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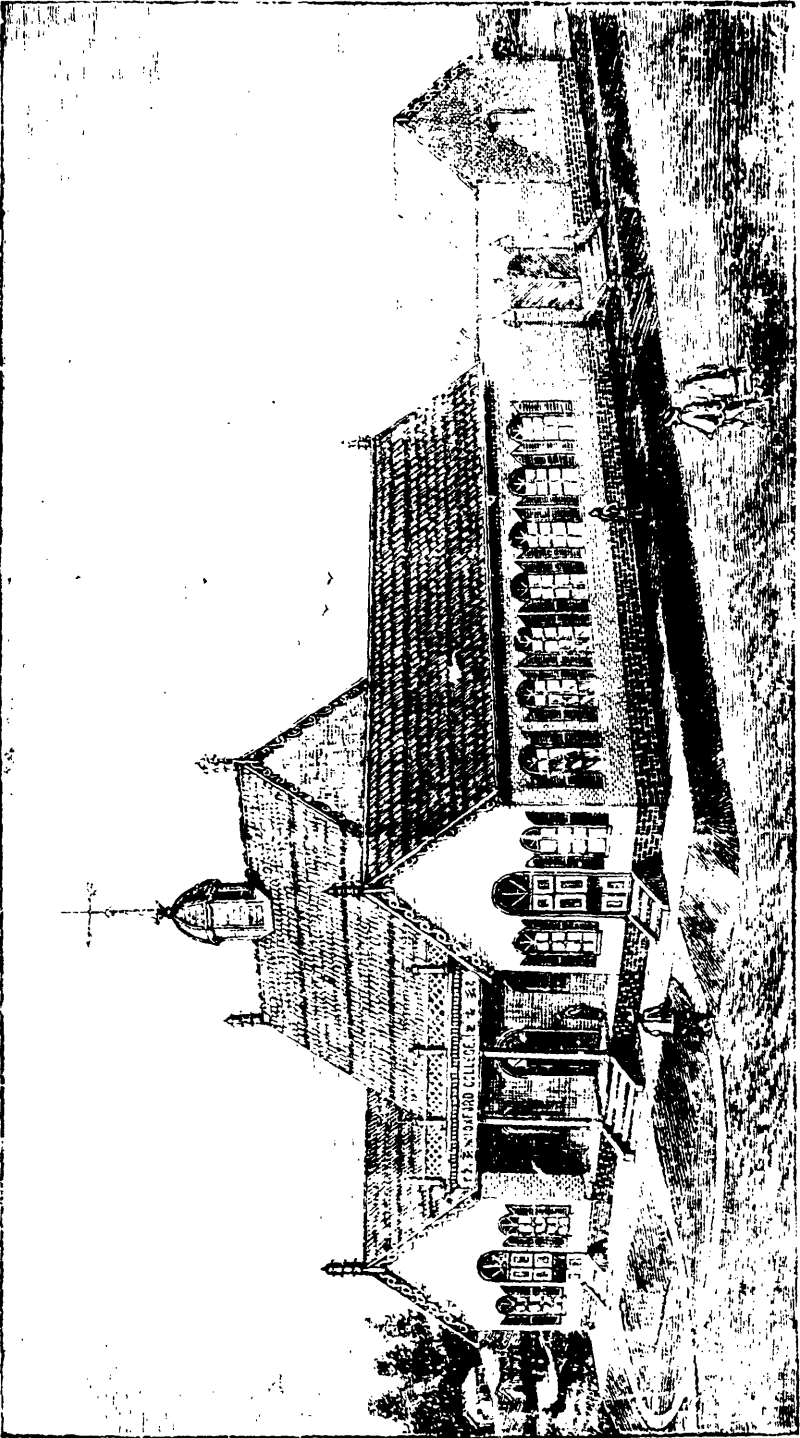
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(SEE PAGE 245.)

THE  
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**The Sabbath-School.**

THE REPORT of the General Assembly's committee on Sabbath-schools is based on the Synodical reports; the Synods derive their information from Presbyteries who look to Kirk-sessions; the fountain head is of course the several schools the superintendents of which are responsible for the facts and figures. Wherever the fault lies, it is clear there is a screw loose somewhere, else it would not be necessary so often to ask "that Presbyteries be enjoined to see that returns are received from all Sabbath-schools within their bounds." It appears from the last report that there are a large number of non-reporting schools; the consequence being that the general report to the Assembly is imperfect and unsatisfactory. It is impossible to find out from it how many schools, scholars or teachers we have connected with the Church. In regard to Bible-classes, teachers meetings, and Normal classes the report is almost silent. Nor can we tell what amount is given for missions from all our Sabbath-schools. A summary, indeed, of the statistics furnished to the convener is appended to the report, but it is utterly mis-leading. It makes the whole number of scholars 65,715, while there must be very nearly if not quite double that number. It would seem as if the responsibility must rest either with the Moderator of the

Kirk-session, or with the Superintendent of the Sabbath-school. The Sabbath-school is too important an arm of the service to be thus mis-represented. It would be far better to have no report at all on Sabbath-schools than so imperfect a one as this. One can gather more information respecting Sabbath-schools and Bible-classes and missionary collections from the incidental allusions made to them in the reports of the Committees on Statistics and the State of Religion. There ought to be enough *esprit de corps* among our Sabbath-schools to prevent a recurrence of such complaints. Passing to the other recommendations contained in the report, we trust that Presbyteries will profit by the hint to devote "at least one sederunt in the year to the consideration of Sabbath-school work within its bounds." Some of the Presbyteries have for long been exemplary in this matter—notably the Presbytery of Guelph. The Presbytery of Glengarry held two Sabbath-school conferences during the year and the experience of the brethren there is,—“that the benefits have been many—direct and apparent—more thorough organization, more enthusiasm and consecration on the part of teachers, an awakening of interests on the part of sessions, better equipment in the way of papers and teachers' and scholars' help, and a more general recognition of the Sabbath-school as an integral part of the congregation.” The recommendation that Presbyteries be instructed “to use diligence to ascertain how many children of Sabbath-school age within their bounds, belonging to the Church, are not under Sabbath-school instructions,” receives point from the startling fact stated in the report of the Synod of Montreal and Ottawa, “that there are nearly *ten thousand* children

within the bounds of the Synod, belonging to the Church, that are not reached at all by the Sabbath-schools," and the opinion is expressed that there is a like proportion in the other Synods of the Church. Such a state of things seems almost incredible. If it is true, after making due allowance for those who faithfully teach their children at home in preference to sending them to the Sabbath-school, then there is certainly very much land yet to be possessed and there is a loud call for the formation of Sabbath-school Associations in every Presbytery, and especially in every city and town, who should make it their business to see that mission Sabbath-schools are instituted wherever there are openings for them. It is an encouraging fact that one half of our Presbyterian Churches in Montreal are the outcome of mission Sabbath-schools planted, in what was formerly the suburbs and outlying districts of the city, by the Sabbath-school Associations. Some of these congregations are now among the largest in the city and they are all vigorous self-sustaining charges.

The institution of Normal classes for the training of teachers is another recommendation which we would like to emphasize. Aptness to teach, Bible knowledge, and consecration are fitly said to be the A. B. C. of efficiency in Sabbath-school work. Teachers, as a rule, do not grow like mushrooms. "Follow me," said the Great Teacher, "and I will *make* you fishers of men." If it were nothing else than the magnitude of the Sabbath-school, common sense would suggest that it ought to be well equipped as regards its teaching staff. Think of what a power they must wield, and how important that their influence should always be in the right direction. We have ten times as many teachers as ministers, and they stand in closer relationship to their scholars than the minister, as a rule, to the members of his congregation. Inefficient and superficial teaching is the misfortune of many teachers rather than their fault. They may be pious and enthusiastic, influenced by the very best motives, but if they have not *aptness to teach* their usefulness must be limited. To teach teachers how to teach is the function of the Normal class. The propriety of instituting such classes in cities and towns is self-obvious. But they need not be confined to populous centres. Every minister who has gone through a regular curriculum of study is, *ex officio*, not only a normal class teacher, but should be able to educate Normal class teachers, and there is no more important way in which ministers can serve the Sabbath-school than in the training of teachers. In this connection, we should not lose sight of the Teachers' meeting for the united study of the Lessons. The difficulty so often complained of "of having no time to attend such meeting" does not come gracefully from the lips of a devoted Sab-

bath-school teacher. If this be his true vocation he will allow nothing to stand in the way of his self-improvement. Instead of being a weariness it will prove to be a profitable privilege to meet steadily with his brother-teachers, to compare notes, and to take counsel together as to the presentation of the subject matter of the lesson and other things pertaining to the work of the Sabbath-school.

The closing recommendation is,—“That for the purpose of cultivating the missionary spirit among the young, all sessions and Superintendents be required to see that the schools under their charge give something, however little, to the missionary enterprises of the Church.” This is a very important recommendation. “As the twig is bent the tree is inclined.” If we do not instill the missionary spirit into the minds of children they will find it a difficult accomplishment to acquire when they grow old. The missionary spirit *may be* cultivated. It is capable of demonstration that it is a privilege to give for the extension of the Gospel, and that the more we give the more we may expect to receive. It only further occurs to us in this connection at present to say that in our judgment *all the givings* of the Sabbath-school, beyond providing for the running expenses of the school, ought to be appropriated to the missionary schemes of the Church sanctioned by the General Assembly. It is not so much for the amount that would thus be added to the Church funds, though it would not be inconsiderable, as for the growing attachment to the Church and all its schemes which would in this way be created. If it is argued that children do not know anything about our missions and that therefore their contributions had better be expended upon something else, the answer is, tell them about our missions; let it be as much a part of Sabbath-school instruction as the ordinary lesson of the day. It is never out of place to speak about missions, least of all in the Sunday-school.

Some of the very best Sabbath-school teachers are deficient in faith and patience. They have a good knowledge of their Bible, they have consecrated themselves to their work by habitual prayer, but because the success they look for is not apparent they are apt to be discouraged. We have a story of one such, the recital of which may help to encourage some who are weak in faith. She had been a teacher for many years and after many misgivings came to the conclusion that teaching was not her forte and that therefore she ought to resign. She made known her intentions to the Superintendent. He quoted to her the words of St. James,—“Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient.” It did not alter her mind; she must resign.

"Well," said the prudent superintendent, "take this matter to God in prayer, come back to your class next Sabbath and if you are still in the same mind then I will let you go." She went home and presented her difficulty to the Lord in prayer. That night she dreamed she was dead, and had been transported to the golden gate of heaven where she stood knocking for admittance. Presently the gate swung open and she found herself confronted by a shining angel, to whom she said,—*"I never had any doubt that when I died I should go straight to heaven, but I did not expect to be admitted by so brilliant an angel as you are. I am utterly unworthy of so high an honour."* "And whom do you take me to be," said the angelic gate-keeper. "You are doubtless Gabriel," was the reply. "Then you do not know me?" "No, only by what I have read of you in the Scriptures." "Look at me again," said the shining one; "I am not Gabriel, I am Lizzy whom you knew so well in the Sunday-school. You were the first who taught me to love the Saviour and it is now my privilege to conduct you to Him." She awoke out of her dream thankful to God for this answer to her prayer. She took her accustomed place the following Sabbath in her class, and that was the last that was heard of her resignation.

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### Martin Luther.

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**I**N a few weeks all the Churches of the Reformation, and especially the Church in Germany, will be engaged in commemorating the birth of MARTIN LUTHER. Four hundred years ago the great Reformer was born in poverty and obscurity. By wondrous ways the Lord led him to a knowledge of the Gospel, and prepared him to be the leader in the movement by means of which the shackles of mediaevalism were effectually broken. He was "the monk that shook the world." How diligently he toiled; how bravely he contended for the truth against principalities and powers; how he placed the Bible in the hands of the common people; how eloquently and learnedly he expounded Scripture both by tongue and pen; how sweetly he sang divine songs that can never die,—all this, and much else will be told and retold during the coming weeks. Well may the memory of Martin Luther be fondly cherished and highly honoured. God has abundantly blest the seeds which he sowed in storm and darkness, as well as in sunshine. See the magnificent harvest now waving luxuriantly over Europe and America,—a harvest the seed of which was freely scattered by Martin Luther. Luther was born at Eisleben on the 18th Nov. 1483. When twenty-eight years of age he was sent on business to Rome. He was then a man of great learn-

ing and of varied experience, and a devout inquirer after the way of salvation. His faith in Rome was unabated. He went to the capital of Christendom filled with ardent expectation as to the holy lives of those whom he should see, and the special sacredness of God's Vicar, the Pope. When he came in sight of the city he knelt and cried, "I greet thee, holy Rome, thrice holy, from the blood of the martyrs which has been shed in thee!" Need we tell how bitterly he was disappointed? He found priests and people faithless, scoffing, greedy, treacherous and lawless. The Pope was more a pagan than a Christian. The great city reeked with moral corruption and with violence. "Luther had come to the Holy City (as he called it when far away in Germany) to find some sure way of working out his salvation; and, strange to say, he did find Christ. For it was in Rome, in the midst of all its corruption and blasphemy, that it suddenly came to him that the way of salvation was to go to Christ and leave all to Him, that pardon comes freely from God, and begins the Christian life, and is not painfully won at the end of it." The light that shone into his soul was in due time faithfully and powerfully proclaimed by him, and great was the multitude of those who heard and obeyed and re-echoed the strain. It was in 1521 that before the Emperor and two hundred princes he boldly declared. "It is as clear as day that both Pope and Councils have often erred. My conscience must submit to the Word of God; to act against conscience is unholy and dangerous; and therefore I cannot and will not retract. Here I stand. I can do naught else. God help me, Amen."—Luther was put under the ban of the Empire, and condemned as an outlaw. All the great powers, lay and ecclesiastical, from Emperor and Pope downwards,—were arranged against him, but God was on his side. What Germany is to-day is largely owing to the work of Martin Luther. All Christendom owes thanks to God for the good gift of such a man at such a time,—Carlyle rightly speaks of Luther's confession before the Diet of Worms as the greatest moment in modern history: "English Puritanism, England and its parliament, Americas, and vast work these two centuries; French Revolution, Europe and its work everywhere at present: the germ of it all lay there: had Luther in that moment done other, it had been otherwise." The coming celebration will afford a fitting time for our ministers and people to call the attention of the young to the glorious Reformation and the principle on which it is founded,—to the vital doctrines preached by Luther and his associates,—to the still nobler and purer work achieved by Calvin and Knox,—and specially to the work of reformation around us and within our reach inviting our earnest personal aid.

## Temperance.

THE Report of the committee on Temperance which was submitted to the General Assembly was not in printed form, which may account to some extent for the desultory and upon the whole unsatisfactory discussion which took place in regard to it. It may, or it may not be printed in the Assembly minutes, but even if it is, it will only be seen by a limited number. Whatever views individuals may choose to entertain regarding it, there is no doubt the question is one of vital importance and worthy of candid and careful investigation. Against Temperance there is no law. Every consideration, indeed, points to it as the correct thing, and it were a waste of words to argue in favour of that which instinctively commends itself to every thinking mind. The evils arising from intemperance cannot be overstated. Beyond a doubt they constitute the greatest drawback to the moral and social welfare of humanity and, practically, the most difficult problem of the age.

