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THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

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Our Sabbath Schools.

WHETHER wisely or not, the practice of closing the Sabbath School for a couple of months in summer is becoming yearly more prevalent, especially in the towns and cities. But whether closed or kept open with a limited attendance, the season of the year has come again when an infusion of fresh energy and activity are required in every department of Sabbath-School work. Everything almost, depends on a good start, and the chief responsibility for that rests on the shoulders of the Superintendent. It is he who must sound the note that is to muster his scattered forces; and he should do it in good time. Before the scholars are ready to resume their seats in the classes, teachers must be provided for them. Before the teachers commence the new campaign it would be well to have a conference and endeavour as far as may be possible to agree upon a general plan of operations. What stated meetings should there be for prayer? Is there to be a teachers' meeting for the study of the lesson, and how is it to be conducted? If not, why not? There may be some difficulties in the way, but they will speedily vanish before a united determination to surmount them. The solid advantages of such meetings will amply compensate for the imaginary inconveniences. We can scarcely conceive of a thoroughly efficient, enthusiastic and sympathetic staff of teachers who do not meet together for an hour once a week to compare notes and to draw upon each others experience both in regard to the matter of their teaching and the manner of adapting it to the varied capacities of their scholars. In the hands of the minister, or a competent superintendent, the teachers' meeting might answer all the purposes of a Normal class.

Disguise it as we may, the weakest point in the economy of the Sabbath School is inefficient teaching. The work has become too large and the interests at stake are too weighty to be any longer treated with indifference. We have nearly, if not quite, 100,000 scholars enrolled in our Sabbath-Schools. Justice to them demands that there should be something like 10,000 well trained teachers. It is a matter of the highest moment to every minister of the church that all who undertake the religious instruction of the young people in his congregation should be at least fairly qualified for that important duty. Hear what the editors of the *Westminster Teacher* have to say on this subject, and we do not know of any better authority.

"One of the things that needs attention in the autumn days is the teachers' meeting. Perhaps it has been taking a vacation; if so, this is the month to end the vacation and get to work. Perhaps it has died altogether; if so, now is the time to have a resurrection. Perhaps there never has been such a meeting in your school; if so, there will never be a better time than now to start one. The superintendent who allows himself to be persuaded that it is impossible to have a teachers' meeting in his school needs a new infusion of heroism. This is one of the "impossible things" that ought to be done whether it is possible or not. The superintendent who succeeds is a man who does not falter in his duty before difficulties. No matter then what the croakers say, there should be a teachers' meeting in every Sunday-School. Suppose the teachers live in the country, scattered over a large parish; take the meeting around from house to house, and let wagons be sent to gather them together. Or, if it is a city school, whose teachers have so many "engagements" that they cannot spare an evening for a weekly meeting; if they are not willing

to cut off almost anything else for the sake of preparing to do their work well as teachers, there is need for a revival of the spirit of zeal and consecration. It is the work that costs most that shows most in real results."

It may seem superfluous to add that the children of the Church should be early indoctrinated in the habit of contributing to the missionary schemes of the Church. To say that they do not know much about them and consequently take little interest in them, were a confession of a defect which cannot be remedied too soon, by imparting such information to them from time to time as may be necessary, and in form suited to their capacities. The young mind should be early taught the apostolic injunction, "be ye doers of the Word and not hearers only." The habit of giving, if begun early, will grow and strengthen with years and will eventually be recognized as a privilege rather than an irksome duty.

Sabbath Observance.

PRESBYTERIES, Synods and Assemblies have called attention to a due observance of the Lord's Day, "Mammon," and "Business," and "Pleasure," are on the one side. On the other are the best interests, spiritual, moral, and intellectual and, we may add, material, of the people. Pleasure falsely so called tramples down the law of God, Business and greed of gain carry men away from the good old moorings. The command of God is ignored; the claims of the Church of Christ are forgotten. Men live as if spiritual and eternal interests were of slight importance or of no value at all. It is well to note the fact that the current is mainly in the wrong direction. Christians must make the most of the Sabbath, must make more than ever of it, as a day of worship, a day of sacred rest and of loving, Christ-like service. In this connection the words of Dr. W. M. Taylor are timely and appropriate:

"And so soon as, in the holy of holies of the Church, the Sabbath is disregarded, the curtain of legislation that incloses its outer court of rest will be removed. The responsibility rests on us, therefore. We are in the Thermopylae of this conflict, to stem the incursions of the enemy that would take it from us; and we are to do so, not so much by weapons of legislation as by our own earnest and holy Sabbath-keeping. *Our conduct here will do more even than our words.* Let us make the day the happiest of the week in all our homes. Let us prize it for its intellectual and spiritual stimulus in the house of God, as well as for its physical rest. Let us avoid all travelling for business or driving for amusement in its sacred hours. Let us regard it,

not as a restraint to be chafed under, but as a precious gift to be religiously guarded from all sacrilegious hands. And then we shall have nothing to fear from any influence in the land."

Legislative enactments protecting men in the enjoyment of the Sabbath rest are of great value; but infinitely more valuable is the proper observance of the day by professing Christians in their own families, and in their intercourse with one another. It is emphatically the day for "building up Zion"—for knitting family ties in the fear of the Lord, for relieving the distressed, helping the poor, remembering the widow and fatherless. It is the day of "holy convocation," for worship and instruction. If we lose the Sabbath we lose the Church! In whatever measure we lose the "Lord's Day" we lose a portion of our most precious heritage. The testimony of the Presbyterian Church on this matter is unequivocal.

At The Sea-Side.

IT is one evidence of National prosperity that so large a number of Canadians are in a position to take a few weeks' or months' holidays, and to transport their families to places far distant from their homes with a view to obtaining the rest and recreation which are needful for the body and invigorating to the mind. Forty odd years ago, when our acquaintance with Old Canada began, it was a much more difficult thing to reach the sea than it is now. At that time we had only seventeen miles of railway in British North America, and the facilities afforded by our great canals were then undreamed of. We have now 7,260 miles of railway completed and 3,500 miles more under construction. From the Straits of Belle Isle there is now uninterrupted water communication to Duluth, at the head of Lake Superior, for vessels of 1,000 tons burden—a distance of 2,200 miles: and passing over the portage of some four or five hundred miles the traveller again enters upon another stretch of inland waters extending from Winnipeg almost to the foot of the Rocky Mountains, twelve hundred miles more. In a very short time the Pacific Railway will be completed, affording direct communication from ocean to ocean through British territory. Already those who dwell inland have a choice of routes to the sea-side and the travelling public are reaping advantage from the lively competition of rival roads. You may now travel "first-class" in almost any direction during the summer months at a rate of somewhat less than two cents per mile, while the watering places on the St. Lawrence

may be reached from Montreal at about one-half of that cost.

The sea is so many-sided, it is not always easy to choose your temporary location. They are fortunate who can take their entire families to some cottage by the sea and make it their summer home. There are many such in the Provinces of Quebec and Ontario who annually resort to Murray Bay, Cacouna, Riviere du Loup, Kamouraska, Tadoussac, Metis, and other pleasant places on the St. Lawrence. A considerable number of Canadians, however, as regularly frequent the Atlantic sea-board. The nearest, and the most advantageous in many respects, is the coast of Maine, in the neighborhood of Portland—distant from Montreal in a south-easterly direction 297 miles. It is difficult to conceive of any grander scenery than that through which you pass *en route*. After leaving Lake Memphragog, the Loch-Lomond of Canada, you pass through the heart of the White Mountains, and if you choose you may prolong your stay among them and ascend to the summit of Mount Washington, 6,500 feet above the sea, where you may indulge in a game of snow-ball in the hottest day of summer, and, *perhaps*, witness such a sunrise as you never saw before, unless you have looked upon it from the top of the Righi in Switzerland. If need be, you may find comfortable quarters, and reasonable charges, at the Preble House, Portland, kept by a most obliging ex-Canadian, Mr. Gibson. But you will not stay there very long, for beautiful as the city is for situation, you will soon discover that it is no cooler than Montreal. You may go to Old Orchard Beach, or to Biddiford Pool, or Cape Elizabeth, or Saco, according as you wish to be grave or gay, but for real comfort and quiet enjoyment, as it seems to me, Pezik's Island is the place. "One of the most beautiful Islands in the group of three hundred and sixty in Casco Bay": so says our guide-book. It is certainly beautiful, and even here one may graduate his style of living to suit his taste. There are a number of good hotels, and also of more private lodging houses. At one of the latter it was our good fortune to while away a fortnight in a shady nook, looking out upon the broad Atlantic, listening to the ceaseless murmuring of the waves as they broke on the rocky strand or rolled on the shelving beach, and enlivened by the society of intelligent and agreeable companionship. Most of the visitors hailed from Canada. Some of them had been here many years in succession. Others there were who now came to look upon the sea for the first time; and what an inspiration it was to such! All branches of the Evangelical Church were represented. We had three ministers, Dr. King of Toronto, and Mr. Fisher of Elora, of our own Church, and Mr.

Jackson of the Methodist Church, who has intellect enough to be a Presbyterian. They alternately conducted family worship, morning and evening, in which all the inmates of the house reverently joined. I should say of the "houses", for there are two domiciles, the one being facetiously styled "the Saints' Rest," and the other, "The Sinner's Retreat." The resident population of the Island is about 400. The number of summer visitors is probably twice that number. There is a good church and a resident minister, a Methodist, who is held in high esteem, but is not often heard in the summer time, as he exacts toll from way-faring preachers who come that way. The Sabbath services were well attended and were always interesting. Apart from this, I was struck by the exemplary observance of the Day of rest. In a place where so many young people are brought together, and where one might expect to find home rules and habits less strictly observed; and so near a large city, and liable to be invaded, one would think, with pleasure seekers, yet there was everywhere the strictest propriety. How much of this may be due to the law which makes it a crime, punishable by heavy fine and imprisonment, to sell intoxicating liquors in the State of Maine, it may be difficult to determine. That the law is frequently evaded, and that bad whiskey can still be obtained by those who are willing to pay dearly for it is not denied, but it is certain that the temptation of the open grocery and bar-room at the street corner and in the hotel, which has lured so many to perdition, does not exist, and that, so far at least as appears to the passing traveller, intemperance does not prevail.

Now let me give a brief account of a visit made in company with Mr. Fisher to the *Camp Meeting* at OLD ORCHARD BEACH. This place, as must be known to most of my readers, is one of the most fashionable resorts of American summer tourists, famous for its splendid hotels, its surf-bathing and dust, its round of gaieties and its *Camp-meeting*. We shall confine our remarks to the last named attraction. It was half-past nine a.m., when we reached the camp. The scene which presented itself as we entered the grounds was at once novel and romantic. "The grove" is in the form of a natural amphitheatre, completely shaded by pine trees of such a size as to indicate that they were planted there by nature. All around is an embankment, from ten to fifteen feet in height. This also is flanked with clumps of fir and spruce, among which are ranged in orderly groups canvas tents and wooden cottages very many and very pretty to look at. In the lower area benches are arranged in semi-circular form facing the roofed platform for the speakers. The seating accommodation is said to be for five thousand, but we were assured

that on the previous day, being Sabbath, not less than ten thousand persons were congregated within the arena. The camp-meeting here, extending over ten days or so, at a time, is an institution of many years standing. It is "run" by committees of all the different denominations, and it is even said to be a paying concern, financially—the promoters of it receiving, at least so we were informed, a percentage from the railway companies for every individual carried to it by rail. At all events the item "Collection" does not appear in the printed programme of the proceedings. Here at least it would seem that the poor have the gospel preached to them without money and without price. But are you sure, some one may ask, that the gospel is preached? I can only speak of what we heard during a brief attendance of a couple of hours and of what came to us by hearsay. On the part of speakers from the platform there was what seemed to our Presbyterian ears a somewhat too free handling of the Scriptures, a flippancy, with occasional attempts to be witty—witty without point or purpose to be served by it, yet not to the exclusion of the gospel. On the part of the audience, the utmost decorum, and apparently the most devout attention. The theme for the day was "Faith" founded upon the 14th and 15th verses of the General Epistle of James:—"Is any sick among you? let him call for the elders of the Church: and let them pray over him; anointing him with oil in the name of the Lord; and the prayer of Faith shall save the sick, and the Lord shall raise him up, &c." The presiding officer was Charles Cullis, M.D., of Boston, who seems to be acknowledged as the chief apostle of the "faith cure" system, as it is called: A very sensible, shrewd man of business he seems to be, thoroughly in earnest, scholarly, apt in his quotations from the Bible and ready to give a reason for the faith that is in himself. The services had commenced at six o'clock in the morning and adjourned from seven to half-past eight for breakfast. At this hour the conference meeting began when 350 requests were read, the greater part asking for prayer for restoration from bodily ailments. Dr. Cullis then gave an account of the circumstances which led his attention to the subject, and of his labours in connection with it during the past eighteen years. After much prayer he had given up the practice of medicine, had accepted in their fullest and most literal interpretation the promises contained in the verses already quoted, and in other portions of Scripture, and ever since had treated his patients in accordance with this teaching. The first person anointed and prayed over was healed instantly. Since then every kind of disease had yielded to the "faith cure." All persons, of course, has not been cured, for all had not the necessary faith, "and as it is appointed

unto men once to die," there comes to all a last sickness that may not be healed. He had received much opposition from both the pulpit and the religious press, but the work goes on and enlarges. He instanced several remarkable cases of healing by faith and prayer, without any aid from medicine, that had come under his personal observation. He then called upon any among the audience who had been cured in this manner to give their testimony to that effect. Some thirty persons, most of them ladies, rose one after another and testified in the most unequivocal manner, and with expressions of profound thankfulness to God, that they had been so healed. Every kind of disease was mentioned, cancer, consumption, nervous prostration, heart disease, paralysis, and so forth. After a brief interval a sermon was preached by a minister from Boston, from 1st Cor. 12:3,—"No man can say that Jesus is the Lord, but by the Holy Ghost." The afternoon meetings were then announced. All who desired healing and had faith in the Lord's promises were invited to the tabernacle at 2:30. None else were to be admitted. At the appointed time, as we afterwards learned, over six hundred presented themselves. "From half-past two till five o'clock the sad procession filed along. All ages were there. Some tottering on crutches, some in invalid chairs; the dwarfed, the crippled, the blind and diseased. As they came they were seated in the tabernacle, in one corner of which Dr. Cullis stood by a chair. One by one, in the order of their coming, the afflicted ones were conducted thither. Dipping a finger in the oil, the Dr. laid his hand upon the head of each, uttering a brief, fervent prayer. Those waiting employed their time in singing hymns and listening to remarks by Mrs. Cullis, the Rev. Hugh Johnston, of the Metropolitan Church, Toronto, and others. Some came from the room perfectly healed: (We are quoting from the *Portland Argus* of 1st August) "others having received the assurance of being healed, though having received no outward evidence. It was a solemnly impressive scene, the large audience listening with breathless interest to the calm, earnest words of the speakers and the waiting invalids. One could but think of the Pool of Bethesda and the multitude waiting for the troubling of the waters."

