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THE PRESBYTERIAN RECORD

FOR THE
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The Bible.

THROUGH the courtesy of its secretariat, the seventy-ninth report of THE BRITISH AND FOREIGN BIBLE SOCIETY is before us. With its lists of acknowledgements and other appendices it forms a portly volume of nearly five hundred pages, containing a condensed record of a vast amount of work and administrative ability. The maps with which it is illustrated are of great service in helping the reader to understand and appreciate the scope of the Society's operations. The income of the Society from all sources for last year was £210,600 equal to about \$1,052,500, an income of more than \$50,000 over the previous year's receipts. The expenditure has more than kept pace with this receipts. This is due to the extension of the work in India, China, Malaysia, North Africa and other countries. The issues from the Bible House in London have amounted to 1,542,413 copies, and from depots abroad to 1,422,223, making a total of 2,964,636 copies, or about 26,091 more than in the previous year. The sales show a decided increase in the number of complete Bibles and New Testaments as compared with Portions. The issues of the Society from its commencement now reach a total of 96,917,629 copies, and the total expenditure from the commencement is upwards of \$46,000,000. In and near London there are 130 depositories for the sale of the Bible, and in every civilized country—where the sun shines on, excepting the United States—which is supplied by its own Society,

there are Bible Houses in connection with this venerable society. A very large number of copies are also distributed by colporteurs, no less than 550 persons being thus employed by the Society in its various fields; and these are no mere book-pedlars, they are for the most part men of superior intelligence and well educated, actuated by higher than mercenary motives. They are evangelists, many of them effective preachers. In short they are itinerant missionaries, exposed to much opposition, having many trials and difficulties to encounter, and requiring no small moral courage, tact, presence of mind, a firm belief in the truth of the Gospel message, and reliance on God's help. Going from place to place, sowing through all lands the imperishable seed of the Kingdom, teaching and exhorting, it is impossible to estimate the amount of good done by the colporteur. The Bible Society, it is easy to see, represents the commissariat of the missionary army. Every fresh advance that is made, every new mission that is planted, means fresh demands upon that Society whose happy province it is to accompany and keep step with the missionaries and to furnish the chief weapon of their warfare. The translation, printing, or distribution of the whole or part of the Bible has been promoted by this Society in 255 languages or dialects. The past year is memorable as that in which the Society was able for the first time to offer a complete Bible to the people throughout the Russian Empire and in their mother tongue. It is stated in the report that a De Sacy Bible, circulated by this Society, was the first means of bringing Pastor Chiniquy to the light of the knowledge of Christ. On the occasion of his recent visit to the Bible House in London, at his request the committee readily granted him, for the use of

his mission, a thousand copies of the forthcoming standard edition of De Sacy with the usual alternative readings. The number of Auxiliary and Branch Societies and Associations in Great Britain and Ireland is 3031; the number in Canada is close upon 1000.

THE AMERICAN BIBLE SOCIETY issued during the past year 1,676,232 copies, raising the issues from the foundation of the Society, in 1816, to 42,083,816. The receipts for the year were \$598,641. They employed 311 colporteurs. Their work shews a great advance in China, where the circulation has advanced from 103,000 copies to 181,000, and in the Levant, where the growth is from 43,000 to 56,000.

THE NATIONAL BIBLE SOCIETY OF SCOTLAND reports an income of about \$157,000 for last year and a total issue of 481,166 copies. THE HIBERNIAN BIBLE SOCIETY had an income from all sources of \$22,500 and circulated 57,513 copies. The total number of copies issued by the above named societies last year was 5,179,547. If the Continental and other societies were included the number could not be far short of *six millions*.

The Missionary Problem.

WE invite the attention of our readers to the following admirable address delivered by Rev. Dr. W. Fleming Stevenson, of Dublin, Convener of the Committee on Foreign Missions of the Presbyterian Church in Ireland, at the close of the Mission Conference.

The fact that this conference emphasises is the growth of a missionary spirit. We have met this evening under the highest sanction of our Church, under the presidency of a Moderator whom we all honour, and for no other purpose than to think and hear of Missions. A hundred years ago it would have been impossible. A hundred years ago missions were denounced by the very Churches that are forward in them to-day. There was not a Church in Great Britain that had the missionary spirit. There was scarcely a missionary sermon or a missionary collection. Contrast that with the missionary literature of to-day, with the crowd of missionary meetings that will be held next month, with the brilliant speakers that will plead the missionary cause, men of the highest intellect and the highest rank, with the generation that lifts the missionary to a place among its heroes, and raises statues to him in the public ways. The work that has been done is even more striking than the change of attitude. A hundred years ago no Church in Great Britain or America claimed a missionary, or as a Church rejoiced over a

pagan convert. Not only the missionary societies but the missionaries could be counted on the fingers. What can we show to-day? Seventy-two societies, an army of three thousand missionaries, and two millions and a quarter of Christian people gathered out from heathenism. There is a stupendous fact, but its real significance only appears upon analysis. The mere bulk is something—a Christian population more than twice as large as all the Protestants of Ireland and rescued right out of idolatry; nearly as many missionaries as there are ministers in broad Scotland. Now, break up these figures. Remember that they represent a multitude of Christian churches emerging out of heathen populations. Remember that they represent a missionary activity that touches every part of the heathen world. They are made up of separate communities, each of which is exercising a powerful influence and at a multitude of points. Almost the whole of Polynesia is Christian. Every coast of Africa is seized, Greenland and Patagonia have their Churches. The feet of them that publish the Gospel of peace traverse the roads from the Himalaya to Cape Comorin, from Burnah to the Yellow Sea. A survey of Missions has become a survey of the world. And what obstacles have been overcome to reach this result! Within our generation China was inaccessible to the Gospel. Japan was impregnable. The heart of Africa was untraced and unknown. Now, look a little deeper into the figures. It may be only a handful of missionaries at a single point, but they are translating the Bible, pouring Christian thought into the literature of a whole people. These hundred years of modern missions have placed the Bible within intelligible reach of perhaps five hundred millions of people. Their line is gone out through all the earth, their words to the world's end. We see the plans of God unrolled before our eyes. And what are they? That the whole world may be touched by the Gospel; that it may not only touch the individual, but penetrate the tribal life, and the national life in every place, and mould the proudest and most populous races by its teaching. Such a plan can be carried out only under certain conditions, and one of these is the growth of the missionary spirit. We are living while another condition is fulfilled. Commerce and enterprise are compelling us to approach the vast circle of heathenism at every point. They are bringing Christian and heathen races together. They are preparing the way for the missionary. It is an age also more fertile in discovery and invention than any other; and the practical drift of the vast forces thus set in motion is towards the closer and easier contact of men with men. The railway, the steamship, the printing press, and the telegraph, all tend in that direction. These

discoveries and their fruits are lodged in the hands of the Christian nations, and political power, the immediate political future, is also lodged with them. And is there no meaning in all this? no deep purpose? Is it merely an accident that the revival of missions and our rule of India—a non-Christian country with a sixth of the population of the world—should be simultaneous?

I shall only mention a third condition of exceeding interest in the solution of the problem. The missions are everywhere taking root and forming Christian Churches. We would be under a profound mistake if we imagined that all the expansion came from Home Churches and Missionary Societies; that the converts from heathenism were supported by the mission. Madagascar is ruled by a Christian Queen. There are groups in the Pacific where the Church not only supports itself, but does its own Foreign Mission work. The third largest contributor to the powerful Baptist Mission of America is not a territory of the United States, but its own mission Church of Burmah. Out of 71 churches connected with the American Board in India and Ceylon 50 received nothing from the home treasury; 21 are aided—but have we no aided congregations at home? in Egypt, where the native churches of the United Presbyterian Mission reckon 1,200 members, they contributed in 1881 at the rate of \$19 a member, and that is without reckoning the difference between the value of money there and here. In China, the churches of the English Presbyterian Mission round Amoy give what is equivalent in our money to sixty shillings a head; and lately five calls from native churches to native pastors lay on the table of the Presbytery at one time. To plant a mission is to plant a new, self-propagating, self-supporting Church, which in its turn sends out its missions to do likewise. Do missions pay? I have heard it said; and the answer is written in this century broadly, so that all may read. They pay by whatever standard you apply. Is it the commercial standard? They are the best friends of commerce. They introduce the wants, the decencies, the refinements of civilisation; they multiply the customers of the trading nations of the West, and they procure security for the trader. The Mission to the Sandwich Islands was a costly effort to the American Board; but two years' profit of the annual commerce would cover all the outlay: and the commerce was the fruit of the Mission. Mr. Whitmee estimates that every missionary sent to the Southern Seas represents civilising influences that issue in a trade of £10,000 a year. Is it the political standard? By confession of the Government of India they are a strength to our rule, and a factor that is all but indispensable to the contentment, progress and welfare of the people; and less than a century after

our missionaries were forbidden to land on Indian soil, official Blue-books pronounce them the greatest benefactors of the country. Is it the standard of spiritual elevation? The answers to that lie close together all along the line. And to take another, an economic standard, what could effect the change at so little cost? There is a grumble often heard among the Christian ranks because so much is asked for missions. Well, to what does all this giving amount? That in our Church, the total sum spent on all our missions would be made up if every member would only fling an odd halfpenny into the mission treasury every week, the price of a single copy of an evening paper. Place beside that the spending on taxation. Place beside the missions in India the cost of the army of India. You have millions on the one side for thousands on the other. A little war that is forgotten after a Parliamentary debate may represent as large an outlay as would support two thousand missionaries for a hundred years. The cost of a single ship of war would represent all we have done for missions in our Irish Church since ever we began. Judge it, I say, as you please, the mission pays. Yet it cannot be left in that narrow groove. It is not a question of political economy. It is a question of righteousness, of the love of Christ, of the pity of God for the souls of men. It is there I wish to leave it. Three-fourths of the human race, of men and women like ourselves waiting for the knowledge of Christ!

What shall we bring to the problem out of our meeting to-night? Well, I trust, a conviction of the vastness of the work that remains. We are not near the time when we can sing the psalms of victory. What has been done is true and noble work. Every day it proves that it can stand the searching tests that men are not slow to apply to it. Yet the work is only begun. We have turned into a new era, the era, it may be, to which all past centuries have been slowly leading, an era that will answer in its glory to the magnificent words of the prophets. We have only crossed the threshold, and already the Church is thrilled. What will it be when the full conquest breaks upon the vision? Let us also bring a conviction that the work may be done if the Church will rouse up to the task. We live in an age when Christianity is august, magnificent. Nineteen hundred years ago it was nothing—it has to-day the largest population that has grouped round one religious faith. We live in an age when the successes of modern missions are splendid and unparalleled. What increase has ever been like their increase? And how does it fare with them as we approach the close of this mission century? That every ten years bear witness to a greater energy and a wider spread. Is it India? Since 1871 the native Christian teachers have been simply

doubled; the communicants double in each new decade the number in the last; the adherents increase by leaps and strides—53, 61, and now 86 per cent. Is it China? In 1843 there were not 6 converts in that vast empire. You heard to-day that there are now 20,000 communicants, 300 organized churches, and 600 stations. Is it Syria? Since 1871 the 12 Sunday-schools have grown to 84, the 38 stations to 99, the 10 native pastors to 30. Is it the Societies themselves? I shall take up one. In ten years the American Board of Foreign Missions has increased the towns and cities that it occupies by 200, its churches by 117, its native preachers by 217, its members by 10,000. It has doubled the children in its schools, more than doubled the women who are its missionaries, and multiplied its seminaries tenfold. Is it the devout women that speed like Maries from the Cross? In ten years they have been more than doubled; in India they are already within a hundred of the men; in Calcutta they teach more girls than all the boys under training. Women alone give to missions almost £200,000 a year. Is it fruit among a single people? A few years ago, among the Telugus in Eastern India, so many streamed to Christ that the hands of the missionary were weary baptising. Has the stream lessened? It has increased, till it now rolls in a volume of two hundred baptisms a month. What the Mission may become is illimitable. The only borders of the territory before us are faith and love.

We must bring to this problem the entire consecration of ourselves to Christ. We too may have our splendid successes, but they must rise from that foundation. We are on the eve of trial. God has poured the spirit of consecration upon our students. I believe I am not wrong in saying that three, perhaps four, of our students—men of whom any might be proud—are prepared at this moment to go to India. Will the Church send them? Will the great congregation that meets within these walls undertake the support of one of them? What would others do? People who belong to a Japanese sect are at this moment building a beautiful temple. They wished to have one stately pillar, and they have paid for it twelve hundred pounds. In Cairo there is a missionary university. It is for the propagation of the religion of Mahommed. No student is refused there; no missionary is turned aside for want of funds. I throw out the challenge again. You can answer it. Why not answer it to-night? What shall we do to propagate the religion of Jesus? We are working at what may last for centuries, working for eternity. May I beseech you to work worthily in a large-souled faith, a self-sacrifice like our Lord's. In a German town there is a rose tree. It has blossomed there, they say, since Charlemagne, and I read that, last year,

it had blossomed into a richer bloom than ever. For a thousand years that tree has flung its sweetness out on every wind, as fresh as constant as the spring-time and the summer. The mission is God's rose tree. Plant it, and the years may come and go, but it will only spread and blossom, and when the hands that laid it there have mouldered in the dust, it will be casting forth the fragrance of the name of Jesus, and the branches of some heathen race will be covered with the pure, sweet blossoms of heaven: and thus, as all the Churches plant, the end of the mission will be fulfilled. the desert will blossom as the rose, and the ransomed of the Lord shall come to Him with songs and everlasting joy upon their heads.

THE MARCH OF CHRISTIANITY. Evangelization is fast coming to be *universal*; with a rapidity unexampled in history this golden network of missions is expanding and extending; over the realms of Paganism from where the most refined followers of Brahma and Buddha dwell to where the lowest, coarsest fetish worshippers bow to wood idols; over the lands of Islam, from the gates of the Golden Horn to the pillars of Hercules, and the heights of the Himalayas; and over the dominions of the Pope from the Gulf of Mexico to Cape Horn, and from the Volga to the Vatican! The number of Protestant missionary societies has multiplied tenfold in eighty years, increasing from 7 to 70; the number of male missionaries from 170 to 2,400, besides the thousands of native preachers and teachers; the number of converts from 50,000 to 1,650,000. Within the same eighty years the offerings of the church for Protestant missions have multiplied twenty-five-fold, from \$250,000 to \$6,250,000; the number of Protestant schools from 70 to 12,000, with nearly half a million pupils; the number of translations of the Holy Scriptures from 50 to 226, and the number of copies circulated from 5,000,000 to 148,000,000. And there are reasons to believe that the progress secured within ten years to come will be greater than during fifty years past. The last year was the *Annus Mirabilis* in the history of missions. Less than twenty donors gave nearly \$4,000,000, and more were added to the converts from heathendom than the total number of converts when the century opened.—*Rev. A. T. Pierson, D. D.*

CIVILIZED RED MEN.—Accounts published by the Government of Canada state that there are at the present time 105,000 Indians still living within the Dominion. Quebec contains 11,000, Ontario, 17,000; British Columbia, 35,000; and Manitoba and the Great North-West 37,000. There are living on reserved land 81,633 Indians, peacefully cultivating 67,500 acres of land, and owning a stock of 14,955 horses, 5,768 cows, 1,552 oxen, 2,000 sheep, 6,813 pigs, and other animals.

Samuel the Judge.

OCTOBER 14.

