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THE
PRESBYTERIAN RECORD
 FOR THE
DOMINION OF CANADA.

VOL. VIII.

NOVEMBER, 1883.

NO. 11

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Our Mission at Indore.

THE "pamphlet to which Mr. Wilkie alludes in his letter, to be found in another column, is entitled, "A short account of the opposition to Christian Mission Work at Indore, Central India." It covers about thirty pages, and bears the *imprimatur* of the "Canadian Mission Press, Indore." It appears from this document that our missionaries in Central India have had "ten years of weary fighting for rights and liberties which we believe to be ours as British citizens—even though we are Christian missionaries." From some cause or other, the authorities at Indore have all along looked upon our missionary work within their territory with disfavour, and in some specified instances with opposition. As far back as 1879, Mr. Wilkie learned on his arrival that an order had been issued by the local authorities "forbidding all Christian work in the City of Indore, and a few months afterwards a school belonging to our mission was closed by order of the Durbar, because a written agreement would not be given promising that no Christian instruction should be imparted in the school. On the one hand, Mr. Wilkie claims certain rights and privileges under the Queen's Proclamations of 1858 and 1877. These he holds to include a liberty to everyone to obey the behests of his religion, so long as these do not interfere with the liberties of others, one of which commands in the case of a Christian is to make known to all others the glad tidings of salvation." Mr. Wilkie and Mr. Campbell, of Mhow, our two missionaries in Central India, having addressed a joint letter to the Assistant Agent of the Governor General of India, resident at Indore, setting forth that they had been in-

terfered with, and even insulted, while peaceably discharging their duty by the Indore City Police received the following reply:—"I am to remark in the first place, that the Agent Governor General is not able to understand what is meant by the phrase "infringement of " your "right." He presumes that missionaries who choose to preach in Native States, where their doctrines are distasteful to both princes and people, expect to meet with opposition, in the same way as the early apostles and teachers of Christianity met with opposition and resistance; and he fails to see what reason they can have to expect British officers to relieve them of inconveniences which they bring entirely upon themselves. Moreover, so far as Sir Lepel Griffin understands the case, you and your colleague were, in the instances specified, primarily in the wrong for infringing the Indore city police regulations, which, as you are well aware, prohibit street preaching. Under these circumstances I am to inform you that the Agent Governor General declines to interfere regarding the subject matter of your complaint." The missionaries answered that they did not violate the law against street preaching, but were molested by the police while speaking to the people from their own verandah, and even then they retired to a vacant lot to address the people rather than have any disturbance in the street. They say:—"We fail to see on what ground the Agent Governor General states that our teaching is offensive to the people, when, as we in our letter pointed out and emphasised, the people followed us from place to place and stood by us, even when repeatedly ordered off by the police, until they were forcibly driven away. Our teachings are undoubtedly distasteful to many, but such are in no way obliged to listen to us

and so have no cause of complaint. We are quite willing to endure any hardships that may be necessary, in the discharge of our duties, but we are not aware that, in becoming missionaries, we forfeited our rights as British citizens; or that, in claiming them, we are acting unworthily of the examples of "the early apostles and teachers of Christianity," inasmuch as the Apostle Paul repeatedly demanded, and obtained the recognition of his rights as a Roman citizen, in one case appealing even to the Emperor himself."

Failing to get any redress from the resident authorities our missionaries memorialized the Viceroy of India, by whom they were again referred to the local powers. The *ultimatum* of the Resident Agent is in these words:—"I am to say, in the first place, that His Highness, the Maharaja, takes strong exception to the continuance of your mission work in any form in the city, and that the reply to a letter, which the Agent Governor General recently caused to be addressed to the minister on this subject, renders it clear that not only is your preaching work in the city strongly objected to, but also that it will be extremely difficult for you to maintain either a school or other agency, as a vehicle for imparting Christian instruction to the people in Indore.

Under these circumstances, Colonel Bannerman considers, that you would do well to pause, and, if necessary, to take the advice of the controlling authority of your mission, before expending money on what may prove to be a fruitless undertaking, and for the present, it appears to him desirable to defer the consideration of your request to be allowed a site for building purposes within Indore residency limits.

DONALD ROBERTSON."

We deem it right that our readers should be made acquainted with the real state of matters in Central India. We leave them to form their own opinion upon the merits of the case as we do not wish to say anything that might embarrass either our missionaries or the Foreign Mission Committee under whom they are acting. Only it does seem passing strange that the Government of India should deny to Protestant missionaries in Central India the same privileges which are freely accorded to missionaries in other parts of India, and to Hindoos and Mahomedans as well.

Notwithstanding the opposition in high places to their work, both Mr. Campbell and Mr. Wilkie continue their diligence. Indeed their respective reports for the year ending the 31st March, 1883, which are before us are far from desponding. They are even hopeful. Each of them received twelve accessions to their number by baptism—eight infants and

sixteen adults. Mr. Campbell reports twenty-four communicants and Mr. Wilkie nineteen.

Sabbath Observance.

REPORT OF THE GENERAL ASSEMBLY'S COMMITTEE.

YOUR Committee beg leave to report that the subject of Sabbath Observance continues to engage much earnest attention, while at the same time, Sabbath profanation, we regret to say, is still lamentably prevalent. On the whole, we think there are encouraging signs that public opinion on the Sabbath question is becoming more enlightened, and that the civil right of the individual citizen to enjoy the Sabbath's rest is becoming more generally recognized and acknowledged. The decisions given in the Civil Courts, where the question has been tested, has aided greatly in enlightening public opinion, and in encouraging the friends of the Sabbath in their efforts. In illustration of what we refer to, we may cite a notable case which occurred on the C. P. R., and which was tried in Winnipeg in March of the present year. Six young men went from Prince Edward Island last fall to the North-West, and engaged to work on the C. P. R. for Langdon, Sheppard & Co., contractors. Shortly after being engaged they were dismissed because they refused to work on the Sabbath. Their engagement extended from the 17th Nov., 1882, to the end of April, 1883. One of them named Samuel Matheson sued the contractors for wages earned, and for damages for wrongful dismissal. The case was tried before the Chief Justice, who in charging the jury declared that the law gave these young men the right to refuse to work on the Sabbath, and if they were dismissed for such refusal, the dismissal was a wrongful one. In addition to the amount of wages claimed, Matheson obtained a verdict for \$80 damages for wrongful dismissal. A like decision would be given in favour of each of the others. It is worthy of being mentioned that in the course of the trial it came out that the six young men in question were Presbyterians. Their conduct reflects credit on the homes from which they came, and on the Church to which they belong. May their example have the effect of leading multitudes of young men in the North-West and throughout the Dominion to take a stand for their Sabbath rights.

From the published proceedings of the Dominion Parliament, it appears that during the late Session many and numerous signed Petitions were presented, praying the Government for legislation to secure better observance of the Lord's Day on railways. In reply to a motion by a member of the House asking the

Government for a return giving the number of Petitions and signatures, it was ascertained that in all 166 petitions had been presented, and that to these 12,944 signatures were attached. The Government being asked whether it was their intention to introduce legislation on the subject, made reply that they were not prepared to do so during the present Session. The action of the Government on this matter, or rather their inaction, only goes to show how much greater is the necessity for vigorous and persevering agitation of the question by petition and otherwise.

Your Committee observe with much gratification that a stand is being taken by the ministers of different denominations in regard to unnecessary Sabbath funerals. The clergymen of the Church of England in the city of Hamilton have, in a recently published pastoral address, intimated their decision not to officiate at Sabbath funerals except under urgent circumstances, such as may arise from hot weather, danger of infection, etc. The reasons given for this decision are that the conducting of unnecessary funerals on that day deprives the caretaker of the cemetery and his assistants of their Sabbath rest, interferes with Sabbath school work, hinders many from attending evening service, and encourages desecration of the Lord's Day. The other ministers of the city maintain a similar attitude. It is to be hoped that this good example may be followed by all ministers of religion throughout the Dominion. In contrast to an item so pleasing, your Committee regret very much to have to report that the G. T. R. Co. have commenced running a passenger train each way on Sabbath between the cities of Toronto and Hamilton. It has, until recently, been the professed policy of the Company to start no passenger trains on the Sabbath, and this open abandonment of their previously professed rule is the more significant and deplorable.

Our intimate relation to the United States is such that this report would be incomplete, did it not make reference to what is being done there in the interests of Sabbath observance: and your Committee are gratified to know that very substantial progress is being made. The new Penal Code in respect of Sabbath observance throughout the State of New York came into force on the first day of December, 1882. On the first Sabbath under the new Code, some two hundred persons were arrested in the city of New York for Sabbath-breaking, comprising grocers, butchers, drivers of vehicles, boot-blacks, newspaper vendors, peddlers, barbers, cigar dealers, dry goods dealers, bill-posters, and others. The *New York Observer* speaking of the salutary effect of the new Code, says in its issue of that week, "It is the universal testimony that last Sabbath was the most quiet and orderly Sabbath day known to the present generation in this city."

Your Committee have also very much pleasure in observing that Col. Bennett H. Young, recently elected President of the Louisville, New Albany and Chicago Railroad, has set a noble example to all railroad authorities in respect of the Sabbath. The only passenger train that will be run on that day is that carrying mails, and efforts will be made to discontinue it. In case of perishable goods or live stock, freight trains will run when necessary only. The order further says:—"You will in future run no excursion trains of any kind, for any purpose, on the Sabbath. This order applies to camp-meeting trains. If Christian people cannot find other places for worship, this company will not violate the divine and civil law, and deny its employes the essential rest on the Sabbath to carry them to camp-meeting grounds. I am also informed that a number of the company's employes have conscientious scruples against any work on the Sabbath. There are, likely, others who do not feel so strongly on this subject. Under no ordinary circumstances must any employee who objects on the ground of his religious convictions be ordered or required to do any service on the Sabbath. If any difficulties arise in the execution of this regulation, you will please report them to me for consideration, and you will also notify the employees of their rights on conscientious grounds to be fully protected in the observance of the day of rest." The friends of the Sabbath in the States and in Canada will watch with much interest the history of a railroad managed in such a manner as to give public recognition to the authority of God, respect to the claims of religion, and opportunity and encouragement to all its employes to avail themselves of the rest and privileges of the Lord's day.

In conclusion, your Committee recommend:

1. That the attention of Synods be called to the importance of requiring written reports from their respective Committees on Sabbath Observance, so that said reports can be forwarded by Synod Clerks to the Assembly's Committee.
2. That the General Assembly's Committee be authorized to correspond with similar Committees of other Churches, with a view to united action in enforcing the present Sabbath law, and in petitioning the Dominion Parliament, and, if necessary, the Provincial Legislatures on the subject of Sabbath Observance; and in the event of joint action, that the Assembly's Committee transmit blank forms of petition to the Clerks of the several Presbyteries to be signed and forwarded, and that Presbyteries report their action in this matter to the Assembly's Committee.

W. T. McMULLEN, *Convener.*

Saul Rejected.

NOVEMBER 11.

1 SAMUEL XV : 12-20

Golden Text, 1 Samuel 15 : 22.

SAMUEL did not exercise his regal power all at once. He went back to his farm, ch. 11 : 5. But when he heard of an invasion by the Ammonites he raised his standard and soon had 800,000 warriors around him. He scattered the enemy like chaff, ch. 11 : 11 ; whereupon a mass meeting was held at Gilgal and Saul was again proclaimed king with great rejoicing. For some years, distinguished for his skill and bravery, he carried every thing before him. His subsequent career, however, was that of a man spoiled by prosperity. The Amalekites, a powerful nation, still menaced the Israelites. Saul was commanded by Samuel in the Lord's name to destroy them utterly—man, woman and child, with all their flocks and herds. This was in fulfilment of a sentence passed upon them long before for their treachery, Exo. 17 : 8-16. The command he so far obeyed in that he routed them, but, blinded by ambition and avarice, and to add splendour to his victory, he brought back King Agag alive, saving also the more valuable part of the spoil. The lame excuses which he made increased his crime, and at this point his character breaks down. Losing self-respect, he also lost the favour of God, and in the end perished by his own hand, ch 31 : 4-6. V. 12. *Carmel* here mentioned was a town about 10 miles S. E. of Hebron. *Set him a place*—built a pillar or monument of his victory. *Gilgal*—of historic interest,—the first station occupied in Canaan, Josh. 4 : 19, where the tabernacle had stood, where Saul had been made King, and where he sadly forgot himself, ch. 13 : 8-14. Vs. 13, 14. With mingled hypocrisy and braggadocio he claims to have obeyed. But Samuel was not to be thus trifled with. The very sheep and oxen testify against him. Vs. 15-17. His shuffling and prevaricating answer called forth a stern rebuke. If we say we have no sin we deceive ourselves, 1 Jn. 1 : 8. *Stay*—cease talking and listen. *When thou wast little*.—Our best days are when we think least of ourselves. *The Lord anointed thee*—see Jas. 1 : 17. Vs. 18 : 19. Saul's egoism and ambition ended in *disobedience*, and wilful disobedience is rebellion—wholly at variance with filial relationship. What an example of obedience we have in our Saviour, Luke 22 : 42 ; Phil. 2 : 8. Vs. 20, 21. More shuffling and trying to cover up his sin with a religious cloak. Such conduct is contemptible even in man's judgment. Vs. 22, 23, teach that ceremonial observances, in themselves, are of small account. Vs. 24, 25. Extorted confession is unavailing, Vs. 25, 26. *Pardon my sin*—intercede for me. *Turn with me*—to Gilgal. Though Samuel at first declined to go, he changed his mind and went. The sentence of rejection was not immediately executed. Samuel long retained a kindly feeling for Saul, but this was his last interview with him, save one, ch. 19 : 23, 24.

David Anointed.

NOVEMBER 18.

1 SAMUEL XVI. : 1-13.

Golden Text, Psalms 89 : 20.

AN OINTING was frequently used to symbolize the consecration of a person, place, or thing to the service or use of God. The first instance of it is found in Gen. 28 : 18. The anointing of persons with oil, or ointment, was expressly prescribed by God, Exo. 28 : 41. The ingredients used for this purpose were the most exquisite perfumes that could be obtained, and the common use of which was strictly forbidden, Exo. 30 : 23, 33. Anointing was also common at festivals, and thus became a sign of joy and gladness, Ps. 23 : 5. Its most sacred use, however, was in connection with the appointment of *prophets*, 1 King, 19 : 16 ; *Priests*, Lev. 8 : 10-12 ; and *Kings*, as here and in chap. 10 : 1 ; 1 King 19 : 15. Employed in a spiritual sense, it stands for the outpouring of the Holy Spirit, Isa. 61 : 1 ; 2 Cor. 1 : 21 ; 1 Jn. 2 : 27. To anoint the eyes with eye salve is a figure for spiritual illumination, Rev. 3 : 18. David was anointed three times, first, as here, privately, when 20 years old ; second, publicly, as King of Judah, 2 Sam. 2 : 4 ; thirdly, as King of Israel, 2 Sam. 5 : 3. V. 1. Samuel lamented Saul's apostacy both on his own account and its consequences to the nation. *Bethlehem*—anciently Ephrath or Ephrathah, Gen. 48 : 7 ; Ps. 132 : 6—was six miles south of Jerusalem. Here Rachel died, Gen. 35 : 19. Here Ruth gleaned in the harvest field of Boaz, Ru. 2 : 15. Here the Saviour was born. *I have provided a King*.—Thus was David appointed Saul's successor, so that when he should be removed there would be no contention. V. 2. Samuel had cause to fear Saul's jealousy, but he is told how to proceed. The matter must be kept quiet. It is doubtful if the true nature of his errand to Bethlehem was known to anyone except himself. His presence, however, and the solemn ceremony which he went through, would make them all attach special significance to his visit. V. 7. *Look not on the height of his stature*—they had done this in the case of Saul, and had been woefully disappointed. Yet it was natural to do so, for in those days of personal prowess, tall stature and muscular power counted for much, Ps. 74 : 5. But, after all, *character*, in the long run, wins the day. Vs. 11-13. Jesse is not told why this sifting process went on. He evidently thought David the least important of his eight sons, and that it was not worth while to bring him in from the hillside. God thought otherwise, 2 Sam. 7 : 8, and had intimated his choice to Samuel. *Ruddy*—red-haired and fair—a mark of beauty in Southern countries where the complexion is usually dark. *Anointed*—leaving his friends to guess what it all meant. *The Spirit of the Lord*.—David, perhaps under the instruction of Samuel, who lived at Ramah, not far off, was specially fitted for the office he was destined to fill, and it was not long before he gave convincing evidence of his fitness, ch. 17.

