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THE
PRESBYTERIAN RECORD
 FOR THE
DOMINION OF CANADA.

Vol. V.

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Editorial Gleanings.

A RETROSPECTIVE GLANCE AT THE
 SABBATH-SCHOOL CENTENARY
 CELEBRATION.

LEAVING QUEBEC at midnight, on the 19th of June, the good ship "Polynesian" reached Liverpool on the morning of the 30th. The voyage, though not a stormy one, resembled that of St. Paul's to Rome, in that "neither sun nor stars appeared in many days;" but, so closely did the "dead-reckoning" tally with the actual distance run, just when the first stoppage was made for soundings, the well known light on Tory Island shone through the gloom and showed that we had made a good land-fall on the Irish coast. It was the first of July before the representative of the Presbyterian Sabbath-school Association of Montreal could report himself at No. 56 Old Bailey, London—the head-quarters of the Sunday-school Union. By this time the proceedings of the International Convention in connection with the celebration of the Centenary of Sunday-schools were far advanced, and he had to console himself with the reflection that "better is the end of a feast than the beginning of a fast." The grand reception, the inaugural meeting at the Guildhall, and the *fete* at the Crystal Palace were all over. The business meetings were in full blast. Consequently it took one some time to get fully *en rapport* with the occasion. It soon ap-

peared, however, that instead of one joint celebration, two sets of meetings were being held simultaneously in the great Metropolis—the one practically under the direction of the Non-conformists, or Congregationalists; the other under the auspices of the Church of England. The reasons for this were not so obvious, as the ordinary meetings of either were not so large as to prevent their being held in good old apostolic fashion,—“with one accord, in one place.”

The Memorial Hall, Farringdon street, in which the former met, is a handsome building, erected in 1875, on the site of the old Fleet Prison, in commemoration of the sacrifices made in the year 1662, when some two thousand ministers relinquished their livings rather than submit to the iniquitous "Uniformity Act." The number of delegates at the Memorial Hall meetings was about two hundred and fifty. About one-half of them came from the United States and Canada. The Americans had some of their best Sunday school men and women there, who drew from their treasures things new and old which were presented in a manner interesting and instructive, though perhaps some of the "illustrations" made use of would sound strange, if not incongruous, to English ears. There might be just a trifle too much of the *autobiographical* in some of the speeches, and occasionally an overdose of *statistics*, but on the whole, the speaking was excellent, and the business was conducted in a very orderly manner. If a speaker

wandered from his subject he incurred the risk of being ruffed down. If he spoke too long, he was admonished by a tap of the bell. On one occasion Dr. Hall playfully apologized for a somewhat dry speech by assuring us that the dear brother who had just sat down was a much better worker than speaker. His own address, on "The Word of God the appointed Instrument of Religious Education," was one of the best that was delivered. Dr. Wm. M. Taylor, Dr. Vincent, Dr. Lowry, and the Rev. A. F. Schaufler, of New-York, all spoke effectively. So did Rev. F. W. Crafts, of Chicago, and John Wanamaker, of Philadelphia. The paper read by Miss Merrill, of New-York, on "The Education of teachers for their work," was distinguished alike for ability and graceful delivery. Miss H. N. Morris, also of New-York, fairly brought the house down by her graphic illustrations of "Methods of teaching," and the *sang froid* manner in which she elicited answers to her questions from the learned divines who sat meekly at her feet for half an hour. Prominent among the English speakers were Mr. Sindall and Mr. Groser, of the S. S. Union, Mr. Kelly of the Wesleyan S. S. Union, Mr. B. T. Gough, of Bristol, one of the most successful Bible-class teachers in England, with other earnest and able advocates of the Sunday-school, thoroughly alive to the importance of extending its influence and increasing its efficiency. A most interesting class of speakers were those who told in broken accents, but with deep emotion and pathos, the difficulties and the triumphs of the Sunday-school in France, Germany, Austria, Italy, Switzerland, Holland, Denmark, Sweden, Belgium, and other parts of the Continent of Europe. Canada was well represented. Vice-Chancellor Blake of Toronto, was a host in himself. Rev. Mr. Millard, the secretary of the Sabbath school Association of Canada, presented an admirable summary of "The past history and present prospects of Sunday-schools throughout the Dominion." Mr. McKillican, of Montreal, described the work carried on by the S. S. Union, of which he is the agent in the Province of Quebec. Dr. Burns, of Halifax, was ubiquitous and eloquent, in the pulpit and on the platform, not in London alone, but in many of the provincial towns, where large meetings were held in connection with the Centenary. The Hon. Alexander Vidal, of Sarnia—a veteran in Sabbath school work—added his quota of information. Besides these there were present, Rev. Wm. Armstrong, of Ottawa, Rev. J. B. Mullan, of Ferguson, Rev. D. W. Morison, of Ormstown, Messrs. A. G. Northrup, of Belleville, and brother A. B. Robinson, of the "Canada Presbyterian." It struck me as somewhat strange that the Scottish Sabbath-schools

were not represented in this International Celebration, nor, so far as I learned, was any special notice of it taken in Scotland.

A numerously attended meeting was held one evening in Exeter Hall, at which Vice-Chancellor Blake presided. The chief speakers were the Americans aforesaid, Dr. Hall and Dr. Taylor, Pastor Paul Cook, of Paris, Dr. Prochnow, from Germany, and the Rev. W. G. Lewis—a good specimen of the English clergyman, who acknowledged in the happiest terms the pleasure and profit that had attended the meetings, their indebtedness to "the foreigners" who had devoted so much time and labour to this visit, and who charged "the colonists" to tell that "the old heart at home still beats true to the exiled sons and brothers, and desires nothing better than that they may outdo us by their Sunday-school instrumentalities, and may surpass us, if it be possible, in devotedness and fidelity to the service of Christ." It was announced in the course of the evening that, by the liberality of five English gentlemen, Exeter Hall had been purchased at a cost of £25,000 for the use of the Young Men's Christian Association of London, and that £10,000 in addition would be expended in fitting it up in a suitable manner. It is sometimes said that only Englishmen know how to cheer. Certainly the applause which greeted the speakers on this occasion was remarkable. I never heard anything like it.

The united communion service in Mr. Spurgeon's Tabernacle, on the Friday evening, was attended by upwards of 3000 persons. Previous to administering the elements, Mr. Spurgeon delivered an impressive address; about fifty delegates assisted in the distribution of the bread and wine; before closing, at Mr. Spurgeon's suggestion, the whole of the vast congregation joined hands, in an unbroken chain extending from the floor to the platform, and from the platform to the galleries above, while Cowper's hymn—

"Ere since by faith I saw the stream
His flowing wounds supplied."

was sung with deep emotion. Before and after the service a large number of the delegates were introduced to the great preacher, and he had a few kind words for each. At the name of Canada his face, it seemed to me, lighted up with a pleasant smile. Had he ever been there? "No." We should be glad to see him. "He would like to go," but, he said, he was now an old man and worn out. Well, he looked like a man who had seen long service, but in whom there is a great deal of work yet. There is a glow of geniality and an expression of genuineness in his countenance. He is no make-believe—a homely, pleasant, frank Englishman, with a good eye in his head, a clear ringing

voice and an easy address. You feel no constraint in Mr. Spurgeon's company. Among the delegates on the platform was an old Methodist preacher from the backwoods of America. During the whole service he was intensely exercised. It was a new experience to him. He never had seen such a meeting as this—so like "a little heaven below!" When it came to the joining of voices and hands at the singing of the last hymn, he burst out into tears and sobbed like a child. Another, a Scoto-American of forty years standing, told me he was the only Baptist delegate from the United States. He related how he had gone to the great gathering at the Crystal Palace. How a kind gentleman had introduced him to another kind gentleman, and how the two kind gentlemen had decoyed him to an unfrequented part of the grounds and then and there relieved him of all his cash. This was the only victim of "the light-fingered gentry" I heard of in connection with the Celebration.

Into the last days proceedings there were crowded three very interesting demonstrations.—The unveiling of a statue of ROBERT RAIKES, in the gardens of the Thames Embankment, a Sunday-school concert in the Royal Albert Hall, Hyde Park, and a great gathering of Sunday-school children in the grounds of Lambeth Palace—the official residence of the Archbishop of Canterbury. With some difficulty I obtained tickets of admission to the first and last named. The Embankment is one of the recent improvements of London, consisting of an esplanade some miles in length reclaimed from the river at enormous expense, and is one of the finest features of the city. The Board of Works did honour to the Sunday-school, and to themselves, in giving the site for and accepting the custodianship of this handsome bronze statue, which represents old Robert Raikes in the graceful and picturesque costume of his time, with an open Bible in his left hand. The ceremony of unveiling was performed by the venerable Earl of Shaftsbury, who still retains a wonderful amount of activity and enthusiasm. He seems to have a hand in every good work that is going on. Pointing to the Cleopatra Needle, immediately opposite, he made a happy allusion to the juxtaposition of these two emblems, of heathen and Christian civilization, contrasting the failure of the former to elevate or educate the masses, with the Sunday-school system—making provision for the instruction of millions upon millions in all lands, in the truths of Christianity.

The Lambeth Palace gathering will not soon be forgotten by any who witnessed it—certainly not by any of the twenty-five thousand children assembled from all parts of the city, and who for two hours, during a

deluge of rain, kept the positions assigned to them with as much order as if they had been so many regiments of the line. Bless the children! The Prince and Princess of Wales had promised to come, and they didn't mind the rain a bit. Their patience was rewarded, for, sure enough, at the appointed time, they did come, with a brilliant retinue. There was the Archbishop of Canterbury, the Lord Mayor and the Bishop of London, the Duke of Cambridge, the Princess Mary of Teck, Dean Stanley, the Japanese Ambassador, and many other persons of note. The rain ceased, the clouds disappeared, and the sun shone auspiciously on the vast assemblage. Fifty thousand, old and young, united in singing the "Old Hundredth," the "Te Deum," and "God save the Queen." Presentations of Bibles were made to the superintendents of the schools by the Archbishop, and by the Sunday-school scholars to the five children of the Prince and Princess. Then followed the "March Past" of all the schools in divisions, preceded by juvenile bands of music and with banners flying. Thereafter the Palace doors were thrown open, when a large number took the opportunity of walking through its historic halls and partook of refreshments at the hospitable board provided for them.

London is increasing rapidly. More than ten thousand houses are added to it every year, while the population grows at the rate of nearly fifty thousand annually. It has fifteen hundred miles of streets and covers an area of 122 square miles. The population numbers four and a half millions. Although its main features remain unchanged, it has of late years undergone many improvements. The old Temple Bar is gone, but Westminster Abbey and St. Paul's Cathedral are still the pride of the metropolis, and the admiration of all who visit them; during the Sabbath services both are usually filled to their utmost capacity.

Before concluding this desultory sketch, I must mention the kindness of Mr. Henry Frowde, the representative of the Oxford University Press, from whom, in common with the other delegates, I received a beautiful copy of the "Oxford Bible for Teachers," which, on careful examination, I find to be the most complete and valuable I ever met with. This edition, printed expressly for the Centenary Celebration, is sold for half a guinea, and may be easily obtained through any bookseller. From Elliott Stock, 62 Paternoster Row, I got a few copies of "The Pictorial New Testament," beautifully printed, containing three maps, twenty-four illustrations, with copious notes and historical introductions to each book—all for one penny. The most remarkable part of the

transaction is that the book is actually pro-
duced at the cost of a penny. It pays!

The statistics furnished by the International Sunday-school Convention of the United States and Canada make the number of S. schools in America 87, 661: Teachers, 928, 040: Scholars, 6,963,294. In Great Britain the estimated number of teachers is 550,000, and of scholars 5,000,000, making a total of over 12,000,000 teachers and scholars. If to these are added the continental schools, and the mission schools in foreign lands, and the countless thousands of those who have gone before to the better land, how great is the number of children who have been gathered into the fold of the Good Shepherd, and how vast the influence that had its beginning in a small room, in a back lane, in the town of Gloucester, one hundred years ago!

"A hundred years! Oh who shall try to say
What victories have been gained, what good been done,
How many led to seek the narrow way,
How many harps, how many crowns been won?
What brands plucked from the burning there have been,
What sorrows been relieved what comfort found,
Since in the Sunday-school, they heard the Gospel
sound?"

I have only to add that the Committee of the SUNDAY-SCHOOL UNION have decided to issue a Memorial volume of the Centenary, into which will be gathered all that has helped to contribute to the success of this memorable Convention, and that any one who wishes to obtain a copy of it will be supplied on application to the office of the Union, 56 Old Bailey, London.

C.

FRENCH CANADIANS AND THE GOSPEL.

THE following communication from a prominent minister of our Church, whose name is withheld from prudential reasons, is worthy of thoughtful perusal, and should stimulate us all to renewed efforts for the propagation of the Gospel throughout the length and breadth of the land, especially among those of our countrymen herein referred to.

In my wanderings during the summer amongst the French Canadian population of the Province of Quebec, I lighted upon a district, which has not yet been visited by Protestant Missionaries or Colporteurs, where I made the acquaintance of several French families. Many of these people I found to be, ecclesiastically, of the Gallican type. Some of them trace their descent from French families of repute, not as their names would indicate without foundation. One of these families, a large one, boasts residence on

their present estate of a century and a half. I was struck with the general character and tone of its several members, and especially with the fact that the venerable patriarch of the family conducts daily family worship in his household; reads prayers, that is from a French Catholic prayer-book. Some of his sons have gone from home for a time in pursuit of business, travelling far and near, picking up knowledge as they went. One especially has been an extensive traveller. To my utter surprise and delight, I ascertained this son had found "the truth," and that the truth had made him free. He now reads his Bible; with the New Testament he is familiar, and he wields Protestant arguments with skill and power. Better than all, he is a man of faith and prayer. I found too, that wherever he goes amongst relatives and neighbours he manfully contends for the Gospel as opposed to the errors of his mother Church. His efforts as a voluntary evangelist have been so far crowned with success that one of his near relations has also become, like himself, a convert to the truth as it is in Jesus. It is worthy of note that this Christian worker is still esteemed and trusted in the wide family circle, as a brother and friend, though some years have passed since he abandoned the errors of his Church, and assumed the Protestant faith. These facts deserve to be recorded in confirmation of the opinion largely held, and scarcely less largely questioned, that the French Canadian mind, in many quarters at least, is in a state of readiness to be approached by the Gospel, and that large results might be expected to follow adequate efforts to make it known to the people. Our efforts have so far been inadequate; certainly they have been unworthy of that promise of advancement which our past successes have betokened. God, in his providence, has thrown upon our church in large measure, the responsibility of caring for the souls of more than a million of our fellow subjects, who are practically destitute of saving truth; the trust is enormous; will the Presbyterian Church in Canada prove herself worthy of it?"

J.

WALDENSIAN PASTORS' FUND.

To the Editor of the PRESBYTERIAN RECORD.

SIR,—You are aware that the Canada General Assembly of 1879 recommended to the favourable consideration of their people the scheme for augmenting the incomes of the Waldensian pastors, originated by the Rev. Dr. Robertson, of Greyfriars, Edinburgh, and adopted by the Continental Committee of the General Presbyterian Council.

The Edinburgh Committee, knowing that I was to spend the month of August in Canada, asked me to do what I could to awaken interest in the movement. I soon found that August was the worst month in the year for any systematic movement, but I offered to preach and hold meetings for the Fund wherever I might be, trusting that though little money might then be got for it, an interest would be awakened, which the Ministers and other friends would follow up at some convenient time.

In this way I have already preached and held meetings in Halifax, Montreal, Ottawa and Toronto, and I hope to do something next week at Galt, Guelph, and Hamilton. At the meetings there has always been a very lively interest, and collections have been made, of which Dr. Reid is to take charge, and which will be acknowledged in due time in your columns. It is, to me, a very interesting fact that I have never known a case in which the wonderful story of the Waldenses was simply told, and their present wants made known, without many hearts being profoundly stirred.

