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**The Missionary Problem.**

**C**HRISTIANITY is not an experiment. We look for no other system that is to regenerate the world—for no other Saviour than Jesus Christ. There can be no doubt that the Christian dispensation, be it long or short, will be the last, and just as the world went through a succession of preparatory stages before the advent of the Messiah, so now it is undergoing changes favorable to the spread of the gospel, and by which the command addressed to the early disciples has for us a new emphasis and meaning. The mission fields are not so far away as they once were. The ends of the earth have been brought together; and there has been a remarkable change in the relationship of the great nations of the world to each other, and to Christianity. The Christian religion has now come to be regarded rather as the handmaid of commerce than in any sense detrimental to it. The missionaries have done more for India than the War Department. The difficulties of language have been greatly lessened. The dialects of nearly all peoples have been mastered by the missionaries, and for that matter the English language is everywhere asserting itself as the one which seems destined to displace every other. Knowledge has increased. The amount of Christian literature distributed over the world is beyond conception. The best Book of all has 150,000,000 copies in circulation, against five millions at the beginning of the present century. In almost every land the missionary has liberty to preach the gospel. The number of missionary societies is tenfold what it was at the beginning of the present century, and the number of converts from heathenism nearly fiftyfold. But the great problem is far from having been solved. Two-thirds of the whole human

race are yet in heathen darkness. Add to this, that we have still to deal with by far the most difficult part of the problem. Our successes have hitherto been among decaying races. The work before us is to be done amongst people as intelligent and vigorous as ourselves; in opposition to systems as old as the pyramids, and against traditions, prejudices, and superstitions that are the growth of ages. How the latent power of Christianity is to be developed, and its forces brought to bear most effectively against heathenism is the great question which the churches of Christendom have to consider, and to which some of the ablest minds and most profound thinkers are now turning their attention.

Dr. Arthur T. Pierson, of Detroit, has an admirable paper on this subject in the March number of *The Gospel in All Lands*, from which we make the following extracts:—

“Looking both at the successes of the Gospel in foreign lands and at the transformation of the church at home within these eighty years, I cannot resist the conclusion that the fulfilment of prophecy may be just before us. Two most marked predictions are those that tell us “the isles shall wait for his law,” and that “Ethiopia shall stretch forth her hands unto God.” Does it mean nothing that the first grand conquests of modern missions have been in these *very directions*.

Whichever way we turn our eyes, the signs of the times are the sure tokens of a day dawn. We have passed the dull grey that is the first advance herald of the morning—even the purple and crimson tints that tell of the glory, hastening on; the east shows something more than dark clouds edged with gold—the sun of righteousness is rising on the world! Christlieb, completing his survey, breaks forth in rapture: “Yes, the present is, thank God, the century of missions, such as has never been.

In it the age of world-wide missions has begun. More than all the generations on whose dust we tread can we to-day take up the Psalm, "All the ends of the earth have seen the salvation of our God!" Let us take to ourselves the great consolation that to-day, as never before, the work is advancing. The long and laborious process of undermining the chief strongholds of heathenism will one day be followed by a great crash.

The figures and facts reveal an increase in the number of converts from fifty thousand to nearly eighteen hundred thousand within eighty years. But this conveys no adequate idea of the work done. Every body of professed disciples means a *community of Christians* with great numbers of *adherents*, not in communion. For every ten thousand church members, there are fifty thousand who are identified with Christianity instead of paganism. And no numerical estimates or statistics can give any hint of that deep, broad under-current of Gospel influence that, like the surge and swell of a tidal wave, lifts whole races to a higher life.

The issues that hang upon a revival of missionary principle and spirit are too vast to be measured. Can we do anything to secure it? We need a more complete organization of Church activity. No congregation, however small and weak, must pass missions. The feebleness which is assigned as a cause of such neglect, may be a consequence of it, for nothing keeps a Church weak like doing nothing outside of itself. Unselfish effort for a lost world makes its pulse quick and its sinews strong; self-extension reacts to promote self-support, and if Churches that scarce live at all, would nourish and cherish a missionary spirit, they would grow in numbers and graces, in vigor and power. The Moravian Brethren with but 20,000 adults have no rival as a missionary body. Out of their poverty they give an average of \$1.10 each, annually. From even the smallest Church a yearly missionary-offering is expected as a necessary feature of Church life. Yet even in our great Congregational and Presbyterian Churches, with all their wealth and culture, from one quarter to one-third yield not one dollar to the great mission treasury. A greater need than thorough organization is the thorough sanctification of our Church life. The smouldering embers of our altars need to be fed with the fuel of abundant and accurate knowledge of facts, and then to become a zeal according to knowledge, fanned into glowing coals and consuming fires by the breath of the spirit of God. Otherwise, even where there is the most abundant missionary activity we run what Warneck counts the chief risk of missions, "That missionary enterprise shall glide into routine; missionary zeal become so much rhetoric; and participation in missionary work degenerate into a mat-

ter of mere habit, not to say ecclesiastical business." The revival of the missionary spirit must begin with the clergy. "Like priest, like people." The tide in Church life reaches no higher flood-mark than in the hearts of the ministry. The Chinese to this day feel the power of the person of William Burns, because in himself he was a living proof of the Gospel. Our people will lift the standard of missionary zeal when we burn and shine with that ardor and fervor for missions which is the enthusiasm of Christ, the fire of the Holy Ghost."

### How to interest our People in Missions.

WE summarize an address recently delivered before a Scottish Synod. Officers and people must be deeply interested in the "common salvation," and Christ must be precious to them. Among a living, earnest, spiritual people, there is always a ready response to every appeal for aid to advance the glory of the Master. Ministers must show themselves really and deeply interested in Missions. It is utterly vain to expect the people to be generally interested in such work if there be no glow of genuine concern in the minister's heart. "Like priest, like people." The minister will make himself thoroughly acquainted with the work of the Church, and explain it to his people as no one can do with the pen. He will lead the prayers of his people in such a way that "praying and working" will go hand in hand. You may as well expect a locomotive on the railway to continue its course from day to day without fresh supplies of coal and water, as to look for sustained interest in the missions of the Church without a continuous supply of information. The *Record* should be in every house, and its pages should be studied with constant care. The letters of the Missionaries should be read and talked over.

Our people should pray for Missions both at family worship and in private. There will be prayer in the Church and prayer-meeting; but supplications should also arise from the "family altar." We cannot systematically pray for objects to which we are indifferent. We cannot teach too plainly the truth that giving is a grace well pleasing to the Head of the Church. Praying and giving—giving and praying! Let us be careful to teach and train the young to take an earnest and intelligent part in the work of the church. They are soon to be our ministers, teachers, elders and communicants. They are to be the church of the future. How important then that their sympathies should be properly directed!

Pray for our missionaries in the New Hebrides. Pray for our missionaries in Formosa.

Pray for our missionaries in Trinidad. Pray for our missionaries in India. Pray for our missionaries in the North-West Territories. We can all do that, even if we cannot part with any money on their behalf. If the prayers are from the heart, there need be no fear as to the rest! We dare not mock God by asking Him to hasten the coming of His Kingdom unless we do something towards that blessed consummation. And let it never be forgotten that our own country, our own congregations, are the base from which we must work out to the evangelization of the world.

#### WHY I GIVE.

1st. I give, because it does me good to do so. I am conscious of the worldliness of my nature. But giving helps to soften and break down that worldliness, and quickens somewhat the latent sympathies and emotions of my being. And this I know is in the direction of a higher tone of this earthly life.

2nd. I give, because giving is the very genius and spirit of the world. The sun gives. The cloud gives. The air gives. The flower gives. The day gives. The night gives. All nature, indeed, is a ministry, ever serving, ever giving, and shall I withhold?

3rd. I give, because I am always receiving. God is giving to me every hour of every day in a thousand different ways and forms, and surely it is a small matter, indeed, that I should give back a little again to Him.

4th. I give, because in so doing I set a useful example to others. I feel that every Christian is bound to be a pattern to others around him. Liberality for Christ is a grace sadly lacking in the religious community. If, by my example, I can help to enlarge it, I am bound to do so. Therefore I give.

5th. I give, because giving brings a blessing. Even in this life it does so. The liberal soul shall be made fat. And in the life to come, who can tell the splendour of its reward?

6th. I give, because it is the injunction of the Bible. God enjoins it. Christ taught it. The apostles commended it. Let two sentences suffice: "It is more blessed to give than to receive;" "The Lord loveth a cheerful giver."

Finally, I shall give systematically, because it is rational to give; because it will help to secure a more intelligent estimate of the claims for which I give; and, because, were systematic giving the practice of the Church, its financial operations would be vastly more easily conducted.

GIVE and it shall be *given* unto you; good measure, pressed down, and shaken together and running over, shall men give into your bosom.

#### THE WIDOWS OF INDIA.

There are in India to-day, 80,000 widows between the ages of six and sixteen! From the custom of early marriages in India arise the worse features of Hindoo widowhood; for many a child becomes a widow before she reaches the age of seven years. It may be that the child has never lived with her husband, and yet custom forbids her ever marrying again. From the hour of her widowhood her life becomes one of misery. She has no sympathy from her friends, not even from her own family. She is bereft of all her ornaments; the hair is cut off. She is clothed in the commonest of apparel, and acts in the capacity of a menial for all the household. Her jewels, which she valued so much in the days of her pride are no longer upon her person. She can never wear them again, never wear a nice dress, or eat other than a given quantity of poor food. She seldom mingles or is allowed to mingle in the company of her more fortunate sisters. Her presence is considered a contamination. We cannot depict her misery. Her condition is almost hopeless. A childless widowhood, herself perhaps a child, drinks to its dregs the bitterest cup of a soulless heathenism, whose only fate is law.

How different the teaching of Christianity: "Ye shall not afflict the widow." "Let thy widows trust in me!"

#### WHO DOES NOT GIVE?

The man who does not give to Foreign Missions 'because there are heathen at our door,' is the man who never gives to the 'heathen at our doors.' The man who says that 'it takes a dollar to carry a cent to the heathen,' is the man who never gives either the dollar or the cent. The man who is ready to give for the Gospel at home is the man who is ready to give for the Gospel abroad; the man who can feel for the need of his remote fellow-men is the man who can feel for those near at hand.

#### JAPAN.

Fifteen years ago the gates of Japan were opened by an American fleet. Five years later the American Board sent its first missionary there. Result: Ten years ago less than ten converts in a population of 33,000,000, no church, no native ministry, no missionary that could preach, placards everywhere denouncing Christianity. To day there are more than 2,500 converts a fine body of native preachers, Christian schools, a Christian literature, including 100,000 copies or parts of the New Testament, and 100 missionaries.

## The Fruitless Tree.

AUGUST 6.

MARK XI; 12-23.

*Golden Text, John 15: 8.*

☞ COMPARE Matt. 21: 12-22; Luke 19: 45-48. After inspecting the temple Jesus retired with the twelve to that dear home in Bethany, in which he spent all the nights of this memorable week save the last. V. 12. *He was hungry*—ch. 1: 35, he had probably risen “a great while before day” and passed hours in prayer. V. 13. *A fig tree having leaves*—The fruit forms on the fig tree before the leaf is fully out: the show of leaves therefore justified the expectation of finding at least some green figs. *Nothing but leaves*—the very type of a fair profession without performance: a picture of boastful insincerity. *The time of figs was not yet*—No fruit would have been expected but for the display of foliage. Of how many ostentatious professors may it not be said,—“Nothing but leaves!” V. 14. *No man eat fruit of thee*—This saying was rather a prophecy than a curse. It did not make the tree barren; it was so already. But the parable, for such it was, served to illustrate an important lesson. That fig tree represented the Jewish people, and all who, like them, make a hollow profession of religion, Matt. 23: 5, 14, 23, 27, 28; 2 Tim. 3: 5. From the Jews much fruit was to be expected, but none was found. The withering of the fig tree was typical of God’s dealing with fruitless sinners. Its dried-up roots could no longer draw nourishment from the ground: the soul hardened in sin becomes dead to all good influences, Ephes. 2: 1, and there may come a time when God shall say of the impenitent,—“Let him alone,” Hos. 4: 17. V. 15. This was the second cleansing of the temple, see Jn. 2: 15. The traffic was carried on by permission of the priests, not in the temple itself, but in the outer court or enclosure in which it stood, ostensibly in the interests of religion—for the convenience of pilgrims coming from a distance who were unprovided with the victims required for the temple service, and that others might be provided with current coin. Vs. 16, 17. But Christ will not have any part of these sacred precincts used for mercenary purposes. *Is it not written?* Isa. 56: 7; Jer. 7: 11. This plausible pretext answered to the leaves on the fig tree. The cleansing of the temple answers to that cleansing of the soul which is necessary before it can become a fit temple for the Holy Ghost. Ps. 51: 10; 1 Cor. 3: 16. V. 19, 20, *Morning and Evening*—What an example of devotion to His great work, undisturbed by the terrible ordeal through which He was about to pass! V. 22. **HAVE FAITH IN GOD**—Here is the secret which overcomes every difficulty, however apparently insurmountable. Earnest endeavour, prayer, and unwavering faith in a good cause will enable us to achieve grand results. *This mountain*—Mt. of Olives. Things which appear as impossible as its removal shall come to pass, Matt. 17: 20; Luke 17: 6; Mark 9: 23. *He shall have whatsoever He saith*. But always with such limitations as our Lord himself indicated when he prayed that the bitter cup might pass from him, Matt. 26: 39. Shorter Catechism 98.

## Prayer and Forgiveness.

AUGUST 13.

MARK XI: 24-33.

*Golden Text, Matt. 6: 12.*

☞ COMPARE Matt. 21: 22-27; Luke 20: 1-8. The title of the Lesson draws attention to one of the conditions which always accompany true and acceptable prayer. Vs. 24-26. *Therefore*—connects these verses with the context, and leads to further discourse and additional emphasis on faith as a necessary ingredient in our supplications. *What things soever*—so enlarges the scope of prayer as that every felt want of the soul may properly find expression in it. *Believe that ye receive them*—in the N.V. “that ye have received them.” However difficult to believe this, it is often found to be true. Faith is the substance of things hoped for, or expected. If a man ask what he cannot expect, he does not ask in faith. The promise must not be separated from the conditions and limitations here and elsewhere expressly stated. 1 Tim. 2: 8. Prayer is an offering-up of our desires unto God for things agreeable to His will, Sh. Cat., 98. The most indulgent parent will not give his child poison though in ignorance he may ask for it. Parents may err, but He is infinitely wise and compassionate. For us to ask the power of working miracles would be presumption. *Ye shall have them*—if not the thing asked, something better—what you would have desired had you been able to foresee the consequences of your request being granted. V. 25. *Forgiveness of others* is a necessary qualification of prevailing prayer. Analogy teaches this. The mere fact of our forgiving others is not the ground upon which we are to expect forgiveness, but to ask God for what we refuse to our fellow-men is unreasonable and insulting to God. Vs. 27, 28. *Walking in the Temple*—going from one court to another, teaching different groups of people. *Priest, scribes, and elders*—representatives of the three sections of the Sanhedrum sent officially to question Jesus. *By what authority*—referring more immediately to His driving the traders out of the Temple; applied to His teaching, it would mean,—“Under what Rabbi have you studied? by whom were you licensed or ordained to preach?” Vs. 29, 30. Christ was not a controversialist. He would neither acknowledge their right to question Him nor stoop to argue with them. With consummate wisdom he puts the onus of answering their question upon themselves. *What of John’s baptism*—or teaching? They had examined Him two years before. The answer they got then should satisfy them now, Jn. 1: 19-27. Vs. 31, 32. *They reasoned*—“in a circle.” Finding themselves in a dilemma they tried to cover a dishonorable retreat by a falsehood, for all acknowledged John to be a true prophet, Matt. 3: 5; 14: 5. *Neither tell I you*—It would be a waste of time and words to prolong conversation with men wilfully blind and unreasoning. The answer is similar to that which He gave them on another occasion, Matt. 12: 38—a stinging rebuke of ignorance and want of discernment on the part of men who prided themselves on superior intelligence. The Lesson sets forth the duty and privilege of habitual, believing prayer, and gives a standard by which to test our sincerity.