David and Goliath.

NOVEMBER 25.

1 SAMUEL XVII: 38-51.

Golden Text, 1 Sam. 17: 47.

FOR some years after being anointed, David continued to shepherd his flocks on the hills of Bethlehem. After a while he became Saul's armour-bearer, ch. 16: 21, but went back again to his pastoral life, which was more congenial to his taste for music and poetry; nor was it without a spice of romance in a country infested with robbers and beasts of prey. V. 34. The Philistines had again invaded the land, and were encamped at Elah, fourteen miles southwest of Jerusalem. Saul's army had also taken the field, and lay on the opposite side of the valley, a small brook flowing between the two armies. Neither party apparently being willing to commence the attack, it was proposed by the Philistines to settle the matter in single combat. Goliath was their champion, in whom they had unlimited confidence. He was nine feet high, v. 4, and clad in mail from head to foot. For forty days in succession this giant stalked forth and defied any man of the Israelites to fight him. No one was found to accept the challenge until the plucky young shepherd joined the camp. It happened that David had been sent by his father to see how it fared with his brethren in the army, just while the excitement was at its height, and he at once volunteered to fight the giant in the name of the Lord. Vs. 38, 39. On the one side we now see the type of the self-sufficient, proud, worldly spirit—trusting to the arm of flesh, Jer. 17: 5; on the other, that of faith and confidence in God and a righteous cause. Goliath cased in steel is no match for him who wears the panoply of God, Eph. 6: 15; 1 Thess. 5: 8. *Put them off him.*—So must the Christian divest himself of every encumbering weight, Heb. 12: 1. David could not use his sling in Saul's armour, and it was the only weapon he could use with success. V. 40. *Five smooth stones.*—As every boy knows, the smoother the pebbles the straighter they will go to the mark. David was an expert marksman, yet he did not trust too much to his skill. It might take several shots to get the proper range. It was a hazardous undertaking; but the national honour was at stake, and David, believing that God had brought him hither for this purpose, left the issue with Him. V. 42. *He was but a youth.*—Let no one say "I am too young to serve the Lord, or even to undertake great things, if need be, for the honour of His name." Youth with its steady hand, unclouded intellect, keen eye, and enthusiasm, is capable of grand deeds, and is never to be despised, 1 Tim. 4: 12. Vs. 43-45. Cursing and swearing are the common language of braggarts, and are hateful in the ears of God, Ps. 109: 17; James 5: 10, 12. David's language, though confident, is in a very different tone. *In the name of the Lord.*—Faith in His name is a great power, Acts 3: 16. V. 47. *The battle is the Lord's.*—The Lord's battle against sin is still going on, and all his faithful people are called upon to fight, 1 Tim. 6: 12.

David's Enemy—Saul.

DECEMBER 2.

1 SAMUEL XVIII: 1-18

Golden Text, 1 Samuel 18: 1

SAUL had known and loved the shepherd lad before the combat with Goliath, and had made him his armour-bearer, ch. 16: 21; but he afterwards returned to his flocks, and now the King scarcely could believe that this was the same person, ch. 17: 55-58. When their champion was slain, the panic-stricken Philistines fled, the Israelites, headed by David, pursued them to Gath, with great slaughter. On his return, David took up the giant's head and sent it to Jerusalem as a trophy; his armour he put in his own tent, and the sword he deposited in the tabernacle at Nob, to be used by himself at a future time, against the very man who up to this time had been his ardent friend and admirer, ch. 21: 9. Vs. 1-4. While Saul was questioning David, Jonathan, his son, contracted that romantic attachment for the youthful hero which passed into a proverb, and excited the pathetic lamentation of David when his friend fell in the battle of Gilboa, 2 Sam. 1: 17-27. Hitherto Jonathan had been his father's constant companion—distinguished for his bravery and piety, ch. 14. *Stripped himself of the robe*—to receive any part of the dress worn by royalty was the highest honour that could be conferred on a subject, Esther 6: 8; Gen. 41: 42. "He that overcometh shall be clothed in white raiment," Rev. 3: 5. V. 5. *Behaved wisely*—was not over-elated by his success, which he attributed to God. Such conduct secures the respect of all right-minded men. V. 6. Women joining in the triumphal celebration was quite in keeping with Oriental manners, of which Miriam and Deborah furnish examples, Exo. 15: 20; Jud. 5: 1. Vs. 8-10. Envy and jealousy made Saul an easy prey to the evil spirit, which gained complete mastery over him, and caused his utter ruin. It was not a momentary fit of passion; he became "possessed" almost like the demoniacs of the New Testament. *Prophecied.*—Working himself into a frenzy, he assumed the role of the prophet, perhaps to decoy David into a snare. The latter, however, betrayed no emotion except a desire to subdue the King's excitement. He showed his "wisdom" by keeping cool. V. 11. *Cast the javelin, or spear*—the symbol of royalty always within reach of the King. The futile attempt put David on his guard, and enabled him to avoid future attacks. Contrast David aiming to quiet Saul, and Saul aiming to slay David. Vs. 12-15. Saul was afraid of David's increasing popularity, and gave him command of a regiment in the country to be rid of his presence at court. "The Lord was with David"—that was the secret of his success. Without the blessing of God we have no reason to expect success, James 4: 15. V. 16. The separate mention of *Israel and Judah* indicates a spirit of disunion in the nation. *He went out and came in before them*—they were witnesses of his wisdom and skill in the field. A generous forgiving spirit returns good for evil, and is always the gainer Matt. 5: 42-44.

Our Own Church.

By appointment of the General Assembly, the collection on behalf of the Ministers', Widows' and Orphans' Fund, and the Aged and Infirm Ministers' Fund were to have been taken up in all the congregations where there are no missionary associations, on the third Sabbath of October. We trust that the number of congregations who trust to a Sunday collection for these or for any other of the schemes of the Church is becoming smaller by degrees and beautifully less every year. There is a far more excellent way. In arranging the "winter campaign" let sessions give due prominence to ALL the schemes of the Church. We are one Church from Newfoundland to the Rocky Mountains, and we must bear one another's burdens.

SABBATH OBSERVANCE.—We invite attention to the report on this subject adopted by the General Assembly, and which is given *in extenso* on another page. The convener excels in the art of "putting things," and the report is especially commendable for its *brevity*. Rev. Finlay McCuaig of Kingston, Secretary of the Sabbath Reformation Society, recently waited on the Post-Master General with a mammoth petition, signed by 50,000 persons, against the continuance of the Sunday postal service. It does not appear that he received any assurance that the prayer of his petition would be complied with. Indeed it is pretty well understood that the Government of Canada have turned a deaf ear to all the representations that have been made to them on this behalf. The more shame to them and to the business people of Canada, who are really the instigators of the opposition. The prohibiting of Sunday trains, especially in Quebec, would be "so unpopular."

THE MONTREAL ANNIVERSARY MISSIONARY MEETINGS are appointed to be held in Erskine Church on the 20th, 21st, and 22nd of this month. Among the speakers who are expected to take part in the proceedings are, Rev. Hugh A. Robertson, of Eromanga, New Hebrides, Rev. James Barclay and Rev. Edgar Hill of Montreal, and Rev. Principal Grant of Kingston.

TWO MISSIONARIES were designated to

foreign mission fields last month. *Mr. Builder*, who goes out to re-enforce our mission staff at Indore, Central India, and *Mr. Jamieson* to assist Dr. G. L. Mackay in his work in Northern Formosa. Two more are urgently needed, and are asked for by the Committee of the Eastern section, for Demarara to institute a new mission to the coolies, of whom there are some 80,000 in that colony. Who will come to the front?

REV. HUGH A. ROBERTSON, of Eromanga, has visited a large number of the congregations in the Maritime Provinces, and awakened a great deal of interest in his work. "We collected," he says, "\$619.00 in ten days in P. E. Island, and over \$300 of that amount is *annual*, for salaries for my native Eromangan teachers. Was that not handsome? Nine gentlemen in P. E. Island have undertaken to pay \$25 each, annually, as long as they live and are able, towards the support of *nine* Eromangan teachers. Two Sabbath Schools have promised to support each a teacher annually, and one gentleman and two ladies support a teacher each for one year, and they may continue it. St. Andrew's Sabbath School, Pictou, is to support a teacher in Eromanga; and, to crown all, St. Matthew's Sabbath School, Montreal, (Rev. W. R. Cruickshank's) engages to support *five* teachers."

REV. JOHN MORTON, of Tunapuna, Trinidad, accompanied by Mrs. Morton, after visiting a number of the eastern congregations, paid a visit to the Upper Provinces—Quebec and Ontario—proceeding as far west as London. Wherever they went they met with a cordial reception, and without doubt their visit has done much good. At a number of places Mrs. Morton addressed public meetings with marked ability, and the result of their joint efforts has been, not only a considerable amount of money placed at their disposal, but, what is of more consequence, a fresh impetus given to the missionary spirit in many quarters which will tell upon all the other missions of the Church.

PERSONAL—**REV. THOMAS LOWRY**, for many years minister of the First Presbyterian Church, Brantford, has completed the fiftieth year of his ministry. His golden wedding was celebrated on the 8th ultimo. Mr. Lowry now resides in Toronto, and is Secretary of the Assembly's Foreign Mission Committee. **FATHER CHINIQUEY**, too, has been celebrating the fiftieth anniversary of his ordination as a priest of the Church of Rome. The venerable Father is still wonderfully active in mind and body. He is at present engaged in writing his autobiography, which must be a work of surpassing interest. **REV. ANDREW PATON**, of Penpont, Dumfriesshire, formerly of St. Andrew's Church, Montreal, preached in

St. Paul's Church on the 14th of October, and introduced the Rev. James Barclay to his congregation. We regret to hear that the REV. P. GOODFELLOW of Antigonish, N.S., is seriously ill. DR. MCCULLOCH of Truro, is recovering from a severe illness. He has been forty-six years in his present charge. REV. J. KNOX WRIGHT, pastor of the King Street Presbyterian Church, in London East, has been appointed missionary to the Island of Trinidad, W.I., by the Missionary Committee of the Eastern Section, which lately met in Halifax.

ORDINATIONS AND INDUCTIONS.

ANCASTER AND ALBERTON: *Hamilton*.—Mr. T. T. Johnston was inducted on the 2nd of October.

MONTREAL: *St. Paul's Church*.—Rev. Jas. Barclay, M.A., lately of St. Cuthbert's Church, Edinburgh, was inducted on the 11th of October.

WATERDOWN: *Hamilton*.—Mr. W. Robertson was ordained and inducted on the 16th of October.

RODGERVILLE: *Huron*.—Mr. R. T. Thomson, was ordained and inducted on the 25th of September.

BRADFORD: *Barrie*.—Rev. James Bryant, formerly of Glenallen, was inducted on the 9th of October.

EAST NOTTAWASAGA, &C.: *Barrie*.—Rev. J. K. Henry, formerly of 1st W. Guilimburg and Cookstown, was inducted on the 10th of October.

TORONTO: *Chalmer's Church*.—Formerly Brockton.—Mr. John Mutch, M.A., was ordained and inducted on the 25th of September.

MERIGOMISH: *Pictou*.—Mr. C. S. Lord was ordained and inducted on the 2nd of October.

KENNEDIC ROAD: *Quebec*.—Mr. James Fergusson, B.A., was ordained and inducted on the 9th of October.

WADDINGTON: *New York*.—Rev. James Robertson, of Litchfield, Que., was translated to the Presbytery of Brockville on the 4th of October for induction into the pastoral charge of Waddington on 24th October.

CALLS: A. Rev. Ross, to Ashfield, *Maitland*; Rev. John Kay of Milverton, to Kuc Church, Paisley, Ont. (declined); Rev. Samuel Houston of Elgin and Athelstan, Que., to Brock Street Church, Kingston; Rev. Dr. Lamont of Dalhousie Mills, Ont., to Florence and Dawn, *Chatham*. Rev. John McAlmon, of Burns Church and Mooreline, has accepted a call to Dover and Chalmers Church, *Chatham*. Rev. James Douglas, late of Indore, to Bran-

don, *Manitoba*. Rev. James Carswell of Adelaide, to Bondhead and Cookstown, *Barrie*. Rev. J. B. Duncan of Forest, to St. Andrew's Church, Paisley—*Bruce*. Rev. John Anderson to Avoca and Carlingford, *Stratford*. Rev. William M. Christie of Beachburg—*Lanark and Renfrew*.

DEMISSIONS: Rev. James Hastie of Lindsay, Ont.; Rev. F. J. Edmunds of Port Colborne, *Hamilton*; Rev. R. H. Abraham of Burlington and Nelson, *Hamilton*. Mr. Henderson has resigned the charge of the Mission Stations at Bruce Mines and Thessalon River—*Bruce*. Rev. John McAlpine of Widder Street Church, St. Mary's—*Stratford*. Rev. William M. Christie of Beachburg—*Lanark and Renfrew*.

NEW CHURCHES.

SHARBOT LAKE A new Gothic frame Church has been built and dedicated at this place. It has seating accommodation for about two hundred persons.

MILL RIVER, P. E. ISLAND:—A new Church was opened for public worship on the 9th of September, in this section of the Alberton congregation. The building is 50 feet by 30, and is handsomely and comfortably finished. The opening services were conducted by Rev. A. Stirling, Rev. A. B. Macleod, and Rev. A. F. Carr, the pastor.

The Colleges.

PRESBYTERIAN COLLEGE, MONTREAL.—The Session of 1883-4 was opened with appropriate ceremonies on the evening of the 3rd of October, in the David Morrice Hall. Rev. John M. King, D.D., Moderator of the General Assembly, occupied the chair, and conducted the devotional service, after which he announced that the opening lecture would be delivered by the Rev. Principal Macvicar, D.D. The subject of the lecture was "The Eldership." The conflicting views in regard to the proper *status* of the modern elder were briefly set forth. He judged it more important, however, to address himself to the qualifications of the eldership as it now exists, and the best means of increasing its efficiency and usefulness. He very properly scouted the idea of paring down the Confession of Faith, or of presenting it in a diluted form to the ruling elders, as if they were to be put into the category of "such as are of weaker capacity." It would be far better, he thought, to level "upwards," by providing a course of instruction in pastoral theology for ruling elders, and by other means fitting them for the competent discharge of their duties. If their usefulness could in any way be made proportionate to their numbers in the Church, they would exert

an immense power for good. At the close of the lecture the Principal announced that the Session promised to be a successful one. There were eighteen freshmen, and the spacious building was filled with students to repletion. Dr. King, in a few closing remarks, complimented the College authorities on their evident prosperity, and made allusion to his acceptance of the principalship of the Manitoba College, and the financial difficulties which he has to encounter at the very threshold of his new departure. He was glad, however, to say that the liberality with which the people of Montreal had already responded to his appeal for financial support had done him good, and, notwithstanding many regrets, he was going to his appointed field full of faith and hope for the future of the institution over which he was to preside, and for the cause of Presbyterianism in the North-West.

KNOX COLLEGE.—The present session of Knox College was opened by a lecture on "Calvinism in its relations to other Theistic Systems," delivered in the Convocation Hall of the College, on Wednesday, the 3rd ult., at 3 o'clock p.m., by Professor Maclaren. The lecture was clear and condensed, and very able. It showed that Calvinism, amongst its other merits, embraces all the positive truth which is found in the systems with which it may be brought into comparison. It contains, therefore, the elements of a perpetual vitality, and can never pass away. The attendance in the Theological classes will be good. The first year will number fourteen or fifteen. The preparatory classes will not be exceptionally large; an increasing proportion of the students being disposed to take a complete University course. This will not be regarded by the Church as matter of regret. The entire number of students for the University at present in Toronto in the various stages of their course, may be estimated at a hundred. The college residence accommodates over seventy, and there are a good many outside. The amount now subscribed towards the Endowment Fund of the College is rather more than \$133,000. Should the congregations yet to be canvassed bear their part equally well with those already visited, the sum which the College Board proposes to raise—\$200,000—will, it is believed, be secured. Should this be accomplished, the College will, with the divine blessing, be in a better position to do the work which is expected of it. Additional interest was lent to the opening of the session by its nearness to the designation of Mr. Joseph Builder, B.A., a member of the last graduating class, to missionary work in India. Mr. Builder was greatly esteemed and beloved by his fellow-students, the whole body of whom witnessed his ordination on Friday evening last. Our candidates

for the ministry, at home and abroad, are still too few; may the Lord of the harvest send forth labourers into His harvest. C.

