

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments: /
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE
PRESBYTERIAN RECORD
FOR THE
DOMINION OF CANADA.

Vol. IX.

AUGUST 1884.

No. 8.



Rev. John Morton.

OUR pioneer missionary in Trinidad is a native of the county of Pictou, Nova Scotia. He was a graduate of the Presbyterian College, Halifax. Shortly after his licensure by the Presbytery of Halifax, in 1861, he was called to Bridgewater congregation, then in the Presbytery of Halifax, where he was ordained and inducted on the 5th December, 1861. Bridgewater congregation at that time embraced a number of distant stations, and the pastor had to drive a great deal over bad roads in rough weather in order to keep his appointments.

Mr. Morton was always punctual in his work, and he was never known to fail in supplying a station at the expected day and hour. His labours in a field so extensive told injuriously on his health. Bronchial trouble was developed which threatened serious consequences, and acting under medical advice, he spent the winter and spring of 1864-5 in the West Indies on furlough. Providence led his way to Trinidad, where he noticed the large numbers of Coolies, chiefly from the East Indies, engaged on the sugar estates. He found that there were then about 20,000 on the island of Trinidad, very many of whom would reside there permanently; and more were coming from India every season. He found that all were under the influence of Oriental superstition, and utterly ignorant of God and the Gospel. There were Presbyterian, Episcopalian, Methodist, and Baptist churches in Trinidad, but there were no special efforts to evangelize the Coolies. Mr. Morton, by letters, and by addresses after his return brought the condition of the Coolies before the Presbyterian Church of the Lower Provinces. It appears that the United Presbyterian Church of North America had opened a mission in Trinidad and owned premises at Jere Village. The station was not occupied however, and the Mission Board of that Church offered the buildings to the Board in Nova Scotia. The Presbyterian ministers in Trinidad of the U. P. Church of Scotland, cordially invited missionary effort. A good deal of trade is carried on between Nova Scotia and Trinidad, and this seemed an additional reason in favour of opening a mission. Mr. Morton, in 1867, offered his services as a missionary to the Coolies, should the Synod see fit to establish such a mission.

On the 27th July, 1867, the Synod of

the Lower Provinces unanimously resolved "to authorise the Board to establish a mission to Trinidad for the special benefit of the Coolies." The Board promptly accepted Mr. Morton's offer of service. He was separated from his congregation on the 18th July, and he proceeded immediately to visit the congregations. On the 30th November, he, with his family, set sail for Trinidad. When about 450 miles south of Nova Scotia the vessel in which he sailed encountered a terrific cyclone, and all hope of safety nearly vanished; but they weathered the storm, and by the 3rd January, 1868, landed safely at Trinidad. Jere, six miles from San Fernando, was the spot selected at which to commence operations. Our missionary began with a small school in this village. His first work was to give three Coolie boys a lesson, teacher and pupils sitting on a door step. Next day he had another pupil. The number gradually increased so that the average for the year was 18. Only two knew their letters when they came to school; but at the end of the year all were reading John's gospel. For a time he taught every day of the week; but by and by he found it necessary to rest on Saturdays. The Sabbath-school met with greater difficulties than the day-school, and the attendance was much smaller. Stern and persistent opposition was offered by young and old. For three years and a half Mr. Morton laboured before a single convert was baptized; but the foundations of the work were laid firmly and well. The truth was preached and taught in the day school and the Sabbath school, at preaching services in the open air, in the houses, wherever two or three, or even one, could be got to listen. In 1870, Rev. Kenneth J. Grant joined the mission. Three years later Rev. Thomas M. Christie was sent to the same field, and in 1881 Mr. Macleod, the fourth missionary, was sent. The mission has greatly prospered. Mr. Morton removed from Jere to Mission Village (now Princetown), and thence again to Tunapuna, his present sphere of labour. In 1874, Mr. Morton, with his family, came home on furlough. He was compelled by ill-health to return again in 1883. His visits home have on all occasions served to increase the public interest in his work. Mrs. Morton has been singularly successful in her work among the

Coolies. Indeed it is not too much to say that the success of the mission is largely due to her tact, zeal, high intelligence, and perseverance. The mission has now for years enjoyed the full confidence of the people of Trinidad of all ranks and denominations, planters, Government officials, Coolies, Creoles, and merchants. Mr. Morton, having visited Demarara, where a large number of Coolies are employed, called the attention of the Church and the proprietors to their requirements. One Scotch gentleman, Mr. F. E. Crum Ewing, having seen the work in Trinidad, has offered singly to support a missionary on his own estate in Demarara. There are upwards of 70,000 Coolies in Demarara, 35,000 in Barbadoes, and over 50,000 in Trinidad. Some of these people return to India, and when christianized will carry thither the influences of their religion. One of the earliest converts in connection with Mr. Morton's labours has already been useful in connection with our Canadian Mission at Indore. More is contributed in Trinidad than in Canada to support our mission there. As already stated, when Mr. Morton commenced work in January, 1868, he could only get three pupils to teach—on a doorstep. The mission reported in 1883, 36 schools, 1,592 pupils, 211 communicants, 30 preaching places. The district in which Mr. Morton now labours has a population of about 12,000 Coolies.

Trinidad.

