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THE
PRESBYTERIAN RECORD
 FOR THE
DOMINION OF CANADA.

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A Fresh Start

WE have now entered upon another Assembly year. In view of what God has done for us in the past, we may well look back with gratitude and look forward with hope. Our work is expanding vastly on every side. It is indeed practically unlimited. Nothing can be more soul-inspiring than the way in which our Home Mission Work is prospering. Men of godly zeal and talent rarely spend a week in mission work in any part of the country without good results following. Mission stations increase and multiply in the older Provinces, and some are yearly rising to the standing and responsibility of self-supporting congregations. In the new Provinces the process of multiplication is much more rapid, and the growth more marked. The practical point for us, now to look at is the advance we are prepared to make during the ecclesiastical year on which we have entered. Shall not still more of the Church's vital energies flow out in this direction? Shall not all our ministers and members prepare themselves for the inevitable conflict with the powers of darkness in this land? Do we not claim "Canada for Christ," from ocean to ocean, from Newfoundland to Vancouver's Island? Our welfare as a Church, our power for aggression upon Heathenism, will depend, under God, upon our zeal and success in Home Mission work.

Every member of the Church as well as every officer, has a deep interest in the due sustentation of the ministry, and during the present year this question will, we trust, receive the attention to which it is entitled. Our ministers are neither greedy nor venal. Many of them have nobly confronted poverty for

long and laborious years. It is in the interest of no individuals and no class that we urge an adequate provision for the Gospel ministry. Our Colleges are yearly attaining a better position. Rich and poor are giving towards their support. More is needed, of course, the very strongest is not yet strong enough; the wealthiest is not rich enough; but what has been accomplished since the Union is surely enough to justify the most sanguine expectations. The rate at which the country is growing and at which our Church is extending her operations will more than justify the existence of all our six Colleges. Let us see to it that none of the six suffer through our neglect. Send students to our Colleges! We can well afford to double our present numbers. Then let the service of Christ ever have the best of our young men,—not merely the best in morals but the most brilliant in talents and the most apt to learn and to teach.

See how our Foreign Missionary operations are likely to expand! Demerara will in all probability be occupied by one or more missionaries from our Church. The Coolies there are as needy as those in Trinidad, their claims are as urgent, and the field is equally inviting.—Then, it is not impossible but we may join in evangelizing Japan, a field to which we are invited by the generous gifts of friends belonging to another Church.—Our mission in India is capable of indefinite expansion; and our very interesting New Hebridean field is by no means exhausted. Our Formosa Mission is peculiarly blest. Thus it appears that missions to the Heathen are not likely to demand less of our energies as the years roll on. Akin to our Home Mission work is the grand enterprise of French Evangelization,—an enterprise which justly commands widespread sympathy and aid. Motives of patriotism as

well as religion should lead to the strenuous prosecution of this work. "The field is the world"—but the field for each one of us is primarily our own immediate circle—our own respective congregations, our own Missionary Societies. Few of us can go to the New Hebrides, or to Trinidad, or to India, or to beautiful Formosa. Few of us can personally encounter the inconveniences and hardships of the Home Mission field. But all can become partners in every one of the Church's enterprises; and in fact we can never do our work as it ought to be done until the co-operation of ALL is secured, "At it, all at it, always at it!" was the motto of a great Evangelist. We may well adopt it as our motto for the current ecclesiastical year.

CHURCH ERECTION. The Board of Church Erection of the Presbyterian Church of the United States expended last year \$121,530. Nearly one half this amount was contributed by four wealthy men. These men for the past ten years—ever since the organization of the Board—contributed most liberally to its funds. Now, the four have been removed by death, and the loss will be sorely felt. The contributions from New York sank from \$40,000 to about \$6,000 owing to the demise of some of these good men. Our own Church has a Church Erection Fund or its equivalent for the North-West which has already been found very useful. She has also in Nova Scotia the Hunter Fund which answers the same end. But there is required a "Church Erection Fund" which will cover the whole of our vast territory. In very many places where churches are most needed, the power and even the inclination to "arise and build" are wanting. A stimulus from a central Board would evoke local zeal and liberality.

Ex Cathedra Utterances.

IN his closing address to the General Assembly of the Church of Scotland, Dr. Rankine, the Moderator, said,—“It is a sad fact that even in Scotland itself, the Church requires to be to so large an extent a missionary institute. An estimate has been made that one half of the population of Great Britain is outside of the Church organizations of the land—separated from Gospel ordinances, and living without God. It is distressing to think of it! with nearly three thousand Presbyterian Churches, besides Episcopalian, Independent, and Romanist Chapels, this is the present practical result even in Scotland! Can it last? Does it not summon every minister to missionary work?” Speaking of the agencies at work he says.—“It is impossible any longer to overlook or ignore the work of

the Salvation Army proper. This movement has become a great fact in the religious world. Its members, its resources, its widely ramified operations, its unusual methods are fitted to arrest attention and constrain enquiry. One of the most learned prelates of the Church of England has declared, that while the Church and non-conformists have allowed the mass to drift away from them, the Salvation Army has recovered the lost ideal of the Christian Church, the universal compulsion or constraint indicated in the parable of our Lord.” Dr. Rankine fears that there is a growing tendency to undervalue the religious ordinances which were once so carefully observed,—“Adventitious attractions are too often and too largely needed now to bring men together for worship. There is also the restlessness which belongs to our days, the craving after novelties which has entered even the domain of religion, and which demand gratification. The Church cannot satisfy these demands. The only legitimate attraction is the Gospel of God's love, and the worship which this love inspires.”

DR. HORATIUS BONAR, the Moderator of the Free Church Assembly, in his closing address dwelt largely upon the rationalist tendencies of the times and the speculations of philosophy, falsely so called.—“The age tosses like a fevered man upon his sick-bed, seeking rest but finding none. It tries vanity, as men in quest of health try change of air. Faith itself is regarded rather as a prison-house than a palace—a restraint upon thought, not an instrument for its development. We see, and hear, and touch, and taste; but we do not believe.” “Science,” he says, “can do much, it can raise many questions as to the great transaction done on Golgotha, but it cannot shake the cross. It abideth forever. The world has always hated it. Yet it is immutable.”

“Churches are gathered and scattered. Creeds are formed and dissolved. Theories rise like bubbles and collapse in a day. But the cross still stands, and with it Jehovah's eternal purpose of grace. That cross is the symbol and embodiment not only of what we call Christianity, but of all that Scripture recognizes as religion. No cross, no Christianity, no cross, no religion. It is, and it will be throughout the eternal ages, the centre of a happy universe. Shake it, and all things are shaken; destroy it, and the universe gives way. That cross is the true exponent of the supernatural. The only scientific religion that we acknowledge is the religion of the cross. No unsacrificial cross can pacify the conscience. No semi-sacrificial victim or quasi—substitutional propitiation will accomplish reconciliation and bid fear depart, bringing God and man together in righteous relationship, never to be broken. The idealists of our time ask for a scientific cross; but there

shall no such cross be given. Our philosophers call for a philosophic Gospel; but there shall no such Gospel be sent down from heaven. Our advanced thinkers and men of expansion demand a Christ for the nineteenth century; but no such Christ has arisen or shall arise. It must either be the first-century cross, the first-century Gospel, the first-century Christ, or no cross, no Gospel, no Christ at all. A cultured world now calls aloud for a cultured Christ, and refuses its allegiance to any other: but there shall no other Christ be given but the Son of the carpenter.

DR. EDMOND, Moderator of the Synod of the Presbyterian Church of England, in his opening address reviewed some of the ecclesiastical events which had occurred during his ministry of forty years, such as the Kilsyth revival, the Disruption in 1843; the formation of the United Presbyterian Church in 1847, and the happy union of Presbyterians in England and elsewhere. In closing he said there were two things to render that meeting memorable,—(1) the completion of a new code of Church praise, and (2), the appointment of a committee as regards the Confession of Faith. That may prove the beginning of a movement destined to have a long sequel. The burden of DR. HARRICK JOHNSON'S address to the Assembly of the Presbyterian Church of the United States was "a dearth of ministers" and an anxious enquiry into the cause of it. MR. WILSON congratulated the Presbyterian Church in Ireland that their controversy on the instrumental music question had ceased. DR. KING, in our own Assembly gave expression to the importance of providing for the adequate remuneration of the ministry.

Report on the State of Religion, 1883.

REPORTS have been sent in to your Committee, for the most part full, carefully prepared and of great value, from the five Synods which constitute the Church. These in turn were based upon Presbyterial Digests of Sessional returns, and numbered 545 out of 833 charges.

These results, though a considerable advance in some quarters upon past attainments, indicate a large amount of continued neglect and indifference in regard to matters of the greatest importance and interest to the individual congregation and to the Church at large. The faithful preparation of these returns secures an attention to the religious condition of the congregation and community not likely to be otherwise given to it, and no pains should be omitted to obtain this in all parts of the Church. It is with much regret we notice

that these shortcomings are not confined to newer and imperfectly organized charges, but prevail too in some long and highly cultured regions, which claim a leading place in other departments of church enterprise. For example, why should we be told that no returns have been made by any of the five Sessions of a city in the Maritime Provinces, or by fourteen out of the twenty one charges in one of the Presbyteries in the centre of the Synod of Toronto and Kingston, when neighboring Presbyteries present a report for every charge within their bounds. It is, however, matter for high gratification, that this year reports, more or less full, have been sent in by all the Presbyteries, with the exception of the small and distant one of Newfoundland. We may be allowed still to remind this Presbytery, that though least and farthest among the sister band, it has not lost its place in the affectionate solicitude of the Church, and we shall hope to hear from it in the future as in the past.

CONFERENCES.—In all parts of the Church in connection with the preparation and consideration of these reports there has been an amount of prayerful conference, which cannot but produce results of high value to those who participated in it, and to the congregations under their care. It is worthy of mention that at the recent meeting of the Synod of Toronto and Kingston a conference, upon subjects suggested by these reports, occupying an entire day, was the occasion of much interesting and profitable interchange of thought and prayer—an example to which we take the liberty of directing the attention of other Synods and Presbyteries.

CHURCH ORDINANCES.—Here the almost unbroken testimony is of an encouraging and satisfactory nature. Our people revere the Sanctuary of a covenant God, and show a high appreciation of the value of a gospel ministry and the blessings found in the courts of God's house. It is a pity that this should need to be qualified in any measure, but it must be so where we find reference made in more than one quarter to the growing prevalence of "half-day hearing" in cities and towns with, as one remarks, "its depressing influence on the minister, on the portion of the congregation present, and on visiting strangers." These absentees little know how much they, like Thomas of old, may lose by not assembling with their brethren, or how far they may yet be held responsible for a lack of moral support and loss of spiritual power in the minister and of prosperity in the congregation over which they placed him, and for whose welfare they hold him accountable.

In the observance of the Sacraments there are still dilatory parents in the membership of the Church, slow in claiming in Baptism the blessings of the Covenant for their offspring;

and many too, who are no defaulters in this respect, are still ready, especially in the Highland settlements of Nova Scotia and Ontario, to excuse themselves from commemoration of the Lord's death in obedience to his dying behest, forgetful that the qualifications required and the responsibility incurred are no higher in the one case than in the other. What most such think of a city congregation which, one report tells us, has led the Church this last year in a new departure, observing the ordinance of the Supper *eight* times, "quarterly in the morning and quarterly in the evening, with high appreciation by earnest Christians, and blessing to the quickening of not a few." "This do in remembrance of Me—for, *as oft* as ye eat this bread and drink this cup, ye do show the Lord's death till He come."

CHRISTIAN LIBERALITY.—The apostolic injunction to "abound in this grace also," seems to be remembered, if not to the full obeyed, by a large proportion of our people. Their attainments in this respect deserve the grateful recognition of the Church. The increase of the tithe-givers to the Lord is noted by more than one of the reports, though many still fail to appreciate their privilege, and recognize their responsibility. Generous giving seems to be on the increase. A number of congregations, chiefly in cities and towns, have added to their ministers' stipends, while a much larger proportion have, even amid growing strength and greatly increased cost of living, forgotten the obligations incurred in the ministers' call, and the cheering tribute to his worth and devotion they might render, to their own benefit as well as his, by a just and generous advance. It were well that both classes should hear now in anticipation, as one day they will hear in reality, the Master's word, "Inasmuch as ye did it—or did it not—unto the least of these my brethren, ye did, or did it not, unto ME."

In giving to Missions and other schemes of the Church there seems to be a steady and gratifying progress, and we are happy here to refer to the fact that the operations of the Women's Foreign Missionary Associations, instead of merely diverting the stream of Missionary contributions, seem to have aided in swelling the volume of these, while they widened and deepened the fount from which it flowed. This encouraging state of things would be yet farther advanced could three things be accomplished, viz: (1) The still freer circulation of information as to what is being done in our mission fields, and other departments of the Church's work, such as might be furthered by the introduction of our "*Record*" into every family in the Church. (2) The clear, constant and urgent inculcation of Scriptural views of the duty and privilege of systematic beneficence. (3) *Lastly* the

more general introduction of approved methods of gathering the gifts of his people into the Lord's treasury.

PRAYER MEETINGS.—We are now called to do what has been described as "feeling the pulse" of the Church's life, viz., inspect its prayer meetings. It is pleasing to learn that such meetings are found in very nearly all of our congregations. In many cases the usual weekly meeting is supplemented by district and cottage prayer meetings, which occasionally take the form of fellowship meetings, conducted by elders with or without the pastor's presence, where there are usually smaller numbers, less formality and sometimes freer interchange of thought, feeling and experience of the Lord's dealings with his people, forming seasons of much refreshment. Would that these were more common than they seem to be, but their existence at all is noted with satisfaction. A good deal of pains seem to be taken in very many congregations to render the weekly prayer meeting interesting and profitable, by the introduction and discussion of the Sabbath-school lesson, Bible-readings, Missionary and other religious intelligence, but notwithstanding this, the attendance seems to be far from what their importance, to the highest good of the congregation, renders so desirable. While now and then we hear of one-half, two-thirds or three-fourths (rarely ever more) of the congregation being present, the proportion more commonly is a third, a fourth or a fifth and sometimes only a tenth or a fifteenth, while the figures in the statistical reports of recent years are still more startling. Last year we were told our people had considerably increased in numbers, counting now about 462,000, while of these only 25,000, or about one-eighteenth attended the prayer meetings of the Church, and *this* was smaller by *ten thousand* or two-fifths than the year preceding. Well may we pray for a more prayerful spirit—the promised Spirit of grace and of supplication! This matter certainly claims the serious consideration of the Church. Another, if possible, still more serious follows, and that is the question of

