

STONE CHURCH AT BANG-KAH, FORMOSA.

WE are indebted to *Dr. E. R. Smith*, editor of *The Gospel in all Lands*, for this fine cut of one of the substantial stone churches erected in Formosa by our indefatigable friend *Dr. G. L. Mackay*. The church seats 300 people comfortably. Behind it, at each side, are small buildings for the use of the preacher and his family, with an upper room for the missionary when he comes. The spire is about sixty feet high. In one compartment of it there is a representation of the "Burning Bush," with the motto in Chinese corresponding to *Nec Tamen Consumebatur*. Higher up is the emblem of the "Union Jack." This is the fourth chapel *Dr. Mackay* has built in Bang-Kah. The mob tore the others down, but he has told thousands of them that if they pull this one down he will put up an iron one. Some of the adversaries now say:—"We ought not to have pulled down the others, then he would not have built this, which is more beautiful and stronger; He only builds better every time."—*C. A. Colman*, in *the Gospel in all Lands*.

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The Water of Life.

THE following extract from a sermon preached by Dr. Burns, Moderator of the General Assembly, in Knox Church, Toronto, on a recent Sabbath, is in every way so opportune and suitable, we take the liberty of appropriating it by way of preface to this issue of the *Record*, which is devoted chiefly to our Foreign Mission work:—

“Lord Lawrence declared when in the zenith of his fame, that ‘Missions have done more to benefit India than all other agencies combined.’ We are leading the waters of life into the wilderness and solitary place. They flow into the recesses of the forest and along the rolling prairies. They flow from ocean to ocean. Our Church’s mission is to see to it that no check be put to the on-flowing of these waters; that they may permeate all parts of our large and great Dominion, and percolate through all the strata of our varied society—toward the former sea and toward the hinder sea. Who will venture to say of this river that makes glad the city of our God, ‘Thus far shalt thou go and no farther?’ Rather let us shout:—

‘Waft, waft, ye winds His story,
And you ye waters roll,
Till like a sea of glory,
It spreads from Pole to Pole.’

Our fourth and last point on which our time will admit of my speaking with the utmost brevity, is the

DURATION OF THIS FLOW;

“In summer and in winter shall it be.’ Summer’s sun will not dry up, nor winter’s frost bind these waters. They follow us like the desert stream God’s Israel of old, ‘Sometimes this stream has forsaken one channel but it has sought out another; and some times it has been like streams which sink underground and flow for a time in the subterranean course, but it again bursts forth like them and pursues its way with as much purity and strength as ever.’ The sun has risen with a burning heat—the scorching sun of persecution—as during the ten persecutions of the Roman Empire, but these waters still flowed on, and so when Rome Papal kindled her hateful fires, so, too, when the love of many has waxed cold, when a freezing moderatism has made the Church’s heart like a stone, God has never left Himself without a witness. These waters have still flowed on, though with diminished volume and velocity. Nor could Paganism,

nor Mahomedanism, nor infidelity, nor anything 'let.' Everything that letteth was gradually removed, and not bound in any way, they had 'free course.' These waters have been even filtered by the impurities they encountered in their passage, and made fuller by the very efforts made to diminish or destroy them. They can never be waters that part, for they have invisible communication with the exhaustless river of God's pleasures, and that 'great deep', yonder, of which angelic plumb-lines can take no soundings. Nor can its influence evaporate or its effect be extinguished. It is the everlasting kingdom of our Lord Jesus Christ.

MUCH REMAINS TO BE DONE

ere this picture be fully realized. We are thankful for what has been done. We are fully alive to the contrast between what it is now from what it was at the beginning of the century. The nineteenth century has been emphatically a missionary one. There are now 2,700,000 subjects of the Kingdom as the fruit of modern missions, and \$10,000,000 a year raised; but what are these amongst so many? The heathen population increases at a much faster ratio. There are many more heathen than when the work began: 300,000,000 heathen in China to 70,000 Christians; 200,000,000 heathen in Africa to 320,000 Christians; 250,000,000 heathen in India to 700,000 Christians, and so on. It's after all 'but a drop in the bucket' at best. We have hitherto been but 'playing at missions.' Surely \$1 a year per member from the most advanced of our Churches is a humbling picture, when we think of what is spent on the luxuries of life and its curses, especially on strong drink.

"We can never prosper in the highest sense, and here I speak of the bulk of our congregations, till we do more outside ourselves. Is it not one of the marks of degeneracy in the latter days on which we have fallen? 'Men shall be lovers of their own selves, covetous.' May those of us who practically exemplify it get it wiped out by copying more closely the great missionary of our profession, who pleased not Himself, but of His great liberality gave not corruptible things such as silver and gold, but His own blood. When he hesitated not to give blood—his own most precious blood for us, should we higgie about money? Is there no force in this appeal

'I gave my life for thee,
My precious blood I shed,
What hast thou done for me?'

"Brethren, should we not make 'a new departure.' Before our modern missionary era dawned, during the years that elapsed between the great Reformation and the beginning of this century, single individuals, or two or three here and there, shone as lights around the dense gloom of heathendom. Solitary pioneers, they paced their lonely rounds at distant outposts. Then came the society time, associated action, and certainly the missionary societies which came out on the dark sky within the past century, have shed a joyous light. But now are we not beginning to see 'a new thing under the sun?' Single congregations like St. Paul's, Montreal, and St. Andrew's, Toronto, have or are about having their own missionaries in the field. Our colleges, like Knox, in this city, and Queen's, Kingston, are about sending young men from their own halls, whose hearts the Lord hath touched and inspired with missionary zeal. Hail the glad day when 'the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it.'"

Editorial Correspondence.

FLORENCE.

BEFORE taking leave of Naples I am sorely tempted to add a few words about Sorrento and its orange groves, its palatial hotels overhanging the sea, and its charming repose; and about lovely Capri with its twin mountains rising out of the deep blue, its old castles, its enchanting caves and grottoes, its wonderful marine scenery, its lemon gardens, its macaroni, and its pretty flower and coral vendors; but I am reminded that the line must be drawn somewhere, so I draw it here and pass on.

En route to the north, a few more never-to-be-forgotten days were spent in Rome and in visiting Tivoli, Hadrian's Villa, and other places of interest in the neighborhood. We left the Imperial city at noon, and reached Florence, about 264 miles, at 8.30 p.m. Compared with what we had left behind, the scenery seemed tame and flat,

and it was not until we entered the narrow valley of the "golden Arno" that enthusiasm revived. By this time the shades of evening were closing about us, and as we looked on the hills that encompass Florence, we awoke to the consciousness that we were indeed approaching "*Firenze la Bella*" at once one of the most beautiful cities in Italy, and most classic—a city of art and science, literature and philosophy, history, poetry and romance. "The fairest city on earth," it has been called, "itself a poem and a picture." Its population is about 150,000, or including its environs, 250,000. Dante, "the divine poet," Petrarch, the first scholar of his time, Boccaccio, the most distinguished of Italian novelists, Galileo, "one of the greatest geniuses that ever enlightened humanity," Michael Angelo, the celebrated painter, sculptor, and architect, Americus Vespucci, the navigator, from whom our continent derived its name, "Lorenzo the Magnificent," and the long line of the Medici are among those who have given imperishable fame to Florence.

We found comfortable quarters in the Hotel Cavour, close to the Duomo and other public buildings. The Duomo, or cathedral of *Santa Maria del Fiore*, i.e. "of the flower," was founded in A.D. 1298, and designed to be the largest edifice in Italy. It was not completed until several centuries later, by Brunelleschi, who was the architect of the dome, 140 feet in diameter, inside, and upwards of 100 feet high. The church is 500 feet long and 310 feet through the transepts, the nave being 128 feet wide and 153 feet high. Compared with these figures, our average modern Protestant churches are mere pigmies. Even the R.C. churches of Notre Dame, Montreal, and St. Patrick's, New York—probably the two largest in America—come far short of being one half the size of the Duomo of Florence. Though not to be compared with St. Peter's, in Rome, either in size or internal splendour, it is in some respects more imposing. The exterior is covered with alternate layers of white and black marble highly embellished with sculptures. One's first impression of the interior is disappointing—A heavy dull gloomy expanse it seems—but as the eye becomes accustomed to the "dim religious light" that streams through its large rich stained-glass windows, it grows upon you until its solemn grandeur becomes almost

overpowering. The Baptistery that stands near it is similar in its style of architecture, but differs from it in its costly internal adornments of marble and fresco. The doors, three in number, are so exquisitely wrought in bronze, that Michael Angelo said of them they were "fit to be the gates of Paradise." In this building every R.C. child born in Florence is baptized. The Campanile or detached belfry, is itself a marvel of beauty, 42 feet square and nearly 300 feet high. The church of Santa Croce is 460 feet long and is also a splendid building—the Westminster Abbey of Florence—surpassingly rich in its monumental statuary. Here are the splendid tombs of Michael Angelo and Galileo, adorned with emblematic figures. The latter is represented with his telescope in one hand, the other resting on a globe, and on the pedestal you read,—*Hic bene quiescat*, "He sleeps well." This was the man who gave the world the telescope, the microscope, and the thermometer; the man who first detected the diurnal motion of the earth, whose brilliant discoveries were rewarded by persecution and imprisonment; who was made to say before the court of the Inquisition,—"I abjure, curse and detest the error and heresy of the motion of the earth, and promise never more in future to say or assert anything, verbally or in writing, importing that the sun is the centre of the world, and immovable; and that the earth is not the centre of the world and moveable." "But it moves, notwithstanding," the astronomer was heard to mutter as he rose from his knees, and for this saying he was condemned to suffer imprisonment for an indefinite period, and, since he had appealed to the Bible, to recite once a week, for three years, the seven penitential psalms! Florence erected this monument over his remains 100 years after his death. Dante in his lifetime fared no better at the hands of his countrymen than Galileo. He was driven into exile, died a mendicant, and was buried in Ravenna. Yet see this magnificent monument to "the Prince of Poets," and that splendid statue out in the square, erected 544 years after his death—the idol of all Italy to-day. Of a truth, "The world moves"—slowly. There are 170 churches in Florence, and many of them besides those just named, are well worthy a visit. The *Santa Annunziata* is large and very rich in its adornments; that of *San Lorenzo* contains

the famous chapel of the Medici—the magnificent mausoleum of the family of that name—its walls are resplendent with precious stones inlaid in Florentine fashion—jasper, chalcedony, agate, lapis lazuli, etc., from its finely frescoed ceiling are suspended beautiful lamps of silver and gold, while its statuary includes many of Michael Angelo's masterpieces. It was in the church of *San Marco* that Savonarola thundered against the Papacy; in the adjoining Dominican convent, now untenanted, is the cell in which he slept, and, hard by, the fountain of Neptune, erected here by "the Church" in the vain hope that people would forget the place whence this martyr went to God. But, on the contrary, it has served to perpetuate the day when, the mock trial ended, Savonarola mounted the platform, was stripped of his priestly robes, received the sentence of degradation,—“I separate thee from the church militant, and from the church triumphant,” to which he replied, “Nay, from the church militant if you please, but not from the Church Triumphant: that is more than you can do.” Yes, as long as water runs, it will be remembered that here the fearless Italian monk and reformer perished at the stake in the 46th year of his age, on the 23rd of May, 1498.

The far-famed Art-galleries of Florence are, if not so large as those of the Vatican, the Louvre, or Versailles, probably more valuable than either of them, or any other in existence, inasmuch as they contain the finest collection of the best works of the old masters. In the small room of the *Venus de Medici* you find what art critics call “perfection” in a marble figure four feet eleven inches and four tenths of an inch in height. The limbs have all been fractured and spliced, the body has been broken in two and patched up again, the head has been severed from the body and stuck on anew with plaster of Paris. Nobody seems to know who carved this wonderful statue. It was found, piecemeal, in Hadrian's villa, among heaps of rubbish long ago. It was stolen by Napoleon I. and taken to Paris, and here it is again to-day, worth its weight in gold. Beautiful are the public gardens and parks of Florence, and most beautiful the drive to Bellosguardo, on the top of the hill where Galileo's observatory is still to be seen, and from which the view of the city is superb.

I took special interest in visiting the *Palazzo Salviati*, No. 51 Via dei Serragli, which, since 1860, has been the seat of the Waldensian Theological College and the centre of all the missionary agencies of the Vaudois Synod. Under the spacious roof of this grand old palace, the former residence of an Archbishop of Florence, there are houses for three professors, ample classrooms, a church capable of holding three or four hundred, the library of 7,000 volumes, school-rooms, and the Claudian Press printing establishment and book depository, transferred from Turin. It was mainly through Dr. Stewart of Leghorn that this valuable property was acquired. It was accounted at the time a great stride for the Waldenses to establish themselves in what was then the capital of Italy; and they have made good use of their opportunities. The students for the ministry, after completing their five years course of classics at Torre Pellice, in the Valleys, come here for their theological curriculum of three years and, after ordination, are sent out to stations and congregations in all parts of Italy. The average number of students is from twelve to fifteen. The printing-press and the literary department of the work are under the superintendence of *Rev. J. B. Will*, to whom I am mainly indebted for any information I have been able to give about the missionary work in Italy. The Presbyterian Church and manse are centrally situated on the left bank of the Arno. The pastor of it, *Rev. John R. Macdougall*, formerly of Brighton, England, came here about thirty years ago, having succeeded Mr. Hannah, previously Free Church minister of Anwoth, Scotland. Next to Dr. Stewart, no one has done more for the cause of evangelical religion in Italy than Mr. Macdougall. He has interested himself specially in organizing the *Chiesa Libera*—or Free Church of Italy. For a number of years he has been striving energetically and hopefully to effect an organic union of the Free Church and the Waldensian—a consummation much to be desired, and which seemed to be on the eve of accomplishment a few months ago, but, owing to circumstances, best known to the negotiating churches, it now appears that the time for the union is not yet.

Judas Iscariot.

IT is an old saying that there is a black sheep in every flock. But we would not have expected to find one quite so black among the little apostolic band, chosen by the Master himself to be his companions on earth, as *Judas Iscariot*. Many scripture names are so appropriate to the character of the persons who bore them as to suggest the enquiry whether the term *Iscariot* was not in some way indicative of "the sin of Judas." But there is nothing in that supposition. It is believed that the epithet refers to the place of his birth and nothing more. Just as we read of Elijah the *Tishbite*, so Iscariot, or as it is written in Hebrew, ish-Kerioth, would be equivalent to "the man of Kerioth." There was a town of that name in the southern district of Judah, Josh. 15:25; which is supposed to have been the birth-place of this Judas, and he was probably called after it to distinguish him from the other Judas among the twelve. In John 6:71 and 13:2, 26, he is called the son of Simon, respecting whom no information whatever is given. The first mention of his name is in the apostolic lists, and not only is it invariably put last on the roll, but in these lists he is pointedly stigmatized as "the traitor." In the absence of any statement to the contrary, it may be reasonably inferred that at the time of his call and for some time afterwards Judas Iscariot was to all outward appearance a respectable man. Like others of the twelve he may have been a disciple of John the Baptist before he came under the influence of the Great Teacher. He probably stood as well in public estimation as most of his neighbours, and that he had the reputation of being a shrewd, sharp man of business may be inferred from the fact that he was appointed the treasurer of the missionary band. A small-souled, selfish and covetous man he must have been from the first, John 12:4-6, and yet, perhaps, not so much more so than the rest as might be imagined, for it must be remembered that, without exception, all of the disciples exposed themselves to the charge of selfishness—expecting in some way or other to be rewarded for their services by worldly advancement, Math. 19:27. The innate acquisitiveness of Judas only took stronger hold of him than of the rest, and while

they perhaps aspired to places of power and influence in the new Kingdom, Mark 10:35-37, this miserable man set his heart on money as the one thing needful, to be acquired at all hazards. It is easy to understand how a character of this kind would, little by little, degenerate and become at last out and out *thief*. The idea that Jesus was deceived by Judas' hypocrisy is not for a moment to be entertained, for "He knew from the beginning who they were that believed not, and who should betray him," John 6:64; and he traced from day to day the growth of the propensity that was dragging Judas down to shame and ignominy.

