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THE
PRESBYTERIAN RECORD
 FOR THE
DOMINION OF CANADA

Vol. XI.

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A Higher Standard.

OUR Church has made most encouraging progress in every department of her work during the past ten years. There has been life, shewing itself energetically in every fitting way; and there is ample promise for the future. We now enter on the second decade of our history as a United Church, and we do so with thanksgiving and with glowing hopes. That day in June, 1875, when four churches became one, was a very joyful day to tens of thousands; but there were fears and anxieties; there were uncertainties and doubts. Happily our fears have been dispelled. All anticipations of evil have been disappointed. Our best hopes have been realized; and the prayer of faith has been abundantly fulfilled. Our Home Mission work has greatly increased in the amounts raised for its prosecution, the number of agents employed, and the fields embraced in our operations. Our Foreign Missions have been strengthened almost in similar proportion—but not altogether. We cannot but acknowledge the force of the modest remonstrance of our New Hebrides missionaries—based on the fact that we have fewer men now in that most interesting field than we had in 1873. But we are stronger among the Coolies, stronger in India, stronger among the Aborigines of

the north-west, and stronger in Formosa. It may be that some of our young men will be moved to offer themselves for the inviting field where John Williams and the Gordons fell, where Geddie and Inglis and Robertson and Mackenzie and Annand have laboured with such signal success.

Our colleges have prospered since 1875. All have added greatly to their resources and to the advantages and attractions they offer to students. The number of well-equipped workers they place at the disposal of the Church from year to year is steadily increasing and is becoming more commensurate with the requirements of our ever-widening fields. In no respect has the Church made healthier progress than in providing for the better support of the ministry. This work is going on with an intelligent earnestness and unanimity that ensure success. It will be a happy day for minister and people when the question of support falls wholly out of sight as the result of the increasing volume of the Church's beneficence. Before the lapse of another ten years, an adequate stipend will, we think, be a matter of course in poor and weak charges as well as among the rich; and all the energies of the Church will be set free for exertion in other directions.

In the matter of French Evangelization, the progress made in ten years is enough to encourage to greatly increased effort. It has

come to be realized that all our compatriots have claims upon us, and that we should no more withhold a helping hand from the French than from the English, Scotch, or Irish.

The increased liberality of the Church in ten years indicates what we may expect in the next ten. But progress in this age usually becomes more rapid as the years advance. The stride next decade will be longer and swifter than last. Hundreds will become thousands; thousands will mount to hundreds of thousands and to millions. It will bring rich blessing upon our Church if every one of her members can be brought to consecrate something worthy of the object to the diffusion of the Gospel at home and abroad. Where we have hitherto failed is not perhaps in the amount of individual gifts, but in the number of contributors. Very many thousands belonging to our congregations have yet to learn the very rudiments of liberality. It is this that weakens our Church in her noblest enterprises; it is this that leads to deficits in the treasury and crippling efforts at untimely and ungenerous retrenchment. Can we not in the coming years diffuse the blessed privilege and grace of giving so that all may participate in it? Every worshipper must be reached, so that this act of worship may not be neglected any more than praise or prayer, or hearing the Gospel. The widow's mite is very precious; the Church will welcome it as the MASTER welcomed it long ago; but the tens and hundreds and thousands of dollars are also welcome, and are expected from those who happily are not widows, and are not poor. It is to the number of contributors, not to the amounts contributed, that we wish to direct special attention. It is in the line of greatly increasing the number of contributors that we hope the Church will now move with earnestness and effect. The Lord has need of the thousand dollars from the rich man; but he has no less need of the one dollar each from one thousand poor men. It is most profitable to the piety, stability and prosperity of the Church that the base of our contributions should be widened three fold. Those who may be unwilling to give for Home Missions may give for Foreign Missions. Those who have no interest in the colleges may be willing to help the heathen. If a man once

learns to give for any worthy object he will soon learn to give for all.

It is no more wise or just for members and adherents of the Church to be ignored and neglected in the matter of giving than in the observance of any other ordinance of religion. You must no more do their *paying* for your neighbours than you would their *praying*. Do not help any one to "rob God." The work of teaching all their duty in this respect and leading them to do it, will, as a matter of course, fall chiefly upon our ministers. But they have seen such striking progress in the past that they may well be encouraged to try this much-needed reform.

Missionary Cabinet.

JOHN WICLIFFE.

OUR sketches have been illustrative of the spread of Christianity in different countries; but in the lapse of time the fine gold became dim. When Rome attained the highest point of her supremacy, true religion had almost disappeared from the earth. The hierarchy had become rich, sensual, and overbearing. Rite and ceremony had taken the place of worship. The Bible was a sealed book. Prayers were offered to dead saints. Homage was paid to pictures and images. Auricular confession became compulsory. The monastic system produced swarms of idle friars. Scholasticism took the place of orthodoxy. Works of supererogation, priestly absolution, and transubstantiation were insisted upon as authoritative dogmas. The inquisition was instituted for the extermination of heretics.

JOHN WICLIFFE was born in the Manorhouse of Wicliffe, Yorkshire, in the year 1324. His ancestors had lived there from the time of the Conquest. Little is known of his boyhood, excepting that he was remarkable for quick perception and a retentive memory. At the age of sixteen he was sent to Oxford, where there were then not fewer than 30,000 students. One of the professors of Merton College was Bradwardine, the first mathematician and astronomer of his day. Having been drawn to the study of the Bible, he embraced the doctrine of free grace and became as famous a theologian as he was a philosopher. From him young Wicliffe received the first germs of that faith for which he became conspic-

uous. In the learning of his times, such as it was, he became a proficient. Twenty years he passed at Merton College, Oxford, first as a scholar and next as a fellow. In 1360 he was appointed to the mastership of Baliol College. He was now a Bachelor of Theology and lectured in the University on the Scriptures. While teaching others, he himself became instructed in divine things and was unconsciously preparing himself for the great work of reforming the Church. Although he knew neither Greek nor Hebrew, Wicliffe is said to have reached a knowledge of the Scriptures, through the Latin Vulgate, which had not been equalled for centuries. His first publication appeared in 1356. It was called "The last Ages of the Church," and prophesied the end of the world before the close of the century in which he lived. The plague, which had a few years before carried off some 25,000,000 of the inhabitants of Europe, and the corruptions of the Church had filled his pious mind with the most gloomy forebodings. A few years later, Wicliffe distinguished himself by his strenuous denunciation of the mendicant orders who then infested the whole of Europe. Professing poverty, they had acquired great wealth. Under the guise of sanctity they were notorious for depravity. Wicliffe had been presented to the living of Fillingham, in the diocese of Lincoln, and afterwards to that of Ludgarshall. In 1372 he was appointed professor of Theology in Oxford University, where he took frequent occasions to expose the abuses of the period in his lectures to crowds of students. Two years later he was appointed, along with others, on an embassy to Pope Gregory XI, with reference to the patronage of the Church being bestowed upon foreigners, unacquainted with the language of the country and otherwise unfitted to instruct the people. The conference was held at Bruges, where Wicliffe seems to have remained nearly two years. During this time he got such insight into the depravity of the head of the Church and his officials as confirmed him in his determination to denounce them with unsparing severity. On his return, he was installed rector of Lutterworth, and at the same time made a prebend in the Collegiate Church of Westbury. He had risen to high distinction, but only a few months elapsed when he was summoned

to appear before a convention, presided over by the bishop of London, to answer a charge of heretical doctrines. The meeting was held in St. Paul's, which was crowded by the populace. While high words were passing betwixt the bishop and some of the nobles who stood by Wicliffe, the mob burst into the chapel. The proceedings were summarily brought to a close, and Wicliffe returned to his parochial duties. But the resolution had been taken that this enemy of the Papacy must be "removed." In May, 1377, the Pope issued four bulls against him, enjoining the parties to whom they were addressed to commit John Wicliffe to prison. He was summoned to appear before a Papal delegation at Lambeth Palace. Again there was a popular demonstration, but this time it was in favour of Wicliffe, and no sentence was passed upon him. Wicliffe now inveighed more loudly than ever against the infallibility of the Pope. He denounced the insatiable greed of the prelates; he counselled the people to shake off the chains that had been forged about them, and pleaded with the King and Parliament to sweep away the abuses. While matters were converging to a focus, the Pope died, and in the confusion that followed, Wicliffe was left for a time undisturbed. It was then that he resolved upon his translation of the Bible into the English language. No one had ever thought of doing this before, although small portions had been translated by Caedmon, Bede, and others. Feeling that he had not much time left in which to do this great work, he set himself to the task with all the energies of a yet unclouded intellect. Aided by some of his learned disciples he commenced, and in four years a very excellent translation of the entire Bible, from the Latin Vulgate, was completed. A new era dawned in the history of England. Copies of the translation were multiplied as fast as could be done at a time when there were no printing presses. A hundred experts were employed in writing out copies that were distributed far and near. In a short time Wicliffe's Bible had a comparatively large circulation. The hierarchy were struck with consternation and raised the question as to the right of the people to read it. It continued to be a proscribed book until the time of the Reformation. But Wicliffe consoled himself with the thought that he

had kindled a light in the world which could never be put. His next move was to strike a blow at the dogma of Transubstantiation, the most powerful lever in the hands of Romanism. In the spring of 1381 he posted up at Oxford twelve theses denying the dogma, and challenging any of the contrary opinion to argue the question. The cry of heresy was heard on every side. He was again summoned before a convocation at Oxford, but although he refused to retract any of his statements, the only sentence executed against him was his deposition from his professorship. He was cited to appear before Pope Urban II, at Rome, but he excused himself with the answer that he had neither the strength nor the inclination for so long a journey. But, though he could not go in person, he wrote a letter to his holiness containing some very salutary advice, in language so plain as to shew that the old reformer was in reality master of the situation. Wicliffe did not content himself with protesting against the errors of Romanism. He was a great home missionary. He organized a staff of trained assistants, whom he called his "poor priests," who went about the country instructing the poor in the truths of the Gospel, and it is probable these devoted disciples did more to diffuse his doctrines than he could do himself. A host of opponents did all they could to embitter his declining years. He was overtaken by severe sickness. He had several strokes of paralysis. On the last Sunday of 1384, while assisting in the dispensation of the Sacrament in his church at Lutterworth, another and a fatal stroke seized him. He lingered two days, and on the 31st of December his noble spirit took its flight. Wicliffe has been well styled "The Morning Star of the Reformation." Wylie, in his "History of Protestantism," says of him,—"He came out of the darkness of the Middle Ages—a sort of Melchisedek, without father or mother. He had no predecessor from whom he borrowed his plan of Church reform, and left no successor in his office when he died. . . . With his rise, the night of Christendom came to an end, and the day broke which has ever since continued to brighten." When Wicliffe had been buried forty years, the Council of Constance directed that his bones should be exhumed and burnt, "if they could be discerned from those of the faithful." The

order was obeyed. The reformer's remains were taken up, burnt, and the ashes cast into the river Swift, which flows into the Avon, which flows into the Severn, which empties into the sea, and "thus," says another, "the ashes of Wicliffe are the emblem of his doctrine, which now is dispersed all the world over."

Editorial Jottings.

DUNOON, 21st June, 1886.

GOD Save the Queen, who this day enters on the fiftieth year of her glorious and happy reign! No doubt the day will be as duly honoured in Canada as here, for Canadians are as loyal as any of Her Majesty's subjects, and the impending general election has for the time being monopolized public attention in this country. Meetings are everywhere being held to discuss "the momentous question" which will be settled one way or other before this comes to be read. Sir William Thomson, of Glasgow University, was here the other evening on the "Liberal Union" platform—a new political designation that the present emergency has given rise to. Though professedly a Liberal in politics, Sir William, like many others, has felt constrained to disown the leadership of Mr. Gladstone, and to exert his influence against "the dismemberment of the Empire," as he puts it. It was a privilege to see and hear one who has so wide a reputation as a scientist and *litterateur*. He is a very pleasing, though by no means a powerful speaker.

At this time I have only a few minutes before the mail closes to say that we are here. After a very pleasant eleven days voyage from New York, in the good steamship *State of Nebraska*, we landed at Greenock on the 7th of June. We had a magnificent day to sail up the estuary of the Clyde, and all of us were charmed with the scenery. Old Ailsa Craig and the purple peaks of Arran surely never appeared to better advantage. After spending a few days at Helensburgh we took up our residence at Dunoon, one of the most beautiful, as it is also one of the most accessible of all the charming watering-places on the Clyde. It is immediately opposite the Cloch Light-house—about thirty miles from Glasgow—some thirty or forty steamers touch at the

pier every day, and carry you to all points on the Firth for a small charge. The view from our "apartments" is very fine. The river is here four or five miles wide, bounded on the south by the Renfrewshire hills and on the north by the mountains of Argyllshire. On the further side we can see the fashionable resorts of Innerkip and Wemyss Bay. On this side the whole shore is a continuous line of beauty as far as Innellan and Toward. The drive along the margin of the sea is most romantic, the road being studded with a succession of villas, and mansions of every conceivable style of architecture, embowered in clumps of the richest foliage and adorned with flowering shrubs of every hue—the rhododendron, the laburnum, the white and yellow broom, and the crimson hawthorn being in full blow at present. Then the days are so long. We can see to read a newspaper out of doors at ten o'clock at night, and up to that hour we listen to the song of the blackbird and mavis, we frequently hear the cornkraik and the peesweep, but as yet I have only once heard the plaintive note of the cuckoo. I do not like to say anything disrespectful of the weather, but we have only had one fine day since we came to this place. Maybe it will tak a thocht and mend; in the meantime we draw our chair up to the blazing fire and feel unspeakably thankful that we have had even that one day.

Dunoon is one of the oldest of the summer resorts on the Clyde, with the single exception of Rothesay; in point of situation it is unrivalled. It has the advantage of Rothesay in being more convenient of access. Apart from the everlasting hills which lie at its back, the most marked features of the place are the Castle Hill and the parish church. The former, rising in conical shape from the lip of the water, is crowned with the remains of an ancient castle reminding you on a small scale of some of the headlands of the Rhine. The view from the top of this hill is very fine, and the history of the locality centres in this old heap of rubbish, once "the capital castle of the lordship of Cowal, and in more recent times one of the royal castles of Scotland." It was long the family seat of the Lamonts, but the clan and even the name is almost extinct now in this neighbourhood. They were dispossessed by the Argylls after the manner of Highlanders—by dirk and claymore,

and now the Argylls have in their turn disappeared and given place to the *Sassenachs*. They don't own a foot of land in the parish although one of the present Duke's hereditary titles is "Keeper of the Castle of Dunoon." The modern castle adjoining the old site is a handsome marine villa occupied by Mr. Gilchrist, sr., partner of the famous shipbuilding firm of Barclay and Curle.