## The Wicked Husbandmen.

AUGUST 20.

MARK XII: 1-12.

*Golden Text, Psalm 118: 22.*

COMPARE Matt. 21: 33-46; Luke 20: 9-19. This parable is specially interesting, because it so exactly describes, in a figure, the conduct of the Jews and the treatment which Jesus was so soon to receive at their hands. V. 1. *A certain man*—representing God. *Planted a vineyard*—the imagery, suited to a vine-growing country, answers to the description of the Jewish Church given by Isaiah, 5: 1-17. *A hedge*—The Israelites were geographically separated from the heathen, and “hedged in” as it were by the Law from Sinai. *The wine vat*—the “vat” beneath the wine-press was placed there in the expectation that the vineyard should yield fruit. But Christ had already described the fruitless character of the Pharisees, ch. 11: 13. *The tower*—was for the keeper of the vineyard. *Husbandmen*—represent the ordinary spiritual guides of the people. *The far country*—symbolizes the withdrawal of God’s visible presence from the Jewish Church after the giving of the Law. Vs. 2-5. *At the season*—when fruit was expected. *A servant*—a succession of prophets, from Isaiah to John the Baptist, raised up from time to time to instruct the people, many of whom had been shamefully treated. *Beat one*—Jer. 37: 15; 38: 6. *Stoned another*—2 Chron. 24: 21. *Killed another*—ch. 6: 27. Jer. 26: 23. See Matt. 23: 37, where our Lord reiterates these charges with surpassing pathos. V. 6. *One Son*—Our Lord here distinctly claims for himself an office superior to that of the prophets—*Sonship* in its loftiest sense, Heb. 3: 1-6. *They will receive Him*—those words represent God’s rightful expectation; and also teach the unimaginable guilt of those who do not reverence His Son. V. 7. *The heir*—Christ is heir of all things, Heb. 1: 2; and His people joint-heirs with Him, Rom. 8: 17. *Let us kill Him*—see Gen. 37: 20. They had before intended to do this, Jn. 11: 53. By destroying Him they fancied to secure themselves in possession of their positions, influence, and emoluments. The natural tendency of the heart is to aspire to power—to be masters rather than servants. V. 8. *Killed Him*—showing that our Lord had a perfect knowledge of their designs upon His life. *Out of the vineyard*—Jesus was crucified outside of the city, Jn. 19: 17. V. 9. *He will come, etc.* If this answer was given by the Pharisees, see Matt. 21: 41, they pronounced their own condemnation, as did David to Nathan, 2 Sam. 12: 5-7. If given by Christ, as Mark and Luke agree in saying, then it would seem from the exclamation, “God forbid,” Luke 20: 16, that the Pharisees had discovered the full meaning of the parable. V. 10. *This Scripture*—Ps. 118: 22, 23, which the Jews always applied to the Messiah. *The stone rejected*—The idea is that of a stone prepared in a distant quarry for a certain place in a building which the builders, ignorant of the architect’s design, could find no place for. Christ was the foundation upon which His Church was to arise, yet the Jews did not recognize Him as such. Ephes. 2: 20. V. 11. *This is the Lord’s doing*—His ways are not our ways.

## Pharisees and Sadducees Silenced.

AUGUST 27.

MARK XII: 13-27.

*Golden Text, 1 Timothy 4: 8.*

COMPARE Matt. 22: 15-33; Luke 20: 20-40. V. 1. Christ had already baffled the Pharisees in their attempts to entrap Him. They now send some of their disciples (see Matthew) in company with certain Herodians to renew the attempt by asking questions of a political nature. The Pharisees and Herodians were the two great antagonistic parties in Judea, the former advocating the supremacy of Jews in Church and State, the latter favouring the Roman government, of whom Herod was the representative. But they were united in their hatred of Christ. V. 14. To conceal their stratagem, they submit to Him a question of conscience, and begin with flattery. *Master, etc.*—complimenting Him in being a “true” man—one who will fearlessly say what He thinks, regardless of consequences. *Is it lawful?*—Should Christ answer yes, he would increase the hatred of the Jewish party; if He said no, as they evidently wished Him to say, it would transfer the odium of His accusation and arrest to the civil authorities, and make it possible to have Him put to death. *Tribute to Caesar*—the reigning Caesar was Tiberius, by whom tribute, or poll tax, was demanded of every Jew. This was obnoxious to the people, because of its inquisitorial nature, and also because they regarded it as a badge of national degradation. Vs. 15, 16. *Knowing their hypocrisy*—He who knows all hearts saw through these dissemblers at a glance. *Bring me a penny*—The Roman denarius—a small silver coin worth about 15 cents. It was stamped with the likeness of the Roman Emperor, and a *superscription* declaring his sovereignty. *Render unto Caesar*—If this be Caesar’s coin, then Caesar has a right to it, in the payment of tribute; in a larger sense, the principle is inculcated,—render to all duly constituted authorities the respect and obedience which their position entitles them to receive. *Unto God*—The subjects of His new Kingdom were not to oppose lawful authority, but to combine duty to it with duty to God. Rom. 13: 1-7; 1 Pet. 2: 13, 17. V. 17. *They marvelled*—at the discretion of His answer. Vs. 18-23. *Sadducees*—a small Jewish sect, rich and dignified, who accepted the teaching of Moses, but rejected the other books of the O. T., and the doctrine of the immortality of the soul—materialists, who thought to dispose of Christ’s claims by *ridicule*. They suppose an extreme case, assuming that Christ had the same unworthy idea of the future state as the Pharisees, who believed that it would be just a restoration of the present order of things. But here their reasoning fails. Vs. 24, 25. *Ye do err*—They did not understand even that portion of Scripture which they accepted, and like many others since their day, they underestimated the power of God. Acts 26: 8; 1 Corin. 6: 14. Vs. 26, 27. *The book of Moses*—The Pentateuch—or five books, were originally one. Without further testimony, even that book, if they would read it properly, should convince them of the reality of the future state. Those who deny the resurrection *err greatly*, 1 Corin. 15: 13-19.

### Our Own Church.

REV. DR. COCHRANE left Brantford the middle of last month on his important embassy to British Columbia. He hopes to return early in September. It is requested that during his absence letters on Home Missions business be addressed to the Secretary, Rev. R. H. Warden, Montreal. Financial matters will be attended to by Dr. Reid of Toronto.

IT IS a somewhat startling statement that no fewer than *eighteen* ministers of our Church applied to the General Assembly this year for leave to retire from the active duties of the ministry. The three who have been the longest in the service of the Church, are Dr. Sedgwick of Musquodoboit, Dr. Jenkins of Montreal, and Dr. Mann of Pakenham, who rank, respectively, forty-six, forty-five, and forty-two years, counting from the date of their ordination. The average pastorate of the others has been upwards of thirty years. It is to be hoped that the several congregations have done generously by their pastors in their declining years. It is not easy to see how ministers, whose incomes in most cases are barely sufficient for a decent "living," can by any possibility make suitable provision for the time when old age and infirmity compel them to relinquish their professional emoluments, much less to provide for their families after them. It is not creditable to the Church to hear that the *maximum* annuity from the Aged and Infirm Ministers Fund is only the paltry sum of \$220, and that the average annuity paid to the widows of our ministers is little more than \$150. The Church ought to be ashamed of its parsimony in this regard. We do a cruel injustice to a class who deserve better treatment at our hands. The annual collection for those funds fails to be taken up during the present month. We hope it will be a liberal one, and that those congregations who have a more excellent way of contributing for the schemes of the Church will, in making their appropriations, *consider* what is due to long years of faithful service, and to the claims of the widow and orphan, in too many cases left to struggle with hardships and privations to which we ourselves, if we had the choosing, would not be very willing to submit.

VACANCIES.—THE REV. D. M. GORDON enters upon his duties as pastor of Knox Church, Winnipeg, in the beginning of this month. While congratulating the Manitobans, we must express deep regret on the consequent loss sustained by the Presbytery of Ottawa, and especially by the congregation of St. Andrew's Church, Ottawa, thus deprived of a pastor universally respected and beloved and who was pre-eminently qualified to occupy the important position which he has so well filled for the last fourteen years. By the resignation of the Rev. William Mitchell, St. Andrew's Church, St. John, N. B. is added to the list of vacancies. Two of the other Presbyterian Churches in that city are also vacant—St. David's and St. John's. To the great regret of his co-presbyters, the Rev. Thomas Duncan, of St. Andrew's Church, Halifax, has accepted a call from a congregation in Edinburgh, Scotland, and so that beautiful little church is vacant. There is no word of a successor yet to take the place of Rev. Dr. Jenkins, who retired from the pastorate of St. Paul's Church, Montreal, well nigh a year ago; and St. Joseph Street Church must now be added to the list, since its accomplished minister, Mr. Scrimger, has been appointed to a Professor's chair in the Presbyterian College, Montreal.

PERSONAL.—The Rev. George Burnfield, B. D., of Brockville has returned from a lengthened tour in the East, and his congregation and townsmen are sharing the benefit of it in descriptive lectures of absorbing interest, on Egypt and the Holy Land. Dr. Jenkins is expected in Montreal about the beginning of next month. He spent the most of last winter in Italy. Rev. A. B. MacKay of Crescent street, Rev. James Fleck of Knox Church, and Professor Scrimger, all of Montreal, are spending their holidays in Britain; also Dr. James of Hamilton. Principal MacVicar and Professor Maclaren are due in Manitoba and the North-West about this time.

THE MONTREAL WOMAN'S MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH IN CANADA.—This is the name of the youngest regiment in this branch of the service. Though not yet fully organized, its membership is enthusiastic and hopeful. It aims at creating an active and vigorous Association having for its object the promotion of Home, Foreign, and French Mission work. It has assumed the work formerly undertaken by the Ladies French Evangelization Society, and has engaged the services of Mr. Lockett as colporteur and evangelist who, assisted by his wife, has already done a great deal of good in the visitation of families and by the distribution of religious literature. A public meeting of the Society was held on the 26th of June to receive Miss Rodgers of

Indore. who gave a very interesting account of her own work in India, and of the progress of mission-work generally in that country. It is hoped that when the ladies return from their summer resorts they will enter upon their work with a zeal worthy the city of Montreal, and of the great cause which they have espoused.

**CORRECTION.**—Our attention has been called to a misstatement in last number, page 177, in reference to Dr. Barclay's case. Instead of an appeal from Dr. Barclay, of Toronto, &c., we should have said, (1) Reference from the Synod of Toronto and Kingston, in the matter of an appeal by the Rev. Dr. Barclay against a decision of the Presbytery of Toronto.

### ORDINATIONS AND INDUCTIONS.

**MANITOBA:** Mr. R. G. Sinclair was duly licensed and ordained to the work of the ministry by the Presbytery of Manitoba, on the 8th of June.

**COBOURG:** *Peterboro'* :—Rev. D. L. Macrae, late of Osnabruck, was inducted on the 5th of July.

**LOCHIEL:** *Glengarry* :—Rev. William Ferguson was inducted on the 30th of May.

**LOWER LITCHFIELD:** *Lanark and Renfrew* :—Mr. James Robertson was ordained and inducted on the 4th of July.

**SHERBROOKE:** *Quebec* :—Rev. J. Cattanaeh, formerly of Dundee, (Que.), was inducted on the 28th of June.

**CALLS.**—Rev. Allan Findlay has been unanimously called to accept the pastorate of Bracebridge, Monk, and Muskoka Falls, *Barrie*. Rev. John Pringle, of Brampton, has received a call to Kildonan, *Manitoba*. Revd. James Cormack, of Kingston, has accepted a call to Alexandria, *Glengarry*. Rev. John Mordy, of Leith and Annan, has received a call to St. Paul's Church, Walkerton and Balclava, *Bruce*. Rev. S. Houston, of Bathurst, N.B., is called to Elgin and Athelstane, *Montreal*.

Rev. Mr. McAdam has accepted a call to Strathroy, *London*.

**DEMISSIONS.**—Rev. Thomas Duncan, of St. Andrew's Church, Halifax. Rev. D. M. Gordon, B. D., of St. Andrew's Church, Ottawa. Rev. John Scott, of North Bruce and Sauguen, (Ont.) Rev. C. G. Glass, of Springhill, N. S. Rev. Dr. Sedgewick, of Musquodoboit, N. S. Rev. W. J. Dey, of Spencerville, who has been appointed Dean of Residence in the Presbyterian College, Montreal.

### NEW CHURCHES.

The Presbyterian Church, recently erected at New Mills, N.B., was opened for the public worship of God, on Sabbath the 18th of June. The services were conducted by Rev. W. Ait-

ken, of Newcastle, and Rev. Thomas Nicholson, pastor of the congregation. It is regarded as one of the most handsome country churches in the province. During the past few years the congregation has erected two new churches and completely remodeled a third in the different sections of Mr. Nicholson's extensive charge, which are all free of debt.

**VALLEYFIELD, Quebec.**—A very handsome stone church was opened for worship on Sabbath, 9th July, by the Rev. J. S. Black, of Erskine Church, Montreal, and the pastor, the Rev. George Coull. The building was designed by Mr. A. C. Hutchison, and reflects great credit upon his taste and skill. It is seated for 350 persons, and cost about \$9,000.

### MANITOBA ITEMS.

Knox and St. Andrew's Churches, Winnipeg, have each erected a large hall for public worship, pending the completion of two new churches. A late visitor to Winnipeg reports both halls as crowded. A third congregation is already spoken of.

The University of Manitoba held its annual convocation on June 20th. About half the candidates were from Manitoba College. Donald McVicar, a student of Manitoba College, and a full-blooded Cree, passed his second University Examination. The new building of Manitoba College now looms up in the west part of Winnipeg. It is an ornament to the city, and will be occupied in September. The building is four stories high, of white brick faced with stone, and cost nearly \$40,000. The site of 4½ acres, purchased 15 months ago for \$6,000, is now valued at upwards of \$30,000. The new Knox Church will be alongside the College.

**JUBILEE.**—Last month the Rev. J. I. Baxter, of Onslow, Nova Scotia, completed the fiftieth year of his ministry. The Presbytery of Truro and the congregation of Onslow celebrated the occasion in an appropriate manner. Mr. Baxter was for many years pastor of Onslow.