RELIGION IN THE HOME.—On this important subject we are sorry to say the reports are not as favourable as could be desired. That there are many—very many godly homes among us, full of cheerful piety and tender, loving christian nurture, we rejoice to know, but that there are many where this is replaced by a stifling worldliness, or by the cruel heedlessness of the ostrich, condemned in the days of the ancient prophet, we more than fear. Your Committee feel their responsibility, while gladly recognizing much that is unspeakably valuable in this department, to deal with equal faithfulness with what seems to be a grave and alarming defect in one of the foun-

dation stones of our religious fabric. To exaggerate would be wrong. To condone or extenuate serious evil, would be no less foolish and wicked. We have been making careful inquiry, let us intelligently consider and resolutely deal with the facts ascertained. For years past the Assembly's questions have annually brought out much that was suited to produce anxious thought. A Synodical report some years ago expressed "a fear that, in the neglect to press the duty of family religion and responsibility, the Church was sowing seeds of trouble for the future." The shadow of that future, if not the dark reality, seems to be already upon us. "Here," said the report of 1880, "the complaint is very grievous." "It calls for such attention on the part of sessions as will ere long relieve the Church of much of its present concern." The report of 1882 speaks of the situation with equal gravity. This year your Committee felt the continued need of full and definite information, and framed their queries accordingly. The result may be best given by free quotation. Beginning with the Maritime Provinces, we find the Presbytery of Truro claiming the solitary and noble distinction of having "all the heads of families who are communicants conduct family worship." Whether this is accompanied by proper solicitude for the salvation of the children—points also inquired after in the belief that the test of family-worship, though so far good, was insufficient—the report does not say. A neighbouring Presbytery "expresses the fear that the religion of the household, in some congregations, is not what it once was." "Others speak vaguely, and in ignorance of the facts. The same is largely the case in the next Synod (Montreal and Ottawa). In Quebec two-thirds of the families are said to be thus faithful: in Lanark and Renfrew "a fair proportion." In Montreal "A large proportion neglectful." "Glengarry, however, reports that family worship is generally well observed, indeed, this is the most cheering part of nearly all the reports." In all the Presbyteries of this Synod, complaints are made that parents in general are not faithful in their duties to their children. Even where family worship is said to be 'generally observed,' it is added that fathers and mothers do not, as a whole, seek their children's conversion." As to teaching the children, the answers in one Presbytery are "mainly discouraging but not altogether without hope. They tell us that there is some measure of faithful instruction in the things of God in many families, but when we come to the second part, things are *very dark*, we think this is the most cheerless part of all the reports." • • • Quebec reports 'parental fidelity at a low ebb. • • • judging from the returns. Not *one* speaks favourably on this point. Parents as a rule are lacking in this respect. The family

altar is not sanctified by true religion and piety. The world and its attractions are magnified in the children's eyes, and they are lost for God and his service." In the Synod of Toronto and Kingston the reports as to family worship are much like those already given, that of one Presbytery being apparently approximately true of all the rest that, "one-half would be quite up to the mark as a general average" "Where you do not find family worship, you do not find much or any instruction, and even when it is observed there would seem to be great remissness in the instruction of households in Scriptural truth. All the Presbyteries witness this, and some with sad emphasis. There are some worthy examples indeed, but they are rendered the more conspicuous by the general slackness. One Presbytery hits the mark in saying that in some quarters parents see that the children attend Church and Sabbath School, while at home the religious life is 'very, very sad, parents being in general far more interested in getting farms for their children or acquiring riches or social position than in trying to turn their children's hearts to God or seeking their general welfare, the Land of Egypt being of more value in their eyes than the land of promise.' • • • The Session of a city congregation deplores the fact that the 'whole trend of city life is towards the minimizing of home influences • • • the hurry of business, the multitude of church meetings, the excitement of social parties and public entertainments absorbing and exhausting both parents and youth, and thereby unfitting them for religious exercises at home.'

In the Synod of Hamilton and London home instruction is "attended to by a large proportion of our people. But while this is true, this is one of the subjects to which the attention of the Church requires specially to be called. There is evidence in all the reports that this matter is the cause of much anxiety in all our Sessions. There is a widespread feeling manifest that the religious character of our family life is retrograding, and that too many parents throw the responsibility of the religious instruction of their children on the Sabbath-school. But it is gratifying to notice that there is no disposition on the part of sessions to ignore this regrettable state of things. • • • but on the contrary, evidently, efforts are being made so far as it is within the power of the pastor, to rouse the minds of the people to the importance of this subject and engage them in the discharge of this important duty."

The Manitoba report sums up its information thus:—"Family worship, as a general rule, is not well attended to, nor are parents reported as giving strong evidence of their anxiety for the conversion of their children."

(To be Continued)

The Last Days of Joshua.

AUGUST 12.

JOSHUA XXIV : 14-29.

Golden Text, Joshua 24 : 15.

ABOUT fourteen years after the conquest of Canaan, twenty five years from the time that he had led them across Jordan, Joshua reminded by old age that he must soon die, summoned the elders and heads of the tribes to meet, ch. 23.—Probably at Shiloh. Soon after a much larger meeting of the people was convened at Shechem to hear the last words of their grand old leader. The last words of a friend are always memorable; but the place, the occasion and the person now under notice have invested this transaction with imperishable interest. At Shechem the Israelites had already renewed their covenant to serve God, ch. 8 : 30-35, and now they are to do it again with even greater solemnity. V. 14. *Therefore*—in view of all that God had done for them, vs. 1-13. *Fear the Lord*—respect and honour him, Lev. 19 : 3. *Serve him*—obey and worship him. There is a sense in which God *needs* our service. He could do without us, but he chooses to use us in promoting his ends. *Acceptable service* must be sincere, John 4 : 23. *The flood*—the Ephrates, referring to the idolatry of their ancestors in Chaldea, vs. 2, 3. Vs. 15, 18. Joshua here assumes, what is indeed true of all peoples, that the Israelites must have some object of worship and, knowing the fickleness of their character, he presses upon them the importance of deciding once for all and without delay this great question—whom they are to serve. If they cannot come to a decision now, they may never have so good an opportunity presented to them again. For their encouragement he declares emphatically that his own choice has been made—a splendid example from one so high in station; and it told upon the whole community. V. 19. *You cannot serve*—Joshua knew better than they did the temptations in their way and how difficult it would be for them to keep their promise. It is so with us all. V. 23. *The strange gods*.—Even then there must have been some idolaters on the sly among the Israelites—who had perhaps some of the Egyptian idols in their possession, or they may already have caught infection from the Canaanites. If so let them bury them there as Jacob did centuries before, Gen. 35 : 2-4. Vs. 25, 26. *Made a Covenant*—renewed the covenant made first at Sinai, Exo. ch. 24, and again in Moab, Deut. ch. 29. *Set them a statute*—the substance of the covenant was probably proclaimed publicly, and minutes of the proceedings carefully engrossed for future reference. Scenes like this were re-enacted in Scotland, when all ranks of the people at various times signed the “Solemn League and Covenant,” some of them with blood drawn from their veins. V. 29. It is not without significance that Joshua is here called again *the servant of the Lord*—the same title that was given to Moses, ch. 1:1. He is one of the finest characters in Scripture—a skilful general, and no less noted for piety and humility. He made but one mistake that we read of (Num. 11 : 28, 29), and ascribed all his successes to God.

Israel Forsaking God.

AUGUST 19.

JUDGES II : 6-16.

Golden Text, Judges 2 : 12.

THE Book of Judges is supposed to have been compiled by Samuel. It contains the history of the Israelites under fifteen rulers, called judges, from about fifteen or twenty years after the death of Joshua until Saul was made King—about the space of 450 years,” Acts 13:20. Besides these, there were always local judges, 1 Chron. 23 : 4, and Jehoshaphat created a sort of supreme court of judges at Jerusalem, which in later times became the great Sanhedrim, 2 Chron. 19 : 5-8. Vs. 6, 7. After Joshua's charge to the people at Shechem, they returned to their several possessions, protesting in the most solemn manner their firm determination to serve and worship only Jehovah. But alas for the depravity of human nature! Jer. 19 : 9. *The days of the elders*.—These elders or hereditary leaders among the people had great influence over them. Supposing them to reach seventy years of age, those of them who had taken part in the first occupation of Canaan would pass away about twenty or twenty five years after the death of Joshua. Just so long were the Israelites mindful of their covenant. V. 9. *Tinnath-heres*—a city in Ephraim assigned to Joshua, where he lived and died, Jos. 19 : 49, 50. Vs. 10, 11. Joshua left no one to succeed him in the Government. The local judges and elders ruled, or misruled, independently of each other, and the inevitable consequence was laxity of discipline ending in utter disorganization. *The children of Israel did evil*—by falling into idolatry; worshipping Baahm—the plural for Baal, indicating the multitude of forms under which this chief heathen diety was worshipped. Vs. 12 : 13. *Astaroth* was the chief female diety of the Canaanites. *They forsook the Lord*—the very thing they solemnly promised not to do, Josh. 24 : 16. The sin of the Israelites was aggravated by the privileges and blessings they had enjoyed. They broke loose from every restraint and became mixed up by marriage, in traffic and in worship with idolaters of the very worst class, Deut. 12 : 30, 31. V. 14. The unholy alliances they had contracted were made to turn against them. The Canaanites became the instruments of God's displeasure. V. 15. *As the Lord had sworn*, Lev. 26 : 15-17, Deut. 28 : 25. God is just as well as merciful. He punishes the sinner that he may bring him to repentance, Ps. 119 : 67. V. 16. *Nevertheless*—Though they had broken their covenant, God would not utterly forsake them. He is gracious and merciful, slow to anger, abundant in goodness, Exo. 34 : 6.—not willing that any should perish. 2 Pet. 3 : 9. For the protection of their persons and property, a succession of rulers was placed over them by God himself. One of them was a woman, Judges 4 : 4. Israel sinned as a nation and they were punished as a nation. They began their apostacy by getting into bad company, and soon followed the evil practices of their heathen neighbors. A man is known by the company he keeps, and a boy or girl, too.

Gideon's Army.

AUGUST 26.

JUDGES VII: 1-8.

Golden Text, Judges 7: 23.

TWO hundred years had elapsed since the passage through the bed of Jordan into the Promised Land. The intervening history of the Children of Israel was marvellously in the extreme. "They did evil in the sight of the Lord." They fell into idolatry and were infected with the other vices of the heathen, some of whom seem to have been left in the country for the purpose of punishing them for their unfaithfulness, ch. 2: 22-23. During all this time they were subjected to frequent raids by the neighbouring tribes. (1) The first "oppression" was by the King of Mesopotamia, and the first "Judge" raised up for their relief was, Othniel a nephew of Caleb, ch. 3: 1-11. (2) The Moabite oppression, and Ehud the second Judge, ch. 3: 12-30. (3) The Philistine servitude, and Shamgar the third Judge, ch. 3: 31. (4) The Canaanite oppression, and Deborah the fourth Judge of whom there is a wonderful account in chs. 4 and 5. Forty years later, the Israelites were seven years in servitude to the Midianites who came pouring into the country like locusts, devouring the produce of the land, and carrying off everything they could lay their hands on. So terrified were the people they took themselves to the mountains and hid in caves from their insatiable foes. Again, on their repentance, a deliverer was raised up for them in the person of Gideon, the central figure of this lesson, who was divinely called from the threshing-floor to be commander in chief, ch. 6: 11. His first exploit was to destroy an altar of Baal and to erect one to God in its stead, on this account his name was changed to Jerobaal, ch. 6: 32. An army of 32,000 men soon rallied round him with which he proposed to fight the Midianites. Vs. 2-6. Here follows one of the most striking narratives recorded in the Bible, telling us how Gideon's faith was tested and how the people were shewn their own weakness and insufficiency and their dependence on the Almighty. The process of sifting goes on until only 300 out of that great army remain. Of themselves this handful of men could do nothing against the hosts of Midian; but, with God on their side, they were to scatter them like chaff before the wind, ch. 6: 16. Whatever there was in the test of "lapping" water, these 300, selected by God, were *thoroughly reliable men*. We learn from the transaction that numbers alone are of small account in the sight of God: that when any important work is to be done, a few consecrated men of metal are better than a multitude of weak-kneed faint-hearted ones. That the Lord can save by a few as well as by many, and that He frequently makes use of means the most unlikely in the accomplishment of His designs, 1 Cor. 1, 27. All through life the Christian must expect to encounter many foes, and meet with many discouragements, but he is not on that account to despair. "One with God is always a majority." The history of the Church is full of victories like this of Gideon's. Small things are sometimes made the test of character.

The Death of Samson.

SEPTEMBER 2.

JUDGES XVI: 21-31.

Golden Text, Psalms 68: 35.

THE time of this lesson is about 126 years after Gideon's victory. The period of the Judges was drawing to a close. Next to Samuel, Samson was the last of these rulers. He was by no means a model character; at the same time, a very remarkable man; raised up with a special aptitude for the work he was to do. Living among a lawless, profligate people, he was doubtless the right man in the right place. He was the son of Manoah who lived in Zorah, in the tribe of Dan, about thirteen miles east from Jerusalem and close to Philistia. He was brought up a Nazarite—a "total-abstainer," (see Numbers ch. 6) and was endowed by God with uncommon strength. The Philistines had oppressed the Israelites for forty years and for the last twenty years Samson, in a variety of ways, had held them at bay. His disregard of parental advice and his foolish marriages were the beginning of his troubles, ch. 14, and led him into immoralities which cannot be extenuated and which in the long run recoiled upon himself with terrible severity. Tempted by Delilah, he divulged the secret of his strength, v. 17, when she basely betrayed him into the hands of his enemies. V. 2. *The Philistines*—had occupied a fertile strip of Palestine, bordering on the sea at least as far back as Abraham's time, Gen. 21: 32, 34. They were a powerful and warlike people who had made frequent incursions into the territory of the Israelites. It is said they deprived them of all implements of war and would not even allow them a forge for sharpening farming tools. This accounts for the primitive weapons used by Shamgar, ch. 3: 31, and by Samson, ch. 15: 15. *Put out his eyes*—a terrible torture. Sometimes they scooped out the eyes; at other times they pierced the eyeball, or burnt it with a hot iron. In this deplorable condition they made him grind grain with hand mill-stones—the most menial of occupations. V. 22. Doubtless his strength grew with the hair of his head, and with returning strength came repentance and a firm resolve to fulfil his destiny. The opportunity soon offered. It was a common practice in heathen nations, on the recurrence of their festivals, to bring forth their war-prisoners to gratify the morbid tastes of the populace. While "making sport of him," Samson was quietly maturing his plans. When their merriment was at its height, he called upon the Lord—such an earnest prayer! then grasping a pulser with each hand, with a devotion and self-denial never surpassed, he sacrificed his life to save his country. The story of his wasted life and tragic death is told for our warning. Yet repentance never comes too late. Even Samson is ranked with the heroes of the faithful, Heb. 11: 32, 33. It is not uncommon for great gifts to be connected with great imperfections, and even these are sometimes used by God to accomplish His purposes. The duty of trusting in God, and the evil of forsaking Him are both illustrated in the life of Samson.

Our Own Church.

IN our notes of the General Assembly last month, we omitted to mention the names of ministers from other Churches whose applications to be received into this Church were granted. They are as follows:—Mr. George Law, from the Church of Scotland; Mr. John Crombie, formerly connected with the China Inland Mission; Mr. W. H. Hunt, and Mr. J. M. Robinson, from the Presbyterian Church in the United States; Mr. James Anderson, a licentiate of the United Presbyterian Church, and Mr. H. Norris. Mr. G. A. Francis, of the Methodist Episcopal Church, to pursue his studies for four years under the care of the Presbytery of Huron.

COMMITTEE ON DISTRIBUTION OF PROBATIONERS.—The following are the names of the new Committee:—Rev. R. J. Laidlaw, Convener, John Laing, D.D., John James, D.D., Thomas Scoular and J. H. Ratcliffe, *ministers*, and Dr. J. D. McDonald and George Rutherford, *elders*. REV. ROBERT TORRANCE, who has so long and efficiently acted as convener of this committee, desires it to be known that he has withdrawn from the committee. Those having business with the Committee should correspond with Mr. Laidlaw, Hamilton.

PERSONAL.—DR. COCHRANE, Convener of the Committee on Home Missions (West), expects to visit during the present month the stations on Lake Superior, and also the Churches on the Pacific Railway from Winnipeg westward as far as he can "win" by rail. Our good friend, REV. W. D. ARMSTRONG, of Ottawa, who has been in the Old Country for some months, has been very successful in his embassy. His appearances before the Supreme Courts of the Established, Free, and United Presbyterian Churches of Scotland, and the General Assembly of the Presbyterian Church in Ireland, have been highly creditable to himself and to Canada. In each of these he was cordially received, and in each there was manifested the fullest sympathy with the Canadian Church in her great missionary enterprises. The venerable FATHER CHINQUY has been lecturing to large audiences in London, Edinburgh, Glasgow, Dundee and other important cities and towns in Britain. It seems as though the "old man eloquent" were really renewing his youth. We do not doubt that his visit will also be productive of good results; and when other agencies that are being employed to make known the advantages of Canada are taken into account, we cannot resist the conclusion that, if we are true to ourselves, there is a bright future in store for the Dominion.