MANITOBA ITEMS,

CHURCH OPENINGS are still the order of the day. Rat Portage, Stonewall, Grenfell, Peacock, Deloraine (2) have all had successful services in their new church buildings. The amounts of stations were all revised at last meeting of Presbytery. The sums are, in a number of cases, in advance of last year. A number of re-arrangements have saved grants to the committee. The Presbytery does its best to be economical, but it is hard where flesh and blood are involved to carry out fully rigid rules. Brandon has called Mr. Douglas, late of India Mission. Its prospects are good. It is becoming an important centre. Two missionaries, Rev. D. McRae and A. H. Cameron were released from their field during the summer, to itinerate in unexplored fields. They report a large number of people in these fields now left vacant by the students. Mr. Cameron reports 400 families now left without a shepherd. Sixty or seventy per cent. of all these are Presbyterians. At a meeting with Lady Cathcart's Highlanders, they sang the psalms in Gaelic, though the missionary could not read them. The northern part of Dakota being largely settled by Canadians, is strongly Presbyterian. A number of Canadian ministers are settled there. One church near the boundary was opened for them by ministers from our side of the line in May, and another is to be opened this autumn. Manitoba College is in full operation. The prospect is that between 30 and 40 Art students from the College will present themselves to the Manitoba University for examination next May. It is hoped that ten students, or nearly so, will make up a class for Dr. King in Theology. The population of young men in the North-West, as a field for obtaining students, is very large. The Superintendent of Missions went west with Mr. McWilliam to Prince Albert. He expects to visit Battleford also, and Edmonton, coming round by Calgary. He will take about six weeks should he make the whole journey, and will thus make a little run of 2200 miles. The new Knox Church is raising its towers skyward. It will accommodate from 1,200 to 1,500 people. It is of brick, is slated, and will have a fine appearance. The ladies have undertaken to upholster it, at a cost of \$2,000. Preparations are being made to give Dr. King a right royal reception in Manitoba College. B.

Meetings of Presbyteries.

MIRAMICHI, September 25:—The Presbytery met at Newcastle. Elders' commissions from eight sessions were received and sustained. Mr. Herdman reported \$80.13 for the mission to lumbermen. Mr. Nicholson reported a balance in hand after paying expenses of commissioners to the General Assembly. [Here is an example for other Presbyteries.] A standing committee on statistics was appointed, with instructions to report at next meeting on whatever is noteworthy in the statistics for the past year. Messrs. Russell and Lindsay reported having visited the New Carlisle congregation. An application was received from Lower Napan to be erected into a sectional congregation under the pastoral charge of Rev. John Robertson, of Black River. They had recently built a church, and they expressed the hope of increasing prosperity should the proposed arrangement be adopted. The matter will be decided at the next regular meeting of Presbytery. The exercises and examinations of three student-catechists, Messrs. McRae, McLure and Shearer, were sustained.—J. McCARTER, *Clk.*

LUNENBURG AND SHELBURNE, September 20th:—The Presbytery met at Lunenburg. Great gratification was expressed at the progress made at Lockport and East Jordan, where Mr. Duncan Cameron laboured as catechist during the summer. These stations petitioned to be erected into a separate congregation, guaranteeing a salary of \$450, and asking a supplement of \$200. The Presbytery notified the congregations interested, and agreed to apply for the supplement named.—D. S. FRASER, *Clk.*

ST. JOHN, September 11th:—Session records were examined and attested. The report of Rev. A. McDougall's induction was approved. Rev. J. McG. McKay gave in his report of four months work in the Home Mission stations. His diligence was commended. Quaco and neighbouring stations were reported ready to contribute \$500 towards the salary of a settled missionary. Presbytery agreed to ask for \$200 supplement in case of settlement. Mr. Gray's pastorate at Sussex was continued. Dr. McRae reported very encouragingly of the prospects at Hampton and Hammond River, under the care of Mr. Allan, for four months. A hope was expressed that these stations might soon have a pastor. Mr. Alexander Maclean reported favourably of the work at Shediac and Shemogue. Rev. J. M. Sutherland reported holding the communion at Baillie and Townhill, when 22 members were received. The Woman's Missionary Association propose to support a missionary this winter in the lumber camps. A very favourable

report was received from Nashwaak and Stanley, showing progress in church and manse building, and also in unity and harmony.—J. BENNETT, *Clk.*

MONTREAL, October 2nd:—Mr. Mackay, Convener of the Committee on the Augmentation of Stipends, reported that all the congregations requiring aid had been visited, with one exception. It was resolved that, pending the action of the General Assembly's Committee, the principles underlying the scheme be held in abeyance, but that in the meantime the January payments be made to the ministers of those congregations who had availed themselves of the provisions of the scheme. Rev. Donald Ross was released from his charge at Lachine, having been appointed Professor of Apologetics and Greek exegesis in Queen's College, Kingston. Mr. Robert McNab was duly licensed to preach the Gospel. The Home Mission report was read, and its recommendation adopted—suggesting supply to the vacant mission stations, and commending to the liberality of the congregations within the bounds the effort being made to build a church at West Farnham. Fourteen students were examined, and certified to the Senate of the Presbyterian College, Montreal. The Committee on the City Mission work reported as to the work done during last quarter; the steps taken to receive and provide for the spiritual wants of strangers coming to the city, and to find out and deal with those residing in the city, not in actual connection with any of the congregations.—JAMES PATTERSON, *Clk.*

KINGSTON: September 18th:—Members were appointed to look after the different schemes of the Church. A very full and interesting report respecting mission operations within the bounds was given in by Mr. McLean, Convener of the Home Mission Committee. The list of supplements and mission grants was revised, and congregations are to be urged to increase their contributions so as to raise the salaries of the ministers up to the *minimum* standard. Sessions were enjoined to have missionary sermons preached in each congregation and, if found expedient, to hold missionary meetings. A Committee was to draft a plan for securing the *minimum* stipend in conformity with the deliverance of the General Assembly. It was agreed to hold a Presbyterial missionary meeting at Belleville. A Conference was held on the State of Religion, when interesting addresses were made by Messrs. Gallaher, Shore, McLean, and McCuaig. A call from Brock Street Church, Kingston, to Rev. Samuel Houston, Athelstane, was sustained. Salary promised, \$1,000. Mr. Gracie reported two plans for the re-arrangement of the Lansdowne fields. Correspondence is to be held with the Brock-

ville Presbytery respecting this matter. A rate of twelve cents per family is to be sought for the Presbytery Fund. Deputations are to be sent to such congregations as are below the *minimum* standard.—T. S. CHAMBERS, *Clk.*

TORONTO, *September 25th*.—The Presbytery issued the matter of Rev. Dr. King's acceptance of the appointment to Manitoba College, made to him by the General Assembly. After hearing commissioners from his congregation, who expressed their warm attachment to him, and their earnest desire for his future comfort and success, it was resolved to loose Dr. King from his pastoral charge, and instructing him to wait for the orders of the Presbytery of Manitoba; the pulpit of St. James Square Church to be declared vacant on the 28th of the month by Rev. Dr. Gregg, and Rev. Principal Caven to be moderator of the Session during the vacancy. Rev. R. Pettigrew was appointed interim moderator of the Session of Dixie. Leave was given to the managers of Camilla congregation to sell their old church lot, the proceeds thereof to go to the payment of debt on the new church. A telegram was read from the Presbytery of Paris, transferring the authority given by the General Assembly, to ordain Mr. Joseph Builder, B.A., and designate him as a missionary to India. It was then resolved to meet for said purpose in St. James Square Church on the evening of October 5th, Dr. King to preside, put the questions and deliver the charge to Mr. Builder; that Rev. D. Macleod, of Paris, should be asked to preach, and that Rev. Dr. Wardrope, of Guelph, should be asked to address the people, as also that any action to have the presence and co-operation of the Foreign Mission Committee be left in Dr. Wardrope's hands. *October 5th*.—This evening, as foreshadowed above, Mr. Builder was duly set apart to his work in India. The audience was very large. The number of ministers present between 20 and 30. The sermon, charge, and address to the people were all of a high order, and a deep sensation was caused all around when Dr. Wardrope, as convener of the Foreign Mission Committee, presented to Mr. Builder a copy of the Bible, accompanied with a few affectionate and well-chosen words, expressive of intense interest in him and his future work.—R. MONTEATH, *Clk.*

BARRIE, *September 25th*.—A call from the Foreign Mission Committee having been given to Mr. John Jamieson, ordained missionary at Maganetawan, to be missionary in Formosa and fellow-worker with Dr. Mackay, the Presbytery agreed to relieve him of present duties, and appointed a meeting at Orillia, Wednesday, 17th October, for services designating Mr. Jamieson to the work in Formosa. Arrangements were made for the induction of Mr.

Bryant at Bradford, and Mr. Henry at Creemore. Much Home Mission work was attended to.—R. MOODIE, *Clk.*

OWEN SOUND, *September 18th*.—A minute was adopted *in memoriam* the Rev. James Cameron of Chatsworth. The evening session was taken up with the Home Mission report, which was highly satisfactory. Berkely and Williamsford were erected into a congregation. An application for Sarawak and Kemble to be erected into a separate charge was held over. It was agreed that the stated meetings of the Presbytery be held in Owen Sound, on the third Tuesday of March, September and December, and on the first Tuesday of July, at 1.30 p.m.—J. SOMMERVILLE, *Clk.*

GUELPH, *September 18th*.—There was a large attendance of ministers and elders. The Finance Committee asked a contribution at the rate of ten cents per family from each congregation in the bounds. Arrangements were made for a Conference on Sabbath Schools, State of Religion, and Temperance, to be held at Acton. A plan of missionary meetings was adopted. Mr. McKay declined the call from Knox Church, Guelph. Mr. S. C. Fraser was transferred to the supervision of the Presbytery of Saugeen, to whose bounds he has removed. A statement was made in reference to the canvass of congregations for the endowment fund of Knox College.—R. TORRANCE, *Clk.*

PARIS, *September 25th*.—At his own request it was agreed to transfer Mr. Builder for ordination to the Presbytery of Toronto. A proposal to unite the congregations of Knox and Erskine Churches, Ingersoll, was agreed to. Two students were examined and certified to Knox College. Mr. Robson, elder in Knox Church, Ayr, was certified to the Home Mission Committee for work as a catechist in the North-West. Standing Committees were appointed on the State of Religion, Sabbath Schools, Temperance, Sabbath Observance, &c.

CHATHAM, *September 18th*.—A conference was held on Sabbath School work. A telegram announced that Mr. McAlmon had accepted the call to Dover and Chalmers Church. Notice was given by Mr. Tallach of an overture to the General Assembly anent our Colleges, and by Mr. Scott of another on the need of a juvenile missionary magazine for circulation in the Sabbath-Schools.—W. WALKER, *Clk.*

SARNIA, *September 18th*.—Mr. Currie presented the report of the Home Mission Committee for the past half-year, in regard to the three mission fields of the Presbytery. Mr. Johnson reported the state of the Church at Oil Springs and Oil City, where the progress was less satisfactory than might be desired. A church edifice was much needed. A depu-

tation was appointed to visit the field and report. A public meeting was held in the evening, when popular addresses were delivered. Rev. John Wells read a paper on "Presbyterianism and modern forms of Civil Government." "Presbyterianism in Canada" was the topic of Rev. George Cuthbertson's address. The discussions which followed were very interesting.—GEORGE CUTHBERTSON, *Clk.*

STRATFORD, *September 17th*:—A call was presented to Rev. John Kay, of Milverton, from Knox Church, Paisley. Widder Street congregation was visited presbyterially. Mr. Fotheringham resigned the clerkship with a view of going to the North-West, where his post office address will be Grenfell. Rev. William A. Wilson, of St. Mary's, was appointed clerk in his stead.—W. A. WILSON, *Clk.*

PETERBOROUGH: *September 25th*:—Reports were received from delegates appointed to visit the Mission Stations within the bounds, and also by the Committee appointed to hold Presbyterial meetings in the congregations. All but two of the congregations have been visited with most satisfactory results. The Home Mission report was carefully considered, and its recommendations were adopted.—W. BENNETT, *Clk.*

BRUCE: *September 18th*:—Regulations anent the order of business were adopted and ordered to be printed for the use of members. Messrs. Currie and McKenzie, who had been deputed to visit portions of the Presbytery's Mission Field in Algoma, gave interesting reports of their work in visiting and dispensing ordinances on Manitoulin and St. Joseph's Islands, and at Tarbert, Algoma Mills, &c. They reported an earnest desire on the part of the people to have ordained missionaries sent as soon as possible. Particular attention was called to Manitoulin Island, no missionary of our Church having been on it last winter. Application is to be made to the Assembly's Home Mission Committee for four ordained missionaries, viz: two for Manitoulin Island, one for Tarbert and St. Joseph's Island, and one for Thessalon River and Bruce Mines.—J. GOURLAY, *Clk.*

MAITLAND: *September 18th*:—Arrangements were made for Conferences on the State of Religion and also on Missions. The evening sederunt was occupied with a Conference on the importance of the work of the Eldership in promoting personal, family, and congregational religion. Three of the elders took part in the discussion—Messrs. Hutton, Strachan, and Harrison. It was left with the Sessions to arrange about bringing the claims of missions before the people.—R. LEASK, *Clk.*

Obituary.

MRS. ELIZABETH BELL, widow of the late Andrew Bell, of L'Orignal, died suddenly at Hemmingford, Que., in the 72nd year of her age. Her husband, who was one of the most accomplished ministers of his time in Canada, died in 1856. His father, Rev. William Bell of Perth, was one of the early pioneers of Presbyterianism in Ontario. His younger brother, Dr. George, was one of the first Alumni of Queen's College, and after serving the Church in important charges is now the Registrar and Librarian of that institution. Mrs. Bell's four sons were all educated for learned professions and became distinguished in their respective spheres. Andrew, the eldest, is a civil engineer. William entered the ministry and after a short pastorate at Pittsburgh went to Edinburgh, Scotland, where he died in the prime of life and in the middle of a career of great usefulness. The third son, Robert, is on the staff of the Geological Survey of Canada. The youngest, John, was a physician of great promise, who died in Montreal in 1878, universally regretted.

ALEXANDER MITCHELL, an elder and session clerk of Knox Church congregation, Hamilton, Ont., died on the 7th August. He was born in Aberdeenshire, Scotland, and came to Canada in 1848. He was an honest, upright and conscientious man—always foremost in any and every good work for the advancement of the interest of his Church.

MRS. MARGARET MACHAR, widow of the late Rev. John Machar, for many years pastor of St. Andrew's Church, Kingston, Ontario, died at Ferncliff, Gananoque, on the 6th of October, aged eighty-six years. Mrs. Machar was known and loved by a large circle of friends. In her person were combined those intellectual gifts and accomplishments which made her an ornament of society, and those higher gifts and graces which characterized her as a Christian woman. For fifty years she lived and laboured in Kingston, having for her chief aim to serve the Master by doing good to all as she had opportunity.