### Meetings of Presbyteries.

**PICTOU:** 4th July :—A call from the congregation of Vale Colliery and Sutherland's River to Mr. A. McL. Sinclair was sustained and declined, and Mr. Sinclair requested a month for consideration of his duty with reference to East River. Mr. John H. Cameron was licensed to preach the Gospel, and also ordained, with a view to Missionary work in the North-West in accordance with an appointment from the Home Mission Committee, (West). Arrangements were made for the supply of vacant congregations.—E. A. McCURDY, *Clk.*

HALIFAX : June 30 :—The Presbytery met in St. Andrew's Church and accepted the resignation of the pastor, Rev. Thos. Duncan. Dr. Sedgewick's resignation of Middle Musquodoboit was accepted, and a meeting of Presbytery appointed to be held in the church there on the 15th August, at 3 p.m. to consider matters relating to the congregation.—A. SIMPSON, *Clk.*

MONTREAL : July 12 :—The Presbytery met in St. Paul's Church on the 11th at 11 a.m., with 17 ministers and 8 elders. Revd. Mr. Johnston reported his moderation in a call at Elgin and Athelstan. The Presbytery resolved to meet at Elgin on Tuesday, the 25th inst., at 3 p.m. to issue this matter. Rev. D. W. Morrison reported hopefully as to the union of Port Lewis and Laguerrre, showing that St. Andrews, Huntingdon, had promised to make up the amount at present paid by Port Lewis in the way of salary. Mr. John Brodie reported for the Committee on city mission work, recommending the appointment of Rev. James Patterson, of Hemmingford, at a salary of \$1000 per annum, and that the congregation be summoned to appear for their interests at a meeting of Presbytery to be held in St. Paul's Church, Montreal, on the 8th day of August. A Committee with the Revd. Robert Campbell, convener, was appointed to supervise the Mission work. The Revd. John Scrimger, M. A., having been appointed Professor of Exegetics in the College of Montreal, the St. Joseph's street congregation is summoned to appear for their interests at the same meeting. The Presbytery appointed the Rev. Mr. Watson to moderate in a call at Dundee on the 31st of July, to report on the 8th of August. The Home Mission, was instructed to prepare a Scheme for the annual missionary meetings. After routine business the Presbytery adjourned.—J. PATTERSON, *Clk.*

The Presbytery of Brockville held its last regular meeting at Morrisburg on Tuesday and Wednesday, the 11th and 12th instant. The following are the chief items of the business transacted :—1.—What is believed to be a *settlement* of the question of bounds of congregations in South Gower and Mountain has been effected. 2.—The resignation of Mr. Dey, consequent on his acceptance of the position of Dean of residence in the Presbyterian College, Montreal, was submitted and accepted, to take effect on the 17th instant. For sake of establishing a precedent, Mr. Dey suggested that there be no complimentary minute anent his resignation entered on the records. The suggestion was adopted, and is likely to be taken as a precedent hereafter. 3.—At his own request, Mr. John Mitchell, B. D., was transferred for trials for license to the Presbytery of Ottawa. 4.—Two mission

stations had been organized as congregations—one, Chesterville, being added to Mr. Wilson's charge, the other, N. Williamsburg, applied to Presbytery for connection with some ministerial charge; and the application was referred to a committee. 5.—Dr. Jardine was re-appointed as representative within the bounds of the College Fund. 6.—A congratulatory minute anent Mr. Burnfield's safe return from Egypt and the Holy Land, was put upon the record. 7.—The next regular meeting was appointed to take place within Mr. Morrison's Church, Waddington, N.Y., September 12th, at 7 p.m.

W. M. MCKIBBIN, *Pby., Clk*

KINGSTON, July 3 and 4 :—Dr. Smith was appointed Moderator for six months. Sand Bay was united with Lansdowne, and Mr. Gracey authorized to moderate in a call in that field. The Home Mission and Examining Committees were re-appointed. The resignation of Glenburnie by Mr. Chambers, tendered at a previous meeting, was withdrawn. Rev. Geoffrey Shore was received as a Minister of the Church. A resolution of condolence with Dr. Smith, having reference to the death of his wife, was adopted. A circular based on the resolutions of the Sabbath School conference is to be prepared for distribution among the Sabbath Schools of the bounds.

T. S. CHAMBERS, *Clk.*

TORONTO : 4th July :—The Presbytery gave its sanction to the formation of a new congregation, to be known as the Carlton Street Congregation. It commences with thirty-two communicants and fourteen adherents. Agreeably to permission received from the General Assembly, the Rev. Daniel Blue was received as a minister of the Church. Messrs. Maclaren and Neill were examined with a view to licensure.—R. MONTEATH, *Clk.*

LONDON : July 11th :—Rev. Dr. Proudfoot, in the absence of the Moderator, Rev. J. A. Murray, was placed in the Moderator's chair. From the congregation of Kingston, asking for moderation in a call to the Rev. John Currie. The call was signed by eighty-seven communicants and thirty-eight adherents. Rev. Mr. Rennie moved that the call be sustained. A letter was received from the Rev. John Stewart, of Sunnyside, Man., relative to a payment of back salary by the congregation of Kintyre. Rev. Mr. Henderson moved that the matter of arrears should not now interfere with the call, but that a committee be appointed to investigate the affair. Rev. Mr. Currie announced his acceptance of the call. Rev. Messrs. Beamer and Malloy, and Elder Douglass, of Watford, were appointed a committee on the question of arrears. Rev. Mr. McAdam, for whose reception application had been made to the General As-

sembly, and granted, was received by the Presbytery. The 25th of July, at 7.30 p. m., was appointed for Mr. McAdam's induction, on which occasion Dr. Proudfoot will preside, Rev. Mr. Rennie preach, and Rev. Mr. Henderson address the people. The examination of Mr. Curry for ordination, previous to taking his Kintyre appointment, was fixed to be held at Strathroy, before the Presbytery on July 25th. An application for a supplementary grant to Delaware was heard. Mr. Henderson reported on the Delaware claim, as discussed at the General Assembly. The Home Mission Committee agreed to examine and consider the question favorably. Rev. Mr. Rennie reported that he had visited Port Burwell. He found that the church had fallen back very much, in consequence of the decrease of population in the village and neighboring town of Vienna. He advocated the pushing of the church, however, in that place, and thought a fair congregation might be gathered if the people were given continual supply. The people would, at least, be able to pay \$300, and he advocated an application to the Home Mission Committee for \$300 more.

PARIS.—The regular meeting of this Presbytery was held on Tuesday, the 4th inst., in Dumfries St. Church, Paris. The Rev. John McEwan, of Ingersoll, was chosen as Moderator for the ensuing year. The Rev. John Gray, of Orillia, and Rev. Professor Bryce, of Winnipeg, being present, were invited to sit with the court as corresponding members. The Presbytery entered on consideration of the call from Orillia to the Rev. R. N. Grant, of Knox Church, Ingersoll. Parties being called, there appeared on behalf of the Presbytery of Barrie, Rev. John Gray, and for the Orillia congregation, Mr. Allan, elder; and for Knox Church, Ingersoll, Messrs. Birse, Hewit, Merchant, and Boles. Parties having been heard, and the call having been placed in Mr. Grant's hands, with the request that he intimate his mind in reference thereto, he signified his acceptance of the call. It was thereafter moved by Dr. Cochrane, seconded by Rev. Mr. Robertson, and agreed, that the translation sought be granted, and the pulpit of Knox Church, Ingersoll, be declared vacant on and after the 23rd inst. Further, the Presbytery, in parting with their brother, Mr. Grant, do so with great regret. The Presbytery assure Mr. Grant of their best wishes for his abundant success, and they follow him and his beloved family with their earnest prayers to his new sphere of labour. The Rev. J. Little, of Princeton, was appointed to declare the pulpit vacant on the 23rd inst., and Mr. McMullen was appointed Moderator of session during the vacancy. The Presbytery then proceeded to hear Mr. McKinley's trial discourses and to examine him for ordin-

ation, and said discourses and examinations having been unanimously sustained, his ordination and induction were appointed to take place on Tuesday, the 11th inst., at Innerkip, at three o'clock p. m., Rev. W. A. McKay to preside, Rev. R. Scrimgeour to preach, Rev. J. Ballantyne to address the minister, and Mr. McMullen the congregation. The Presbytery then adjourned to meet in Knox Church, Ingersoll, on Tuesday, 19th September, at twelve o'clock noon.—W. T. McMULLEN, *Pres. Clerk*.

BRUCE: 4th July :—There was read an extract minute of the General Assembly, granting leave to the Rev. John Scott to retire from the active duties of the ministry. There was also read a communication from Mr. Scott, tendering his resignation of his pastoral charge of North Bruce and St. Andrews' Church, Saugeen, on account of failing health and family affliction. The Presbytery expressed deep sympathy with Mr. Scott in his affliction, laid his resignation on the table and cited the congregation to appear for their interests at next regular meeting. There was sustained a call from St. Paul's Church, Walkerton and Balaklava, in favour of the Rev. John Morley, M.A., of Leith and Annan, in the Presbytery of Owen Sound. The salary promised is \$1000.—A. G. FORBES, *Cik*.

SARNIA: 4th July :—Standing Committees were appointed for the year, on Finance, Temperance, Statistics, Sabbath-schools, State of Religion, and the different Schemes of the Church. An extract from the General Assembly was read, intimating that Sombra had been transferred from the Presbytery of Chatham and committed to the care of this Presbytery. It was agreed to appoint Messrs. McCutcheon and Macdonald to visit the whole field and take such prudent action as circumstances may warrant.—GEO. CUTHBERTSON, *Cik*.

## Obituary.

REV. ANDREW KENNEDY, of London, Ont., recently passed away at the patriarchal age of 93. He was a native of Lead Hills, Lanarkshire, Scotland; and was educated for the ministry at the Associate Presbyterian Synod of Scotland. His first charge was that of Keith, in Banffshire, where he labored with much success for twenty years. In 1840 he came to Canada and took charge of a congregation at Lachute, near Montreal, for seven years. In 1847 he removed to London where he was employed as agent of the Presbyterian Board of Publication of Philadelphia. During his residence in London he was an active co-worker with Dr. Proudfoot, of whose congregation he was a member, and also rendered valuable assistance to the other ministers of the city.

WILLIAM INNES GUNN, an elder of East River, St. Mary's, Nova Scotia, died on the 11th June. He filled the office of the eldership with faithfulness for about sixteen years. His last illness continued over two years, and he bore extreme and long-continued suffering with exemplary patience, meekness and submission to the will of God.

MR. JOHN BAIRD, a member of the Kirk-session of Amos and Orchardville and Middle Normanby, died suddenly at Mount Forest on the 27th of May in the 61st year of his age.

MR. DONALD SPENCE, an elder in St. Andrew's Church, Fenelon, has also passed away in the 78th year of his age. He was a native of Islay, Scotland.

### Ecclesiastical News.

DR. JOHN MACLEOD, of Morven, died on the 30th of May, in the 82nd year of his age. He was one of the oldest and, by general consent, one of the most venerated ministers in the Established Church. The "High Priest of Morven," as he used to be good naturedly called, on account of his commanding stature, was at the time of his death the patriarchal head of the Macleod family which for generations past has occupied a distinguished position in the Church. He was born in the manse of Morven, or, as it used to be called, "the house of Funary,"—the home of the Macleods for a hundred years, and succeeded his father as minister of the parish in 1824. His brother became minister of St. Columba Church, Glasgow, and was the father of the late Dr. Norman Macleod, of the Barony, and of Dr. Donald Macleod, now of Park Church, Glasgow. He has himself left two sons in the Church, John and Norman; the former is the minister of Govan, and the latter of St. Stephen's Church, Edinburgh—both are men of mark and influence. Dr. Macleod was, almost of necessity, a conservative, and although allied with what was called the Moderate party, was a man of a thoroughly evangelical type. In 1845, accompanied by his nephew, the late Dr. Norman, and the late Dr. Simpson, of Kirknewton, he visited Canada, and the writer well remembers his courtly address, affectionate manner, and his convincing eloquence. Wherever he went at that time, he left behind him an impression that could not be easily effaced.

"He had an extensive knowledge of Gaelic poetry, and himself wrote several Gaelic songs, which are still familiar, especially to the boatmen of the West—a class by-the-by whose skill he rivalled in navigating the Hebridean friths. In conversation, Dr. Macleod displayed a quick and ready power of repartee. It is told of him that, meeting a well-known Free Church minister, he remarked, in his usual pleasant way, 'I hear, Mr. M., you are about

to join the Church of Scotland." God forbid," said the zealous Free Churchman. "Well, sir," rejoined the Doctor, "that was what I said myself when I heard of it." When he was presented to the parish of Lochbroom, feeling was running very high in that quarter on ecclesiastical matters, and an old woman whom he met said, "I am told, Dr. Macleod, that there's a law passed that we need not take any minister unless we like him." "Yes," said the Doctor, "but there's also a law passed that no minister need come to you unless he likes either." Of Dr. Macleod's career as a minister not a few of the incidents have been recorded in the popular "Reminiscences of a Highland Parish." Although his manner of addressing the Highlanders differed from that of many Gaelic preachers in being singularly calm and apparently unimpassioned, he nevertheless exercised a wonderful command over the feelings of his audience; and the spectacle of an open-air communion in Mull, with the tall, white-haired figure towering over the assemblage, and moving them by his words as the trees are stirred by the wind, was one which, once seen, could not readily be forgotten."

For a month or two after the rising of the transatlantic Assemblies and Synods, a lull usually ensues long enough for the echoes of the debates to die away. Those who have taken the most active part in them, so soon as they are over, generally take the wings of the morning and seek rest and recuperation in some of those inviting summer retreats that are within reach of all. Many of the Southern ministers repair to the Highlands, some to go the round of the communions in the north, others to settle down quietly for a time, taking the duty of the parish minister. All of them make a point to ascertain the minds of the people in regard to the great questions that may have been discussed in the Supreme Courts. The leaders of the Free Church will be specially anxious to feel the pulse of the northern congregations on the subject of "disestablishment" just now. For although Principal Rainy's "out and out" motion was carried by a large majority in the General Assembly, Dr. Begg and Prof. Smeaton, backed by Dr. Kennedy, of Dingwall, and others, are said to be promoting a petition asking Parliament to reject every proposal for disestablishment, and to give effect to the claim set forth by the Established Church in 1842, and by the Free Church in 1843, and thereby pave the way for a satisfactory reunion of the Presbyterians of Scotland. On the other hand, the Established Church is marshalling its forces for the coming conflict. Their committee appointed to watch over the course of events are alive to the gravity of the situation, and have asked the Premier in the event of his receiving a deputation from the Free Church on the subject of Church and State in Scotland, to grant a similar interview to a deputation from the Church of Scotland. In the meantime a comprehensive statement has been published and

widely circulated, setting forth the numerical strength and the effective working force of the Church, from which we make the following brief extracts:—

"At the time of the Secession of 1843, the number of ministers in charges in the Church was 1203. Of these, 451 seceded. The number of parish ministers who seceded was 289; the remaining 162 being ministers of chapels of ease, or unendowed churches, who had been declared by the Court of Session to possess no right to seats in the Church Courts. The number of ministers who did not secede in 1843 was 752, of whom 635 were parish ministers, and 117 ministers of chapels of ease."

"By the Act of Parliament of 1874, abolishing Church Patronage, and giving to congregations the right to elect their ministers, the Church was brought back to the position it occupied at the Revolution Settlement in 1690, which had been infringed by the Act of Queen Anne. The Abolition of Patronage has in no way weakened the connection between the Church of Scotland and the State. It has done no injustice to Dissenters; it removed what was in their estimation a grievance, against which, so long as they continued members of the Church they protested."

"Since 1845 the members and friends of the Church, by their freewill offerings, have erected and endowed 312 new Parishes, each having an endowment of at least £120 per annum, besides in many cases a Manse. The value of these fabrics and endowments exceeds £2,000,000.

"The number of endowed Parishes is now 1276, of non-parochial Churches, 156, and of Preaching and Mission Stations, 120. The number of communicants in 1878 was found to be 515,000—an increase in five years of 55,000. Since 1845, 312 new Parishes have been created at an expense of \$10,000,000. The receipts for Home Missions in 1880 were, \$77,900; for Foreign Missions, \$98,145; for Jewish Missions, \$25,120; and the total for Congregational, Charitable, and Missionary Purposes, about \$1,599,235.

