruction of Christianity, it became a rallying point for the native converts; and, in 1815, when matters reached a crisis, a pitched battle took place betwixt them and the idolaters, which resulted in the extermination of heathenism. From that time forward Christianity prevailed. The clemency of the king and the Christian chiefs toward their vanquished foes completely subdued them. Idolatry was abolished in both Tahiti and Eimeo. A new era was at hand. A master-spirit now appeared on the scene who was adapted in a remarkable degree to head the enterprise. This was *John Williams*, who, along with Messrs. William Ellis, J. M. Ormond, L. E. Threlkeld, C. Barff, R. Bourne, and D. Darling, arrived at Eimeo as a reinforcement to the mission. Mr. Ellis, himself one of the foremost missionaries, is widely known through his writings, and the important services which he rendered to the cause of missions in Madagascar, as well as in the South Seas.

JOHN WILLIAMS was born near London, in 1796. He had a pious mother. His biographer says of him—"He was never known to tell a lie." At eighteen he was converted, and at once made up his mind to devote his life to missionary work among the heathen. After having gone through a course of study, he and Robert Moffat were ordained as missionaries in September, 1816—the one to be the apostle of Polynesia, the other to become famous as a pioneer missionary in the wilds of Africa. With his young wife Williams sailed from England in the "Harriet," 17th November, 1816. Having spent a short time in Sidney and New Zealand, it was a year before the party reached Eimeo, where Williams remained some time learning the language, and assisting the missionaries to build a vessel which was named the "Haweis," in honour of Dr. Haweis. From Eimeo he and Mr. Threlkeld were sent to Huahine, where the people received them joyfully. From neighbouring isles crowds came to see them. Among others, Tamatoa, the king of Raiatea, came asking for missionaries. This was the central and largest island of the Society group

—the seat of political power, and the headquarters of idolatry, having its great temple of Oro—the Moloch of the South Seas. Two years before this, a small vessel from Tahiti having on board a missionary, Mr. Wilson, and Pomare, had been driven to seek shelter in a storm. The effect of this unexpected visit was, that Tamatoa had been influenced in favour of Christianity. Upon Huahine Williams first erected a tasteful house for himself, and then taught the people to build, and to cultivate the ground. But, pleasing as was their reception, the missionaries soon perceived that the people they had to deal with, were savages of the lowest type. They persevered. A small chapel was erected and a printing press set a going. Schools were established. In a short time an incredible change had come over the people. The chapel was superseded by a church to hold 3,000: Villages of neat whitewashed cottages rose along the shores: a code of laws was adopted by vote of the people in public assembly: Trial by jury was introduced, and the foundations of remunerative commerce were laid in growing cotton, tobacco and sugar. More than this, he early taught them the first principles of missionary enterprise. It was a great day at Raiatea when "the Missionary Society" was inaugurated. King Pomare was chosen its first president, and opened the proceedings with an eloquent address. At the end of the first year, in May, 1821, the Raiateans had contributed produce valued at \$2,500 as an earnest of their desire to make known the gospel to others. At the end of two years their contributions were more than \$7,000. In May, 1820, seventy natives, including some of the principal chiefs, were baptized. Now that the mission was firmly planted, Williams must move on to greater conquests. He paid a visit to Sydney, purchased a small vessel, the "Endeavour," and sailed for Rarotonga, the chief island of the Hervey group. Within twelve months that whole group, numbering 7,000 people, had renounced idolatry and were engaged in building a church, *six hundred feet long!* It was here that Williams conceived the idea of building a missionary ship for himself. Aided only by native labour, he carried out the project, and in fifteen weeks the "Messenger of Peace" was launched, a staunch vessel, sixty feet long, and about seventy tons burden. Leaving the missionaries with their wives to carry on the work he had begun at Rarotonga, he set sail for the Samoan or Navigator's Islands, six hundred miles distant. The natives loved him dearly, and mourned bitterly when they heard he was going away. And these were the people who sought to murder the missionaries who first landed on Rarotonga. The Samoans were found to be more open for the reception of the Gospel than

any of the islands yet visited. Williams' progress among them was like that of a great conqueror. In a short time the whole population, numbering 60,000, were under religious instruction. Christianity triumphed by its own inherent power and the benevolent spirit in which it was presented. The degraded savages yielded to the benign influence of the Gospel of Peace. While Williams was thus engaged, moving about from place to place, laying the foundations of the work, many other devoted missionaries had been attracted to these Islands of the Sea,—The Americans, in the Sandwich Islands; The Wesleyans, in the Friendly Islands: The Church of England, in New Zealand. And relays of missionaries had been sent out from time to time by the London Missionary Society to the points that had been opened up by Williams and Ellis.

After an absence of eighteen years, Williams resolved to visit England and beseech his countrymen to come "to the help of the Lord against the mighty." His sojourn there was as brilliant as his successes in the South Seas. He visited the chief towns and cities, and every where received an ovation. Modest and unassuming as ever, 'the blacksmith's boy' stood up in the midst of vast audiences and carried them captive by the simple recital of facts. He wrote his "narrative of missionary enterprises and triumphs in the South Sea Islands," which gave an immense impulse to the missionary cause when as yet it possessed the charm of novelty. Williams was almost idolized; but he cared little for fame. He loved the heathen and he must go and labour and die among them. Funds were raised to buy and equip a missionary ship. In April, 1838, he left the Thames in the "Camden" of 200 tons, with a large party of missionaries for the Society, the Hervey, and the Samoan Islands. The last named were reached in October. He proceeded to visit them in detail, and as they sailed along the coast every few miles were seen large churches, white as snow, smiling a welcome from amidst the foliage around them. On Upolu alone there were eight or ten churches. For some time Williams resided with his family on this island, making occasional visits to other places, every where preaching the word and helping on the work. On the 3rd of November 1839, he delivered his farewell address to the church of Samoa and, next day, accompanied by Mr. Harris, set sail in the "Camden" for the New Hebrides with a party of twelve missionaries. They reached Erromanga on the 20th. Williams, Harris, a Mr. Cunningham, and Captain Morgan landed and walked up the beach. Of a sudden the natives rushed upon them. While the others managed to reach the boats, Williams and Harris were overtaken, and

clubbed by the savages. It was the work of a few minutes. The intrepid missionary was no more. The sad news soon spread, and all the islands he had visited were plunged into mourning. "*Aue Williamu! Aue Tama!*—Alas Williams! Alas our father! we shall never see him more! He that brought us the good word of salvation is gone! Oh cruel heathen: they know not what they did! How great a man they have destroyed!" With such words Malietoa, the chief of Upolu endeavoured to comfort the disconsolate widow, bidding her dry her tears lest she, too, die with sorrow, "and, if you be taken away from us, oh! what shall we do?"

The missionary work did not die with Williams. The sympathy that was everywhere awakened rather served to infuse new life into it. Especially was this the case in the Samoan Islands. About this time a religious awakening began on Tatuila, the field occupied by Rev. A. W. Murray. Great numbers of careless and immoral persons came under deep concern for their souls, and gave evidence of a change of heart in hours of weeping and supplication. "While I endeavored to pray with them" says Mr. Murray, "the feelings of those who were seized with convictions became more and more ungovernable. and when prayer was finished, the house was a very Bochim. It was vain to attempt to calm them by words, their distress was too deep to allow of their being affected by anything that man could do or say. As soon as they were able they retired—not however to find relief or rest, but to mourn in secret and cry in the bitterness of their spirit." Such was the commencement of the revival which spread over the whole of Tatuila, and also extended to neighboring islands. The Gospel had taken root. The little grain of seed had become a spreading tree; and though much of the religious manifestations of the new converts was on the surface, the improved condition of the people, morally and socially, was unmistakable. Dr. and Mrs. Turner and Dr. and Mrs. Nisbet arrived at Upolu in 1841, and had a large share in the translation of the Scriptures, the whole of which was completed in 1855. They also rendered valuable service in connection with the Theological Institution at Upolu which has now been in successful operation for nearly forty years. The present native population of the Samoan group is stated by Mr. Murray to be 34,265, divided as follows: Adherents of the London Missionary Society, 26,493; Wesleyans, 4,794; Papist, 2,852; Mormons, 126. In all, the L. M. Society has in the S. Seas, 21 English missionaries, 267 native ordained ministers, 9,521 members, 39,804 adherents, and 12,669 scholars.

(To be continued.)

## The Day of Atonement.

NOVEMBER 6. LEVITICUS XVI: 16-30.  
Golden Text, Romans 5: 11.

**T**HE DAY OF ATONEMENT was of all Jewish observances pre-eminently a "Great Day." It was the one day in the year prescribed by God for general fasting and humiliation—ch. 23: 27-32—celebrated on the 10th of the 7th month—in the early part of October. Its design was to bring to mind the sins of all the people for the whole year and to shew, figuratively, how they were to be pardoned. "Atonement" occurs often in the Old Testament, but only once in the New, Rom. 5: 11. In the revised version the word "reconciliation" takes its place, which points to the result of the atoning death of Christ—that God and man are thereby reconciled. The immediate reason for its institution was the sin of Nadab and Abihu, in last lesson. The particular instructions given to Aaron indicate the necessity for personal holiness in those who are invested with the office of teaching, vs. 1-15. V. 16. *For the holy place*—The idea is, that the whole tabernacle was as it were defiled by the sins of a guilty people, and that for these sins a propitiation, or satisfaction, had to be made. V. 17. *No man*—The exclusion of even the inferior priests invested the occasion with additional solemnity, and implies the impurities of their services. One, only, especially designated and prepared for the office, must officiate. *For the congregation*—the people, equally with the priests, needed an atonement for their sins. V. 18, 19. *Shall go out*—from the holy of holies, either to the golden altar of incense outside the veil, or to the brazen altar of sacrifice in the court. *Seven times*—denoting completeness—perfect cleansing. V. 20, 21. *The live goat*—the "scape goat," vs. 8, 10, 26.—One of the two goats provided for the occasion was slain. The use made of this one is mysterious, and highly significant. The sins of the people, who were penitent, were symbolically transferred to this innocent animal and by it taken away into the wilderness—a place where they should be remembered no more, Heb. 8: 12; 10: 17. V. 22. *Shall bear all their iniquities*—In these two goats we have a perfect representation of vicarious atonement. The first one slain in sacrifice—intimating that without shedding of blood there is no remission of sin, Heb. 9, 22; the second, the emblem of sin forgiven—a type of Christ, upon whom was laid the iniquities of us all, Isa. 53: 4-6. Vs. 23, 24. *The linen garments*—denoting purity, Rev. 15: 6—used only in the holy of holies, were replaced by the pontifical robes when Aaron came to offer the burnt-offering. V. 29. *A statute forever*—so long as the Mosaic dispensation continued. *Afflict your souls*—it was to be observed as a day of fasting—a sabbath-day of rest from ordinary employment and recreations, v. 31—a day on which humble confession of sin should be made by the people and of prayer to God for forgiveness, and resolutions of amendment taken. The benefit of Christ's atonement are offered to all, but only avail to those who believe and repent. The Mosaic atonement was manifestly incomplete in that it had to be observed annually, Heb. 7: 19-28.

## The Feast of Tabernacles.

NOVEMBER 13. LEVITICUS XXIII: 33-44.  
Golden Text, Psalm 103: 2.

**T**HIS was the last and one of the greatest of the Jewish feasts instituted by God. Compare Neh. 8: 14-18. Commencing on the 15th of the 7th month—five days after the Day of Atonement—which would be about the middle of October. It lasted eight days. It is called "the feast of Ingathering," Exo. 23: 16. Deut. 16: 13. It was their "Harvest-home," observed with special thanksgiving and great rejoicing. One marked peculiarity was the number of victims offered in sacrifice. There was the daily sin-offering—a single goat—but the burnt-offering, instead of one ram and 7 lambs, consisted of two rams and 14 lambs; and instead of one bullock, 13 bullocks on the first day—the number diminishing by one each day till the seventh. On the 8th day there was the usual sacrifice—one goat, one ram, one bullock, seven lambs, see Num. 29: 12-39. A second peculiarity was, that for seven days all the people were to live in booths, or tabernacles, made of green boughs. These were erected on the flat roofs of the houses, in the streets, and fields around Jerusalem, which must have presented at such times a very gay and picturesque appearance. Vs. 35, 36. The first and last days of the feast were sacredly observed as *Sabbaths*—days of holy convocation and rest from labour. V. 38. *Besides the Sabbath of the Lord*—the weekly Sabbath. Sacrifice of time as well as of their substance was required. It were robbing God to count one of His Sabbaths as a day of special thanksgiving. The offerings also were to be over and above the customary gifts. V. 40. *Ye shall rejoice*—It was to be made a national festival—a holiday time. This third peculiarity consisted in a daily public procession, headed by the priests, followed by the choirs of Levites who sang, as they marched along, hymns of thanksgiving—the vast multitude carrying palm leaves in their hands and shouting "*Hosanna!*"—save we beseech thee! In later times there was added to the ceremony the custom of drawing water in a golden vessel from the spring of Siloam, to be poured as a libation on the brazen altar amidst great joy, such as was not all the year besides. But, in our Saviour's time, this ceremony was omitted on "the last day, that great day of the feast," John 7: 37, when Jesus stood in the Temple and offered *Himself* to the people as the Source of "living waters," which harmonizes beautifully with the figurative language in Isa. 12: 3 and 55: 1. John 4: 10. V. 43. The reason is here given for the institution of the feast—to remind succeeding generations, year by year, how the Children of Israel had dwelt in tents in the wilderness after that the Lord had brought them out of the land of Egypt, and that they themselves were but strangers and pilgrims. To us, this feast suggests thankfulness to God for the bounties of his Providence and, spiritually, "the fulness of joy" in the New Jerusalem—when the great harvest shall be gathered in, and "when the ransomed of the Lord shall come to Zion with songs and everlasting joy," Isa. 35: 10.

## The Year of Jubilee.

NOVEMBER 20

LEVITICUS XXV: 8-17.

Golden Text, Psalms 59: 15.

**T**HE WEEKLY SABBATH was made for man, Mark 2: 27, to rest to his body, and that his mind be free to engage in the worship of God, who is honoured by its observance, Isa. 58: 13, 14. Ezek. 20: 12. The Sabbatical year was one of rest to the land, vs. 1-7. The YEAR OF JUBILEE is the crowning extension of the same system—the most extraordinary of all civil institutions, in which no special religious observances were prescribed. It was held every fiftieth year, so that two Sabbatical years came together in which there was to be neither sowing nor reaping. It commenced on the great day of Atonement, v. 9. In this year all prisoners were released, slaves were made free, and debtors were absolved. The most marked feature, however, was that every inheritance in the land of Israel was then to be restored to its original owner. It was a year of *redemption* and restoration. The reasons for it were, (1) to prevent the land falling into the hands of a few rich people, and to relieve those who had been reduced to poverty. (2) To vindicate the right of each Israelite to his share in the land of promise. (3) To preserve the integrity of the tribes and families, that their genealogies might be faithfully recorded. Hence that of Jesus Christ at his birth is readily traced to David and the tribe of Judah, Matt. 1: 1, 6, 17. By law a Jew could not sell his land, v. 23. He could only mortgage it, with a right of redemption, or sell the produce of it for a given time, always with the understanding that it might be redeemed at any time by the owner, or his next of kin, and that in the year of Jubilee it must revert to him without any payment whatever. On this ground Naboth refused to sell his vineyard to Ahab, 1 Kings 21: 3. V. 9. *The trumpet of Jubilee*—The trumpet was used by the priests alone to proclaim the approach of feasts. The giving of the Law was thus heralded, Exo. 20: 18. At the last day the trumpet shall sound, 1 Cor. 15: 52. V. 11-13. *Ye shall not sow*—How then shall the people live for two whole years? (1) There was a promise of unusual increase in the 6th year, v. 21, to which reference is made in 2 Kings 19: 29, and Isa. 37: 30. (2) They were permitted to use the spontaneous fruits of the field, though not to reap nor store them, vs. 5, 7. V. 14. *Shall not oppress one another*—the rich should not over-reach or take advantage of the poor in trading with them, 1 Sam. 12: 3, 4. V. 15, 16. *The number of years*—purchases of land were to be regulated by the number of years till the next Jubilee—the nearer the Jubilee the less the price, seeing that then it reverted to the seller. This "Land Bill," framed by God, was strictly in keeping with His covenant to Israel, and intended to promote their national well-being when they should settle in Canaan. It is not clear, however, that it was very faithfully observed on their part. It is supposed to have fallen into disuse altogether from the time of the Babylonish Captivity. It is referred to in Isa. 61: 1, 2. Ezek. 46: 16-18. The world's Jubilee will be when all the Kingdoms shall be CHRIST'S.