MR. JAMES LAUDER died at River John, Pictou Co., N.S., on the 22nd of September, in the 80th year of his age. He was a native of Dunse, Scotland, a mason by trade. In his early days he claimed acquaintance with the afterwards celebrated Hugh Miller, then a fellow-craftsman with himself. The notice which has been sent to us by his minister, Rev. R. B. Mackay, portrays so perfectly our idea of a *model elder* that we give it *verbatim*, commending the example as worthy of imitation by all of us in the eldership:—

"For the last twenty-seven years of his life

he was an elder in the Presbyterian Church, and it may be truly said of him, that he magnified his office. He was regular in his attendance at Church Courts, and manifested a great interest in the welfare of the Church generally, and especially in the congregation of which he was an office-bearer. He was regular at the prayer-meeting, and always presided in the absence of the minister. He took a deep interest in the Sabbath-schools, and was always in his place ready to do his part. It was his custom once or twice a year to visit the other Sabbath-schools in the congregation, to whom he always gave words of encouragement. Few men paid more visits to the sick and dying than he did. He seemed to have a special delight in this work. He had the happy faculty of introducing the subject of religion in his ordinary conversations, and excelled in drawing his illustrations from the common objects around him. In his death we see another ripe sheaf of the great future harvest gathered home. "Blessed are the dead that die in the Lord, they rest from their labours, and their works do follow them."

Ecclesiastical News.

THE REV. DR. JAMES BEGG, of Edinburgh, died on the 29th of September, aged seventy-five. He was one of the ablest and most genial ministers of the Free Church. "*A tower of strength, which stood foursquare to all the winds which blew.*" The Bishop of St. David's, Wales, has promised a subscription of £100 towards the restoration of Llanfihangelgenenglyn Church. **REV. DR. CRYSTAL**, the Moderator of the General Assembly of the Church of Scotland in 1880, has just completed the fiftieth year of his incumbency in the parish of Auchinleck, Ayrshire. His parishioners have marked the occasion by presenting him with portraits of himself and wife. Dr. John Rankine, the present Moderator of the Kirk, also an Ayrshire man, at a recent meeting of the Ayrshire Club, said he always tried to remember that he was a minister of Christ before remembering that he was a minister of any particular Church. He did not think the clergy received all the assistance and support from the laity they might reasonably expect. The grand problem of the day was how to recover the lapsed masses, and they must have the co-operation of the Christian laity. A new lay mission was required. Another of the pre-disruption ministers has been removed from the ranks of the Free Church. The Rev. Alexander Stewart, of Killin, died recently after a ministry of forty-four years. He was the only parochial minister in his Presbytery who resigned his "good stipend" on the 18th

of May, 1843. He was for thirty years clerk of the Presbytery of Breadalbane. The Board of Nomination have agreed to nominate the Rev. Robert H. Lundie, of Fairfield Church, Liverpool, as Moderator of the Synod of the Presbyterian Church of England to be held in April next. Mr. Lundie is of long standing in the Church, and is well known for the active share he has taken in the business of his own Presbytery and of the church at large. Our good friend (if we may be pardoned for using so familiar a term), Dr. Helmuth, late Bishop of Huron, Ontario, now assistant Bishop of the diocese of Ripon, England, commenced his official work a short time ago by holding an ordination in Ripon Cathedral, at which twenty priests and twenty-two deacons were ordained. A serious charge has been made against Bishop Kyle, of Liverpool, namely, that of preaching in the Presbyterian Church at Pitlochry, Scotland. The good Bishop does not attempt to shuffle out of the situation by alleging that he was there in the capacity of "a missionary preaching to heathens," as was said by one who similarly transgressed a few years ago. He has had the manliness to be true to his convictions, and to speak the truth. Rev. Samuel Garratt says that the Bishop "has planted his foot on the Redan," and that any evangelical clergyman who does not manfully follow the good example is inexcusable. This is what Bishop Ryle says:—"I am blamed for attending the service of the Established Presbyterian Kirk of Scotland, and some have even dared to call that Church 'scismatical.' I care little for such blame. The Established Church of Scotland is a sound Protestant Church of Christ, and its Confession of Faith is scriptural. It is a Church which the Canons of 1604 enjoin us to pray for. It is the Church whose services the Queen always attends when she visits Scotland. Personally, I infinitely prefer Episcopacy to Presbyterianism, and our own liturgy to extempore prayer. But it is evident that the Presbyterian mode of worship suits Scotch people. And to tell me that there is anything sinful or wrong in attending such worship is an insult to common sense." The Bishop of Rochester, who was present at the meeting of the Episcopal Church convention, held in Philadelphia the other day, was received with every possible demonstration of respect. When he addressed the house, all the deputies remained standing. He paid a high tribute to the American Church—"the foremost among the religious bodies of a religious land." He considered the United States the kingdom of common sense. He wished the laymen of the Episcopal Church in America to reflect that their Master might have work for them to do here they never thought of before. You are, he said, all of you, fine speakers, and if you can speak on politics, and temperance,

and other subjects, why cannot you speak in the service of our Lord Jesus Christ? He had upwards of a hundred lay preachers and readers in his diocese. He did not subject them to any kind of examination. Once a year, at a solemn service, they were admitted to the work of the Church. Another subject was the battle with intemperance. We may have as many free churches as we please; we may open as many free libraries as we please, but so long as the demon of intemperance haunts our homes, our churches will be useless—sermons useless—efforts of laymen useless. What he hoped to see was a thoroughly organized system of temperance. Something like a controversy has sprung up from some casual remarks made by Professor Milligan, in regard to a possible union betwixt the Episcopal Church of Scotland and the Presbyterians, upon the basis, presumably, of a modified episcopacy. However that may be, there is a prevalence of union sentiment in the air—more manifestations of it, however, in the New World than in the Old. It seems to us sometimes as if the mother churches might learn a thing or two from their children in the colonies; as, for example, that all the members of the Presbyterian family, forgetting their differences, *can* bury the hatchet and “brithers be for a’ that.” That the Methodist Churches of every name can do the same; that neither Endowment nor State connection are necessary conditions for the maintenance and prosperity of either Presbyterianism or Episcopacy; that Episcopalians and Presbyterians may live together on friendly terms, and that a Bishop may even take his seat in a Presbyterian General Assembly—none daring to make him afraid. None know better than those who live in the colonies the bitter consequences of separation and strife, and, perhaps, none better understand the chivalrous feeling which sometimes prompts them. If it is not easy to divest ourselves of cherished predilections, it is often *expedient* at least to do it. We were going to say that in the dear oldland from which many of us have come, sectarianism appears to be eating away the heart of true religion, but for the present we forbear and gladly make way for our esteemed correspondent, who in the fulness of his heart will tell us what he has seen and heard within the citadel of Scottish Presbyterianism.

EDINBURGH, September 24th.—The month of September has been gladdened by two large and influential conferences—one held in Perth, and the other in Glasgow, for the “deepening of Spiritual Life.” It unfortunately happened that they both met on exactly the same days. The writer went to the conference in Perth, and enjoyed it thoroughly. This being the twenty-first year of its existence gave it a much

greater interest to many who could recall the days of its infancy, and the vicissitudes, especially with regard to its members, through which it had passed. Lord Polwarth presided, but to myself, the men of greatest interest were the Rev. George Muller of Bristol, and the Rev. E. W. Haslam, the English Evangelist, the author of that stirring volume “From Death to Life,” and the friend in an especial manner of that extraordinary character, “Billy Bray, the King’s Son,” as he is often called. The testimony given by Mr. Muller as to the Lord’s readiness to answer prayer, was one of the features of the conference never to be forgotten, establishing and strengthening the faith of every one present as it did, and enabling us all to realize in its fullest extent the living power of an humble, gentle, child-like “trust in God.” For one person he has been offering prayer to God during thirty-nine years and ten months, day by day, many times a day often, and the answer has not yet come; but he had the utmost trust that the answer will yet be given in its fulness. Upon other occasions as many as six answers to prayer have been vouchsafed in one day. Mr. Haslam’s address on the Holy Spirit, “with” you, “in” you, “upon” you, was most suggestive and helpful to many Christians present. The churches in which the meetings were held were, I need not say, overcrowded. Signor Gavazzi, the famed Italian orator and patriot, favoured the capital with a visit. Although age may be beginning to tell upon him, yet the noble old man retains much of that fire which in his earlier days was wont to kindle such enthusiasm in the souls of his fellow-countrymen, and which the medium of a foreign language could not quench; for in Britain, as he spoke in his loved Italian, he swayed the masses with a magnetic power. Then he pleaded for liberty in Italy. Now Italy is free. The Lord heard and granted the request. But Signor Gavazzi loves to have a sort of big-hearted tilt with the Pope as he passes along, and regards with a good-humored glee the fact that as he addresses his people in Rome he is within sound of the Vatican, and the Pope may hear him preaching the glorious Gospel if he will. The very latest sensation is the stepping out of the Rev. Dr. Kay, a U. P. minister, in defence of the legitimate drama. The occasion was the opening of a new theatre, and the appearance of Henry Irvine and Ellen Terry in some of Shakespeare’s celebrated dramas. Having written one letter to the Scotsman on the subject, the Doctor “rushed into the theatre” for the *first time* in his life, became enamoured of the performers and the performance, and gave his experience publicly in a clever critique, closing with a sermon next Sabbath on popular amusements. It is not often that the Church comes to the rescue of the theatre, nor is church

patronage usually very much required. There is little lack of theatre-going in large cities, and the ministry as a rule need not increase an encouragement in the direction of greater liberty. However, each man must judge for himself, but the liberal Doctor has received already many intimations of "weaker consciences," as they are called, being offended. Of these "weaker consciences," Paul was very tender, nor would he lightly injure those whose peace and spiritual progress were exceedingly dear to him. An equal regard on our part is still becoming and "apostolic." D.

THE UNITED STATES.—The REV. EDWIN F. HATFIELD, D.D., Moderator of the General Assembly of the Presbyterian Church North, died in the end of September. There is probably no one living who has more closely identified with the history of that church during the last fifty years. He was born in the year 1807, and ordained to the ministry in 1832. He had been stated Clerk of the Assembly since 1846, and discharged the duties of that office with marked ability. He was an accomplished scholar, and during twenty-four years of ministerial work proved himself a successful pastor. REV. WILLIAM PAXTON HOOD, D.D., of New York, has been inducted into the Chair of Church Government and Homiletics in the Theological Seminary at Princeton. The number of students entering the institution this year is larger than usual, being more than fifty. REV. DR. ORMISTON, formerly of Hamilton, Ont., and now pastor of the Fifth Avenue Dutch Reformed Church, has been seriously ill for some time from pressure of blood on the brain. Although somewhat better, he is as yet unable to resume any ministerial work. MESSRS. MOODY AND SANKEY have returned to England after holding a series of lively meetings in Chicago. After spending a few weeks in Ireland, the evangelists will repair to London, where they intend to spend the winter. The city has been divided into districts, and two iron tabernacles have been built, which can be moved from place to place as the work progresses. The annual convention of THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS met in the beginning of October in the city of Detroit. The venerable Mark Hopkins was re-elected President. The attendance was, as usual, very large, and great interest was manifested in the proceedings. Hon. A. P. Carter, Minister to the United States of the Sandwich Islands, paid a glowing tribute to the worth and untiring efforts of Rev. E. O. Hall, who had been in that field for fifty years. He said that there was in Hawaii a higher type of Christian civilization to-day than in some parts even of New England itself. The Hawaiian

is to-day a Christian man, and all the commercial prosperity and national strength of the Islands is mainly due to the labours of the missionaries. "The work of the missionaries," he adds, "has been one of the most wonderful things in the entire religious history of the world."

CANADA.—The Episcopal Church is to be congratulated, in that they have taken a decided step in advance by organizing a Domestic and Foreign Missionary Society. The canon adopted at the recent General Synod held in Montreal provides:—1st. That the Church collectively avows her missionary duty. 2nd. That every member of the Church is declared to be a member of a missionary society. 3rd. The third day of each triennial session of the Provincial Synod is to be devoted exclusively to the consideration of missionary questions. 4th. A Board of Management has been formed to act between the sessions of the Provincial Synod, consisting of all the Bishops of the Church of England in Canada, and two clergymen and two laymen from each Diocese, to be nominated by the several Diocesan Synods. This is the General Board. 5th. In connection with the Board of Management, Diocesan Committees have been formed to act as corresponding committees, to furnish statistics as well as money to the General Board. 6th. The Board of managers is to meet quarterly. With characteristic wisdom, THE METHODISTS have agreed to merge all their missionary periodicals in one, and we are glad to hear that our old friend the CHRISTIAN GUARDIAN has been selected as the fittest to survive. We have always regarded it as one of the most valuable of our exchanges, and shall think even more of it now that it has become the organ of the largest denomination in the Dominion of Canada. The opening of the Session of the BAPTIST THEOLOGICAL COLLEGE in Toronto in the beginning of last month, was rendered more than usually interesting by the induction of Professors Clarke, lately of Montreal, and Welton, lately of Truro, N.S., into the Chairs of New Testament Exegesis and Homiletics, and Old Testament Exegesis and Pastoral Theology, respectively. This brings up the staff to five theological professors; the others are Dr. Castle, the principal; Dr. Malcolm MacVicar and Rev. A. H. Newman, M.A. They are all men of acknowledged ability. It is thought that the Methodists may possibly be induced to follow the good example of the Baptists in the matter of theological training by concentrating their efforts and increasing the efficiency of their Theological Hall. It is even whispered that the Presbyterians in certain quarters are "considering" the question.

IRELAND.—The death of Dr. Knox left the chairmanship of the Committee of Arrangements for the meetings of the Pan-Presbyterian Council vacant, but it has been filled by the appointment of Dr. Watts. Thus the work goes on. The Rev. J. McIlveen, of Lurgan, has been chosen successor to Dr. Knox in the pastorate of Linen Hall Street Church. Rev. A. J. Wilson, of Minterburn, has been called to Malone, which is a suburb of Belfast. Dr. A. C. Murphy has gone to London amid general regret, because of the loss sustained in Ireland. The will of Dr. Knox is a very great surprise, and a correspondence of a painful kind has taken place in one of the daily papers. The surprising part of it is that the bulk of his wealth, and there is considerable of it, is, after Miss Knox's death, to go to the English Presbyterian Church for evangelistic purposes. No man appeared to be a greater lover of his own country and church than he was. A leading editorial article appears in the *Witness* commenting on the losses sustained by the church in so many of her best ministers being taken away within the last few years by the Church of Scotland, the Free Church, the English Presbyterian Church and the American Presbyterian Church. The drain has indeed been considerable. It is rumoured just now that Dr. McIntosh, who was so well received last year at the annual missionary meetings in Montreal, is, or is to be, appointed to one of the chairs in the School of Philosophy that Dr. McCosh is instrumental in founding just now in Princeton. The Philadelphia Presbyterian gives currency to the rumours, and speaks regretfully of the loss to the pastorate in that city if it should prove to be true. H.

Our Home Missions.

(Western Section.)

THE Home Mission Committee met in Toronto on the 10th of October. Rev. Dr. Cochrane, *Convener*; Rev. R. H. Warden, *Secretary*. Claims for service during the past six months were sanctioned to the amount of about \$20,000. The committee appointed by the General Assembly to frame regulations for carrying into effect a scheme for the augmentation of ministers salaries, presented a report recommending, *inter alia*, that the plan be put into operation immediately, with a view of securing a *minimum* stipend to every minister of the Church of \$750 and a manse. It was estimated that the sum of \$35,000 annually, or about \$22,000 more than is now raised, would be sufficient for this purpose, in addition to \$25,000 for the Home Mission work proper. The Committee resolved to take immediate steps for visiting the congregations to

be benefitted, with a view to increasing their individual efforts for the support of their respective ministers, and also to visit the Presbyteries and congregations generally, as well as private individuals, for the purpose of interesting our people throughout the entire Church in this matter. A report was received from Rev. A. B. Baird, of Edmonton, N.W.T., showing satisfactory progress at that important mission. Rev. J. A. Morrison reported favourably of his work at Sault Ste. Marie, where a new church had recently been erected and opened free from debt, with other indications of congregational prosperity. The convener reported a visit to Port Arthur, at the head of Lake Superior, where the congregation have undertaken the building of a new church to cost \$10,000. Reports were also received from Manitoulin Island and Cockburn Island, where a number of missionaries have been at work during the past summer. Mr. Wm. Alexander, of Toronto, lately returned from a lengthened visit to British Columbia, gave an interesting statement in respect to the prospects of Presbyterianism in that Province. The reports from the stations in Manitoba and the North-West were highly encouraging. The Church is maintaining the position which it has held in that country for some years past. Its operations are extending into all the new settlements. The contributions of the people indicate increasing liberality, and warrant the hope that many of the congregations now receiving aid from the Home Mission Fund will soon be self-sustaining. Already some fifteen or sixteen congregations are self-supporting.

