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## A Right Resolution.

"I INTEND to support all the enterprises of the Church," said a convert on his admission to the privileges of full communion. It is customary in some sections of our own Church, when members are admitted, to ask a pledge of them that they will discharge their duty in this respect. Experience shows that there is need of special training of our members in order that they may all take due interest in the whole work of the Church. Were all the members in all our congregations to contribute with regularity, as the Lord enables them, there would be no Church debts, there would be no "incubus" to frighten or perplex Mission Committees; there would be no need of special efforts and special Committees to help our Theological Colleges. The stream of support would flow in to the Church's Treasury with all the regularity of the mighty river which keeps its majestic course unchecked even in the season of drought. All the Protestant Churches have essentially similar schemes to support, Home Missions, Foreign Missions, Colleges, and so forth. When the Church in her wisdom approves of an enterprise and adopts it as her own, every loyal member of the body should be ready to render all the aid in his power. Support your congregation, in the first instance; that is imperative, and nothing can excuse the neglect of the duty. But your obligations and responsibilities do not cease at your own door. As God loved the world, as Christ has His people in every nation under heaven, so the Christian heart embraces mankind, and the sincere convert who has in him the mind that was in Christ Jesus seeks to make known the Gospel to the ends of the earth.

We very frequently in the RECORD name the schemes of our Church in order that our readers may be kept in remembrance with regard to

all, and may show by their prayers and their contributions their ardent sympathy with all.

1. We have our Home Missions in the Western and Eastern sections.
2. We have our missions in the New Hebrides, Trinidad, the North-West, China, and India.
3. We have our Colleges in Manitoba, Toronto, Kingston, Montreal and Halifax.
4. We have the French Evangelization work.
5. In the Maritime Provinces there is a Supplementing Fund for the benefit of weak congregations.
6. In the Western Section we have a mission to the Lumbermen.
7. We have a Juvenile Mission which aids Foreign Mission enterprises.
8. We have Women's Missionary Associations also in the interest, of our Foreign Mission.
9. We have funds for the relief of Aged and Infirm Ministers, and for the benefit of the Widows and Orphans of Ministers.

These schemes have to be brought from time to time under the attention of our people. The lesson we desire to impress is that *all* our congregation should have an opportunity of giving, and that all members and adherents should give as the Lord has prospered them. It is deeply to be regretted that there are so many "dead heads" in our Church who do little or nothing to aid any portion of the Church's work, and who utterly fail to take cognizance of all the Church's schemes. To the Lord they are ultimately responsible, but they should, if possible, be brought to a sense of their duty here and now. "The Lord hath need of them." Let the resolution of all be this, "I intend to support all the enterprises of the Church."

They pray the best, who pray and watch;  
They watch the best, who watch and pray;  
They hear Christ's fingers on the latch,  
Whether He comes by night or day.  
Whether they guard the gates and watch,  
Or patient, toil and pray and wait,  
They hear His fingers on the latch,  
Whether He early comes, or late.

### MARTYRS' MEMORIAL CHURCH ON ERROMANGA.

We have already noticed the proposal of erecting a Church on Erromanga as a fitting memorial of the missionaries who hazarded their lives for the faith of Christ in this distant isle of the sea, and who sealed their testimony with their blood. The idea first suggested itself to Mr. Gill, one of the London Missionary Society's Agents so long ago as 1862, when a small sum of money was collected for the purpose. No further action seems to have been taken in the matter, however, until quite recently, when the project was revived, and a few additional amounts obtained, so that now the sum of £50 sterling is in hand. The estimated cost of a suitable edifice is only some \$1000. We trust there will be no difficulty in raising the balance for carrying out so praiseworthy an object. The fact of the Church at Dillon's Bay having been recently destroyed by a hurricane is, of itself, a sufficient reason for the erection of another place of worship. If any additional incentive is needed to call forth a generous response, the statements contained in our brief historical sketch of the New Hebrides in this issue supply all that is necessary to render the recognition of such signal services and sufferings at once a duty and a privilege. We trust that many of our readers, taking this view of the matter, will willingly forward their contributions to the Rev. Dr. McGregor of Halifax.

### TINNEVELLY.

This is a name very well known in the annals of missionary enterprise. It is a district in the south-east of India, within the presidency of Madras. For forty years it has been a mission field of the Society for the Propagation of the Gospel in foreign parts, and has yielded such fruits as few mission fields have done. Twenty years ago we remember to have met the statement that one English missionary had himself founded in Tinnevely sixty schools, built sixty-six chapels, baptized 3100 persons, and had seen the converts destroy forty Devil temples in which they had previously worshipped. But the most recent accounts from Tinnevely cast in the shade the remarkable re-

cord of previous results. In seven months, more than 16,000 natives, hitherto unconvinced by the preaching of the Gospel, have sent in their names to BISHOP CALDWELL, and placed themselves under instruction for Christian baptism. The movement is still going on, and spreading out in the neighbouring districts. "Village after village is laying aside its heathenism and seeking admission into the Fold of Christ. The event is unparalleled. No doubt it is to be accounted for to some extent by the natural gratitude of the Hindoo for that act of Christian beneficence by which suffering millions were relieved in the recent famine. The Bishop of Madras and Bishop Caldwell, his assistant, have issued an appeal to the Churches in England asking for ten additional clergymen and seventy additional catechists for the instruction of these candidates and the further development of the movement. To send out the clergymen from England, and to support them and the catechists for five years, a sum of £20,000 is needed; and it is hoped that at the end of five years the churches in that part may be placed under trained native clergymen, and the English missionaries be transferred to some neighbouring field of evangelistic work.

### Joy in Heaven.

IT is not to be expected that ministers should follow precisely the same line of thought and argument in discoursing from the same text. But it is remarkable to find two men of eminent ability preaching from the same text and neither of them making any reference to the one idea of supreme interest contained in it. An instance of this occurs in the "Metropolitan Pulpit" for September, which contains the outlines of two sermons; one by the Rev. Dr. Tiffany, and the other by Rev. Dr. S. V. Leech, both of the Methodist Church, United States. Their text is in St. Luke's Gospel xv: 10. The words are these:—"Likewise I say unto you, there is joy in the presence of the Angels of God over one sinner that repenteth. So far as can be inferred from the outline of the discourses presented, the burden of both is, "ANGELIC JOY OVER REPENTANT SINNERS."

That the angels do rejoice over even one sinner that repenteth is undoubtedly true. And these swift-winged messengers, as they convey the tidings, may be pictured casting their crowns at the foot of the throne of Him who liveth for ever and ever. But surely there is more implied in the text than this. The writer can never forget the admirable exegesis of this passage which he listened to years ago from a Canadian pulpit by one unknown to fame but who has few equals as an expositor of the Scriptures. After having said all that needs to be said about the "angelic joy," there still remains to be considered the grandest thought of all.

The very first word in the text is the key to its interpretation. LIKEWISE. *Like as the Shepherd*, in the context, rejoices over his lost sheep. *Like as the woman* rejoices when she finds her lost coin. *Like as the father* rejoices over the return of his prodigal son. In each of these cases there was undoubtedly joy among the neighbours, and friends, and servants. But was their joy to be compared to the joy of the Shepherd, the woman, the father? Mark the words of the text:—"In the presence of the Angels." They witness the joy. They also rejoice: but it is preeminently JEHOVAH Himself who rejoices in the presence of the Angels. Wonderful thought! That God Himself should say:—"Rejoice with ME over my stray sheep, my erring child! In this sublime sense there is joy in the presence of the Angels. But they only share it in a sympathetic sense with Him.

C.

### Abide with Me.

THE author of this hymn—one of the finest in our language, and that has found its way into all lands — was the Rev. H. F. Lyte, of Brixham, in South Devon, where he lived an almost unknown life. But these words of his, set to his own music, breathing the spirit of resignation from beneath the cloud, have afforded comfort and consolation to many a tried and suffering one. Mr. Lyte was an eminently pious and benevolent man. A faithful minister, who toiled on amidst much difficulty and discouragement, and often combating

with bodily weakness. Several times he had tried the climate of Italy with temporary benefit. In the autumn of 1847 he found it necessary once more to go abroad in search of health. He was then very feeble but, before he went, he wished to preach once more to his beloved people. And a very touching sermon he preached. It was on the communion Sabbath. This was his last appeal, and for the last time he dispensed the sacred tokens of Christ's body and blood to his sorrowing flock. Then, exhausted with the effort, he retired, with his soul in sweet repose on that Christ whom he had preached with his dying breath; and as the shades of the evening gathered around, he handed to a near and dear relative these undying verses:—

Abide with me! fast falls the even-tide;  
The darkness deepens: Lord, with me abide!  
When other helps a fail, and comforts flee,  
Help of the helpless, O abide with me!

Swift to its close ebb'd out life's little day;  
Earth's joys grow dim, its glories pass away;  
Change and decay in all around I see:  
O Thou who changest not, abide with me!

Not a brief glance I beg, a passing word;  
But as Thou dwellest with Thy disciples, Lord,—  
Familiar, condescend, O, patient, free,  
Come, not to sojourn, but abide, with me.

Come not in terrors, as the King of kings,  
But kind and good, with healing in Thy wings;  
Tears for all woes, a heart for every plea:  
Come, friend of sinners, thus abide with me.

Thou on my head in early youth didst smile;  
And, though rebellious and perverse meanwhile,  
Thou hast not left me, oft as I left Thee;  
On to the close, O Lord, abide with me!

I need Thy presence every passing hour;  
What but Thy grace can foil the tempter's power?  
Who like Thyself my guide and stay can be?  
Through cloud and sunshine, O abide with me!

I fear no foe, with Thee at hand to bless;  
Ills have no weight and tears no bitterness;  
Where is death's sting? where, grave thy victory?  
I triumph still, if Thou abide with me.

Hold Thou Thy cross before my closing eyes,  
Ereine through the gloom, and point me to the skies  
Heaven's morning breaks, and earth's vain  
[shadow's] flee:  
In life, in death, O Lord, abide with me!

This was his last hymn upon earth: He sailed for Nice, and there his spirit entered into rest, and he fell 'asleep in Jesus.' As life was ebbing to its close, he pointed upwards, and murmured softly, 'Peace!' 'Joy!' while his face brightened as he passed away, to be 'forever with the Lord.'—From the "Christian Week."

## The Sabbath School.

### INTERNATIONAL LESSONS.

#### THE GOSPEL FEAST.

October 13] A. D. 33. [Luke xv: 15-24.

**GOLDEN TEXT:**—*Blessed is he that shall eat bread in the Kingdom of God.*—Verse 15.

The Lord is at table in the house of a chief Pharisee, on the Sabbath day. He has already spoken a parable against the unseemly self-exaltation of the guests; and has addressed a word to the host regarding the guests who especially should be invited to such a feast. One who "sat at meat with Him" breaks out into the exclamation—"blessed is he that shall eat bread in the Kingdom of God"; with reference, it has been supposed, to the Jewish notion that the Kingdom of God should be ushered in by a great and glorious festival. He probably thinks of that Kingdom which the Lord was prophesying, in the literal way common with his class; or is himself complacently visited with any doubt as to himself sharing in it. Some imagine that by a seemingly pious remark he wishes to deliver the host from the embarrassment of our Lord's direct address to him. The Lord in reply speaks this *Parable of the Great Supper*.

The "Great Supper" is "the Kingdom of God" "Supper" being the climax of the day is the fit symbol. "Great" because the viands are abundant and rich, and the guests (though many invited decline to come) eventually numerous, "good many"; these are the Jews; or rather, as v. 21 shows, the leading persons among them—elders, scribes, Pharisees, in distinction from publicans and sinners. According to oriental custom a "servant" is sent to remind those invited that the hour of the feast is at hand: "all things are now ready"—the Messiah has come. The "servant" need not be identified with our Lord, though He is called in Isaiah the "servant of Jehovah"; he represents those who at various times (vs. 17, 21, 23) went sent forth to preach—(1) John the Baptist and our Lord. (2) Our Lord and His Apostles. (3) The Apostles and those who came after. "With one consent" the invitation is declined. Various excuses, all of a thoroughly worldly character, are alleged (Matt. 22: 2-7). The first, *pretext* of his purchase must go to see it; anxiety to know how his purchase will turn out detains the second; the third engrossed with sensual pleasure bluntly declines. The host justly incensed when the servant reports to him, commands that "the poor, maimed, halt, blind," (see v. 13) should be called in from the "streets and lanes." These are still of the city—still Jews; these are the "publicans and sinners," many of whom received Christ when the "rulers" rejected Him; even as the wretched and miserable often still believe the Gospel when the rich and self-sufficient spurn it. (1 Cor. 1: 26-31). The servant replies that what his Lord now commands has been done: he has of himself acted as his master bids, so that he can at once reply—it is done. See ch. 7: 25-31.

The Parable now passes from the historic to the prophetic; and the calling of the Gentiles is signified. "Yet there is room"—the guest chamber is far from being filled. The mercy of God is infinite, and the purchase of Christ's blood is not limited to Jews. Command is now given to go beyond Jewry—"to go into the highways and hedges" of the Gentile world—an open invitation to all populations—and by earnest proclamation both of the *terrors* of the Lord and the *riches* of His Grace "compel" them to the feast. "Compel"—as the Angels did Lot: Gen. 19: 6; for the Lord now commands men every where to repent."

The 24th v may be regarded either as the *conclusion* of the *Parable*, or as the words of Christ speaking in His own person. These men who rejected the invitation (v. 7) were incurring the doom of final exclusion from the feast. See Prov 1: 28; Matt. 25: 11, 12, Judgment follows mercy.

October 20th.]

A. D. 32.

Luke xv: 11-24.

#### THE PRODIGAL SON.

**GOLDEN TEXT:**—*I am poor and needy; yet the Lord thinketh upon me.*—1 Sam. 31: 17.

This is one of three Parables spoken by our Lord in vindication of Himself and in illustration of God's marvellous grace, when the Pharisees and Scribes complained that He received sinners and ate with them, vs. 1, 2. "If we might venture to make comparison, as we do among the sayings of men, the Parable of the Prodigal Son might be called the crown and pearl of all the Parables." In the part of it under consideration we see (1) the Prodigal's sin; (2) his misery; (3) his penitence; (4) his return to his Father; (5) his father's reception of him. The "certain man" is God our Father. The "two sons," as the circumstances in which the Parable is spoken, shew, represent the "Scribes and Pharisees," and the "Publicans and Sinners," rather than the Jews and Gentiles;—though much in the Parable will apply to these latter. The younger son, at emancipated from all proper feeling, and desirous of enjoying a life of sin, away from the restraints of home, claims the "portion of goods falling to him." His foolish request is granted. According to Jewish law this portion would be half that of the elder brother (Deut. 21: 17). Soon the apathy of the life follows, waste of the heart, and home is forsaken. In the "far country," where God is not, the "portion" is soon squandered—all that brings even a false happiness is gone; "there is no such waster as the sinner." And now when riot and lust have run their course "famine arises." The wretched Prodigal discovers that "it is an evil and a bitter thing to forsake the Lord"; he discovers that the gratification of appetites and passions cannot give peace, and that *nothing can compensate for the loss of truth, purity and love*. In mercy, even God has so ordained; for by this sorrow he will recall us to a better mind. Driven by his misery, sinking lower and lower he hires himself to an alien for employment detestable to a Jew. In the rage of his hunger (the soul's hunger) craves a share in the food of the swine which he fed. "Husks" pods which grow on the carob tree; used in the East and in Spain as food for swine. This miserable sustenance even is denied him; (some explain,—"he was driven to this food for no man gave him anything better.") How different this from his Father's love! But the divine mercy uses his misery to produce penitence. "He came to himself" he awoke from the delusion. He considers what his folly had lost him. He will seek the home which he has wickedly left, will humble himself in confession of his sin, and will seek the place, not of a son but of a "hired servant." He does as he proposed; for God's hand is already here. Not hard to be won—watching with earnest eye for the first movement homewards—his Father sees him "yet a great way off," and, running to meet him impresses upon him the kiss of reconciliation. (see Jer. 3: 12; Gen. 48: 9; James 4: 8.) And now, pardoned, he has heart to confess. (Ezek. 36: 33.) But reassured by the Father's marvellous love "the intended close of his confession is not uttered."—he says *nothing* about restoration to the *pace* merely of servant. And now the father's affection is lavished upon him. He will shew at once that the place of the restored child is not inferior to that vacated by the erring child. The best robe ("first") is put upon him, the robe of perfect righteousness,—in place of his rags. (Is. 61: 1; Rev. 19: 8; Zech. 3: 4.) A ring,—the token of freedom,—(the Spirit now has made him free)—is put on his hand. His attire is completed, and he is fully prepared for duty by shoes being put on his feet. (Ephes. 6: 15; Zech. 13: 12. The tatted calf, reserved for a season of festive joy, is killed; and great gladness reigns in this home because the lost one is found. "This God is our God for ever and ever."