The population of Dunoon is about 6,000 and that of the parish upwards of 8,000. There are four Presbyterian churches in the town—the Parish Church, the Free Church, the U. P. and the Free Gaelic. Besides these there are two Episcopal Churches—Scotch and English—a patent illustration of dissent within dissent. Although Presbyterian division exists here in the mildest form, one cannot help wishing that the brethren could all see eye to eye, as they will one day. There is a Baptist Church also, but neither Methodist nor Congregational; neither of these bodies, elsewhere so aggressive, having much foothold in Scotland. The parish minister is the Rev. John Cameron, D.D., a native of Pictou, N. S., who commenced his ministry at Dundee in the Presbytery of Montreal. He was appointed minister of the Lowland parish of Campbellton in 1864, and has now been twelve years in Dunoon. His church is seated for 1,000 and there are over 700 communicants on the roll. Although a proficient in the Gaelic tongue, Dr. Cameron has ceased to preach in that language since he left Canada. That looks as if the Gaelic were dying out in Scotland, for the people of Argyllshire were at a time, not very remote, entirely Celtic. The Free Church is a splendid building in the centre of the town, quite like a cathedral. The U. P. Church, less pretentious, is also a handsome edifice erected in 1875. The "Manses" of Scotland are a peculiar feature of the country, many of them are very handsome, and all of them have an air of taste and comfort. Those in Dunoon belong to the first class. The glebe attached to the parish manse covers eighteen acres in the centre of the town, and is becoming very valuable for feuing purposes, the revenues derived from it bringing up the stipend to some \$3,500. There are sixteen parishes in the Presbytery, besides four Chapels of Ease, the ministers of which, though ordained, have not a seat in Presbytery—I speak of the Established

Church; these Chapels are supported by voluntary contributions supplemented by grants from the Home Mission committee. Within the last twelve years, four new parishes have been erected out of the original parish of Dunoon, through the efforts of the Endowment committee, one half of the foundation of the endowment (£3,000) being supplied by the congregations and the other half by the committee. The revenue thus created is from \$600 to \$750 in each case. Now this must suffice for the present. By and by we hope to carry the readers of the *Record* with us in some of our rambles through this "land of brown heath and shaggy wood" which we know is dear to many of them. Just now we are looking anxiously for the arrival of the Canadian mail that shall bring us an account of the meeting of the General Assembly at Hamilton. C.

Ministers and Vacancies.

The General Assembly adopted a scheme for the employment of ministers without charge and for the supply of vacancies, in the western section. Rev. Dr. Torrance, Guelph, is clerk of the committee, and Rev. R. J. Laidlaw, Hamilton, convener. The regulations are as follows:—

I.—DISTRIBUTION OF MINISTERS.

1—There shall be a Committee consisting of seven members, appointed by the General Assembly to assign licentiates and ordained ministers without charge to Presbyteries for appointments, regard being had to the requirements of each Presbytery, as reported in reply to circular questions issued by the Committee quarterly.

2—In reporting their requirements, Presbyteries shall state the general circumstances of all the vacancies within their bounds, with any special preferences or objections which these vacancies may express regarding the supply to be offered them.

3—All ministers and licentiates who wish to be settled shall send in their names to the Committee at least three weeks before the end of each quarter, with a statement of their standing duly certified by some Presbytery of the Church, and may also indicate the Presbyteries within whose bounds they prefer appointments; but the Committee shall not be required to send applicants to the Presbyteries indicated, except as their services may be needed; nor shall any Presbytery be expected to find employment for applicants to whose services the vacancies of the bounds express reasonable objection, but shall report every such case, through the Committee, to the Presby-

tory to which the applicant may belong, or by which he was last certified.

4—When an applicant under appointment accepts a call, he shall give notice to the Convener of the Committee, but shall be required to fulfil the appointments already made, unless relieved by the Presbytery or Presbyteries to which he has been designated.

II.—SUPPLY OF VACANCIES.

1—When a Pastoral Charge becomes vacant, the Presbytery shall determine the amount to be paid for supply, regard being had to the amount paid for stipend before the vacancy occurred, and shall communicate the same to the Congregation; but the amount shall in no case be less than ten dollars per week, with board and lodging. In the case of Congregations receiving supplement, the grant shall be continued during the vacancy, to such extent as to admit of this sum being paid.

2—On a charge becoming vacant, the Presbytery's Convener of Home Missions, the Moderator *pro tem.* of the vacancy, with another member specially appointed by the Presbytery, shall be a Committee with whom the Elders of the charge shall co-operate in securing supply for the pulpit, the Moderator *pro tem.* of the vacancy being convener of the Committee.

3—Licentiates and ordained ministers without charge shall be regarded as having the first claim for employment; but the Committee of Supply shall be at liberty, with the sanction of Presbytery, to secure the services of ministers in settled charges as often as may be found necessary, licentiates and ordained ministers without charge being commended as supply for their pulpits in their absence.

4—No student shall, under ordinary circumstances, be appointed to supply a vacancy before he is licensed.

5—A licentiate or ordained minister without charge shall be appointed to a vacancy for not less than one month when thought practicable or expedient, and shall be required to labor in the field conducting public worship on the Sabbath and prayer meeting in the course of the week, teaching Bible classes, assisting in Sabbath school work, visiting families and especially the sick, and shall submit to the Presbytery a written report of his labours.

6—Arrangements shall be made for hearing not more than six candidates in succession in any vacancy, and if a call is not given after these candidates have been heard, the Presbytery's committee shall meet with the congregation in order to hear their views and give such counsel as may be necessary.

7—Committees of supply shall report at each ordinary meeting of Presbytery regarding the supply secured and the prospects of settlement, and should six months elapse and no movement be made toward giving a call, the Presbytery shall take such further special oversight of the charge as the circumstances may seem to require.

Gentiles Seeking Jesus.

AUGUST 8.

JOHN xii : 20 : 36.

Golden Text, John 12 : 32.

THE days succeeding the triumphal entry, Jesus spent in the temple courts, the evenings at Bethany. One of his first acts in Jerusalem was to cleanse the temple, as he had done at the beginning of his ministry, by driving out the money-changers. He taught the people by parables and answered the captious questions of the priests and scribes who watched him closely, seeking opportunity to prefer some charge against him that would lead to his arrest, see Matt. 21 : 12 to 23 : 39 ; Luko 19 : 45 to 21 : 4. Vs. 22, 23. While thus engaged, certain Greeks—all who were not Jews were commonly called "Greeks," Gal. 3 : 28. Foreigners by birth or extraction, many of them had partially conformed to Judaism and were known as "proselytes," Acts 6 : 5. Some of this class had come to the feast, and having heard about Jesus of Nazareth, and, wishing to see him, came to Philip, whom they may have known previously, and asked him to introduce them. After consulting with Andrew, their request was made known to Jesus. V. 23. Our Lord at once proceeded to unfold to his disciples and the strangers they had brought into his presence some precious truths concerning his Messiahship. *The hour is come*—The quest of these Greeks awakened the solemn reflection that his work was now on the eve of accomplishment. The middle wall of partition that had hitherto separated these people from the commonwealth of Israel was now to be broken down Eph. 2 : 14. *Glorified*—It is His death to which He thus alludes. V. 24. As the grain of wheat becomes fruitful only through the process of decay, so the rich results from Christ's life and teaching can only be secured by his death. V. 25. This paradox was true of Himself and is applicable to all who call themselves Christians. It is only by a life of self-sacrifice that we can attain to the glory of the life hereafter. V. 26. It is by imitating Christ that we prove the sincerity of our attachment to Him. V. 27. For a moment He thought of the dreadful ordeal He was so soon to pass through. *This hour*—the crucifixion, with all its attendant indignities. *But for this cause*—the trouble of soul immediately gave place to resignation to his Father's will in view of the great end to be accomplished—the salvation of the world. V. 28. *A voice from heaven*—such as was heard at His baptism, and at the transfiguration, Luke 3 : 22 ; 9 : 35, intended chiefly for those by whom he was surrounded, though it was imperfectly understood by them. V. 32. *Looking far into the future*—the Saviour of mankind could see the extent of his redemptive work in the ever-widening sweep of Christianity. These Greeks were the precursors of the multitudes out of all nations and kindreds who should come to the cross and be saved through his atonement. Ps. 72 : 17.

Jesus Teaching Humility.

AUGUST 15.

JOHN xiii : 1-17.

Golden Text, John 13 : 17.

SOON after the visit of the Greeks recorded in last lesson, Jesus foretold the destruction of the temple. Then going out of the city, towards Bethany, he sat down on the Mount of Olives to take a last view of the Holy City and addressed his disciples in the solemn, prophetic words recorded by Matthew in Ch. 24. The last evening of the Saviour's earthly life has now come and he is taking his last supper with the twelve in an upper room in the city engaged for the purpose, Matt. 26 : 18. V. 1. *Before the feast*—just as he was about to partake of the paschal feast—which they did reclining on couches. *Knew that his hour was come*—fully realizing his approaching agony and death. *He loved them unto the end*—O measureless love! even in such an extremity as this, John 15 : 13 ; Romans 5 : 8 ; 1 John 3 : 16. V. 2. *Supper being ended*—rather as in R. V. during supper. *The devil having now*—"already" in the R. V. Before this he had agreed to do the foul deed, Matt. 26 : 14. *Now Satan urges him to complete the transaction.* V. 3. *Jesus knowing*—conscious as he was of his divine mission and speedy glorification, this did not prevent him from giving this touching proof of self-humiliating love, and teaching his disciples a lesson of which they stood much in need, Luke 22 : 24. Vs. 4, 5. Laying aside his outer cloak for greater freedom in action, and tying a towel about him, in fashion as a servant, he proceeded to wash the disciples' feet by pouring water over them, the basin being underneath to prevent the water from spilling on the floor. Vs. 6-8. Peter was not the first to be thus honoured : he took his turn like the rest : but he was the first to protest : he failed to see the lesson that his Master was teaching him symbolically, and when he does comprehend the meaning of the act his impulsive nature rebounds to the opposite extreme ; he dictates to the master,—"Also my hands and my head." V. 10. *Not all*—Judas was a hypocrite all the time : Jesus knew that ; and he knows now who are hypocrites in the congregations of professing Christians. V. 14. Here is the moral of the foot-washing,—genuine love will find its fulfilment in countless humble acts of kindness, Matt. 10 : 24, 42 ; James 1 : 27. V. 15. *An example*—The custom of foot-washing is still annually observed by the Pope of Rome, but this is not done in the spirit which animated our Saviour, and just because it wants that, it is a meaningless performance. V. 17. Knowledge is of little use if it does not influence our actions in the right direction. Mere intellectual belief in Christ as the Saviour of the world will not avail in the case of any individual. We must receive him into our hearts and become animated with His spirit. Phil. 2 : 5.

Warning to Judas and Peter.

AUGUST 22.

JOHN xiii : 21-38.

Golden Text, 1 Cor. 10 : 12

AFTER washing his disciples' feet, Jesus had taken his place at the head of the table and the usual passover meal was continued; later in the evening the Lord's Supper was instituted. Judas and Peter appear in this lesson as representative characters; the first is an example of the unregenerate, in defiance of all warnings deliberately pursuing a course of heinous sin; the second is an illustration of the way in which too many Christians disregard all entreaties to watchfulness and care. The utter apostacy of the one and the temporary fall of the other are recorded for our admonition. V. 21. *He was troubled in spirit*—the announcement made in V. 18 seems not to have been plain enough to have been understood by the disciples. We can imagine how painful it was to the Master that he must now speak more plainly. V. 22. So completely was Judas a master in hypocrisy, it does not seem that suspicion had fallen upon him. The disciples looked at each other in blank amazement. V. 23. *Whom Jesus loved*—Thus modestly does the writer denote himself as reclining next to Jesus at the table. V. 24. Rash Peter cannot wait patiently like the others, but John being in a more favourable position to put the question to Jesus quietly, he motions to him to do it. V. 26. The answer was probably understood only by John, for the giving of *the sop* to some particular guest was not an unusual thing at an Eastern meal: it was often done as a special mark of consideration. V. 27. The devil had already put into his head to betray his master, V. 2, and while he must have understood the words of Jesus they only served to harden his heart. He had gone too far to recover himself. The die was cast. *Do quickly*—Judas knowing the meaning of the command silently withdrew, and Jesus could now with greater freedom speak to the eleven of the glory of his accomplished work. It was not until after the traitor had gone that the sacrament of the last supper was instituted. V. 34. *A new commandment*—The command to love our neighbour was a part of the Mosaic Law, Lev. 19 : 18. But now it was to have a fresh meaning—the motive is new—*because Christ has loved us*, 1 Jno. 3 : 16. V. 37. *I will lay down my life*—Peter's mistake was the common one of self-confidence. He mistakes strong feeling for moral strength. He had got to learn how weak his own strength was, and that not until Christ had died for him would he have the courage to lay down his life for the Gospel, as he is reputed to have done by crucifixion. Christ knows not only the wickedness of sinners, but the weakness of saints. The most secure are commonly the least safe. If we trust in our own strength we shall fail in the hour of trial.

Jesus Comforting His Disciples.

AUGUST 29.

JOHN xiv : 1-14.

Golden Text, John 14 : 1.

IMMEDIATELY following last lesson, the Sacrament of the "Lord's Supper" was instituted, as recorded by the other three Evangelists, and by Paul, 1 Cor. 11 : 23-26. It was on the Thursday evening—"that night in which he was betrayed." The gracious words now addressed to the disciples, and continued in the three succeeding chapters, must be accounted the most sublime utterances of the Saviour, spoken under emotion, with a knowledge of all that was to take place in the immediate future,—the agony in the garden, the betrayal, the desertion of the disciples, the hidings of His Father's countenance, death on the cross. Although the references which he had made to his decease had not been understood by the disciples, they were filled with forebodings of some impending calamity that was to separate them, perhaps forever, from their Lord and Master. V. 1. *Let not your heart be troubled*—There is no passage in the Bible that has brought so much comfort to believers as that now before us. The ground and source of all true comfort is simple unquestioning faith in God and in his Son Jesus Christ. V. 2. *Many mansions*—room for all and a place for each. *A place for you*—The Bible does not tell us much about heaven: here we see through a glass darkly: enough for us to know that it is a place prepared by the same who made this place for us here. It is a place in every respect suited to the highest enjoyment of those who in this world love and serve the Lord Jesus Christ, Rev. 21 : 1-4; 7, 16. V. 3. His Father's house is to be our eternal Home, and His presence will be perpetual sunshine, Rev. 22 : 5. V. 4. *Ye know*—He had frequently told them, Ch. 7 : 33; Matt. 16 : 21. V. 5. Thomas and the rest of the disciples had still a lingering hope that Jesus was going to set up an earthly kingdom; they had not yet comprehended the figurative language as referring to his death. Thomas represents the honest doubter seeking for light; Philip also seeks instruction, V. 10. Christ says in substance to both, it is enough for you that you have seen me, the highest revelation of the true character and nature of God, Heb. 1 : 3. V. 11. *Believe me*—Six times in this short lesson does he press upon them the necessity of believing in Him as the Son of God. His whole life and teaching was enough to attest his Messiahship, not to speak of the miracles he wrought, Luke 7 : 22. V. 12. In his name the disciples worked many miracles of healing. *Greater works*—the conversion of sinners, in which they were to be so largely instrumental, Acts 2 : 41; 4 : 32, 33. V. 14. I will do it—Elsewhere we learn that there are limitations to this promise—the thing asked must be consistent with God's glory and the answer such as He sees fit.

Our Own Church.

AUGMENTATION.—It is hoped that, in accordance with the instructions of the General Assembly, every Presbytery of the Church will give prominence to the augmentation scheme at their first regular meeting. If the movement is to prove successful, there must be zealous and systematic action in every Presbytery, and that without loss of time. Let plans be laid at once for a thorough visitation of all aid-receiving congregations with a view to increased liberality towards their ministers' stipends, and of all self-supporting congregations with a view to liberal support on behalf of the Augmentation Fund. The success of the scheme in the East is largely owing to faithful work on the part of Presbyteries and Kirk Sessions.