Our attention has been drawn to this subject at present by the receipt of a pamphlet entitled, "Facts and Figures on the Temperance Question," by Rev. R. Wallace of Toronto, published under the auspices of the Ontario Branch of the Dominion Alliance. From this carefully prepared and forcibly put document we shall in the meantime only make a few extracts leaving it to the reader to apply the lesson of these statistics and to form his own judgment regarding them. "The extent and expense of the liquor traffic in Great Britain, the United States and Canada is enormous. About one-seventh of the grain of Great Britain is wasted on this traffic, when thousands of the people are on the verge of starvation and living in abject poverty. In the United Kingdom, 52,659,000 bushels of grain are destroyed yearly to make beer. 100,000,000 bushels of grain are annually destroyed in the Anglo-Saxon world, which would give two barrels of flour to every family in England, the United States and Canada during the year. During the last seven years the large total has been spent of £987,000,000, or £200,000,000 more than the national debt of Great Britain. And this was not all, for it cost at least £100,000,000 more to pay for the mischief that it caused. That gave a cost of £241,000,000, or about \$1,200,000,000 yearly for their drink bill! It said that there are about 200,000 places in Great Britain where liquor is sold, and these are probably doing more to hinder God's cause than the 40,000 ministers of religion can do to advance it. As the result, mainly of intemperance, they have

nearly 3,000,000 applying yearly for parish relief in that wealthy country; 85,000 inmates in their asylums; 60,000 convicted of crime; at least 250,000 vagrants roaming about the country; and about 120,000 brought annually to a premature grave. And these liquor shops are sanctioned by law to lead away the people from God, from happiness and heaven. Thus the liquor traffic of Great Britain costs as much as would support 600,000 missionaries at \$1,200 a year; 500,000 schoolmasters at \$500; build 5,000 churches at \$10,000; 5,000 school-houses at \$4,000; would give to the world 200,000,000 of bibles at twenty-five cents each; and 500,000,000 of tracts at \$1 per 100; would give 100,000 widows \$100 a year; and 200,000 poor families, \$50 a year. In short, would provide a machinery that would evangelize the world in a short time, or pay off the national debt in four years. In the United States there are 175,000 places where intoxicating liquor was sold, involving a direct outlay and waste of not less than \$700,000,000, and an indirect loss to the country, by crime, pauperism, &c., of \$700,000,000 more; and this results in the destruction of 100,000 lives yearly. In the State of Maine, before prohibition, there was one drunkard for every fifty-five of the population, and one million gallons of spirits were distilled annually, while the liquor bill amounted to \$10,000,000. Since prohibition there is not a distillery or brewery in the state, the recent sale of liquor amounting to the mere fraction of the former quantity sold; whereas the death rate had been reduced to one in 300 of her population.

In 1881 there were in operation in the United States 3,210 distilleries. These consumed 31,291,130 bushels of grain, with an aggregate production of 117,728,150 gallons of proof spirits. For the fiscal year ending 30th June, 1881, the total amount of revenue to the national treasury from distilled spirits was \$67,153,974.83; for the same period the total revenue from fermented liquors amounted to \$13,700,241.21. The beer production for the year ending 30th June, was 14,311,028 bushels, or at thirty-one gallons per bushel the enormous aggregate of 434,641,868 gallons. A brewer's authority gives the number of breweries at 2,830, and estimates that there are 1,681,670 acres of land under cultivation for barley and hops. If sown with wheat, at thirty bushels per acre, this land would provide 50,456,000 bushels, or about one bushel for every man, woman and child in the United States. It has been declared on authority of an official census that the liquor traffic during the last ten years has sent 100,000 children to the poor houses in the United States; has committed at least 150,000 to prisons and workhouses; has made at least 10,000 insane; has determined at least 2,000 suicides; has

caused the loss, by fire or violence, of \$10,000,000 worth of property; and has made 200,000 widows and 1,000,000 orphans. While the clergymen of the United States cost \$12,000,000 yearly, the loss to the nation, directly and indirectly, through liquor, is something like \$1,400,000,000 a year. The quantity of spirits and malt liquor made or imported into the Dominion of Canada in 1882 was 17,733,934 gallons, or nearly four gallons for every man, woman and child in the Dominion. The liquor traffic is estimated to cost Canada \$43,500,000 annually.

The testimony of the most eminent physicians of Europe and America is cited to prove that a very large proportion of human misery, poverty, disease and crime is induced by the use of alcoholic or fermented beverages: "That the most perfect health is compatible with total abstinence from all such beverages; and that total or universal abstinence from alcoholic beverages of all sorts would greatly contribute to the health, the prosperity, the morality, and the happiness of the human family." Leading chemists are quoted. They say that "alcohol causes diseases of the vital organs, debilitates the vigour of the physical system, while it weakens the mind and promotes in both premature decay." Sir Astley Cooper declares that "ardent spirits and poison are convertible terms. A striking contrast is drawn betwixt two small towns in the United States in one of which the sale of liquor has free course and in the other it is prohibited. "Yonkers, N. Y., licenses 145 saloons, and has in addition 75 places where liquor is sold in violation of the law. Vineland has about 12,000 inhabitants, and Yonkers less than 15,000. Yonkers spends on its police \$37,000, and the police duties of Vineland are performed by one constable at the annual expense of \$75. Yonkers has a police judge at a salary of \$4,000, and a clerk who is paid \$800. Vineland has no police court and needs none. The paupers of Yonkers cost the town \$12,000; Vineland has only six, and pays \$400 for the same. Altogether these articles of expense cost Yonkers \$43,800; in Vineland, \$475. Making proportionate allowance for the difference in population, the government, so far as the expenses are concerned, costs more than ninety times as much as that of Vineland." Mr. Wallace concludes that "if the liquor traffic is the cause of so much waste of property and destruction of life and of such a vast amount of suffering and misery, not merely to the drunkards themselves but to all related to them, and of it is the greatest hindrance to the prosperity of our country, is it not the duty of our Legislature to prohibit the manufacture and sale of intoxicants, save for purely medicinal and mechanical purposes?" The result of all past legislation, he says, abundantly proves that it is

impossible satisfactorily to limit or regulate a system so essentially mischievous in its tendencies as the traffic in intoxicants. Mr. Wallace thinks that there is a marked change in public sentiment going on, and that the question of prohibition is but a question of time. Copies of Mr. Wallace's most valuable and suggestive pamphlet may be had through S. R. Briggs, Toronto. Price five cents each.

## Father Chiniquy.

OUR good friend has just returned from his third lecturing tour in the Old Country, covered with honours. He delivered about one hundred lectures in London, Liverpool, Manchester, Edinburgh, Glasgow, Dundee and other large cities. The audiences were always large, frequently running above two thousand. Although now seventy-four years of age, Father Chiniquy looks remarkably well and is as full of enthusiasm as ever. He received a very hearty welcome from his townsmen at St. Anne's, Kankakee, as well as from the members of his congregation, on his arrival. During his absence his congregation has been under the pastoral care of Rev. M. R. Paradis to whom we are indebted for the following very encouraging statement respecting the congregation at St. Anne's:—

"Feeling convinced of the interest of many of your readers in this part of the Lord's Vineyard, I often thought of reporting the progress to *The Record*, but waited till to-day as improvements after improvements have been going on for some time past. As we are weak financially, it takes us a pretty long time to do much, seeing we do not want to lie in debt. As the space accorded to correspondents is always necessarily limited, I will merely mention facts. (1). Materially, improvements to the church, in the way of platform, ceiling raised, plastering, painting, &c., have been made to the amount of nearly \$250.00. The Ladies' Sewing Circle and The Young People's Society lately started, are doing good work. (2). Spiritually. At Communion, last month, twenty-nine persons joined the Church, three of whom were baptized. In the Sabbath-school, though the attendance is no larger, the interest has increased greatly and the progress in learning is manifest, especially among young people. Mrs. P. has a class, composed of thirty young men who showed their interest by presenting her with a beautiful Silver Cake basket, I believe, the first present ever made by members of this congregation. There are also other signs of progress impossible to mention. Let all the friends of this Mission pray the Master that a still greater outpouring of his blessings may be made manifest soon."

## Ruth and Naomi.

SEPTEMBER 9.

RUTH I: 14-22.

*Golden Text Ruth 1: 16.*

THE Book of Ruth is supposed to have been written by Samuel during the reign of David. It affords a beautiful glimpse of domestic life, shewing that true religion was not extinct even in the darkest days of the Israelitish apostasy. A more charming picture of genuine piety, and fine feeling it is impossible to conceive. It is probable that Ruth lived in the time of Gideon. The local interest of the narrative centres in Bethlehem, six miles south from Jerusalem, originally called Ephrath, Gen. 35: 19—where Rachel died; of which David was a native, and where Jesus Christ was born, see Micah 5: 2. In this quiet neighbourhood lived Elimelech with his wife Naomi and their two sons, Mahlon and Chilian. A famine having occurred, the family became embarrassed, had to mortgage their property, ch. 4: 3, 4, and moved away into the land of Moab on the eastern side of Jordan, where food and employment could be more easily obtained. They had not been long there when Elimelech died and Naomi was left a widow. The two sons married Moabitish women, called Orpah and Ruth. At the end of ten years both died and the three widows were plunged into the deepest distress and sorrow. What should they do? Learning that the famine had ceased in her native country, Naomi resolves to return to Bethlehem in the hope of finding friends there to sympathize with her. She loved her daughters-in-law dearly. In order to test the sincerity of their love to her, as well as to free herself from the responsibility of the consequences should they go with her to share her poverty, she argues the matter with them. With touching pathos she refers to their kindness to her sons, their husbands, while they were alive, and to the mutual affection that had existed betwixt herself and them. She then urged upon them to go back to their friends who were well off and would provide amply for them. Orpah went back, but nothing would induce Ruth to leave Naomi. Orpah, like the young man in the parable, Matt. 19: 22, was not prepared to make such a sacrifice. Ruth's devotion, on the other hand, was just such as Christ demands from all his faithful followers, Matt. 10: 37; 19: 29. V. 19. The news of Naomi's return soon spread and many of her old friends clustered round her, but, so changed by grief! they scarcely knew her. Vs. 20, 21. Of their own accord she and her husband had gone away, but God by his judgments had brought her back. V. 22. According to Hebrew law it was the privilege of the poor and the stranger to follow the reapers and gather up the gleanings. Lev. 19: 9; 23: 22. Ruth was providentially led to the harvest field of Boaz, a rich nobleman, who afterwards married her, so she became the ancestor of the royal house of David, ch. 4: 22; Matt. 1: 5, 6, which gave Jesus to the world. Naomi acted wisely in leaving idolatrous Moab, and Ruth in choosing her excellent company. Those who follow Christ will in the end be the gainers, John 10: 21, 28.

## A Praying Mother.

SEPTEMBER 16.

1 SAMUEL I: 21-28.

*Golden Text, 1 Samuel 1: 28.*

THE greater part of 1 Samuel may have been written by the eminent man whose name it bears, but the evidence is not conclusive. In it we find the history of the children of Israel from the time of Samuel's birth till the death of Saul. At this time Eli was both high-priest and judge in Israel, ch. 1: 9; 4: 18. He lived at Shiloh, taking care of the tabernacle, assisted by his two sons Hophni and Phinehas. At Ramah, a few miles to the south-west, there lived a pious couple, Elkanah and Hannah. The man was wealthy and liberal. He was regular in the duties of religion, and a kind husband, but he was a polygamist and that brought trouble into the family. Hannah is here presented as the picture of a godly mother—a rare exception of piety in a degenerate and corrupt age. She greatly desired to be the mother of one who should become a blessing to the nation by bringing them back to the service of God. V. 21. It was not imperative for women to attend the solemn feasts, Exo. 23: 17, but this whole family seem to have been in the habit of going. Nor is it plain which of the three feasts is meant, if indeed more than one was then in existence. *His vow.*—In order to make Hannah's vow obligatory it was necessary that her husband should solemnly express concurrence in it. V. 23. The politeness of Elkanah and the ready deference paid to his wife's wishes in this matter are simply admirable. V. 24. *When weaned*—about three years old. *Three bullocks*—one for each year of his life—were provided—a costly sacrifice. *An ephah*—about eight gallons. *Bottle of wine*—a skin of wine; bottles in those days consisted of goat-skins flayed from the bodies of the animals, uncut except at the legs and neck which were tied with a cord. *The house of the Lord in Shiloh*—i. e. the Tabernacle which had remained ever since Joshua's time at Shiloh, seventeen miles north from Jerusalem, and which continued to be the religious centre and capital of the nation until the close of Eli's administration when it fell into decay on account of the ark being carried off by the Philistines, ch. 4: 3-11. Vs. 26, 27. Standing in the very spot where she had prayed and vowed, years before, vs. 10-12, Hannah now brings the child to Eli and solemnly asserts that she is the same person with whom he had conversed at that time. Though he may have forgotten all about it she has not forgotten his words nor her own vow. If she did not leave Samuel at Shiloh just then, it was not long before he was found ministering to the Lord there, ch. 2: 18, 19. After the death of Eli, Samuel was the means of inducing the people to forsake idolatry and return to the worship of Jehovah, ch. 7: 3, 4. Children can never do enough for their parents: they may never know how much of their success and happiness is in answer to a pious mother's prayer. They should be brought under the influence of religious teaching when very young.



## The Child Samuel.

SEPTEMBER 23.

1 SAMUEL III: 1-19.

*Golden Text, 1 Samuel 3: 9.*

THE time of this lesson is seven or eight years after last lesson, when Samuel was twelve years of age. The place, at Shiloh, seven-tenths of a mile north of Jerusalem. V. 1. Samuel "ministered," or served Eli in a way suited to his years, such as lighting the lamps, ch. 3: 3, and opening the doors of the Tabernacle, v. 15. *There was no open vision.*—Since Moses' time the prophetic office had almost entirely ceased. We read of two prophets only in the days of the judges, and they are mentioned incidentally. Judg. 4: 4; 6: 8. In the person of Samuel this sacred office was to be revived and he stands out conspicuously as the first of an illustrious line of prophets who during a period of 450 years exerted a powerful influence over the nation. V. 2, 4. Eli would be sleeping in his apartments adjoining the tabernacle, and Samuel in an anti-room within call. *Ere the lamp of God went out.*—The "temple" seems to have become the established designation of the tabernacle, and the time indicated was towards the morning twilight when the lamps in the seven-branched golden candlestick began to burn dimly, or were put out. *Where the ark of God was*—that was in the holy of holies and symbolized the presence of Jehovah from whom the voice proceeded calling Samuel. Vs. 5-8. The three successive calls addressed to the boy convinced Eli of the divine character of the Speaker and he therefore enjoins upon him, reverential attention to the message. V. 10. The voice which before seemed distant now sounds as though the speaker were close at hand. Indeed there was a personal presence, whether seen by Samuel or not. *Speak: for thy servant heareth.*—God speaks to us in many ways,—by our own conscience, by his Word—by his Son, John 1: 1, 14, Heb. 1: 1, 2, but in whatever way he addresses us, it is for us to say like Samuel.—"Speak, for thy servant heareth." Vs. 11-14. The message was not a pleasant one, and would be better understood by the old priest than by the youthful prophet. It foretold the judgments impending over Eli's family to latest generations on account of the gross sins practised by his sons Hophni and Phinehas and which their father had allowed to pass unrebuked. Their particular sins are mentioned in ch. 2: 12-17, 22. Instead of expelling them from the sacred office of which they had shewn themselves so unworthy, the old man made light of their offences. And yet it is evident he was not a bad man. With such a threatening prospect before him his meek submission is wonderful, but his weak and unfaithful course with his sons is indefensible. In Samuel, on the other hand, we have a fine illustration of early piety, and learn that even young children may employ themselves usefully in the service of God. V. 19. Samuel's faithfulness was rewarded by God's favour, whatever he said, as a prophet, proved true and was accomplished in its season.

## Eli's Death.

OCTOBER 7.

1 SAMUEL IV: 10-18.

*Golden Text, 1 Samuel 3: 13.*

SOME twenty years have passed since the doom pronounced on Eli's posterity was pronounced, and now we have an account of its literal fulfillment. The two "scape-graces" Hophni and Phinehas went on from bad to worse. The Israelites having been beaten in a battle with the Philistines and lost four thousand men, it was rashly resolved to send for the ark of the covenant from Shiloh in the vain hope that its presence in the camp would bring them victory. The sons of Eli, whose duty it was to guard against such sacrilege, lent themselves to the proposal and sanctioned the proceeding by going with it. To understand the reference in vs. 10, 11, read from v. 1. Though at first appalled at the sight of the ark the Philistines were so used to lord it over the Israelites that they assumed the courage of despair and fell upon them with such resistless force that they were defeated again with a terrible slaughter. So badly beaten were they, instead of retiring to their camp, as they did on the former occasion, v. 3, they dispersed to their individual tents. Instead of praying to God and resolving to abolish existing abuses and to re-establish the purity of worship, they had put their trust in external observances—deceiving themselves with the idea that the mere taking of that wooden chest into the battlefield would ensure their success. They found out their mistake by sad experience when it was too late. There are many even now who trust to external rites and ceremonies, in a greater or less degree, for the salvation of their souls, and others who delude themselves by thinking that intellectual assent to the Christian system, or some meritorious act on their part will secure what they ardently desire, forgetting that nothing will avail to save sinners but faith in the Lord Jesus Christ, John 3: 36; 4: 24; Acts 16: 31. *The ark of God was taken.*—This of itself was a signal judgment upon Israel, designed to teach them their folly and bring them to repentance. Vs. 12-17. There were many good points in Eli's character. He loved God's house and service: he was diligent in his duties as a priest: he shewed great magnanimity in his treatment of Samuel. he was not afraid to listen to the truth even when he knew it must be unpalatable: he was wonderfully endued with the grace of submission. *But*, he lacked energy, and was especially deficient in the management of his own household; he did nothing effectual to restrain his sons from their evil courses and, when the half-hearted remonstrance at last came, it was *too late*. V. 18. He could have borne the news of the defeat, and even of the death of his sons, but that the ark of God should have been taken by the Philistines was more than he could bear. Life would be nothing to him without the ark. What pleasure can a Christian have deprived of God's word and ordinances and the comfort of the Holy Spirit. *Ichabod!* "The glory is departed where the Divine presence is not.