**IRELAND.**—The General Assembly held its annual meeting in Belfast in the beginning of June. Dr. W. F. Stevenson, the retiring moderator, preached an admirable sermon on the subject of Missions, of which he himself is now the foremost advocate in Britain. The Rev. T. Y. Killen, of Belfast, was elected moderator for the current year. The subject of instrumental music was again discussed at great length and with intense keenness. The Rev. H. B. Wilson, of Cookstown, spoke ably for two hours in support of the overtures, asking that liberty be accorded to congregations in this behalf. But the amendment, supported by Messrs. Petticrew and J. M. Rodgers, both of Derry, against the "innovation," carried the day. At the close of an exciting debate the vote stood: for the amendment, 360; contrary, 345. The majority, narrowed down to fifteen, after years of agitation, can scarcely be called a victory: it is rather a sign and presage that the tide is about to turn, and that the time is soon coming when the superabundance of oratory bestowed on this *vxata questio*

may be more profitably employed in other channels. It is not a little singular that the elders voted two to one for the amendment. Of the ministers, 247 voted for liberty, and 161 for the amendment. The report on Colonial missions, given in by Dr. Wilson, of Limerick, was of a very hopeful and satisfactory kind. "Owing to the necessities and the noble mission work of the Canadian Church, the Board increased by a small amount its grants to the Presbyterian Church in Canada." Besides giving \$500 to Manitoba College, they had divided \$2,250 betwixt the Home missions and the work of French evangelization in Canada. But far beyond the intrinsic value of their grants of money, were the hearty expressions of sympathy with our missionary work in the great North-West. The Home and Foreign mission work of the Irish Church was fully discussed, and abundant evidence given that both are being prosecuted vigorously. The moderator submitted the report on the Sustentation Fund in a speech of great weight and force. Rev. James Cargin, of Derry, made an admirable speech on Systematic Beneficence. A deputation from the Free Church, consisting of ex-Moderator Dr. Laughton, Revd. David Guthrie, and Bailie Dickson, were well received. The addresses of Messrs. Brown and Swanson, missionaries from India and China, respectively, added greatly to the interest of the meeting. Emigration is telling upon the membership of the Church. Since 1874, there has been a decrease of some seven or eight thousand members. But, on the other hand, there has been a considerable increase in the funds of the Church, and in the stipends of the ministers. The Commutation Fund, which grew out of the surrender of the *Regium Donum* at the time of the disestablishment, amounts now to nearly \$3,000,000. There are twenty ministers in this Church who have been over fifty years in the ministry. The oldest is the Revd. S. McCurdy, of Stewartstown, who was ordained in 1817. It is proposed to build a handsome Assembly Hall in Belfast, and Dr. Knox is sanguine that it will be completed in time to receive within its walls the next General Presbyterian Council, which is appointed to meet in Belfast in June 1884.

**WE NOTICE** some important changes in the personnel of the Committees of the Scotch Churches. Dr. Archibald Scott, of St. George's, Edinburgh, has been appointed Convener of the Foreign Mission Committee of the Established Church *vice* Dr. Herdman, resigned. Colonel A. G. Young succeeds the late Dr. Main in the Convenership of the similar Committee of the Free Church; and the Rev. J. C. Burns, of Kirkliston, takes the Convenership of the Colonial Committee of the Free Church in the room of Rev. Robert G. Balfour, resigned.

UNITED STATES.—The *N. York Times* makes the following announcement:—"The Board of Foreign Missions of the Presbyterian Church has recently made its appropriation for the year 1882 and up to the 1st of May, 1883, for the support of its work. It amounts to the large sum of \$640,000. An examination of the last annual report of the Board, the forty-fifth, shows some interesting facts. The receipts by the Board, of gifts from living members of the Presbyterian Church and legacies, amount to the sum of \$10,497,430 since the year 1833, when its operations commenced, and this entire sum has been expended in missionary operations. The tabulated statement of these receipts shows the constant annual increase of these gifts. In the year 1834 the receipts were \$16,296. In the year 1864 they amounted to \$188,335. For the year ending May 1, 1882, they amounted to \$592,289. The amount appropriated by the Board for the coming year is the largest yet made, and as the expenditures are incurred in advance of the receipts, it shows how systematic the principle of voluntary giving to this cause, which is dear to that Church, has become, and with what reasonable assurance the Managers may regulate their operations on anticipated gifts. The missionaries are out in their respective fields of work and must be sustained. A failure of gifts would put an end to the work and necessitate their recall. The Board is sending out about thirty new missionaries, which increases the estimates very much, but will add, of course, to the effectiveness of the missions."

EGYPT.—The *Philadelphia Presbyterian* thus refers to the crisis in Egypt and its effect on missionaries and their work:—"In the month of March last, Dr. Lansing, one of the good men who have made the United Presbyterian mission in Egypt a power for Christ in that land of old historic associations, wrote with much animation and courage of the annual meeting of the Egyptian Presbytery, and of the cheering reports which reached the Presbytery from all parts of the land, ending his report with the words that "the prospect is that the current year will be yet more prosperous than the past." Three months of the year are gone, and the members of that prosperous Mission have been forced to flee from a murderous mob, and to find protection under the flag of their country flying at the masthead of one of its naval vessels. The latest advices are, that the missionaries have entirely left Egypt for some European port, there to await the developments of the future, and to learn the will of God concerning themselves and their work. The slaughter of Europeans in Alexandria, in which it is now said that nearly four hundred persons were foully murdered, was ostensibly directed against the nationality of the poor victims, and doubtless race-hatred

burned intensely in the hearts of the assassins, but it added to the fierceness of the assault that the murdered ones were "infidel dogs," who could be slain without mercy by the followers of the true prophet of God. Meanwhile the Christian people of this and other lands must be profoundly interested in the question whether the disturbances and changes which are occurring, or seem to be impending, will tend to the advancement of the Kingdom of Christ, or hinder for a time its progress. And in particular the Presbyterian Church has a special interest in all the movements in these old lands, because some of its most important Missions have been established within the realm of the Sultan."

#### POWER OF THE GOSPEL.

When Miss Martineau visited this country, she was introduced to Mr. Clay, and during the conversation she is reported as sneering at practical religion. To which Mr. Clay replied:—"Miss Martineau, I do not know practically about what the churches call religion. I wish I did. But I do know of its effects. In the neighborhood of my home were two very estimable families who in years past fell into what is known as a 'Kentucky feud,' which means that as often as any of the embittered parties met at a fair or public meeting there was a probability that the fray would begin, and it was as likely to kill the innocent as those in the strife. The neighbours did every thing in their power for reconciliation. I did all in my power with the rest; but all was vain. The killing went on until one of the denominations known here as the Baptists held what they call a 'revival,' and had what they call a 'revival,' and these belligerent families were converted, as they say, and they have lived on the best of terms ever since, a blessing to the whole community. I tell you, Miss Martineau, that whatever will change a Kentucky feud into loving fellowship so soon and effectively is of God. No power short of His could do it."

#### France.

##### THE MACALL MISSION.

IT is now more than ten years since Mr. Macall opened a mission hall in Paris, in the very midst of the artisan district and began preaching the Gospel. Now, in Paris and its environs, he has *thirty-two* mission halls where the Gospel is regularly preached, of which *seven* were added during last year. Scattered throughout France he has established in all during the first ten years of his work, about sixty preaching stations, or on an average, *six* annually. The following was received a few days since from the Rev. G. T. Dodds, the efficient and laborious co-adjutor

of Mr. Macall, in a private letter from Paris, and speaks for itself:—"We are having many tokens of blessing just now. I never saw larger meetings, at St. Honori and Rivoli halls especially. But that is not all; the impression is visible to the eye. The people are so serious, and to my great delight they remain willingly behind, sometimes as many as *forty, fifty, and even seventy* for a prayer meeting, which is rapidly assuming the character of an "inquiry meeting." We have many tokens of the spirit's presence. I am sure you pray for us and for the people. Perhaps we are nearer the outpouring of the spirit in this city and country than we imagine. I long for it, and our longing is surely a sign that it is coming."

Good news comes from Pastor Hirsch. At Pouilly he gave an evangelistic address to some *three hundred* in a dancing hall, some of whom were women, and most of them Roman Catholics. These heard the word with gladness. He also spoke at La Charite, in a theatre to *five hundred* people, and made an excellent impression. This town was one of the many watered by the blood of the Huguenots long ago. At Chef-Boutonne a preaching station has been established, and the Gospel proclaimed again after a period of *one hundred and ninety-two years*, during which time Romanism prevailed.

At Coursan, a town of 3,000, our old friend Pastor Ouriere has formed a small church, of which thirty-two had renounced Romanism within the past two years. How white are the fields, and numerous the doors of usefulness open, which cannot be improved for lack of means!

Pastor Vernier spoke recently to *five hundred* persons, men, women and children, in a large hail at Cours, a town in the Rhone Department, most of whom stood for *two hours* until he had done. At Thizy about *one hundred* men, including the Mayor of the town, heard him, the latter publicly thanking him at the close of his address; asking him to return with the assurance that the women would also attend. This is a part almost entirely Catholic. At Houstem, Pastor Lepoids held three meetings, the hall being filled on each occasion. Here some conversions are reported, and some poor drunkards reclaimed. At Champieux, Pastor Galland was called upon to conduct the funeral ceremonies of a well-known and highly respected man, a Romanist by birth, it being his own request before he died. This gave him the privilege of preaching the Gospel to some *four or five hundred* people, who had never heard it before, and who listened with respectful attention and eagerly accepted tracts. In the Calvi district the evangelist found that some books sold a few days previously had been burned—the old story, but a very good sign of the work the Gospel is doing. M. Reveillaud with a friend has gone

to Algeria for a six weeks tour of evangelization, whither some of the Vaudois French Protestants have recently emigrated. The work of evangelization goes forward despite obstacles, which are neither few nor small. The *Macall Mission* is adding to the number of its preaching stations in different parts of France. The indomitable director of this work has his Gospel halls established in the most crowded parts of Paris, to the number of *twenty-five* or thereabouts, and it seems he is aiming to plant similar stations all over France. He needs thus to besiege the great stronghold of Romanism and indifference, from a multitude of vantage points, so that their fall shall be rendered more certain and speedy. Recently he and Mr. Dodds were over in London, to impress upon the Christian people of that city the great need of France, and to solicit funds for enlarging their work. The evangelical societies of France have agents here and there addressing meetings on the great subject of the Gospel. These are in general well received, eagerly listened to, having among their auditors, often, the leading officials of the municipality, who welcome them publicly to their town or village. There seems a growing disposition on the part of Roman Catholics to hear, which is frequently followed up by a renunciation of Romanism and an embracing of Protestantism. BUXY is a village wholly Roman Catholic, in the west. The regular gospel meetings there are attended by from *eighty to one hundred* people. ST. GENGOUX is less hopeful, but numbers a few devout people, who assemble for religious instruction. At Carberon M. Fancy had some *three to four hundred* hearers. The priest announced that he would answer Pastor Fancy the next Sabbath. He did so, but the people were so incensed by his address, that they became much more favorably disposed to the pastor. M. Paul Bouchard held a second meeting there with great success, and the people ask for continued preaching. Frequently the priests assist to make the pastor's meeting successful, by forbidding his people to attend. They thus come to know where the meeting is and go. Thus the dawn of the gospel day is slowly brightening and broadening. C. H.

## Our Home Missions.

EXTRACTS FROM REPORTS PRESENTED TO  
THE GENERAL ASSEMBLY.

### Eastern Section.

**M**ORE Preachers wanted. The Church unquestionably wants more. The Great Lord is surely calling on us to furnish more. Our supply of preachers is manifestly inadequate. We have in the Maritime Provinces—

four or five coming to our help annually, but we need eight or ten. Last winter we had not a man to send to carry the Gospel to the Lumbermen of New Brunswick, cut off from all public religious ordinances, nor are we now in a position to occupy, except for the summer, the four posts indicated by the St. John Presbytery as in jeopardy. And with more men further supplies are required. If the men should be provided, their location would involve the outlay of another thousand per annum. And how is this to be accomplished? If ministers will bring the needs of the Church fully before their people, awakening an intelligent interest in all her schemes, and will make arrangements for frequent and systematic contributions, the object will be gained, but not otherwise, for vague appeals will meet with feeble and fitful responses.

**FINANCES.**—The Committee began the year with a debt of \$623 53, and they close it with a balance on hand. A few years ago, large aid came from the Established and Free Churches of Scotland, now that aid is given for the benefit of Manitoba and the North-West. Whatever has come into our treasury has been from the spontaneous efforts of our people. The grant kindly sent from Ireland was applied as formerly to help weak congregations, and went to aid the fund of another Committee.

Last year's report closed with these words, "While thankful to the Parent Churches, for much kindness and great liberality, henceforward we must look entirely to our own people; combining a proper self-reliance, with full trust in the presence and resources of Him who is able to make all grace to abound towards us, that we always having all sufficiency in all things may be able to abound to every good work." *We repeat the words with emphasis.* Our people are both able and willing to carry on their own missions, and are showing that they will do so. One hundred and sixty-four congregations have come forward to maintain our funds, and our independence; and the Committee would express cordial thanks for the liberality of many. Had all responded, another object earnestly desired by the Committee, the sending of some five hundred or a thousand dollars to help the missions in the North-West, might have been reached. Indirectly, indeed, something has been done. Two hundred and fifty dollars have been remitted to Manitoba College, provision has been made so that gifts hitherto received from Scotland, have been transferred to the newer country, and active supporters from nearly every congregation in the Maritime Provinces, some of whom are trained givers, have gone West and will strengthen Church and Mission Stations there. The Committee would gladly have sent more; because they believe in dispersing abroad, in working for, and giving to, the

Lord's cause, beyond our own limited sphere; and more especially because they recognize the obligation of the Presbyterian Church in Canada, regardless of lines and landmarks, to follow our people over the continent, and to extend the Church of Christ, from shore to shore. May this or some other Committee, ere long, be able to report that every Congregation in the Maritime Provinces has sent up its contribution to the Home Mission Work of the Church.

#### *Western Section.*

"In the endeavour to develop the liberality of our people, towards their ministers and missionaries, the Committee have been cordially supported by the several Presbyteries of the Church. The reduced grants for the present year in Manitoba and the North-West, indicate a willingness on the part of the settlers in that distant province, to give for the support of gospel ordinances, in proportion to their material prosperity. But while the Committee are thus speedily reducing the grants given, to what may now be called the older stations,—new fields are so rapidly occupied with the rush of population now going on, that without a much larger revenue, they cannot possibly keep pace with the demands made upon them. Nor is it to be forgotten, that the ability to give for mission work, has been materially diminished by Presbyterian emigration to the North-West, which is still going on. There is thus greater necessity, that those who have the means, should give more liberally than they have ever yet done that our cause may not suffer at this most important and critical stage of Missionary enterprise in those more distant and hopeful fields committed to our care. The memorable words of the late John Angell James, addressed twenty-five years ago to the American Churches, are now specially appropriate to the Presbyterian Church in Canada; "Your policy must be a home policy. You must cultivate the waste places of your homestead. On your lands hang, in a great measure, the future interests of the globe. Hence the unspeakable importance of your churches concentrating, in a great measure, their religious efforts upon your country."

In closing their report, the Committee earnestly press upon ministers and office-bearers, a due recognition of the vast extent of our great Home Mission field. In proportion as its clamant necessities are intelligently presented to our congregations, will be the liberal response of the membership. The germ of Home Mission work is to be found, in our Lord's words addressed to his disciples: "That repentance should be preached in His name among all nations, beginning at Jerusalem." And just in proportion as this department is energetically prosecuted, will all the other

schemes prosper. Our country, especially in the North-West, is growing under the pressure of a stimulus that is unprecedented. Its progress is "like the forced marches of armies." A fixed character for all time, is now being given to the nation. The question before us is, "shall the Church convert the land, or shall the powers of evil outstrip it, in the struggle for supremacy?" As has been well said: "Ours are the promises, promises great and sure, because the emergency is great. We cannot afford to wait—the plans of God will not wait. We are shut up to a perilous alternative. Immeasurable opportunities surround and overshadow us. That which is to be done here, must be done soon. If this continent is to be saved to Christ, and if the immeasurable power of its resources and its prestige is to be insured to the cause of the world's conversion, the critical bulk of the work must be done now. The decisive blows of conquest must be struck now. For reasons of exigency, equally imperative with those which crowded Jerusalem upon the attention of the apostolic pioneers, this country stands on the roll of evangelical enterprise to-day. "Now or never" must therefore be the motto of success in Canadian Home Missions."