VANCOUVER CITY.—Friends desiring to help the Presbyterian Congregation in this city to rebuild their Church, destroyed by fire last month, can forward their contributions to the Rev. Dr. Reid, Toronto, or to the Rev. T. G. Thompson, Vancouver, B.C.

PERSONAL.—The Rev. Messrs. J. C. Smith, of Guelph, J. Fleck, of Montreal, S. Lyle, of Hamilton, C. B. Pitblado, of Winnipeg, G. M. Milligan, of Toronto, and E. F. Torrance, of Peterborough, have gone to Britain for a brief vacation. The Rev. Mr. Somerville, Glasgow, Scotland, formerly of Victoria, B.C., is now in the Pacific Province, a deputy from the Church of Scotland. The Rev. Prof. Murray, LL.D., of McGill College, Montreal, has received the status of a licentiate of the Church of Scotland.

ORDINATIONS.—Mr. John McLaren, 8th June, and inducted same date to Carp and Kinburn, — *Ottawa*. Mr. R. C. Tibb, 29th June, and inducted same date to Burns' Church, Moore, — *Sarnia*.

INDUCTIONS.—**COW BAY**, Cape Breton, Rev. William Grant on the 11th May. **HUNTSVILLE** and **ALLANSVILLE**, Barrie, Rev. Jas. Sieveright on 1st July.

CALLS.—Mr. Wm. Galloway to Duff's Church Walton, — *Maitland*. Mr. F. M. Dewey M. A., Richmond, Que., to Stanley Street Church, Montreal, — *Montreal*. Mr. S. J. Taylor

B.A., to Moose Jaw, — *Regina*. Mr. J. C. Smith, Guelph to St. Andrew's Church, St. John, N.B., — *St. John*. Mr. A. K. McLeod, Conson, to Brighton, and accepted, — *Peterborough*. Dr. James, to St. Paul's Church, Walkerton, — *Bruce*.

DEMISSIONS.—Dr. W. MacWilliam, Prince Albert, — *Regina*. Mr. J. A. McAlmon, Dover and Chalmers' Church, — *Chatham*. Mr. A. F. Thomson, Economy, — *Truro*.

LICENSURES.—Mr. A. Ogilvie B. A., 6th July by Presbytery of *Montreal*. Mr. Geo. Kinnear, B.A., and Mr. Jas. Sutherland, on 6th July by Presbytery of *Quebec*.

NEW CHURCHES.—The corner stone of the New St. Andrew's Church, Lindsay, Ont., was laid on 21st June by Dr. MacLavish and of a New Presbyterian Church, Dunbarton, Ont., by Mr. Peter Nesbit. Erskine Church, Dunganon, was dedicated on June 27, — a handsome edifice seats for over 300.

MANITOBA ITEMS.—The feature of the last month was the closing of the higher educational institutions in Manitoba and the convocation of Manitoba University. Convocation was a high day for Manitoba College. Students of our college took first places in Classics, Natural Science, and Mental and Moral Science Honor Courses, in both the Senior and Junior B.A. years. They took three silver (including Governor-General's) medals and two bronze medals. They likewise captured in the several years seventeen of the Isbister scholarships, aggregating some \$1300, out of a total amount awarded in scholarships of about \$2100. The crowning success of the year was, when of the seventeen B.A.'s who graduate this year, twelve were announced to belong to our Manitoba College. As the band of stalwart young men came forward and surrounded the Chancellor, the other students and the audience cheered them loudly. Manitoba University this year graduated its first M.D.'s—six in number. The first student for LL.B. this year also took the first examination. Manitoba College observed Arbor Day, and 250 trees were planted around the grounds. Mission work moves on apace. Three students of the United Presbyterian Church of Scotland have come out to Manitoba for the summer. One of them has gone to labor among the beautiful scenery of Rainy River, the others to the far west. Rev. C. B. Pitblado has sailed for his native land. He well deserves his

rest. His cousin of the same name, a Methodist minister from Rhode Island, has been supplying for some weeks. Rev. J. Hogg will succeed him for a time, and Dr. Bryce will take the month of September. Rev. D. M. Gordon went on a run to Nova Scotia after the Assembly. His place was supplied by Rev. J. Hogg. The liveliest expressions of thankfulness are expressed to the General Assembly by Manitobans for passing its strong "Indian" resolution. Partyism is far less binding in Manitoba than farther East, so that a non-partizan and yet courageous course such as that of the Assembly is highly appreciated. In the month of August will be taken the quinquennial census of Manitoba. Commissioner Mulvey has charge of the arrangements, and there will be about 140 enumerators employed. The Provincial elections take place this season, and the agitation is already in progress. The question of Provincial Rights is that at stake, so we are told. We notice a number of Presbyterian candidates on both sides—Hon. C. E. Hamilton, W. B. Scarth, Dr. Harrison, J. Macbeth, and others, on the Government side, and Messrs. Conklin, Bell, Kenneth McKenzie, Gunn, McLean, Thompson, Livingstone, and others of the Opposition. Manitoba Presbyterians are delighted with the prospect of the Assembly coming to Winnipeg next year. We notice that some of our bigger sisters, among the cities, are a little jealous of us, and say we cannot accommodate the Assembly. No fear! Our hospitality is unbounded. Don't be afraid, Winnipeg is good for it!

Meetings of Presbyteries.

SYDNEY, May 11.—Lingen and Low Point were declared part of Falmouth Street Congregation. John P. Gerrior, was licensed to preach. The Boulardarie Congregation was recommended to the Hunder Fund for a grant in aid of their church building.

MONTREAL, 6th July.—The call from St. Andrew's Church, Sherbrooke, Quebec, was accepted by Mr. A. Lee and his translation agreed to. Call sustained from Stanley St., Montreal, in favour of Mr. F. M. Dewey, Richmond; stipend \$1,400 and a month's vacation. The congregation of Rockburn and Gore, cited to appear in October, anent Mr. W. A. Johnston's resignation. Moderation was grant-

ed to Farnham West. Reports from Standing Committees were received. The final report of the Presbytery's Salary Committee, with audited statement, was adopted and the account closed.

BROCKVILLE.—Met at Cardinal, July 6, Mr. Kellock moderator. The Home Mission report was presented, and set forth that all vacant congregations and mission stations were being regularly supplied. Mr. C. H. Lowry, catechist, was received as a student. The Presbyterian S. S. Convention was appointed to be held at Morrisburg during the autumn: the date to be fixed by the committee. Dr. Jardine was re-elected Treasurer. The report of the Committee on Statistics was presented by the Clerk, and indicated satisfactory progress. A committee was appointed to secure a suitable church building at Farmersville.

G. D. BAYNE, *Pres. Clk.*

TORONTO: July 6.—A Committee was appointed to draft a minute anent the recent death of Rev. J. S. Mackay. A call was reported on from Cooke's Church to Mr. Wm. Patterson, probationer. The call was sustained, and Mr. Patterson accepted the same. His ordination was appointed to take place on the 22nd inst. A call was reported on from 1st and 3rd Chinguacousy to Mr. S. S. Craig, probationer. This call was also sustained and accepted, and Mr. Craig's ordination was appointed to take place on the 19th inst., at 2 p.m. A third call was reported on, viz., from Camilla and Mono Centre, to Mr. G. Ballantyne, probationer. This call was also sustained and accepted, and Mr. Ballantyne's ordination was appointed to take place on the 19th inst. at 5 p.m. Agreeably to application made by our congregation at New Westminster, B. C., Rev. D. Fraser was appointed to moderate in a call. Mr. John Mackay, B.A., after undergoing probationary trials, was duly licensed to preach the Gospel. The report for last year of the Presbytery's Home Mission Committee was submitted and read by Rev. A. Gilray. Revs. H. C. Ross and Wm. Whitefield, agreeably to permission got from the General Assembly, were duly received as ministers of our church. The Presbytery pledged itself to make efforts to sustain and further the augmentation stipend scheme.

R. MONTEATH, *Presby. Clk.*

QUEBEC.—The Presbytery met in Sherbrooke on the 6th July. Revs. D. McKay and Geo. Maxwell were received as ministers of our church. The Aged and Infirm Ministers' Committee were recommended to place the name of D. Anderson, of Point Levi, on the list of retired ministers. Mr. Sym, of Melbourne, was released from his charge, having been called to Warton, Ont. Leave to call ministers was given to the congregations of Inverness and St. Sylvester and Lower Leeds. Mr. Ferguson, of Kennebec Road, resigned his charge. The induction of Mr. Lee, at Sherbrooke, was fixed for 22nd July. Mr. Geo.

Kinnear, B.A., and Mr. Jas. Sutherland were licensed to preach the Gospel.

F. M. DEWEY, *Clerk.*

SARNIA, 29th June.—Mr. J. S. Lohead was appointed moderator. Mr. R. C. Tibb, B.A., was licensed to preach the Gospel. Deputies were appointed to visit augmented congregations.

TRURO, July 6.—Rev. A. F. Thompson reported favourably of Parrsborough, which, though vacant, is "looking up." Mr. Thompson's resignation of Economy and Five Islands was accepted, to take effect last of July. Messrs. Sinclair and Maclean were appointed to dispense the Lord's Supper at River Hebert on an early day. Mr. W. L. Macrae, after highly satisfactory trials, was ordained to the office and work of the ministry, and designated as missionary to Trinidad. Mr. Cumming addressed the minister, and Mr. Maclean, Joint Convener of the Foreign Mission Committee, the congregation. J. H. CHASE, *Chk.*

PICOU, July 6.—Arrangements for the celebration of Dr. MacGregor's arrival at Picou were considered and adopted as follows:—The Presbytery to meet at Picou 21st July, at 1 p.m., to hold a public celebration. Dr. Patterson to give an address on the state of Picou county at the time of Dr. MacGregor's arrival; Mr. Blair to give a sketch of Dr. MacGregor's life and labours, and Dr. Macrae to give an account of the progress of Presbyterianism in the Maritime Provinces during the last hundred years. Messrs. Carson, Howard, Primrose and D. Macdonald were appointed a local committee of arrangements. A minute of Presbytery, appropriate to the occasion, will be prepared. The Presbytery, after attending to matters of routine, adjourned to meet on the 21st July.

E. A. McCURDY, *Chk.*

St. JOHN, July 6.—Mr. Allan is to be restored to full status after the meeting of Presbytery in September. The Calvin Church property is now vested in the trustees; the long standing difficulties being amicably settled. The debt of the Church is only \$3,500. The Presbytery passed a resolution congratulating the congregation and their pastor. \$400 are required to assist in building a church at Riverside, Albert County. Mr. Stuart reported favourably regarding Home Missionary Stations, except Grand Falls, where matters are not yet satisfactory. Mr. Langille obtained leave to collect for the debt on Hampton Church.

JAMES BENNET, *Chk.*

A nephew of the king of Corea, a son of its prime minister, and the son of a military mandarin, have entered the Methodist college at Shanghai, China. Thus royalty is favoring missionary work.

Obituary.

MISSIE GARVEN JAMIESON, wife of the Rev. R. Jamieson, died on the 14th May, at the Manse, New Westminster, British Columbia. Mrs. Jamieson left Balturbet, Ireland, with her husband, over thirty years ago, spending six years in Ontario, and 24 years in British Columbia. She was greatly beloved by all who knew her. Firmly trusting in the Saviour whom she loved and served all her life, and whose every word was more precious to her than silver or gold, she never doubted His wisdom or love, though sorely tried for many months; and at the last she quietly fell asleep in Jesus. "No more sorrow, nor crying, neither shall there be any more pain."

ANGUS McCASKILL, elder in the Congregation of Glenarm, died on the 25th May, 1886, in the 79th year of his age. He was a native of Isle of Skye, Scotland, and came to Canada in 1848. During the last 23 years he has been an active worker and useful member of session. A kind hearted man has thus been removed from the session and will be much missed by the congregation at large. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

JOHN McDONALD, an elder in the Woodville congregation, died on the 11th June, at his residence, Flat River, P.E.I., in the 73rd year of his age. Mr. McDonald was a happy, cheerful Christian, ever ready by word and deed to do his part in promoting the cause of Christ in the congregation and Church, of which he was for many years a consistent member, and which he served as a ruling elder for the long period of 25 years. His last illness he bore with Christian fortitude and resignation.

The late REV. LACHLEN MACPHERSON, of Williams, Ontario, died in the early part of the spring of 1886. Mr. MacPherson belonged to that noble band of Presbyterian pioneer missionaries now passing away one by one. These were men of courage and sterling worth, who laid foundations upon which we now build. Mr. MacPherson, during the early period of his ministry, sup-

plied a wide region of new settlements with the means of grace. As a preacher he was faithful, declaring the whole counsel of God, influenced by neither the fear nor favour of man. He could not see his way to join the union of 1875, from conscientious convictions. This anti-union attitude, no doubt, tended to weaken his influence as a minister among his people. The closing years of his life were characterized by much bodily suffering and weakness. Mr. MacPherson was seventy-three years of age when he died. He was ordained in 1849, and laboured in the same field, Williams, for the long period of thirty-three years.

The Rev. JOHN S. MACKAY, M. A., late minister of the Presbyterian Church at New Westminster, B. C., died at his father's residence, East Nissouri, Ont., on 20th May, aged thirty-one years and three months. After graduating in the University of Toronto, Mr. MacKay studied theology at Knox College, finishing in the spring of 1884. During his course at the University and College he took several scholarships and prizes. He was licensed and ordained by the Presbytery of Toronto in June, 1884. Drs. Cochrane, Caven and Reid were appointed by the congregation of our church in New Westminster to select a pastor for that charge, and Mr. MacKay was their unanimous choice. He proved himself to be "A workman that needeth not to be ashamed, rightly dividing the word of truth," but his health speedily broke down and he returned to his native place, where he breathed his last surrounded by his father, mother and other friends.

In the death of William MacDougall, Esq., ship-builder, Maitland, Nova Scotia has lost one of its most philanthropic and public spirited citizens, and the congregation of which he was for many years an elder, one of its most loyal members. Mr. MacDougall took a deep interest in all departments of our church work, especially our foreign missions. For some years he represented Hants county in the Nova Scotia Legislature.

To live as if each day must be our last, would paralyze all effort, and would forbid all hope and planning for the future. To live as if each day *might* be our last, would tend to keep us sober and earnest and careful and active.

Ecclesiastical News.

EARL Roseberry, at a recent banquet of the Imperial Federation League, promised that the Blue Books when published would show that Great Britain spoke with no uncertain voice on the New Hebrides question. This will be reassuring to our missionaries labouring there. Canon Liddon has declined the bishopric of Edinburgh, of the Scottish Episcopal Church, to which he was unanimously elected by the Synod, assigning two reasons for so doing: firstly, on account of the delicate state of his health; and secondly, because he has got no Scottish blood in his veins. There will be a general opinion that he has taken the wiser course. He is in his proper place as the leading light of the Great Metropolitan Cathedral, where his voice reaches the "wide wide world;" and as an occasional Oxford preacher, —the position affording facilities and offering inducements for producing those remarkable discourses which delight and instruct mankind; whereas in the Scottish Episcopal Church he would be very much out of view.