## Our Own Church.

**H**OME MISSIONS. The third Sabbath in August was appointed by the General Assembly as the day when the claims of the Home Mission Scheme should be brought before our people. In order to carry out the recommendations of the Assembly in regard to the augmentation of stipends, an additional sum of \$20,000 will be required this year.

**THE COLLEGE FUND.**—By appointment of the General Assembly the annual collection for the College Fund takes place on Sabbath 16th September. In the Western Section of the Church the amount required is \$19,000, viz. \$10,000 for Knox College, \$4,000 for Queen's College, and \$5,000 for the Presbyterian College, Montreal. Last year the receipts were only between \$15,000 and \$16,000, so that an average increase of about 25 per cent. will be necessary in order to reach the amount required this year. It is encouraging to know that the number of students in attendance at the several colleges continues to increase, and it is of the highest importance that these theological institutions should be efficiently maintained. While of recent years large sums have been contributed to the endowment of the colleges, still the above named amount is actually required from the congregations of the Church for the current year and it is earnestly hoped that every congregation and mission station will contribute liberally on behalf of the fund so that the full amount required may be obtained. To ensure that the collection will not be crowded out by other schemes it is important that it be taken on the Sabbath appointed, especially in those mission stations and congregations where there are no missionary associations. For these, and all the other missionary and benevolent schemes of the Church, let there be systematic and united action taken in every congregation and mission station and all the money that is needed will be forthcoming.

**PERSONALS.**—REV. A. F. KEMP, LL.D., has retired from the principalship of the Ladies' College, Ottawa, and is succeeded by Mr. Samuel Woods, M.A. We take the opportunity of commending this institution to the notice of such as desire to secure a thorough education for their daughters. The curriculum is in every respect abreast of the age, and the past record of the college has been most satisfactory. Rev. W. D. Arm-

strong has returned to Ottawa. He deserves thanks for the creditable manner in which he represented the Canadian Church on the other side.

## ORDINATIONS AND INDUCTIONS.

**CAMDEN: Kingston.**—Mr. Wm. S. Smith was ordained and settled as a missionary on the 8th of July.

**DUNBARTON and HIGHLAND CREEK: Whitby.**—Mr. R. M. Craig was inducted on the 14th of August.

**OTTAWA: St. Andrew's Church.**—Mr. W. T. Herridge, B.D., was ordained and inducted on the 2nd of August.

**ST. ANDREW'S, N.B., St. John.**—Rev. A. McDougall was inducted on the 31st of July.

**WOLFEVILLE, N.S.**—Mr. Robert D. Ross was ordained and inducted on the 2nd of August.

**NOEL: Halifax.**—Mr. Edward Thorpe was ordained and inducted, August 28th.

**RIVERSDALE: Lunenburg.**—Rev. H. Crawford was inducted August 28th.

**BEAVERTON: Lindsay.**—Rev. J. C. Patterson, formerly of Summerstown, Glengarry, was inducted on the 7th of August.

**KINLOSS, RIVERSDALE, &c.: Bruce.**—Rev. William Gallagher was inducted on the 14th of August.

**CALLS.**—Rev. R. P. Mackay, of Scarborough to Knox Church, Guelph. Rev. John Turnbull, lately of Melrose, to St. Louis de Gonzague, Montreal. Rev. A. H. Kippen, of Dorchester, to Millbank (declined). Rev. John M'Almon to Dover and Chalmer's Church, Chatham. Rev. J. T. Patterson, of Hanover, has accepted a call to Erskine Church, Meaford, Owen Sound. Rev. W. T. Wilkins has accepted a call to St. Andrew's Church, Trenton, Kingston. Mr. J. M. Robinson has accepted a call to Springhill, Wallace. Mr. James Anderson has declined a call to Canard, Cornwallis, N.S. Mr. S. C. Lord is called to Georgetown and Montague, Mr. Hector McQuarrie to Dundas and Cardigan, and Mr. A. W. Mahon to St. Peter's and Brackley Point Roads—all in P. E. Island.

**DEMISSIONS.**—Rev. W. R. Sutherland of Knox Church, Ekfrid. Rev. William Cleland of Niagara. Rev. J. L. Robertson of Strabane, and Rev. George Chrystal of Flamboro' West, Hamilton. Rev. Alex. Grant of Ashfield, Maitland. Rev. Alexander Fraser of Guthrie, Longwood and Cooke's Church, Caradoc, London. Rev. W. S. Whittier of Chalmers' Church, Halifax.

**NEW CHURCHES, MORRINGHURST, N. W. T.**—The Presbyterian Church erected at this place was opened for worship on the 22nd of June by Rev. J. Farquharson. The building is especially adapted to the circumstances of a new country, combining under one roof both church and manse. The people themselves gave freely of their labour in its construction, and the new Church and Manse Building Fund defrayed the cost of the skilled labour necessarily employed.

**WINCHESTER SPRINGS, Brockville:**—A very neat church which cost about \$2,600 was opened at this place on the 29th July by the Rev. George Brunfield, B. D., of Brockville, whose lecture on Palestine added \$61.25 to the Building Fund.

### Meetings of Presbyteries.

**VICTORIA AND RICHMOND: July 24:**—The Presbytery met at Strath Lorne for visitation and other business. Found the congregation prospering under the ministry of Rev. M. Campbell. No arrears.

**MIRAMICHI: July 17:**—The Presbytery met at Campbellton, Rev. J. C. Herdman was elected Moderator. Session Records of several congregations were examined. A proposal was made to secure the services of an ordained missionary to visit the Presbytery's stations; the proposal is to be considered and reported upon by a committee, Mr. Quinn was appointed Treasurer of the Presbytery fund for the year. Mr. Herdman reported \$50 for the mission to lumbermen. Rev. R. H. Warden addressed the Presbytery on the work of the Board of French Evangelization.—J. MC CARTER, *Clk.*

**HALIFAX: Aug. 2:**—The Presbytery met at Wolfville. The demission of Rev. W. S. Whittier of Chalmers Church, was accepted to take effect at the close of the meeting of Synod in October. Dr. Burns was nominated for Moderator of Synod. The trials for license of Mr. James Rosborough were sustained and he was licensed accordingly. The trials for ordination of Mr. Robert D. Ross were heard and sustained, and the Presbytery ordained and inducted him over the newly formed charge of Wolfville and Lower Horton. This is a section of the country where Presbyterianism had at one time a considerable hold. The Reformed Presbyterians (Covenanters) have a church at Horton which receives monthly supply of preaching. Mr. Ross is the first minister of our church settled in this locality, and it is hoped that his ministry will prove a blessing. His charge embraces the classic scene of the expulsion of

the Acadians so well depicted in "Evangeline."—A. SIMPSON, *Clk.*

**PICTOU: July 16:**—The Presbytery met at Blue Mountain for the visitation of the congregation. A resolution was passed expressing much satisfaction with the progress made and urging an annual collection for the College.—E. A. MCCURDY, *Clk.*

**LUNENBURG AND SHELBURNE: July 10:** Rev. John Cameron was appointed Moderator for the year. The congregation of Riversdale petitioned for the services of Rev. Henry Crawford as an ordained missionary, Mr. Crawford accepted the call and expressed his readiness to enter upon the work early in August. The Presbytery resolved to take immediate action to carry out the Assembly's resolution to increase the Supplementing Fund. The matter is to be brought before all the congregations, and an effort to be made to raise for the Supplementing Fund *five per cent* of the salaries now paid in the Presbytery. This is to be done without detriment to any other of the schemes of the Church. A committee to carry out the measure was appointed consisting of Rev'ds E. D. Millar, Stiles Fraser and Dr. Calder.—D. S. FRASER, *Clk.*

**TRURO: July 10:**—The Presbytery met at Coldstream for the visitation of the congregation. The work of the congregation was found to be zealously and successfully attended to. The congregation has added \$75 to the pastor's salary, and has cheerfully relinquished a grant from the Supplementing Fund. Rev. W. T. Bruce was appointed Moderator for the current year.—J. H. CHASE, *Clk.*

**TORONTO, July 26.**—It was agreed to loose the Rev. W. McWilliam from his charge at Streetsville to enable him to accept an appointment, from the Assembly's Home Mission Committee, to Prince Albert in the North-West Territory. Action was taken in reference to the call from Knox Church, Guelph, to Mr. Mackay of Scarboro, and parties cited to appear in their interests. A committee was appointed to consider what should be done to secure public religious services for the benefit of parties residing during the summer months on the island opposite Toronto.—R. MONTEATH, *Clk.*

**GUELPH: July 17:**—There was a large attendance of ministers. A committee was appointed to arrange for holding the annual missionary meetings. There was reported to be but one vacancy within the bounds, viz., Knox Church, Guelph, and three mission stations, all of which are receiving stated supply. A call from Knox Church in favour of Rev. R. P. Mackay of Scarboro' was sustained. Mr. Tait intimated that the First Congregation, Guelph, had agreed to ask the Presbytery that they be dissolved, and handed in the

books of the Church, with a cheque for \$803, the proceeds of sale of the property after meeting liabilities, which the congregation desires should be divided among the mission schemes of the Church. The request was acceded to and the name of the congregation was accordingly dropped from the roll.—R. TORRANCE, *Clk.*

HAMILTON: *July 17*.—Mr. Cleland tendered the resignation of his charge at Niagara, asking to be allowed to retire from the active duties of the Ministry and to be admitted to the benefit of the Aged and Infirm Ministers' Fund. The resignation of Mr. Robertson of Strabane was allowed to lie on the table for two months more. Mr. Grant was authorized to organize a congregation at Delhi. Mr. Chrystal tendered the resignation of his charge at West Flamboro'. Standing Committees were appointed for the current ecclesiastical year.—J. LAING, *Clk.*

LONDON: *July 10*.—Application was made on behalf of petitioners for the erection of a new church and congregation in London, South, who proposed immediately to erect a commodious and handsome church at a cost of about \$11,000. It was stated that there is a large and wealthy Presbyterian population in that part of the city and every reasonable prospect of forming a strong congregation. A committee was appointed to organize the congregation at an early date. Dr. Proudfoot addressed the Presbytery on the scheme for the endowment of Knox College. Already \$106,000 had been subscribed, and the work must go on. Standing Committees were appointed. Reports of Commissioners to the General Assembly were heard. Rev. George Crombie was received as a Minister of this Church in terms of instructions from the General Assembly. A committee was appointed to visit the aid-receiving congregations. Mr. Ball gave notice of a motion in reference to the work of French Evangelization.—J. K. WRIGHT, *Clk. pro tem.*

MAITLAND: *July 10*.—Commissioners to the General Assembly reported their diligence to the business of that Court, and gave in a statement of their travelling expenses. A Conference was held on "The Religious Education of the Young," introduced by Mr. D. Cameron, followed by other members. The topic for conference at next meeting is, "The importance of the Eldership in promoting personal, family, and congregational Religion." Mr. Hamilton gave notice of a motion anent the mode of appointing commissioners to the General Assembly. Committees were appointed to visit aid-receiving congregations. Standing Committees for the year were appointed.—R. LEASK, *Clk.*

MANITOBA.—At a recent meeting a resolution was unanimously passed expressing great

satisfaction at the appointment of Rev. Dr. King as Principal and Professor of Theology in the Manitoba College. The Presbytery recognizes in Dr. King one whose scholarship, experience, and administrative ability, fit him in a marked degree for the position, while his familiarity with the Home Missions of the Church will be of immense service in furthering the mission work in these new provinces and in fostering a missionary spirit in the students. A number of applications to the Church and Manse Building Fund were made through the Presbytery. Professor Bryce presented the report of the Committee on Sabbath Observance. Pointed reference was made to violations of the Sabbath by railway companies and others, and to the need for more effective legislation.—T. HART, *Clk.*

SAUGEEN: *July 10*.—Mr. Campbell gave in a report of the Home Mission work of the Presbytery. Mr. David Forrest was licensed to preach the Gospel.—S. YOUNG, *Clk.*

OTTAWA: *August 2*.—Calls from Morrisburgh and Iroquois, in favour of Rev. G. D. Bayne of Wakefield; from Kemptville, in favour of Rev. H. J. M'Diarmid, were dealt with. Mr. W. T. Herridge, B.D., was ordained and inducted into St. Andrew's Church, Ottawa; to receive stipend \$3,000 per annum and a manse. *August 7*.—Hull desires full services of a minister for itself. Mr. W. H. Geddes was licensed to preach the Gospel. Reports on French Evangelization within the bounds were full of interest and encouragement demanding earnest effort to meet the wants of the people. Deputations were appointed to visit the mission fields before the students return to college.—J. WHITE, *Clk.*

#### SARNIA TO CALGARY.

*Notes of a hurried visit to the North-West.*  
To the Editor of the Record.

So much has been written about the "Great North-West" in books, newspapers and monthly periodicals, that it almost seems folly to add another line. Editors are, however, imperious and clamorous as ever, and the reading public as anxious to hear of the progress of what was but lately the "Lone Land," as they were ten years ago. This is my apology, if apology is necessary, for inflicting once more upon your readers a brief account of my recent visit to Manitoba, and the regions beyond.

It is just ten years since I made my first tour in the North-West. It was then very much an unknown land. The Presbyterian Church in Canada as early as 1871 had founded the nucleus of a college in Manitoba, with Professor Bryce as its representative. The Church of Scotland in Canada, then sent out

Professor Hart to aid in its work, and at the union in 1875, the college with its staff of Professors and Lecturers, came into line with the other institutions of the United Church. The college, as most of your readers know, was originally started at Kildonan, some three miles from Winnipeg, which at that date and for a quarter of a century before, was the head quarters of Presbyterianism in the North-West, and where the zealous and able Dr. John Black maintained Gospel ordinances to his attached people. It was felt, that in order to give to the college the sympathy and support of a larger constituency, its removal to Winnipeg was a necessity, and in order to bring about what seemed exceedingly desirable at that stage in its history, Dr. Urs of Goderich and the writer were appointed commissioners to meet with the friends of the college in Kildonan and Winnipeg, and arrange for the peaceable settlement of a question that caused no little feeling at that time. The result was the removal of the college to Winnipeg, where for some years it held its sessions in rented houses of exceedingly modest and unpretentious character, until the present noble building was erected. As to the wisdom or unwisdom of each denomination having a separate college, there is room for difference of opinion. At that time, however, (as still) there seemed no hope of the Government setting up a non-denominational university and college, so that our Church in common with other Christian bodies, was in a measure compelled to take the step she did.

Ten years ago (1873) the journey to Manitoba was a rather formidable undertaking. Ten days was about the average time consumed in reaching Fort Garry from Ontario or Quebec. The "Manitoba" had been recently built and put upon the Lake Superior route, and so far as the travel to Duluth was concerned, was all that could be desired. But then came the Northern Pacific Railway, and from four to six days on the Red River, in the little uncomfortable boats of the "Kittson Transportation Line." Now all this is changed. In about three days, from Ontario and Quebec *all rail*, one finds himself in the capital of Manitoba, and by Lake Superior and the C. P. R. from Port Arthur, within five days! Even this will be still further reduced, when direct communication has been established through Sault Ste. Marie, and other points included in the present survey.

Two years ago we chose the *all rail line* to Manitoba, but we have again returned to the Lake Superior route, as not only exceedingly enjoyable, but to the wearied commercial or professional man, affording a brief rest from the incessant round of duties that press him night and day upon the land. Next to "the lodge in some vast wilderness," that the poet

longed for, where there are no postal deliveries, telegraphic communications and multifarious occupations to harass the brain, is the quiet and comfort of a Lake Superior steamer. The Beatty Line and the Collingwood Line, are both exceedingly well managed, and the companies who have sunk so much capital in those steamers are deserving the patronage and thanks of every Canadian citizen.