## The Serpent in the Wilderness.

NOVEMBER 27.

NUMBERS XXI. 1-9.

Golden Text, John 3: 14, 15.

**T**HE ISRAELITES were now in the fortieth year of their wilderness life—in the southern part of the Valley of Arabah, which extends from the Dead Sea to the head of the east branch of the Red Sea—see map V. 1. *King Arad*—rather the Canaanite king of *Arad*—a small town in the south of Judea, 20 miles from Hebron. *The way of the spies*—through the desert of *Zin*, the route taken by the spies sent into Canaan by Moses 38 years earlier, ch. 13: 21-23. *Fought*—just as the Canaanites had done 38 years before, ch. 14: 45. This check would teach the Israelites that Canaan was not to be gained without a hard struggle; and it has a lesson for us, 1 Thes. 3: 3-4. V. 5. *Will utterly destroy*—This vow of extermination gave name to the place, *Hormah*—utter desolation; though it was not accomplished till after the passage of Jordan, Josh. 12: 7, 14. V. 4. *Mount Hor*—half way between the Dead Sea and the eastern branch of the Red Sea, rises to a height of 6,000 feet. Here Aaron died, and was buried, ch. 20: 28. *To compass*—to go round about. *Edom*—Idumea. Turning south, they skirted the base of the mountain of Seir till their southern extremity was reached, and proceeded along the eastern side towards Moab. *Discouraged*—by thus turning away from Canaan and prolonging their weary wanderings. So near the promised land, yet debarred from entering it! V. 5. *Spake against God*—the old spirit of insubordination re-appears in an outburst of murmuring at the scarcity of water and, still more inexcusable, in expressions of disgust at the *manna*—the bread from heaven on which they had lived so many years! V. 6. *Fiery serpents*—so called from the virulence of their poison and the pain caused by their bite. The whole peninsula was infested with these reptiles, though God had hitherto protected His people from their attacks, Deut. 8: 15. V. 7. *We have sinned*—Confession of sin is a necessary precursor to conversion. The serpent is frequently used as an emblem of the evil One and of sin, Gen. 3: 1. Ps. 58: 3, 4. And sin is a serpent whose bite is more deadly than that of the cobra. *Moses prayed*—Feeling themselves unworthy of being heard, the people ask Moses to *intercede* for them. We too, need, and we have, an Advocate, 1 John 2: 1. V. 8. *Upon a pole*—that all might see it. This peculiar remedy was to show God's power and grace, and also that it might be a type of the power of faith in Christ to heal all who look up to Him for the pardon of sin, John 3: 14, 15, and 12: 32-34. See also Is. 45: 22 and 55: 1-3; Jn. 3: 16; Rev. 22: 17, etc. *Shall live*—Those who look to Jesus shall have life eternal, Jn. 3: 15; Rom. 6: 23. The brazen serpent was only an emblem, in itself impotent for evil; so Christ, in the *likeness* of sinful flesh, was yet without sin, 1 Jn. 3: 5; but the Saviour of sinners, 1 Tim. 1: 15. For the subsequent history of the brazen serpent, see 2 Kings, 18: 4. The true teaching of this passage is summed up in the Golden Text. We have an admirable definition of saving Faith in the Shorter Catechism.

## Our Own Church

THE ROMANCE OF MISSIONS has not yet ceased. The chivalry that inspired Xavier and Schwartz and Ziegenballt, has reappeared in later times. The nineteenth century has also its roll of missionary heroes—such men as Carey and Morrison, Judson and Marshman, Williams and Geddie, Hunt and Patteson, Moffatt and Livingstone, Burns and Duff, Mackay, of Formosa, and many others whose zeal and labours have been truly apostolic. As to the possibility of converting the heathen, that is no longer a doubtful question. The problem before Christendom to-day is not so much how the heathen are to be reached, but rather, how are nominal Christians to be reached and convinced of their duty and privilege in connection with the world's conversion? How are the wealthy classes to be reached? How are the lukewarm and indifferent masses to be reached? It is pitiful to listen to the urgent appeals that are often made, and not seldom made in vain, for money to carry on the Lord's work, and to see how sparingly it is doled out. Will the time ever come again in the history of the Church that the people must be "restrained from giving"? We are not without hope that, with returning prosperity in trade and commerce, there will be manifested by our people at least a greater interest in our churches, and colleges, and missions, than hitherto. There are indications of it already in the enlightened liberality of a few friends in Montreal towards its College. But why should it be confined to a few, when the wants of the college are so far from being supplied, and so many are able to furnish all that is needed? And why should not the proverbially wise men of the East, and the men of means in the West make up their minds to endow their colleges at once and so leave the Church free to prosecute its Home and Foreign Missionary enterprises without let or hindrance?

Rev. Dr. JENKINS, owing to failing health, has deemed it his duty to resign the pastorate of St. Paul's Church, Montreal. It will be seventeen years in January since Dr. Jenkins entered upon his ministry in this church. During all that time he has occupied a dis-

tinguished position, not only in the city of Montreal, but throughout the Church and the Dominion, and in the meantime his congregation has grown to be one of the largest and most influential in connection with the Presbyterian Church in Canada. Chiefly through Dr. Jenkins's efforts, the debt upon the church property was entirely cancelled a short time ago, and, by the erection of the tower, the church edifice has now been completed according to the original plans, and presents a very fine appearance. Dr. Jenkins, accompanied by his family, sails for England on the 5th instant, intending to spend the winter in the South of France. It is understood that the venerable expastor of St. Paul's Church retains the rank of *pastor emeritus*, along with a retiring annuity of two thousand dollars. By the constitution of the Church, in the case of a vacancy, the right of presentation vests in the Kirk-Session and a committee of seven other members appointed thereto by the congregation who, of course, give effect to any nomination that may be made by signing a call in the regular form. Dr. Jenkins' retirement makes a blank in his own congregation, and in the courts of the Church, that will not be easily filled. It is some consolation, however, to know that, if spared till the spring, he intends to return to Montreal and take up his abode there.

REV. JOHN GRAY, of Orillia, presbytery of Barrie, has been obliged to resign his charge on account of impaired health. Mr. Gray is comparatively a young man, and we sincerely trust that he may yet see many days of good health and great usefulness. It is also announced that the Rev. Dr. Bell of Walkerton has resigned. Dr. Bell was one of the first students of Queen's College who was licensed to preach the Gospel, having finished his curriculum in 1842.

REV. DR. G. L. MACKAY will probably have sailed for China before these lines are read; and perhaps we shall see his face no more in the flesh. He himself seems to have a sort of presentiment that he is not to come back to Canada again. That is a matter however on which it is needless to speculate. In the meantime we thank God for his visit at this time, and wish him a prosperous voyage and a safe return to the land of his adoption, and that his self-denying labours may be crowned with abundant success. In answer to an appeal by Dr. Mackay for \$1000 to erect a chapel at Bangkok, Mrs. Mackay, of Windsor, the same kind friend who gave the money to build a hospital at Tamsui, has generously offered \$500 for this new enterprise which is thus insured of success.

REV. J. W. MCKENZIE. We are happy to learn that our missionary from Fate, New Hebrides, has been steadily gaining in health and vigour during the summer. He has

already visited a good many congregations in Pictou and Colchester Counties, and is at present engaged on a missionary tour in the Presbytery of Lunenburg and Yarmouth. In every instance he has met with a cordial welcome, and an attentive hearing from ministers and people, followed by an expression of interest and God-speed in the form of a collection.

**CALLS.**—Rev. C. B. Pitblado, of Halifax, is reported to have accepted a call to the new congregation, St. Andrews', Winnipeg. Mr. Tait, of Berlin, declines the call to Mitchell—*Stratford*. Rev. J. W. Cameron has accepted a call from West King and Laskey, *Toronto*.

**DEMISSIONS.**—Revd. John Jenkins, D. D., L.L.D., of St. Paul's Church, *Montreal*. Rev. John Gray, M.A., of Orillia, *Barrie*. Rev. George Bell, L.L.D., of Walkerton, *Bruce*. Rev. A. Glendinning, of Grand Bend, and Rev. Peter McDermid, of Point Edward, and Rev. J. M. Goodwillie, of Camlachie, *Huron*.

**CHURCH OPENING.** On Sabbath the 23d of January, the congregation of Springville, in the Presbytery of Peterboro, lost their church by fire. On Sabbath the 2nd of October, a new and much more beautiful edifice was dedicated to God's service. The day was most propitious. There were three diets of worship. Mr. Blaine, the former pastor, preached in the morning. Mr. W. M. Roger, the son of Mr. Blaine's predecessor, in the afternoon, and the Rev. T. Manning, of the Methodist Church, in the evening. In the morning Mr. Roger preached in the Village Hall to those who could not find entrance into the church, and Mr. Blaine to the overflow meeting in the afternoon in the same place. The collection on the Sabbath amounted to \$112, and the proceeds of the tea meeting on Monday and the Social on Tuesday evening to about \$130. The church is completely finished and furnished and almost free of debt.

#### THE COLLEGES.

**MONTREAL.**—The new buildings—Mr. David Morrice's splendid gift to the Presbyterian College—are already far advanced and present a very fine appearance. The Convocation Hall is a large, well-proportioned room. The octagonal Library will be a gem. The dormitories are most desirable-looking apartments. The corridor, connecting the new buildings with the old, is an admirable feature in the plan. The bell—a good looking one—is already mounted. It is expected that the dormitories may be ready for occupation by Christmas and the other parts of the build-

ing early in spring. The Session for 1881-2 was opened in Erskine Church on the 6th of October with a lecture by Professor Campbell, who took for his subject "THE SEARCH FOR GOD," which it is needless to say was treated by the distinguished professor with marked ability. The attendance was large. At the close of the meeting, Principal MacVicar announced that the names of *twenty-six* new students had been enrolled for the session now commencing. The treasurer had lately received \$20,000 from Mrs. John Redpath towards the endowment of a chair, and further donations for a like purpose are to follow soon.

**KNOX COLLEGE, TORONTO.**—The Session was opened on the 5th ultimo with a lecture by Professor Maclaren on "The Spirit and Tradition." The Convocation Hall was well filled by an appreciative audience. The usual examinations were held for students competing for scholarships in the University Course, and also for those entering Knox College Preparatory Course. Fourteen begin the study of Theology and nine entered the preparatory course. The number entering the University with the ministry in view cannot be given with certainty, as they are not all boarding in the college, and do not necessarily report themselves to the College at this stage. Twenty-five candidates for the ministry reside in the College. There may be about twenty-five outside. The state of the Building Fund was reported to the College Board by the Rev. William Burns, late of Perth, who is engaged in completing the canvass for said Fund, and to collect outstanding subscriptions for past years. The entire cost of the building, including the site and furnishing, was about \$120,000. The unpaid subscriptions amount to about \$28,000. The entire debt remaining on the property is \$27,000. The most of the subscriptions having been got in 1873 and 1874, the loss caused by death, failures, removals to other countries, &c., is considerable; so that not less than thirteen or fourteen thousand dollars would still require to be subscribed in order to remove the debt. The congregations not yet visited for this purpose will be canvassed as soon as possible. The alumni have undertaken to raise \$12,000 towards an endowment for the Library. Rev. John Thomson, of Sarnia, is Convener of the committee on this fund, and is sanguine of success. The Rev. Dr. Mackay, of Formosa, has presented to the Museum his entire collection of Chinese images and curiosities which will be of great interest to the whole Church.

**WOMEN'S F. M. SOCIETY.**—The anniversary of the Ottawa Auxiliary of the Women's Foreign Missionary Society of the Presbyte-

rian Church in Canada, was held in St. Andrews' Church, Ottawa, on October 11th. There was a good attendance of members. The object of this Society is to aid the central Society in Toronto in sending female missionaries, bible readers and teachers to foreign fields, and supporting them there. This Branch Society consists of seventy five members. Its income last year was \$182. The office-bearers of last year were re-elected as follows:—*President*, Mrs. Thorburn; *Vice Presidents*, Mesdames Gordon, Durie, Perry, White, Clarke, and Kemp; *Secretaries*, Miss Harman and Mrs. Thos. McKay; *Treasurer*, Mrs. Channell. Rev. D. M. Gordon delivered an address full of encouragement and good advice. For one thing he hoped, they would receive more money in the future than they had received in the past. The Women's F. M. S. of the Presbyterian Church in the United States, which was only formed in 1870, were able last year to send the noble sum of \$95,200 to the Board of Foreign Missions. Mr. Gordon dwelt on the importance to the members of the Society of thorough acquaintance with the literature of missions. To this end he suggested the formation of a circulating Missionary Library. Reference was also made to the elevating influence of female missionaries wherever they have gone, and of the great influence which, as teachers, they have over the youth in fields of foreign mission labour: in Syria, for example, where there are Christian missions that consist largely of educational work among the children. Relief of the poor and attendance upon the sick-bed, were other spheres in which woman's work for women was extremely valuable.