MR. MORTON writes from Tunapuna on the 30th of April as follows.—Our new building at Arouca was opened for public worship on the 11th instant. The house was well filled and Mr. Hendrie of St. Joseph assisted by preaching from I John v. 20. It was a day of good cheer. The mail had arrived on Saturday, bringing word that my estimate of expenditure for 1884 had been passed; thus authorizing an increase of £50 sterling to extend the work. This was hoped for if not confidently expected. But our hopes went no further. Very charming then was the news that the debt on Tunapuna buildings was to be immediately removed. We at once announced that the new building would be

painted on the outside, and that the proposed building at Tacarigua, just half-way between Tunapuna and Arouca, would be proceeded with without delay. This new building will be pushed forward as quickly as possible on account of the approaching wet season. The land has been given by the government on favourable terms. The building will stand in a long narrow village on the Royal Road. Four estates lie in a circle around it and there is a railway station about three minutes walk from it. One of these four estates, Orange Grove, has a population of 500 East Indians. On it Miss Morton assisted by two natives conducts a Sunday school which has an attendance of about forty. But a school on an estate will never draw the children from other estates and only to a limited extent from villages. We need to get a neutral ground to get a good attendance at week day schools, and the same remark holds true of a building for services for adults. This is the busy season when men work hard and long. There is no marked increase in the attendance at the regular services, but in going out among the people there seems to be an increased interest in the story of our Saviour's love and this, perhaps, more markedly among the women than among the men. Oh that the awakening and quickening Spirit would come down to convince of sin and lead these lost souls to seek for mercy! I am happy to report that latterly the improvement in my health has been more marked. My strength has in a large measure returned and but little of my cough remains.—J. M.

Missionary Cabinet.

WILLIAM CHALMERS BURNS.

THIS devoted missionary was one of the sons of the Rev. Dr. William Hamilton Burns, some time minister of Dun in Forfarshire, afterwards of the parish of Kilsyth, Scotland. He was born in the manse of Dun on the 1st of April 1815. He was a nephew of the late Dr. Robert Burns of Toronto, and a cousin of the well known Dr. R. F. Burns, pastor of Fort Massey Church, Halifax N. S. Brought up in the country, William Burns was a

strong athletic boy, full of energy. His first ambition was to be a farmer. Next he would be a lawyer; but, before he reached man's estate he had resolved to become a minister. With this view he entered the University of Aberdeen where he graduated in 1834 with honourable distinction. He studied theology in Glasgow University and was licensed to preach the Gospel by the Presbytery of Glasgow on the 27th of March 1839. He became a leading member of the Students' Missionary Society in Glasgow and the discussions in which he took part kindled in his mind a desire to follow in the footsteps of the heroes of the mission field. Before receiving license he had applied to the Convener of the Church of Scotland's Indian mission to be sent to Hindostan. But in the meantime the Master had other work for him to do. He was unexpectedly called to take charge of St. Peter's congregation, Dundee, during Mr. McCheyne's visit to the Holy Land. Here his ministry was greatly blessed. Crowds flocked from all parts of the country to listen to his earnest and powerful preaching. At this time a wonderful work of grace had begun in his father's parish—the great Kilsyth revival of 1839. This was, indirectly, the means of delaying for eight years his cherished idea of going as a missionary to the heathen. The great interest and the prominent part which he took in these meetings made him what he continued to be throughout life—an evangelist, filled with a consuming desire to save souls. From 1839 to 1841 he laboured chiefly in Dundee, St. Andrew's, Perth, Aberdeen and the Highlands. The next three years found him preaching in Newcastle, Edinburgh and Dublin. In 1844 he came by special invitation to Canada and spent two years in evangelistic work. Wherever he went he left foot-prints. The scenes on the streets of Montreal and in the old wooden tabernacle that preceded Coté street Church, can never be effaced. In many parts of the backwoods eyes will yet fill and hearts heave when his name is spoken. Our own devoted missionary Dr. Mackay is in a measure one fruit of his labours in Canada. But all that he did here and elsewhere served to prepare him for his great life-work from which, for a season, he had been kept back. Now he returns to it with

buoyant spirit and bounding step. The English Presbyterian Church had been seeking for a missionary to go to China for two years; the offer was made to Burns and accepted by him. In April, 1847, he was ordained at Newcastle on Tyne, and on the 13th of November he arrived at Hong Kong. Leaving the hospitable European family where he at first found a comfortable home, he hired a humble tenement in the very midst of the native population that he might thereby thoroughly indentify himself with those he came to seek and save. In dress, in diet, in language, to the Chinese he became as a Chinese, that he might gain the Chinese. Gutzlaff gives him a native teacher. In his hired house he opened a small school, and is soon agreeably surprized to see a Chinese woman and a child knocking to be admitted, and he thinks of the time when the mothers of China will bring their children to the feet of Jesus that He may bless them. After fourteen months, when he has become familiar with the language, he goes out into the highways and villages, teaching, itinerating as in the days of his early ministry. In 1849, he fell among thieves who stripped him of everything but the clothes he had on. At another time, in the watches of the night, two muffled figures appear at his bedside and hold their naked swords at his heart:—"Do no violence my friends," he said calmly, "you shall have all I have." His landlord came in next morning to condole with him:—"Poor fellows"! said he, "let us pray for them." In March 1850 he removed to Canton—the centre of life in Southern China, where he spent sixteen months, meeting with little encouragement. Next we find him again at Hong Kong, along with Dr. Young, busy with native schools, opening a hospital, and scattering the good seed through the surrounding districts. He spends a whole year's salary, (\$1,250), to provide an additional workman. Chang-Chow with a population of half a million is visited. Here he seems to have enjoyed the fullest liberty and preached to large and much engaged audiences. During the Taeping rebellion, when no other European could venture out among the rebels, he was free to go where he liked:—"That man of the Book," they would say, "must not be touched." In