October 27.] A. D. 83. Luke xvi: 19-31.

## THE RICH MAN AND LAZARUS.

**GOLDEN TEXT:**—*The wicked is driven away in his wickedness; but the righteous hath hope in his death.*—Proverbs 14: 32.

This parable, like that of the Prodigal Son, is spoken with immediate reference to the Pharisees. Being "covetous" (v. 14) they "derided" the Lord's teachings in the parable of the Unjust Steward. Notwithstanding their asceticism they loved the "world" not less than the luxurious Sadducees. "Our Lord grasps the whole character of the covetous and self-seeking Pharisee, and shows a case in which it is carried to the utmost by one who made no friends with the unrighteous common." The issue of this character is shown in the world which lies beyond sense. The explanation which makes Dives (the rich man) represent the Jews, and Lazarus the Gentiles, though embraced by several of the Fathers and some recent expositors, cannot be consistently and naturally carried out. Nor, again, does Dives stand for Herod and Lazarus for John; though many of the particulars are fulfilled in them. The rich man possesses all that delights the senses, and cares for nothing else. His motto is "let us eat and drink for, &c." He is not accused of flagrant crimes; but it is utterly false to say that he was condemned simply for his wealth and Lazarus saved simply for his poverty.

Lazarus (Eloazar,) means "the help of God," "Laid" or flung by those who last cared for him at Dives' gate, nothing can be more deplorable to sense than the condition of this ulcerated, famishing beggar. The only sympathy shown him is by the dogs—such as wander through the streets of an eastern city. Ps. 34: 16. But death, to the one and the other, much changes the scene. Lazarus, in mercy first taken, is carried by angels (see Matt. 13: 40, Heb. 1: 14, Ps. 91: 12) into "Abraham's bosom": as the Jews called the *happy side of Hades* or the unseen world. For this his piety, matured through suffering, had prepared him Dives is "buried"—buried in splendour; but in "hell" (Hades) he begins to reap the fruit of a life of purely sensual indulgence. He is in "torments"; for though the final judgment is future, retribution in measure, has begun. He implores that Lazarus may be sent to bring him the slightest alleviation of his sorrow. Abraham calling him "son" (would that he had been a son of God) replies with a calmness that is terrible, that, on two grounds, his request could not be granted. (1) He and Lazarus—in the state now past and in that entered upon—were both dealt with according to the just and righteous government of God. ("Thy good things"—what thou didst choose as good.) (2) By divine decree (and therefore righteously) the separation of the classes now made is permanent. "A yawning chasm too deep to be filled up or bridged over" divides the saved from the unsaved, which has gone to his own place: life is gathered to like for evermore.

Though repulsed for himself, he urges a request for his "five brethren." The way is not barred to that upper world; let Lazarus be sent to "testify" to them to speak of what he has seen; and thus in time secure their repentance. This anxiety for his brethren's good does not show that a better mind is beginning to appear in Dives; it is rather a secret justifying of himself, and an accusing of God for not sufficiently warning sinners. The weighty reply of Abraham shows us that faith being a moral act "cannot be forced by signs and miracles." We cannot fail to remember that when another "Lazarus" did rise from the dead the Pharisees sought to kill him. John 11: 47 and 52: 10-11. The reply, however, impugns not the evidential value of the Lord's resurrection, 1 Cor. 15: 12-30.

November 3rd.] A. D. 33. [Luke xvii: 11-19.

## THE TEN LEPROUS.

**GOLDEN TEXT:**—*And Jesus answering said: Were there not ten cleansed? but where are the nine?—Verse 17.*

The Lord is now most probably making His last journey to Jerusalem. He is passing "through the midst of" (rather "passing between") Samaria and Galilee. On entering a village He is met by ten men afflicted by a disease—in its last stages very dreadful—which has much prevailed in the East—leprosy. This disease, eating into the system until the poor subject of it is little else than a living sepulchre, is a striking type of sin. It is certainly in Scripture so regarded, and hence the significance of Christ's so often healing it. For the full account of leprosy and the levitical regulations regarding it, see Lev. chs. 13 and 14; Num. 5: 2-4; Luke 5: 12-16; Matt. 8: 2. As unclean, lepers must remain at a distance from the untaunted; hence they stand "afar off." Though secluded, some knowledge of the great Healer had reached them; and though they knew Him not as Messiah, (they call Him "Master" not "Lord," regarding Him doubtless as a prophet, they believe that He can make them clean. The Lord will "have mercy on them;" but it does not as on former occasions, such them saying "be thou clean." To honour the representatives of theocracy; to secure official declaration of their cleanness; but more to test their faith and gratitude (the sequel shows this,) He sends them to the priests, their misery has brought Jew and Samaritan together, and they go in company to "show" themselves. The healing virtue takes effect while they are on the way; they know that they are cured. We cannot tell at what distance the nearest priests were, but one of the ten waits not to complete the journey. Full of gratitude an ill-wisher stings back to render "glory" to God and "thanks" to his great benefactor. The other nine safford the priestly declaration would return to their homes—very glad no doubt; but deeper love leads this one back to his deliverer. He falls at the feet of this "Master" who will soon teach him that He is more than a prophet—even the Son of the Highest. And this man whose devotion and gratitude to single him out, is not a Jew—not of them to whom "certain of the apostles" the glory, the covenants, &c." (Rom. 9: 4, 5); he is a despise "Samaritan" (Gal. 3: 14) grace has not respected national limits and prejudices.

In reply to his thanksgivings, the Saviour utters both a compliment and an eulogy. A compliment for He sorrowfully enquires *where were the nine* who had not returned? How defective their gratitude to God when they come not to thank him who, even in their own view, was the medium of their cure! And yet they, perhaps all of them, were Jews. The first are last and the last first. A eulogy; for this "stranger" ("foreigner.") See 2 Kings 17: 24-1) is touched with gratitude and gives glory to God, if the Jew does not. He is one of those who shall sit down with the children in the Kingdom, (ch. 13: 28, Matt. 8: 11.) With peculiar pleasure, we may be sure He who speaks the parable of the Good Samaritan recognizes true piety in a race so despised by the self-righteous Jews, vain of their Abrahamic descent.

By the words with which the cleansed man is dismissed "the benefit is heightened, confirmed, sanctified." "Thy faith hath made thee whole." This is more than the removal of his leprosy. Words these often used by the Lord. See Matt. 9: 27, Mk. 10: 52, ch. 7: 50 and 18: 42. How precious a gift is faith! Some measure of it was required of the subjects of miraculous cure; but through it, wholly comes the salvation of the soul. Rom. 3: 28; Eph. 2: 8.

**Our own Church.**

**M**ANY OF OUR MINISTERS and people during the hot summer months were away enjoying their holidays at the sea-side, or on the Lakes, or in some other quiet retreat. Now that all have returned to their homes, invigorated in mind and body, the first thing that ought to be done in every congregation is to map out the winter's work, so that, with a given expenditure of effort, money, and influence, the greatest amount of good may be accomplished. Procrastination is as insidious and dangerous a propensity in the congregation as in the individual, and it does not condone for the sin, that at the end of the year, when the Treasurer's books are just being closed, "a spurt" is made, to cover as it were a shameful retreat. What system are we going to adopt for the support of ordinances, and the relief of the poor? How are we going to support the Missionary and Benevolent Schemes of the Church? What arrangements shall we have for stated missionary meetings in the congregation? Shall we ask the minister occasionally to give us a missionary sermon? What about the Sabbath-School, and Bible-Class, and Teacher's Meetings? Can we do any thing to make the weekly Prayer Meeting more attractive and instructive? *Et Cetera.*

THE venerable ex-Moderator of the General Assembly, Rev. Dr. McLeod, of Sydney, has so far recovered from his protracted illness as to be able occasionally to occupy his pulpit.

ARRANGEMENTS have been made by the friends in Montreal for holding a series of Anniversary Missionary Meetings in the beginning of December, similar to those held last winter. The object of the meetings is to circulate information respecting the missions of the church, and to discuss the most advantageous methods of supporting them.

THE REV. DR. BAXTER has resigned the charge of Stanley Street Church, Montreal, and will remain in Scotland whither he had gone on furlough. During his brief sojourn in Canada, Dr. Baxter made many friends, all of whom wish him long life, happiness, and much usefulness in the land of his birth. The Rev.

DUNCAN MORRISON, of Owen Sound, has resigned the active duties of the ministry, retaining the rank of *Pastor Emeritus* of Knox Church. The Rev. A. V. MILLINGEN is acting as assistant *ad interim* to Rev. Dr. Topp, of Toronto. THE Rev. S. Somerville Stobbs, of St. Mathew's Church, Montreal, has resigned his charge with the intention of proceeding immediately to Melbourne, Australia, where his brother is minister of one of the leading congregations. We are sorry to lose such a man as Mr. Stobbs, but he is going to a splendid country and an extensive field of labour in which we wish him all success and happiness. On the other hand, an old friend, Dr. Jardine, late of Calcutta, has returned to Canada with a view to ministerial work among us, whom we welcome back again gladly, in the belief that we shall reap the benefit of his Indian experiences.

PRINCIPAL GRANT is successfully prosecuting his canvas on behalf of the Queen's College Endowment Fund. The following sums have been subscribed since our last reference.

Markham.....	\$1600
Trenton.....	530
Campbellford.....	770
Seymour.....	1000
Lansdowne.....	400
Guelph.....	2800
Fergus.....	2000
Galt.....	2000
Brantford.....	560

Making a total of about \$113,000 up to the beginning of September. In addition to these, several subscriptions have been made by individuals, among which is one of \$1000 by Mr. John McDonnell, B. A., of Winnipeg, Manitoba. The graduates of Queen's are especially distinguishing themselves in this movement.

NEWFOUNDLAND.—Rev. James Fitzpatrick having laboured in St. John's, Newfoundland, for some ten months, in connection with Messrs. Harvey and Patterson, was presented, on his departure, with a valuable gold watch, chain and locket, suitably inscribed.

MUSKOKA.—The Rev. Alexander Dawson, late of Beamsville, has been inducted to the charge of Gravenhurst, Severn Bridge, and Washago. This is the first call to the pastorate from the Muskoka district, and it is hoped that this settlement will prove of great advantage to the interests of the whole mission field. Mr. Findlay, of Bracebridge, has our thanks for a letter which will appear next month.

## ORDINATIONS AND INDUCTIONS.

ADMASTON, DOUGLASS and BARR'S SETTLEMENT: *Lanark and Renfrew Pres.*—Mr. Charles McKillop was ordained and inducted the 3rd September.

BEAMSVILLE: *Hamilton.*—Mr. C. McIntyre was ordained and inducted to the charge of Beamsville and Clinton on the 3rd September.

PARRSBORO: *Truro.*—Mr. A. W. McLeod was ordained and inducted, 11th September.

NEW GLASGOW: *Pictou.*—Rev. E. Scott was inducted the 24th September.

HARRISTON: *Saugeen.*—Rev. John Campbell, formerly of Cannington, was inducted to Knox Church on the 29th August.

CALLS.—Mr. Duncan Munro has accepted a call to Port Colborne. Mr. W. D. Russell has received a unanimous call from Valleyfield, Quebec. The Rev. James A. R. Hay, formerly of Delaware, has received a call from the Congregation of Summerstown in Glengary Presbytery. Mr. S. R. Warrander has accepted a call to Laskey, Toronto, the Rev. R. M. Croll, of Chingacousy, a call to Simcoe, Hamilton Pres., and Mr. A. W. McLeod, a call to Parrsboro, in *Truro Pres.*

CONGREGATIONAL REPORT. — LANCASTER: *Knox Church.*—The Treasurer's report shows that that sum of \$10,804 has been contributed by the people during the last two years. One hundred and seventy-two names have been added to the communion roll. The sabbath school numbers 125 scholars, and supports a Zenana teacher. The Women's Board of Missions collected \$140 for Foreign Missions and \$700 towards building and furnishing the new church.

## THE FUNDS IN THE MARITIME PROVINCES.

Dr. McGregor requests us to call special attention to the state of the funds in the Eastern Section of the church. He says that all the funds are insolvent, and that it has become necessary to borrow money in order to meet the payments. Of course there must be a limit to this. If the necessary funds are not forthcoming, the committee must lessen their agencies and curtail their work however painful such a step may be. The deficiencies at the present moment are as follows: for Foreign Missions \$1861.78: for the "Day Spring" and Mission Schools \$2451.08: for Home Missions \$370.04: for the Supplementing fund \$2524.95: for the College Fund \$2529.57. Altogether, the large sum of \$9737.42 is required immediately to meet present engagements.

## Meetings of Presbyteries.

HALIFAX: August 27th.—Rev. E. Scott accepted the call to United Church, New Glasgow,—his connection with Milford and Gay's River to cease on the 15th September. The Annapolis call was set aside, and a deputation appointed to visit that congregation. Bermuda matters were considered, and remitted to a special committee. Rev. A. Maclean, Hopewell, was nominated for Moderator of Synod.

PRINCE EDWARD ISLAND: August 7th.—Rev. K. Maclean was appointed Moderator and Rev. John M. Macleod, Clerk. Rev. M. Mackay's convalescence was noted with gratitude to God. Upper Prince Street Church has been organized as a new congregation in Charlottetown. Belfast has called the late pastor, Rev. A. Maclean, now of Hopewell, Pictou. The call is harmonious, cordial and enthusiastic. Moderation in a call was granted to Upper Prince Street Congregation, salary guaranteed \$300 a year. The claims of the Foreign Mission, and the effort to remove the debt, were laid before the Presbytery in a letter from Rev. D. B. Blair, and the following resolution was adopted, viz:—

"That those congregations which have not during the past year contributed to the F. M. Fund be enjoined to do so as soon as possible and that those who have not made special collections to pay off the debt on that Fund, be earnestly recommended to attend to this duty at once; also that the clerk be instructed to ascertain how many and what congregations have no well-organized system for raising funds for the schemes of the church, and to report on both subjects at the next quarterly meeting."