It must rejoice this General Assembly to know that a spirit of missionary enthusiasm pervades all our Theological Institutions, and that numbers are offering for neglected Mission fields. Instead of seeking more lucrative and prominent positions in the older provinces, they are ready to go wherever the Church would have them labour. Surely such a spirit of consecration demands of the Church, increasing prayer and greater liberality, that they may be not only eminently successful, but also adequately supported in their arduous labours."

The number of distinct Mission fields under the care of the Western Committee last year was 141, in which were 422 preaching stations. The average Sabbath attendance at these stations was 14,069; the number of communicants connected with them being 6,087. The amount contributed by the stations for the support of ordinances during the year was \$25,132; the amount received by them from the Home Mission Board, \$24,927.

The number of Supplemented congregations in the Western Section is 82. Connected with these are 3,487 families, 5,978 communicants. The average attendance upon Sabbath ordinances is 12,902. The amount of Stipend contributed by these congregations during the year was \$34,611; the total Supplement given by the Home Mission committee during the year was \$10,073. The total number of Missionaries employed under the direction of the Committee last year was 161, as follows:—49 ministers and licentiates; 53 Theological students; 47 student catechists, and 12 lay cate-

chists. Unless it be in the neighbouring states, no other Church in the world has so extensive and interesting a Home Mission field as that which has been given to the Presbyterian Church in Canada. It is worthy of our most strenuous efforts and the fullest exercise of our liberality. If we be found faithful to our duty now, future generations will rise up and call us blessed.

### Church Building Fund.

WHILST this subject was before the Assembly, the Rev. L. G. MacNeill, of St. John's, Newfoundland, read a letter from a member of his congregation, enclosing \$100 to be devoted for the purposes of a Church Building Fund for the church in general, provided such a scheme should be sanctioned by the General Assembly; otherwise, to be given to the fund which has been inaugurated in the North-West. As the latter is the only one before the Church at present, the handsome donation goes to swell the considerable amount already received by the Rev. James Robertson, the superintendent of the mission in the North-West, on this behalf. The necessity and advantages of such a fund are well set forth in a printed circular addressed to the members and adherents of the church by Mr. R. which is worthy of careful perusal. It commences with the astounding statement that the North-West is capable of containing a population of at least 25,000,000, settled as Ontario is! The inflow of settlers is already large. During the first four months of the year 25,000 immigrants were reported, and it is now thought that before the session closes something like one hundred thousand will have arrived; in other words, the population of the country will be doubled in a single year! To quote from the circular:—"To provide these people with gospel ordinances is no light or unimportant task. Many of the immigrants will not contribute much to the spiritual strength of the community in which they settle. Not a few of them will be young men without their families; too many may be expected to be without any settled religious convictions. With the breakup in their associations and surroundings, and the absence of any regular means of grace, many who were once members of churches may be expected to lapse into indifference. The desire to become rich will too frequently enfeeble the religious instincts and dull the sense of moral obligation. The peculiar state of society will contribute to breed vices that will rob men of their manhood, shatter their intellect, and blot out the eye of the soul. Young as the country is, the outlines of such a sad picture have already become manifest. Knowing this, it should be the aim of the Christian Church to conserve

what of religious life is found, and so to bring the truth, as it is in Jesus, to bear on the hearts and consciences of men at the outset of social and national existence as that godliness may advance and not decline. Prevention is cheaper and more effective and hence better than cure. Should the church fail to recognize her responsibility, or neglect her opportunity of advancing truth and righteousness, the outlook for the country is not promising, but, should she go in and possess the land for her Lord, God will bless her and make her a blessing.

A large proportion of the settlers in Manitoba are members and adherents of the Presbyterian Church. In some localities they constitute more than one-half of the population, and in almost all districts they outnumber the adherents of any other denomination. From reasons that lie on the surface, the emigration from the Eastern Provinces of the Dominion may, for some time, be expected to be of this complexion.

A considerable proportion of the settlers are poor. In many instances financial pressure drove them from the homes of their youth. The outlay of beginning life in a new country is heavy; food and clothing, timber and hardware, agricultural implements and cattle are all very expensive. In many parts the people have suffered losses through prairie fires, early frosts, the overflow of rivers, and death among their stock. Such losses overtake all settlers in a new country. The large increase in the contributions of the stations for the support of ordinances during the past year is ample proof, however, that the circumstances of the people are improving. But the sparse character of the settlements and the widening area being possessed year by year, show only too plainly, that unless aid—liberal aid—is forthcoming, for a few years at least, from the older provinces to carry on Christian work, large districts must be without gospel ordinances. Few in the East appreciate how rapidly settlement is going on, and how urgent the demand for missionaries is.

Means are required to assist the people in maintaining ordinances, and also in erecting suitable manses and places of worship. In the portion of country already settled, our church has about one hundred and fifty mission stations and congregations, and about seventeen churches. At over one hundred points, services are conducted in private houses. In many cases these houses are too small to accommodate the congregation; and Sabbath School work is almost impossible. Unless this felt want is removed, it will diminish the effective power of our missionaries, and prove a serious hindrance to the successful prosecution of our work.

To stimulate congregations and to encourage them to erect churches and manses,

the members of the Manitoba Presbytery have for years felt the need of a Building Fund, and steps have been taken by presbytery to give its opinions practical shape. The amount aimed at is at least \$100,000. The subscriptions in aid of the fund may be paid in six semi-annual instalments, the same being due in June and December of the years 1882, 3 & 4. It is proposed to invest the money with congregations and mission stations, or in other words to lend it to them at a low rate of interest to enable them to erect places of worship and manses. The principal and interest will be repaid in annual instalments after the manner pursued by building societies, and the money thus refunded will be re-invested with congregations in the newer districts. The capital is thus to remain intact and to be employed in Church extension as settlement advances. The interest is to be donated to weak congregations for church erection. Only a certain percentage of the cost of any church or manse will be lent to any congregation, and this to render the building fit for service. As land has already been received free of cost at almost every point where stations and congregations are organized, the only expenditure of capital will be building. The Fund is to be administered by a Board appointed by the General Assembly."

This appeal commends itself as a right and reasonable one, and we bespeak for it a hearty response from all who take an interest in the extension of our Church, and the welfare of that great country now opening up for settlement, the religious interests of which, in the Providence of God, have been largely entrusted to the Presbyterian Church in Canada. The General Assembly gave its unanimous and cordial approval to this scheme, and commended it to the support of all members and adherents of the Church. Subscriptions in aid of the Fund may be paid in six semi-annual instalments, or to suit the convenience of the subscribers. Already \$65,000 are subscribed. Subscriptions and contributions may be sent to Rev. James Robertson at Winnipeg, or to the agents of the Church at Halifax, Montreal and Toronto.

EDMONTON, N. W. T.

By REV. A. B. BAIRD.

*For the Record.*

The little church which was established here last fall is making progress, and its effect is beginning to be seen in the improvement of public morals. The stores are now all closed on Sundays, and there has not been a horse-race within the last six months—a very decided amendment on former years, when there used to be a continued dribble of business on the Day of Rest, and when many a man—especially among the half-breeds—

staked all he had on the issue of one of the numerous races. We have a grievance yet in the fact that in compliance with the terms of the mail contract, nearly every third Sabbath is disturbed by the bustle and business occasioned by the arrival and departure of the mail. It comes only once in three weeks and remains only a few hours when it does come, so that every available moment has to be spent in the answering of correspondence. A largely signed petition has been sent to the authorities asking for relief from this oppressive regulation.

We are not yet very high up in the scale, you will say, and besides, of course it has to be confessed that there are other influences at work besides the church to bring about this improvement. But my statement will show you how near the bottom of the ladder we have to begin, and how radical is the work of a missionary in the Far West.

Ours is the only service held in the village, but there is an English Church about a mile distant. Two services are held on the Sabbath, and a prayer meeting and meeting for the practice of sacred music during the week. The Sabbath evening service is in the form of a Bible Class, in which I use a blackboard and ask questions. Every second Sabbath afternoon a service is held in the Belmont school-house four miles distant, and once a month the Edmonton morning service is interrupted by a visit to Fort Saskatchewan, 18 miles down the river, where, by the kindness of Capt. Gagnon of the Mounted Police Force, our service is held in the officers' mess-room of the barracks. There are only four Protestant families at Fort Saskatchewan, but with the police and the dozen or more young bachelor farmers who have established themselves in the neighborhood, we have an interesting congregation. Ours is the only service held in the Belmont neighborhood, and with the exception of an occasional Catholic held (in French) among the French and half-breeds about Fort Saskatchewan, it is the only service there. Of course I am dabbling in Cree, but my Sabbath work bears heavily upon me, and with my widely scattered congregation I have not been able to spare much time for it. I know a few words, however, and can repeat the Lord's Prayer armed, with which, and with sundry creature comforts, I have been a welcome visitor at some of the many te-pees during the winter.

The financial department of our church affairs is extremely encouraging. It is not only that the people give heartily, but, let it be said too, that they give with a modesty and a freedom from the feeling of bestowing unnamed favors that make the work of the board of management much less irksome than it sometimes is. In the four months that elapsed between the organization of the congregation

and the close of the financial year with the month of March, we raised in Edmonton—the outlying stations have not been canvassed yet—upwards of \$400 for current expenses, and subscriptions to the amount of \$1,400 for church building. The church is to be erected on land given by the Hudson Bay Co.; it will be a tasteful frame building capable of seating 200. Tenders are already being received for its erection, but we shall not be able to do much till glass, nails, &c., arrive from Winnipeg. With the very high prices of building material and labor—lumber \$35 per thousand feet, nails 25 cents per lb., and skilled carpenters \$4 per day—the church will cost over \$2,000. We expect to raise \$200 or \$300 more among ourselves, and we have applied to the new Church and Maase Building Fund for assistance.

The prospects of Edmonton are brilliant. It is situated at the head of navigation on the Saskatchewan, in the midst of a country of phenomenal fertility. Its site is not only beautiful, but central—lying as it does between the Bow River grazing country on the south, and the rich Peace River country on the north. It has a climate that allows cattle and horses to run on the prairie all winter and flourish. Not only has it treasures in its wood and gold and iron, but it possesses inexhaustible wealth in the coal, which has been proved to be of good quality, and which underlies the country from near the boundary on the south to at least the Liard River 700 miles northward, and from the mountains about 200 miles eastward. It is a country of magnificent possibilities, and, like a mighty giant, it is beginning to stretch its limbs and feel a little of its own greatness.

There is a good deal of excitement about land. Lots in the only surveyed part of the village—the Hudson Bay Co.'s reserve—sell readily at \$500 for 50 feet frontage; 500 lots were sold here last fall, and the sale has since been going on in Winnipeg. All are sold under condition that a building be erected for every two lots within 18 months. The goodwill of claims still unsurveyed brings from \$7,000 to \$20,000, although the buyer takes all risks, and will have to pay the price put upon the land by the Government or the Syndicate, or whoever turns out to be the owner of the land when it is surveyed.

Yet amid all the hopefulness, I find a crumpled rose-leaf in my bed, and I must complain about it: It is not that I am "far frae a' the comforts o' the Saut Market" as Baillie Nicol Jarvis says. I counted on that. It is not that I find myself secluded from the society of cultivated and well-educated people. I counted on some measure of that, too; but I have been most agreeably disappointed. My trouble is one which belongs to the peculiar nature of Mission work in such a place as this. The majority of the people who live in Edmonton

are of a different class altogether from those among whom Missions are being established in Manitoba. But a small proportion of the people come directly from the provinces in the East, and from the means of grace which are so abundant there. Not a few have for many years past been drawn to the Far-West in expectation of that freedom which is promised by the absence of the restraints of society. A considerable number of Mounted Police on receiving their discharge after five years' service, have taken farms in the neighbourhood. More than I had any idea of at first are old miners who were attracted by the gold in the sandbars of the Saskatchewan. But the largest class of Protestants are the Scotchmen and Scotch half-breeds, who have been or still are in the service of the Hudson Bay Company. The larger number of Presbyterians occasioned, fifteen years ago, a visit from that faithful Missionary, the Rev. Mr. Nisbet, of Prince Albert, and justified the scheme of sending a Missionary to Edmonton, which was talked of as long ago as that. By taking advantage of the means of grace provided by other communions, some of the men whose call for a missionary was not answered at that time, have kept alive the grace of God within their own hearts, but as was to be expected, the majority have become very careless. It is hardly to be hoped that the man who has not heard a Presbyterian sermon for 31 years (as some of them have not), and very few of any other kind, would all at once take up the thread of his church-life at the point at which it was broken off on his setting sail as an apprentice from Stromness for Hudson Bay. But the hopefulness which is the atmosphere of the country persuades me that my work will not be in vain, and I fall back on the promise of a harvest "in due season" to him who sows unfeigningly. I am profoundly grateful to the Giver of all Good, that not only has He given me the privilege of sowing in this new place, but even already He has given me an opportunity of reaping, too. That reward is beginning to be mine which makes it worth while to "endure hardness" to any degree.

### French Evangelization.

WE have already said that the report submitted to the General Assembly was highly encouraging, financially and otherwise. We think we cannot better serve the cause at this time than by giving our readers the substance of Mr. Doudiet's report of his congregation—St. John's Church, Montreal—for the year ending 1st May, 1882. We do this both because it is a model report and because it gives a fair idea of the method and spirit of the Mission :—

### To the Board of French Evangelization, etc,

The ecclesiastical year which has just expired has been one of the most encouraging—or rather the most encouraging of all—since my induction to the pastorate of St. John's Church. Apart from the blessing of God upon the work, one of the chief reasons of this has been the greater activity of the labour market. Whilst in past years we have had to deplore every spring the departure of a number of our best members for the United States or Ontario, this year the small diminution from this cause has been more than made up by new accessions to our Roll. If it is remembered that two years ago, in the short space of six weeks, we lost by emigration over forty communicants, it will be seen how difficult it must have been to labour with any degree of hopefulness. After my induction on the 2nd November, 1877, the Session purged the old Communion Roll, and found on it only fifty members in good-standing out of a list of one hundred and eighty. Sixty of this last number had emigrated, forty had gone back to the Church of Rome, and thirty could not be found, having either apostatized or left the city. A new Roll was then begun, containing at the present time two hundred and ninety-one names; or in other words, two hundred and forty-one new members have been admitted—not carelessly, but after suitable probation—since the date mentioned. As the church has about two hundred and fifty sittings, it will be seen that it would have been more than filled by communicants alone were it not for emigration. Our losses by death or apostacy have been comparatively trifling. It must be remembered also, that since 1877 three additional French missionary churches have been opened: one in the old Craig Street Church, supported by the Methodist body; another in Chatham Street, under Anglican patronage; and lastly, our own Canning Street Church. That we have been able not only to hold our own, but to make material progress in such circumstances, should encourage us to continue and increase our efforts in a field which is evidently "white to harvest."