1854 he sets out with his two native assistants and spends two months in a small town where he rejoices over twenty converts. His brother missionary, Young, is taken ill with him he returns to Scotland and never leaves him till his eyes are closed in death. He sails again for China in 1855, accompanied this time by the Rev. Carstairs Douglas who became one of the foremost missionaries in China, and who died a few years ago. He tries, unsuccessfully, to reach the rebel headquarters at Nanking, endangering his life in the attempt. Six months are spent at Shanghai, in the very garden of China. At Canton he was first robbed and then arrested. At Swatow, where he spent two years doing noble work, he was offered a chaplaincy with rank of major by Lord Panmure, which he declined. About this time he had an interview with Lord Elgin which led to correspondence on important public matters and eventually to making Swatow one of the free ports. In 1863 he reached Peking, the capital of China, where he remained four years in a small house rented by him for less than one dollar a month. Here he enjoyed delightful intercourse with other missionaries, all of whom he greatly aided in their work. While preaching and itinerating he carried on the work of translating such books as "The Peep of Day" and "Pilgrims Progress;" also a volume of hymns, and the Psalms translated from the Hebrew into Chinese. His perfect mastery of the language gave him great advantage in such work. In 1867 he took leave of many kind friends in Peking and set his face towards Nieuchang, in the far north, "for there was no missionary labouring there." "They who go to the front of the battle," he would say, "get the blessing." But alas! it too soon became apparent that he had come here to die. His naturally robust constitution had been undermined by the continuous strain on body and mind. After lingering for some months, witnessing a good confession, the Master came and called him, and he passed in holy triumph up into the cloud of Witnesses. In the grave-yard of Nieuchang a plain headstone marks the place of his repose bearing the following inscription:—"To the memory of the Rev. William C. Burns, A. M., missionary to the Chinese from the Presbyterian

Church in England. Born at Dun, Scotland, April 1st, 1815, arrived in China, November, 1847.—Died at port of Nieu-chang, 4th April, 1868. 2 Corinthians, chap. v."

Ten Years in the New Hebrides.

BY REV. P. MILNE, OF NGUNA.

TEN years ago Aneityum was the only Christian island in the group, and there were printed in the language of that island the New Testament and several small portions of the Old Testament; now the whole Bible is printed, as also the Shorter Catechism, the Pilgrim's Progress, etc., etc., the whole of which have been edited by the Rev. John Inglis, he and Dr. Geddie being the sole translators, and for the payment of which the Aneityumese have contributed the sum of £1,700 in arrowroot. Mr. Lawrie is now Free Church missionary.

Ten years ago Aniwa and Futuna were all but heathen islands, with nothing, or next to nothing, printed in the language; now Aniwa is a Christian island, the whole population attend Church and school, and a good many of them are Church members. There are seven schools taught by native Aniwan Christians; the greater part of the New Testament and small portions of the Old are translated. The Gospels by Matthew and Mark, the Acts of the Apostles, and several other portions are printed. And although on Futuna the work has been much retarded through the long absence of Mr. Copeland (Free Church), owing to ill-health, I think I am safe in saying that about half of the population there regard themselves as worshipping people; some of whom, though not yet baptized, act as teachers, and go and preach the gospel to their heathen countrymen. The substance of all the four Gospels are now in print in the Futuna dialect.

Ten years ago Messrs. Neilson (Free Church) and Watt had been but recently settled on Tanna, and it was still a question whether they would have to flee for their lives, as Messrs. Turner and Nisbet had to do in 1843, and Messrs. Paton and Matheson had again to do in 1861; but they have been, through the help of God, able to continue until now, and preach the gospel to thousands, and translate the most of the New Testament into the language of the people, part of which Mr. Watt has printed with his own hands. And when I saw Mr. Watt in December last, on my way home, he seemed to be more hopeful than ever I saw him before. He has just formed a communicants' class, and hoped to be able to baptize some of them soon. And what seemed to encourage him most was the fact of all those who were worshipping people before he came home on furlough continuing to be so during his absence and when he returned none of them had gone back to heathenism.

Ten years ago Christianity on Eromanga was at a very low ebb indeed. Mr. McNair had just died, and soon after that Mr. Gordon was killed, and there were not above eight or ten church members alive on the island. Two years ago there were fifty church members, twenty-five of whom were stationed out as teachers. A good many more have been baptized since then. The majority of the people are now favourable to Christianity; and if there were a second missionary along with Mr. Robertson, to take up the work on the other side of the island, heathenism on Eromanga would, in all probability, soon be a thing of the past. The New Testament is nearly all translated; Genesis, Matthew, Luke, and the Acts are now in print.

Ten years ago there were but two Christian villages on Efaté. There are now five Christian villages on that island, and other five or six villages partially so. Genesis, Mark, Luke, and the Acts are printed, and Exodus is ready for printing.