The first intimation that there was something wrong was given by Christ about a year before his crucifixion, at a time when many of his disciples "went back and walked no more with him." Shortly after the miraculous feeding of the five thousand Jesus, seeing this defection, said to the twelve,—“Will ye also go away?” to which Peter replied,—“To whom shall we go but to Thee?” Then it was that Jesus told them plainly,—“Have I not chosen you twelve, and one of you is a devil?” John, commenting on these words, states that they were intended to apply to *Judas Iscariot*, ch. 6:67-71; but as Jesus did not at that time name the traitor, the reference, while it might well lead to searching enquiry, would be to all, except, perhaps, to Judas himself, an inexplicable mystery. Why he did not then and there desert the ranks, can only be explained by supposing that either he had not the moral courage to take such a step—he felt himself so thoroughly committed, that he must act out his false part to the bitter end, or, perhaps, that he hoped to make a good thing out of it later on. It does not seem that his depravity was even suspected by his brethren until the very last night of their intercourse—a few hours before the betrayal. It was at the passover feast, after the impressive ceremony of washing the disciples' feet, that Jesus made the explicit and solemn declaration,—“One of you shall betray me,” Matt. 26:21. Imagination fails to realize what must have been the feelings of the apostolic band at that moment. Looking each other full in the face, and then turning to the Master, there was heard the enquiry of conscious innocence from one

and another,—Lord, is it I? Is it I? Then followed a moment of embarrassing silence, when Peter beckoned to John, leaning on his Master's bosom, to ask of whom He spoke, John 13:24. "Who is it, Lord?" "He it is, to whom I shall give a sop, when I have dipped it, and when he dipped the sop, he gave it to Judas Iscariot, the son of SImon. "Is it I?" said Judas. Jesus only replied,—“Thou hast said.” Instead of being moved by this disclosure to contrition, Judas resolved immediately to accomplish his diabolical purpose. All this transpired without the dazed disciples understanding the full import of the Saviour's words, and when he said to the traitor,—“What thou doest, do quickly,” the rest did not know for what intent he spoke this, as he retired hastily, they probably supposed that the Master had sent him on some errand. But two or three days before this, Judas had gone to the chief priests and bargained with them to deliver Jesus into their hands for thirty pieces of silver, Matt. 26:15. *Thirty pieces of silver!* Three pounds ten and eight pence sterling; equal to \$16.96—the legal value of a slave if he were killed by a beast! That was a small sum for the great Sanhedrim to pay for the ruin of their most dangerous enemy—a pitifully small compensation to Judas for the loss of *everything*. Had he been as shrewd a man as he got credit for being, he would have stipulated for a much larger price, and doubtless he would have got it. Why did he do it at all?

We must suppose that up to this time he had still some undefined lingering hope of being the treasurer of the new Kingdom which it was generally expected Christ was to institute. But now that He had clearly foretold his death, Judas began to fear that there was to be no kingdom; by playing into the hands of the rich Pharisees he might gain a lucrative position in that party. It is difficult to understand how he had the hardihood to come to the paschal feast after having made that nefarious bargain with the authorities. The question has been argued whether he remained with the disciples until the institution of the supper. Was Judas a communicant? Matthew and Mark seem to intimate that the charge was brought home to Judas between the paschal feast and the Lord's supper, Matt. 26:20-26; Mark 14:18-22; while

Luke does not mention it until both feasts were finished, ch. 22:20-23; yet none of them state distinctly when he left the room. In John 13:26-30, however, it is clearly stated that he went out immediately after receiving the sop,” which makes it at least probable that he went out before the institution of the Supper. In either case he lost no time in going to the chief priests and receiving from them the stipulated price, at the same time arranging with them as to the time and place most suitable for carrying out the dark plot. Nor were they slow to act on his suggestions. A band of hirelings armed with swords and clubs, and provided with lanterns and torches, was quickly mustered, and Judas, placing himself at their head, forthwith conducted them across the brook Kedron to the Garden of Gethsemane, at the foot of the Mount of Olives. On the way thither he arranged with them the sign by which they should recognize the person whose capture they were bent upon in spite of the darkness,—“Whomsoever I shall kiss,” Matt. 26:48. He led them straight to the favorite retreat of Jesus, whom he saluted with an air of friendly confidence. That Just One met the treacherous movement that marked him for destruction with the mild remark,—“Judas! betrayest thou the Son of Man with a kiss?” Then, turning to the rabble, with majestic calmness, he said to them,—“If ye seek Jesus of Nazareth, I am he,” shewing how little need there was for all this ado.

No further mention is made of Iscariot until the next morning when Jesus had passed through his mock trial and was being led away to execution. Now for the first time Judas seems to have meditated seriously upon the nature and consequences of his act. He had got his money, but already he wanted to get rid of it, for his conscience told him it was the price of innocent blood. What had this kind and indulgent master ever done to him to deserve this treatment at his hands? Had he not taken him into his confidence; had he not often prayed with him and for him, in that very place where he had so basely betrayed Him? How could he be otherwise than filled with remorse and shame at his own perfidy. He “repented himself,” Matthew says, ch. 27:3; but it was the repentance of blank despair. To say “I have sinned” was no atonement for his guilt. It was the wail of

a lost soul. The restitution of the silver did not undo the wrong. "Thy money perish with thee." Instead of going to the chief priests and pharisees with crocodile tears, he should have gone to God. He proved his repentance to be false by immediately committing another sin,—He went out and hanged himself, Matt. 27:5. Matthew's account of his death differs so markedly from that given by Luke in Acts 1:18, 19 as to have given rise to various arguments to reconcile the apparent discrepancy. But on the supposition that he swung himself by the neck into the air from some high place, it may be inferred either that, by the breaking of the rope he was hurled violently to the ground, or that the shock caused by his descent produced the rupture that Luke speaks of. In any case, his mangled corpse presented an appalling spectacle. "His wickedness was above all example, and the punishment he suffered was beyond all precedent." The grand distinction between Judas and the rest of the disciples was that while all of the others gave proof of sincere attachment to their Master, Iscariot was utterly destitute of affection for him. *He never loved the Saviour.* They all witnessed a good confession, rejoicing that they were accounted worthy to suffer for His name's sake. *Judas Iscariot died in unbelief,—"by transgression fell, that he might go to his own place,"* Acts 1:25.

Household Words.

READY TO BE OFFERED.

THE Mamertine prison was a doleful place, it had the chill of long centuries of dampness. It was filthy with the long incarceration of miserable wretches. It was there that Paul spent his last days on earth, and it is there that I see him to-day, in the fearful dungeon, shivering, blue with the cold, waiting for that old overcoat which he had sent for up to Troas, and which they had not yet sent down, notwithstanding he had written for it.

There is a wanness about Paul's looks. What makes that? I think a part of that came from the fact that he was for twenty-four hours on a plank in the Mediterranean sea, suffering terribly, before he was rescued; for he says positively: "I was a night and a day in the deep." Oh, worn out, emaciated old man! surely you must be melancholy. No constitution could endure this and be cheerful. But I press my way through the prison until

I come up close to where he is, and by the faint light that streams through the opening, I see on his face a supernatural joy, and I bow before him, and I say: "Aged man, how can you keep cheerful amidst all this gloom?" His voice startles the darkness of the place as he cries out: "I am now ready to be offered, and the time of my departure is at hand." Hark! what is that shuffling of feet in the upper dungeon? Why, Paul has an invitation to a banquet, and he is going to dine to-day with the king. Those shuffling feet are the feet of the executioners. They come, and they cry down through the hole of the dungeon: "Hurry up, old man. Come now; get yourself ready." Why, Paul was ready. He had nothing to pack up. He had no baggage to take. He had been ready a good while. I see him rising up, and straightening out his stiffened limbs, and pushing back his white hair from his creviced forehead, and see him looking up through the hole in the roof of the dungeon into the face of his executioner, and hear him say: "I am now ready to be offered, and the time of my departure is at hand." Then they lift him out of the dungeon, and they start with him to the place of execution. They say: "Hurry along, old man, or you will feel the weight of our spear. Hurry along." "How far is it," says Paul, "we have to travel?" "Three miles." Three miles is a good way for an old man to travel after he has been whipped and crippled with maltreatment. But they soon get to the place of execution—*Acquas Salvia*—and he is fastened to the pillar of martyrdom. It does not take any strength to tie him fast. He makes no resistance. O Paul! why not strike for your life? You have a great many friends here. With that withered hand just launch the thunderbolt of the people upon those infamous soldiers. No! Paul was not going to interfere with his own coronation. He was too glad to go. I see him looking up into the face of his executioner, and, as the grim official draws the sword, Paul calmly says: "I am now ready to be offered, and the time of my departure is at hand." But I put my hand over my eyes. I want not to see that last struggle. One sharp, keen stroke, and Paul does go to the banquet, and Paul does dine with the King.—*Talmage.*

HOW?

Nicodemus asked the Lord "How a man could be born again when he was old?" Jesus answered by asking him *how* the wind blew, whence it came and whither it went. The skeptic asked concerning the resurrection: "How are the dead raised, and with what body do they come?" The Apostle answered: "*Thou fool, that which thou sowest is not quickened except it die.*" In the one case, the Master referred his inquirers to the analogous mystery of the operation of the wind, which we observe without knowing the "how" of it.

and the Apostle answered by pointing to the analogous mystery of the planting of the seed in the ground which dies and lives again, without explaining the process of it. What folly it would be for a man who was aroused in a burning house to refuse to escape by means appointed until some one was able satisfactorily to answer his question: "but how did the fire originate?" Or if the brave fireman should run up a fire-escape to the fifth story of a burning hotel and press the fire-imprisoned people to escape, they should stand debating with him as to "how" he had managed to put that escape up so, and insist upon an explanation of its workings before they would accept deliverance by means, the origin and mysterious workings of which were not familiar to them. In either case, we would all agree that such skeptics were fools. If Christianity did not offer demonstrations of the spiritual power of Christ in those who believe, equal to the demonstration made by the fire-escape, there might still be some reason for standing off and insisting upon a full explanation of all these matters.

No man or woman is so foolish as to insist that the chemistry of bread and water must be fully explained before they consent to eat the one or drink the other. The skeptic questions and rejects; the believer accepts the truth on testimony—believes in the Lord Jesus Christ and is saved.—*Words and Weapons.*

GOD AND THE SAINT.

It is declared that God is able to keep his saints from stumbling during their journey, and to bestow on them eternal glory in the life to come. But there is one state of mind and heart which is represented in Scripture as crippling even the Divine omnipotence; that state is one of unbelief. Consider and be warned by the example of Capernaum, which became our Lord's own city after his rejection by the people of Nazareth; it is said that he could there do no mighty work; and the reason that his healing power was thus paralysed, is added immediately afterwards. "He marvelled because of their unbelief;" this was the fatal obstacle to the putting forth of his power. It is so still; the man who has no faith in the power and love of God to keep him from stumbling now, and to glorify him hereafter, must face the consequences of his unbelief; it cuts off the communication between him and his God. There is one hand by which we may lay hold on the power of God, and that hand is faith. To the poor man who appealed to Christ's power to heal his demoniac boy, and seemed for the moment to doubt that power when he exclaimed, "If thou canst do anything," the Lord replied, "If thou canst believe, all things are possible to him that believeth;" and to the two blind men he said, "Believe ye that I am

able to do this?" If we, then, would realize the manifestation of the power of God in keeping our feet without slipping as we pursue our pilgrimage here below, and in presenting us faultless before the presence of his glory with exceeding joy on the day of his appearing, away with unbelief; for it is our greatest enemy; it is the most fatal hindrance to our salvation. Cultivate a simple, earnest, child-like confidence in your Heavenly Father's power; cast yourselves wholly on his precious promises, which are firm and unchangeable as the everlasting hills; and you shall know, here in part, more fully hereafter, that He is faithful that calleth you, who also will do it. And the more you know, the more fervently will your experience adopt the ascription of praise "to the only God our Saviour, through Jesus Christ our Lord, be glory and majesty; dominion and power, both now and ever. Amen."—*Bishop of Melbourne.*

HOW SOULS ARE SAVED.

A dying publican's wife, in England, recently gave the following encouraging testimony, as narrated by the evangelist who visited her. He says:—I was asked to go to a public house in Nottingham and see the landlord's wife, who was dying. I found her rejoicing in Christ as her Saviour. I asked her how she had found the Lord. 'Reading that,' she replied, handing me a torn piece of newspaper. I looked at it and found that it was part of an American newspaper, containing an extract from one of Spurgeon's sermons, which extract had been the means of her conversion. 'Where did you get this newspaper from?' I asked. She answered, 'It was wrapped round a parcel which was sent me from Australia.' Talk about the hidden life of a good seed! Think of that—a sermon preached in London, conveyed to America, an extract reprinted in a newspaper there, that paper sent to Australia, part torn off (as we should say, accidentally,) for the parcel despatched to England, and after all its wanderings, conveying the message of salvation to that woman's soul. God's word shall not return unto him void.—*Christian Witness.*

"Lord, what wilt thou have me to do?" Would that every Christian would put that question to God with an open heart to hear the answer. It would not be long before the answer would come: "Arise, and go unto a certain place, and it will be shown thee what thou shalt do." Or it may be that, without waiting, the Spirit will at once show you what to do. Only be sure that you are ready to do cheerfully and instantly the thing which God shows you to do. The main trouble is here: we are often unwilling to do what God shows us, even after we have asked Him.—*Words and Weapons.*

Trust in our Heavenly Father.

SEPT. 4. A. D. 28. MATT. 6 : 24-34.

Golden Text, 1 Pet. 5 : 7.

JESUS had warned his hearers against "laying up treasures upon earth," v. 19-21, the danger of this being the turning away of the heart from God. He had shown that if men have not a "single eye" to the Glory of God, preferring the glory of men, (v. 2) or the treasures of earth, they would be "full of darkness," v. 23. And as a man's ruling passion is his master, Jesus now answers the objection of those who might think it possible to serve both God and the world. V. 24. *No man—no one can do this, 1 John, 2 : 15-17—Momon*—a Syriac word, the name of the God of Riches. No man can serve God as he ought, who makes the acquisition of wealth the chief end of his life, 1 Tim. 6 : 9. Some do this for fear of want, Jesus answers in v. 25-34. V. 25. *Take no thought*—R.V. Be not anxious. Men must not be improvident, 1 Tim. 5 : 8, but rely at all times on God. Four reasons are given, 1st. *Life is more than meat*—God who gave it, will surely sustain it. The greater gift implies the less. 2nd. *God feeds inferior creatures such as;* v. 26. *the fowls*—even those who were counted unclean as the ravens, Ps. 147 : 9. *Better than they*—your life is of more consequence than theirs. 3rd. All your anxiety can neither increase your stature or lengthen your life, Ps. 39 : 4. V. 27. *one cubit*—about 22 inches. Food and raiment are ordered of God, for men, just as their height or length of days. 4th. *God clothes, v. 28. the lilies of the field*—How beautiful their colours! How sweet their perfume! If God does this for "the grass of the field" shall he not do it for his children? V. 30. *in the oven*—Grass is often used in bundles for fuel in countries like Palastine, where wood is scarce. V. 32. *The Gentiles*—the heathen. V. 33. *Seek ye first*—It is well to be diligent in business, Prov. 21 : 5, but our supreme endeavour must be to love and serve God, *the Kingdom of God*. Mind heaven as our end, and holiness as our way. Seek this Kingdom of God, *first in youth*, Eccles. 12 : 1, that you may be "satisfied early with God's mercy," Ps. 90 : 14, and be glad all your days. Seek it at all times, in preference to all worldly things, that you may enjoy peace, John 17 : 33. *All these things shall be added*—food, raiment, and other necessities of this present life, Ps. 37 : 25. V. 34. *The morrow shall take thought*—it will have its own cares, and also bring from God proper provision for your wants. *Sufficient &c.*—Never borrow trouble, increasing the cares of to-day. God will provide, Gen. 22 : 14. Cast all your care upon God, be careth for you, 1 Pet. 5 : 7. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. 8 : 32.