Leaving Sarnia on the evening of the 7th August in the "Quebec," we pass quickly on, touching at Goderich, Kincardine and Southampton. Of these rising lake port towns of Ontario nothing need be said, but that all seem to be enjoying a marked degree of commercial prosperity. The large amount of freight taken in at such points, and the constant addition to the passenger roll, indicates not only great business activity, but also the possession of means, that enable so many to take advantage of a few weeks vacation in the North-West, or at some one of the delightful spots on the way up to Prince Arthur and Thunder Bay. Fifty years ago Canadian pioneers had no such facilities, nor indeed the money necessary for such lengthy and somewhat expensive tours, and yet we doubt not they enjoyed life to the full above their more wealthy descendants, and by industry, perseverance and self-denial, have left their children a noble patrimony.

From Southampton until Ste. Marie is reached, St. Jacob's Island and Garden City are the only points touched by our steamer. At the former, our Church has had missionaries from time to time, as suitable men could be found, but the settlements are so small and so widely scattered, that no permanent stations have been erected. Whatever is done in this district must of necessity be done by the Home Mission Committee at a large outlay, for the people are too poor to do much towards the support of Gospel ordinances. The scenery along this part of the voyage, if not so bold and rugged as near the head of Lake Superior, is exquisitely beautiful, and under a clear balmy sky, with scarcely a ripple upon the water, and the engines working so smoothly and noiselessly, that the motion of the vessel is hardly perceptible—the enjoyment is about as complete as ever falls to the lot of discontented mortals. From Garden City, we pass through the St. Mary River, to Sault Ste. Marie—one on the Canadian, and another on the American side; the one full of stir and bustle, the other comparatively dull and somnolent. Our Canadian Sault Ste. Marie has, however, improved somewhat during the past five years, although far behind its sister on the opposite shore, which with the United States Garrison and handsome public buildings and substantial church edifices, is an exceedingly attractive spot for both American

and Canadian tourists. All the Canadian and American steamers touch at this place for coaling (as they generally do on the Canadian side), but in addition, there is the magnificent canal, said to be the finest on the continent, which connects St. Mary's River with Lake Superior; the Rapids, over which, in birch bark canoes, sightseers are taken every hour of the day almost, by skilled Indian oarsmen, these and other attractions, and the constant passing to and fro of all kinds of craft, from the stately merchantman to the pleasure yacht, makes the place in summer time busy and exciting, picturesque and romantic, beyond the new fashionable watering places of the day. The land on the American side is said to be much more productive than on the Canadian side of the river, which may account in some measure for the sparseness of population on our own territory. During the past two or three years, however, several good farmers have taken up land in and beyond the Township of Korah, a few miles back of the Sault, and the town itself gives evidence of waking up to a greater degree of life. Your late esteemed fellow-citizen, Dr. Sullivan of St. George's, has his Episcopal residence here, and makes it the centre of his diocese. A good deal of feeling is manifested at the prospect of his removal to Huron, which is regarded as almost a certainty. There can be no doubt that such a man is, in many respects, better fitted for a more densely settled and wealthier diocese, but it will be a grand mistake if our Evangelical Churches adopt the policy of selecting second-rate men for pioneer work. When it is found that the more able and eloquent preachers are reserved for the rich and fashionable city and diocese, and the more obscure, unattractive and unpopular, are sent to the plainer and less cultivated congregations, the masses will soon lose confidence in the sincerity of those who profess "to preach the Gospel to the poor."

We spent what time was at our command with the Rev. Mr. Morison, our missionary at Sault Ste. Marie. Mr. Morison, who is a graduate of Montreal College, is doing a good work here, and is hopeful of the future. Our Church here has passed through many trials and vicissitudes since its organisation, consequent upon the frequent change of missionaries and the exceedingly fluctuating character of the population. The membership remains at about 40. The church is a very neat and comfortable one—is almost if not entirely free from debt, and under the direction of Mr. Morison, the Sabbath School and other departments of Christian work are in full operation. Christian friends from our wealthier congregations in Ontario and Quebec can, during their summer holidays in this neighbourhood, greatly strengthen the hands of such self-denying missionaries as Mr. Morison,

by attending their ministrations, aiding in the Sabbath School, and giving substantial help to struggling enterprises, that will ultimately become important centres for good, as the resources of the country are developed and population of the country is increased by railway communication. Thus much until next month, when I shall refer to our work at Prince Arthur's Landing and in the North-West, as far as I can reach, in the brief space of three weeks. W. C.

*Port Arthur, July 11th, 1883.*

## EDMONTON, N. W. T.

### LETTER FROM REV. A. B. HAIRD.

A little settlement was established last year on the Red Deer River at the place where the trail to Calgary crosses. This is about 100 miles south of Edmonton and half way to Calgary. The two pioneers of the settlement were Edmonton men and I received an urgent invitation to pay them a visit. The settlement had increased to a considerable size this spring and I decided to go. While I was making arrangements for my ten days' absence one of the office bearers of my congregation volunteered to accompany me. This gentleman who has lived in the country for a number of years and has travelled considerably is acquainted with it from Winnipeg to the McKenzie River: his offer changed the prospect from that of a difficult and perhaps dangerous duty to that of a pleasure trip. There was no more worry about confused trails or swollen rivers. The only thought was of a holiday with just enough congenial duty to redeem it from the charge of idleness. My friend and I laid our joint resources under contribution to furnish an outfit for the expedition—my buckboard was chosen, and his horses—a first-rate team of roadsters:—The liberal supplies for our larder were superintended by my friend's wife and at length all was ready. With tent and blankets, provisions and cooking utensils securely packed, we found ourselves crossing the Big Saskatchewan at six o'clock one bright morning in the latter part of June. The day was beautiful, the roads were good and the horses seemed to enjoy our holiday as much as we did ourselves. We were soon past the scattered houses of the settlers on the south side of the river, past the Indian reserve with its little log houses and its garden patches, past an Indian fishing camp with brown *tepees*, well-filled fish-drying stages and groups of dirty naked happy children, past a surveyor's camp with its white tents, past a couple of brigades of Red River carts on their way to the end of the C. P. R. track for freight, and we reach the first river

we have to cross, the treacherous Black Mud. Fortunately however we find it fordable and piling up on the seat of the carriage all the impediments which would be damaged by a wetting, we reach the other side in safety and camp for dinner on the high prairie plateau. The danger to be feared from the rivers to be crossed between Edmonton and Calgary is, that taking their rise in the mountains as most of them do, they are at high water stage from the latter part of May till July and that a couple of hot days with a warm shower or two in the mountains melts the snow sufficiently to raise the rivers several feet, and these ice-cold, swift running streams naturally cause some anxiety to freighters and travellers. In the afternoon we crossed the Boggy plain where the tough sod quaked far and wide under the tread of the horses, passed by pretty lakes where mother ducks were teaching their children to swim and by broad green prairies thickly dotted with flowers. The violets and strawberry blossoms had nearly vanished before the advance of summer but pea vines and vitches, anemonies and ladies' slippers were in their glory with multitudes of lesser flowers to fill the vacant spaces. On our return the next week we found that the field had been conquered by the dog roses and tiger lilies which proudly waved their colours high over all the rest. Before sunset that afternoon we reached the house of the farm instructor at the Peace hills Indian farm, forty miles from home. We accepted his kind invitation to remain for the night and the evening was spent in the discussion of Indian questions with the sympathetic instructor, but early next morning we were on the trail again and after another long but pleasant drive we camped for another night at the crossing of the Battle River. The next day after fording the Blind Man and Red Deer rivers we drove into the little settlement under a steady downpour of rain. The welcome we received was a hearty one—horses were placed at our disposal so that we might visit the settlers while our own rested. During the next two days accordingly we visited the whole settlement which extends over a length of about twenty miles up and down the river. We were successful in finding only about twenty settlers at home: the others after putting in their crops had gone off to Winnipeg or Calgary to procure supplies or to bring back relatives. It is expected that there will be a considerable influx of settlers before the fall and that it will not be long before the people are in a position to ask for a missionary of their own. The population is similar in character to that of most of the pioneer settlements in the west. In all the houses we visited we found only three that contained women but monotonous as is the record of the population from this point of view there is sufficient variety in another aspect. Our Sab-

bath gathering which was the first we held in the neighbourhood, took place in the house of Mr. Roderick McKenzie a native of the Red River settlement. The precursor had been a school-teacher in Annapolis, Nova Scotia, there were present an Irish Catholic, a French half-breed and a couple of Indians and the rest were so divided up among Americans, Canadians and old countrymen that there were scarcely two of the same nationality. These are heterogenous elements of course out of which to build a congregation but Christianity was never intended to be limited to a single race and neither need Presbyterianism be.

The growth of this place promises to be rapid and well it may be: it has fine, high, rolling land with hilltops here and there from which the Rocky Mountains may be seen about eighty miles distant; it has good pasturage, plenty of wood and water, and although the soil is lighter than that of Edmonton it seems to be capable of bearing good crops. On Monday morning we set out on our return journey—camping the first night at the house of the Indian teacher at the Bear's Hills reserve and the second with a party of surveyors at the Black Mud where a short service was held.

Church matters in Edmonton are going on smoothly. The immigration of this summer is beginning to tell somewhat on the size of the congregation but the most of those who have come lately have done so for the purpose of farming and the distance they are obliged to go from town before they can get homesteads—6, 8, or 12 miles—makes it impossible for them to attend Church in Edmonton regularly. This will speedily bring to the front the necessity of establishing out-stations to meet the wants of such people. We expect this month our first visit from the Superintendent of Missions and in these matters his authority and experience will be invaluable.

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### Obituary.

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GILBERT THOMSON, senior elder in North Gower congregation, died recently at the age of 80 years. He was a native of Dumfriesshire, Scotland, and came to Canada in 1829. In 1843 he was ordained an elder of the congregation at Richmond, near Ottawa. He was mainly instrumental in founding the congregation at North Gower, was its first representative elder, and continued to be one of its most active and influential members, as long as he lived. He was noted for his hospitality. He died deriving peace from the faith in which he lived.

ALEXANDER MURRAY an elder of the United Presbyterian Congregation of West

Branch of River John, Pictou County, N. S. died there on the 9th of July, in the 82nd year of his age. He was born in Rogart, Sutherlandshire, Scotland, and came with his parents to Pictou when about one year of age. They settled at Scotsburn, where he remained to years of manhood, when he removed to West Branch. He was ordained to the eldership about thirty years ago, and discharged the duties of that office with great fidelity till the time of his death.

**HON. DR. ELDER.** We record with deep regret the sudden and unexpected death of Hon. William Elder, D.C.L., the Provincial Secretary of New Brunswick, and the Editor and Proprietor of the *St. John Daily Telegraph*. Dr. Elder was for many years closely identified with the Presbyterian Church. He came to New Brunswick from Ireland, as a minister, and was settled at St. Stephen where he laboured with energy and success for some ten years. He was fond of journalism, and for several years edited and published the *Colonial Presbyterian*. He removed to St. John and published first the *Morning Journal* and latterly the *Daily Telegraph*. He was a writer of rare excellence and whatever he undertook he did with all his might. He resigned his connection with the ministry; but continued to take a warm interest in the welfare of the Church. He was closely identified with one of the St. John congregations. His death is felt to be a very heavy loss.

**REV. JAMES CAMERON.** We have just learned with sincere regret that Mr. Cameron of Chatsworth died on the 15th ultimo. He was a native of Invernesshire, Scotland, and was a medalist of Edinburgh University. He was editor of the "Canada Christian Monthly" for six years, and of the "Presbyterian Year Book" for seven years. He was an excellent scholar, a good preacher, and a diligent pastor. He was one of our most useful ministers and would have been a credit and an ornament, indeed, to any church.

### Ecclesiastical News.

**THE REV. A. W. WILLIAMSON** of North Leith has been elected as Dr. McGregor's colleague in St. Cuthbert's, Edinburgh, in room of the Rev. James Barclay. Only two years ago Mr. Williamson was a student in Edinburgh and has already been successfully chosen as minister of two of the most important and influential congregations in the Church of Scotland. The Rev. R. M. Thornton of Wellpark Free Church, Glasgow, a few years ago the minister of a small congregation in Montreal, has accepted a call to the Camden Road congregation, London, England.

So there will be at least three distinguished ex-Canadians occupying high places in the British Metropolis, the other two being Rev. Dr. Donald Fraser of Mary-le-bone, and Rev. Dr. J. M. Gibson of St. John's Wood. Let no one henceforth say that life in the colonies militates against a minister's chances of rising to the top of his profession. Judging from the large number of Canadians who are occupying prominent places in the Old Country, we should say that the reverse is the case. It is said that Dr. Murphy of Dublin is likely to go to Crouch Hill, London, in which case the Metropolitan Presbytery will receive a valuable addition to its ministerial staff. The old Crown Court congregation in connection with the Church of Scotland, which attained celebrity under the ministry of the late Dr. Cumming, but which was a few years ago on the verge of dissolution, has taken a new lease of life and entered upon active work with renewed activity since the induction of Rev. Donald McLeod late of Jedburgh. They are building a splendid new church that will cost upwards of £20,000. Of the 342 ministers who were members of the Free Church Assembly this year only twenty-four were pie-disruption ministers. The oldest of these was Dr. George MacKay of Inverness, in his 87th year. Dr. Beith is said to be the father of the Church, according to ordination, although Mr. Waters of Burghhead is the oldest minister in years, he being now in his ninety-first year. It is expected that emeritus-Professor Blackie will be nominated for Lord Rector of Edinburgh University. Dr. Joseph Fisher, the oldest acting minister of the Presbyterian Church in England—pastor of St. George's Church, Southwark, died recently in the 75th year of his age. He was a ripe scholar and distinguished for his missionary and evangelistic labours. The United Presbyterian Church of Scotland has an institute for training lay evangelists who are to devote themselves to evangelistic labours. The Church of England favours the idea of fitting business men of education to exercise their gifts in preaching. Some even go so far as to say that the masses are to be reached by an agency like that of the Wesleyan local preachers. The Bishop of Durham recently licensed thirty lay readers. General Booth says that the Salvation Army is still marching on, and in twenty years, if the rate of progress of the last six years is continued, there will be 1,250,000 officers and 250,000,000 soldiers. The cry for dis-establishment, hitherto confined to Scotland, is beginning to be heard south of the border, and wisacres are predicting that the establishments in Scotland and in England are likely to stand or fall together. In the meantime public opinion is diverted into the channel of discussion upon the merits of



the Bill to legalize marriage with a deceased wife's sister. The Free Church Assembly petitioned against it and some of the Presbyteries have since done the same. All the American Churches have now appointed their delegates to the Belfast meeting of the Presbyterian Alliance which is appointed to meet on the 24th of June 1884. The convener of the committee of arrangements is Rev. Dr. Knox of Belfast, who, we are sorry to learn, is at present in a very precarious state of health.

MARTIN LUTHER was born at Eisleben, in Saxony on the 10th of November 1483, and was named in memory of his birthday which was the eve of St. Martin. Four hundred years will have passed next November since the birth of the great Reformer, and all Protestant nations are already preparing to celebrate in a fitting manner the quarcentary. Booksellers may expect a "boom" in the sale of D'Aubigné's History of the Reformation, and the occasion will not be mis-improved if a large and cheap edition of this remarkable book be again put into circulation. There would be fewer "weak-kneed Protestants" if people generally were more familiar with the history of Protestantism.

The Presbyterian Church of New South Wales has within the last eighteen months obtained nineteen ministers from Britain. Still they want more. It has issued a circular in which it is stated,—“Such is the growth of our colony and such the demand for ministerial labourers, that our wants seem greater than ever. No less than thirteen places have been specified within the bounds of the Presbytery of Sydney which might form the centres of new charges. Fifty men would be none too many to fully meet our wants.” They offer £100 for outfit, guarantee all travelling expenses to places of appointment, and \$20 per week for a period of at least two years or until a settlement has been obtained within that time.