Ten years ago I was appointed to Nguna, a small heathen island, about five miles north from Efaté, where no missionary had ever been before; on which island, and on several other small ones near to it, principally Pélé and Mataso, I have been labouring ever since, and although it has been a time of sowing rather than reaping, I am happy to be able to say that I am now beginning to see some fruit. Last year I baptized thirty-four adults and seven children. Up to that time I had baptized only six adults and one child. There are thus now in all forty church members in full communion, and eight baptized children. Two of those baptized last year are chiefs, one of whom is the highest chief on the island. He had ten wives, but before his baptism he put them all away except one. That one and three of the others were baptized along with himself, as also his two sons with their wives, and one daughter.

Nearly every island of the New Hebrides is so, and asking for missionaries, and we have none to give them. We have been able to occupy as yet scarcely one-third of the group. We would require at least thirty or forty missionaries to enable us to overtake the whole group. The largest and the finest islands still remain unoccupied. About one hundred thousand people still remain in heathenism, most of whom never heard the gospel. About twenty different languages are spoken, requiring as many separate translations of the Bible. The whole Bible has as yet been translated into only one of these languages, thus leaving eighteen or nineteen translations, in whole or in part, yet to be made. Surely, then, those who think that the New Hebrides is too small and unimportant a field for them to go to, make a great mistake.

We are anxious also to have a medical missionary to be stationed on Efaté, the most central island of the group, where there is a fine harbour, at which all ships going down to the islands call to get water.

Absalom's Rebellion.

AUGUST 10.

2 SAMUEL XV. 1-14.

Golden Text, Exodus 20 : 12.

DAVID was now about 62 years old. Absalom was his oldest living son, and the rightful heir to the throne. His mother was a daughter of Talmai king of Geshur and a heathen. Absalom was the handsomest man of his time, but vain, crafty, and jealous of Solomon his half-brother, and his father's pet. This rebellion was the natural result of polygamy. In the outburst of wickedness, first by Amnon, and now by Absalom, David was now reaping the fruits of his own indiscretion and sin. The words of Nathan came true, ch. 12 : 10. V. 1. David's treatment of Absalom was, to say the least, impolitic. Having refused to see him for two years, he now receives him into favour without any explanation or sign of repentance, and "spoils" him. *Chariot and horses.* Absalom puts on high airs and surrounds himself with the trappings of royalty. *Horses* were then a novelty among the Hebrews. V. 2. Public business in the East is always transacted in the cool of the morning. David neglected the due administration of justice, and Absalom took the surest way of gaining their affections when he took his seat at the city gate and listened to the grievances of the people. Few are proof against flattery, especially at the hands of a king's son. V. 4. Apparently he had no other motive but to administer justice and advance the public interests. V. 5. It was the people who should have done obedience to the prince, but waiving all ceremony, he puts himself on terms of familiarity with them—All very well had the motive been right, but it was to get the people on his side and against his own father. V. 7. *Forty* is evidently a mistake for *four* years. David only reigned forty years altogether, ch. 5 : 4—the meaning is four years after his restoration to favour.—V. 8. *Geshur*—in the tribe of Manasseh, near Damascus. Here Absalom fled after murdering his brother Amnon, and vowed that if God would reinstate him in his father's favour he would offer a sacrifice of thanksgiving, and what place more fitting than the sacred town of Hebron, where he was born, ch. 3:3. V. 9. David unsuspectingly acquiesces in the "pious" proposal. Vs. 10, 11. Called *spies* because their errand was a secret one—to ascertain the feelings of the people in the different tribes. The whole thing was planned carefully. V. 12. The attachment of Ahithophel to the Pretender's cause was a master stroke of policy. This man was David's confidential adviser, ch. 16 : 23. He saw, when too late, how the rebellion must issue, went home and hanged himself, ch. 17, 23. The career of Absalom and his tragic end are a warning alike to parent- and children, ch. 18 : 9-15. *The way of transgressors is hard.* Absalom's life from first to last was a sham. Honesty is always the best policy.

Absalom's Death.

AUGUST 17.

2 SAMUEL XVIII: 24-33.

Golden Text, Mark 7 : 10.

THE time is three months after last lesson. David is at Mahanaim a stronghold north of Jabbock—the capital of Ishbosheth during his short reign, ch. 2 : 8. The interval had been a time of terrible anxiety, and now the rebellion had broken out, Absalom had been proclaimed king and was even now at the head of a large army marching towards Mahanaim to fight against his father—A remarkable instance of how wicked men often come to grief and are the means of hastening their own overthrow, ch. 17 : 14. V. 24. *Between the two gates*—the outer and the inner gates. The most important part of the city was by the gate, where public business was transacted and justice administered, Deut. 16 : 18; Josh. 20 : 4. Massive walls rose above the arched way, and often over all a tower, in which a sentinel was posted to notify every occurrence. David's little army, divided into three brigades under Joab, Abishai, and Ittai, have marched out to meet the hosts of the usurper, and now the battle is raging in the so-called "Wood of Ephraim," v. 6. Vs. 25, 26. Upon the issue of this struggle depended the destiny of the nation. Imagine the intense anxiety of the old king and his friends, every eye and ear strained to catch the first sight or sound of a messenger. At length a man is seen in the distance—running, and alone. He is a courier for sure and must be the bearer of good tidings, for, had the army been beaten there would have been a general stampede and lots of fugitives. And see, a second courier V. 27. *Ahimaaz*—a noted runner, readily recognized by his peculiar gait. Leal and true to David, it must be good news that he brings! It is good news, but his report is incoherent, designed to conceal for the moment what by David will be accounted very bad news. Vs. 31, 32. *Cushi*, in plainer terms, yet as gently as he can, breaks the tidings that Absalom has fallen in battle. To David's pointed question, he only replies that Absalom has met the fate that all the king's enemies deserve. V. 33. David's outburst of feeling shews what a good heart he had, and his great affection for even this worthless son, mingled with displeasure that Joab had not contrived to save his life, and doubtless, also, with qualms of conscience. Had he been a wiser father, he might have been spared this grief. Absalom's doom is a warning to all who break loose from paternal restraint. Vanity, extravagance, high living, fast horses, bad company, evil advisers, have brought many good looking, accomplished and genial young men to swift destruction. Those who put their trust in the Lord have no reason to fear what man may do against them. Ps. 125.