Golden Precepts.

SEPT. 11. A. D. 28. MATT. 7 : 1-12.

Golden Text, Matt. 7 : 12.

THE Scribes and Pharisees were so filled with self-righteousness, that like all men who think too highly of themselves, they were very censorious of others. Jesus had exposed their hypocrisy in the preceding chapter, vs 5 and 7, he now reproves this evil habit of rashly and hastily condemning our fellow-men. V. 1. *Judge not*—we must judge ourselves, but not our brethren. We may have an opinion as to their conduct, but we are not allowed to speak evil of them, Jas. 4 : 11. *Charity does not permit us even to think evil of them, 1 Cor. 13 : 5. Lean to mercy in all judgments.* V. 2. *God will treat men as they treat one another, Matt. 18 : 35, 6, 14.* Men also will be pitiless to those who had no pity. *Judg. 1 : 6-7. Mete, measure.* V. 3. *the mote*—a grain of dust, any light substance as dry chaff, meaning a small fault in a brother's conduct. *A beam*—large piece of timber, denoting here a serious and grave defect. V. 5. *first cast out*—Let us amend our own faults first, and then we can consistently try to correct the faults of others. *See clearly*—Our faults obscure our mental sight and cloud our judgment. When we have clearly seen our own failings, we become more lenient to those of others. V. 6. *Give not*—God's counsels and reproofs are here compared to pearls, because they are most precious. Some men have become so bad, that the words of God only excite their anger and their scorn. A Christian must use great tact and discretion in his use of such holy things. Wicked men cannot be admitted to the Lord's table. Jesus calls them here "dogs" and "swine," because these animals were counted "unclean." Lev. 11 : 7. *Ask—Seek—Knock*—We could not without God's help obey His commands. Therefore Jesus now shows how his disciples may find will and power to follow the precepts he had just given them—It is by prayer. In prayer we seek after God, through Jesus our Advocate, we ask his blessing, we knock at his door, as the beggar at our gates, Philipp. 4 : 6. Vs. 9-11. *A stone*—useless as food. *A serpent*—that might hurt him. *How much more*—God is better than the best of parents, Is. 49 : 15. *good things*, not always the things we ask for, but those he deems best for us, Rom. 8 : 26, 27. V. 12. *all things whatsoever*, all that you expect or desire of others in similar circumstances, do to them. If this golden rule was universally observed, earth would become a Paradise. *It is the law and the prophets*—the sum and substance of all God's word as relating to man's duty to man, Lev. 19 : 18, this law of justice is appended to the law of prayer, because unless we be honest in our conversation, God will not hear our prayers, Is. 1 : 15, 17. Zech. 7 : 9-13.

Solemn Warnings.

SEPT. 18.

A. D. 28.

MATT. 7: 13-29.

Golden Text, Matt. 7: 19.

SOME of Christ's hearers may have thought that his precepts and laws were too strict. They may have preferred a doctrine like that of the Pharisees, who asked no more than a pious exterior, Matt. 23: 23-28. Such men would praise what they called the "breadth" of the Jewish teachers and disparage the "strictness" of Jesus, who asked no less than the whole heart of men, Matt. 12: 35. But here the Lord himself applies this term "strait" to the way of life. If men will be saved they must know that they will have to deny themselves, and mortify the flesh and its lusts, Matt. 16: 24. V. 13. *Enter ye in—Strive to enter in*, Luke, 13: 24. The gate by which men enter on the path to heaven is called "strait" or narrow, because to go through it, they have to strip off their pride, put off the world and leave behind all evil habits. The way is narrow, being hedged in by Divine law. *Destruction*—everlasting perdition. *Many*—multitudes of all nations, sexes and ages. V. 14. *Few*—it is too narrow for the majority of men—those who follow it are called "the little flock," Luke, 12: 32. V. 15 *false prophets*—teachers of error, *in sheep's clothing*—assuming the appearance of holiness and innocence to cover their evil and unregenerated heart. *Ravens wolves*—who devour and scatter the sheep, John, 10: 12, often with interested motives, Matt. 23: 25. V. 16. *by their fruits*—by their actions and general disposition. V. 17. *A corrupt tree*—one that bears poisoning fruit. A good man will shew his goodness by his works, a wicked man will be known by his wicked actions. V. 21. *Not every one*—men may pray much and preach Christ to others, yet be lost in the end. Their worship has not been from the heart, their preaching mercenary. Balaam prophesied, yet he was a "worker of iniquity, Jude, 11. Judas cast out devils, Mark, 3: 15. yet was himself a devil, John 12: 70-71. V. 24. *His house*—his hopes of future happiness. *Upon a rock*—Christ is the only sure foundation for our hopes. 1 Cor. 3: 11. 2 Tim. 2: 19. V. 25. *the rain—the floods—the winds*—the calamities of life that wreck the hopes of earth, and death that puts an end to them. V. 26. *the sand*—insecure foundation of human hopes, riches, honours, earthly affections, that may be all swept away leaving the "foolish builder" desolate. Affliction and trial cannot wreck the Hope which rests upon Christ the Rock. V. 28. *doctrine*—religious teaching, *having authority*—Christ delivered his discourse, as a judge his charge, with a conscious right to speak. *Not as the Scribes*—who taught the people old traditions, by which they made the word of God of none effect, Mark, 7: 13.

The Centurion's Faith.

OCTOBER 2.

A. D. 28.

MATT. 8: 5-13.

Golden Text, Matt. 8: 10.

THE evangelist having given his readers a specimen of Christ's preaching, now goes on to give instances of the miracles which he wrought. In this, he illustrates the words of Christ to the Jews when he said: "Believe me that I am in the Father and the Father in me, or else believe me for the very works' sake," John 14: 11. The Gospels were written that men might believe that Jesus is the Christ, John 20: 31. When the Lord had ended his sermon on the mount, he came back to Capernaum, a town on the N. W. coast of the lake of Tiberias. On his way there, he healed a leper, Matt. 8: 2-4. V. 5. *A centurion*—a Roman officer, commanding a hundred men. He was probably a pagan, by birth. As Judaea was then a Roman province, there were garrisons in all the chief cities to keep the people in subjection. *Beseeching Him*—praying him, humbly yet earnestly. V. 6. *Sick of the palsy*—paralysis, an incurable disease, which destroys the power of motion, wholly or partly. V. 7. *I will come*—Jesus promises to do more than the centurion asked, he only asked him to heal his servant, Eph. 3: 20. V. 8. *I am not worthy*—the expression of a humble spirit. He remembered that as a Gentile, and as a sinner, he had no right to demand anything of Jesus. Thus should all feel who come to Christ for help. V. 9. *Under authority*—I have to obey my superior officers—*having soldiers under me*—I also command to others and expect to be obeyed, inferring that Jesus could by a word command the disease to leave his servant, and He would be at once obeyed. V. 10. *He marvelled*—he wondered at this man's faith, just as another time he marvelled at the Jew's unbelief, Mark 6: 6. Comp. Matt. 15: 28. *In Israel*—among my own people, the children of Abraham. V. 11. *From the east and west*—the blessings of salvation received through faith, would not belong to the Jews only, but to all nations as the prophets had declared, Is. 2: 2-3. The Gospel was to be preached to all nations, Matt. 28: 19-20. *Shall sit down*—Heaven is described under the similitude of a banquet, as in Matt. 26: 29 and Luke 14: 15. V. 12. *The children of the kingdom*—the Jews, who believed themselves to be special favourites of Heaven, excluding the Gentiles. Jesus meant by this, that many Gentiles would be saved, and many Jews lost. *Into outer darkness*—image of future punishment, contrasting with the brilliantly lighted banquet hall. The lost are utterly excluded from Heaven's light, its joy, peace and hope. V. 13. *Go thy way*—return home, thy servant is healed. What thou didst believe I could do, is done. Thus Christ will heal from their sins, all who come to Him with faith.

Chart of Foreign Missions
OF THE
PRESBYTERIAN CHURCH IN CANADA.

At September 1st, 1887.

I.—THE NEW HEBRIDES.

Missionaries.—1. REV. H. A. ROBERTSON, Eromanga, appointed 1871.
2. REV. JOSEPH ANNAND, Santo Espiritu, appointed 1872.
3. REV. J. W. MACKENZIE, Efate, appointed 1872.

(1) Population, 2000; Worshippers, 600; Communicants, 190; Teachers, 35; Candidates' Class, 30; Schools, 25; Baptisms, 5. (2) Mr. Annand having recently removed from Aneityum to Santo, the largest and most populous island of the group, we have as yet no statistics. (3) Five Stations; Communicants, 129; Worshippers, 600; Candidates' Class, 35; Teachers, 11; Teachers in training, 20; Children in Schools, 90; Christian Marriages, 13.

II.—TRINIDAD MISSION.

Missionaries.—4. REV. JOHN MORTON, Tunapuna, appointed 1867.
5. REV. KENNETH J. GRANT, San Fernando, appointed 1870.
6. REV. LAL BEHARI, Assistant Missionary, ordained 1882.
7. REV. JOHN KNOX WRIGHT, Couva, appointed 1883.
8. REV. W. L. MACRAE, Princetown, appointed 1886.

Coolie population about 50,000. Schools reported, 32; Scholars, 1,675; Total Communicants, 265; Marriages, 17; Baptisms, 68.

III.—DEMARARA MISSION.

Missionary.—9. REV. JOHN GIBSON, appointed 1884. Assisted by three teachers; Communicants, 31; Baptized persons, 56; Average attendance of adults, at Sabbath services, 20 to 50; of Children, 60 to 120; Baptisms, 18; Marriages, 3; 12 Estates; 10 Hospitals; 5 Villages visited. The Mission is for the Coolies of the West Coast.

IV.—MISSION TO THE INDIANS IN THE NORTH-WEST.

Missionaries.—10. REV. JOHN MACKAY, Mis-ta-wa-sis' Reserve, appointed 1878.
11. REV. GEORGE FLETT, Okanase, appointed 1873.
12. REV. S. TUNKANSAIOIYE, Bird-tail Creek, appointed 1878.
13. REV. HUGH MACKAY, Round Lake, appointed 1884.
14. REV. ALEXANDER CAMPBELL, Prince Albert.
15. REV. J. JONES, Round Lake, Broadview.
16. REV. G. A. LAIRD, Coté's Reserve.
17. REV. W. S. MOORE, Piapots' Reserve, Regina.
18. REV. D. H. MACVICAR, Crow Stand.
19. REV. A. B. BAIRD, Principal Industrial School, Long Lake.

The Missionaries are assisted by five male, and two female teachers. Total Indian Population in the N. W., 30,578; Under our care, 3,500; Communicants about 135; Schools, 10; Average attendance of Scholars, 225.

V.—MISSION TO FORMOSA.

Missionaries.—20. REV. G. L. MACKAY, D.D., Tamsui, appointed 1871.
21. REV. JOHN JAMIESON, " " 1883.
22. REV. GIAM-CHENG HOA, Native pastor.
23. REV. TAN-HÉ, Native pastor.

There are 38 preaching stations and 38 native preachers; 53 elders; 45 deacons; 2 ordained native pastors; 9 stone churches and 29 chapels; Baptisms during the year, 315; Total baptized members, 2,546. At Tamsui there are a well equipped College for theological students, a School for girls, and an excellent Hospital.

VI.—MISSION TO CENTRAL INDIA.

Missionaries.—24. REV. J. FRASER CAMPBELL, Rutlam, appointed 1875
25. REV. JOHN WILKIE, Indore, appointed 1879.
26. REV. JOSEPH BUILDER, Mhow, appointed 1883.
27. REV. W. A. WILSON, Nernmuch, appointed 1884.
28. REV. ROBERT C. MURRAY, appointed 1885.

There are five lady missionaries, two of whom are Medical missionaries, and 46 other teachers and helpers. Native communicants, about 50. A High-school at Indore has 150 students. In each of the five fields there are schools for boys and girls.

Our Foreign Missions.

ABSTRACT OF REPORT FOR 1886.

THE report of the Foreign Mission committee, pre-ented to the last General Assembly, marks an important epoch in our missionary history. Up to this time we have had two Foreign Mission Boards, one for the "Eastern section," and one for the "Western." The report for 1886-7, is the first that has emanated from the one central Board, and as such we appreciate it very highly, for it is a token that "sectionalism" in the church is a thing of the past, and that our people are of one mind in reference to missionary enterprize. Henceforth our true relation to missions will be much better understood by ourselves and others also.

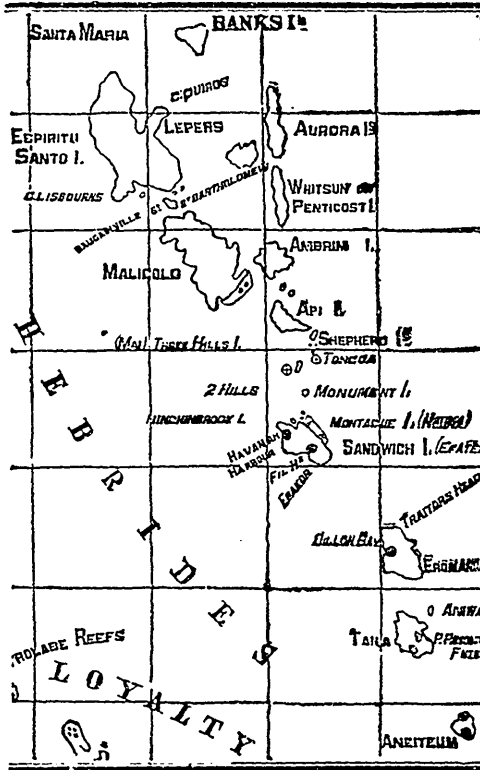
It may strike some people with surprize, that the Canadian Church has no less than six widely-separated mission fields. Would it not be more economical and much better every way to have fewer fields and man them better? The reason of the thing is that we inherited most of these missions. They were begun, and some of them had already been very successful, before the union of the churches in 1875. The united church was pledged to carry them on. Besides this, it may be argued that a diversity of fields offers scope for a diversity of gifts. Some men are by nature fitted for special fields of labour, and it is a great mistake to send the right man to the wrong place. Let him go "where he has a mind to," and he will probably succeed. But it is time to let the report speak for itself. It opens with these inspiring sentences:—

"During the year that has passed away since the last report was presented, the attention of the Christian Church has been directed to Foreign Missions as seldom before. This remark may apply to several years bygone. But we are conscious of a rising tide of interest in this great work. For many years the prayer of the Church was that the Lord might open doors of entrance into lands long barred against the Gospel. That prayer has been answered: it may be said with almost literal truth that every door is open now. For many years, too, it was the prayer of the Church that the Lord might raise up and qualify labourers willing to go forth into the great harvest-field of the Gospel. That prayer also has been answered. There are men and

women, in numbers that a little while ago would have seemed incredible, full of faith and courage, ready to give themselves to the Lord in this service. Many are ready to go, whom the Church, for want of means, is not yet able to send forth. But the work is the Lord's. He who has opened up ways of access into heathen lands, and who has touched the hearts of many loving disciples, so that they are saying, "Here am I; send me," can likewise so replenish the treasury of the Church, that she shall be able to send out those who are eager to give to this work the service of their lives. In such a state of things those intrusted with the oversight of the Foreign Mission work, urgently need, and they would fain possess, the endowments of certain men of Issachar, of whom we read that they "had understanding of the times, to know what Israel ought to do."