It was agreed to appoint several ordained missionaries to important fields in the Muskoka district at a salary of \$800 per annum, to superintend the mission work of the church there, instead of one superintendent, as recommended by the Barrie Presbytery. The missionary stations, under the care of the Committee, were revised, and grants made to them for the coming year to the amount of about \$25,000. Five ordained missionaries and four catechists were appointed to Manitoba, two ordained missionaries to Manitoulin Island, one to Thessalon River and Bruce Mines and one to St. Joseph's Island.

MISSION WORK IN THE NORTH-WEST.—Rev. J. Sieveright, lately of Prince Albert, N.W.T., appeared before the Home Mission Committee and gave a brief statement of the progress of mission work in that field for the past three years. The prospect now is of the brightest character. Three years ago the membership was 14, worshipping in an old log school house, erected by the Foreign Mission for Indian work. Now there is the largest congregation in the place, worshipping in a neat brick church, too small for the

increasing attendance. A brick manse will be completed on the 1st November. Three church buildings were erected in stations connected with the field. The four church buildings are all out of debt. Before leaving, the missionary had a farewell social given by all the citizens of the place irrespective of denomination. As a mark of progress made, the missionary stated that for some time he was the only Presbyterian home missionary in the North-West Territories. He strongly urged the formation of a Presbytery as soon as possible in the Saskatchewan territory. Rev. D. J. Macdonnell was appointed Convener of the Sub-Committee on the Augmentation of Stipend in room of the Rev. Dr. King who removes to Winnipeg.

French Evangelization.

DURING the past few months there have been many cheering evidences of the progress which the cause of French Canadian Evangelization is quietly yet surely making. In July last, through the instrumentality of one of the colporteurs of the Board, a petition was received praying for the establishment of a Mission School in a French settlement in Harrington, in the County of Argenteuil, Quebec. A teacher was at once sent into the district, and for the past two months he reports an attendance of nineteen pupils, the majority of whom are the children of French Roman Catholics. A Sabbath service has also been instituted, with an attendance of upwards of thirty. Within the bounds of the Presbytery of Ottawa, applications have recently been received from three separate districts for the establishment of mission schools. Full particulars in regard to these, as also of the visit of a deputation of Presbytery to all the French Mission fields in the Ottawa district, will be found in another column, from the pen of the Rev. Dr. Moore. In the Presbytery of Quebec, a new French Mission building is about to be erected at Ditchfields, and there is an application now in the hands of the Board for the appointment of a mission teacher to this field. The Board are most anxious, not only that Presbyteries should take the supervision of the French Missions within their bounds as they do that of the Home Missions, but also that they should be on the alert to discover and take advantage of new openings for the entrance of the colporteur or the missionary teacher. In every Presbytery where this is done progress is being made.

DEMISSION OF THIRTY-THREE ROMAN CATHOLICS.—For some time past one of the colporteurs of the Board has frequently visited

French settlements in the Northern part of the County of Glengarry, holding cottage prayer meetings with the people. As the result of his work the following abjuration has recently been addressed to the Roman Catholic priest of the district :

DALKEITH, Ont., Aug. 23rd, 1883.

To the Rev., the Curé, Pastor of Lochell, R.C., Church County of Glengarry.

Dear Sir,—Having heard the reading of the Scriptures as contained in the Old and New Testaments, we have discovered that the teaching of the Church of Rome does not agree with the Word of God.

1st. The Church teaches that the Holy Scriptures are obscure. The word of God says by David : "Thy word is a lamp unto my feet and a light unto my path." The apostle Paul says : "But, if our Gospel be hid, it is hid to them that are lost. In whom the God of this world hath blinded the minds of them which believe not lest the light of the glorious Gospel of Christ, who is the image of God should shine unto them. II. Col. 4 : 3 and 4.

2nd. The Church teaches that it is not for the people to read the Scriptures. Jesus Christ told his hearers : "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John 5 : 39.

3rd. Since 1215 the Church teaches that priests have power to forgive sins. The Word of God says : "Who can forgive sins but God only." Mark 2 : 7.

4th. Since 1854 the Church teaches that the virgin Mary is immaculate. The Word of God says : "There is none righteous, no not one." Romans 3 : 10.

5th. The Church teaches that the virgin Mary is the door of heaven, and the salvation of the living and of the dead. The Word of God says, speaking of Jesus Christ : "I am the door : by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." John 10 : 9. And in reference to the salvation of sinners, the Apostle Peter says : "Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved." Acts 4 : 12.

6th. Since 600 the Church teaches that prayers and public worship are to be uttered in a tongue unknown to the people. The Word of God says, according to Paul, "What is it then? I will pray with the spirit and I will pray with the understanding also : I will sing with the spirit, and I will sing with the understanding also." "Yet in the Church I had rather speak five words with the understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue." I Cor. 14 : 15 and 19.

7th. Since 1439 the Church teaches that there is a purgatory where the souls redeemed from hell must suffer after death to complete the expiation of their sins and be admitted into heaven. The Word of God says: "When he had by himself purged our sins, he sat down on the right hand of the majesty on high. Heb. 1: 3.

And lastly, we believe with St. Augustine that the souls of the faithful are carried by angels to the bosom of Abraham, and of the impenitent to the place of weeping and gnashing of teeth. We consequently notify you to-day that we sever our connection from the Church of the Pope, to follow the Gospel only, "It is the power of God unto salvation." Rom. 1: 16.

Then follow thirty-three signatures, attested by Mr. J. Matthieu, one of the Missionaries of the Board, and by Mr. Robertson, one of the elders of the Lochiel Presbyterian Church.

In a letter from this field, dated 1st October, an earnest desire is expressed for a permanent French missionary. An active office-bearer of the Presbyterian Church, Lochiel, generously offers to board, free of charge, a Missionary, if one is sent.

REV. C. CHINIQUY.

Mr. Chiniquy, in a letter to the Secretary of the Board dated 12th September, enclosing the abjuration of a priest of the Church of Rome, thus refers to his own work:—

Please give the Committee the assurance of my gratitude for having given me once more the opportunity of working in that precious part of the Lord's vineyard. You will like to know that the cause of the Gospel is prospering in our missions here. A new priest of Rome has lately left his errors and embraced the Faith, and several others have asked a room in the "Converted Priests' Home." A new Roman Catholic family, composed of eight members, have also lately accepted the Truth as it is in Jesus. In a visit which I made last week to Valparaiso, Indiana, I have found twenty families of our dear converts, numbering eighty souls, who have filled me with consolation by the zeal and piety with which they have attended the meetings the six days I have lectured to the people of that interesting city. More than one hundred Roman Catholics have attended all the meetings, and several of them have publicly expressed the pleasure and the benefit they have received from what they have heard. I have visited every one of those twenty families, and I have found that every one of them had persevered in the ways of the Gospel Truth they had received when in our midst, though some of them had left us more than ten years ago. It is the cause of a great joy to me, and it will not be less rejoicing

to the Committee to know that there are more than one hundred towns and cities in the United States to-day, where we have churches as interesting, and some of them still more numerous, all connected with the great religious reformation which you are so nobly supporting in Ste. Anne. Many of our converts become instruments of the mercies of God towards their countrymen emigrating from Canada towards this great country. All those multitudes of converts have only one voice to unite with me in asking the God of the Gospel to pour his benedictions on our Committee, and our admirable Canada Presbyterian Church, for the constant support they give us. Without their assistance this great evangelical work would have been stopped long ago. Your most devoted brother in Christ.

C. CHINIQUY.

POINTE-AUX-TREMBLES SCHOOLS.

These central Mission Schools opened for the present session on 15th October. At the time of writing, about 155 applications for admission have been received. Of these upwards of one hundred have been granted admission. Miss Blair, the former teacher of the English branches, having resigned in consequence of the removal of her friends to the United States, the Board have been fortunate in securing as her successor Miss Cameron, daughter of the late Rev. Jas. Cameron of Chatsworth, who comes highly recommended for the position. The session promises well. It is earnestly hoped that these schools and the work of the Board generally, will be frequently remembered in prayer by the congregations and Sabbath Schools of the Church.—R. H. W.

DR. MOORE'S REPORT.

The following is the report from the pen of Rev. Dr. Moore, Ottawa, of a visit paid by him and Mr. P. S. Vernier to the French Mission fields in the Presbytery of Ottawa:—

We started on a tour of inspection on Monday, the 16th of July, and about four o'clock in the afternoon reached Ripon, distant twenty-one miles from Thurso. The country through which we passed, like the rest of the county of Ottawa, is of a wild and mountainous character. The roads at this season of the year were dry and good, but the number of hills to be passed made it heavy work for the horse. Everywhere we saw signs of improvement, and in many places the second stage of the settled progress had been reached, the trough covered shanties having given place to roomy and comfortable looking houses.

As we passed a farm on which were good fences and a substantial house and barn, Mr. Vernier remarked, the man who lives there is one of the most active supporters of our mis-

sion, and gave the following account of his conversion. About two years ago I was on my way back to Ripon, when just here, well on to night, I saw the man standing on the road with a pitchfork in his hand. He said to me, are you going to Labelle's? I answered, "yes, sir." "Well," said he, "you are not going there to-night." "I am not going there to-night?" "No; I won't let you pass." "Oh, very well, sir, I don't care; I would just as soon stay here all night as anywhere else. I will just drive in here." Laughing, I said to my horse, "We will go no further to-night," and drawing the reins I turned in through the open gate to the house, followed by the man. On reaching the house, I jumped off my wagon and began to unhitch. By this time he had come up. He began to laugh, stuck his fork into the ground, and helped to take the horse and put him away for the night.

After that I asked to see his horses and stock, and we took a walk over the farm. By this time supper was ready, and he invited me in to have something to eat. He was now in the best of humour, and we talked of all sorts of things for an hour or two, and gradually fell into a conversation on religion, which we both enjoyed. Before retiring for the night we had family worship. Next morning, when leaving, he pressed me to come again, and to come soon. I visited him as opportunity offered, and in a few months he renounced Romanism, and is now one of the most active supporters of our mission. About five o'clock the people began to gather, and with an audience of fifteen persons, we had service in the house where we were stopping for the night. Mr. Vernier preached first in French, and I followed with a short address in English. The people were very attentive, and showed both by the way they listened and the questions asked in the conversation after the service, a great interest in the truth. Heretofore the services have been held in private houses, but this summer the people bought a piece of ground which is conveniently situated for a building which is to serve the double purpose of church and school.

Through the kindness of the Presbytery the Church is now in course of erection, and it is hoped that the building will be ready for use by the first of November. There are in this neighbourhood ten families, all of whom have come out of the Church of Rome within the last two and a-half or three years, through the labours of Mr. Vernier.

As an example of the influence of the Church of Rome when she has the country to herself, and as showing her interest in education, I may say that I was credibly informed that neither parents nor children can either read or write. Since they gave in their adhesion to the Presbyterian Church, our missionary

has given them such instruction as his limited opportunities permitted. In addition to the regular Sabbath service which is held every fortnight, it is Mr. Vernier's custom to gather the children together and make them repeat after him hymns and portions of Scripture, until they commit them to memory. On his next visit he has them repeat the portions previously learned, and catechises them thoroughly to make sure they understand what they have learned. Very much the same process is gone through with the parents, some of whom are learning their letters in order to read for themselves the Gospel of our Lord Jesus Christ. In this way much instruction has been imparted, but it is easy to see that the progress of the learners with whom Mr. Vernier can meet only once a fortnight must be very slow and unsatisfactory. There are within a mile and a half nineteen Protestant children absolutely without the means of instruction, except such as may be had in a Roman Catholic school, which I believe is not within reasonable reach of some of them, even if it were desirable that they should attend it. When supper time came we sat down to the bread, butter and onions—and had next morning the same fare for breakfast. The good people gave us the best they had, and they gave it with the utmost good will. The plainness of the fare is mentioned to show how much need there is that these people should be helped until they are better able to help themselves.

On Tuesday we had a drive of thirty-two miles, and reached Grand Lac in the middle of the afternoon. Here we were kindly received and hospitably entertained by Mr. Groulx, who is a warm friend of the mission. There were nearly thirty persons present at the service in the evening. Here, as indeed in all the places visited, the service was held in both French and English. The people connected with our mission live for the most part in a valley closed in by high rocky hills on either side, and opening out on the lake. The soil is of uneven quality, being in some places of heavy blue clay; in other places a light ash coloured loam inclining to sand. The settlement in the valley is comparatively new; the clearing small, and the roads very bad. In some places the road, which even now, in mid-summer, is wet and swampy, must be almost impassable in spring and fall. Beyond the valley there are several families connected with our Church widely scattered through the township of Hartwell. There is no school or church here, and the people are yet too poor to build. In the meantime, for the winter, Mr. Groulx offers, rent free, a large room in his house, which he is now (in July) using as kitchen. The teacher could board in his house. There are eleven children of school

age in the valley, and the people are very anxious to have a school opened.

On Wednesday we had a drive of only twelve miles. The hills over which the road passes from the Grand lac mission to Namur are both high and steep, and in several places it was necessary to alight and walk up in order to ease the horse. In the absence of Mr. Favier we were kindly received by his wife and daughter. The meeting here was held in the afternoon, and there were probably sixty persons present, most of whom were women and children. The men were away at work on the Canada Pacific Railway. The building in which we met was put up some years ago and is now somewhat out of repair. It is a well built and substantial two story house. The lower story is fitted up as a dwelling house for the preacher or teacher, and the upper story, to which access is had by an outside uncovered stairway, is used for school and church. A very small outlay would keep the building in good order. The people are unwilling to spend anything on it owing to the unsatisfactory nature of the holding. They are strongly of opinion that we will never get a title. So long as there is doubt as to the ownership of the land one cannot advise any further expenditure. Here we were met by a deputation from Lac Des Sables composed of eight heads of families, who earnestly besought us to do something to assist them to get a school house and teacher. The people at Lac Des Sable are seven miles from the school in Namur. They have no school-house and cannot get themselves recognized as a school section until they have a house and an organized school. In this settlement, at Lac Des Sable, there are at the present moment thirteen children of school age, as near as can be estimated. The members of the deputation were informed that their case would be reported to the Presbytery, though where, or how, the Presbytery could get money to help them we did not know. They undertook to send forward a petition stating their wants and giving other necessary information. The school at Namur, in charge of Mr. Fluhman seems in good order and well attended during the cold weather. In the month of July, however, the attendance was very small, and it seemed as though it would have been good policy to have had the school closed for a month or six weeks in the very warm weather, especially as all the children of sufficient age to be engaged at home were actively engaged in haying or harvesting. Next day, having taken leave of Mr. A. B. Clements, who is doing a good work, and also of our kind hostess and family, we drove forty miles, and reached Montebello a little before six o'clock. After tea at Mr. Campbell's, the home of our excellent missionary, Mr. S. Rondeau, we went to the church, or rather to the little hall

in which service is held, and there had the usual service. The hall was filled to its utmost, and the people present expressed great satisfaction at meeting with the deputation from the Presbytery.

Next morning, accompanied by Mr. Rondeau, we visited nearly all the Protestant families in the village, and were much gratified to see the lively interest taken in the work of French evangelization by everyone with whom we conversed. Though only recently started, we have now in Montebello a really promising station. There is no other Protestant service in the place, or within several miles, and the people look to us to give them a supply of religious ordinances. There is no Protestant school in the village, and all the educational facilities within reach are provided by the nuns. It seemed to the Presbytery's deputation that something should be done at once to establish a Protestant school, but we had not time to consult with the people to ascertain their views on the subject. In addition to the preaching of the word, the great and crying necessity of the people in all these stations is to have schools in which their children may at least be taught to read and write. In the midst of a dense Roman Catholic population, with which they are closely identified by social and family ties, they must be educated or they will gradually but surely fall back again, and our labour and expense be worse than thrown away. There are none so hard to reach as those who, with us for a short time, have left us to renew their allegiance to Rome, and there is no hindrance so difficult to overcome as that created by the recollection of a work begun with much earnestness, and amid many signs of promise, but ended in shameful failure. The door is to all appearances open now. We ought to go in and take possession in the name of Christ. But if we do, let us remember what such an advance means. It means much expense through many years. It means labour persevered in the face of great difficulties. It means labour persevered in spite of many a painful disappointment. In it we must spend and be spent. We must be content to do the work for the glory of the Redeemer, and leave the result in His hands. There is need that we count the cost. But thank God there is no reason for despair. It is God's own work, and if we go forward in the right spirit, and in His strength, He will glorify Himself.—WM. MOORE, *Convener*.