In reference to the fund for the Endowment of the Theological Hall, it was agreed to ask the Committee of Superintendence to send a Delegation consisting of Rev. F. Burns and Thomas Duncan to visit some of the congregations of the Presbytery with the view of soliciting contributions for that purpose.

TRURO: August 27th.—Rev. J. H. Chase was appointed clerk in place of Rev. John McMillan, resigned. The call from Parrsboro to Mr. Macleod, which was unanimous, was sustained, and was accepted by him. Sessions were instructed to forward their Records to Presbytery for examination. Application to the Hunter Church Building Fund for a loan of \$500 at 5 per cent interest, was made by the Desert River congregation and cordially endorsed by the Presbytery. On the 27th, arrangements were made to bring sabbath school work prominently before congregations. Mr. Smith presented the report of the Committee on missionary organization appointed at a previous meeting. The following recommendations were adopted:—

1. That a missionary organization be formed in every congregation—leaving each to adopt its own model.



2. That a missionary meeting be held at least once every three months, for the purpose of bringing the subject of missions before the people.

3. That a Committee be appointed to examine the statistical returns of the Presbytery as soon as it is practicable, and report the result to the Presbytery. Arrangements were made for the ordination and induction of Mr. McLeod, the Presbytery agreeing to meet for that purpose at Parrsboro, on Sept. 11.

**PICTOU :** Sept. 3rd.—The Presbytery met at New Glasgow, with a full attendance.—Rev. A. Maclean declined the call to Belfast.—Rev. A. P. Miller was appointed interim Moderator of Merigomish congregation. The Presbytery adopted a very cordial minute relative to the Rev. H. M. Scott, who has proceeded to Germany to attend eminent seats of learning there for a year or two. Arrangements were made for the induction of Rev. E. Scott, in United Church on the 24th. The Presbytery agreed to send up an overture to Synod with respect to the salaries of the Professors in the Theological Hall.—A special meeting, for visitation, will be held at Vale Colliery on the second Tuesday of October, at 6 p. m.

**LUNENBURGH AND YARMOUTH :** 20th Aug.—A call from St. John's Church, Yarmouth, in favour of Rev. W. Caven, late of Fredericton, was sustained. A very instructive conference was had with Sabbath School Superintendents and Teachers, a number of whom were present.

In the evening, a public meeting was held, Mr. Eisenham in the chair, when the importance of parental cooperation in sabbath school work, the relation of church members, who are not parents, to the sabbath school, and the best means of retaining the older scholars, were severally discussed. Rev. E. D. Miller, of Shelburne, closed the proceedings by an excellent address to *scholars*—meaning all those who ought to be scholars, and they, he said should be *everybody*. It was agreed that hereafter the Presbytery should meet steadily once in two months.

**GLENGARRY :** 9th July.—The Rev. Kenneth McDonald was appointed Moderator and the Rev. Dr. Lamont, Clerk. Mr. McLonnan, Convener of the Presbytery's Home Mission Committee, was appointed to represent the Presbytery at the meeting of the Home Mission Committee in Toronto. Mr. John Geddes, student, was, after a most satisfactory examination, licensed to preach the Gospel. Mr. John Simpson, of Alexandria, was appointed Treasurer.

**LANARK AND RENFREW :** 20th Aug.—Rev. James Wilson, of Lanark, was elected Moderator. Rev. John Crombie was appointed Clerk. A call from Admaston to Mr. Charles McKillop

was sustained, and his ordination was appointed to take place on the 3rd September. Mr. F. Ballantyne, student, was licensed to preach the Gospel. Rev. Robert Campbell, of Penfrew, was appointed Convener of the Presbytery's Home Mission Committee. The subjects of baptism and the preaching of women were discussed at considerable length. As to the latter, a resolution was passed, setting forth that inasmuch as such a practice is altogether at variance with the usages of the Presbyterian Church, the office-bearers within the bounds are enjoined to be careful in giving any countenance to such practices. This new Presbytery has on its roll 24 ministers, two vacancies, and twelve mission stations.

**WHITBY :** 3rd September.—A call was sustained from Enniskillen to Mr. Thomas Atkinson, who accepted it. His ordination and induction were appointed for the 1st of October. A call was also sustained from Orono to Mr. Alexander Fraser and, having been accepted by him, his ordination was appointed for the 15th October. A third call was sustained; this one from Newtonville and Kendall in favour of Mr. F. R. Beattie.

**TORONTO :** 3rd September.—Mr. S. R. Warrender having accepted a call from Laskey, arrangements were made for his ordination and induction on the 18th September. A letter was read from Rev. R. D. Fraser, resigning his charge in Charles St., Toronto, owing to the serious indisposition of Mrs. Fraser and their oldest child. The Rev. R. M. Croll, of Chinguacousy, accepted a call from the congregation of Simcoe in the Presbytery of Hamilton, and was loosed from his present charge. The resignation by Mr. Eadie of the charge of Milton and Esquesing was accepted, the Presbytery recording its high appreciation of the fidelity and zeal with which he has laboured as pastor within the bounds. Various other matters of less public interest were disposed of. The attendance of members was large.

**BARRIE :** 6th August.—Rev. James A. McConnell was elected Moderator. Dr. Cochran, Convener of the Home Mission Committee, addressed the Presbytery. A call from the congregations of Gravenhurst, Severn Bridge, and Washago, in favour of the Rev. Alex. Dawson was sustained. This is the first call to the pastorate from Muskoka. Mr. David Ross was licensed to preach the Gospel. The 18th September was appointed for Mr. Dawson's induction, should he accept the call.

**LINDSAY :** 27th August.—Rev. D. McGregor, of Longford, was elected Moderator for the year. The time was principally occupied with considerations respecting supplemented congregations and mission stations.

## Obituary.

**R**EV. WILLIAM RICHARDSON, late of St. Andrews, N. B. The Rev. W. Donald, of Pictou has kindly furnished the following additional particulars respecting this esteemed clergyman whose death was announced last month:—Mr. Richardson was a native of Dumfriesshire where he was born August 1st, 1834. His education he received partly in Scotland and partly in Canada. For two years he studied at Toronto in the Divinity Hall of the United Presbyterian Church, at that time presided over by the Rev. Dr. Taylor, from whose example and instructions both as Minister and Professor, he derived great and lasting benefit. We refer especially to the prominence which our brother was led to give to the exposition of Scriptures and to the scrupulous fidelity with which he sought to bring out the mind of the spirit as contained in the Word. The remainder of his theological course he took in Knox College, Toronto, and the U. P. Divinity Hall, Edinburgh. He was licensed in the summer of 1862, and in the Spring of the following year was ordained at Tilsonburg in the Presbytery of Paris. Here he laboured with great diligence for several years, but at length felt obliged to resign his charge in consequence of impaired health. Somewhat more than two years ago he accepted a unanimous call to Greenock Church, St. Andrew's, in the Presbytery of St. John, where he was inducted April 20th, 1876.

KENNETH CAMPBELL, long and well-known in the county of Huron, died on the 2nd of April last in the 82nd year of his age. He was a native of the Isle of Skye, Scotland. From his youth up, he was a sincere and earnest Christian. For several years he was employed as a lay preacher by the General Assembly of the Free Church, and in that capacity was highly respected. He emigrated to Canada twenty-five years ago, and settled in the township of Ashfield, Ont., where he opened his Bible among the people, and soon gathered around him a considerable congregation to whom he expounded the Scriptures from sabbath to sabbath. Through his instrumentality was formed the present prosperous congregation at Lucknow, and that also of Ashfield. He continued his evangelistic labours till within a short time of his death. His last illness was neither long nor severe. He was in his chair till within a few hours before the end came. While conversing with his family and friends respecting the importance of being found in Christ, he lifted up his hands and eyes to heaven and exclaimed, "Lord Jesus receive me to Thy glory."

DONALD MACKINNON, Elder, of Lochaber, N. S., died on the 22nd July, in the 94th year of his age. He was born at Canobie, Inverness-

shire, Scotland, in 1784. He emigrated to Nova Scotia in 1821. Soon after his arrival he experienced a saving change under the preaching of the late Rev. Alex. McGillivray, D. D. For 30 years he discharged the duties of the Eldership with faithfulness and efficiency. He was highly esteemed by his brethren in session for his sound judgment and uniform courtesy, and he is greatly missed by the congregation for the services rendered as a pious, consistent, liberal and unostentatious supporter.

ANGUS MACLEOD, Elder, of Middle River, Cape Breton, died on the 10th August, aged 81 years. He was a native of Uig, Scotland. While a very young man he was six years in the service of the Hudson Bay Company, in the North-West. Returning to his native country, he became savingly acquainted with the truth under the ministry of Rev. Alex. MacLeod, then parish minister of Uig. He in a few years came to Cape Breton, where he spent the remainder of his long and devoted life. He was Elder in Middle River congregation for the last 38 years, and continued to officiate with faithfulness and acceptance, until laid aside, about a year ago, by severe sickness which terminated fatally. Mr. MacLeod was eminently pious, and a man of sound judgment. He was very powerful in addressing a congregation in the Gaelic language of which he had great command. He was loved and respected by all who formed his acquaintance.

## Ecclesiastical News.

**T**HE death is announced of the Rev. Peter Hope, B. A., the late Secretary of the Colonial Committee of the Free Church of Scotland. Mr. Hope was born in Canobie in 1815. He was many years minister of the parish of Wamphray, and was appointed to the Secretaryship of the Colonial Committee in 1870. His health induced him to go to New Zealand last fall. In February he removed to Sydney, N. S. Wales, where he gradually sank and died on the 27th of May. In accordance with his expressed desire, his remains were buried besides those of his kinsman and friend, the Rev. Adam Thomson, and near the grave of another Free Church minister, the Rev. John Pourie, formerly of Calcutta.

THE INTERNATIONAL PRESBYTERIAN, a magazine which the Pan-Presbyterian Council agreed to establish, provided the way to do so seemed to open, is now definitely arranged for. It has been resolved to begin the publication with the New Year. It will be published in Edinburgh, and Dr. Blaikie is to be the editor. It could not possibly have fallen into better hands.

AFTER an absence of more than twelve months, the Rev. A. N. Sommerville and Henry Varley

are both reported to be on their way home from the Antipodes where they have, each in his own way, conducted a very remarkable succession of Evangelistic meetings in Australia, New Zealand and Tasmania. At every point visited they were received with the utmost enthusiasm, and great is the company of those who have listened to the Word from their lips. Messrs. Moody and Sankey are expected in Baltimore next winter to prosecute their mission under the auspices of the Young Men's Christian Association. In the meantime Mr. Sankey is on a visit to England. Father Chiniquy sailed from San Francisco on the 2nd September for Sydney, New South Wales. He contemplates an extensive tour of the Australian Continent.

THE relations existing between Science and Revelation are so close as almost to bring the proceedings of the British Association, lately held in Dublin, within the category of "Ecclesiastical News." Among the many learned addresses delivered, that of Professor Huxley, in the department of Anthropology, elicited a considerable amount of interest. With all his learning and research, however, Mr. Huxley was unable to say that any very definite advance had been made in regard to "the enormous question" of *Evolution*. It remains yet to be proved that man and the higher apes have a common origin. Upon this, and other cognate subjects, Scientists are still *in mibibus*; but in the meantime it is a comfort that we have such a clear, circumstantial, and credible account of the creation of both man and monkey by Moses. Mr. James Stevenson, of Glasgow, read an interesting paper on the missionary settlement of LIVINGSTONIA on the shores of Lake Nyassa. Slavery and the slave trade in the Portuguese possessions have been abolished, a new and liberal tariff has been enacted, and the promoters of the settlement have taken measures to establish navigation and trade on the rivers, and to construct roads in places where the river navigation is impeded by the rapids. About 200 natives have now permanently settled at Livingstonia, while others come for temporary employment, and a regular market for provisions and other products has been established. There is a school in operation with an average attendance of 32, and at the religious services there are large congregations. A new settlement has been founded in the Shire Valley by the Scottish Established Church Mission. It is named Blantyre, and is already prosperous. Another paper of great interest was that by Major Wilson, formerly active in Palestine explorations, on CYPRUS, in which he referred to its prominent connection with the spread of Christianity. He describes the island as one of the most beautiful and fertile in the world—reduced by Turkish misrule to a desert. The eloquent Bishop of Derry preached on the Sabbath in Christ's Church to a crowded audience, and took occasion to remind the as-

semblage, even in the presence of some of the chiefs of "modern thought," why in the name of common sense they need not be ashamed of the Gospel of the Cross.

In a letter to the London *Times*, Principal Tulloch states his belief that, notwithstanding statements to the contrary, the Church of Scotland at this date really represents a considerable majority of the Scottish people, although it may be true that the number of its places of worship is not quite so large as those of the Free and United Presbyterian Churches combined. The actual number of communicants is by Dr. Tulloch's shewing as follows,—belonging to the Church of Scotland 461,369; to the Free Church, 222,411, and to the United Presbyterian Church, 172,170. The majority in favour of the Establishment being nearly 67,000. Recent events have shown that the continued existence of the national Church of Scotland is likely to become a political question, which accounts for Dr. Tulloch rushing into print, and also for the establishment of the "Scottish Association for the maintenance of National Religion" of which mention was made last month.

THE Presbytery of Aberdeen has several times resolved to proceed with the case of Professor Smith "at next meeting," but still the case hangs fire. The delay seems to be chargeable to the Assembly clerks who have not yet transmitted the papers. In the meantime, writers in the WEEKLY REVIEW and other papers are endeavouring to impart to outsiders the exact import of the General Assembly's deliverance which does seem to be very clearly understood.

THE Presbyterian Church of the United States, North, has now 4,907 ministers and 567,865 communicants. The contributions for all purposes reached the sum of \$8,281,956. The opinion is beginning to be freely expressed by some of the leading ministers in the States that the Church has become too large for the Presbyterian form of Church Government. Its continued and rapid increase is almost *alarming* its best friends.

## Report on the State of Religion,

RECEIVED AND ADOPTED BY THE GENERAL  
ASSEMBLY AT ITS MEETING IN  
HAMILTON: JUNE, 1878.

IN presenting this report your committee are happy to be able once more to speak of increasing attention given to the returns required in connection with the important matters committed to them. Replies have been received from upwards of 400 Sessions,—an increase of about forty as compared with last year. Presbyterian reports have been forwarded by all the Presbyteries in the Synods

of Montreal and Ottawa, Toronto and Kingston, Hamilton and London, by the Presbytery of Manitoba, and by most of those in the Synod of the Maritime Provinces. In the order of completeness the Synod of Hamilton and London stands first, with 126 sessions reporting, out of 190; Montreal and Ottawa next, with eight out of 129; followed by Toronto and Kingston, with 113, out of 191; and the Synod of the Maritime Provinces with eighty-two, out of 159. The Presbyteries of Miramichi, Brockville, Owen Sound, and Paris, have honourably distinguished themselves by furnishing complete reports, and they are closely followed by that of Stratford, in which nineteen out of twenty sessions have sent in returns. The lowest places in the western Synods are occupied by the Presbyteries of Kingston and London. The former furnishes six returns from thirty-one congregations, the latter eight from forty-three.