"The last General Assembly decreed that the unification of the Foreign Mission Committees, East and West, should "take effect on and after the sixteenth day of June, 1886, and that the Foreign Mission work hertofore carried on by the separate committees of the East and West respectively, should be under the care of the Foreign Mission Committee as thus constituted, and be the work of the whole Church; and the General Assembly instructed the Foreign Mission Committee so united, to meet on the call of the Convener, who might be appointed by the General Assembly." Owing to the immense distance between the centre of Foreign Mission intelligence in the Maritime Provinces and Winnipeg, the place of meeting for this Assembly, the work entrusted to the committee, which would, even in the most favourable circumstances, have required much thought and care, has had to be prosecuted under circumstances of more than ordinary difficulty. It was not easy to get together, from many different and distant points, all the material necessary for a full report; nor was it easy even to decide where, with most advantage upon the whole, the General Committee should this year meet for the revision of it. But there has been the most cordial co-operation on the part of the members, whether from the east or from the west—the utmost readiness to consult each other's convenience, and to meet each other's views. And the difficulties which, to some extent, were inevitable in our new and untried position, will be removed. With greater experience, the work will become easy; the mountain will become a plain. And even now we have the satisfaction of giving to the Assembly, in this one report, an account of the whole Foreign Mission work in which we, as a united Church from the Atlantic to the Pacific, are engaged. We do so with heartfelt gratitude to Him "whose we are, and whom we serve," and in humble dependence upon Him for the grace which we need to fit us for the work to which He calls us"

I. NEW HEBRIDES MISSION.



MAP OF NEW HEBRIDES ISLAND.

This group of island lies 1,000 miles due North of New Zealand and 1,400 miles from Sydney, N.S.W. There are about forty islands, of which thirty are inhabited. Total population about 30,000, but decreasing rapidly. The small island of Aneityum, in the extreme South, was the scene of Dr. Geddie's labours and triumphs. Its population has now become so small (less than 1,000), one missionary is found to be sufficient, and it has been given up to the Free Church of Scotland, whose missionary, Rev. J. H. Lawrie, has a staff of 35 native teachers.

The Committee state that the reports from all the missionaries and labourers, though not unmarked with notes of trial, are records of success and expressions of gratitude and hopefulness. The battle long waged with idolatry still continues, but the blows struck in faith have weakened the enemy, and nerved the hearts of the soldiers for more effective warfare. Even now they can "rejoice as men who divide the spoil."

SANTO ESPIRITU.

Rev. Joseph Annand, two years missionary on Efate, and afterward the successor of Dr. Geddie on Aneityum, was, by latest accounts, on his way to Santo Espiritu to revive the mission on this the most northerly and the largest island of the group. Santo is about seventy miles long and forty miles broad. It is very populous. Although in some respects in advance of some of the other natives, intellectually, the inhabitants are cannibals and "exceedingly fierce." Rev. James D. Gordon spent four months on this island in 1869. Dr. Geddie visited it several times. In 1871, the Rev. John Goodwill of Nova Scotia was located on it and remained three years, during which time he suffered many hardships and came near losing his life. Both he and his wife suffered so severely from fever and ague, they were reluctantly obliged to withdraw from the mission in 1875, since which time the island has not been occupied. It seemed very desirable that another missionary should have been sent with Mr. Annand to this important and lonely field, but for prudential reasons stated in their report, the Committee have recommended to delay action in the meantime.

EFATE.

This beautiful little island is situated near the centre of the group, and on it Rev. J. W. Mackenzie and Mrs. Mackenzie have lived and laboured with much encouragement and success ever since 1872. Mr. Macdonald of the Free Church of Scotland is settled on the northern part of the island, and Mr. Mackenzie at Erakor, in the South. Both have been working from the circumference these fifteen years and they hope soon to join hands in the centre, leaving not a hoof of heathenism behind them. The event of the past year at Erakor was the erection of a new church, 56 feet by 28 feet. It cost about \$500 and was brought from Sydney in the "Day-spring." Toward it the natives contributed in money \$250, besides their labour, which was worth at least another \$500 in money.

Mr. Mackenzie reports that his work is going on quietly and satisfactorily. The usual Sabbath and week-day services have been kept up regularly. His class of young men continues with unabated interest. Several of them can now read intelligently, and translate without much difficulty a chapter in the Gospels or in any of the historical books of the Bible. These young men go out to the villages and conduct the Wednesday evening prayer meetings. "At Bufa, the chief and one or two others who were so long opposed to the Gospel have lately joined us. Some months ago they built a small church; they are now building a larger one. The sacred woman, who in the days of heathenism exerted such a bad influence, died a few days ago. She became friendly, but never attended church. The Meli people, so long hostile, are now so far

friendly as to allow our teachers to visit them. *My stock of god's is gradually increasing!* A number of the young men of Fila have lately joined our candidate's class. The natives of that village have completed a commodious and substantial lime church."

EROMANGA.

On this island, consecrated by the blood of Williams and Harris, and that of the Gordons, our missionary, *Rev. Hugh A. Robertson*, and his wife, have been labouring diligently and successfully since 1872. Some years since, Mr. Robertson had the happiness to see a memorial church erected near the spot where the martyrs fell, and to receive into the fellowship of the church the sons of the murderers. Mr. Robertson mourns over the sad effects of centuries of heathenism on the character of even those evidently brought under the power of the Gospel; at the same time, he is greatly encouraged by the diligence, the liberality, and the zeal for the propagation of the truth displayed by many of the native converts. For the whole island, 25 district school-houses are kept up, with 40 native teachers. Special classes for women, girls and boys are taught by Mr. Robertson during part of the year. Bible-classes and candidates' classes are attended with much interest. Five hundred copies of Matthew and Mark, in the vernacular, together with 1000 new hymn-books, are in the hands of the natives, and are highly appreciated by them. At the dispensation of the communion at Dillon's Bay last September, there were 525 present, including 150 communicants. "Forty teachers, principally married men, assisted by their wives, is a large number to be engaged in the work of Christ, and if some of those have not come up to our reasonable expectations, several have done far better than one could expect of Eromangans, considering their savage state only a few years ago. The murderer of G. W. Gordon took a teacher this year and gave up about two acres of ground for church and teachers' house. I preached in this new church in October, and had a full meeting."

"THE DAYSPRING."

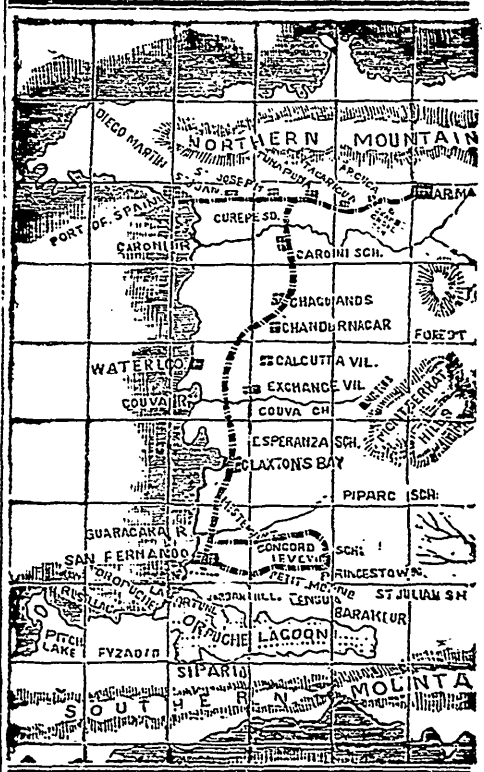
This is the name of the mission vessel—a three-masted clipper schooner of 160 tons—used by the mission council for the conveyance of missionaries and their effects from Sydney, N.S.W., to the islands. The *Dayspring* is to our mission what steamboats, railways, telegraphs, roads and bridges are to us. Without such a vessel connecting them with the civilized world, our missionaries could not possibly remain on the islands. The expense of her maintenance is divided by the different Churches having missionaries in the New Hebrides. She makes two regular voyages from Sydney in the year. But she is neither large enough nor fast enough to meet all the demands on her now. For the present season an additional vessel was chartered, but in the

near future a much larger vessel must be provided—possibly a steamer. The money required for our share of the expenses—some \$1250—has hitherto been supplied by the Sabbath schools of the Lower Provinces, Now all can take a share in it.

Total expenditure, 1886, in N. Hebrides, \$6356

II. THE TRINIDAD MISSION.

Rev. John Morton, our senior missionary in Trinidad, founded this mission in 1867. It is almost entirely for the benefit of the coolie population—numbering about 50,000, for the most part natives of India, to whom the Gospel is preached in their own language. The work here has been greatly blessed and the mission continues to be in a prosperous condition, receiving liberal aid and countenance from the owners of the estates on which the coolies are employed. The relative situations of the principal stations are shown on the annexed map, which was carefully prepared for our use a few years ago by the late Rev. Thos. M. Christie, who laboured very faithfully and successfully in the Couva district for eight years. The dotted lines mark the railways, which connect the stations in a very convenient manner.



MAP OF TRINIDAD.

TUNAPUNA is the name of Mr. Morton's district. In his five Sunday schools he reports a total attendance of 185 scholars. "A system of uniform weekly Scripture lessons was followed during the year. My own work," says Mr. Morton, "consisted of a Bible class and three services on Sabbath, with all that is implied in attention to schools, the sick, &c. Mrs. Morton assists in the Sunday school work and in the work among the women."

SAN FERNANDO.

Rev. K. J. Grant joined the mission in 1870, and has charge of the San Fernando district, including the sea-port town of that name, having a population of five or six thousand. Mr. Grant is ably assisted by Rev. Lal Behari, a Hindoo recently ordained by the Presbytery of Trinidad, and also by Miss Copeland, who teaches English, geometry, algebra and music. Mr. Grant has always attached great importance to native helpers, and has directed his efforts accordingly. "From the country schools I selected a few deserving and advanced young people, most of whom had done duty as monitors, and gave them quarters and arranged for their food on the mission premises, their parents engaging to do the best they could to support them. Nine came from the country stations and two from Grenada; these were classed with the more advanced Indian boys in the school here, and a few gentlemen's sons, whose tuition fees materially helped the finances of the school. Governor Robinson and other public officials visited our school and examined it, in the presence of the mayor of the town and a large concourse of ladies and gentlemen, and expressed himself highly pleased with our work."

COUVA.

Rev. John Knox Wright succeeded the late Rev. T. M. Christie in this district, situated about half-way between Port of Spain and San Fernando, and including four villages—Esperanza, Exchange Village, Waterloo, and Calcutta Village—besides a number of other places that are regularly visited. Mr. Wright says—"Our Sabbath services, both English and Hindustani, have been uniformly well attended. Our new church was opened on 29th December. The schools are well attended."

PRINCESTOWN.

Rev. W. L. Macrae was appointed to this district to carry on the work of his lamented predecessor, the late Rev. J. W. Macleod, who was appointed to this field in 1881. During the vacancy that intervened, the missionaries on the island continued regular services. The missionary premises were put in excellent order for the new missionary, "under whose direction a season of ingathering is at hand." Princetown is about eight miles inland from San Fernando, and is so called in honour of the two sons of the Prince of Wales, who visited this place some years ago. For statistics, see chart.

ST. LUCIA.

Provision has been made for the extension of the work to this island also. Mr. Morton made a tour of the island last summer. Lal Behari also visited it, and remained 25 days, preaching daily. Mr. Geo. Sadaphal, a native evangelist from Trinidad, is at present stationed in St. Lucia. "It is very encouraging to see the work thus hopefully extending."

III. MISSION TO DEMARARA.

Rev. John Gibson commenced this mission two years ago, among the Coolies of the west coast, and it is not behind its precursor in Trinidad, in promise of great usefulness and success. There are four schools in operation. The Hindustani language is the chief medium of instruction. Eighteen persons have been baptized, fifteen adults and three children. Fifteen names added to the communion roll, which now numbers 31. Number of baptized persons, 56; three marriages were performed.

FINANCIAL STATEMENT.

The total expenditure for the year 1886, on account of the Trinidad, New Hebrides and Demarara missions was \$20,608.36; the receipts were less by \$176.80; the present indebtedness is \$2,207.03.

MISSION TO INDIANS OF THE NORTH-WEST.

This mission was begun in 1862, by Rev. James Nisbet, sent west by the Canada Presbyterian Church as assistant to Rev. John Black, at Kildonan. Its beginnings were very small and it is yet a day of too small things relatively to the interests that are at stake, for there is yet very much land to be possessed, and many of the Indians have not yet been instructed in the way of salvation. Mr. Nisbet was assisted by two half-breed missionaries, John MacKay and George Flett. These are now both ordained ministers and are doing noble work among the Indians, the former on Mis-ta-was-sis reserve, the latter at Okanase.

"Since the date of last report, a group of four new reserves has been taken up, and the work has been faithfully carried on by missionaries in all our older reserves. Much good seed has been sown, and progress is visible along almost all the line. Barbarism is giving place to civilization, and paganism to Christianity. The following are the names of the stations occupied by our missionaries"—

THE STONY PLAIN RESERVE, on the north side of the north branch of the Saskatchewan, not far from Edmonton; population about 160; 35 children of school age. Our school here is under the charge of Mr. M. Anderson.

MIS-TA-WAS-SIS RESERVE, Rev. John MacKay, missionary, is about 350 miles east from the

last named. Number of Indians, 204; of families, 41, under the Christian Chief Mis-ta-was-sis. This band has substantial houses and good farms. Mr. MacKay reports progress in spiritual things also; 39 communicants. A church that will accommodate about 80, is in course of erection. Descending the Saskatchewan sixty or seventy miles we reach PRINCE ALBERT. Here is an excellent high-school, under the charge of *Rev. Alexander Campbell* and *Rev. Dr. Jardine*, in which free tuition is secured for Indian children.

CHIEF PIAPOT'S RESERVE, is about 200 miles to the south-east of Prince Albert, on the south bank of the Qu'Appelle river. In this group are three reserves, with a population of 700. "Piapot is the most cunning and unprincipled of the chiefs with whom we have to do. He is a great 'medicine-man' and conjuror, and knows that his occupation will go as soon as his people become enlightened." Our teacher here, *Miss Rose*, speaks gratefully of the kindness of Governor Dewdney and of the interest he takes in the work. The school is doing well. The missionary here is *Rev. W. S. Moore*, who, last year completed his theological course in Manitoba College.

INDUSTRIAL SCHOOL. "About 25 miles west of Piapot's reserve, at the foot of Long Lake, is the site chosen for the Industrial school, which the Government has agreed to place under our charge." About fifty miles south-east of Piapot's reserve, on the same side of the Qu'Appelle, is THE ASSINIBOINE RESERVE, with a population of 260, chiefly pagans, under Chief Jack. They speak a dialect of the Sioux. *Mr. John Maclean* is in charge of the school, and is putting forth earnest efforts for the temporal and spiritual welfare of his flock.

FILE HILLS consists of four reserves, about 18 miles N. E. from Fort Qu'Appelle. Population 400; all pagans, "who caused great anxiety to the surrounding settlers during the late rebellion." *Mr. R. N. Toms* has charge of the school here, and writes in a very hopeful spirit of his work among both old and young. He has 28 names on his roll and a fair average attendance. It will be necessary to erect a mission-house and an additional school-house ere long.

ROUND AND CROOKED LAKE RESERVES. These are on the south side of the Qu'Appelle, about 60 miles south-east from File Hills. *Rev. Hugh Mackay* is the missionary, now in his third year. The population of the four reserves is about 900. Services are held regularly at Round Lake, with an attendance sometimes of 40, some of the Indians travelling as far as twenty miles to hear the Gospel. The number of communicants is twelve; scholars at-

tending the school, 33—it is a boarding school. *Rev. B. Jones* and *Mrs. Jones* enthusiastically second Mr. MacKay's efforts. *Jacob Bear*, too, a Christian Cree, renders efficient service. It is expected that commodious quarters for the school will be ready for use next summer, and the hope is entertained "that every one of the 200 children on these reserves will then enjoy the benefits of a Christian home, and the training that affords the true solution of the Indian problem, and will, in a generation or two, transform our Indians into a civilized and Christian people."