To us, who had not seen anything of the kind before, and were imperfectly acquainted with the history and developments of the movement thus brought unexpectedly under our notice, the scene was one of peculiar interest. If there were connected with it some features that did not commend themselves to our judgment, there were not wanting elements calculated to induce profitable reflection. These people were evidently in downright earnest. They conducted their meeting with the utmost decorum. Without a better

acquaintance with them, individually, it would not be right to call them fanatics. They are not schismatics, for they belong to all denominations. Their text-book is the Bible. Unlike the adventists who found their distinctive belief upon a single passage, they appeal to the example of patriarchs and prophets in the Old Testament, and of apostles and evangelists, and the Great Founder of our Faith in the New, in justification of their *unlimited* faith in the promises of God and the efficacy of prayer. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "If ye shall ask anything in my name, I will do it." In the list of eminent clergymen who have been more or less identified with the movement are the names of Charles H. Spurgeon, Newman Hall, Charles Muller, Dr. Patton, Dr. Adams, Dr. Prime, Bishop Simpson, and many others. The support of the Bristol orphanages is cited as a conspicuous instance that God is now the hearer and answerer of prayer as truly, literally, and effectually as in the days of Elijah. Beginning in 1834, with absolutely nothing but reliance in prayer to the Lord, Mr. Muller is able to say, in the forty-eighth year of his life of faith and trust, that over half a million of dollars have been spent in the construction of buildings; over fifteen thousand orphans have been cared for, and over one million dollars have been received for their support—every dollar of which has come to him in answer to believing prayer. In the United States, we are told, there is a parallel record in the history of the Consumtives' Home of Boston, established seventeen years since by Dr. Cullis, and embracing a large number of useful enterprises—a Children's Home, a Tract Repository, a Training College, and a Cancer Home. Something like \$30,000 has been received for the support of this Home every year since it was formed, without any solicitation whatever, but solely in answer to prayer, and faith and trust in God's providence. "Each morning, noon and night prayer has been offered for means to provide for daily wants, and the Great Shepherd has sent the supplies." In Brooklyn, N. Y. there is also a "Faith Home" for incurables which it is asserted has been successfully maintained by simple reliance upon the promise,—“Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed.” Before passing a hasty judgment on the movement thus imperfectly described it may be well for all of us to consider whether we are as specific, as importunate, and as *expectant* in our prayers as we ought to be. C.

THE COLLEGE FUND.

Sabbath, the tenth of September, is the day appointed by the General Assembly for the Annual Collection on behalf of the Union Col-

lege Fund. As the readers of the "Record" are aware the General Assembly in June, 1881, instituted a common fund for the maintenance of Knox, Queen's, and Montreal Theological Colleges. Though the full amount required was not got last year, yet the contributions were in excess of previous years and the result was on the whole encouraging, considering that it was the first year of the Union Fund.

The amount required this year is \$19,000:—viz—for Knox College, Toronto, \$10,000; Queen's College, Kingston (Theological Faculty), \$4,000 and the Presbyterian College, Montreal, \$5,000.

Perhaps there never has been a year in the history of the country when the ability of the Church to give for religious purposes was greater than the present. We trust that every one of the schemes will this year reap the benefit of the abundant harvest and general business prosperity; and that from every congregation and Mission Station there will be a larger contribution received for the College fund than on any preceding year. We confess to a feeling of shame when we look over the list of acknowledgements and observe the miserable pittance which many congregations give to the schemes of the Church, some congregations of upwards of one hundred members contributing \$10 or \$15, whereas many of their individual members could give far more than this amount, and that without being perceptibly poorer at the end of the year. When will many of our professedly Christian people begin to learn how to give for the Lord's cause?

A considerable number of congregations failed last year to contribute to the College fund; we trust that it will be otherwise this year, and that the representatives of the fund in the several Presbyteries will take action early towards securing a contribution from every Mission Station and Congregation in their respective Presbyteries.

The reason for fixing the date of the Annual Collection for September, is that all mission stations have regular supply that month, and it is earnestly hoped that students and other missionaries will personally see that the Collection is taken on the Sabbath appointed and forwarded immediately to the Treasurer. From several Sabbath-Schools contributions were received for the College fund last year, and it is very much to be desired that an increasingly large number should contribute this year. In addition to Sabbath Collections, which are very precarious and affected by the state of the weather &c., collectors should be appointed to canvass the families in congregations where there are no Missionary Associations. For this purpose Subscription Sheets have been prepared, and may be had on application to the Agent of the Fund, addressed Rev. R. H. Warden, 260 St. James Street, Montreal.

Love to God and Man.

SEPTEMBER 3.

MARK XII: 28-44.

Golden Text, Deut. 6: 5.

COMPARE Matt. 22: 35-46; 23: 1-39; Luke 20: 39-47; 21: 1-4. Jesus had silenced the Pharisees and Sadducees. *The scribes*—who were lawyers, occupied an important position in the church. They were not only the copyists and custodians of the law, but on account of their amiliarity with it, and their superior learning, were recognized as its teachers. They belonged mostly to the Pharisaic party and are frequently mentioned along with them as the enemies of Christ. This one had overheard the conversation with the Sadducees and admitting the wisdom of Christ's answer asks *which is the first commandment?*—the most important and binding. This was a subject the rival Jewish sects were divided upon, Circumcision, Sabbath observance, the laws against idolatry, &c., being each held as of highest importance. Vs. 29, 30. Our Lord answers by a quotation from Scripture, Deut. 6: 4, and shews that obedience to this commandment proceeds from LOVE, and that love to God's children, our fellow-men, is a necessary accompaniment and manifestation of love to God. *The heart*—is more than the seat of the affections, Rom. 10: 10. *Thy soul*—literally *thy life*. It is every day life that tests the sincerity of religious profession. Love to God and man must regulate the whole life. *Thy mind*—the intellectual faculties, judgement, 2 Cor. 5: 14. *Thy strength*—with energy and enthusiasm, Eccles. 9: 10. V. 31. *The second*—see Lev. 19: 18, is *like* because included in the first, Matt. 7: 12; 1 John 4: 21. Vs. 32-34. The Scribe had only to follow out his convictions a little farther to find his way into the Kingdom. Vs. 35-37. The human and Divine natures of Christ mysteriously combined, and the spirituality of his Kingdom afford the only explanation of this seeming paradox, 1 Tim. 3: 16. V. 38. *His doctrine*—or teaching on this subject is fully given in Matt. ch. 23, v. 40. *Devour widow's houses*—under the cloak of religion they fraudulently obtain possession of their property. Vs. 41-44. *Over against the treasury*—In the court of the women were placed a number of collection boxes for specified purposes. *Two mites*—or “lepta,” the smallest copper coin, worth one-fifth of a cent each. This incident was seized upon by the Great Teacher as an illustration of a poor widow's love to God and man, which He had been commending to the selfish Scribes and Pharisees, and to which the attention of his disciples is now directed. V. 43. *More than all they*—His standard of offering is not the intrinsic value of what we give, but what it *costs us* to give it. *All her living*—all she had to give. Contrast this with the rich ruler, ch. 10: 21, 22; or with the rich fool, Luke 12: 16-21. The church of God still needs our contributions. Christ still sits over the treasury. He sees who “cast in,” and with what motive. He will accept the smallest offering of the poor, but not the poor offerings of the rich.

Calamities Foretold.

SEPTEMBER 10.

MARK XIII: 1-20.

Golden Text, Proverbs 22: 3.

COMPARE Matt. 24: 1-22; Luke 21: 5-24. The intervening incidents are found in John 12: 20-36, v. 1. *As he went out*—left the temple for the last time, *What manner of Stones*—The temple as rebuilt by Herod was a magnificent building of white marble, covering with its outbuildings an area of nearly 20 acres. Begun in the year 17 B.C., it was 46 years in building, John 2: 20. many of the stones were of enormous size, some 45 to 65 feet in length, 12 to 14 feet thick, and 20 feet in width. V. 2. *Not be left one*—humanly speaking, nothing could be more improbable than the fulfilment of this prediction. But within 40 years it was fulfilled to the letter, see Luke, 19: 44. V. 3. *From the Mount of Olives* was a fine view of the Temple on which Jesus now gazed with mingled admiration and sadness until these four disciples disturbed his reverie. V. 4. *Th... things*—the announcements he had repeatedly made in their hearing, embracing the destruction of the temple; (2) the manifestation of his Messiahship, which they expected immediately, Luke 19: 11; (3) the end of the world. V. 5. *Take heed*—Instead of gratifying their curiosity Christ teaches that there are many things not needful for us to know, that sufficient unto the day is the evil thereof, but that the present duty of every christian is to watch and pray, v. 33, ch. 14: 38. Vs. 6-9. A number of reasons are given for this warning, the last being personal to the disciples, a special reason why they should “take heed,” not in the sense of trying to escape persecution, but rather that they should expect and prepare for it. After the crucifixion and until the destruction of Jerusalem, the hopes of the Jews respecting the long expected Messiah continued unabated. They vainly looked for “another,” who should come with earthly pomp and deliver them from the Roman yoke; false prophets arose, deceiving many, Acts 5: 36, 37. 1 John 2: 18. V. 10. *The Gospel must first be published*—The gospel was indeed published throughout the whole Roman empire before the destruction of Jerusalem, Col. 1: 6; 2 Tim. 4: 17. In a wider sense the prediction is being fulfilled in our own day by Christian missions, a “sign” that we are living in the “last days,” Heb. 1: 2. V. 11 *Shall lead you*—to prison or to judgement. *Take no thought*—be not anxious, N.V.; *premeditate*—nor prepare your defence beforehand. *Not ye but the Holy Ghost*—Acts 2: 4; 6; 10. Vs. 14-19. *Abomination of desolation*—The Roman army had depicted on its standards idolatrous images, which the Jews abhorred. V. 20. All the horrors here described actually transpired in the siege of Jerusalem, A.D. 70, when upwards of 1,000,000 perished by the sword, pestilence and famine. *For the Elect's sake*—in mercy to the true believers, the duration of the siege was comparatively short, five months. It is believed that most of the Christians effected their escape. Had it continued much longer the Jews would have been exterminated. God opens a way of escape for all who believe in him.

Watchfulness Enjoined.

SEPTEMBER 17.

MARK XIII: 21-37.

Golden Text, 1 Thess. 5: 6.

COMPARE Matt. 24: 23-42; Luke 21: 25-36

Even the disciples had very imperfect ideas of the nature of Christ's Kingdom, sharing to some extent the popular belief that it was to be a visible one, they were in danger of being deceived by adventurers who should arise and claim to be the deliverer of the Jews foretold in prophecy. V. 23. *Take ye heed*—You who have seen my works, listened to my instructions and, above all, have professed yourselves my disciples. It especially becomes all Christ's followers to "take heed." Vs. 24, 25. *Those days*—may be understood to cover the whole of the Christian dispensation, during which the people of God must expect to encounter much peril and persecution. The signs here mentioned are difficult to interpret, but they may point to some of those revolutions that have at different times convulsed the world. Vs. 26, 27. *The Son of Man coming*—The second coming of Christ described in Matt. 25: 31-46. *Shall gather*—(see Matt. 24: 31) At the final judgement, 1 Thess. 4: 14-17, Rev. 20: 12, 13. Vs. 28, 29. As surely as the leaves on the fig tree indicate the approach of Summer, so the coming of Christ will certainly follow the events here mentioned. V. 30. *This generation*—(1) the people then living, in which case "these things" might refer to the destruction of Jerusalem which many of them lived to witness. (2) The word generation may apply to the race or nation of the Jews which remains to this day and will continue in existence until every prophecy has been fulfilled. V. 31. *Heaven and Earth shall pass away*—2 Peter 3: 10. *My Word*—A strong expression of his divine authority and of the certainty that His Kingdom will come, Num. 14: 21. V. 32. *That day and hour*—the day of judgement. *Knoweth no man neither the Son*—In his voluntary humiliation Christ assumed the infirmities of humanity. He laid aside his omniscience and his power, Matt. 26: 53, 54. V. 33. *Watch and pray*—The two great duties which in prospect of trial are constantly enjoined. What time the end of the world and the judgement shall be is of small consequence. Every man ceases his connection with the existing state of things at death; that often comes suddenly and unexpectedly, it is therefore well to be always on the look out for it, 2 Peter 3: 11, 12. V. 34. This parable illustrates what Christ expects of his followers—fidelity, industry and watchfulness. Vs. 35, 36. Strong reasons for vigilance are the certainty of the fact of Christ's second coming, and the uncertainty of the time. *Even*—the first watch, 9 o'clock; *Cock-crowing*, 3 o'clock a.m.; *Morning*, the fourth watch, 6 a.m. *Sleeping*, the sentry who falls asleep at his post is disgraced. V. 37. The exhortation is primarily to the apostles and to the ministry, Ezekiel, 33: 7. *Unto all*—but like watchfulness is for the same reasons, required of every believer.

The Anointing at Bethany.

OCTOBER 1.

MARK XIV: 1-11

Golden Text, Mark 14: 8.

COMPARE Matt. 26: 1-16; Luke 12: 1-6; John 12: 2-11. The anointing was soon after the healing of the blind man at Jericho, the evening before the triumphant entry. It is distinct from the similar instance mentioned in Luke 7: 37. V. 1. *The Passover*—lasted seven days; of *unleavened bread*—so called because during this feast leaven was rigidly excluded from the bread in remembrance of the hasty retreat from Egypt, Ex. 12: 15, 33, 34. The chief Priest and Scribes met at the palace of the high Priest, Matt. 26: 3, to mature the plottings commenced three months before, John 11: 47. V. 2. *Not on the feast day*—not during the feast, because the rulers had reason to fear a popular rising on the part of the numerous friends who had come from Galilee whom they might not be able to control so easily as their own citizens. V. 3. *Bethany*—2 miles east from Jerusalem. *Simon the leper*—supposed to be the father of Lazarus. He had probably been healed by Jesus. *A woman, Mary the sister of Martha and of Lazarus, John 12: 3. Alabaster box*—a marble vase with a long narrow neck. *Spikenard*—"pure nard," very fragrant and very costly. *Brake the box*—broke the narrow neck of the vase and poured the perfume first on the head and then on the feet of Jesus as he reclined at supper. Anointing as a symbol of consecration, was a very ancient custom, Ex. 30: 23-30. In this case it was a touching proof of the depth of Mary's love for her Master. V. 4. *Some had indignation*—Matthew says it was the disciples. John fastens the charge upon Judas, the treasurer of the little company. *This waste*—nothing is wasted that is given in a right spirit for Christ's cause, but the same specious pretext has been often used in reference to Christian beneficence by others beside Judas. Vs. 5, 6. *Three hundred pence*—about \$45, but equal in our day to \$300 or \$400. *Given to the poor*—It may be assumed that Mary was not unmindful of the poor, for those who love Christ the most, usually do most for the poor. They murmured, they "grumbled". How many grumblers there are in the world still. *Let her alone*—is the language of sharp rebuke. This woman had a right to do with her own property what she pleased. *Why trouble her*—She must have overheard their grumbling and been disconcerted by it. V. 7. *The poor always*—There are many ways of honouring Christ besides alms-giving. V. 8. *She hath done what she could*—opportunity and ability are the measure of every one's responsibility, Luke 12: 48: *Aforehand to anoint*—She anticipated his decease. This was all the anointing which his body received as he had risen from the tomb when the women came to perform that customary office for the dead, ch. 16: 1. V. 9 contains a prediction of the world-wide spread of the gospel which is now receiving its fulfilment. Vs. 10, 11. For the details of this transaction see Matt. 26: 14, 15. *The rulers were glad*—that they had at last secured their ends without the populace knowing anything about it.

Our Own Church.

WE call attention to the appeal made in another column on behalf of the College Fund. The amount required for the current year is only \$19,000, which there will be no difficulty in obtaining provided every congregation and mission station is duly impressed with the importance of the scheme and willing to lend a helping hand. It is announced that the new College Building at Montreal, the David Morrice Hall, will be formally opened in the first week of October, at which time Professor Scrimger will be installed in the Chair of Exegesis. Knox College, Toronto, will re-open at the same time. Presbyterian College, Halifax, opens on the first of November. The Arts classes in Queen's College, Kingston, open on the 4th of October; and the Medical classes on the 9th of October, and the Theological classes on the 6th of November. The Ladies' Colleges at Brantford and Ottawa open on the 6th of September. Both these institutions are admirably managed and have unequalled facilities for imparting instruction in the higher branches of education.

BEGIN EARLY.—The ecclesiastical year is still young with us. We are only preparing for the great campaign. Much depends on the first few months of the year; much depends on the start we make. Now it is certain that no year in our history required as much of steady, united, large-hearted work as the current year calls for. All our enterprises are prospering. Our congregations are increasing in number. Our boards are extending. An increasing number of the population look to our church for the means of grace. We should not let a week pass without doing something towards our year's work; no, we should not forget that work for one day. It is ever pressing, for "the fields are white unto the harvest and the labourers are few."