It may be stated in a few words that this movement is quite separate from the Waldensian Mission Fund, which the Waldenses themselves advocate in many lands. It is known that the pastors and professors in the old valleys are very poorly paid, their salaries being only £60 a year. It is proposed to try to raise them to £100, the people of the valleys (who are usually very poor) subscribing half the addition, and the Presbyterian churches generally furnishing the other half. To do this latter part, once for all, we wish to raise about \$60,000. We think we can make out the half of this in Scotland, where we have already raised about \$20,000, and we hope that the balance will come from England, Ireland, India, the Colonies and the United States.

The Rev. W. Gillies, 13 South St. Andrew street, Edinburgh, Secretary of the Committee, will be glad to send free a copy of Wylie's History of the Waldenses, to any minister in Canada who will undertake to do something for the fund, whether by collection in his church, Sabbath school, prayer meeting, or otherwise. I am sure it would do the young people in our congregations great good to hear the wonderful story of the Waldenses, while older people might be stirred likewise, and good would come to all.

It has been such a pleasure to me to do the little I have done in this cause, that I wish I could do a hundred times as much. I am sure that nothing is needed but a little labour, with God's blessing, to bring the movement to a triumphant issue.

If only some hearty minister or layman, who knows the valleys or is interested in

them, would take up the cause in Canada, just to secure that it gets a fair chance, there could be no doubt of the issue. It is surely not too much to hope that Canada might do a twentieth or twenty-fifth part of the whole.

Allow me to add how much I have been gratified to witness the progress of your Church, so far as magnificent church buildings can prove it, and the happy working of your union. May God give all the ministers and congregations a great increase of power from on high.

Yours very truly,

W. G. BLAIRIE.

New College, Edinburgh, Scotland.

NOTE.—Subscriptions for the above mentioned object may be sent to Dr. McGregor, Halifax, Dr. Reid, Toronto, and Mr. J. Murray Smith, Montreal.

O THAT THEY HAD SENT IT SOONER!

At one of the meetings which the native Christians of the South Seas have among themselves an old man rose and said:—"I stand among you to-day a solitary and lonely man. Once I had a wife—dear she was to my heart; she is no more. Once I had five noble sons; they are all gone. O that terrible night when my wife went out to the brushwood never to return—when my boys left my home to be slain by our deadly enemies!" He paused, and there was deep silence, the tears rolled down his cheeks. "These things do not occur now," he again said; Christianity has put an end to these bloody wars. But there is one thing I want to ask: can it be that the Christian people in England have had this Gospel of peace for many long years and never sent it sooner? Had they sent it sooner I should not be to-day solitary, sad-hearted, mourning my murdered wife and children. O that they had sent it sooner!" He sat down. Another man rose up. "I know what my brother says. I, too, mourn to-day sons and daughters slain. If we had known the Gospel sooner they would be with us now. Yes, it is true. O that English Christians had sent us the Gospel sooner!" I thought, as I sat listening, how much the words ought to stir us. O to send the Gospel everywhere we can, and to send it soon!

CHRIST FIRST.—"You will see Charlie, soon," was whispered in the ear of a dying saint, referring to a beloved son, who had preceded her, who was now so near the eternal home. The almost sightless orbs unclosed, and with a smile of ineffable sweetness she exclaimed: "I shall want to see my Saviour first!"

The Sabbath School.

JACOB AND ESAU.

OCTOBER 10.

GENESIS XXVII : 22-40.

JSAAC was of a gentle and retiring disposition. Little is recorded of his life at Beersheba except that he digged wells and worshipped God, ch. 24 : 63. At 40 years of age he married Rebekah, daughter of Bethuel, ch. 24 and 25 : 20. The twins were born when he was 80. They grew up very different types of men ; Esau, adventurous, jovial, ready for any sport ; Jacob a plain shrewd farmer, ch. 25 : 27, who knew how to drive a good bargain, ch. 25 : 31-34. At this time the sons were 77 years of age. Isaac was 137. His eyesight had failed, and the infirmities of age suggested to him the propriety of making his last will and bestowing a blessing on his sons. But he attained the age of 180, ch. 35 : 28. Jacob, instigated by his mother, had recourse to cheating and lying in order to forestall the blessing that rightfully belonged to Esau by priority of birth. The plot nearly failed. V. 22. *The voice is Jacob's*—he had forgotten to simulate the tone of Esau's voice. *But the hands*—skillfully disguised, felt so like Esau's, the old man thought his ears must have misled him. *So he blessed him*—rather, he resolved to bless him as his legal heir. V. 24. *Art thou my son ?* He had still some doubts, and put Jacob on his word of honour. "*I am*"—This shameful and humiliating falsehood cannot be extenuated. He was signally punished for it. He became a slave to Laban for 20 years, ch. 31 : 41. Esau lorded it over him and distressed him, ch. 32 : 7, 8. His wife, Rachel, died by the road-side, ch. 35 : 19. His father-in-law cheated him, ch. 31 : 7. His own sons deceived him, ch. 37 : 32-34. Vs. 25-27. *My son's venison*—a customary covenant sacrifice offered by the recipient of the blessing. *Kissed him*—the invariable salutation in the east, even to this day. *The smell of his raiment*—the aromatic odours of the Syrian fields is proverbial, S. Song, 4 : 11, Hosea 14 : 6. Vs. 28, 29. *The dew of heaven*—in a dry country, where rain seldom falls from March to September, the crops mainly depend upon the copious dews. *Corn and wine*—some parts of Palestine were very fertile, Deut 8 : 7-9. The whole country was famous for its vineyards. The blessing conveyed a prophetic promise of fruitfulness, plenty, power, and divine protection. Vs. 30-34. Upon Esau's return the fraud was discovered. Isaac, though greatly distressed, could not revoke the blessing ; indeed he seems to have recognized the hand of God in it and, by faith, acquiesced, Heb. 11 : 20. *Bless me, even me*—Esau bitterly bewailed his folly in bartering away his birth-right, ch. 25 : 34. Vs. 35, 36. *With subtilty*—deceitfully, see Gen. 3 : 1. *Supplanted*—true to his name, he outwitted me. V. 37. *Thy Lord*—Though Esau was not personally subject to his brother, his posterity became tributary to the Israelites, 2 Sam. 8 : 14.

LEARN. It is a wise and proper thing to make one's will while in the possession of one's faculties. Jacob's misfortunes teach us that honesty is the best policy.

Jacob at Bethel.

OCTOBER 17.

GENESIS XXVIII : 10-22.

JSAU had threatened Jacob's life for cheating him out of his birth-right, ch. 27, 41. To avert this danger, Rebekah had again recourse to stratagem, representing to Isaac her fear lest Jacob should make a foolish marriage with the heathen Canaanites as Esau had already done to their sorrow, ch. 26 : 3. Would it not be a good thing to send him away for a while among his relations in Mesopotamia ? To this Isaac readily assented, gave him his parting blessing, and bid him go to Padanaram. Jacob, nothing loath, sets out from Beersheba, a solitary wanderer, on his long journey of 450 miles through a rough and desert country. V. 11. *Lighted upon a certain place*—It was not "chance," but a providential guidance that brought him to the spot made sacred by his grand-father, 160 years before, ch. 11 : 8, 13 : 3. *Took of the stones*—of the very same, perhaps, used by Abraham for his altar—for his pillows—a pretty hard pillow, but Jacob was used to "roughing it" and sleeping thus in the open air was not uncommon in that country. V. 12. *He dreamed*—never slept sounder in his life. *A ladder*—dreams often present strange phantasies. The ladder may have seemed a gigantic mountain, its ledges resembling steps or stairs by which it might be ascended. *The angels, &c.*—This affords the key of the vision, namely,—the intimate connection subsisting between heaven and earth by the ministrations of angelic messengers, Heb. 1 : 14, teaching him that, though a wanderer, camping out, and exposed to danger, he was yet encompassed by the presence and protection of God. Ps. 34 : 7. Our Lord himself teaches us that the ladder signified the Son of Man, John 1 : 51—the way to heaven, John 14 : 6. V. 13. *The Lord stood above it*—revealing Himself the Covenant God of Jacob, as he had been of Abraham and Isaac. V. 14. *As the dust of the earth*—a renewal of world-wide blessings, see ch. 11 : 23, pointing to the spiritual seed of Abraham, Rom. 9 : 7, 8. Gal. 3 : 7-9. V. 15. *I am with thee, &c.* If God be with us ; if he will "keep" us ; never leave us ; bring us at last to his heavenly kingdom, we need fear no evil, Ps. 23, and 121 : 5, 8. Isa. 43 : 2, 3. Vs 16, 17. *Jacob awakened*—to find himself a converted man. *How dreadful*—how awe-inspiring the presence of Jehovah ! Exo. 3 : 5. The more we see of God, the more we are abased on account of our sins. V. 18. *A pillar*—to mark the place against he came back. *Poured oil*—a solemn act of consecration, see Lev. 2 : 1. 1 Sam. 10 ; 1, Ps. 23 : 5. Vs. 20, 21. *Vowed*—evidence of his self-dedication to God. *And come again in peace*—he had set out in great dispeace, from Esau's threat. *Then shall the Lord*—His words are not to be considered as implying a doubt, or stipulating conditions ; rather, since God hath promised all these things, I will henceforth consecrate myself, and all that I own, to his service.

LEARN that though we are continually sinning against God, he graciously visits us with undeserved mercies and is willing to pardon all who believe and repent. Isa 1 : 18.

Jacob's Evening Prayer.

OCT. 24.

GENESIS XXXII : 9-12, 22-30.

TWENTY years had passed since Jacob's memorable dream. In the meantime he had married two of his cousins in Mesopotamia, had a large family of children, and acquired a vast amount of property. The Lord had commanded him to return to Canaan, ch. 31 : 3 ; he is now on his way thither, with all his belongings. Though Edom is a long way off, thoughts about Esau began to haunt him. Should he have heard of his coming, he may seize the opportunity to avenge his wrongs. How should he proceed? To begin with, he resolved to place himself under the protection of God. Vs. 9, 10. This is the first recorded prayer in the Bible, short, earnest, and bearing directly on the occasion. (1) He addresses Jehovah as a covenant-keeping God. (2) He pleads the promise made to himself. (3) He confesses his unworthiness, and God's goodness to him. (4) He entreats deliverance from the dangers that lie before him. *With my staff*—a poor, lone pilgrim he was ; now, *two bands*—two wives, eleven children and countless flocks and herds. So large a retinue that it must be divided. Vs. 11, 12. *Deliver me from Esau!* He thought of his treatment of Esau : his father's prediction : of Esau's threat, ch. 27 : 40, 41, and of the promise to himself, ch. 27 : 29. He appeals therefore to God to intervene for the accomplishment of his own word. Vs. 22, 23. In the meantime he had sent messengers to his brother ; but no word of reconciliation. On the contrary, they reported that Esau was even now advancing at the head of 400 men. That boded no good. *He rose up that night—ill at ease in his conscience*, he could not sleep, *passed over the ford*—waded the *Jabbok*, a brook in Gilead that flows into the Jordan, about half-way between the sea of Galilee and the Dead Sea. V. 23. After seeing all his family safely across the stream, he stays behind to spend the night in earnest prayer for guidance and protection. He also took the shrewd precaution to send a magnificent present to Esau, vs. 13-15. V. 24. *There wrestled a man*—This mysterious person is called an angel by Hosea, ch. 12 : 4, and : "God," in vs. 28, 30. The inference is that it was none other but "the Angel of the Covenant," the Son of God appearing in the nature which he afterwards assumed. The conflict appears to have been a real one, not a dream as at Bethel, designed to revive his sinking spirits, to lessen his self-confidence, and to inspire him with stronger faith. V. 25. *When he saw*—i. e. when the angel saw. He touched the *hollow of his thigh*—this touch rendered him powerless. All he could now do was to hold on to the angel in the firm belief that he was commissioned to do him good. Jacob prevailed, not by his strength, but by importunity and self-surrender, Luke 11 : 8-10. Vs. 28, 29. No longer the supplanter and intriguer, he has become an altered man, his name shall be ISRAEL—"the prevailer." *Peniel*—this name shall commemorate God's grace.

LEARN—that usually more is to be gained by yielding than by striving. In every time of difficulty we are to go to the Lord in prayer.

Joseph sold into Egypt.

OCT. 31.

GEN. XXXVII : 1-5 ; 23-36

TEN years had elapsed since Jacob left Padanaram. Vs. 1, 2. *Jacob dwelt*—prompted by the same motives as Abraham and Isaac, Heb. 11 : 13. *The generations*—the leading occurrences in his domestic history. *Joseph*—the elder of his two sons by Rachel, was not brought up to idleness ; at *seventeen* he was associated with the other sons as shepherd, or overseer, and shewed himself a faithful steward by reporting to his father the misconduct of his seniors. V. 3. *Israel loved Joseph*—the son of his old age, born when his father was 91, and because he early gave promise of the piety which distinguished him from the rest of the sons, and conspicuously marked his subsequent career. *Coat of many colours*—a long flowing tunic made of pieces of coloured cloth sewed together, and considered a badge of distinction, see Judges 5 : 30. Their father's partiality for Joseph naturally excited his brethren's jealousy. *Could not speak peaceably*—could not address him with the usual salutation amongst friends and acquaintances—"peace be to thee." His dreams, vs. 6-11, increased their hatred, and also disconcerted Jacob, who took note of them. Vs. 23, 24. *Dotan*, where Joseph found his brethren, was 17 miles north of Shechem and nearly 70 miles from Hebron. The readiness with which he set out, v. 13, shewed his obedience and reminds us of Samuel, 1 S. 3 : 4, and of Isaiah, ch. 6 : 8. *They stripped him of his robe*—the only garment he had on except a cloth round his loins. *Cast him into a pit*—a water cistern hewn out of the rock, now providentially empty. V. 25. *Sat down to eat*—as to a feast of rejoicing. *Ishmaelites*—a singular coincidence, for they belonged originally to the same stock, Ishmael, "the outcast," being the son of Abraham by Hagar, ch. 21 : 10. *Bearing spices*—these articles in which they traded were in great demand in Egypt, being used for embalming. Vs. 26, 28. *Judah*—the fourth son of Jacob by Leah, took the lead among the eleven, and was their spokesman in Egypt, Gen. 44 : 14-18. *What profit*—knowing the mercenary spirit of the rest he suggested a plan by which Joseph's life might be saved. The Ishmaelites traded in slaves also. "Let's sell him." *20 pieces of silver*—20 "shekels," equal to \$15, was the price of a male slave under 20 years, Lev. 27 : 5. Vs. 29-33. *Rueben returned*—He had remonstrated in vain, ch. 42 : 22, left the gang, and came back when he saw the caravan approaching. Being the oldest, he felt that he would be chiefly blamed for this transaction. Vs. 34, 35. *Jacob rent his clothes, &c.*—The common signs of oriental mourning. *Sackcloth*—rough camel's hair cloth worn next the skin. *His daughters*—daughters-in-law—for he had but one daughter—Dinah. *Refused to be comforted*—his grief was excessive for so good a man. *The grave*—"Sheel"—the place of departed spirits, see 2 Sam. 12 : 23. V. 36. *Midianites*—Ishmaelites, sold him probably in the public market. *Potiphar*—captain of the king's body guard which consisted of 1000 soldiers, consequently a man of honour and influence.

THE PRESBYTERIAN SABBATH-SCHOOL
TEACHER'S COURSE OF STUDY.

EIGHT REASONS WHY IT SHOULD BE TAKEN UP
IN EVERY CONGREGATION ON OR AFTER
THE 4TH OF OCTOBER.