#### DR. G. L. MCKAY'S FAREWELL.

A largely attended meeting was held in the Methodist Church, Woodstock, on the 11th of October, to bid farewell to our distinguished missionary, who, after spending a year and a half in Canada, is now about to return to his beloved mission in the island of Formosa. There were a large number of ministers on the platform. The chair was occupied by Rev. J. J. HILL, rector of St. Pauls' (Episcopal) Church. In name of the Presbyterians of Oxford county, Rev. W. F. McMULLEN, Woodstock, presented Dr. McKay with the sum of \$6,215 for the purpose of forming a training school in Formosa for the education of a native ministry. On motion of Rev. W. A. MCKAY it was resolved that the name of the new institution be "OXFORD COLLEGE," after Oxford county, of which Dr. McKay is a native. Rev. W. CARSON, of the Methodist church, spoke of the benefit accruing to the world from Christian missions. The chairman said he considered

it a very high compliment to be called upon to preside at such a meeting, and trusted it would be the forerunner of that union which they all desired to see. The Hon. OLIVKA MOWAT, M. P., expressed his great interest in Dr. McKay personally, and also in the cause of missions, and was especially glad to notice the good feeling indicated by the meeting of different denominations, all joining in expressions of affection for the Presbyterian missionary and their appreciation of the good that had been accomplished. Rev. Prof. McLAREN, convener of the Foreign Mission Committee, referred to the day ten years ago, when Dr. McKay was ordained as a missionary to Formosa. He believed that when the history of Canadian Presbyterian Missions comes to be written that day will be a memorable one. When Dr. McKay first visited North Formosa there was not a single Christian there; now he could point to twenty chapels (built largely by the liberality of the Chinese people themselves); twenty trained native workers, eight schools, a hospital, three hundred communicants, and an adhering population of several thousand. This was a success for which they had profound reason to be thankful. There was no doubt that with all their difficulties, labourers in the missionary field secured a larger number of converts in the same time than pastors in the civilized communities. The Presbyterian Missionary Fund of this year was \$35,000, a sum six times as large as that given ten years ago, and he believed it would increase to one hundred thousand before another ten years. He rejoiced in the representative character of the meeting. On behalf of the Foreign Mission Committee he bade Dr. McKay a hearty farewell and God-speed in his distant land of labour. Dr. McKay stated that he did not care very much for receptions or farewell meetings. He would not have been present but for the warm welcome he had every where received in his native country, and substantial sympathy they had shown in his work. That he was a missionary of the Presbyterian Church was wholly due to the influence and advice of the last speaker (Prof. McLaren), who encouraged him, when a student, in his work. He described the labour of instructing native students in their language, and in the natural sciences. He held it to be the most important branch of the work that native young men are trained for the work of the ministry. If the Gospel was to be established in China it must be through her own sons. In this kind of training the Bible must be first and last and all the time. If it had not been for the theological training he received at Princeton College he would have found it more difficult to contend single-handed with the Confucians and

Buddhists of China. He then explained a deed, written in Chinese and English, of the site which he had purchased for the proposed new college to be erected with the funds presented to him. He spoke feelingly in behalf of the three thousand Chinamen in British Columbia, whom it was proposed by some to banish from the country, and in conclusion he took an affecting farewell of the congregation and of his old associates and friends in his native country. After a few remarks from Rev. Dr. REID, Prof. McLAREN conducted Mrs. McKay, a Chinese lady and wife of the missionary, to the platform, where she spoke for a few minutes in her native tongue of her impressions and experiences both at home and since visiting America, Dr. McKay acting as interpreter.

### Meetings of Presbyteries.

**HALIFAX.** Sept. 27th:—The Presbytery met in St. Matthew's Church. The call to Rev. H. H. McPherson from St. John's Church was subscribed by 165 members. It was sustained and forwarded. More ministerial labour is greatly needed along the eastern shore. Mr. Logan, of Sheet Harbour, finds his field extending, and cannot overtake nearly all the openings that present themselves. The Presbytery approved of the effort to establish a Ladies' College in connection with the Presbyterian Church. Appropriate resolutions were adopted with regard to President Garfield's death. Arrangements were made to supply Mount Uniacke Gold Mines with monthly service, and also Bay View. Much time was devoted to the review of the statistics of congregations within the bounds. A. SIMPSON, *Clk.*

**TRURO:** October 5, 6.—The Presbytery met for the visitation of the congregation of Economy and Five Islands which was found to be in a prosperous condition. Rev. E. Ross reported that the congregation of Parrsboro had paid off all arrears due their late pastor, and application was made to the Home Mission Committee for ministerial supply. J. H. CHASE, *Clk.*

**QUEBEC:**—At Sherbrooke, Messrs. K. Mc Kibbin B. A., and John Henry, after a satisfactory examination, were licenced to preach the Gospel. Mr. Hoskin was appointed Moderator of the Session of Leeds congregation, and Mr. Clark of that of St. Sylvester. After careful consideration, grants to various mission fields and supplemented congregations from the Home Mission Fund were recommended. Dr. Mathews was entrusted with the oversight of the schemes of the Church within the bounds of the Presbytery; Mr. Amaron was appointed to prepare a report

on the State of Religion; Mr. J. R. McLeod, a report on Sabbath-schools, and Mr. Dewey, a statistical report. In the evening a conference was held in St. Andrew's Church, to which the congregation was invited. The subject discussed was, "The observance of the Sabbath." F. M. DEWEY, *Clk.*

**MONTREAL:** October 14th:—Thirty-two ministers and six elders with three members of other Presbyteries were present. Reports were heard from those appointed to administer the communion in vacant congregations, from missionary deputations, and from Georgetown and Laguerre declared vacant since last meeting. Mr. Warden read the Home Mission report showing the work done, and the provision necessary, both of men and means, for the winter. A minute was adopted relating to the late Mr. Wilson, city missionary. A call was sustained from Chalmer's Church, Montreal, in favour of Rev. G. Colborne Haney, with a salary of \$1,000. The names of 22 students were recommended by the Examining Committee and ordered to be certified to the Senate of the Presbyterian College, Montreal. Rev. B. L. Quinn, ex-priest, applied by letter for admission to the Presbyterian Church in Canada. The Clerk to notify Mr. Quinn that his application will be considered at the adjourned meeting on the 25th, when it is important that he be present in person. Mr. James Reid, B. A., student in Divinity, was duly licenced to preach the Gospel and exercise his gifts as a probationer for the office of the holy ministry. J. PATTERSON, *Clk.*

**LANARK AND RENFREW:**—Last meeting was held at Pembroke; sixteen ministers and three elders present. During the year, no fewer than eighteen meetings of the Presbytery have been held. Since its formation in 1878, seven mission fields have been supplied with ordained ministers, and some of them are now regular charges, and self-sustaining. There are at present twenty-eight names on the roll—including two *pastor emeriti*—and two ordained missionaries. There are two vacancies, and one other place is waiting for the licensing of their missionary. The chief business was the revision of the grants for the coming year. While every means had been taken to diminish the amount, it was still found necessary to apply for over \$1700 as the least with which to carry on the work in hand, not to speak of new fields. Another matter that engaged the attention of the court was, "the duty of the Presbytery in relation to other denominations." An attempt was made by conference with the representative of another church, to come to a mutual understanding by which the appearance even of rival Protestant churches in places where two missionaries cannot be supported, might be ob-

viated, but in the meantime it was found that nothing could be done in that direction. The subject of making the regular meeting of Presbytery a means of greater good to the members themselves by meeting in some other way, for brotherly conference, so as to get better acquainted with each other, was seriously considered and steps were taken to have the experiment tried. JOHN CROMBIE, *Chk.*

KINGS-ROX: 20th, 2<sup>nd</sup> September.—Mr. John Robertson, an elder from the Free Church of Scotland, was taken under the care of the Presbytery with a view to employment. From reports given it appeared that the sacrament of the Lord's Supper had been dispensed at almost all of the mission stations within the bounds. Mr. Young was empowered to moderate in a call at Camden and Newburgh. Minutes were submitted and adopted in regard to Mr. Turnbull, late minister at Melrose, and the late President Garfield. The reports and written exercises of students were examined and the clerk instructed to certify them. Sessions were directed to make arrangements for the holding of missionary meetings within their respective bounds. The list of supplements and grants was carefully revised. Dr. Smith was authorized to secure an ordained missionary for North Hastings. A motion, expressing disapproval, for certain reasons, of the holding of religious services in Queen's College on the Lord's day, was submitted by Mr. Felso, and the full consideration thereof deferred to next meeting. T. S. CHAMBERS, *Chk.*

PETERBORO: September 19:—Rev. J. Cameron was chosen moderator for the next six months. Delegates who had been appointed to visit mission stations and supplemented congregations at last meeting, gave in their reports. A deputation was appointed to visit Hastings on the question of their future relationship to Norwood. One also appointed to go to Bethesda and Alnwick regarding a difficulty in the matter of the proportion of salary to be paid by each station to the pastor. A committee was appointed to superintend the studies of Mr. Fleming as appointed by General Assembly. It was resolved to discontinue the practice of putting on our records complimentary minutes in reference to ministers leaving the bounds. Report was given regarding the exercises required from students. Mr. Galloway declined the call from Garden Hill and Knoxville. Mr. Torrance was appointed to cooperate with Rev. R. H. Warden on the bringing of the claims of the College Fund before the congregations and stations within the bounds. Col. Haultain was appointed to take charge of the French Evangelization scheme. Rev. F. R. Beattie, that of Home Missions; Rev.

R. J. Beattie, of Foreign Missions; J. Cameron, Widows and Orphans and Aged and Infirm Ministers Fund; and W. C. Windell, the Assembly Fund. The Home Mission Committee were invested with Presbyterial powers to prepare a report for presentation to the Assembly's Committee in Toronto. W. BENNETT, *Chk.*

PARIS: 4th October:—Knox Church, Woodstock. Knox Church Ayr, asked leave to sell their present manse and apply proceeds in providing a new one. Leave was granted and the congregation cordially commended. A call from Strathroy signed by 187 members and 147 adherents in favour of Rev. D. D. McLeod of Paris was submitted and set aside in terms of the following resolution, viz: "That Mr. McLeod having intimated that he sees no reason for removing from his present sphere of labour to Strathroy, the Presbytery resolved to take no further action in the matter." Mr. McKinlay gave a very satisfactory report of Old St. Andrew's, East Oxford. Dr. James and Mr. Fleming appeared as a deputation asking for a supply of preaching for said Church during winter and aid from the Home Mission Fund. W. T. McMELEN, *Chk.*

BARRE: 27th September. Accepted Mr. McKee's resignation of Angus, New Lowell, etc., tendered on account of his appointment to the Inspectorship of Public Schools in South Simcoe. A resolution was adopted expressing regard for Mr. McKee as a minister and as a member of the Court, and hope for his success in the new sphere of action he has entered upon. The Presbytery had next to deal very regretfully with a letter from Mr. John Gray resigning the charge of Orillia congregation on account of impaired health. The medical certificate stated that it is imperative for Mr. Gray to have rest, and that after a year's entire rest he might assume part of the duties connected with a charge. A resolution of sympathy was passed and a deputation appointed to confer with Mr. Gray and to meet with the congregation. Another resignation was presented—that of Mr. E. N. B. Millard, of the charge as ordained missionary of the Minesing group. The reasons were chiefly the unsatisfactory state of his health and inability to perform all the duties connected with so large a mission field. The resignation was accepted and a suitable resolution adopted. The Presbytery agreed to thank the Students Missionary Societies of Knox and Queen's Colleges for the valuable aid given by them in the mission work during the summer. As also to the Ladies' Aid Society of St. Peter's Church, Rochester, for the services of the missionary sent by the society. It was agreed that the labours of Mr. D. James, ordained missionary, should be confined to Midland,

Penetanguishene and Wyebridge, and that Medonte Centre and Vesey hitherto connected with them be separated and form another group. The clerk was directed to certify eighteen students who laboured in the bounds during summer to their respective Colleges. Mr. Stephen Craig applied for admission to Knox College and was certified to the Board of Examiners. Thanks were tendered to Rev. John Geddes for his zealous efforts in procuring aid to erect church buildings in Muskoka. A commissioner from 1st and 2nd Tecumseth and Adjala informed the Court that their congregations were ready to moderate in a call. R. MOODIE, *Clk.*

OWEN SOUND: 20th September:—A petition was granted asking the Presbytery to open a preaching station at Woolford—midway between Owen Sound and Meaford. Much time was given to discussing the Home Mission work of the Presbytery. Reports were given in and read which shewed that the work had been prosecuted with success. Claims for past services were authorized and all grants for the future revised. Mr. D. McLean was certified as a first year's student to Knox College. Other students in the bounds presented discourses and were recommended to the colleges to which they belong. Rev. A. T. Colter was granted leave of absence for six months to recruit his health. Mr. Sommerville was appointed to co-operate with Mr. CAMERON in the matter of the College Fund. J. SOMMERVILLE, *Clk.*

SAUGEEN: September 20:—At Priceville, Mr. McLeod reported that he had organized the petitioners of Durham into a separate congregation. Mr. Straith was appointed to organize a station in the northern part of Proton. Mr. Campbell read the Home Mission report, which was highly satisfactory. Mr. Eakin was appointed to visit the Mission fields of South Luther, Gordonsville, and Ross. S. YOUNG, *Clk.*

MAITLAND: September 20:—At Brussels, It was agreed on motion of Mr. Ross, that the whole, or part of the evening sederunt of the first day of each quarterly meeting be devoted to a discussion or conference on some subject connected with Christian doctrine, life, or work. A conference was held in the evening, the subject under consideration being, "The Prayer-meeting." It was agreed that each Kirk-session should make its own arrangements for holding missionary meetings. It was agreed to hold a conference on the State of Religion, and also on Sabbath-schools. R. LEASK, *Clk.*

GRUELPH: September 20:—As in former years, a committee was appointed to make arrangements for holding a Presbyterial Conference on Sabbath-school work, and the State of Religion generally, within the bounds. Reports of missionary services in

the bounds during the summer months were given in by Messrs. James Reid and G. B. Gregg, students of Divinity. It was agreed to request the Home Mission committee to re-appoint Mr. Henry Knox as catechist to the Muskoka district. R. TORRANCE, *Clk.*

HAMILTON: September 20:—Merriton and Haines' Avenue churches, St. Catherine's, were erected into separate charges, application to be made for a supplement of \$200 each, in case of a settlement. The Congregations will raise \$500 each. A call from E. Seneca and Caistor to Rev. W. D. Rees was sent back for additional signatures. The call from Cobourg to Rev. George Bruce, to be considered at next meeting. JOHN LAING, *Clk.*

SARNIA: September 27:—The time of the meeting held at Forest, was largely taken up with attempts to settle matters of dispute betwixt the Kirk-session of Camlachie and certain members of that congregation. A reference from the Kirk-session of Wainford and Main Road was sustained. Messrs. Currie and Willert were respectively certified to the Presbyterial College, Montreal, and Knox College, Toronto. Standing committees for the year were appointed. G. CHIBBERTSON, *Clk.*

STRATFORD: October 4:—Elma had been declared vacant. Rev. W. A. Wilson presented the claims of the College Fund. Questions for Presbyterial visitation were considered and in part agreed upon. Mr. Tait, of Berlin, declined the call to Mitchell. A Presbyterial conference was agreed upon for next meeting. The congregation of Bidulph was reported as nearly defunct. An attempt was authorized to supply it and Lucan together during the coming winter. J. FOTHERINGHAM, *Clk.*

MANITOBA:—An important item of business before the Presbytery at its last meeting was a call from the new St. Andrew's congregation to the Rev. C. B. Pitblado, of Halifax. The congregation has been organized only one month, but long enough to get into splendid working order. Steps are being taken to erect a handsome church, the estimated cost of which is from \$20,000 to \$25,000. The call to Mr. Pitblado is thoroughly unanimous, and should he decide to come he will receive a hearty welcome not only from St. Andrew's church, but from the whole city. The Rev. James Robertson, Superintendent of Missions, having just completed a two months' tour of the Province, was present and gave in a lengthy report. While attending to his duties Mr. Robertson had ample opportunities of noting the physical, moral, and educational condition of the country. In educational matters he will be able to suggest valuable improvement.

BRUCE: 20th Sept:—Rev. Hugh Mackay agreed to resume the charge of the mission work on Mamtoulm Island for the winter. Mr. Patterson was appointed to take charge of the College Fund: Mr. John Ferguson, of the Home Mission Fund; Dr. Bell, of the Foreign Mission Fund; Mr. Gourlay, of the French Evangelization Fund; Mr. Eadie, of the Aged and Infirm Ministers' Fund, and of the Widows' and Orphans' Fund, and Mr. Wardrope, of the Assembly Fund. The following students, labouring within the bounds of the Presbytery, were certified to the College Board of Knox College, viz: Messrs. Caswell, Rutherford, Leitch, Campbell, Jaffray, Builder and Johnson.—A. G. Forbes, *Pres. Clerk.*

### Obituary.

MR. JAMES MACNEIL, an elder of Chalmers' Church, Kingston, died on the 19th ult. He was a good—a wise—a generous, and a consistent man, and will be much missed.