COTE AND KEE-SEE-KOUB RESERVES:—These are about 100 miles north of the last-named. The missionaries in charge are *Rev. G. E. Laird* and *Rev. D. H. MacVicar*, who have just completed their theological course at Manitoba College. The latter is a full-blooded Cree, and grandson of Mis-ta-was-sis, who graduated with honours at the University of Manitoba, gaining the Governor-General's medal, and now he is labouring among his Indian brethren with high hopes for his success. The Indian population here is 440. Mission work was begun some twelve years ago by Mr. Flett. About six years ago *Rev. Cuthbert Mackay* was placed in charge, and laboured faithfully until called to his rest and reward a few months ago. The fruit of his labours is apparent:—"The Indians on this reserve are far ahead of those at Round Lake: the number of pupils on the roll is twenty-two. The Communion roll contains some thirty-four names.

BIRD-TAIL RESERVE:—*Rev. Solomon Tunkan-suicaye*, a full-blooded Dakota Indian, was appointed to this reserve in 1877. "This band presents, in some respects, one of the most striking instances of progress. They are Sioux. They came, a little over twenty years ago, red-handed from the Minnesota massacres. It is now largely a Christian community—about 140 souls on the reserve, with 30 names on the Communion roll. They have prayer meetings, Sunday schools, and family worship, and contribute to the schemes of the Church. *Mr. J. G. Burgess* conducts the school in a very efficient manner; scholars on the roll, 27."

OKANASE, RIDING MOUNTAIN RESERVE:—*Rev. George Flett*, missionary. This band may safely be described as a Christian community; 41 communicants, of whom 31 are Indians and 10 whites and half-breeds. Two services are held every Sabbath, with an attendance of from 40 to 60. Population about 130. Mr. Flett has also charge of two other reserves on the United States frontier, with 213 Indians. *Mr. John A. Laufer* conducts the school at Okanase; 23 scholars on the roll. Mr. Flett makes grateful mention of assistance received from the Winnipeg Woman's Foreign Mission Society, and other friends.

"Mr. Flett is to visit Piapot's reserve for a month, to bring his eloquence to bear upon that wayward chief. Much good is expected to result from this visit."

PORTAGE LA PRAIRIE:—*Miss Jennie Wright* has charge of the school here, which, all things considered, is doing very well. It is very difficult to get the children to attend regularly. The number on the roll is 35, but the average attendance is small. There are nine resident pupils.

The Committee's report concludes with a special reference to the great good that has been done in all these fields, by the generous gifts of clothing sent out by the different branches of the Women's Foreign Mission Society. The Indian may not see what benefit he is to receive from education or Christianity, but he can appreciate the comfort of being warmly clad, and understand the motive of those through whom that comfort comes, and thus through his lower nature an entrance to the higher and better parts of his being is secured.

We have thus eighteen bands of Indians under our care, with a population of about 3,500. We have ten schools, with an attendance of about 225. The whole Indian population of Manitoba and the North-West Territories, as reported last year, is 30,578. The number of schools in operation is seventy-six, and the number of pupils on the roll, 2,357. We have, therefore, but little more than *one-tenth* of our Indian population in any sense under the care of our Church. Let us go forward in this work, in the name and spirit of our Master, until no Indian heathen are left in the land! "Then shall the wilderness be glad, and the desert rejoice and blossom as the rose."

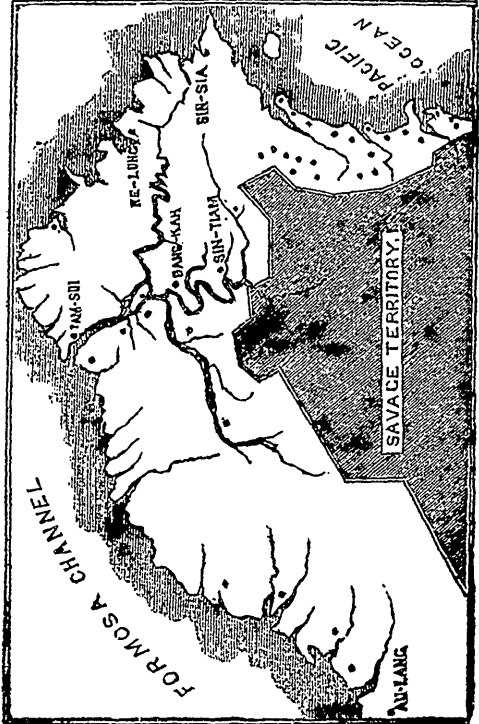
Expenditure for 1886, \$9,710.73.

V. MISSION TO FORMOSA.

Rev. G. L. Mackay, D.D. commenced the mission here in 1872, which has already attained such a world-wide celebrity as makes it unnecessary to enter now upon any historical details. "By God's blessing on the labours of the intervening years, we now see a well-equipped college and hospital and girls' school at Tamsui, native churches in *thirty-eight* stations, and native preachers in every one of them."

We gather from the report that the good work goes on apace. In one of his letters, we find *A-Hôa*, Dr. Mackay's first helper,—now an ordained minister—saying:—"I wish to tell you about one place on the east coast, near the sea-side. The name is Tai-li-kan. These are Chinese and Pi-po-hoan. On our last trip the people heard that Dr. Mackay was coming, and waited several days at a place where they expected to meet him; but they missed us. Then a teacher was sent about twelve miles to a chapel in another place, and he told us that

nearly one hundred Chinese and seventy Pi-po-hoan (Foreigners of the Plain) wanted to be Christians. The teacher could already sing several of our hymns. Dr. Mackay told the teacher to go back, and think over what was meant by becoming a Christian. By and by we reached the place whence the teacher had come, and we found him and a great crowd waiting to welcome us to dinner. An ox and a pig had been killed. Dr. Mackay thanked



MAP OF NORTHERN FORMOSA.

This island, belonging to the Province of Fokien, China, is separated from the mainland by a sound of about ninety miles wide. It is 250 miles in length, and has a population of about 3,000,000.

them, and after a little rest pressed on to meet his engagements. Besides his determination to fulfil these, he was *testing* the people." This was in keeping with what we elsewhere learn about the caution which he has exercised in receiving companies of people, as well as individuals, professing a desire to become followers of Christ. Although it is not counted among the thirty-eight, a preacher and his wife were sent to that place.

"Early in the year," *Mr. Jamieson* writes, "it was decided that all the stations should be vis-

ited, in order to dispense the Communion and receive new members. For this purpose we divided the field; Dr. Mackay and Rev. Mr. Giám (A-Hôa) going to Kap-tsu-lan; Rev. Tan-He taking Tam-sui district, that is, his own congregation (Sin-tiam) and the stations adjacent, while I was to visit the Tek-chham district. Setting out, I spent a Sabbath at Go-ko-khi, where is one of the recently erected chapels. Next to Tam-sui, this is the oldest station in the field. In the early days of the mission, converts came long distances to worship here; now they have chapels of their own. It is a country station, and a young man is in charge, who promises to be a useful worker."

Rev. Tan-He, native pastor at Sin-Tiam, writes:—My dear friend,—I do not know how to thank you for being so kind as to send me a letter. Well, I am every day at work in Sin-Tiam. Here and at other stations round about, I have baptized a hundred: that is, at Sin-Tiam, forty-seven; at Pat-li-lun, eleven; at Go-ko-khi, eleven; at Chin-nih, four; at Lun-a-teng, four; at To-tin-tia, twelve; at Tein-tug-kha, nineteen; at Baug-kah, eleven. I dispensed the Lord's Supper, and had packed houses in the three new stone churches. I never wrote before; but if I could write a month without stopping, I could not tell you of all the toil, labour and success of our beloved Mackay. We will never, never, see a man like him again. I visit over a thousand sick people in a year.

Dr. Mackay, after referring to the district assigned to Mr. Jamieson and that to Rev. Tan-He, goes on to tell of the part taken by Rev. Giam Chheng and himself in this evangelistic tour. The account is altogether so remarkable and inspiring we give it in full as it appears in the report:—

"We started on the 27th February for Bangkok, accompanied by Mr. A. C. Colman, formerly of Central Presbyterian Church, Toronto. In the afternoon I preached to a large and interesting congregation. On Monday, the 28th, we began what I rejoice to call a TRUMPHEAL MARCH. Passing through Sek-khau and Tsintng-kha, we arrived in due time at Ke-lung, pressed on to Palm Island, then back again to remain for the night. Tuesday, March 1st, under heavy rain, we made our way to Teng-siang-khoe, a large Chinese town, where a new stone chapel is going up, and will soon be finished. Fifty crossed the river and welcomed us, saying that they would become converts at once. We spent the night in a damp, filthy hovel. I extracted many teeth, and spoke to many people. Wednesday, 2nd, we struck towards the sea, and arrived at a Pi-po-hoan village, referred to before. The preacher did good work, and in the evening A-hôa and myself baptized 32 (thirty-two), 350 (three hundred and fifty) being present. Thursday, 3rd, pressed on to La-ma-jen (Margaret Machar Memorial Church), and in the evening baptized 23 (twenty-three), 156 (one hundred and fifty-six) of our people being present. Friday, 4th, under heavy rain, moved

on to Bu-loan, where at noon we baptized 26 (twenty-six). Then preached to 100 (one hundred); afterwards passed through La-kiet-akoe, extracted teeth, preached, and made for Lang-mng-than (Glengarry Church); baptized 19 (nineteen), and preached to 140 (one hundred and forty). Sang till midnight. Saturday, 5th. In the morning went to La-na-bi, baptized 6, and preached to sixty of our people, then at quick march came to Pho-lo-sin-a-oan, baptized 3, 80 (eighty) converts being present. Hurried on to San-lut (James Memorial Church) baptized 4, and addressed 130 (one hundred and thirty). Sunday, 6th, commemorated the dying love of Jesus, 90 (ninety) partook of the elements, 150 (one hundred and fifty) being present. Went on then to Ka-le-oan, and under a banyan tree, on a bench, I spoke of God's Omnipresence, baptized 8, 96 (ninety) being there. Still on to Lam-hong-o at So-ba. In the evening, in the Mackay chapel, we had the Lord's Supper—about 100 communed; the building was packed; we sang till midnight. Monday, 7th. Left and came through So-bag, saw twenty savages, fierce and wild, extracted many teeth, and proceeded over dangerous ground to Ki-bu-lan; we baptized 10 in the evening, and preached to 113 (one hundred and thirteen). I slept in a grass hut, put chaff on the damp ground, Mr. Colman stayed in the chapel, which was built by the people themselves. Tuesday, 8th. We passed through Tang-koe-soa, and extracted teeth, then on to Lo-tong, a Chinese town, and about noon came to A-li-sai, where two lovely deer were kept to present to me. An ox was soon killed, then a pig, etc. After dinner we went to Chheng-kui-sia, also to Pat-li-sa, also to Geh-bai. The valley is wide at the mouth, and narrow inland. Wooded mountains are on each side, and there the savages roam. Men digging in the fields had long spears stuck in the ground only a few feet from them. But in the evening at A-li-sai, oh! how it made up for sorrow and toil. Just in front of the house, which was freely given us, a platform was erected, the ground swept, then about a dozen bamboo poles on each side of the open space had oil poured in, which of course only went to the first joint, paper was then put in and lighted, and 500 (five hundred) by actual counting stood before us. A-hôa and I preached the everlasting Gospel; only half a mile away in the woods were the savages, no doubt looking on. The moon was bright. O memory of days gone by—days a dozen years ago—days spent for Christ. I don't know what you all think of what I write; but yonder in that weird, strange, yet sublime church, with mountains for walls, the ground for floor, the heavens for roof, we fearlessly, yet lovingly told of 'Jesus of Nazareth passing by.' Wednesday, 9th. Went on to Chin-tsu-bi-kau, again preached outside, baptized 12, 330 (three hundred and thirty) being there. The people killed an ox; we sang till after midnight. Glorious! Thursday, 10th. We

proceeded to Pi-thau, and about noon in the chapel, baptized 13, 140 (one hundred and forty) being present. On then to Lan-lan-a, and in the evening held our meeting outside, baptized 12, 151 (one hundred and fifty-one) being in attendance. Friday, 11th. Marched on to Ki-liap-pan, in the chapel preached, 140 being hearers, all our own people. In the evening we were at Hoan-sia-thau, where an ox was killed, and also a pig, baptized 12, 130 (one hundred and thirty) were most earnest hearers. Saturday, 12th, went to Lin-a-hau, at noon addressed 160 outside under the sun. Hurried on to Ki-bri-lau, baptized 3, 65 (sixty-five) converts in attendance. Late arrived at Lo-tek-ui, and in the chapel baptized 4, 70 (seventy) present. Sunday, 13th. Forenoon at Ki-liap-tau, baptized 12, 130 (one hundred and thirty) present. In the evening at Lama-ien, where 18 (eighteen) preachers and 214 converts met. We commemorated the love of Jesus who died for us. I preached, followed by A-hôa's sensible words. Then I met all my old students, the preachers, and had a word with them, then with elders and deacons, and sang till long past midnight. In all we baptized 214 (two hundred and fourteen), and addressed between two and three thousand of our converts (by actual counting we know), and don't gress about the matter. So much of our *triumphal march*. I met with nothing but kindness all the way through, *but there is no time to rest*. 'Fight on, my soul, fight on.' Not for name—not for fame—not for gold—not for man; but oh, Lord God, let me die under the blood-stained banner, and join in crowning JESUS LORD OF ALL." Farewell.

Ever yours,

"G. L. MACKAY."



Mrs. G. L. MacKay, Formosa.

The educational work is keeping pace with the evangelistic. Thirty-six students were drilled last year in Chinese History, Poetry, Natural History, Astronomy, Botany, Geography, Anatomy, Physiology, Conchology, Materia Medica, etc. "The young men did nobly." Mrs. Mackay teaches in the girls' school, when it is in session, and generally has one or more Chinese women staying in the house with her, who would rather die than go to the hospital. Being herself a Chinese, her country women confide in her, and not a little of the success of the mission is due to her influence with them.

The statistics of the mission to Formosa, for 1886, are as follows:—

The whole number of baptisms since the last Annual Report (those already mentioned and one at Tek-ehham) is 315. "Last year," says Dr. Mackay, "we had on our roll 2,247. Three hundred and fifteen, added to that number, would make 2,562; but 16 have died, so that our present number of baptized members is 2,546. Of these 53 are ordained elders; 45 are deacons; and two are pastors. At this date we have 38 preaching stations and 33 preachers; two teachers (active) in the college, and 20 students. We have nine stone churches, viz.: at Chin-nih, Soa-tin-tia, Bang-kab, Sin-tiam, Sek-khau, Koe-tang, Teng-siang-khoe, Ki-lip-tan, and the Mackay church at Lam-hong-o. Two of them have grass roofs at present, all the rest are tiled."

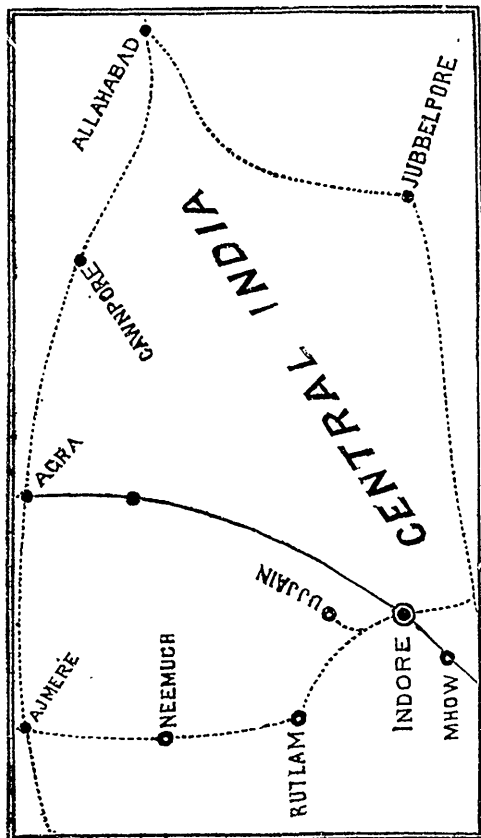
THE MACKAY HOSPITAL at Tamsui, admitted 3448 new patients in 1886, among whom were about one thousand soldiers. This is mentioned as evidence that hostility to foreigners is abating, and the superiority of western methods is coming to be recognized. The most successful work is done among the peasantry. *The Rev. John Jamieson* who is associated with Dr. Mackay in this grand work, joined the mission in 1883.