ORDINATIONS AND INDUCTIONS.

HASTINGS: Peterboro.—Mr. D. A. Thompson was inducted on the 19th of July.

ST. LOUIS DE GONZAQUE.—Rev. J. Turnbull's induction was appointed to take place on the 26th of July.

KILSYTH and DERBY: Owen Sound.—Rev. Elias Mullan, formerly of North Augusta, was inducted on the 6th of June.

WIARTON and HEPWORTH: Owen Sound.—Rev. E. N. B. Millard was inducted on the 25th of June.

CAMDEN: Kingston.—Mr. S. Smith was ordained and appointed resident missionary at Camden on the 24th of July.

CALLS.—Rev. James Pullar, formerly of Lyndoch, Ont., to Inverness, *Quebec*. Rev. G. C. Patterson, of Summerstown, Glengarry, to Parkhill, *Sarnia*, and also to Beaverton, *Lindsay*. Rev. Wm. McWilliams, of Streetsville, to *Prince Albert, N. W. T.* Rev. W. T. Wilkins, formerly of Belgrave, to Trenton, *Kingston*. Mr. R. D. Ross, to Wolfville and Horton, *Halifax*. Mr. James Anderson, to *Canard*. Mr. J. M. Robinson, to *Middle Musquodoboit*; and Mr. Edward Thorpe, to *Noel*—all in the Presbytery of Halifax.

DEMISSIONS.—Rev. John McAlmon, of Burns' Church, and Moorline, *Sarnia*. Rev. Alexander Ross, of Harbour Grace, Newfoundland. Rev. W. S. Whittier, of Chalmer's Church, *Halifax*.

Meetings of Presbyteries.

PETERBORO: July 3.—Arrangements were made for visiting, by delegation, the supplemented congregations and mission stations. All session records not examined during the year are to be called for at next meeting. Written reports will be required at same time from all the Committees on the Presbyterial Visitation of Congregations. Arrangements were made for holding meetings with such congregations as may be willing to aid in the endowment of Knox College. The following resolutions were unanimously adopted in reference to a minister whose application for leave to retire had been declined by the Assembly. The Presbytery have heard with regret and surprise the Assembly's refusal to grant Rev. Wm. White leave to retire from the active duties of the ministry: (1) Because Mr. White's case is one of real necessity, and fully certified to the Assembly to that effect. (2) Because it deprives Mr. White, for a year, at least, of the benefit of the funds to which he is justly entitled, both by long and faithful

service in the Church, and by his present infirm and painful condition. (3) Because such cases only tend to discourage young men, and to keep them from giving themselves to the work of the ministry, and from joining the Aged and Infirm Ministers' Fund, when they do become ministers.—WM. BENNETT, *Clk.*

KINGSTON, *July 2 and 3.*—The Presbytery took notice, by means of a strong resolution, of the glaring violation of the Sabbath law by the Grand Trunk and Post Office authorities in running mail trains on that day. An effort is to be made to secure a retiring allowance for Dr. Neill. After an address from Dr. Gregg, the endowment of Knox College was commended to the liberality of the people. A call to Rev. W. T. Wilkins, from Trenton, was sustained. Messrs. W. S. Smith, L. W. Thom, and John Robertson were licensed. Mr. Smith is to be ordained and settled as ordained missionary in Camden. The congregation of West Huntingdon was united with that of Stirling, under Mr. Gray. Provision was made for moderation in calls in the two Kingston vacancies. A conference on the state of religion is fixed for next meeting. Dr. Smith's services as convener of the Home Mission Committee were recognised both by word and deed.—T. S. CHAMBERS, *Clk.*

TORONTO, *July 3.*—Authority was given to Rev. A. McFaul to moderate in a call from Orangeville, and to Rev. Dr. Gregg to do the like for Charles Street Church, Toronto. Rev. W. McWilliam, of Streetsville, having accepted from the Home Mission Committee an appointment to Prince Albert, N. W. T., subject to the action of the Presbytery, Rev. E. D. McLaren was appointed to preach to the congregation of Streetsville on the 22nd, and to cite them to appear for their interests at the next meeting. Considerable time was spent on a report submitted by Rev. R. P. Mackay, convener of a committee on Presbyterian visitation. The report was eventually remitted to the committee, with the view of dividing the Presbytery into four sections, for the purpose of visitation, with instructions to arrange all details as to the mode of procedure, and report to next meeting. A long resolution, moved by Rev. A. Wilson, and seconded by Dr. Caven, was unanimously adopted, expressing the Presbytery's sense of the great value of the weekly Sabbath, their grave concern at glaring profanations of the same, their regret and indignation against Sunday excursions by steamers or railroads, their regret at the recent announcement of an additional train to be run between Toronto and Montreal on the holy day, and their earnest desire that Church members and others under their care may stand aloof from such impropriety, and keep "the day which the Lord hath made." Copies

of the resolution just outlined were ordered to be sent to the Postmaster-General, the authorities of the Grand Trunk Railroad, and the owners of the steamboat "City of Toronto." Messrs. R. B. Smith, B.A., J. S. Henderson, and G. B. Greig underwent their public trials for license, and were duly licensed to preach the gospel.—R. MONTEATH, *Pres. Clk.*

SARNIA, *June 26.*—A call from Parkhill and McGillivray to Rev. G. C. Patterson, of Sumnerstown, was sustained. Standing Committees for the year were appointed, and deputations to visit supplemented congregations. Mr. Ballantyne, student missionary at Oil Springs, &c., gave a very satisfactory statement of the condition of the field there, and the Presbytery heartily commend Mr. B. to the liberality of its congregations, with the view of obtaining their assistance in erecting a suitable place of worship.—G. CUTHBERTSON, *Clk.*

QUEBEC: *June 6.*—A petition from the congregation of Three Rivers to be united to the Presbytery of Montreal, was laid over until the autumn. A call from Inverness, in favour of Rev. James Pullar, formerly of Lyndoch, was received for transmission. July 10.—Dr. Cook's resignation of St. Andrew's Church, Quebec, was accepted. The call to Mr. Pullar was laid aside, because of irregularities. A petition from Rev. J. Y. Third, Commissioned from the United Presbyterian Church of Scotland, to be received as a probationer, was granted. Very interesting reports of mission work, French and English, were read, also of contributions to Morrin College and to the Presbyterian Sustentation Fund.—F. M. DEWEY, *Clk.*

MONTREAL: *July 10.*—The usual quarterly meeting was held in the David Morrice Hall, with an attendance of 25 ministers and six elders. Rev. Thomas Cumming, St. Joseph Street, Montreal, was chosen moderator for the next six months. After routine business, the Presbytery licensed Mr. Wm. T. Herridge, B.D., to preach the Gospel, and transferred him to the Ottawa Presbytery. A very satisfactory and encouraging report was given by the committee on City Mission Work. Mr. Campbell, convener of said committee, also reported certain recommendations of the committee as to caring for the spiritual wants of strangers coming to Montreal from other parts of the Dominion, or from the old lands; also of non-church-going protestants already residing in the city. Said recommendations were adopted. The Committee on Augmentation of Salary reported progress of a highly satisfactory nature. Arrangements were made for the settlement of Rev. A. Cauboue, at St. Hyacinthe, and of Rev. J. Turnbull, at St. Louis de Gonzague; also for organising a

session at Avoca, and printing statistics for circulation in the congregations within the bounds. After appointing committees on Sabbath-schools, Temperance, the State of Religion, Home Missions, &c., the Presbytery adjourned.—*JAMES PATTERSON, Ck.*

GLENGARRY: July 10.—Rev. G. C. Patterson, of Summerstown, had two calls presented to him—one from Beaverton, in the Presbytery of Lindsay; the other from Parkhill, Sarnia. Having intimated his acceptance of the former, the Presbytery agreed to his translation to Beaverton. It was resolved that an abstract of the Report on Statistics for 1882, be circulated among the members of the congregations of the bounds, with a view to increasing their interest in the various schemes of the Church. It was further agreed to adopt a rating per family for Presbyterian and Synodical purposes, including the travelling expenses of commissioners to the General Assembly. A minute was adopted in reference to the death of Rev. Robert Binnie, late pastor of Knox Church, Cornwall.—*H. LAMONT, Ck.*

OTTAWA: July 3.—Interim reports were received and considered on Home Missions and French Evangelization. A committee on Protestant Education in the Province of Quebec was appointed as follows,—Rev. G. D. Bayne, convener, Messrs. Jamieson, Shearer, Findlay and Caven, *ministers*, and Robert McAfee of Aylmer, and James Dunkin of Mosham—*elders*. A Committee on the augmentation of stipends was also appointed, to report at an early day. A Presbyterial visitation of the Carp congregation was held with satisfactory results.—*J. WHITE, Ck.*

PICTOU, July 3.—Presbytery met at New Glasgow. Rev. W. Stuart was elected Moderator for the ensuing year, Rev. P Goodfellow on account of illness asked three months' leave of absence which was granted. Rev. J. Carruthers intimated his non-acceptance of a call from Sharon Church, Stellarton,—Moderation in a call was granted to Merigomish congregation.—*E. A. MCCURDY, Ck.*

HALIFAX, July 10.—The Presbytery met in St. Matthew's Church. Professor Currie was elected Moderator for the current year. Calls were sustained from Wolfville and Horton to Mr. R. D. Ross; from Canard to Mr. James Anderson; from Middle Musquodobit to Mr. J. M. Robinson; and from Noel to Mr. Edward Thorpe. Mr. Ross, being present, accepted the call from Wolfville and Horton, and arrangements were made for his ordination and induction on Aug. 2nd. Rev. W. S. Whittier placed his demission of Chalmers' Church on the table. A letter from Hon. E. R. Oakes, Digby, was read offering the free use of the Reformed Episcopal

Church for Presbyterian services during the summer. Mr. A. W. Mahon was licenced to preach the Gospel.—*A. SIMPSON, Ck.*

Obituary.

MR. WILLIAM MCDONALD, an active elder of the Presbyterian Church in Hull, Que., died a short time ago at the Desert. He was one of the first called to the eldership in the church of which he was a member, and of which he was ever a staunch friend and supporter.

MR. DUNCAN MACVICAR, an elder in the First Presbyterian Church, Chatham, Ont., died there on the 28th of May, in the 68th year of his age. The deceased was the eldest brother of Rev. Principal D. H. MacVicar, D.D., of the Presbyterian College, Montreal. He was a native of Cantyre, Scotland, and with his parents came to Canada in 1835. He was a man of superior ability, of sterling integrity, and of remarkable physique. His last illness, extending over several months, was borne with the utmost gentleness and patience.

MR. JAMES THOMSON, senior elder in St. Andrew's Church, Halifax, died in that city on the 13th of May, after a brief illness. He was a faithful and cheerful supporter of St. Andrew's Church, with which he connected himself immediately upon his arrival in Halifax, in 1816. For many years he led its service of praise, and in other ways sought to promote its best interests. He was "a good man," and his end was peace.

MR. A. S. CADENHEAD, an elder in St. Andrew's Church, Fergus, an earnest and faithful teacher in the Sunday-School, and in every sense of the word a good Churchman, died at Fergus, on the 22nd of May, in the 60th year of his age.

MRS. LAMBIE, widow of the late Rev. Jas. Lambie, of Pickering, died at Whitby, on the 2nd of March.

Ecclesiastical News.

COLENSO is dead. He was Anglican Bishop of Natal, South Africa, for thirty-seven years, and in that capacity attained unenviable notoriety. He was the author of some valuable works on mathematics. He was also an astute politician. That on which his notoriety chiefly rests, is now an old story. It was the publication of a book calling in question the Mosaic authorship of the Pentateuch, and even throwing doubts on some of the facts therein stated. The work was condemned by the ecclesiastical courts, and its author was declared to be deposed from his bishopric. On technical grounds, however, this deposition

was declared by the Privy Council to be null and void. The result was that Colenso held on to his see, and the Anglican community in South Africa became divided into two hostile camps—a sorry spectacle in the sight of heathenism. Rev. Arthur W. Poole has been appointed by the Archbishop of Canterbury to be Missionary Bishop of the English Church in Japan.

The death is announced of Rev. Alexander Fraser, of Kirkhill, one of the oldest and most esteemed Free Church ministers in the Highlands. He was licensed in 1827, and in 1837 succeeded his father and grandfather as parish minister of Kirkhill. He left the establishment at the Disruption, but still remained in his native parish. At the outbreak of the Crimean War, he was one of the clergymen attached to the Highland Brigade. The Rev. O. A. Laird, retired from the pastorate of Free St. John's, Dundee, has celebrated his jubilee in the ministry.

Dr. Begg is like the Highland piper who could not be induced to play "a retreat." The recent decision of General Assembly has not changed his mind upon the subject of instrumental music and "uninspired hymns." He intends to continue the crusade against these innovations. He says "the question must be settled, not on the principle of what was precluded, which was the Popish principle, but on the principle of what was prescribed, and in no part of the New Testament was the employment of instrumental music ordained." Dr. Begg further said that in the event of this sweeping change being made one question that would have to be answered was this—To whom will the property of the Free Church belong?

DR. MCCOSH still retains his position as President of Princeton College. The Board of Management having unanimously declined to accept his resignation, and with equal unanimity adopted an arrangement acceptable to all which renders it unnecessary. Rev. Dr. William M. Paxton, of First Presbyterian Church, New York, has accepted a call to the Chair of Ecclesiastical, Homiletical and Pastoral Theology in Princeton. Dr. Paxton has been for seventeen years pastor of the congregation which he now leaves, and in going to Princeton succeeds Rev. Dr. Miller who was his immediate predecessor in First Church, New York.

BIBLE REVISION.—It is expected that the revised version of the Old Testament will be published early next year. As the work approaches completion, speculation becomes rife as to what is likely to be its fate. Will the work as a whole be accepted and adopted; or will it be recommitted for amendment in the light of contemporary criticism; or, shall it be rejected? Of course it must stand or fall

with the Revised New Testament. But who is to decide so momentous a question? The convocation of Canterbury which originated the whole movement will naturally be looked to, in the first place, for an official judgment of the work. Their verdict would probably settle the matter of acceptance or otherwise so far as the Church of England is concerned, and would influence the Episcopal Churches in the Colonies and in the United States. But what about the other Churches? Some of them will be slow to move, like the man out West who is reported to have said that "if the Authorized Version was good enough for St. Paul he thought it ought to satisfy the theologians of the nineteenth century!" Should the House of Bishops recommend the adoption of the New Version, it would require an Act of Parliament to sanction the change, so far as Great Britain is concerned. Whether the Americans will accept all the changes decided upon by the English Company, or will insist upon retaining what their own revisors agree to, remains to be seen. In any case, the revisors have not laboured in vain. The *rejection* of the Revision is not to be thought of. If it does not replace the Authorized Version, it will still have an honourable place assigned to it in Sacred Literature as one of the most valuable critical commentaries on the Scriptures ever published,

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A TRUSTY ex-Canadian sends us the following dated at Edinburgh, 3rd July:—The Assemblies are over and gone for the year, and yet have left behind them, notwithstanding the protest of some gallant veterans, some very happy memories. Cases of discipline, there may be said to have been none. How different from even a few years ago—but the temple courts appear to be getting purged and purified and a very much higher sentiment to pervade alike the pulpit and the pew. Even between the different churches, the sounds of war have, for the time being, ceased. That the war is over and gone, not even the most sanguine could dream. The declared policy of the Churches shuts out the possibility of so vain an anticipation. Men have been buckling on their harness, and are standing armed *cap-à-pied*, or rather are resting on their arms, or sleeping around their camp-fires. But that is all. During the tenure of office by the present government there may be but little prospect of pressing the burning question to an ultimate issue: but in the very next electoral campaign, it will be a strange marvel if the air is not filled to trembling with cries for the disestablishment of the good Auld Kirk, and with many an answer back. To many of us, there is a question greater, more important, more vital, and therefore much more demanding solution than disestablishment. That is the rallying of all

the Presbyterian forces, and their ultimate consolidation. It is true, doubtless, that neither Estab' lishment or Disestablishment can by itself effect this, and that the cry for disestablishment is being used as a means to this end. That is vain. And whilst there can exist no expectation even to see those who have left the Church on conscientious grounds—and with many a sacrifice, return to her bosom, yet I know that ruthlessly to pull down a venerable institution so endeared to the affections of many as the Church of Scotland is, will provoke heart-burning which the lapse of many years will scarcely soothe. The remedy must be sought otherwise than this. How happily the matter was arranged in Canada; and with what splendid results! How happily it may be settled here. How happily and speedily it will be, let us not doubt, when public sentiment has grown to that state at which the spirit of a generous self-sacrifice will render possible this most desirable of all objects in Scotland.—D.