### Ecclesiastical News.

THE LATE MR. JAMES MARSHALL, of Lenzie, Scotland, formerly of Trinidad, has left \$150,000 to the Foreign Mission Board of the United Presbyterian Church, Princeton Seminary, in the United States, has received a donation of \$100,000 from a lady, who does not wish her name to be known. This is only one of many splendid donations to that Institution since Dr. McCosh became its President. Dr. Stuart Robinson, the well known Presbyterian minister of Louisville, Kentucky, died last month. REV. DR. JAMES MCGREGOR, of St. Cuthbert's Church, Edinburgh, who has been the guest of His Excellency the Governor-General of Canada for some months, has returned from an extensive tour in the North-West Territories and is now on his way home, in renewed health, and very favourably impressed with the resources and capabilities of the Dominion. Dr. James Dadds, of St. George's Church, Glasgow, has accepted a call to the rural parish of Corstorphine, near Edinburgh. A movement has been commenced in Scotland for erecting a memorial window or other monument in Dunfermline Abbey or St. Giles', Edinburgh, as an expression of the esteem in which the late Dean Stanley, of Westminster, is held by a large section of the Scotch public, both lay and clerical. Dunfermline is suggested as suitable for such a monument, on account of Dean Stanley's connection with the Elgin family, whose burial place

is in the Abbey. The refusal of the Duke of Hamilton to grant the United Presbyterians a site for a church in the island of Arran, has given rise to a great deal of indignation. Landlordism like that is lightly spoken of. According to some, the practice of "reading" is the reason why the membership of the United Presbyterian Church has decreased of late! Thirty years ago the Synod of that Church gravely discussed the momentous question and endeavoured to lay down a rigid law in favour of ministers "mandating" their discourses, but, in spite of all rules to the contrary, "the paper ministers" have a large majority in this and in most other churches. The Church of Scotland has resolved upon a vigorous visitation of its congregations in the interests of Foreign Missions. It is found that "many whose names are on the registers of the Church help her not at all in giving effect to her charter, "Teach all nations." In response to an appeal from the Committee some twenty of the leading ministers have volunteered their services to plead the cause, and to organize associations on its behalf. The crusade has begun. Rev. Duff Macdonald and party left the Blantyre Mission Station, Africa, on their homeward journey, about the 1st of July, and had got as far as the Ruo, when intelligence met them of a war having broken out between Chief Chipitula and a Portuguese half caste named Matekenye. It was further stated that the latter had announced his determination not to allow any English to pass down the river because they had supplied his opponent with guns and powder. This report created quite an alarm among their canoe men, whom no amount of persuasion would induce to proceed further: so the travellers had to retrace their steps towards Blantyre. While making their way up the river they were overtaken by some of the Chipitula's men, bringing the sad news of the massacre of Mr. Moir's engineer, Mr. Ramsay (who had started for Quillimane two days before), with all his men. Mr. Ramsay belonged to the Free Church Mission at Livingstonia. The address presented by a deputation of the London Presbytery to the Wesleyan Ecumenical Council commenced thus: "We greet in you the historical representatives of those honoured men of God by whom it pleased Him to re-awaken evangelical fervour throughout this land of England in days when apathy and formalism had fallen upon many of our fathers, Conformist and Nonconformist alike. We unite with you in rendering to our common Lord joyful thanks for the wide extension over many lands of those societies which have sprung out of the great Wesleyan revival of last century: because we know how faithful and laborious have been the Churches of your

order in proclaiming everywhere the simple, unadorned glad tidings of salvation by free grace alone through the merits and satisfaction of our Lord Jesus Christ." The Continental Committee of the General Presbyterian Council have addressed a letter to the Synod of the Waldensian Church, intimating that the object of raising £12,000, to provide an addition to the stipends of the twenty two pastors and professors in the valleys, which was one of the practical results of the first meeting of the Presbyterian Council which took place in Edinburgh in 1877, has now been attained; and that the committee are prepared to hand over the sum to the Waldensian Church in such way and to such parties as its Synod may formally direct. It is explained in the letter that the movement for raising this money was set on foot in Scotland two years ago, and was the outcome of the deep and warm sympathy which has always been felt, especially by the Presbyterian Churches of Britain and America, in the struggles and witness which the Waldensians have been privileged to bear in testimony of their allegiance to evangelical truth. Since then, the Synod of the Waldensian Church has met, at which representatives from the General Presbyterian Council were present and were received with great enthusiasm. One of the principal discussions at the Synod took place on the report of a committee appointed to revise "The Liturgy." It is perhaps not generally known that the Waldensians are Presbyterians. In reference to their liturgy, Dr. Guthrie used to say that when he went to England to advocate their cause, he would "fiddle on that string." A new course of "St. Giles Lectures" is announced for the coming winter. The general subject is to be "The Faiths of the World," which are to be treated of by some of the ablest men in the Scottish Establishment, including Principal Caird, Professors Flint and Milligan, and Drs. Matheson, Lees, and Macgregor. The Free Church is also arranging for an important course of Sabbath evening lectures, to extend over three winters, and to be delivered first in Edinburgh, then in Glasgow and Aberdeen. The general title of the course is to be "The Evangelical Succession," and it is intended to take up the history of the Christian Church from apostolic times to the present day. When to these are added the promised series on "The Christian Evidences," under the auspices of the United Presbyterian Church, it will be seen that the churches are really bestirring themselves to meet the wants of the times. Professor Christlieb, of Bonn, has been visiting Scotland. On a recent Sabbath evening he addressed a meeting in Edinburgh, and gave a most interesting account of the revival of religious life in Germany. He mentioned the gratifying fact

that whereas a generation ago there was a comparatively small percentage of orthodox and evangelical preachers, about 70 per cent. of the pastors may now be said to be evangelical, preaching the Gospel more or less fully. There were many things in Germany which earnest men could not but deplore, such as the sad want of Sabbath observance and the lack of anything like general attendance at public worship in such cities as Berlin, etc. Still there was too great a tendency in this country to see only the evils that exist in the fatherland, and a want of knowledge and appreciation of the hopeful indications that were to be met with, though not heard of, at hotels frequented by travellers, and to be known only by those who themselves mingle with the more earnest classes of the people. The tenth of this month will be the four hundredth anniversary of the birth of Martin Luther. Extensive preparations for a proper commemoration of the day are being made by the Protestants in Germany. It was in October, 1517, that Luther nailed his celebrated ninety-five Theses upon the door of the Wittenberg church. The general purport of these theses was to deny the Pope's right to forgive sins—much more to license sin, as was virtually done by the sale of "indulgences." This may be said to have ushered in the Reformation. Though they were torn from the church door and burned, they were on exhibition long enough to kindle a light which still shines. The occasion is worthy of commemoration throughout Christendom. The present year is also a memorable one for the Church of Huss and Jerome, of Prague, as it completes a century during which it has enjoyed "a measure of toleration." The edict of 1781 gave the little Moravian Church "a right to exist." The Synods of Moravia and Bohemia have each celebrated their centenary with thanksgiving. The leading Presbyterian Churches of Scotland evidenced their interest by sending delegates to the Synods. The conversion of Mgr. Campello, Canon of St. Peter's, Rome, is announced. He had hoped that with the accession of the new Pontiff there would have been a truce to the evils which had so afflicted the Church; but "the condemnation of the recent publication of Father Curci tore away the veil and showed father ire to be implacable still." "I quit," he says, "the ranks of the Roman Clergy to militate in those of the pure Gospel of Christ, thus remaining true to my vocation, and convinced of finding peace for my soul."

You will pass through the world but once: if, therefore, there is any kindness you can show, or any good thing you can do to any fellow being, do it now; do not defer nor neglect it, for you will never pass this way again.

Our Home Missions.

EASTERN SECTION.

**F**OLLOWING Dr Cochrane's lucid statement and brief appeal in last Record for Home Mission funds for the current year, the subjoined figures are farther presented for general information, and also to shew congregations in the Lower Provinces the urgent need for early and liberal appropriations for the same great object.

	West.	East.	Total.
Mission Stations and Congregations aided	533	134	667
Communicants .....	11,862	4,625	16,488
Families .....	9,039	4,310	13,349
S. School Attendance	29,912	4,460	34,372

In these figures from the East, the two departments of Home Mission work are combined, so as to bring them more directly in to line with the great work in the West; and it will be noticed that the Stations and congregations aided in the East, are numerically one-fourth of those aided in the West, the communicants over one-third, the families approximate to one-half, while the Sabbath-scholars are not one-sixth. I will attempt no explanation of the want of proportion under some of these headings, except to remark that the larger proportion of families, probably arises from the two facts, first, that a much larger proportion of congregations are supplemented in the East, being 41 to 86 West; and, secondly, that the congregations in the former average about 67 families, and in the latter but 11. Apart from these anomalies, however, the figures as given present a strong case to the whole Church, and the congregations in the Lower Provinces must see that a full share of responsibility rests on them, corresponding with their numbers and resources.

Having thus presented, for the reasons already assigned, the Home and Supplementing work in the Maritime Provinces, in connection, I shall now do the same, in shewing the financial requirements for the year. Last year, the first account—Home Missions, closed with an adverse balance on the year of \$153.92; and the second account,—Supplementing Fund, with a deficit on the year of \$1,104.48, in all \$1,258.40. The expenditure for the year was on the first account \$1,917.68; on the second, \$4,342.47, in all \$6,260.15. Suppose the expenditure for the current year should be the same, and we cannot get a better estimate, then there will be required, first, the same expenditure as last year \$6,260.15; secondly, removal of last year's deficit, \$1,258.40, in all, \$9,518.55, which would be met by an average contribution of sixty dollars each from 160 Congre-

gations. But during the last two years, only \$500 have been paid from our funds for the benefit of the North-West, and it is greatly to be desired that the people of the Maritime Provinces should show a much deeper interest in Missions in the North-West than appears from an annual contribution of \$250. By adding to the estimate \$481.45, we get the round sum of \$10,000, which would be the result of a contribution of \$92.50 from 160 congregations. This would afford over \$700 for North-Western missions, unless the Assembly's authority should be held to require that the removal of the old debt should have a prior claim.

The three objects, for which \$10,000 are asked, are: 1st., to aid 93 mission stations in securing the public means of grace for half the year or less, from 21 student missionaries; and occasional visits during the other six months from probationers. Should the above be fully enjoyed, their privileges still come far short of our own. 2ndly. To secure pastoral superintendence, and the gospel regularly preached, with ordinances administered, to 41 weak congregations, many of whom would lose their minister if they lost their supplement. Is not this a reasonable demand? and for such an object is it not "more blessed to give than to receive?" 3rdly. To take a share in the evangelization of the North-West. We have friends and acquaintances there, as well as the people of Ontario and of Quebec, but if we had neither relative nor companion there we are still debtors to Christ, to His Church and to our own country; and can discharge our obligations only by hearty and persevering efforts, to bring that rising portion of the Dominion under the reign of our Divine Redeemer.

The first and third of these objects are covered by the first account—Home Missions: and the second is the special object of the other—the Supplement fund. In reference to the latter, the Maritime Synod directed Presbyteries, in appointing delegates to advocate the Schemes of the Church, to give prominence to the claims of the weaker charges, to a more liberal support from our people; and the General Assembly "instructed both Committees to adopt measures for removing the debt at the earliest day practicable, and for drawing out the liberality of our congregations in the Maritime Provinces, so as to become entirely self-sustaining." In furtherance of these instructions, the foregoing facts and suggestions are submitted, with the approval of the Conventions of the Home Mission and Supplement Committees, and the earnest and early attention of all congregations is requested.

P. G. MACGREGOR,  
Secretary.

## MISSION TO BIG INTERVALE, CAPE BRETON.

BY REV. E. GILLIES.

ON Friday, May 27th, I left Pictou by rail, for Strait of Canso, which I crossed in the evening, and leaving Port Hastings by coach, travelled all night and to 1 p.m. on Saturday, to Margaree Forks. By the kindness of Mr. Lawrence, and of Mr. David Ross, of N. E. Margaree, I was enabled to get within four miles of Big Intervale on Saturday night, and was hospitably entertained by Mr. Chas. McLeod. On Sabbath, I preached in a good church, lately erected by our people here, capable of accommodating about 200 people. This part of our country is, in my opinion, one of the finest in our vast Dominion. Lofty mountains, lovely valleys, extensive plains, majestic rivers, and sparkling brooks, combine to make up scenery not surpassed either in grandeur or beauty. Those who love to contemplate the beautiful and the sublime would do well to spend their holidays at North-East Margaree and its vicinity. But this fine country has its disadvantages.

*Romanism flourishes* in all its mediæval power; especially at South-West Margaree and Cheticamp; and its votaries seem to be sunk in superstition of the lowest type, as many of their semi-pagan customs shew, as for example, marching in processions, and firing guns on the Lord's day. From South-West Margaree to Cheticamp, a distance of about 20 miles, there are five large Roman Catholic chapels to be seen. The efforts of priests and people in this direction, might indeed cause many of us Presbyterians to blush for our unpainted, unfinished, and often delapidated churches; though one consolation is left to us, that we build no costly edifices beyond the resources of the people, and really oppressive on the poor.

*North-East Margaree* is comparatively free from the domination of the Vatican prisoner, as it can claim the presence of one only of the above-mentioned chapels, which stands like a sentinel between Popery and Protestantism. The Protestant population, however, are unfortunately so divided among the different denominations that each is too weak to be able to maintain the services of an ordained minister for any length of time: for there are no less than four different denominations in this beautiful and extensive valley,—Baptists, Congregationalists, Wesleyans, and Presbyterians. Numerically the Baptists and Congregationalists are strongest, and had pastors for a few years, but their congregations are now vacant. The Wesleyans have only six or seven families in the district, and yet they have the services of a

probationer once a fortnight, or every three weeks.

At *Big Intervale* there are thirty families of staunch Presbyterians, who though often visited by the propagandists of other persuasions, have faithfully kept up the "blue banner" amid many vicissitudes of time and trial. And this seems the more praiseworthy on their part, as they never had an ordained pastor settled among them, and generally only the services of a student in the summer season. Scattered through other parts of the district, are about eight families of Presbyterians, who attend other places of worship, but even these, I believe, would attend regularly our services at Big Intervale, if we had an ordained minister supplying them through the year with gospel ordinances.

At *Margaree Forks*, a distance of 16 miles from Big Intervale, are four families of Presbyterians, surrounded by Roman Catholics, and I may say almost destitute of the public means of grace.

At *Margaree Harbour*, there are ten families of Protestants, who are anxious that a church should be built at the Harbour, and religious ordinances dispensed among them. At *Cheticamp*, which is beyond the Harbour about 12 or 14 miles, there are seven Protestant families, and on Cheticamp Island, are the employées of the firm of the Messrs. Robins, of Jersey, or the "Jersey firm" as it is commonly called, and these attend our church at Cheticamp. Although the Protestants of Cheticamp are not numerically strong, yet they have been able to build a fine church capable of holding 400 people: mainly, I believe, through the energy and liberality of Mr. W. C. Lawrence, merchant and the Jersey firm. This was accomplished in the face of much opposition from the Romish priest, who would not allow any of his French parishioners to work at it, nor in any way to mingle with the Protestants who did. The Protestants of Cheticamp are anxious for regular services, and this I think could be accomplished by uniting Big Intervale, Margaree Harbour, and Cheticamp together, and forming them into a mission charge, and placing an ordained missionary over them, as we sometimes do in similar cases. Cheticamp is growing in importance, and various industries, such as lobster canneries, are springing up there. The people, though divided denominationally, are not only willing but anxious to have our services. Mr. Lawrence, it is said, will give \$40 towards the building of a small church at Margaree Harbour, and if a really good man were sent to labour in this field, I have no doubt that in a few years he would have around him an attached and flourishing congregation.