The Plague Stayed.

AUGUST 24.

2 SAMUEL XXIV: 15-25.

Golden Text, 2 Sam. 24: 25.

COMPARE 1 Chron. ch. 21: What harm was there in taking a census of the people? It had been done before, Num. 3: 40. It is done now frequently by every civilized nation. Scripture does not explain why it was wrong in this instance, but we are led to infer that David's *motive* in numbering Israel was not right. It may have been pride, or that he had some ulterior scheme of conquest in view by which to add to the extent of his kingdom and personal renown. Enough that the proposal emanated from Satan, 1 Chr. 21: David himself was the first to acknowledge that he had sinned, v. 10, and deliberately made choice out of three judgments named to him as punishment, vs. 13, 14. V. 15, *A pestilence*—Probably the plague or "black death" which is still the scourge of the East. In three days it spread over the whole country and swept off 70,000 people. V. 16. *Jerusalem*, strange to say, had escaped, but is now threatened, when the sovereign mercy of Jehovah intervenes. *The Lord repented*—Gen. 6: 6; Exo. 32:14; 1 Sam. 15: 35—but not as man repents. He was not sorry for what he had done, but the desired end had been attained in the repentance of the chief transgressor and he can now consistently stay his procedure. V. 17. David neither makes excuse nor tries to put the blame upon others. He does not even ask that the plague be averted from himself or his family. He is more troubled about the sin he has committed than its punishment. *Gad*—the prophet, the historian, and his personal friend, 1 Chr. 29: 29, bids him *rear an altar*—not as a meritorious act, but that public acknowledgement of his sin may be made and a suitable sacrifice offered to God. That which David and Israel saw only through typical offering, is ours in reality, Heb. 9: 26-28; Rom. 8: 1. Vs. 20-23 *Araunah*—supposed to be one of the Jebusite kings, appears here as the embodiment of princely generosity. V. 24. *Fifty shekels of silver*—paid for the threshing floor and the oxen, about \$30, worth then \$250. The 600 *shekels of gold*, in 1 Chr. 21: 25, equal to \$5000, was paid for the whole lot acquired by David as a site for the temple to be built by Solomon. Notice that while Satan instigated David to do wrong, "The Lord sent the pestilence" v. 15. We cannot explain *why* he permits plagues, earthquakes, and storms to destroy life and property, but we know that such judgments have a place in the righteous government of God and are sent to execute his will. Therefore we should stand in awe and sin not. Christ is our altar and our sacrifice. In him alone may we hope to find favour with God and pardon for our sins. 2 Cor. 5: 21.

God's Works and Word.

AUGUST 31.

PSALMS XIX: 1-14.

Golden Text, Ps. 138: 2.

THIS Psalm may be divided into three parts: (1) v. 1-6, God's works shew his glory, (2) v. 7-11, God's Word shews his grace; (3) v. 12-14, the Psalmist's prayer for grace. While tending his father's flocks on the hills of Bethlehem, David's poetic mind would be frequently occupied with studying the book of nature and especially with the brilliant phenomena of the eastern skies. V. 1. *The heavens*—in the plural, as comprising the region of the clouds, the solar heavens with all the glory of the day, and the starry heavens with all the marvels of the night. *Declare the glory*—as one gazes upwards on a cloudless night, it requires very little knowledge of astronomy to impress one with a sense of the power and wisdom of Him who created these shining orbs and regulates their movements; the more we know about the laws which control them the closer seems to be the agreement between science and revelation and the deeper our reverence for the great Creator. *The firmament*—conveys an idea of the vast expanse and the *stability* of the solar system, manifesting to the beholder the glory of God. V. 2. The continual succession of day and night affords unceasing testimony to the goodness and wisdom of God. The heavenly bodies are ever declaring—"The hand that made us is divine." V. 3, as it stands, means that people of every speech and clime read the lessons of the stars; or, omitting the words in italics, the rendering would be, "though they speak not audibly, they teach." V. 4. *Their line &c.*—as in Romans 10: 18. Vs. 5, 6. Under this imagery reference may be made to the Sun of Righteousness—the Great attractive force of Christianity, John 12: 32. V. 7. *The law of the Lord*—revealed truth distinguished from the light of nature. *Perfect*—the gospel unfolds a complete plan of salvation adapted to and available for every sinner. Heb. 5: 9. *Converting*—its chief design is to bring men back from sin, Matt. 18: 3; Isa 5: 20. *Making wise*, Prov. 4: 7. *Rejoicing the heart*—the Bible is the only book that supplies true and lasting joy and peace. Vs. 9, 10. *Clean*—it sanctifies the heart in which it reigns, John 15: 3. *Judgments*—God's dealings with men are unimpeachable: to be able at all times to say, "Thy will be done" is an inexpressible comfort. V. 12. *Secret faults*—such as are hidden from ourselves, or, so heinous that we find it necessary to try to conceal them. V. 13. *Presumption*—some sins are greater than others, Sh. Cat. 83; Num. 15: 30. *Great transgression*—any sin deliberately and defiantly committed against the dictates of conscience. V. 14. This verse teaches, (1) that acceptable prayer must come from the heart; (2) our own weakness; (3) our need of a redeemer—a deliverer from the power and dominion of sin. Rom. 6: 14.