1 SAMUEL VII: 3-17.

Golden Text, 1 Samuel 7: 12.

AN important crisis in the history of the Children of Israel is at hand. For forty years they had been oppressed by the Philistines and sadly humiliated. They had relapsed into idolatry. They had lost the visible symbol of God's presence—the ark, which for seven months had been in the possession of their enemies. But all this discipline was needed to bring them to repentance. At length, out of the depths of their misery, "All Israel lamented after the Lord," v. 2. Vs. 3-4. Samuel, now fifty years old, enters upon his life's work as judge, prophet and reformer. He speaks with authority. *If ye do return*—True repentance is a turning from sin to God, and it is a condition attached to the promise of deliverance. *Put away the strange gods*—That is the first step towards reconciliation, for God must have no rivals, no divided allegiance, Exo. 20: 3-6. The strange gods worshipped by the heathen were *Baalim and Ashteroth*, the plural names of their chief deities, Baalam and Ashtereth. V. 5. *Mizpeh*—a city in Benjamin about 3½ miles north from Jerusalem. The object in gathering the tribes there was that they might solemnly renew their covenant vows to serve Jehovah, as their fathers had done at Shechem in the days of Joshua, Jos. 24: 14-29. *I will pray for you* from this and many other passages of scripture learn the duty and privilege of intercessory prayer, Luke 22: 32; James 5: 16. V. 6. *Poured water out*—an emblematic act to intimate that they were emptied of idolatry and that their promises had gone forth "as water spilt on the ground which cannot be gathered up again," 2 Sam. 14: 14. *They fasted*—in token of humiliation; and *said*—confession of sin to God naturally accompanies repentance, and is acceptable to Him, 1 John 1: 9. V. 7. The Philistines would naturally regard this gathering as a determination on the part of the Israelites to throw off their yoke. *Were afraid*—Well for them that they were so conscious of their own weakness as that they looked to the Lord for deliverance. Vs. 8-11. The whole record is a notable instance of the efficacy of prayer. At the same time it teaches that answers to prayer usually come in the use of appointed means. While the Lord thundered, the Israelites fought. V. 12. The deliverance which comes in answer to prayer should be commemorated. *Blowez*—stones of help—memorial of the mercy and faithfulness of God. The best recognition we can make of God's goodness to us is consecration to His service. Rom. 12: 1. Vs. 13-14. The deliverance was complete, and so it will eventually be with all who trust in the Lord, Ps. 34: 7; 103: 1-3.

Asking a King.

OCTOBER 21.

1 SAMUEL VIII: 1-10.

Golden Text, Psalms 118: 9.

TWENTY years of peace and prosperity followed the victory recorded in last lesson. We have now to notice a remarkable popular movement which Samuel was powerless to prevent, but which, wise man that he was, he endeavoured to control. The idea of having a king was not new to the Hebrews. All the surrounding nations were so governed. Before this they had invited Gideon to assume the functions of royalty, Jud. 8: 22. V. 1. Samuel was now about seventy years old. It seems he had appointed his sons to assist in the administration of affairs in the southern provinces. The office of Judge was not hereditary; neither were the good qualities of Samuel. V. 3. His sons were selfish, covetous, and unprincipled. Vs. 4, 5. *Ramah*, about four miles N. West from Jerusalem, was the birth-place, home, and burial place of Samuel. His sons were stationed at Beersheba, about forty-five miles S. West from Jerusalem. The demand for a king came from the representative "elders of the people," who, being dissatisfied with the administration of the young men, thought to find a remedy for their grievances in the establishment of a permanent hereditary monarchy. V. 6. Personal feeling might partly account for Samuel's reluctance to listen to the proposal. Old men do not like to be laid on the shelf. But it was principally on the ground that it was a revolutionary movement without any divine warrant for it. With characteristic deference to the will of God, he prays over it, see Ch. 15: 11. A fine example to Christians in every time of difficulty, Ps. 145: 18. V. 7. The answer of the Lord is full of grace and sympathy. It takes in the whole situation and goes to the root of the matter. In rejecting Samuel the people were virtually rejecting God, who Himself had been their ruler all along. The burden of their sin was not so much desiring a king, which in course of time they might reasonably enough expect, Gen. 17: 6-16; Deut. 17: 14-20, but rather because they went about it in the wrong way. They wanted to be rid of God's authority, and to have such a ruler as the heathen had. Their sin was *apostasy*, Heb. 3: 12. Their conduct was in keeping with their history. All along they had been fickle and ungrateful. V. 9. From what follows we learn that God sometimes allows people to have their own way in order that they may be convinced that His way is better. They had their desire granted, but were fully warned of the consequences; yet, with their eyes open, they said, "Nay, but we will have a king." (Read to the end of the chapter). We are taught by this lesson to trust in God, because he knows what is best for us, Ps. 125: 1; 1 Tim. 4: 10; and warned against trusting in man, Ps. 60: 11-12; Jer. 17: 5-8.

Saul chosen King.

OCTOBER 26.

1 SAMUEL X : 17-27.

Golden Text, 1 Samuel 10 : 24.

ALTHOUGH displeasing to God, the selection of a king was permitted for reasons already stated, and was gone about in a becoming manner. The people were willing that God should decide who their king should be. Samuel, though inwardly protesting against the business, aided them in carrying it out. As for Saul, so far from being ambitious, he remonstrated against his appointment, ch. 9 : 21. He was, however, anointed by Samuel to the regal office, v. 1. To convince him that this thing was from the Lord, he gave him three signs, vs. 2-6. Vs. 17-20. The people must also have convincing proof that Saul was the right man in the right place: so they are convened at Mizpeh, and while Samuel reiterates his protest and charges them with rejecting God, now that it must be done, he arranges for determining the matter in an orderly manner by lot, a custom often referred to in scripture and always with a reference to the interposition of God, Prov. 16 : 33. V. 21. *Son of Kish*—called "Cis" in Acts 13 : 21, concerning whom very little is known. *Could not be found*,—although he knew he was to be the coming man, his innate modesty made him shrink from publicity. V. 22. *Enquired further*. seeing Saul's hesitancy, they made enquiry through the high-priest by means of the Urim and Thummim though what they really were, or in what way they were consulted, we do not know. The Lord answered the enquiry. *The Stuff*—the camp baggage of the assembled people. V. 23. In personal appearance Saul was every inch a king. Of commanding presence, he was the very beau ideal of what the people desired. Thus does man ever look to the outward appearance, ch. 16 : 7. In the first blush of their enthusiasm they coined an expression which has come down to our own times "God save the King." V. 25. Samuel was careful, amid this outburst of enthusiasm, to explain the manner of the Kingdom, i. e. the royal rights and privileges together with the limitations to which they were to be subjected. *He wrote it in a book*—made a careful record of the whole transaction and placed it in custody of the priests along with the sacred archives of the nation. *Samuel went all the people away*—showing that he still retained authority over them. V. 26. *Saul also went home to Gibeah*—a small town five miles N. of Jerusalem. He did not at once enter upon his kingly office, but waited his opportunity. *Whose heart God had touched*—who feared God and stood by their King. Have our hearts been touched by the gracious influence of the Holy Spirit? Then we shall evidence our loyalty by acknowledging Jesus as our King and following him. V. 27. *Men of Belial*—malcontents, who showed their disaffection by withholding their gifts, 2 Sam. 8 : 2-6. The best gift we can offer to God is our hearts, Ps. 51 : 17.

Samuel's Farewell Address.

NOVEMBER 4.

1 SAMUEL 12 : 13-25.

Golden Text, 1 Samuel 12 : 24.

SAMUEL was the last of the judges who united military with the ecclesiastical authority. After his time the religious instruction of the people was carried on by an unbroken line of prophets, and the political government by kings. His character is one of the purest and noblest in O. T. history. The influence he exerted on the people was second only to that of Moses: a sagacious and successful general: a faithful and fearless prophet: conspicuously a reformer: singularly unselfish and patriotic: an able statesman: a man of faith and prayer. His farewell address was made at the time of the great political change. He lived many years after that, ch. 25 : 1, and continued to wield great influence. He even deposed Saul, ch. 15 : 23. Vs. 13-15. Although asking for a king was virtually rejecting God, yet Jehovah had acceded to it and would not utterly reject them. What was true of these Israelites, has been true all through the ages, that righteousness exalteth a nation but sin is a reproach to any people, Prov. 14 : 34. It was so from the beginning, Gen. 4 : 7. Vs. 16-18. He would shew them that although they had a king set over them God had not surrendered His authority. *Is it not wheat harvest!*—Rain seldom or never fell in that season: should it come now at Samuel's bidding it would prove to them that he was still the Lord's prophet and entitled to their continued respect and obedience. *Greatly feared the Lord and Samuel*—not in the sense that Samuel desired, but were afraid that some terrible judgement was coming upon them in consequence of their wickedness in rejecting God as their sovereign. V. 19. In their extremity they implore Samuel to intercede for them, see Exo. 9 : 28; 10 : 17. While he does not palliate their sin, he holds out to them the hope of God's favour if they will truly repent and henceforth serve Him. The Lord is merciful and gracious, not willing that any should perish but that all should come to repentance, 2 Pet. 3 : 9. V. 21. *Vain things*—so idols are called, and the sacrifices to heathen deities are styled "vanities," Acts. 14 : 15. V. 22. *His people*—as a nation God chose them to be his people, but individually, they could only be so in so far as they served him with all their hearts. Salvation is freely offered to us in the Gospel: it is at our peril if we reject it. V. 23. Samuel here sets a sublime example to all believers to pray for all who are out of the right way. V. 24. *True fear of the Lord* lifts him who cherishes it above the fear of man: it leads to loving service and obedience: it brings conviction of sin, repentance, and the assurance of forgiveness. The fear of the Lord is put for the whole worship of God. Ps. 34 : 11. The great things God has done for us should lead us to love and serve Him,

Our Own Church.

THE SYNOD OF THE MARITIME PROVINCES meets in Fort Massey Church, Halifax, on Tuesday the 9th of October at 7.30 p.m. The presence of three of our beloved Missionaries, now on furlough, will invest this meeting with special interest. Among the subjects to be discussed will be that of Theological education—how to make the Hall as efficient as possible: how to attract more students: to consider the ways and means for ministerial support: to make provision for the extension of Home and Foreign Mission work, &c., &c. There will doubtless be a large attendance. The most notable thing in the West just now is the acceptance by *Rev. John M. King, D.D.*, of St. James Square Church, Toronto, of the appointment as principal and primarius professor of Divinity in the Manitoba College. Whatever views one may hold as to the expediency of multiplying the schools of the prophets so as to bring the Theological Hall, thus to speak, to every man's door (and by which many are doubtless induced to study for the ministry who would not do so otherwise) there can be no difference of opinion that the true policy of the Church is to avail itself of the very best talent it can command for theological teaching, more especially in a new country where so much depends upon a good foundation. Upon this ground we congratulate the people of Manitoba and the North-West in having secured the services of one who is not only a ripe scholar and who has proved himself a man of rare administrative ability, but, what to our mind is even more important in the circumstances, who is so largely imbued with the *missionary spirit* and whose efforts in that direction have in the past been so successful. We also congratulate Dr. King in that he has seen his way to make the personal sacrifice which the acceptance of the office must necessarily imply.

Our friends in the East are highly favoured, having with them *Rev. Hugh A. Robertson*, of *Erromanga*, *Rev. John Morton*, our pioneer missionary from *Trinidad*, and the *Rev. Thomas M. Christie*, of the same place.

These gentlemen have been spending their holidays in the visitation of the congregations in the Maritime Provinces and have doubtless been instrumental in greatly increasing and extending the interest of the people in their special work and the cause of missions generally.

PERSONAL.—*Mr. Barclay*, the minister elect of St. Paul's Church, Montreal, was to sail from Glasgow on the 27th ultimo. *Mr. Herridge* of St. Andrew's Church, Ottawa, proceeds to the old country this month with the intention of remaining six months. We are not aware whether it is his intention to "walk the colleges," or to do the Continent; in either case we wish him a good time and hope he will not come back until he has seen the cave of Macpelah. *Professor Ross, B.D.*, hitherto minister of Lachine, has transferred his residence to Kingston on the University staff of which he now takes his place as professor of Apologetics and New Testament Criticism. He has our best wishes for his success. *Principal Dawson*, of McGill College, Montreal, has gone to Britain on a twelve month's leave of absence. *Dr. Cochrane*, convener of Assembly's Home Mission Committee, has returned to Brantford from an extensive tour in the North-West. We refer our readers to the admirable account he has given of his trip in this number of the *Record*. It is arranged that the fiftieth anniversary of *Rev. Dr. Macleod's* ordination will be celebrated at Sidney, C. B., on the 3rd of October.

ORDINATIONS AND INDUCTIONS.

KEMPTVILLE and OXFORD MILLS: *Brockville*.—*Rev. H. J. McDiarmid*, formerly of East Gloucester, *Ottawa*, was inducted on the 4th of September.

TRENTON: *Kingston*.—*Rev. W. T. Wilkins*, formerly of Belgrave, *Maitland*, was inducted on the 9th of August.

ST. HYACINTHE: *Montreal*.—*Rev. Anthony Couboue* was ordained and inducted on the 7th of August.

TORONTO: *Chalmer's Church*.—*Mr. John Mutch* having accepted a call to this charge his ordination and induction were appointed to take place on the 25th of September.

SOUTH GOWER: *Brockville*.—*Rev. James Pullar*, formerly of Lynedoch, *Hamilton*, was inducted on the 4th of September.

MORRISBURGH and IROQUOIS: *Brockville*.—*Rev. G. D. Bayne* of Wakefield was inducted on the 11th of September.

MEAFORD: *Owen Sound*.—*Rev. J. T. Pat-*

tersen of Hanover was inducted on the 4th of September.

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

SPRINGHILL: *Wallace*.—Mr. J. M. Robinson was ordained and inducted on the 14th of August.

CALLS.—Rev. Malcolm Campbell of Strathlorne, C. B., to Woodville and Little Sands; Mr. C. S. Lord, B.D., to Georgetown and Montague; Mr. A. W. Mahon, M.A., to St. Peter's and Brackley Point Road—all of Prince Edward Island.

DEMISSIONS.—Rev. Wm. M. Christie of Beachburg, *Lanark and Renfrew*. Rev. Matthew Wilson of Sydney, C.B.

NEW CHURCHES.

LOWER NAPAN, *Miramichi*.—The new Presbyterian Church at this place was dedicated for divine service on the 19th of August, when there was present a large assemblage from Chatham and other adjoining places. The services were conducted by Rev. E. W. Waits of Chatham, and Rev. John Robertson of Black River. The collection amounted to \$60.

ST. ANDREW'S CHURCH, *Chatham, N.B.*, was re-opened on 19th August after having been closed for painting and repairs. It now presents a very inviting appearance.

ROSE VALLEY, *P. E. I.*—A neatly constructed church edifice for the use of Rose Valley section of Strathalbyn congregation, P. E. I., was opened for Divine worship on Sabbath the 2nd of September. Rev. M. MacLeod, pastor, officiating in Gaelic in the morning, Rev. Mr. Stirling, New London, P. E. I., in the afternoon in English, preached an able and appropriate sermon from Haggai 2: 7. This church is built in the gothic style, fitted up with every modern improvement to accommodate about 400 people. Great credit is due to the Rose Valley people for the heart and vigour with which they prosecuted the work of such a building.

AGED AND INFIRM MINISTERS' FUND.