#### FAMILY WORSHIP.

The answers to the very direct and specific questions regarding "family worship," satisfy your Committee that few sessions are in possession of accurate information regarding the number of households under their care in which the worship of God is maintained. The answers for the most part consist of estimates, more or less accurate, ranging from "very few observe family worship," through one-fourth, one-third, one-half, two-thirds, four-fifths to "all." One Presbyterian report expresses the conviction, based on accurate inquiry, that the estimates are too favourable, while they lose sight of the diversity that prevails even where "family worship" is observed, and there is reason to fear that in not a few cases in which the worship of God in the house is reported, it is only on the Lord's Day that the family is assembled around the Throne of Grace. In the great majority of the returns no distinction is made between families, the heads of which are in full communion, and those in which they are simply adherents. The Committee regret to find that, according to the data furnished, there is evidence that in a proportion of families in connection with the Church, still painfully large, the ordinance of family worship is not observed.

They have, however, been cheered by the fact that the attention directed to this matter has already borne fruit. Sessions and Presbyteries have been awakened to a sense of shortcoming in this regard, and are engaged in devising means to correct an evil which has been a fruitful source of irreligion, and which, if allowed to spread, could not fail to prove disastrous. While your Committee desire, with all care, to avoid anything looking in the direction of leading men to rest in empty forms, or to build for acceptance with God on the performance of religious duties, they are very

deeply impressed with the importance of the observance of the worship of God in every believing household, as a means of securing the ground already won for Christ, and of further advancing His cause and kingdom in the land.

#### COMMUNICANTS.

The returns are so imperfect with reference to the numbers received on profession of faith in Christ, and by certificate, and the losses by death and removal during the year, that your Committee cannot venture any estimate of the gain throughout the Church. Only two of the Synodical reports give specific information as to increase in numbers. Within the bounds of the Synod of Toronto and Kingston the reported gain ranges from one-tenth to one-seventeenth of the membership of the Presbyteries.

The number in our congregations over eighteen years of age, not in full communion with the Church, varies very greatly. An extract from the report of the Synod of Hamilton and London may be taken as an illustration of this diversity. "One Presbytery reports 373 of this class in five of its congregations. Another reports 260 in one congregation in which the number on the roll is 250. While another congregation within the same bounds, with about the same number in full communion, replies that 'there are very few of this class among them.' One Presbytery which reports a large number of non-communicants, in doing so adds: "This is not to be attributed to extensive indifference to the requirements of God's Word, as it is largely found among Gaelic-speaking congregations, but rather to mistaken views of the qualifications necessary to become members, as is evident from the following facts. Some of the Gaelic congregations returning the smallest number of communicants have the greatest number of weekly prayer-meetings, and family worship is observed in nearly all the families."

The reports as a whole make it clear that there are large numbers, young and old, in our congregations standing aloof from the communion of the Church, and that not alone in districts where erroneous views regarding the Lord's Supper prevail. The fact is, no doubt, to some extent due to the raising of the standard of qualification on the one hand and a fuller appreciation on the other of the responsibilities of a Christian profession, while in many cases it is to be feared that it is due to indifference to the things of God. Much to be deplored as it is that many of the young should hold aloof from the communion of the Church and that considerable numbers continue to sit for long years under the preaching of the Word without publicly declaring themselves on the side of Christ, it would be still more deplorable were they to enter into full communion *en masse* without regard to spiritual experience, or that

the idea should become prevalent throughout the Church that the young should, as a matter of course, take their place at the Lord's Table because they had attained to any particular age.

#### CARE OF THE YOUNG.

The answers to the questions under the head of "the care of the young" are for the most part satisfactory, and indicative of decided progress. But the numbers furnished your committee are again so fragmentary that no adequate idea of the extent of this work can be given. One of the Synodical reports states that in reference to this department of the Church's life it is permitted to your committee to speak with almost unalloyed satisfaction. Sabbath Schools, usually in a flourishing condition, are found in connection with almost every congregation, and much importance seems to be attached to their management and success. Bible classes are reported to be almost as numerous."

The question regarding "How many refuse instruction?" has evidently been variously understood. The answers however bring out the fact that while there are very few of the young who manifest positive antagonism by refusing instruction, a very large number are being allowed by their parents and the sessions of the congregations under whose oversight they are, to grow up neglecting the means of instruction within their reach. This is particularly the case with those above the age of fifteen, who, as a rule, are no longer found in the Sabbath School, and only to a limited extent gathered into the Bible Classes.

The number of meetings, for prayer and preparation of the lessons, held by Sabbath School Teachers is increasing, but is still far short of what might easily be attained. The importance of Normal Training classes for Sabbath School Teachers has engaged some attention, and in their deliverance on this subject the Synod of Montreal and Ottawa instructed Presbyteries "to take such steps as may seem to them most suitable for securing well-trained Sabbath School Teachers and efficient organization of Sabbath Schools within their respective bounds."

The question with regard to the teaching of the distinctive doctrines of the Church has in some cases been misunderstood, and in others the answers are indefinite. According to one Presbyterian report, which affords one of the most direct and explicit answers, the means employed within its bounds are positive statements of these distinctive principles from the pulpit, exposition, of the standards of the church, distribution of tracts and pamphlets which are fitted to expose and refute error. In some congregations Witherow's "Apostolic Church" is used with satisfactory results. Your Committee are impressed with the

importance of giving due prominence to the distinctive principles of the Church, both in the pulpit and in the instruction of the young, and while carefully avoiding the cultivation of a polemical spirit, and everything that would justly mar harmonious co-operation with other evangelical churches, would still lay stress on the faithful maintenance of those principles which we have inherited from the days of the Reformation. Your Committee are persuaded that while this is done as to the doctrines of grace, the true place of the Church and the divine warrant for our government, discipline and worship, have in large measure been allowed to fall into abeyance in our public teaching. When our people are left in ignorance regarding the Scriptural foundation of our Church polity, need we be surprised that some of them should drift out on the tide of fashion, and that others should make their preference for this or that minister the ground on which they determine their church connection.

#### SPECIAL EVANGELISTIC WORK.

Special evangelistic services have been held during the year in about seventy congregations. In the case of a considerable number these services sprang out of the observance of the "week of prayer," or were connected with the celebration of the Lord's Supper. The reports almost without exception, speak of "good results." Some of them, however, are not specific; but where the results are specified, they are such as "the conversion of sinners," "increase of brotherly love," "the infusion of new life," "increase of attendance on prayer-meetings and public worship." It is noticeable that the reports from those who have engaged in this form of the Master's work are entirely harmonious. Everywhere the blessing of God seems to have rested in greater or less measure on these special efforts to reach the unsaved, and lead believers into fuller possession of their heritage in Christ. The following are specimens of the reports that have been received: "We have to report a decided increase in attendance, and several adult baptisms." "Many of God's people were greatly roused, and led into a fuller enjoyment of Christ as their portion. A considerable number who were standing aloof have decided to cast in their lot with Christ and his people." Still another speaks of "a wonderful upheaval. The church was crowded every night for weeks, and the intensest interest prevailed. The result has been a large addition to the membership, and the strengthening in a marked degree of many who were formerly members." Additions of 30, 81, 45, and 150, as a result of these services, are spoken of.

The mode of conducting them seems to be nearly uniform. The exercises consist of singing, reading of Scripture, prayer, preaching

of the Word, and personal dealing, and they have been conducted for the most part by ministers of our own Church.

#### SUPERVISION OF THE PEOPLE.

With regard to "supervision of the people," ministers as a rule appear to visit pastorally once a year. In many cases the visitation is more frequent, while in a few it appears to be entirely neglected or confined to the sick. The prevailing practice at these visitations is to read and expound the Scriptures and engage in prayer. In some cases the young are catechized, and occasionally adults are embraced in that exercise. Many report that they are accustomed to have private and personal dealing at such times with those who walk disorderly, or having reached mature years hold aloof from the communion of the Church, but the answers do not warrant your committee in concluding that this important department of pastoral work receives due attention. They cannot press too earnestly upon their brethren the importance of bringing the truths that are proclaimed from the pulpit to bear upon men individually, and of embracing the opportunities afforded by pastoral visitation, and other personal contact, to arouse the careless, guide inquirers, and enlighten, stimulate, and strengthen believers, thus following Apostolic example in preaching Christ publicly and from house to house.

It appears that the elders take part—in many congregations a very important part—in the supervision of the people, but the answers to the questions on this head makes it abundantly manifest that the mighty power that is latent in the eldership has not been called into full exercise.

#### MEETINGS FOR PRAYER.

There is only one congregation reported as having no weekly prayer-meeting. There are doubtless more in the same position. The reports, however, are so explicit regarding this matter that your committee are warranted in speaking of weekly meetings for prayer as all but universal in our congregations. Some of the reports speak very encouragingly regarding the attendance and interest manifested in these meetings. They range from one to six, weekly, in number, and in attendance from ten to three hundred.

The "hindrances to spiritual life" which are specified, are prevailing worldliness, intemperance, pleasure-seeking, levity, and Sabbath-breaking. One report speaks of the injurious influence of "railroading" and Roman Catholicism. Your Committee are convinced that one of the greatest hindrances, though one rarely specified, is the growing tendency to resort to

God-dishonouring methods of raising money for church purposes which have come into vogue in some sections of the country.

Your Committee rejoice that they are able to express the strong conviction that intemperance is upon the wane. Very much has been done during the past year to promote the cause of Temperance throughout the Dominion. This matter has received a large share of public attention. Your committee regard it as of growing importance that its advocacy should be based on Scriptural grounds and carried on as a department of the work of the Church, and only as this is the case are the results likely to be valuable or abiding. Few cases of discipline have been reported. Whether this be due to a gratifying steadiness of walk on the part of those in full communion with the Church, or to the practical abandonment of discipline in many congregations, your Committee do not feel themselves in a position to decide.

There is much in this survey to cheer, as there is also to humble us before God. We are growing rapidly in numbers, wealth, and power in the land. The Church is being rapidly organized and equipped for her work. The throb of quickening life is being felt in every department. There is evidence that the Holy Ghost is accompanying the ministration of the Word among us with increasing power, that sinners are being converted and saints built up in faith and knowledge. Let the manifestations of Divine favour which we enjoy encourage us to gird up our loins for the great work before us and to the preparation of spirit that is needful. Let us be found with all diligence cleansing ourselves from prevailing sins by which the blessing of God may be restrained. Let us be found in the dust at His feet humbling ourselves in the acknowledgment of these, and in the recognition of our own emptiness and weakness that the power of God may rest upon us. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts;" Zech. v. 6.

In conclusion your Committee recommend:

1. That a pastoral letter bearing upon the evils referred to in this report be issued by the Moderator, in name of this Assembly, to the members of the Church, to be read by all the ministers and missionaries to their congregations on the first Sabbath of January next, or at such time as the Moderator may deem suitable.

2. That, with the view of enabling the Committee to prepare the report with greater ease and efficiency, the reports of Presbyteries be transmitted by the Conveners of the Synodical Committees, along with their own reports, to the Convener of the General Assembly on or before the first day of May next.

All of which is respectfully submitted.

J. W. MITCHELL.

## Our Home Missions.

### BETT'S COVE.

THE following account of Mr. CRUIKSHANK'S missionary labours on the North shore of Newfoundland, will be found exceedingly interesting. We should like to have a similar report from Mr. CREELMAN who is doing a good work also on the opposite side of the Island. Mr. C. writes as follows:—

“It may be interesting to your readers to have some fuller account of our new mission field at Bett's Cove and of my work there during the last nine months, than has yet appeared in your columns. Laden with the good wishes and many kindly expressions of sympathy and interest of our good people in St. John's and Harbour Grace, I sailed northward about the last week of October last year, anticipating a long and dreary winter amid the snow and ice of the North. I arrived at Bett's Cove on the fifth day, during a cold north-easterly gale accompanied with rain and sleet. The rugged rocks which stand out boldly on either side of the Cove looked weird, worn and wet, seeming to indicate the cold indifference of all who dwell within to the claims and importance of my mission. But just as the brightest gems are sometimes found among the crudest forms of nature, so within those seemingly cold, unfriendly homes, there were hearts glowing with the strongest interest, sympathy and love. Mr. Ellershausen with his usual kindness received me into his private dwelling, where I was made to feel at home during my whole sojourn there. I was also most kindly welcomed by the Rev. G. Bond, Wesleyan Minister, who had been labouring a year in the field, and who did what he could to give me a good introduction. Our people, were very thankful to be followed to so remote a region by a minister of their own Church. The Rev. Mr. Ross of Harbour Grace had also spent a few weeks in the Cove, spying out the land and he also left an introduction in every house.

My first duty was to visit the whole community from house to house, to find out both the measure and the quality of the material I had to work upon. Services were up to this time held in the school-room, where for three months I shared privileges with the Wesleyan Minister, and the Church of England minister who arrived shortly after I did. But the accommodation was ill-adapted to the wants of the community and many, I might say the large majority, of the Protestants had made the want of a suitable church an excuse for absenting themselves from the services. But Mr. Ellershausen having at heart the spiritual welfare of the community not less than the success of his

enterprise, set about at once to complete the church already under way. This pretty little building, seating about 260, and so chaste in style and replete in all its internal arrangements, was completed early in February. On the 10th of February, I had the honour of dedicating this Church to the service of God. It was built entirely at the company's expense and freely given for the use of the Presbyterian and Church of England congregations. The Wesleyans, assisted by the Company, have also built a very fine new church for themselves. And a very handsome Roman Catholic chapel is also near completion. One cannot but admire the liberality not less than the generosity of Mr. E. in thus providing for the wants of his community. Our members have increased considerably this summer, and we number now from 170 to 200, most of whom are men. We have only about twelve or fourteen families and therefore not many children. The Church of England and the Presbyterian children meet as one school, but we have our own teachers. I held services alternately with the Church of England minister, except in the months of June and July when I had most of the time to myself. In May I started a Wednesday evening service which was very well supported; this service I also shared with the Church people. We had a good organ presented by Mr. E., and a good union choir which did much to make the services more attractive. I also take this opportunity of acknowledging the presentation to the congregation of a Pulpit-Bible by the Rev. Moses Harvey of St. John's, and also of a Psalm Book and Hymn Book by Mr. McCorman of St. John's. I preached occasionally to the children, and at one service solicited aid to purchase a Sunday School library. £5. 0. 0. were realized, and the children are now enjoying an excellent library. We also received a grant of \$15. from the Home Mission Committee to procure books and papers for the Sunday School. This grant proved of great value, inasmuch as it provided attractions for children, who had never before acquired any taste for a Sunday School. There are many other favours received from friends which I should acknowledge, but I must not encroach too much upon your space. But they were all thankfully received and were used to the best possible advantage. I omitted to mention in the proper place that I opened a Bible Class for young men and women, which was very well attended, and would recommend such a class in future because it meets a want felt among our young people, especially among those who leave their homes early in life.

The greatest difficulty which we encountered was that of indifference to Church attendance. Every new arrival seemed at once to catch the contagion of non-attendance. This difficulty could only be met by persistent visitation, when men are met face to face, and their individual difficulties are discussed. Nevertheless, by the

moral influence of a Church standing as a witness to the truth in their midst, and by the many agencies that have been at work during the past year, I can safely say of the people of Bett's Cove that they are a good church-going people. The morning service is not so well attended as one would wish, but I think it is true of all mining districts that some allowance must be made for those who work hard and late on Saturday. At evening service the Church is generally filled with a well dressed and most intelligent congregation.

The officers of the staff are men of education and refinement, many of them University men, who show the good example of taking a great interest in Church matters, not merely by their attendance on Sundays, but by their material and moral support.