METHODIST UNION.—The Union of the four Methodist Churches in Canada, namely, the Methodist Church of Canada, the Primitive Methodist Church, the Methodist Episcopal Church and the Bible Christian Church appears to be on the eve of consummation. The first of these is the largest and is chiefly of Wesleyan origin being composed by the Union in 1874, of the W. M. Church and the Methodist New Connexion Church in Canada. The Basis of Union was submitted last winter to the laity in the Official Quarterly Boards of the Methodist Church of Canada and was approved by an overwhelming majority. It was next submitted to the ministry in their recent Annual Conferences and was accepted in five out of the six conferences, viz. Toronto, Montreal, New Brunswick, Nova Scotia and Newfoundland, and rejected in

the largest, viz. the London Conference. It has been accepted in the three smaller churches. It now remains for the Basis to be finally submitted for ratification to the General Conference of the Methodist Church of Canada which was summoned to meet in Belleville on the 30th ult. It seems probable that the required ratification by a three-fourths majority will be given, although we are told that a majority of the clerical delegates have already pronounced against it, while a majority of the lay delegates have pronounced for it. If union is then ratified it takes effect immediately and the first united General Conference will proceed to business on Sept. 5th, and will represent the largest Protestant Church in the Dominion, with 1700 ministers, and three Universities besides Colleges in St. John's, Newfoundland and Stanstead, Quebec, the Wesleyan Theological in Montreal, the three Ladies' Colleges in Ontario, and a Methodist population—of 742,981.

Our esteemed Edinburgh correspondent writes as follows :

July 25th, 1883.

How the summer is flying ! and as yet we seem scarcely to have tasted it. The spring was somewhat late and cold. The months of May and June were so rainless that all green herbs were fairly parched and blighted. Then came the rain with the beginning of July, since which time, no one complains of dry weather ; one facetious brother declaring rather solemnly that in his part of the country, they must reverse the Darwinian theory and cultivate *fish* ; to swim with. Too much rain : but we are never satisfied. To-day we had such a hail storm, that some fears are entertained, lest the wheat and grain crops with the potato "tops" should be prostrated much to their detriment. But let us cheer up. The weather may mend in time yet by the good blessing of God upon the land. These last few days have been prolific in topics of passing, and in one or two instances of events of more enduring interest. First came the irrepressible Egyptian, with the startling and distressing reports of a terrible invasion of cholera, cutting off more than did the British Army. The barriers to such an invasion, seem very slight indeed ; and their overthrow as easy as was the rout of Arabi's host. Then came the Suez Canal question, with M. De Lesseps on its back and a grand display he and his project did make. For the present, however, the first proposal has been checkmated and negotiations suspended. How the affair will end, you will likely know, before this reaches you, but the chief commercial interests in the country and many of the Government organs are much dissatisfied with the terms, and the gigantic monopoly of the right of way across the isthmus

mus, for the short term of 100 years, stands in danger of being rather rudely broken into, and dispersed. Oh those monopolies! But no politics. At home, come the trial and sentence of four month's imprisonment passed upon the fishermen of Strome Ferry who had been brought up on the charge of—"mobbing and rioting." There is a universal sentiment that the sentence, taking everything into consideration, is severe, and an effort is being made to induce the Home Secretary to grant a substantial mitigation. The poor fellows took an improper way of remedying the grievance of having the Sabbath broken in upon by the unloading of steamers, and the running of trains with their fish transport on the Sabbath. There was a grievance. The remedy was ill-chosen, but the sentence is the worst feature of all.

In Edinburgh, we have had little besides School Examinations, or rehearsals rather, for the past ten days. I was present at the closing exercises of the High School, with its rôle of celebrated names, as Brougham, Jeffrey and Cockburn, and with its origin lost in antiquity. The display was very fine, and the recitation of a Latin ode prepared by one of the senior scholars, was a revival of a custom, more common in the olden times that it has been of late. The scholars, of the Royal Asylum for the blind showed to great advantage on their day of rehearsals. In music, and mental arithmetic, in Geography and in recitation, their performances were admirable, while an essay by a boy both deaf and blind, (read by one of the other lads) was a marvel in its way. At both of these exhibitions, the Lord Provost, and Magistrates, accompanied by the Prince of Gondal, a young man of nineteen summers, were present. This week, the Merchiston school, including many Canadian pupils, had its closing exercises, and maintained its old renown, the Canadians taking several FIRSTS. So far as numbers go. The Merchants' Company's schools outstrip all others, George Watson's with its 1400 boys and presided over by Dr. Ogilvie, was a sight not soon to be forgotten. The Ladies' College with 1600 pupils gave an evening entertainment, and Daniel Stewart's for the first time came within the city bounds and delighted its patrons in the Masonic Hall. The work done in these schools is of a very high order. To-day Edina seems empty. Such streams of pupils and parents and guardians as have been rushing for some days, and are still rushing to the sea-side you cannot imagine. To-day is the beginning of the "Trades' Holidays."—A thing unknown in Canada, when all the mechanics stop work and, with their wives and children, and acquaintances crowd the railway trains, and the nearest steamboats in a wild rush for freedom, and a day's fun. This afternoon a public dinner and I under-

stand, a purse of money are to be bestowed upon the Rev. James Barclay, late of St. Cuthbert's, and now minister elect of St. Paul's, Montreal. Mr. Barclay is known as one of the hardest workers in Edinburgh, as well as an able preacher, and will be much missed both as a Parish minister and a public-spirited citizen. What is our loss in this case however is your gain, and he will prove no unworthy successor to such men as Drs. Snodgrass and Jenkins. Holding, as Mr. Barclay does, one of the first charges in the Church of Scotland, may we not hope that he will be received as another excellent proof and token of the good will of the Church to her Canadian ally and her child. Yesterday's telegram told us of the death of Captain Webb, in his wild attempt to do the impossible: and to-day we have rumours of Cetewayo's imprisonment, and perhaps, his death. In each case, it was a rash adventure and ended sadly. Mrs. Fraser Campbell is with her friends in Edinburgh recruiting her health and doing good work for the Church, by giving us most interesting information as to the missions in India. One evening we had a "Zenana" party, *i. e.* a party of workers for the zenana mission, when Mrs. Campbell and Mrs. Thompson, stirred the missionary enthusiasm of our people very much by their most interesting relation of mission life and incident in India.—D.

IRELAND.—The excitement respecting changes in education contemplated or supposed to be contemplated by the Government does not abate, rather indeed it increases, as it is feared that the changes are wider in application than at first was apprehended. It has been mentioned already in the RECORD that some time ago there were signs of the Government granting to the Roman Catholics a separate Normal or Training School, and that very vigorous opposition was made on the part of the Presbyterians. Now it is on the cards that the Queen's Colleges are in danger. When the Queen's University was broken up and the Royal University on a different basis was set up, there was a virtual pledge given that the colleges would be left as they are. Grave fears are entertained now that the integrity of the college system is about to be impaired. If the Government persist in the policy the sympathies of the northern part of the island will be sure to be alienated. The Queen's Colleges have rendered great services to the country, and it was a sad calamity if any serious change be made. A demand is likely to be made on the part of the Protestants for a separate university for Ulster to be continued on the basis of the late Queen's University, and the College at Belfast to be the centre of the academic system. We regret to notice that the Rev. Dr. Knox has

had a relapse, and serious apprehensions as to the result are entertained. We are glad to see that the trip to the Cape of Good Hope has done so much to restore Rev. Dr. Johnston to his wonted strength and unbounded activity. Dr. A. C. Murphy of Dublin, who has been called to London in connexion with the English Presbyterian Church, is the eldest son of Professor Murphy, the commentator. The younger doctor is a very scholarly and cultured man, and a man of rising influence.—H.

## Report on State of Religion.

(Continued.)

OTHER reports, like that of Hamilton and London, note the earnest efforts of most Sessions to turn this ebbing tide, and express a strong desire for a great and general effort, aided by all the weight of the Assembly's influence, the Church's authority and the unflinching help of a faithful God.

We have given this large space to this subject under a profound conviction of its momentous nature. Besides the Christian Sabbath, the institution of the Christian home is the one priceless relic of primeval paradise, divided by infinite wisdom and love for the good of man, which we still possess. Rich in its provision for the happiness and welfare of the individual, from the time of tender infancy to decrepid old age, incomparable in its potencies for good to the race at large, alike in its national, social and religious interests, let us see that, God helping us, we do not fail or falter in doing our part in preserving its unique and holy power for our Church and our country. Its loss were irreparable. Its decay is alarming. Many parents, the reports tell us, excuse themselves on the plea of Sabbath Schools and Bible classes, to which their young people are sent. This excuse suggests two things. (1) We must more distinctly and emphatically than ever expose its fallacy and wickedness. The Sabbath School can never do the work of the home. No substitute can furnish the parents influence. (2) We shall with no less emphasis negative the idea, hinted in some of the reports, that this evil is to be remedied by bidding the Sabbath School take a lower place. No, we shall not take a hair from the head of this young Sampson, the modern Sabbath School, but hope and pray that, after a century of noble service, the prime of his power is yet to come. As a separate report on this subject is to be presented to the Assembly, we shall not do more than add that we learn with pleasure that, in almost every part of the Church, these means of Grace for the young are maintained with vigour by bands

of teachers, for the most part devoted and painstaking, among whom are to be found many of our elders and of the parents of the children, whilst many more of the latter in their homes co-operate zealously with the efforts of the schools. Still it is evident from what has already been said, that, as some of the reports remark, the efficiency of the school and the extent of its good results would be greatly increased by a more general and practical sympathy between the school and the home, the teacher and the parent. In addition to these ordinary means of reaching and benefitting the young spiritually, several reports mention, Band of Hope, communicants' classes, evangelistic services specially suited to the youth, recommended in one case by satisfactory results tested by the experience of years. The great need of increased, direct and earnest efforts to reach and influence the young for Christ is made apparent by the replies to the question, "What proportion of your youth between fourteen and twenty are upon the communicants roll?" The reports indicate considerable diversity in this respect, the proportion in a few cases reaching three-fourths, while in many cases it is "few," "very few," often "none." From one whole Presbytery none are reported. Well may one report remark, "It appears that Sunday Schools, Bible Classes and family training are not yielding the fruits in conversion, which might be expected. Much precious seed is sown, but the harvest has not yet come. Let this awaken anxiety. Let the parable of the sower teach us it is not enough to sow. Sowing is nothing without the increase. Let us labour for conversions." As to prevalent hindrances to our work, we have the usual dark catalogue enumerated, of which Sabbath desecration and intemperance form subjects of separate report, and we need only remark that there is a generally concurrent opinion that the latter is diminishing while the former is increasing. Formalism, inconsistency, indifference, dancing parties, theatre going, and frivolity, abound. Mormonism is mentioned by one report, the tobacco habit among professed Christians by more than one. Covert infidelity is common, avowed agnosticism is not unknown. Sensuality and licentiousness are recognized, though loving the darkness because of their own evil deeds. Worldliness, bolder, and unblushing, stalks in the land and intrudes in the Church, often without any cloak to hide its eagerness for money or for pleasure, or its pitiable subjection to the spirit and the fashion of the world. Mention is also made of "irreligious literature circulating in the homes of our people, which cast ridicule on sacred things and teaches the miserable lie that men can live virtuous and happy lives without God and without obedience to His moral law."

The great corrective to these evils is the truth of Christ faithfully presented in the pulpit and in the pastoral visits of our ministers and elders, circulated in tracts and other religious publications broadcast through the community, and, though last not least, illustrated and enforced by the unanswerable argument of consistent Christ-like life among ordinary members as well as office-bearers of the Church. More of this is what we especially need. For this let us lift up Christ, and, with much searching of heart, invite the Spirit's power. Of revival within the Church, and conquests among the careless without, the reports do not mention anything very prominent or extended this year. Much blessing has been quietly enjoyed by a large number of our congregations. Faithful pastors have continued to sow the seed diligently and to water it, often with tears, and God has not failed to give the increase. There is amongst us much of the spirit and experience expressed by one session as follows: "If increased attendance upon the means of Grace, and a large accession to the membership of the Church are evidences of a revival, then we have had it. But if anything of a sensational or exciting character is sought, then we had none." The sentiment is so far healthy and commendable. But if meant to exalt quietude as everything, and pass unqualified reflection on all excitement in religious life and work it would be erroneous and unwise. Equally sound are the sentiments of two Presbyterian reports, which say: "Let our ministers, elders and members generally seek to be revived themselves. Let all look for greater results from the ordinary means of grace, and let God's people realize that the normal state of the Church of Christ should be a state of revival." "Let the ordinary means be used, as often as possible, with extraordinary diligence and urgency and there will be more of revival." This remark is borne out by the cheering testimony given us of seasons of awakening and spiritual power being vouchsafed in a goodly number of congregations and communities. In the Presbyteries of Gleggarr, Brockville, Halifax, Prince Edward Island, Whitby, Toronto and others, special evangelistic services have been held with more or less marked results. It must be a cause of gladness to all who love the Gospel and Kingdom of our Lord to see the soldiers of Christ, in response to a sound of a going in the tops of the trees, arise and gird themselves for battle, while the associates of the closet besiege the throne of grace with even more than wonted intensity, to hear the shoutings of victory. These things give joy in the church below, as they do in presence of the angels above. Let us remember for our instruction what it was, "So soon as Zion travailed, she brought forth children." "Prove me now herewith saith the Lord, &c." While recog-

nizing with much satisfaction and gratitude to God, the large measure of life and zeal and progress prevailing throughout the church, we may in closing give place to the words of one of the reports:—"Of revival few, indeed scarce any, noteworthy evidences are mentioned among us; and what is also to be regretted, few expressions of any great concern for its absence now, or desire and hope for the future. The Assembly's question on this point suggests a responsibility on our part, which we would do well as office-bearers in the Church of Christ solemnly to ponder. Do we appreciate the importance of revival as one of the most precious of covenant promises to the Church of the latter day? What are we doing, or what are we leaving undone that we ought to do, to gain the blessing? Or what are we doing, it may be of equal importance to ask, to hinder its advent among us? Let us earnestly seek from God greater faithfulness to the trust committed to us, greater wisdom in planning, and zeal in executing whatever He may prompt us to undertake for the furtherance of his cause."

In conclusion, your Committee would state their belief that the interest taken in the subject of the condition and the advancement of religious life and work among us is on the increase. The recommendations of the Assembly on the subject are receiving much attention, with good results. In many cases the subject is brought before the people from the pulpit by reading the questions issued by the Assembly and the reports prepared by the session, or the Presbytery. In some cases these are printed for circulation. Altogether the year's report contains, with much to deplore, a great deal to cause us to "thank God and take courage." "He hath not been unmindful of us, and He will bless us yet more and more." With the hope of furthering this we submit the following

RECOMMENDATIONS:—I. That a pastoral letter on the subject of Family Religion and of the Congregational Prayer Meetings be issued by the Moderator of this Assembly, to be read by all Ministers and Missionaries to their congregations upon the first Sabbath of October, or such time as may be deemed most suitable.

II. That the same day be observed as a day of humiliation before God, confession of past short comings and united prayer for the revival of his work among us, and to this end, for an abundant baptism of the Holy Ghost upon Ministers and people alike.

III. That ministers and elders be enjoined to deal faithfully and kindly with heads of families neglecting the important duties of family religion.

IV. That instruction be given to the Committee on the State of Religion (to be hereafter appointed) to take into consideration and

report to next Assembly to what extent the system of deputations, so largely employed by the Presbyterian Churches of Great Britain, in connection with this department, might be beneficially introduced into this Church.

V. That in the meantime Presbyteries be enjoined, by deputation or otherwise, to do what they can, to awaken the zeal and to promote the life and vigour of congregations within their bounds.

VI. That every encouragement be given to ministers and elders to assist each other in special services on all opportune occasions, so as to promote a healthy and lively spiritual interest in all the congregations of the Church, and if possible, to make inroads upon the careless and ungodly around; and that in these services special attention be given to the large proportion of our youth still outwardly undecided for Christ and His Church.

All of which is respectfully submitted.