(*Western Section.*)

ANNUAL COLLECTION.

THE Annual Collection for the Aged and Infirm Ministers' Fund is appointed by the Assembly to be made on the THIRD SABBATH of OCTOBER.

Particulars regarding this important scheme of the Church are to be found in the Annual Report (see Appendix to Assembly Minutes, p. lxxix.), to which the attention of ministers is requested, in the hope that they will use their best endeavours to interest their congregations in the Fund. The report shows that, in June last, there were *thirty-two* annuitants on the Fund, *six* having been added during the year. A further addition, of at least as many more, may be expected during the current year, the Assembly having sanctioned the retirement of *eight* ministers; so that the number of annuitants for the year will be about *forty*, or double the number on the list five years ago. This reference to the rapid increase of the number of beneficiaries is enough to show how heavy is the strain to which the Fund is subjected at the present time. Many congregations have responded most generously to the call for larger contributions. Were their example generally followed, there can be no reasonable doubt that the income would fully suffice not only for the payment of annuities at the present rate, but for some considerable increase. The amount expended in annuities last year was close upon \$7,000. In view of the increase of the number of beneficiaries, not much less than \$8,000 will be required for the current year. Allow for the expense of managing the Fund (say \$250), and estimating the income from ministers' rates and interest on capital at \$2,000, the congregational contributions must come up to about \$6,500, if a satisfactory report for the year is to be presented to the Assembly. This amount, it is hoped, will be cheerfully contributed with a view to the comfort of the present beneficiaries, who cannot like the ministers of the coming generation, derive benefit from the capital, which will not, at its present rate of increase, form an important source of annual revenue for some years to come.—JAMES MIDDLEMISS.

Meetings of Presbyteries

SYDNEY, C. B., *August 1*.—The Presbytery met at Sydney Mines. Rev. A. Farquharson was chosen moderator for the ensuing year. The deputation that had visited Cape North reported through Mr. Drummond. The visit had necessarily been a very toilsome one, owing to the lack of roads and the great distance. The congregation was found in a prosperous condition. Rev. Matthew Wilson's retirement from the active duties of the ministry was accepted, in accordance with the General Assembly's permission, and application made on his behalf for a retiring allowance of \$300 from the Aged and Infirm Ministers' Fund.—G. L. GORDON, *Clk.*

PRINCE EDWARD ISLAND, *August 29*.—The Presbytery met at Charlottetown. The following calls were sustained: Georgetown and Montague, to Mr. C. S. Lord, B.D.; St. Peter's and Brackley Point Roads, to Mr. A. W. Mahon, M.A., and Woodville and Little Sands, to Rev. Malcolm Campbell, Strathlorne, Cape Breton. Mr. Duncan McGregor addressed the Presbytery on the subject of Church work. Rev. John MacMillan, B.D., Truro, was nominated for Moderator of Synod to be held in October. Appointments to vacancies were made as far as the supply of preachers enabled Presbytery to do so.—J. M. MACLEOD, *Clk.*

TRURO, *Sept. 4*.—Presbytery granted moderation in call to Parrsborough. Rev. James Maclean, Great Village, was nominated for Moderator of the approaching Synod. The trial exercises of two students, W. H. Spencer and W. J. Newhinney, were approved. Mr. Blanchard reported that \$100 had been raised towards removing the debt of Maccan church. A conference is requested with the Presbytery of Wallace with a view to the arrangement of boundaries.—J. H. CHASE, *Clk.*

HALIFAX, *August 28*.—The Presbytery met at Noel, a secluded district where a loyal but small congregation had been vacant for four years. A call to Mr. Edward Thorpe had been accepted, and this meeting was held chiefly with a view to his ordination and induction. The services were attended by a large congregation who manifested unusual interest in the day's proceedings. Steps are to be taken to secure a manse for the new pastor. \$600 are already subscribed, and an elder from a neighbouring congregation added \$100.—A. SIMPSON, *Clk.*

LANARK AND RENFREW, *August 28*.—Nineteen ministers and ten elders were present. Mr. A. A. Scott was elected moderator. Commissioners to the late General Assembly reported their diligence; 14 out of the 16 elected had attended. Several student missionaries appeared, were examined, and the clerk was directed to certify them to their several colleges. Mr. Christie, Beachburg, tendered the resignation of his charge, and all parties directed to appear at an adjourned meeting. Arrangements for holding the annual missionary meetings and preaching of missionary sermons were submitted, sanctioned and ordered to be printed for distribution. The grants from the Home Mission were revised and several matters connected with the extension and consolidation of the Mission fields considered. The annual report of the Presbytery's Statistical and Financial Committee, prepared by Mr. R. Bell, was submitted, carefully considered, and a table of comparisons, extending over the past five years, directed to be printed for circulation among

the Sessions of the Bounds. A notice of a motion for a division of the Presbytery into the Presbytery of Lanark and the Presbytery of Renfrew was laid on the table to be taken up and considered at next meeting.—J. CROMBIE, *Clk.*

BRUCE, *August 7*.—Mr. Patterson accepted the call from Meaford and Griersville, and was released from his charge. At a previous meeting the congregation of St. Andrew's Church, Paisley, in connection with the Church of Scotland, was by petition received as a congregation of the Presbyterian Church in Canada. Mr. John Anderson, a licentiate of the Church of Scotland, applied to be received.—J. GOURLAY, *Clk.*

TORONTO, *September 4*.—There was read a communication from Rev. Dr. King, setting forth in substance that, after much and painful perplexity, he had seen his way to accept the appointment offered to him by the General Assembly, of Principal and Professor of Theology in Manitoba College. The Presbytery appointed Rev. Dr. McLaren to preach to Dr. King's congregation the following Sabbath, to intimate to them the fact of his acceptance, and cite them to appear for their interests at an adjourned meeting, to be held on the 25th September. The call to Rev. R. P. Mackay from Knox Church, Guelph, was taken up, and Mr. M. informed the Presbytery that he had notified the commissioners expected from Guelph of his purpose to decline the call. The Presbytery agreed to record satisfaction with said decision. Rev. A. Gilray reported moderating in a call to Rev. John Mutch, M.A., probationer, from Brockton, now Chalmer's Church, congregation, Toronto. The call was sustained, and Mr. Mutch accepted of the same. It was left to the clerk to assign him a subject for trial sermon, and in case of its being sustained, his ordination was fixed for the 25th of the month, Rev. A. Wilson to preach, Rev. H. M. Parsons to deliver the charge, and Rev. A. Gilray to preside and address the congregation. A letter was read from Mr. J. Builder, B.A., student, asking the Presbytery to take him on public probationary trials, as also to ordain and designate him as a Foreign Missionary. The Presbytery instructed the clerk to write to Paris Presbytery anent the application, and to ascertain from them whether they would transfer the authority given them by the General Assembly to ordain and designate Mr. Builder. There was read a minute of the Presbytery of Lindsay anent a proposal to unite the congregation of St. Andrew's Church, Scott and Uxbridge, in said Presbytery, with that of Mount Albert, in the Presbytery of Toronto. It was moved and agreed to record approval of the proposed union, to authorize the minister of Mount Albert to supply the

other congregation named on and after the first Sabbath of October, and to apply to the Synod of Toronto and Kingston to give its approval to the proposed union, as also to determine which of the two Presbyteries shall have the superintendence of the united charge. After examination, Messrs. James Ross Kay, Andrew McNab, Allan Patterson and Lucius Elmes were ordered to be attested for admission as students at Knox College.—R. MONTEATH, *Clk.*

LINDSAY, August 28:—Rev. A. Currie, M.A., was elected moderator, 12 ministers present and 11 elders. Documents were read on union of Scott and Uxbridge with Mount Albert. Presbytery approved and send to Toronto Presbytery. Session records and Treasurer's books to be examined next regular meeting. Discourses heard from four students and sustained. Deputation appointed to visit district in regard to organizing a station. Mr. Robert Myers gave in trials which were sustained, and he was licensed. Mission claims considered and granted.—J. R. SCOTT, *Clk.*

LONDON: September 4:—Rev. Alex. Burr, formerly of Komoka, applied for and received a Presbyterial certificate, as he has been appointed to missionary work in Dakota. The Presbyterian Church at East Williams—one of the very few that did not take part in the union of 1875—applied to be received, and were instructed how they should proceed in the matter. The resignation of Rev. W. R. Sutherland, of Ekfrid, was accepted. Dr. Evans, of the Methodist Church being present, he was invited to sit as a corresponding member. Mr. Murray reported the steps which had been taken to organize a congregation in South London. Thirty persons had been admitted as communicants, to form a congregation as soon as the church is built, which will cost some \$11,000. It was agreed that the congregation be erected. The report of the Home Mission Committee was given in by Mr. Rennie and was fully considered and adopted. The report on statistics was presented by Mr. Wright. It was agreed that it be printed and distributed in each family of the bounds. Attention was called to the practice of members leaving the Presbytry *prematurely*, and it was agreed that some action be taken to prevent members from absents themselves before the close of the court, without leave of absence. GEO. SUTHERLAND, *Clk.*

QUEBEC: September 11:—Rev. J. Y. Third was transferred to the Presbytery of Hamilton. The tax on congregations outside of cities, for Presbytery expenses was fixed at 5 cts. per communicant. The ordination and induction of Mr. James Ferguson, B. A. was appointed to take place at Kennebec Road on the 9th

Oct. It was agreed to proceed at once with the erection of mission churches at Agnes and the Chaudiere. The following gentlemen were appointed to secure congregational reports for the Assembly,—on Temperance, C. E. Amaron, on S. Schools, F. P. Sym, on the State of Religion J. C. Cattanach, on Statistics, F. M. Dewey. A committee was appointed to correspond with the view of increasing the circulation of the *Record*. Mr. J. C. Cattanach was appointed treasurer for the Morris College Fund. Congregations were urged to form missionary associations. A deputation was appointed to visit Metis. A committee was appointed to devise means to aid the Assembly in the matter of increasing the stipends of ministers. Arrangements were made for holding missionary meetings throughout the bounds of the Presbytery. Messrs. J. McLeod, J. A. McLean, R. Gamble and A. W. McConechy, students, were certified to their respective colleges. F. M. DEWEY, *Clk.*

Obituary.

MR. JOHN CURRIE, for many years an elder of the Church in the Township of Sunnidale, Ont., died at Stayner on 7th February, in the 88th year of his age. He was a native of Islay, Argyshire, Scotland. He had the happiness of seeing one of his sons become a minister of the Gospel—the Rev. Hugh Currie, of Keady, Ont.

MR. ISAAC DUNSMORE, for twenty years a ruling elder in the Congregation of Noel, N.S., died on the 13th of August, aged 71—a faithful and respected officer of the church, he will be greatly missed.

MR. ROBERT CLARK, a respected elder of the Church, and for many years superintendent of the Sabbath-school at St. Stephen, N. B., died recently after a painful illness of five years duration. He was a native of Ireland, and had resided at St. Stephen for more than forty years.

MRS. ALEXANDER, wife of the Rev. Thomas Alexander, of Mount Pleasant, died there on the 2nd of August, in her 78th year. She was a native of Perth, Scotland, and one of the excellent ones of the earth. Mr. Alexander is now one of our oldest ministers in the active service of the Church. He came to Canada in 1834, under the auspices of the Colonial Committee of the Church of Scotland. In 1847 he returned to his native land and was employed by the Home Mission Committee of the Free Church during a period of ten years. Coming back to Canada in 1857, he became pastor of Percy and Seymour. For the last eleven years he has been minister of Mount Pleasant.

and Burford. At each of these places Mr. Alexander has been the means of having new churches built—both free of debt. Although now 78 years of age, he is still hale and hearty, drives twelve miles and preaches twice every Sunday. Let younger men take courage.

MR. HUGH MCNEIL died at Argyll, Guysborough Co., N.S., on the 17th August. He was 70 years of age, and had been a ruling elder for over thirty-five years. He superintended the Sabbath-school in his own district, and was most faithful and diligent in visiting his neighbours and waking them to a better life.

Ecclesiastical News.

IT is now said that the Rev. R. M. Thornton, the minister elect of Camden Road Church, London, will be the tallest minister in the Presbytery of London! Canadians don't measure their ministers by the yard-stick. There is one here of diminutive stature, who weighs only ninety-seven pounds, but who can talk faster and does more work than almost any other minister in the Dominion of Canada. Rev. A. N. Somerville, the venerable and enthusiastic Scottish Evangelist, has returned to Glasgow from his lengthened campaign in South Africa, and is gradually regaining his lost strength. Edinburgh has given birth to a new institution of which the venerable Dr. Begg is the foster-father and first president. It is called "The Free Church Defence Association." It has issued a manifesto in which it is declared that the resolution of last Assembly on the subject of instrumental music "is so framed as to let in the evil, and yet avoid the consequences," apparently doing much, but in reality deciding nothing. The document goes on to ask—"What is it that we seek? We hold by all the principles of the Disruption. We have made no change, and desire none. Surely this is a reasonable position, and by the blessing of God, we are determined to maintain it. On the other hand, if new men have come into our Church, it has been with a solemn pledge to maintain our principles. If they have changed their minds they are bound to leave the Church, and go where their new views will be gratified. To stay and torment and weaken the Church by endless proposals of change is discreditable. It would not be tolerated in any human society, and least of all should it be found in the Church of Christ, and on the part of men who have solemnly vowed that they will study the peace and unity of the Church, and follow no divisive courses. The time, we trust, is near at hand when there shall be a loud cry from all parts of the Presbyterian Church for a pure Presbyterianism, instead of that miser-

able jumble of Independency and Ritualism, unsound doctrine, theatrical worship, and overbearing policy by which our professedly Presbyterian Churches are all at present more or less infected." A similar hue-and-cry was raised in the Church of Scotland a few years ago by certain of the conservative party who got it into their heads that the "Church Service Society" was going to ruin the Church. Time, the great healer, has shewn their fears to be groundless. That Church was never more prosperous than she is to-day, and it is hailed as an auspicious event, and in some sense a guarantee for the "soundness" of the Society, that that "canniest" of conservatives, the Rev. Professor Charteris has recently joined its ranks. At the Commission of the Free Church, lately held in Edinburgh, it was agreed to call upon all the ministers to direct the attention of their congregations to the fourth centenary of the birth of Martin Luther on 11th of November next. Dr. Begg gave a graphic account of a visit he had paid to the imprisoned Strome Ferry rioters in the Calton jail. He found that these ten men had their hair cropped like felons, that their clothes had been taken from them, that they were dressed in the prison garb, and were confined in separate cells. They were not allowed the least intercourse with one another, and they had not seen any one, save their keepers, and those immediately connected with the defence of their case. He said the cropping of their hair revealed the true character of the men—better phrenological development than that of those noble men could not be imagined! Grandeur looking, more princely men he had never set eyes upon. It was true their zeal for the honour of the Lord's Day had got the better of their discretion—they were justly amenable to law, but he thought their punishment ought to be mitigated. A motion was accordingly adopted memorializing the Home Secretary and requesting that the clemency of the Crown be extended to the prisoners. It was also agreed to express concurrence in the measure for a Local Government Board in Scotland under consideration in Parliament, and to suggest that the management of educational matters in Scotland should be entrusted to such Board instead of being incorporated as it has been for a few years with the new national school system. Dr. Begg was convinced of the necessity of Scotland having more power in the management of its own affairs than it has had since the union with England. He thought the colonies were in a far more favourable position in regard to their local affairs than was Scotland. Two barefaced attempts have lately been made to impose on the credulity of the Christian public. The one, the alleged discovery of Noah's Ark among the snows of Ararat, may be dismissed as a bad joke. The other is a first-class pious

fraud, planned with a design to deceive and to levy blackmail upon any government or anti-quarian society that might be induced to give it credence. The *Shapira Manuscript*, which has been paraded before scientists as the veritable parchments on which the Book of Deuteronomy was first written is pronounced by them to be a forgery. If for no other reason, Professor Sayce says that the sheepskin on which it is written could have lasted for three thousand years only by a miracle, "and there is no evidence to believe that this has taken place." The detection of this fraud has tended to weaken faith in the genuineness of the celebrated "Moabite Stone," the genuineness of which indeed has always been questioned by the majority of archaeologists.