ONE THOUSAND DOLLARS.—In referring to the Church Building Fund last month, on page 211, it was inadvertently stated that a member of Mr. McNeil's congregation, St. Johns, Newfoundland, had given \$100 for this purpose, we are sorry that such a mistake should have occurred, and hasten to correct it. It was the noble gift of *one thousand dollars*.

THE MODERATOR. Many of our readers will be pleased to read the following paragraph taken from the *Christian Leader*—a new Weekly Record of Religious thought and work, published in Glasgow, Scotland:—

THE REV. WILLIAM COCHRANE, D. D., moderator of the Presbyterian General Assembly of Canada, is the pastor of Zion Church, Brantford, Ontario. He was born at Paisley, on 9th February, 1832. His family is from Ayrshire, and descended from Thomas Cochrane, afterwards Earl of Dundonald, or Lord Cochrane. As a lad, he attended the parish school of his native town, but his schooling ended when he was only twelve years of age. He was then employed in the bookselling business of Messrs. Murray and Stewart, Paisley, where he remained for over ten years. During the latter part of that period he spent his leisure time in study, going from Paisley to Glasgow University to attend the classes. Even at that early period of his life he was largely identified with religious and benevolent societies. When he was 23 years of age two gentlemen in Cincinnati, Ohio, hearing of his efforts to get an education, wrote offering to aid him if he would go there. The generous offer was accepted, and he sailed for America in July, 1854. Entering Hanover College, Indiana, he graduated B.A. in 1857. He then entered Princeton Theological Seminary, and was licensed by the Presbytery of Madison in February, 1859, and settled as pastor of the Scotch Presbyterian Church, Jersey City. His ministerial relations with that congregation continued until May, 1862, when he was settled in Zion Church, Brantford.

STATISTICS.—The Statistics of the General Assembly compared with those that have been collected by the Government tell of a hundred thousand Presbyterians who are not embraced in our congregations or mission stations. Where are these? Many are scattered in small settlements that are still unvisited, or but very rarely visited by our catechists or missionaries. Some are in the lonely forests; some by the sounding sea, or beside our mighty lakes and rivers. Some, we are sorry to say, are in our cities and within reach of the sound of the Sabbath bells. Presbyterians lapse sometimes into the ranks of vice and utter godlessness, and still retain the Presbyterian name. Let us not forget that within the limits of many congregations there are individuals and families that claim our name and that are still "unattached." These should have the spiritual attention they so greatly need. They are spiritually (and ecclesiastically) sick. They need the physician. They are straying sheep and the shepherd will surely not neglect them.—It is well to remember that our growth as a denomination for the past ten years has been but very slow. Even if all who are credited to us in the census were true to their allegiance the rate of growth would not be what we should rightly aim at.

RETURNING TO THE FIELD.—Rev. J. W. Mackenzie left Canada on his way to the New Hebrides, on the 3rd June. He and

his family enjoyed very much the voyage from Rimouski to Liverpool. They had met with great kindness from the officers of the steamer and from their fellow passengers. On Sunday afternoon, at the request of the passengers, Mr. Mackenzie gave an account of the Mission on Efate. One Church of England clergyman who was in the audience moved a vote of thanks and proposed a collection for the Mission as a tangible proof of interest in it. Another clergyman seconded the proposal, and a contribution of about \$18 was the result. Mr. Mackenzie reached London in time to take passage for Australia in the *John Elder* of the Orient Line, the passage costing over £170 stg. Mr. M. says: "We are anxious to get back to our work. Our visit to our native land, delightful as it was, has not weakened our attachment to Efate, and our little church there. Being away so long from field seems lost time. But we are returning very much cheered and strengthened, and hope to be able to carry on our work more successfully than in the past."

JUVENILE MISSION SCHEME: *A liberal Bequest.*—The late Mr. Gourlie of Pickering, left by his will a liberal bequest to the Juvenile Mission Scheme, amounting to \$393.75, which has been handed to the Treasurer. By the terms of the legacy this sum is to be invested and the interest used in providing for the education of children in India. It will therefore be available for aiding the interesting day schools at Indore, described in our last, by paying for the education of some of the orphan children attending them, while belonging to the Foundlings' Home, who were mentioned in connection with Miss McGregor's letter. By this means most of the good which an Orphanage could accomplish would be secured at a little of the expense. It may be hoped that the consideration shown by Mr. Gourlie in making this bequest may stimulate others to follow his example by remembering our Foreign Mission Schemes in their wills as well as during their lives.

PERSONAL.—At a meeting of the North York Ministerial Association recently held at Newmarket, Ont., the following resolution was cordially adopted:—"Resolved—That whereas the Rev. John Brown, Presbyterian Minister of this town, completes this year the *jubilee* of his ministerial life, we the members of the North York Ministerial Association, do sincerely congratulate him on his seeing the *fiftieth year* of his Ministry for Christ. We do devoutly hope and pray that his closing days may be without a cloud; and that the 'well-done' of the Master may crown in Heaven his faithfulness on earth." We endorse the kind sentiments contained in this resolution, and although our venerable friend is no longer able to discharge the duties of

the ministerial office we trust that years of usefulness and happiness may be in store for him. REV. DR. MCLISE of Calvin Church, St. John, N. B., has been appointed Emigration Agent by the Dominion Government and has already gone to Britain and entered upon the duties of his new office. We sincerely hope that he shall be successful in bringing under the notice of the farmers and mechanics of Great Britain and Ireland the advantages which we have to offer them in the Dominion of Canada. Why should there be so much distress and discontent among tenant farmers in the Old Country when the finest of land, close to the railway, and ready for the plough, can be purchased outright for ten shillings an acre? The REV. JAMES PATTERSON, late of Hemmingford, enters upon his duties as city Missionary in Montreal early this month. Mr. Patterson was ordained by the Presbytery of Dunoon, Scotland, in 1857 and was inducted at Hemmingford the following year. With twenty-five years experience in ministerial work, and with special qualifications for that branch of missionary labour on which he now enters, his coming to Montreal is regarded with much satisfaction by his ministerial brethren and cannot fail to be of great advantage to the entire community.

ORDINATIONS AND INDUCTIONS.

WINNIPEG: *Manitoba:*—Rev. D. M. Gordon, late of St. Andrew's Church, Ottawa, was inducted on the 9th of August.

ELGIN AND ATHELSTANE: *Montreal:*—Rev. Samuel Houston, late of Bathurst, N. B., was inducted on the 24th of August.

ORILLIA: *Barrie:*—Rev. R. N. Grant, late of Ingersoll, Ont., was inducted on the 19th of July.

NORTH MARA AND LONGFORD: *Lindsay:*—Rev. Henry Sinclair, late of Knox Church, Oro, was inducted on the 22nd of August.

BLUEVALE AND EADIES: *Maitland:*—Rev. A. Y. Hartley, formerly of Exeter, has been inducted.

CALLS.—Rev. D. McEachern of Parkhill—*Sarnia*, to Dundee Centre, *Montreal*. Rev. Godfrey Shore accepted a call to Lansdowne, &c.—*Kingston*. Rev. John Gibson has received a call to Exeter—*Huron*: Rev. John Ferries to Brandon, and Rev. J. C. Tibb to Rapid City, *Manitoba*. Rev. A. Mackenzie has received a call to South Kinloss; and the Rev. John McNab of Beaverton, to St. Andrew's Church Lucknow—*Maitland*.

DEMISSIONS: Rev. William F. Ball of Knox Church, *Guelph*. Rev. W. T. Wilkins of Belgrave, and T. T. Johnston of Molesworth—*Maitland*.

NEWFOUNDLAND.

REV. W. S. WHITTIER spent two years in the Copper Mining regions of Newfoundland, Little Bay, Bett's Cove, Green Bay, &c. The population to which he ministered numbered over two thousand, the proportion of adults being unusually large. The attendance on public worship was usually large; but as the population was rapidly increasing the missionary had to be on the alert for fresh arrivals. The missionary also kept an eye on the prospecting parties, the fives, tens, twenties, that went out to the bush for months, following them by letters and papers and not seldom in person, on snow shoes, in boats, on foot, in whatever way was available. Over 8000 monthly publications, tracts and small books were thus circulated, in addition to 6000 circulated through the Sabbath-School. The lumber camps were visited, and the island was crossed to Bay of Islands, a labour seldom encountered by any one except Indians who are perfectly at home in the lonely forests. Labrador also was visited and explored away up to the scene of the Congregational Mission in the Province of Quebec. Altogether our Missionary travelled "in boots and boats" over 10,000 miles, or at the rate of 96 miles per week for two years. Owing to the change in the ownership of the leading mines, and other circumstances, the Presbyterians, who at one time formed a very considerable proportion of the population, and who were largely from Nova Scotia, have left the place. Those to whom our Missionaries ministered during the past five years are to be found in all parts of the Dominion, or in the United States, or Great Britain. Most of those now employed in the mines are natives of Newfoundland, and these are usually Romanists, Episcopalians, or Wesleyans, in the proportion of six, three, and two, respectively. The work of the Missionary was that of a Protestant minister among Protestants; he made no efforts at proselytism, and he had with him constantly the full sympathy of the whole Protestant community. There are now hardly any Protestants left in the place. It was to follow our people to these localities, and now when our people have withdrawn, shall we as a church also withdraw? This question will be decided by the Presbytery of Newfoundland and the Home Mission Board. Our Missionaries, Messrs. Cruikshank, Gunn, and Whittier, have uniformly borne the highest testimony to the managers and officers of the Company. We have a catechist this year at Bay of Islands, where there is prospect of improvement.

Manitoba Items.

Rev. D. M. Gordon, B.D., was inducted to the charge of Knox Church, Winnipeg, on the 9th of August. Strong hopes are entertained that Mr. Pringle of Georgetown, who had been occupying the Knox Church pulpit since the beginning of May, will accept the call given him by the late Dr. Black's congregation at Kildonan. The congregation of Knox Church are occupying their temporary building on Hargrave Street. This with the site is worth about \$18,000. It accommodates about 1,300. It is built in such a way that it can be converted into dwelling houses when it has served its temporary purpose. St. Andrew's congregation are also occupying temporary quarters. They have erected large and commodious Hall on Logan Street, at a cost, site included, of about \$25,000, and capable of accommodating about 1,000. It has been named Selkirk Hall. The ground floor is fitted up for stores. The Brandon congregation, too, have shown great energy in the erection of their new place of worship. It is now almost finished and will accommodate about 500 worshippers. It cost, including site, some \$7,000. The congregation of Neepawa under the Rev. D. MacRae are beginning the same good work. Very satisfactory reports of the state of the crops are coming in from all parts of the province. About 200,000 acres are reported as under cultivation, about half in wheat. Winnipeg is rapidly spreading in all directions. Many of the new buildings, such as those in course of erection for the Messrs. Drummond, show great taste in design and will prove ornaments to the city. A considerable part of our population are still under canvas. Rev. Dr. Bell late of Walkerton, has arrived at Winnipeg on a visit to his friends. He says: "The rush of business is tremendous, and building is going on in every part of the city, only limited by the possibilities of procuring materials, of which there is a failure, although a half million feet of lumber and a third of a million bricks are coming in daily. The latter, though the price is five or six times the price they are in country towns in Ontario, cannot be bought at all on short notice; 30 millions being engaged weeks or months in advance of their manufacture. The *Toronto Globe* says that within five years the Canadian Pacific Railway Company will have a tract of 25,000,000 of acres of the finest wheat land in the world for sale close to the railway. Dr. James McGregor of Edinburgh has written a brilliant article in the *Contemporary Review*, giving his personal impressions of the country in such glowing and graphic terms as are sure to arrest public attention.

Meetings of Presbyteries.

TRURO, *July 11*.—R. V. A. F. Thomson was appointed moderator for the ensuing year. A resolution was adopted expressing sympathy with Rev. James Mclean and his son-in-law, Rev. J. A. Logan in their deep affliction in the death of Mrs. Logan. A petition from North River asking for a reconstruction of Coldstream congregation and union with it was referred to a Committee. Maccan had raised \$100 to remove debt, and it is hoped they will double the amount.—J. H. CHASE, *Clk.*

ST. JOHN, *July 11*.—Rev. J. C. Burgess was elected moderator. Agreed to apply to the Aged and Infirm Ministers' Fund for allowance to Dr. Bennett. Mr. Burgess reported concerning Grand Falls that he could not find a single Frenchman connected with our Church there, although he admitted that he was favourably impressed with Van Buren. The labours of an ordained Missionary are required at Grand Falls and Van Buren. These stations will raise about \$200 each. The call of Florenceville and Glassville to Mr. Crawford was not sustained. Six months' leave of absence was granted to Dr. MacIse.

PICTOU, *Aug. 1*.—The Presbytery met at New Glasgow. Mr. Mclean Sinclair intimated that he withdrew his resignation of his present pastoral charge. Moderation in a call was granted to Vale Colliery.

MIRAMICHI, *Aug. 1*.—The Presbytery met at Charlo. A call in favour of Rev. S. Houston from Elgin and Athelstan was submitted, and the usual steps ordered to be taken. Minutes with reference to Dr. Jardine and Mr. McBain whose connection with the Presbytery has ceased through their acceptance of calls to other charges, were approved and ordered to be engrossed.

LUNENBURG and SHELBURNE.—In 1870 the Presbytery of Lunenburg and Yarmouth was erected and was then composed of eight congregations belonging previously to the Presbytery of Halifax. The Synod of 1882 connected the two congregations in Yarmouth County with Halifax Presbytery, railway communication being now established between Halifax and Yarmouth; and changed the name of the Presbytery to "Lunenburg and Shelburne." The new Presbytery starts again with eight congregations, six self-sustaining and two receiving supplements. It has in all 675 families and 639 communicants. All the congregations but one have manse, and that one will not long be an exception. The Presbytery is 105 miles in length—from Mahone Bay to Barrington. Six of the congregations are in Lunenburg County and are not very far apart. The congregations of Lunenburg, Shelburne, Bridgewater and Mahone Bay have

their centres in towns or villages; the other congregations are wholly rural. The Presbytery as now constituted held its first meeting at Bridgewater on the second of August. Rev. E. D. Millar was appointed moderator. A letter from Rev. D. F. Creelman was read tendering the demission of his charge of Shelburne and Lockeport. Mr. C.'s health was impaired by his labours at Bay of Islands, Newfoundland, and he thinks it would be better for his present congregation that he should make way for a stronger man, while it would be better for himself to have charge of a smaller and more compact congregation. The Presbytery directed the usual notice to be given to the congregation, and the matter will be dealt with at next meeting, at Shelburne, during the second week of September, when meetings will be held also at Clyde, Barrington and Lockeport.—D. S. FRASER, *Clk.*

SYDNEY, *Aug. 2*.—The Presbytery met at North Sydney, Rev. G. Sinclair was elected moderator for the ensuing year. Reports of progress in raising the College endowment were called for. Rev. James Scott, a Methodist Minister, applied to be received as a minister of the Presbyterian Church. Mr. Hector McQuarrie was, after due trial, licensed to preach the Gospel. Arrangements for visitation were made as follows: Gabarus, Sept. 5; Framboise, Sept. 6; Grand River, Sept. 7; Loch Lomond, Sept. 8; beginning each time at 11 a.m.—C. L. GORDON, *Clk.*

MONTREAL, *August 8*.—It was resolved to appoint Rev. James Patterson, of Hemmingford, city missionary in room of the late Rev. Robert Wilson. Mr. Julius Scriver, M. P. appeared on behalf of the Hemmingford congregation and while bearing high testimony to Mr. Patterson's ministerial labours, stated that no obstruction would be put in the way of his accepting this appointment, which opened up to him a larger sphere of usefulness and for which he was eminently suited by reason of his peculiar fitness for missionary work. It was announced that Rev. S. Houston, of Bathurst, N. B., had accepted a call to Elgin and Athelstan. A call from Dundee Centre in favour of Rev. D. McEachern, of Parkhill, Ont., was sustained. The induction of Rev. John Scrimger as Professor of Hebrew and Greek exegesis in the Presbyterian College, Montreal, was appointed to take place on the 4th of October next.