IRELAND.—MEETING OF GENERAL ASSEMBLY.—The General Assembly of the Presbyterian Church in Ireland began its sittings as usual on the evening of the first Monday of June, and closed on the evening of the Wednesday of the next week. The Moderator of last year preached the opening sermon. Dr. T. Y. Killen discharged the duties of his office with very great credit to himself and to the satisfaction of all. Rev. H. B. Wilson of Cookstown in the County of Tyrone was chosen to succeed Dr. Killen. For a number of years Mr. Wilson has been prominently before the public, and in spite of the fact that he is known to be strongly in favour of liberty to use instruments in public worship, he was almost unanimously raised to the chair. His tact during the sittings when occasionally it was somewhat difficult to hold the reins impartially shewed that he was master of the position. This late Assembly will be long remembered as the close of the fifteen years' conflict among organs. The controversy was maintained throughout, both on the floor of the Assembly and in the press, with very great ability and on the whole with a very fair share of good humour; now it seems to be taken for granted that the battle is ended. Yet no decision has been given on the merits of the question. The advocates of Purity as they are called, brought forward a motion that looked towards the exercise of discipline on those that still persisted in the face of prohibitory resolutions in using the organ. The mover was the Rev. Dr. Francis Pettigrew, the acknowledged leader of the party, a man of ability, scholarship, and of moral weight second to none in the house. The motion was supported by a number of speakers w—

thy of the leader. The amendment was moved by the Rev. C. L. Morell of Dungannon, an old ex-Moderator. The substance of it was that the Assembly declined to visit with discipline the few who still used an organ. The seconder of the amendment was the Rev. R. J. Lynd the present occupant of the pulpit so long filled by Dr. Henry Cooke. Mr. Lynd's speech was the most brilliant in an exceedingly able discussion. The veteran Mr. Macnaughton, long ago of Paisley, gave the weight of his influence and of his silvery eloquence in favour of the amendment, and it was carried by a majority of eleven in a very full house. The various departments of Missions, received due attention and the reports were of an exceedingly encouraging nature. After the Colonial Report was presented the Rev. W. D. Armstrong of Ottawa addressed the Assembly and made a good impression. The *Daily Witness* says that his speech was a graceful one, which we can readily believe. A lively discussion followed the introduction of an overture by Rev. Hugh Hanna, Belfast, the purport of which was a proposal to establish friendly relations with the Established Church of Scotland. How singular that such a proposal should have to be made at all at this time of day! How passing strange that it should have met with strong opposition! The only explanation that can be offered is, that forty years ago the Irish Assembly cast in its lot unanimously and with great enthusiasm, with the Free Church, and with Churches as with individuals it takes a generation to get over a thing of that kind. It is satisfactory, however, to record that the motion was presented in another form by the Rev. Hamilton McGee of Dublin, embracing in kindly terms the United Presbyterian Church of Scotland along with the auld Kirk, and in that form it was immediately and cordially adopted.—H.

FRANCE.—A great movement is now going on in France, which concerns the relations between the State and the Churches. All Churches both Catholic and Protestant, with the exception of the *Free Church*, have all along received aid from the State. The policy of the Republican party is gradually to withdraw altogether the State aid. The Protestant Churches see this and are preparing to meet it. They feel as did our own Scottish Presbyterian Churches, that the exercise of patronage is incompatible with the highest interests of the Christian Church, as well as derogatory to the exercise of its liberty. In the case of the *Reformed Church* of France, it seems nothing less than Providential that its synodal re-construction should have taken place so recently; as if in preparation for this unforeseen event. This Church had not

met in Synod since the middle of last century, until some *three years* ago. It had virtually been congregational, each church existing by and for itself. It must be said, however, that they had affirmed their spiritual oneness, and had united in benevolent and missionary work. But now, the Government of their Church by Synods will bind them closer together, and enable them to act for the common welfare. Already a central fund has been created, whose purpose is, (1) To make up the gradually decreasing aid received from the State, (2) To help Churches without pastors, and weak Churches deprived of or not sufficiently provided with Gospel ordinances. This apparent disadvantage, of the withdrawal of State aid, is a blessing in disguise for the *Reformed Church* of France. (1) It will take out of the way a barrier to their union with the *Free Church*. (2) It will quicken their spiritual life, and unify their evangelical work, and, together with the evangelical movements now going on, they will be able to make greater headway against Romish superstition and ignorance. The expulsion of the Jesuits some three years since, and now the prospective withdrawal of State aid, which in her case, was very considerable—some *eight million dollars* annually,—are two very serious blows, against the dominance of ultramontaniam, and the power of the Romish Church. But this will constitute the great opportunity of the *Reformed Church* and her co-Protestant Churches. What a season is thus offered to evangelise that great nation! What a harvest, and what open doors! M. Réveillaud, one of the chief leaders of the evangelical movement, is quite prepared to accept the situation. He believes that the separation of Church and State will simply be “opening the gate of liberty,” and that the emancipated Churches “shall be amazed and joyful to breathe to the full this life-giving air of liberty, after having so long suffocated in the fetid atmosphere of the offices of the *Administration of Public Worship*.”—C. H.

THE MARCH OF CHRISTIANITY.—In the first 1,500 years of the history of Christianity it gained 100,000,000 of adherents; in the next 300 years, 100,000,000 more; but in the last one hundred years it has gained 210,000,000 more. Please make these facts vivid. Here is a staff. Let it represent the course of Christian history. Let my hand represent 500 years. I measure off 500, 1,000, 1,000, 1,500 years. In that length of time how many adherents did Christianity gain? 100,000,000. I add three finger-breadths more. In that length of time how many adherents did Christianity gain? 100,000,000. In the three hundred years succeeding the Reformation, Christianity gained as many adherents as in the 1,500 years preceding; but I now add a single finger's breadth

to represent one century. How many adherents has Christianity gained in that length of time? 210,000,000 more. Such has been the marvellous growth of the Christian nations in our century, that in the last 83 years Christianity has gained more adherents than in the previous eighteen centuries. These are facts of colossal significance, and they cannot be dwelt on too graphically or too often. By adherents of Christianity I mean nominal Christians,—that is, all who are not Pagans, Mohammedans, or Jews. At the present rate of progress, it is supposed there will be 1,200,000,000 of nominal Christians in the world in the year 2000.—*Joseph Cook*,

Augmentation of Stipends.

IN order to give a connected and intelligible view of the matter, we present our readers with an official copy of the decision of the General Assembly on the Augmentation of Salaries, together with the adopted details of the Scheme. The deliverance is as follows:—

“The General Assembly is deeply impressed with the duty of putting forth the most strenuous efforts for the better support of the Ministry, so that, if possible, a minimum stipend of not less than seven hundred and fifty dollars (\$750) with a manse, shall be secured.

“The Assembly deems it inexpedient to pronounce in favour of the principle of a Supplementary rather than a Sustentation Scheme, yet considering that our past working has been in the line of Supplements, the General Assembly instructs the Home Mission Committee for the Western Section of the Church, and the Committee on Supplements in the Eastern Section, to use their best endeavours to put into operation the Scheme of Augmentation presented to the Assembly last year,—*except* that the extent of Supplements of ministers in the North-West shall be regulated by the action of the General Assembly on the Home Mission Report; and, with the further exception that the second regulation clause (d) be expunged, and that the Fifth Regulation read as follows,—“That the general principle of the distribution of this Surplus fund shall be an equal dividend to the ministers of the supplemented congregations on the list, to the extent of seven hundred and fifty dollars, (\$750) and a manse, but that beyond this amount the Committees be empowered to recognize exceptional liberality on the part of any of the Supplemented congregations.”

“The Assembly thus hopes to be able next year to bring a valuable increase of experience to bear upon this great interest of the Church, with the view of improving said Scheme of Augmentation, or of preparing the way for the harmonious introduction of another Scheme

towards which our experience shall be found to point.

“Further, the Eastern and Western Committees are instructed to take measures to bring the whole subject of the better support of the ministry before the several Presbyteries and congregations of the Church, in order to awaken such an interest in the matter as shall result in a large increase of the funds available for carrying out the object of the Scheme; and that in the administration of the Scheme, respect shall be had to any obligations as to ministerial support incurred by Presbyteries for the current year.”

The following is the Scheme as adopted by the General Assembly:—

1. The list of Supplemented Congregations shall embrace only such charges as have Pastors duly called by the people, and inducted by the Presbytery, and as in the judgment of the Presbytery, are entitled to assistance in the support of the Ministry.

2. Congregations to be placed on the list shall contribute towards the salary of their Minister at least \$400 and a manse or rented house, or make an allowance of \$50 towards house rent; they shall also contribute at the rate of not less than \$1.50 per member in full communion for ministerial support, and contribute in addition to the Schemes of the Church.

(a) In the case of congregations in which the families reported as connected with the congregation are more numerous than the members in full communion, the contribution shall be at the rate of not less than \$4.50 per family.

(b) In calculating the rate of contribution per communicant, the congregation providing a manse or rented house shall be credited with \$50 in addition to the amount of salary paid.

(c) Congregations having at present settled pastors, and so situated as to forbid the application of the rule requiring a minimum contribution of \$400 and manse, and a minimum rate of \$4.50 per communicant, shall be admitted to a place on the list, on a lower scale of payment, to be afterwards determined; the Committee acting in conjunction with Presbyteries to prepare a list of such congregations and to submit it to the General Assembly for approval.

3. That all congregations on the list be supplemented so as to make the salary in the first place \$600 and a manse or rented house, or allowance for the same, and that the supplement be paid in semi-annual payments in the beginning of April and October of each year.

4. That the income which remains at the disposal of the Committee when the Treasurer's books are made up for the year, shall, after leaving a certain sum as a working balance, be constituted the Surplus Fund; it being the aim of the Committee to secure such an income for the Fund as shall make a

full share in this Surplus not less than \$150.

5. That the general principle of the distribution of this surplus fund shall be an equal dividend to the Ministers of the Supplemented Congregations on the list, to the extent of \$750 per annum and a manse; but that beyond this amount, the Committee be empowered to recognize exceptional liberality on the part of any of the Supplemented Congregations.

6. No congregation shall receive from the Fund more than \$300, and for the present no salary shall by participation in the Surplus Fund be made larger than \$750 and manse, except in towns and cities, where it may be impossible to effect an advantageous settlement on the ordinary terms. Any balance arising from this provision to be carried forward to the Fund for the following year.

7. That the amount of aid to be given to congregations on the list when *vacant*, be afterwards determined, in the event of this scheme being adopted. Such aid to be limited to congregations contributing less than \$600 for salary when having settled pastors.

8. That the Fund be composed of contributions made by congregations and individual members expressly for supplementing purposes, and in the meantime of also a definite proportion of the Home Mission contributions of congregations which prefer continuing to give for both purposes (mission work in new or destitute districts and supplement of pastors' salaries) in one sum; the proportion to be determined in view of the estimates submitted to and approved by the General Assembly for the two departments of work.

NOTE.—In the event of the Church signifying its approval of this scheme, the Committee recommends the General Assembly to take steps to collect, from some of the more able and liberal members of the Church, such an amount as will enable the scheme for increased ministerial support to be begun with a good working balance.

Newfoundland.

THE MANSE, ST. JOHNS, June 25th, 1881.

The sun shines over Newfoundland at present. She has begun to help herself in these latter days, and the truth of the old adage is seen in the help she is receiving from above. Your space does not allow me to enlarge upon our bright financial prospects as a country. Multitudinous correspondents in the daily press have expatiated *ad nauseam* upon the splendid natural resources of Newfoundland, and the splendid work our new Railway is to accomplish in their development. The work of Railway building among us, like the course of true love, and therefore, “does not run smoothly.” The work “has stopped short;” distance accomplished forty miles, over which

we have daily trains; and I am sorry to say our Yankee Railway Co. think the returns for six days insufficient, and made the attempt yesterday to enlarge their balance sheet by an attempt to swindle the Lord and his people out of part of His day. The united protest of the Protestant clergy, caused the thing to cease last summer—nor shall we fail to do our utmost again. What a villainous devil is the devil of greed!

We are building a splendid Dry Dock at the head of the harbour. The work progresses rapidly. When completed it will be a boon to many a disabled vessel. It will cost over half a million. A large and first-class hotel is about to be erected, and many other marks of civilization are evidence that though late in starting, we do not mean to be behind in the world-race. Merchants and fishermen are in the best of spirits just now—not only had we a capital seal-fishery in the spring, but the last month has witnessed an almost unexampled catch of cod-fish. A leading merchant told me today that already more fish have been taken than during the whole of last summer. This means comfort among our toilers of the sea, and riches among our mercantile classes.

But I must not forget the *Record* is not a newspaper. I hasten to things ecclesiastical. I have grand news to tell about my congregation. Last Monday morning, we were groaning under a debt of nearly \$14,000. To-day we are leaping for joy, for the debt has vanished like a mist before the rising sun. The ladies did it. I lift my cap and say "Three cheers for the ladies of St. Andrew's Church." A year ago they resolved to hold a Fair of fancy work and flowers. They organized, and set to work. For twelve months there were busy heads, and busy hands and when last Tuesday Lady Maxse came down to open our Fair, it was like opening a grand Exhibition. We abjured Lotteries; we tabooed raffles, we rigorously excluded everything like extortion. It was a fair sale on sound commercial principles, with nothing to bring the blush to the bluest Presbyterian—and after five days we found ourselves in receipt of just about \$8,000 cash. Next day, while the iron was hot, and the enthusiasm high, a subscription paper was opened, and in a few hours the balance of the debt was subscribed by a dozen or two of the wealthiest men—and so the thing was done, and we feel like a bird out of a cage. How sweet it is to be out of debt! If you doubt my word, ye church-going people of Toronto and St. John and elsewhere, just try it yourselves. Now we must enlarge our church and build a Presbyterian Academy. But if we have to go into debt again, commend me to the zeal and the noble spirit of the ladies who have just wrought so handsomely.