NOTE:—The foregoing report of a mission of five weeks, is submitted to the readers of the RECORD, because it describes pretty fully, a strictly missionary district, which probably should have a missionary pastor without delay; but such a step will involve considerable pecuniary aid, and it is therefore desirable that the circumstances should be known and considered by ministers and people, outside of the Presbytery of Victoria and Richmond.

P. G. McG.

### THE WESTERN SECTION.

THE HOME MISSION COMMITTEE met in Toronto last month. The following missionaries were appointed to the North-West:—Messrs. A. Rowat, J. Ferris, J. C. Tibb, J. Farquharson, D. McCannell and Dr. Collins. The number of ministers and missionaries in the North-West is now nearly fifty. The older fields are rapidly becoming self-supporting. Sites for churches and manse are being secured in most of the fields, and steps are being taken to prosecute the work vigorously at every point of settlement. Two new churches have been built in the Prince Albert district. It is estimated that \$40,000 will be required to meet the expenditure of this year. A member of the church has offered to give the committee \$500 per annum for five years to aid in supporting a missionary in the Muskoka district; and other liberal contributions are expected. Rev. J. Robertson, the Superintendent of Missions in the North-West, will spend three months this winter in visiting Ontario and Quebec in the interests of our Home Missions.

### THE NORTH-WEST AND OUR MISSIONS.

BY REV. GEO. BRUCE OF ST. CATHERINE'S.

It seems as if every one who visits the North-West is ready to speak about it with tongue or pen, and as if every body who has not visited it is ready to listen and read with almost unabated interest. Editors must be the judges when their readers are satisfied, and decide when a thousand eager pens must be laid aside or be moved by streams running in other directions. An appointment by the Home Mission Committee caused me to spend a few weeks in that part of our country lately, and in response to your request I send you some account of the impressions made upon my mind during the journey. I was present with Dr. Cochrane at the installation of Mr. Robertson as Superintendent of Missions. Of that deeply

interesting event you have already given your readers a full description, so that I shall occupy the space you may place at my disposal with a few notes on some other things which came under my observation. It will not be out of place to mention an experience we had on our way in the burning of the steamer "City of Winnipeg," at Duluth. We had a very pleasant trip up and reached Duluth about 2 a.m. on the morning of Monday the 19th of July. As soon as the vessel was at her moorings the men left on duty began to remove the freight. I had been up until we were in sight of the lights of Duluth and was only just asleep after the noise of bringing the vessel alongside the wharf, when I was partially wakened by the peculiar noise made by the "pony engine" which seemed to have got beyond control of the men. At the same time, looking up, I saw a ray of dark-red light flash through a small opening in the window of my room. I had no idea of fire in the vessel, and there was no alarm, but on opening the window and looking along towards the stern I saw a dense mass of smoke bursting away, pierced by tongues of lurid flame, one of which had flashed the ray I had seen. I saw that there was but a moment to dress and to escape from the doomed ship with what I could take in my hands. I do not suppose it was more than a minute from the time that I awoke till I threw myself over the railing and got down on the wharf, but even in that time the hinder part of the vessel was in one mass of flame. The scene was one which could never be blotted from memory. In the red glare of the fire were revealed the crowd of men, women and children, some of them scarcely awake, dragged as they were from their beds—the ruddy light showing the agony of those who had been separated from their children and did not know but they might be in that blazing, crackling mass of flame and smoke. And yet not a cry was heard; scarcely was there a word spoken aloud. Almost in the time one could read these words the fire had so mastered and enveloped the vessel that it was evident no attempt could be made to save any one if any were still on board, and the silent agony of uncertainty of that moment cannot be described, for it seemed impossible that all could have been roused, at a time when sleep is usually so profound, in that brief moment and saved. And as search was made while the burning hulk drifted slowly away and the morning dawned faintly upon us, it was found that four men were missing and that their bodies were without doubt being consumed in the now rapidly crumbling shell. The rising sun found us with mingled feelings of gratitude for our almost miraculous escape and sorrow for the lives that had been

lost before our very eyes. It has been a matter of surprise to the passengers that so far as we know no investigation has been made as to the cause of the fire, seeing that not only property and animals, (there were thirteen horses burned,) but human lives were lost. On our return from the west we found that nothing had been done. The blackened hull was standing out in the harbour grounded on a shoal where she had been dragged to keep her from drifting on the wharf.

Leaving this sad experience, we turned our faces to the west, and according to the inevitable course of life were soon in the midst of new scenes in which we moved as if we had neither time nor opportunity to remember that we had escaped an awful death by a hairsbreadth. In visiting the North-West, and taking, for example, Winnipeg as the type and illustration of its life, one is struck with the fact that already it is so markedly unlike any of our older provinces, that it has characteristics of individual, social and commercial life strongly outlined and almost startlingly peculiar to us. It seems strange to think in how short a time these characteristics have been developed and to find that those who have left our older provinces only a few months have so readily undergone this transformation. For one thing, so far, almost every body seems to be happy. Pleasant, bright countenances meet you everywhere. They are intensely earnest, hard at work, but in the time I spent in this country, city or prairie settlements, I did not meet with anyone *vearied out* as we would say. As yet they scarcely have among them worn, sad, spiritless faces, however tired they may be. No doubt these will come in time. "*Grip*" has touched a serious truth in his own way in the cartoon of a little grave yard in the North-West with the inscription, "This place is bound to grow," but at the present time the population is composed of chosen men, young, strong and full of hope. Business is at its full tide and there is something in the titillation of a stream of dollars passing through a man's fingers which has a tendency to produce a jocund expression of countenance. Above all, there is something in the clear, bracing air which cannot be described in any other way than by saying it makes people *feel well*. And it is not hard to understand how, if that means freedom from any consciousness of the presence of a biliary or indigestive organism, the ordinary ills and burdens of life would be borne with greatest equanimity. The city of Winnipeg itself is also a city after its own kind. Strange mingling of old and new. The new everywhere *bursting through and thrusting aside* the old. The old, *i. e.* the Winnipeg of ten years ago, still

asserting itself in personalities of old squat frame buildings and ragged rubbish-strewn river banks. It is much too small for its population; full of discomfort and inconvenience, it bears all with a smiling face looking to the future. It is like a boy who is growing too fast for his tailor, with wrists and ankles awkwardly exposed and shoulders cramped and uncomfortable, but these very things tell best of the powerful young heart within. These strong arms and broad shoulders will soon do far more than clothe themselves. It is almost impossible to get any definite conception of the future of this country or even of its dimensions, perhaps nothing short of spending the days and weeks on the road necessary as yet to crossing over or penetrating its plains, can give any real idea of what it is. If you lift your eyes in the busy scenes of the street your attention is perhaps fixed on a strange vehicle drawn by an ox and consisting of little more than two large, heavy looking, irregularly rounded wheels with a frame set on the axle and forming, by the forward projection of its two side-bars, a pair of shafts. This is a Red-River Cart, and, if the breed be pure, there is not so much as a nail of iron about it. You see one, two, a dozen or more of these slowly moving out along the "Course of Empire;" very slowly. You are aware that they are chartered for a trip of nine-hundred miles. That is a sort of radius of *this side* of our mission field. We have an *ultramountane* region which we have not explored much yet. Our missions are established in a line along the trail to Fort Edmonton, one hundred and fifty miles from the base of the Rocky Mountains and somewhat thickly in a field bounded roughly by the Riding Mountains, the Little Saskatchewan and the Assiniboine; although we have followed the settlements beyond these at Birtle, Oak River and in the South-West. How all this land is to be settled is a question for Governments, Immigration Bureaus, and Railway Syndicates. How those who come are to be supplied with the Gospel is a question for the churches. Your space will forbid me going on. Let me say in conclusion that, through all, energy and hope are everywhere found. Difficulties there are, in fact in some ways they abound, but self-reliance and a generous confidence in the near future make trials sit lightly. I have not written definitely of missions, but of the field in which they are and in which they are to be developed. It is a country for investment. Men are coming to know that money invested here, wisely, will yield a revenue beyond all precedent, and there is no more important consideration for the church and her members individually to-day than that of the present and future of this vast country in its

relations to the duty and privilege of Christians in view of the results which must flow from immediate liberality in Home Mission work.

## The Revised New Testament.

### THIRD ARTICLE.

**C**Losed my October paper with the statement, that the Revisers have recognized the great value of the three most ancient manuscript-copies of the New Testament. When the *three* agree in a reading which differs from that adopted by the translators of the Authorized Version, or when even the two oldest (the Vatican and Sinaitic) agree, "the New Testament Company" have very generally followed these ancient authorities. Not always. Antiquity is not to be accepted as an invariable guide to genuineness. Some manuscripts of later date than the least ancient of those three, have been copied from their originals with such evident care and exactness, as to impart to them an authority scarcely inferior to that which attaches to the oldest of all. Yet to have inclined, in the main, to the older, in preference to the later manuscripts, as the Revisers have done, must be deemed a wise tendency. It is indeed the direction which any sound Biblical scholar could not hesitate to follow.

There are people in most of our English-speaking churches, who regard the "Authorized Version," as it is called, (it was never "authorized" in fact) not as a translation, which it *is*, but as the original Word itself, which it *is not*. It is not an easy thing to convince these persons that the Christian scholars of this age are in a better position than were the Biblical Translators of 1611, to supply a faithful English rendering of the original text. Accustomed to regard every word of their English New Testament as inspired, it would, in their esteem, be little less than profane, for any man, however learned, to state, or even to suggest, that there are texts, yea passages, in our vernacular version of the New Testament, which had no place in the original apostolic writings, and which should, therefore, be carefully excluded from any and every version professing to be a true rendering of the original documents. It is natural, I know, to cling with a very strong feeling of affection and even veneration, to sentences and sentiments which, incorporated by accident with the sacred Text and for long years accepted and used as such, have had to be surrendered at the demand of a faithful and, because faithful, relentless criticism. But surely, loyalty to the truth is a safer attitude than sub-

mission to prejudice or sentiment; the more that in the matter before us, the feeling has grown out of ignorance of the facts and principles by which the Revisers have been guided in their work. Why perpetuate, in a Book which English-speaking Christians are taught to regard as THE WORD OF THE LIVING GOD, one single sentence which lacks the very authority on which rests our acceptance of the New Testament at all?

I shall now indicate, under two heads, some few of the changes which our Revisers have made in their new version, chiefly those which rest on the authority of the oldest manuscripts.

I note, *first*, changes which are conspicuous for their magnitude and importance. In most of the articles on the Revised version that have appeared, these changes have very naturally come under notice and discussion. I shall venture to refer to them in this paper, albeit some of my readers have noted and considered them already.

(a.) The Revision takes away, as lacking ancient and Biblical authority, the venerable doxology with which the Church Catholic, from almost the earliest period, has been wont to close the Lord's prayer. It is a beautiful composition, as true in sentiment as it is ancient;—God's *is* "the Kingdom, and the power, and the glory, for ever;" but forasmuch as there is authoritative ground for supposing that these words did not fall from the lips of Jesus, when he taught this prayer to His disciples, there is nothing left to us, but to sacrifice sentiment, and to relegate them to the place and rank held by such early Christian productions as the *Te Deum*, and the *Gloria in Excelsis*.

(b.) It was to be looked for, that the last twelve verses of St. Mark's Gospel have been placed by the Revisers in a subordinate and secondary position in the Text. Neither the Vatican manuscript nor the Sinaitic contains them, yet they had an existence as early as the date of the Alexandrine Codex, in which they are found, and even as far back as the time of Irenæus. They bear internal evidence of having been added by a later hand. In all probability the last leaf of the original Gospel was lost, and some early compiler or copyist produced these twelve verses from the Gospel of St. Matthew, and perhaps from that of St. Luke also.

(c.) In a similar position, and on like grounds, the Revisers have placed the narrative of our Lord's treatment of the "woman taken in adultery." (John vii, 53, and viii 1—11.) They tell their readers in a marginal note, that "most of the ancient authorities omit" these verses, and that "those which contain them; vary much from each other."

The narrative is not found in the Vatican Codex, nor in the Sinaitic, yet, the internal evidence in favour of its genuineness as an incident in the life of our Lord, is strong enough, I think, to have warranted the Revisers in extending their note. They might have added some such suggestion as this, that, although the narrative would possibly be out of its true place if kept in the fourth Gospel, yet, that it is presumably an authentic portion of some one of the Gospels. It bears upon its very surface, to my mind at least, the foot-prints of "the Son of Man."

(d.) The only other conspicuous change which I here note, is that which occurs in the 1st Epistle of St. John, (Chap. v. 7.) This is the text which speaks of the record borne by the three heavenly witnesses: "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit and the water and the blood: and these three agree in one." For the former of these two verses,—the seventh,—there exists not one really ancient authority. The manuscripts in which it does occur are few, are inferior, and are of comparatively late date. The Revisers have removed it bodily, without explanation. It has long been given up as wanting in genuineness by the most learned and most orthodox critics. Few of those who know anything of the critical literature of the New Testament, can have expected any other rendering of this portion of the epistle than that which the Revisers have given us: "For there are three who bear witness, the Spirit, and the water, and the blood, and the three agree in one." It will thus be seen that the seventh verse and part of the eighth also, have no place in the Revised Version.

Secondly. I call attention and briefly, to some of those slighter changes introduced by the Revisers into their version. Less conspicuous than those which I have named and very much more numerous, they are scarcely less important. By constructing the most authoritative Greek Text which has been at any time given to our common Christendom, by closely and faithfully following this Text, by giving special attention to the Greek tenses and the precision of meaning which they mark, and by rendering the same Greek word, almost invariably, into the same English equivalent (with needless rigidity sometimes), the New Testament Committee have produced a more accurate and scholarly vernacular version of the original New Testament than has heretofore appeared in any other language, country or age. Hence, there are comparatively few verses of the New Testament which have not undergone greater or less al-

teration at the hands of the Revisers. In my first article I objected to the needless meddling by the Revisers with the idiomatic English of the authorized version. I think I succeeded in showing that at least they have erred by *excess* of alteration. I still hold to this opinion. Yet am I ready to concede that the changes that have been made convey on the whole a more accurate meaning of the original, than does the authorized version. The result is, that we now have in our hands an English version of the New Testament, in which the original is closely and faithfully represented, in which niceties of meaning are transferred from the Greek with singular skill, and in which also, the English-speaking people of Christendom possess, in a sense and to an extent never before enjoyed, the written "Gospel of Christ" in a genuine form. The English reader, indeed, in this version, reaches a position for understanding the sense of the Sacred Text scarcely inferior to that which is occupied by an ordinary Greek scholar. I shall add some examples of what may be deemed the minor changes which occur in the Revised Edition. My remaining space warns me that they must be few and that even these must be brief. In St. Mark's Gospel (*e. g.*) I find significant changes made on the united authority of the three before named ancient manuscripts. I select two from the second chapter:

(a.) Verse 17. "I came not to call the righteous, but sinners." So we have it in the New Version. There is no trustworthy authority for the addition of the words "to repentance." These were inserted probably by some copyist, who, in this way, sought to explain what sort of calling our Lord meant. The text lacks nothing by the omission. I think it more forcible without it.