I visited several other localities in Notre Dame Bay and preached to intelligent congregations: these, however, receive supply from the Wesleyans and Church of England to whom they belong. The scarcity of men and means in those churches renders it impossible for them to give to their scattered people around the Bays anything like a sufficient supply. But, while they would gladly hail an occasional service by our representative at Bett's Cove, I do not think we should thus offer a supply with a view of strengthening our ranks, for to do so would be at the expense of the harmony and good will which has thus far been manifested by our sister Churches. It would nevertheless be a great boon to those people, and I am sure that it would also meet the wishes of their own clergymen, if our representative as opportunity offers would do something to meet the wants of those needy people.

I do not know that I should enlarge upon the work and requirements of this interesting field further than to emphasize the importance of keeping a good representative of our Church in the field. There is a great outlet for sympathy with the sick and suffering. The minister often forms the only channel of communication between an erring, suffering, it may be dying son, and his fond, but anxious parents far away. He is needed not less among those who are strong in body, and therefore apt to have less thought about the disease of the soul. He is needed to checkmate those monstrous evils of intemperance and blasphemy and cold indifference which are so apt to make painful ravages among the best and noblest of our sons.

It is also desirable that none but an ordained minister should be sent to Bett's Cove. It secures for him a special standing and he is fitted for every department of the work.

During my stay of nine months, I celebrated four marriages, and baptized seventeen children and one adult. There is yet another step in advance which might soon be taken with great advantage. And that is the organization of the

congregation. Doubtless a large number are quite unsettled and may leave any day, but so long as this great industry is under the direction of the present managers, we can safely count upon a large Presbyterian element. Moreover, that part of our congregation which is most permanently settled is the part that would yield the best men for filling the several offices of an organized congregation. They are among the leading men of the community, and have evinced the greatest possible interest in the work.

In conclusion, I cannot but acknowledge with feelings of the deepest thankfulness and gratitude the many tokens of kindness and encouragement I have received from the good people of Bett's Cove, and only trust that my labour there may be greatly blessed to them and me.

## Manitoba.

### KNOX CHURCH, WINNIPEG.

THE number of new Churches that are erected annually throughout the Dominion by Presbyterians is a significant index of the rapid growth and enterprize of the Church. Most of these churches are substantial and durable; many of them are costly: some are even splendid specimens of architecture. As one and another are brought under our notice, usually we have to content ourselves with the simple announcement that here and there a new church edifice has been dedicated to the service of God. We shall be pardoned if we make an exception in the case of Knox Church at Winnipeg in order that we may preserve for future reference some statements respecting the origin and progress of Presbyterianism in Manitoba, as we find them in the speeches of the Rev. Dr. Black and Rev. Prof. Hart, on the occasion of the laying the corner stone of the new church at Winnipeg on the 8th of August. The building is to be of the Gothic order, constructed of stone and brick, 102 feet in length by 53 feet wide, and seated for 900 persons. The estimated cost is \$21,200.

Twenty-seven years ago, Dr. Black, now the minister of Kildonan, proceeded to what was then the "far-west," as the pioneer herald of Presbyterianism. Railroads extended only a few miles beyond Chicago at that time, so that his journey across the great prairies was by stage-coach. It was during the rainy season, too, which added to the discomforts of the



journey as those only can understand who have experienced the like. He arrived at Fort Garry on the 28th September, 1851. Presbyterianism, he says, even then had already been well fixed, for, from 1815 to 1851, the original settlers had remained true to their principles although they had not been visited by any missionary. Dr. Black was the first, and for many years the only Presbyterian minister in the country. The first regular service held within the limits of the present city of Winnipeg—which then had no existence—was in the winter of 1858-9, in the old Court House at Fort Garry, where a company or two of the Royal Canadian Rifles were stationed. Mr. Taylor, the Episcopal minister, held service on alternate Sabbaths with Dr. Black. And so matters went on till 1868 when it was decided to erect a Presbyterian Church. Originally 45 by 25 feet, it has since been added to at three or four different times, which accounts for its present architectural eccentricities.

The Presbytery of Manitoba was erected, Professor Hart says, on the 16th June, 1870, with Mr. Black as its first Moderator. At the first meeting of the Court, Messrs. Black and McNabb, and Mr. Whimster, Students of Divinity, were appointed to hold services at Kildonan, Little Britain, and Winnipeg as frequently as possible. In January 1872, application was made to have Winnipeg separated from Kildonan, which was done, and Knox Church became a distinct charge under the pastoral charge of Dr. Bryce, who was also a Professor in Manitoba College, then located at Kildonan. That summer, Rev. Thomas Hart, a minister of the Presbyterian Church in Canada in connection with the Church of Scotland, arrived in Manitoba and began to co-operate with the Presbytery both in the College at Kildonan and in the Church at Winnipeg. The Rev. James Robertson, the present pastor, was inducted in July 1874. The Presbytery of Manitoba has now the names of 21 ministers on its Roll.

#### HIGH BLUFF.

We thank Rev. H. McKellar of High Bluff, Manitoba, for the following very gratifying intelligence from this important part of our Home Mission field.

As a Church, our work in the Prairie Province and North-West Territories is growing rapidly in our hands. It may safely be stated that a considerable majority of the families that have recently come to settle belong to the Presbyterian Church. From every corner of the land the cry "come over and help us" is heard. And I trust that the Church will not be heedless but heartily respond to this loud call. Our cause at High Bluff and sister congregation of Portage Creek Settlement is progressing. There

is service held in each every Sabbath, and the attendance is very encouraging at both places. We have also a Sabbath School connected with each, in which much interest is manifested. The weekly Prayer-Meeting at both places is well attended. There is a good church and manse combined at High Bluff. The people of Portage Creek intend building a church as soon as possible, as the present place of meeting is altogether too small. If we are blessed with a few more prosperous seasons like the present, I have no doubt these congregations will soon become self-sustaining. It is now a regular charge with a settled pastor. The people have subscribed over four hundred dollars towards the minister's stipend, per annum, which along with the expense incurred in building a new church and other necessary expenses, is an earnest of what our people here will be prepared to do when seasons of prosperity return. Our neighbouring congregations of Portage La Prairie and Burnside under the pastoral charge of the Rev. Allan Bell are also doing nobly. They have furnished their pastor with a new and commodious manse which cost fifteen hundred dollars. Also the congregation of Burnside has erected this summer an excellent Church. Mr. Bell occupies an important position inasmuch as Portage La Prairie is destined to become a flourishing town in the near future. It is surrounded by a first class agricultural country, and about 40 miles to the west of Portage La Prairie we have the largest and most promising mission field, of Palestine, &c., under the charge of the Rev. J. S. Stewart. The Palestine people are about erecting a new church in Gladstone which will cost about \$1500.00, of which \$700.00 has already been subscribed. And still further west a large field of missionary operation is rapidly opening up for us.

#### ROCKWOOD.

Rev. Alexander Campbell says of this part of Manitoba:—"I like this country on the whole. Its climate suits me and its soil is generally very fertile, though there are barren spots, owing to the alkali deposits. The vegetation is rapid beyond belief. My labours are abundant enough for my strength. I preach three times each Sabbath and drive 25 miles, part of the road being very rough. When the days get short I can only overtake two stations each day, but the drive will be about the same. The audiences are small, for this section is not being settled so rapidly as some others, owing to its being all in the Railway Reserve, and that there are in consequence no free grants in it. Still, some prefer taking lands here and paying a small price for it in preference to the free lands two hundred miles further from the market. We had a communion service in the Grassmere Church lately, when seventeen persons sat down

to the feast. Three of them were added on profession of faith. Sabbath Schools have been organized in three of our stations:—Grassmere, Victoria and Ridgway. Mrs. Campbell has a class also in Rockwood. The work of the missionary here, as elsewhere, is in great measure, foundation work—a truly honourable and responsible office is that of the pioneer missionary, but drawing more largely on one's faith than in some older communities where the thirty, sixty, and "one hundred fold" are realized in the lives of the sower.

## French Evangelization.

THE following extracts from the last annual report of the Rev. Marc Ami, Missionary of the Board in Ottawa, give a very satisfactory account of the condition and prospects of the work in that city.

In presenting the Third Annual Report of the French Presbyterian Church of Ottawa, we feel a deep sense of gratitude to Almighty God for the measure of blessings conferred upon us, both as a church and as individuals. Although the prospects were rather gloomy twelve months ago, yet the hand of the Master has not forsaken this little flock; and in spite of many hardships and increasing difficulties, we have been able to prosecute our work quietly and humbly, and to see here and there a few tokens of God's smiling face upon our arduous labours in the salvation of souls. The fact that God has permitted us to plant the banner of his glorious Gospel in this capital of our great Dominion and, so to speak, on the very walls of the citadel of Romanism, is one to fill our hearts with thankfulness and zeal in the cause of the divine Master.

The past year has been for us one of many trials and difficulties. The commercial crisis, which still threatens many families with almost starvation, and the peculiar difficulty of obtaining work for some of our converts on account of the language, have forced twenty members of our congregation to seek elsewhere the means of subsistence for themselves and their families. However, I have been enabled to find employment for most of those who remain with us, and this part of the work of your missionary added no small burden to his numerous duties. The city engineer, the officials of the Public Works Department, and the Water Works contractors have done all in their power to give us a share of the public works. Our thanks are tendered to the Ladies' aid Societies of St. Andrew's Church, Knox Church, Bank Street, and Daly Street Churches, as well as to all the friends of our cause for their valuable aid in gifts of money and clothing for the poor.

The Sabbath afternoon meetings have still been held in the Marble Hall, but since the property has changed hands, we are not sure even of having this modest Hall for any length of time, and it would be very necessary to have a house of worship, however humble it may be, which would be known as "The French Presbyterian Church of Ottawa." When Mr. Joseph Allard arrived here in April last, we began a regular evening service in the Duke Street school house, in the western part of the city, and since his departure last fall, the meetings have regularly been kept up by your Missionary with much evident interest and encouragement. We have been enabled to continue the services in that place, through the generosity of Mrs. Bronson, a benevolent friend of our cause who has taken upon her own responsibility the rental, heating and lighting of this building.

Since our last annual meeting, the congregation has been strengthened by the addition of seventeen souls, which added to the 73 we had at that time, gives us a total of 90 for the current year. However, we must notice that 20 persons have left the city during the year, leaving us with only 70 persons, or three less than a year ago. Of these 20 who left the city, a family of six have gone to the French Protestant colony at Namur, others have gone to Montreal and other places of the Dominion, two of these have returned lately but are not counted, being yet uncertain to remain in Ottawa, and two have been called to their eternal rest. With much grief we have to record the death of one of these, our beloved brother and elder Mr. Thomas Theberge, who, after a lingering and painful illness in which he patiently bore his sufferings and glorified his Saviour, died in April last. Always active, zealous, ready to help of his person and of his means, the death of our late brother has left a sad blank in our ranks, and now the last of our French elders has been removed from our session. Four persons have sincerely abjured Romanism and joined the congregation. Three others have been added to our communion roll, one by profession of faith and two by certificates from sister churches. There are a number of French Protestants in the city who attend our services more or less regularly, but who have not yet connected themselves with us either as adherents or members. A weekly prayer meeting and singing class are held on the Wednesday evening in my house, and are largely attended.

You will see by the Report of the Treasurer, that we have been able to meet all the expenses of rental, fuel, light, etc., and still have a small balance to our credit. This however, is due in great part to the generosity of Mr. Somerville, the owner of the Hall, who, very kindly gave us the use of the Hall gratuitously

during six months, and charges the nominal price of one dollar a sabbath for the remaining part of the year.

In conclusion, I would remind you, that in order to prosecute our work efficiently among the R. C. population, it would be very necessary to have a church building, however humble it may be, where Roman Catholics would not be afraid to come. Their aversion to private buildings, their ideas of church service, as well as the locality in which our Hall is situated,—opposite a R. C. convent,—deter a large number from attending again when they have once or twice attended our services. We believe that before many years, the capital will be a great centre of attraction for our French Protestants, and when we have a suitable building, and the means of carrying the work of evangelizing the masses more thoroughly, we will undoubtedly see a vigorous French church in this part of our Dominion.

I would acknowledge most heartily the valuable aid rendered to the French work by our city pastors, but more especially by the Rev. Wm. Armstrong, Moderator, and by Messrs. A. Perry, John Thorburn, and J. Hardie, elders, of our Session, who have so willingly and constantly given their time, talents, and strength to the spiritual welfare of our little flock.

Since the reception of the above Report, the French Congregation under Rev. Mr. Ami, have secured the use of the York Street M. Church, and already the attendance has considerably increased, large numbers of Roman Catholics being present at each service. Mr. Ami, assisted by Mr. LeClain, the colporteur, invariably takes an opportunity to speak privately with these strangers at the close of the service and to obtain their addresses. Mr. LeClain has during the past four months visited the whole of the Lower Town, and placed many Bibles with R. C. families, some of whom receive him gladly and attentively listen to the reading of the Gospel.

Notwithstanding the poverty of the people, Mr. Ami, in response to a circular from the Board, has collected and forwarded a contribution of upwards of \$30 to the Treasurer of the Board, all of which was obtained without the help of English speaking Presbyterians. None of whom were asked to contribute. Everything seems to indicate that, by the blessing of God, a large and prosperous congregation will ere long be found in the capital of the Dominion.

## The New Hebrides.

THEIR GEOGRAPHICAL POSITION : WHEN DISCOVERED : JOHN WILLIAMS THE MISSIONARY

MARTYR : DR. GEDDIE : THE GORDONS :

JOHNSTON AND MATHESON : GENERAL

DESCRIPTION OF THE ISLANDS.

THE Islands of the South Pacific Ocean are divided by geographers into two distinct regions—Australasia and Polynesia. The former comprehending Australia, New Zealand, New Guinea, New Caledonia, New Britain, The New Hebrides and numerous other small groups of islands. The latter embracing the Fiji Islands and all lying between them and the Continent of America. The New Hebrides group lies about 1000 miles due North of New Zealand and 1500 miles north-east of Queensland, and contains in all about forty islands, having a population of nearly 100,000 souls. Espiritu Santo, the most northerly island of the group, is the largest ; its population being variously estimated from fifteen to twenty thousand. The others that are best known to us through the labours of our missionaries are, Efate, Fotuna, Tanna, Aniwa, Erromanga, Nguna, and Aneityum. The soil and climate of the New Hebrides are described by travellers in the most glowing terms. They call it “a terrestrial paradise,” where every prospect pleases : “only man is vile.” But, happily, Christian missions have already done much to ameliorate the condition of the natives.

This archipelago of Islands was first discovered by the Spaniards in the year 1606, but they were more accurately and extensively explored by Captain Cook in 1774, when they received the name they now bear. As a field for missionary enterprise they were first brought into notice by John Williams, of the London Missionary Society, who went out as their missionary in the year 1816 to the Society Islands, where he taught the people the arts of civilized life and instructed them in the knowledge of religion. In 1823 he settled on the Island of Raretonga where, with his own hands, he built a missionary ship—“The Messenger of Peace”—in which he sailed away to the Navi-

gator's Islands, 600 miles off, where he planted eight missionaries and began a work that has since been attended with remarkable results. In 1834 he visited England, where he published a narrative of missionary enterprise in the South Seas, and also printed the New Testament in the language of Raretonga. In these ways he did more, perhaps, to awaken the missionary spirit in Britain than any one man who went before or succeeded him. In 1838 he again sailed from England with nine additional missionaries and, after visiting other groups, he made for the New Hebrides. After planting three missionaries on Tanna, he proceeded to Erromanga where he landed in company with Mr. Harris. They were immediately attacked by the natives and cruelly murdered on the 20th November, 1839.