Ottawa, Ont., Oct. 10, 1883.

THE DANGER OF DOUBT.—The malady of our times is uncertainty concerning religious truth. The danger to spiritual life from this uncertainty is as much to be feared as from the attacks of atheism. Ships are oftener wrecked in the fog than in the tempest.

Our Foreign Missions.

LETTERS FROM THE CONVENER OF THE
WESTERN SECTION.

GUELPH, October 8th, 1883.

To the Editor of the Record.

DEAR SIR,—I send you the accompanying letter from Dr. Mackay, just received by Dr. MacLaren. It will speak for itself.

THOMAS WARDROPE.

TAMSUI, August 4th, 1883.

MY DEAR BROTHER,—*Sa-kak-eng* has unquestionably been the most reckless town in North Formosa. Ruffians plunder, rob and murder, then run into the hills amongst the savages, and defy the authorities. Until this year our work there could not be called prosperous. Having secured a larger chapel, and having sent one of our ablest men there, many of the more respectable farmers, merchants, &c., began to fill the place. The enemy could not stand to see the success, and employed villains to persecute. Not long ago, when there, standing in the chapel, stones were thrown like hail right into the building. One stone weighing eight pounds passed within an inch or two of my head, and struck the wall behind me with a thud. How many more narrow escapes I will have God alone knows. Right or wrong, I stood still without moving any way. I know from past experience it tells on a mob to stand and face their yells. *Don't think we are moved.* No; not a hair's breadth. Other places have no sympathy with such villains. On 26th ult. we had a great gathering here to commemorate the opening of Oxford College. Myself and Mrs. Mackay headed a long procession all around our college grounds. We sang all the time. The effect was electrical. Work marching on. God rules! Pray for Formosa!

G. L. MACKAY.

Thousands of our people were intensely interested in the letter of Dr. Mackay, which appeared in the September number of the RECORD, in which he told us of so many of the inhabitants of Formosa having cast away their idols, and expressed their desire to be instructed in the religion of Jesus. Thousands of hearts beat responsive to his appeal, in which he said to the Presbyterian Church in Canada, "Give us especially for the erection of ten new chapels, two thousand five hundred dollars . . . For God's sake don't refuse and don't delay." Many have asked, "What was done in response to that appeal?" All of these and hundreds more will be glad to know that it had scarcely reached our shores before Dr. Mackay had the desired telegram, "The money will be sent." It was sent accordingly. And already, without solicitation, upwards of

half the amount has been guaranteed or actually received. First of all, and on the very day on which the RECORD was distributed in our congregations, the Sabbath-School of St. Andrew's Church, Guelph, responded. The sum of ninety-three dollars was promptly given by the School, and an additional sum by the congregation. Then, from the Sabbath-Schools of Glengarry came the message, "Depend on us for two hundred and fifty dollars to erect one of the chapels needed in Formosa; the money will be in your hands by the end of October." Other Sabbath-Schools, I know, are following the noble example set by St. Andrew's School, Guelph, and the Schools of Glengarry. Individual members of the Church, too, are sending in their contributions. Mr. Clark, of New Edinburgh, sends fifty dollars "in memoriam" of a beloved daughter. Mr. Nichol, of Brantford, and his brother, send two hundred and fifty dollars for the erection of a chapel; supplemented by twenty dollars from Mr. John Wilson, of Westminster, Ont. Then comes the gift of a hundred dollars from Mr. James Scott, of Mount Forest. Three other gifts of two hundred and fifty dollars each are promised for the erection of chapels. One of those whose money has been received, and another whose money is promised, express the hope that they will each be able permanently to maintain a native preacher in one of those chapels. Dr. Mackay has made another appeal. Some weeks ago a telegram was received from him: "Send Jamieson at once." "Jamieson" responds to the appeal, offering himself heartily for this great work. And next week, God willing, he will be set apart in Orillia as fellow-labourer to Dr. Mackay in Formosa. To our mission in Central India, too, much-needed help is being sent. Our missionaries there have been sorely tried. Let them have a large place in our sympathies and in our prayers. And let us give thanks, that even amid many trials, they are not left without encouraging tokens of God's presence. Mr. Wilkie tells of the baptism, in circumstances specially interesting, of a young Brahmin of high caste, who leaves home, and friends, and prospects of preferment, that he may follow Him whose "name is called Jesus, for He saves His people from their sins." To keep him from persecution by his relatives, who have invoked the secular power, he has for the time been sent to school. As he is eighteen years of age, intelligent and bright, he is likely to profit by the advantages which he will thus enjoy. Mr. Wilkie says: "There are friends at home who would like to contribute for some definite object; will not some one of them take up Indar Parshad, for whose education and support about thirty dollars a year will, in the meantime, be required?" We fervently hope that some one will gladden the heart of that labourer in so trying a field, by saying, "Be

friend the young man; the money that you ask will be forthcoming." It would be a worthy object for some Christian friend, or for some school. To the help of the missionaries in India Mr. Joseph Builder is going. On Friday last, amid the prayers and praises of many, he was ordained and designated in St. James Square Church, in Toronto, as a missionary to that field. For him, and for our brother, Mr. Jamieson, let our prayers ascend. Let us plead with God that they may have a happy meeting with those with whom they are respectively to be associated, and that they may be greatly blessed in turning many from darkness to light, and from the power of Satan unto God.—T. WARDROPE, *Convenor*.

LETTER FROM REV. JOHN WILKIE.

For the Record.

Again we have had another exhibition of the terrible power of the Hindoo religion over its followers, and another illustration of how far behind the rest of India is Central India—in some cases the battles that were fought out and won fifty years ago in British India, are now being waged here. I now do not refer to the weary fighting with the Durbar, and the indifference and opposition of the British officials in several instances, as may be seen from the accompanying pamphlet, but to the case of Indar Parshad, a young Cashmere Brahmin, whom I baptized last Sabbath evening. For a long time he has been coming about us, and for some time has been asking baptism, so last Sabbath evening he was received by us. Scarcely had we concluded the ceremony ere his friends, who had by this time gathered about the door, began to show signs of raising a row. The Christians formed in a body about him, however, and hurried him to our bungalow. His uncle is one Seriss Narayer, a leading Brahmin and political agent here, and his father is Moonshee to the Rajah of Dewas. We had only been at the bungalow a few minutes when the Kotwal, or Chief of Police, with some policemen, appeared, having been sent ahead by the uncle, who also is a magistrate. The Kotwal, however, could do nothing till the uncle came, and the two minutes that elapsed sufficed to enable the young man to effect his escape. Seeing the policemen, we all knew that there would be an attempt at an arrest, and perhaps, and probable, some further rows, especially as a few minutes after we fled there came to the house the uncle, accompanied by a large crowd, who by their loud, angry talk showed pretty clearly their intentions. The young man lay in a field of growing Indian corn with one of our Christians, till we saw what could be done, and then on foot walked fourteen miles to Urban, where he next day caught the train for Ahmednagar. Those about the bungalow continued,

notwithstanding their being told repeatedly that neither I or the young man were there, and as we went off in a hurry without telling Mrs. Wilkie, she was unable to give them any information. For an hour or more they all remained, hoping to see us, having stationed both around the bungalow and the cantonment a number of watchmen. Indar, I should have told you, as soon as he got out of church, at once tore from his neck the sacred cord, and at the bungalow, when he found he was not going to have time for his meal, took up a handful of the food cooked by a Christian, and ate, that he might be able to say, even if captured, that his caste was broken. Next day his people, in great distress, came again asking for him. When I told them that he left them through fear, but that he still loved them and desired to be considered as their son. They, however, carried the case to the High Court, accusing me of harbouring and making away with the young man, whom they tried to make out as under age and crazy. To these charges, however, we could afford to turn a deaf ear, and I think that though the magistrate before whom the case would be tried, though inclined to rather help the uncle than us, urged the uncle to try to get the case settled out of Court. The father therefore again met me, and as the result of his promising to do nothing that would in any way injure the young man before the magistrate, I let Indar know the father's wish and entreaty. Still Indar would not return. At last the father begged to be allowed to go to his son. This was granted, and as the result Indar has returned again with him. I felt we were putting Indar in a very difficult position, but could not resist the father's pleadings. Indar has yielded and returned, but I hope only to be a means of the better doing the master's work amongst his own people. At the station one of our Christians asked him was he going to give up Christianity, but at once he replied, "Certainly not," most emphatically, before his father and people. The whole has caused an immense amount of excitement amongst the people of city and camp, and I doubt not will make the people more suspicious of us than ever for a time. Notwithstanding all their watching, however, one and another came, often Nicodemus-like, to have talks with us—some of whom now are urging us to baptize them. In eight months we have thus received *three brahmins* into our midst, in addition to others. We rejoice when any are brought in from any caste, but nothing so much shakes the foundations of Hinduism as for one of the highest manifestations of their Brahmin thus to leave his religion for another. Let us hope and pray that these may all be spared to become sharp swords in the hands of the Master for the overthrowing of the work of the evil one here. These all ought to be trained

however as fully as possible, and so till we can get our school here. I have sent them to Ahmednagar. Our friends at home often desire to have a definite object for which to give their money. Could not some take up the case of Hiralal, Indar Parshad and Yeshwant Rao. For Hira and Indar about \$30.00 per year for each will be necessary whilst at the Normal School, and for Yeshwant, whilst at the Theological training class, about \$50.00 per year, and if he goes to the University, nearly \$100 per year. I will undertake to have them write themselves to any Sabbath-School or individual who may thus be able to help them.

J. W.

Missionary Outlook.

COREA: A country hitherto almost unknown, certainly in regard to missionary effort, has opened its doors to foreigners and is to become a mission field at once. For this we are indebted in part to the good offices of an American Consul at the Corean Court, but still more to the conversion of two native Coreans in Japan who went there to study and see the civilization of other lands. One of these, named Rijatei, appears to be a man of superior intellect and pleasing address, and also an intimate personal friend of the present King of Corea. Among other things he studied the Bible in Japan and on profession of his faith in the Christian religion was baptised by Mr. Knox of the Presbyterian Mission. Already he has undertaken the translation of the Bible into the Chino-Corean dialect, and two American missionaries are about to proceed to that country and establish the institutions of Christianity. The population of that hermit nation is variously estimated at from ten to sixteen millions—sufficient evidence that little is known about it. Where is it, any how? we think we hear some of our friends asking. Look at your missionary map between Northern China and Japan. If you have not got such a map send to the office of the *Record* and get one. It will only cost you one cent, namely, for your postal card.

WAYS AND MEANS.—The total missionary income of all the British Missionary Societies amounts to about \$7,000,000. This does not, as we understand it, include the Bible and Tract Societies, whose incomes respectively were \$1,050,000 and \$1,075,000, the latter including sales. The London Missionary Society (Congregational) increased its receipts 30 per cent. and re-inforced its Central African Mission. The Church Missionary Society advanced its receipts to \$1,486,155, and also enlarged its Central African Mission. To this must be added, to get the total of Church of England offerings for missions, \$713,000 from

the Society for the Propagation of the Gospel—total of \$2,199,155 from the richest body of Christians in the world. The English Wesleyan Missionary Society reports receipts \$836,805. In all the British Presbyterian Churches there is a very decided increase of interest in Foreign mission work and a corresponding increase of missionary income. The American and Canadian Societies are going ahead. They have never had so good a year as this. Upon the whole the past year is without a parallel in the history of missions.

WOMAN'S WORK.—On the great theme of woman's work for woman in Asia, notice, first the evils in her condition, and next, the remedies for them. First among these monstrous mischiefs are child marriages and desolate enforced widowhood for life. How early may a Hindoo girl be married? At eight years—perhaps earlier. She may be betrothed when she is her cradle. Her intended husband is often an aged Brahmin, who soon dies. The Hindoo rule is that if the person to whom the girl is betrothed, and whom, it may be, she has never seen, dies, she must remain a widow for life. The theory is that it is honourable in a woman to do all she can for the preservation of the health and the advancement of the temporal and spiritual prosperity of her husband. If evil befalls him suspicion falls upon her; if he dies the extreme Hindoo teaching is that it is right to treat her with disrespect, and that all the honour you give the husband should rebound into dishonour shown toward his widow. In the first place she must "eat her jewels," she must take off her ornaments and sell them to maintain herself, and then she may be supported by the family to which she belongs. The theory is that she shall take but one meal a day. Whether ill or well when her fast day occurs, she must abstain wholly from food for twenty-four hours. She shaves her head, and becomes the drudge of the household in which she obtains a precarious support. She may be kicked and cuffed, thrust into corners with the rats and bats and the rubbish of the house, and undergo the severest physical labour of which she is capable. She is a widow—she is a thing! Twenty-one millions of widows in India; half of them never wives—all of them doomed by custom to lives such as these! The British Government ought to prohibit child marriages, as it did suttee, the crushing of men and women under the wheels of the car of Juggernaut, and the exposure of the aged and of the very sick on the banks of the Ganges, and of the filling of their mouths and nostrils with the sacred mud even before life was extinct, for the purpose of bringing life to an end. A man is not consulted as a physician by a woman in a Hindoo household. Who can remedy the

terrible mischiefs endured by women in Asia except female medical missionaries for zenana work? An angel from heaven itself would not be welcomed in many Hindoo zenanas more cordially than a well instructed female physician. Send India, then, female medical missionaries, equipped with the best learning of our Occidental science, with their hearts aflame with the Gospel, and you will be doing for India what Christ our Lord meant that His disciples should do when he said to them, "Heal the sick, preach the Gospel." The two things go together, and we are to follow them to the ends of the earth.—*Christian Leader.*

AFRICA.—Revival tidings come this month from South Africa, and especially from the Muvoti Station of the American Board. The missionary, Mr. Rood, has been assisted by the Scotch Evangelist, a Mr. Russell, and Dr. Somerville. Of this work Mr. Rood writes: "We do not wish to-day to attempt to estimate the fruits which will come from these special services. More than twenty profess to have found Christ, and at least fifty have declared that they are seeking after him. The whole station has been greatly moved. We know this will give you great joy, and, we trust, will stir up Christians in America to pray more earnestly and hopefully for their missionaries and native workers and churches, and for the whole Zulu people." This work seems to have begun with the week of prayer and deepened from that time. There have been many hindrances of late to work in South Africa owing to the disturbed condition of the country. The maintenance of peace, if vouchsafed, will greatly further evangelistic work. The skies are just now lowering, though the storm is held back. The veteran missionary Tyler, under date of April 27th, says, "Zululand is on the eve of civil war," consequent upon the return of Cetwayo. May the spirit of peace avert the calamity.

THE WATCHWORD.

Standing opposite Fort William, a missionary heard the Mussulmans and Chinamen saying, "There are very many gates into Fort William—there is an hospital gate, a water gate, and others; now, Sahib, it is just the same in regard to heaven. Chinamen get in at one gate, Mussulmans in at another, and Hindoos in at another!" "Yes," the missionary said, "that is true; but there is a sentinel at every gate, and every sentinel has the same watchword, and you cannot get into it without that watchword—"There is none other name under heaven whereby we can be saved but Jesus Christ, and Him crucified."

The Presbyterian Record.

MONTREAL: NOVEMBER, 1883.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

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

THIS is a good time of the year for devising liberal things. Especially is it a good time for those who take charge of congregational affairs to enquire how many copies of the PRESBYTERIAN RECORD are distributed in the congregation, and to ascertain how many more can be advantageously "placed" for next year. Perhaps the RECORD is not so good as it should be, nor as it might be, nor as it will be when its management passes into other and better hands—a transition which in the ordinary course of events must take place before very long; but, in the meantime, it is the accredited organ of the Church and, for its work's sake, it ought to have a place in the affections of every member and adherent of the Church. *All new subscribers for 1884 will receive this and the December number free.*

Literature.