METHODIST UNION.—The union of the four Methodist Churches of Canada is now an accomplished fact. The first meeting of the united body was held in Belleville on the 5th of September. The negotiations which have preceded have been long and anxiously conducted. While there was, till the last moment, a very considerable diversity of opinion as to the details of the basis, and a pretty large vote against proceeding with the union at present, nothing is clearer than the substantial unanimity of all parties as to the desirability of union *per se*. And that the whole proceedings have gone forward under cover of deep conscientious conviction is also very apparent. Some of the leading men who were most pronounced in their opposition to the union while it was a matter of debate, now that it is accomplished have gracefully accepted the situation and will be the first to throw their influence into the scale of orderly reconstruction. The objections, so far as we can learn, have arisen largely from financial considerations. Many fearing that the Widows' and Orphans' Fund and other benevolent institutions might suffer from the strain to which they must inevitably be subjected. But faith and hope triumphed over despondency. Where so many interests are to be consulted, the United Church will need all the wisdom and prudence it can command. Unlike the Presbyterians, they have gone into this union without very clearly defining their basis, and without legislation necessary to secure them in the enjoyment of their church property. One of the churches, indeed—the Bible Christian—even voted all but unanimously for the union in spite of the remonstrances of the parent Church in the old country with which it stood in close connection. But where so fine a spirit has been manifested there is not a shadow of a doubt that all will come right in the end.

THE BAPTISTS of Canada have made a new departure, the consequences of which will be watched with great interest by other denominations. They have resolved upon closing cer-

tain of their theological colleges and concentrating their efforts in the equipment and maintenance of one Theological College in Toronto for the whole Dominion. The **MAC-MASTER HALL**, as the institution is called, is to be put on a footing of efficiency second to no Theological College in America; at least such is Mr. MacMaster's desire, and he has expressed his willingness to expend, if necessary, half a million of dollars towards its accomplishment. If it is too late to recommend the Presbyterians to follow the example, the Methodists would do well to profit by it while they are remodelling their constitution. The principle has much to commend it.

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Edinburgh August 30.

Rev. B. Williamson will be inducted into St. Cuthbert's on the 6th September. Only two years ago he was appointed assistant to the minister of North Leith. On the charge becoming vacant, he was chosen minister of the parish, his induction taking place as recently as 1882. Here, with a Communion Roll of 2,400 and with two assistants, he has been doing good service. But for so young a man the work must be very heavy. Now, Mr. W. undertakes with Dr. McGregor the care of, I might say, the largest and most influential parish in Scotland, with a population of 85,000 and a Communion Roll of 3,097. To us Canadians, these figures are enormous, as they are even here. I mention them to show the amount of work devolving upon a minister who means to be faithful to his trust, and who has under his supervision a congregation of such proportions, with a parochial machinery of such vast extent. In Canada it is more expanse of territory, here it is the number of souls under a minister's care. A Communion Roll of over 3,000 means an amount of oversight, even with two assistants, which few men could, without serious thought, undertake. Meanwhile Mr. Williamson's career, which has thus far been so exceptional, will be watched with much interest. Seldom, indeed, has so young a man met such success. General ecclesiastical news still lag during the holidays. To write of them seems like writing about parliamentary affairs, after parliament has risen. A few speeches from public men is all that can be had. But public ecclesiastics are all in retirement, breathing the mountain air (not sipping the "dew"), or washing away the dust and worry of the year in the ocean wave. So for want of better employment the wrathy writers are busy discussing the concomitants of the Highland communions. To some eyes, there is nothing in these but sin. While other and more generous critics rejoice in those gatherings, with all their solemnity, as having been the means of very much grace to their own souls. Possibly

there are two sides to the shield. Some communions are conducted without noise and commotion, while others may have attached to them some objectionable features. We ourselves have witnessed scenes on such occasions that were of a very annoying and sad character. The worshippers were not to blame, nor was the communion in fault, but a loose and frivolous portion of a community dwelling at long distances from the scene, took occasion to make of this great gathering of people, a time of revelry and sin. The only other subject demanding public attention is the fact that certain congregations worship together just now, alternating their services so as to allow the ministers to have their holidays in turn! Well, it is surprising to see how much ingenuity is displayed in showing what terrible ecclesiastical consequences may ensue from so unusual a course of procedure as this. In fact, the degeneracy and not remote downfall of the Church are within the very possible and not unlikely results! Confusion and congregationalism, laxity and discipline, not to speak of laxity of ecclesiastical connection are within easy reach. But it often happens that when big affairs are laid to quiet repose the small fry take great occasion to air themselves.—D.

IRELAND.— Before the notes of last month came into the hands of the readers of the RECORD the Rev. Robert Knox, D.D., of Belfast, had passed away. For over 40 years he ministered to the congregation of Linen Hall Street, besides a few years spent in the mission field in the west and in a pastoral charge in Coleraine. His name was a familiar one on both sides of the Atlantic. Whatever he did he did it with a whole-hearted enthusiasm. It need hardly be said that he was much and deservedly esteemed by his own congregation. His name will for all time to come be remembered in connection with the Presbyterian Town Mission of Belfast. He gave much time and attention to the founding and success of schools. And for years past he has most prominently been identified with the Pan-Presbyterian Council which is to hold the next General Council in Belfast the coming summer. As long as hard honest work and enlightened zeal count as factors in the cause of Christ, so long will the memory of Robert Knox be a blessed one. The minutes of the late meeting of Assembly have just come to hand. When compared with our own Acts and Proceedings there are interesting points both of resemblance and of contrast. The Mission Reports in Ireland are not, at least for many years past they have not been, bound up with the minutes, they always appear in a large number of the *Missionary Herald* which corresponds in a general way to

our RECORD. On the other hand, there appear in the body of the minutes quite a number of reports and some of them of considerable length, all of which with us are relegated to the appendix. The report on sustentation and relative documents, together with the proceedings of Assembly thereon, take up more than 30 pages of the minutes proper. The following statistics will be of interest to the readers of the RECORD: There are 5 Synods, 37 Presbyteries (one of these is in India), 555 congregations, 626 ministers, 78,288 families, and 102,340 communicants. The amount raised for all purposes during the year was, in round numbers, £150,000 sterling, being £1,450 in advance of last year, and the largest ever raised except in 1878 and 1879, two exceptionally prosperous years. Since 1879 there has been a decrease every year in the number of families, communicants and stipend payers. This to a large extent is no doubt, due to emigration, but it is also in part due to more accurate returns. In the Presbyteries in the south and west there is a slight increase within the last twenty years, while in the north there are Presbyteries in which communicants have been reduced in that period nearly one-half. While decreasing in numbers, it is satisfactory to note that amidst all the trouble the country is involved in there is a steady growth in the givings of the Presbyterian people to religious purposes. Rev. Archibald Robinson of Broughstane has been nominated by two Presbyteries for the Moderatorship of the General Assembly. Rev. David M'Keeking of Ballymena has received a pressing and unanimous invitation from the Presbyterian Church of Manchester, Virginia, U.S., and will likely accept it. He is an able and learned man, and would be a valuable accession to the ministerial strength of the Presbyterian Church of that respectable old state. H.

DR. COCHRANE'S VISIT TO THE NORTH-WEST.

Continued from last month's Record.

My last communication was mailed at Port Arthur, as we had completed our voyage over Lake Superior and entered Thunder Bay. The oftener one sails over this noble sheet of water, the more is he impressed with its vast extent and value. It was an Irishman we believe, who once said of "Lake Superior," that "ould Ireland could be dumped into it, and scarce make a ripple on the water." Making all allowance for this somewhat extravagant eulogy, it certainly is not wonderful, that tourists and travellers from the old world, should be lost in amazement at the magnificent water stretches of the new. After leaving Sault Ste. Marie, we pass through White Fish Bay into Lake Superior. On our route we

meet the old steamer "*Magnet*" of the Owen Sound Company, still doing excellent service on this line, as she did years ago between Toronto and Montreal. At midnight we meet the new and crack ship of the Sarnia line, "*The United Empire*" and as we leave Silver Islet, "*The Campana*" of the Collingwood Company, one of the fastest and staunchest crafts afloat.

SILVER ISLET, as its name implies, is the spot where for many years the Silver Mining Company have operated with varying success. The Islet itself is like a very speck on the lake, and one wonders, where and how such tons of ore have been excavated from what seems so small a piece of rock. The village on the mainland, is principally composed of the miners and their families, and those connected with the works. The scenery here is somewhat bleak and barren, reminding you of certain localities in the Scottish Highlands. The soil is utterly unfit for successful agriculture as far as one can judge from a distant view on the steamer's deck, but is said to be rich in minerals of various kinds. At Silver Islet, our Church began missionary operations about the same as we entered on similar work at Sault Ste. Marie and Port Arthur. But at present and for the last three years we have had no representative at this point. The Protestant element being too small to admit of more than one minister for all denominations, and the Methodist Church having entered the field, and sent a missionary, our Church in order to unity of action, withdrew their supply. But now the Methodist Church, to whom we surrendered the place, has also withdrawn, and the Roman Catholic priest has full possession! The Presbyterian Church is in no way to blame, as the course pursued was on the advice of members of our Church in Silver Islet, but those who succeeded us in our work, ought to have intimated their intention to withdraw, and given a chance to evangelical denominations to re-enter, and possess the field.

PORT ARTHUR.—Two hours more and we enter Thunder Bay, or Port Arthur as it is now named by the C. P. R.—Ten years ago when we made our first visit to this locality, *the Landing* as it was then called, consisting of a few stragglung houses, with Mrs. Flaherty's Hotel on the edge of the dock, the only one in the village. But where the hotel stood, has long since been converted into solid land, and instead of one, they are now almost innumerable. You cannot walk any distance without being struck with the extraordinary number of drinking places of all descriptions. On Sabbaths when the drinking places are closed, the town is remarkably quiet and orderly, but during the week, it is sadly otherwise. Passing the bar-rooms, you hear the shaking of dice boxes, where drinks are gambled for, and

on the street, one meets with frequent specimens of helpless drunkenness. This deplorable condition of affairs, is no doubt incident to the mixed character of the population in this rapidly growing town, but surely the laws must either be terribly lax, or their enforcement a nullity, when such numerous dens of drunkenness are not only permitted, but sanctioned.

No town within our knowledge has grown so rapidly, within the last few years as Port Arthur. It is now the connecting link between the Lake Superior steamer and the C. P. R. direct line to Winnipeg. The frontage of the town, is lined with docks, and the Railway Company are busy preparing to build freight houses, break waters and grain elevators of the largest proportions. In 1882 the population numbered 2000, with 90 business houses of different kinds. It is now over 3000, with rapid indications of growth in every direction. Whether all the hopes entertained by sanguine business men and selfish speculators, regarding its future, will be realized, is as yet problematical, but that it will a'way be a point of considerable importance, cannot be doubted. It has far more of a city-like appearance than Winnipeg had ten years ago, which in that brief period has grown from some 1500 to 25,000! Port Arthur has a fine Town Hall, used during the week for civic and secular purposes, and at present on Sabbath by the Presbyterian and Episcopalian bodies pending the erection of their respective places of worship. It has also a Methodist church, Roman Catholic church, schools and convent, a public school, a branch of the Ontario Bank, two evening papers and a Mechanics' Institute. It is well supplied with all the better class of literature of the day—in a word, the place has already all the ordinary appliances of our larger cities. The Rev. Mr. Herald, formerly of Durdas, has been in charge of this important point for two years to the great satisfaction his people and the committee. The lot they bought for a church some years ago at the cost of \$200, they sold last week for \$1600, and expect also to sell from the manse grounds, lots to the value of \$2,000. They have reserved a fine corner lot of the latter property, on which they are now erecting a neat, but handsome brick building at a cost of \$7,000. Our cause at Port Arthur is on the whole, exceedingly encouraging. The membership includes some of the best citizens of the place, and we are not without good hope, that ere long it will be self-sustaining. On the Sabbath I preached to large audiences, morning and evening, and held a meeting with the office-bearers of the congregation. It is perhaps needless to protest again regarding the open Sabbath desecration that prevails here by railroads and steamboats. As regards the latter, less can be said, as once a voyage is begun it must be

ended. But there can be no excuse whatever for the loading and unloading of all kinds of vessels and the ceaseless work and traffic in the freight sheds of the C. P. R. all day long on Sabbath, the engines are busy shunting cars and making up trains. Our Canadian Sabbaths are fast becoming like those across the line, and will very soon, I fear, be devoted to buying and selling, pleasure seeking and amusement rather than rest from secular labour and the worship of Almighty God.

RAT PORTAGE.—Leaving Port Arthur by the C. P. R. we reach this point after a journey of eighteen hours. Ten years ago the Dawson Route, by waggon and steam launches on the many lakes that traverse this section, was put in operation, but was not, to say the least, very popular. The long dreary road with its fatigue, exposure and misquitos was too much even for the tourists and sportsmen, and even less relished by the ordinary traveller. It was indeed only intended as a temporary experiment, until the railway was completed to Winnipeg, but it was given up sooner even than expected. The C. P. R. for a considerable part of the journey towards the "Barclay Station," half way between Port Arthur and Winnipeg, is anything but smooth. It reminds one of the rocking of a ship rather than the steady run of a well ballasted railway. The first half of the journey is through an exceedingly poor and sterile country, destitute of settlements and roads and wooded with scraggy trees that look more like hop pole than serviceable timber. Some of the bridges along the route are exceedingly shakey constructions—at least they appear so to the ordinary traveller. That the road has been so soon completed as it is, is indeed a marvel of perseverance and it is in no spirit of fault finding that we mention the feelings of many who patronise it, and hope that ere long stronger bridges may be built, and any real or fancied fears of disaster removed.

Rat Portage, which has of late gained considerable notoriety as the scene of a bloodless conflict between representatives of Manitoba and the Ontario Government, is a beautiful little town of some 1,500 or 2,000 of a population, six hours journey from Winnipeg and eighteen from Port Arthur. It is situated on and around the "*Lake of the Woods*," one of prettiest sheets of water anywhere to be found on the British American Continent. The C. P. R. enters the town through a deep cutting of rock peculiar to this whole region. The comparatively rapid growth and settlement of Rat Portage within the last two or three years is due to the lumber and mining interests all along the "*Lake of the Woods*," and the Winnipeg River. There are several large saw-mills at Rat Portage and Keewatin, the Hudson Bay Company has also a large store

and warehouse here and nearly every branch of industry is represented. In addition to the mining and lumbering interests, the place is destined to become a fashionable watering place for the people of Winnipeg and other cities on the Western Prairie. The scenery and boating and fishing facilities cannot be surpassed. The Roman Catholic, Methodist and Presbyterian Churches have missionaries stationed here—the latter having just finished a beautiful house of worship, and a comfortable parsonage for the Rev. Mr. Tibbs, who has recently been taken from Rapid City to this important point. Mr. Tibbs has already gained the affections of his people and the confidence of the community, and both in the pulpit and other public occasions, most ably represents our Church. Altogether the prospects of Rat Portage are exceedingly good, although it suffers at present from the general depression in Winnipeg and the unsettled political relations which it has sustained for some time towards Manitoba and Ontario. Six hours travel land us once more in Winnipeg. The first half of the journey between Rat Portage and the capital is exceedingly attractive by reason of the numerous lakes that are seen along the railway track. Then the country assumes an entirely different appearance and the wide-spreading prairies of the great North-West come into view.