Attracted to this field through the representation of Williams, the late Dr. John Geddie, being then the minister of Cavendish, in Prince Edward Island, and full of missionary zeal, decided to give himself to the work in the South Seas. This was in 1846. He received an appointment from the then Presbyterian Church of the Lower Provinces to labour where Providence might indicate in the South Pacific. By a long and circuitous route he reached Aneityum in the middle of 1848. For some years he and his family endured many trials and hardships on that heathen island. In 1852 he formed his first church in the New Hebrides. A few years later, through his efforts and those of his fellow-labourer, Mr. Inglis, the whole of the population, numbering 3,500, was professedly Christian. In 1863, by their united efforts the Aneityumese were supplied with the complete New Testament. Dr. Geddie continued to labour on Aneityum, making frequent visits to the other islands, until June 1872, when he had a stroke of paralysis. He retired to Geelong, near Melbourne, to join Mrs. Geddie, and to assist in having the Bible printed in the language of the New Hebrides, and there he died on the 14th December, 1872. Quite recently a marble tablet to his memory was placed in the wall of the chapel where he had so often preached in Aneityum, and on it are these words worthy of being printed in letters of gold:—*When he came here there were no Christians, and when he went away there were*

*no heathen.* The good work is carried on at the present time on Aneityum by our missionary, the Rev. Joseph Anund, appointed by the Presbyterian Church of the Lower Provinces in 1872.

ERROMANGA, for ever memorable in the annals of Christian Missions, is at present occupied by the Rev. Hugh Robertson. Here the Rev. G. N. Gordon and his wife who had laboured on this island since 1856, were murdered by the natives on the 20th May, 1861. He had been engaged in building a house when a man named Narabuleet, decoyed him away on the pretence of getting some medicine. In a dark path in the wood eight men lay in ambush. Narabuleet struck him from behind and the rest rushed on and clubbed him. Not far off was the house in which Mrs. Gordon was. She had heard the savage yell and went to the door to see what was the matter. A native named Ouben appeared. She asked him what the noise meant, and as she turned to look in the direction whence it came, the savage dealt her a blow which felled her to the ground, and another blow from his club deprived her of life. The Rev. James D. Gordon, a brother of the martyred missionary, went out from Prince Edward Island to take his place upon Erromanga in 1864. In March, 1872, he too fell by the tomahawk of a native on the verandah of his own house. He was at the time busy translating the Acts of the Apostles. He had got as far as the end of the 7th Chapter, where the martyrdom of Stephen is recorded, and had come out from his study for a few minutes to rest when he was felled to the ground. He was not married. The displeasure of the natives in both cases has been attributed to the outbreak of measles, which proved very fatal, and which was regarded as a fulfilment of the fearless missionaries' denunciations against the prevailing wickedness of the people. Erromanga has a population of about 3000, of whom about 500 have embraced Christianity. It is about 80 miles in circumference. Mr. Robertson, the representative of our Church on Erromanga, began his life in the New Hebrides with Dr. Geddie, on Aneityum, as agent for a London cotton company. This made him familiar with the character and the languages of the natives. By his tact and conciliatory manners he has won the confidence and affec-

tion of the people and is well entitled to the gratitude and the cordial support of the Church.

TANNA, about the same size as Erromanga, and separated from it by a strait, 18 miles wide, is one of the most beautiful and fertile islands of the group. It is remarkable for its volcano, which has been in a state of ceaseless activity since the time it was first discovered by Captain Cook, more than a hundred years ago. Clouds of steam and thick black smoke hover around the mountain top in the day time, while its deep internal fires throw a lurid light over land and sea by night. The population is estimated at from ten to twelve thousand. Dr. Patterson, of Nova Scotia, in his "Memoirs of Johnston and Matheson" has given us an interesting narrative of mission work on Tanna, and a very full and graphic account of the New Hebrides and its inhabitants.

The Rev. Samuel F. Johnston, a native of Middle Stewiacke, N. S., took up his abode on this island in 1860, accompanied by his wife. They found the natives naked and living in a condition of social degradation past description. Only a short time he laboured to elevate them, for he died on the 21st January, 1861. Yet in that short time he had won the affection and confidence of the natives in a remarkable degree. The Rev. John W. Matheson of Roger's Hill, N. S. sailed with his wife for these islands in 1858. They spent most of their time on Tanna, but were eventually driven from it by sickness and native hostility. Both died in 1862; Mr. Matheson, on one of Loyalty group, whither he had repaired in the hope of restoration to health, and his devoted wife on the island of Aneityum.

EFATE.—This, the central island of the group, is rich and fertile. It is about one hundred miles in circumference. It was here that Mr. and Mrs. Morrison, also from Nova Scotia, lived and laboured successfully for some years, and here also the Rev. Joseph Annand, now of Aneityum, was stationed for a time. Our mission on Efate is now under the charge of the Rev. J. W. McKenzie, who has been associated in the work by the Rev. D. McDonald, a son-in-law of Dr. Geddie's, connected with the Presbyterian Church of Victoria. His principal stations are Pango and Eraker, at both of which places there is a church. With very few

exceptions, all the natives of these villages attend the Church and School.

ESPIRITU SANTO.—This island is 80 miles long and 40 wide. It is covered with lofty mountains and fertile valleys, which give it a magnificent appearance. The climate, however, is unhealthy. On the east side of the islands the natives are said to be very savage, and to shun intercourse with strangers. Dr. Geddie visited the island several times, and on one occasion, in 1861, left some Rareyongan teachers on it, but they took sick and died a few months afterwards. No missionary seems to have been stationed here until the year 1869, when the Rev. John Goodwill, formerly of Roger's Hill, Nova Scotia, was sent out by the Church of Scotland in the Maritime Provinces. Up to the day of Mr. Goodwill's landing, this large and populous island was sunk in the darkest gloom and misery of heathenism. The inhabitants were filthy, naked cannibals. Scarcely had the Goodwills—for his wife had gone with him to share his labours and his hardships—begun to see the fruits of their labours when they were forced to leave on account of sickness, and in 1875 Mr. Goodwill returned to Nova Scotia.

Altogether twelve ordained missionaries have gone from the Lower Provinces to the New Hebrides; nine of them took their wives with them; making in reality *twenty-one* missionaries. At present we have only three, for the Rev. J. D. Murray, formerly at Aneityum, has removed to Paramatta, N. S. W. There are however some six or seven missionaries connected with other Presbyterian Churches labouring successfully in the New Hebrides, and working harmoniously with those of our own Church. But, as may be seen from Mr. Annand's letter in last month's *Record*, there is not only room, but there is the most urgent need for additional men of the right stamp. It is to be hoped that his earnest appeal will not remain long unheeded.

N. B.—The missionaries of the Presbyterian Church in Canada at present in the New Hebrides are as follows:—Mr. Annand at *Aneityum*, Mr. Robertson at *Erromanga*, and Mr. McKenzie at *Efate*. Let us remember them by name in our prayers.

We learn from the Australian papers that considerable anxiety still exists as to the French policy towards the New Hebrides. Are the islands to be annexed to New Caledonia? Or will Great Britain consent to their being annexed to Australia? The French Government questioned the British Government on the subject, their anxiety having been excited by the Australian petitioners in favour of British annexation.

The British Government reply that there is no intention to interfere with the independence of the islands. It is forgotten that statements in French papers of a proposal to annex the islands of the New Hebrides to the colony of New Caledonia occasioned the action of Presbyterian Church Courts in Australia and New Zealand. For the present, however, both England and France state that there is no proposal to annex the Group. That one or other will propose it cannot well be doubted. The native population is rapidly diminishing by natural causes on the one hand, and by the labour traffic on the other, so that these islands will be open to enterprising colonists, and must fall under some of the great European powers.

A correspondent of the *Weekly Advocate*, writing from Fiji, states that Sir Arthur Gordon, the Governor, sent a special messenger to the New Hebrides to make inquiries regarding the dislike to Fiji among the natives. The report tells nothing that was not known before; but one sentence is very confirmatory of statements made so often by missionaries and others regarding the way in which the Labour Traffic has been carried on. It is this: "There is no trade I am acquainted with, which to keep it clean before the eyes of all men, requires a higher class of officers, morally and socially, to carry it out, so as to render impossible future reproach being justly cast on this colony." This gives hint enough of the uncleanly, immoral, and cruel character of the traffic hitherto. Presbyterian Missions would have but a poor chance in the New Hebrides if those beautiful islands were to pass under the French flag, which in foreign lands usual protects the Jesuits only.

## Our New Hebrides Mission.

EXTRACT LETTER FROM REV. JOHN INGLIS:  
DATED LONDON, APRIL, 1878.

**I**n account of the printing of the Aneityum Old Testament, my wife and I have for the time being taken up our residence in London. The printing is going on steadily, but not rapidly. It requires very great care to

secure accuracy, the greater part being printed for the first time. We are making two volumes of the Old Testament, and are printing the second volume first. We began at Job, and are now nearly at the end of Isaiah. I estimated that it would take two years to carry the work through the press, and I find that the most of that time will be required to finish it satisfactorily. The printers are Messrs. Harrison and Sons, printers to the Queen, and it is being printed by the British and Foreign Bible Society. We are printing 2,500 copies.

At my request, the Society sent out to Aneityum five hundred copies of the New Testament, which was printed at their expense fifteen years ago, and for which I paid them eighty and some odd pounds. As I had brought the money with me, the proceeds of arrowroot contributed by the natives, I was able to pay the account the very day the Testaments were shipped, an arrangement extremely agreeable to our friends of the Bible house, who say they sincerely wish that all native converts would pay for the Scriptures as fully and as promptly as the natives of Aneityum do. But then this desirable state of things is greatly aided by the kind, thoughtful, and business-like habits of our friends in New Zealand and elsewhere, who have assisted us so generously in disposing of our arrowroot. Of the £300 worth which I took with me to New Zealand in the 'Dayspring,' there was not a sixpence of the proceeds but what was duly and promptly paid. And I have no doubt that the £150 worth of last year's crop, sent on to New Zealand, will all be accounted for in a manner equally satisfactory. Indeed, an instalment has already reached me, and that from the far-distant town of Invercargill.

Before this reaches you, you will have heard full particulars of the unexpected death of the Bishop of Litchfield. By this death our New Hebrides Mission, and all the natives of those seas, have lost one of their oldest, best, and truest friends. In 1852, the Bishop, in his mission vessel, the 'Border Maid,' at a great deal of inconvenience to himself, gave passage to my wife and me, and took also our house, boat, goods, and live stock, from Auckland to Aneityum, and he afterwards paid us a visit year by year as he passed our island, up to the time that we possessed our own mission vessel, the 'Dayspring,' when his visits became unnecessary. During all that time he did everything in his power to secure our safety and comfort, and promote the best interests of our mission.

Some time after I came to London, I wished to consult him as to what steps should be taken in approaching the Government on the question of the threatened annexation of the New Hebrides by the French. To facilitate this object, he kindly invited me to take breakfast with

him in his town residence—the Lollard's Tower—on the morning of the day on which Parliament was to meet, to attend which he was coming up to London for two or three days. After breakfast and business were finished, he showed me through the old, venerable, antique building. On the topmost story is the apartment that was used as a prison, with eight old rusty rings, to which those pre-Reformation confessors and martyrs—the Lollards—were bound.

I had not seen the Bishop for nearly twenty years, but I knew scarcely any change in his appearance. He was fresh, healthy, and vigorous; and, looking at his strong, well-knit frame, coupled with his strictly temperate habits, humanly speaking, one might have predicted that he had still twenty years of active life before him. But “the race is not to the swift, nor the battle to the strong,” and every such providence calls aloud to us, “Be ye also ready; for in such an hour as ye think not the Son of Man cometh.”—*The New Zealand Presbyterian Church News.*

#### LETTER FROM MISS RODGER,

TO THE SECRETARY OF THE WOMEN'S FOREIGN  
MISSIONARY SOCIETY, WESTERN SECTION—

Mhow, May 10th, 1878.

THREE months have passed away since my last letter was sent, and it is again my turn to supply a letter for one of your monthly meetings. The hot weather has been less trying than was expected on account of the scarcity of water, but there is at least four weeks of it to come. We cannot look for the rains much before the middle of June. I am sure you rejoice to know that I have at last succeeded in getting into several Zenanas. There has been a great deal of sickness amongst the Parsee children, but they are now better, and two of them have consented to my visiting their families. I mentioned in my last letter that the Post-master had promised to allow me to visit his family, but he has always put it off, saying they are sick: perhaps it is only an excuse. However a Marathi Brahman, who is overseer in the Engineer's office and speaks very good English, being educated in the Government School at Poona, wishes to have his daughter taught. They can read very well in their own language, but he wishes them to learn fancy-work. They are bright looking girls about twelve and fourteen years of age, and of course married, and not allowed to go outside, at least, not farther than the verandah. At present they are all gone to attend a wedding of some

of their relations at Poona, but will be back in a month. This house may be a help to getting others, as there are many of the same caste living near. The first house to which I gained an entrance is one of the most interesting. The husband was formerly a pupil in Dr. Wilson's school in Bombay. He spoke to me of being taught when there by the Rev. N. Shehadri. He speaks English well, and is also in a situation; he is clerk in one of the offices in the camp. His wife cannot read, but is very anxious to learn, and has succeeded in getting the alphabet. One of her little boys seems as anxious as she is herself and is very helpful whenever I go to the house. She listens most attentively to the reading of the Scriptures, which I read in the Marathi language to her, as she does not understand Hindustani. She often asks me to read more to her when I stop. She is quite pretty for a native woman and has a very pleasant expression. I have been to another house near by this one, but as they were ill with measles, and I have never had them, I thought it prudent not to go back until they were better. Several times I have noticed a little girl watching me when I have been going to these houses. She appears about eight years of age and is very interesting looking. On enquiry I found her to be the daughter of a bigoted Brahmin priest who lives in the neighbourhood. Her mother is dead; the woman who was in charge of the house spoke as if they would not object to have the girl taught, but as the father was absent I could not depend upon what was said. I have not been able to go to the house again.

When writing in February, I told you about the girl's school which we had opened. It has not grown any in numbers since then; although many new girls have come, many of the old ones have left. I visit this school regularly every day, and they are learning slowly; the Marathi is very difficult, but it is the language they speak. I give them a Scripture lesson every morning, which takes me about three quarters of an hour. I begin by telling them the story of the creation, go on to the fall, and expulsion from Eden, and then take up the New Testament. They answer me very wisely and I am now at the temptation in the wilderness. I intend taking them through the Gospel of St. Matthew in this way. Miss Forrester has been teaching them singing and sewing. They like that part of the day very much when they are set to sewing, and they are very fond of singing. They have been taught “I need thee precious Jesus,” “I lay my sins on Jesus,” “There is a fountain filled with blood,” and “Here we suffer grief and pain.” They enjoy this last one very much on account of the repetition in the chorus which somewhat resembles their own style of music. I am still studying Marathi.

## FORMOSA.

LETTER FROM REV. G. L. MCKAY TO THE  
CONVENER OF THE WESTERN FOREIGN  
MISSION COMMITTEE.

Ke-lung, July 12th, 1878.