WALTER M. ROGERS,  
*Acting Convener.*

## Our Foreign Missions.

MEETING OF THE COMMITTEE,  
*(Eastern Section).*

THE Committee met at New Glasgow on the 1st of August. Present: Rev. A. McLean, A. M., Chairman; Rev. Messrs. Blair, Sinclair, McCurdy, Donald, Scott, Dr. Burns, John Miller and D. C. Fraser, and the Secretary; and by invitation Dr. Patterson, Rev. W. Stewart and Dr. Bruce. Three missionaries were present, Rev. John Morton from Tunapuna, Trinidad, and Rev. A. Robertson from Eromanga, New Hebrides, on furlough; and Rev. T. M. Christie, retired, from Couva, Trinidad. The Committee recorded gratification at the presence of these brethren, gratitude to God for their safe return and improvement in health, and hope that they might be fully restored and their visits prove beneficial to the churches. Dr. Burns by request of the Chairman offered up thanksgiving and prayer. Some financial arrangements of the Mission Council of Trinidad, in connection with the removal of Mr. Christie were then considered, and sanctioned. The committee approved of the building of a Church at Princetown, and authorized Mr. Morton to lay the facts, shewing the desirableness of such a step, before our people, with an estimate of the expense, and to solicit special donations for that, and for the removal entirely of the debt on the Tunapuna Mission Building. In making such an appeal, the committee anticipates a cordial response to our missionary, from whatever part of the

Church he may visit. The committee sympathized with Rev. K. J. Grant, in the inconvenience now experienced by himself and family from a decaying dwelling house, but in the absence of an estimate, and definite recommendation from the Mission Council, declined any immediate steps.

MR. HENDRIE AND TUNAPUNA.—The correspondence of the Secretary having shewn that a successor to Rev. Mr. Hendrie at San Fernando had been appointed by the Foreign Mission committee of the United Presbyterian Church of Scotland, it was agreed with concurrence of the Mission Council, to invite him, for the present, to occupy Mr. Morton's field until Mr. M's return; and to endorse cordially the recommendation of the Presbytery of Trinidad to the Missionary Board of the U. P. Church, that that body should appoint a missionary to St. Joseph, a station contiguous to Tunapuna, which might be opened with great advantage, by Mr. Hendrie, if appointed.

SUCCESSOR TO MR. CHRISTIE.—It was then agreed to advertize immediately for a missionary to Couva, the missionary to be of a vigorous constitution, and not much, if at all, over thirty years of age—an ordained minister or a licentiate of the Presbyterian Church in Canada. A committee consisting of Mr. McCurdy, Dr. Patterson, Mr. Morton, Mr. John Miller, and the Secretary was appointed to bring the claims of the vacant mission field to the notice of any suitable young man, at their discretion.

MISSION TO DEMERARA.—The whole correspondence on this subject was read, and the action of the General Assembly stated, when it was agreed to record the satisfaction of the committee at the prospect of the extension of the work; and to let the matter lie on the table till farther intelligence from Demerara shall be received.

GOSPELS IN EROMANGAN.—Mr. Robertson submitted to the committee his arrangements for publishing, in Toronto, the four Gospels in Eromangan, in one volume. An issue of 2000 copies was advised, and in consequence of the time which the correcting of the Press will unavoidably demand, Mr. Robertson's furlough was extended, so that his absence from his station will be nearly two years.

VISITING OF CHURCHES.—Mr. Robertson stated that he had made personal engagements chiefly in the Maritime Provinces which would occupy all his spare time for a few months. The committee expressed satisfaction and declined at present making any appointments for Mr. Morton, or adding to the work, which Mr. Robertson had laid out. They left the brethren to decide for themselves with directions that congregations receiving visits would be expected to respond with special collections.

**MEETING OF THREE MISSIONARIES.**—In connection with the meeting of the Foreign Mission Committee (East) at New Glasgow, a Missionary Meeting was held in the evening in James' Church. Dr. McGregor presided over a full house, which was addressed by Rev. Messrs. Morton, Robertson and Christie; Mr. Robertson at length, he being in good health, Messrs. Morton and Christie in shorter but equally interesting addresses. Dr. Burns delivered a closing address and by this time, what with good speeches and with excellent singing by choir and by the whole people, the meeting became somewhat enthusiastic as in the good old times when Dr. Geddie returned to tell his story of sowing and gathering. The *two Murrays* prayed, Mr. Murray of the Kirk of Scotland in opening, and Dr. Isaac Murray in closing, thanking God for the facts narrated, for the men spared to tell of the work of the Gospel abroad, for convalescence on the part of the sick and prayer for entire recovery and for the Divine Spirit to rest on missionaries and people. Collection \$59.09. P. G. MCGREGOR, Secy.

## Oxford College, Formosa

BY REV. G. L. MACKAY, D.D.

TAMSUI, FORMOSA, March 25th, 1883.

OXFORD COLLEGE stands on a beautiful site about 200 feet above the sea. The mouth of the Tamsui River (which is an excellent harbour) and the Quanyin Mountain stand in front—the Formosa channel sweeps along the West—and at times dashes its crested billows against the rugged shore.—The building is seventy-six feet from east to west and one hundred and sixteen feet from north to south. It is built of small red bricks and after being finished the entire outside was oiled and painted red as a protection against the continual rain storms here. On the top is a belfry, at present we have a good bell hung below.

There is accommodation for fifty students and *two teachers* with their families. There is a museum, library, bath-room, kitchen, and there are two lecture-rooms. Every room is well lighted, well ventilated and well furnished. There is an open court and the entire length of the verandah around is two hundred and fifty feet. Students can thus have exercise when the sun is pouring down his burning rays or the clouds sending torrents of rain on the ground. Recently I tried to improve the grounds. There is a splendid road from the college to the main pathway three hundred and forty-five feet long—and one on each side two hundred and forty-eight feet in length. On both sides of these paths I planted *banyan*

and *evergreen willows* about ten feet apart. I also planted similar trees all around the college grounds. Fully four hundred such trees have been put out. In a year the whole surroundings will be charming. The God of heaven and earth established *order* and *beauty* throughout the boundless creation. He does *not* take delight in confusion and filth. The college was opened on the eve of July 26th 1882. I spent day after day on the ground under a glaring sun. Counting bricks, weighing lime, drawing plans, &c., &c., &c. I don't like such work; but anything for the cause of Jesus. I know how many bricks were used and I know also even some *poor* people and some little children paid for several bricks at least. At the opening, A. Trater, Esq., H.B.M., Consul was in the chair. I wish the *whole Church* to know that their thanks are due to him for all the assistance he rendered this mission during many years of *faithful service*. The entire Church should also remember H. E. Hobson, Esq., Com. Customs who was present at the opening. He visited savage territory with me and showed great kindness to our Mission. How remarkable that these *two* old friends should be present at the time. During our visit to the west, both were absent and now only the Consul is here. Long may he remain here with his worthy partner. Captain Abbott an old friend too was present, and indeed the whole community, besides two Mandarins. One of them gave a handsome present of paper, &c., &c, to the students since. Think of it: he promises more! We have twenty students in the college. *Giám Chheng Hôa* my first convert, *Liên Hô* another of the first band as teachers. Also *Tân Hé* who comes from his chapel to lecture. Then Mrs. Mackay teaches and, when not travelling, I speak from four to five hours a day. *Everything is prosperity*. We expect to open two new chapels this summer. We have twenty-two Preachers. God, our God, be praised.

Accept our *united thanks* every one who gave or would willingly give for this college. Accept our *thanks*: not cold, formal thanks: but *heartfelt, grateful thanks*, old Oxford, my native Oxford, for this truly *splendid* edifice which will spread the name of Jesus to generations yet unborn. Unfurled the blood-stained banner high over it and may the gospel as sounded by Paul, thundered by Knox, and proclaimed by Martyrs and Confessors be the *only* gospel taught within its Halls until we meet Him in the skies and beloved Formosa rend the air with shouts "Crown Him crown Him Lord of all!"

"Ride on, O Lord, victorious;  
Immanuel, Prince of Peace,  
Thy triumph shall be glorious;  
Thy empire still increase."

## Formosa.

To the Editor of the Record.

DEAR SIR.—The accompanying communication from Dr. Mackay is of thrilling interest. It leads us to think of what the prophet says about the worshippers of images "casting their idols to the moles and to the bats," and about the "isles waiting for God's law." May we as a church have grace to avail ourselves of the opportunities which God gives us—faith and courage to enter in at the open doors which He sets before us.

Yours truly,

THOMAS WARDROPE,

Convener of Foreign Mission Committee.

LETTER FROM REV. DR. G. L. MACKAY.

To the Presbyterian Church in Canada, from Halifax to Manitoba

TAMSUI, June 5th, 1883.

There are seasons in the Church when special needs demand special aids. I regard this year (1883) an era in the history of the North Formosa Mission. After years of toil on the East Coast, the Lord has at length opened a large, wide door for His own blessed Gospel. I sent a telegram some time ago to say that 1000 were asking Christian instruction. I state below the mark now when I declare that upwards of 2000 (two thousand) have thrown idols away and wish to follow the Lord of Hosts. I am just back from that region. We opened a splendid new chapel in a village. One of the students from Oxford College married a girl of the village. I performed the ceremony outside. Six hundred Aborigines were present (I counted them one by one), and about 400 Chinese. What a scene! What an outburst of song at the close, when they rendered, "How sweet the name of Jesus sounds," &c. to one of their own wild mountain airs.

In a village with upwards of 200, every soul wants to be a Christian, every house cleaned of idols. Another village with nearly 300, not very far away came out as a body, men, women and children, and already sing our sweet hymns long in the night; so too with other villages. The most of the people have to work hard for a living. I sent 9 (nine) of the old Preachers to labor amongst them. The people at one village will give 150 days labor, at another 100, &c. &c., to help in putting up chapels, which will be thatched with grass, except one, which must have tiles, because near the savages. They set fire to the grass roof, then kill all who attempt to escape. Myself, students and villagers, were nearly massacred when I spent the night there. Three new chapels will soon be finished. I used the \$500 from Ottawa (*i. e.* from the departed Christian there) for that purpose. The houses of the villagers are small; without chapels the work can't go on. The

people can't do all; they are willing to do more than I dared expect.

Give us specially for this work \$2500 (two thousand five hundred) or so, and I can erect 10 (ten) churches; then there will be 10 preachers and 2000 hearers.

There is nearly twice as much rain on the east side as here. The heavy rains will come on before we are aware. If you lay any stress on my judgment, send the above amount without delay. For God's sake don't refuse and don't delay. Let us charge whilst the door is open. I consider this so important that if the money will be given, you should let me know by telegram, so that we may rush through as fast as possible before the rains come on. Pray, O pray for this work, that Jehovah Jesus may be glorified and souls saved.—G. L. M.

## Field Notes.

REV. J. W. MCLEOD of Princetown, Trinidad, writes:—The wet season has fairly set in, bringing in its change of weather no little illness on every hand. However, we are well. Mrs. McLeod went up to Tunapuna last Thursday to stop with Miss Semple for a while. Annagee is now up there. We dispensed communion a week ago here and had an interesting service. Some who have been thinking of professing Christianity witnessed it and two have since asked for baptism. Those two grants from the Juvenile Mission Scheme enable me to keep on Brother's School and to start a regular school at Cedar Hill. In the enclosed letter to Miss Machar, which I ask you to please address and forward, I explained to her that since Miss Blackadder had written her, the F. M. B. provided for one of the three schools, viz., Palmyra, and that the other two being thus provided for, Mrs. Morton's field had greater need in this respect. The schools were (1) Palmyra, (since provided for by the F. M. B.); (2) Brother's, (3) Cedar Hill. These, as you see, are as the other schools here under my charge, although Miss Blackadder was the means of obtaining support for them. Had a letter from Mr. Christie in Jamaica. He is pretty well. Miss Semple is getting on well. Miss Blackadder was unwell for a short time but is now better. I recently made a tour of our people, spending a night in the jungle with Dr. Cleaver who lives by himself in the midst of a neglected cocoa plantation. I baptized two persons next morning in the church there, as they were not able to come to Princetown, and had been for a considerable time on probation. I met a man in the woods who had been baptized by another denomination but who knew nothing whatever of Christianity, and who was making disciples of his own!

*The Presbyterian Record.*

MONTREAL: SEPTEMBER, 1883.

JAMES CROIL,  
ROBERT MURRAY, } Editors.Price: 25 cts. per annum, in Parcels to one  
address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

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

FOR the engraving which forms the front-piece of this number, as well as the letter-press description of Oxford College, Tamsui, by Rev. Dr. G. L. Mackay, on page 245, we are indebted in the first place to Rev. W. A. Mackay of Chalmer's Church, Woodstock, to whom the original drawing and M.S. were sent from China; in the second place, to the Committee on Foreign Missions (*Western Section*), of which Rev. Dr. Wardrope, of Guelph, is now Convener, for defraying the cost of the engraving. This we would not have allowed the Committee to do, had we not expended all our spare funds, and a little more, in publishing and putting into circulation very nearly 36,000 missionary maps of the World expressly for the use of our readers. The Committee will doubtless find that they have made a good investment; and we are happy to learn that our gift has been appreciated in many quarters. We recommend all our readers, old and young, when reading missionary intelligence to refer to the missionary map, and if they do not always find the place they look for, let them enquire elsewhere and locate it for themselves on their own map. We shall be happy to supply additional copies to any parties asking for them—without charge.

**Literature.**

**MEMORIALS OF A COLONIAL MINISTRY.**—A volume of twenty sermons by the late Rev. Robert Russell of the Presbyterian Church, Evandale, Tasmania; edited, with biographical notice, by Rev. R. S. Duff, M.A., minister of Free St. George's, Glasgow. In a few prefatory pages, Mr. Duff has given a

pleasing glimpse of the life and work of a scottish worthy who has left his mark on the distant colony of Tasmania. The sermons bear ample evidence that Mr. Russell was no ordinary man. They are full of practical instruction, couched in the choicest language, at the same time that they are simple, vigorous, and intensely interesting. They abound in apt illustration, but it is never carried too far. They are orthodox without being narrow, bearing marks of careful study; they are written in an easy, flowing style that carries the reader captive. We call them model sermons.

**THE ROYAL READERS.**—A new series of Canadian school-books published by the well-known firm of James Campbell & Son, Toronto, consisting of six volumes of choice literature suited to the capacities of students of all ages. The style is so far ahead of anything we have seen in the shape of a school-book, we are inclined to say that the publishers have at length discovered a "royal road to learning." Such beautiful illustrations and enticing reading must make them very popular. Besides, they are distinctly Canadian—many of the selections being from Canadian writers, and the tone throughout is patriotic.

**SCOTTISH CHARACTERISTICS**, by Paxton Hood, and **WINTER IN INDIA**, by Rt. Hon. W. E. Baxter, M.P., are published by Funk & Wagnalls in their Standard Library series. Mr. Hood is the first Englishman we have heard of for some time who has undertaken the task of portraying Scottish Life and character, and he has done it remarkably well. The other is a very interesting and instructive volume. Price 25 cents and 15 cents respectively. *William Briggs, Toronto*, is agent for these cheap publications.

**A DICTIONARY OF THE ANEITYUMESE** Language, with outlines of Aneityumese Grammar, by Rev. John Inglis, D.D.—thirty-three years a missionary in New Zealand and the New Hebrides. *Williams & Norgate, London*. The primary object of this volume is for the benefit of the mission. It is not without additional value, however, as a contribution to philology. The introductory remarks respecting the languages of Polynesia are exceedingly interesting.

**EUDOKIA: The Angel's Song.** A vindication of the New Testament as affected by the work of the Bible Revision Company, 1870, by Theophilus, A.M., London; Elliott Stock, pp. 126. This is a review of the Revised version, and the conclusion arrived at by the writer is that "the eleven years' work of the New Testament Revision Company is no success but a failure in every respect." The assertion is too sweeping, and the line of argument necessarily based upon it greatly detracts from the merits of this scholarly production.



FRANK LESLIE'S SUNDAY MAGAZINE, New York; \$3.00 per annum, for variety of matter, beautiful illustrations, and useful information, has no superior. It is edited by Rev. Dr. Talmage and every number bears traces of his genius.

SERMONS and ADDRESSES delivered at the Jubilee of Erskine Church, Montreal, comprise a historical discourse by Rev. J. S. Black, the Pastor of the Church. A sermon, largely retrospective, by the Venerable Dr. Wilkes, and another by Rev. D. J. Macdonnell of Toronto, with a number of addresses by laymen, the whole forming a fitting memorial of a very interesting event in the history of the congregation.

### Official Notices.

#### SYNOD OF THE MARITIME PROVINCES.

The Tenth Synod of the Maritime Provinces will meet in Fort Massey Church, Halifax, on Tuesday, October 11th, at 7½ o'clock.

#### MISSIONARY WANTED.

A Missionary is immediately wanted for the District of Couva, in Trinidad.