WINNIPEG.—So much has been written of this city during the last few months, that it is unnecessary to repeat what has been better said by others. The contrast presented between what it was ten years ago on my first visit, and indeed between what it was two years ago and is now, is simply marvellous. Main street radiantly lit up by electricity and many of the stores ablaze with the same light, gives to the city an exceedingly attractive appearance by night. Street cars running in different directions, omnibuses and carriages of every possible description carrying passengers between the station and hotels—many of the places of business still opened and thronged with customers, auctioneers selling their wares and music sounding from out gilded saloons—which are sadly numerous in this new city—make up a scene that is scarcely conceivable in what some twelve years ago was nothing but prairie and the home of the Red man. Winnipeg is now suffering from severe depression. The boom of 1881 has collapsed and men who boasted of their riches a year ago are now very poor. The papers are pretty full of sales of insolvent stocks and notices of meetings of creditors; but in spite of all, building operations are continued in many directions, and the streets and stores seem anything but dull. The fact is that two years ago business was carried on far from legitimately. Men were unwilling to amass

wealth slowly. Speculation and gambling took the place of honest mercantile transactions and honourable handicraft. Those who *unloaded*, to use a Winnipeg phrase, before the day of reckoning came acquired considerable fortunes; those who kept on buying city lots and refused to sell, came to grief. That the depression is but temporary, I am well assured. Winnipeg has attained a position that cannot be lost by any financial crisis however severe, and there is good reason for believing that after harvest things will take a bound upward. The crops are good and the prospect of a large return is exceedingly promising. While there are comparatively few sales of real estate, the prices are maintained, and there is no tendency to make any great sacrifice. Ontario and Quebec suffer almost as much as Manitoba at present, for the capital of eastern merchants sunk in this country is simply fabulous. Many noble buildings adorn Main Street and Kennedy Street, and are seen in the suburbs of the city indicating the wealth and I might almost venture to say, the somewhat extravagant ideas of the people. It had been better, one feels, that less pretentious buildings had marked the first decade of the city. In addition to handsome residences on the banks of the Assiniboine and other fashionable resorts, the Lieutenant-Governor's mansion, the Court House, the Government Building, Manitoba and St. John's Colleges, the Saint Boniface Young Ladies' Seminary, the Hudson Bay Company's warehouse and similar imposing structures are worthy of remark. No finer structures are to be seen in Ontario and Quebec. Ten years ago there were no bridges spanning either the Red River or the Assiniboine—now there are four: then there was no church building worthy the name—now every denomination has or is building costly and beautiful sanctuaries. Our stay in the city was comparatively brief, and our time engaged in church work so much that any exhaustive summary of Winnipeg progress is impossible in these hurried notes. We attended and took part in the second anniversary of St. Andrew's Congregation (Rev. Mr. Pitblado's), preached twice in Knox and St. Andrew's Churches, and held several meetings of committee on Home Mission work. This summer at least there is no cause to complain of lack of supply, for in addition to the regular staff of missionaries, students and catechists, some twenty ministers from the East have been in the Province, and given more or less service to the Presbytery. It needs one to be on the field and meet with our ministers to understand the magnitude of the work committed to our care in this great and goodly land.

After a visit to Kildonan to look again upon the spot so hallowed by the life and labours

of Dr. Black, we make for Morris and Emerson in Southern Manitoba, both situated on the banks of the Red River. Morris is a town of about 1,000 inhabitants and at present, like many other localities, at a stand-still. The boom has passed away, and the extravagant projects planned and begun for a large city prove very burdensome to the rate payers. The country around is exceedingly fertile and will eventually be filled up by settlers, although so far, the tide of emigration has been directed further west. Emerson the gateway of the Great West, two miles from Saint Vincent and on the boundary line of the United States, and also West Lynne on the other side of the river, show very great improvement within the past two years. A very fine bridge now connects the two places, and the C. P. R. are building another draw-bridge for the use of the new line that has been commenced, to tap the road to Manitoba City. Emerson has suffered severely by the financial crisis and the removal of many wealthy citizens, and this has seriously crippled our Church. It holds its own numerically, but is in reality less able to maintain ordinances than it was two years ago. These three stations are under the care of Mr. Douglas, Mr. Scott and Mr. McGuire. Our visit to the North-West closes, with a hurried run along the line of the C. P. R. towards Calgary. We could only step off at one or two places, but we met a large number of our missionaries and students at different points, and heard from them as to their fields and success. The railway is constructed past Calgary, 850 miles from Winnipeg, and there are already some seventy-five stations and stopping places between Winnipeg and Calgary. The more prominent of these are Portage la Prairie, Brandon, Virden, Moosomin, Indian Head, Moose Jaw, Regina, Medicine Hat and Calgary. Our Home Mission committee has possession of all the more important points along the line, and in the interior, to the number of nearly 200 stations in all.

The Church and Manse Building Scheme, has been a grand success in connection with our mission work. Many congregations that could not possibly have built houses of worship for many years have been encouraged to do so at once, by a loan from the fund at a low rate of interest. In this particular we are decidedly in advance of other denominations in the North-West, and my hope is that the additional \$20,000 needed to complete the \$100,000 aimed at will soon be subscribed many very important points are now seeking assistance from the committee, but the funds at their disposal are more than exhausted by grants already made. Now that all the more important points along the direct line of the C. P. R. are occupied, the policy of the Home Mission Committee should be to strengthen

and consolidate what we have acquired. Our hard wrought missionaries in the North-West need increase of salary, and that I doubt not the Home Mission Committee will, in accordance with the recommendation of the Assembly, attend to as far as possible, although I greatly fear the much desired augmentation of all supplemented ministers may not be attained as early as could be wished. When we hear from the lips of one of our best ministers in Manitoba, that the cost of living here last year exceeded his salary by \$300, we are pained beyond measure—and yet unless our funds are largely increased, what can the Committee do? I have again to express my decided conviction that there should be additional Presbyteries erected without further delay. Two years ago I recommended this, and at the General Assembly of the present year the matter was formally presented for action. I am satisfied that the longer action in this direction is delayed, the worse it is for our church, I need not enter into details in support of my opinion, for I am satisfied that next General Assembly will see the wisdom of doing what a large number of the ministers here so anxiously desire, not so much for their own convenience as the welfare of the church at large.

I have to repeat my testimony to the zealous self-denying labours of our own missionaries. Many of them have made great sacrifices in coming to the North-West at the call of the Church. Our wealthy members in Ontario and the East should see to it that they are adequately supported, above all let every well-wisher of our Presbyterian Church pray that God's blessing may rest upon them, and that the Word they preach may be effectual in converting souls and building up the cause of the Redeemer in this great and promising land.

W. C.

French Evangelization.

REV. M. F. BOUDREAU, of *New Glasgow, Que.*, writes as follows:—Instead of sending a statistical report, I will jot down a few incidents which will serve to show that while the work of evangelizing the people of this Province is beset with difficulties its progress is by no means as slow as some are inclined to think. (1) Last summer a young man belonging to a respectable family of St. Jerome occasionally attended our services and was so impressed with what he heard that he finally severed his connection with the Church of Rome. He attended the Point-aux-Trembles school last winter. A short time after his return home he was met a short distance from his home by three or four zealous Romanists who, producing a pistol, threatened to blow out

his brains unless he at once recanted and returned to the Holy Catholic Church. Had he not been accompanied by his brothers he would certainly have been beaten, if not more severely dealt with. (2) Last spring I made the acquaintance of a respectable and well-to-do farmer from the neighbourhood of Terrebonne who occasionally visited New Glasgow on business. I invited him to our French service and soon after had the pleasure of seeing him in the audience. I conversed with him on religious subjects after the meeting and he frankly admitted that he had lost all faith in the R. C. Church and eagerly desired to possess a New Testament. I sold him one which he promised to read carefully. While he was convinced that the church in which he had been brought up taught many glaring errors he thought he could be a secret follower of Christ. He will soon see, I hope, that his first duty is to "come out from among them," and "let his light shine before men." (3) Three weeks ago, our hearts were made glad by the conversion of a young lady, twenty-two years of age, who requested me to notify her priest of her intention to embrace the Protestant religion. She had been working for French Protestant people and was deeply impressed with their simple but earnest worship. She began to attend our services a few months ago and was gradually brought to see that the teachings of her church were inconsistent with the Bible. She then resolved to follow Christ and applied for admission into the church of which I am Pastor. She will probably sit at the Lord's table with us before many months. There are indications on every side that a powerful movement towards Protestantism will be felt at no distant day.

REV. E. F. SEYLAZ, of *Grand Falls, N. B.*, reports to the secretary of the Board as follows:—On arriving here last spring I found this field in a sad state, there appeared to be but little spiritual interest among the people. I found that division was one of the causes of this, and a hindrance to the furtherance of Christ's cause. On visiting the people, heard complaints of having been neglected in the past, part of the time having had no minister, and the church closed; and once left to themselves they had driven hither and thither and soon lost their religious zeal. No doubt this had a bad influence. I found thirty-six families; twelve or thirteen families or parts of families are Presbyterians, most of them having members of other denominations in the family, seven or eight families are Baptists, seven Episcopalians, four Methodists, and a few not belonging to any particular church. My first service was attended by forty persons only, but they have now increased to an average of eighty. Notwithstanding the divisions, all

with very few exceptions attend our evening services regularly. I also hold services occasionally in the forenoon, but they are not so well attended. The Methodist minister from Andover comes here once a month and preaches in the morning. We have a very flourishing Sabbath-school averaging forty children and youths belonging to parents of the different denominations mentioned above. Most of the children are intelligent and many manifest an interest for spiritual things. We have evening week meetings, but owing to the fact that our people are for the most part engaged in work or business till late in the day, the attendance is not large. We visit all the families regardless of denomination and read and pray with them. All without exception receive us kindly and appear pleased with our visits. I am happy to say that there is now an awakening manifested in the place and a spirit of inquiry among some of the people, some are seeking the Lord. In speaking with some friends lately, the head of the family said, "God alone knows the good which has been done among us during the past summer." This has cheered me greatly. I am confident that we shall soon see a revival among this people. On the whole the field is an exceedingly promising one, but needs care and cultivation.

With regard to the work among the French Canadian Romanists, I must say that it is slow and difficult. The priestly influence prevailing. I am sorry to say that most of our French Canadian converts have left the place, some having emigrated to the States, some to other parts of the Provinces, and while they have gone to increase other churches, they are lost to us, and the influence which they bore in the place among their countrymen is lost. Still I do what I can among them. Some hear me gladly and all look upon us with good will. We lose no opportunity both my wife and myself to lead them to Christ and with prayer and patient efforts I trust some will yet come to the Saviour. I have hopes for the future, for although they fear to come with us, still they like to hear something of our religion and they show this desire by largely attending funerals. We have lately had two, at which there were over a hundred Romanists who listened to my addresses on these solemn occasions with marked interest and afterward openly declared that ours was a religion of love and peace.

CORRECTION.—In August issue, page 224, under French Evangelization, for "Legacy of Dr. Caldwell" read *late David Caldwell* \$150.

MANITOBA ITEMS.

Manitoba has been overrun by clerical visitors: Dr. King, Principal Grant, Dr. Coch-

rane, Messrs. McDonald (Seaforth), Milligan (Toronto), Wright (Stratford), Hamilton (Motherwell), Cameron, (Thamesford), Munro (Kintore), Rennie (Ailsa Craig), Murray (Kincardine), Beattie (Port Hope), Cameron (Milton), Burnfield (Brockville). Notes of Northwestern travel will be as thick as blackberries. It is so easy to give all the facts about a country for 1,500 miles, along the railway from Port Arthur to Calgary! No doubt, however, interest in the North-West will be quickened by these visits. New churches are going up in all directions under the stimulating power of the Church and Manse Fund. This summer West Lynn, Moose Jaw and Moosomin churches have been opened, and Rat Portage and Stonewall will be opened this month; while to others in the west building material has been shipped from Winnipeg. The communion is being dispensed in all the mission stations of the Presbytery this summer. The acceptance, of the position offered him in Manitoba College, by Dr. King gives satisfaction. Manitoba College now ranks with any of the other colleges of the Church, though yet with a limited staff. There is a good prospect of theological students. The arts classes also promise well for the year. Manitoba is to be congratulated on the prominent additions to her ministry. To capture a prominent minister from the capital—Mr. Gordon; to secure one of the ablest and most influential ministers of the Maritime Provinces—Mr. Pitblado; and now to have in Dr. King, not only the pastor of one of the best congregations of the Church, but the Moderator of the General Assembly, surely promises well for the Presbyterian future of the North-West. This, of course, is no disparagement to those who have borne the burden for years past, but is rather an encouragement to them. Mission churches in our cities and towns, hundreds of new stations in the next ten years throughout the country, churches and manses to be built by the score, an arts college to be equipped and extended, and now a theological school begun to be strengthened and new professors appointed as the funds become available! This is work enough to absorb all the energies of eastern and western men; old residents and new comers. May God's spirit lead and guide us in this great work. The mission work in the Presbytery is in good heart for the summer. But in our mode of student supply there comes "the winter of our discontent." We have the ground well taken up this summer, but how are we to provide supply for the twenty or thirty places left vacant on the 1st of October and November. We expect to lay hold of some ten or twelve lay workers, and perhaps may get three or four more ordained missionaries. We must aim at being the pioneer Church of the North-West. We have been so among the new

settlers. The first resident missionary at Calgarry, which is the farthest west town, is the Presbyterian!—B.

Juvenile Mission.