**A**BOUT the middle of last month I arrived at Tamsui, after being down South at our Sin-kang and Ang-mng-kang chapels. I need not tell you I was greatly delighted to meet Mr. and Mrs. Junor, with little Frank, when I arrived there. They had a rough passage across the Pacific, and Mrs. Junor was very ill on board the ship, still our beloved Master brought them in safety to Tamsui. Mrs. Junor is evidently weak yet, but I hope the Lord will give her strength in due time to accomplish her heart's desire in teaching the poor women here, and thus save many souls. She has a real missionary spirit, and Mr. Junor is an able, zealous servant of the Great Head of the Church. I thank God for bringing him here to labour with me in saving souls. I stayed about two weeks at Tamsui to try and help them to get fairly settled, then left to visit this place. Mr. Junor went to the Pat-li-hun, Tamsui and Bang-kah chapels with me, and at each place addressed the hearers most appropriately. I interpreted for him and enjoyed immensely the sound ring of his remarks. Leaving Bang-kah with the students and Mrs. M., we went to the Khoc-chin chapel, then walked under a scorching sun to this place. Several of the students were sick after the exposure. Last week I visited Coal Harbour to see my countrymen the miners, and was sorry to find several on the sick list.

Mr. John Wallace Ord, the staunch old Presbyterian there, came last Sabbath to our service in the chapel here. He is like an old Covenant, so I love him all the more for that. He is not troubled with Epicurean, Spencerian or Darwinian speculations *which can never satisfy the longing soul*, but feeds his spirit with the *everlasting Gospel* of Jesus our Redeemer.

I am teaching the students here every day, whilst Mrs. M. visits the women in their homes and induces them to come out to service in the evenings. We are here about two weeks and we have had glorious meetings every night. After worship, Mrs. M. teaches the women to sing sometimes until long in the night.

Oh the darkness that reigns here amongst the daughters of China! Oh the ignorance, the superstitious, the vileness that prevail! God of all nations awake this old Empire; let her arise from the dust and embrace the glorious gospel of Jesus which alone can save sinners and exalt a nation!

G. L. MACKAY.

## INDIA.

**L**ETTER from Miss FORRESTER to the Secretary of the Kingston Women's Foreign Missionary Society: dated Mhow, 5th June, 1878.

"I desire to thank you and the other ladies of the Kingston Society for choosing me as their representative, and I trust it may be for our mutual benefit. It is comforting and encouraging to know that we have the sympathy and prayers of our sisters in Canada, and for myself I feel much in need of them. I will write to you as often as I have time, and hope you will have as much pleasure in receiving mine as I have in receiving yours.

You ask first about our quarters. The first two months, nearly, we were here, we lived in Col. Van Heystheysen's bungalow. They were all away at Bombay, and had kindly placed it at our disposal during their absence. It is no very easy matter getting a house of any kind here, and indeed it was only a few days before the Van Heystheysen's return, that we heard of this place, which we at once secured. It is clean and tidy-looking, in an airy part of the camp, but condemned by the doctor as too small for us. My progress in the language is said to be about equal to that of most lady missionaries. Since the very hot weather set in, it requires the greatest effort on my part to read just one chapter in Hindustani. But we are looking for the monsoon now: then I hope to get on rapidly. In the Zenasas, in this State, Marathi is the language spoken, and in the villages, both among the men and women, it is Hindi. The latter is easily acquired when you know Hindustani. As far as I can make out, the Parsee and Mahomedan women all speak the Hindustani or Urdu as it is more commonly called here.

Of the 20,000 natives in Mhow, religiously, the majority are Hindoos, the remainder Parsees and Mahomedans. The Mahomedans are not nearly as numerous here as in the Bengal Presidency, and perhaps from this arises the fact that the women here seem to have more freedom, *i. e.* as Miss Rodger says, they will go with you as far as the door on leaving, (carefully hiding if they see a man near). You ask me to tell you something of the present religious rites of the inhabitants of Mhow. I do not know if there is anything either in the objects or manner of worship which is peculiar to this part of the country, or to this present time. Their gods are very numerous and very varied. The greater ones have certain seasons of the year set apart as sacred to their worship. In going through the bazaar it is sad to see how many heathen temples there are. Did you know that there is one directly opposite the boys' Mission School?



In this school-room, Mr. Camp'jell has a Hindustani service every Tuesday morning at eight o'clock, and a native Sunday School at five o'clock in the evening. While there we frequently hear the ring of the bell and the sound of the gong in the temple opposite. It is their call to their god, for he may be sleeping. If you look across the street, you will probably see some one doing pooja, sometimes walking round and round the shrines of the gods, appearing to count the number of times they have been round by their beads which they have strung round their neck; at other times prostrating themselves before some paltry looking idols. Poor ignorant, unhappy people! So many of them dying every day in this ignorance! How happy we should be in making use of every opportunity in speaking to them of the Saviour. What I have written refers specially to the Hindoos. The Mahomedans, except in so far as they are mixed up with the Hindoos, are not idolaters at all. Of the Parsees, one hears very little as to their religion. In appearance they are fine specimens of humanity,—tall and intelligent-looking, with good business abilities, but very grasping. We have some hopes of forming a Parsee girls' school. If we succeed in doing so your canvas patterns, &c, would be a great help, especially as fancy work has great attraction for them.

In your first letter to me you mentioned that you used to send to Calcutta native dresses for prizes in the schools. Such things would be useful here. At an examination of the pupils in the boys' school last January, some of the native coats were given as presents. They seemed well pleased with them. Poor children! the quantity of material in their old ones was as scant as possible, and the quality was as poor. The new ones were made of twilled unbleached cotton. We will send the paper pattern, so that you can make them up in Canada.

You will be glad to learn that Miss Rodger has gained access to several houses in Mhow, two of these being in high-caste families. But she has written to Mrs. Harvie about them herself, and you will, I suppose, have a copy of the letter. I have been with her to one of the Government officials, who is being taught, and I thought it exceedingly touching to see the interest her little son took in her progress. He is a pupil in the Mission School and is making good use of his knowledge in teaching his mother.

The China Mission of the Church of Scotland has been established at Ichang, a town several hundred miles up the river from Hankau. At the head of the mission is the Rev. George Cockburn, who is assisted by two married colporteurs. Little will be done until the members of the mission learn the language.

## The Presbyterian Record.

MONTREAL: 1 OCTOBER, 1878.

JAMES CROIL,  
ROBERT MURRAY, } Editors.

{ OFFICE OF PUBLICATION:

21, St. James Street, Montreal.

Price: 25 cts. per annum, in Parcels to one address. Single copies 60 cts. per annum.

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

Correspondents in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

REMITTANCE and all other matters of business to be addressed to JAMES CROIL, 210 St. James street, Montreal.

With this number, all parties in arrear of payment will receive their accounts. It should be remembered that our bargain with subscribers is *Cash in advance*. It is only by adhering to that principle that the RECORD can be sustained. We do not know of a Church magazine in Britain or America that gives anything like the same amount of reading matter for the price. So we do not hesitate to say that our subscribers who receive the RECORD at the club rate of 25 cents a year, get the value of their money: unless, indeed, the admission be made that they take little or no interest in the work of the Church. We should like our Agents in the several congregations to inform us at their earliest convenience of any changes in their addresses, or in the number of copies required for the ensuing year. We hope to have a very much larger circulation next year than at present.

### Literature.

THE METROPOLITAN PULPIT AND HOMILETIC MONTHLY for September closes the second volume. The Publishers announce that the publication has met with great favour, attaining a very large circulation, especially among the clergy of all denominations. THE COMPLETE PREACHER, published by the same house, is to be combined with THE PULPIT, making one large Homiletic Magazine, to be called THE PREACHER AND HOMILETIC MONTHLY. This combined publication will be nearly double the size of the present METROPOLITAN

**PROFIT.** The subscription price will be \$2.50. This valuable periodical, published by The Religious Newspaper Agency, New York, contains a large number of sermons, and "outlines," by the leading clergymen of the day.

**THE PRINCETON REVIEW.**—The September number of this admirable Review is full of good things. The articles, eleven in number, are all original, from the best minds in Europe and America, and treat of the most interesting phases of thought in theology, philosophy, science and literature. It contains 300 pages, beautifully printed. Of the eleven articles, six are of British authorship:—*The Problem of Human Will*, by Professor Calderwood; *Science and a Future State*, by Prof. Balfour Stewart, Manchester; *The Aim of Poetry*, by Principal Sharp of St. Andrew's; *The Foundations of Chance*, by Prof. Venn, Cambridge; *The Cost of a laudible Gentry*, by Arthur Arnold, London; and *The Anglo-Catholic Movement* by the Bishop of Gloucester and Bristol. **THE REV. ANDREW KENNEDY**, London, Ont., is Agent for Canada. New York, 37 Park Row: Price \$2. a year. Published bi-monthly.

**RAMBLES AMONG THE INSECTS**, by the Rev. Samuel Findley, D. D.: is one of the most interesting little volumes published by the Presbyterian Board, Philadelphia—a suitable gift to Sunday School boys and girls.

**WIDE AWAKE.**—The "October number" is as attractive as ever. D. Lathrop & Co., Boston: price \$2.00 per annum: beautifully illustrated.

#### MEETINGS OF PRESBYTERIES.

Lanark and Renfrew,—Tuesday 19th Nov., 1 p.m.  
Lunenburgh and Yarmouth,—Tuesday 5th Nov.  
Ottawa—Tuesday, 6th November, 3 p.m.  
Lindsay, Tuesday, 26th November.  
Huron—Tuesday, 8th October, 11 a.m.  
Montreal—Tuesday, 1st October, 11 a.m.  
Quebec—Wednesday, 16th October, 10 a.m.  
Miramichi—Tuesday, 29th October.

#### ASSEMBLY MINUTES.

Copies of the Minutes have been sent to all Ministers on the rolls of the several Synods, and parcels to all Presbytery Clerks for the Congregations within their respective bounds. If, in any case, these have not been received intimation should be sent to Rev. Dr. Reid, Toronto.

#### WANTED.

A minister or probationer to labour within the bounds of the Presbytery of Lanark and Renfrew for a year or more as ordained missionary. Also, a missionary for the winter. Apply to Rev. Robert Campbell, Renfrew, Ontario.

#### THEOLOGICAL HALL—MARITIME PROVINCES.

The next Session of the Presbyterian Theological Seminary, Halifax, N. S., will commence in the new premises, Pine Hill, on Thursday, Nov. 7th.

Furnished Rooms and Boarding will be provided for the students in the Building. Term 26 weeks—\$2 50 per week. Fuel and Light included—No extras except for washing.

The Inaugural Lecture will be delivered by Rev. Dr. Pollok in Chalmers' Church, on Wednesday, 6th Nov., at 7.30 p.m.

P. G. MACGREGOR,  
Secretary.

#### PROVINCIAL SABBATH SCHOOL ASSOCIATION.

The next Provincial Sabbath School Association will be held in Peterborough, Ont., on the 8th, 9th and 10th of October. Delegates and others intending to be present should communicate with the General Secretary, Rev. William Millard, Toronto, who, we understand, will furnish certificates for securing reduced rates of fare for travelling.

#### QUEEN'S UNIVERSITY AND COLLEGE.

The 28th Session will be opened in the Faculty of Arts on the 2nd October, and in the Faculty of Theology on 4th November next. The Calendar for the Session, containing full information as to Entrance Examinations, Ordinary Courses of Study, Courses for Honours Graduation in Science, Arts, Medicine and Theology, Scholarships, Bursaries, University Prizes, Fees, &c., &c., also Examination Papers for Session 1878-79, and List of Students and Graduates, may be obtained on application to the Registrar.

J. B. MOWAT, Registrar.  
Queen's College, Kingston Sept., 1878.

#### PRESBYTERIAN COLLEGE, MONTREAL.

Session 1878-79 commences on the 2nd of October. Copies of the Annual Calendar, containing full information respecting the College and the work of next Session, can be obtained on application to the Rev. Principal MacVicar, LL.D., Montreal.

#### KNOX COLLEGE, TORONTO.

The opening Lecture of Session 1878-9 will be delivered in the College Hall, on Wednesday, October the 2nd, by Prof. McLaren. Copies of the Calendar for the ensuing Session can be had on application to Principal Caven, the Rev. Dr. Reid or the Rev. J. M. King, M.A., Toronto.

#### OTTAWA LADIES' COLLEGE and CONSERVATORY OF MUSIC.

Rev. A. F. KEMP, LL.D., Principal, assisted by a large and efficient staff of Teachers.

The curriculum of the College is in every respect abreast of the age, and special facilities afforded for the study of French and German. The musical advantages of the College are unequalled in the Dominion.

College opens Sept 4th, 1878. For particulars and fuller information, apply to the Principal.

## A Page for the Young.

### THE GLEANER.

**I** AM a little gleaner  
 Among the harvest sheaves:  
 I follow in the reaping  
 For what the reaper leaves;  
 For haply by the wayside  
 Some handfuls may be tossed,  
 As said the careful Master,  
 That nothing may be lost.

Drops fill the boundless ocean,  
 Sands pile the mountain high:  
 So all the bounteous garner  
 Must single grains supply.  
 And when, to feed the hungry,  
 The richer offering comes,  
 The full loaf the table  
 May not disdain the crumbs.

I hear the cry of hunger,  
 I see the tears they shed,  
 Of souls that war and perish  
 For lack of living bread:  
 And so I am a gleaner,  
 Although my gains are small;  
 For they must share His bounty  
 Whose harvest is for all;

I'm sorry 'tis so little  
 My little hands can do;  
 But Jesus will accept it,  
 If but my heart is true;  
 And some time—'tis the promise  
 My heart in hope believes—  
 I'll bring the blessed Master  
 The full and joyful sheaves.

### LITTLE FOXES.

ONE little fox is 'By and by.' If you track him, you come to his hole—Never. Another little fox is 'I Can't.' You had better set on him an active, plucky little thing, 'I Can' by name. It does wonders. A third little fox is 'No use in Trying.' He has spoiled more vines, and hindered the growth of more fruit, than many a worse-looking enemy. A fourth little fox is 'I Forgot.' He is very provoking; he is a great cheat; he slips through your fingers like time; he is seldom caught up with. Fifth little fox is 'Don't Care.' Oh, the mischief he has done! Sixth little fox is 'No Matter.' It does matter whether your life is spoiled by small faults.

### THE SABBATH DAY.

A gentleman wishing to teach some boys the sin of Sabbath-breaking, told them of an old gentleman who met a man on a lonely road, to whom he gave six pounds, only retaining one

for his own use. But the man turned on him, knocked him down, and took the seventh pound. The boys cried out in indignation, and were surprised when the gentleman told them how God gave them six days, and yet they sought to rob Him of the seventh.

### THE FOOLISH TRAVELLER.

'I SHOULD like very much to hear a story,' said a youth to his teacher. 'I hate serious instruction; I cannot bear preaching.'

'Listen, then,' said the teacher.

'A wanderer filled his travelling pouch with savoury meats and fruits, as his way would lead him across a wild desert. During the first few days he journeyed through the smiling, fertile fields. Instead of plucking the fruits which nature here offered for the refreshment of the traveller, he found it more convenient to eat of the provisions which he carried with him. He soon reached the desert. After journeying onward for a few days, his whole store of food was exhausted. He now began to wail and lament, for nowhere sprouted a blade of grass, everything was covered with burning sand. After suffering for two long days in torments of hunger and thirst, he expired.'

'It was foolish of him,' said the youth, 'to forget that he had to cross the desert.'