(b.) Verse 18. "The disciples of John and of the Pharisees used to fast." This is the text of the authorized version. The Revisers have given a rendering which removes two difficulties. 1st. You ask, who and what were the disciples of the Pharisees? In the Revision no "disciples of the Pharisees" are spoken of but "John's disciples and the Pharisees." 2nd. You ask, did the disciples of John, etc., keep on fasting, and the disciples of Jesus never fast? The Revisers give the shade of meaning which the Greek tense conveys; "the disciples of John and the Pharisees were fasting" *at that time*, namely: but the disciples of Jesus were not, just then, fasting.

In the third chapter, the close of verse 5 is given by the Revisionists as it comes down to us from the three oldest manuscripts, "—and his hand was restored." The words, "whole as the other," which are without doubt the gloss of a copyist, so far from aug-

menting, rather lessen the force of the statement. The expression, "and his hand was restored," is simple, concise, and forcible.

All along in the Gospels and throughout the Epistles such changes occur with great frequency. They convey an acceptable and profitable elucidation of the Text, revealing the sense with greater clearness and force. I give some few running examples: Mark iv, 11. "Unto you is given the mystery of the Kingdom of God." Chap. v., 38. "And they came to the house—and He beholdeth a tumult." Chap. vi. 15. "It is a prophet, even as one of the prophets." (Chap. viii, 24. "I see men, for I behold them as trees, walking." John xi. 31. "The Jews then, which were with her in the house, and were comforting her."

On the authority of the old manuscripts the Revisers have restored the first verse of Romans viii to its original form. It is now doctrinally intelligible. "There is therefore now no condemnation to them that are in Christ Jesus." The words which we have so long associated with this text, "who walk not after the flesh, but after the Spirit," belong to the fourth verse of the chapter. They are clearly an interpolation here; as clearly they mar the sense, namely that union with Christ by faith, or being "in Christ Jesus," secures to the believing soul a complete justification.

Ministers of the New Testament will diligently compare the two versions. Sabbath-School Teachers will do well to make them one of their chief subjects of comparison and study. The Revised Version is worthy of being read with care by every intelligent Christian among us. But why speak thus? It is *being* read! Day by day it receives accessions to its student-readers. It will win its way, notwithstanding its defects. Prejudice, based on sentiment, will not live for ever. Already many a student of the New Testament has given thanks to God that in His good Providence it was ever undertaken, prosecuted and finished. And it is worthy of hearty, grateful thanksgiving, from all the churches of the English tongue all over the world.

JOHN JENKINS.

## France and the Gospel.

SECOND ARTICLE.

**I**N a previous paper I treated of the moral condition of the French people, with a very dark background to the picture of France. The question will very naturally be asked: What is being done to remedy this state of things? What is being done to save the people from their sins? To the

answering of these questions this paper is devoted.

Protestants in France are not asleep—True it is, they do not form a very large part of the population of the country, numbering only some 1,500,000 souls out of more than 36,000,000. Moreover, they are divided into several denominations, which, while there may be advantages in it elsewhere, still in this case constitutes an element of weakness. There are, however, greater hindrances than these divisions. There is a good deal of that liberalism to be found among many French protestant pastors which undervalues the authority of the Bible, by rejecting its inspiration. Unhappily this broad, rationalistic spirit is no longer confined to France and the continent but has found its way, to some extent, into England and Scotland. Let us hope that its progress may be impossible, that it will take no such deep hold of our British churches as it has of those of France, Holland and Germany. Then, also, the long duration of persecution and oppression on the part of the Roman Catholic Church has had the effect of crushing the spirit of the Protestants, to a great extent, so that wearied with the long continued struggle they had settled down into a state of indifference or despair from which they seemed slow to arise even after their day of deliverance was come. But, while this is true of numbers, there are yet many who have worked on, hoped against hope, prayed and struggled through the stormy period of their history, and now that the more liberal spirit of the Republic has at last established religious liberty, they are full of rejoicing and are losing no time in "possessing the land" for their Lord and Master. Pastors are taking advantage of new openings to discuss "The Religious Question," to show the people the "new and living way" which the Gospel has opened up, and to exhort them to walk in it. Nor is their any lack of hearers. It is matter for great joy to read of churches, halls, ball-rooms, court houses, and barns even, being filled with people who have come to hear a pastor or evangelist speak on some religious topic. True, many came out of curiosity; yet one cannot but believe that many came from a desire to receive good—to be taught something better than Ultramontanism—it cannot be disguised that there is, at present, a very general unsettledness in the minds of the French people. The influence and authority of the Church of Rome have been declining under the new order of things. This has been strikingly shown during the elections held in August last, when the people of France exhibited more clearly than ever before, their preference for the Republican government as against the domination of Rome, thereby

giving the seal of their approval to the action of the government in expelling the Jesuits. Here is the confession of doubt, of a pious priest of Normandy: "The working classes do not like us; to speak truly, they do not know us. We do not go to them nor do they come to us, and you rich are also escaping from our authority." But how different is the case with Protestant pastors and evangelists! These do not wait for the people to come to them. True to the command of our Lord they go out and seek them. They go into villages and towns, hire halls or whatever kind of rooms they can command, advertise their *conference* with almost uniformly a like result. The people hear them gladly. What is particularly remarkable, is, these pastors are invading districts which have always been Roman Catholic strongholds, and meeting with great encouragement. Hitherto, the Church of Rome has been able to exercise an almost unbounded influence over the women under their care. But now, even this last hope is failing them. For the women of this church are beginning to attend the meetings held by Protestant evangelists. Heretofore it was considered degrading for a Roman Catholic to enter a "temple" (i. e. a Protestant church). Now, however, both men and women, who are Roman Catholics, no longer hesitate to go to a Protestant church to hear the gospel. This indicates plainly a great change in the attitude of the French mind toward Protestantism. It is a sign of the unsettledness to which I alluded above. The masses are losing if they have not already lost, confidence in the blasphemous dogmas, the superstitions, the lying miracles, and dead formalities of the Church of Rome. Mariolatry, and saint-worship no longer satisfy them. They dream, they think, they believe there is something better for them. Hence, they gladly hear the sound of a gospel to which their ears have never been accustomed. Let our people pause for an instant and reflect upon this awful fact—that there are millions of people in France to-day, members of a church which our last General Assembly recognised as a Church of Christ, greatly corrupted though it may be, who have never heard the gospel of a free salvation, who have no true idea of the relation of Christ's great atoning work to the world. And this is true, too, of the great mass of our own French fellow-countrymen. The great fact with respect to the French people at the present time is, *they are ready to hear*. There is a disposition to hear the discussion of questions of all kinds. This means that Atheists and Communists can and do, with little trouble, find large audiences. But so also do the pastor and the evangelist. And here is our great hope. We do not believe

that the people will, in any great number, subscribe to the teachings of those who deny the existence of God, for the human mind cannot be satisfied with mere negation. The confession of many prominent men of a certain municipality in the South of France is that of all honest minds. Said they to an evangelist who had been speaking to them: "*Il nous faut une religion*," i. e. we must have a religion. They had abandoned the teachings of the Romish Church. They held, however, still to the belief in God, though, unhappily, they had little true knowledge of His character. Nor will the people be seduced into accepting and acting upon the revolutionary doctrines of the Communists. The Christian evangelist has, therefore, altogether the best of it. For he proclaims a gospel which satisfies the wants of the soul, and deals in an authoritative manner with questions too deep for philosophy; giving to them a solution in which the soul can rest. It is a great opportunity. "The fields are white unto the harvest." This he feels and understands. I add a few extracts to indicate the progress that is being made, and the encouraging signs of success with which evangelists are meeting. They relate to reports from the field during the last month of last year and the first two months of this year.

*La Creuse*:—Meetings were held in this district in inns, kitchens, store-rooms, in which all available space was occupied. But these efforts require to be followed up to ensure lasting success. Roman Catholic men and women attend the meetings. *Corrèze*:—A colporteur sells from 300 to 400 Bibles and Testaments every month. *La Rochelle*:—Work growing. Audiences composed mainly of workmen who have never heard the Gospel. *Rochefort*:—Work solidifying. Hall filled every evening at 7.30 p.m., though the meeting does not open until 8 p.m. The people seem to have a real thirst for the Gospel. *Roche sur Yon*:—Roman Catholics have asked to have monthly meetings for the preaching of the gospel. Nearly everywhere, after a meeting, the people ask to have another. *Thaïre*:—Out of 900 inhabitants, contained in the village, some 400 were present. The mayor presided, and helped to distribute the tracts afterward, which the people seemed most eager to possess. *Parthenay*:—Court house was placed at the disposal of the pastor by the municipality. Audience numbered some 300 people, of which 40 were women. *Paris*:—Dr. de Pressensé addressed an audience of some 700 to 800 people, on what true "free thought" is, closing by a reference to the blind man of John ix., exhorting them to do likewise. *Arcachon*:—Meetings very prosperous, including a large Roman Catholic element. *Aubetern*:—Meeting composed mostly of Ro

man Catholics gathered from several villages around. *Poitou*:—Spirit of God working. Small bands of Christian men and women go each evening to some neighbouring village, and hold meetings. These are well attended, and several conversions have taken place. *Marseilles*:—*La Société Fraternelle* has been established here, embracing some 140 members, many of whom are women. A number of Roman Catholics belong to it. They meet together to read the Word of God, to pray, and talk together familiarly of the gospel. Family worship has been established in their families, the same chapter of God's Holy Word being read in each family morning by morning. *Magny*:—Largest hall, hired but found too small. Some 400 were present. *Epernay*:—250 people present, without any advertisement having been put up. The pastor intends hiring a hall containing 1000. *Troissy*:—200 present, of whom a goodly number were Roman Catholics; and this, though it was cold and stormy, the meeting was held in a Protestant church. Some came three or four miles, and all listened with greatest interest. *Seigneley*:—First meeting ever held to preach the gospel. This meeting was held in a ball-room, which was filled, people even standing in the passage. *St. Quentin*:—Two meetings held, attended by 1,500 people. "Christianity in the 16th and 19th centuries" was the subject. Pastor asked to return for three more meetings. Two-thirds of those present were Roman Catholics.

The above gives us a glimpse of the activity with which the Christians of France are stirring themselves, to sow the precious seed of the gospel. But how inadequate are they to overtake all the work opening up before them! "The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest!" The next paper will be devoted mainly to the Macall mission to the working classes of France.

COLBORNE HANEY.

#### DID NOT KNOW IT WAS IN THE BIBLE.

A well-to do deacon in Connecticut was one morning accosted by his pastor, who said, "Poor widow Green's wood is out. Can you not take her a cord?" "Well," answered the deacon, "I have the wood and I have the team; but who is to pay me for it?" The pastor, somewhat vexed, replied, "I will pay you for it, on the condition that you read the first three verses of Psa. xii. before you go to bed to night." The deacon consented, delivered the wood, and at night opened the word of God and read the passage: "Blessed is he

that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." A few days afterward the pastor met him again. "How much do I owe you, deacon, for that cord of wood?" "Oh!" said the now enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the old widow's wants."

## The Presbyterian Record.

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ROBERT MURRAY, } Editors.

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Articles intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

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

IN THE absence of any communications from our Foreign Mission fields this month, we take the opportunity of presenting our readers with another instalment of the general history of Missions, giving an account of the introduction of Christianity among the widely scattered islands of the South Seas. Those who have followed us in these sketches have now a fair outline of the history of Missions in India, Africa, China, Japan, Turkey, Madagascar, The Sandwich Islands, and now in Polynesia. If for no other reason than to preserve the numbers containing those papers, we would recommend all who take an interest in Missions to bind their *Records* as the volumes are completed: or, if that be thought too expensive, at least to keep these historical numbers for future reference. The indexes are arranged with a view to binding the *RECORDS* for two years in one volume. The cost of binding is only 60 cents per volume. We have still on hand a few sets

complete, from the beginning, at 50 cents a year, in sheets, or, neatly bound, \$1.50 per volume, containing twenty-four numbers each. The December number will complete three such volumes.

### Literature.

**THE SCOT IN BRITISH NORTH AMERICA:** by W. J. Rattray, B. A., Vol. II, Toronto, Maclear & Co. The contents of this volume embrace the more salient points of Canadian history from the war of 1812 to the year 1867—a period sufficiently eventful to give the author full scope for his descriptive powers, which he has certainly turned to good account in these fascinating pages. The publisher has done his part equally well, and, the book, as a whole, is one that reflects credit on Canada, and ought to be extensively patronized. Price, \$2.00.

**THE RIDE THROUGH PALESTINE:** by Rev. John Dulles, D. D.; Philadelphia: the Presbyterian Board of Publication, 1881; pp. 528; price, \$2.00. The author of this delightful volume, who is an eminent Bible-class teacher, has written it with a view chiefly to interest Sabbath-school teachers and scholars in the localities and incidents mentioned in the Bible. It is written in an easy and pleasant style and throws fresh light upon many passages of Scripture. The illustrations are numerous and add greatly to the value and interest of the volume.

**WHERE ARE THE TEN TRIBES?** by William Greig, Montreal. This is a lecture in support of the Anglo-Israel theory of "Identity." The whole question is an interesting one. In dealing with it Mr. Greig has shown a thorough knowledge of and profound respect for Scripture, and no small degree of skill in the arrangement of his arguments. The lecture is well worthy the attention of all who are taking an interest in this matter.

**THE GOSPEL IN ALL LANES:** Eugene R. Smith, 64 Bible House, New York. It is announced that this monthly will be enlarged in January. The re-issue of volume I is now ready, price, \$1.00. This is the best missionary magazine we know of. Price, 2.50 per annum; to ministers, \$2.00.

**THE CATHOLIC PRESBYTERIAN:** James Bain & Son, Toronto. The October number sustains the high reputation which this official organ of the General Presbyterian Council has already attained. FRANK LESLIE'S SUNDAY MAGAZINE, published at 57 Park Row, New York; \$3 per annum, is at the head of its class—superbly illustrated and full of instructive reading for old and young. We

notice that Dr. Talmage has been appointed editor. OUR LITTLE ONES, the Russell Publishing Co., Boston, \$1.50 per annum, is unsurpassed for the children.

### Official Notices.

**HOME MISSION COMMITTEE, Eastern Section:**—The semi-annual meeting will be held, D. V., in the Session Room of Chalmers' Church, Halifax, on Tuesday, Nov. 1st, at 3 P. M. Presbyterian claims for payment of Preachers and Students—also, applications for Preachers for December and January should be in the hands of the Secretary by the end of October.

C. B. PITBLADO,  
*Convener.*

P. G. MACGREGOR,  
*Secretary.*

**PRESBYTERIAN COLLEGE, HALIFAX.**  
— The Session will be opened on Wednesday evening, November 2nd, with an Introductory Lecture, by Rev. Dr. Pollok, to be delivered in Chalmers' Church, at half past 7 P. M. The College Committee will meet, D. V., in the large Class-room at Pine Hill, at 10 A. M. of the same day.