OTTAWA, *August 1*.—Mr. Fairlie, of L'Orignal, obtained leave of absence for two months to visit Britain. Rev. Joseph White of Rochesterville was appointed interim moderator of St. Andrew's Church, Ottawa. Mr. John Mitchell, B. D., was licensed to preach the Gospel. Mr. Durie, the treasurer, gave in his report and authority was given to levy the usual rate of 12 cents per family for the Presbytery fund for the current year.

PETERBORO, *July 5*.—The Presbytery met at Cobourg for the induction of Rev. D. L. Macrae, late of Osnabruck. Papers were read from Rev. Dr. Reid in connection with the retirement of Mr. Windell of Lotus, the reception of Mr. P. Fleming, and also conveying the decision of the General Assembly in reference to the appeal of Rev. Alexander Bell and the Kirk-session of St. Andrew's Church, Peterboro. Delegates were appointed to visit supplemented congregations and mission stations in accordance with the law of the Assembly. W. BENNETT, *Clk.*

GUELPH, *July 18*.—A committee was appointed to prepare a scheme of missionary meetings and sermons. The Clerk submitted an estimate of the travelling expenses of Commissioners to the late General Assembly and the amount that would be required per family from the congregations to meet the same. Agents were appointed to look after the different schemes of the Church within the bounds. The name of Rev. John Wilkie, missionary at Indore, India, was put upon the roll in conformity with a resolution passed by the Assembly. At an adjourned meeting held on the 1st of August, Mr. Angus MacKay delivered his trials for ordination, and these having been approved, arrangements were made for his induction as pastor of First Church, Eramosa, on the 18th of September. Mr. Ball tendered his resignation of the pastoral charge of Knox Church, Guelph, of which he has been the faithful and active pastor for twenty-one years. It was agreed to summon the congregation to appear for its interests at next meeting. Should his resignation be carried out it would be to the regret of not a few of his people and of his brethren in the Presbytery and out of it. R. TORRANCE, *Clk.*

MANITOBA, *10th July*.—The Presbytery met at Brandon. Mr. McGuire was elected moderator for next six months. Mr. Anderson was at his own request relieved of the charge of West Portage la Prairie. Mr. J. H. Cameron, from the Presbytery of Pictou, was received as a member of Presbytery. Mr. John A. Townsend was ordained as a missionary. Mr. John Gibson was also examined, licensed and ordained. Professor MacLaren of Knox College, at the request of the moderator, addressed these gentlemen on the duties and privileges of their sacred office. In reference to Rev. Solomon Tunkansuicye's request, made at the March meeting of Presbytery, for the establishment of a school for Indian children at Fort Ellice, Professor McLaren, who was on his way to visit the western foreign mission stations, was requested to make enquiries as to the propriety of granting said request, and report to the Presbytery. The call from Kildonan to Rev. J. Pringle of Georgetown, Ont., was sustained. Messrs McCannel,

Wellwood and Hodnett asked permission to have elders elected in their respective congregations. The Home Mission Committee of the Presbytery was instructed to lay the wants of the new stations before the sub-committee of the Assembly's Committee as soon as possible. The following motion anent theological education was made by Prof. Bryce, seconded by Mr. Pitblado: (1) That the large demand on the Church in Manitoba and the North-West for supply necessitates the obtaining of as great a number of labourers as possible, and at as reasonable an expense as may be, especially for the large amount of summer work by students, which has been an important means of church extension in Canada in the Presbyterian Church. 2nd. That the Presbytery, in view of this, deems it wise to call on Christian young men of good gifts to devote themselves to the ministry, and also to counsel parents to aim at the entrance of such of their sons as the Lord may lead into the work of the Gospel Ministry, that a native ministry by this means may be reared. 3rd. That the Presbytery, in accordance with the ancient rights of Presbyteries, and the expressed permission and approval of the General Assembly, take charge of such students as desire to pursue their studies, and appoint a standing committee for the superintendence of theological students, to prescribe subjects, arrange for instruction, conduct examinations, and report to Presbytery at its meeting in May. 4th. That the Committee on Theological Superintendence will issue an address in the name of the moderator of the Presbytery, presenting the object of these resolutions to the people. 5th. That Messrs. Pitblado, Gordon, Bell, Farquharson and Wellwood form the committee on Theological Superintendence, and that that the examinations be held in conjunction with the final college examinations.

Ecclesiastical News.

REV. HENRY COWAN of Aberdeen has been elected minister of New Greyfriars, Edinburgh, in room of the late Dr. W. Robertson, the life-long friend and advocate of the Waldensians. Dr. Arthur T. Pierson, of Detroit, the American apostle of missions to the heathen, has accepted a call to the Second Presbyterian Church, Indianapolis. The Board of Foreign Missions of the Presbyterian Church in the United States of America expended last year \$591,639.88, and has resolved to ask the churches for an additional \$100,000 this year. Believing that they will receive this, they have engaged the services of thirty additional missionaries. The General Assembly in thanking the venerable Secretary, Dr. John C. Lowrie, for his fifty

years of faithful and continuous labour in this blessed service, hopes that he may live to see the annual income of the Board \$1,000,000. Dr. Horatius Bonar of Edinburgh being recently off duty on account of his health, the Session invited Dr. James McGregor, of St. Cuthbert's to occupy his pulpit on a Sabbath forenoon. This is said to be probably the first time since the disruption that a minister of the Established Church has preached in a Free Church pulpit at the request of the Kirk-session. Six students who have completed their course of study under the auspices of the Edinburgh Medical Missionary Society, were recently designated for service in the foreign mission field by the United Presbyterian Church. Dr. Alexander Whyte of Free St. George's took part in the proceedings. The Rev. J. Elder, U. P. minister of Busby having announced his intention of joining the Established Church, a co-presbyter gravely said that his case was one of *felo de se*, of ecclesiastical suicide, and moved that he be declared no longer a minister or member of the United Presbyterian Church. In ecclesiastical parlance that is tantamount to the sentence of excommunication and deposition. In "the good time coming," it may be hoped that a minister in good standing shall be translated from one evangelical communion to another with as little *animus* as now marks his transference from one parish to another. Things appear to be moving in that direction. On the invitation of the Vicar of Oldham, England, the "Salvation Army" attended service in the parish church the other day. About a thousand members of the army walked in procession to the church, and although thousands of people lined the streets there was no noise nor molestation. "General Booth" has secured the notorious *Eagle Tavern* in the old City Road, London, including the theatre, dancing saloon and grounds, capable of seating 10,000 people. He writes,—"standing amidst a dense working-class population, and with a character far and wide such as makes it unnecessary to describe the scenes nightly to be witnessed there, the building will give us an opportunity far superior to any we have hitherto had of gathering tens of thousands of the worst of the people together, and we trust that a great many of those who have formerly been seen there seeking worldly pleasures will soon be found on the same spot rejoicing in the Lord, and leading others to Him." The Archbishop of Canterbury, hearing of the purchase, sent a donation of £5, expressing at the same time his satisfaction that the premises had been secured and hoping "that by God's blessing the work carried on there may be effectual for the good of many." Lord Cairns and many others in high stations have expressed their sympathy with the movement. Even

Her Majesty, the Queen, has intimated her great interest in the reports of the work that have reached her, and has caused a letter to be written to Mrs. Booth, heartily wishing her "Godspeed." On the other hand the venerable Earl of Shaftesbury, himself a noted evangelist, is unsparing in his condemnation of the methods adopted by these "rude and rough reformers." He admits the need there is in London for evangelistic work. There are 400,000 people in that great city, he says, who would never have heard one word of the truth had it not been for lay-agents and self-constituted missionaries. Nothing could be more remarkable than to witness the distress and misery of the people who attended the Field Lane Refuge services—degraded, ill-conditioned and ill-fed; amongst them Doctors of Divinity and professional men who had been brought down by drunkenness and gambling. By the theatre services thousands had been brought to Christ. But he held that the excesses of the Salvation Army—the very name of which sounded in his ears like "down-right blasphemy"—were producing great irreverence of thought, of expression, of action, turning religion into a play and making it grotesque and ridiculous. Canon Farrar, in a sermon preached in Westminster Abbey, has also taken strong exception to the methods employed by these earnest, but in his opinion mis-guided men and women, whose course he thinks attended with most serious spiritual danger to their converts. But Booth is indifferent to the criticisms of the pulpit, and coolly replies that, "the last enemy that shall be destroyed is the parson." He could not attempt to reform the *Eagle* theatre—that stronghold of vice and profligacy. He could not attack it with any hope of success, so he determined to buy up the whole concern, at the cost of about \$100,000; and in a fortnight's time the price was raised. Messrs. Moody and Sankey have completed their stay in Glasgow and neighboring towns in Scotland where their labours have been highly appreciated and attended with unprecedented success. Their last week was spent in that old town which Rowland Hill in his Journal described as "the paradise of Scotland," because from every dwelling he heard the sound of praise at family worship, and the municipality of which has for its motto, "Let Paisley flourish by the preaching of Thy Word." Here Mr. Moody stated that a minister in Glasgow had told him that he expected no results from this ministerial labours, and that, in ascending the pulpit on Sundays, he felt that his preaching would be in vain. That minister, he said, had no faith, and therefore could not achieve satisfactory results. If Christian workers did not have faith in their God-given work, how could they expect God to bless their labours? His last address, it is said, was listened to by the largest

audience that had yet been seen in the Town Hall. Mr. Moody is wanted by his old congregation at Chicago, but he seems to think the Lord hath more need of him in Britain, and so he and his companion have made arrangements for the coming winter to visit the principal towns of England and take a run over to Ireland and to Paris before entering upon a twelve month's campaign in London. Mr. Joseph Cook, the famous Boston lecturer, after an extended visit to India spent some time in Japan. He lectured at Yokohama and Tokio, and then visited Osaka and Kioto. At Tokio his lecture was delivered in a large hall erected chiefly by Buddhist contributions for the purpose of public lectures against Christianity. This hall, capable of holding 2,000, was filled by a thoroughly representative audience. The foreign element consisting chiefly of missionaries and college professors, while the native element was made up of students, Government officials, and educated teachers in the Normal schools. The lecture was one well known in this country, entitled, "Does death end all?" It was listened to for two hours with marked attention by the entire audience, and although many of the Japanese could not at the time clearly understand the point of some of the arguments addressed, they received satisfactory explanations afterwards from the missionaries in their own language. His second lecture on "the Religious signs of the times" was interpreted sentence by sentence. Taking up the chief objections of the Japanese to Christianity, he dealt with them in a convincing manner. The missionaries say that his visit has given a great impetus to the progress of Christianity amongst the Japanese. Dr. Begg, the genial and talented minister of Newington, Edinburgh, is now one of the oldest ministers in the Free Church, but it would seem that his natural force has not abated. The last General Assembly of the Free Church having declined to pronounce definitely on the subject of instrumental music in the services of the Church, and having appointed a committee to consider the question and to report to next meeting, Dr. Begg has again entered the arena of public agitation with characteristic energy and placed himself at the head of the so-called "Presbyterian Association for the defence of purity of worship." Already the Association is said to have a membership of upwards of 1,000, including representatives of all the Presbyterian Churches in Scotland—the names of Principal Pirie of Aberdeen, and Dr. Macrae of Hawick, both of the Established Church, being amongst the number. The principal object of the crusade is to prevent the introduction of organs in churches and to have them removed where they exist. Branches have been established in different parts of the country, the headquarters being in Edinburgh, under the management

of a committee of 150 ministers and elders. An anti-organ lecturer has been engaged and other suitable means adopted for educating the public mind upon this question during the coming winter. In the event of the next Assembly sanctioning the use of instrumental music it is purposed to have the legality of the proceeding tested in the Court of Session. In the annual report of the Foreign Mission Committee of the Free Church of Scotland it is said,—"Never, since the foundation of the Mission, has so general and earnest a desire been evident among students of Divinity to consider the call of foreign lands. Surely the prayer of successive annual Days of Intercession has begun to be answered not only in the Free Church, but in England and in America, where the same readiness is evident. Ninety years ago the first English missionary offered himself; and now the whole number of Evangelical foreign missionaries is five thousand, and they are leaders of a native host of thirty thousand helpers of all kinds. For years our Committee sought in vain before it found Alexander Duff, and now, fifty-two years after, and not forty years since the disruption led us to form a second series of missions, we reckon our ordained and medical missionaries by sixty, and our native Christian contingent at five hundred and forty-four, while more of the ablest students are ready to go than we can send. At the same time, not only has the great total of the Church's revenue, for its missions to the heathen, £66,533 this year, largely increased, but the contributions of congregations are steadily rising."

PALESTINE AND THE JEWS. The London *Outlook*, the organ of the Presbyterian Church in England, and one of our most valued exchanges, has the following remarks in reference to the colonization of Palestine by the Jews:—The attention of Europe and America has been drawn anew, by the persecution of the Jews in Russia, to plans for forming Jewish colonies in Palestine. Mr. Laurence Oliphant, formerly member for the Stirling Burghs, thinks that the funds raised for the relief of the Russian exiles can be wisely appropriated to aiding in their emigration to Eastern Palestine. It is strange that a man so clear-sighted in many matters should indulge such an illusion. There is really no present prospect of a Jewish occupation of Palestine. Three things must be secured in order to insure the success of such a colony as Mr. Oliphant wishes to see established; and not one of these has yet been secured. The permission of the Government, colonists, and a place to live in, are all "conspicuous by their absence." Dr. H. H. Jessup, of Beirut, Syria, in a well-informed paper which he contributes to the July number of the *Catholic Presbyterian*, shows how fixed is the determination of the Turkish Government to prevent anything like organ-

ized colonization by non-Mohammedan communities in any part of Syria or Palestine. The Constantinople journals have stated plainly that the Sultan will not allow the germs of a Jewish kingdom to be planted in Palestine. Even were the Sultan willing, there are other insuperable obstacles. The existing population stand in the way. The Jewish model farm near Jaffa is financially a failure. The old and infirm, the pauperised wards of European Israelitish societies, may continue to settle in Jerusalem to be fed out of the Rabbin's fund, and die in the city of David; but the time when the Jews will occupy the cities and towns and till the soil of Palestine seems as far distant now as at any period since the days of Julian the Apostate. None of the Jews at present in Palestine are farmers; and Dr. Jessup seems to incline to the notion that it is part of the Divine plan that they should thus keep aloof from the stable occupation of tilling the soil, in order that they may continue to be strangers and wanderers in every kingdom under heaven.

FRANCE *Good News*.—It is well known that the credulity of its women has been the great lever, by which the Romish Church has retained its influence over vast numbers of people. At last, this vantage ground seems on the point of giving way. The women of the Romish Church are no longer deterred, by the threats of priests, from attending Protestant meetings. The "Signal," edited by M. Reveillaud, Paris, says: A new and interesting fact to be noted is, the eagerness which women shew in some places at least to hear the gospel. Some years since, men attended most largely—which is still the case somewhat. Women were kept back through fear of displeasing the priest. Now, they have more courage, and are breaking gradually the meshes of the net which held them. Here are some striking examples, cited in the last report of M. Bouillat, agent of the Free Church of France, at Clamecy (Nièvre): "After having instituted at P., the *perpetuel adoration* the priest asked the women, old and young, to come and work at ornamenting the church, they refused point blank, and more than eighty of them attended my meeting."

"We have at O., writes M. Bouillat, more women than men." You must not forsake us; said they, "now that we no longer go to Mass we need a religion."

"Yesterday," writes another, "I conducted a meeting at which there were more women than men. The civil interments, which have taken place here, have not left a favorable impression upon the minds of seriously disposed people. "Catholicism," remarked some of these women" we believe in no longer; but yet we cannot live like beasts, we need a religion, and yours is the good religion. After

the meeting, every woman's hand was extended to me, to thank me; to encourage me, not to despair of the population; thereafter, one woman of some fifty years, said in the name of her little circle: "You must also come to us. We desire to embrace Protestantism. We have done with the Church of Rome, in which we do not believe and we will give you a hall."