A Page for the Young.

NOTHING LIKE TRYING.

LIFE, after all, is a kindly affair ;
 Why is it stupid and not worth the living ?
 Striving and getting won't drive away care ;
 Try giving.

Scowling and growling will make a man old ;
 Money and fame at the best are beguiling ;
 Don't be suspicious and selfish and cold ;
 Try smiling.

Happiness stands like a maid at your gate ;
 Why should you think you will find her by
 roving ?
 Never was greater mistake than to hate ;
 Try loving.

THE POWER OF LITTLES.

This was a favourite expression of the great Dr. Chalmers, and it is one which young people cannot too strongly lay hold of—"Take care of the pence and the pounds will take care of themselves," as our homely proverb has it, or best of all, in the words of Christ Himself,—“Thou hast been faithful over a few things, I will make thee ruler over many things.” The following Eastern story may help the children to get a grip of the truth that there is *great* power in *little* things. “A vizier having offended his master, was compelled to perpetual captivity in a lofty tower. At night his wife came to weep below his window. ‘Cease your grief,’ said the sage; ‘go home for the present, and return hither when you have procured a black beetle, together with a little ghee (or Eastern butter), three *clews*, one of the finest silk, another of stout pack thread, and another of whipcord; finally a stout rope.’ When she again came to the foot of the tower, provided according to her husband’s commands, he directed her to touch the head of the insect with a little ghee, to tie one end of the silk thread around him, and to place the reptile on the wall of the tower. Seduced by the smell of the butter, which he conceived to be in store somewhere above him, the beetle continued to ascend till he reached the top, and thus put the vizier in possession of the roll of silk thread. He then drew up the pack thread by means of the silk, the small cord by means of the pack thread, and by means of the cord a stout rope, capable of sustaining his own weight; and thus he escaped from the tower.”

Little daily duties regularly performed, little opportunities for kindness seized and used, little sins promptly fought and conquered, the submitting of the little life to the Saviour’s will—these and these only are the influences, often no more noticeable than the tiny insect with the silken thread silently making its way up the massive tower, which go to form great and noble men and women.

HOLD ON TO THE END.

In the battle of Gettysburg a young colour bearer, of the Sixteenth Regiment of Vermont Volunteers, fell mortally wounded. Holding on firmly to his colour-staff, he felt some one taking hold and a voice saying, “Give us the flag.” Death was already blinding his eyes and he was unable to see who it was.

“Are you friends or enemies?” he asked.

“We are friends,” they replied.

“Then, if you are friends,” the dying boy continued, “let me hold the flag till I die.” And uttering these words, he fell back and expired.

That was the impulse and act of a brave and true heart. The flag had been intrusted to his keeping. He could not and would not yield it to an enemy. He could not yield it to a friend, because he would cling to his trust to the end. His example, though but that of a boy, is one of the noblest and truest in history. Have you a trust committed to you? Yes. God has intrusted you with gifts and opportunities and duties. And Jesus says, “Be thou faithful unto death, and I will give thee a crown of life.” Paul, just before his martyrdom, wrote to Timothy, “I have fought a good fight, I have finished by course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day.”

AN EASY PLACE.

A lad once stepped into our office in search of a situation. He was asked:

“Are you not now employed?”

“Yes, sir.”

“Then why do you wish to change?”

“Oh, I want an easier place.”

We had not the place for him. No one wants a boy or a man who is seeking an easy place; yet just here is the difficulty with thousands.

Will the boys let us advise them? Go in for the hard places; bend yourself to the task of showing how much you can do. Make yourself serviceable to your employer at whatever cost of personal ease, and when the easy places are to be had they will be yours. Life is toilsome at best to most of us, but the easy places are at the end, not at the beginning of life’s course. They are to be won not accepted.

Our Own Church.

STATISTICS.—Our statistical returns for 1883-84 deserve careful study. Figures are "dry," but they sometimes convey lessons of the greatest importance: they indicate whether the Church is advancing or retreating or stationary. They enable us to note the congregations which are prospering and those that are falling into the rear rank. Figures are an indication, if not a test, of zeal, liberality and loyalty.