—:O:—

1. Every congregation needs it, for it's teaching work

2. It turns our means of secular education into a help in moral and spiritual effort. Drill and examination are not more difficult in Bible truth, than in history and geography.

3. No one has ever done a good work for Christ and the Church without a suitable preparation, Abram rescued Lot from the hand of the Kings; by his TRAINED SERVANTS.

4. This course of study will unite ten thousand Teachers, and ten thousand senior scholars of our church in a laudable, healthy, and hopeful work

5. Its course of study is suitable to willing and working hearts in any congregation.

6. It is adapted to meet the wants of all who feel their need of help and preparation in the work of Teaching.

7. It needs no new machinery but what we have in our Sessions, and Presbyteries, who can give a loving and helpful hand. The needful expense is cheerfully borne by those who get the helpful papers.

8. It sets up a standard worthy of our best efforts, and unites us with our Pastors—as labourers together with God.

The question is asked, Why select this part of the Scriptures?

1. Because the lessons to be taught in the last six months of next year are taken from this part of Scripture, and by our preparatory study, we will be helped in our actual work, and, by this double application, we will impress on our minds an important section of the word of God.

2. Because our best possible knowledge of the New Testament, largely depends on our understanding and appreciation of this part of the Old.

3. Because of much neglect in the past, we do not see or feel the spiritual instruction the Old Testament presents.

4. The study of this part of the Old Testament requires a little effort, and is therefore more likely to be helpful in preparing us for the work of TEACHING in the Home and in the School. Use and effort are God's appointed means of strength and skill.

5. In these days we need to have "the Word of Christ dwelling in us us richly; in all wisdom teaching and admonishing one another."

JOHN McEWEN.

Our own Church.

THE PRESBYTERIAN COLLEGE OF MONTREAL has obtained an amendment to its Act of incorporation empowering the senate to grant degrees in Theology. This new departure is the first practical result of the proposal submitted to Presbyteries some time ago for the establishment of a Presbyterian University by which the granting of degrees would be controlled by the General Assembly. The majority of Presbyteries having reported against that proposal, the subject of theological degrees was brought before the General Assembly by overture at last meeting, when it was unanimously agreed "to empower the boards and senates of the colleges in Toronto and Montreal to take such steps in the matter as they may deem advisable." Speaking of degrees, we are informed that the Rev. T. G. Smith, of Kingston, has recently had the degree of Doctor of Divinity conferred upon him by two American colleges. If this be so, how are we to address our friend in the future? Must we write *four* big D's after his name?

THE REV. ROBERT CAMPBELL, of Montreal, has been elected a member of the Temporalities Board in room of the late Rev. Professor Mackerras—the Rev. Dr. Jenkins takes his place as a member of the executive committee. The suit against the Temporalities Board having been appealed to the Privy Council of England, there is no saying when it may "tak end." Mr. George Stephen, of Montreal, has sent the Treasurer of Queen's University a check for five thousand dollars, towards the new Building and Endowment Fund, the receipts for which already amount to \$77,149.56.

THE REV. W. P. BEGG, of St. Stephen, and the Rev. William Fogo, of Tabusintac, New Brunswick, have resigned their charges and returned to Scotland. The Rev. James Mackie, for some months assistant to Dr. Jenkins, of Montreal, is reported to have accepted a call from a congregation in Carlisle, in connection with the Presbyterian Church in England.

"A VOICE FROM NEW KINCARDINE," N. B., takes exception to the glowing accounts of the wealth of that colony which have been circulated. He says that the majority of the

people have difficulty in providing food and clothing for their families, and gives his word that as soon as they are able they will be found willing to contribute for the support of ordinances. We are informed that a new congregation "Crawford," has been organized in the Township of Bentinck and Presbytery of Owen Sound.

THE REV. DR. G. L. MACKAY, of Formosa, who has been visiting a number of the congregations in Ontario, is expected to visit the Presbyteries of Montreal and Glengarry during the present month and part of November. He has signified his intention to be present at the Montreal Anniversary Missionary Meetings, 27th, 29th, and 29th November—on which occasion it is not unlikely that the REV. NARAYAN SHESHADRI from India, who is at present in this country, may also be with us.

MRS INGLIS, of Montreal, has been appointed Lady Directress of the Institute at Pointe-aux-Trembles, long and favourably known in connection with French Canadian Missionary Society, and which is now under the management of the Board of French Evangelization of the PRESBYTERIAN CHURCH IN CANADA.

THE REV. MR. FOTHERINGHAM, of Norwood, with his niece, Miss McGregor, had a very narrow escape from drowning during his recent holiday tour.

GOOD WORK. A congregational report from Kitley, Ont., states that the membership has risen from forty to ninety in two years: a Bible class numbering fifty has been organized: a library of 300 volumes purchased: and a fine manse, with suitable out-buildings, erected at a cost of \$1500.

ORDINATIONS AND INDUCTIONS.

WEST PUSLINEH: *Guelph Pres.*—The Rev. Evan Macaulay was inducted, on the 3rd of August.

ROCKY SAUGEEN: *Owen Sound*—The Rev. Archibald McDiarmid was inducted to the united charge of Rocky Saugeen and Latona, on the 1st of August.

LOBO AND CARRADOC: *London*—Mr. John Johnston was ordained and inducted, 3rd August.

DUNBAR: *Brockville*—Mr. Thomas Nelson was ordained and inducted, on 7th September.

REXBOROUGH: *Glengarry*—Mr. Charles McLean was ordained and inducted, on 7th September.

SUMMERTOWN: *Glengarry*—Mr. J. T. Patterson was ordained and inducted, on 24th August.

HANOVER: *Bruce*—Mr. James J. Patterson was ordained and inducted, on 22nd July.

SAULT STE. MARIE: *Bruce*—Mr. William Gallacher was ordained to the office of the ministry in Knox Church, Paisley, on

30th August, with a view to his appointment as resident missionary at Sault Ste. Marie.

The Rev. Robert Burnet, formerly of St. Andrew's Church, Hamilton, and more recently of London, Ont., has been inducted to the charge of St. Andrew's Church, Pictou, N. S. The Rev. Neil Brodie, lately of Lochiel, Ont., has returned to Nova Scotia, and has been inducted to his former congregation at Gairloch, also in the Pictou Presbytery in connection with the Church of Scotland.

CALLS.—Mr. J. A. Anderson has accepted a call to North Gower, *Ottawa*. Mr. John King Bailie has received a call to Second Innisfil, *Barrie*—stipend \$700. Mr. J. D. McGillivray has been called to Clifton, *Truro*, and the Rev. Archibald Gunn to Windsor, *Halifax*. Rev. J. R. Macleod, late of Sault Ste. Marie, has received a call to Kingsbury and Brompton Gore, *Quebec*. Rev. David Camelon, of St. James' Ch, *London*, is called to Vaughan, *Toronto*. The Rev. W. McWilliam, of Bethesda and Alnwick, is called to Streetsville, *Toronto*—Stipend, \$800 and a manse.

NEW CHURCHES.

CUMBERLAND, Ont.:—On Sabbath, the 1st August, Principal MacVicar, of Montreal, conducted the services at the opening of a substantial and commodious church edifice which is free of debt, and otherwise reflects credit on the good taste, energy, and liberality of the pastor and people.

BRIGDEN, Ont.:—the corner stone of a new church was laid at this place, on 1st September, by Rev. Dr. Mackay, of Formosa.

A MANSE is in course of erection by the congregation of Second Innisfil, to cost \$1600.

Meetings of Presbyteries.

LENENBURGH AND YARMOUTH: 17th Aug.:—A call from Shelburne to Rev. D. F. Creelman was sustained. Mr. J. W. Macleod's report of labour in Shelburne congregation during May was approved. With regard to Riversdale, only \$300 could be raised towards the support of a minister. In view of the condition of the congregation it was resolved that the Presbytery give occasional supply with a view to definite action in the spring, or sooner if possible. The matter regarding systematic efforts on behalf of the funds of the Church, laid over from last meeting was taken up. Mr. Millar introduced it by giving a detailed, comparative statement of the contributions of congregations in the Presbytery to schemes of the Church during the last six years; and

thus calling attention of Presbytery to the serious want of system indicated by these figures, and urging upon members the great need of special diligence; closing with the following recommendation—That the Clerk of Presbytery be directed to issue a circular letter to Sessions under this Presbytery. (a.) calling attention to the great fluctuations of contributions. (b.) intimating the schemes of the Church to which we hold that congregations are bound to contribute, (c.) noting the schemes neglected last year, (d.) urging diligence on Sessions in regard to collections for the general work of the Church, (e.) urging Sessions not to allow the contributions for Mission purposes to be deferred to the last of the ecclesiastical year, but to seek such methods and choose such times as may call forth in fullest measure the liberality of our Christian people, and (f.) that Sessions be required to report their action in the matter to this Presbytery on or before the first of February next. After some discussion, it was, on motion, agreed that this recommendation be approved, and that Messrs. Millar and James Eisenhauer be appointed to assist the Clerk in preparing such circular letter.

TRURO: Aug. 17 :—The Presbytery met at Parrsboro'. Special services were held in the Church on Monday evening, and on Tuesday forenoon. The visitation of the congregation showed that minister, elders, and managers were faithful and conscientious in the discharge of their duties, and that the ordinances of religion were regularly and very generally observed by the congregation, and that so many had been added to the fellowship of the Church during the ministry of Rev. Mr. McLeod; at the same time regret was expressed that arrears to a considerable amount were allowed to accumulate, and the congregation was urged to take steps as soon as possible for wiping out all existing arrears.

VICTORIA AND RICHMOND.—This Presbytery met on the 2nd Aug., at Whycomah. Rev. Kenneth Mackenzie, Clerk, gave an account of a visit which he, with Mr. Grant and Mr. Maclean, elder, had made to Big Intervale and other places. They had ordained three elders at Big Intervale and dispensed the Lord's Supper. The congregationalists in the district joined in the communion. Members of the deputation preached on Friday, Saturday, Sabbath and Monday. On Tuesday they proceeded to Whale Cove, 24 miles. Mr. McKenzie preached there on Tuesday. A fair representation of the congregation were present. After sermon he instituted some inquiry as to the practical results of the Gospel ordinances which they have enjoyed through the services of Mr. Grant for some years past. It was found that in some respects progress is being made since the Pres-

bytery had been there; some had been added to the membership of the Church. Several copies of the *Record* are taken in the congregation; but it is a matter of regret that the people have fallen considerably short in the matter of supporting Gospel ordinances among themselves. They were accordingly exhorted to put forth such efforts as are needed to put them right in this, to cultivate the grace of liberality. After this meeting Mr. McKenzie, in company with Mr. A. B. McLeod, student in divinity, proceeded to Cheticamp, a distance of 17 miles from Whale Cove. They were glad to find the new Protestant church there in course of erection, carpenters and masons at work, the roof slunged, a substantial building of about 35 ft. long, by 28 ft. wide, with a neat tower, situated near the mainroad, opposite the Jersey Firm on the Island, and about three or four miles from the village of Cheticamp.

The Moderator, Mr. McDougall, reported concerning a visit to Port Hawkesbury and Port Mulgrave, in company with Mr. Forbes. Arrangements were made at River Inhabitants, &c., for supply by catechist. Rev. W. G. Forbes, of Port Hastings and River Dennis, on account of failing health, laid on the table the demission of his charge. Members of Presbytery expressed deep sympathy with Mr. Forbes, and regret that the state of his health has been such as to render this step on his part now necessary. They agreed that the demission lie on the table until next meeting of Presbytery, and agreed to meet within the Church at River Dennis, for Presbyterial visitation and other business on Tuesday, 12th October next, at 11 o'clock a.m. On Wednesday in the church at River Inhabitants at 11 o'clock a.m., and on the evening of the same day (13th Oct.) at 7 o'clock in the church at Port Hastings; on Thursday within the church, Black River, West Bay, at 2 o'clock p.m.

Messrs. Malcolm Campbell, student of divinity of the second year; and A. B. McLeod; also James A. Forbes, student of the first year in divinity, read discourses from subjects prescribed to them at a former meeting which were regarded on the whole as quite satisfactory.

HALIFAX: 8th September :—Intimation was received that Rev. John Wallace was inducted into the Collegiate charge of Warwick, Bermuda, according to appointment of Presbytery. Mr. Wallace's name was added to the Roll. Rev. John McLean's demission of the charge of Kempt and Walton was accepted. Rev. J. B. Logan was appointed to preach and moderate in a Call at Windsor. A Committee was appointed to examine the various Records of Sessions, and all Sessions that have not already forwarded their Re-

cords are instructed to send them without delay to the Clerk.

P. E. ISLAND: 10th September:—Mr. Pelletier, of St. Hyacinthe, being present, was invited to sit as a corresponding member of Presbytery. Mr. McKay reported that he had moderated in a call in New London, that it was signed by three hundred and eleven members and adherents, out of that one section of the congregation had declined uniting in the call. Mr. McKay's report was received and his diligence approved. Commissioners having been received and heard from the various sections of the congregation, it was, on motion, agreed, owing to the want of uncertainty, to set the call aside, which accordingly was done, and a deputation of Presbytery appointed to convey this decision to the congregation and ascertain the wishes as to supply of Gospel ordinances in the future. Mr. Pelletier delivered a very interesting address in Dr. Murray's Church.

GLENGARRY: 12, 13 August:—It was resolved that in the appointment of Clerical Commissioners to the General Assembly, one-half of the number be taken from the top of the roll, and the other half elected by open vote. Rev. J. S. Burnet gave in the Report on Statistics, and Rev. D. L. McCrae that on the State of Religion. A petition from parties connected with East Lochiel Mission was read, and its prayer granted on the understanding that it be united with East Hawkesbury congregation, and form one charge. Mr. J. T. Patterson was examined with a view to his ordination and induction to the pastoral charge of Summerstown. The Presbytery unanimously sustained his "trials," and made arrangements for his induction, elsewhere noticed.

LANARK AND RENFREW: 2nd September:—The Presbytery met *pro forma* at Pembroke, and adjourned immediately to Perth in order to meet the Commission of the General Assembly in the case of Knox Church, and for the transaction of their ordinary business. The chief items of which were as follows,—1st. Mr. Blakely licensed to preach the Gospel. 2nd. Moderation of calls granted for Ross and Cobden; and Balderson and Drummond. 3rd. The business of the large Home Mission field. 4th. The meeting with the Assembly's Commission, and the issuing by them of the Perth case.

TORONTO: 7th September:—Four graduates of Knox College were, after satisfactory examinations, duly licensed to preach the Gospel, namely,—Messrs. A. B. Baird, J. C. Tibb, William McKay, and J. R. Johnston. A resolution of the General Assembly was read, agreeing to request each Presbytery to hold a conference during the year on the State of Religion within its bounds. On motion of

Rev. H. Parsons, it was agreed "that a committee be appointed to arrange for a more extended meeting of Presbytery in November, including devotional services of prayer, preaching, and conference, and inviting the congregations within the bounds to be present at these devotional services; also that printed schedules of the services, specifying appropriate hours for the business of the Presbytery, be sent ten days before the meeting to each member." The names of retired ministers within the bounds were ordered to be replaced on the Presbytery roll in terms of the General Assembly's deliverance on this subject. A call from Vaughan, in favour of Rev. D. Camelon, London, was sustained, and provisional arrangements made for his induction, on 5th October. It was agreed to instruct ministers and kirk-sessions to make such arrangements as may be most convenient to themselves for holding missionary meetings in their several congregations.

STRATFORD: 4 August:—The Rev. David Mann resigned his charge of Biddulph. Mr. William Shearer of the Montreal Presbyterian College was licensed to preach the Gospel.