An ecclesiastical revolution has happened in Harbour Grace. After the long pastorate of

twenty-eight years, Rev. Mr. Ross recently resigned his charge. With many regrets and kindly deeds the tie was severed. Presbytery could not but dissolve the tie, as both minister and people desired it. Our good brother Ross has, like many a younger man, gone west, and we wish him great success wherever Providence may call him to labour. He has amid great difficulty upheld the old banner in Harbour Grace for over a quarter of a century, and his kindly words and faithful friendship will long be remembered by the loyal little band who worship in the Kirk of that town. They are few, but earnest, poor in numbers, but "rich in faith and good works." The Rev. R. Logan is just now supplying them, and we hope that, as they deserve, they will soon obtain a minister after God's heart, and after their own heart too. Recent letters from the Rev. J. R. Fitzpatrick who is labouring at Little Bay and Bett's Cove, bring little that is new from that distant Mission field. He finds few genuine Presbyterians to support him, but the great mass of his hearers are Episcopal and Methodist. Ours is the only Church at Little Bay, and we have the support of the Mining Company, and although the cost to the Home Mission Board will be \$300 for the present year, there is no reason for abandoning the field. Things may take a turn before long, that will make that field a most important centre of work. We must hold the fort believing that there is a good time coming. Our friend Fitzpatrick is the worthy successor of Cruickshank, Gunn and Whittier, his predecessors in the field. He is not suffering his candle to be hidden under a bushel. As to our fourth station in Newfoundland, I am entirely in the dark. Mr. Coffin, Catechist, was appointed to supply Bay of Islands for the summer. But the distance and difficulty of communication have prevented us from learning anything hitherto of his doings.

We are not represented at the Assembly this year. Our absence must be seriously felt by that venerable body. Still we trust that far away in distant London, we are not wholly forgotten, and that at least one throb may be felt by us of that great ecclesiastical pulse that beats so healthfully in the General Assembly. We would like to be there. It is good to look on the face of brethren, good to hear their pleasant voices, good to help devise measures for the weal of our Zion. But it is one of these pleasures which the lonely Presbyterian parsons of this isolated colony are compelled to deny themselves. London is too far away. It costs too much to travel. It is too difficult to get supply for our pulpits. So we must satisfy ourselves this year with your honest reports, and live in hopes of being next year allowed the privilege of enjoying ecclesiastical intercourse, and helping ecclesiastical legislation.—Yours out of debt, L. G. MCNEIL.

French Evangelization.

Report by M. P. S. Vernier; L'ANGE GARDIEN, *Presbytery of Ottawa* :

It is with profound gratitude towards the Master that I report on this important part of my work. I minister to twenty-one families in L'Ange Gardien. Every sabbath morning forty to fifty persons gather in our neat little Church and a more attentive congregation is not easily found. Two or three facts concerning the congregation. Elders take a great interest in visiting the poor and the sick; the prayer meetings are well attended, and here the elders have made wonderful progress in the way of short addresses and earnest prayers.

A new impulse has been given to family worship. Two years ago very few of our people would read the Bible in the morning and evening; now, very few are without family devotion. Our school, (day school) is ably conducted. We give a good salary to an excellent teacher, and the parents have come to the duty of sending their children ten months in the year to school. A fact to be noted is that for the last two years the School Treasurer received compliments from the Government inspection; for the books show that not one cent is due for school-taxes or fees. A new school-house, sister in appearance to the new church, was put up during the year. The sabbath-school is going on well, the children on Christmas-day have had a tree loaded with books, &c., some thirty Roman Catholics being present at a very interesting meeting in the Church, where the children proved their knowledge of Scripture by their correct answers.

On three different occasions the Rev. Presbytery of Ottawa sent a deputation to visit our congregation and each time we have had a full house, good addresses and good collections. One grand fact is that every member is doing all in his power to bring in Roman Catholics to the meetings and with great success. These persons that come once to meetings I always visit, and they all have the New Testament. The time is not far when L'Ange Gardien French Presbyterian Church will count many new members. The past year was one of great success.

PERKINS: this place situated eighteen miles from L'Ange Gardien on the Blanche River continues to be of great interest. Not only do the old members seem to take more interest in the work; as shown by their increased contributions and most regular attendance at meetings; but twelve persons have joined us during the year. Never less than

twenty-five persons attend service and now that the mines are open, we have thirty to forty hearers. In speaking of hearers I do not mention Roman Catholics and of them I rejoice to say that sometimes twenty and even thirty have attended our meetings here.

Two facts concerning Perkins, (1). Protestants are very zealous in distributing tracts to 300 Roman Catholic men working at the mines there. A French Protestant foreman bought thirty New Testaments and 300 tracts. These he gave to his men, and two of his forty men are now good Protestants. (2). The Roman Catholics like to see me in their houses. A man came after me eight miles and said: "Now sir, if you could come to my house to-night and read the Bible, I am sure my wife would not interfere with my going to your church next month." I went, spent a whole day with them: last month all the family, father, mother and five children were at meeting. Perkins is a place where much with God's help, can be done. Last month a revival took place there, and the building for a week every night was crowded. Let us hope for more blessing.

RIPON.—Some twenty miles from the Ottawa River, twenty-five miles from Namur, is Ripon, a poor place in the mountains; soil is extremely poor and the habitants can hardly make out their living. Still our converts keep on well, they are persecuted, so much so, that we cannot put up a School-house, for it would be burnt the first night. Shingles and lumber that were in a pile near the road have been burnt. Still we rejoice to see some twenty to thirty persons glad to unite every month in a private house and spend two to four hours listening to the word of God. The Roman Catholics now in that place are very bitter and have threatened to kill me before long. Visiting Ripon lately, a man stopped me on the road saying: "Sir, you better not go further on to-night, some men will be after you if you do." "I am not afraid, I have a sword," I said; the man looked frightened at this, and said: "well at any rate, you won't go alone I will go with you; but promise me that you won't do any harm to these men that are before us; I promised. After a few minutes we came to the men, and at once I addressed them by saying that I was sorry to learn they wanted to interfere with me; remember gentlemen that I always carry a sword with me, I will show you how sharp it is. Taking the New Testament, I read for twenty minutes different passages that I had marked. When I said; "good night friends;" one said "Sir, I want to have that Book, I ask your forgiveness for what I have done." Roman Catholics are very much changed, in many places they ask: "can you sing, have you nice hymns?" and when I have given them two or three of

our beautiful hymns, they want more or they ask me to pray. Truly the work is great and the labourers few. May God bless us even more during the coming year, than in the past.

CANNING STREET CHURCH, MONTREAL.

Although the ecclesiastical year which expired on the 30th of April, has been for me one of hard work, much anxiety and trying cares, it has also been in almost every respect the most successful year of my ministry in this field. Hence, I feel impelled to make here a grateful mention of God's merciful and tender dealings with my people and with myself during the year. Four services have regularly been held every week in the Church during the year, three on the Sabbath-day and one during the week. Although many families removed from the locality and some were induced to connect themselves with an adjoining Church, those services were well attended by an average of fifty-six persons in the morning, thirty-five in the afternoon and forty in the evening. The fact that the morning services were always more largely attended than any other, shows conclusively that my people are convinced Protestants, no more afraid to be seen going into or coming out of the Church, and prepared to face the persecution which must necessarily result from such a line of conduct. I believe that our Church is the only French Protestant Church so situated in Montreal, all others having larger gatherings in the evening. This gratifying result is explained by the fact that there is at least one communicant in each family who makes it a duty to attend the morning services and bring his family with him. At present the number of communicants is fifty, all French, and, with few exceptions, all lately added to the Church on profession of faith in the Lord Jesus. Thirty-eight of them were present at the last dispensation of the Lord's supper.

During the year, fifteen new members were admitted into the Church, fourteen by examination and one by certificate, and an equal number were removed by death or otherwise. Some of them made a profession of their faith in spite of the strong opposition of parents or relatives. The number fifteen may not seem large to ministers having congregations numbering 200 families, but it is large for my congregation composed of about forty-nine families *officially* connected with the Church. Many more attend more or less regularly our services, but as they attend ordinances in another church, I do not reckon them as belonging to ours. To minister to the spiritual wants of the congregation, we have a Session composed of four elders cho-

sen among the most godly and influential heads of families connected with the Church. The very best spirit has prevailed in the Session during the year, the elders being always willing to discharge their duties and setting a good example before the people in the matter of giving, &c. There are also two deacons who, with the pastor, attend to the wants of the poor and generously devote time and money to the financial prosperity of the congregation.

Although certain missionaries around me have requested the favour of baptizing some of the children of my people, I have been enabled to administer baptism to seven of them during the year, and almost invariably in the church where the solemnity of the ceremony and the instructions given have been productive of much good. On one occasion, a Roman Catholic was so deeply impressed that he was induced to attend our services, and ultimately he joined us. All told, twelve persons publicly renounced Romanism during the year by connecting themselves with the Church. Some of them are among the largest subscribers for the support of ordinances. Three became communicants.

The average of Roman Catholics who attended our services has been five, as far as I have been able to ascertain. This small number is due in great part to the fact that the Church is situated on a street where but few Roman Catholics circulate in the evening. It is next to impossible to give the exact number of French Protestant families living in this district, or part of the city, as many, never darken a church door. Persecution and want have changed the religious fervor of many into utter indifference. When I visit them they welcome me and are pleased to hear me read and pray, but they lack moral courage. As far as I know at least 100 families, claiming to be Protestant, live in our part of the city. They represent about 500 souls, more or less.

My Bible class, which is composed of the larger boys and girls who have been in training for some time in the Sabbath-school classes, and of adults whose religious training is deficient, has averaged seventeen during the year. Every member of it has proved to be intelligent and eager to obtain instruction. It meets at the same time as the Sabbath-school of which I am the Superintendent. It has had an average attendance of eighteen out of some forty-six children connected with the congregation. The difference is explained by the fact that many are too young and others too far away to attend. There is also a day-school. It is a mission school supported by the Board and taught by Miss Cruchet. It meets its remaining expenses by means of a monthly fee of twenty-five or fifty cents levied on each scholar, according to ability. During the year fifty-one scholars attended,

seven of whom were or are Roman Catholics, and a few English speaking.

This year the people did not contribute towards the salary of their pastor because they had to apply the money collected to another object. In October last they decided to make an effort to repair and improve the Church. The effort proved successful. The people subscribed and paid about \$160.00 towards the repairs; the Board generously voted the balance of estimated costs which in all amounted to \$548.00. Now the building, although unattractive outside, is neat and inviting inside. Besides this sum, the congregation contributed about \$210.00 for other purposes. So that the aggregate givings for the year have been \$370.00, as against (last year) \$150.00; increase for this year, \$220.00. And it is to be borne in mind that that sum has been almost entirely contributed by about twenty families, all the others being literally unable to give more than a few cents every Sabbath-day. During the present year we hope to raise the same amount, half of which will be for the pastor's salary.

Generally speaking all Roman Catholics show better dispositions towards us, because we carefully avoid to denounce their priests and ridicule their faith. We content ourselves with expounding the truth or placing it side by side with the teachings of Rome, leaving them to draw the conclusion, which many do in a very keen manner. Their good feelings toward us are evinced in their kindlier dealings with converts and in their greater respect for me. Many bow to me on the street now, as they bow to their priests, whilst three years ago they almost invariably insulted me.

I have had but little time to devote to direct inroads among the Catholics. However, I have met with quite a few of them in Protestant houses, in stores and in the Church. On all such occasions I have endeavoured to sow the good seed in their hearts, and, in some cases, with success, since a few were induced to connect themselves with the Church.

I seldom preach special controversial sermons. It is too difficult to do it with power and charity. But I never allow a passage of Scripture condemning some teaching or practice of Rome to be read without contrasting it with the error it meets. And I find that method the most acceptable to Roman Catholics, and generally successful. They are seldom displeased with such remarks made *à propos, en passant*.

I have, personally, or through some members of the congregation, sold or given thirteen New Testaments to Roman Catholics during the year, and I am satisfied that they have been read, not burned or handed to the priest. I have sold or given thirty-five Bibles to members of my Church and other French

Protestant. The progress made during the year, may be summed up under the following heads:—

1. More regular attendance on ordinances.
2. Larger givings—100 per cent larger.
3. Increased attachment to the Church.
4. Increased family worship.
5. Increased faithfulness in confessing Christ openly, &c.
6. Increased attachment to 'the pastor, which is a source of much encouragement to him.

A. B. CRUCHET, *Pastor*.

Our Trinidad Mission.

For the Record.

REV. KENNETH J. GRANT, of San Fernando writes as follows:—As missionaries we feel deeply indebted to friends for the special contributions which come to us for special objects. I know that the provision recently made by Miss Machar of Kingston for the support of our school, and by M. G. of Picton for the support of another in Mr. Macleod's district greatly cheered the heart of the missionary. It lifts a burden from his heart, it brings scores of interesting little ones under the humanizing influence of our schools, and it opens a path for the missionary to the homes and the hearts of the people. Your missionaries see on every hand work which should be done, and humanly speaking, the only barrier is lack of funds, and they ask a minimum, simply because they see that annually the Board's expenditure is in excess of its income. Special contributions enable us to enlarge the sphere of our influence, to do more effective work, and they lessen the corroding anxiety so often felt, as to how to make ends meet in carrying on operations. Last year in our district \$200.00 from an unknown donor in Galt, with the oft recurring contributions of Miss Starke of Toronto, Miss Crook of Flamboro and of the W. F. M. Society of Picton, enabled me to close the year's accounts with a small balance in hand, though our outlay in buildings much exceeded our estimates. Again and for the current year, Galt sends \$75.00 withholding the donor's name, and to the renewal of contributions from other friends just named, we have to add \$45.00 from the W. F. M. Society of Truro for a new Church in a district in which the Gospel is heard and accepted by not a few. The new converts there will raise \$100.00, and \$300.00 will build a plain house that will meet the present wants. Can any readers of these lines favour us with a contribution? The site is in a village, two miles removed by a Lagoon from the main section of our district. The village is an important centre, and I trust that it may have its own pastor at no distant day. I have arranged to commence the building within one month.

On every hand we have tokens that God is working by us, and yet we are not strangers to the experience of the early Church as given in Acts 6-1, "when the number of the disciples were multiplied, there arose murmurings." We have too often to neglect prayer and the ministry of the word, to serve tables.

REV. J. W. MCLEOD, of *Princetown*, writing to Miss Machar, Treasurer of the Juvenile Mission, says;—You do not know how gratified we are, by the gift from the Juvenile Mission Scheme for schools here. When Miss Blackadder showed me your letter first I had three schools I wanted to provide for, including buildings, but if the salaries of teachers are provided, we try by other means to do what we can to get up buildings. One of these schools started last year in a carrot house, but when the rains came, we had to give it up. I regretted this much as many attended, and it was central to three estates. However, after being humbugged a great deal in getting lumber up to the place, I have carpenters working at a school-room, and they will have it finished by the end of three months. Meanwhile, Dr. McGregor writes by mail just arrived, that \$120.00 has been paid in for the first school. This is Brothers'. The second is on Cedar Hill, also on estate adjoining two others, and with a large number of children and adults. We have no buildings here as yet. But if a salary for a teacher is guaranteed I will try and accomplish that. I have a monitor there, teaching a class of about thirty in connection with the Princetown School, where Miss Blackadder is teaching. We hope and pray much for the fruits of seed sown in these young hearts. There are four kinds of soil, however, in the Parable of the Sower, and we should not be discouraged if all does not bear. I would like to do more for adults who are in a sense, children in knowledge of truth and of education as a rule. I wish you to thank that one individual for the gift. Mr. Christie had to resign his work here on account of ill-health. Mr. Morton is off for a furlough to recruit his health, which has been bad for some time, so we are two, who are left at present. Now I must close. Trusting that God's blessing will rest on you in Canada, and us here who try to teach his truth and do his will.

LETTER FROM REV. J. W. MACLEOD.

For the Record.

PRINCETOWN, 5th March, 1883.