Rev. Dr. Somerville, Moderator of the Free Church General Assembly, has sent a memorial to Mr. Gladstone protesting against the proposal of France to annex the New Hebrides to its convict settlement of New Caledonia, as it would endanger the existence of the mission which, since John Williams was martyred in 1839, has Christianized several of the islands, notably Anetium with its two congregations and 362 communicants, and is fast evangelizing others. The Rev. Dr. Cunningham, author of the "Church History of Scotland," and at present Moderator of the General Assembly of the Established Church, has been appointed Principal of St. Mary's College and Professor of Divinity in the University of St. Andrews, in room of the late Principal Tulloch. Three Congregationalist Ministers, the well known Dr. Hatley Waddell, together with Messrs. Frost, late of Cork, Ireland, and Jamieson of Glasgow, have been received into the Church of Scotland. The Duke of Argyll succeeds the late Principal Tulloch as President of the Church Service Society in Scotland. Rev. J. E. Somerville, on behalf of his father, the Moderator of the Free Church General Assembly, presented to the Marquis Tseng, the Chinese Envoy, during his late visit to Edinburgh, a copy of the Scriptures in Chinese and English. Rev. Dr. Cunningham, in his closing address as Moderator of the General Assembly of the Church of Scotland, said that there were three topics on which the pulpit of to-day ought to be very pronounced, "drunkenness, profligacy and improvidence." As regards the three leading denominations in Scotland, the following abstract of figures for 1885 has been published:

	Members.	Contributions.
Established Church.....	564,435	£366,450
Free ".....	328,541	£28,028
U. P. ".....	177,517	390,196

In spite of the earnestness of the agitation on the subject of disestablishment and disendowment in Scotland, the following resolutions passed by the Church of Scotland and Free Church respectively afford ground of hope that the day of reconciliation may after all be near at hand. Prof. Charteris, in the Established Church Assembly, moved: "The General Assembly, appreciating the significance of the recent manifestations of national attachment to the Church of Scotland, as shown in many forms, particularly in the petitions of more than 688,000 persons to Parliament against Disestablishment, and in the unanimous resolutions of many enthusiastic public meetings in favor of the reunion of Scottish Presbyterians, on the basis of a National Establishment of religion; and, realizing the obligation laid upon the General Assembly to do all in its power to carry into effect the desire for unity so widely felt in Scotland, resolves to renew, and hereby does renew, the expression of its sense of the evils of division, and the assurance of its readiness to promote union on the basis of Establishment. Particularly, the General Assembly desires, as in 1878, to approach other Churches with an assurance that, while the General Assembly maintains inviolate the principle of the national recognition of the Christian religion, as contained in the Confession of Faith, and the sacredness of the ancient religious endowments, and steadfastly adheres to the doctrine of the Confession of Faith and the Presbyterian system of Church government and worship, the Church of Scotland is heartily willing and desirous to take all possible steps, consistent with the maintenance and support of an establishment of religion to promote the co-operation in good works, and the reunion of Churches having a common origin, adhering to the same Confession of Faith and the same system of government and worship, and is ready to do all that is possible to remove doubts or difficulties from the minds of Presbyterian brethren at present dissociated from the Church. The Assembly direct the Church Interests Committee to be ready to receive any communication from any other Church on this subject. The Assembly records its desire that the Presbyterian Churches would make full mutual recognition of each other as Christian Churches in their work, both at home and abroad, and enjoins upon the members of the Church of Scotland to maintain, both in public and in private, the spirit of Christian charity, and to abstain from all such expressions as irritate or estrange members of other Churches."

Dr. Milligan objected to the resolution, that it hampered the committee with conditions that rendered conference impossible. Dr. Story would not have union with the Free Church, lest the catholicity of the Church of Scotland should be put in peril. However, the motion of Dr. Charteris was carried by an overwhelming majority.

The Free Assembly made the following reply:—

"The Assembly welcome and cordially reciprocate the desire of the Established Church that Presbyterian churches should make full mutual recognition of each other, as Christian churches, in their work both at home and abroad. With respect to the more important part of the Minute sent to them, they respectfully refer to the reply sent on a former occasion to a communication from the Established Church, which was of the same tenor, and partly in the same terms with that now received. To the reply then sent on the part of the Free Church, no answer was returned, and the Assembly of the Free Church are ignorant of the position which the Established Church might think it proper to take with reference to it. At all events, the Assembly, while referring generally to that reply, very earnestly renew the assurance then conveyed of their sense of the great evils of division, and of the obligation lying on all Scotchmen to labor for their removal. At the same time they find it necessary to make known to the Assembly of the Established Church the terms of the Resolution adopted by this Assembly on the 25th instant, by 450 votes to 99—namely: 'The General Assembly approve generally of the Report of the Committee on Church and State; and thankfully recognizing the progress of the question, as well as the increasing attention accorded to the historical principles of this Church, they adhere to the declarations of recent Assemblies as to the propriety and necessity of Disestablishment and Disendowment in Scotland.'

"The Assembly regret that the position indicated in the communication of the Established Church, and that laid down in the Resolution just cited, seem to disclose a difficulty not likely to be easily overcome. But, while candor requires them to make this statement, they hasten to add that, if the Established Church should see their way to treat the points of difference between their communication and the Resolution now cited as open for discussion, the Assembly of the Free Church will readily accede to an invitation to enter into conference with a sister Church on a matter which so intimately concerns the Christian interests of the whole community. The Assembly would also renew the assurances formerly conveyed to the Established Church on the subject of friendly and beneficial co-operation in Christian work, and the understanding on which they may be extended and increased. Finally, the Assembly remit to the Assembly Arrangements Committee to receive any communication to which this Deliverance may lead."

SCOTLAND.—Summer holidays are upon us. Ministers, Elders and Deacons are hastening to the seaside, having a run to Edinburgh first, to see the "Exhibition," which, by the way, is well worth seeing. And Edinburgh is again

looking its very best. It is a glorious city. In the west we are glad to have Mr. Gentles, of the Abbey, Paisley, back again, quite restored to health, after a splendid cruise in the Mediterranean. But the winter's work has been telling on many brethren, and there are many applications for "leave of absence." In my last I think notice was taken of the many deaths of Scottish ministers' sons, holding distinguished positions abroad, both in the civil service and in the learned professions. Among others Dr. Patullo, at Fiji, Mr. Sinclair, of Kenmore at Ceylon, and Mr. George Stirling, son of the Rev. James Stirling, Aberdeen. Many of our readers will be sorry to hear of the departure of the *Daily Review*, formerly the valuable organ of the Free Church in Edinburgh. Like the *Courant*, it has had many distinguished editors and contributors. Now both ecclesiastical organs have passed away. Is it a good sign or an evil omen?

Among ministers we regret to record the death of Dr. Wm. Pulsford, of the Congregationalist church, Glasgow, one of the most distinguished ministers of that body, and a man much and deservedly respected by the whole community. It is now proposed to erect a monument to the late Dr. Wm. Chambers, in Chambers' street, Edinburgh. It will be remembered that Dr. Chambers was the restorer of St. Giles' cathedral. The new Barony church, Glasgow, is to cost \$90,000, of which about \$25,000 are in hand and as much more promised. The Rev. James Bruce, St. Ninian's, Glasgow, has resigned on account of ill health. Mr. Agnew, who has been kept out of a settlement on a charge of heresy, has been cited to appear before the F. C. Presbytery of Haddington, and to produce the three sermons to which objection had been taken. Mr. John McNeil has accepted the call to the McCrie Roxburgh F. C., Edinburgh. The resignation of the Rev. John Brand, minister of John street U. P. church, Glasgow, is causing much regret. Mr. Brand, an able, earnest and conscientious man, is distressed to see the pews gradually becoming empty by the removal of the members and adherents of the church to the suburbs of the city. Amid the strenuous work involved in refilling the places of those who had gone, his health is giving way and his resignation is the consequence. This outflow of the population is telling very seriously upon all the city churches, many of which, formerly crowded to excess, are now left all but deserted.

The new Hymnal of the Church of Scotland is being very generally adopted, and will soon supplant the old one. All the former hymns are retained, with the addition of 240 new ones, of which 86 are for children; and the custom is prevailing more and more in our churches now of having a short portion of one service each day devoted to the young folks. For this end the placing of so many excellent hymns for the young at the end of the book is well

adapted. Whilst on this subject I may mention also the recent addition to our Sabbath school organization of the "Boy's Brigade." The members of the brigade are to be soldiers for Christ. They meet once a week for drill, the usual drill of the volunteers with religious exercises, and at least one address; the main object being first of all to bring the lads to the Saviour. This movement is taking marvelously, and soon there will be few Sabbath schools in the land without a "Company."

One Assembly matter I should have emphasized, was the deputation from the Irish Presbyterian Church to the General Assembly of the Church of Scotland (the first since the disruption) with the return deputation, consisting of Principal Cunningham, and Drs. Marshall Lang and Story, of Roseneath. The Irish Church is in terror at the possible acceptance of Mr. Gladstone's Home Rule measures. So are very many of Mr. Gladstone's old friends and supporters, none more so than Mr. Bright, the faithful advocate of every true reform. Whether the nation will support the Premier, a few weeks now will tell. At present the issue is at least doubtful. Had the policy for Ireland resembled more closely the federation of the Canadian provinces it would have obtained the consent of the best minds of all shades of politics much more readily. But some measure of reform for Ireland is certain, let the issue of this contest be what it may. The Rev. Mr. McCloy, Rothesay, has been translated to Rodney street church, Liverpool. While the Rev. Mr. Brown, of the Free Church, Rothesay, died very suddenly, deeply regretted. The departure of the two ministers leaves a great blank in that fashionable and popular summer resort.

IRELAND—THE MEETING OF GENERAL ASSEMBLY.—The General Assembly met, on the first Monday of June and sat until the Thursday of the following week. There was a large attendance of members, nearly 800 being present. The Rev. Robert Ross of the city of Londonderry was elected Moderator. Mr. Ross was ordained in March, 1850, and so has been over 36 years in the same congregation. The whole business of the Assembly was transacted in a very satisfactory manner. Considering the circumstances, especially the great political excitement of the past year, the growth of the Church has been encouraging. It looks as if the stagnation in the sustentation fund has reached the lowest point and a reaction for the better has set in, this year an increase of £2 (ten dollars) has been made to each minister.

A distinguishing feature of this meeting of Assembly was that deputations from all the three great Scottish Churches were present. This is the first time since the Disruption that a deputation from the Church of Scotland attended, and great enthusiasm was shown when the representatives of the Kirk made their appearance. Dr. Cunningham, the Moderator, Dr. Story, and Dr. Marshall Lang

composed the deputation. The other churches vied with the Kirk in sending distinguished men. Dr. Rainey was there from the Free Church, and Principal Cairns from the U. P. Church.

Great wisdom was shewn in the way in which the organ controversy of 17 years standing was got rid of for a time, perhaps for ever. The signs are that it will never come up again. At an early sitting, a committee representative of both sides of the house was appointed to see whether something could not be done in view of the crisis in which the country is, to avoid a whole day's debate on the question of instruments. The report when presented was carried by the whole house, only three dissenting, two of them being liberty men and one a purity man, none of them being a leader in the house. There is to be no debate in the Assembly on the question for three years, under certain circumstances, for five years. A Committee was appointed to deal in a friendly way with congregations that have organs. The leaders of the Purity party agreed to use their influence to suppress associations against organs. Here the 17 years' war ends, in substance it is a drawn battle.

The Assembly renewed its testimony against Home Rule. The deliverance points out the dangers that threaten if the Protestant minority be left to the mercy of such unscrupulous men as the Home Rule leaders have shewn themselves to be. The unanimity with which the Assembly speaks ought to count for something in the counsels of the empire. The deputies from Scotland were very emphatic in expressing sympathy with the Church in Ireland in the present crisis. It is believed that the vote of Scotland will be an important factor in preserving the unity of the empire. H.

CANADA.—The several Conferences of the Methodist Church in the Dominion were held in the month of June. They all betokened the energy that is born of strength and hopefulness. "Onward" is the motto inscribed on their banner. The various departments of work were reported as in a healthy condition. On the vexed question of University federation, they reaffirmed the resolutions passed twelve months ago—except the Toronto Conference, which agreed to remit the matter to the General Conference, which is summoned to meet in September next, without debate.

The annual meeting of the Congregational Union of Canada took place in Ottawa during the month of June, under the presidency of Rev. H. D. Hunter, of London, Ont. The total membership of the congregations connected with the Union was reported to be 7,316. The amount contributed by the ninety-nine preaching stations reporting was \$7,556. The sum raised for all purposes was \$110,824.

The sad intelligence of the murder of the Rev. John Houghton and his wife is confirmed by the Foreign Office. Less than two years

ago Mr. Houghton was set apart for the foreign work of the United Methodist Free Churches, and a few months later started with his young wife for the new field of labor in East Africa. The station had been established only recently at a very considerable outlay, and great hopes were entertained of success. In a recent letter to her home-friends, Mrs. Houghton described the murder of Bishop Hannington in the same district. Particulars of the murder have not yet arrived.

HAWAIIAN EVANGELICAL ASSOCIATION.—This reverend body met in annual session at Honolulu on the 5th of June, in Kamaiahao Church. It is composed of the ministers and lay representatives of the Churches planted by the American Board. All its business is transacted in the native language. From the "Honolulu Daily Bulletin" we gather that the Association, now in its twenty-third year, is prosecuting mission work with earnestness and vigour. It has its various boards and committees, and from the terms employed one might fancy himself reading an account of the proceedings of our own General Assembly.

TEMPERANCE NOTES:—The Montreal, Bay of Quinte, Guelph, Niagara, London and Toronto conferences of the Methodist Church, recently held, all passed strong resolutions, demanding a total suppression of the liquor traffic, and urging that their people should vote only for such candidates for parliamentary and municipal honors as are known and professed prohibitionists. They regard the Scott Act as merely an instalment of what is requisite in the interests of morality and religion. The Congregational Union of Ontario and Quebec and the Baptist Union adopted motions of like import; so that it looks as if the public mind was now educated up to that point, at which a prohibitory enactment, if passed, might be capable of enforcement, so ridding the country of one of the most fruitful sources of crime and misery. The report presented to our own General Assembly, while brief and carefully weighed, was yet quite firm and decided in the positions which it took. The following recommendations were heartily adopted:—

I. That this Assembly records its profound gratitude to God for the signal success of temperance principles during the past year, and its deep satisfaction with the unmistakeable advance of temperance and prohibition sentiment throughout the land.

II. That this Assembly re-affirms the oft-repeated testimony of our Church to the effect that intemperance is a sin against God and a crime against society; its conviction that intemperance is a hindrance to the cause of Christ and a great social curse; and its earnest desire to see the evil exterminated by the preaching of the Gospel, the power of moral suasion, the education of the young in temperance principles, and by such deadly blows as a vigorous and enlightened legislation alone can inflict.

III. That inasmuch as the Canada Temperance Act, wherever faithfully enforced, has greatly reduced the evils of intemperance, this Assembly recommends presbyteries, sessions, and congregations to use all proper means to secure its adoption and rigid enforcement, not as an ultimate remedy for the evils of intemperance, but as a step towards the total suppression of the liquor traffic.

IV. That, whereas the said Act has been proved to be defective as to the means for enforcing it, the Assembly expresses gratitude to those Provincial Governments that have already recognized their responsibility for the proper administration of the law, and further resolves to petition all Provincial Governments to appoint to this responsible duty a sufficient number of officers in full sympathy with the provisions of the Act.