S. S. Picnic. the children and teachers, connected with the *Macall Mission* at Paris, lately held a picnic in the splendid Park of Saint Cloud, a few miles from Paris. There were from *twelve to fifteen hundred* present, transported by boats on the river Seine. Each school with its own banner, and leader, marched to a common rendez-vous, where, after singing, they embarked for the Park. There they sang their beautiful hymns, partook of refreshments, played on the sward, heard some suitable addresses, thus filling up the day with happiness. To these poor children, from the crowded suburbs of the great two million people city, such a day is an event in their lives. This gala-day is a great help in the work of saving them from ruin. God bless the messengers in this great field. C. H.

New Hebrides.

LETTER FROM REV. H. ROBERTSON.

To Dr. McGregor.

ERROMANGA, 25th April, 1882.

I EXPECTED the *Day-spring* this morning from Sydney, but she did not appear, but as I am seldom more than 48 hours out in my calculation, I expect her in a day or two more. We heard nothing from the civilized world since November last.

By the "D. S." on the 24th of September last I received your kind note of the 19th May, informing me of the sum of £20, 510, 09 stg., the gift of the Kirk Presbytery of Pictou to me to be used in furthering the mission cause in Erromanga, in the way I may think best, and which I am to draw from Dr. Steel. The gift was as opportune as it was unexpected. As the Pictou brethren did not send it the year before, and as Mr. Herdman, the chairman of their F. M. scheme had been translated to Scotland, and as India and China were clamouring for money, I thought they had decided to turn away from poor, uncivilized and insignificant Erromanga, and help civilized and powerful lands. I am glad to find I was wrong and that they are not going to withdraw their aid from an island whose small band of Christians have for a quarter of a century held as firmly to the truth amidst the sorest of trials, and have acted as nobly, considering their circumstances and light, as any people in any part of the globe. If their

island has been drunken with the blood of saints, the Christian party had no hand in it. On the contrary, they took sides with God's servants and against their nearest blood relations. Truly God's people here have been hunted like partridges on the mountains by their own countrymen, yea their own parents. I expect to hear from you now by the mission vessel and among other matters to learn if we are to get a visit home at the end of this year. I have no doubt about it if the Board can manage it. I am not anxious about it, and just because I have the fullest confidence in the church and because we have asked for direction in the whole matter. I could keep on here without any change for years to come if my health should continue as good as it has been these ten years in Erromanga, but I doubt if Mrs. Robertson could, for she has had fever often and she naturally feels the climate and the isolation and the anxiety and strain upon the mind and nervous system more than I do. A quiet visit to our friends, REST and entire change of *people, place and things* with God's blessing would probably strengthen us in mind and body for another period of hard work here, whereas by struggling on here without a thorough change and rest we may become so enfeebled that the rest would come too late to be of any benefit to us. And at my age, now turned forty, I should go soon if I am to return to the hard work of a missionary in a new and rough country like the New Hebrides, where assistance such as you get in civilized lands cannot be had. These and the greater probability of seeing some of our parents living, should we go soon, are the principal reasons which weigh with us in our desire for a visit early.

Wednesday Evening, 8 o'clock.—The *Day-Spring* came in sight at dusk this evening, about 10 miles out to sea, and stood out again for the night, but she will be in to anchor by 10 a. m. to-morrow and be off again for Efate by 4 p. m. or as soon as she gets her work done at this station. It was too far out and too late to see her flag, even had she put up one, but I trust in the morning we may see her flag flying at the head of the mast. We spent the whole of March at our other station and were much encouraged. I visited every district on that side of the island. We celebrated the Lord's supper for the first time on the very spot where 108 years ago Captain Cook was attacked by the natives. During my visit to the other side I was accompanied by about 40 people of this side including all my teachers and all the Christian Chiefs. Our visit did good. I married four young men, all church members, and one a teacher, during our visit there. Indeed they were all married on the Saturday before the Communion, at Cook's Landing, Traitor's Head, or *Poinarevin*, as suits best, for the place is one

and the same. I gave it the first name when we built our cottage there last year. Tunot and his wife are the teachers at that station and are doing admirably. They keep the mission cottage and premises so neat and clean, and conduct a morning school for all, and a children's class in the afternoon daily. We walked overland going and returning. We had one regret, that such an interesting people, and so willing to be instructed, had so little of our time. But I am D. V. going back alone to spend the month of June with them. Our people here were pleased to have us back and we were as pleased to see them.

Our little cottage at Cook's Landing is very snug (our teachers and young men plastered it beautifully without my assistance this summer) and will be very comfortable, but of course it is not nearly so convenient and comfortable as our premises here, where we have every comfort which we need. We have had a most delightful summer, no hurricane, very slight shocks of earthquake, no tidal wave, no opposition from the heathen, beautiful weather and just sufficient rain to make the ground bring forth by handfuls. There is abundance of food all over the island and this valley looks charming. Our Dillon's Bay people gave us 300 lbs of yams (the first of the crop) last Saturday. Our regular classes here are well attended and have been all along. Our people continue kind and we have full work among them and much encouragement in it. I have the church to ceil and the school house to floor yet. We celebrate the communion here in July. We have also the Bible arrow-root to prepare.

Trinidad.

PRINCESTOWN, 27 May, 1882.

We are getting on as well as we can without a proper teacher in the Princetown's school. The attendance keeps up well, but it gives both Mrs. Macleod and myself much more to do in connection with it. The priest is still keeping on his teachers, not to say much of his school, at the new village of Palmyra or Trois Amis. This is a new school for us there. I have put up a small building on a rented lot, in which we now have our school. The average is over 30, but it costs watching to a considerable extent. Mr. Gombie has given me a lot a little lower down in the same village for school or church purposes, upon which I hope to erect a school-house ere long, as funds permit. Thus far we have succeeded and I trust under Divine blessing shall further do so. I have been confined to the house for a few days from illness. I am recovering and soon hope to be

about again. Mrs. Macleod and baby are quite well.

Have you yet seen Miss Blackaddar? A good Canadian white teacher in this important school is a necessity to good progress in the mission work. I have already written about Miss B's substitute and her salary, which latter I am glad to know is forthcoming. I hope the way will soon be opened for a good teacher in Tunapuna. Our Brother's Estate school is now ensconced in the boiling house for the wet season. D-stalls are too many and outlines too few to continue this at present.

J. MACLEOD.

Lormosa.

REV. DR. G. L. MACKAY writes to Professor Maclaren, under date 31st May, as follows:—

A christian Chinaman from Fuchow, came over here and spent several nights as our guest. He belongs to the same clan as Mrs. MacKay. Two days ago I received a letter from him and \$100 towards the *Bang-kah* church. Yesterday I was visiting several chapels and a Christian Chinaman named Li Chhun gave me \$100 more for *Bang-kah*. The Fuchow man gave \$10,000 towards erecting a college in that city. Will Christians in Canada kindly note the above? Not on paper; but by going and doing likewise. Glorious! China will yet pour out her treasures for Him who died a world to save. Yes, will unfurl with both hands the blood-stained banner until from the Corean snows to the Canton plains all, all will be ready to crown Him Lord of all. I have just heard that Mr. Junor is in Amoy, and that he is no better.

India.

LETTER FROM REV. J. M. DOUGLAS.

For the Record.

Through delay of the Mail Steamer in the ice our report for last year was not in time to be inserted in that of the F. M. Committee, so we here send you the substance of it for your next issue. Our Sabbath Services in English were kept up during the year with some unavoidable interruptions, however, such as our visit to the hills, District Work, and repairs upon the building, during which our whole Sabbath was given to City work. In the month of May we were again appointed by the Bombay Government to act as Officiating Chaplain for St. Andrews Church, Mhow. Thus during

the vacancy which lasted till Oct. 13th, we bore the responsibility of maintaining services for the troops. With the Divine blessing the congregation was much revived in attendance and spirit. Before our leaving Indore for home, we received the following hearty acknowledgment which may not be uninteresting to your readers.

11th March, 1882.

My dear Mr. Douglas.

I ought before this time to have performed the duty assigned me at last month's meeting of our congregational committee. The members regret deeply the prospect of losing so fast a friend of our Church, and desire me to take the opportunity of thanking you for the service you have rendered them. Our congregation did not fail to appreciate your disinterested kindness in accepting the work of the six months vacancy when they were not in a position to offer you any remuneration for your pains. Your pulpit ministrations, and the kindly interest you took in everything pertaining to the welfare of the congregation made great friends for you among those most attached to our Church, and it was not my desire alone that your voice should be heard once more within St. Andrew's before your departure. It is the earnest hope of us all that you and your family will have a pleasant voyage home, and that we shall have you back again in good health to be our neighbour. Personally I am deeply indebted to you for handing over to my care a united congregation. I don't know who I can go to for sympathy and advice in your absence—for I could always trust your Presbyterianism, and friends of our cause are not too numerous in this region. I would not trouble you with this message now that you are receiving from the Indore people such a splendid testimonial of your power and usefulness in your own particular field. I understand however, that you have experienced no small annoyance on account of your relations with my congregation. It may in the circumstances be as well for you to know that it was because you were the only person at once fitted and available for the work that you were recommended to Government to take the vacancy. It required your common sense and goodness of heart to deal successfully with the soldiers, and when another vacancy occurs you will probably be recommended again. That is of course supposing you will be back again, and I am perfectly sure the home people will be determined to have you build upon the solid foundation of influence you have made for your church in Central India, with best wishes, yours very sincerely,

(Signed)

THOMAS SCOTT,
Chaplain, St. Andrew's, Mhow.

It was thus, to me at least, a satisfaction to know that our labours in this connection were not in vain, and that the only Presbyterian Church within hundreds of miles of us was thus helped in its difficulties.

Our Anglo-vernacular Sabbath-school has been maintained during the year. The attendance of heathen children has been more encouraging than formerly. Still they are never regular. Our advanced class of native Christians and others has been to me a source of real pleasure, and I trust to some, under Divine blessing, a means of real and lasting good, as three of its members signified their desire to join our little company by baptism. Of these one brahman and his interesting little son have throughout the year manifested a deep interest and love for Christian truth. They assured me of their determination to confess Christ and wished me to arrange for their doing so, but family opposition and the fear of persecution, as well as the prospect of our return home, prevented them from taking the step at present. I trust that at no distant day Mr. Wilkie may have the pleasure of receiving them.

Our City School for boys had been closed when I sent my report last year although the work was continued in another building by one of our former teachers Rowjee Gaugadhur, who remained faithful to the mission all through the difficulty. In December last we took charge of the school again and supplied it with some furniture, maps and books. On my first visit I found the idol "Kala Devi" placed in a nich in the wall, and that on the 16th of each month the children did "puga" to it. We assured the teacher that unless this idol was removed from the school no assistance or oversight could be given to it by me. So not a little to my surprise "Kala Devi" was removed to parts unknown. The boys on the whole have made fair progress, some of them have taken their places in public offices as writers, etc. At present we have an attendance of 77 on the roll and an average of about 55 boys. For the present all is quiet and the people friendly and accessible.

Our Printing Press has maintained its activity throughout the year. Indeed a larger amount of work has been overtaken during the year than formerly. Fully 53,000 tracts have been prepared, representing 796,000 pages of religious matter together with 296,000 Sabbath School cards and 336 Christmas cards in coloured inks. Nearly sufficient job printing has been done to cover the expenditure. The Mission press is growing in usefulness and has been and we hope shall continue to be a power for good. In our distribution and sale of books opposition has been met with. Our agency has gone forward quietly with the work and we always find that when tracts are prudently given they are gladly received. The different

members of the Mission staff have received such supplies of school books and other requisites as their work seemed to demand.

Medical Work:—Our success in the district last year seemed to open a wide door for usefulness in the city. Upon their own earnest solicitation we opened a dispensary in the middle of the city; the people themselves making all necessary arrangements for our accomodation. During the hot season about three hours daily were given to the work. As soon as our success secured the confidence of the people, we held regularly and daily religious service in connection with the work. The people generally attributed the happy results to the fact that we were religious men, and the blessing of God was with it. Hence they called it "religious medicine." We soon established a considerable house practice amongst the better class who are not unwilling to aid the work by their gifts of money to keep up supplies. Oftentimes, like the Apostle, we were obliged to remonstrate when they would have paid us divine honours declaring that we were but another incarnation come into their midst. The result of some of our cases of simple surgery greatly astonished them. Several times we found rice and flowers placed religiously upon our buggy in the street when we came out from the houses. We frequently had patients from Mhow, Oojein Jowrah and a number from the city of Rampoor, a distance of one hundred and twenty miles away. But we cannot give details. The valuable presents given to me personally and also which my family received from the city people, and the interesting address given by the City Council, bankers, and business men together with the amount of feeling manifested by the heathen people on our leaving was a revelation to us, and exhibits the fact that we had gained a power and influence amongst them of which we had not formely the slightest conception. For all this we would give God the praise.

District Work:—Throughout the year the villages in the surrounding county have been systematically visited and in them the gospel has been regularly preached. The camp Bazar, Railway Station and the City have alike received attention in the evening. Early in the year we rented a house on the main street leading to the city and had preaching service three times a week so long as the audiences were encouraging. During the last cold season we were able to overtake a good deal of work. Our tour was Eastward in the direction of Bhopal, taking all the villages on our way, and spending a week or so in each large town. We thus worked our way through Holkar's territory, the State of Dewas and into that of the *Bagli Rajah*. This was mostly unbroken ground. Having heard of our work before, the people were generally accessible and kind. Our labours were abundant and full of interesting details.

Shortly before leaving for home we baptized "Mahibub Masih," a Musselman from the city of Ojein, who from the reading of the Word became convinced of the truth of Christianity. He seems to be a man of simple earnest faith, and about forty-six years of age. We pray that he may be established in the faith and led in the footsteps of our Lord and Saviour into eternal life. On Christmas day we had a special service and gave a dinner to the Native Christians in the evening: twenty five in all were present. Our company however was increased by Europeans, Eurasians, soldiers and a company of sixty Hindoos (business men from the city). Several of our converts are removed from us to others towns and cities as they can best find employment, but as far as known to me still adhering to the Christian faith. The occasion was an interesting one and calculated to emphasize the day amongst us.

In December last we were invited to a Public Lecture on the "Vedic Religion" given in the city by "Swaney Dayanand Saraswati" the founder of the Aryan Samaj. He is a man of middle age, handsome in person, a ready speaker in Hindi, and well read in Sanscrit but cannot speak English. We gave a short address at the close of his lecture, expressing our opinion of some of the points that had been reviewed. He invited me to hold a conference with him on the Christian Religion, the following day at 8 a. m. in the house of one of the city judges. At the meeting a number of educated native gentlemen were present, and our conference lasted till 11.30 a. m. His object and aim is to revise the old Vedic Religion. He condemns all idol worship and hence sweeps away the sacred Puranas which he says are of modern date. He condemns infant marriage and advocates the education of the *Women*. These Elements make his work an important reformation amongst the Hindi people. His objections however to Christianity showed plainly to all present that he had not studied the subject. From the satisfaction expressed by the gentlemen present it was evident that they were further advanced in their sympathy and interest in Christian truth than the noted lecturer. He seem to be totally in the dark as to the existence of a spiritual power in religion which cleanses the fountain of human thought and gives direction and holy purpose to all human activity. At first he seem impatient of opposition but afterward listened with interest, saying he always found it profitable to meet with such gentlemen. This is one of the most interesting features of Christian work in India, the molding of public opinion. There is a general feeling abroad that the old system of religions and the old customs are doomed to fall before the advance of Western thought in the

land, The Lord hasten it in his own time and way to the praise and honour of his own name!

Egypt.