LINDSAY: 31 August:—The resignation by the Rev. D. D. McLennan of his charge at Kirkfield and Victoria was accepted. Rev. Alexander McKay, of Sunderland, was appointed Moderator. Rev. E. Cockburn was deputed to organize a congregation at Zephyr.

MANITOBA ITEMS.

Anniversary Services were held in Knox Church, Winnipeg, on the fourth Sabbath of August. Dr. Black, of Kildonan, officiated in the forenoon; Rev. R. H. Warden, of Montreal, in afternoon; and Rev. C. B. Pitblado, of Halifax, in the evening. Rev. Jas. Wellwood and wife have gone to their new home on the Little Saskatchewan, and settled at Minnedosa. The prospects are encouraging. Mr. Caswell, a student of Knox College, has been having larger gatherings during the summer than hitherto known in Gladstone district. Mr. Farquharson, the Knox College Students' Society missionary, has been doing an almost Herculean amount of labour in the Rock Lake district. Prof. Bryce, of Winnipeg, visited the district late in August, preached at a point, which sixteen months ago was thirty miles distant from the nearest house, to an audience of 120 people, organized the Station, and administered the communion to over thirty communicants. It is hoped that Mr. Farquharson's field, which is new ground, may raise at once \$300 for this year for the support of ordinances. New churches have been opened at High Bluff and Springfield this summer; steps towards building at once

were taken at Nelsonville, Mountain City, and Dominion City. A church at Pilot Mound, the new settlement already spoken of, is not unlikely this summer. Mr. Hodnett, appointed by the H. M. Com., has not yet arrived (Sept. 6th). Three or four more missionaries are urgently required by the Presbytery.

Obituary.

MR. JOHN HILLEN, one of the early settlers in the Township of Clarke, died on the 21st day of February of the present year, at the advanced age of 93. He came to Canada from the County of Armagh, Ireland, in the year 1826. He was long a ruling elder in the church of which the Rev. George Lawrence was pastor. His powers of mind were unimpaired to the last. He was very cheerful, never complaining because of infirmity. He was a general favourite, young and old liked to call upon the aged servant of Christ. His trust in the Saviour grew stronger as he drew nearer the end of the journey. His strength was such that he was able to walk to God's House up to a short time before his death. His end was not looked for, though so old, and he passed away to the better country in sleep, seemingly without a struggle.

Our Statistics.

IN our last issue we urged the careful perusal of the "Assembly Minutes," a volume of three hundred pages. The Minutes proper occupy about sixty pages, the great bulk of the book being taken up with appendices, which record in full and minute detail all the operations of our Boards and Committees. These "Reports" we again commend to the reader. We ask him particularly to turn with us to the Statistics, and see some things that may well be learned from the facts presented to our view.

We have 740 pastoral charges; 659 Ministers; 95 vacancies. There are Statistical Returns from 813 congregations, but 106 congregations neglect to make returns. This, we need not say, is a discreditable fact to the negligent folk; half an hour's work, more or less, would suffice to fulfil the Assembly's injunction. What excuse, then, can be offered for these numerous blanks? In one Presbytery, one of the largest and most favourably situated in the Church, about one-fourth of the congregations are blank! This will

surely be guarded against in future. The number of families reported is 63,843, giving a population of over 300,000. This is, no doubt, very largely within the mark. Number of Communicants reported, 107,871; over ten thousand were added during the year, but, allowing for deaths and removals, the net increase was 3,619, Baptisms, 9,837, Elders, 4,125. Over 83,000 Sabbath Scholars receive instruction from over 8,500 teachers; Church accommodation is provided for over 270,000. Eleven manses and twenty-six Churches were built during the year. It must be borne in mind that all these figures would be largely modified if all the congregations had sent in returns. The aggregate stipend promised by congregations is \$496,456; actually paid, \$486,282; arrears reported, \$19,000. Five Presbyteries report no arrears, viz: Brockville, Whitby, Lindsay, Paris and Maitland. When shall it be thus with all? The Synod of the Maritime Provinces report nearly one-half of the grim total of arrears! The returns under this head are extremely defective. The expenditure on churches or manses during the year was \$350,771. The sum of \$923,198 was raised for all congregational purposes, being \$13,000 in advance of last year. For the schemes of the church there was paid in the amount of \$138,816. Sabbath-schools contributed an average of 14 cents per scholar. The total income for all purposes for the year was \$1,162,154, an increase of \$51,774 over the preceding year. The Presbytery of Toronto shows the largest income for all purposes; but the Presbytery which pays most largely in proportion to numbers is that of Newfoundland, the total being, per family, \$62.96; per communicant, \$40.68, a rate of contribution rarely equalled anywhere. Taking the schemes of the Church, we find the families in Sydney Presbytery giving at the rate of 53 cents; communicants, \$1.00; Victoria and Richmond, 50 and 68 cents respectively; Wallace, 80 cents per family and 40 cents per communicant; Halifax, \$3.75 per family and \$1.94 per communicant; Pictou, \$1.87 and 86 cents respectively; Truro, \$2 and \$1.13; Lunenburg and Yarmouth, \$1.59 and \$1.37; Prince Edward Island, \$1.29 and \$1.07; Newfoundland, \$6.61 and \$4.27; St John, \$4 cents and 60; Miramichi, 98 cents and \$1.02; Quebec, \$1.33 and \$2 cents; Montreal, \$3.82 and \$2.03; Glengarry, \$1.29 per family and 98 cents per communicant; Ottawa, \$2.08 and \$1.12; Lanark and Renfrew, \$2.02 and \$1.04; Brockville, \$1.47 and 86 cents; Kingston, \$2.56 and \$1.75; Peterborough, \$2.47 and \$1.37; Whitby, \$2.18 and \$1.26; Lindsay, \$1.27 and 74 cents; Toronto, \$3.51 and \$1.69; Barrie, \$2.56 and \$1.58; Owen Sound, \$1.38 and 67 cents; Saugeen, \$1.06 and 51 cents; Guelph, \$2.02 and \$1.00; Hamilton, \$2.42 and \$1.22; Paris, \$2.60 and \$1.26; London,

\$2.22 and \$1.36; Chatham, \$2.32 and \$1.08; Stratford, \$1.98 and \$1.12; Huron, \$2.15 and \$1.10; Maitland, \$1.19 and 83 cents; Bruce, \$1.19 and 64 cents.

It will be seen that Newfoundland, with its four pastoral charges, is in advance under every particular, giving at the rate of \$17 per family for stipend, and \$6.61 for the Schemes of the Church, and for all purposes (as given above) \$62.96 per family and \$40.68 per member. Other Presbyteries follow thus in the rate of contributions per communicant:—Montreal, Toronto, Lunenburg and Yarmouth, Brockville, Kingston, St. John, Sydney, Hamilton, Ottawa, Stratford, Miramichi, London, Whitby, Chatham, Barrie, Quebec, Lindsay, Halifax, Glengarry, Maitland, Truro, Huron, Guelph, Lanark and Renfrew, P. E. Island, Paris, Bruce, Saugeen, Peterborough, Owen Sound, Victoria and Richmond, Wallace, Pictou. For the Schemes of the Church, the communicants have each contributed, on an average, about one dollar and one fifth. The rate per communicant for all purposes amounts to the sum of *eleven dollars ten cents* (\$11.10)—a very fair figure.

We have, perhaps, furnished a sufficiently ample array of figures for the present month. The object of recurring to the past is to study it with a view to the present and the future. Our church enterprises require the constant and unflinching support of our whole people. It is a deplorable thing that of so many it must be testified that they do not come up to the help of the Lord against the mighty. Much in our Statistics is calculated to call forth gratitude, to quicken zeal and to strengthen faith. The one grand defect is, that while so many of our people do well, *many more do little or nothing.*

Ecclesiastical News.

ON THEIR WAY to the Pan-Presbyterian Council at Philadelphia, a number of British and Foreign Delegates took the opportunity of visiting Canada, and thus many of our congregations had the opportunity of seeing and hearing honoured ministers, with whose names they had long been familiar. Among these were:—Dr. Blaikie, Dr. Goold, Dr. Murray Mitchell, Rev. E. H. Thompson and Rev. Thomas Main, the Moderator, of the Free Church; Professor Flint, Dr. James Dodds, Rev. H. W. Smith, editor of the Record, and Dr. Struthers, of the Established Church of Scotland; Professor Calderwood and Rev. G. F. James, of the United Presbyterian Church; Rev. Thomas Dods, of the Presbyterian Church of England; Revs. James M. Rodgers and E. F. Simpson, of the Presbyterian Church

in Ireland, Professor Hofmeyer, of the Dutch Church, Cape Colony, S. Africa, and Rev. James Nish, of Sandhurst, Victoria, N.S.W. Besides preaching, Dr. Blaikie had the opportunity of addressing large audiences in the principal cities, and presenting to them the claims of the Waldensian pastors on the practical sympathies of the whole Christian Church. The Presbyterian Church in the United States has lost one of its most distinguished ministers by the recent death of Dr. William Adams, of New York. Dr. Adams presided over the closing meeting of the first Presbyterian Council, held in Edinburgh, three years ago, and he had been selected to preach the opening sermon of that now in session at Philadelphia.

The most remarkable meeting of the Commission of the General Assembly of the Free Church ever held in Edinburgh, took place on the 14th of August, when no less than 350 members were present. Reference was made in the opening services to the great loss the Church had sustained by the deaths of Dr. John Bruce, of Edinburgh and the Earl of Kintore. The chief business arose out of a new phase of the Professor Robertson Smith case, which had come to light since the meeting of the Assembly in May, namely, the publication of an article in the "Encyclopedia Britannica," by Professor Smith, on "Hebrew Language and Literature," which was thought by many to be as heretical, if not more so, than his previously published teachings on Deuteronomy, which had been the cause of so much trouble in the Church already. The matter came up on overtures or memorials from twelve Presbyteries, chiefly Highland, and was discussed with intense earnestness. Several motions were proposed and spoken to, but those upon which a division was taken, were, one by Dr. Wilson for the appointment of a committee to examine the articles and report to a special meeting of the Commission, to be held in October, to which Professor Smith was to be cited; and one by Professor Macgregor, which proposed that *in hoc statu* the Commission should decline to entertain the matter. The motion by Dr. Wilson was carried by 210 to 139 votes, or a majority of 71. A committee, with Dr. Wilson as convener, was then nominated; but as its composition was objected to as one-sided, other names proposed by Professor Lindsay were added. In the Presbytery of Glasgow, Established Church, a long discussion has taken place in reference to the volume entitled "Scotch Sermons," towards which at least one member of the Court is a contributor. It was agreed to delay further action for a month, to afford the members an opportunity of examining the sermons at their leisure.

SOME YEARS AGO the Italian Government took the strong measure of suppressing the

houses of the religious orders in Italy, and transferred their enormous revenues for the support of the State and the benefit of the people at large, converting the monasteries and convents into barracks, asylums and schools. By a recent decree of the French Government it was resolved to put in force an old statute for the expulsion of the Jesuits from France. However difficult it may be to understand the equity of such exercises of secular power, this seems to be generally regarded as a political necessity, from the fact that the Society of Jesuits have taken no pains to conceal their uncompromising opposition to the existing form of Government in France. It is at least satisfactory to know that the measure has been carried out with as little apparent harshness on the part of the Government as possible, and that the Jesuits have submitted with a better grace than could have been expected. Many of them have sought refuge in England, Scotland and Wales, where, although their presence is not considered desirable, they are sure to find a safe asylum.

THE American Board of Commissioners for Foreign Missions will hold its seventy-first annual meeting in the city of Lowell, Massachusetts, on October, 5, 6, 7th, and 8th. The opening session will be held in Huntington Hall, Merrimac Street, on Tuesday afternoon, Oct. 5th, at three o'clock. We understand that some more of our Canadian licentiates will, at that time, apply for appointments as missionaries under the Board to foreign fields.

THE NEW TESTAMENT Company of Bible Revisers are said to have concluded their labours. We may, therefore, look for the new version at an early date. It is calculated that three years more will be required for the completion of the Old Testament. The American and the English scholars appear to have been nearly unanimous in regard to the changes in translation, the number of which, however, will be considerably less than was anticipated. But, after all this labour, when completed, the new edition of the Scriptures will require to be adopted and authorized by the churches, and many years must elapse before it can come into general use.

A GREAT EVENT has transpired on the Rhine, namely, the completion of the magnificent Cathedral of Cologne, which, having been begun in the year 1248, has been 632 years abuilding. The successive builders are said to have adhered to the original design with remarkable fidelity; the result of their labours is an edifice of exquisite symmetry. The architect's name has been forgotten.

THERE has been trouble at BLANTYRE, the Church of Scotland's Mission Station in East Africa, arising out of the exercise of discipline on the part of the missionaries towards the natives. Highly coloured statements have

been circulated, and severe comments have been made respecting the punishments inflicted upon the natives,—that they have been shot, flogged to death, and incarcerated in dungeons. Justice to the Missionaries requires that judgment be suspended until the charges have been investigated and further information elicited. In the meantime Rev. Dr. Rankin, of Muthil, accompanied by the British Consul at Mozambique, have proceeded to Blantyre to institute a searching enquiry, and they will doubtless give such a report as will secure the confidence of the Church, and also of the Government. It is now beyond a doubt that the Free Church will be compelled to abandon the site of their LIVINGSTONIA Mission. The reasons given for the change are the prevalence of fever, and the ravages of the tsetse fly. Dr. Laws and Mr. Stewart unite in recommending, as the central site of the future, Bandawi, midway on the Western Shore, between North and South.

At the close of the Waldensian Theological College in Florence, the unprecedented number of twenty-four students presented themselves to the Board of examiners. Five of these had completed their curriculum one or two years before, and had been engaged in mission work in the interval. The removal of this college from the valleys of Piedmont has been a great success. Scores of students have passed through its classes since they opened in Florence, and have gone forth a goodly band of earnest and well-prepared ministers and evangelists for the native Church in the valleys, and for its missions in Italy.

THE FRIENDLY ISLANDS have been evangelized within the limits of a single lifetime. The Rev. John Thomas, the first missionary to those Islands, is now living, old and feeble, near Birmingham, England. He is supported by his converts.

THE Palace of the Inquisition at Rome is for sale.

Manitoba.

JOTTINGS OF A BRIEF VISIT.

BY REV. R. H. WARDEN.