VANGUARD OF THE CHRISTIAN ARMY, OR SKETCHES OF MISSIONARY LIFE: pp. 408. London: The Tract Society; \$1.00. A most instructive and interesting book, with beautiful illustrations; containing brief biographies of twenty-one of the most illustrious modern missionaries. *W. Drysdale & Co., Montreal.*

MEMORIAL TRIBUTES: A compend of Funeral Addresses; compiled by *Dr. J. Sanderson, editor of Pulpit Treasury*, and designed as an aid for pastors and a book of comfort for the bereaved. Such a volume will be most useful to ministers and welcome to all whose homes have been darkened by sorrow. *New York: E. B. Treat; pp. 500. Price, \$1.75.*

ANCIENT EGYPT IN THE LIGHT OF MODERN DISCOVERY, by Prof. H. S. Osborn, LL. D. *Cincinnati: Robert Clark & Co.; pp. 232. Price, \$1.25.* This is a valuable contribution to modern Egyptology, and will prob-

ably take its place as a standard work. It treats of the ancient Pharaohs, the Shepherd Kings, the Pyramids and Sphinxes and other relics in that old historic land. The writer agrees with the conclusions of Professor Campbell, of Montreal, in his treatise on this subject, which he also quotes freely. Maps of Egypt and Ethiopia, with some excellent illustrations, enhance the value of the work.

THE TREASURY OF DAVID—an Exposition of the Book of Psalms—by C. H. Spurgeon, of London. *New York: Funk & Wagnalls;* \$2.00 each volume. This great work has reached the sixth volume, the greater part of which is taken up with the 119th Psalm. Another volume will complete the set, constituting a complete and unequalled reference library for this portion of the Holy Scriptures, embodying the best thoughts of a host of illustrious commentators, among whom the author himself stands *facile princeps*. The publishers have placed the Christian public under a debt of obligation for this splendid reprint—*so marvellously cheap*.

TWENTY YEARS AMONG THE MEXICANS, by Melinda Rankin. *Cincinnati: Central Book Concern;* 75 cents. A record of missionary experience, full of interest.

The following are among *Messrs. Funk & Wagnalls'* CHEAP STANDARD LIBRARY series: *The Blood of Jesus*, by Rev. Wilkam Reid, M. A.; *Historical and other Sketches*, by James Anthony Froude; *Scientific Sophisms*, by Dr. Samuel Wainwright; *Illustrations & Meditations*, by C. H. Spurgeon: 25 cents each. Toronto: William Briggs. S. F. Huestis, Halifax, N. S., General Agent for Canada.

THE PULPIT TREASURY for October contains a good likeness and an appreciative life-sketch of Dr. Philip Schaff. E. B. Treat, New York; \$2.00 *per annum*.

WORSHIP AND OFFICES OF THE CHUCH OF SCOTLAND, by REV. G. W. SPOTT, D.D., of NORTH BERWICK. This is a course of six lectures delivered by the author at the Universities of Aberdeen, Glasgow, St. Andrew's, and Edinburgh, by appointment of the General Assembly of the Church of Scotland. The lectures treat of the order of public worship, the administration of the Sacraments, the solemnization of Matrimony, the burial of the dead, the ordination and induction of ministers and elders, licensure, Church discipline and Church architecture. From the easy flowing style in which it is written, its wealth of illustration, and the evident culture and scholarship of the author, it is a book that any one who takes an interest in ecclesiastical matters will peruse with much interest and satisfaction, but it is especially valuable to young ministers, who will find it a most useful and reliable manual. *Wm. Blackwood & Sons, Edinburgh;* price. \$1.50.

MEETINGS OF PRESBYTERIES.

Ottawa, Bank St. Church, Nov. 6, 10 a.m.
Lindsay, Uxbridge, Nov. 27, 10 a.m.
Huron, Clinton, Nov. 13, 10.30 a.m.
Guelph, Knox Church, Nov. 20.
London, London, Dec. 11.
Montreal, D. Morrice Hall, Jan. 8, 10 a.m.
Bruce, Paisley, Dec. 11, 2 p.m.
Toronto, Knox Church, Nov. 6, 11 a.m.
Kingston, Belleville, Dec. 17, 7.30 p.m.
Chatham, Chatham, Dec. 11, 11 a.m.
Paris, Woodstock, Dec. 11, noon.
Sarnia, St. Andrew's Ch, Dec. 18, 3 p.m.
Barrie, Barrie, Nov. 27, 11 a.m.
Peterboro', Port Hope, Jan. 15, 10 a.m.
Miramichi, Chatham, Jan. 17.
St. John, Nov. 13.
Owen Sound, Division St. Ch, Dec. 18, 1.30 p.m.
Saugeen, Mount Forest, Dec. 18, 11 a.m.
Maitland, Ripley, Dec. 18, 2.50 p.m.
Brockville, Prescott, Dec. 11, 1.30 p.m.

MISSIONARIES WANTED.

Two Missionaries for Demerara, the first to be supported jointly by a local Presbyterian Committee, and by funds provided by the General Assembly; the second to be paid by F. E. CRUM EWING of Glasgow, and to be employed on the Estate of "Better Hope." He will be expected to minister both in English and in the language of the Indian immigrants. Applications wanted from ministers or licentiates; and further information furnished to applicants.

P. S. MCGREGOR, Sec'y,
For Mission Committee,
Maritime Provinces.

MISSIONARY PERIODICALS.

Published by Eugene R. Smith, 114 West Baltimore Street, Baltimore.

EVANGELICAL AND UNDERNOMINAL.

THE LITTLE MISSIONARY is a bright four page missionary monthly for the children. One copy, 25 cents a year. Ten or more copies, each six cents a year.

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THE GOSPEL IN ALL LANDS is an illustrated sixteen page weekly, giving an account of the missionary work of all societies in all lands, and describing the customs, and habits, and beliefs of the people in heathen lands. \$2.00 *per annum*.

SPECIMENS FREE, Address Eugene R. Smith, Baltimore, Md.

BULBS

MY AUTUMN CATALOGUE FOR 1883, OF CHOICE HYACINTHS, TULIPS

CROCUS, NARCISSUS, LILIE, SNOWDROPS and other fall planting BULBS will be mailed FREE to all applicants. The collection is the finest in Canada, and all Bulbs will be sent FREE by mail. WM. RENNIE, SEEDMAN TORONTO.

A Page for the Young.

I KNOW NOT THE HOUR.

I know not the hour of his coming ;
I know not the day nor the year ;
But I know that he bids me be ready
For the step that I some time shall hear.

And whether on earth or in heaven—
Down here, or 'mid scenes of the blest—
I am sure that his love will surround me,
And with Him I will leave all the rest.

I know not what lieth before me,
It may be all pleasure, all care ;
But I know at the end of the journey
Stands the mansion He went to prepare.

And whether in joy or in sorrow,
Through valley, o'er mountain, or hill,
I will walk in the light of his presence,
And His love all repining shall still.

I know not what duties are waiting
For hands that are willing and true,
And I ask but the strength to be faithful
And do well what He gives me to do.

AND IF HE SHOULD BID ME STAND IDLE—
Just waiting—IN WEAKNESS AND PAIN,
I have only to trust and be faithful,
And some time He'll make it all plain.

And when his voice calls in the morning,
At noontime, perhaps, or at night,
With no plea but the one, thou hast called me,
I shall enter the portals of light.

"THOMAS, REMEMBER THAT I AM YOUR MOTHER."

DR. CHALMERS is said to have been in his boyhood of a hasty temper and self-willed. He often wished to have his own way, even when his parents' wishes were different. His mother was a woman of few words, but from her lips a few words were enough to check him. She seldom had occasion to say to him more than "Thomas, remember that I am your mother."

Whether your mother says it or not, you should "remember" that you owe obedience and reverence to both your parents. You should ask no questions *why* or *wherefore*. The commandment is, "Honour thy father and thy mother." It is not said that you are to honour them at such times as are convenient to you, but you are always to be respectful to father and mother, and attentive to their advice and their commands.

God has so ordered. Just as He has said, "Remember the Sabbath-day," He has said, "Remember the fifth commandment." When

the Sabbath comes, what we have to do is to remember it to keep it holy. We have no right to say we will keep it only when we choose to do so. It is the Sabbath; that is enough.

"He is my father;" "She is my mother." This is enough for any child or youth to know. "They command; I must cheerfully obey. I know what will please them; I must try to do it. I know what offends them; I must try to avoid it. I must remember what my parents have done for me. I must remember their age and experience as compared with mine. I must remember how anxious they are for my good, and how much their happiness depends on my conduct."

A PROBLEM.

A young Bible student was asked, "How many boys are there in your class?" He replied, "If you multiply the number of Jacob's sons by the number of times which the Israelites compassed Jericho, and add to the product the number of measures of barley which Boaz gave Ruth, divide this by the number of Haman's sons, subtract the number of each kind of clean beasts that went into the Ark, multiply by the number of men that went to seek Elijah after he was taken to heaven, subtract from this Joseph's age at the time he stood before Pharaoh, add the number of stones in David's bag when he killed Goliath, subtract the number of furlongs that Bethany was distant from Jerusalem, divide by the number of anchors cast out when Paul was shipwrecked, subtract the number of persons saved in the ark, and the remainder will be the answer."

SERMON FOR LITTLE FOLKS.

"If you know these things, happy are ye if ye do them."—John xviii. 17.

"These things"—that is, your duties—wherever you are.

1. At home.—Obedience and respect to parents, and kindness to brothers, sisters and servants.

2. At school.—Respect to teacher, faithfulness in study, and fairness in play.

3. At church.—Be quiet, listen, worship, and give your heart to the Saviour.

4. On the street.—Good manners, modesty, kindness, minding your own business.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH AT TORONTO, TO 6TH OF OCT. 1883. OFFICE, 59 CHURCH ST. POST OFFICE DRAWER 2607.

ASSEMBLY FUND.

Received to 6th Sept., 1883	\$387 25
Williamsford & Berkley M	
St tions	4 07
Perth, St Andrew's Ch	6 55
Truro, St Andrew's Ch	8 01
New Glasgow, James Ch	6 00
Alberton & Mill River	3 00
Bonshaw & Tryon	3 01
West Bay, U.B.	4 03
	\$423 80

HOME MISSIONS.

Received to 6th Sept., 1883	\$2335 13
Martintown, Lura's Ch	17 16
Vaertrier	20 00
Dumblane	11 03
Granton School	5 33
Keedy, Chalmers Ch	8 00
Berne	13 00
Wroxeter	36 19
Chatsworth	25 13
Avonmore	9 03
Seyern Bridge	3 40
Washago	1 00
Ardrea	1 81
Rosseau	3 10
Collingwood Mountain & Gibraltar	4 25
Elusdale	17 00
Otter Lake	1 75
Bobcaygeon	53 03
Hibbert	20 00
Toronto, O'd St Andrew's Ch	27 10
An Invalid Lady	1 0
Drumbo, Willis Ch	14 00
Williamsford & Berkley Stations	33 00
Victoria Road	1 51
Arhur, St Andrew's	11 91
Ambersburg	15 04
Avonbank	7 01
Fullerton	10 10
Hampden	19 25
Perth, St Andrew's	6 00
Carlton Place, St Andrew's	51 00
Bullinfaad	13 13
Laonar	2 65
Markdale	4 01
Flesherion	4 01
Perth, St Andrew's	91 65
Dover	3 51
Stouewall	6 53
Grasmere	6 01
Rockwood	4 01
Collingwood School	10 07
Black's Corners, Mt Station	4 10
Gandier Mission Station	3 30
New Glasgow	4 00
Mauatche	3 03
Love's offering	4 00
Cato de's Neiges	21 00
Catloford & Lowars	15 05
Hemmingford	23 00
Williamstown, Hephzibah Ch	13 02
Carlton	1 43
Malinfaad	2 01
Ross & Cobden	26 00
Nelson, St Paul's Ch	25 00
Paris, River Street Ch	15 01
Norwood	2 01
Newbury	4 10
Fort Erie	1 95
Waubesaec	4 41
Sturgeon Bay	10 13
Vasey	6 08
Medinto	3 41
Port Severn	1 61
Columbus	68 01

Dunsford	23 00
J G Hamilton, Toronto	40 00
Kirkwall	2 00
Wendigo, Guthrie Ch	9 00
Bayfield Road	14 00
Ravenswood, Knox Ch	17 81
	\$1221 76

FOREIGN MISSION.

Received to 6th Sept., 1883	\$5266 00
Thos Robertson, Wyomins, Formosa	5 00
Mrs G M Clark, New Edinburgh, memorial special for Formosa	50 00
A Friend, Paris, Formosa	10 01
Halifax, Chalmers Ch, Formosa	25 00
Weston School, Formosa	2 22
Chatsworth	10 10
A Reader of the Presbyterian Bequest of the late Miss Janet Diamond, East Williams, per her exrs	50 01
Hibbert	15 03
D Sutherland, Toronto, for Formosa	15 00
A Friend, special for Formosa	5 00
High Bluff	9 35
Prospect	22 20
Mrs J Armour, Dunville, special for Formosa	5 00
Mrs J Barker, St Thomas, special for Formosa	5 00
Anonymous, Saskatchewan	5 01
Mary C Duncan, Bayfield, special for Formosa	2 00
Munt Albert, special for Formosa	20 01
An Invalid Lady	1 00
Williamsford & Berkley Stations	20 00
Heep Lark	10 61
A Friend, Wick	1 00
A Friend, Rosneath, special for Formosa	1 00
J G Donald, Picton, special for Formosa	3 00
Warwick, Knox Ch from sundry persons, special for Formosa	13 75
Warwick, Knox Ch S School, special for Formosa	7 03
Guelp, St Andrew's, spe for Formosa	33 00
Forest, Ladies' Missy Ass'n	12 00
Forest School, Miss Glandinning's class	3 00
Toronto, Old St Andrew's special for Formosa for building churches	250 00
Guelp, St Andrew's S S special for Formosa	93 00
Almonte, St John's Ch	20 00
Markdale	4 00
Flesherion	4 00
Perth, St Andrew's	63 30
W Nichol, Brantford, special for Formosa	125 00
A Nichol, Brantford, special for Formosa	125 01
J Wilson, Westminster, spe for Formosa	21 07
Collingwood School	10 03
J Burelay, Oakville, special for Formosa	5 00
Kincardine, Chalmers Ch	7 40
Osgoode	17 61
Kequere	5 67
A Friend, Lachine, special for Formosa	15 00
James McGr, Mount Forest, special for Formosa	1 00
Cato de's Neiges	11 75
Theford, Knox Ch	25 05
A Friend and his wife, Midland, special for Formosa	10 00

Nelson, St Paul's Ch	25 50
Paris, River Street	25 00
Norwood	17 00
Columbus	63 00
	\$6674 07

COLLEGES ORDINARY FUND.

Received to 6th Sept 1883	\$501 95
Chatsworth	6 00
Brimfals & Co	2 72
Merritt	2 10
Hibbert	13 00
Williamsford & Berkley Sta	8 00
Wolstein	1 00
Ambersburg	6 01
Avonbank	9 01
Fullerton	10 91
Lake Shore	11 00
Asfield	10 03
Landsdowne	3 15
Paris	1 53
Sand Bay	1 62
Hornby	4 00
Tara	6 00
Teoswater Zion Church	11 07
Perth, St Andrew's Church	23 90
Tilbury East	10 86
Dunwick, Chalmers Church	6 03
Woodville	45 16
Saint Ann's and Smithville	4 55
King and Luskay	12 01
Kippen, St Andrew's Church	10 00
Bedford, Knox Church	6 40
Oil Springs	2 00
Eden Mills	6 00
Nelson, St Paul's Church	3 00
Martintown, Burns Church	16 65
Paris River Street	10 01
Norwood	8 00
Fort Erie	1 59
St Vincent, Knox Church	4 03
Sydenham, St Paul's Church	6 10
Ayr, Knox Church	43 61
Charmont	6 51
	\$851 15

KNOX COLLEGE BUILDING FUND.

Per Rev. Wm. Burns.