V. That, in accordance with the recommendation adopted by the Synod of Montreal and Ottawa, this Assembly, being fully convinced of the necessity of legal protection against the evils of the liquor traffic, expresses the hope that electors, in their choice of members of Parliament, will seek to elect able and good men, who are well-known to be in full sympathy with prohibitory legislation.

French Evangelization.

THIS work is winning its way into the confidence of the church, and the result is increasing support from a widening constituency. The operations of the Board are extensive. As was stated in the Report laid before the General Assembly, considerable difficulty has been felt in securing the services of suitable missionaries. This is chiefly owing to the large number of our missionaries that have gone to the United States, to give the gospel of Christ to the French Canadians settled there. At present there are no fewer than twenty of those who were formerly in the service of the Board employed in the neighbouring Republic, where the French Canadian population is rapidly on the increase. About eight hundred thousand French Canadians are in the United States, fully one half of whom are in New England. In Massachusetts alone they number 165,000. Of recent years vigorous efforts have been put forth, more particularly in the Eastern States, to evangelize these French Canadians. Having until the past year no institution of their own for the training of missionaries for this work, they have made large demands on our men, many of whom have been induced to take charge of congregations there, because of the greater freedom in the prosecution of their work. Seventy-six agents have been at work in our field this year.

From the large number of young Frenchmen studying, with the ministry of the church in view, at the Pointe-aux-Trembles schools, there is reason to hope for a considerable increase in

the number of missionaries in future years. It is however most desirable that some of our English speaking students should consecrate themselves to the work of French Canadian evangelization. Apart altogether from purely French fields in which they might labor with profit, the English population is so rapidly diminishing in many parts of the Province of Quebec that there is not sufficient scope for ministers able only to conduct service in English; and on the other hand the French population is so rapidly increasing in Eastern Ontario and in some parts of New Brunswick that it would be of immense advantage to the cause of truth were the ministers of our church in these districts able and willing to spend a portion of their time in ministering to the spiritual wants of the French Canadians around them, and this they could most effectually do were they able to address them in their own language.

COLPORTAGE.

During the year, seventeen Colporteurs have been employed,—fully double the number reported last year. Many of these, have only recently begun work, and have had, as yet, little experience. With a view to their becoming efficient labourers, the younger men have, in most cases, been associated with tried Colporteurs. They spend a part of nearly every day in working together, and always spend the night in the same house. In this way, the younger takes counsel of the elder, getting the benefit of his experience, and they are mutually helpers, encouraging each other in the arduous and difficult work in which they are engaged. During the year, 2,652 copies of the Word of God, in whole or in part, 500 French pamphlets, and about 22,700 tracts were distributed by the Colporteurs and other Missionaries of the Board. In the past month alone, the Colporteurs visited 6223 families of whom 6039 were French Roman Catholics, and distributed 272 copies of the Scriptures, and 2450 tracts.

Four of the Colporteurs are employed this summer in the Maritime Provinces, chiefly in the Counties of Victoria, Gloucester, Kent, and Westmoreland, N. B., and in Prince Edward Island. The salary for the past year of the Colporteur laboring in Glengary and Stormont has been met, to a large extent, by special contributions from the congregations of the Presbytery of Glengary. On the communion rolls of several of these congregations are to be found the names of French Protestants.

The Colporteurs, generally, report that they are well received by the people. The number of copies of the Scriptures distributed by them gives but a very faint idea of their work. Many of the districts occupied have been repeatedly visited by Colporteurs in former years, copies of the Word of God have been left, and while many of these have been destroyed by order of the priest, in not a few homes is the Bible not only found but read

and loved. In such houses, especially, is the Colporteur warmly received, and many a quiet hour is passed in conversing with the people on the things of the Kingdom. Not unfrequently a few neighbors are asked in, and the evening is spent in singing hymns and in reading and expounding the Word of Life. While fear of the priest and of friends prevents them from openly withdrawing from the Church of Rome, there are many within its pale who have no confidence in its teaching, but have embraced the Gospel through the instrumentality of the Colporteurs of the Board. During a part of last summer the Montreal Auxiliary Bible Society employed nine French Colporteurs in the Lower St. Lawrence districts. A few others were employed by other Societies, so that, in all, about thirty French Colporteurs were, for at least a portion of the year, engaged in the work of scattering broadcast the Word of God,—a larger number, it is believed, than in any preceding year.

MISSION SCHOOLS.

The necessity for carrying on and greatly extending this part of our operations is every year becoming more and more apparent. The education of the young in the Province of Quebec generally, is largely under the control of the Church of Rome. In rural districts, except where there is a sufficient number of Protestant families to organize a dissentient school, the children of French Protestants must grow up in ignorance, or receive at the hands of Romish ecclesiastics an education thoroughly permeated by the principles as well as the spirit of Ultramontaniam. To obviate these evils, the policy of the Board is to plant mission schools in those districts where it is possible to gain a foothold. In many places, even where the Protestant families are sufficiently numerous to organize a dissentient school, they are not able to support a teacher of themselves. In such districts, where there are missions of our church the Board send in a teacher—the people meeting in part the salary by means of school taxes and fees, &c.,—or the Board make a grant to supplement the amount raised by the people to support their teacher. In three of the Protestant dissentient schools reported—St. Hyacinthe, Joliette and L'Ange Gardien—the people themselves met in full the teachers' salaries last year. In addition to the schools reported last year four others appear on the list. One of these—Hochelaga—is just being organized, and those at Six Portages and English Settlement have only been in operation for about a month. Owing to the prevalence of small-pox last fall the attendance at some of the schools, notably Pointe-aux-Trembles, Russell Hall and Canning Street, has not been so large as formerly.

The number of Schools reported last year was 21, with 26 teachers and 797 scholars. The number this year is 26, with 29 teachers and 804 scholars. There are 230 pupils from Roman

Catholic homes. The great majority of the others are the children of recent converts.

POINTE-AUX-TREMBLES SCHOOLS.

The number of pupils in attendance last session was ninety-four, or nearly thirty fewer than the preceding session. This is attributable to the small-pox epidemic in Montreal last summer and autumn. During the summer, applications for admission were received from about three hundred. It was agreed to admit one hundred and twenty-five, but at the last moment, a number of these changed their mind, the epidemic being about its worst when the Session began. To provide for any emergency, the Committee thought it well, before the Schools re-opened, to rent an isolated house two miles distant and fit it up as an hospital. Scarcely had the Session opened when one of the pupils was stricken with small-pox. She was immediately removed to the prepared hospital, where for several weeks she hovered between life and death. A school companion heroically volunteered to nurse her, and with rare self-sacrifice, watched beside the sick bed, by night and day, for five or six weeks. God mercifully spared the life of the sufferer. In appreciation of the self-denial of her nurse, Victoria Schneider, the Committee presented her with a well bound copy of the French Bible and also a Sewing-machine, a gift to the School from Mr. R. M. Wanzer, of Hamilton, Ont. Later in the Session, one of the pupils, a young woman of eighteen or nineteen years of age, died after a lengthened illness, giving evidence of her trust in the Saviour. This is the first death in the Schools since they became the property of the Church. These afflictions have been blessed of God to the spiritual good of many of the pupils. During the session, eighteen of them professed to accept Christ as their Saviour, and when the Communion was dispensed in April by the Rev. Prof. Cousirat and the Secretary of the Board, fifty-one sat at the Lord's Table.

The church has good reason to thank God for the Pointe-aux-Trembles schools, and for the highly efficient staff of earnest, devoted Christian teachers there. That the work done is being appreciated by our people is manifest by the large and yearly increasing number of scholarships given by our congregations and Sabbath schools, as also by private individuals. As has been stated from year to year in the reports of the Board, the average cost of each pupil is about \$50 per session. To the congregations or schools or individuals contributing this amount, a pupil is assigned, concerning whose progress reports are sent from time to time. In this way a Sabbath school, contributing a scholarship, is put directly in communication with the mission school, and the letters, if read publicly to the Sabbath school children, tend to keep alive their interest in the work. Moreover the Sabbath school can, every Lord's day, remember in its prayers the pupil it supports, and can scarcely fail to re-

ceive benefit by being thus directly brought into contact with the pupil educated by means of its missionary contributions.

The Principal in his report says:—Thirty-four of these were children of Roman Catholic parents, and fifty-six were children of converts, and four were children of Protestants. Nearly all of them have proved good scholars, and their progress in secular and sacred knowledge, as well as their good behaviour, have been for us a great cause of encouragement and of thankfulness to God. The year which has just been added to the history of our school is certainly one of the most interesting, and one which bespeaks good things for the future of the mission.

One of the main objects in past years has been to develop in our young people a missionary spirit. Every year, some of them have answered to our desire, and they have proved by their zeal and their faithfulness that God himself had called them to work in His field. But never has the missionary spirit prevailed so widely in our schools as this year, for nearly all those who have found the saving truth have manifested an earnest desire to labor for the Master. The mission work among the French Canadians is far more difficult for our converts than for born Protestants, because the Roman Catholics respect a man who keeps the religion of his fathers, but they despise, they hate a man who, through conviction, becomes a Protestant. A Roman Catholic can be a drunkard, a swearer, a liar, and yet if he goes to mass from time to time, and to confession once a year, nobody will molest him; but if that man becomes a Protestant and a sincere Christian, who lives a new life, all his neighbours will rise against him. In view of this fact, it is not surprising if some of our young converts who undertake the work of colportage find it hard and sometimes discouraging for them.

Twelve of our young men and five of our young women who have spent a few years with us have become missionary colporteurs or teachers. We are glad to say that never before has the number of our young missionaries been so large.

The Rev. G. C. Heine, Convener of the Presbytery's Committee on French Evangelization, in his report to the Board, directs especial attention to the enormous power and aggressive efforts of the Romish Church within the bounds. More than ever she manifests a determination to perpetuate and extend her influence in Montreal as a great centre of wealth and commercial enterprise. Convents, colleges, and churches are being enlarged and multiplied. The completion of St. Peter's Cathedral, an immense edifice which has been in course of erection for about twenty years, is being pushed forward by funds raised through lotteries and other ecclesiastical methods. The united wealth of the hierarchy and of religious corporations in real estate, invested funds and incomes from tithes, assessments for building

purposes and fees of all sorts, is made in many ways to tell powerfully against Protestantism. Farms and other property owned by Protestants throughout the Province are bought by Roman Catholics, and conventual education is rendered cheap and attractive, and is used as a successful means of proselytizing. The parish system, which, according to recent decisions in the courts, existed before and independently of any civil recognition, and carries with it the right of collecting tithes irrespective of the civil law, is being extended into new districts. Fresh superstitions are being developed in connection with sacred shrines and pilgrimages and processions. A lamentable instance of this occurred on the 11th of October last, when a procession of about eight thousand men, women and children, led by the Bishop of Montreal and attendant priests paraded the streets, carrying with them a brass statue of the Virgin Mary, which had been used in a similar way years ago to stay the ravages of cholera. On this occasion the multitude moved along telling the beads of the Rosary, singing the Litany of Loretta and the Ave Maria, and imploring the Virgin to deliver the city from small-pox. It is safe to say that the scourge was rather increased than diminished by this means; and, later on, the superstition of the same people manifested itself in riots in resistance of vaccination and other approved sanitary measures. Many ignorant people believed that, through the intercession of St. Roch, children dying of small-pox, passed direct into heaven without being detained in purgatory, and their confidence in this saint rendered them more or less indifferent to scientific means of safety now employed by all civilized nations. It is right to state, however, that along with such superstitions there is an unmistakable growth of liberal sentiment among the educated classes which promises well for the future success of the gospel. Mr. Heine says:—"The missionaries are at their posts, laboring after the same manner as in former years, meeting both with encouragements and discouragements. Deputations from the Presbytery have visited the more important fields and reported satisfaction with the good being done. One missionary, Mr. Hamilton, baptized a family of twelve at St. Julie, Glengarry, in August last, and afterwards received the adults into church fellowship. This family formerly belonged to the Romish Church, are well to do, and will not fail to exercise a beneficial influence on their former co-religionists. Mr. Internoscia, a converted ex-priest, and for years the devoted Italian missionary in the city, admitted to church membership on profession of faith in January last, no fewer than *eighteen* persons. These are examples of the blessing resting upon our efforts. There are seventeen fields in the Presbytery, in which there is a greater or less number of French Protestants where work is carried on in purely French districts or in connection with English congregations. This is exclusive of Pointe-aux-

Trembles, the seat of our flourishing educational Institutes. In conclusion, I may say that I entertain the strongest conviction of our duty to give the French Canadian Roman Catholics the Gospel, and that to do so we should multiply schools such as those referred to."

CONGREGATIONS AND MISSION STATIONS.

The most encouraging feature is the fact that 222 members were received during the year, nearly all on profession of their faith in Christ. Notwithstanding this large accession, the total membership reported this year is only sixty in excess of last year.

In this respect French congregations differ from English ones, especially outside of the Province of Quebec. There are few additions to the membership by certificate, and when a death occurs, or when from any cause a name is removed from the communion roll, the number can only be made up by the reception of a member on profession of faith, and the great majority of these are converts from the Church of Rome. It too frequently happens, even yet, that when a French Roman Catholic becomes a Protestant he finds matters made so uncomfortable for him in the workshop or factory that he has to look elsewhere for employment, and hence the frequent changes in the communion roll of some of our Churches. It requires strong faith on the part, at least of some of our converts, to enable them to take the decisive step and sever their connexion with the Church of their fathers.

FINANCES.

The expenditure of the Board is at present at the rate of \$3,000 per month, and it is earnestly hoped that the contributions from the friends of the Mission will warrant the continuance of the work on the same scale. Last year the Board received for all purposes over \$32,000. The contributions from Great Britain and Ireland amounted to \$5,481.45.

At the close of the Report we have the following interesting incident:—In June, 1882, the General Assembly met in St. John, N. B. The train on the Intercolonial Railway which carried many of the members of Assembly from Ontario and Quebec was delayed for two hours at Rimouski, to receive the Maritime Provinces mail from the English steamer then arriving. The day was that on which the nomination of candidates for the Dominion Parliament was held, and a large crowd of French Canadians was gathered at the Rimouski Station, listening to the address of the candidates for Parliamentary honours. Mr. Chiniquy was a passenger on the train. In company with many of the members of Assembly he stepped on the platform while the train waited. Soon it was noised among the crowd that the "Apostate Chiniquy" was there. The political orators were deserted and the crowd surrounded the veteran ex-priest, who quietly addressed them. Many were enraged, stones were thrown, and it was deemed prudent

that he should retire to the platform of the car, where he again quietly spoke to those willing to listen. When the General Assembly was over, a few French Testaments and a number of pamphlets were sent from the office of the Board to a person whose name and address were obtained in Rimouski that day. A more passing incident, scarce worth a moment's thought! Nearly four years ago and there appears a letter in *L'Aurore*, signed by a student of an American Theological Seminary, who tells that he was one of the crowd who, that June day at Rimouski, heard Mr. Chiniquy's words and was led to leave the Roman Catholic College where he was studying for the Priesthood, and to consecrate himself to the service of Christ. Owing to the opposition of friends, he left his home for the New England States, and is now studying for the Ministry of the Gospel. Instances of a somewhat similar kind occur from time to time, showing that the bread cast upon the waters is often found after many days.

Our Foreign Missions.

ABSTRACT OF REPORT FOR LAST YEAR: (EASTERN SECTION.)