Expenditure for 1886 \$24,169.67.

VI. MISSION TO CENTRAL INDIA.

Central India covers a vast tract of country, in the centre of that part of the continent lying between Bombay and Calcutta. It is watered by the Nerbudda, one of the sacred rivers of India, which runs along the foot of the Vyndia mountains. The country is picturesque and fertile, densely peopled, nearly ten millions crowded into this district, the majority being Hindus. Indore, the headquarters of our mission, is situated about 400 miles north-east from Bombay, in the territory of a powerful native ruler, H. H. Maharaja Holkar. The dotted lines on the subjoined sketch map represent railways, and it will be seen that all the stations referred to in the report are conveniently situated in that respect.

Last year the General Assembly authorized and instructed the missionaries of our church in Central India to constitute themselves into a Presbytery, to be known as the Presbytery of Indore. This has been done, and it is hoped that it will be attended with beneficial



MAP OF CENTRAL INDIA.

results. The Canadian staff at present consists of five ordained ministers (see the chart) and five lady missionaries, whose names are as follows,—*Miss Rodger, Miss McGregor, Miss J. Ross, Miss Beattie, M.D., and Miss M. Oliver, M.D.* The report of the mission council for 1886, is very encouraging. "The good hand of our God has been upon us in the year that has passed; and though there has been matter enough for grief and humiliation, there has yet been very much to make us thank God and take courage. Our number has been increased by the arrival of Mrs. Murray and Dr. Marion Oliver, and all along our line distinct advance has been made."

INDORE.—Population, 83,091.

Rev. John Wilkie superintends the mission in this city. A self-sustaining native congregation was organized last year, and is prepared to call a minister. The membership has been reduced, by removals, to forty-three, with seventeen baptized adherents, or 60 in all. The High-school at Indore continues to pro-

per. The average attendance for the year was 132, and for the last few months, 150. It will soon be self-supporting. At the prize distribution, recently held, the Prime minister of H. H. Maharajah Holkar occupied the chair, and spoke in the warmest possible way of the mission generally and of the High-school particularly, stating it was the best school he had seen in his wide experience of forty-five years. All the other work, such as printing, selling of Christian literature, vernacular schools, etc., is going on as usual. *Miss Rodger* reports that the girls' school under her care has been carried on throughout the year without more than the ordinary interruptions. The girls studying English number about twenty. Regret is expressed that less attention has been given to Zenana work throughout the year than is usual, and this for want of sufficient time and proper help. *Miss Ross* opened a new school in the Money-lenders street, in August. There are now 81 names on the roll of scholars, with an average attendance of from 25 to 34, "The reason of irregular attendance is that they go so often to dine with their caste people."

NEEMUCH.—Population, 18,230.

Rev. W. A. Wilson is the resident missionary. The work of colportage, of the school, and of the dispensary, have been prosecuted with diligence and perseverance. A vernacular school has been taught by *Gavind Ram*, a native Christian, in the Camp Bazaar. The boys in attendance are mostly low caste and poor. The Anglo-vernacular school has been taught as before by *Balaram*, assisted by a heathen monitor." A girls' school has been opened under the superintendence of Mrs. Wilson, which has to contend with the prejudices of mothers who see no use in teaching their daughters to read. Medicines are dispensed by a native doctor who has had two years practice in one of the U. P. dispensaries. Many lives have been saved and much suffering relieved by his service. During the year, 1886 cases have been treated, and about 355 operations performed. Religious services in the dispensary are attended by audiences varying from five to fifty. Preaching services are held regularly in the bazaar, and also in the villages round about. Four large cities have been visited and some interest awakened among the people. Crowds came to see the magic lantern exhibition and to the preaching services at our tents.

Mr. Wilson thus concludes: "Doubtless this Hinduism is being permeated by a power that will utterly break the strength of its life one day; but that day has not yet come. And when one thinks of the deep-rooted prejudice, the hopeless ignorance, the childish superstition and credulity, the deadening influence of a blind fatalism that traces all evil up to God, adamant chains of custom and caste, and, perhaps, more than all, the feeble efforts of the human agents, who, one here and an-

other there, in the midst of India's millions are lifting up their voice, and calling men to repentance and faith, it seems as if that glorious day were yet far off. "But the great hope springs not from the earth, it comes from above, and is as bright as the promise of Him who has said, 'that every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.'"

UJJAIN.—Population, 32,932.

Rev. R. C. Murray occupies this field.

"He has entered upon his work in the face of difficulties, not greater, perhaps, than might have been anticipated. It is the oldest city in India, and considered one of the most holy. Thousands of pilgrims and Fakeers from all parts of India visit the place annually. Besides the yearly melas, there is one grand mela held every twelve years, when the place is literally swarmed. A good opportunity will be afforded in circulating the Gospel among those people. We hope some of the seeds of truth, in the tracts and books distributed, may yet bear good fruit in many a widely separated home. The city itself is said to have a population of about 33,000. There are no English residents, but state officers and travellers visit the place frequently, and for their accommodation a comfortable Dāk Bungalow has been built, in which we also can remain for a few days at a time, when not required by others. In cool weather we can live in tents, but during the hot and rainy seasons this is impossible."

Mr. and Mrs. Murray are assisted by two catechist teachers and their wives. Two schools have been opened; one has upwards of 40 boys, the other is growing. A school for girls has been opened recently. "This is an inviting field for medical work. Would that an earnest appeal on behalf of Ujjain might reach the ears and hearts of some of our young Christian doctors in Canada. In selecting this field, we have done so, feeling that strong opposition would be encountered, and even with some fears that failure for the present might be the result. Still, it is the Lord's work, not ours; and it must succeed. O God, increase our faith! O brethren, strengthen our hands! so that, in this ancient and sacred centre of Brahmin influence and heathen darkness, the Light of the world may quickly shine!"

RUTLAM.—Population, 31,066.

Rev. J. Fraser Campbell writes hopefully of the prospects here:—"We see profound cause for thankfulness, as we glance back at the past eleven months. Our hindrances have become so overruled as to become helps. The work has been from the beginning interesting and encouraging. Our house in the city, though not in the most favourable situation, yet brought us so far into the midst of the people that numbers soon found us and visited us for conversation and for medicine, as well as to

attend our services. We have regularly had two services on the Lord's day, and one on other days; the former always, and the latter generally, attended by outsiders as well as the Christians, the total number present occasionally rising to over sixty. The non-Christians have been of almost all classes and castes—from Brahmins to outcasts, rich to poor, educated to ignorant; some residing in the city, others from distant places; some only for one or two services, others more or less regularly.

Mrs. Campbell opened a school in June; one impediment after another was overcome; by the New Year, there were twenty-seven on the roll; and such progress had been made as to elicit expressions of gratified surprise from Col. and Mrs. Martin, who visited the school, and distributed prizes and gifts. In Zenana work, by means of a lending library, by the dissemination of Scriptures and tracts, by the employment of native helpers, by frequent visits to villages around Rutlam, efforts are being constantly made to disseminate saving truth. Of the opportunities offered for work in out-stations, the case of Jaora may be cited as an example: This is a town of 20,000 inhabitants, of whom more than half are Hindoos and Jains. There is an opening for a good English school, if we had a missionary there. Meanwhile Jairam, a native teacher, and his wife have opened a boys' and girls' school, and a Sunday school. The boys' school has gone up to over sixty. Jairam also preaches and sells tracts.

MHOW, Population, 27,227.

Rev. Joseph Builder and his wife are the missionaries at Mhow, thirteen miles from Indore, where there is a large British garrison. In addition to the missionaries, there is a staff of nine teachers and Bible-readers. The work, in all its branches, is progressing satisfactorily. The girls' school, conducted by the Misses Stockbridge, continue to be well attended, and other branches of their work are encouraging—a women's weekly meeting for prayer, praise and reading of the Scriptures, has been attended by as many as thirty-five. The Sabbath-school has been a source of great encouragement; there are seven classes with an average attendance of 88; for several Sabbaths there were 100 present. The ladies have been very much encouraged in their domiciliary visitations. In visiting the people in their homes they sing, read, and sometimes pray. "It is astonishing to see the eagerness with which the women listen to us."

THE LADIES.

Miss Beattie, M.D., has been practising most successfully. Her labours have been abundant, but at the date of the report she was suffering from fever—"very much prostrated," but it is hoped that the change to a cooler climate would have the desired restorative

effect. *Miss Dr. Oliver*, lately arrived at Indore, will be able to render much assistance in *Miss Beattie's* work. *Miss McGregor* has also been on the sick list for some time, but recent advices intimate that her health is so far restored as to lead to the expectation of her early return to Canada on furlough. The number of Canadian ordained missionaries is five, with their five wives, besides whom there are other five Canadian ladies, and a staff of 46 assistants, chiefly natives.

FINANCES.

The total expenditure for 14 months, from 1st January, 1886, to 28th February, 1887, was about \$25,027, of which nearly \$4000 were raised in India. The ordained missionaries receive for salary \$1,250 a year; the ladies \$750, and the native assistants according to their qualifications.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

The report for the western division enumerates 256 auxiliaries, 76 mission bands, and 20 Presbyterian societies. The amount of their contributions last year was \$18,581.00. "Year by year, the operations of this society are seen to be, more and more, an essential part of the Foreign Mission work of the Church. Without its aid, the work among heathen women and children, the extension and prosperity of which it is our privilege to report, could never have been overtaken. The society is "devising liberal things" not only in the way of supporting the present missionaries, and adding to their number, but in providing increased accommodation for educational work in Central India, and among the Indians of the North-West. We say a hearty, Amen to the words with which the report of the society closes: "Let us go forward in 'His name,' with faith and prayer, in this great work of elevating and saving the women of the world."

VOLUNTEERS TO THE FRONT.

The report speaks of the offer of service by *Mr. Jonathan Geforth* of Knox College, Toronto, and *Mr. James F. Smith* of Queen's College, Kingston, both of whom have since been accepted and designated to the mission field. Besides this there is an offer from *St. Andrews Church, Toronto*, to support a missionary, as is done by *St. Paul's, Montreal*. Regarding these instances of consecration as evidences of a more earnest attention on the part of Christ's people to His great command,—“Go ye into all the world, and preach the Gospel to every creature,” the committee yet cannot conceal from the Assembly the fact that these offers, so encouraging and so generous, have occasioned no small anxiety to the committee. For they imply an additional expenditure for outfit, buildings, etc., which, in the present state of the mission fund, we are not prepared to

meet. We have to report a deficit for this year of nearly \$3,000 in the western division, and of over \$2,000 in the eastern, making a total of about \$5,000. This deficit we cannot take the responsibility of increasing. In the whole matter we desire to be guided by the wisdom of the Assembly. And the more explicit the directions of the Assembly, the more satisfactory will they be to the committee."

JEWISH MISSIONS.

The committee reported the receipt of a letter from *Hon. Alexander Morris*, intimating that he was the custodian of \$5,400, placed in his hands some years ago by *Rev. Dr. Aiton*, to be used for the advancement of a mission to the Jews, "beginning at Jerusalem." *Mr. Morris* having expressed a desire to be relieved of his trust, the General Assembly agreed to the recommendation of the committee, authorizing it to accept this money and to exonerate *Mr. Morris* from all further responsibility in the matter. In addition to this, contributions amounting to \$329.90 were received during the year in aid of Jewish missions. It may be stated here (though not mentioned in the report) that while our church has not yet instituted a mission of its own to the Jews, the General Assembly of 1886 instructed the Foreign Mission Committee "to select the channels of disbursement of contributions given by congregations or members of the church for this cause."

GENERAL SUMMARY.

OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN CANADA.

No. of Mission Fields	6
" Ordained Ministers, Canad'n.	23
" " " native..	5
" Lady missionaries, teachers and doctors, in addition to the ministers wives.....	13
Other labourers, chiefly native teachers and catechists....	174
Total number of labourers employed	215
Total expenditure for 1886	\$76,590.12

REV. DR. WARDROPE of *Guelph, Ont.*, and REV. ALEXANDER MACLEAN of *Hopewell, N. S.*, are the Joint-conveners of the General Assembly's Foreign Mission Committee. DR. REID, of *Toronto*, and REV. P. M. MORRISON of *Halifax*, are the Treasurers.

It should be added that the Editor of the RECORD is solely responsible for the paragraph on page 238, header SANTA ESPERITU. It is not a part of the committee's report, though we believe it to be substantially correct. It is just possible that the Mission Council may not favour *Mr. Annand's* choice of locating on this island at present.—[EDITOR.]

Our Own Church.

MISSIONARY WANTED for Couva, Trinidad, in room of the Rev. J. H. Wright, who has resigned. Applications to be addressed to Rev. P. M. Morrison, Halifax.

AT HOME.—The Synod of the Maritime Provinces meets at New Glasgow on the 4th of October. They make more of their Synodical meetings in the East than we do in the West. In this they do well, for it is already apparent that owing to the "magnificent distances" of our Dominion, and the consequent expense of attending meetings of the General Assembly, it must soon become necessary, either to make these meetings less frequent than has been wont, or to very materially reduce the representation in the Supreme Court.

WOMEN'S MISSIONARY SOCIETIES are rapidly increasing in number, efficiency, and usefulness all over the Church. Quite a number of them have been recently organized in Prince Edward Island and New Brunswick under the supervision of the Presbyteries. A movement in the same direction has been successfully inaugurated in the Presbytery of Saugeen, five congregations having entered into it heartily. In the Presbytery of Brandon also, there are already six auxiliaries and a membership of ninety-six. Following the example of the Foreign Mission Committees, might it not be a good thing to aim at the formation of a Dominion Woman's Foreign Missionary Society in which all the different branches and auxiliaries might co-operate harmoniously towards the advancement of the one grand cause which they all have so much at heart?

REV. DR. JENKINS, Pastor Emeritus of St. Paul's Montreal, on Aug. 7th, preached his jubilee sermon in that church where he ministered with so much acceptance and success for nearly seventeen years. Dr. Jenkins commenced his ministry in 1837, as a missionary in India. He has had a large and varied experience since then, and his record has been, throughout, an honourable one. It falls to the lot of few ministers to be the chief instrument of erecting a church like St. Paul's, free from debt, and of gathering within its walls so large and influential a congregation. Dr. Jenkins retired from the active ministry in 1881, and is now a ruling Elder in St. Columba Church, London, England. We know that his old congregation, as well as his former ministerial associates in Canada, sincerely wish him many days of usefulness in his native land.

UNION COLLEGE FUND.—The Annual Collection on behalf of the common fund for the support of Knox, Queen's and Montreal Colleges, takes place on Sabbath 18th September.

LADIES' COLLEGES.—The new Ladies' College at Halifax, in connection with the Presbyterian Church, is to be opened in the beginning of this month. Suitable buildings are in the course of erection to cost some \$40,000, and

with accommodation for two hundred pupils. A competent staff of teachers has been engaged, Miss Leach of Boston, being the Principal. The Trafalgar Institute of Montreal, founded under the will of the late Mr. Donald Ross of Montreal, and to which Sir Donald A. Smith has recently made a handsome donation, will be opened about the same time, for the higher education of young women. The Rev. W. D. Ballantyne, B.A., of Pembroke, has accepted the appointment of Principal of the Ottawa Ladies' College which has established its reputation as a first-class school.

FRENCH EVANGELIZATION.—There are now eight French missionaries labouring within the bound of the Presbytery of Quebec, and two colporteurs. The malicious report that Father Chiniquy had recanted, and was dead, has been met by the venerable Father with the characteristic disclaimer: "Big liars! I have never been more Protestant, nor in better health."