R. F. BURNS,  
*Chairman.*

P. G. MACGREGOR,  
*Secretary.*

### MEETINGS OF PRESBYTERIES.

Lindsay, at Woodville, 29th Nov., 11 a.m.  
London, at 1st Pres. Church, 8th Nov., 2 p.m.  
Toronto, at Knox Church, 1st Nov., 11 a.m.  
Chatham, at Chatham, 13th Dec., 11 a.m.  
Lan. & Renfrew, Carleton Pl. 6 Dec., 1.30 p.m.  
Bruce, at Paisly, 13th Dec., 2 p.m.  
Guelph, at St. Andrews' Ch., 15 Nov., 10 a.m.  
Maitland, at Lucknow, 20th Dec., 1 p.m.  
Ottawa, at ———, 1st November.  
St. John, at ———, 8th November.  
Brockville, 1st Pres. Ch., 13th Dec., 2.30 p.m.  
Stratford, at St. Andrews' Ch., 17 Jan., '82, 10 a.m.  
Barrie, at Barrie, 29th Nov., 11 a.m.  
Halifax, at Poplar Grove, 3rd Nov., 11 a.m.  
Sarnia, at Watford, 29th Nov., 2 p.m.  
Peterboro', at Cobourg, 16 Jan., '82, 7.50 p.m.  
Kingston, at Belleville, 20th Dec., 7.30 p.m.  
Hamilton, at Hamilton, 1st Nov.  
Quebec, at Morrin College, 2nd Nov., 10 a.m.  
Saugeen, at Mount Forest, 20th Dec., 11 a.m.  
Truro, at Great Village, 15th Nov., 2 p.m.  
Owen Sound, at Div. St. Ch., 15 Nov., 1.30 p.m.  
Paris, at Brantford, 20th Dec., 11 a.m.

**A Page for the Young.**

**A SCRIPTURE ALPHABET.**

NINETEEN of our young friends have sent us names answering to the twenty-six initial letters given last month in this column. We give the names of the contributors in the order of merit in which they stand. They will see for themselves where they were mistaken :—

(1) Kate McKeen, Gay's River, N.S.; Matilda Smith, St. John, N.B.; M. A. Otanabee. [2] Mary Mackie, Lachute, Qc.; M. R. S., Yarmouth, N.S.; Walter M. Scott, St. Peter's Road, P.E.I.; Jane Lovell, Wroxeter, Ont. [3] Fanny D. Threikeld, St. James Sq. S. S. Toronto; Bessie Lambie, Scarborough, Ont.; [4] A. J. Taylor, Glencoe, Ont.; Euphemia McKenzie, New Kincardine, N. B.; James Stevenson, ditto; Christina McKenzie, Corwhin, Ont.; Nellie Brown, Port Perry, Ont. [5] S. C. S., Rochville, N.S. [6] Mary Allan, Holstein, Ont.; Ella, Gorkum, and Ida Silver, Lunenburg, N.S.

The following is the correct answer :—

Adam.....	Gen. 5: 2.
Babel.....	Gen. 11: 9.
Carmel.....	1 Kings 18: 42.
Damascus.....	Gen. 14: 15.
Elijah.....	1 Kings 18: 40.
Felix.....	Acts 24: 27.
Goat.....	Lev. 9: 15.
Holiness.....	1 John 3: 12.
Iscaiot.....	Matt. 10: 4.
Jehu.....	2 Chron. 19: 2.
Kezia.....	Job 42: 14.
Lebanon.....	Deut. 1: 7.
Miphkad.....	Neh. 3: 31.
Naaman.....	2 Kings 5: 1.
Obed.....	Ruth 4: 17.
Peter.....	Matt. 26: 70.
Quartus.....	Rom. 16: 23.
Rachel.....	Gen. 29: 18.
Samson.....	Judges 14: 5, 6.
Thomas.....	John 20: 27.
Uzzah.....	1 Chron. 13: 9.
Vopshi.....	Num. 13: 14, 16.
Women.....	1 Tim. 2: 9.
Xerxes.....	Dan. 11: 2.
Yellow.....	Lev. 13: 30.
Zaccheus.....	Luke 19: 2, 3.

**" I AM SAVED ! I AM SAVED ! "**

On a Sunday afternoon, in a quiet little school, a cluster of girls gathered earnestly around their teacher to hear the words she had to speak of Jesus. They looked so eagerly into her face, and seemed so anxious to hear the great truths of the Bible, that she felt the Lord Jesus was knocking loudly at the door of their hearts, and she silently breathed the prayer that one at least would let Him in.

She spoke of the joys of heaven laid up for Christ's own children; then of the terrible sorrow and sad despair of those to whom the words would be said, " *I know you not whence ye are; depart from Me, all ye workers of iniquity.*" One young girl in the class had for a long time been sorrowing

about her sins, and had been anxious to find Christ: and now as she listened she thought — " I never could bear to hear those awful words spoken to me by the lips of Him who loves me so much. Oh, no! I could never bear it."

Jesus had long been waiting to bless her; so just at that very moment He helped her to trust Him, and whilst sitting there quietly in the class she gave herself to Him who loved her with an everlasting love.

No one knew anything of it at the time, as she had not the courage to tell her teacher in the presence of the other girls. School was soon dismissed, and she went home: but the thought of Christ's wonderful love in saving her so filled her heart that she felt she must tell others what great things Jesus had done for her.

That evening, when passing out of the usual place of worship, her teacher felt a timid touch on her arm, and, looking round, she saw the beaming face of her scholar, who exclaimed in a joyous undertone, " *I am saved! I am saved!*" Ah! there was not only joy on earth that day, but there was joy in the presence of the angels of God over that repentant sinner.

**A BIBLE PUZZLE.**

Add to the age of Abraham when he died the number of foxes Samson sent into the Philistines' corn; subtract the age of Joshua when he died; multiply the amount by the number of cords that the men of Judah bound Samson with, and add the number of men in Gideon's army who lapped water like a dog; divide the product by the number of kings that went to smite Gibeon; add the number of years that David reigned; divide the total by the number of loaves that Elisha satisfied 100 men with at Gilgal; add the number of days Christ was tempted; divide the total by the age of Christ when he went to the temple with his mother; add the number of years Solomon took to build the temple; subtract the number of years it took him to build his own house; subtract the number of days Lazarus had been dead when raised to life, and add the number of loaves Christ fed the 6,000 people with. The answer will be the value of a coin in cents.—*Brooklyn Y. M. C. A.'s Weekly Bulletin.*

**TO DAY.**

Make a little fence of trust

Around to-day;

Fill the space with loving work,

And therein stay.

Look not through the sheltered bars

Upon to-morrow;

God will help thee bear what comes

Of joy or sorrow.

## Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT  
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5th OCTOBER, 1881

### ASSEMBLY FUND.

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Gay's River .....	4.00
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Kildonan, Dr McKay's meet- ing, Formosa .....	12.00
Brockville, St John's Ch....	16.00
North Bruce, Dr McKay's meeting, Formosa .....	53.15
Anonymous, Innisfil .....	50.00
Dunnville .....	4.50
Thankoffering on behalf of one restored from sickness, Muskoka .....	10.00
Thankoffering of the one restored from sickness, Muskoka .....	10.00
Ravenswood .....	8.25
New Westminster, St Andw's Ladies Missionary Ass....	40.00
Jas Lesslie, Esq, the Willows, Formosa .....	40.00
Teeswater, Union Meeting, Dr McKay's mtg, Formosa	22.50
Arch McNab, Rockwood....	5.00
Mrs Arch McNab, Rockwood	1.00
Perth, St Andrew's .....	42.00
Charlottetown, P E I .....	20.00
Kinloss, Dr McKay's meet- ing, Formosa .....	6.00
St Andrew's .....	18.00
do Sab Sc .....	4.50
do Miss J Davis Class, Formosa .....	3.25
do Miss M Davis Class, Formosa .....	3.05
do Infant Class, Formosa .....	1.30
Brussels, Union Meeting, Dr McKay's meeting .....	78.50

Ailsa Craig, Dr McKay's meeting, Formosa .....	72.00
Wroxeter Sab Sc, add, For- mosa .....	15.00
Miss J E Thompson, Leeds..	1.00
Miss A B Murchison, Point St Charles .....	2.00
Beauharnois .....	9.50
Fullarton .....	12.00
Paris, Union Meeting, Dr McKay's meet'g, Formosa	156.00

\$4577.23

### COLLEGES ORDINARY FUND.

Received to 5th Sept. '81....	\$532.82
Brockville, St John's Ch....	14.00
Mount Pleasant .....	8.00
Cheltenham .....	9.00
Stouffville .....	3.00
George Kennedy, St Ann's..	1.00
St Ann's .....	6.75
Wellandport .....	4.40
Riply, Knox Ch .....	7.39
Hillsgreen Station .....	3.00
Pickering, Erskine Ch....	1.75
Teeswater, Zion Ch .....	19.00
Hugh McKague, Teeswater.	1.00
P T Dunn, do .....	1.00
Doctor Gillies, do .....	1.00
Rev D Wardrope, do .....	10.00
Teeswater, Westminster Ch.	14.14
Pakenham, St Andrew's, add	4.00
Palmerston, Knox Ch....	15.00
Amherstburgh .....	5.00
Horning's Mills .....	2.75
Honeywood .....	5.25
Tecumseth 2nd .....	6.11
Adjala .....	2.21
North Keppel .....	2.00
Kenyon .....	30.00
Stouffville, add .....	1.00
Mooreline .....	9.00
Moore, Burn's Ch .....	10.17
Carlton Place, Zion Ch....	18.00
Brooksdale & Burn's Ch....	9.60
Elma Centre .....	10.00
Perth, St Andrew's .....	26.00
Waddington .....	24.40
Wroxeter, add .....	15.27
Kippen, St Andrew's .....	10.28
Chesley .....	12.00
do Sab Sc .....	2.40
Dunwich, Duff's Ch .....	11.00
Tecumseth 1st .....	4.25
North Derby .....	1.00
Esmondville .....	15.00
Desboro .....	2.40
Gore Bay, Manitoulin Island	2.50
Claremont .....	9.47
London East .....	3.50
Eden Mills .....	6.60
Tara .....	6.00
Teeswater, Westminster, add	1.00
A McKague, Teeswater....	2.00
J E Scott, do .....	1.00
North Mara & Longford ..	7.00
Watford .....	6.19
Kingand Laskey .....	10.00
Ayr, Knox Ch .....	45.00
Hornby .....	5.50
West Gwillimbury 1st .....	7.69
Mount Pleasant .....	6.40
Kemble .....	2.20
Lake Charles .....	2.00
Mosa, Burn's Ch .....	60.00
Midland, Penetanguishine, and Wyebridge .....	20.00
Streetsville .....	13.00

\$1008.39

### KNOX COLLEGE BUILDING FUND.

Received to 5th Sept. '81....	\$385.73
John World, Orillia .....	5.00
David Leask, Wick .....	30.00
John Fiskin, Toronto .....	33.85
John M Johnston, Cartwright and Enniskillen .....	10.00

John L Thompson, Toronto....	10.00
James Gunn, Toronto .....	10.00
Thos McKenzie, Princeton..	16.00

\$1100.38

### MANITOBA COLLEGE.

Received to 5th Sept. '81....	\$ 54.25
Brockville, St John's Ch....	5.00
Perth, St Andrew's Ch....	5.00

\$64.25

### WIDOWS' FUND.

Received to 5th Sept. '81....	\$426.11
Dumblane .....	2.50
Holstein .....	2.80
Fairbairn .....	1.53
Ospringle .....	2.00
East Gloucester .....	4.50
Martintown, Burn's Ch....	9.00
Ross & Cobden .....	3.06
Hampden .....	3.00
Doon .....	2.00
Hillsgreen Station .....	3.00
Pickering, Erskine Ch....	1.00
Teeswater, Zion Ch .....	8.00
do Westminster Ch....	7.90
Mount Albert & Ballantrae.	3.00
Kincairdine, Chalmer's Ch..	4.00
Litchfield .....	4.00
Kenyon .....	8.00
Storrington .....	2.88
Pittsburgh .....	1.83
Glenburnie .....	1.20
Wakefield .....	5.00
Chingacousey 1st .....	3.26
Kingsbury & Brampton Gore	3.80
Scotstown .....	4.00
Desboro .....	1.30
Watford .....	2.31
St Andrew's .....	7.00
Montreal, Knox Ch .....	40.00
Hamilton, do .....	25.00
Quebec, Chalmer's Ch .....	43.55

\$636.53

With Rates from Revds D Ward-  
rope; A Cross; M Barr; S H East-  
man; D C MacIntyre \$24; R Hamil-  
ton; A Findlay \$12.21.

### AGED AND INFIRM MINISTER'S FUND.

Received to 5th Sept. '81....	\$606.20
Lachute, Henry's Ch .....	9.00
Dumblane .....	3.00
Holstein .....	2.80
Fairbairn .....	1.53
Lake Shore and Leith .....	5.65
Rockwood .....	9.00
Ospringle .....	2.00
East Gloucester .....	5.00
Dover .....	5.65
Chalmer's Ch .....	1.43
Martintown, Burn's Ch....	8.00
Brockville, St John's Ch....	7.00
Euphrasia .....	3.50
Ross and Cobden .....	3.06
Hampden .....	4.00
Lansdowne and Fairfax....	4.45
Port Hope 1st .....	18.10
Doon .....	3.00
Pickering, Erskine Ch....	1.00
Hornby .....	3.00
Walton, Duff's Ch .....	5.00
Teeswater, Westminster Ch.	10.50
Mount Albert & Ballantrae.	6.00
Grand Bend .....	3.38
Kincairdine, Chalmer's Ch..	4.00
Pakenham, St Andrew's....	4.00
Eden's Mills .....	4.00
Smith Hill .....	5.00
Manchester .....	4.25
Kenyon .....	8.00
Esmondville .....	8.00
Maidstone .....	2.20
Ayton .....	2.13

Brookdale and Burn's Ch ..	10.00
Perth, St Andrew's Ch ..	8.00
Amos, Orchardville & Middle Station ..	9.00
Storrington ..	2.88
Pittsburgh ..	1.83
Glenburnie ..	1.20
Wakefield ..	6.00
Kingscouser, 1st ..	7.00
Kingsbury & Brompton Gore Scotstown ..	4.00
Prooffine ..	3.90
Kilsyth ..	6.25
North Derby ..	3.79
Desboro ..	1.32
Chinton, Willis Ch ..	1.30
Watford ..	16.60
Russeltown Flatts ..	2.31
Bothwell ..	6.00
Sutherland's Corners ..	8.50
Ekfrid, Knox Ch ..	2.00
St Andrew's ..	8.24
Farnham Centre ..	6.30
Joliette ..	4.00
Fullarton ..	1.50
Avonbank ..	10.00
Hamilton, Knox Ch ..	7.00
Hespeler ..	35.00
St Helen's ..	5.90
	7.00
	\$959.65

Rates Received to 5th Sept. 162.75-  
 With Rates from Revds P Greig \$3;  
 F M Dewey, 4 years, \$12; E F Torrance, \$8; S Fenton, \$2; J Morrison Waddington, \$3.50; W Stewart, \$1; D Wardrope, \$3; Arch Cross, \$4; D C MacIntyre, 3 years, \$9.42; Professor Mowat, \$9; R Hamilton, \$4; A Findlay, \$4 - \$62.92. — \$225.67

*Contributions to Schemes to the Church to be appropriated.*  
 Received to 5th Sept. '81. ... \$995.25  
 Toronto, Charles St Ch. .... 240.00  
 Dundas, Knox Ch, add. .... 61.25