MISS MCGREGOR of Indore, Central India, writes as follows: My dear Boys and Girls,—In my last letter I told you about the Girls' School in New Indore, and perhaps some boy or girl who has a good memory will say,—“But Miss McGregor must have forgotten to tell us about the boys and girls in the Foundling Home who used to come to the Girls' School. We want to hear what they are doing.” Well, the boys and girls are in the Home still, or rather, I should say, on the street, the most of the time, and this is how it happens. They are almost all children of low caste, and you know that makes a great difference to a boy or girl in India. If one is born in a low caste, his neighbours, who are perhaps Brahmins, will not touch him, and so on. Well, the parents of these girls said: These low caste children cannot sit in the same room with our daughters, or we will take our children away from school. And now, unless I can form another school for the orphan boys they cannot be taught, and that is why they wander about the bazaar. Perhaps by and by, we can do something for them again. Now, I think you will like to hear about my Camp School; that is the little boys and girls who come every morning to my verandah to be taught. For a long time only eight or ten children came, and sometimes I thought by and by no one will come, but, instead of that, what do you think? eighteen and sometimes twenty came every day, and I feel quite glad I am sure you will be so too. One little girl, who is only nine years old, can read and write English, that is, she reads in the Second Reader. This morning her lesson was “Twinkle, Twinkle Little Star.” I am going to get her to write a little letter to you in English, so that you can see for yourselves what she is able to do. One girl's name means “Gladness,” and another “Beautiful.” Another name means “Peace.” Hindoo names always mean something. They do not come just at a certain time, as school children in Canada do, but a woman must go for them, and bring them to school, and then take them home again. Sometimes their parents send a servant with them, but they never go through the bazaar alone. Yesterday morning, one poor little girl had sore eyes all inflamed, and she was so pained that she would throw herself on her face and cry; she could not open her eyes for one minute. I put some medicine on, and at first she was frightened and screamed, but in the evening they

were almost well, and she wanted some warm water put on again. These little girls can say the Lord's Prayer and the Ten Commandments in Marathi. Some of them repeat them in Hindi. They come to morning school from seven to eleven, and they sing and sew for an hour. Last Sunday afternoon we went down to a Sunday school in the city of Indore and if you could have seen what happened you would have laughed heartily. You know, perhaps, that I give the boys and girls pictures if they come regularly, and we put texts on the pictures so that, perhaps, some one will read and learn about Jesus in that way. Well, the lessons were over, and each boy was getting a nice large picture. Then he must make his salaam and go out; but there were not pictures enough, and one boy was ready to cry, so I gave him the cover of the book which was only brown paper, but he was so glad to get something that he took it, and as he ran away he danced with joy, and made us all laugh. The boy is very dull about learning to read, but he knows a great many Scripture things, and can tell why Jesus Christ came into the world, and that God loves those that obey Him. They pin the pictures up on the walls of their houses, so you see they have parts of the Bible before them all the time. When they see us coming they run from all directions, but two years ago the parents would beat their children if they came to Sunday-school. Now they let them come gladly. I have taken a little girl to live with me, and if any Sunday-school will support her I shall be glad. She is not an orphan, both her parents are living, but they are sick, and the father will never be able to work again. They were all starving, and so I took little Angelina, and I wish to train her to teach others, by and by. What Sunday-school will undertake her support? Her father used to be a servant of ours, but he lost his place through bad health, and now the poor little children have almost nothing to eat a great deal of the time. With love to my little Canadian friends and ever so many kind wishes from India. Yours very truly, M. MCGREGOR.

Mission to Demerara Coolies.

THE subjoined letter has not yet reached the Foreign Mission Committee, East, where it is addressed, I assumed the responsibility of sending it to you for publication, because it places the facts on which action will doubtless soon be taken before the whole Church. There can be little doubt that so soon as the Committee has this paper before them, a missionary will be advertised for, and it is most desirable that the younger ministers and preachers should have their attention drawn

to the subject at once, so that there should be little subsequent delay in securing a good man. On many grounds a western man will be desired, and if any zealous young Ontarian thinks it rather long to wait for an invitation to offer for Demerara, the way is open at once for him to offer for Couva; and if accepted, one important step will be taken in the unification of our Foreign Missions. P. G. MCGREGOR.

Georgetown, Demerara, Aug. 4th, 1883.

Dear Dr. McGregor,

The Presbyterians in Demerara have had for the last twenty years, a society which they call The Presbyterian Missionary Society, embracing in its scope both the Home and Foreign branches of missionary enterprise: that is to say, it aims both at the conversion of the heathen and the reclaiming of the lapsed, but its operations are confined entirely to Demerara. We have made numerous attempts to inaugurate a work of real value and worthy magnitude among our East Indian Immigrants of whom we must have among us eighty thousand all told, and the number is being continually increased. None of these attempts have succeeded, one after another having broken down mainly through our inability to procure proper agents. In the course of last year, we applied to the Church of Scotland for two European missionaries to undertake evangelistic work among our Coolie population here, and asked a contribution annually of two hundred pounds toward the salary of each of them which we proposed to make four hundred pounds to each. We intimated when making that application, that should the Church be unable to comply with our desire, we should then address the Presbyterian Church in Canada with the same object. The Church of Scotland, partly from pressure on their funds, but mainly owing to several of the stations in India being undermanned, was compelled to decline our invitation. I am instructed by the Society just named, therefore, to address the Foreign Mission Board of the Presbyterian Church in Canada, and to submit to you as secretary of that Board, the proposal which the Church at home was unable to entertain. But I am to limit the application to only one missionary with accompanying grant of two hundred pounds. The reason of this limitation is, that on maturer consideration, we find that should the application be favourably entertained, a considerable outlay will be requisite to get the enterprise fairly under way. I allude to the outfit and passage money, residence, church, schools, &c. I am also to suggest that should you be able to co-operate with us, the minister selected might proceed to Trinidad to spend, for the purpose of studying the language and getting an insight into the *modus operandi* of the very successful missions there, a period say

of twelve months. It is too much to expect, I fear, that one of the experienced staff in that island might come over here and break ground at once, returning as soon as it might be deemed advisable for the missionary elect to come and assume his own work. But that being found impossible, the next best thing would probably be that your Board should commission the Rev. Mr. Morton who partially knows the field already, or any other member of your staff in Trinidad, to visit us, and advise us concerning the preliminaries of mission, house, premises, &c. You may be aware that the Scotch Church ministers here of whom there are ten, constitute a Presbytery; that we have local ordinance for the enforcement of discipline on our ministers, and that we are of course in connection with the Church of Scotland whose General Assembly has, however, no power over us, being "Furth of Scotland." But in reference to this, I am to be careful to point out to you that while it is believed the Presbytery would do all that in it lay to promote a work of so great importance, the missionary would have no connection whatever with the Presbytery. The Presbytery as such would have no control over him, no right to give advice, no authority over him of any kind or at any time. He would be as entirely free from the interference of the Presbytery as the London Missionary ministers in our parishes are, as the United Presbyterian Missionary minister on Mr. Crum Ewing's estates here is. Nor would the missionary be in any way whatever responsible to the minister of the parish, should his operations happen to be carried on in a parish in which one of our ministers is in charge, nor would that minister, *qua* parish minister, have any authority whatever over him.

As the local authority to co-operate with your board in superintending his labours, we propose a committee of three members of the Council of our Presbyterian Missionary Society to be elected annually by the subscribers. But this is only a proposal, and we shall be glad to consider any suggestions which your Board may think fit to make, the committee might be laymen or clergymen or both. The spheres we have marked out as the most inviting for the operations are what is known as the West Coast, a Presbyterian parish, of which the Rev. F. A. Ross is the minister; and the Essequibo coast—an Episcopalian parish. Some of our reasons for making choice of these districts in particular are that they are wealthy, sugar plantations being many and prosperous; healthy, contain a very large number of Coolies, and that the ground is almost wholly unoccupied, no Christian denomination having any appliance worthy of the name in these districts. If your Board can respond favourably to our application, we propose that the work take its beginning in St. Luke's parish. Located along a

line of ten miles in that parish are between eight and ten thousand Coolies—all ages. On the Essequibo coast there are four thousand Coolies, but there the government are doing all in their power to promote the settlement of time-expired immigrants, and should their efforts be fairly successful, the field will be one of great promise. I have thus, in behalf of our Council, put the matter before you, and believe and fervently pray that He whose glory and whose lost ones we seek, may shape the issue as He thinks best.

Most faithfully yours,
REV. THOMAS SLATER.

LETTER FROM REV. DR. STEEL, OF SYDNEY,
N. S. W.

To Dr. McGregor.

You will have observed that much interest has lately been taken in the question of annexation of the New Hebrides and other Islands as far as New Guinea to the British Crown. How it will end we cannot tell. I attended the Deputation on the subject to the Premier of Victoria, when I was there recently at the Intercolonial Conference for the Federation of our Australian Presbyterian Churches. It is one hopeful view of the question that at length we have got the Australian Government to take up the matter and urge annexation. The French, however, are active also. Indeed it has been rumoured that one of their war ships has been among the Islands and done something. There was a meeting at Noumea, New Caledonia, to urge annexation of the New Hebrides to France. After meeting with a Deputation on the subject, the governor sent the war ship to the Group. He may have exceeded his powers, as the Queensland Government did in reference to New Guinea. We in Australia feel strongly that it will be dangerous to us if a convict settlement be made by the French so near us.

I hope Mr. Robertson has arrived safely among you. I have not heard from him since he left.

The Dayspring got safely to the Islands in ten days, in April. A new missionary is expected from Scotland for Victoria this month, and he will be ready to go to the Islands by the vessel next trip.

Field Notes.

REV. KENNETH J. GRANT, of *San Fernando*:—I beg to report the completion of repairs and improvements on our Church and its re-opening yesterday. In my annual report \$300 were mentioned as the

amount which would probably be required, but on a more careful survey it was found that nearly the whole front had to be renewed. In effecting this, and in carrying out certain improvements and in providing twenty pews, seven hundred dollars have been expended. The congregation shewed a praiseworthy concern to have their church and its surroundings neat, and the managing committee, consisting of young men of business tact, heartily carried out instructions, quite relieving me from responsibilities. About \$570 have been paid by the converts, three contributors, each \$30, a half-dozen \$20 each, the balance smaller sums. The committee expect to raise the whole amount here. A few members, in addition to liberal contributions, have shewn their good will by supplying flowerpots to be placed at the entrance, lamps, cushions for pulpit, &c. I am happy to be able to add that whilst the subscriptions have been collected, the average weekly offering towards salary has not been reduced. It was on the 7th July, 1872, that our church was first opened for service, and yesterday the 8th, it was re-opened. On that occasion the novelty of the service drew together a large number of Hindoos, very few of whom were interested in the salvation proclaimed; yesterday the Church was crowded, filled to the doors, and probably all present were more or less deeply interested in our solemn service. About 120 persons (Asiatics) were at the communion. Of these only one was in the fellowship of the Church in 1872. Charles C. Soudeen has for several years been an elder with us, and though now in charge of a dry goods house at Princetown, he does not fail to remember us with his liberal contributions. At that date the Gospel light was just beginning to dawn upon the mind of one, who on this occasion as a minister of the Gospel preached the Word and led in the devotions of the people. "The Lord hath been mindful of us." From the various sections of our district, at an early hour, the people began to assemble, and from twelve to fifteen came from Couva. Prayer meeting conducted by catechists commenced at nine, and at 10.30 there was a break when refreshments were given to all. At 11, services were resumed and for nearly three hours we had the quiet and fixed attention of a home communion. The collection was \$24. We are anxiously awaiting tidings of a successor to Mr. Christie.—Delay not.—There is a wide harvest field, but the labourers are few, pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest.

REV. DR. INGLIS, for many years the associate of Dr. Geddie of Annetym, writing to Dr. McGregor, says:—"We sent two missionaries from the Free Church last year for

the New Hebrides Mission—Mr. Murray and his wife for the Presbyterian Church of New South Wales, and Dr. and Mrs. Gunn to take Mr. Copeland's place on Futuna. Dr. Gunn is a fully qualified medical missionary; and we are about to send another this year, Mr. and Mrs. McLaren, for the Presbyterian Church of Victoria. We still want another to take Mr. Neilson's place. The Presbyterian Church of New Zealand (North) have agreed to maintain another missionary at the New Hebrides, and we expect a Free Church student, who will be ready for license in a year, to go out as their missionary. I am glad to observe that the missionary spirit is still strong in your Church. You will give a cordial welcome to Mr. and Mrs. Robertson, and they will deserve it. They have been honoured of God to do a great work on Eromanga, and your Church is honoured of God, to be permitted to send out and support such self-denying labourers. I know Mr. Robertson better than any one in the Mission, and he has turned out just what I expected him to be. To the Lord be all the glory!

REV. JAMES BUCHANAN, Foreign Mission Secretary for the United Presbyterian Church of Scotland, writes to Dr. McGregor as follows:—I duly received your letter of July 7th, and have laid it before the Board with a number of other documents bearing upon the question of mission work among the Coolies. I have to inform you that our Board have resolved to take up this work in the district of St. Joseph, and to request Mr. Hendrie to be our agent there. You will be pleased, I have no doubt, to receive this communication which I hasten to send you, the board having met to-day, I trust that the arrangement we have thus made will be the means of bringing your Church and ours still nearer to one another, and that we shall have the privilege as a Church, of assisting in a department of mission work in which your agents have laboured with much success.

MISS ROSS, of Indore, Central India, writing to the W. F. M. S., says, I am getting on slowly with the Hindi, and long for the day when I can speak it freely. The hot season is now almost past,—It has been 92° in the house in the afternoon for some weeks. The monsoons are just breaking and the air cooler, so I can attend to my studies more comfortably. Yesterday, for the first time, I read an extract from the Bible in Hindi at one of the Zenanas. A native Christian was with me and sang a hymn. Mena Sahib was very pleasant and asked us to come again.

DR. ROBERT MOFFAT: the celebrated African Missionary and traveller has passed

away at the patriarchal age of eighty-eight years. He was born at Ormiston near Haddington, on the 21st of December, 1795. He was educated at Manchester, and entered upon his splendid career as a missionary in South Africa in 1816, under the auspices of the London Missionary Society. His headquarters was at Kuruman, 750 miles north from the Cape of Good Hope, in the Bechuana country. To that place Livingstone went in a bullock cart, in 1840, and found to his astonishment a shapely mission house and church, a well stocked garden, a printing press, and other evidences of civilization. Here, too, he found his wife, Mary Moffat, who shared with him many of his subsequent adventures, who fell a victim to the terrible fever of the country, and was buried beneath a great boab tree on the banks of the Zambesi, on the 27th of April, 1864. For upwards of half a century Moffat labored to civilize, elevate and convert the natives to Christianity. He soon acquired a perfect mastery of the native language, reduced it to writing, compiled a grammar, school books and dictionary and translated the whole Bible into what was at that time an unknown tongue. He was also the author of several very interesting works on South African Missions. With the exception of a short visit to England, 1839—1843, during which time he superintended the printing of his Bechuana version of the New Testament, Dr. Moffat remained at his post until 1870, when the enfeebled state of his wife's health made it necessary that he should return. Few men have been privileged to do so much for the cause of missions. A recent writer says of him:—"Looking back on his life, it seems a very marvellous one. He is the centre of the Missionary history of South Africa; and when science and trade shall have carried their lamps through the length and breadth of the vast Continent, they will yet be compelled to cast a generous and grateful glance back to Moffat as having done more than any other man to make their many triumphs possible." "He sleeps well after his toil and suffering on behalf of the African races." He was buried at Norwood Cemetery where his wife lies interred. His son, the Rev. John Moffat, still carries on the work among the Bechuanas. Mrs. Moffat died in January, 1871. In April, 1872, the University of Edinburgh recognized Dr. Moffat's work, and paid a tribute to his character as a scholar and a missionary by conferring upon him the degree of Doctor of Divinity. There are now *thirty-three* distinct missionary societies at work in Africa. They have altogether 730 ordained missionaries, 75,000 native communicants, 250,000 under instruction, and probably one million of natives more or less under the influence of Christianity.