In addition to the regular services, presided over by myself in St. John's Church, two missionary stations have been opened in what I might call the North and East end of my somewhat extensive parish. The students of the Presbyterian College undertook to exhort all they could persuade to come, and the result has been that an average number of fifteen persons in each station, have heard every Sabbath the good news of a free salvation through Christ, and we have been confirmed in our opinion that there is room for more labourers in this part of the field. As to the church itself, the attendance has averaged sixty persons in the morning and ninety-five in the evening. The weekly prayer

meeting averages thirty-two. These figures are reliable, being not taken from guess-work, but actual counting. The smallest attendance has been at morning service of the 15th May, 1881, only eighteen persons being present; the largest at evening service on the 12th of February, 1882, being one hundred and sixty. The Communion has been dispensed quarterly to an average of forty-one communicants. The families attending St. John's Church are exclusively French-speaking. About one-half are from France, Belgium, and Switzerland—the rest are French Canadians. There are one hundred and forty-one communicants on the Roll (in good standing), an increase of twenty-three compared with last year. Forty-three have been added during the year: twenty-four by profession of faith, and nineteen by certificate. Twenty names have been taken off the Roll during the year; three for apostasy, five were expelled for unchristian and immoral conduct, six have emigrated, and five have died—we trust, in the faith of the Gospel. One hundred families are generally represented by one or more of their members on Sabbath morning or evening. Seventy or eighty families claiming to be adherents of the Church are only occasionally represented, from various causes. These last are, generally speaking, in a transition state, having cut loose from the Church of Rome, but not having yet realized all the obligations that an adherence to the Protestant faith puts them under. From this class, however, the greater part of our Church members is recruited. The constituency, so to speak, of the Church, may therefore be estimated at one hundred and seventy families at least. The Kirk Session of St. John's Church numbers nine elders, besides the Moderator. It has held ten meetings during the year, each of which has been attended by an average of four elders. There are four managers, the only change in this respect since last year having been the retirement of one from the office of Treasurer, and the appointment of another one of the existing managers to the vacant charge. There have been thirty-two baptisms this year. In the case of one of these it was discovered that the parents had had the child baptized before in the Roman Catholic Church, their object in asking for that sacrament from us being to obtain poor-relief through the winter. The imposture was, however, discovered in time, and the parties looked rather foolish when a certificate of baptism, signed by the officiating priest was shown them.

Your Board asks us "How many converts from the Church of Rome have we obtained during the year?" I think that this question is best answered by the number of additions to the Communion Roll, viz, forty-three. I respectfully submit that until the people we preach to and visit take this important step,

they are not yet converted in the highest sense. You cannot class as converts people who, through fear of men or from other causes, still adhere to some outward observances of Romanism, and yet come to hear the Gospel preached, and give us free access to themselves and families. If, however, we add the children and non-communicant adult members of the families of the forty-three who joined us this year in full membership, the number would be about seventy or eighty souls. It is equally difficult to answer the question as to "How many Roman Catholics attend our services?" There are invariably some; sometimes one or two, sometimes twenty or thirty. Occasionally we have noticed members of the *elite* of French society present. With rare exceptions, these visitors are respectful and attentive. Few women of the Roman Catholic faith come to hear the Gospel. When they do, it has often been noticed that they appeared nervous, and almost terrified at their own boldness, but, calming themselves, they generally stay on to the end of the sermon, and sometimes come again.

Apart from the families of French Protestants connected with St. John's Church, either as communicants or adherents, there are probably a hundred more in connection with the French Methodist or Baptist Churches. Some five or six highly respectable families have connected themselves with English congregations—why, does not clearly appear. For one thing, there is not so much reproach to bear from Roman Catholic friends and neighbours; they will far more readily forgive a former co-religionist his connection with English than with French Churches. There are also about fifteen or twenty families without any religion at all—some of them indeed baptized in the Protestant faith, but having fallen into utter carelessness, if not altogether into atheism. It would be impossible for me to give the exact number of individuals of these various classes to whom I have free access, but they certainly amount to several hundreds. There is any amount of work to be done in the field.

I have in connection with the Sunday School a comparatively small Bible Class, composed almost exclusively of young women. Its average attendance has been fourteen members during the year; seven of these have professed faith in Christ and joined the Church in full communion. The Sunday School is small, the average attendance being only thirty-one, with a roll of forty scholars, under two male and two female teachers. The day school, under the superintendence of Mr. Deville, appears to me to be well conducted, and the children have made marked progress in the different branches taught. I think the number attending is over thirty.

There has been a marked improvement in the contributions of the people during the year. The monthly subscription scheme introduced last year has worked well, the only defect having been the want of collectors to go round and jog the memory of the defaulters. This has been remedied at the last annual meeting of the congregation by the appointment of a Missionary Committee of ladies, whose duties will be to collect not only these monthly dues, but to solicit contributions for the various schemes of the Church. The total contributions of last year were \$265.20. This year the amount is \$399.54.

I have no doubt that many Roman Catholics, in spite of all the warnings and threats of the priesthood, are well disposed towards us. The uniform civility with which I am treated, the presence of highly respectable members of their Church at our diets of worship and at weekly meetings of the Young Men's Literary Association, and the almost total absence of the interruptions so common three or four years ago, seem to indicate that it is not in vain we have striven to make the Gospel known. The divisions and hostility that the Laval question gave rise to among Roman Catholics here will naturally lead some of the more intelligent to look round for a solution of the difficulty, and to find out that the shortest and best way is to cut the Gordian knot which holds them at Rome's mercy, and to accept the glorious liberty of the children of God. If we felt at liberty to mention names, we could show that this solution has already occurred to some of the best members of French social circles, and has been openly discussed among them.

Our work may be said to be all aggressive; for whilst we try not to neglect the flock confided to our care, it would dwindle away to nothing, from emigration alone, if it was not recruited from the ranks of the Roman Catholic population around us. Much is done by visitation. I have made six hundred and seventy visits of a pastoral or missionary nature during the year, being thirteen per week. There is no vacation for French missionaries, so that I have had to preach one hundred and seventy times, to lecture five times on scientific or literary subjects, besides superintending the Sunday school, teaching the Bible class, and giving a whole day, for the better part of the winter, every week to the superintending of the applications of French poor at the Board of out-door relief. I have, moreover, had my full share of Presbyterian work at several inductions, ordinations and missionary meetings within the bounds.

In my pulpit ministrations I have occasionally preached controversial sermons, but in general I am satisfied to try to show plainly the teaching of the Gospel, merely pointing out

very briefly their disagreement with Roman Catholic doctrines, leaving the inevitable conclusion to the judgment of the hearers. I thus avoid wounding the self-love of those who differ from us, showing them that I believe them wise enough to distinguish between truth and error, after the first is made known to them. Whenever I have thought it desirable, I have asked Church members and adherents from the pulpit to bring their Roman Catholic friends in the evening, thus insuring for myself an attentive and respectful hearing. Frequent invitations are given in the course of my visits to any who wish to discuss in private any controverted points, and it is not rare to have these invitations accepted. I have thus had two long interviews with an aged priest, a most gentlemanly and well-informed man, and with the Vulgate open before us, we have discussed in a friendly manner for several hours each time, and have parted with mutual good wishes.

The progress of the year may be summed up thus:—1st, a much better attendance in the house of God; 2nd, more spirituality in Church members, especially among the young; 3rd, greater liberality to the cause of Christ; and lastly, enough of admissions to the membership to show that a blessing has rested upon our labours. It is also encouraging to find how small a number of our converts have been reduced to the painful necessity of asking relief. Eight families had to do this, owing entirely to sickness and want of employment; three more on account of drunkenness and vicious habits of the head of the family, which we could not very well visit upon the heads of the women and children. The sound discipline and careful oversight of the Kirk Session has thoroughly purged the congregation of any low and vicious characters whose hypocrisy made it hard to detect and convict. The three cases of apostasy mentioned in another part of this report were those of people who made professions of faith in the fall of the year, with the evident purpose of obtaining help through the winter, but failing in this, thought it better to leave.

Allusion has been made to the Young Men's Literary Society. This organization, inaugurated some years ago, chiefly by the French Presbyterian students of the Montreal College, has held eighteen meetings through the winter, partly to debate some of the burning questions of the times, partly to hear lectures by such able men as Prof. D. Coussirat, Rev. Messrs. Lafleur, Duclou and Cruchet, and also by the Pastor of the Church. These meetings were generally well attended, sixty persons being the average; among these a fair sprinkling of educated Roman Catholics. These last have often expressed their satisfaction openly at what they had heard, and the meetings have been the means of attracting a

good class of people, socially speaking, and of increasing the respect due to enlightened Protestant views and to those who hold them.

I wish I could add that there are no discouraging features in this Mission work, but this would be far from the truth. It is notorious that many Protestants belittle our labours among Roman Catholics, or question their utility. The devils cried out, when they saw Jesus Christ, "Let us alone!" and many Protestants likewise say to us, "Leave those Roman Catholics alone." Of course, such Protestants do nothing for this special branch of our Lord's work. Others, who wish us well, forget our isolated position, and rarely, if ever, visit our congregations, or encourage our converts by a few cheering words. We meet in our pastoral visitations much bitter poverty; but what can we do to relieve it with the means at our command? In every emergency the pastor is the one waited upon to help, and too often he has trouble enough to get along himself. I could give a case which is to the point. It is that of an old man once wealthy and well-educated, but now destitute and helpless through paralysis. His wife is weak and sickly; his only son far gone with lung disease. What can be done in such a case? They will not go to the House of Refuge, where a home could be had, because the rules there require the separation of the sexes, and the faithful wife will not delegate to any stranger the care which her husband's helpless state demands. Had we the means to give them even a dollar a week, that, with the partial relief of the Out-door Board of the Refuge, might enable them to pull through; but we have not. Strange that in a city like Montreal we have no institution to meet such cases! We meet also with much ingratitude on the part of those we are trying to serve. But this is probably a common feature of every great philanthropic and religious work.

Many of our people have much to learn in the matter of church attendance. There is a great amount of carelessness on this point, even in those from whom we have a right to expect better things. It is also difficult to train converts to a right appreciation of the blessed Sabbath rest, accustomed as they have been from infancy to look upon the afternoon of that day as a special time for amusement, games, picnics, etc. We must, however, remember that many of these have much to learn yet, and that they cannot be expected at once to fall in with the precise ways of those who, like most of us, have been trained from infancy in the requirements of the Gospel.

Late in the fall of last year I came across a former member of the Church sitting on a bench in one of the public squares. He had at one time been a member of our Board of Managers as well as a communicant, but an unfortunate love of liquor had caused him to

be suspended from Church privileges, after which he had ceased attending. He looked haggard and miserable. I sat down by his side, and asked him what was the matter, and why he never came to church now. He explained that the immoral conduct of his wife had driven him to drink; that he felt deeply his degradation; he had tried to reform her and to reform himself, but it was of no use. "She is going to hell," he exclaimed, "and she is dragging me down with her." I encouraged him as well as I could, and promised to try and get his wife to change her conduct, advising him above all not to give way to despair, but to look to God for help. A few days later he sent for me, and I found him evidently dying. I read to him a part of the first and second chapters of the 1st Epistle of John, and after a few words of exhortation we prayed together. A change seemed to have come upon the dying man. He repeated several times, "God has forgiven me! 'The blood of Jesus Christ cleanseth from all sin!'" I called again the next day, but his soul had appeared before God. For a few days his wife seemed deeply affected, but as time passed the impression wore away, and she went on living the same life as before. Two months later, she was suddenly taken ill, and before neighbors could summon help of any kind she was dead."

C. A. DOUDIET.

### India.

LETTER FROM REV. J. F. CAMPBELL.

*For the Record.*

MHOW, 5th June, 1882.

Instead of spending time on explanations of my long failure, hitherto, to respond to your own kind requests, and those of other friends for letters to the RECORD, let me acknowledge that, however far my reasons go, they do not fully satisfy myself, and that I feel myself to blame for not having made more use of the great opportunity thus afforded of advancing the work by providing such stimulus as lay in my power, to the Missionary interest of those at home, and especially since you do not ask anything long or elaborate. What I should most like to do is to make you all as familiar as possible with our field, for it seems to me that hardly anything could so stimulate to prayer and effort to send out more men and more money, and in this connection may I suggest that it might be a profitable expenditure to supply every subscriber with a small map of each of our Foreign Mission Fields. But I have received from one friend what seems a warning against mere geographical information, as likely to be dry, and so I suppose it will be better to give it all more or less of a personal reference, though talking about

oneself is apt to be tiresome to the listener and bad for the talker. Probably the most pleasant way will be for you just to accompany us, as often as convenient, as we go about, and especially on a cold weather itinerancy, and I shall give you all the information there is time for, as we go along.

Come then, you will get some idea of Mhow as we start in the early morning, for the road just above our house passes over the top of one of its hills, from which you can see most of it. You see that the bazar, or principal native part lies just beside and below us on the eastern face of the hill, and beyond it the railway station, on our other side to the west, the Church of England, and the Cavalry buildings, to the North or lower ground, in the direction of Indore, the native infantry lines, to the south the land falls somewhat and again rises in a ridge which turns to the east and again north, forming a horseshoe on which are most of the artillery and European infantry buildings, ending with the Presbyterian Church and the General Hospital for natives in employ of Government, &c., while all along, north and south of us, are bungalows, each in its own *compound* with servants' houses. Connected with the Cavalry and Artillery there are also a large number of natives, as horse keepers, glass cutters, &c., living in lines near the barracks. It will take us but a very little out of our way to glance at the building which we use as a church and boys' school. It is not much to look at it, indeed, but it is the best available, and must do till we can get one built or bought and altered to suit us; a deserted old bakery, piled up with rubbish and dirt when I first saw it, it has been cleared out and made a passable school house, though far from satisfactory. The girls' school has for some time been held at our own bungalow.

We are going out the old Bombay road, and this on our left as we leave Mhow is the Fort, whose strength is such that it is said the walls would probably tumble down if one of the big guns, placed for the sake of appearances on the corners, were to be fired off. This bridge, a mile out, crosses a little river which ultimately becomes part of the sacred Ganges and falls into the Bay of Berghal. The little village beside it, *Dungargaino*, has a population of 377, according to last census; on my first visit to it a petty official who happened to be there prevented the people listening, but this is about the only experience of that kind I remember. *Palasia*, the village so beautifully situated among those fine old trees, a little off the road between the second and third milestone, has a population of 1939, but like so many others, no school: we generally get a hearty welcome there, but we must pass it by to-day, as well as those little villages on the right, a short distance from

the road. Who are these men, one or two on ponies, the rest on foot? They prove to be devotees on their way to a shrine in the south. They come from a place away in the N. E. of Central India, and *have never heard of Christ*. No, there is no Mission working in that part of the country, and from present appearances it seems unlikely that there will be one for years to come. Meanwhile, how many will pass out into eternity, idolaters and liars, dying in their sins! Is it not dreadful? It would be hard to see them perish if there were no help for them, hard even if they, like so many, persistently refused deliverance when offered to them, but what is it when the Son of God has provided such a salvation at such a cost and commissioned his people to make it known to all, and they are too selfish or too indifferent to do it! These at least shall hear; so we go slowly along and tell them as we go. Some of them seem much interested and they gladly accompany us into *Jamli*, the village about five miles out (in which we intended speaking) to hear more. As usual, we get a pleasant welcome here, but when I am done speaking, a young brahmin, whom I have never seen here before, evidently a stranger, turns on me with, "It's all very well for you to preach a religion of love, but it would be better if your people would practice it, instead of coming and taking possession of our country, impoverishing our people and taking all the money out of the country." I answered him, "I am not a servant of Government, and receive nothing from it, so you must understand clearly that what you say would not apply to me, even if true, and that I am not paid for defending the Government; but you abuse it wrongly. You are young and cannot remember, and you have not read books to know what was the state of the country before the British took control, or you would not speak so. This aged man beside me can probably remember how every village had to be walled, how the people had to go around to their fields and keep constant watch ready to fly on the first appearance of robbers, how villages were burned, their people slaughtered, and the whole country in confusion, whereas now, all is peace and safety." Yes, the old man remembers, and his tongue is loosed and with parting words, we can go our way leaving him to continue his story.