THE Report opens with a reference to the removal by death of Rev. Dr. McGregor, Thomas M. Christie, and J. W. Macleod. It then intimates the acceptance of the offer of Mr. W. L. Macrae as Missionary to take charge of Princetown, Trinidad. Mr. Macrae is expected to be in the field in October,—Mr. Annand's visitation of the churches is referred to, and then we have the following list of Missionaries in the New Hebrides:

Missionary.	Appointed.	Location.
Rev. J. W. Mackenzie.....	1872	Efate.
Rev. Joseph Annand, M. A.....	1875	Ancityum.
Rev. H. A. Robertson.....	1882	Erromanga.
Dr. Gunn.....	1883	Futuna.
Rev. James H. Lawrie.....	1879	Ancityum.
Rev. John G. Paton.....	1853	Aniwa.
Rev. D. Macdonald.....	1871	Efate.
Rev. R. M. Fraser.....	1882	Epi.
Rev. William Watt.....	1869	Tanna.
Rev. Peter Milne.....	1869	Ngunu.
Rev. Oscar Michelsen.....	1878	Tonga.
Rev. W. Gray.....	1882	Tanna.
Rev. Chas. Murray, M. A.....	1884	Ambrim.

During the year, reports were on two or three occasions received, that caused a measure of anxiety as to the movements of the French in regard to the New Hebrides, but, as on the previous year, your committee had memorialized the British Government with regard to the matter, and had, in reply, an assurance that Her Majesty's Government will not fail to bear in mind the considerations presented, it was deemed prudent to take no further action, beyond informal correspondence with the F. M. Committee of the Free Church of Scotland, assuring them of our readiness to cooperate in any way that they might deem most in the interests of the mission. It is pleasing to report that thus far the missionaries have

been able to prosecute their work in peace and safety.

THE MISSION SYNOD

Met this year at Epi on the 24th of June. With regard to the question of a new mission vessel, it was finally resolved to ask the "Dayspring" Board in Sidney to make full inquiry regarding the cost of running a vessel with auxiliary steam power, and the further consideration of the matter was postponed to the Synod of 1886.

THE DAYSPRING.

During the year, two trips were made from Sydney to the islands. She left for the first trip on the first of April, taking with her Mr. and Mrs. Robertson, and two other missionaries and their wives, made a circuit of the group, calling at the different stations, then gathered the missionaries and teachers to Synod, and carried them again to their homes. She then visited several outlying stations where teachers are labouring, or wanted, and doing other necessary work, returning to Sydney on the 11th September. She left again on September 26th on her second trip, made two visits to each of the mission stations, landing stores and receiving mails, conveyed teachers to outlying stations in different islands, and sailed again for Sydney, which she reached on the 21st of December.

ANEITYUM.

It is with a feeling of regret that we present our last report, from this island. Here our first missionary, Rev. Dr. Geddie, the first foreign missionary sent out by any colonial church, began his work. Here was the scene of his toil and triumph, and for nearly two score years the name "*Aneityum*" has been dear to our people. A few years after Dr. Geddie's settlement, he was gladdened by the arrival of the Rev. Dr. Inglis of the Reformed Presbyterian Church in Scotland, who settled on the opposite side of the Island, and the two stations have ever since been maintained by their respective churches. Five years ago the Mission Synod forwarded a resolution, respectfully entreating F. M. Committees of this Church and of the Free Church of Scotland, with which the Reformed Presbyterian Church had united, to consult as to the propriety, in consequence of the decreasing population, of placing Aneityum as soon as possible under the charge of one missionary, the other to be freed from his station, and to be placed on one of the heathen islands. Your Committee, approved cordially of the resolution and entreaty, and, although feeling that our church had priority of claim, agreed to leave the whole matter to the Mission Synod as the judges in the case, to remove either missionary, pledging itself to abide by the Synod's decision, provided the F. M. Committee of the Free Church would concur in this mode of settlement. The Free Church Committee resolved that it would be unwise

to remove their missionary, and there the matter in the meantime ended.

On Mr. Annand's return a year ago, he again brought the matter before your Committee, and offered, even though he had been once removed, and had learned two languages, to leave Aneityum to the missionary of the Free Church, and go to Santo, the largest and most northerly island of the group, or any other heathen island to which he might be appointed. Your Committee again opened correspondence with the Foreign Mission Committee of the Free Church of Scotland, offering, in the event of Mr. Annand concurring, and the Mission Synod approving, the proposal, to transfer Mr. Annand to Santo or such other island as the Mission Synod might select, leaving Mr. Laurie, if the F. M. Committee of the Free Church, and the New Hebrides Synod, approved, to take charge of the whole island; and, as the Mission Synod have already expressed the opinion that a mission to Santo should not be attempted by a single missionary, this Committee would express the hope that should Santo be chosen, the Foreign Mission Committee of the Free Church of Scotland may see their way clear to the appointment of a colleague to be associated with Mr. Annand in this effort to extend the mission. The F. M. Committee of the Free Church replied, accepting the sole charge of the whole island of Aneityum, agreeing to correspond with Dr. Gunn, their missionary on Futuna, leaving it with him and the Mission Synod to decide whether he should be transferred from Futuna to Santo. Should Dr. Gunn and the Synod decide against the transfer, they suggest that the Rev. J. C. Paton is empowered to select for the Presbyterian Church in Victoria a new missionary, who might be associated with Mr. Annand in Santo, and they express strongly the opinion that any further development of the New Hebrides mission should be undertaken by the Australasian Churches. Your Committee, on the receipt of the above, remitted the matter to the Mission Synod, to take all necessary steps for the transference. On Mr. Annand's return, in the event of their approving of it, and reiterated its conviction of the desirableness of another missionary being associated with Mr. Annand in the occupancy of so large and important an island as Santo. They further brought to the notice of the Free Church Committee that there were mission premises at Aneityum belonging to the Church, asking that this be taken into account, as the cost of breaking ground at Santo will be considerable. This question of property the Free Church Committee agreed to leave to the Mission Synod and Mr. Laurie for equitable settlement, promising to pay the amount that may be decided by them.

EFATE.

A very severe type of influenza, brought from a neighbouring island, Noumea, swept over several villages, but with little fatal result. The mission family were prostrated

with it, but recovered in safety. One difficulty in the way of the work hitherto, has been that heathen villages scattered through the interior of the island were largely inaccessible to the Gospel. Latterly a village has been built, not far from the mission premises, and to this, the people from the mountains, that wish instruction, are removing. It now numbers about fifty natives, and more are joining them. They have built a little church, which is already too small. The missionary's statements may be summed up as follows:—"Years ago, had you filled their huts with gold, you could not have persuaded them to move away from their own villages, and renounce the customs of their forefathers. But the Gospel has silently influenced their hearts, and now of their own accord they have come to trust under the shadow of the Lord God of Israel. I cannot tell you how thankful I feel to a kind Heavenly Father for permitting us to return to our field. We laboured many years with apparently very little success, but now we are greatly rejoiced in seeing many turned from darkness to light. A few years ago our prospects for extending the work among the natives in the mountains seemed dark, they were so scattered, perhaps eight or ten in a village, and so inaccessible. Now we have the happiness of seeing them gathering into one village. I believe that before many years the scattered villages among the mountains will all have moved down. We have an accession every few weeks. The same is true of Mr. McDonald's side of the island. Twenty-nine have thus been gathered in from heathenism at this station during the past two months. At Fila the work is hopeful. I believe we shall have a large ingathering there very soon. I was there last Sunday, and as we went from house to house the natives were waiting for us. They are just finishing their feast. You are aware that part of the village, one fourth, is Christian. When the rest of them join us we will attack Meli (the greatest stronghold of the enemy on the island) in true earnest."

ERROMANGA.

Mr. Robertson and family, returning from their furlough, reached their station in safety on the 25th of April, 1885, and were warmly welcomed by the natives. The first communion after their return was held on the 28th of June, exactly thirteen years from the day of their first settlement there in 1872, and on this occasion there were present 610, of whom 177 were communicants. Immediately before the communion he baptized thirty-seven adults and twenty-four infants, and on Monday after communion married seven couples, and on Wednesday, the eighth. In noting the changes that have taken place in these thirteen years, Mr. Robertson says: "Then we had only a handful of true friends and helpers, now we can count them by hundreds; our teachers number thirty-two, and our adult church members nearly 200, and there is no-

thing which our better class of people are not willing to do for us personally or in forwarding the work, and when I first came here I could not get a small piece of fence put up, though I offered large payment for it." He also writes: "Our natives took great care of our mission station in our absence. Our mission buildings were beautifully whitewashed, cleaned and painted, and the grounds like a well-kept garden, the boat painted, the cattle and goats looking so well, and the grape vines bearing fine bunches of grapes. They built a new plastered school house at Traitor's Head, a kitchen for us, and fenced in the missionary premises. The most of our teachers have done well during our long absence, and several high chiefs have given up heathenism, and are now attending church. A large number of both heathen and Christians have died during our absence, among whom were seven of our teachers.

The 300 bound copies of Matthew and Mark have long since passed into the hands of those who read, or are learning; and this summer I hope to get Luke and John printed in Sydney. My teachers and the wives of some of them gave me £10 sterling to remit as their first gift, a thank-offering to the British and Foreign Bible Society. Twelve casks of arrowroot, containing over 2,000 pounds, have been shipped to Halifax as their contribution to the funds."

A letter received a short time since states that, on January 27th of this year, the communion was held at Traitor's Head, the station on the east side of the island, at which 712 were present, of whom 168 were communicants. On that side of the island the mission family had spent three months, returning to Dillon's Bay early in February.

THE PROPOSED MISSION TO SANTO.

Santo is the largest and most northerly island of the New Hebrides group, as Aneityum is the most southerly. Though no definite appointment has been made, it has been named as the probable field of Mr. Annand's future labours. As already stated, your Committee, in consenting to the transference of the whole work on Aneityum to the Free Church of Scotland, expressed strongly their conviction of the necessity of another missionary to co-operate in establishing a mission at Santo, but that Church does not see its way to make such an appointment. Dr. Gunn will probably remain at Futuna, and whether there will be a new missionary from the Victorian Church who will be appointed to Santo is a matter of doubt. Last winter Mr. Annand inquired of your Committee if they could give him any encouragement to hope that they would send out another man with him to that field, but they felt that they could not, in the present state of the fund, incur additional liabilities. More recently they received a request from the Woman's Foreign Missionary Society, asking them to appoint a man, and guaranteeing his support until such time as

the Committee might be in a position to assume it. In reply, your Committee again decided, "in view of the increasing debt upon the fund, and the probability of a speedy amalgamation of Foreign Mission Funds of the Eastern and Western sections of the Church, to defer further consideration of this subject until after the meeting of the General Assembly."

THE TRINIDAD-MISSION.

STATION.	MISSIONARY.	TEACHERS.
Tunapuna.....	J. Morton....	Miss Sempie, Miss Hilton
San Fernando.....	K. J. Grant....	Miss Copeland.
.....	Lal Behari....	J. Cosbie.
Princetown.....	J. W. MacLeod	Miss Blackadder.
Couva.....	J. K. Wright.....
St. Joseph.....	J. Hendrie (U. P. Ch. Scotland).....

The Schools numbered 39. Pupils 1,965 of whom 1,391 were boys and 574 girls. Average daily attendance 1,369.

Received during the year from proprietors of estates, £831 5s. sterling; from the native church, £317 16s. 1d. Donations, £71 9s. 6d.; Government grants for schools, £915 14s. From the Canadian Church, £1877 3s. 1d.—making in all £4101 12s. 6d. The United Presbyterian Church, Scotland, co-operates in the work to the extent of £334 2s. 11d.

Reviewing their whole field for 1885, the Mission Council say:—"This year will long be remembered as one of great anxiety and trial to every interest in Trinidad. As citizens and as missionaries we have sympathized deeply with those upon whom the trials have fallen, and we close the year sincerely trusting that improved markets and favourable seasons may mark the coming year. Some of our subscribers have not been able to continue the amount of their former contributions, and there is also a decrease in the contributions of the Native Church. The attendance at school has somewhat increased. There have been admitted to the Christian Church by baptism during the year, seventy-one adults and sixty-two children, in all 133, while eighteen couples have been united in Christian marriage. There have been in operation thirty-nine schools, at which 1,965 pupils were enrolled, with an average daily attendance of 1,369."

TUNAPUNA.

Mr. Morton states that the greater part of his report for last year might be re-read for this year, as the work has been continued much on the same lines. Miss Amy Hilton, of Yarmouth, arrived in Trinidad to begin her work the first of 1885. With the advice of the Mission Council and the consent of Miss Sempie, it was arranged that the latter should take charge of the school at Tacarigua and the former at Tunapuna. Miss Sempie reports that out of seventy-two enrolled in

the Tacarigua school, the average attendance for the year was sixty, with sixty attending the Sabbath-school, also conducted by herself. She taught a night-school of young men who had to work in the day. They made good progress, both in Bible study and secular knowledge. Miss Hilton reports that the average at the Tunapuna school was thirty-five, and speaks hopefully of the deep interest shown by the children in the Bible lesson which begins each day's work. The Sabbath school at Orange Grove, taught by Miss Morton, numbers forty-four, with an average of twenty-four. It is steadily increasing and, along with other agencies, is exerting an influence for good in the estate. The excellent work done in the schools of this district, and in those of Mr. Hendrie's field, was shown in a public examination held at the end of the year, with a gathering of 270 of their Hindu school children, at which the Governor, Sir William Robinson and lady, and a number of officials, and other friends were present, and expressed themselves highly pleased with the work. Concerning the excellence of school-work, Mr. Morton makes the following remarks, which will apply to all the fields: "The cost of these schools may to some minds appear somewhat aside from pure missionary expenditure, but this is a great mistake. Christian schools and Sunday schools are the especial agency for the young, and through the children they have a leavening effect upon the parents. They take time, but years pass quickly, and looking back we can testify to the immense importance of the work done in our Mission schools." At Tacarigua a teacher's house has been erected. A fund has been established for the erection of a church at Tunapuna, and notwithstanding the hardness of the times, \$1,550 has been subscribed, of which \$1,100 has been paid in. To meet the balance, Mr. Morton proposes that, as his district is almost clear of debt, the ordinary grant to it be reduced from £490 to £450, and that a special annual grant of £50 be made to the Church Erection Fund till the debt upon it be paid. This has been sanctioned by your Committee, and the church will probably be proceeded with this summer.

SAN FERNANDO.

Mr. Grant writes: "On every Sabbath, services are regularly held at seven out-stations, and the Word is preached in scores of small places during the week. During the year, thirty-eight adults and thirty-nine children have been baptized, and the communion-roll shows 144 members in good standing. In the new church at Oropouche, for which the friends in Newfoundland and elsewhere contributed so liberally, the Lord's Supper was twice dispensed and a communion-roll of forty members is there formed. At the opening of a new school-house at Barrackpore, seventy were present, five were baptized, seventeen partook of the Communion, and \$26 were con-

tributed towards the building fund. There are in this district eighteen schools, with a roll of 842, and an average daily attendance of 657. Miss Copeland who, aided by Mr. Corsbie and Miss Annie Olmel, taught the central school at San Fernando, reports an average for the year of ninety-nine. A gathering of 300 children at Christmas for examination and prizes, was most gratifying to all, and especially so to those who laboured through the year and now saw some of the fruits. The erection of a new school house at Barrackpore and repairs on seven others, together with outbuildings on the mission premises, obliged the missionary to close the building account for the year with a debt of £134, which, however, he hopes to pay off without applying to your Committee. The liberality of the native congregation has been still further manifested by agreeing at the annual meeting to raise during the coming year £150, or one-half the salary of the missionary.