The applicant should be a Minister or Licentiate of the Presbyterian Church in Canada, of vigorous constitution, and not much over thirty years of age. Salary £300 with a house. Application to be made to

P. G. MCGREGOR, *Sec'y.*,  
Halifax, N.S.

N.B.—The Missionary will be expected to leave not later than December 1st.

#### MEETINGS OF PRESBYTERIES.

Victoria and Richmond, West Bay, 16th Oct.  
Miramichi, Newcastle, 25th Sept., 11 a.m.  
Paris, Brantford, 25th Sept., 11 a.m.  
Ottawa, Bank Street Church, 6th Nov. 10 a.m.  
Sarnia, Strathroy, 18th Sept., 2 p.m.  
Kingston, Kingston, 17th Sept., 3 p.m.  
Manitoba, Brandon, 18th Sept., 7 p.m.  
Glengarry, 18th September.  
Chatham, Fletcher, 18th Sept., 7 p.m.  
Maitland, Bluevale, 18th Sept., 11 a.m.  
Peterborough, St. Paul's Church, 25th Sept.  
Saugeen, Priceville, 18th Sept., 11 a.m.  
Montreal, D. Morrice Hall, 2nd October.  
Guelph, Knox Church, 18th Sept., 10 a.m.  
Stratford, St. Mary's, 11th Sept., 2 p.m.  
London, 11th September, 11 a.m.  
Toronto, Knox Church, 5th Sept., 11 a.m.  
Lunenburg, &c., Lunenburg, 26th Sept., 10.30 a.m.

### QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.

Supplementary Matriculation Examinations will be held in Kingston, on the last Wednesday of September. The Classes open—in Arts, on Oct. 3; in Medicine, Oct. 10; in Theology, Nov. 7.

The Calendar, containing full information as to Examinations, Studies, Graduation, Scholarships, Bursaries, Gold and Silver Medals, Fees, &c., will be issued on the first of June; after which date copies may be had on application to the Registrar, to whom all inquiries for information and letters on business should be addressed.

GEORGE BELL, LL.D.,

Kingston, May 1st, 1883.

Registrar.

### QUEBEC HIGH SCHOOL,

An Institution for Boys, incorporated in 1843, and affiliated with McGill University, Montreal.

REFERENCES:—Rev. Dr. Ormiston, New York; Principal Dawson, LL.D., C.M.G., Montreal; Rev. Geo. Milligan, M.A., Toronto; Rev. Dr. Mathews, Quebec; Rev. D. Anderson, M.A., Lewis; Hon. Senator Boyd, St. John, N.B.; Hon. L. H. Davies, Charlottetown, and Rev. Dr. Weir, Morrin College, Quebec.

For competition among the resident pupils there are four Scholarships, two of \$50, one of \$30, and one of \$20 per annum; and for general competition four medals. Pupils can enter immediately after the Christmas holidays, or at the beginning of the regular terms.

All information in regard to the course of study, terms, boarding, prizes, scholarships, &c., can be obtained by application to the Rector,

JOHN M. HARPER, M.A., Quebec.

### Presbyterian College, Montreal.

The David Morrice Convocation Hall, Library, Dining Hall, Reading Room, Studies and Dormitories are now completed—forming with the original College Buildings one of the finest externally equipped Theological institutions on the continent.—The situation is most healthy, commanding a good view of the City and the scenery of the St. Lawrence—Students are provided, free of expense, with well furnished rooms, heated with hot water and lighted with gas—No fees are charged for Lectures or classes:—Board \$12 per Calendar month.—The next session opens on 3rd October 1883 and closes on 4th April 1884.

The Teaching Staff consists of ten Professors and Lecturers.—For next session there are open to competition about \$2,000 in Scholarships, including the David Morrice Fellowship of \$500, the examination for which takes place in March 1884.

McGill University, with which this College is affiliated, also offers eight Scholarships of \$125, two of \$100, &c. &c.—Early application for rooms is necessary.—Calendars for next session, giving full information on all points, can be had on application to REV. PRINCIPAL MACVICAR, D.D., LL.D., or to the DEAN OF RESIDENCE, Presbyterian College, Montreal.

**Acknowledgments.**

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH AT TORONTO, TO 6TH OF AUG. 1883. OFFICE. 50 CHURCH ST. POST OFFICE DRAWER 2807.

**ASSEMBLY FUND.**

Received to 6th July, 1883.....	\$165.18
Penetanguishene.....	1.20
Wyebridge.....	1.40
Carlisle.....	2.00
Midland.....	1.72
Hamilton, St Paul's.....	7.37
Cobourg.....	10.00
Avonton.....	11.00
Stratford, St Andrew's.....	12.00
Listowel, Knox Ch.....	12.00
West Williams.....	3.00
Markham, Melville Ch.....	3.45
Winnipeg, St Andrew's Ch.....	10.00
Georgetown, Que.....	20.00
Sherbrooke & Goldenville.....	10.00
	\$270.32

**HOME MISSION.**

Rec'd to 6th July, 1883.....	\$1733.53
Hamilton, St Paul's.....	82.63
Campbellville.....	20.00
Insurance, Cobourg.....	10.00
Kelso, Scotland 1st U P Congregation for N West Territory.....	31.30
West Williams.....	18.00
A Friend.....	5.00
Guelph per Mr Armstrong proceeds Sale of Propert- ty.....	276.66
Doon Sabbath-school.....	2.00
Briden.....	10.00
A Mission Friend, London..	15.01
Colborne.....	4.07
Glenmorris.....	32.45
Georgetown, Que.....	51.00
Tiverton.....	10.00
Elma Centre.....	62.85
Kirkwall.....	1.00
	\$2364.37

**FOREIGN MISSION.**

Rec'd to 6th July, 1883.....	\$2297.15
Hamilton, St Paul's.....	82.60
Acton, Knox Ch.....	13.54
Anonymous, Peterborough interest.....	75
Toronto, a member of Old St Andrew's Ch for Formo- sa.....	4.00
Campbellville.....	20.00
do Sab School.....	7.70
Bequest of the late Miss Maggie Hall of Galt per her Exrs for Formosa.....	10.00
Bequest of the late Mr Jno Towers of Seaforth per his Executors for Formo- sa.....	2000.00
A Friend.....	5.00
Guelph, per Mr Armstrong Proceeds Sale of Property Doon Sabbath-School.....	276.67
Doon Sabbath-School.....	2.00
Mrs Thos Campbell, Strath- roy, Formosa.....	1.00
Guelph, St Andrew's.....	50.00
Bequest of the late Miss Maggie Hall of Galt per her Exrs for Girls' School at Formosa.....	25.00
Martintown, Burn's Ch.....	21.50
A Mission Friend, London.	10.00
Beachburg, St Andrew's add'l.....	2.20
Georgetown, Que.....	20.00
Miss Murchison, Iroquois..	2.00
Miss F W Cameron, Iro- quois.....	1.00

Elma Centre.....	21.05
West Williams.....	12.00
A Friend, Fergus, India.....	100.00
Brant Co, Thank-offering...	5.00
	\$5000.16

**COLLEGES ORDINARY FUND.**

Rec'd to 6th July, 1883.....	\$290.38
Hamilton, St Paul's.....	50.15
Campbellville.....	18.00
West Williams.....	5.00
North Carrodoe.....	11.25
Minesing.....	3.87
Briden.....	5.00
Tiverton.....	12.00
Elma Centre.....	13.30
	\$406.95

**KNOX COLLEGE ENDOWMENT FUND.**

Received to 6th July, 1883.....	\$2759.00
W N Ponton, Belleville on a't	7.00
J Campbell, " in full	10.00
Mrs Esson, " " "	10.00
R C Clute, " " "	25.00
Thos Watkins, " " "	15.00
Thos Lucklater, " " "	1.00
Dr Williamson, Kings'n " "	50.01
John Mudie, " " "	5.00
Friend, " " "	2.00
Alex'r Horn, " " "	2.00
W N Anderson, Toronto on acc't.....	100.00
A R Creelman, Toronto, on acc't.....	50.00
Alex'r Jardine, Toronto, on acc't.....	66.67
Messrs Swan Brothers, To- ronto.....	100.00
James McLennan, Toronto, Toronto, on acc't.....	100.00
F McHardy, Toronto.....	100.00
John Hallan, Toronto, on acc't.....	33.34
A M Cosby, Toronto, on acc't.....	100.00
Robt Hay, M P, Toronto.....	166.67
John Bain, Toronto, on acc't.....	50.00
Thomas Clarkson, Toronto, L M Livingston, Toronto, on acc't.....	25.00
John Ferguson, Toronto, on acc't.....	100.00
George Laidlaw, Toronto, on acc't.....	8.34
Samuel Marshall, Toronto, on acc't.....	8.34
Donald Mackay, Toronto, on acc't.....	8.33
James Sinclair, Toronto.....	400.00
James Knowles, Jr, Toron- to, on acc't.....	30.00
Rev Wm Reid, D.D., To- ronto, on acc't.....	8.33
H A Nelson, Sons, Toronto..	50.00
D Spain, Toronto.....	100.00
James Ong, Toronto.....	2.00
R C Steele, Toronto, ".....	1.00
George Boyd, Toronto.....	100.00
T O Anderson, Toronto, on acc't.....	100.00
G F Burns, Toronto, on acc't.....	33.34
Thomas Todd, Galt, on acc't.....	16.67
William McArthur, Galt, on acc't.....	20.00
Hugh Wallace, Galt, on acc't.....	10.00
Robt Cochrane, Galt, on acc't.....	10.00
Robt Barrie, Galt, on acc't	5.00
Andrew McIlwraith, Galt, on acc't.....	5.00
Adam Hood, Galt, on acc't	4.00
George Hogg, Galt, on acc't	5.00
John Cowan, Galt, on acc't	5.00

John McNab, Galt.....	10.00
John Rutherford, Galt.....	3.00
George Edgar, Galt.....	5.00
John Shriell, Galt.....	5.00
Thomas Adams, Galt.....	5.00
Andrew Henderson, Galt..	5.00
William Caldwell, Galt, on acc't.....	2.50
Robt Broomfield, Galt.....	5.00
R Rensselaer, Galt.....	5.00
Andrew Taylor, Galt.....	5.00
Mrs Cavers, Galt.....	5.00
William Perry, Galt.....	5.00
P McNeil, Galt.....	5.00
Miss Hay, Galt.....	5.00
Mrs Cant, Galt.....	1.00
James Dixon, Galt.....	5.00
William Jamieson, Galt.....	5.00
Simpson Rennie, Scarboro, Knox Ch.....	100.00
Hugh Clark, Scarboro, Knox Ch.....	100.00
Rev R P Mackay, Scarboro, Knox Ch, on acc't.....	40.00
Hugh Elliott, Scarboro, Knox Ch, on acc't.....	10.00
A Friend, Scarboro, Knox Ch.....	5.00
Robt Galbraith, Scarboro, Knox Ch.....	5.00
Robt Crawford, Scarboro, Knox Ch.....	20.00
A Friend, Scarboro, Knox Ch.....	25.00
Thomas Stewart, Scarboro, Knox Ch.....	10.00
Ben' n Johnston, Scarboro, Knox Ch.....	5.00
John W Kennedy, Scarboro, Knox Ch.....	10.00
Gordon Rennie, Scarboro, Knox Ch.....	3.00
James Sterling, Scarboro, St Andrew's.....	100.00
Robt Young, Scarboro, St Andrew's.....	15.00
Mrs Weir, Scarboro, St An- drew's.....	5.00
George Weir, Scarboro, St Andrew's.....	5.00
W P McCowan, Scarboro, St Andrew's.....	5.00
Mrs Young, Markham, St John's, on acc't.....	20.00
George Gibson, Markham St John's.....	10.00
William Hood Sr, Markham St John's.....	10.00
Mrs Reid, Markham, St John's.....	5.00
James Gibson, Markham, St John's.....	10.00
Isaac Stobo, Scarboro, St Andrew's, on acc't.....	5.00
Mrs Muir, Scarboro, St An- drew's.....	2.00
Andrew Drummond, Ottawa	30.00
A Workman, Ottawa.....	20.00
William Williams, Ottawa..	5.00
John Lessie, Ottawa.....	20.00
M Patterson, Ottawa.....	5.02
T A Seaton, Ottawa.....	2.00
Adam Turnbull, Guelph, on acc't.....	10.00
R L Torrance, Guelph.....	10.00
John McEwen, Beckwith,	20.00
Finlay McEwen, Beckwith,	15.00
James McEwen, Beckwith, on acc't.....	10.00
Peter McDougall.....	10.00
J McCurdy, Thames Road	75.00
Mrs Isabella McCurdy, Thames Road.....	5.00
Robt. Gibson, Thames Road	20.00
R Alexander, Thames Road,	10.00
C E Irving, Thames Road	10.00
Thomas Cameron, do.....	5.00
James Thompson, do.....	5.00
James Ahoir, do.....	5.00
Angus McCallum, do.....	5.00

James Airth, do	5.00
Walter Madge, do	5.00
Thomas Russell, do	5.00
Mrs P Gowan, do	2.00
John Milne, do	1.00
J Urquhart, Jr, do	1.00
Misses Weir, W. Flamboro	100.00
John Weir, do	50.00
William Henderson, do	10.00
John Rutherford, do	10.00
Mrs Steele, do	5.00
W J Thompson, do	5.00
Mrs Agnes Elliott, do	5.00
John Rutherford, Strabane, on acct'	2.00
John Fullar, do	1.00
A Friend, Maple Shade, Fergus,	10.00
George Petrie, Fergus,	5.00
John Brenner, do	2.00
Mrs J Brenner, do	1.00
James Milne, do	5.00
James Black, do	5.00
A Barnett, Fergus, on acct'	20.00
James McQueen, Fergus,	25.00
James Black, do	2.00
Wm & Jno Henderson, Coldsprings	10.00
James Wilgar, Coldsprings, on acct'	5.00
Alex'r Hoskens, Coldsprings	5.00
Miss McLeod, Coldsprings	5.00
Walter Ross, Coldsprings	2.00
George Cochrane, Coldsprings	2.00
James Stewart & Co, Hamilton, on acct'	133.34
A Zimmerman, Hamilton, on acct'	8.34
J B Fairgrieve, Hamilton on acc	8.35
R Duncan, Hamilton, on acct'	16.67
Walter Woods, Hamilton	25.00
J S Amos, Hamilton	10.00
E Mitchell, Hamilton, on acct'	100.00
A A Wylie, Hamilton, on acct'	1.67
James Walker, Hamilton, add'l on acct'	100.00
John Burns, Toronto, on acct'	251.00
	\$6680.90

**KNOX COLLEGE BUILDING FUND.**

Per Rev. Wm. Burns.

Received to 6th July, 1883.	\$1150.25
Peter Ram, Queensville.	5.00
George Aitchison, Bluevale.	5.00
Rev'd A Y Hartley, "	5.00
Wm Kennedy, Southampton.	5.00
Arch'd Stewart, Southampton.	2.00
Brucefield Union Ch	18.00
Stephen McKechnie, Elsinore	3.00
Harrington	52.00
	\$1245.25

**MANITOYA COLLEGE.**

Rec'd to 5th July, 1883.	\$250.48
Guelph, St Andrew's	15.00

**KNOX COLLEGE ORDINARY FUND DEBT**

Rec'd to 6th July, 1883.	\$10.00
John Milne, Knox Ch, Scarborough	8.00

**KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.**

Coldsprings Sabbath School	5 00
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**WIDOWS' FUND.**

Received to 6th July, 1883.	\$128 20
Hamilton, St Paul's	6.64
Keene	25.00
West Williams	4.00
Bridgen	3.00
Winnipeg, St Andrew's	10.00
Port Colborne	3.40
Litchfield, Que	10.00
Georgetown, Que	8.00
Elma Centre	10.00
	\$208.24

With Rates from Rev'ds D McIntosh, Dr Caven, D M Beattie \$24.00, J W Smith

**AGED AND INFIRM MINISTER'S FUND.**

Rec'd to 6th July, 1883.	\$435.09
Hamilton, St Pauls	6.64
Rev John Dunbar Dunbar-ton	100.00
Fullarton	11.00
Avonbank	7.00
Campbellsville	8.00
West Williams	3.47
Logierait Burns Ch	6.00
Bridgen	3.00
Peterborough, St Paul's	50.00
Winnipeg, St Andrew's	70.00
Georgetown, Que	10.00
Elma Centre	7.75
	\$1557.95

**Rates Rec'd to 6th July, 1883.**

With Rates from Rev'ds J S Lohead 2 yrs \$10.00, Dr Caven \$11.00, J W Smith \$3.00	24.00
	\$122.50

Contributions to Schemes of the Church unappropriated to 6th May.