There is a little village, *Nandlai*, (pop. 116), a short distance from the road, at the sixth mile, but we cannot go there to-day. We are now in among the peaks of the Vindyas, and will presently begin to descend slightly. Here is a police station to prevent robbery on the road, and here at night numbers of carts rest in safety till morning. One afternoon last hot weather we drove out there, I riding on some miles farther to the town to which we are going to-day, to see an enquirer, I found

him sitting in a sort of front room with his friends, small pox in his family, and in many others around; on getting back I sang and preached to those spending the night there, and we reached home about midnight. A mile or so farther we turn off the British road, and you gain your first experience of a native road, in which uncomfortable position I am sorry to have to leave you till I can write again.

### Juvenile Mission Scheme.

THE following letter is written by Miss McGregor, of Indore, to the boys and girls of our Sabbath Schools contributing to the Juvenile Mission Scheme. All doubtless will be interested in reading it.

Indore, May 10, 1882.

MY DEAR BOYS AND GIRLS,—I am very much pleased to hear about the interest you take in Mission work, and I always like to read very carefully the report of the Juvenile Mission, as then I know what the boys and girls are doing with their spare cash, and how they are working for the Master, just as well as the older people. This afternoon, old Chady, who used to be Freddy Douglas' Bearer, came in and asked me if I would send his "salaam" to Freddy. It is a way of expressing respect, and when little boys and girls go into school, they always make salaam to the teacher, that is, they touch their forehead with their right hand, and bend slightly forward.

I have a little school on my verandah, all girls, and this hot weather they come at seven and go away at ten. It is so hot in India now, that if I put an egg on the verandah at noon it would be cooked in a few minutes. We cannot go out in the middle of the day. I have only nine or ten little girls coming to this school. A woman has to go and bring them every morning, and then take them home again, as sometimes children are murdered for the sake of their jewelry. One little girl is so small that she only runs about and plays, and sometimes goes to sleep. Though she is so little, only three years old, her hair is fastened in a knot like a woman, and she looks so old fashioned; but no Brahman girl—indeed no Hindoo girl ever has her hair cut, as it would be considered a great disgrace. When a woman becomes a widow, then her head is shaved.

We had a native wedding here about two months ago, and you never see anything like it at home; Hindoo customs are so different from our own. It was the marriage of Venoo, who had been my Bible woman. This was the way she became engaged. In Jeypore, a beautiful city to the north of Indore, a native

Christian man wanted a wife for his son, and as he had heard about Rachel Venoo, he said he would come and see if she would be his son's wife. Just as Isaac or Jacob did, he came and brought presents to Venoo for his son's sake, and asked her if she was willing to be married to his boy. She said "yes," and so it was settled. Then after a time the young man came. His name is Daniel Phillips. He is an Eurasian, not a pure Hindoo. Eurasians or half-castes dress in English clothes, which natives never do. About a week after he came, they were married. The native christians in Indore all came to the marriage, and then they had a dinner afterwards; we put plates on the floor, and the people all ate with their fingers; but they seemed to enjoy it just as much as if they had knives and forks. One man walked round amongst the plates and dishes with his bare feet, and helped the other folks, but nobody seemed to care even when he put his feet on the table cloth. There is a woman who teaches in one of the schools, and she comes here in the afternoon to learn to knit. She is sitting on the floor now, knitting a red woollen glove. She has no shoes or stockings on, but a piece of blue cloth is wound round her body and thrown over her head. She is a widow, and was very badly treated by her husband's friends when he died. Then she ran away from them and came to her mother and now she teaches for her living. In another letter I will tell you about the day schools in Indore city, and the boys and girls in the Home there; but I must stop now, and with the very kindest wishes to the boys and girls in the Sabbath Schools. Your sincere friend, M. MCGREGOR.

In the meantime without forestalling Miss McGregor's account of the day school in Indore city, we may inform the children that there have been *two new schools* established since last September. The larger of these is a girl's school, though it is attended also by seven boys belonging to the Foundling's Home, an orphanage established by the Maharajah, through the efforts of the former Prime Minister, in which there are at present fifteen children, boys and girls, cared for by a respectable native family, paid by the Maharajah's government; even infants being taken in. The boys are to be brought up for service in the Maharajah's Court. The daughter of the family in charge of the orphanage is the teacher of one of the day schools referred to, a large girls' school in the heart of Indore, in which are enrolled 74 scholars, and among them four young widows, concerning whom it was attempted to raise some disturbance, but nothing came of it. The children are making good progress, and three boys are now reading in the Third Reader, published by the Christian Vernacular

Education Society. The children are almost all High Caste; the boys from four to ten years of age, and the girls about the same. Unfortunately the girls are often married and removed from school just when making good progress.

The other city schools Miss McGregor will describe more particularly when she writes again. In the meantime Sabbath Schools wishing to help to educate these little Hindoo boys and girls can do so through the Juvenile Mission Scheme. Miss McGregor has also begun a Normal Training Class, in which she hopes to train girls for becoming Zenana teachers or Bible-women, as it has hitherto been very difficult to secure good agents for such work. This will be of great use under the Divine blessing. Let all our Sabbath Schools remember our Indian work in their prayers.

#### ASSEMBLY'S FOREIGN MISSION.

##### *Western Section.*

The latest intelligence from China is to the effect, that Rev. Mr. Junor and family have been compelled to leave Formosa, owing to the very low and critical state of his health. A complication of diseases, such as asthma, bronchitis, congestion of the lungs, and emphysema, has reduced him almost to a dying state. In a fainting condition, he was carried from his house at Tamsui to the steamer, and likewise thence, when arrived at Amoy, to the house of Dr. Kip, one of the American Missionaries. At Amoy he had the medical services of Drs. Ringer and McLish. Should he live to get through his illness, he has been forbidden to attempt returning to Formosa. As soon as he seems likely able to undergo the fatigue, he will remove to Japan, and if that place should be unfavorable, to Canada. The friends at Amoy seem to have great doubts respecting his recovery. Before the Committee in Canada had heard of his removal from Formosa, they had recommended a few months' rest and removal from that island. Fearing what has actually occurred, they have taken steps to secure another helper for Dr. Mackay, and there is a reasonable prospect of their success. Three students who have finished their Collegiate course, have offered themselves for the Foreign Mission field. They have had very satisfactory recommendations from Ministers of the Church. At a late meeting the Western Section of the Committee appointed Miss Ross of Beaverton as a Missionary to Central India. In the meantime till the middle of October next, she has been advised to attend the wards in the General Hospital in Toronto, with the view of obtaining as much practical medical knowledge as possible. Two other ladies have also

offered themselves for Foreign Mission work, Miss Oliver of Avonbank near Stratford, and Miss Robinson of Toronto. The former of these has been recommended to give two years' attendance on medical studies if possible, in some Canadian School of Medicine. The latter has been asked to give four years attendance in such a school, and to secure a degree in medicine.—T. L.

## *The Presbyterian Record.*

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JAMES CROIL,  
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PAYMENT IN ADVANCE.

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

THE CIRCULATION of the Free Church Monthly and Missionary Record has increased from 47,000 to 70,000 since the new series began, seven months ago. We should be glad to make a similar announcement in regard to our own monthly, and we believe it is easily within the power of the Kirk Sessions to bring it about. There are still a few congregations who, standing in their own light as we judge, do not see the *Record* at all, and there are only a *very few* who provide a copy for each family. The majority are content that one-half or one-fourth of the people should acquaint themselves with the missionary work of the church, and with what others are doing to advance it. We have still a few copies of the July number on hand, containing a full account of the General Assembly, which we offer to new subscribers along with the remaining five months of this year at the rate of *ten cents per copy*.

### Literature.

THE CHURCH HISTORY OF SCOTLAND, from the commencement of the Christian era to the present time, by Rev. John Cunningham, D.D., of Crieff: second edition, in two volumes; 1882; Edinburgh, James Thin. We gladly announce the re-appearance of this valuable work, the first edition of which has been out of print for several years. It is one of the most readable books of the kind we have ever met with, written in a fine Catholic spirit, and remarkably free from that partizanship which mars the productions of some of our most accom-

plished historians. It contains a clear, consecutive history of the progress of Christianity in Scotland, from "the time that the Great Founder of our Faith was preaching his gospel in the cities of Galilee," to the day in which we live. It is the history in outline of all the Presbyterian Churches in Scotland, and is of unspeakable value to the Presbyterian Churches of the world who trace their origin and polity to the *Alma Mater*. We know of no better text-book for our Presbyterian Colleges, and certainly there is none more useful for reference to students of Church History, whether lay or clerical. It is published in cheaper form than the first edition and is thus brought within reach of a much larger circle of readers; at the same time the book has been so carefully revised in the light of recent research, and supplemented with a sketch of the stirring events of the last fifty years, as greatly to enhance its value.

THE TREASURY OF DAVID, Vol. II., by C. H. Spurgeon, *Funk and Wagnalls*, New York, pp. 484: Price \$2. The second instalment of this great work has been issued and will be followed at short intervals by other four volumes. When complete it will be the most elaborate and valuable exposition on the book of Psalms that has ever been published. It is remarkably well printed, and the moderate price at which it is published brings it within the reach of every student. To clergymen and Sabbath-school teachers it is simply invaluable, but it should also have a place in the library of every Christian who would read with the understanding this precious portion of the Bible. EASTERN PROVERBS AND EMBLEMS: by the Rev. I. Long, pp. 280: Price \$1. This volume, from the same publishers, is filled with proverbial and emblematic sayings, gathered from the literature of all nations, and so arranged as to be a curious and extremely interesting manual of illustration on moral and religious subjects. THE BURIAL OF THE DEAD: by Doctors George and Samuel Duffield, also published by *Funk and Wagnalls*, is designed to be a complete handbook for funeral services, and for the consolation and comfort of the afflicted. Many ministers will be glad to have such a concise, suitable, and well-arranged selection of Scripture texts. Price 75 cents.

TRUE WOMANHOOD: Hints on the formation of womanly character: by the Rev. Dr. Franklin Johnson, is full of good advice to the fair sex, given in the kindest spirit, and which cannot fail to be appreciated: Published by *Moses King, Cambridge, Mass.*, who are bringing out a handsomely illustrated biography of Longfellow, price \$1.50. CALVINISM IN HISTORY, by Rev. N. S. McFeteridge, 75 cents; and THE CHILDREN'S SERMON, by Rev. John C. Hill, 50 cents, have just been added to the catalogue of *The Presbyterian Board of Pub-*

*lication, Philadelphia*, are both useful in their way, the former giving an intelligent explanation of what "Calvinism" really is, and the latter showing in a very pleasant way what sermons to children ought to be. PNEUMA-BAPTISM is for sale by F. E. Grafton, Montreal, 75 cents.

SERVICES FOR THE CHAPEL AND THE FAMILY, Porter and Coates, Philadelphia, 1882, price \$1.50. With this manual appropriate Sabbath services may be maintained in any community, even without a clergyman. The selections from the scripture and the prayers for family worship, arranged for five weeks, are admirably adapted for the purpose they are intended to serve.

LAURA CLARENCE, a treatise on Baptism, by the Rev. D. McNaughton, M.A., of Aylwin, Que., Toronto, C. Blackett Robinson, price 50 cents. The aim of this little volume is to present, in a form attractive to young people, the principal arguments to be found in larger and more expensive works on the subject of Baptism. The construction and the phraseology savour of western life and are somewhat peculiar, but if the children understand the drift of the argument it will do them good. Appended to the treatise is an excellent discourse on universalism.

#### HOME MISSION FUND.

The General Assembly has fixed the third Sabbath of the month as that on which the annual collection for Home Missions should be taken in Congregations where there are no Missionary Associations.

The estimated amount this year from the Western section of the Church is \$43,000. While the number of new mission fields in the North-West is rapidly increasing, it is encouraging to know that in many of the older Presbyteries new ground is being broken and stations are being planted in districts heretofore neglected. The recent census shows that there are fully 150,000 Presbyterians in the Dominion over and above those belonging to families connected with the Congregations and Mission Stations of our Church. In the Province of Quebec there are several of the English-speaking counties where no Presbyterian Missionary has found his way and where Universalism and Adventism exercise a most injurious influence. While \$43,000 is the amount asked this year, a very much larger sum could be profitably spent in opening up necessitous fields, both in the East and West, where the demand for Missionaries is most clamant. We trust that the Home Mission receipts will this year far exceed those of any preceding one. The country is prosperous and there is the prospect of a bountiful harvest—let the Lord's treasury be filled.

**A Page for the Young.**

**WHAT DID THE CLOCK SAY.**

The clock upon the tower of a neighbouring church tolled forth, slowly and solemnly, the knell of the departed hour.

As the last sound died away, Willie, who was sitting on the carpet at his mother's feet, lifted his head, and looking earnestly in her face asked :

"Mother, what did the clock say?"

"To me," said his mother sadly, "it seemed to say, 'Gone—gone—gone—gone!'"

"What, mother? what has gone?"

"Another hour, my son."

"What is an hour, mother?"

"A white-winged messenger from our Father in heaven, sent by Him to enquire of you—of me, what we are doing, what we are saying, what we are thinking and feeling."

"Where is it gone, mother?"

"Back to Him who sent it, bearing on its wings, that were so pure and white when it came, a record of all our thoughts, words and deeds while it was with us. Were they all such as our Father could receive with a smile of approbation?"

Reader, what record are the hours, as they come and go, bearing up on high of you?

**HOLD ON, BOYS.**

Hold on to your tongue when you are just ready to take God's name in vain.

Hold on to your hand when it is about to place that to your lips which brings misery and death.

Hold on to your feet when they are about to take you into the place of sin.

Hold on to your heart when evil associates seek your company and invite you to join in their revelry.

Hold on to your good name, for it is of more value than gold.

Hold on to the truth, for it will serve you well in time and eternity.

Hold on to virtue. It is above all price to you at all times and places.

Hold on to your good character, for it is, and ever will be your best wealth.

**BOOKS.**

Men first made books in Babylon, where they fashioned them out of clay, and baked them like bricks, and they have been at it ever since all over the world, until the accumulated knowledge of ages has reached dimensions that are simply stupendous. Only thirteen hundred years ago there were but nine books in all England. They were the great and sacred treasures of the monks of Canterbury, and they were the germ of the first English library. There are nearly a million and a

quarter books in the British Museum, and during the last twenty years the great store-houses of literature among civilized nations have nearly doubled their contents.

The most useful books in this vast estate of learning are those that serve as sign-posts to the others—the catalogues that tell where they are and what they are, and the manuals which are but books made of books, condensations and concentrations of whole fields of intellectual research and observation. Without these books, our libraries would be wildernesses of literature; with them, it is astonishing how much we may learn if we be but so inclined.