I try to pay a literary debt by the following notes:—We are enjoying a fair measure of health. Miss Blackadder is back at her work. The dry season has fully set in and sugar pervades air and mind. Our Trois Amis school has moved into its new house, on Palmyra lands adjoining. Ramnarayon (kindly aided by the class of Mrs. Burnfield Brockville) is

now teaching a class on Cedar Hill, in what may be correctly termed a basement of a barrack room. It is fortunate that he is not tall, as the room is too low for an ordinary adult. We hope for better things. Several Catechumens at our recent communion were baptized. We are striving for a Church in Princetown. I wish benevolent friends at home would second and crown our efforts, to do this without trespassing on the general work. Some months ago a noted Mussalman and rascal died. His death, however, does not remove the opposition to the Gospel. Many hundreds send their children to our schools and some attend the services. The Mussalman is more frank than the Hindu. The Mussalman will say, "I will not go to your service," and will not come. The Hindu will say, "I will come," and will not come. The proud Brahmins are more outspoken in their unwillingness. The other day I dismounted at a cottage to read and talk with its inmates, when the woman said, "I, too, am a parson woman." She was a Brahman. As their attention was engaged a poor sick woman comes for medicine and clasps the feet of the "parson woman," as the manner of saluting a Brahman is for low castes. Last Sabbath, when conducting service at Brother's estate, there sat a dirty old sadhu, or saint, with the signs of a vishnuite on his forehead and a piece of sackcloth around his naked person, who yet was at least outwardly worshipped by many of his dupes. There is honour and money in it. A few days ago a recent convert met in a friend's house a Brahman relation, and whom he ever used to salute with the clasp of the foot, and this time merely said the salaam of an equal or superior. The relative, surprised, at once said, "You must have become a Christian." "Yes, it is true, I have become a Christian." The old friend began to weep and wail over him as lost, when the other stopped him and said, "I am not dead; I am the same man; my flesh and blood and bones are all the same as before; only I believe in Jesus Christ to save my soul, and I try to do his word." Thus are Brahmanism and Christianity in deluding chains and liberation. J. W. M.

A SUCCESSOR TO MR. CHRISTIE.

To the Editor of the Record.

To consult Mr. Morton on matters connected with the Mission to Trinidad, I visited him at his retreat, at the base of the White Mountains, in North Conway, New Hampshire, on my way home from the General Assembly; and his many friends, and these are the whole Church, will rejoice to hear that he is now steadily improving. That which is at present uppermost in Mr. Morton's mind is a successor to Mr. Christie. Before my visit,

his views were expressed in a letter received at London, Ont., thus: "There is *one matter* now before your Board now of *great importance*, the appointment of Mr. Christie's successor. There are three or four circumstances which make it very important that his successor should go out in the autumn, and offers are not forthcoming. I would advise the Board to lose no time in considering the propriety of calling some one to the post. I see many advantages of such a course, although at the present time it requires some courage to propose to draw away a good and useful man from the home field. I judge our four fields to stand in the matter of healthiness in this order: (1) Princetown; (2) San Fernando; (3) Tunapuna; and last, Couva. The man to go there should have a good vigorous constitution—say wiry. I hope and pray that a suitable man will come to the front, as I am glad to see that the funds have come up. I trust that Mr. Christie's resignation and my present uselessness will not discourage our friends in the least. The Master knoweth of these things, and has a purpose in them all."

I publish the above respecting the relative salubrity of the respective fields in Trinidad, placing Couva at the foot of the list, because the Committee have no concealment to make of anything. The other side of the subject may also be presented, as gathered from conversation with Mr. Morton and with Mr. Christie, in the following facts:—(1) Men are there pursuing their secular callings for the last ten or twelve years, and Mr. —, a warm friend of the mission, has recently retired to Scotland, after a residence of nearly twenty years. (2) Mr. Christie suffered less from fever and ague than any other of the missionaries, scarcely in fact suffering at all from that affection. (3) During the yellow fever season, there was *no more*, in fact *less* sickness in Couva, than at some of the other stations. (4) Couva is improving in salubrity, as lands are being drained and cultivated; and a missionary going there will have railway facilities north and south, for exchange and temporary rest, which had no existence during the earlier years of Mr. Christie's labour. The inference from these facts is, that there is nothing in the climate which should turn aside a devoted man of sound constitution from engaging in mission work there. Such being the case, are there no Ontario pastors or preachers who will present their services to the Lord, by coming forward to fill up this gap, and thus contribute greatly to the unification of our foreign work by giving the West a new and living interest in this work. I shall be happy to receive an application.

THE SITUATION FINANCIALLY.—I cannot wait for a meeting of the Committee, without a few remarks on this subject, because the situation is *grave* and alarming. By special

collections and donations, the general account closed with a balance in hand, much more than counterbalanced by a deficiency in the Day Schools and Mission Schools' Fund, sustained by the Sabbath-Schools; the deficiency being not less than \$900; so that assuming expenditure to be the same during the current year, \$1,800 more must be raised, or an average of \$10 per Maritime congregation above last year's contributions. I cannot tell what the Committee may do at its approaching meeting early in August, to meet the case; but meanwhile it is evident, *First*, That every Sabbath-school in the Maritime Provinces should give, which has not been the case thus far; and that the work of gathering cents and dimes and quarters should begin at once; there should be no waiting for collecting cards, for the more excellent way is to gather from the children themselves, weekly, in the towns, and at the farthest, monthly, in the country, and, *Secondly*, That Sabbath-schools in the West who have given us liberal, very liberal help, in past years, will do a good work by continuing their aid this year; and if a new lot comes to the front, we will give them most hearty thanks. *Thirdly*, I would suggest that in the Maritime schools fancy schemes for help to this, that and the other object, should be laid aside for this year, and that a strong, a long, and a united pull for the shore be made, so as to land us there free of debt in 1884. All sums received for the general fund have already been paid out to meet travelling expenses of missionaries. The Trinidad payments last year were \$7,500. Three thousand dollars are due to-day. Congregations that can remit quarterly will lessen the strain and the interest bill by doing so.—P. G. MCGREGOR, Sec. Eastern Section of F. M. Committee.

Our New Hebrides Mission.

MR. ROBERTSON in a recent letter states that his voyage from the New Hebrides to Australia, lasting twelve days, was very pleasant, and that the voyage from Australia to England was delightful, with the exception of a day or two of rough weather. Mr. R. brought with him to London twelve cases of natural curiosities, and three casks of arrowroot. He hopes to sell the arrowroot in Glasgow, the proceeds to pay for printing and binding the Holy Scriptures. Some of the arrowroot, with the curiosities, will be brought to Nova Scotia. He states that Mr. Mackenzie had been quite restored to his wonted health during his long voyage back to the New Hebrides. His wife and children were also quite well. Mrs. Robertson had hoped to

mee. her parents in Pictou, but she received sad tidings by the *Dayspring* of her father's death. Mr. and Mrs. Annand had been much affected by the death of one of their best men who bled to death from a wound inflicted on himself, while cutting a piece of hard wood. Mr. Robertson wrote very hopefully of the work of Mr. and Mrs. Laurie; and Mr. and Mrs. Gray, who had recently joined the Mission. They are in Tanna, and the prospect is very good. Mr. R. met Mrs. Geddie, Mr. and Mrs. Neilson, and other friends of the Mission, at Melbourne during his brief stay there; he spent three weeks at Sydney, meeting many friends of the Mission. It was expected that by the *Dayspring* in April the following missionaries would proceed to the islands: Messrs. Macdonald, Murray, Milne, and Gunn. Another missionary from the Free Church was expected. Mr. Robertson has been in the mission field continuously for twelve years. He will be very cordially welcomed home by his own personal friends and by the large and ever increasing number of friends, who love the New Hebrides Mission, and who have watched with profound interest the progress of Christianity in blood-stained Eromanga, the island where Williams and Harris and the Gordons met their death. Dr. Steel, the general agent for the New Hebrides Mission at Sydney, N. S. W., is afraid that trouble may arise, through the French, who are purchasing land and forming settlements on some of the islands.

Central India.

THE following letter gives an account of how a Hindoo connected with our mission at Indore was brought to the knowledge of the truth. The original is before us beautifully written in what looks to us like Sanskrit. We are indebted to Mr. Wilkie our Missionary at Indore for the translation, who says of the writer that "he is proving himself more and more useful all the time."

To the Editor of "Record."

INDORE, February 24th, 1883.

DEAR SIR.—Though unacquainted with you I take the liberty of addressing you as a new and young Christian brother, at the request of your missionary at Indore, by whom I was baptized in December last. Perhaps by my telling you how I, a Brahmin and Shastree, became a Christian, and the subsequent events, you may be led the more earnestly to pray for us who are seeking to dispel the darkness and for my dear brothers who in many cases so earnestly but so ignorantly are seeking to do

what they believe to be God's will; and especially for him, who in all my searchings for the truth was my constant companion, but at the very last for fear of caste opposition and from a dread especially of the injury it would do my mother, closed his eyes lest he should be led further than his natural feelings now prompted.

I am the youngest son of Sadasio Shastree Wadikar. In the London Mission School I first heard of the Christian religion and when I heard the prayers offered at the opening of the school felt that there was a great difference between their prayers and ours, but being only a child I gave but little thought to the subject. After a short time I began to study Sanskrit. My father was continually explaining to the people the Ramayan, Mahabharat, Paranas, &c., and so I, from hearing them often, came to know them and also to quickly understand in a measure their meaning; my father now being old, decided to go to Benares, a sacred city of the Hindoos on the Ganges, to die. On the way there, however, he died at Baroda in 1873. After this on account of our knowledge of Sanskrit, my brother and I obtained employment from the Arya Samagh Society in Bombay in translating the Vedas. At the time of my father's death I was led to ask where had he gone and what would be my condition at death, but had to rest satisfied with the answer the Shastres gave for the time being, though far from satisfied. When in Bombay, engaged in translating the Vedas, I was led to feel how unsatisfactory were their teachings, and as I was surrounded by numbers of young Brahmins then being educated in the Government Schools in Bombay, who were agnostics or unbelievers in any faith, I was led gradually to loose faith in my old religion and to inquire after the truth,

When in Bombay my brother took ill, and so my mother fearing lest the gods were angry with us because we had not all gone at once to Benares, when we left our home for that purpose, and therefore had taken away our father and now wanted my brother—resolved at once to go with us to Benares. On reaching Indore, however, we, by our many friends were hindered from going any further, especially as my brother by this time was very much better. Here I sought and obtained work in connection with the Canadian Mission Press, where in the morning service held by the missionary with the Press Room workers and others I was led with greater earnestness to take up my search for the truth. I felt our own religion was wrong but I also wanted to believe that Christianity also was wrong, as I loved and wished still to remain with my own people, and knew that if I accepted of Christianity as true I must leave all.

Any little flaw in the arguments in favour of

Christianity was sought and the most favourable construction was put on any argument in favour of the new faiths of the Hindoos founded on the Vedas professedly but really on "truth" which has been extracted from different religions but especially from the Christian Bible. At length after a long weary struggle of nine months, a struggle many times against conviction, I was forced to say I must accept of the Christian faith which alone is true, and through the help of Jesus Christ, now sought and rejoiced in, was led on third of December to leave my home that I might accept of the outward sign of that faith which had already become mine. The struggle, I need not say, was a severe one. It was a turning of my back against all most dear to me, to enter into new associations and amongst a new brotherhood. But grace sufficient for the struggle was given me and I was enabled to receive baptism that same night. That night I remained with the missionary. Next day when my brother, who was seeking for me, was told by one of the Christians that I too had received baptism, he felt it very keenly, but his words were "Oh my poor mother. This will kill her as Tishwant being the youngest son was her greatest favourite." He then informed my mother who in great grief came to see me hoping that it might not be true or if true that it might be possible to restore me. On seeing the knot of hair which Brahmins wear, which I had not then cut off, she said, "Oh it is not true" and at once brightened up, only however to have her grief intensified when I told her the truth.

I need not dwell on what was so painful and so trying to me again and again as she took my feet in her hands and beat her forehead on the ground till it was raw flesh, would she entreat me to come back and be restored to them—only to be told as often that I loved her yet as much as ever, that I was as willing as ever to do whatever she should tell me, but that I now was a believer in Jesus Christ and so wherever I lived would follow him.

Reason however was all in vain, she then tried to get me to go with them to the city, but knowing well what that would probably mean I could only consent to go with her part of the road. At last finding that she could not get me back she said "Go, you are dead to me and mine." They have not yet, however, as they usually do, made the man of straw to whom they give the name of the person thus outcasted, and then, after going through all the funeral ceremonies, including the burning at the funeral pyre go into mourning for a certain number of days. This they have not done, I suppose, because they still think they can get me back. Shrinavasa Rao the judge of the Zilla Court in Indore and my brother-in-law, together with my other friends have tried many schemes to get me back. At one

time there is a plot to seize me and carry me off, at another, Doctors' certificates are produced to show that I am crazy and therefore one whose caste has been destroyed without my knowledge and so one that can be restored, though the missionary who baptized me would certainly have to be punished. Again and again does my mother come over and plead with me to go back again, to allow them to carry me to Benares as their friends in Indore have offered to give hundreds of Rupees to restore me again—on the plea that I was crazy at the time of baptism, &c.

I am glad therefore to be thus away from Indore for a time, especially as I have now an opportunity of telling often to my old companions the truth I have found to be so precious. May I ask you then to pray that my dear mother and brothers, who now are bringing upon themselves so much misery on account of my change of faith, may also be led to know and rejoice in the same, that we may all be an unbroken family here and hereafter. —Yours sincerely, TESHWANT RAO WADIKAR.

MISSIONARY OUTLOOK.

JAPAN.—There are in all Japan about seventy-five ordained missionaries, and about fifty ordained pastors, with not far from two hundred other native evangelists and colporters, four thousand five hundred native communicants, and more than one hundred preaching stations. There is also a native publication society, which has charge of the publication and distribution of religious literature. Japan is now open, and calling for the gospel. The prejudice is largely gone, and calls come from every direction for the gospel. The great struggle there is to be between Christianity and infidelity, although the Buddhists are making a desperate effort to hold the people true to their faith in Buddhism. Young priests are not licensed now unless they can pass an examination on the Old and the New Testaments, and many of the young priests are coming to our native pastors and to the missionaries to study the Bible. The result will be, in some cases, that these young men will be won by the power of the truth. Were there ten missionaries at work in Japan where there is one, and were there fifty natives ready to work where there is one, we might expect to see Japan a Christian nation by 1890.

INDIA.—The Government Census of India, of 1881, the results of which are in course of publication, has again, like the partial Census of 1871, been a surprise to those who disbelieve or doubt the progress of Christianity in India. A leading London daily newspaper says, "It was not supposed that the Christian population of India was so large as it is now shown, or that it exceeded in number the war-

like race (the Sikhs of the Panjab) which fought so good a fight against our own army, less than forty years back." The total number is given by the Census as 1,862,634. This, however, includes the European population, and the Syrian Church of Travancore, and the Native Romanists (who are mostly the descendants of the converts of two centuries ago). These three classes account for nearly three-fourths of the whole. The details are not yet published; but the number of Native Protestant Christians, who are the real result of the Missions of this century, has meanwhile been separately ascertained by the returns for the Decennial Missionary Conference lately held at Calcutta. The figures are—India proper, 417,372; Burma, 75,510; Ceylon, 35,708; total, 528,590. The rate of increase in the last decade, in India proper, 86 per cent., is now shown, by a comparison with the Census, to be *fifteen times* the rate of general increase in the population. The communicants have advanced at a still higher rate, 114 per cent.