PRINCESTOWN.

Although Mr. McLeod resigned the charge of the district, at the beginning of the year, he still retained the management of its finances, lived most of the time at Princetown, exercised a general supervision of the work, and reports its progress. Miss Blackadder, who for nearly ten years, has taught with much success the school at Princetown, had charge also of the Sabbath-school, and reports steady and cheering progress. Owing to loss of £25 to Jordan Hill School, through depression in the sugar trade; that at St. Julian had to be closed, and its support given to the former. The debt on the new church, \$324, was nearly all paid off, making a total raised in Trinidad for that object of \$1,800. Congregational collections have increased by \$120, a special collection on Communion Sabbath amounting to \$70. Nine schools were in operation during the year with a total attendance of 386, and a daily average of 249, thirteen adults and four children were baptized, three couples married, and there are now seventy on the Communion roll.

DEMARARA.

Mr. Gibson, having spent some time in Trinidad, studying the language and the work, and at the same time giving aid, especially in the district of Princetown, left about the 20th of May for Demarara, to take up his work there. On his arrival in Georgetown he received a hearty welcome from Rev. Messrs. Slater and Ross. He writes: "Going as a missionary to the Coolies of British Guiana does not mean going to live in a country where there are only heathen. The hardships endured by those who have gone to labour among savage and uncivilized tribes can form no part of the experiences of missionaries to Demarara. In the parish of St. Luke's there are fifteen estates and on almost every-

one of them are several handsome houses. Mr. Gibson enters on his work among the thousands of Coolie labourers in Demarara with good prospects.

(To be continued.)

Formosa.

LETTER FROM DR. MACKAY.

Tamsui, March 22nd, 1886.

MR. EDITOR: A long time ago I wished to thank you very specially for having the faces of *A-Hôa* and *Tân Hé* to appear in such a valuable paper as the RECORD. I brought a copy with me to all the stations and said, "Now see if Canada loves you or no?" All felt so pleased and so honored that I only wish you could have seen their faces, for all the church loves these two brethren—"Honor to whom honor." I am glad too that you and also the F. M. C. agree with my views of a native ministry. Depend upon it, nothing else will ever evangelize this mighty empire. Unless men are more or less entrusted with work, they can't show the same interest, the same independence and freedom of thought, necessary for a healthy and robust church. *A-Hôa* went with me to the east coast and we were either under a burning sun or torrents of rain, but if the very heavens opened and poured down we would rejoice. On account of the French attack, baptisms were delayed until this trip. We visited 18 (eighteen) stations and I preached at every place, mostly in the open air and then baptized. In all, 1138 were admitted into the Church. Now I think I hear some say, "too fast," others, "already the Lord has blessed the French invasion for good," &c. &c. We should be very careful when trying to interpret Providence. God will bring *good* out of *evil*; the question is, when? Just in His own time. As far as I can see that time has not yet come in North Formosa. On the east coast it is just our regular work going on. Were it not for the French, we would have baptized in 1884 or 1885. Not a few died without being baptized. If you have any confidence in my judgment, any in my knowledge of North Formosa, and any in my regard for beloved Zion in this fair isle, then praise.

the Lord—praise Him all who love Him in Canada that in ten days I baptized 1138 souls. If we only *Trust Him*; but at the same time do our duty I believe nothing can stand against us. My beloved friend, how fast we are being carried on and on; but soon the welcome "Come" will be heard.

Ever yours sincerely,
G. L. MACKAY.

P. S.—Mr. Jamieson is just *beginning* to take part in preaching.

LETTER FROM REV. GIAM CHHENG HÔA.

Tamsui, March 28th, 1886.

To Editor PRESBYTERIAN RECORD.

Once more I write to you as I see the great labors of our beloved pastor Mackay and his great success, all the success, as far as man is concerned, is due to him. He built three of the finest churches in all China in three months. Other people would require a year or two to do this work. As I am lost and lonely if a week passes without seeing him, I went into the country fifty-five times and met him. I went all round after him where he travelled every day and heard people say he was *not an ordinary man*. Such *determination, such zeal and labor*, they never heard of. He would say to me, "A-Hôa, life or death. I will *silence* the enemy." *So he has*, people say he fears neither *death, men, nor devils*. When I went to *Sin-tiam* and saw the church he built, then went to see where he stayed at nights, my heart got soft. *His bed was bare boards, his pillow a block of wood*, and the fireplace he made himself, they told me, in one day, with his coat off. There he was giving medicines and preaching till all hours at night. I don't like to hear people say, "Look now, the French did no harm, God protected the church, &c." I tell you fearlessly the *truth*, God has a *devoted and able* servant here, and were it not for him the damages would never be paid, I say, perhaps never. *Hard, hard* work put up these strong, beautiful churches. I went with my dear pastor to the east coast, where he baptized 1138 converts. Just like him, just like his humility. For 14 years he never said he could put up such as the new buildings, and he never preaches twice the same here. For days he preached,

at times for hours, standing on a beach. I *never* heard, never, never heard such preaching. At the last place, in the eve, just before coming back, the very day of judgment seemed just at hand. His piercing eyes flashing fire, his face shining, his body trembling, and his words *burning* all hearts. I never felt my littleness so much—we don't know him even yet; you certainly don't. He is always taking us by surprise with such deepness of thought, and such freshness of Gospel *truth*, that we *love* him with all our souls; whilst we never get tired, no never, blessing our Saviour for keeping our dear pastor Mackay in our midst. I can't write more, I couldn't write all, in years to come, the meaning of my poor heart.

A-Hôa.

The Presbyterian Record.

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There is ground for hope that the French Government will be restrained from annexing the New Hebrides; but there is no doubt that the danger is imminent, the beast of prey is creeping closer upon its intended victim, crouching ready for the fatal spring. Under Providence, our hope is in the firmness and public spirit of the Australian colonies. Our beloved missionary, Rev. Joseph Annand with Mrs. Annand, will likely soon settle on Santo; but if the French were to carry out their designs on the group, there would be but little encouragement for further missionary effort. It is painfully obvious that wherever the French flag floats,

Jesuit missionaries set themselves to destroy Protestant churches; and their sinister efforts are usually backed up by the civil power. Over and over again this has been shewn in the Pacific isles and elsewhere. The combined efforts of our own Church, the Free Church of Scotland, and the Australian Churches will, we trust, suffice to move the British Government to an attitude of constant vigilance on behalf of the New Hebrides.

It will be noticed from the Reports placed before the General Assembly that our Church withdraws from her work on the beautiful and beloved island of Aneityum, so dear to thousands of our people on account of Dr. Geddie's labours. Most gladly do we hand over our share in that work to the honoured missionary who represents the Free Church on the island. There was not scope enough for two missionaries, and our missionary, Mr. Annand, cheerfully withdrew, and is to occupy another field. Aneityum has in fact been a Christian island for many years, and has sent forth many native Christians to labour (and not a few to suffer) among the heathen in the neighbouring isles.

While we express our regret that our honoured sister, the United Presbyterian Church in the United States, is in danger of being divided on the question of the use of instruments of music, we have most cordially to congratulate the Irish Presbyterian Church on a blessed truce—a cessation of the cruel internal strife that marred her beauty and her usefulness for many years. The strife is over for the present. There is peace; may it be a peace of God!

From all quarters we have had good reports and kindly echoes regarding the late General Assembly. A better, fairer sample of what an assembly of Christian men should be is very rarely seen. The Church is happily free from party strife and from faction in every form. Ever may it be so!

Literature.

WOOD, HAY, STUBBLE, by Kate W. Hamilton. Presbyterian Board of Publication, Philadelphia. An instructive story, intended to show the supreme value of a sincere ear-

nest, honest Christian character. The same publishers issue an elegant little book by Rev. Dr. Miller, entitled "THE WEDDED LIFE." Very wisely, Dr. Miller offers his counsels to husband and wife with a view to happiness in this life and in the life to come. W. DRYSDALE & Co., Montreal, sell the Board's books, and furnish catalogues; so do MacGREGOR & KNIGHT, Halifax.

"BEITIGHEIM," a cheap book published by FUNK & WAGNALLS, New York, describing the great battle of 1932 between Despotism and Democracy, the author seeing into the future as far as any of the rest of us—perhaps.

THE LORD'S DAY: ITS UNIVERSAL AND PERPETUAL OBLIGATION. A premium essay. By A. E. Waffle. Second edition. Toronto: S. R. Briggs, Willard Tract Depository. Price, \$1.25. Here we have a thorough discussion of a most important practical question. The book takes up the right ground, and vindicates it with ability and success. A vast amount of useful information on the subject is condensed in these 418 pages.

NEW TABERNACLE SERMONS. By T. DeWitt Talmage, D.D. Published by E. B. Treat, New York. Anything from the pen or the eloquent lips of Talmage justly commands attention. This volume contains 32 sermons, brilliant, sparkling, racy, heart-stirring, as usual. We can warmly commend them to the reader.

THE ENGLISH PULPIT OF TO-DAY, published by Alfred E. Rose, Westfield, N. Y., contains discourses by leading British divines on a large variety of themes. It is published monthly,—\$1.50 per annum.

THE SCRIPTURES FOR YOUNG READERS, Vol. I. Edited by Professors Bartlett and Peters, Philadelphia. New York and London, G. P. Putnam's & Sons; Dawson Bros., Montreal. The object of this work is to serve as an introduction to the study of the Bible, and the story is told pretty much in the words of the Bible, although considerably condensed and re-arranged. Young readers will find the work interesting and instructive, while those advanced in years will also be pleased and edified by its perusal.

THE STORY OF NORWAY. By Professor Boyesen, Columbia College, New York. G. P. Putnam's & Sons, New York and London; Dawson Bros., Montreal. This is an addition to the series of "THE STORY OF THE NATIONS," and gives an interesting and graphic account of the Norsemen, from the earliest times down to the present date. Few works, comparatively speaking, have been published on Norway, and this will, therefore, be all the more acceptable to the general reader and the student of history.

VICK'S MONTHLY MAGAZINE, June & July, Jas. Vick, Rochester, N. Y. Contain much valuable information.

Page for the Young.

ELIZABETH MOUAT:

A TALE OF PERILS AND PROVIDENCES AT SEA.

ONE of the most marvellous adventures at sea which has ever been recorded happened in the beginning of the present year, in connection with the northern coast of Scotland. It excited world-wide interest, and has written itself deep in the hearts and memories of young and old. An aged woman of the peasant class, Elizabeth Mouat by name, set out on the 30th January to make a voyage from an obscure Shetland port to Lerwick. The vessel was a small smack, named the *Columbine*, which was manned by three persons, the master and two ordinary sailors. During a gale, the master, while performing some operation on deck, was struck by the boom and knocked over-board, and the two men immediately took a boat and went to his rescue. They failed in this endeavour; and when they turned from their fruitless task, they were horror-struck to find that their little vessel had been caught by the wind, and carried far beyond their reach. They then made all haste to the nearest port, in the hope of being able to send a steamer in pursuit of the runaway craft. Two steamers went on this errand, but both failed to catch the faintest glimpse of the lost smack, or to discover the slightest trace of her. When they returned and made their sad report, all hope of the safety of the little fugitive and its solitary passenger seemed to forsake people's hearts, and they beamed in anticipation the dismal fate of the luckless adventurer. But the end was not according to men's fears, though the suspense which everywhere prevailed showed how much the fate of a single obscure individual could, when surrounded with mystery or exposed to peril, awaken and sustain the interest of a whole nation. The vessel drifted on, and the forlorn passenger, sick, lame, and infirm from age, was at first panic-stricken when she realized her desertion and danger. And well she might. She was bereft of the unspeakable support which human companionship and comfort can so powerfully impart in the presence of danger; and her loneliness might, even in less awful circumstances, have overwhelmed the strongest mind, and even driven reason from its throne. If the reader will endeavour to realize what it is to be the sole occupant of an unguided ship, adrift on the great deep, with the wild tempest howling dismally day and night, aggravated by having almost nothing to eat or drink, and deep darkness brooding over the scene the whole livelong night, the power of imagination will be found to exert itself in vain. Poor Elizabeth Mouat was in her case the nearest realization on re-

cord of the loneliness of Coleridge's 'Ancient Mariner':

Alone! alone! all, all alone!
Alone upon a wide, wide sea.

And yet reason did not quit its seat, nor did despair quench her hope. She could do nothing to guide the vessel, and little to promote her comfort or relieve her suspense. She had made next to no provision for the voyage, which would, in ordinary circumstances, have been accomplished in a few hours, having with her only a couple of biscuits and a quart bottle of milk. She could not go to bed or lie down, and it was not safe for her to move about. Her only extra warm clothing was a seaman's jacket; and her attempts to keep a light burning during the night were short-lived. Her material comforts were as few as her chances of deliverance would have appeared to a person of wholly worldly mind. Yet she was sustained in a way that was passing strange. With her aching hands she clung to a rope which hung from the roof of her cabin, and in faith she clung to that Almighty Hand which reaches down from heaven. She afterwards told that she 'committed herself entirely to God's keeping, and was thereby greatly comforted. A spirit of resignation took possession of her, and she was not afraid.' Thus she endured her bodily privations, and waited for the salvation which was at last vouchsafed to her. After being thus at sea, nearly all the time buffeted and beaten by an angry sea and a howling tempest, for nine weary days and nights, she at last discovered, on Sabbath morning, the 7th February, that she was approaching some shore, and soon afterwards the tiny vessel was driven, gently and safely, amid the beehiving rocks which abound on the coast of Norway, into a little cove not far from Lepsoe, where she attracted the attention of some boys, who brought strong and willing, but tender-hearted and gentle-handed, men to her rescue. There she was taken ashore, weak and suffering in body, but sound in mind and strong in faith, and nourished into strength; and now she rejoices in being once more at home!

If this thrilling incident does not teach a lesson of the overruling providence of the Creator of all and the Saviour and Friend of man, it has occurred in vain. 'Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known.'

SINS BLOTTED OUT.—A little boy was once much puzzled about sins being blotted out, and said: "I cannot think what becomes of all the sins God forgives, mother." "Why, Charlie, can you tell me where are all the figures you wrote on your slate yesterday!" "I washed them all out, mother." "And where are they, then?" "Why, they are nowhere; they are gone," said Charlie. "Just so it is with the believer's sins; they are gone—blotted out—remembered no more. 'As far as the east is from the west, so far hath He removed our transgressions from us.'"

Acknowledgments.

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S.R.....	3.00
Kintyre.....	2.45
Hemmingford.....	5.00
Lachute, First.....	4.00

\$ 163.15

HOME MISSION FUND.

Received to 5th June, 1886..	\$551.14
A Friend, Hullett.....	6.00
Mosa, Burns Ch.....	23.00
John Connell, Bervic.....	5.00
Seaforth, 1st Ch.....	55.75
Seaforth, 1st Ch S.S., N.W.....	8.36
Becton.....	15.00
Dundas Street.....	12.00
Mitchell.....	10.70
Sterrington.....	10.00
Pittsburg.....	10.00
Glenburnie.....	6.00
Newtonville.....	20.00
A Friend of the cause, Ayr.....	7.00
Kintyre.....	18.00
Almonte, St John's.....	40.00
Mrs Langwill, St Laurent..	10.00
Carman.....	5.00

\$ 817.95

STIPEND AUGMENTATION FUND.