GOOD QUEEN RANAVALONA.—The contradictory reports in regard to the Queen of Madagascar have been set at rest by a telegram to the London Missionary Society, announcing that the Queen died on the 15th of July. She was crowned on the 3rd of September, 1868. The ceremony was a Christian service, conducted by native ministers. Ranavalona II. was as merciful to the idolators as her predecessor had been cruel to the Christians, and at her accession to the throne, Christianity entered upon that triumphant success in Madagascar which it has ever since enjoyed. Thousands of the inhabitants were found willing to receive Christian instruction. In 1869 the Queen and her prime minister were both publicly baptised and were admitted to the Holy Communion. "The idols never were mine," said the Queen, "My trust is in God." They were utterly abolished. Memorial Churches were built on sites that had been consecrated by the blood of the martyrs. Congregations increased throughout the country at a rate surpassing the accommodation for them. In one year 16,000 were added to the Church. The most recent estimate makes the number of adherents 350,000, including 70,000 Church members; of European missionaries twenty-eight; trained native pastors, sixty-nine; of catechists, more than three hundred, and of evangelists, upwards of three thousand. There are nearly 50,000 children in nine hundred schools. The printing presses connected with the Mission issue about 300,000 volumes and tracts annually. The history of this Martyr Church is one of the brightest pages in the annals of Christian Missions. A niece of Ranavalona is now the Queen of Madagascar. We can have no better wish for her than that she may prove a worthy successor of her illustrious predecessor.

THE English Presbyterian Church is about establishing a new station in China, Chaochow-Foo. The *Messenger* for July, 1883, reports that Mr. George F. Barbour, Edinburgh, has given £1,000 for the establishment of a mission hospital in that great interior city of China; a friend has given £500 for the same purpose; an anonymous friend has guaranteed the salary of a medical missionary for a number of years; a highly qualified medical man is in the view of the committee. The Free Church of Scotland has sent another missionary to Livingstonia, S. Africa—the Rev. James A. Bain. He is accompanied by Professor Henry Drummond of the Free Church College, Glasgow, who goes out on a visit of exploration in connection with African Missions. Rev. J. Campbell, of Taiwanfoo, Formosa, informs us that the work in Southern Formosa, continues to make fairly good progress.

The Presbyterian Record.

MONTREAL: OCTOBER, 1883.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

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

IMPORTANT ANNOUNCEMENT.

SAMPLE copies of the RECORD will be sent to Mission Stations on application, free of charge. NEW SUBSCRIBERS for 1884 will be entitled to receive the remaining numbers for this year free. We trust that many of the congregations will increase their orders for next year, and will give us timely notice to that effect. In the meantime, it will do us good to hear from any who have not remitted for the current year.

Literature.

THE LAMB IN THE MIDST OF THE THRONE, or The History of the Cross: by Rev. J. M. Sherwood, well known as editor of the *Presbyterian Review*, Funk & Wagnalls, New York: pp. 525: price \$2.00. This is indeed a royal volume, both as regards its contents and the manner in which it is got up. The book is unique. It is a body of divinity, and a plea for doctrinal teaching, and above all, for the preaching of Christ crucified. Its style is fresh and vigorous, and its tone evangelical and catholic. We recommend it to the notice of theological students.

REPORTS ON THE SCHEMES OF THE CHURCH OF SCOTLAND, 1883. We have to thank Mr. George B. Wilson, manager of the offices at 22 Queen St., Edinburgh, for his annual gift of this most useful volume of 600 pages containing a full account of all the missionary and benevolent transactions of the Church during the past year. Rev. J. S. Macintosh has kindly furnished us with the Foreign Mission Report of the Free Church of Scotland, the Rev. David Irving of New York with that of the Presbyterian Church in

the United States, north; and *Rev. Dr. Wilson*, of Richmond, Va. with the Foreign Mission Report of the Presbyterian Church in the Southern States.

THE PULPIT TREASURY: Dr. J. Sanderson, New York, managing editor; a new evangelical monthly for pastors, Christian workers and families, price \$2.00 per annum. The September number has a striking likeness of Rev. Dr. Ormiston, a stirring sermon by that eminent divine, and a varied and valuable selection of reading matter from the best theological writers of the day. A magazine combining so many attractions is bound to succeed.

JEWISH ARTIZAN LIFE, by *Franz Delitzsch*, D. D., New York; Funk & Wagnalls: price 15 cents: a most useful and interesting volume and marvellously cheap.

AN APPEAL FOR THE SCOTT ACT, by *Rev. W. A. Mackay, B.A.*, Woodstock, Ont.; with a Bible reading on Temperance and Prohibition. This is a forcible pamphlet, setting forth the evils of intemperance and advocating total prohibition in the traffic of liquor as the only effectual remedy. The writer argues well when he says,—"Intemperance is a vice, and vice is not to be taxed but suppressed. The state does not licence theft, murder, incendiarism or swindling; it sternly prohibits. The state does not licence nuisances and immoralities; it prohibits them. Men are not licenced to sell unwholesome food; they are prohibited. By what process of reasoning then will it be shewn that it is not right to prohibit the sale of unwholesome *drink*? The state has a right to protect itself. The whiskey seller has no right to interfere with the rights of others. Wives have rights; children have rights; quiet, peaceable members of society have rights; and these rights must be preserved even at the expense of denying some others the right to sell whiskey and get drunk."

THE GOSPEL IN ALL LANDS.—We invite attention to the advertisement of *Mr. Eugene R. Smith*, editor of this weekly magazine and to the very valuable publications which he is circulating in the interests of missions. Those who have a complete set of *The Gospel in all Lands* require no other handbook on modern missions.

HYMNAL OF THE PRESBYTERIAN CHURCH IN CANADA.—A large-type edition of the Hymnal printed on fine paper and well bound, has just been issued by the Committee, price 75 cts. in cloth. Such a hymn-book is indeed a luxury and is highly creditable to the publishers, Messrs. James Campbell & Son, Toronto. For sale by Wm. Drysdale & Co., Montreal, McGregor & Knight, Halifax. James Bain & Son, Toronto.

THE CATHOLIC PRESBYTERIAN, edited by Dr. W. G. Blaikie of Edinburgh, and the **BRITISH and FOREIGN EVANGELICAL REVIEW**, edited by Rev. H. S. Paterson, London, are keeping their respective places in the van of Presbyterian Literature. The current numbers are particularly good. *James Bain & Son, Toronto.*

MEETINGS OF PRESBYTERIES.

Victoria & Richmond, West Bay, 16th Oct.
Lan. & Renfrew, Carlton, 27th Nov., 2.30 p.m.
Ottawa, Bank Street Church, 6th Nov. 10. am.
Montreal, D. Morrice Hall, 2nd Oct., 11 a.m.
Whitby, Oshawa, 16th of Oct., 11 a.m.
P. E. Island, Summerside, 6th Nov., 11 a.m.
Lindsay, Uxbridge, 27th Nov., 10 a.m.
London, 11th December.
Guelph, Guelph, 20th November.
Toronto, Knox Church, 6th November.

MORRIN COLLEGE, QUEBEC.

All contributions from congregations in the Presbytery of Quebec for Morrin College should be sent to Rev. J. C. Cattnach, Sherbrooke, who has been appointed Treasurer. Mr. Cattnach is also Treasurer of the Building Fund in connection with the Church for French Protestants, to be built in Ditchfield, Lake Megantic, and will be happy to receive contributions.

ONE OF THE BEST PAPERS FOR SUNDAY SCHOOL DISTRIBUTION IS THE CANADIAN BAND OF HOPE

It is highly recommended by ministers, superintendents and Sunday school workers of the Presbyterian Church.

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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.

A Page for the Young.

ABUNDANT GIVING.

The sun gives ever, so the earth ;
What it can give, so much 'tis worth.
The ocean gives in many ways ;
Gives paths, gives rivers, fishes, bays ;
So, too, the air, it gives us breath,
When it stops giving comes in death.

Give, give, be always giving,
Who gives not is not living ;
The more we give the more we live.

God's love, though in our wealth upheaped,
Only by giving it is reaped ;
The body withers, and the mind,
If pent in by a selfish rind.

Give thought, give strength, give deeds, give
pelf,

Give love, give tears, and give thyself.

Give, Give; be always giving ;
Who gives not is not living ;
The more we give the more we live.

A FINE EXAMPLE OF CHRISTIAN LIBERALITY.

There were two poor boys, brothers, in the city of New York who learned to be blacksmiths; one of them, when he had learned his trade, hired himself as a journeyman. He had laid by in the savings' bank all he had in the world—£20. He went to a missionary meeting in Old Green Street Church—the first missionary meeting that he attended after he came to the city—and his heart was so stirred within him that he gave every penny he had to the missionary cause. That man lived to establish the New York City Church Extension and Missionary Society, and for many years before he was called to his rest he gave away annually from £8,000 to £10,000. The more he gave the more he had, and, after giving that sum for years for the purpose of opening and building churches, and paying ministers to occupy their pulpits, he died a rich man. After he died, his brother, who became somewhat wealthy, was appointed president of the society that had been created and carried forward by the one who had died. That man is the president of the society still, and there are churches scattered all over the city of New York where there would be no churches but for his liberality, and that of those whom he had brought about him. That brother is giving away now from £4,000 to £6,000 a year to carry forward that work in the city of New York, and yet he is one of the largest contributors to the missionary society,

MISSIONARY CATECHISM, OR BIBLE RULES FOR GIVING.

1. Q. What did the Lord Jesus say about giving?

A. It is more blessed to give than to receive.—*Acts xx, 35.*

2. Q. What kind of a giver does God love?

A. God loveth a cheerful giver.—*2 Cor. ix, 7.*

3. Q. How have we received, and how should we give?

A. Freely ye have received, freely give.—*Matt. x, 8.*

4. Q. How much should we give?

A. Every man shall give as he is able, according to the blessing of the Lord thy God, which He hath given thee.—*Deut. xvi, 17.*

(Also,) Thus shalt give unto the Lord thy God according as the Lord thy God has blessed thee.—*Deut. xvi, 10.*

5. Q. What is the least that we should give?

A. Of all that thou shalt give me, I will surely give the *tenth* unto thee.—*Gen. xxviii, 22.*

6. Q. How are our gifts accepted?

A. If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.—*2 Cor. viii, 12.*

7. Q. How should we honour the Lord?

A. Honour the Lord with thy substance, and with the first fruits of all thine increase.—*Prov. iii, 9.*

8. Q. What promise does God make to such?

A. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—*Prov. iii, 10.*

9. Q. What is said of him that pities the poor?

A. He that hath pity upon the poor *lendeth* unto the Lord; and that which he hath given will he pay him again.—*Prov. xix, 17.*

10. Q. How shall we give?

A. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver.—*2 Cor. ix, 7.*

11. Q. From whom does God accept offerings?

A. Of every man that giveth it willingly, with his heart, ye shall take my offering.—*Ex xxv, 2.*

“Two little eyes to look to God,
Two little ears to hear his Word,
Two little feet to run in his way,
Two little hands to work every day:

One little tongue to speak his truth,
One little heart to trust Him in youth:
Take them, my Lord, and let them be
Always obedient and true to Thee.”

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH AT TORONTO, 75 6TH OF SEPT., 1883. OFFICE, 50 CHURCH ST. POST OFFICE DRAWER 2607.

ASSEMBLY FUND.

Received to 6th August, 1883	\$270.32
Halifax, Fort Massey	12.00
Elmsdale	5.93
Yarmouth	5.00
Bathurst	5.00
Whyocoomah	9.00
Blackville and Derby	2.50
Stanley and Nashwaak	2.00
Halifax, Popular Grove	10.00
Harrington	7.00
Avonton	3.00
Barrie	9.75
Essa Burn's Church	1.50
Madoc, St. Peters	5.00
Rockwood	6.00
Halifax, Fort Massey	add'l 12.00
Kentville	5.00
Campbellton, St. Andrews	5.00
Kanetcook	1.25
St. John, St. David's Church	5.00
Murray Harbor	5.00
	\$387.25

HOME MISSION.

Received to 6th Aug., 1883	\$2364.47
Cornwall, St. John's Church	40.00
Wm. Carlyle, Hugo, Colorado	10.00
Granton	8.00
Northern Advocate Co. of Simcoe, for Manitoba	100.00
Bequest if the Late J. Loghran, Jr.	100.00
W. M., London	10.00
Archibald	23.00
Georgetown	30.00
Limehouse	15.10
Richmond & Stittville	8.00
North Dawn	10.10
Kingsbury & Brompton	23.00
Metis	10.00
Lady Member of Calvin Ch, Chatham	1.00
Rockwood	8.00
Kintyre	10.00
J. West, Halifax, for North	5.00
Halifax, Chalmer's Church, for North West	10.00
Newcastle	10.01
Claremont	12.00
Fraser Settlement	3.80
Anonymous, Mount Forest	5.00
Streetsville	10.00
Dunville	20.00
Men Mills	13.00
Fergus, St. Andrew's	43.75
Priceville, St. Columba Ch	12.50
Durham road, Bunessan Ch.	5.50
Hillgreen	4.00
Amos	9.11
A Friend of Missions, Amos	1.00
	\$2935.13

FOREIGN MISSION.

Received to 6th Aug., 1883	\$5000.16
Cornwall, St. John's Ch.	30.00
Northern Advocate Co. of Simcoe, hns.	50.00
Bequest of the late J. Lagherin, Pr. Executors	100.00
Dunannon	6.00
W. W., London	5.01
North Dawn	6.10
Kingsbury & Brompton	12.00
Bible Christian Friend, Hamilton, Formosa	1.00
Lady Friend, Calvin Church, Chatham, Tnp.	1.00

Bertha Martin, East Gloucester, forwarded to buy Bibles	.53
Kintyre	10.00
Newcastle	16.86
Anonymous, Mount Forest	5.00
Friend of Missions, Moore, Formosa	1.00
V. Vankleekhill, Formosa	10.00
Dunnville	4.50
	\$266.99

COLLEGES ORDINARY FUND.

Received to 6th Aug., 1883	\$406.95
Proofine	31.00
Beverly	40.00
Kintyre	8.00
Maple Valley	4.00
Singhamton	4.00
Fairbairn	7.00
	\$500.95

KNOX COLLEGE BUILDING FUND.

Per Rec. Wm. Burns.

Received to 6th Aug., 1883	\$1245.75
Angus Shaw, Stayner	8.00
James McDonald, Brucefield	3.00
James Wilson, Essa & Carleton	7.00
William Henderson, Doon	2.00
William Anderson, Guelph	10.00
	\$1270.25

KNOX COLLEGE ENDOWMENT FUND.