CHINA.—Mr. James Cameron, a missionary of the China Inland Mission, who has travelled perhaps more extensively through the empire than any other foreigner, passing over into Thibet and Burmah, says that one of the results of his travels has been to convince him that China is now open to the Gospel in an even greater degree than Japan. The Chinese are conservative in their ideas, so, that, when converted, they remained steadfast in the faith in spite of the greatest opposition. They are also ready to witness a good confession before others. The Gospel is thus being propagated in many provinces by the Chinese themselves, and without any pecuniary help or inducement. This is the hope of China. A Chinaman who had graduated at one of the native universities was converted; he has since been preaching almost every day, with the result that from ten to fifteen of his countrymen have asked for Christian baptism. At the meeting of the Synod of China, held in May last, there were present twenty-one ministers and eight elders. Ten of the ministers are natives. The Presbytery of Canton reported 15 baptisms; an adult membership of 271; two Sabbath-schools, with 115 pupils; and contributions of \$108 for missionary work; thirteen male and seven female helpers; a training school for men and another for women; a boarding-school for girls; and fourteen day schools. Reports were given of the success of the Gospel in other places, as Foochow, Amoy, Formosa, and parts of Chikniang province, and especially at present in Chantung.

DEATH OF A CHRISTIAN QUEEN. The death of the Queen of Madagascar is announced. This Queen was undoubtedly one of the most remarkable women of the age. Born and brought up in familiarity with the

barbarous and superstitious cruelties of the Malagasy, she was converted in a remarkable manner to the Christian faith, and was transformed, like some of the converts of the Primitive Church, from a bigoted persecutor into a zealous and enlightened reformer. In the period of enforced seclusion prescribed for her at the death of her mother, to whom she succeeded in 1868, the young Queen read much in a Bible which had been placed in her way by one of the Christian party. She had hardly assumed the throne before she adopted the Christian cause, and forthwith issued edicts for the protection of Christians and the abolition of the heathen "customs," such as the poison ordeal, the sacrifice of children born on unlucky days, and so forth. She abandoned the worship of idols, and used her powerful personal influence and example in discouraging it. She took an active personal interest in the encouragement of education, exempting all teachers, printers, and such like from all compulsory State service rather than that their good work should be interrupted, while at the same time she gave prizes and rewards to successful teachers and promising scholars. Her influence was used to put down the foreign slave trade at the same time that the aggravations of the domestic institution in the island were removed. Among the notable reforms of her reign were the reorganization of the army, in which the term of service, which was formerly a life-long slavery, was reduced to five years. The fact of the Queen's death is said to have been concealed by representatives of the military party in Madagascar, who hoped to benefit by her popularity. Her death at the present critical time in the history of her Government is a great loss to the country over which she reigned so well.

The Presbyterian Record.

MONTREAL: AUGUST, 1883.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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

PAYMENT IN ADVANCE.

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

BRANTFORD LADIES' COLLEGE. We invite attention to the new advertisement of this Institution. Its entire teaching staff are able, practical, and experienced. In *thoroughness* it stands second to no kindred institution

in the Dominion. This, with the religious influences thrown around the students, should commend it to Presbyterian parents desiring a college education for their daughters.

MINUTES OF ASSEMBLY. These are passing through the press and will be distributed in the usual way—viz:—a copy will be sent by mail to each minister, and parcels for each Kirk-session by express or otherwise to the several Presbytery Clerks.

OXFORD COLLEGE, TAMSUI. We hope to present our readers next month with a view of the new Theological College in Formosa, together with a full letter press description of the premises by Dr. Mackay. We shall spare no expense to have the engraving well done and to make it a faithful copy of the original drawing, and we feel sure our efforts in that direction will be appreciated.

Official Notices.

KNOX COLLEGE CALENDAR.

Copies of the Calendar for 1883-84 may be obtained by application to Rev. Dr. Reid, P. O. Drawer 2607, Toronto.

MEETINGS OF PRESBYTERIES.

P. E. Island, Charlottetown, 7th August, 11 a.m.

Wallace, 7th August.

Lanark and Renfrew, Carleton Place, 28th August, noon.

Lindsay, Woodville, 28th August, 11 a.m.

Peterboro. St. Paul's Church, 25th Sept.

Kingston, Kingston, 17th Sept., 3 p.m.

Quebec, Sherbrooke, 11th Sept., 10 a.m.

Ottawa, Ottawa, 7th Aug.

Sarnia, Strathroy, 11th Sept., 2 p.m.

Literature.

GRAHAM ON EPHESIANS. By the Rev. William Graham, D.D., of Bonn, Prussia, formerly of Damascus, *Price* \$1.25. This handsome volume just issued by the Presbyterian Board of Publication, Philadelphia, is evidently the result of much labour, extensive reading and good scholarship. The epistle is admitted to be one of the richest and noblest in the Bible, and the chief object of the writer is to unfold Christ's Headship over His Church, and the close and intimate connection of believers to Him.

CHINA AND THE CHINESE, by Rev. John L. Nevius, twenty-eight years a missionary to China; The Presbyterian Board of Publication, pp. 452; *price* \$1.50, with map and illustrations. A very readable and instructive volume, giving a general description of the country and its inhabitants; its religious and social institutions; to which are added some reflections on mission work, in China, its difficulties and its encouragements.

THE ELDER AND HIS WORK, by David Dickson, Master of the Merchant Company of Edinburgh: pp. 94. *price* 50 cts. This admirable little treatise is from the pen of one of the best known and most useful elders of the Free Church of Scotland. It discusses the importance of the eldership, the elder's qualifications, and his duties. It takes his arm as it were, and leads him through his district, and is full of good advice. It were well if every elder in the Church would read and ponder its many excellent practical suggestions.

HANDBOOK OF THE PRESBYTERIAN CHURCH IN CANADA; edited by Rev. A. F. Kemp, LL.D., Rev. F. W. Farries, and J. B. Halkett; Ottawa, John Durie: *price* \$1.00. A very useful digest of the proceedings of the General Assembly since the union in 1875, together with a great deal of general information respecting the Presbyterian Church in Canada, which will be especially valuable to the ministers and other office-bearers of the Church. One of its attractive features is the condensed biographies of ministers; we only wish they were more complete; but a second edition will probably remedy this defect.

INDIA: WHAT IT CAN TEACH US? by Max Muller: Funk and Wagnalls, New York. This is one of the best of the new Standard Library Series; only 25 cents!

A PLEA FOR POPULAR INSTRUCTION IN THE EVIDENCES OF CHRISTIANITY, by Rev. James Middlemiss, of Elora; Toronto, Presbyterian Printing House. This is a well-reasoned, well-written and convincing essay which cannot fail to be of service in calling attention to the important subject to which it refers.

SABBATH SCHOOL REPORT.—There has been laid on our table a copy of the Seventeenth Provincial Sabbath-School Report of the Convention, held at Brampton, last October. Besides instructive and stirring addresses from Canadian ministers, it presents the mature judgments and helpful utterances of Dr. John Vincent, of the United States; also careful reports from the sections of the Convention on Primary, Intermediate, Senior and Normal classes; rendering this document very desirable for Sabbath-school teachers. Copies can be had by applying to the newly-appointed secretary, Rev. John McEwen, Toronto.

A Page for the Young.

TELL IT AGAIN.

A home missionary visited a dying boy in a gypsy tent. Bending over him, he said, "God so loved the world that He gave his only Son, that whosoever believeth in him should not perish, but have everlasting life." The dying boy heard, and whispered, "Nobody ever told me!"

Into the tent where a gypsy boy lay,
Dying alone at the close of the day,
News of salvation we carried. Said he,
"Nobody ever has told it to me!"

Chorus.—Tell it again! Tell it again!

Salvation's story repeat o'er and o'er -
Till none shall say of the children of men,
"Nobody has ever told me before."

"Did he so love me, a poor little boy?
Send unto me the glad tidings of joy?
Need I not perish? My hand will he hold?
Nobody ever the story has told!"

Chorus.—Tell it again, etc.

Bending, we caught the last words of his breath,
Just as he entered the valley of death—
"God sent his Son! whosoever," said he,
"Then I am sure that he sent him for me"

Chorus.—Tell it again, etc.

Smiling, he said, as his last sigh was spent,
"I am so glad that for me he was sent;"
Whispered while low sank the sun in the west,
"Lord, I believe! tell it now to the rest!"

Chorus.—Tell it again, etc.

NUMBER TWELVE.

They came to Elim, where there were twelve wells of water.—Exodus xv., 27.

It is astonishing what a favorite scriptural number twelve is. Twelve tribes of Israel. For the ancient tabernacle, twelve chargers, twelve silver bowls, twelve bullocks, twelve lambs of the first year. Further on, twelve stones from the depths of the Jordan to build a memorial; twelve lions on the steps of Solomon's throne; twelve legions of angels; twelve apostles, twelve baskets of fragments, twelve stars for the woman's crown in Revelations, twelve gates of heaven, with twelve pearls, and twelve foundations, with the names of the twelve apostles, and twelve manner of fruits. In the text the tired and thirsty Israelites came upon an oasis in the desert, and lo! there are just twelve wells of clear, bright, heaven-brewed, God-given water.

A WISE CHOICE.

A GOOD minister, whom we will not name, while sitting at the dinner table with his family, had these words said to him by his son, a lad of eleven years; "Father, I have been thinking, if I could have one single wish of mine, what I would choose."

"To give you a better chance," said the father, "suppose the allowance be increased to three wishes; what would they be? Be careful, Charley!"

He made his choice thoughtfully, first of a good character; second, of good health; and third, of a good education.

His father suggested to him that fame, power, riches, and various other things, are held in general esteem among mankind.

"I have thought of all that," said he; "but if I have a good conscience, and good health, and a good education, I shall be able to earn all the money that will be of any use to me, and everything else will come along in its right place."

A wise decision, indeed, for a lad of that age. Let our young readers think of it, and profit by it.

GOD'S JEWELS.

Have you ever seen a splendid, sparkling diamond, worth millions? "Yes," you say. But, remember, there was a time when that diamond did *not* sparkle. Once it was just as ugly as it is now beautiful. And what changed it? Well, the person who found it in Brazil sent it to a very skilful lapidary, let us fancy in Regent Street, or in Rue de Rivoli. And what did the lapidary do? He cut it and polished it by means of the sharpest little iron wheel, for days, for months, it may have been for even years, till gradually its rough coating and its black specks quite disappeared, and it shone forth in all this exquisite lustre, reflecting the purest light of heaven, a gem of the first water!

Now, my dear young friends, the blessed Saviour has jewels too, more precious far than all the glittering diamonds of Brazil, because He purchased them with His own life-blood. I trust that *you* are one of these royal crown-jewels; for if so, then on that lonely suffering couch of yours, the Lord Jesus is doing with you just exactly what the lapidary did with the diamonds—He is polishing you for a bright setting in His heavenly crown!—yes, He is preparing you for eternal glory.

MISSIONARY SHIPS.

THE London Missionary Society has a fleet of five vessels, all busily plying between mission stations: one in the South Seas, two in New Guinea, and two in Africa. And the money for the support of these floating missionary messengers, about \$24,000, is raised by *young people*, by card collections, the sale of missionary books, and other appropriate means.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH AT TORONTO, TO 5TH OF JULY, 1883. OFFICE, 50 CHURCH ST. POST OFFICE DRAWER 2607.

ASSEMBLY FUND.

Received to 5th June, 1883.....	\$97.93
Elora, Chalmers' Church.....	9.00
Gal. Central Church.....	22.53
Forest & McKay's.....	3.00
Dalhousie, N B.....	4.00
Per Rev'd Dr McGregor of Halifax.....	24.70
Wick.....	4.00
—	\$165.18

HOME MISSION.

Rec'd to 5th June, 1883.....	\$167.16
Elora, Chalmers' Ch.....	50.00
Mrs Currie, Puslinch.....	2.00
Madoc, St Peter's S School omitted in 1883.....	8.00
Innisfil 2nd.....	70.00
Mono Centre.....	2.00
Holstein.....	14.00
Rockburn & Gore.....	10.00
A Friend, Beverley.....	2.00
Fairbairn.....	8.25
Hibbert.....	15.01
Mrs M Tocher.....	25.00
Ein Soath.....	5.75
Silver Creek.....	3.75
Davidson's.....	3.25
Russell.....	1.1
J G P, Binbrook.....	3.00
Harwich.....	10.00
James Blow, South Mountain.....	2.00
Samuel Begg, South Mountain.....	1.00
J A M, Tiverton.....	5.00
Mrs Jas Whimster, High Bluff.....	2.00
Forest & Mackay's.....	13.95
Exeter, Caven Church.....	15.00
Chippewa.....	8.00
Bequest of the late Mr Wm McAlister of Stanley St. Church, Ayr, per his Exrs.....	49.70
Kirkwall.....	1.00
Barrie.....	23.68
Oshawa Sab School.....	11.93
—	\$1733.53

FOREIGN MISSION.

Rec'd to 5th June, 1883.....	\$825.29
Mrs Curtis, Puslinch.....	2.00
Beachburg, St Andrew's.....	13.50
Frost Westmeath.....	4.15
Bequest of the late Mr Jno McDiarmid of Nattawassaga, Per his Executors.....	500.00
Innisfil, 2nd.....	26.00
A Friend, Beverley.....	2.00
J McTavish, McTavish Station.....	2.00
Rev S Tunkansaicye, N W Territory.....	6.00
Widows' Mite, Roslin.....	10.00
Hibbert.....	15.00
Mrs M Tocher.....	25.00
James Warren, P L S, Formosa.....	20.00
Clinton Lodge, No 84 A F V A Masons, Formosa.....	30.00
Martintowa, St Andrew's.....	27.00
Mrs McTavish, Halvillie Presby'n Church.....	5.00
Brucefield, (Rev Jno Ross' Congregation).....	70.00
Mrs Jas Whimster, High	

Bluff.....	2.00
Mr & Mrs Edwards Sherbrooke, Formosa.....	25.00
Exeter, Caven Church.....	12.00
Chippewa.....	6.00
Owen Sound, Knox Ch.....	75.00
Bequest of the late Mr Wm McAlister of Stanley St. Church, Ayr, Per his Executors, India.....	25.00
Bequest of the late Mr Wm McAlister of Stanley St. Church, Ayr, Per his Ex'r China.....	25.00
Bequest of the late Mr Rose of Montreal \$400 less \$3.00 Notarial fees for discharge of Legacy, Per his Executors.....	397.00
Barrie.....	10.27
Oshawa Sab School, India.....	11.94
Carleton Place, Zion Ch.....	30.00
East Williams, (Rev L McPherson's Cong.....	95.00
—	\$2297.15

COLLEGES ORDINARY FUND.

Rec'd to 5th June, 1883.....	\$213.64
Innisfil 2nd.....	30.00
Euphrasia and Holland.....	4.50
Kimble.....	5.00
Sarawak.....	2.84
Owen Sound, Knox Ch.....	25.00
Kirkwall.....	1.00
Barrie.....	8.40
—	\$290.38

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th June, 1883.....	\$2144.00
David McGee, Toronto.....	100.00
J J Anderson, ".....	100.00
Wm Johnston, " on acc't Rev Robt Torrance, Guelph in full.....	200.00
James Morrison, Guelph, in full.....	30.00
John McKenzie, Guelph, in full.....	5.00
Mr McLeays, Guelph, in full.....	10.00
Chas Dunean, Brantford, on acc't.....	17.00
Francis Milne, Brantford, in full.....	40.00
Alex'r Stewart, Brantford, in full.....	10.00
Robt Russell, Brantford, in full.....	10.00
F N Thomson, Brantford, in full.....	5.00
F Hewitt, Brantford, in full.....	5.00
H Wylie, Brantford, ".....	5.00
Friend, ".....	5.00
Jno Struthers, ".....	5.00
R H Snider, ".....	5.00
Miss Dunn, ".....	2.00
Girls' Mite.....	1.00
—	\$2755.00

KNOX COLLEGE BUILDING FUND.