IN fulfilment of a long-cherished plan we last month made a brief visit to the Prairie Province. Of the several available routes, we selected, in going, the Collingwood Line of Steamers to Duluth thence per rail to Winnipeg, and in returning, the "all rail route" by St. Paul, Chicago and Detroit. The former is the more comfortable and less

fatiguing when the weather is favorable, the latter is the shorter, as well as decidedly the more pleasant when the weather is stormy on Lake Superior. So long as the sensation experienced the last night we were on this great fresh water sea remains in our memory, we are not likely to prefer the water to the land route. In passing Sault Ste. Marie we got a glimpse of the neat Presbyterian Church recently erected there. This village has not grown much since our last visit, six years ago. Knowing that we were to be at Thunder Bay for a number of hours while a large quantity of railway iron was being unloaded, we looked forward with pleasure to spending a little time with Rev. D. McKerracher, the missionary of our Church at Prince Arthur's Landing and Fort William. We were, however, doomed to disappointment, Mr. McKerracher having just left, on a brief holiday, for Ontario. Prince Arthur's Landing has made considerable progress of recent years and is now a bustling village of about 1000 inhabitants. The rivalry between it and the Fort William Town plot, about 6 miles distant on the Kaministiquia River, is great. The two villages are connected by rail, but which is to be the Lake Superior terminus of the Canada Pacific Railway is the point to be settled, each claiming to possess advantages over the other. The Railway offices are at Fort William, where our people have lately built a good frame church,—the only church edifice in the place. At Prince Arthur's Landing there is as yet no Presbyterian church, though a lecture hall has been erected by the congregation. Mr. McKerracher is deservedly esteemed by the people in both sections of his field. At Duluth we parted company with Professor and Mrs. Bruce, of Glasgow, who were reluctantly compelled to forego their intended visit to Manitoba. Leaving Duluth at five o'clock in the evening, by the Northern Pacific Railway, we reached Glyndon at eight o'clock the following morning, where we took the St. Paul, Minneapolis and Manitoba Line for St. Vincent, the northern border of Minnesota, passing the whole way through a recently settled prairie country. The land is apparently fertile, the villages few in number and small in size. We were not surprised to learn that many of the settlers here as well as in the adjoining State of Dakota were from Canada. It is a matter of regret, in the interests of the colonization of Manitoba and the North-west Territories, that our emigrants necessarily require to pass through so much American territory before reaching their intended destination. The temptation, from the inducements held out by means of a liberal land policy on the part of the Americans and the persuasions of American land

agents, is very great, especially when contrasted with the apathy and indifference and surliness of the Canadian land agents one meets with in the West. For incivility and want of adaptation for the position they occupy commend us to the servants of the Dominion Government Lands Department in the West. We were credibly informed that not a few Canadians who left their homes with the intention of settling in Manitoba are now in Dakota, because of the treatment received at the hands of our Government officials. In the neighbourhood of Pembina, on the American side of the Manitoba boundary line, there are a large number of Canadians, chiefly from the County of Peterborough, Ontario. The Rev. J. Campbell, of Harriston, who spent a few weeks lately in this district, has been invited by the people to settle among them as their pastor, at a salary, we understand, of \$1000 per annum, part of which comes from the Home Mission Board of the American Presbyterian Church.

At St. Vincent we found a Canada Pacific Railway train in waiting, not by any means so inviting as that we had just left. A few minutes ride brought us across the boundary line to Emerson, a rapidly growing town on the banks of the Red River. Here the Rev. J. Scott, formerly of Napanee, laboured most assiduously for several years, and with marked success. The Presbyterian Church is not so centrally situated as might be desired, a fault which may soon be remedied as the town extends its borders. Mr. Scott having recently resolved to concentrate his labours at West Lynne, a rising village across the river from Emerson, the congregation in the latter place is at present without a pastor. The Rev. T. McGuire, of Jarvis, Ont., supplied the pulpit for three months this summer. Here we met an old college companion, Mr. D. J. McInnes, formerly of Erin, Ont, whose health compelled him two years ago to withdraw from the ministry, and who is now carrying on a prosperous general agency business in Emerson. A two and a half hour's journey on the Pembina branch of the Canada Pacific Railway,—a few miles of which were still unballasted at the time of our visit—brought us to St. Boniface, where we disembarked and crossed the River, inside an omnibus, on the ferryboat to Winnipeg. We were met by Professor Bryce, whose hospitality we enjoyed during our stay in Winnipeg. Here we overtook Rev. C. B. Pitblado, of Halifax, who arrived the evening preceding, and in whose company we spent six most pleasant days. Winnipeg is an active, bustling, "live" city with a population of from eight to ten thousand. The principal business street has many substantial blocks of buildings, some of its stores and hotels comparing favourably with those of the

cities in older Provinces. This street is one of the widest we have ever seen, two chains or 132 feet wide—132 feet, less the sidewalks, of the most genuine mud we have ever witnessed in any city or town, there being a good deal of wet weather a few days prior to and during our visit. To describe this mud we will not attempt. It beggars description and must be both seen and felt to be realized. The American Consul repeated to us a remark of an eminent dignitary of the Province, "if the people do not stick to this country, this country will stick to the people." For the literal truth of this remark we can personally vouch. Our shoes have never had the same appearance they had before visiting Manitoba, though brushed daily since.

The most prominent building in Winnipeg is Knox (Presbyterian) Church, which can be seen from a distance of several miles in every direction as you approach the City. It is of brick with stone foundation and has seating accommodation for 900, and, better still, it is well filled at every Sabbath service, and sometimes uncomfortably crowded in the evening. The necessity for a second Presbyterian church in the city is being felt and it is encouraging to know that the pastor,—Rev. J. Robertson—and Session of Knox Church are alive to this felt want and are moving in the direction of securing a site on which to erect a building for a second congregation. Mr. Robertson has done good service in the cause of Presbyterianism and of Christ, not only in Winnipeg but in the Province and adjacent territories.

While the Knox Church edifice is highly creditable to Presbyterianism, truth constrains us to say that the Manitoba (Presbyterian) College *Building* is far otherwise. Whatever it may have been in the earlier history of the City and Province it is *now* utterly inadequate as to size, utterly incongruous as to appearance, and altogether unsuitable for the purpose. We have no hesitation in saying that the College has done good work in the past, and the time, in our opinion, has most unquestionably come when a suitable building should be erected and the staff increased. We go further, and express our personal conviction that the time has come when the Church should seriously consider the propriety of adding Theology to the subjects already taught in the College. The College Board own a block of about two acres in the City. Fifteen thousand dollars would probably be sufficient to erect a building suitable to the wants of the Institution for the next five or ten years. It might be so planned that additions could be made to it when found requisite. We do not know a better service that some one of our Presbyterian people, to whom God has given the

ability, could render to the Church and the cause of Christ in the North west than the erection of this College Building in Winnipeg. Should, however, no one soon take advantage of the opportunity and personally contribute the sum necessary to erect a suitable building the Church should take action in the matter, for we believe that the success of our cause in the North-west is largely dependent under God upon the prosperity and success of the Manitoba College. During our stay we visited a few of the stations in connection with our Church, including Kildonan, Little Britain and Headingly, and met a number of the ministers and missionaries. We came in contact—put ourselves in the way of meeting—with all kinds and classes of people, even hailed passing conveyances while driving along the prairie, so as to obtain as much information as possible about the country and especially about the missions of our Church.

There is a dark, or at any rate a shaded, as well as a bright side to the country. There are disadvantages not a few. There is mud, there are mosquitoes, there is considerable wet land, there are places where the water is neither over-plentiful nor over-good, there is a scarcity of fuel in certain districts and a great distance from markets in others, there are large quantities of land in the hands of speculators, interfering sadly with the planting of schools and mission stations at convenient distances to the settlers; but, on the other hand, there is abundance of fertile land sufficient to sustain many millions of industrious settlers, a fine bracing and invigorating atmosphere and a healthy climate. While the immigration during the present year has been greatly exaggerated, there is good reason to hope that the population will double itself every few years, and the probability is that before the close of the next half century the population west of Lake Superior will equal the present population east of it.

The Protestant population is said to be largely Presbyterian, and especially is this true of the immigrants of recent years. Other religious bodies are putting forth vigorous efforts to take possession of the country,—notably the Methodists who have this year located two of their best organizers in Winnipeg and Emerson,—and unless our Church is alive to the importance of the work and to the necessity of immediate vigorous action we will assuredly lose ground which it will be difficult, if not impossible, afterwards to regain. Without entering upon details or giving expression to our convictions as to the past policy of the Church we may remark that we fear our people do not aright appreciate the situation and have but a faint idea of the herculean task which lies before

us in supplying Gospel ordinances to the scores of new settlements in the vast North-west. Very important as is the service which has been rendered by Dr. Black, Professors Bryce and Hart, Rev. Mr. Robertson and others, in laying the foundation of Presbyterianism in the new Provinces, there is now a work to be done which they alone cannot possibly accomplish, viz: that of exploring new fields, systematically organizing Stations and, generally, supervising the whole Mission operations of the Presbytery. The time has come, we are persuaded, when the Church should appoint a Superintendent of Missions for the North West, one giving his whole time and talents to the work, with special qualifications for it, a man of shrewd business capacity and of large Missionary spirit. Such an appointment would tend not only to the efficiency of the work, it would be true economy, and in our opinion has become a necessity. We are also strongly convinced, in the interests of our work, of the need of appointing a Theological Professor in Manitoba College. for the training of missionaries for the North West. One most important service our Theological Seminaries have rendered in the older Provinces has been the regular supply in the summer, and occasional supply in the winter, of mission stations, which could not have been kept alive but for such services at the hands of students in training for the ministry. It is safe to say that at least one third, if not fully one half, of the settled charges in our Church to-day became such largely through efforts of this kind. Important as has been the service thus rendered by our Theological Colleges in the older Provinces and necessary as these Colleges have been in this respect, much more important service may be expected from the establishment of a Theological College in Winnipeg, and at least equally necessary is such a College from this standpoint. And this is only one of several reasons that can be given for the appointment of a Professor of Theology in Manitoba College. Should the Church—from fear of the requisite means, not being forthcoming, hesitate to appoint both a Superintendent of Missions and a Theological Professor, the two offices might as a temporary arrangement be combined for a year or two. We have little doubt however of the money being forthcoming if proper steps are taken to secure it. We know of no department of the Church's work which presents a stronger claim upon the Home Churches than this. Many of the immigrants are Presbyterians, who have come direct from Scotland and the North of Ireland, and surely it is the bounden duty of the Churches of the Fatherland, to care for the spiritual interests of those who have gone out from their midst to settle in the western provinces of this Dominion.

A larger question, and one with which the Church will have to grapple ere long, is the question of the general administration of Mission work in the North West. Should it continue to be administered by the Home Mission Committee as now constituted, or should it be placed under the care of a special Committee, charged with the obtaining of funds and, generally, the furtherance of Presbyterian interests in Manitoba and the North-West?

The General Assembly of 1879 voted down a motion to put a member of the Presbytery of Manitoba on the Home Mission Committee, a committee consisting of at least one member from every one of the other Presbyteries of the Church. At last Assembly a change was made and one representative from Manitoba placed on the Committee. Is not the question worthy of serious consideration whether the mission work in that vast and rapidly settling territory would not be more efficiently administered, if not by a special Committee distinct from the Assembly's Home Mission Board as now constituted, at least by one containing a much larger representation of those residing in the country and thoroughly familiar with the field, and with a due appreciation of its growing importance and its ever increasing wants? While there is reason for gratitude to God for what the Church has already been enabled to accomplish, in the way of supplying religious ordinances to the settlers in these new Provinces, there is abundant room for increased liberality on the part of our Christian people, in enabling whatever Committee may conduct the work, to prosecute it with greater energy and wisdom and zeal than ever before. The future of our Church in the North-West,—the future of the North-West itself—depends, under God, in no small measure upon the policy adopted, and the efforts put forth by the Presbyterian Church in Canada during the next ten years.

While in Manitoba we were brought into contact with the three great departments of the Church's Mission work, viz:—Home, French Evangelization, and Foreign. The Committees charged with the conduct of every one of these three schemes have one or more Missionaries in the Presbytery of Manitoba. We met with several of the Home Missionaries. We spent a part of a day in visiting Rev. W. Mullins, a Missionary of the Board of French Evangelization, who labours faithfully in seeking to make known a pure Gospel to the French half breeds settled at Headingly, La Riviere Sale and White Horse Plains. We met with Rev. John McKay, a missionary labouring under the Foreign Mission Committee, among the Indians near Prince Albert. Mr. McKay and family were on a visit for a few weeks to relations at

Kildonan, where we met him in the house of Rev. Dr. Black. A day or two later we saw him start off with his family and household goods, on their long journey of 650 miles across the prairie to their distant field of labour. The sight we will never forget. The procession was somewhat lengthy. It was headed by the Missionary and one of his children in a "buckboard," next came a carriage containing two of his daughters, then a caravan with Mrs. McKay and the younger children, then a waggon with provisions, cooking utensils &c., for use by the way, followed by a waggon with stores for future use, while in the rear was a singular looking conveyance which on a close examination we found to be a hen-coop on wheels, drawn by a pony. Poultry being very scarce in the far North-West, the Missionary thought it well to take a supply with him. On the following day, Mr. Pitblado and the writer, while driving on the Prairie, again passed the cavalcade some 15 miles west of Winnipeg. We wished much we had been able to take a photograph of the scene so as to reproduce it in the pages of the "Record." Mr. McKay expected to reach his destination in about four or five weeks from the time of his leaving Kildonan.

Among other visitors we met in Manitoba were Rev. S. Young of Clifford, Ont., Rev. D. Pirrot of Glasgow, Scotland; Mr. Geo. Hague, General Manager of the Merchants Bank, and Mr. Joseph Mackay, of Montreal. The last named gentleman is at present erecting a block of stores in Emerson. Mr. McKay has on more than one occasion given practical demonstration of his deep interest in Manitoba, and is at present devising liberal things in connection with one department of our work there.

On our way home we parted company with Rev. Mr. Pitblado at Emerson. He was then setting out with Professors Bryce and Hart on a visit to the Mission Stations in the Nelsonville, Rock Lake and Turtle Mountain districts. Mr. Pitblado purposed proceeding northward from the latter district by way of Grand Valley, Rev. G. Roddick's settlement. Before leaving Winnipeg he engaged his passage to Prince Albert by the mail carrier, whom he was to meet at Odanah, Little Saskatchewan district, where Rev. J. Wellwood has recently settled.

He hoped to visit Edmonton, and, if possible, Battleford, and to return home about the end of October. We trust the Church will be favored with his impressions of the far North West in an early number of the "Record." We cannot close these disconnected, hurriedly penned jottings without expressing our heartfelt thanks for personal acts of kindness, to Messrs. Robertson, Hart & Bryce of Winnipeg, and Dr. Black of Kildonan, to all of whom the Church is under a deep debt of gratitude for

valuable and important services in the cause of Presbyterianism in the North-West.

French Evangelization.

THE POINTE-AUX-TREMBLES MISSION SCHOOLS, recently purchased by the Board of French Evangelization, with the sanction of last Assembly, open on the 15th of October. At the date of writing (15th September) there have been received 110 applications for admission, which will probably be increased to 150 or 160 before the close of the month. The Board are at a loss to know what action to take in regard to these applications because of lack of funds. The average cost of each pupil per session is *fifty dollars*, and it is earnestly hoped that a sufficient number of Sabbath-schools and private individuals will come forward without delay and take up scholarships, that is, guarantee the support of one or more pupils, so as to warrant the Board in admitting as many as possible of the applicants.

Every Sabbath-school or Bible-class becoming responsible for the support of a pupil will have a particular boy or girl assigned to it, concerning whose progress reports will be furnished, and from whom letters will be sent from time to time direct to the Sabbath-school or Bible-class. The following are all the scholarships thus far guaranteed:—(a.) *From Sabbath-schools*—Vankleek Hill, 1; Irummondville, 1; St. Andrew's, Chatham, Ont., 1; Wellington street, Chatham, Ont., $\frac{1}{2}$; St. Andrew's, Sarnia, 1; Knox Church, Stratford, 2; St. Andrew's, Stratford, $\frac{1}{2}$; St. Andrew's London, 1; Chalmer's Church, Woodstock, Ont., 1; McNabb Street Church, Hamilton, 1; St. Andrew's, London, Bible Class, 1. (b.) *From individual Friends*—Jas. Croil, Montreal, 1; A. D. Ferrer, Fergus, 1; and Mrs. A. McKay, Windsor, Ont., 1. A total of 14. Whereas 110 applications have already been received from pupils desiring admission to the schools. The policy of the Board is to end each year free from debt. Unless the number of scholarships pledged is very materially increased during the next fortnight, the Board will be compelled to decline most of the applications for admission. An average contribution of one dollar per week from the teachers and pupils of a Sabbath school or Bible-class will suffice to support a pupil, and it is confidently believed that if an effort is made this can be accomplished in many Sabbath-schools that hitherto have done little for missions. The following is an illustration of what can be done if the minister or Sabbath-school superintendent will only make the attempt. Recently, the superintendent of

small country Sabbath-school, numbering about 40 scholars, in the Owen Sound Presbytery—that of St. Paul's Church, Sydneyham—brought the claims of the Pointe-aux-Trembles Institute before his school, and without any difficulty the sum of twenty dollars was immediately collected and forwarded on behalf of the work. There is not a Sabbath-school in the whole Church where something could not be got if the superintendent or minister were to make the attempt. It is earnestly hoped that many will do so at once and forward the amount received to the treasurer within the next fortnight. All schools or Bible-classes, or private friends of the work willing to guarantee the support of a pupil, in whole or in part, are urgently solicited to notify the secretary before the 12th of October, that the Board may know how to act with respect to the large number of applications for admission they are daily receiving. Now that so many French Roman Catholic young men and women are desirous of being educated in the truths of the Gospel, and are clamant for admission to the schools, it will be a terrible blow to the work of French Evangelization if the door is closed against them.