Received to 6th Sept., 1883	\$1270 25
Bequest of the late Mr J M McLean, Tap of Dunmor, per his Executors	671 00
Wm Harris, Danganon	10 00
	\$1880 25

MANITOBA COLLEGE ORDINARY FUND.

Received to 6th Sept., 1883	\$270 48
Nelson, St Paul's Church	2 00

KNOX COLLEGE ENDOWMENT FUND.

Rec'd to 6th Sept., 1883	\$7362 07
H P Lawson, Georgetown	100 00
Joseph Barber	2 00
Mrs J Wetherald	5 00
John Renton, Thamosford	5 00
Wm McKay	5 00
Adam Gordon	5 00
J B Armstrong, Guelp	600 01
Peter Hunter on ac.	5 00
G Banks, Toronto	8 31
Rev D J McDonnell, Toronto on a count	50 00
John Gowen, Toronto, on ac.	100 00
A T Crombie	16 67
Mrs Leitch, Moss	0 00
Neil Curawell	2 00
Malcolm McLean	1 00
Mrs Walker	2 01
Arch McDougall	3 00
Donald Leitch	1 01
James Munro	10 00
Donald Leitch	2 01
W M Mackillop Duff Ch	10 00
W Sparling	1 01

R McKereber	3 09
Alex Barron	5 01
Mrs A Farron	1 10
J McGregor, Chinguaousey 2d on account	10 10
Jas Thom, Chinguaousey 2nd	5 00
J McDonald, Chinguaousey 2nd	5 00
Mrs Scott, Chinguaousey 2d	5 10
Hugh Smith, Chinguaousey 2d	5 00
Wm Smith, Chinguaousey 2nd	5 00
Doud Smith, Chinguaousey 2nd	5 00
Mrs A Smith, sonr, Chinguaousey 2nd	5 00
Ann McConnell, Chinguaousey 2nd	1 00
Alex McNevan, Chinguaousey 2nd	1 00
Mrs D McNevan, Chinguaousey 2nd	1 00
Mrs A McCall, Chinguaousey 2nd	2 00
Alex McCall, Chinguaousey 2d	0 75
Joseph Wood, sonr, Erasmos	10 10
Jno A Armstrong	10 10
Wm Woods, sonr	5 00
David Rea	5 00
James D W	5 10
Andrew Thomson	6 00
Mrs E Chambers	2 00
John Mutrie	2 00
George McCullough	0 50
Messrs Fraser and Fraser, London	100 00
J B Elliott, London	100 00
R Reid " on ac	25 00
C McCallum " "	25 00
T B Lees " "	20 00
A M Gunn " "	25 00
John Cousins " on ac	6 00
G Marshall " "	5 00
J Perkin " "	5 10
Wm Johnson " "	5 00
Mrs Marshall " "	5 00
Mrs Hauning, Hamilton, on account	10 00
John W Murton, Hamilton, on acc ut	33 31
H V Glases, Hamilton, on account	16 67
John Wallace, sonr, Hamilton on account	5 00
A T Wood, Hamilton, on account	33 31
Wm Gillis, For. wch	5 03
F Mc Lyment " "	5 10
Mathew Wilson " "	1 00
Ad m Nichol, Westminster, on acc ut	10 03
John Wilson, Westminster, on account	10 03
Alex Bruce, Westminster	5 00
Fred J Cru shank	2 00
Mrs Isa Simpson	10 00
Wm Lawlaw	10 00
Robt Fleming	6 00
Walter L Shaw	5 10
Andw McPherson	3 10
Dunc n McColl	3 00
Margt Nichol	5 00
Andrew Nichol	2 00
Andrew Kirk	3 10
Peter Smith	0 23
Jas McLaughlan	
Wm Frey, Delaware, on account	5 00
Mrs D Campbell, Delaware	10 00
Rev John Turaball, St Louis de Gonz	5 00
Andrew Jeffrey, St Catharines, on account	10 00
A L King, Wyoming special	0 03
Dr H Harvey	10 00
H A. stard	10 00
W G Collins	8 00
H C Gray " on ac	2 00
J Roberson	10 00

G G Hartley	5 00
J McDonald, South Plymton	20 00
Archd Y Anderson, South Plymton	20 00
Daniel McDougall, South Plymton	10 00
J Hu Gellatly, South Plymton, on account	5 00
Richard Williams, South Plymton, on acc't	5 00
James Williamson, South Plymton, on acc't	4 00
James Williamson, South Plymton, on acc't	3 45
Peter Dewar, South Plymton, on acc't	4 00
Robt Robertson, Arkona	10 00
Jno Wiley, West Adelaide	6 00
Wm Watson	6 00
Mrs Hay	1 00
Lou Kribs	10 00
Wm Harbour, Hillsburgh	20 00
Robt Ferguson	5 00
Robt Harbour, " on acc	1 00
S Rodwell, Price's Corners	5 00
T Nodwell	4 00
J McGowan	2 00
R Simpson	2 00
Mrs Duncan	2 00
Thos May	1 00
S Hodgskin, Guelph	10 00
Rev E F Torrance, Peterboro, on acc't	100 00
	\$9233 85

Widows' Fund.

Rec'd to 6th Sept, 1833	\$218 21
Chatsworth	5 00
Rocky Saugen, Burns Ch	2 00
Markdale	3 00
Flesherton	8 00
Markdale	2 00
Nelson, St Paul's Ch	2 00
Norwood	8 00
	\$243 21

With rates from Revs R Jamieson, G H Lash, J S Black, E F Torrance,

AGED & INFIRM SISTERS' FUND.

Rec'd to 6th Sept, 1833	\$ 573 71
Chatsworth	6 00
Intona	5 10
Foret Ladies Mrs Assn	5 75
Rocky Saugen, Burns Ch	3 70
Markdale	3 00
Flesherton	3 00
Perth, St Andrews	13 10
Mount Albert, Chalmers Ch	5 10
South Gloucester	1 25
Nelson, St Paul's Ch	2 00
	\$1025 02

Rates Rec'd to 6th Sept, 1833

With rates from Revs D Morrison 53 00, R Jamieson \$100, Prof Mowat 100, G Hough 24 00, E F Torrance, 28 00	\$4 00
	\$181 50

Contributions to schemes of the Church, unappropriated

le amt \$800, appropriated from Nelson	\$510 00
Salnt Helens	19 10
	\$529 00

CHURCH BUILDING, TERNMAD.
Rev D W Campbell, Elmide, Que. 2 09

Toronto, Knox Ch, sundry persons, Bible Class and Sabbath School	58 00
Toronto, St Andrew's Church, from members & adherents	162 00
	\$220 00

JUVENILE MISSION SCHEME.

Per Miss Mackay.

Quebec Indor Miss Society, salary for Bible women	\$60 00
Kippoon, St Andrew's S S, Zeneca work	20 00
Lanark S S, for orphan, with Miss McGregor	10 51
	\$90 51

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES TO OCT. 4TH, 1833.

FOREIGN MISSIONS.

Acknowledged already	\$1317 15
Little Harbour	17 00
Fisher's Grant	18 00
Macumino & Pta-la-Gardo	12 00
Sarah Hill, Papa Co, California	2 00
Ladies' sociel, M Stewincke, towards Misses' salary	13 00
Philip Peeslie, Quebec	3 30
Friend, Lot 13, P Is 1, per Rev R Cumming	4 00
E Cumming Wilmot	2 00
Great Village	20 00
Economy Aux. to Truro, W F M S, half yearly sub. to Annajee's salary	15 00
Anon, Watervale Pcton	5 00
Bathie and Tower Hill	7 40
Middle Musquodobuit, per Rev T Christie	10 00
No Annan, per Rev T Christie	7 45
Erivtown, per Rev T Christie	4 24
St. Geo, Wd Wallace, per Rev T Christie	7 43
St. Christo's, per Rev T Christie	12 15
Fox Harbour, per Rev T Christie	4 43
Pugwash, Union Mtg, per Rev T Christie	5 76
St Andrew's Chatham	20 00
Salem Co, Green Hill	11 50
St Andrews, Sydney Union Mtg	22 00
Clifton, New London, P B I, for Br oming	30 00
Charlottetown, Union Meeting, for E Roma ga.	50 73
Salem Ch, Greenhill, for Mr. Robertson	\$15 00
	\$1030 50

DAYSPRING AND MISSION SCHOOLS.

Acknowledged already	\$460 63
Mrs A N M McDonald's Missy Class, Sherbrooke, for Mr McDonald's Schools	8 00
St Andrew's S S, N B	6 00
Days River and Mt Ford S S	11 10
Oban S S, Sporting Mt. C. L.	4 25
S S Class of Miss Isabel Sutherland, James Ch, New Glasgow	1 00
Amherst	12 00
	\$5 74

Home Missions.

Acknowledged already	\$1025 62
Midland Missy Society	31 00
Midland South	17 00
Port Hastings	6 75

Friend, Lot 13, P B I, per	
Rev R Cumming	2 00
E Cumming Wilmot	2 00
Great Village	5 00
Hampton, Bermuda	19 06
Shemogou	10 00
Baillie and Tower Hill	5 35
Canard	8 00
St Andrew's, Chatham	35 00
Knox Chu'ah, Wallace	12 00
Salem Church, Green Hill	12 71
United Ch, New Glasgow	166 51
West Bay, C.B.	7 17
	\$1370 27

SUPPLEMENTING FUND.

Acknowledged already	\$1371 65
Gays River and Milford	35 19
Great Village	10 20
Antigonish	22 30
St Andrew's, Chatham	35 00
Amherst	17 40
West Bay, C.B.	7 17
	\$1498 81

COLLEGE FUND.

Acknowledged already	\$3,709 35
Great Village	7 00
Interest	70 00
St Andrew's, Chatham	10 00
	\$3296 35

COLLEGE BURSARY FUND.

Acknowledged already	\$50 25
James Church, Dartmouth	2 00

AGED AND INFIRM MINISTERS FUND.

Acknowledged already	\$676 31
Bonshaw and Tryon	3 00
St James Ch, Dartmouth	10 00
Rev P M Morrison, Rates for 1883	5 00
	\$694 31

SYNOD FUND.

Acknowledged already	\$27 50
Campbellton	2 00
James Ch, New Glasgow	3 00
Union Church, Hopewell	4 00
Amherst	5 00
	\$41 50

MINISTERS', WIDOWS' AND ORPHANS' FUND, MARITIME PROVINCES.

Rev. George Patterson, Sec'y.

Ministerial rates from Revs Hugh McLeod D D, A McMaster, Daniel McGregor, A McIntosh, H W D Scott, \$1.00 each, A S Stewart, Saml Johnston and Angus W Millan, \$8 each, A J Mowatt, \$48, John Robertson, \$13, Jas Murray, \$30, and E Scott, \$84, with fines and interest on arrears \$9 47. Congregational from Campbelltown, N B, \$5. Total \$58 47.

FRENCH EVANGELIZATION.

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

Already acknowledged	\$6651 57
Onslow and Eardley	6 00

Rockburn and Gore	9 00
Indian Lands, Sab Sch, No I	10 00
Londonderry & Co, N B	15 06
St Peter's Sab Sch	1 35
Grand Bend, Ont	4 00
Bristol, Que	73 00
L'Ange Girdien, Que	6 50
Ancaster East and Barton	8 00
Burlington Beach, Bethel Ch	25 00
Coaticook, Massawippi and Richby	8 00
Haliburton, Ont	3 50
L Anderson, St Peters Bay,	5 00
Laquerre, Calvin Ch	3 00
Carleton Place, St Andrews and Franktown St Pauls	10 00
Kilsyth	9 40
Cruickshank	3 00
North Derby	1 36
Belgrave Sab Sch	3 25
Farnham Centre S S	5 90
St Jude, Que	5 00
St Andrews, Perth, O	40 70
Markdale	4 50
Fleshertown	4 50
Per Rev W D Armstrong	33 11
Agnes, Que	1 25
Winchester Springs	5 00
Lyn and Caintown	15 00
CW Quebec	100 00
Chesterville	2 00
Moses Preast, Blue Mt	5 25
Wm McKinnon, Leadville, Colorado	2 00
Avoca and Maskinonge	6 05
Markham, Melville Ch	6 00
Collingwood Sab Sch	10 00
E sex Centre	1 51
Archibald, Man.	7 00
Black's Corners	5 40
Gandier	2 00
Joliette	1 50
Arundel, & Co	5 00
Chatham, Que	10 80
Point Fortune	4 17
Greenville Village	5 24
Owen Sound, Division St	23 65
Yankleek Hill	6 00
Fort Erie	1 37
Maddox, St Paul and St Columba	10 00
Carleton Place, Zion Church and Sab Sch	10 00
Rayfield Road	12 00
Bearbrook	3 00

COLLEGE FUND.

Per Rev. Dr. McGregor	
Escuminac & Pte a-la-Garde, St Andrews, Little River, Stations	14 00
Belfast	8 50
Mabou, C.B.	24 00
Mabou, D M H	10 50
Mabou, D M H	5 00
Great Village	5 01
Bonshaw and Tryon	2 00
St James Ch, Dartmouth	2 00
Knox Ch, Wallace	17 00
Yale Colliery	10 00
Vale Colliery	81 45
L Stewisko	16 00
Shubensacadie	18 00
N Salem and Indian Road	22 00
	2 00
Per Rev. Dr. Reid, Toronto.	
Plympton, Smith Ch	6 00
Invali d Lady, Toronto	1 00
Chatsworth	8 00
Hibbert	4 00
Williamsford and Berkeley	4 00
Victoria Road	15 00
Amherstburg	1 50
Emfrid, Knox Ch	6 00
Nelson, St Paul's Ch	15 00
Paris, River St	10 00

Norwood	15 00
	\$7412 82
POINTS-AUX-TREMBLES SCHOOLS	
Rev. R. H. Warden, Montreal, Treasurer.	
Already acknowledged	\$757 52
Uplands Sab Sch	1 75
Robt Black, Benheim	50 00
Marshall's S S, River John	14 50
Thorold Sab Sch	6 25
A D Ferrier, Fergus	50 00
Brussels, Melville Ch S S	12 50
J H Hird, St Andrews, Que.	50 00
	\$942 52

COLLEGE FUND.

Rev. R. H. Warden, Montreal, Agent.	
Already acknowledged	\$130 63
Hornings Mills	3 00
Lyn and Caintown	10 00
Castleford and Dewars	8 50
Carleton Place, St Andrews, and St Paul's, Franktown	8 00
Laquerre, Calvin Ch	2 00
Douglas	11 00
Cardinal	5 00
Mainville	8 00
Buxton	4 00
Raleigh	1 00
Rodgerville	6 90
Chisholm	1 06
Lincolnton, Knox Ch	28 50
Avoca and Maskinonge	3 50
Essex Centre	1 50
East Ancaster	7 00
New Glasgow	5 10
Midland	6 48
Penetanguishene	3 20
Wyebridge	3 07
Masham Mills	2 30
Bearbrook	3 50
Joliette	6 58
	\$258 29

QUEEN'S UNIVERSITY AND COLLEGE.

J. B. McIver, Treas., Kingston.

ENDOWMENT FUND.

Already acknowledged	\$87,821 79
BUILDING FUNDS.	
Already acknowledged	\$38,818 58
Kingston.	
Edwin Chown	Bal on 200 40 00
Total to 30th Sept, 1883	\$38,858 53

WIDOWS' AND ORPHANS' FUND.

In connection with the Church of Scotland.

JAS. CROH, Treasurer, Montreal.

Chatham, N B, Rev W Aiken	\$16 00
Chatham, N B, Rev K W	
Waits	20 00
Perth, St Andrew's Ch, on ac	0 00
Rev Dr Snodgrass, Canobie	12 00
St. Gabriel's, Montreal, in full for 1882	55 00

TEMPORALITIES EXPENSE FUND.

Cedarville, per Rev John Morrison	\$4 09
Chatham, N B, per Rev E W	
Waits, St Andrew's Ch	20 00



MENEELY BELL FOUNDRY

Favorably known to the public since 1825. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Peals. Meneely & Co., West Troy, N.Y.

McCRAE & Co.,
WOOL AND WORSTED SPINNERS,
KNITTING AND FINGERING YARN,
GUELPH, ONT.