Per Rev. Wm. Burns.

Received to 5th June, 1883.....	\$535.25
Wm Turabull, Brantford.....	5.00
Cullingwood.....	15.00
Port Stanley.....	6.01
Blyth.....	5.00
Norman Nicholson, Lucknow.....	4.00
Manchester.....	27.00
John McDonald, Huron.....	1.00
Ilverton.....	41.50
Underwood and Centre Bruce.....	27.00

Arthur.....	59.00
William Dunkeld, Dunganon.....	4.00
Harrison.....	81.00
James Muir, Port Elgin.....	10.00
J S Allan, Clifford.....	2.00
Thomas Wiggins, Fordwich.....	5.00
J McLaughlin, Gorrie.....	3.00
J Armstrong, Bayfield.....	1.50
Wroxeter.....	7.00
Teeswater, Zion Church.....	17.00
Bussels.....	8.00
James McFarlane, North Bruce.....	3.00
Hugh Ross, Blyth.....	5.00
Andrew Hamilton, St Helens.....	15.00
Bayfield Road.....	8.00
James Harris, Ekfrid.....	5.00
Estate of the late Rev Andrew Kennedy, London, Per his Executors.....	25.00
Wroxeter.....	9.00
Manchester.....	10.00
James Maxwell, Harrison John Ryan, Kinloss & Bervie.....	6.00
Rev George McLennan, Underwood.....	5.00
W & D Ross, Elora.....	7.00
Southampton.....	34.00
Wm Burwash, Elsinore.....	3.00
Allenford.....	60.00
Mount Forest.....	86.00
—	\$1150.25

WIDOW'S FUND.

Rec'd to 5th June, 1883.....	\$73.30
Markham, Melville Ch.....	5.90
Elora, Chalmers' Ch.....	5.00
Innisfil 2nd.....	10.00
Rev S Tunkansaicye.....	1.00
New Westminster.....	15.00
Hibbert.....	6.00
Barrie.....	8.00
Carleton Place, Zion Ch.....	6.00
—	\$128.20

With Rates from Rev'd Arch'd Henderson \$20.45; D L McKechnie, Wm Donald \$16.00; J McEwen \$50.00.....	
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AGED AND INFIRM MINISTERS' FUND.

Rec'd to 5th June 1883.....	\$332.49
Elora, Chalmers' Church.....	11.00
Innisfil 2nd.....	10.00
Rev S Tunkansaicye.....	1.00
Hibbert.....	6.00
New Westminster.....	15.00
Chippewa.....	6.00
Owen Sound Knox Ch.....	25.00
Litchfield.....	10.00
Warsaw & Dummer.....	8.25
Barrie.....	5.35
Carleton Place, Zion Ch.....	10.00
—	\$435.00

Rates Received to 5th June, 1883

with Rates from Rev'd Wm King \$3.00; Alex McKenzie \$3.50; D L McKechnie \$3.50; J W Mitchell, 4 years \$10.00; Wm Donald, 2 years \$13.50; John McEwen \$20.00.....	\$45.00
—	\$98.50

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

Rec'd to 5th June, 1883.....	\$260.65
Donald Mackay, Toronto, 2nd Payment.....	200.00

Part of a Tenth.....	1.00
R J Hunter, Toronto.....	100.00
—	\$51.68

KNOX COLLEGE LIBRARY.

Rev J Campbell, Harriston	5.00
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RECEIVED BY REV DR. MACGREGOR
AGENT OF THE GENERAL ASSEMBLY
IN THE MARITIME PROVINCES, TO
JULY 4TH, 1883:—

FOREIGN MISSIONS.

Already acknowledged.....	\$57.67
Archd Wingood, Hamilton, Bermuda.....	121.67
St David's Maitland, add'l from a Widow.....	15.00
Dr. J L R Webster's family, Yarmouth, for Rev K J Grant.....	3.58
St Peter's Cong, C B, for Debt.....	4.01
Sharon Ch, Stellarton.....	30.00
Truro, W F M Soc. for Rev J W McLeod to assist in building place of worship in Pricestown.....	50.00
From a Nova Scotian for New Hebrides.....	5.00
From a Nova Scotian for Trinidad.....	5.00
Mr Duncan Creelman, Ot- ter Brook.....	1.00
Mrs Duncan Creelman, Ot- ter Brook.....	1.00
St David's Ch, St John.....	130.00
{ Bass River.....	17.45
{ Portauquique.....	9.12
{ Castle Reagh.....	4.87
—	\$455.37

DAYSPRING AND MISSION SCHOOLS.

Acknowledged already.....	\$71.43
Mrs Ed. Grant, Stewiacke, for Mr Grant's work in Trinidad.....	10.00
St John's S S, Hfx, 1 qr.....	10.00
St James' S S, Dartmouth, 1 qr.....	12.00
Carmel Ch S S, Westville per Miss Se.....	8.25
Ladies' K & B Soc., James Ch, New Glasgow.....	10.00
Charmor's Ch S S, Montreal per Juvenile Miss Scheme Special for Mr McLeod's Schools.....	37.00
Zion Ch S S, Charlottetown.	37.00
—	\$188.68

HOME MISSIONS.

Acknowledged already.....	\$274.89
Sharon Ch, Stellarton.....	17.00
Lake Ainslie.....	4.00
Richmond Bay Cong, Lot 11 Sec.....	8.00
St David's Ch, St John.....	100.00
{ Bass River.....	14.47
{ Portauquique.....	6.84
{ Castle Reagh.....	4.87
St Stephen's Ch, St John.....	20.24
Merigomish.....	7.30
—	\$457.61

SUPPLEMENT FUND.

Acknowledged already.....	\$390.35
Prince St, Pictou.....	58.25
Coldstream for debt.....	9.84
St David's Ch, St John.....	100.00
Bass River.....	7.27

Portauquique.....	4.14
Salem Ch, Green Hill.....	25.30
—	\$1185.12

COLLEGE FUND.

Acknowledged already.....	\$54.15
St David's Ch, St John.....	55.00
Bass River.....	9.57
Portauquique.....	3.40
Div Canadian Bk Com 80 Shares.....	160.00
Div Canadian Bk Com 2 Shares In mem. for Libra- ry.....	4.00
Merigomish.....	6.00
—	\$292.12

AGED AND INFIRM MINISTER'S FUND.

By Balance May 1st, 1883.....	\$447.48
Salem Ch, Green Hill.....	5.85
Lake Ainslie.....	3.00
Sherbrooke.....	10.00
St David's Ch, St John.....	30.10
Interest.....	31.20
Rev J A Forbes—Rate for 1882.....	3.50
—	\$531.01

SYNOD FUND.

St David's Ch, St John.....	\$10.25
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NORTH-WEST MISSION.

"J A".....	5.00
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MINISTERS', WIDOWS' AND ORPHANS' FUND, late PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

*Howard Primrose late Treasurer,
Pictou, N. S.*

From 27th March, 1883.

St Peter's, C B.....	\$1.00
Clifton \$5, Carleton, Yar- mouth \$1.....	6.00
St Andrew's, Hfx, \$10, Richmond \$2.....	12.00
Clyde & Barrington.....	1.00
Member Sharon Ch, Stellar- ton, per Rev Thos Cum- ming.....	2.00
St John's Ch, Hfx, \$11, St Andrew's, Sydney \$1.....	12.00
Middle River, O B \$5.17, Dean Sett'l' up Musquod- boit 40c.....	5.57
Clifton & Granville, New London.....	6.00
St Andrew's Hfx add'l John Bateman of Nelson, Newcastle Cong.....	2.10
Acadia \$5, Zion Ch, O Form \$9.....	1.00
Upper Musquodboit.....	14.00
St Paul's, Truro.....	1.50
Newport & St Croix.....	4.00
Rates from three ministers. Interest & Dividend on In- vestments to date.....	8.00
—	45.80
—	112.43
—	\$284.80

JUVENILE MISSION ACKNOWLEDGMENTS.

Miss Machar, Kingston, Treasurer.	
St Andrew's S School, King- ston.....	\$26.00

Chalmer's Ch, Montreal...	30.60
St Mary's S School, Sarnia.	31.65

**QUEEN'S UNIVERSITY AND COLLEGE,
KINGSTON.**

John B. McIver, Treasurer.

ENDOWMENT FUND.

Already acknowledged...\$36,728.27

<i>Perth.</i>	
F B Allan.....	4 on 100 20.00
F A Hall.....	Bal on 100 20.00
James Thompson.....	" " 25 10.00
John Jamieson.....	" " 10 5.00
Henry Taylor.....	" " 50 10.00
J G Campbell.....	" " 100 80.00

<i>Toronto.</i>	
Wm Henderson,	\$ on 200 50.00

<i>Guelph.</i>	
John Inglis.....	in full 20.00

<i>Deseronto.</i>	
Rev R J Craig,	Bal on 100 20.00

<i>North Easthope.</i>	
James Crerar,	4 on 50 10.00
George Hyde,	4 on 50 10.00

<i>Brantford.</i>	
A Robertson.....	Bal on 100 40.00
A Spencer.....	in full 10.00

<i>London.</i>	
James A Blair..	Bal on 500 200.00
J Laing.....	3 on 100 25.00
Jas Mills.....	Bal on 5 4.00
Robt Foster.....	Bal on 20 10.00
H Brodie.....	in full 10.00
A Greenlees.....	2, 3 & 4 on 20 15.00

<i>Hamilton.</i>	
John A Bruce....	Bal on 200 40.00
James Simpson..	Bal on 100 75.00

<i>Arnprior.</i>	
W McLeese, Sr....	Bal on 10 8.00

BUILDING FUND.

Already acknowledged...\$38,655.85

<i>Kingston.</i>	
Henry Dumble..	Bal on 100 20.00
Thos McAuley...	Bal on 50 37.50
F X Cousineau...	2 on 100 25.00
John Agnew, M. D.	3 on 100 25.00
Total to 30th June, 1883,	\$33,763.35

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARREN
SECRETARY-TREASURER, 25J ST.
JAMES ST., MONTREAL.

Per Rev W D Armstrong.....	\$484.44
Amauc, Ravenswood.....	5.00
Mrs H Arthur, Consecou....	2.00
Woodland.....	4.00
Mount Forest, St Andrew's.	8.45
Hull.....	2.00
G Hoey, Springville.....	5.00
A Friend, St George, Per Rev R Hume.....	10.00
Minesing.....	2.50
Nasaguneya.....	8.00
C McLenaghan Sr, Drum- mond.....	5.00
W S Fraser, Bradford.....	5.00

Dd Ward, Lenark	5.00	Durham, Knox	6.00
J Pettigrew, Norwood	5.00	Bayfield Road S Sch	4.50
A Friend Plympton	1.00	Fullarton	13.50
Glamis	6.00	Legacy of Dr. Caldwell,	
Indian Lands S	5.00	Hawkesville	150.00
Summerside, J	12.00	Avonbank	9.22
Martintown, B. & Co. Ch	20.55	Fairbairn	7.50
Chippewa	6.00	Barrie	19.72
C M-Quebec Thank-Off-ring	6.00	Ashburn	2.25
A Friend, Sheffield, N.B.	1.00	Holstein	13.60
Kincardine, T Ship, Chal-mer's Church	6.00	Cheley	3.00
Mandaumin S Sch	2.00	E Wawanosh, Calvin Ch	10.08
Per Rev Dr McGregor,	10.00	Whitechurch	21.00
Kingston, Kent Co, N.B.	17.53	Craighour	5.00
Amherst	19.12	North Brant	3.04
Hamilton, Bermuda	2.00	Mrs Currie, Puslinch	1.00
Tabusintac	130.00	Innisfil Second	20.00
New Glasgow, N S,—United Ch	12.00	A Friend, Beverley	2.00
W McD Turner, French Kiver	2.00	Hibbert	10.00
Antigonish	20.00	J S—Nobleton	1.00
St John, St David's Ch	30.00	A J McFaul, Nobleton	1.00
<i>Per Rev. Dr. Reid, Toronto.</i>		L Higgins	1.00
Dundas	12.25	Miss McTavish, Hallville	5.00
Wyoming	5.00	J Mulholland, South Moun- tain	2.00
Toronto, Erskine	20.00	Mrs Jas Whimster, High Bluff	1.00
Brockville, First	19.00	Pinkerton S Sch	1.06
Strathroy	10.00	Carleton Place, Zion Ch	20.00
Alvinston & Napier	13.07		

POINTE-AUX-TREMBLES SCHOOLS

Rev. R. H. Warden, Montreal, Treasurer.

Exeter, Cayen Ch S Sch	\$3.10
A Friend, Maganetawan	3.00
Egmondville S Sch	10.00
Lobo, Melville Ch S Sch	6.17
North Carradoc S Sch	3.75
Strathroy	10.00
Thorold S Sch	12.50
A Friend, Millbrook	3.00
Minesing	2.50
W S Fraser, Bradford	5.00
Peterboro, St Andrew's S S	6.25
Oshawa S Sch	12.50
	\$78.27

COLLEGE FUND.

Rev. R. H. Warden, Montreal, Agent

Acknowledged already	\$64.77
First Essa, Burn's & Dunn's	10.00
North Keppel	2.00
Rodgerville	10.50
Chisholm	2.00
Kenmore	2.61
Nissouri South	2.30
Dunsford	4.00
	\$98.68

\$1259.67

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.

Supplementary Matriculation Examinations will be held in Kingston, on the last Wednesday of September. The Classes open—in Arts, on Oct. 3; in Medicine, Oct. 10; in Theology, Nov. 7.

The Calendar, containing full information as to Examinations, Studies, Graduation, Scholarships, Bursaries, Gold and Silver Medals, Fees, &c., will be issued on the first of June; after which date copies may be had on application to the Registrar, to whom all inquiries for information and letters on business should be addressed.

GEORGE BELL, LL.D.,

Kingston, May 1st, 1883.

Registrar.

QUEBEC HIGH SCHOOL,

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

REFERENCES:—Rev. Dr. Ormiston, New York; Principal Dawson, LL.D., C.M.G., Montreal; Rev. Geo. Milligan, M.A., Toronto; Rev. Dr. Mathews, Quebec; Rev. D. Anderson, M.A., Levis; Hon. Senator Boyd, St. John, N.B.; Hon. L. H. Davies, Charlottetown, and Rev. Dr. Weir, Morrin College, Quebec.

For competition among the resident pupils there are four Scholarships, two of \$50, one of \$30, and one of \$20 per annum; and for general competition four medals. Pupils can enter immediately after the Christmas holidays, or at the beginning of the regular terms.

All information in regard to the course of study, terms, boarding, prizes, scholarships, &c. can be obtained by application to the Rector,

JOHN M. HARPER, M.A., Quebec.

Presbyterian College, Montreal.

The David Morrice Convocation Hall, Library, Dining Hall, Reading Room, Studies and Dormitories are now completed—forming with the original College-Buildings one of the finest externally equipped Theological institutions on the continent.—The situation is most healthy, commanding a good view of the City and the scenery of the St. Lawrence—Students are provided, free of expense, with well furnished rooms, heated with hot water and lighted with gas—No fees are charged for Lectures or classes:—Board \$12 per Calendar month.—The next session opens on 3rd October 1883 and closes on 4th April 1884.

The Teaching Staff consists of ten Professors and Lecturers.—For next session there are open to competition about \$2,000 in Scholarships, including the David Morrice Fellowship of \$500, the examination for which takes place in March 1884.

McGill University, with which this College is affiliated, also offers eight Scholarships of \$125, two of \$100, &c. &c.—Early application for rooms is necessary.—Calendars for next session, giving full information on all points, can be had on application to REV. PRINCIPAL MACVICAR, D. D., LL.D., or to the DEAN OF RESIDENCE, Presbyterian College, Montreal.



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