	589.64
Less this amount from Sunday Places appropriated.	360.64
	\$229.00
Brussels, Melville Ch, add'l	43.00
Fergus, Melville Ch, add'l	68.00
Dundas, Knox Ch	43.00
Thamesford	129.00
Newtonville	25.00
	\$540.00

**CHURCH & MANSE BUILDING FUND IN MANITOBA & N.-W. TERRITORY.**

Rec'd to 6th July, 1883	\$561.68
A C Steele, Toronto	100.00

**TEMPORALITIES LAW EXPENSE FUND.**

Received to 6th July, 1883,	\$43.00
Pembroke, Calvin Ch	12.00

**KNOX COLLEGE BURSARY FUND.**

Rec'd to 6th July, 1883.	\$30.00
Dr Caven, Toronto, Golden Scholarship	10.00

RECEIVED BY REV. DR. MACGREGOR AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, TO AUGUST 4TH, 1883:—

**FOREIGN MISSIONS.**

Acknowledged already	\$455.37
John Cumming, Sherbrooke	5.00

"A" East River, St Mary's Yarmouth 1/2 yr	16.00
Kincardine	5.00
Prince William, N B	10.00
Friend—Brookfield	20.00
Whyocombh	18.50
Blackville & Derby	14.00
Dean Set, Upper Musquodoboit	2.82
St Andrew's Ch, St John's, Nfld, 1/2 yr	120.00
1st P Ch, SS Brockville for Mr McKenzie to support scholar for 1 yr	25.00
Stanley & Nashwaak	5.00
Brookfield Miss'y Soc	8.00
Middleton Ch, Miss Soc, Middle Musquodoboit	18.94
Hamilton, Bermuda	16.44
Friend—Wilmot	2.00
A E, St Andrew's, N B	2.50
Upper Musquodoboit	7.50
Rev John Morton for Miss Semple's Sal	25.00
Carleton—Yarmouth	1.50
Fort Massey Miss'y Assoc'n Hlfx 1/2 year	107.00
St James, Dartmouth 1/2 yr.	30.00
Stewiacke 1/2 yr.	15.00
Middle Stewiacke, Miss'y Assoc'n	15.61
Chalmer's Ch, Hlfx add'l	10.00
Tilley Set, Tobique	2.60
	\$956.73

**DAYS PRING AND MISSION SCHOOLS.**

Acknowledged already	\$189.63
Shubenaodie S S	10.00
St Ann's S S, Ont	2.19
Miss Bella McLachlan, Chatham, bequest for Mr. Grant	2.00
Miss Bella McLachlan for Dayspring	1.00
Children's Bazaar, St Andrew's, Chatham	4.00
St Andrew's S S, Chatham, add'l	1.50
Harbour Grace S S, Nfld for Mission Schools	76.40
Middle Stewiacke S S for Mission Schools	10.26
Warwick, Bermuda	10.00
Miss Crooks B C W Flamboro for Mr Grant's Mission	14.00
	\$320.03

**HOME MISSIONS.**

Already acknowledged	\$457.61
Elmsdale	21.00
Yarmouth 1/2 yr	14.00
Kincardine	10.00
Lunenburg	25.00
Musquodoboit Har	7.00
Angus Beaton and wife, Pugwash	2.00
Blackville & Derby	12.00
Dean Set, Upper Musquodoboit	1.52
St Andrew's Ch, St Johns, Nfld 1/2 yr	70.00
Mrs Angus Gunn (elder) East River, St Marys	20.00
Stanley and Nashwaak	6.00
Brookfield Miss'y Soc'y	6.20
Pleasant Valley S S	2.80
Middleton Ch, M S Mid Ma quodoboit	8.95
Upper Musquodoboit	7.50
Coldstream Cong	11.50
Coldstream Ladies' R & B Soc'y	7.50
Warwick, Bermuda	20.00
Fort Massey Miss'y Assoc'n Hlfx 1/2 yr	100.00
St James, Dartmouth 1/2 yr.	24.00

Stewiacke 1/2 yr. ....	15.00
Shediac .....	12.25
Middle Stewiacke Miss'y Soc'y .....	13.53
	\$875.36

SUPPLEMENTING FUNDS.

Acknowledged already ..	\$1135.15
St Johns Yarmouth 1/2 yr ..	10.00
Blackville & Derby ..	4.00
St Andrew's, St Johns, Nfld ..	61.00
Stanley & Nashwaak ..	14.00
Ladies' R & B Soc., Cold Stream ..	7.50
Fort Massey M Assoc'n Hlfx ..	50.00
St James, Dartmouth 1/2 yr ..	21.00
Stewiacke 1/2 yr ..	13.00
	\$1319.65

COLLEGE FUNDS.

Already acknowledged ..	\$997.12
Moncton Coupon ..	120.00
Prov. Debentures ..	175.20
Stack Dep Rec ..	200.00
Union Bank of Nfld—Div & Bonus ..	814.04
Rev J D McGillivray for Class Books ..	6.00
Yarmouth 1/2 yr ..	12.00
Kincardine ..	3.00
Dean Set, Upper Musquodoboit ..	1.15
Water Loan ..	25.06
Funded Debt Loan ..	2.41
St Andrew's Ch, St Johns Nfld 1/2 yr ..	60.00
Interest ..	180.00
Bank of B N America ..	226.30
Upper Musquodoboit ..	1.50
Warwick, Bermuda ..	10.00
Fort Massey Miss'y Assoc'n 1/2 yr ..	50.00
Stewiacke 1/2 yr ..	12.66
Nashwaak & Stanley ..	4.00
	\$215.06

AGED AND INFIRM MINISTERS' FUNDS.

Acknowledged already ..	\$531.01
Yarmouth 1/2 yr ..	8.20
Whyecomah ..	10.00
School Coupon ..	14.69
Upper Musquodoboit ..	1.50
St Andrew's, Winnipeg ..	5.00

MINISTERS' PERCENTAGE.

Rev J Lavton 1883 ..	25
" A B Dickie ..	3.75
" S Johnson 1882 ..	3.00
" C B Pitblado ..	15.00
	\$595.31

SYNOD FUND.

Already acknowledged ..	\$10.25
Whyecomah, C.P. ....	3.00
St Andrew's, St Johns, Nfld ..	10.00
	\$2.25

MANITOBA COLLEGE.

Blackville & Derby ..	5.00
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NORTH-WEST MISSION.

Already acknowledged ..	\$5.00
Chalmers, Hlfx .. add'l ..	0.00

JEWISH MISSION.

A Friend, Pictou Landing ..	\$25.00
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MINISTERS', WIDOWS' AND ORPHANS' FUND.

Rev. George Patterson, D. D., New Glasgow, Secretary.

Ministerial Rates from Rev's J D McGillivray, T G Johnst ne, A B Dickie, Dr McGregor, J Aunnad, J W McKenzie, J Morton, K J Grant, J W McLeod, T M Christie, Jas D Murray, A Rogers, Prof Currie, A S Wyllie, Wm Grant, Dr McKnight, Dr Patterson, J Fowler, W Thorburn, W Millen, Dr Bennett, M Harvey, A Fiquharson, T Nichol, W Murray, Jas McLean, Ed Grant, A E McLeod, E A McChurdy, A McLe, Smeclar, T Sedgwick, Dr Blair, M Stewart, A F Thomson, S C Gunn, Alex Ross \$16 each, Rev G M Clarke, Tho Downie & M G Henry \$12 each, Rev's A Donald and Lewis Jack \$8 each, Rev Wm Stewart \$14. Also for rates and arrears, John McDonald \$18, Adam Gunn \$51, A McLean \$36, John Wallace and R McAnn \$30 each, Total \$876. Also, for fines \$1.41, a d from congregations, St Davids, St John \$10, St Andrew's, Pictou, \$15 St, total \$25 81.

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN, SECRETARY-TREASURER, 251 ST. JAMES ST., MONTREAL.

Already acknowledged ..	\$1,259.67
Mrs Fenton, Hamilton ..	5.00
Fullarton ..	11.76
Avonbank ..	10.24
Campbellville ..	8.00
Manchester ..	10.00
Smith Hill ..	8.00
N Georgetown, Que. ....	15.00
Wm Fraser, N Gwillimbury Doon ..	10.00
Newcastle SS ..	10.00
St Hyacinthe ..	5.00
Mrs James Smibert, London Township ..	6.00
Miss Jessie B Archibald, Elgin, Ill ..	1.06
Douglas & Barrie ..	8.00
Fergus, St Andrew's ..	25.00
V Hunter, Underwood ..	5.00
Ripley, Knox Church ..	12.00
Rosseau ..	5.10
Rosseau Sunday School ..	0.70
Eden Mills ..	6.00
Amos ..	8.26
A Friend, Dromore ..	1.01
D'Orig al SS ..	11.61
Mille Isles ..	15.59
Ross & Cobden ..	20.00
Lachute, Henry's Ch ..	32.00
Cadurcis, Man ..	3.15
Mount Albert ..	6.00
Bay View ..	2.46
Bay View S Sch ..	0.97
Dirby ..	1.00
Camilla & Mono Centre ..	10.00
Banks & Gibraltar ..	4.00
John McClive, Drummondville ..	10.00
Robt McClive, Drummondville ..	1.00
Mara McClive, Drummondville ..	1.00
Kippes, St Andrew's ..	27.75
Osnabrock, St Matthew's & Valley ..	50.00
Plantagenet ..	4.00
Crawford ..	16.25
Hesper ..	6.77
North Gower ..	4.75

Mill Haven ..	3.00
E Oxford, Old St Andrew's ..	4.00
Wroxeter ..	35.93
Wroxeter S Sch ..	14.00
Tara ..	4.00
Aurora ..	6.25
Castleford & Dewars ..	10.00
Ridzeway ..	3.16
Waterdown ..	20.00
W Gwillimbury ..	4.00
Bluevale ..	1.60
Beverley S Sch ..	10.00
Bellmait ..	9.67
Stoughton ..	4.00
East Lunaster ..	7.00
Mrs Lons' Sab School, near River Beau terre ..	6.00
Glassville & Florenceville ..	6.00
Tilbury, East ..	17.84
Madoc, St Peter's ..	8.00
Nelson, Man ..	13.66
King & Laskay ..	10.00
Spencerville ..	22.00
Mosa ..	16.00
Buxton ..	3.00
Fulton S Sch & Bible Class ..	1.00
Raleigh ..	1.00
Harvey, Knox Ch ..	4.00
Griersville ..	3.00
Knox Ch, Fraser's Settlement, Pictou ..	2.75
Mrs A B Murchison, Iroquois ..	1.00
Rodgersville ..	8.70
Chiselhurst ..	2.00
Dunblane ..	6.00
Eadie's ..	16.75
Keady, Chalmers' Ch ..	5.00
Dunsford ..	4.00
Thant Sab Sch ..	1.25
Raymond, Ont ..	1.54
Farmham Centre ..	3.00
Hawkesbury ..	6.00
L'Orignal ..	5.37
Hampden ..	6.50
Harrison, Knox Ch ..	15.60
Ratho ..	6.75
Darling ..	9.00
Cote des Neiges ..	9.11
Baillie & Tower Hill ..	6.00
Agnes, Que ..	3.06
North Mornington ..	30.00
Port Colborne ..	4.26
Priceville, St Columbus Ch ..	14.00
Durham Road, Bunessan Church ..	8.60
Metis ..	5.00
Maidstone ..	2.00
Carman, Man ..	6.31
Hemmingford, Que ..	8.8
Quebec, French Ch ..	4.32
East Gloucester ..	9.40
Ventnor ..	8.00
Indian Peninsula, Middlefield ..	8.50
Auburn, Man ..	3.00
Gudrich Township, Union Church ..	8.50
Black River, NB, St Stephen's Church ..	5.00
Sheburne, N S ..	3.26
Eramosa, First Ch ..	20.00
New Glasgow, Que ..	8.25
Woodville, Ont ..	45.44
Maple Valley, St Andrew's Church ..	5.00
Caledon, East ..	12.50
Sandhill ..	4.25
Aronmore Sab School ..	11.00
Berne ..	5.00
The Marais ..	5.63
Port Dalhousie ..	5.00
Victoria ..	10.00
Ayr, Knox Ch ..	42.94
Middle Normanby ..	3.00
Middle Normanby Sab Sch ..	2.23
St Ann's & Smithville ..	6.75
St Ann's Sabbath School ..	0.85
Tiverton ..	25.00

Grand Falls	5.02
Dalhousie, N B, St John's Church	28 25
Dundee, N B	4 14
Warwick	26.00
Flos, Knox Ch	1 36
Midhurst	1.50
Minising	2.14
South Finch	5.00
Dunwich, Duff's Ch.	8.00
Debrairie, Fleming's, & Co., Man	10.00

Per Rev. Dr. Reid.

Hamilton, St Paul's	59.00
Acton, Knox Ch	30.00
West Williams	8.00
Moore Live	9.00
Guelph, per Mr. Armstrong, proceeds sale of property	276.67
Craighurst	8.10
Dunwich, Chalmers Ch	5.00
Bobcaygeon, Knox Ch	20.00
Drumbr, Willis Ch	5.00
Streetsville	1.00
Allanford	8 02
Toronto, Old St Andrew's	68.00

Per Rev. Dr. McGregor.

Yarmouth, St Johns (1/2 yr)	9.00
Rev A Donald	1.00
Milford	26.53
Lake Ainslie	5.00
Blackville & Derby	12.00
Upper Musquodoboit, Dean Settlement	3 01
Friend, Matland, P E I	5 00
Kentville	13.00
Merigomish	6 00
"A E." St Andrew's, N.B.	2.50
Bridgetown	4.75
Upper Musquodoboit	4.50
Annapolis	11.25
Coldstream	11.50

Warwick, Bermuda	15.00
Stewiacke (half year)	15 00
Waterville	2 25
Lakeville	1.75
Shediac	8 08
Halifax, Chalmers Ch (add)	10 10

\$2,152 91

POINTE-AUX-TREMBLES SCHOOLS.  
Rev R H. Warden, Montreal, Treasurer.

Already acknowledged	\$78.27
Cornwall, per J Bourgoin	27 00
Prescott, do	2 25
Brockville, do	37 00
Smith's Falls, do	22 00
Perth, do	30.75
Carleton Place do	25 00
Arnprior, do	15.00
A Friend, Fergus	104.00
Mrs D A Cameron, Iroquois	5.00
Motherwell Sab School	10 00
St Sylvestre Sab School	2.00
A Friend, P E I	10.00
West Winchester Sab Sch.	12 50
Lucknow, Knox Sab Sch.	5.00

\$391.77

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.

John B. McIver, Treasurer

ENDOWMENT FUND.

Already acknowledged	\$87,415.79
Toronto.	
T McGaw Bal on 100	80.00
W Macdonald " " 309	60.00
Rev D J Macdonnell Bal on 1000	100 00
Eganville.	
T Reid	1.00

Lancaster.	
Peter Stuart Bal on 30	29 00
Total to 31st July, 1883	\$87,676 79

BUILDING FUND.

Already acknowledged	\$38,763.35
Kingston.	
Wm Muckler Bal on 25	5 00
John Agnew, M D " " 100	25 00
Guelph.	
George Mair, 2 on 25	5.00
Total to 31st July, 1883.	\$33,798 35

WIDOWS' AND ORPHANS' FUND.

In connection with the Church of Scotland,

JAMES CROIL, Montreal, Treas.

St Gabriel's, Montreal, on ac	25.00
Prince Arthur's Landing, per Rev James Herald	12 00
Nashwaik, Rev J S Mullan	12 00

JUVENILE MISSION.

Miss Macfar, Kingston, Treasurer.	
Lanark Sab School	\$10.81
Kipper " " "	20.00

TEMPORALITIES' EXPENSE FUND.

Kippen, per Rev Hugh Cameron	\$4.21
Galt, per Rev J K Smith	10.00
Belleville, St Andrew's Ch, per Rev M W Maclean	25 25
New Richmond, per Rev Peter Lindsay	25 00

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