The Rev. D. Cousirat, of France, has accepted the appointment of last Assembly, and will enter upon his duties as French Professor of Theology in the Presbyterian College, Montreal, in the beginning of October. Colportage being now an increasingly important department of the work of the Board of French Evangelization, Mr. Cousirat will devote a considerable part of his time to the training of men for this work. The French-Canadian Missionary Society employ a number of faithful, self-denying colporteurs. As that Society ceases operations about the close of this year the Assembly's Board of French Evangelization are anxious to secure the services of several of these labourers, but such is the present state of the fund (the receipts at date being \$1,000 less than at the corresponding period of last year) that unless liberal contributions are received within the next two months it will be in vain to think of increasing the present staff.

As illustration of the work being accomplished by these colporteurs, and in the hope of stirring up the friends of the cause to provide the Board with funds to enable them to secure their services, the following brief extracts are taken from their reports for the month of July:—

Mr. W. reports hearing often the query: "Why is it that you French Protestants are so well educated, especially in religion?" One day he met a man of advanced years who told him that he had given up the Church of Rome, because neither its services

nor the priest's absolution had brought peace to his troubled soul. And he closed with this sad remark: "Were I away from my parish I would become a Protestant, but for the sake of wife, children and business I must remain what I am supposed to be." Mr. W. gave him a Testament which he promised to read. Another day, during a shower, he saw a priest alight in front of the house where he had sought refuge. "My heart beat faster as I saw him step in, and the people were glad in the anticipation of a discussion." On being shown a Testament, the priest said it was a bad book, because although approved by the French clergy, it was not by the Canadian clergy! Being asked to make good this assertion, he declined with visible embarrassment, on the score of want of time. The people, astonished at the conduct of the priest, kept the Testament. In the County of Montcalm Mr. W. was often asked whether it was true that Protestants had no religion, but lived like cattle.

Mr. G. reports being rudely forbidden entrance into the Marine Hospital, Quebec, because of the fête St. Jean Baptiste, which has heated fanaticism in an incredible manner.

Mr. L. reports being driven through a whole village, *tambour carrant*, just like a mad dog. In a house inhabited by a newly-married couple, Mr. S. found a Bible. The head of the family taking it from its hiding place, said: "Sir, I have it—the Big Book, and oh! I love it!" In a registry office the official politely refused to buy a Bible, producing a copy of his own, at the same time an ignorant man present began to insult Mr. L., and a lawyer looking on the whole scene, was laughing heartily. But, as he became interested he grew sober and thoughtful, and at last bought a Testament in spite of the displeasure of those present.

In Mr. V.'s report are several touching incidents. One day he read fourteen times the same chapters to different gatherings, and each time some of the listeners were moved to tears. On another occasion he spent six hours in conversation with a dying man. "Sir, sir! do you think that Jesus loves me and sees that I am sick? I have prayed to the Holy Virgin, but I have no answer!"

But the most interesting of all is that of Mr. E. F. S. We wish it could be published in full. In a house where he spent the night, he was enabled to read and preach for hours. The head of the family, an educated man, pressed him with questions, and listened eagerly to his explanations. At last he acknowledged that he was tired of the Church of Rome, whose teachings had not given his soul satisfaction. Another, after listening for a whole afternoon, finally said;

"I am as much a Protestant as you, sir, but I must confess that I do not yet understand this new birth of which you speak, which would doubtless enable me to openly confess Christ as my Saviour, but pray for me that I may receive light and be enabled to follow Christ, bearing my cross." The head of a very large family said: "I want to converse with you, for I am now convinced that Romanism cannot save my soul." After discussing the errors of Rome, he added: "I am no more a Roman Catholic at heart, and and there are nearly one hundred families in this parish in the same mental condition, but are not strong enough yet to shake off the yoke of popery." What! not strong enough? "No, because the wives of many of us are against us, so that for the present, for the sake of peace, we must remain as we are—silent, but the day is not far off when the Romish clergy will be crushed, for they have deceived nations!" In a house Mr. S. met with some thirty people who had probably never heard of Christ. It was on the Sabbath, and although he could not offer them Testaments for sale, he proclaimed the word till six o'clock, when he dismissed the people for tea. Some moments after they re-assembled, and he preached to them till midnight, and no one seemed willing to go. The next day he visited them one by one in their own homes, and ascertained with gladness that their faith in Rome was shaken, and the light beginning to dawn upon them. These are but few of the interesting and cheering facts brought out in the reports. They show the change that is taking place in the French-Canadian mind, and ought surely to stimulate the friends of the work to take courage and go forward. The expense of maintaining a colporteur is about \$500 per annum. Who will be the first to come forward and assume the responsibility of the support of one?

Here are several tried men, already thoroughly trained to the work, whose services are at the disposal of the Board. It will be a matter of unspeakable regret if, from lack of funds, the Church is unable to engage them all. Who will come to the help of the Board in this important juncture in the history of French Evangelization?

The address of the Secretary-Treasurer is Rev. R. H. Warden, 260 St. James street, Montreal.

Our New Hebrides Mission.



LETTER from REV. JOSEPH ANNAND has been received by Dr. McGregor, dated Aneityum, June 1, 1880. He with his family had arrived in Aneityum from

Australia on the 27th April—seventeen days from Sydney. Everything at the Mission was found in good order, the natives left in charge having proved thoroughly faithful and efficient. The hurricane which on the 23rd January swept over the New Hebrides had damaged the Mission premises on Aneityum, but the natives in charge had dried everything soaked with the rain, and thus prevented much loss. The missionaries were most cordially welcomed on their return, and public worship is attended with the greatest regularity. Mr. and Mrs. Mackenzie have returned, but Mr. McK. is not yet well. The Synod was to be held at Efate. Mr. Annand intimates that the Aneityum people have resolved, now that their Bibles are paid for, to make arrow-root for the benefit of our missions to the heathen. They took up the idea very heartily. Thus, Mr. Annand hopes that in another year the contributions of Aneityum will be added to our funds.—The mission boxes from Nova Scotia arrived at Sydney just in time to be transferred to the "Dayspring."

"THE NEW HEBRIDES AND CHRISTIAN MISSIONS."

This is the title of a new book, just published by J. Nisbet & Co., London, and for sale by W. Drysdale, Montreal; the Book and Tract Society, Halifax, and other booksellers. The author of the volume is Rev. Dr. Robert Steel, of Sydney, Australia, who has been for several years the judicious and efficient agent of the church for the New Hebrides Mission. No man is better qualified than Dr. Steel for the task of telling the marvellous story of Gospel triumph in the New Hebrides. He has known all the Missionaries; he has traversed the field; he is intimately acquainted with every particular of the Mission's history. We can testify that he has done his work with admirable taste as well as with exemplary faithfulness.

The New Hebrides Mission has been identified with the history of our own church (though one of its branches) for over thirty years. In the Maritime Provinces the name of GEDDIE has long been a household word. Though gone to his everlasting rest, his memory is still fresh and fragrant, and his name is indissolubly associated with the glorious triumph of the Gospel in Aneityum. The sunny isles of the Pacific have beheld a brighter light than that of the natural sun; the Sun of Righteousness has risen upon them with healing in his beams. When Geddie first landed in Aneityum it was a land of total, utter, abject moral darkness. The manner in which the people of that island were converted to Christ is one of the

most striking chapters in church history, ancient or modern. We may well say that such triumphs are the very best demonstration of the truth, the reality, of the Christian Religion. The grand moral miracle of the regeneration of a whole island was performed by means of one man, with no weapon but the word of God. This happened within our own ken, not many years ago. Time has proved the work to have been genuine. The man who was the human agent told the story among ourselves not only with his pen but with his lips. Here, in the New Hebrides, are "evidences of Christianity," better worth studying than a hundred laboured treatises. Here are men such as zealous Williams and Harris, the stalwart brothers George and James Gordon, the gentle Johnson, the cool-headed Matheson, the accomplished M'Nair, the sainted and noble Donald Morrison,—here are these men giving up their lives for the Gospel's sake. These men fell, four of them by the hands of murderers, but others, like-minded, have filled their places, and carried forward the work of the Lord. We have at present in connection with our own church, Mr. and Mrs. Robertson on Eromanga; Mr. and Mrs. Mackenzie on Fate, and Mr. and Mrs. Anand on Aneityum. The presence of these men in the field is proof enough that we have not, as a church, ceased to be interested in the New Hebrides. Nay, we cannot cease to feel a peculiar interest in these islands while they contain the graves of our Gordons and Mathesons and Johnson, and other faithful witnesses for Christ.

We very cordially recommend Dr. Steel's work to our ministers, and to all who wish to become thoroughly acquainted with one of the most interesting Missions of the century. Dr. Steel will be remembered by those who attended the General Assembly in connection with the address which he delivered before that body,—an address of rare power, comprehensiveness and eloquence.

THE CHINESE ZENANA.

In a recent issue of the RECORD we gave Mrs. Murray Mitchell's account of the Zenanas of India. We now lay before our readers an account of Chinese Zenanas, which we condense from a paper by Mrs. Williamson:—

Every third person on the face of the earth is Chinese, and every Chinese woman is the centre of a sort of home. An imperial decree forbids a woman to remain unmarried after her 18th year. Women of the middle and upper classes are kept in careful seclusion, and are uneducated, but their treatment is more kindly than that of Hindu

women. The best apartments and the most comfortable articles of furniture are in China always given up to the women. They are not allowed to do field work or to carry burdens. Even in the poorest household the women are not allowed to carry water. When a man marries he takes his wife home to his father's house, and she becomes a daughter of the household. Should business call him to reside in another city, or should he go to a foreign country, his wife remains in the ancestral home as a guarantee for his return. The only case in which it is not deemed unfilial to set up a separate establishment is, when a son becomes a mandarin. Usually a man takes his mother to the magisterial residence, leaving his wife in the family house.

Polygamy is not allowed in China. There are only two cases in which a man is permitted legally to have more than one wife. First, if his wife has reached the age of forty, and they have no children, it is thought a right and proper thing, indeed the first wife is considered neglectful of her duty if she does not seek out a second. Generally the choice of a successor is left to the first wife. Many times I have been amused by a visit from some matron of forty, leading the young lady on whom she had fixed as a successor. This second wife has no acknowledged standing, there is no marriage ceremony, her entrance into the family being entirely a matter of private arrangement.

The second case is when it happens that a young man is the sole representative of a large household. He is betrothed to two women, the same date is fixed, a double marriage takes place, and the wives have equal standing. This double matrimony is not common. It is a matter of grave difficulty to the Church when any one of the three becomes an applicant for Christian fellowship.

The lot of a Chinese woman is at best a very sad one. A song that nurses are fond of crooning over their infant charges, will give you an idea of the comparative feelings with which the birth of a daughter is regarded. The rhyme goes—

"When a son is born
He is clad in purple;
He sits on a throne,
He plays with gems,
His cry is fiercely loud.
When a daughter is born
She is clothed with a rag;
She sits on the ground,
She plays with a potsherd,
Her cry is a whimper."

That infanticide is practised, and is not uncommon, we know. It is more prevalent in the large cities than in the rural districts.

In peasant villages food is more abundant, and at a very early age a girl's services become valuable. The Chinese have the good taste to be ashamed of infanticide: for I have seen street tracts, written by eminent scholars, and distributed *gratis*, and sometimes posted all along the streets of large cities, just as our advertisements are.

When a girl is five years of age, she has to undergo the torture of having her feet banded. The suffering inflicted by this is almost more than we would imagine. Many girls die under the process. She is betrothed in infancy, and married without having seen the face of her husband, and she is almost always a stranger to his family. Imperial law forbids couples of the same surname getting married. Though in many ways very harshly treated, a young Chinese wife has an acknowledged standing, which the rites do not allow to be set aside.

If you visited one of the zenanas, where the rank is so great that the women are never seen outside the women's court, you would feel yourself in an atmosphere of comparative refinement. At the great door of entrance to the women's courts, you would find on the left hand the wife of the master of the household, on the right hand, the eldest son's wife. These two ladies would at once relieve you of your bag, parasol, &c., and hand them to a woman in waiting, then each would take a hand, and lead you across the court to where the eldest lady of the household—usually the master's mother—is appointed to stand at the top of the steps leading into the women's sitting room. There you are introduced to the old grandmother, then you are turned round, and you see that behind the two ladies who conducted you thus far all the rest are arranged according to rank. After introductions, all sit down. They ask your age and reason for leaving home. This leads to the telling of the Saviour. They listen with deep interest. There are usually over twenty women in an ordinary household, sometimes as many as fifty. The Chinese women are thoroughly industrious, the idle being despised.

Filial piety is the distinguishing virtue of the Chinese, and this is pushed so far that it goes over to a corresponding vice. The great evil, "worship of ancestors," is their strongest, nay, almost their only religious sentiment. It has its root in filial piety, and a patriarchal system of living is a necessary part of this worship. It is the duty of the women to see that no deceased ancestor is without the means of existence, and of making a fair appearance in the "World of Shades."

Belief in the existence of the soul after death is very decided; yet it is a material

existence—I dare not use the word "immortality." In the minds of the Chinese, so exact is the parallel between the seen and the unseen universe—so perfect the correspondence betwixt the two, that to them unspeakably wretched is the future state of the man who leaves no posterity to minister to him.

The social position of the women is not such a bar to Christianity as the deadly influence of this ancestor worship. Like caste in India, ancestral worship in China is the right arm of Satan. This worship is most punctiliously attended to by the women of the middle and upper classes. In one family I was told—"For some one or other of the illustrious dead we burn incense, and spread out offerings almost every day in the year." In another—"The incense stick is never extinguished in our house." Thus these poor women are daily engaged in idolatrous worship. Christian women alone can break down this altar of materialism, and in its place put the pure spiritual worship of Jesus; they alone can, in those family circles, build an altar where daily prayer and praise to a loving Saviour will take the place of these idolatrous offerings to poor dead and gone humanity. Ancestral worship is so bound up and incorporated with the family property, that it seems almost impossible for a Christian to share in it without also sharing in these idolatrous rites. Christians have therefore to forego their claims, and give up all interest in any inheritance. We who live in lands where Christianity is reputable, know not what some of these people give up when they become followers of Jesus.

We have said that the women are the priestesses of ancestral worship, and on the day of the decease, when a basin of cooked rice is placed in the coffin, begins the idolatry which seems to have no definite termination. The worship necessitates constant offerings of clothes, money, food, servants, horses, carts. These offerings are all constructed of the most flimsy substances, paper and bamboo. The money is in the form of gold and silver ingots made of paper; houses, servants, horses, carts, clothes, and household furniture, are all made of paper, beautifully painted, in exact imitation of the real. These paper houses are large structures; the servants and furniture are all placed in appropriate places, and they are conveyed to the departed in the World of Shades by being burned in the open air. These offerings are more costly than the nature of the material would suggest.

The only real thing provided for their defunct lives is the food, which of course can be utilized. After being left long enough for the ghosts to get the essence, the gross part is eaten by the household.

Foreign Mission Report.

(WESTERN SECTION.)