Last year our pastoral charges numbered 746; this year the number is 753. Should not the increase be much greater? Are there not stations, or groups of stations, that would be greatly benefited by being raised to the status of pastoral charges? Are there not many instances in which due liberality on the part of the people would increase their religious privileges greatly to their own advantage and the strengthening of the Church? More, many more, are needed. Especially is there field enough for many devoted, talented, well educated and enterprising young men. Do not be afraid of crowding the ranks. The Presbyterian Church should within the next four years have at least a thousand ministers.

Our church buildings afford accommodation for 335,000. More buildings—churches and manses—are required, especially in the North-West. At least 28 new churches were built last year, some large and costly, some small and cheap to suit new communities. It is in the erection of small and cheap churches that extension is chiefly required. The number of families reported is 65,165,—an aggregate undoubtedly short of the reality. There are many families professing to be Presbyterians who are still outside of our congregations. The figures of the census show that there is a Presbyterian population exceeding by many thousands the number reported to the General Assembly. We know of cases, not a few, where families who do not support ordinances are excluded from our returns. They are Presbyterians; they attend public worship, at least occasionally; their children attend Sabbath-school; yet on account of their not adding to the financial strength of the congregation they are not counted. It would be better to count *all*, and return *all*, even if a note should have to be made of

the unfruitfulness of a certain number. We must not forget that there are in even the oldest Provinces within the bounds of our Assembly scattered families of Presbyterians who are as sheep without a shepherd. Our ruling elders are returned at 4,376. The actual number is nearly, if not quite, 4,800. These are spiritual officers. If the energies of such a host were duly awakened and directed what a blessing they would prove to the Church of God! Over 36,000 of our people attend the weekly prayer meeting,—a goodly number, truly; yet not what it ought to be. Over 10,000 of our members are engaged in Sabbath-school instruction, and their pupils number nearly 92,000. The importance of this work will be seen when we remember that many receive no religious instruction except what they receive in the Sabbath-school. It were well that the great truths of Christianity were taught in our day schools; it were infinitely better that such teaching were daily imparted in all our families. But the sad truth is that the religious training of the young is neglected in multitudes of families; and it can hardly be said to be attended to in our public schools. How enormous therefore the work on the hands of our Sabbath-school teachers! Missionary Associations number 343. From the efficiency of the societies there need be no hesitation in urging that their number be greatly increased. There should be such a society in every congregation unless, indeed, the whole congregation be itself a Missionary Association! The Church paid her ministry a total of \$566,934, being an average of nearly \$800 to each pastor. This is a marked improvement upon the past. Total reported for all congregational purposes, \$1,170,095. For Colleges we raised \$46,568,—not an extravagant sum considering what our colleges are doing and what we expect them to do in coming years. The average contribution for stipend over the Church at large, was \$8.20 per family, and \$4.82 per communicant. The largest average was in Newfoundland Presbytery, being \$17.13 per family. The lowest was Victoria and Richmond, \$3.62 per family. For the schemes of the Church the average all over the Church was \$2.61 per family, and \$1.53 per communicant. For all purposes the contribution per family was \$20.47; and per communicant, \$12.04. It is gratifying that

we can note a steady growth in the grace of liberality. In the first year after the Union of 1875 the total income was \$982,672. There has been a steady increase every year, so that in 1883-84 we have \$1,466,722. We hope that the report of the committee on Statistics will be extensively and carefully read when the minutes are issued. These figures ought to be weighed by all, especially by those who think that with regard to liberality the Church has reached the limit of her ability. They will be able to say with grateful hearts, "The Lord hath been mindful of us; He will bless us."

CHURCH OPENINGS.—The Superintendent of Missions opened a church at Greeridge, Manitoba, on the last Sabbath of June. There was a large congregation at both diets of worship and the collections were liberal. The building is a frame structure, 24 by 40 feet, neat and substantial, with a seating capacity of 175. It is free of debt with the exception of \$500 from the Building Fund, and the remaining instalments of the subscription list cover this amount. Greeridge is an important agricultural district, lying east of Dominion City, which is the market town. Dominion City has a tasteful and comfortable church too. Each of the two congregations has a flourishing Sabbath-school and Bible-class. Mr. Munro of Queen's College is the missionary this season and is doing good work, but the congregation should have a settled pastor at the expiration of his time. On Sabbath June 29th, the new church at Moncton was dedicated to the public worship of God. Rev. A. J. Mowatt preached morning and evening, and Professor Forrest in the afternoon. The dedication prayer was offered by the pastor, Rev. Joseph Hogg. The new church is large, substantial, and elegant, with sittings for about 1000 people. It cost about \$25,000. It has suitable rooms for Sabbath-school, Bible-class, and Social meetings. During the nine years that Mr. Hogg has been pastor, the town has largely increased in population, and the membership of the Church has grown from 49 to 265.

BRITISH COLUMBIA.—During the past month two admirable appointments have been made. Mr. J. S. McKay succeeds Rev. R. Jamieson in St. Andrew's Church, New Westminster, and the Rev. D. Fraser, M.A., of Mount Forest, has accepted the

call of the Home Mission Committee to Pandora Street Church, Victoria. This is the first minister of our Church ever settled over this congregation. We hope soon to see all the congregations in British Columbia in one presbytery. The completion of the Canada Pacific Railway will tend to strengthen the bond of union with the older provinces from an ecclesiastical as well as political point of view.

ORDINATIONS AND INDUCTIONS.