PERSONAL.—Miss MCGREGOR, one of our missionaries at Indore, Central India, is at present in Canada on furlough. REV. KENNETH JUNOR, late on our mission staff in Formosa, is now actively and successfully engaged in evangelistic work in New York city.

COLLEGE BAND.—Messrs McKenzie, Goforth, Webster and MacGillivray, of Knox College, Toronto, have, since April last, visited nine presbyteries, addressed over 250 meetings, and collected over \$2,000 for Foreign Missions. *They all intend going to the foreign mission field themselves*—a contribution worth speaking about.

FRENCH REPORT.—A brief summary of the annual report of the Board of the French Evangelization has been printed for distribution among the congregations of the Church. Ministers or others desiring parcels of fifty or a hundred can obtain them by sending a postal card to the Rev. R. H. Warden, 198 St. James Street, Montreal.

ORDINATIONS AND INDUCTIONS.—RICHMOND AND MELBOURNE, Quebec:—Rev. John Macleod, late of Antwerp, N. Y., was inducted on the 2nd of August. NEW MILLS, Miramichi:—Rev. Isaac Baird was inducted to the united charge of Charlo, New Mills, and Louison Brook on the 5th of July. ORWELL, P. E. I.:—Rev. D. B. Macleod, formerly of Quincy, Mass., U.S., was inducted on the 28th of July. BROCKVILLE, Ont.:—Rev. Alexander McGillivray of Williamstown, Glengarry, was inducted to St. John's Church in July.—RAT PORTAGE, Winnipeg:—Rev. Robt. Nairn was inducted on 26th July.—KENTVILLE, Halifax:—Rev. W. P. Begg, from Scotland, was inducted on the 4th of August.—SMITHS FALLS, L. & Renfrew:—Rev. Thomas Nixon of Stouffville, was inducted into Union Church, on the 14th of July.—FLORENCE AND DAWN, Chatham:—Rev. H. Sinclair was inducted into the charge of Caven Church and South Dawn on the 12th of July.—

LUCKNOW, *Maitland*:—Rev. Dr. Mackay was inducted into the united charges of Knox Church and St. Andrews on the 2nd of July.—HARRISTON, *Saugeen*:—Rev. M. C. Cameron of Milton, was inducted on the 4th of August.

CALLS:—Rev. Hugh Rose of Elora Ont., to Erskine Church, *Hamilton*. Rev. J. W. Orr to Ballinafad and Melville Church, *Orangeville*, and also to Mono Mills, Ont. Mr. W. E. Rae, licentiate, to Caledonia, *Hamilton*. Rev. T. H. Murray of Lawrencetown to Lower Musquodoboit, *Halifax*. Mr. W. D. Roberts, Probationer, to Aylmer, *Ottawa*. Rev. M. McGillivray of Perth, has accepted a call to Chalmer's Church, Kingston, Ont., and Mr. James W. Rae a call to Acton, *Guelph*; Mr. W. Mowat to Merrittcn, and Mr. R. McKnight to Fort Erie, *Hamilton*; Rev. Peter Fleming to Thornbury and Heathcote, and Mr. D. A. Maclean to Sarawak and Kemble, *Owen Sound*.

DEMISSIONS:—Rev. F. W. George of Port Daniel, *Miramichi*: Rev. D. W. Rees, of Blackheath, *Hamilton*: Rev. J. R. Fitzpatrick of Carleton and Chebogue, *Halifax*: Rev. S. C. Gunn of Upper Stewiacke, N.S., to accept a charge in Boston. Rev. T. Atkinson of Knox Church, Ingersoll, *Paris*: Rev. W. A. Mason of New London, and Summerfield, *P.E.I.*

CHURCHES, &c.:—A new church was dedicated at East Jordan, Shelburne Co., N. S., on the 17th of July. Twelve Presbyterian families at Beaver Bank, Halifax Co., are building a small church, the first of any kind in this destitute locality.—BONSHAW AND TRYON have purchased for their pastor a handsome and commodious manse at a cost of \$2,000.

MANITOBA COLLEGE.

Debt due at Dr. Reid's Office.

We designate it thus, to distinguish it from the Debt on the Building. With this latter, Principal King has struggled so successfully that he expects to clear off the last instalment of \$4,800 in October. But there is an old debt connected with the running expenses of the College, the accumulation of bygone years, amounting to over \$8,000 (\$8,134), for which 6 per cent interest is paid, as a first charge on its Ordinary College Fund. This is felt to be a burden. It was suggested at the recent meeting of the General Assembly in Winnipeg, that an effort should be made throughout the church to remove this debt, or, at least, considerably reduce it. The sum of \$1,852 has been already subscribed by a few of the brethren:—9 of \$100 each, 8 of \$50, 3 of \$30, 4 of \$25, 3 of \$20, 7 of \$10, 13 of \$5; \$6 in smaller sums, with collections amounting to \$161.40 from Calgary, New Westminster, and Pandora St. and St. Andrews', Victoria, B.C. Those who have already subscribed will be good enough to remit the amounts as soon as convenient to the Rev. R. H. Warden, Convener and Treasurer, 198 St. James street, Montreal, which will be duly acknowledged in the "Record."

The General Assembly has cordially commended the object (which is a most deserving one) to the sympathy and liberality of the church. It is earnestly hoped that a prompt and generous response will be given. If all the commissioners to the Assembly, who carried to their homes the sunniest memories of their visit, act at once under the influence of these, in their respective localities, the subscription list already hopefully started will receive a large accession.

Who that were present can ever forget the Assembly sessions in Knox Church, Winnipeg, the pilgrimage to Kildonan,—the cradle of our Church in the North-West—the Saturday evening gathering at the College, and the inexhaustible hospitality of all alike,—Governor, Mayor and Council, our own warm-hearted congregations and all classes of the people. The conferring such a substantial benefit on an institution with whose weal the future of our Church in that great land is so intimately bound up, is one way of evincing practically our appreciation of the wealth of love and interest that was so unstintedly lavished on us, though the idea of such a thing was never dreamed of by our kind entertainers.

There are also doubtless not a few who had not the privilege of being there who will gladly participate in this seemly thank offering.

A little timely help judiciously given now will tell on all the future of that rapidly expanding land. The prospect is hopeful. The fields are white. The College had never so encouraging an outlook. There has been a large increase in the number availing themselves of the advantages of the Institution. The total number in attendance was ninety-one. Fourteen were engaged in the study of Theology, of whom five graduated. Nineteen of our students obtained honors in connection with the annual competition of the University of Manitoba.

Brethren may put down their names, if they choose (as some have already done), guaranteeing such amounts as they think fit, to be collected by them subsequently in their several congregations.

A very moderate sum from each will realize what is required. In this matter, emphatically, "he gives twice who gives quickly." The more speedily the money is paid in, the more will the amount of interest be diminished. "Everyone therefore as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver."

R. F. BURNS, *Moderator of Assembly.*

R. H. WARDEN, *Convener of Committee.*

A tree will not only lie as it falls, but it will fall as it leans. And the great question every one should bring home to himself is this, What is the inclination of my soul? does it, with all its affections, lean toward God, or away from Him?—*J. J. Gurney.*

Acknowledgments.

Received by the Rev Dr Reid, Agent of the Church at Toronto, Office, 50 Church Street, Post Office Drawer, 2607.

ASSEMBLY FUND.

Received to 5th July, 1887.	\$167.54
Wingham	10.00
Dalhousie, St John	4.00
West Bentinck	1.25
Tara	4.00
Adelaide	2.50
Arkona	2.00
Godrich, Knox Ch.	15.00
Middleville & Dalhousie	3.00
Carvendish & New Glasgow.	4.00
Lachute, Henry's Ch.	4.00
Chatham, Grenville, &c.	2.00
Burlington	5.00
North East Adelaide	1.00
Loke and Caradoc	4.00
Chatham, St Andrew's.	5.00
Bristol	2.00
Kintyre	4.50

\$240.79

STIPEND AUGMENTATION FUND.

Received to 5th July	\$689.78
Bayfield Road	5.50
Rock Lake (addl.)	1.12
English Settlement	20.00
Rev R Hamilton, Motherwell	4.00
A friend of mission	50.00
Killarney	1.00
Tara	7.00
Campbellville	15.00
Hanover	4.00
Chatham, St Andrew's	15.00

\$812.40

HOME MISSION FUND.

Received to 5th July	\$1196.87
Dunnville	9.05
Dunnville S S	2.81
Newtonville	23.25
Rock Lake (addl.)	1.13
Strathclair	8.00
Arthur, St Andrew's S S	7.56
Niagara, St Andrew's	10.00
Westville L A S, N West.	21.50
Fullarton	7.19
Avonbank	8.81
Bryson	3.00
Preceptor Senex	2.00
Collingwood Mountain	4.00
Gibraltar	3.12
Ashburn	9.42
A friend, Sullivan	5.00
A friend of missions.	50.00
Flesherton	4.00
M B Thorold	10.00
A friend, Pilot Mound.	2.10
South Westminster	25.00
Mrs Currie, W Puslinch.	2.06
Tara	10.00
Adelaide	4.40
Arkona	3.35
East Williams	23.70
Campbellville	25.00
A friend, Fergus, B C &c.	50.00
Baysville	6.50
Macaulay	4.50
Oakley	9.00
Rosseau	9.00
Muskoka (Com Coll).	26.13
Algona (Com Coll)	7.79
Colquhoun	8.00
Jas Black, Cartier, Quo.	2.00
Westneath	3.00
St Louis de Gonzague	10.00
Manitow	21.00
Burlington	25.25
North East Adelaide	5.00
West Williams	12.00
Chatham, St Andrew's.	15.00

Bristol	51.00
Kintyre	20.00
Fergus, St Andrew's	54.08

\$1,826.41

FOREIGN MISSION FUND.

Received to 5th July	\$1630.10
Norwich	88.00
Windham	30.00
London, 1st Ch.	35.00
Amateur Farmer, Ottawa.	5.00
Bryson	3.00
Maxwell	10.00
The late Wm King Straith.	200.00
Vict Rosa Straith, Formosa.	1.00
A friend.	5.00
London, King St Ch S S, N	
W Indians	7.60
Wroxeter S S.	17.00
Joseph Henderson, Cobourg	100.00
Carleton Place, Zion Ch	55.00
Flesherton	4.00
M B Thorold	10.00
A friend, Pilot Mound.	2.00
Mrs Currie, W Puslinch.	2.00
Tara	10.00
Adelaide	2.00
Jus Sutherland, Codrington.	4.00
Culloden	7.50
Campbellville	25.00
Brucefield (late Rev J Ross)	
Formosa	50.00
Mandaumin S S.	6.50
Molesworth S S, Rev H Mc-Kay, Broadview	12.00
Westneath	4.30
St Louis de Gonzague	10.00
Lachute, 1st Ch.	5.00
St Laurent S S, India.	6.50
Cote des Neiges, Thank offering, India.	6.00
D Currie, Cote St Antoine.	
Jubilee offering, Formosa.	10.00
Friend, St George, Formosa.	50.00
Stratford, St A w's S S, N W.	12.00
Beverly	47.00
Burlington	20.00
North East Adelaide	4.60
West Williams	10.00
Chatham, St Andrew's	10.00
Kintyre	10.00
Beverly	14.00
Millhaven, Ernestown and Bath	10.00
Wroxeter	33.12

\$2,581.62

FOREIGN MISSION FUND—SPECIAL.

Per Knox College Band.

Received to 5th July	\$1,244.51
Norwich	10.00
Windham	10.00
Wingham	85.58
Brantford, Zion Ch.	30.00
Brantford, Zion & 1st Ch S S	8.00
Dunblane	10.50
Molesworth	40.00
St Catharines, Haynes Ave.	8.10
St Catharines, U M Ex Ch.	30.19
St Catharines, U M, 1st Ch.	24.61
Port Elgin	42.00
Princeton	17.00
Mooretown	5.00
Underwood	19.40
Centre Bruce	7.10
Drumbo, Willis Ch.	7.75
Brucefield, Union Ch.	23.00
North Easthops	11.00
Mount Pleasant	5.40
Niagara, St Andrew's	6.00
St Helens	5.44
East Ashfield.	9.35
Ashfield	10.00
Ashfield S S	10.00
Smith's Hill	4.12
Avonton & Carlingford.	16.00

\$1,703.00

Per Queen's College Band.

Mrs R Walker, Embro	\$ 10.00
Chesterfield	31.00
Peterborough, St Paul's	20.20
Colborne	5.38
Grafton	9.00
Brighton	7.00
Vernonville	3.00
Port Hope, 1st Ch.	30.00
Lakeport	1.90
Hastings	6.38

\$123.88

KNOX COLLEGE ALUMNI ASSOCIATION
—FOREIGN FUND.

On acct of Knox Coll A A, per M A J McLeod.

Donald McGillivray, Knox Coll.	200.00
	20.00

\$220.66

COLLEGES ORDINARY FUND.

Received to 5th July	\$ 132.25
Preceptor Senex	1.00
South Westminster	6.00
Columbus	14.00
Campbellville	6.00
Brucefield, Union Ch.	7.00
Colquhoun	3.01
Burlington	10.00
North East Adelaide	1.00
Chatham, St Andrew's	10.00

\$190.25

MANITOBA COLLEGE FUND.

Received to 5th July	\$ 72.66
Preceptor Senex	1.00
A friend, Fergus	50.00
Joseph Henderson, Cobourg	25.00
Tara	1.00
Campbellville	6.90
North East Adelaide	0.90
Chatham, St Andrew's	10.00

\$167.46

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th July	\$152.99
Wm Crawford, Scarborough	50.00
Disruption Elder	5.00
Prof Line	98.50
Watford	37.00
Glencoe	37.50
Appin	8.00
David Crombie, Komoka	5.00
J P Webster, Ingersoll	10.00
J C Moorhead, St Thomas	5.00
J R Miller, Wroxeter	10.00
Robert McFarlane	10.00
John and A Gordon	14.00
Thamesville	63.00
Beverly	13.00
R F Eason, Toronto	10.00
Wm Chaplin, St Catharines.	100.00

\$2,048.99

KNOX COLLEGE BURSARY FUND.

Bequest of the late Mrs Emerson, Rochester, (less legacy duty and discount on American funds)	\$964.00
Toronto, St James' Sq Ch, (for 188-7)	60.00
J Henderson, Esq, Cobourg.	25.00

WIDOWS' AND ORPHANS' FUND.

Received to 5th July	\$118.28
Bayfield Road	8.50
Preceptor Senex	1.00
Carleton Place, Zion Ch.	12.00
Flesherton	4.00
Tara	4.00
Columbus	10.00
Godrich, Knox Ch.	8.00
Hanover	1.00

Burlington	5.00
North East Adelaide	1.00
Chatham, St Andrew's	10.00
Eintyre	4.00
—	\$183.78

WIDOWS' AND ORPHANS' FUND.

<i>Ministers' Rates.</i>	
Received to 5th July	\$ 130.00
Rev S W Fisher	8.00
" P Scott	24.00
" J K Wright	8.00
" A Wilson	8.00
" John Smith	8.00
" A H Scott	20.00
" Wm Lohead, 3 yrs	24.00
" George Lawrence	260.00
" J McFavish, D D	20.00
—	\$ 510.00

AGED & INFIRM MINISTERS' FUND.

Received to 5th July	\$949.80
Bryson	4.00
Preceptor Senack	3.00
A friend, Fergus	50.00
Carlton Place, Zion Ch	12.00
Fisherton	3.00
N B Thorold	5.00
A friend, Pilot Mound	2.00
South Westminister	10.00
Mrs Currie, W Pashinch	1.00
Tara	2.65
Columbus	13.00
Jas Sutherland, Codrington	4.00
Goderich, Knox Ch	20.00
Campbellville	10.00
Lachute, 1st Ch	5.00
Hanover	1.00
Burlington	5.00
North East Adelaide	1.00
Chatham, St Andrew's	24.00
—	\$1,125.45

AGED & INFIRM MINISTERS' FUND.