PRESBYTERIANS will feel special interest in the troubles in Egypt on account of the prosperous Presbyterian Mission in operation there for forty years. A few months ago all promised unusual prosperity, but Arab's plots and violence have upset the plans of the Missionaries meanwhile, and destroyed their work. They were suddenly obliged to leave their cherished work and flee for safety. They had in Egypt 13 churches, with 54 outstations, and 1,168 communicants. These, with a considerable amount of mission property, they had to abandon, and all will doubtless be scattered or destroyed. Many of their inoffensive converts have been a ready cruelly murdered. Their forces from the United States, it is reported, consist of nine ordained missionaries, to which may be added a number of native workers. Of the wholesome influence they were producing there, outside of the work of evangelization, the United States Consul in Egypt, himself a Hebrew, bears the following creditable testimony. He said but a short time previous to the present trouble: "There is one factor in the Egyptian problem which gives promise of future light. The Board of Foreign Missionaries of the United Presbyterian Church of this country are doing a great and good work—doing it quietly, unostentatiously, unselfishly and doing it thoroughly and well. They are educating the Egyptians in the principles of honour and morality, and the influence of the principles they are disseminating is vast, beneficial and wide-spreading."

ALEXANDRIA.

THE REV. HENRY WALLIS SMITH, D.D., editor of the "Church of Scotland Missionary Record," and Convener of the Committee on Jewish Missions, having lately visited the East, has been giving his readers a very interesting account of his travels.

The following graphic account of the visit to Alexandria is well worthy of perusal:—

"Our readers cannot have forgotten the handsome offer of Mr. Munro Mackenzie of Morinish, a respected elder of our Church, to visit our Jewish Mission stations at his own expense, on condition that the Convener of the Committee should be his companion. The offer was gratefully accepted; and at the appointed time—on the 25th January last—I duly appeared at Marseilles to meet my fellow-deputy. Alas! I was disappointed. He had been detained at his winter residence in

Cannes by the serious illness of his wife. We were not to see each other till the 18th of March, when we met at Smyrna. The lack of Mr. Mackenzie's pleasant society and wise counsel during so large a part of my visit to the East was a great disappointment to me and a serious loss to our church. Still I did not travel alone, as I had a most intelligent and agreeable companion in a young English gentleman just graduated at Oxford, who had arranged to join our party.

The only incident in the voyage was an attempt at suicide by drowning, happily unsuccessful, made by a young Italian who had been crossed in love. Otherwise the usual routine of sleeping, eating, smoking, talking, was unbroken. We were a mixed multitude,—Germans, Frenchmen, Italians, Americans, English, Scotch: Roman Catholics, Protestants, Jews. Perhaps some may think it might be a good thing for us Scottish ministers did we oftener receive practical lessons like those taught in the *Messageries* steamer as to how to agree to differ.

We enjoyed our views of the southern coast of France, of Elba and Corsica; our short visit to Naples; our beautiful sail between the Italian mainland and Capri; our distant peep of the mountains of Crete. But the end of a sea voyage is always welcome, and every one was in a state of pleasant excitement when we at last sighted the low land of Egypt.

The sea view of Alexandria is not attractive. On the left is the breakwater, the continuation of a sandy spit of land; on the right is more sand; in the centre, seen through a forest of masts, is the city, low and featureless, the one noticeable object being Pompey's Pillar, and this in the distance is hardly to be distinguished from a high chimney which stands in its neighbourhood. Few cities indeed are to be compared with Alexandria in the combination of wealth in historical associations with poverty in ancient remains. We pass by the Khedive's palace and the arsenal, and get a distant glimpse of the white Bethel-ship, and then the unwearied screw stops at last, the anchor is let down, and our voyage is over.

We look over the side to find ourselves in a new world. Around us is a fleet of boats of strange forms, manned by crews of men in a great variety of bright-coloured garments,—blue, and red, and yellow, and white,—with an equal variety in head-dresses. All are shouting and gesticulating, with a noise and violence unknown in our western lands; and every now and then what seems a most ferocious encounter takes place between rival boatmen. But they will do each other no harm; it is their way. Nothing is done in the East without noise and tumult, accompanied at the

same time with very little progress. No wonder that when real work is to be done they have so little energy for it. It has all evaporated in shouting.

At last the dirty, ragged, motley-hued multitude swarm up the companion-stair and invade the deck, all apparently in a state of wild excitement, which we Europeans calmly observe with amused interest, while at the same time we keep a watchful eye on our luggage. The brilliant scarlet of Cook's boatman or the braided cap of a hotel *Commis-sionnaire* was a welcome sight. Still more welcome was the appearance of Mr. Scott and the other members of our Mission, who had come to give a warm reception to the deputies of the Committee.

On landing we were greeted with more strange sights and sounds. The first word I heard was *backsheesh*; it was the last I was to hear when, two months afterwards, I said good-bye to Turkey. *Backsheesh* made all smooth at the custom-house, and *backsheesh* was the cry of the picturesque but unwashed porters and beggars who ran by the side of our carriage.

We passed through partially Europeanised streets; yet everything was new. There was nothing to remind us of the cold, grey, orderly towns of the North. All was bright, confused and dirty. There was a bright sky above—how bright none but those who have visited the sunny South can tell. On the streets there was a perpetual succession of brilliantly-coloured costumes and head-dresses, worn by men of every gradation of colour, from the black of the Berber or the negro to various shades of brown. As we passed on through what seemed a succession of dirty, muddy, rough, narrow lanes, it seemed as if our way was to be hopelessly blocked. There were *hamals* (porters) carrying with apparent ease burdens which one would have thought no human shoulders could bear; there were riders on horses and on asses; there were strings of camels waving their long necks solemnly to and fro, while great loads of sacks or stones or wood projected from their sides. It seemed as if some of the numerous foot-passengers must be crushed or trodden down. There is no rule of the road in the east, and every one must find his own way as best he can; But, somehow, every one does find it. And at last we emerged into the broad Place Mehemet Ali, where stands the statue of that famous ruler, in a garden surrounded by high handsome buildings. We turned down a street leading to the sea. Almost immediately we pass on our right hand St. Andrew's Church, and found ourselves at the door of our Girls' School, where I received a warm welcome from Miss Clare and Miss Williams,

who had most kindly asked me to take up my quarters in their house.

Our Mission premises at Alexandria are complete and commodious. They consist of the church, with the boys' school on the basement story; the girls' school, with two flats above forming excellent dwelling-houses. The two buildings stand in one enclosure. They are near the busiest part of Alexandria, close to the English and German churches, and the most important synagogue. While not in the Jewish quarter, they are at no considerable distance from it. At the time when they were erected their situation was particularly airy and cheerful, as they stood close to the beach and commanded a fine view of the eastern bay. Since then more land has been reclaimed, and the new Post Office, which is separated from them only by a narrow lane, stands between them and the sea.

The church is conspicuous from its tower and slated belfry, and high slated roof. The latter arrangement is not well adapted to the climate of Egypt. The winter gales have loosened the slates, many of which hang in a most alarming way over the girls' playground. My bedroom window looked towards the church; so I never was allowed to forget the dangers to which the children were exposed. Still the building is handsome, and when in good repair, it will worthily represent the Church of Scotland. It is the centre of a Mission admirably arranged so as to supply the spiritual wants of the place. Alexandria has a large Jewish population, peculiarly open to European influences; it is therefore, well fitted to be one of the stations of our Jewish Mission. It is a great mercantile city, with many Scotsmen settled in it, for whom our church is bound to care, and here is a handsome place of worship where they can have service after the manner of their fathers. It is a seaport town, and the minister of St. Andrew's is also chaplain of the Bethel-ship, which is maintained for the benefit of sailors who visit the harbour. It is a town well furnished with seminaries for secular instruction, but having only three schools where the Bible is read and taught; and here are two of these schools, the third being that of the Mission of the United Presbyterian Church of America. Its principal language is Arabic, and the only Protestant Arabic service in the town is held in our church by the American Mission just named, which pays us annually a certain sum for its use. Fifteen thousand of the population of Alexandria are said to use the Italian language, and the only Italian Protestant congregation here have the free use of one of the rooms in our boy's school every Sunday. In short it may be said that there is no spot in Alexandria where so many Mission agencies meet together. These build-

ings are witnesses to the fact that we have undertaken a great and varied work in this place ourselves, and that we are interested in and ready to help the work of others.

Missions in the East.

BY REV. DR. FLEMING STEVENSON, OF DUBLIN.

ONE of the most interesting and wonderful features of these nations, which the speaker presents with marvelous facility, is the traces of high culture and of ancient civilization which he everywhere found. The present Emperor of Japan is the one hundred and twenty-first of his line, which runs back to the time of King Josiah of Jerusalem. The Pyramids of Egypt, which seem to look down upon all the centuries of history, were chiselled with the steel of India. On the corridors of the temple of Confucius the principal classics of Chinese literature are carved on slabs of stone, and their published works, ranging from the twelfth to the eighteenth century, are collected in a digest of 5,000 volumes. The hymns of the Rig Veda were sung before the birth of Moses. Caste in India dates back to 500 years before Christ, while there is an uninterrupted chain of Indian theology 3,000 years old. Thus through long millenniums these systems of Eastern philosophy and religion have been striking their roots amid the deep soil of a vast population, and moulding and guiding the habits and thoughts of untold millions, systems "elastic enough to yield without breaking, and rigid enough to resist all serious innovations from without."

Into this vast population, numbering at least seven hundred millions, and swayed by opinions and customs that are almost prehistoric, modern Christian missions have been casting the truths and influences of the gospel for a period of only seventy years. Yet what has been accomplished in this time, so brief when contrasted with the age of these nations, is a matter of wonder and gratitude. Dr. Stevenson says there was not a port at which he landed, nor a town where he stayed but for a night, in which he did not find a Christian missionary, and hear of others beyond. Exclusive of the Romish mission, there are 400,000 persons connected with the Christian church, either by profession of Christ or by habits of public worship. About 200,000 children are receiving a Christian education in China, India, and Japan. And besides this, he estimates that a million and a half more are, to a greater or less extent, brought in contact with Christianity, and influenced by

it. In Canton nineteen churches are open for some hours every day of the week, and in one town of India, numbering 30,000 people, he was assured that a great majority of the people were familiar with the leading facts in the life of Christ, through street preaching.

He often heard of large accessions of persons to Christianity, resulting from some chance sermon, or the reading of a Christian book. The most marvelous sentence in the address is one nearly two pages long, in which he sums up all that he had seen and heard as the result of Christian Missions in the East :

"It was," said he, "when I saw the well-manned and well-attended theological colleges that have sprung up not only in China, but in the very priestly heart of Japan, in a city where ten years ago foreigners could only be smuggled in by stealth ; when I listened to sermons preached by native ministers to large native congregations, and found them so scriptural, thoughtful, and eloquent, as to place them on a level with our best sermons at home ; and then in India we passed through Travancore and Tinnevely, and found Christian congregations and houses of worship dotted so thickly over the extreme south of that country that one was often not more than a few miles from the other ; Sunday-school children marching in procession from various points to some central service : native Christians giving a tenth, and more than a tenth of their earnings to Christian work ; young men giving up every week one, and sometimes two days of their working time, that they might go and preach Christ in the districts around ; and villages where three and four, and even seven hundred of the families are Christian ; when I preached in a stately church on a week-evening to a congregation of perhaps fourteen or fifteen hundred, and learned that the foundations of this building had been laid by a man of faith forty years ago, when there were only seven converts ; when having spoken at midnight to some Christians at Cape Cormorin, the waves at our feet breaking on one of the most sacred temple sites in India, I found myself afterward addressing a native congregation just at the foot of the Himalayas, that flung their shadows on the village street, it was then that I began to realize the work that the mission has accomplished already, and the vast possibilities that lie before it in the immediate future ; the possibilities of faith which are not to be reckoned as the dreams of an enthusiast, but as the actual and divinely promised inheritance of a believing Church,"

WHEN Moses wore a heavenly radiance "he wist not that his face shone." The best people are those who have the least to say about their own goodness.

Japan.

A conference of the Protestant missionaries of Japan is to be held in Osaka, from April 16th to 21st 1883. There are now in Japan 78 married male missionaries, 10 unmarried missionaries, 48 unmarried female missionaries, 35 stations, 84 outstations, 8 organized churches, 3,408 adult converts, 37 ordained native pastors, 116 unordained native preachers. Last year 18,000,000 pages of the New Testament and portions were sold for \$16,000.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES (SOUTH.)

It will be a good thing when the appellations "North" and "South," as applied to the great Presbyterian Churches in the United States shall be done away with. But, in the meantime, while we hear a great deal more about the Northern branch because it is so much larger and stronger, we must not overlook the fact that the Southern Church has nearly as many ministers as the Free Church of Scotland, and is very considerably larger than the Presbyterian Church in Canada. The following figures will give an idea of the leading statistics of the Churches North and South, &c. the last year.

	North.	South.
Synods	23	13
Presbyteries	180	66
Ministers	5,145	1,081
Licentiates	301	40
Ordinations	158	50
Churches	5,744	2,010
Ministers received	54	3
Ruling elders	18,854	6,083
Deacons	5,643	3,917
Communicants	592,128	123,806
Members added	54,040	10,078
Baptisms	28,704	6,637
Sabbath-school scholars	654,051	75,883

CONTRIBUTIONS.

Home Missions	\$467,625	\$ 62746
Foreign Missions	576,798	69309
Education	142,970	41041
Publication	43,609	8820
Congregational	6,862,640	34,7913
Total Contributions	9,249,397	1,130,133

The twenty-first annual report on *Foreign Missions* is very encouraging in its tone. There has been a steady and growing interest in the cause among the great body of the people. Ministers of the Gospel are not only becoming more thoroughly aroused to its claims, but are taking greater pains to get the Churches interested. Many are giving more generously. The women of the church are becoming decidedly imbued with the missionary spirit, and are doing much to aid in sending

the blessings of salvation to the benighted nations of the earth. Missionary intelligence is being more extensively diffused; and the claims of the cause are so generally admitted now that no one can dispute them without bringing the sincerity of his own Christian character into question. The staff of missionaries engaged in foreign mission work consists of twenty ordained ministers, one medical missionary, twenty-six female missionaries, thirteen ordained native preachers, three licentiates, and forty-one native assistants; making in all 104 persons—an increase of 11 during the year. The work is carried on among the Indian tribes; in Mexico, Brazil, China, Italy and Greece. A Presbytery has been formed in Greece, composed entirely of native Greeks. "If it may be supposed," says the report, "that the inhabitants of heaven are cognizant of what is going on in this world what must be the emotions of the grand old apostolic Missionary as he looks from heaven and sees rekindled, on the same spot where he preached eighteen hundred years ago, the light of the pure gospel of Jesus Christ!"

SPURGEON'S CONVERSION.

MR. SPURGEON said:—"I will tell you how I myself was brought to the knowledge of this truth. It may happen the telling of that will bring some one else to Christ. It pleased God in my childhood to convince me of sin. I lived a miserable creature, finding no hope, no comfort; thinking that surely God would never save me. At last the worst came to the worst—I was miserable; I could do scarcely anything. My heart was broken in pieces. Six months did I pray, prayed agonizingly with all my heart, and never had an answer. I resolved that, in the town where I lived, I would visit every place of worship in order to find out the way to salvation. I felt I was willing to do anything and be anything if God would only forgive me. I set off, determined to go around to all the chapels; and I went to all the places of worship; and though I dearly venerated the men that occupy those pulpits now, and did so then, I am bound to say that I never heard them once fully preach the Gospel. I mean by that—they preached truth, great truths, many good truths that were fitting to many of their congregations—spiritually-minded people; but what I wanted to know was—How can I get my sins forgiven? And they never once told me that. I wanted to hear how a poor sinner, under a sense of sin, might find peace with God; and when I went I heard a sermon on 'Be not deceived; God is not mocked,' which cut me up worse, but did not say how I might escape. I went again another day, and the text was something about the glories of the righteous—

nothing for poor me. I was something like a dog under the table, not allowed to eat the children's food. I went time after time, and can honestly say—I don't know that I ever went without prayer to God, and I am sure there was not a more attentive hearer in all the place than myself, for I panted and longed to understand how I might be saved.