'Do you act more wisely?' asked the teacher, in an earnest tone. 'You are setting forth on the journey of life, a journey that leads to eternity. Now is the time when you should seek after knowledge, and collect the treasures of wisdom; but the labour allrights you, and you prefer to trifle away the spring-time of your years amid useless and childish pleasures. Continue to act thus, and you will yet, upon the journey of life, when wisdom and virtue fail you, fare like that hapless wanderer.'

Do you act more wisely? This is the meaning of the parable to the reader.

### WHAT CAN RUB IT OUT.

"My son," said his mother to a flaxen-haired boy, five years old, who was trying to rub out some pencil marks he had made on paper: "my son, do you know that God writes down all you do in a book? He writes every naughty word, every disobedient act, every time you indulge in temper, and shake your shoulders, or pout your lips; and, my boy, you can never rub it out."

The little boy's face grew very red, and in a moment tears ran down his cheeks. His mother looked earnestly on him, but she said nothing more. At length he came softly to her side, threw his arms round her neck, and whispered, "Can the blood of Jesus rub it out?"

Dear children, Christ's blood can rub out the record of your sins, for it is written in God's holy Word. "The blood of Jesus Christ His Son cleanseth us from all sin!"

**ACKNOWLEDGEMENTS**

KNOWED BY REV. DR. REID,  
AGENT OF THE CHURCH AT TO-  
RONTO, TO 2ND SEPTEMBER, 1878.

**ASSEMBLY FUND.**

Received to 2nd August...	\$186.45
St Mary's, 2nd Cong.	3.50
Lawrencetown & Cow Bay	3.00
Riverside, Bass River Sec	3.00
Little Harbour	2.03
Chipman, N B	4.00
Summerside	10.70
Upper Londonderry	5.10
St Andrews, Little River	5.50
Richmond Bay	5.06
St Louis de Gonzague	8.10
Teeswater, Zion Ch	7.09
Markham, Brown's Corn	2.33
Acton, Knox Ch	10.00
	\$255.48

**HOME MISSION.**

Received to 2nd August.	\$3646 96
Rockburn & Gore	6.00
F E B, Port Stanley	8.00
Blackheath	5.00
Cornwall, St John's	50.09
Brucebridge	15.60
West Williams	15.25
Euphrasia	12.60
Holland	7.00
Avonbank	8.00
Fullarton	11.40
Nobody	3.00
Alton	2.54
	\$3790.35

**FOREIGN MISSION.**

Received to 2nd August.	\$2570.44
F E B, Port Stanley	4.00
Cornwall, St John's	35.00
Brighton Sab Soc, China	5.00
Brucefield, Rev J Ross	12.00
Euphrasia	10.00
Holland	4.69
Anonymous, Owen Sound	5.00
Victoria	19.00
"Nobody"	2.00
	\$2707.13

**WIDOW'S FUND.**

Received to 2nd August.	\$1122.99
Danbarton and Duffin's	14.00
Moore, Burn's Ch.	9.00
Ossabrock, Willis Ch	5.00
Wroter & Fordwich	22.41
West Williamsbury 1st	6.59
Mosa, Burn's Ch	8.00
Dalsware, St Andrew's & Co	4.00
Scarborough, St Andrew's	24.34
Markham, St John's	8.45
Arnonore	2.25
Waddington, N Y	12.25
York Mills	1.00
Acton, Knox Ch	10.00
	\$1250.10

With Rates from Revs Dr Waters  
112: A Torrance, J Morrison,  
Waddington, N Y.

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

Received to 2nd August.	\$1089.14
Markham, Melville Ch	5.10

Sydenham, St Paul's Ch.	3.75
St Vincent, Knox Ch	3.00
Mosa, Burn's Ch	8.60
Lyn & Cainton	8.00
Bobayzeon, Knox Ch	8.00
Amberstburgh	3.00
Calborne	5.50
Waddington, N Y	12.25
Coto des Neiges	18.00
Brighton	4.60
Victoria	2.00
Chippawa	2.51
Warwick, Knox Ch	3.40
Lachute, Henry's Ch	11.15
Penetanguishene & Co	5.10
McKillop & Tuckersmith,	4.62
West Port and Newboro	5.00
Kippoon	10.75
Hillsgreen Station	2.63
	\$1194.75

Ministers' Rates received to 2nd August '88	53.50
With Rates from Revs A Torrance, J Morrison, Waddington, N Y	\$3 59
	6 50
	\$69.00

**COLLEGES ORDINARY FUND.**

Received to 2nd August.	\$22.40
Profringe	27.00
English Settlement	26.15
Fullarton	8.80
Avonbank	8.20
Acton, Knox Ch	15.60
	\$306.05

**KNOX COLLEGE, ORDINARY FUND  
DNET.**

Received to 2nd August	\$221.50
Woodstock, addl.	10.00
Florence, per do	5.00
Walkerton, addl, per do	5.00
	\$241.50

**KNOX COLLEGE, BUILDING FUND.**

Received to 2nd August.	\$514.03
Huron,	20.00
D Cameron, Beaverton	3.00
East Seneca, per Rev E Vincent	15.00
John Bowman, Dunnville	17.00
Angus Rose, Woodstock.	25.00
Rev D B Cameron, Acton.	8.00
	\$632.03

**CHINA FAMINE RELIEF FUND.**

Received to 2nd August.	\$523.42
Friend Rodgerville	5.00
Mrs H Carruthers, Cobourg	10.00
Kincardine, Knox Ch	29.00
	\$567.42

RECEIVED BY REV. DR. McGR  
GER, AGENT OF THE GENERAL  
ASSEMBLY, IN THE MARITIME  
PROVINCES, TO SEPT. 3, 1878.

**FOREIGN MISSIONS.**

Acknowledged already	\$1160.64
Ladies Society Church- ville, E R, Picton	12.00
Zion Ch, Charlottetown	29.00
Amberst	7.67
Goldenville	20.00

Earlton	7.55
do Falls Section	4.00
Upper Musquodoboit	25.30
Shelburne Cong	25.00
Antigonish, addl.	2.10
Green Hill Religious Soc.	16.66
Coldstream	9.00
Bequest of Mrs G McLeod Tatamagouche	10.00
Gore and Kennetcook	34.00
A McLeod, Acadia Mines.	1.00
Pleasant Valley Sewing Circle, Upper Stewiacke	9.00
Brookfield, Colchester	6.25
	\$1378.97

**FOREIGN MISSION DEBT FUND.**

Acknowledged already	\$862.96
Pritcatown, P E I	21.55
Sheet Harbour	9.20
Wainland	167.60
United Ch, New Glasgow.	100.00
Hallie, N B	5.32
Riversdale, addl.	0.69
L Northfield section of do	4.23
Nerepis, per J J Rankin	5.00
Upper Musquodoboit	15.00
Friend. Out West.	4.95
Shelburne & L-ckport	13.00
Middle Stewiacke	13.48
Union Ch, Hopewell	15.00
New Bandon	3.10
Mabou, C B	21.00
Port Hood, C B	8.60
East River Ladies Soc., Springville	12.47
East River Ladies Soc., Middle Settlement	7.53
Springside	29.29
do Pembroke Sew Cir	16.00
do Bureside do	4.10
do Session Fund	6.71
Mrs J Layton, Bermuda	5.40
Dartmouth	26.80
Wallace	7.00
Brookfield, Colchester	16.00
	\$1328.28

**DAY SPRING & MISSION SCHOOLS.**

Acknowledged already	\$248.96
Sabbath Sch Class of Miss Annie Darby, Yarmouth	3.59
Merigomish for Gopaul	6.73
	\$259.18

For Martyrs Memorial Church—  
Dillon's Bay, Errormanga.

C D McLaren Catechist, Eastern Shore	2.00
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**HOME MISSIONS.**

Acknowledged already	\$805.07
A C Thompson, N Glasgow	10.00
Zion Ch, Charlottetown	25.00
Gore and Kennetcook	15.00
Tryon and Boshaw, P E I	4.00
Brookfield, Colchester	6.25
	\$855.32

**SUPPLEMENTARY FUND.**

Acknowledged already	\$363.39
Stewiacke	8.27
Acadia	15.00
Carleton, N B	12.00
of Bequest of Mrs G Mo- Leod, Tatamagouche	10.00

Gore and Kennetcook	15 00
St Paul's Ch, Fredericton, Special	10.00
Glace Bay, C B	9.00
Coldstream	9.00
Mrs J Layton, Bermuda	5.00
	\$355.66

COLLEGE FUND.

Acknowledged already	\$1525.88
Zion Ch, Charlottetown	20.00
Div. from U. E., Halifax	457.50
Lake Ainslie, C B	3.00
Div. People's Bank	93.00
Gore and Kennetcook	11.00
	\$2107.33

Less by the following sums acknowledged in the Sept. Record for College Fund - instead of Building & Endowment Fund.	
Low's Supper	\$15 00
A friend	20.00
Andrew Johnson	4.00
	39.00
	\$2069.33

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already	\$275 54
Zion Ch, Charlottetown	10.00
Divid'd from Union Bank	22.00
Int. for 6 mos on Mortgage	30.00
Rev A Ross	4.00
Rev A McKee, do do	3 00
	\$345 04

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden, Secretary-Treasurer of the Board of French Evangelization, 210 St. James Street, Montreal, to 7th September, 1878.

Received to 9th August	\$2686 45
Pictou	7 75
St Vincent, Knox Ch	4 55
C. Risie & Ailsa Craig	17 14
J W Robson and family	3 00
Hanover Sab Se	4 00
St Andrew's, Beachburg, Newcastle	6 10
Charleston Place, Zion Ch	6 30
do do S Co	7 80
do P Cram, Br	5 40
Late Brown St, Egremont	12 35
Gordonville	2 30
Westminster, 3rd Con	8 00
Fenelon	6 00
Rockwood	16 16
Botany, Thamesville, &c	12 04
Tilbury East	6 45
Tilbury West	3 50
Mosa	11 00
Waddington	15 0
Mountain	21 25
South Gower	11 25
Lake Mercantile	7 00
Morrisburg & Iroquois	9 00
Clinton, Ont.	14 42
Harvey Station, N B	10 65
Bedque, P E I	27 40
Sherbrooke, N S	10 03
Kitty	16 00
Kincardine, Knox Sab Se	6 00
Dunblane	6 10
Hesperol	7 00
Hampden	6 50
Minden & Kinmount	2 50

Searboro, Knox Ch	20 00
do Melville Ch	5 00
Buddeck, Forks, C B	8 68
do Village	7 82
Whycoconah, addl	1 21
underland, &c	3 15
Darling	5 00
St Andrew's, Mt Forest	20 00
St Matthews, Osnabrock	8 00
Economy	7 65
Sumnerstown	12 70
Springside	14 00
Furnham Centre	8 53
Manchester & Smith Hill	18 00
Woodville, Ont, Sab Se	4 07
West Nottawasaga	11 48
do Sab Se	1 12
Port Colborne	3 70
By J. Schofield	9 75
Dunwich, Duff Ch	8 10
do Ch-lwer's Ch	5 10
Storrington, Pittsburg, &c	17 25
Port Dalhousie	4 50
Hemmingford	7 05
St James, N B	10 00
Penetanguishene &c	17 00
Ayton	4 68
Dunbar & Colquhoun's	4 30
St Luke's & S Finch	10 10
St John's, Montreal	4 00
Edwardsburgh	7 80
A friend, Glenelg, N S	1 00
E Hawkesbury, St S	11 00
Burn's Ch, E Zorra	4 50
Mulmur	3 25
Tossoronto	3 50
St Andrew's, Hawkesville	9 19
Mt Albert & Ballantrae	6 00
Carp & Kinburn	1 10
Bearbrook & S Indian	2 70
St James Ch, Dalhousie, O	4 60
Blythwood, &c	6 00
Antigonish & Cap George	42 00
A friend, Stratsville	5 10
Richmond & Windsor Mills	12 09
Guthrie Ch, Longwoog	10 10
Coltswood	1 6
Mrs Patton, Tiverton	2 10
Florence and Dawn	3 02
Consecon and Hillier	5 12
Nelson	10 00
Head Stn, Normanby	4 46
By Knox, N S	44 72
Brampton Sab Se	5 10
R McClure, Brampton	1 00
Avoca and Harrington	3 25
Luther township	2 25
St Andrew's, Pakonham	5 00
Westport and Newboro	10 10
Stayer & Sunnidale	7 10
Winslow	2 00
Zion Ch, Dundee	14 10
L'Original Sab Se	13 90
Fort Coulonge & Calumet	16 14
Wrs Watters, Quebec	4 10
Taylor Ch, Montreal	3 14
Canning St Ch, Montreal	4 00
Arundel, &c	6 13
Kouchibouguano	4 10
Knox Ch, Pictou, N S	10 15
Kilsyth & N Derby	8 00
N Mornington	9 78
Burn's Ch, Milverton	11 00
Ardrea, &c	7 00
Vulcartier, &c	6 11
New Annan, N S	8 50
Mrs J G Malloch, Hamilton	5 00
Admaston	34 30
Senecerville	6 00
Ventnor	2 00
Per Dr McGregor, Halifax	
Stewiacke	10 00

Zion Ch, Charlottetown	10 00
R obiuto	15 00
Majie Green, Dalhousie, N B	5 75
Woodstock, N B	11 10
Lake Ainslie, C B	5 40
St Andrew's, Campobton	7 10
Ebenezer Ch, Salt Springs	9 10
Gore & Kennetcook	23 00
Merigum	12 16

Per Rev Dr Reid, Toronto:-

Balmton	10 45
God-rich T'ship, Union Ch	5 10
Searboro, St Andrew's	33 58
Markham, St John's	9 25
Annin	11 10
Leith	8 10
Ekfrid, Knox Ch	13 10
Badies	14 15
Dunbarton & Millings Creek	16 10
Plympton, Smith Ch	5 10
God-rich, Knox Ch	39 84
Perry West	3 10
Bruckton	3 83

Total receipts from 1 May \$1023.19  
Receipts to same date (1th Sept.) last year \$7717.95

Decrease \$3754 67

NOTE.—The Treasury being at present largely in debt, congregation and friends are earnestly requested to forward their contributions without delay.

THEOLOGICAL HALL BUILDING AND ENDWMENT FUND, FARQUHAR FORREST & Co., TREASURERS, 173 HOLLIS ST., HALIFAX, TO AUGUST 31st, 1878.

Previously Acknowl'd	\$31051 00
Truro, N S	41 67
G P Murray, N E Margaree, C B	24 80
Pictou, N S	516 28
Buddeck, C B	52 10
St Andw Ch, Chatham, N B	2 00
Sir Wm Young, ind Installment, Halifax	250 00
Noel, Hants Co, N S	120 00
C A Stayer, Halifax, N S	50 00
John Macnab, do	100 00
Loch Lomond, C B	12 25
Mrs P McDonald, Whycoconah, C B	15 00
North-horo & Malignash, Cumberland, N S	5 27
Mrs Esson, Hfx, 2nd Inst	50 00
Westville, N S	4 10
Truro, N S	35 17
Rev Thos Duncan, Halifax	50 00
R B Eaton, Mainland N S	50 00
Rev T G Johnson's church	
Lerby, Miramichi	49 77
St Paul's, Con, Truro, N S	195 00
Upper Musquodoboit, N S	21 75
St Paul's Ch, Truro, N S	5 00
	\$33865 66

WIDOWS' AND ORPHANS FUND  
Late in connection with the Church of Scotland.  
James Croil, Montreal, Treas.

Melbourne, Q	\$12 00
Pikering, St Andw's Ch	3 10