Received to 6th Aug., 1883	\$6680.90
A Robertson, Perth, on acct	20.00
J W Kinghorn, Toronto, on acct	8.34
Rev A A Scott, Carlton Place on acct	20.00
W F Latimer, Carlton Place on acct	6.00
Henry Kent, Toronto, on acct	33.33
James McNab, Toronto, on acct	50.00
Robert McKay, Toronto, on acct	25.00
Jas R McCulloch, Bethesda, on acct	5.00
Chas Butlers, Bethesda, full	1.00
L Morrice, Roseneath	5.00
Jas Linton, Roseneath	1.09
Mrs W Brown, Roseneath	1.00
Thos Grayson, Roseneath, on acct	1.00
Joseph Lyn, Nassagaweya, on acct	25.00
Arnd'w Elliot, Nassagaweya, on acct	15.00
Jas Moffatt, 1st, Nassagaweya, on acct	10.00
Duncan Cameron, Nassagaweya, on acct	3.00
Arch'd Bell, Nassagaweya, on acct	10.00
Jas Moffatt, 2nd, Nassagaweya, on acct	5.00
Thos Bell Nassagaweya, on acct	5.00
Robt Irving, Nassagaweya, on acct	5.00
G S Thomas, Nassagaweya, on acct	10.00
Jas McMullan, Nassagaweya, on acct	5.00
A McLaren, Nassagaweya, on acct	5.10
J E Raven, Nassagaweya, on acct	5.10
John Henderson, Nassagaweya, on acct	5.00
Joseph Little, Nassagaweya, on acct	2.00
William Burns, Nassagaweya, on acct	1.50
John Logie, Nassagaweya, on acct	5.00
John Kibbin, Nassagaweya, on acct	2.00
Alex Bell, Nassagaweya, on acct	3.00
Peter McLaren, Nassagaweya, on acct	5.00

A Gillies, Nassagaweya	5.00
Jas Elliot, do	5.00
Chas Kennedy, Nassagaweya	1.00
D Cameron, Nassagaweya	10.00
J McGillivray, Smith's Falls	25.00
Rev J Crombie, Smith's Falls on acct	15.00
Rev Solomon Mylre, Smith's Falls, on acct	10.00
R J Brodie, Smith's Falls, on acct	16.57
Capt Adam Foster, Smith's Falls, on acct	8.33
Eliza Johnson, N & S Delaware, on acct	1.00
Dan Brodie, N & S Delaware on acct	2.00
Alex McGregor, N & S Delaware, on acct	3.00
Wm Milne, N & S Delaware	2.00
A Thompson, N & S Delaware	5.00
Messrs McPherson Bros, N & S Delaware	10.00
Mary Young, N & S Delaware	1.75
Malcolm, McQueen, Alma & Co, on acct	5.00
Sam'l Burnett, Alma & Co	15.00
Thomas Fisher, Alma & Co	10.00
James Ross, Alma & Co	5.25
George Cumming, Alma & Co	5.00
Robt Irwin, Alma & Co	2.00
A G Donahy, Alma & Co	2.00
Mrs James Johnston, Alma & Co, full	2.00
James Johnston, Alma & Co, full	2.00
Miss Ann Ferguson, Alma & Co	2.00
Alex Tillie, Alma & Co	7.00
A Friend, Alma & Co	1.00
Thomas Somers, Alma & Co	1.00
John Falkner, Alma & Co	1.00
Robt Thompson, Alma & Co	1.00
Miss Kennedy, Acton	10.00
John Stalker, Acton	10.00
David Black, do	5.00
Kinnard Bros, do	5.00
(J & A) McDonald do	5.00
Mrs Ross, do	4.00
Miss Gordon, do	1.00
Mrs McBeth, do	1.00
Joseph Arthur, do	1.00
A U Northrop, Pelleville, & J M Stuart, Hamilton, on acct	25.00
Walter Beatty, Pembroke, on acct	10.00
Alister McKay, Chatham	10.00
Rich'd Paxton, Chatham, on acct	5.00
William Caltart, Chatham	1.00
Dop'd McDonald, Chatham	10.00
T Nichol, Chatham, on acct	4.00
William Leith, Chatham	70.00
J D Thomson, Chatham	5.00
Mrs. Jas Gray, Chatham	1.00
N Lindsay, Georgetown & Co, on acct	15.00
George Grant, Georgetown	1.00
James Sharp, Georgetown	5.00
Mrs. Cook, Georgetown	5.00
B. McKenzie, Georgetown, on acct	5.00
J W Todd, Georgetown, on acct	3.00
	\$7353.07

MANITOBA COLLEGE ORDINARY FUND.

Received to 6th July, 1883	\$250.40
Guelph, St. Andrews	15.00
Blackville & Derby	5.00
	\$270.40

KNOX COLLEGE BURSARY FUND

Received to 6th Aug, 1883	\$100.00
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Rev J Morrison and others,
Cedarville Gaelic..... 3.00
Bequest late J Loghrin..... 1000.00
\$1103.00

WIDOW'S FUND.

Received to 6th Aug, 1883... \$208.24
Brant County Thankoffering... 3.00
Rockwood..... 7.00

With Rates from Rev'ds P Straith
& O, D James \$12, D A Thomson.

AGED AND INFIRM MINISTER'S FUND.

Received to 6th Aug, 1883... \$1567.95
Brant Co Thankoffering..... 3.00
Rockwood..... 12.00
Kintyre..... 5.76
\$1578.71

Rates Rec'd to 6th Aug, 1883 122.50

With Rates from Rev'ds D
McIntosh \$3.50, Hugh Cam-
eron \$4, W McWilliam \$9,
David James \$4.50, J Crom-
bie \$4..... 28.00
\$147.50

Contributions to Schemes of
the Church unappropriat-
ed to 6th Aug..... \$540.00
Nelson..... 69.00
\$609.00

CHURCH & MANSE BUILDING FUND IN
MANTONA & N.-W. TERRITORY.

Received to 6th Aug, 1883... \$661.68
A G Northrop, Belleville.... 50.00
\$711.68

CORRECTION.

Knox College Bursary Fund in Sep-
tember Record.

Rev'd Dr Caven, Golden Scholarship
should be Goldie Scholarship,
\$10.00

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

FOREIGN MISSIONS

Acknowledged already..... \$956.78
Miss'y M'tg James Church,
New Glasgow..... 59.37
Nashwaak & Stanley... add'l 5.00
Upper Londonderry..... 50.00
Y Z Onslow..... 5.00
W F M Soc, Hfx, for Miss
Blackadder, 1qr..... 101.50
Geo Moser, Moose Head,
Hfx Co..... 5.00
St James Ch, Newcastle, 1
year..... 15.00
Anon., Kempt, Hants..... 3.00
Kennetcook..... 80.00
"Cymro," James Ch, New
Glasgow..... 30.00
Friend, Westville..... 5.00
Miss Maggie Ross, Westville,
for Princetown Ch, Trini-
dad..... 5.00

W F M Soc, Shubenacadie... 18.00
Pembroke S Circle, Spring-
side, Upper Stewiacke.... 8.00
\$1317.15

DAYSPRING AND MISSION
SCHOOLS.

Acknowledged already..... \$320.08
Ladies' R & B Soc, United
Ch, New Glasgow, for Day-
spring..... 40.00
Ladies' R & B Soc, United
Ch, New Glasgow, for Miss
Sj..... 40.00
Antagonish S.S..... 12.17
W F M Soc, United Cons,
West River, for Princet-
own School..... 13.00
Ladies' Pr Mtg, Hermon Ch,
Dalhousie, for Princetown
School..... 12.30
St Andrew's S.S, St John's,
Nfld..... 15.60
Donation, Summersville Tem-
perance Lodge, per Wm
Harvey..... 5.55
Mrs T H Murray, Kempt
Hants..... 3.00
Woodstock S.S..... 3.00
\$469.65

HOME MISSIONS.

Acknowledged already..... \$378.26
Merchants' Bank dividend... 16.75
Upper Londonderry..... 36.00
Mrs John Jerrard, Jerrard
Island..... .50
Grove Ch, Richmond..... 4.91
Y Z Onslow..... 5.00
Sherbrooke & Goldenville... 28.00
St Jas Ch, Newcastle, 1 year 26.00
Anon, Kempt Hants..... 2.50
Kennetcook..... 17.00
Economy..... 7.00
Union Bk of Hfx Dividend... 4.50
Rev J. Mc3 McKay..... 5.00
\$1028.63

SUPPLEMENTING FUND.

Acknowledged already..... \$1319.65
St Andrew's, Campbellton... 30.00
St James Ch, Newcastle, 1
year..... 10.00
Kennetcook..... 4.00
Pembroke S Circle, Spring-
side, Upper Stewiacke.... 8.00
\$1371.65

COLLEGE FUND.

Acknowledged already..... \$2215.04
Interest..... 21.46
do on Deposit Receipt
T B..... 14.28
Interest..... 13.00
B N T Dividend..... 240.00
People's Bk Dividend..... 90.00
Prince St Ch, Pictou..... 65.57
St Andrew's, Campbellton... 17.00
St James Ch, Dartmouth... 25.00
St James Ch, Newcastle, 1
year..... 15.00
Kennetcook..... 20.50
Union Bk of Hfx Dividend... 457.50
Shubenacadie..... 14.00
L Stewiacke..... 3.00
N Salem & Indian Road.... 3.00
\$3209.35

COLLEGE BURSARY FUND.

St John Coupon..... \$30.00

Merchant's Bk Dividend.... 15.75
Union Bk, Hfx, Dividend... 4.50
\$50.25

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already..... \$586.21
St Andrew's Ch, Campbellton 10.00
St James Ch, Newcastle, 1
year..... 5.00
Interest..... 13.00
Economy..... 5.00
Interest on Deposit Receipt
T B..... 10.00
Union Bk of Hfx Dividend... 22.50

Minister's Percentage

Rev Gavin Sinclair, for 1883. 2.00
Rev Dr MacGregor..... 3.50
\$676.21

SYDNEY FUND.

Acknowledged already..... \$38.25
Kentville..... 4.25

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,
SECRETARY-TREASURER, 269 ST.
JAMES ST. MONTREAL, TO 7TH
SEPTEMBER.

Already acknowledged..... \$3102.91
Per Rev W D Armstrong... 2269.04
Williamstown, Hepstibah Ch 14.25
Beachburg, St. Andrew's... 17.50
Front Westmeath..... 3.10
Cardinal..... 5.30
Mainville..... 4.20
English Settlement..... 10.25
Honeywood..... 2.72
do Union Sab. Sch. 1.25
Claremont..... 6.00
Campbellville Man..... 1.90
Chelsea..... 2.50
Wm Davidson, Carlingford... 2.00
Wendigo, Guthrie Ch..... 10.00
Lion's Head, ac..... 8.41
Lion's Head Sab Sch..... 2.55
Lenark, St. Andrew's... 23.75
Miss Maggie Michie, Guelph 2.00
Lake Shore..... 3.00
Geo Pollock, Cambria, Que. 5.00
Daywood, Johnson & Cavan 8.45
Warsaw & Dummer..... 4.00
Lansdowne..... 2.00
Fairfax..... 3.57
Sand Bay..... 1.19
Hampstead..... 7.60
South Mountain..... 3.75
North Mountain..... 10.00
Grattan & Eganville..... 10.00
Bathurst & Sherbrooke... 6.00
Round Lake..... 4.00
Stoney Lake..... 2.00
Harvey, N.B..... 7.00
Parry Sound..... 5.00
Dominion City, ac..... 11.00
Mrs G Ewan, Oakville..... 10.00
Dirie..... 6.25
South Mountain S So..... 5.00
Peacock Group, Man..... 7.00
Meadow Lea & Poplar Pt,
Man..... 19.00
Cedarville & Esplin..... 9.50
Stouewall, Man..... 6.00
Grassmers, Man..... 3.75
Rockwood, Man..... 2.25
Caraquette..... 4.31
Little Shippegan..... 2.52
Miscou Island..... 2.17
Acton, N.B..... 4.00
Cantley & Portland..... 10.50
Moncton, Ont, Knox Ch.... 10.00
New Glasgow, Que... add'l .40
Florence..... 4.00
Florence S Sch..... 1.00

Manotick & S Gloucester....	17 44
Beaverton, Knox Ch	19 25
Estue late Jno Garrett, Ham- ilton	50.00
York Mills & Fisherville....	8.63
Linwick	4.00
N Hill Sab Sch, Que.	.70
St Sylvester	9.00
Maynooth	4.77
Garrifraxa, 2d Ch	4.70
Hillsburg, St Andrew's Ch	10.00
Rock Lake, Man	14.00
Strorrington	4.90
Pittsburg	4.00
Glenburnie	2.61
Guelph, St Andrew's	35.00
Nashuaug, N B	5.60
Friend, Mount Forrest	5.00
Hills Green	4.00
Rockwood	25.00
New Bandon & C, N B	2.48
Kintyre	6.00
Chateaugauy	12.40
Beauharnois	1.00
Pinkerton	6.35
North Carradoc	10.50
Montreal, Taylor Ch	9.29
Duncan McDonald, Shaw- bridge	.50
St Martin's & Cross Roads, N B	8.50
Port Elgin, N B, per C J Monroe	10 70
Granton	8 60
Goderich, Knox Ch	25.00
Seyern Bridge	6.20
Wasbago	1.84
Ardrca	2.66
Bustel	1.62
Fitted S Sch	.78
Hoodstown	.65
Stanleydale	.85
Axe Lake	.72
Emdale, &c.	3 00
N McLean, Port Mulgrave, N S	1.00

Per Rev. Dr. McGregor,
Halifax:—

Dundas, P E I	6.00
Dundas Sab Sch	1.52
Cardigan	4.00
Whycocomah	16.25
Salt Spring, Ebenezer Ch.	9.35
Campbellton, St Andrew's.	23.00

Richmond, Grove Ch	8.10
Newcastle, St. James Ch, ½ year	10.00
Kemp, Hants	3.35
Anon, Kemp, Hants.	2.00
Miss R Sauter, Cambridge, Hants	1.00
Mrs Fanny Card, Burlington, Hants	1.00
Mr R Rose, Cheverie, Hants	3.50
Kennetcook	20.00
Woodstock	9.00
Ecnothy	8.00
Murray Harbour, P E I.	35.52
Clifton, New London	21.00
Halifax, Chalmers Ch	19.00
Hopewell, Union Ch.	11.25
Maitland	81.50

Per. Rev. Dr. Reid.
Toronto:—

Elma Centre	21.05
Braut County Thankferring	4.00
Markham, St John's	34.00
W W L don	5.00
Mt Pleasant (Paris Presby.)	6.00
Mt Pleasant, Sab Sch	1.70
Burford	2.67
Scarbro, St Andrew's	68.45
Ilorby	4.00
Avonton	9.15
Dunnville	6.75
Dunnville S Sch	.90

\$6651.57

POINTE-AUX-TREMBLES SCHOOLS

Rev. R. H. Warden, Montreal.

Already acknowledged	\$391.77
Mrs Gibson, Oakville	2.00
Dalhousie & N Sherbrooke S Schools.	6.00
London, per J Bourgoin.	50.00
Chatouam, O, per J Bourgoin	51.50
Windsor, O,	26.70
Sarnia do do	34.00
St Marys do do	6.50
Mitchell do do	27.00
Seaforth do do	15.50
Clinton do do	11.00
Goderich do do	24.00
Kincardine do do	27.25
Wingham do do	7.00
Brampton do do	8.00

Mrs Ely Graham, Annapolis.	50.00
Mrs Farren, Osnabruock	5.00
Kintyre	2.00
Toronto, West Ch S Sch.	12.50

\$757.52

COLLEGE FUND.

Rev. R. H. Warden, Montreal, Agent

A'ready acknowledged	\$98.68
East Gloucester	9 00
N Georgetown, Que	23 00

\$130.68

QUEEN'S UNIVERSITY AND
COLLEGE.

John B. McIvor, Treasurer.

ENDOWMENT FUND.

Already acknowledged...\$87,676.77

OTTAWA.

W J Jennings	Bal on 100	25 00
H G Hopkirk	do	40 00
Rev F W Farries	do	20 00
Dr A A Henderson	do	20 00
R W Baxter	4 on 100	20 00

SARNIA.

Mrs J D Simpson..Bal on 100 20.00

Total to 31st Aug, 1883..\$87,821.77

BUILDING FUND.

Already acknowledged...\$38,798.37

Stonewall, Man.

Henry Field.....Bal on 100 20.00

Total to 31st Aug, 1883. \$38,818.37

JUVENILE MISSION.

Miss Machar, Kingston, Treas.
Indore Missionary Society,
Quebec.....\$50.00

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