"At last one snowy day—it snowed so much I could not go to the place I had determined to go to, and I was obliged to stop on the road, and it was a blessed stop to me—I found rather an obscure street, and turned down a court, and there was a little chapel. I wanted to go somewhere, but I did not know this place. It was the Primitive Methodist chapel. I had heard of these people from many—how they sang so loudly that they made peoples' heads ache, but that did not matter. I wanted to know how I might be saved, and if they made my head ache ever so much. I did not care. So sitting down, the service went on, but no minister came. At last a very thin-looking man came into the pulpit and opened his Bible, and read these words:—"Look unto me and be ye saved, all the ends of the earth.' Just setting his eyes upon me as if he knew me all by heart, he said:—"Young man you are in trouble.' Well, I was, sure enough. Says he:—"You will never get out of it unless you look to Christ.' And then lifting up his hands he cried out, as only a Primitive Methodist could do:—"Look, look, look! It is only look,' said he.

"I saw at once the way of salvation. O how I did leap for joy at that moment! I know not what else he said. I did not take much notice of it, I was so possessed with that one thought. Like as when the brazen serpent was lifted up, they only looked and were healed. I had been waiting to do fifty things; but when I heard the word "Look,' what a charming word it seemed have to me! O I looked until I could almost looked my eyes away; in heaven I will look on still in my joy unutterable. I now think I am bound never to preach a sermon without preaching to sinners. I do think that a minister who can preach a sermon without addressing sinners doe; not know how to preach.

QUEBEC HIGH SCHOOL,

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

REFERENCES:—Rev. Dr. Ormiston, New York; Principal Dawson, LL.D., C.M.G., Montreal; Rev. Geo. Milligan, M.A., Toronto; Rev. Dr. Mathews, Quebec; Rev. D. Anderson, Lewis.

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.

The Presbyterian Record.

MONTREAL: SEPTEMBER, 1882.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

OUR friends who have not yet remitted for the RECORD this year will confer a great favour if they will attend to this little matter as soon as they can. The terms on which the magazine is published and the price at which it is supplied make any explanations unnecessary. A word to the wise is sufficient. Our missionary correspondence has been falling off of late. We trust that the Conveners of our Home and Foreign Mission Schemes will realize our dependence upon them for the information which our people expect to receive from time to time in the pages of the RECORD as to the progress of the Church's work at Home and Abroad. Remittances should be made by post office orders, or in registered letters when money is enclosed.

Literature.

THE DOMINION REVIEW.—A Canadian Monthly Journal of Politics and Literature. *W. Drysdale & Co., Montreal.* For some reason or other, literary ventures of this kind have not hitherto succeeded in Canada, but the enterprising publishers, acting upon the principal that past failures lead to ultimate success, have determined to make another attempt to meet the want of a first-class Journal devoted to Politics and Literature. We believe that they have secured the services of a number of writers of acknowledged ability and we trust the public will give them a fair chance of carrying out what they contemplate. The subscription has been fixed at \$1.00 per annum.

THE CATHOLIC PRESBYTERIAN.—This International Journal, edited by Dr. Blaikie of Edinburgh, and under the auspices of the General Presbyterian Council, is holding its own remarkably well. The July number contains articles of special interest by such writers as Dr. Jessup of Beirut, Dr. Schaff of New York, Professor Monod of Montauban, Dr. Macleod of Birkenhead and others. The editorial notes of the day and the review of recent books are also attractive features. *James Bain & Son, Toronto;* price \$3.00 per annum. THE BRITISH AND FOREIGN EVANGELICAL REVIEW, edited by Rev. H. S. Paterson, London, is also supplied

by the same publishers to Canadian subscribers at \$2.00 per annum, about one third less than the price, in England. It is very cheap and very good.

FRANK LESLIE'S SUNDAY MAGAZINE, edited by Dr. Talmage, price \$3.00 per annum stands at the head of its class as one of the most attractive illustrated Magazines of the day. THE GOSPEL IN ALL LANDS is succeeding well as the only weekly illustrated missionary magazine in existence, price six cents a week; two dollars a year.

FUNK & WAGNALLS, New York, announce the issue of an important work, to be sold only by subscription, an "Encyclopedia of Religious Knowledge," to be edited by Rev. Dr. Philip Schaff, with a corps of eminent associates. In Dr. Schaff's hands this is sure to be a work of great value.

Official Notices.

PRESBYTERIAN COLLEGE, HALIFAX

NEXT TERM will commence on the first day of November when the opening lecture will be given by the Rev. Professor Currie. Applications for rooms should be addressed to Prof. Currie, Secretary to the Senate, on or after the third day of October. The cost of boarding, including all charges except washing, is two dollars a week. The rooms are convenient and well furnished, and an open fire is kept up in each for the purposes of heating and good ventilation. Students who do not wish to reside in the College receive from the bursary fund as an equivalent a dollar for each week of the session. Information regarding bursaries and prizes may be obtained from the College Calendar.

MEETING OF PRESBYTERIES.

Glengarry, at Alexandria, 12 Sept. at 11 a.m.
Quebec, at Scotstown, 6 Sept., 10 a.m.
Kingston, at Kingston, 18th Sept., 3 p.m.
Peterboro, at Port Hope, 19th Sept., 10 a.m.
Saugeen, at Mount Forest, 19th Sept., 10 a.m.
Sarnia, at Sarnia, 19th Sept., 2 p.m.
Huron, at Clinton, 12th Sept., 10 a.m.
Stratford, at Stratford, 12th Sept.
London, at London, 12 Sept. 2 p.m.
Chatham, Windsor, 19th Sept.
Whitby, at Oshawa, 17th October, 10.30 a.m.
Maitland, at Brussels, 19th Sept. 1.30 p.m.
Guelph, at Chalmers's Ch., 19th Sept. 10 a.m.
Ottawa, at Knox Ch., 7th Nov. 10 a.m.
Miramichi, at Newcastle, 17th Oct. 11 a.m.
Truro, at Truro, 5th Sept. 11 a.m.
St. John, Woodstock, 12th Sept. p.m.
St. John, Richmond, 12th Sept. a.m.
Toronto, at Knox Church, 5th Sept. 11 a.m.
Sydney, at Gabarus, 5th Sept., 11 a.m.
do at Framboise, 6th Sept., 11 a.m.
do at Grand River, 7th Sept., 11 a.m.
do at Loch Lomond, 8th Sept., 11 a.m.

A Page for the Young.

THE BEGINNING OF EVIL.

Our evil actions spring
From small and hidden seeds;
At first we think some wicked thing,
Then practice wicked deeds.

Oh, for a holy fear
Of every evil way!
That we might never venture near
The path that leads astray!

Wherever it begins,
It ends in death and woe;
And he who suffers little sins,
A sinner's doom shall know.

TASTING DEATH

In a time of great darkness, when priestcraft and intolerance were doing their worst to suppress Divine truth, a party of soldiers, under a very cruel leader, were one day riding along a road in Scotland when they met a lad carrying a book. Upon being questioned as to the nature of the work he replied, with a fearless upward glance—

"The Bible."

"Throw it into the ditch!" shouted the fierce commander.

"Na," returned the boy, in his broad northern accent, "it is God's Word."

A second order to the same effect only caused him to grasp his treasure more firmly. A very cruel command followed.

"Then pull the cap over your eyes," was the mocking retort. "Soldiers, prepare to fire!"

For a moment the soldiers hesitated, but their leader's face was stern. The lad never flinched; he was not afraid to face death or taste its bitterness, because he knew he should pass through it into the immediate presence of the Lord who loved him, and who redeemed him at the cost of His own precious blood. He heard a voice, unheard by others, whispering to his inmost soul, "Be thou faithful unto death, and I will give thee a crown of life."

"I will not cover my eyes," he said firmly. "I will look you in the face, as you must look me in the face at the great judgment day."

Wonderful words from one so young at such a time of peril! Another moment and he lay shot through the heart, but his spirit was with the Lord who gave it.

Dear readers, nowadays few are called upon to die for their faith; but do you esteem God's Word your dearest treasure? Would you have all fear of death removed? Then look in simple trust to Him "who, by the grace of God, tasted death for every man."

"IF I SHOULD DIE BEFORE I WAKE."

"Mother, every night when I go to bed I say 'Now I lay me;' and do you know, mamma, though saying it so often, I never thought what it meant until Fanny Gray died? I asked nurse if Fanny died before she waked, and she said 'Yes; she went to bed well and had a spasm in the night, and died before she knew any thing at all.' Now, mother," continued Rena, "I want you to tell me about 'Now I lay me,' so that when I say it I may think what it means."

"Well, Rena," said her mother, "I shall be glad to tell you. What does it mean when you say, 'Now I lay me down to sleep?'"

"O, that means, mother, that I am just going to lie down in my bed, to go to sleep till morning."

"Well, then, as you lie down to sleep, what prayer do you offer to God?"

"I pray the Lord my soul to keep." I want the Lord to take care of my soul while I am asleep, and take care of me all over, mother. But, mother, if I should die before I wake, would the Lord be taking care of me then? Now, it seems to me when Fanny died that God did not take care of her that night, and so she died."

"O no, Rena! God did take care of her. The little verse says, 'If I should die before I wake, I pray the Lord my soul to take;' so you see God took little Fanny's soul to himself, and when she awoke she was in the arms of the blessed Jesus. Now, Rena, when you say 'Now I lay me.' I want you to think in this way. Now I am going to bed and to sleep, and I want the Lord to take care of me. If I am not a good child, and do not pray to God, ought I to ask Him or expect Him to take care of me? Let me lie down feeling that I am in the Lord's care, and if I should die before I wake, that I am still the Lord's child, and I pray that He may take my soul to dwell with Him."

"O mother! I will try and remember. Why, I used to say it slow and clasp my hands and shut my eyes, and yet I did not think about it. Thank you, mother dear. Please hear me to-night when I go to say my prayers."

Ah, little children, are there not a great many who, like Rena, say their prayers without thinking what they mean—mere words without any meaning in them? God cannot listen to such prayers. They are not for Him unto whom all hearts are open, all desires known, and from whom no secrets are hid.

Think of what I have written about little Rena when you say "Now I lay me" to-night; and pray that God may watch over you, waking or sleeping.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH OF TORONTO, TO 6TH AUGUST, 1882:—

ASSEMBLY FUND.

Received to 6th July, 1882.	\$ 92.17
Boyne and Tobacco Creek.	2.00
Avonbank	7.64
Markham, Melville Church.	4.00
St. John, N. B., St. Stephen's Church	5.00
Campbellton, N. B.	3.50
Truro, 1st Pbyn Church.	5.00
Mira	4.00
Belfast	8.00
Saint David's, Ch. St. John Elmsdale and Nine Mile River	20.00
Fullarton	3.00
	9.00
	\$163.31

HOME MISSION.

Received to 5th July, 1882.	\$976.43
Hamilton, Knox Church.	50.00
Nichol, Zion Church.	10.01
Avonbank	10.36
Naassagaweya	20.00
Fergus, Saint Andrew's.	39.33
Bracebridge S. School.	8.00
Ravenswood	28.45
Kirkfield and Victoria Road Balsorer	10.00
Campbellville	5.00
Silverhill	12.00
Woodstock, Chalmers' Ch.	1.00
Pinkerton	70.00
Camden and Sheffield.	8.15
Chesley	4.15
Montreal, Crescent Street.	6.69
A Student	150.00
Dunnville, Knox Church.	2.00
Whitechurch	21.00
Fordyce	25.00
A Friend, London	11.00
Paris Union Meeting, per Rev. J. Robertson	10.00
Master H. McLeod, Paris.	33.35
per Rev. J. Robertson	1.55
A Little Girl, per Rev. J. Robertson	1.00
Ayr Union Meeting, per Rev. J. Robertson	1.00
per M. T. Ayr, per Rev. J. Robertson	25.31
Guelph Knox Church, per Rev. J. Robertson	2.50
Mr. Cole, St. Andrew's Ch., Guelph, per Rev. J. Robertson	18.00
London, St. James' Church, per Rev. J. Robertson	10.00
Miss Chisholm, London, per Rev. J. Robertson	32.63
Galt Union Church, per Rev. J. Robertson	2.00
M. Lumsden, Galt, per Rev. J. Robertson	10.00
A Friend, Galt, per Rev. J. Robertson	2.00
	1.00
	\$1617.00

FOREIGN MISSION.

Received to 5th July, 1882.	\$ 864.39
Hamilton, Knox Church.	45.00
Legacy of the late Mrs. Ashery, Elora, per her executors. <i>Chiaa</i>	173.00
Naassagaweya	15.00

Minedosa	14.00
Mountain Stream.	3.70
Campbellville	12.01
Silverhill	1.70
Woodstock, Chalmers' Ch.	30.00
Wroxeter S. School, <i>Formosa</i>	12.00
Guelph, St. Andrew's.	50.00
Mountain Miss'y Meeting.	7.47
Chesley	10.90
Chesley S. School.	2.61
Lachine	79.00
Montreal, Crescent Street.	100.00
A Student	2.01
Miss A. B. Murcheson, Montreal	2.00
Calvin Church, St. John, N. B., <i>Formosa</i>	12 0
Juvenile Mission for salary of Bible woman at Indore, India	91.00
Dunnville Knox Church	5.00
Whitechurch	25.00
Fordyce	11.00
A Friend, London.	14.00
A Friend, Fergus	1 0 0
Newcastle.	14.00
	\$1690.87

COLLEGES ORDINARY FUND

Received to 5th July, 1882.	\$ 153.70
Naassagaweya	12.00
Forling's Mills	3.00
North Carradoc	8.80
Campbellville	12.00
Silverhill	1.00
Proofline	29.00
Whitechurch	13.00
Fordyce	8.00
Beverley	32.00
Chesley	5.35
	\$74.85

KNOX COLLEGE BURSARY FUND.

Received to 5th July, 1882.	\$ 500.00
William Bryden, Ayr.	500.00
	\$500.00

KNOX COLLEGE BUILDING FUND.

Received to 5th July, 1882.	\$ 621.17
William Malcolm, Kinloss and Bervie	15.00
Toronto, per Rev. W. Burns.	17.50
Mrs. T. Oliver Woodstock, per Rev. W. Burns	10.00
Kirkfield, per Rev. W. Burns	11.50
Geo. Bremner, Ingersoll, per Rev. W. Burns	5.00
Fingal, per Rev. W. Burns.	30.00
Dorchester, per Rev. W. Burns	16.00
Ailea Craig, per Rev. W. Burns	27.00
Belmont and Yarmouth, per Rev. W. Burns	67.63
Cannington, per Rev. W. Burns	35.00
Henry Rutherford Orono, per Rev. W. Burns	1.00
Andrew Oliver, Ingersoll, per Rev. W. Burns.	5.00
Newtonville and Kendall, per Rev. W. Burns	4.00
North Bruce, per Rev. Jno. Scott	5.50
Angus McNevin, Dorchester, per Rev. Wm. Burns.	10.00
	\$881.34

WIDOWS' FUND.

Received to 5th July, 1882.	\$ 119.92
Naassagaweya	10.00

New Westminster, St. Andrew's, per Ladies' Missionary Association.	14.25
Campbellville	3.00
Presbytery of Guelph, on account for annuity to widow of the late Rev. D. Smyth.	\$66.01
Mrs. P. Chisholm, Brampton	1.00
Chesley	6.60
Whitechurch	4.00
Fordyce	3.00
	\$527.77

With rates from Revs. D. H. McVicar, T. Goldsmith, R. Torrance, R. Whillans, G. D. Mathews, D. L. McCrae, \$13.50; R. Hamilton.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th July, 1882.	\$ 208.90
Carlton Place, Zion Church	10.00
Keene	37.00
New Westminster, St. Andrew's, per Ladies' Missionary Association.	14.21
Campbellville	3.00
Silverhill	1.00
Mrs P. Chisholm, Brampton	1.00
Chesley	5.60
Montreal, Chalmers' Church	8.74
Dunbarton	5.00
Whitechurch	6.00
Fordyce.	3.00
	\$302.89

Rates received to 5th July, 1882. \$ 99.00

With rates from Revs. T. Goldsmith, \$6.00; A. Stewart, \$5.50; R. Whillans, \$3.00; D. D. McLeod, \$10.00; D. L. McCrae, \$7.00; Wm. White, 5 years, \$16.00; W. S. Ball, 2 years, \$11.00; R. Hamilton, \$4.00 \$161.50

CONTRIBUTIONS TO SCHEMES OF THE CHURCH TO BE APPROPRIATED.