Received to 5th June, 1886..	\$341.60
Mosa, Burns Ch.....	40.00
Seaforth, 1st Ch.....	12.33
Douglas & Barr's Settlement	15.00
Mitchell.....	50.00
Guelph, St Andrew's.....	30.00
Rev Dr Williamson, per Treas of Temporalities Fund.....	6.00
Rev A Macgillivray ".....	8.00
" Geo Porteous ".....	12.00
" James Cleland ".....	20.00
" John J Cameron ".....	6.00
" James Cormack ".....	4.00
" J Allister Murray ".....	12.00
" J Gandier ".....	6.00
" Geo A Yeomans ".....	15.00
" H Cameron ".....	12.00
" D M Gordon, B D ".....	40.00
" John Fairlie ".....	14.00
" George Bell, LL D ".....	6.00
" Alex Campbell ".....	12.00
" D J Macdonnell, B D ".....	44.00

\$656.43

FOREIGN MISSION FUND.

Received to 5th June, 1886..	\$936.20
A Friend, Bear Creek.....	10.00
Granton & Luan.....	13.50
Guelph, Knox Ch, N W I.....	12.16
Guelph, Chalmers Ch, N W I.....	12.17
Guelph, St Andrew's, N W I.....	12.17
A Friend, Hullett.....	6.00
Fergus, St And's & Melville Ch, N W I.....	15.33
John Connell, Bervic.....	15.30
Seaforth, 1st Ch.....	11.52

John C Watson, Montreal (Formosa).....	50.00
Becton.....	15.00
D D Wilson, Seaforth, Wil- son memorial ch, Formosa.....	250.00
Owen Sound, Knox Ch S.S..	50.00
Fullarton.....	12.60
Avonbank.....	9.00
A Friend, Spencerville Build- ing Fund, Formosa.....	10.00
Mr Williamson, Guelph, Formosa.....	50.00
Barrie P O, Formosa.....	5.00
" P " Formosa.....	2.00
Mitchell.....	4.50
Bequest of late Angus Mc- Lean, Guelph.....	50.00
Guelph, St Andrew's.....	25.00
Storrington.....	10.00
Pittsburg.....	10.00
Glenburnie.....	6.00
Mrs Thos Campbell, Strath'y Toronto, Charles St S S.....	1.00
N W I, Rev H McKay.....	8.00
Newtonville.....	10.00
Ingersoll, Knox Ch W F M S Rev H McKay, Broadview.....	15.00
A Friend of the cause, Ayr.....	7.00
Lachine, St Andrew's.....	62.00
Montreal, Knox Ch B class, Formosa Churches.....	20.00

\$1,725.20

COLLEGES ORDINARY FUND.

Received to 5th June, 1886..	\$157.30
Mono Mills, Mono East and Caledon, St Andrew's.....	10.00
Seaforth, 1st Ch.....	14.30
Mitchell.....	1.35
Sterrington.....	7.00
Pittsburg.....	7.00
Glenburnie.....	2.91
Almonte, St John's.....	40.00

\$239.86

MANITOBA COLLEGE FUND.

Received to 5th June, 1886..	\$24.00
Mono Mills, Mono East and Caledon, St Andrew's.....	5.00
Seaforth, 1st Ch.....	0.79
Valens S S & B C (Beverly).....	10.00
Guelph, St Andrew's.....	13.00

\$57.79

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th June, 1886..	\$720.45
Dorchester.....	39.80
Wallaceburg.....	22.50
Durham.....	47.50
Harriston, Guthrie Ch.....	16.00
Harriston, Knox Ch.....	22.25
Clifford.....	60.50
Mount Forest.....	44.00
Caledon, St Andrew's.....	5.00
Mono East.....	5.00
Mono Mills.....	11.00
J C Smith, Seaforth.....	8.32
Rev James Bryant.....	200.00
Erin.....	31.50
Galt, Knox Ch.....	88.33
James McWilliam, Petrolen Jessie Tocher, Wick.....	10.00
Becton.....	20.00
Belmont.....	14.50
Hugh Gourlay, Carp.....	5.00
Nassagawey.....	32.00
Guelph.....	30.00
Hanover.....	12.00
Kintyre.....	40.00
Duncan Campbell, Campbell- ville.....	7.00
Churchill.....	50.00
Alma & Nichol.....	68.00
Rev A G McLachlin, Leask- dale.....	10.00
North Easthope.....	25.00

Clifford.....	6.50
Point Edward.....	9.00

\$1,666.15

WIDOWS' AND ORPHANS' FUND.

Received to 5th June, 1886..	\$ 50.00
Percy.....	7.50
Mono Mills, Mono East and Caledon, St Andrew's.....	2.70
Seaforth, 1st Ch.....	11.76
Douglas & Barr's Settlement	5.00
Becton.....	5.00
Mitchell.....	2.45
Lachute, First.....	5.00
Mrs Langwell, St Laurent..	10.00

\$105.41

WIDOWS' AND ORPHANS' FUND.

Ministers Rates.

Received to 5th June, 1886..	\$ 134.15
Rev E F Seylaz, St Hyacinthe	8.00
" John Duff, Elora.....	8.00
" John McTavish, Inver- ness, Scotland.....	20.00

\$170.15

AGED & INFIRM MINISTERS' FUND.

Received to 5th June, 1886..	\$ 78.25
Percy.....	7.60
Mono Mills, Mono East, Caledon, St Andrew's.....	5.00
Seaforth, 1st Ch.....	15.26
Becton.....	5.00
Mitchell.....	1.25
Kintyre.....	10.00
Mrs Langwell, St Laurent..	5.00

\$127.36

AGED & INFIRM MINISTERS' FUND.

Ministers Rates.

Received to 5th June, 1886..	\$ 89.25
Rev E F Seylaz.....	3.50
" D McDonald.....	34.00

\$126.75

CHURCH & MANSE BUILDING FUND.

Mrs McBean, Toronto.....	\$ 33.34
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NEW HERBIDES-DAY SPRING.
Seaforth, 1st Ch. S. S..... \$ 10.48

BOHEMIAN CHURCH.

John McKay.....	\$ 1.00
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VANCOUVER CHURCH BUILDING FUND.

W Mortimer Clark.....	\$ 50.00
Mrs H G Clark.....	50.00
Mrs Topp.....	50.00
King, St Andrew's Ch.....	45.00
Galt, Knox Ch.....	75.00
John McKay.....	2.00

\$272.00

FREDERICKSBURG MEMORIAL CHURCH BUILDING FUND.

J Mereschfelder.....	\$ 1.00
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Received by Helen M. Magregor.,
Acting Agent of the Church in
the Maritime Provinces, to July
4th, 1886.

FOREIGN MISSIONS.

Acknowledged already.....	\$468.55
Clifton.....	32.25
Blue Mountain.....	7.00
Prince William.....	15.00
Quoddy.....	2.00
Friend, Truro.....	5.00
Great Village.....	8.00
Gays River, ad'l.....	0.50
A friend of Miss, Pictou Landing.....	5.00
" Skip," Pictou Landing... ..	1.50

\$544.80

DAYSRING & MISSION SCHOOLS.
 Acknowledged already..... \$ 52.40
 Kempf 5.25
 St John's S.S. Hfx, Trin..... 10.00
 Glyde & Barrington S.S..... 17.43

 \$85.08

HOME MISSIONS.
 Acknowledged already..... \$110.55
 Blue Mountain..... 4.00
 Prince William..... 12.00
 Shubenacadie..... 23.00
 L Stewiacke, ad'l..... 8.00
 Union Ch. Hopewell..... 21.50
 Great Village..... 5.00

 \$184.05

AUGMENTATION FUND.
 Acknowledged already.....\$4,888.29
 Blue Mountain..... 7.00
 Great Village..... 20.00

 \$4,915.29

COLLEGE FUND.
 Acknowledged already.....\$ 163.00
 Interest one half year..... 21.00
 Prince William..... 10.00
 Richmond, Hfx..... 10.30
 Amherst..... 31.16
 Int on dep receipts..... 0.38
 Int on \$6000, one half year..... 180.00
 Div Can Bank of Commerce..... 140.00
 Great Village..... 10.00
 Div Can Bank of Commerce..... 21.50

 \$500.34

AGED & INFIRM MINISTERS' FUND.
 Acknowledged already..... \$739.62
 Interest..... 32.79
 Rev A McRae, 1886..... 2.50
 Rev Wm Scott, rates from 1877 to 1885 with interest..... 37.46
 Rev CB Pitblado, for 1885..... 15.00

 \$847.37

FRENCH EVANGELIZATION.
 Received by Rev R H Warden, Treasurer of the Board, 198 St James St, Montreal, to 6th July, 1886.
 W F Ancaster..... 10.00
 Mrs. Jas. Dickson, Carleton Place..... 5.00
 Estate late John Holden, Prescott..... 200.00
 A friend..... 10.00
 Arthur, St. Andrews S.S..... 7.00
 Sydney Mines..... 10.00
 Shubenacadie..... 27.00

U. Salem and New Dublin..... 3.00
 Kincardine..... 5.55
 Friend, Onslow..... 2.00
 New Annan..... 6.00
 Halifax, St. Matthew's..... 43.95
 Baddeck, C. B..... 11.00
 W. H. Harrington, Halifax..... 10.00
 Mrs. Ewan, Oakville..... 5.00
 Mrs. G. W. Hollis, Boston, U. S..... 5.00
 Per Mrs. W. H. Leavett, Boston, U. S..... 1.60
 F. D. McLennan, Williams-town, O..... 5.00
 Boys Class, Hephzibah S. S..... 1.00
 Mrs. J. McCurdy, Kirkton..... 5.00
 C. Pakenham..... 2.00
 Rockburn & Gore..... 6.00
 Acadia Mines, per H. M. MacGregor..... 5.00
 Musquodoboit Harbor "..... 3.39
 Milford "..... 23.88
 New Glasgow, United ch "..... 144.00
 Bathurst, St. Luke's..... 8.00
 Mrs. Geggie, Spencerville... 1.00
 Percy..... 28.20
 An old Roman Catholic..... 25.00
 Indian Lands S. S. No. 4..... 3.00
 Chateauguay Young People..... 4.00

 3.20
 Guelph, St. Andrew's..... 25.00
 J. C., Montreal..... 2.00
 Burns Church..... 20.00
 G D Fergusson, Fergus..... 200.00
 Kintyre..... 8.00
 Valleyfield..... 13.00
 Anonymous..... 5.00

PER REV. DR. REP. TORONTO.
 Hamilton, St. John's..... 7.00
 Nelson..... 6.00
 Bequest late Mrs. Kennedy, Dunbarton..... 266.67
 Almonte, St. Andrew's..... 30.00
 Brucefield Union..... 30.00
 Markham and St. Andrew's and Cedar Grove..... 23.62
 Markham, St. Andrew's S.S..... 10.00
 Owen Sound, Division St..... 50.00
 Westport and Newboro..... 6.00
 Listowel..... 5.00
 Hampstead..... 2.00
 Picton..... 10.00
 Brucefield, Rev. J. Ross' Ch. Exeter..... 14.00
 A friend, Bear Creek..... 5.00
 Mono Mills, Mono East, and Caledon, St. Andrew's..... 15.00
 Seaforth, first church..... 16.75
 Beeton..... 15.00
 Fullarton..... 11.25
 Avonbank..... 9.15
 Mitchell..... 4.65
 Guelph, Union Meeting..... 29.95

Georgetown..... 20.00
 A friend of the cause, Afr..... 1.00
 Per H. M. MacGregor, HALIFAX.
 Blue Mountain..... 4.00
 Milford (additional)..... 1.00
 Prince William..... 5.00
 Hamilton, Bermuda..... 22.59
 Great Village..... 10.00

 \$1592.31

POINTE-AUX-TREMBLES SCHOOLS.
 Received by Rev. R. H. Warden, Montreal, Treasurer.
 Joseph Dickson, Carleton Place..... \$ 5.00
 Brantford, Balfour St. S.S..... 25.00
 R. C. Harris, Kingston..... 5.00
 Pembroke, Calvin Ch..... 26.00
 St. John, N. B., St. Andrew's S. S..... 5.00
 Toronto, West S. S..... 25.00
 Vankleek Hill, S.S..... 25.00
 Valens S. S. and B Class..... 10.00
 A friend, Bear Creek..... 5.00

 \$331.00

PRESBYTERIAN MINISTERS' WIDOWS AND ORPHANS FUND OF THE MARITIME PROVINCES, REV. GEORGE PATTERSON, SECRETARY.
 Received from 1st May to 30th June, 1886: Rev. W. Dawson, \$18.00; A. L. Wylie, T. G. Johnson and H. M. Scott, 16.00 each; N. M. Wilson, 34.55; Thomas Downie, 12.00; D. Drummond, 8.00; J. C. Herdman, 12.04; heirs of late Rev. William Murray, 18.20. Total, \$150.79 of which \$6.04 for fines and interest on arrears.

CORRECTION.—In last Record certain moneys for Home Mission, Foreign Mission, Stipend Augmentation and College Fund, \$50 each, in all \$200, were entered as bequest of late W. R. Clark, London. It should have been from the estate of the late William Clark. Another amount of \$200 was previously sent by Mrs. Clark from the estate of her late husband. The amount of \$50 for French Evangelization was credited to Cooke's Church in May Record. It should have been credited to the Sabbath School of Cooke's Church for Pointe-Aux-Trembles Schools. In the July Record the amount of \$10 is credited to "A Friend, Teeswater;" it should have been "Glenallen."

MEETINGS OF PRESBYTERIES.

Ottawa, Bank St. Church, August 3, 10 a.m.
 Barrie, Barrie, July 27, 11 a.m.
 Lindsay, Woodville, August 31, 11 a.m.
 Regina, Regina, August 10, 11 a.m.
 Lanark & Renfrew, Carleton Pl., Aug. 23, 7 p.m.
 Sarnia, Strathroy, September 28, 2 p.m.
 B. Columbia, N. Westminster, Aug. 3, 10 a.m.
 Montreal, David Morrice Hall, Oct. 5, 10 a.m.
 Brockville, Prescott, September 14, 2 p.m.
 Peterboro', St. Andrew's Ch., Sept. 21, 10.30 a.m.
 Toronto, September 7, 10 a. m.
 Kingston, St. Andrew's Hall, Sept. 20, 3 p.m.
 London, Crumlin, July 27.

McGILL UNIVERSITY, MONTREAL.

The Calendar for the Session of 1886-87 contains information respecting conditions of Entrance, Course of Study, Degrees, etc., in the several Faculties and Departments of the University, as follows:—

- FACULTY OF ARTS—Opening September 16th, 1886.
- DONALDA SPECIAL COURSE FOR WOMEN—Sept. 16th.
- FACULTY OF APPLIED SCIENCE—Civil Engineering, Mechanical Engineering, Mining Engineering and Practical Chemistry—September 16th.
- FACULTY OF MEDICINE—October 1st.
- FACULTY OF LAW—October 1st.
- McGILL NORMAL SCHOOL—September 1st.

Copies of the Calendar may be obtained on application to the undersigned.

The complete Calendar, with University Lists, Examination papers, etc., will shortly appear and may also be had of the undersigned.

W. C. BAYNES, B.A., SECRETARY.
 Address, McGill College.