YOUR Committee when they entered on their duties last year, cherished the hope that they would be able to present to this General Assembly a Report in some respects more favourable than they have now to submit. But while these hopes have not been fully realized, the review of the year's work brings up nothing which need either seriously discourage or greatly alarm the Church in the prosecution of that work to which it is called, alike by the command of Christ and by the indication of God's Providence. Considerable financial embarrassment as been occasioned by the unlooked for increase which has taken place in the expenditure, and difficulties which have sprung up in connection with the internal working of one of the Missions have caused no small anxiety to those entrusted with the general oversight of the work. But your Committee are aware that they have no reason to think that any strange thing has befallen them. The records of other bodies engaged in conducting heathen Missions, supply too many parallels to both portions of their experience.

But, while the Report is not in all respects what your Committee could desire, it presents ample grounds for thankfulness. The work has, on the whole, been steadily advancing, new doors for Missionary labour have been opened, the Missionary staff has been strengthened, and the divine blessing has not been withheld. It is also satisfactory to find that, if the contributions have not come up to the estimate made for the year, they are, at least, somewhat in advance of any previously received for Foreign Missions. The work done, as in former years, falls into three departments.

1.—MISSION TO THE INDIANS IN THE NORTH WEST.

At Prince Albert, on the Saskatchewan, two laborers have been employed during the year. Rev. D. C. Johnson who, for nearly three years, taught the Mission School with great efficiency, and rendered very valuable aid in preaching the Gospel in the various stations in the settlement, returned last autumn to Ontario. Miss Baker, who reached Prince Albert shortly after Mr Johnson retired from the field, has taken charge of the school. This lady was to have accompanied Rev. Donald Ross and his family to the Saskatchewan, but when, owing to the state of his health, Mr. Ross was under the necessity of stopping short at Manitoba, Miss Baker went forward to Prince Albert, and, according to previous arrangement, occupied the place in the school left vacant by Mr. John-

son. The high testimonies which had been previously received as to her attainments and efficiency as a teacher, appear to have been fully sustained by the reports which from various quarters have reached your Committee of her success. When she went to Prince Albert, the Committee promised a grant only for one year. It has, however, been judged proper to continue the grant for a second year to the school, in the hope that, at no distant day, means will be found to relieve your Committee entirely of its support. That the school is doing excellent service to the community, and to the cause of Christ, is unquestionable, but it is now only to a very limited extent the kind of service which is naturally associated with Foreign Mission effort. The Indian work at Prince Albert has, during the year, been conducted by Rev. John Mackay, whose report is in some respects the most encouraging which has been received from that field.

Three stations, one on the North Branch of the Saskatchewan, and two on the South, have been supplied regularly. At Sturgeon Lake, where the Indians are heathens and had formerly refused to allow Missionaries to come to their reserve, Mr. Mackay has been able to maintain regular services, and been cheered by the tokens of the divine blessing. Four families have here been baptized during the year. It is also noteworthy that Mr. Mackay laboured at this reserve under great disadvantages, owing to the lack of a school-house, or building of any kind, where the Indians could conveniently assemble for religious instruction. New ground was also broken during the year at a locality fifteen miles farther up the Saskatchewan, where the Indians gather in large numbers looking for work from the settlers. The services held at this point, in the house of a Presbyterian resident, were attended by an average of about forty Indians. The Indians who congregated at this point were for the most part from the reserve of a noted Cree chief, named Mis-ta-wa-sis, who with his band evinced an earnest desire to place themselves under the spiritual guidance of the Presbyterian Church.

(To be continued.)

Much missionary work is being done among the Jews. Eight societies in Great Britain are labouring for the conversion of this people. The London Society for the Propagation of Christianity among the Jews is the oldest and largest. It alone occupies thirty-four stations in the leading Jewish centres in Europe and along the shores of the Mediterranean. It has also thirty-six missionary agents in Abyssinia. It has an income for its work of £40,000 a year.

A Page for the Young.

A SUM IN DIVISION.

6)4186054

731009

HOW many people are like this sum? They make a mistake at the very outset of their lives, and they never get right to the end. Every figure in this answer is wrong, because six times seven are not forty, but forty-two. So in our journey through life, unless we take Jesus Christ with us, every step will be wrong. See then, young readers, that you have Jesus Christ with you. Only then will you be safe.

"IT MAKES ALL WRONG."

"Please, father, is it all wrong to go pleasuring on the Lord's day? My teacher says it is."

"Why, child, perhaps it is not exactly right."

"Then it is wrong isn't it, father?"

"O, I don't quite know that; if it is only once in a while."

"Father, you know how fond I am of sums?"

"Yes, John, I am glad you are; I want you to do them well, and be quick and clever at figures; but why do you talk of sums just now?"

"Because, Father, if there is one little figure put wrong in the sum, it makes it all wrong, however large the amount is."

"To be sure, child, it does."

"Then, please father, don't you think if God's day is put wrong now and then, it makes all wrong?"

"Put wrong, child—how?"

"I mean, father, put to a wrong use."

"That brings it very close," said the father, as if speaking to himself; and then added, "John, it is wrong to break God's holy Sabbath. He has forbidden it, and your teacher was quite right."

"Remember the Sabbath day to keep it holy."—

"CAN THE LIKE OF US GET IN."

Coming rather late, one stormy afternoon in November, to the place where a children's service was to be held, I was surprised to find a group of little ones standing outside the door in the heavy rain; apparently waiting for something. They were strangers to me, but as I came up three of them ran to me, asking eagerly, "is there anything to pay to get in?"

"Nothing, dear children," I said; and in the three ran at once.

But two little ragged ones, with bare feet still lingered outside till one of them, shyly asked me, "Can the like of us get in?"

Glad was I to be able to say, "O, yes; all are welcome;" and we went in together.

But I had learned a lesson from the children which I hope I shall never forget. They had all been invited to come. They were cold and weary outside, and they wanted to get in. The door was open, and a kind welcome awaited them inside. They kept themselves out by thinking the invitation could not be meant for them—they were not fit to come in. Here, then, is my lesson: God has, in His infinite love, provided a rich feast, to which he freely and fully invites all. And God's messengers are sent out to say, "All things are ready: come;" "Whoever will, let him come." "Whoever;" that means you; you will never get a fuller invitation.

Reader, will you accept the invitation and come just as you are? And come now.

"GO BECAUSE IT RAINS."

"I suppose that you won't go to the Sabbath-school to day, Lucy?" said a mother one stormy Sabbath morning, settling herself to read.

"Please let me go to day, mama; I want to go because it rains."

"Why, Lucy, that is my excuse for staying at home. How can you make it a reason for going?"

"Our teacher always goes, mamma, in all weather although she lives so far away."

"Well I am willing, my dear, if you wear your school suit. Go and get ready."

But the mother no longer took any interest in her book, but said to her husband (a lawyer), who came in from the library, "Lucy is going to Sabbath-school to-day because it rains, so that her teacher may be encouraged by the presence of at least one pupil. Suppose we go to chapel for the same reason, if not for a better."

"Agreed: I never could plead a cause to to an empty court-room, and the minister must find it hard work to preach to empty pews."

PRAYER.

Blessed Jesus, we stretch out our hands to thee. Come and help us. Put thine arms of mercy and love around us. Lead us on the journey of life, and as we go, help us to be glad and thankful, and ever to be thy faithful obedient children, and when thou hast prepared a place for us in thy Father's house, come and take us there, that where thou art we may be also, forever with the Lord. Amen.

The Presbyterian Record.

MONTREAL: OCTOBER, 1880.

JAMES CROIL, } Editors.
ROBERT MURRAY, }

Price: 25 cts. per annum, in Parcels to one address. Single copies 60 cts. per annum.

PAYMENT IN ADVANCE.

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

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

WE take the liberty of inviting special attention to the communication in this number on MANITOBA, by the Rev. R. H. WARDEN. Perhaps we ought to say that the article was written at our urgent request, and while it is not necessary that we should endorse Mr. Warden's views in every particular, we feel sure our readers will unite with us in thanking him for the valuable fund of information which he has given us respecting the great North-West and the prospects of our Church in that quarter.

DR BLAIKIE may rest assured that his appeal on behalf of the Waldensian Pastors will not be unheeded. Certain amounts have already been contributed in Montreal and Halifax, and there's more to follow.

We thought we had made it as clear as a sun-beam, that we will not insert anonymous communications. Still they come!

Literature.

THE WESTMINSTER BIBLE DICTIONARY: prepared for the Presbyterian Board of Publication, Philadelphia, by the Rev. T. J. Shepherd, D. D.: with maps and illustrations: p.p. 543, price \$1.50. This compact and comprehensive work, prepared specially for the use of Sabbath-school teachers, is worthy of their notice. It is full of useful information, quite abreast of the times, ex-

ceedingly well printed, and wonderfully cheap. Address, Rev. Andrew Kennedy, London, Ont.

LOVELL'S ADVANCED GEOGRAPHY. Containing forty-five beautifully executed coloured maps, is a long way in advance of anything of the kind yet attempted in Canada. While it is specially adapted for an educational textbook, it is no less valuable as a work of general reference. The price at which it is published, \$1.50, brings it within the reach of everybody, and every family in Canada should have it.

MOUNTAIN AND PRAIRIE.—A Journey from Victoria to Winnipeg, via Peace River Pass, by Rev. D. M. Gordon, B.D., of Ottawa. Dawson Brothers, Montreal, pp. 310. Price \$1.75. The appearance of this book is opportune just now, when attention is so much directed to the great North-Western Territories of Canada; and the author has recorded his impressions of the country through which he passed in a manner that carries the reader pleasantly along with him. While sparkling with humour and anecdote, as becomes a book of travel, it abounds with useful and trustworthy information of great value to capitalists and intending settlers. The maps and illustrations are good, and the work as a whole reflects credit on the writer and the publishers, and is a welcome addition to Canadian Literature. It is having a large sale.

HYMNAL OF THE PRESBYTERIAN CHURCH IN CANADA: TORONTO, JAMES CAMPBELL & SON. The Church is to be congratulated in having thus early provided for the use of its congregations one of the best collections of sacred hymns in existence. The number of hymns is 349, and they are arranged and indexed in such a way as makes a suitable selection easy. The names of the authors are also given. The 16 mo. edition of 316 pages, price 35 cents, in cloth binding, is the only one yet published. It is a very convenient size, printed from bold clear type on good paper, and in every respect well got up. An edition with the psalms and paraphrases, will shortly be issued. A committee of the General Assembly has it in charge to provide music suitable for the hymns, but we cannot tell when they will finish their labours. We understand that a large number of the congregations have already adopted the Hymnal.

THE CATHOLIC PRESBYTERIAN, and THE BRITISH AND FOREIGN EVANGELICAL REVIEW are both at hand, from JAMES BAIN & SON, Toronto. The former contains some interesting transatlantic notes by the editor, Professor Blaikie. The latter has an able refutation of "Haekel on the Evolution of Man," by Principal Dawson, of Montreal.

Acknowledgments.

RECORDED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
2ND SEPTEMBER, 1880.

ASSEMBLY FUND.

Received to 2nd August, 1880	\$114.25
Chipman, N B.	2 00
East St Peter's	2 00
Rockwood Missy Assoc.	5.95
Pitsoy Harbour & Tarbolton	6.00
Peabody	1.00
Belfast, P E I.	10.00
	\$149.99

HOME MISSIONS.

Received to 2nd Aug. 1880.	\$1269.49
Nicol, Zion Ch	13 00
East Zorra, Burns Ch	8.85
Nassagwaysa addl	10.00
Campbellville	16 00
Bequest of the late Mrs Ann	
Quay, Port Hope	12.50
Acton, Knox Ch.	30 00
Rev J McLeod, Montreal	2.00
Ravenswood	5 60
Heathcote Missy Ass	19.00
Eganville Mission Station	18 25
William Brown, Esq, Cal- edonia	64.00
Millbrooke	2 10
	\$1431.79

FOREIGN MISSIONS.

Received to 2nd Aug. 1880.	\$1361.34
Rev T Muir, Fordwich	5 00
Rev J M Goodwillie, Camla- otic	5 00
East Zorra, Burns Ch	10.75
A Friend, Belleville.	2.00
Owen Sound Division Street.	35.00
Donor, Perth	5 00
Nassagwaysa	7.94
Campbellville	13 00
do S School	6.21
Anonymous 'Vernon'	2.00
Godrich, Knox Ch	16.68
Friend, Madrid, N Y Formo- sa	100 00
Acton, Knox Ch.	22.45
Rev J R McLeod, Montreal.	1.00
Ravenswood.	5.60
Bradford, Zion Ch, China.	17 00
do Ist Pbn Ch, do	20 00
Ashburn S Se, India	6.38
Waddington, N Y.	4 50
Paisley, Knox Ch.	9.00
	\$1655.33

COLLEGES ORDINARY FUND.

Received to 2nd Aug, 1880.	\$368.18
East Zorra, Burns Ch.	5 00
Nassagwaysa.	9.00
Campbellville	14 60
Pre-ont.	9 35
Paisley, Knox Ch.	21.90
	\$426.53

KNOX COLLEGE BUILDING FUND.

Received to 2nd Aug, 1880.	\$319.81
W Fairweather, Nisour	8.00
Archibald Campbell, Acton.	10 00
Jas E Hutt, North Pelham.	5 00
	\$372.81

WIDOWS' FUND.

Received to 2nd Aug, 1880.	\$95.89
Wakfield	6 00
Markham, Melville Ch	4.00
Wroxeter	18.75
Heathcote Missy's Ass.	2 50
Bechburg, St. Andrew's	6.00
Woodvil	21.00
Martintown, Burns Ch	4.00
Napanee	4 00
A. hfield.	5 00
Lichute, Henry's Ch	4 25
Mos., Burns Ch.	6 50
Markham, St. John's Ch	7 50
Boboyeong, Knox Ch.	3 50
Keady, Chalmers Ch	1 00
Theford, Knox Ch.	5 99
Bluevale	2 00
Eddie's Station	3 90
Waddington, N Y.	4 00
Winslow	4 00
Claremont.	2 55
	\$212.38

With Rates from Revs J M Nabh,
P McF McLeod, M Barr, D Suther-
land, A Dawson, \$20.00, J Morrison,
Waddington.

AGED AND INFIRM MINISTERS' FUND.

Received to 2nd Aug, 1880.	\$159.33
Rockburn and Gore.	7.00
Campbellville	9 63
Rockwood Missy's Ass.	17.00
Carp, Kinburn and Lowry.	5.00
West Gwillimbury, first.	8.88
Heathcote Missy's Ass.	2.50
Kippen, St Andrew's	13.38
Millgreen Station	2 00
Carlito, Place Zion Ch	8 00
Martintown, Burns Ch	8 00
Maple Valley	2 40
Napanee	5.00
Singhampton	1.62
Manchester	6.00
Smith Hill Church	7.00
Guelph first Church.	5.00
Metis	9.03
Ashfield.	10.00
Lichute, Henry's Ch	5.00
Mos., Burns Ch	10.00
Keady, Chalmers Ch	3.50
Jolietta	2 50
Bluevale	4 00
Eddie's Station	3 90
Waddington, N Y.	10 20
Hornby	2 00
Ripley, Knox Ch	6 70
Panbody	2 00
McIntosh & Belmore	18 80
Claremont.	5 11
	\$358.88

Ministers Rates received to
2nd August, 1880 \$76.25

With Rates from Revs J M Goodwillie, \$1.50; Alex Hen- derson, 7 63; J McNabb, \$4.00; D Sutherland, \$4.00; J Morrison, Waddington \$3.50; Wm Stewart, \$2.00.	24 63
	\$160.88

JUVENILE MISSION SCHEME.