Received to 5th July, 1882.	\$ 95.30
Brussels, Melville Church.	42.00
additional	\$37.30

CONTRIBUTIONS FOR BUILDING CHURCHES, &C., IN MANITOBA AND N. WEST TERRITORY.

Received to 5th July, 1882.	\$ 20.00
Joseph Henderson, Cobourg, on account	25.00
D. E. Stevenson, Cobourg, on account.	3.00
Friend, Fergus	100.00
	\$148.00

RECEIVED BY REV. DR. MACGREGOR,
AGENT OF THE GENERAL ASSEMBLY
IN THE MARITIME PROVINCES, TO
AUGUST 3RD, 1882:—

FOREIGN MISSIONS.

Already acknowledged.....	\$1,091.09
Great Village.....	12.01
E. Tupper, Round Hills.....	1.00
1st Pres. Ch., Truro.....	11.70
Bass River.....	21.02
Portaupique.....	7.23
Castlerough.....	5.21
"Workingman, Montreal," for Mr. MacKenzie.....	1.00
Geo. Moser, Moser River, Thank off.....	5.00
Ladies' Rel. and Ben. Soc., United Ch., New Glasgow, for Tunapuna Buildings.....	50.00
St. David's Ch., St. John.....	40.00
Mid. Stewiacke Miss'y Soc. Lake Ainslie.....	12.50
St. Andrew's, Hamilton Ber- muda.....	5.00
Fort Massey Miss'y Ass'n, Halifax, † yr.....	17.29
A Friend per Rev. E. Scott, Middleton Ch., Mid. Mus- quodoboit.....	67.00
Upper Stewiacke, † yr.....	2.0
Halifax W. For. Miss'y Soc., for Miss Blackadder's Sal., 1 qr.....	13.85
	15.00
	101.50
	\$1478.89

DAYSPRING AND MISSION SCHOOLS.

Already acknowledged.....	\$ 80.35
James Ch., S. S. Dartmouth, 2nd yr.....	10.40
Miss Reynolds, S. S. Class Baz., Fort Massey, for Rev. J. W. MacLeod.....	7.00
Fort Massey, for the New Hbridges.....	7.00
Strathlorne S. S., C B.....	5.00
Middleton Ch., Musquod- boit.....	1.40
Children of Mr. Wright, Bedeque.....	1.47
St. Mathew's S. S., North Sydney.....	18.00
	\$130.62

HOME MISSIONS.

Already acknowledged.....	\$ 217.12
Great Village.....	7.00
E. Tupper, Round Hill.....	1.00
Bass River.....	12.59
Portaupique.....	6.23
Castlerough.....	5.20
St. David's Ch., St. John.....	40.00
Clam Harbour.....	3.00
Mid. Stewiacke M. Soc.....	12.50
Fort Massey Miss'y Ass., Halifax, † yr.....	75.00
Dundee St., N. B.....	2 51
Middleton Ch., Mid. Musquod- boit.....	10 37
Upper Stewiacke, † yr.....	15.00
Stollarton.....	27.00
Economy.....	10.00
Div. Merchants' Bank, G. Kerr Bequest.....	15.75
	\$460 32

SUPPLEMENTARY FUND.

Acknowledged already.....	\$ 84 97
Great Village.....	10.00
Bass River.....	7.33
Portaupique.....	2.88
St. Stephen's, Amherst.....	6.60
Sheet Harbour.....	12.79
Goldenville Young Men.....	5.00
St. David's Ch., St. John.....	100.00
Cove Head, P. E. I.....	1.50
Salem Ch., Green Hill.....	11.25
Fort Massey Miss'y Society, Halifax, † yr.....	75.00
Upper Stewiacke, † yr.....	15.00
	\$332.32

COLLEGE FUND.

Acknowledged already.....	\$1349.17
St. Andrew's, Truro.....	30.23
Great Village.....	10.00
Div. Canadian Bank Com- merce.....	4 00
1st Pres. Ch., Truro.....	5.55
Milford.....	28.00
Mira, Sydney.....	8 00
Bass River.....	5.75
Portaupique.....	2.16
Div. Bk. of B. N. A.....	153.39
Int. on Funded Debt Loan.....	21.41
Moser River.....	9 00
Prince St., Pictou.....	65.96
Int. Savings Bank.....	11.98
Int. Dep. Rec., B. N. S.....	2.38
St. David's Ch., St. John.....	60.00
Interest.....	23.36
Interest.....	180.00
Little Harbour.....	7.00
Lake Ainslie.....	3.00
Shubensadie.....	10.00
L. Stewiacke.....	8.00
N. Salem.....	2.00
New Brandon.....	1.70
Janeville.....	1.46
Clifton.....	1.00
St. James Ch., Charlotte- town.....	11.00
Glace Bay.....	10.00
Mabou and Pt. Hood.....	13.22
Fort Massey, Halifax, Miss. Ass., † yr.....	66.00
Int. Savings Bank.....	54.11
Interest.....	18 0
Upper Stewiacke, † yr.....	8.00
Dividend B. N. S.....	256.00
Flatlands and Metapedia.....	2.45
	\$2442.19

BURSARY FUND.

St. John Coupon.....	\$ 30.00
Div. Merchants' Bank, G. Kerr Bequest.....	15.75
	\$45 75

MISSION TO THE JEWS.

A Friend, Pictou Landing.....	\$ 25.00
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AGED AND INFIRM MINISTERS' FUND.

Acknowledged already.....	\$ 657.85
Great Village.....	5 00
Interest.....	25 0
1st Pres. Ch. Truro.....	10.00
Rev. A. Donald.....	1 00
Interest.....	12.00
St. David's Ch., St. John.....	20.00
St. James' Ch., Charlotte- town.....	5.00
Economy.....	6.50

MINISTERS' PERCENTAGE.

Rev. M. Campbell, for 1882.....	3.00
" A. B. Dickie, ".....	3.50
" Dr. Macleod, " 1880.....	3.50
	\$752.35

SYNOD FUND.

Acknowledged already.....	\$ 97.52
Shubensadie.....	2.01
Shediac.....	2.00
	\$101.52

PRESBYTERIAN THEOLOGICAL HALL
BUILDING AND ENDOWMENT FUND,
FARQUHAR, FOREST & CO., TREAS-
URERS, 173 HOLLIS ST., HALIFAX
TO JULY 31ST, 1882:

Already acknowledged.....	\$69,727.95
Wm. Gibson, St. Peter's Road, P. E. I.....	6.00
John Stewart, St. Peter's Road, P. E. I.....	5.00
Jno. Scott, St. Peter's Road, P. E. I.....	5.00
John Cook, sr., Gays River, N. S.....	10.00
Alex. McRae, Eldon, Bel- fast, P. E. I., (in full).....	3.00
Hector McKenzie, Eldon, Belfast, P. E. I., (in full).....	2.50
R. K. McKenzie, Eldon, Bel- fast, P. E. I., (in full).....	6.00
The late J. M. Dixon, Eldon, Belfast, P. E. I., (in full).....	6.00
Bessie McAulay, Eldon, Bel- fast, P. E. I., (in full).....	2.00
W. Ross, Eldon, Belfast, P. E. I., (on account).....	1.00
The late Alex. Dixon, Eldon, Belfast, P. E. I., (in full).....	10.00
John McDonald, Eldon, Bel- fast, P. E. I., (in full).....	2.50
John Kerr, sr., Gays River, N. S.....	4.00
E. L. Armstrong, Kempt Shore.....	5.00
Jas. Mosher, Kempt Shore.....	3.00
John Greenaway, Halifax.....	5.00
Mrs. John McKay, Gays River.....	5.00
John Cook, jr., Gays River.....	4.00
Mrs. L. G. Stevens, for late Dr. Waddell, St. John.....	100.00
John Erven, Upper Musquod- boit, N. S.....	10.00
	\$69,922.95

FRENCH EVANGELIZATION—RECEIVED
BY REV. R. H. WARDEN, SECRE-
TARY-TREASURER OF THE BOARD
OF FRENCH EVANGELIZATION, 260
ST. JAMES' ST., MONTREAL, TO 8th
AUGUST, 1882:

Bal. beq. Jas. Laird, Sr., New Glasgow, P. E. I.....	\$ 100.00
Strathroy.....	3.00
Cadurois and River View.....	2.35
A Friend in St. George, Ont.....	10.00
Fullarton.....	10.50
Avonbank.....	9.50
Pictou, Ont.....	10.10
Jas. Fraser, Perth.....	2.00
One who loves cause of Christ.....	1.00
Wm. Miller, Lagan.....	10.00
Garafraxa, 2nd Ch.....	5.00

Rina, P. Que.	2.00
Per Rev. R. Murray, Halifax	1.00
Guelph, St. Andrew's	44.00
Chesley	7.25
Kippen, S. School	10.00
East Gloucester	12.00
Mandamin S. School	2.00
Montreal, Crescent St. Ch. (on account)	100.00
Blackville and Derby	10.00
Per Mrs. Jas. Reid, Glasgow, Scotland	9.15
Moses Priest, Blue Mt., N.S.	5.25
Carleton Place, Zion Ch.	18.00
Carleton Place, Zion S. S.	7.34
Fergus, St. Andrew's	25.00
Campbellville	8.00
St. Stephen's Ch., Black River	5.00
Lachute, Henry's Ch	25.00
John McLean, Elora	5.00
Jas. Black, St. Louis de Gonzague	5.00
Osnabruk, St. Mathew's and Valley	50.00
Joliette	3.00
Jas. Thompson, Perth	10.00
Danville	1.65
Farnham Centre	5.00
St. Sylvester Sab. School	1.64
Streetsville	9.25
Grenville, French	12.02
New Glasgow, Que	12.50
Madoc, St. Peter's Ch. S. S.	8.00
Metis	8.30
Smith Hill	7.00
Manchester	7.00
Beverley S. School	19.00
Angers, Que	4.00
Wakefield	15.00
Williamsford and Berkeley	3.45
Oilsprings	4.00
Tatamagouche	10.00
Mount Albert and Ballantree	8.00
Deer Park	12.00
Sab. School	10.00
Horning's Mills and Honeywood	6.35
Point Edward	10.78
Avoca	7.25
Victoria	7.00
C. W., Quebec	100.00
Lucan and Biddulph	2.50
Massawippi and Richby	6.25
Eden Mills	8.00
Chalmers' Ch., Kincardine Township	10.00
Whitechurch	15.00
Forcyce	11.00
Claremont	10.90
Sab. School	4.10
St. Vincent, Knox Ch.	7.30
Sydenham, St. Paul's	6.00
Greenbank	20.35
Manoick	3.76
S. Gloucester	5.37
Ste. Anne, Ill	2.00
Bedegue	42.00
Hornby	4.00
Dunville	6.01
Crawford	5.59
Port Colborne	7.00
Wolfe Island and Portsmouth	5.00
Yankleek Hill	62.00
Summerstown, Salem Ch	6.10
Deseronto	4.57
Walkerton, Free St. John's S. S.	7.00
Elgin	19.60
Woodville, Ont	38.07
King and Laskay	15.00
Lanark	20.00
Bayfield, St. Andrew's	2.52
Alvinston	5.00
Culloden	10.00

St. Valerien	5.00
Mattawa	10.00
Brighton	4.25
Severn Bridge, &c.	4.00
Flatlands and Metapedia	2.45
South Kinloss	10.00
Wendigo, Guthrie Ch.	7.00
Ripley, Knox Ch	12.83
Kippen, St. Andrew's	26.00
Tara	7.00
Colborne	4.22
London East	3.00
Teeewater, Westminster Ch.	36.69
Wono Centre and Camilla	8.35
Ayr, Knox Ch	50.00
Kemble S. School	2.00
Mount Pleasant S. School	6.89
Burford	1.21
Plantagenet	1.53
Ventor	9.60
Amos	2.00
Orchardville	14.67
Middle Normanby	6.10
New Richmond	4.39
North Gower	20.00
Mosa	14.00
Hill's Green	15.50
Banks and Gibraltar	4.00
L'Original and Hawkesbury	4.44
Kinburn	11.25
Lowry	13.05
Ancaster East	5.26
Burt n	1.50
Burt n	8.00
Ratho S. School	6.28
English Settlement	28.6
Keady, Chalmers' Ch	4.00
Hampden	6.50
Loughboro	3.07
Storrington	10.59
Pittsburgh	4.75
Glenburnie	1.68
Colquhouns	8.00
Dunbar	13.00
Chesterville	6.00
Garden Hill	6.00
Exeter, Caven Ch.	28.00

PER REV. DR. MCGREGOR, HALIFAX:

Yarmouth, St. Johns Ch.	3.00
Richibucto, St. Andrew's Church	20.00
Hamilton, Bermuda, St. Andrew's Ch	17.92
New Glasgow, United Ch.	143.75
Wm. Turner, French River	2.00
Member of Stewiacke Ch.	2.00
Truro, First Ch	10.00
Anon, per Rev. A. F. Carr, Alberton	1.50
Antigonish	20.05
Barney's River	3.00
Great Village	7.00
E. Tupper, Round Hill	1.00
Mira, Sydney	8.60
St. John, St. David's Ch.	10.00
Dalhousie, N. B.	17.21
Spring Hill	6.65
Woodstock, St. Paul's	9.06
Boularderie	8.00
Upper Stewiacke, 1 yr	15.00
Economy	12.00
Elmsdale and Nine Mile River	26.30

PER REV. DR. REID, TORONTO:

Wyoming	7.01
Chippawa	4.00
Chatsworth	10.00
West Liberty	19.00
N. Delaware	1.60
Bowmanville, St. Paul's	6.30
Emerson	12.80
Napier	5.00
Kinloss and Bervie	5.60

Ridgetown	8.00
Brigden	10.00
Burlington	5.00
Hibbert	15.00
Anon, Reader of "Presbyterian"	1.00
Equesing, Union Ch	35.45
Norval	8.60
Galt, Knox Ch	60.00
Friend, Strathroy	1.00
Amateur Farmer, Ottawa	5.00
Nassagaweya	13.50
Pinkerton S. S	1.37
Silverhill	1.00
Moore Line	7.00
Burns' Ch.	15.80
Toronto, Old St. Andrew's Ch	68.00
Goderich, Knox Ch	30.13
A Student	1.00
Fenelon	13.00
Dunbarton	15.00
Hillsburgh, St. Andrew's	8.00
	\$2411.40

POINTE-AUX-TREMBLES SCHOOLS—
REV. R. H. WARDEEN, MONTREAL,
TREASURER:

Strathroy	\$ 10.00
Farran's Point S. S.	5.00
Geo. Rogers, Montreal	15.00
Thorold S. S.	6.25
Essa, Burns' Ch. S. S.	2.50
Wakefield S. S.	50.00
Per Mr. J. G. Forbes, St. John, N. B.	19.00
Hugh McDonald, West River, N. S.	1.00
James Brown, West River, N. S.	1.00
St. John, Calvin Ch.	10.00
Lower Litchfield, B. Class	7.00
Brown Sab. School	5.00
A Friend, Cap Magdelaine, Que	5.00
Martintown, Burns' Ch., and Williamstown, Hephzibah Ch	16.64
Lydia Markell, Osnabruk, Thank off.	2.00
Rev. C. E. Amaron, Three Rivers	10.00
Winchester S. S.	12.50
Dalhousie and North Sherbrooke S. Schools	5.00
Halifax, St. Mathew's S. Schools	50.00
	\$232.89

COLLEGE FUND.—RECEIVED BY REV. R. H. WARDEEN, MONTREAL, TO 8TH AUGUST, 1882:

Berkeley and Williamsford	\$ 3.54
Thanet and Ridge	6.65
Griersville	1.45
Cote des Neiges	14.00
Kilbride	2.14
Metis	5.33
Montreal, Crescent St., (on account)	100.00
South Finch	7.00
St. Lake's	7.00
L'Amable and Daneroft	4.40
Osgoode	8.23
	\$159.64

JUVENILE MISSION SCHOOL.
Amount of Gourlie bequest per J. B. Dow \$303.75