<i>Ministers' Rates.</i>	
Received to 5th July	\$ 73.25
Rev S W Fisher	4.00
" P Scott	8.00
" J K Wright	8.00
" A Wilson	2.00
" John Smith	8.00
" D B McDonald 4 yrs	15.00
" Wm Lohead 3 yrs	11.25
—	\$129.50

KNOX COLLEGE ORDINARY FUND.

Tara	2.00
Campbellville	25.00
Brucefield, Union Ch	30.00

MANITOWA COLLEGE DEBT.

Victoria, St Andrew's	31.25
Victoria, 1st Ch	34.40
New Westminister, St A's	25.00

MONTREAL COLLEGE FUND.

Brucefield, Union Ch	10.00
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MCALL MISSION.

Mrs Matheson, Chalmers' Ch, Guelph	1.00
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JEWISH MISSION.

A friend, Pilot Mound	2.00
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CHURCH & MANSE BUILDING FUND.

G W Banks	10.00
Chas F McGillivray	6.00
James Dixon	5.00

TRINIDAD.	
Two ladies, Toronto, Rev K J Grant, for schools	35.00

ERROMANGA.	
Amateur Farmer, Ottawa ..	5.00

NEW HERBIDES—DAYSRING.	
Deseronto Ch of the Redeemer S S	6.50

BOHEMIAN CHURCH.	
Mrs Matheson, Chalmers' Ch, Guelph	1.00

CONTRIBUTIONS UNAPPORTIONED.

Dundas	62.05
Egmondville	25.00
Orillia	70.00
Ottawa Bank St Ch S S	1.02
St Helens	22.45
Oshawa	83.33
Brussels, Melville Ch & S S ..	72.00

Received for July, by Rev. P. M. Morrison, Agent at Halifax : Office 138' Granville St: P O Box 338.

FOREIGN MISSIONS.

Previously acknowledged ..	\$ 430.72
Blue Mountain	6.00
Knox, Pictou (for debt)	20.00
" Boz," Knox, Pictou	3.00
Richmond Bay, East Lot 14 ..	10.00
Int, Couva Trinidad	50.00
Couva—repayment	14.00
Geddie, memorial fund	25.85
"A friend of missions," per Rev L G Macneil	10.00
Sherbrooke	40.00
Kincardine	9.30
Bass River	20.04
Portauquo	14.15
Eartlown	5.00
W M S Cow Bay	50.00
"A friend," Shye Glen	1.00
Mabon S S (Santo)	5.00
Bequest of late Mrs Logan ..	5.00
Barrington	2.75
Dean Settlement	2.00
Stewiacke	20.00
Jos McNaughton, Riverton ..	5.00
Fort Massey, add 1 year	75.00
Upper Stewiacke	15.00
Blackville	10.00
—	\$849.81

AUGMENTATION FUND.

Previously acknowledged ..	\$ 66.75
Blue Mountain	4.00
Milford & Gays River	50.00
Bass River	6.44
Portauquo	4.09
Barrington	15.00
Port Hastings	4.00
Bequest of late Mrs Logan ..	5.00
Fort Massey 1 year	50.00
Upper Stewiacke	18.07
—	\$ 223.35

HOMR MISSIONS.

Previously acknowledged ..	\$199.50
Middle River Pictou, Ladies Aid Soc, for North-west ..	21.50
Prince St, Pictou	80.08
Lunenburg	30.09
Blue Mountain	4.00
" Boz " Knox Ch, Pictou	3.00
Richmond Bay, East, Lot 14 ..	6.00
Elmsdale	4.03
Rev H K Maclean	10.00
Kincardine	11.74
Bass River	14.45
Portauquo	10.25
Union Ch, Hopewell	30.50

Bequest of late Mrs Logan ..	5.00
Barrington	2.00
Dean Settlement	1.00
Stewiacke	14.20
Springside	17.74
Fort Massey, 1 year	70.00
Dividend Merchants Bank ..	15.00
Upper Stewiacke	15.00
Blackville	9.00
—	\$574.04

DAYSRING AND MISSION SCHOOLS.

Previously acknowledged ..	\$ 52.15
Shubenacadie S S	10.00
Stewiacke S S	5.05
Buctouche S S	3.50
Springside	7.26
St John's S S, Halifax	10.00
United Ch, New Glasgow ..	20.00
—	\$ 107.96

BURSARY FUND.

Int B of N S	\$ 1.30
Int on note	2.83
Dividend Merchants Bank ..	15.00
—	\$ 19.13

COLLEGE FUND.

Previously acknowledged ..	\$413.20
Prince St, Pictou, addi	4.75
Knox, Pictou	27.00
" Boz," Knox, Pictou	3.00
Richmond Bay, East, Lot 14 ..	5.00
Int Savings Bank	239.00
Int Halifax Debentures	46.47
Int Montreal Debentures	150.00
Int Moncton Gas Debent'res ..	120.00
Dividend Can B of Com	143.50
Shubenacadie	15.00
Lower Stewiacke	11.00
New Dublin	2.00
Int Wm Archibald	15.4
Bass River	6.87
Portauquo	5.13
Div'd Union B of Newfld ..	821.25
Div'd B of N S	322.00
St Andrew's, Truro	52.45
Fort Massey, 1 year	50.00
Dividend Merchants Bank ..	45.00
—	\$2496.36

AGED MINISTERS' FUND.

Previously acknowledged ..	\$299.14
Richmond Bay, East Lot, 14 ..	3.00
Int Dorchester Ch	30.00
Elmsdale	4.00
Int Halifax Debenture	14.00
Int Murdoch Campbell	18.00
Rev A Simpson, rate '86	8.00
—	\$376.74

Ministers' Widows and Orphans' Fund, Maritime Provinces, Rev. Geo. Patterson, D.D., Secretary. Received from 30th June to 31st July.

Ministers' Rates.

Rev A MacLean, E A MacCurdy, Dr Currie, T G Johnston, Wm Millen, S C Gunn, G Patterson, T Sedgewick, J Bennet, J A Cairns, J L George, Thos Nicholson, J MacLean, E Grant, D MacGregor, J R Fitzpatrick, H MacLeod, E S Bayne, A Ross, A B MacLeod, Dr Grant, \$16 each, Donald MacNeill, M G Henry, M Campbell, W Stewart, J Robertson, J Murray, \$12 each, Lewis Jack, A MacLean, S Johnston, A E Stewart, A T Love, \$8 each, A Rogers, \$19, W M Wilson, \$17.17, A Gunn, \$20, R Cumming, \$20, T Cumming, \$24. Total, \$448.17.

FRENCH EVANGELIZATION.
 Received by Rev R H Warden, Treasurer of the Board, 193 St James Street, Montreal, to 8th August, 1887.

Already acknowledged.....	\$809.72
Arthur St Andrew's S.S.....	12.11
E D Ault, Aultsville.....	10.00
Harriston, Knox S S.....	10.00
Annan.....	8.00
G D Fergusson, Fergus.....	200.00
Hespeler.....	5.00
Fleaherton, Chalmers Ch.....	5.00
Eganville, Scotch Bush.....	10.00
Welland Port.....	5.14
Tilbury Centre.....	6.55
Windfall.....	0.51
Apsley & Clydesdale.....	5.75
Warsaw & Dummer.....	6.00
Laguerre, Calvin Ch.....	7.00
Mount Albert.....	6.30
Carleton Place, St Aw's S S.....	4.00
Rockburn.....	4.75
Gore.....	2.25
Cayuga & Mount Kelly.....	10.00
Moore Lane, M'uing Service.....	14.15
Y Peoples Ev.....	7.35
Niagara, St Andrew's.....	10.00
Buckingham.....	15.00
North Sydney C B.....	3.00
Aylwin.....	2.00
River Desert.....	2.25
Florence.....	3.83
Fort William.....	8.00
Per Rev J McCaul.....	618.57
Mrs Gibson, Oakville.....	5.00
Jas M Smith, Boston, U.S.....	25.00
Bromley.....	12.00
Black River, St Stephen Ch.....	5.00
Lower Windsor.....	12.70
Maynooth.....	3.70
Acadia Mines f S.....	4.36
Mrs R M Nab, Clinton, Mass.....	2.40
Mille Isle & Cote St Gabriel.....	6.00
Mont'l Chalmers' Juv M Sc.....	25.90
Ayr, Knox.....	44.08
Sebright, Uphill & Sadowa.....	5.14
Madoc St Peters.....	20.00
" " S S.....	7.00
Lake Megantic.....	7.00
Dalhousie Mills and Cote St George.....	11.00
Oxford & Bisbops' Mills.....	3.50
Gravel Hill & Apple Hill.....	9.00
Richby & Massawippi.....	4.55
A friend, Princeton, P.E.I.....	7.50
Winnipeg, St Andrews.....	35.70
Ballinafad.....	5.47
Corunna & Mooretown.....	6.00
L'Original & Hawkesbury.....	14.00
Woodstock, N B.....	6.90
S River, Commands &c.....	3.90
Wolsely & Moffat.....	6.00
Legacy late J Jackson, M'L.....	400.00
Interest on above.....	34.28

Rodney and New Glasgow.....	6.00
Monkton, Knox Ch.....	6.50
Teeswater, Zion Ch.....	13.00
East Gloucester.....	9.00
Quebec, French Ch.....	9.55
Matawatohan & Griffith.....	5.00
Millbank.....	11.00
Harwich.....	25.00
Sawyerille.....	1.30
East Normanby.....	2.75
Rev. John Mordy.....	1.00
A Young Man per Rev. J. Mordy.....	2.00
E. R.....	20.00
Mosa.....	10.00
Glamis.....	10.00
Eliua Centre.....	14.25
Fergus, St. Andrews Ch.....	25.00
Bobcaygeon, Knox Ch.....	21.00
O. Y. B. L. No. 12 Bobcaygeon.....	2.00
Osgoode.....	18.00
Norwood.....	35.00
Thonet & Ridge.....	10.00
Deseronto.....	17.00
Waddington, N.Y.....	47.36
Oak River Man.....	2.25

Per Rev. Dr. Reid, Toronto:—

Moore, Burns' Ch.....	16.30
Preceptor Senex.....	2.00
London, King St. S.S.....	10.40
Carleton Place, Zion Ch.....	24.00
Camilla.....	6.50
Calcedonia.....	21.00
S Westminster.....	7.00
Tara.....	5.00
Adelaide.....	3.40
Arkona.....	3.00
Jas. Sutherland, Codrington.....	3.00
Amos.....	9.62
St. Anns.....	6.00
Priceville & Bunesann.....	7.00
Kingston, Chalmers Ch.....	7.00
Smithville.....	7.50
Campbellville.....	10.00
Dunwich, Duff's Ch.....	9.00
Hornby.....	4.00
Hornby, S. Sch.....	1.60
Burlington.....	10.00
Georgetown.....	30.00
Limehouse.....	15.00
N. E. Adelaide.....	3.00
W. Williams.....	8.70
Chatham, St. Andrews Ch.....	10.00
Orangeville.....	15.00
Mono Centre.....	2.25

Per Rev. P. M. Morrison, H/c:—

Blue Mountain.....	4.00
Boz, Pictou.....	3.00
Richmond Bay, E Lot 14.....	6.00
Elmsdale.....	12.00
St. George & Pennfield.....	6.05
Kincardine.....	3.70

Stellarton.....	27.02
Cape George.....	12.00
West River.....	15.00
Sackville.....	3.00
Dorchester.....	3.30
St. John, St. John's Ch.....	6.48
Dean Settlement.....	1.00
Annapolis.....	5.75
Dalhousie, St. John's Ch.....	24.53
Dundee.....	3.80
Upper Stewiacke.....	15.00
Clifton.....	27.61
Blackville.....	9.00
Kennetcook.....	11.00
.....	\$3366.49

POINTE-AUX-TREMBLES SCHOOLS.
 Received by Rev. R. H. Warden, Treasurer, Montreal to 8th Aug, 1887.

Already Acknowledged.....	\$308.00
Dr J D McDonald, Ham'ton.....	5.00
Mrs J Douglas, Deseronto, O.....	25.90
Deseronto Ch of Red'ner SS.....	15.60
Glenmorris S S.....	5.00
Port William.....	8.00
Per J Bourgoin.....	616.50
.....	\$982.50

Less for extension of Build-
 ing entered here by mis-
 take last month..... 50.00

..... \$932.50

POINT-AUX-TREMBLES SCHOOLS.
 Extension of Building, Rev R H Warden, Montreal, Treasurer.

Jas Edmond, Maroonch.....	\$15 00
Miss Cridge, Toronto.....	2.50
Rev N Paterson, Hanover.....	2.00
Rev N Macphiee, D'houise M.....	10.00
Morrison & Co, St Polycarpe.....	3.00
Jas Thompson, Perth.....	20.00
Russeltown.....	5.00
A D Ferrier, Esq, Fergus.....	50.00
.....	\$107.50

MANITOBA COLLEGE — THEOLOGICAL DEPARTMENT.
 Received by the Rev. Dr. Bryce, Convener and Treasurer, July 2nd to August 6th.

Transferred from Ordinary Fund..... \$46.40

Rock Lake (add).....	4.25
Boissevain.....	11.25
Hon T W Taylor.....	50.00
D H & W W McMillan (in pt).....	10.00
Colin H Campbell (in part).....	10.00
G B Crowe (in part).....	10.00
Knox Ch, Winnipeg (in part).....	200.00
St Andrew's S S, Winnipeg.....	100.00
.....	\$441.90

THE SYNOD OF THE MARITIME PROVINCES meets at New Glasgow, on the 4th of October at 7.30 p.m. All papers relating to the business of the Synod, should be sent in good time to the Synod clerk, Rev. Thomas Sedgwick, Tatamagouche, N.S.

MEETINGS OF PRESBYTERIES, SEPT. 1887.

Glengarry, Lancaster, 13th Sept, 11 a.m.
 Lindsay, Uxbridge, 30th Aug, 10.30 a.m.
 Lun and Shelburne, Shelburne, 6th Sept, 2.30 p.m.
 Toronto, Toronto, 6th Sept, 10 a.m.
 St. John, St. John, 8th Sept.
 Columbia, Vancouver, 7th Sept.
 Peterboro, St. Andrew's Ch, 13th Sept, 10 a.m.
 Stratford, Knox Ch, 13th Sept, 10.30 a.m.
 Brockville, Kemptville, 13th Sept, 3 p.m.

Orangeville, Shelburne, 13th Sept, 11 a.m.
 Huron, Exeter, 13th Sept, 10.30 a.m.
 Bruce, Walkerton, 13th Sept, 2 p.m.
 Brandon, P. La Prairie, 13th Sept, 7.30 p.m.
 Paris, St. George, 13th Sept, 10 a.m.
 Winnipeg, Knox Church, 13th Sept.
 Maitland, Lucknow, 13th Sept, 1.30 p.m.
 London, 1st Presbyterian Church, 13th Sept, 2.30 p.m.
 Kingston, St. Andrew's Hall, 19th Sept, 3 p.m.
 Quebec, Inverness, 20th Sept, 7 p.m.
 Miramichi, Bathurst, 20th Sept, 10 a.m.
 Saugeen, Mt. Forest, 20th Sept, 10 a.m.
 Guelph, St. Andrew's Ch, 20th Sept, 10.30 a.m.
 Chatham, 1st Presbyterian Ch, 20th Sept, 10 a.m.
 Owen Sound, Division St. Ch, 20th Sept, 1.30 p.m.
 Barrie, Barrie, 27th Sept, 11 a.m.
 Sarnia, Strathroy, 29th Sept, 2.30 p.m.
 Montreal, D. Morrice Hall, 4th Oct, 10 a.m.
 Whitby, Oshawa, 18th Oct, 10.30 a.m.
 P. E. I., Summerside, 2nd Nov, 11 a.m.