**ANSWER TO BIBLE-PUZZLE NO. II.**

*Given by fifty-six competitors.*

Number of Trumpets . . . . .	300	Judges	7 : 16
Number of Lambs . . . . .	2	Numbers	28 : 29
Years that Abimelech reigned . . . . .	3	Judges	9 : 23
Number of Christ's Parables . . . . .	52	The four Gospel	
Rivers of Damascus . . . . .	2	1 Kings	5 : 12
Number of Sheep, Solomon's Portion	100	1 Kings	4 : 23
Kings that Joshua Smete . . . . .	31	Joshua	12 : 24
Cities of the Children of Aaron . . . . .	13	Joshua	21 : 10
Angels Entertained by Abraham . . . . .	3	Genesis	18 : 2
Day of the Month, vision of Red Horses	24	Zechariah	1 : 7
Number of Eber's Sons . . . . .	2	1 Chron.	1 : 19
Number of Months to Bury Gog . . . . .	7	Ezekiel	39 : 12
Number of Feasts each Year . . . . .	3	Exodus	23 : 14
Israel at Peace with Syria . . . . .	3	1 Kings	22 : 1
Number of Aram's Children . . . . .	4	Genesis	10 : 23
Number of Cakes with two teeth—Deals	12	Leviticus	24 : 5
Number of Syrian Victories . . . . .	3	2 Kings	13 : 15

A learned Doctor of Divinity has written us to say that he does not accept our definition of the meaning of the word "parable" given in June *Record*, and proceeds to shew that assuming our definition to be admissible, the number of parables is much greater than 52. He, himself, furnishes a list of 89 "similitudes" from Matthew's Gospel alone! We have, perhaps, erred in calling any of the answers *correct*. But, inasmuch, as 52 was the largest number of parables quoted by any of the competitors, other things being equal, those who gave that number certainly gave the "*best answers*"—and that is what we asked for. We are glad that the subject has awakened so much interest. Have all received their prizes?

What shall I give? To the hungry, give food; to the naked, clothes; to the sick, some comfort; to the sad, a word of consolation; to all you meet, a smile and cheery greeting. Give forgiveness to your enemies; give patience to the fretful; give your love to your households, and, above all, give your hearts to God.

Love's secret is to be always doing things for God, and not to mind because they are such very little ones.

**Acknowledgments.**

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH AT TORONTO, TO 6TH OF JULY, 1882.

**ASSEMBLY FUND.**

Received to 6th June, 1882.	\$15.68
Burlington	5.00
West Gillimbury, 2nd.	1.84
Scotch Line	.41
Douglastown, St Marks	3.00
Greenhill, Salem Church	5.00
Halifax, Chambers' Church	8.00
Newport	5.00
Scotch Ridge	2.35
Kentville	4.00
Blackville and Derby	2.50
Truro, St Andrews' Ch	8.00
Cro Bay, C B	7.00
St John's, St Andrews' Ch	5.00
Forest, Ladies' Mis. Assoc.	3.00
Evening, Union Ch	9.25
Norval	4.65
Dalhousie, N B	2.50
	<b>\$92.17</b>

**FOREIGN MISSIONS.**

Received to 6th June, 1882.	\$539.48
A man who makes the Almighty his insurer	10.00
Mr Caswell, East Puslinch	1.00
Legacy of the late James Allan, of Knox Ch, Ekfrid	25.00
Elora, Chalmers' Ch	50.00
Burlington	55.00
Hibbert	20.00
A Friend, Paris	3.00
Anonymous, Riva, (Que.)	3.00
A Reader of the Presbyterian	2.00
Kippen, St Andrews' S Sc	10.00
Rockham and Gora	8.00
'Northern Advocate,' Co. of Simcoe	89.00
Forest, Ladies' Mis. Assoc.	17.00
H. H. McKay, Nas. River Fishery, B C	5.00
A Friend, Vaughan	35.00
Galt, Knox Ch	106.00
A Member of 1st Congn, Lachute	5.00
	<b>\$976.48</b>

**FOREIGN MISSIONS.**

Received to 6th June, 1882.	\$394.65
Bayfield, St Andrews	2.55
An old Friend, Garsinia, for Indians in N W T	40.00
Mr Caswell, East Puslinch	1.00
Bobcaygeon, Knox Ch	14.00
Legacy of the late James Allan, of Knox Ch, Ekfrid, per his Executors	25.00
Burlington	20.00
Hibbert	10.00
A Friend, Paris	5.00
A Friend, Welland, China	2.00
Thamesville	20.66
Botany	5.65
Turia	3.68
Anonymous, Riva, (Que.)	3.00
Doon	4.00
Wm. Cumming, Portage la Prairie, China	6.00
A Reader of the Presbyterian	1.00
'Northern Advocate,' Co. of Simcoe, China	100.00
East Williams, Rev Lechlan McPherson's Congn	88.74
A Member of 1st Congn, Lachute	5.00
Galt, Knox Church	90.00
Friend, Peterboro', Int. on \$24	75

A Friend, Strathroy	1.00
Utica, Mis. Assoc	4.15
Thank-offering of an Amateur Farmer, Ottawa, China	5.00
Do do do India	5.00
New Edinburgh	14.55
	<b>\$864.39</b>

**COLLEGES' ORDINARY FUND.**

Received to 6th June, 1882.	\$50.35
Mr Caswell, East Puslinch	1.00
Burlington	10.00
Barton Mission Station	10.00
Napier	6.35
Galt, Knox Church	76.00
	<b>\$153.70</b>

**KNOX COLLEGE ORDINARY FUND.**

Legacy of the late James Allan, of Knox Ch, Ekfrid	24.75
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**KNOX COLLEGE BURSARY FUND.**

Saint Thomas	50.00
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**KNOX COLLEGE BUILDING FUND.**

Received to 6th June, 1882.	\$321.00
Rev. Jas. Thom. Port Perry, (per Rev W Burns	20.00
Toronto, do do	21.00
Jos Cox, Thornhill, do do	3.00
A D Ferris, Fergus	50.00
A Laird, Richmond Hill, per [Rev W Burns	1.00
Innerkip, do do	3.87
Woodstock, do do	30.00
Geo Calbeck, Peterboro', per [Rev W Burns	25.00
Ingersoll, do do	5.00
A Porteous, Columbus, do do	5.00
Jas Burns, East Oxford, do do	4.00
Princeton & Drumbo, do do	13.00
Jas Kersch, Doon, do do	1.00
D H Allan, Toronto, do do	3.00
Tilsonburg, do do	37.00
Embro', do do	23.50
Wm Anderson, Guelph, do do	10.00
	<b>\$621.17</b>

**MANITOBA COLLEGE ORDINARY FUND.**

Received to 6th June, 1882.	\$10.00
Burlington	5.00
Nairn Church, Strabane	15.00
	<b>\$30.00</b>

**WIDOWS' FUND.**

Received to 6th June, 1882.	\$43.42
Scarborough, St Andrews'	22.50
Elora, Chalmers' Ch	5.00
Burlington	5.00
Galt, Knox Church	44.00
	<b>\$119.92</b>

With Rates from Revds. A. Tait, \$32.00, R Knowles, J W Penmaa,

**AGED AND INFIRM MINISTER'S FUND.**

Received to 6th June, 1882.	\$51.30
Mr Caswell, East Puslinch	3.00
Legacy of the late James Allan, of Knox Ch, Ekfrid	25.00
Elora, Chalmers' Church	11.00
Burlington	5.00
A Friend, Fergus	100.00
Hibbert	8.00
Trenton, St Andrews'	5.00
	<b>\$208.30</b>

Rates received to 6th June, 1882. 65.50

With Rates from Revds. A. Tait, \$3; R Knowles, \$3.50; A. Grant, \$3.50; S. Hutchinson, \$15, Wm Moore, \$8.50.	33.50
	<b>\$99.00</b>

**KNOX COLLEGE STUDENT'S MISSIONSOCIARY SOCIETY.**  
'Northern Advocate,' Co. of Simcoe 25.00

**CONTRIBUTIONS TO SCHEMES OF THE CHURCH TO BE APPROPRIATED.**

Received to 6th June, 1882.	\$137.55
Wyoming	35.75
Dundas, Knox Church	37.00
Fergus, Melville Ch—addl.	15.00
	<b>\$285.30</b>

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, TO JULY 4th, 1882.

**FOREIGN MISSIONS.**

Acknowledged already.	\$102.69
Hopewell and Salisbury	4.00
Thank-offering, C B	4.00
John McLean, St Luke's Ch, Salt Springs	1.00
Calvin Ch, St John, for Formosa	12.00
Blackville and Derby	12.00
Upper Caledonia	3.00
St Andrew's Ch, St John	20.00
J A B, Halifax, for the New Hebrides	15.00
	<b>\$1091.09</b>

**DAYS PRING AND MISSION SCHOOLS.**

Acknowledged already.	\$55.35
R. Scott's S. Sch Class, Yarmouth, for Trinidad	2.01
Calvin Ch, St. Sch, St John	23.00
	<b>\$80.35</b>

**HOME MISSIONS.**

Acknowledged already.	\$181.12
Blackville and Derby	10.00
Upper Caledonia	3.00
St Andrew's Ch, St John	20.00
Shemogue and Port Egin	3.00
	<b>\$217.12</b>

**SUPPLEMENTING FUND.**

Acknowledged already	\$4.97
St Andrews', Chatham	11.00
Blackville and Derby	4.00
Upper Caledonia	3.00
	<b>\$84.97</b>

**COLLEGE FUND.**

Acknowledged already.	\$67.58
Upper Caledonia	3.00
St Andrew's Ch, St John	10.00
Kentville and Wolfville	11.00
Div. Canadian Bank of Commerce	160.00
Int. on \$900, 1 yr. at 6 p. c.	45.00
Div. Bank of Newfoundland	728.33
Moncton Gas Stock	121.00
Provin. Debenture Coupons	175.20
City Water Loan	13.38
do do do	11.65
	<b>\$1345.17</b>

AGED AND INFIRM MINISTERS FUND.	
Acknowledged already.....	\$638 25
School Debenture Coupon.....	14 60
St Andrew's Ch, St John.....	5 00
	<hr/>
	\$657 85

## SYNOD FUND.

Already acknowledged.....	\$82 27
West Bay, C B .....	3 00
Knox Ch, Wallace .....	2 00
Cow Bay, C B .....	5 00
Bridgewater.....	4 00
Campbellton.....	1 25
	<hr/>
	\$97 52

PRESBYTERIAN THEOLOGICAL HALL	
BUILDING AND ENDOWMENT FUND,	
FARQUHAR FORREST & Co., TREASURERS,	
173 HOLLIS STREET, HALIFAX,	
N. S. TO JUNE 30TH, 1882.	
Already acknowledged.....	\$69435 10
Rev A J Mowatt, St Peter's	

Bay .....	10 00
LestochAnderson, St Peter's	
in full .....	5 00
Cavendish, P E I .....	15 00
Geo J Grant, Truro, N S .....	40 00
Wm McLeod, do .....	5 00
Howard Stewart, do .....	5 00
Hiram Smith, Newport, N.S.	15 00
Mrs Ruth Putnam, Stewiacke	
N S, in full .....	8 00
Miss Mary Erenton, do do .....	3 40
Miss Mary Taylor, do do .....	1 00
S. F. Creelman, Stewiacke,	
first payment .....	6 00
John McKay, Ceder, Earl-	
town, N S .....	5 00
Peter McDonald, do do .....	1 00
Wm Murray, do do .....	1 00
Wm Sutherland, do do .....	1 00
Andrew Kerr, Bathurst, NB	3 00
Arch Alexander, do do .....	2 00
Rev O Smith, do do .....	2 00
J L Schofield, Blackville, NB	9 40
Dougal McKinlay, Derby, NB	.33
James Smith, do .....	.66
David Smith, do .....	.66
Joseph Pladwell, do .....	.66

Robert Payne, do .....	1 00
Alex Parks, do .....	2 00
F P Henderson, do .....	3 00
Less expenses of coll., 86c	
Hon A W McLellan, Ottawa .....	50 00
Mrs A W McLellan, do .....	50 00
Gordon W McLellan, do .....	20 00
T E McLellan, do .....	20 00
May B McLellan, do .....	10 00
Total, less expenses of col-	
lection, 86 cents. ....	\$69,727 95

Dr. Reid has received from the executors of the will of the late Mrs. Isabella Asher, of Elora, per Mr. Alexander Watt, the sum of (\$173) for the Chinese Mission of the Church. Mrs. Asher left the same amount to the London Missionary Society; and also to the old Calabar Mission of the United Presbyterian Church.

## McCRAE &amp; Co.

WOOL AND WORSTED SPINNERS,  
KNITTING AND FINGERING YARN.  
GUELPH, ONT.

DALHOUSIE COLLEGE AND UNIVERSITY, HALIFAX, N. S.,

## MUNRO,

## EXHIBITIONS AND BURSARIES.

Through the liberality of GEORGE MUNRO, Esq., of New York, the following Exhibitions and Bursaries will be offered for competition at the commencement of the Winter's Session of this College 1882, 1883, and 1884.

In 1882 FIVE JUNIOR EXHIBITIONS of the annual value of \$200, tenable for two years, and TEN JUNIOR BURSARIES of the annual value of \$150, tenable for two years.

SEVEN SENIOR BURSARIES of the annual value of \$200, tenable for two years.

In 1883 FIVE SENIOR EXHIBITIONS of the annual value of \$200, tenable for two years.

TEN SENIOR BURSARIES of the annual value of \$150, tenable for two years.

In 1884 FIVE SENIOR EXHIBITIONS of the annual value of \$200, tenable for two years.

TEN SENIOR BURSARIES of the annual value of \$150, tenable for two years.

CLASSICAL AUTHORS FOR 1882:—Cæsar De Bello Gallico, BK. VI.; Ovid Metamorphoses—1.; Xenophon's Anabasis, Bks. III and IV. To the Geometry of last year is added the Third Book of Euclid. To the Algebra of last year is added the Theory of Indices.

The Exhibitions are open to all candidates; the Bursaries are open to candidates from the Maritime Provinces. The Junior Exhibitions and Bursaries are open to candidates for Matriculation in Arts; the Senior Exhibitions and Bursaries to undergraduates of any University who have completed two, and only two, years of their Arts course, and who intend to enter the third year of the Arts course in this University.

A statement of conditions, dates and subjects of examinations, etc., may be obtained on application to the Principal, Dalhousie College, Halifax, N. S.

## MEETING OF PRESBYTERIES.

Quebec, Scotstown, 6 September, 10 a.m.  
Lindsay, Lindsay, 29 August, 11 a.m.  
Lanark and Renfrew, Carleton Place, 22 Aug., 2 p.m.  
Pictou, New Glasgow, 1 August, 3 p.m.  
Kingston, Kingston, 18 September, 3 p.m.  
Peterboro, Port Hope, 19 September, 10 a.m.

## PRESBYTERIAN COLLEGE, MONTREAL.

The Rev. J. Scrimger, M. A., has accepted the appointment of the General Assembly as Professor of Greek and Hebrew Exegesis, and the Rev. W. J. Dey, M. A., has been appointed Dean of Residence and Classical and Mathematical Tutor. The next session opens on 4th October. A large number of Scholarships, ranging from \$100 to \$200 each, are open for competition, as also a travelling fellowship of \$500. The new college buildings, with their spacious studies and bedrooms for students, will be ready for occupation in September. Early application for rooms is desirable. The Calendar for 1882-83 is now ready and may be had on application to Rev. Principal Macvicar, or to Rev. R. H. Warden, 280 St. James Street, Montreal.

## QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.

The matriculation examinations of the 42nd Session begin on SEPTEMBER 27th, in Arts and Law; on NOVEMBER 1st in Theology and Medicine. The classes open in Arts on OCTOBER 4th; in Medicine, October 9th; in Theology, on NOVEMBER 6th. The Calendar containing full information as to examinations, Graduation, Scholarships, Fees, &c., also examination papers for Session 1881-2, may be obtained on application to the Registrar, Rev. Prof. MOWAT, Gananoque.

June 5th, 1882

## KNOX COLLEGE.

The Prince of Wales' Prize (\$60 per annum for two years), and the Smith Prize (\$50), will be open for competitors; subject for the Prince of Wales' Prize, "The Evidence of the Resurrection of Christ," and of the latter, "Comparisons of the Teachings of the Apostle John on the love of God with those of the Apostle Paul." The former is open to students of the first year of Theology and those entering the second year; the latter is open to students of the first and of the second years. Essays must be in the hands of the Senate on or before 31st Oct., 1882.