Dunbarton	7 00
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RECEIVED BY REV. DR. MACGREGOR
AGENT OF THE GENERAL ASSEMBLY
IN THE MARITIME PROVINCES, T.
SEPTEMBER 4th, 1880.

FOREIGN MISSIONS.

Acknowledged already \$2139.37

*Special for 4th Missionary
to Trinidad.*

Lake Ainslie, C B.	5 00
Friends in Middle Stewiacke & Brookfield	25 00
Fort Massey Missy Soc, Hlx	10 00
do S So	5 00
J S M.	25 60
Eroll Byrd, Bedford	4 00
Hepewell	6 00
Wm Mutch and family,	
Hopeton, P E I.	27 00
Acadia Mines	60 00
Knox Ch, Pictou	34 00
Princeton, P E I.	34 00
Richmond, N B	23 00
St Andrew's, St John's, Nfld	1 00
Dr Beckwith, Lkport	1 00
Friend, Charlottetown.	5 10
Rev T Duncan	8 18
Dartmouth	35 00
Shubenacadie & L Scwacke	60 00
Alex MacLeod, Halifax	2 00
Clam Harbour	6 60
Musquodoboit Harbour.	6 75
Whycocomah, C B.	10 00
Rev Dr Murray	5 00
Few friends on Richmond Bay	8 00
Rev J Murray, Spuey	2 00
Malagawach, C B.	7 70
Salem Ch, Green Hill.	
Jas Reid, Big Island, Meri- ginish	1 00
A McBean, Vale Colliery	1 00
Friends in Union Centre	10 00
Members in United Ch, West river	16 00
United Ch, New Glasgow addl	3 00
Murray Harbour P E I.	20 00
East River, Pictou	61 00
Dundas, P E I.	43 00
Summerside	18 00
Bridgewater	28 15
Orslov	18 25
Richmond, Hlx	
Mrs J M Washington, Hamil- ton, Bermuda	2 43
Miss Anne do do	2 43
A Friend, St Andw's Cha- tham, per Rev Dr Jardine,	10 00
Malbone Bay	12 00
Ship Harbour	2 25
St Andrew's, Truro	60 00
Parrsboro	5 00
Campbellton Settlement, NB	5 60
Stenley Cong	6 75
St Peter's Bay, addl.	2 00
Upper Londonderry	13 00
Middle Musquodoboit.	21 50
St John's, Hlx	40 00
Pondar Grove	61 00
St Peter's Road, P E I.	20 00
La Have.	8 00

ORDINARY.

Gay's River and Milford S S, for the Juvenile Mission	\$4 00
French River, Pictou	2 25
Middle Musquodoboit.	12 12
Rev A MacBean	5 00
Green Hill, Salem Ch lat	18 93
Col.	5 13
Clyde	6 31
St Peter's, C B	50 00
Wi d-or.	8 00
ar on, N B	80 00
t Andrew's Chatham	7 00
hemogue & Pt Elgin	13 00
West Riv Sec, (Hueleg Cong- Middle Stewiacke.	13 00
Gore and Kenletook.	40 00

For Foreign Missions ordinary	\$963.61
For Foreign Missions ordinary	2918.37
	\$3881.98

DAY-SPRING & MISSION SCHOOLS.

Acknowledged already	\$235.34
J & L H. Cobourg, Ont. In Memoriam, at Mr MacKenzie's disposal	12.00
United Ch, S S, New Glasgow	11.73
	\$259.07

HOME MISSIONS,

Acknowledged already	\$511.40
Poplar Grove, Hfx	55.00
Knox Ch, Pictou	10.50
St Andrew's Ch, St John's Nfd.	70.00
St James N B	5.80
Middle Musquodoboit	12.88
Clyde	5.00
United Cong, West River, Pictou	23.00
St Andrew's, Hamilton, Bermuda	19.02
Windsor	20.60
St Peter's, C B	5.30
Carleton, N B	12.00
St Andrew's, Chatham	35.09
Glenside, West Riv Sec	8.00
Middle Westwicks	8.48
Gore and Kennetcook	15.00
	\$316.38

Omitted under Home Missions in last Record, but included in the addition,

Greenock Ch, St Andw's, NB	5.00
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SUPPLEMENTING FUND.

Acknowledged already	\$247.12
French River, Pictou	2.38
St Andrew's Ch, St John's Nfd.	50.00
St Andrew's Ch, Chatham	35.00
Windsor	30.00
Gore and Kennetcook	15.00
Prince St Ch, Pictou	65.47
	\$444.97

COLLEGE FUND.

Acknowledged already	\$1907.26
Interest	23.36
St Andrew's Ch, St John's Nfd.	50.00
Windsor	30.00
St Andrew's, Chatham	20.00
Div Union Bank of Hfx.	489.00
Div People's Bank	90.00
Gore and Kennetcook	12.70
Prince St Church, Pictou	70.35
	\$2692.67

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already	\$185.11
Interest	30.00
St Andrew's, Chatham	10.00
Annapolis	2.19
St Stephen's, Black Riv, NB	2.50
Ministers' percentage	
Rev A P Miller, for 1879	1.83
	\$252.63

SYNOD FUND.

Acknowledged already	\$74.71
French River	1.24
St Andrew's Ch, St John's Nfd.	10.00
Whyoccomah, C B	2.50
	\$88.45

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN, SECRETARY-TREASURER OF THE BOARD OF FRENCH EVANGELIZATION, 260 ST. JAMES STREET, MONTREAL, TO 9TH SEPTEMBER, 1880.

Acknowledged to 7th Aug.	\$2338.43
Williamstown, Hephzibah Ch	13.66
Wallaceburgh	3.75
Mosa	13.50
Proton	6.00
Will Haven, &c	4.00
Pakenham, St Andrew's	4.00
Poland and Lavant	4.72
English Settlement	29.09
Wyebridge, &c	16.00
Eden Mills	6.00
Meville Ch, Lobo	7.00
Bradford	10.00
W G Willimbury, St John's	5.00
Hillsburg	7.12
Prescott	18.55
A Moffatt, Amherst N S	1.00
Darling	6.08
Middleville	2.42
Mono Centre	4.00
Camilla	2.65
Carleton Place, Zion Ch	8.00
Johnson & Daywood	19.00
Port Dalhousie	4.50
do S Sch	5.00
Farnham Centre	2.00
do S Sch	10.70
Wine Harbour, N S	2.60
J A Cairns, Wine Harbour	1.00
Chippawa	5.00
Campbell Settlement, N B	3.00
Melrose and Lonsdale	15.00
Lywin	2.00
Deabody	2.00
Westwood	2.22
Keady, Chalmers Ch	3.00
Hill Point	2.23
Parry Sound	2.35
Hammond Riv & Saltsprings, N B	6.00
Lake Shore	13.00
Essa Townline Sab So	4.45
Spring Hill Mines, N S	4.00
Bristol	23.00
St Mary's, Knox Ch	5.00
Union Ch, Goderich T'ship	3.33
Essa Townline	2.00
Streetsville	10.00
Lanark	13.35
Valcartier	6.75
Wakefield	10.00
Ayr, Knox Ch	41.15
A Friend	5.00
Whyoccomah	15.00
Boarbrook add	0.25
Cantley & Portland	5.00
North Luther	6.75
Burlington Beach, Bethol Ch Inverness, Que	18.10
Pakenham, Victoria St	9.00
Maidstone, St Andrew's	3.35
Harvey, York Co, N B	4.63
St Stephen's Ch, Black River, N B	4.95
Owen Sound, Division St Ch	5.00
Bayfield, St Andrews	48.77
East Ancaster	2.20
Dirby Station, N S	8.60
Alex McRae, Digby, N S	6.00
Mrs Symington, Brighton	1.00

Mr Griffin	1.00
Desbro	2.00
St James, N B	7.00
Riversdale, Ont.	4.60
Waddington	27.60
G J Hamilton, Pictou, N S	10.00
Amos	7.00
Oroharville	6.10
Middle Normanby	2.90
Ballinafad	4.00
Rockwood, Ont.	17.00
Crawford	10.50
E Williams, Bible Society ..	50.00
Miss Crawford, Bath, Eng ..	2.40
Mrs S J Williams	1.20
E Hawkesbury	6.00
Tiverton Sab Sc	5.00
Barton, Stone Church	5.20
Per Rev T Stevenson	96.11
Balsover	3.00
Foversham	3.35
Litchfield	7.00
Bethel Ch, Prices Corners ..	3.30
Vaughan, Knox Ch	10.00
Bolton, Cayen Ch	10.00
Wiarion, St Paul's	2.27
Danville	5.00
Fergus, St Andrew's	25.00

Per Rev. Dr McGregor, Halifax:

Cornwallis, North	24.00
French River, Pictou	2.30
St John, Nfd, St Andw's	20.00
Dr Beckwith, Lockport	1.00
Parrsboro	4.85
Malagawatch, C B	3.10
Chalmers Ch, Halifax	20.00
Windsor	20.00
Belfast, P E I	17.00
Gore & Kennetcook	16.00
Little Narrows, C B	3.00
A friend	10.00

\$3345.11

POINTE-AUX-TREMBLES SCHOOLS.

(a) BUILDING FUND.

D Morrice, Montreal	\$100.00
T A Dawes	25.00
John Wilson	5.00
Hugh McLennan	50.00
John Stirling	50.00
Jas Johnston	50.00
Rev. Chas A Tanner	50.00
Jonathan Hodgson	50.00
Hugh Brodie	10.00
Jas Robertson	10.00
Geo Rogers	25.00
Warden King	25.00
Rev R H Warden	25.00
Rev Dr MacVicar	5.00
David Drysdale	5.00
J Graham	5.00
P S Koss	5.00
Kenneth Campbell	10.00
F Bradwood	8.00
Ewing Bros	4.00
G A Childs	5.00
A Spence	2.00
W Maver	5.00
Wm Greig	2.00
D Devine	4.00
A Mavor	2.00
A Forman	5.00
John Lewis	4.00
Wm Beattie	1.00
Walter Scott	2.00
Mrs P Redpath	20.00
A friend	15.00
L Paton	25.00
Mrs Aiken	5.00
J M Smith	5.00
H Lyman	5.00
Jas Gill	5.00
Mrs Miller	5.00

\$629.00

(b) ORDINARY FUND.

Lucknow, Knox Ch Sab So ..	\$3.75
Sydenham, St Paul's Ch S.S.	20.00
Rev A. B. MacKay, Montreal	25.00
Jas Walker, Hamilton	4.00
Joliette	2.33
Gays River & Milford S.S. .	3.00
Vankleekhill S.S., 1 quarter.	12.50
<i>Collected by Mr. J. Bourgoin from friends in the following places :</i>	
Grimsby	2.25
St Catharines	23.25
Thorold	14.00
Drummondville	22.60
Clifton	8.25
Caledonia and Pt Dover ..	14.60
Simcoe	16.00
St Thomas	13.75
English Settlement	5.50
Strathroy	7.35
Glencoe	8.75
Thamesville	14.25
Chatham	70.50
Windsor	20.50
Sarnia	28.25
Stratford	6.00
Mitthell	23.25
Seaforth	22.75
Clinton	15.00
Goderich	39.50
London	61.50
Ingersoll	3.00
Woodstock	18.30
Paris	12.00
	\$534.08

The names of individual contributors will appear in the Annual Report of the Board.

THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARQUHAR FORREST & CO., TREASURERS, 173 HOLLIS ST., HALIFAX, TO AUG. 31st, 1880.

Already acknowledged	\$55,381.54
Dr J F Avery, Halifax, N.S., making 4500	100.00
W J Fraser, Halifax, N.S. .	50.00
Mrs W J Fraser do	50.00
D McL McDonald, Mabou, C B, 3 inst.	6.00
Jas P Smith do	5.00
Moncton, N B	78.00
David Matheson, Pictou, NS	50.00
Capt Thos Douglas, Maitland, N.S.	59.00
Whycocomah, C B	22.00
East River, St Mary's, N.S. .	15.00
Olivier Anderson, St Peter's Bay, P E I	2.00
	\$55,809.54

QUEEN'S COLLEGE ENDOWMENT.

Local Treasurers are requested to follow the mode of entry adopted below. The lists will be made up at Kingston, on the 1st of each month, F. C. IRELAND, Treasurer. 1lb. 1 on 100 means the first instalment on \$100, and so with the rest.

Already acknowledged	\$71,502.06
Kingston.	
G Newlands	2 on 100 20.00
J B Donaldson	1 on 100 25.00
D Nicol	2 on 100 25.00
W B & S Anglin	2 on 100 25.00

J Downing	2 on 100 20.00
Bath.	
R Kennedy	1 on 100 50.00
Pictou.	
G & P Mackenzie ..	1 on 100 20.00
Jane Wilson	1 on 10 5.60
G Striker	in full 20.00
B Gillespie	in full 5.00
Gananoque.	
Mrs & Miss Macdonald, in full	300.00
Winnipeg.	
Rev A Campbell	1 on 100 60.00
Rev T Hart	1 on 100 20.00
Montreal.	
Geo Stephen	in full 5,000.00
Lindsay.	
Geo Kempt	in full 12.50
Renfrew.	
Jas Stewart	2 on 75 25.00
North Easthope.	
Jas Crerar	2 on 50 10.00
W Rannir	in full 5.00
Total to 1st Sept, 1880	\$77,149.56
WALDENEIAN PASTORS FUND.	
<i>Per J. Murray Smith, Montreal.</i>	
A Friend, by Miss Mackay	
Gordon	\$ 100.00
Edward Mackay	50.00
James Court	20.00
Dr & Mrs Jenkins	10.00
R D Macpherson	5.00
Mrs J B Williamson and friends	5.00
	\$190.00

MEETINGS OF PRESBYTERIES.

- Lanark and Renfrew, at Carleton Place, 16th November, 1 p.m.
- Ottawa, Ottawa, 2nd November, 2 p.m.
- British Columbia, Victoria, 6th October.
- Miramichi, Campbelltown, 26th Oct., 10 a.m.
- Quebec, Quebec, 2nd November, 10 a.m.
- Montreal, Montreal, 5th October, 11 a.m.
- Whitby, Whitby, 19th October, 11 a.m.
- Toronto, Toronto, 2nd November, 11 a.m.
- Truro, Truro, 12th October, 11 a.m.

ASSEMBLY MINUTES.

MINUTES for the several congregations have been sent to Presbytery Clerks. It is hoped that these will be distributed as soon as possible. Should the parcel not have reached the Clerk of Presbytery, it may be well to correspond with Dr. Reid. Sessions will please apply to their respective Presbytery Clerks for the copies that should come to them.

QUEEN'S UNIVERSITY AND COLLEGE. KINGSTON.

The 4th Session will be opened in the Faculty of Arts on the 6th October, and in the Faculty of Theology on 3rd November next. The Calendar containing full information as to Examinations, Graduation in Science, Arts, Medicine, and Theology, Scholarships, Fees, &c., &c., also Examination papers for Session 1879-80, may be obtained on application to the Registrar, Rev. Prof. Mowat, Gananoque.

July 13th, 1880. J. B. MOWAT, Registrar.

NOW READY !

H Y M N A L
OF THE

PRESBYTERIAN CHURCH IN CANADA

PREPARED BY
COMMITTEE OF THE GENERAL ASSEMBLY

AND
Approved and commended by the General Assembly.

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JAMES CAMPBELL & SON, TORONTO.

"YOUR SUFFERINGS are almost over, mother," said a devoted son, repeating those beautiful lines: "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Triumphant over the intense agony which racked the frail body, she replied: "I shall be satisfied when I awake in His likeness."

"AND YOU are soon going to your reward," was suggested to an aged divine, after speaking of his long life spent in the Master's service. "I shall see my Saviour, and that will be enough," was the emphatic reply.

LOVE FOR THE SAVIOUR must reign in the heart of every true believer, and will eventually triumph over every other consideration.