\$1296.50

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

FOREIGN MISSIONS.	
Acknowledged already ..	\$3943.19
Dalhousie and Maple Green Shubenacadie, Woman's Missionary Soc ..	4.60
Five Islands ..	20.00
Salem Ch, Green Hill ..	5.60
Mt Uniacke, Gold Mines, per P G Macgregor ..	14.11
Gay's River ..	2.00
Springside ..	10.00
Pembroke Sewing Circle - Springside ..	20.00
West Branch of River John, per Rev J W MacKenzie ..	7.00
Earltown, do ..	4.52
Scotsburn, do ..	3.83
Stellarton, do ..	32.37
Lunenburg, do ..	30.00
Murray Harbour, P E I ..	16.00
Noel ..	47.15
Woodville & Little Sands ..	15.00
W F M Soc, Halifax, for Miss Blackadder's salary, 1 qr. ....	5.00
	101.50
	\$4281.87

DAYSRING AND MISSION SCHOOLS.	
Acknowledged already ..	\$196.33
St John's Ch S S, Halifax, quarter ending June 30 ..	10.00
Gay's River and Milford Sab Schools, for Mr Morton's schools ..	5.70

McLellan's Brook Sab Sc, Pictou, per Mr A Campbell for Mr Morton's schools ..	8.50
St James Ch S S, Dartmouth Knox Ch S Sc, Shediac, for one of Mr MacKenzie's native teachers ..	10.56
	7.50
	\$238.59

HOME MISSION.	
Acknowledged already ..	\$828.74
St Andrew's, Hamilton, Bermuda ..	20.37
Gay's River ..	5.36
Springside ..	15.00
Kentville, add ..	3.00
Woodville and Little Sands ..	5.00
St Paul's, Woodstock ..	11.00
	\$888.47

SUPPLEMENTING FUND.	
Acknowledged already ..	\$663.14
Five Islands ..	7.90
Shelburne ..	20.00
Richmond, Halifax, add ..	7.25
Springside ..	22.00
Rev T H Murray, Kempt ..	5.00
Woodville and Little Sands ..	5.00
Mabou, C B ..	20.00
	\$750.29

COLLEGE FUND.	
Acknowledged already ..	\$2908.64
Bathurst ..	12.50
Belledune ..	2.50
Interest ..	100.00
Buctouche ..	5.00
Scotch Settlement ..	0.74
Rev Andrew Donald, Hampton Village ..	1.00
	\$3030.38

BURSARY FUND.	
Acknowledged already ..	\$34.50
Gay's River & Milford S Sc's ..	5.70
	\$40.20

AGED AND INFIRM MINISTERS FUND.	
Acknowledged already ..	\$568.76
Merigomish ..	5.00
Campbellton ..	8.00
Knox Ch, Wallace ..	7.00
Clifton ..	12.35
Chalmer's Ch, Halifax ..	12.00
Buctouche ..	4.00
Ebenezer Ch, Saltsprings ..	7.00
Kentville ..	6.00

Ministers' Percentage :	
Rev D MacGregor, for 1881 ..	3.50
" J C Herdman, do ..	4.00
" S Boyd, do ..	3.00
" John Cameron, do ..	4.00
" George Christie, do ..	2.00
	\$646.61

JEWISH MISSION.	
Acknowledged already ..	\$43.60
Bequest of the late Peter Ross, Esq, Hopewell ..	100.00
	\$143.60

NOTE.—Friends in the Maritime Provinces will please notice that Dr. McGregor's acknowledgements, to be in time, must close on the 4th of each month. Remittances received at a later date cannot be acknowledged till the RECORD following.

FRENCH EVANGELIZATION.  
 RECEIVED BY REV. R. H. WARDEN, SECRETARY - TREASURER OF THE BOARD OF FRENCH EVANGELIZATION, 260 ST. JAMES ST., MONTREAL, TO 8TH OCTOBER, 1881.

Acknowledged already ..	\$4,898.07
Laprairie ..	5.36
Ugdenburg ..	2.50
Cantley and Portland ..	9.00
Caraquette N B ..	9.00
Merrickville ..	2.50
Bay View, Digby Co., N S ..	3.00
Brockville, St John's Ch ..	15.00
Wallace, Knox Ch ..	8.00
Baddeck ..	10.00
do The Forks ..	5.00
Camden and Sheffield ..	2.15
New Glasgow, Que, add ..	1.00
Prince Albert & Port Perry ..	11.00
Hemmingford ..	9.30
Beachburg ..	4.85
Front Westmeath ..	2.15
Carlton Place, Zion Ch S Sc ..	8.25
Harvey, Ont ..	1.60
New Brandon, N B ..	2.09
Newdsville ..	5.00
Newbury ..	5.00
Mabou, C B ..	27.27
Montreal, Chalmer's Ch ..	11.30
Mitchell, Dr Dunsmore's class ..	20.00
Apsey and Elmhurst ..	2.03
Bothwell and Sutherland's Corners ..	6.25
Kenyon ..	20.00
Montreal, Canning St, add ..	0.50
Cookstown Sab Sc ..	6.00
Capt G Hunt, Huntsville ..	1.00
Ayton ..	2.63
Perth, St Andrew's ..	35.00
Parry Sound ..	3.00
St Martin's & Black River, N B ..	7.00
Bathurst and Sherbrooke ..	12.38
J M Smith, Boston ..	25.00
Coboconk, do ..	7.30
Gladstone, Man ..	7.40
Grand Falls, N B ..	29.55
Vale S Sc, Pictou, N S ..	3.35
Vankleekhill, Sch No 18 ..	8.00
Beauharnois ..	7.25
S E, Ingersoll ..	4.00
Mrs S W Carpenter, Pictou ..	5.00
Cow Bay, C B ..	11.00
Louth and Reynolds ..	3.00
Lake Shore ..	10.30
North Mars and Longford ..	7.00
Dover East ..	8.10
Mrs J Fidlar, Shanick ..	4.00
Palmerston ..	10.00
Henderson ..	2.00
Ailsa Craig ..	9.18
Carlisle ..	6.07
Mandaumin Sab Sc ..	1.50
English Settlement, add ..	1.00
Matawatchan ..	1.00
Arundel and Harrington ..	5.00
Lancaster, Knox Sab Sc ..	6.00
Arch Maxwell, Lancaster ..	2.00
Alex Dickson, Lancaster ..	2.00
Bayfield, St Andrew's ..	1.34
A friend in Drummond, per Rev J Wilson ..	5.00
Rockburn and Gore ..	9.30
Chateauguay ..	10.00
Pugwash, St Matthew's ..	3.50
Dalhousie & N Sherbrooke ..	10.00
Sharbot Lake ..	1.60
Rosseau ..	2.50
Bethel Ch, Mocauly ..	1.12
Maganetawan ..	1.38
Spence ..	0.90
Doe Lake ..	0.72
Beggsboro ..	1.00
Greenwood Group, Man ..	5.00
Economy, N S ..	18.20

Head Station, Normanby...	11.00
York Mills and Fisherville..	7.75
Norwood .....	11.00
Milverton & N Mornington.	29.00
Honeywood .....	2.22
Hornings Mills.....	2.01
Mandaumin .....	6.00
Fitzroy Harbour & Tarbolton	12.00
Goderich, Knox Ch .....	32.00
Wroxeter, add .....	1.00
Dunwich, Chalmers' Ch .....	6.00
Tilbury East .....	13.25
Coulonge .....	7.00
do Sab Sc.....	0.95
Upper Litchfield .....	2.05
North Carradoc .....	12.30

Per Rev. Dr. Reid,  
Toronto:—

Markham, St John's .....	10.30
Kintyre .....	9.00
Mount Pleasant .....	1.00
Dunville .....	4.50
Amherstburgh .....	5.00
Adjala .....	3.35
Tecumseth, 2nd Ch .....	4.88
Ekfrid, Knox Ch .....	8.12
Hillsburgh, St Andrew's .....	5.00
St Helens .....	13.00

Per Rev. Dr. McGregor,  
Halifax:—

Shubenacadie & LStewiacke	20.00
Five Islands .....	4.80
Coldstream .....	6.82
Merigomish .....	28.00
Shelburne .....	5.00
Hammond River and Salt-	
springs .....	6.00
Boulerderie, C B.....	8.00
Bass River .....	11.50
do Sab Sc.....	5.00
Portaupique .....	4.87
do Sab Sc.....	4.57
Lunenburg .....	19.00
W H Harrington, Halifax ..	10.00
St Andrew's Ch, Little Riv.	
and New Antrim.....	3.70
	\$5786.13

POINTE-AUX-TREMBLES SCHOOLS.

Rev. R. H. Warden, Montreal, Treas.

(a) ORDINARY FUND.

Acknowledged already.....	\$767.22
Laehute .....	3.22
East Settlement .....	7.25
St. Andrew's .....	15.50
Point Fortune.....	4.50
Chatham, Que.....	14.88
John Younie, Allan's Corner	5.88
Thos Wallace, Woodstock, O	2.00
Rt Black, Elenheim .....	50.00
Penelope, Valleyfield .....	1.00
Aroh McNab, Rockwood .....	50.00
Rt McQueen, Kirkwall .....	50.00
Parkhill Sab Sc .....	9.53
A D Ferrier, Fergus .....	50.00
An Ottawa Friend .....	50.00
Rockburn .....	14.90
Gore .....	4.45
English Settlement .....	16.26
Grenville .....	5.16
do French Ch .....	2.36
Avoca .....	2.15
Cash .....	50.00
Bryson Sab Sc .....	2.83
Litchfield Bible Class .....	5.10
Georgetown .....	4.85
English River .....	19.15
St Louis de Gonzague .....	8.32
Beauharnois .....	6.78
Gannaque Sab Sc .....	9.20
Merigomish Sab Sc, per Rev	25.00
Dr McGregor .....	2.18
	\$1258.69

(b) BUILDING FUND.

Acknowledged already .... \$1009.46

COLLEGE FUND.

RECEIVED BY REV. R. H. WARDEN,  
AGENT, TO 8TH OCTOBER, 1881.

Cardinal .....	8.00
Mainville .....	3.00
Mille Isles .....	20.25
Osnabrock, St Matt & Valley	30.00
Laprairie .....	6.40
Farnham Centre .....	1.50
Ridgeway and Fort Erie .....	5.00
Harvey, O .....	2.00
Barbours, &c .....	1.20
Consecon .....	7.00
Hawkesbury .....	4.60
L'Original .....	4.40
Montreal, Chalmers' Ch .....	10.35
Carlow .....	3.00
Monc Centre and Camilla .....	11.60
Avonmore .....	12.50
Avoca and Maskinonge .....	5.56
Singhamton .....	5.23
Maple Valley .....	4.87
Riviere du Loup .....	2.60
Parry Sound .....	7.00
Three Rivers .....	27.00
Kennebec Road .....	13.10
Plantagenet .....	5.26
Ste Anne, Ill .....	12.00
Lucan and Biddulph .....	3.00
Danville .....	7.28
Sault Ste. Marie .....	5.00
East Oxford, St Andrew's .....	4.00
Lunenburg, Willis Ch .....	11.00
Ross and Cobden .....	5.74
Markdale and Flesherton .....	8.00
Stisted Group .....	9.00
Beauharnois .....	4.00
Osprey .....	15.00
Beachburg, St Andrew's .....	9.31
Miss J E Thompson, Leeds ..	1.00
East Gloucester .....	8.61
Joliette .....	1.12
Matawotchan .....	2.25
Arundel and Harrington .....	6.00
John Shaw, Harrington .....	1.00
Allan's Corner, Que .....	3.00
Russeltown & Covey Hill .....	16.30
Hemmingford .....	9.73
McNab and Horton .....	27.00
Martintown, Burn's Ch .....	17.00
Chateaugay .....	9.00
Valcartier .....	8.25
Ogdensburg, Grenville .....	3.45
Rosseau .....	2.50
	\$410.96

THEOLOGICAL HALL BUILDING AND  
ENDOWMENT FUND FARQUHAR  
FORREST & CO, TREASURERS, 173  
HOLLIS STREET, HALIFAX, N. S, TO  
SEPTEMBER 30th, 1881.

Already Acknowledged.....	63245.05
R Urquhart, Halifax .....	40.00
John Dixon, Head St Peter's	
Bay, P E I .....	10.00
Rev S C Gunn, Midgell, St	
Peter's Bay, P E I .....	7.00
Rev Thos Duncan, Halifax,	
balance .....	50.00
Cow Bay, C B .....	51.00
Glace Bay, C B .....	48.00
Falmouth St Ch, Sydney, C B	25.00
Sydney, C B .....	53.00
Sheet Harbor, N S .....	33.39
Moser River, N S .....	6.06
Murray Harbor, P E I .....	35.70
Daniel Cobb, North Be-	
deque, P E I .....	1.00
	\$63,605.14

QUEEN'S UNIVERSITY AND COLLEGE,  
KINGSTON.

C. F. IRELAND, Treasurer.

Building Fund.

Already acknowledged....\$23464.85

Kingston.	
G S Fenwick .....	bal on 500 200.00
Folger Bros .....	4 on 500 100.00
Cal Hance .....	bal on 100 40.00
Caruthers.	
Gunn & Co. .....	4 on 5000 1000.00
J Mudie .....	bal on 200 50.00
J B Mowat .....	4 on 750 150.00
Prof Ferguson .....	4 on 500 100.00
A B Nicholson .....	3 on 250 100.00
Principal Grant .....	4 on 2500 500.00
M Doran .....	bal on 1000 500.00
G Davidson .....	4 on 500 100.00
W Mueckler .....	4 on 25 5.00
J P Gildersleeve .....	4 on 100 20.00
R J Cartwright .....	4 on 500 100.00
W Hayward .....	4 on 50 10.00
J Planagan .....	4 on 100 20.00
R Crawford .....	bal on 50 25.00
R McPherson .....	4 on 100 20.00
J B Donaldson .....	2 on 100 25.00
	\$31,579.85

Land and Equipment.

Already acknowledged .... \$5200.00

Endowment Fund.

Already acknowledged...\$65544.15

Orono.

Mrs McConachie .....

in full 2.00

Williamstown.

J Y Cameron .....

bal on 100 50.00

J Huggart .....

3 on 5 1.00

D H McDougall .....

3 on 5 1.00

A Ferguson .....

3 on 10 2.00

Kinkaid .....

4 & 5 on 10 4.00

Perth.

E Cameron .....

3 on 100 20.00

J W Walker .....

in full 10.00

J Armour .....

bal on 500 400.00

Warkworth.

J Douglass .....

3 on 20 4.00

W E Bartlett .....

3 on 5 1.00

Mrs Bartlett .....

3 on 5 1.00

R Parks .....

on acc 2.00

D Douglass .....

3 on 25 5.00

Pakenham.

S T Dickson .....

10.00

A Riddell .....

5.00

S Conway .....

1.00

Rev Dr Mann .....

5.00

Whitby.

Miss McKay .....

3 on 10 2.00

Miss Donaldson .....

3 on 10 2.00

C R Henderson .....

3 on 25 5.00

J McBrien .....

4 on 25 5.00

T Dow .....

4 on 100 25.00

Ottawa.

J J McCracken .....

3 on 100 20.00

A H Taylor .....

3 on 100 25.00

J Hardie .....

2 on 100 20.00

R W Baxter .....

3 on 100 20.40

J Roberts .....

3 on 100 20.00

Goderich.

Dr Taylor .....

1 on 100 20.00

Mr Hutcheson .....

1 on 100 20.00

Montreal.

Rev Dr Jenkins .....

on acc 100.00

Total.....\$66,352.15

N. B.—In last acknowledgment,  
under head of Bowmanville,  
A Keith should read A Beith.