ROXBOROUGH, Glengarry:—Mr. John McKenzie, formerly of Hampden, Quebec, was inducted on the 24th of June.

ST. ANDREWS' CHURCH, NEW WESTMINSTER, B.C.:—Mr. J. S. McKay, M.A., was ordained on the 17th of June.

STOUFFVILLE, Toronto:—Mr. T. Nixon, was ordained and inducted on the 19th of June.

DEER PARK, Toronto:—Mr. G. E. Freeman was ordained and inducted on the 8th of July.

LINDSAY, Lindsay:—Mr. Daniel McTavish, M. A., was ordained and inducted on the 17th of June.

SUNDERLAND AND VROOMANTON, Lindsay:—Rev. A. Stevenson, formerly of St. Vincent. Owen Sound, was inducted on the 24th of June.

CARTWRIGHT AND BALLYDUFF, Peterboro:—Mr. Geo. McKay, formerly of Osgoode, was inducted on the 15th of July.

MUSGODOBOIT HARBOR, Halifax:—Mr. James Anderson was ordained and inducted on the 23d of July.

ST. JAMES, St. John:—Mr. J. A. F. Sutherland was inducted on the 17th of July.

ST. MARY'S, Pictou:—Mr. John Ferry was ordained and inducted on the 15th of July.

WIDDER ST., ST. MARY'S, Stratford:—Mr. J. A. Turnbull, formerly of Goderich, was inducted on the 8th of July.

WAKEFIELD, Ottawa:—Mr. R. Gamble was ordained and inducted on the 8th of July.

CALLS: Mr. Fisher has declined the call to Carlton and Chebogue. Mr. Ferry has accepted the call to St. Mary's, Pictou. Mr. Stewart has declined the call to Cardigan and Dundas, P. E. Island; and Mr. A. F. Colter that to Streetsville, Toronto. Mr. John Campbell has been called to Granton and Lucan, Stratford; Mr. W. H. W. Boyle to Streetsville, Toronto; and Mr. A. T. Love to St. Andrew's Church, Quebec.

DEMISSIONS: Mr. R. Gamble, Pandora St., Victoria, B.C. Mr. K. MacLennan, M. A., St. James Church, Charlottetown, P. E. I.

RESIGNATIONS:—Mr. W. E. McKay has resigned his charge of Knox Church, Caledon, Toronto; and Mr. A. M. McClelland has resigned Russel and Metcalfe, Ottawa.

Ecclesiastical News.

THE Church of Scotland Foreign Mission committee and the Assembly had last year to grapple with difficulties in Africa, and this year with difficulties in Calcutta. However, both troubles are safely over. Dr. Scott in his report said:—The income at home and abroad amounted to £23,337 17s. 3d., and the expenditure to £23,323 14s. 6d.—giving a balance of £14 2s. 9d. The actual offering from the Church in 1883 was £11,290 4s. 3d. In the previous year the amount was £11,633 11s.—a decrease of £343 6s. 9d. The offering from the Church in 1883 was, as above, £11,290 4s. 3d.; adding interest, &c., received, £546 19s. 8d., the total was £11,837 5s. 11d. The expenditure from home amounted to £14,430 12s. 9d., so that the excess of expenditure over income was £2,593 8s. 10d. Had it not been for legacies received during the year, amounting to £2,733 11s. 10d., the committee would have had a very serious deficit to report. The committee believed that the reason why the work of the committee was not expanding was to be found in the fact that under the present arrangements the work could not properly be done. The committee agreed that a convener should be appointed who could devote the whole of his time and attention to the prosecution of the scheme, and that the work of the secretary and treasurer should be rearranged. Dr. Scott's resignation was accepted.

The Colonial committee in their report express special interest in the efforts made by Presbyterians in the Dominion, in Queen's University and College, Kingston, and in the other Theological Colleges of the Church, to train students for the work of the ministry in Canada. And they are glad to know that their efforts are very successful. It may be remembered that Queen's College was last year specially mentioned "as in a sense the child of the Church of Scotland," and a hope was expressed that some way would be found of continuing the interesting connection between it and the Church. The spiritual necessities of the enormous North-West Territories have suggested such a connecting link; and quite recently the committee have made "a grant of £50 to the Bursary and Scholarship committee of Queen's College, Kingston, to aid in assisting students for the ministry attending that institution, when they are employed in the Home Mission fields of Manitoba and the North-West." While this grant directly benefits those districts of Canada to which the committee are required specially to direct their attention in the way of giving, it at the same time preserves a certain bond of union between Queen's University and the Church of Scotland. It may be added that Principal Grant has expressed his gratification and gratitude for this expression of good feeling on the part of the committee to the university over which he so worthily presides. Besides this grant, the committee have recently

made a grant of £50 to Manitoba College, Winnipeg, and £50 to the Home Mission of the Presbyterian Church in Canada for Manitoba and the North-West. They have also made several grants of £20 to assist in sending ministerial labourers to these important fields of work.

The entire income of the Free Church for the past ecclesiastical year was £623,000 stig. While this noble aggregate is most encouraging there is some anxiety regarding the Sustentation fund. The sum raised for this fund was £160,000 from congregations, exclusive of donations from other sources. Of this amount £65,000 came from six of the larger towns. It is evident that if the practice should grow in these centres of wealth and population of increasing the income of their own ministers at the expense of the general fund, the position of the country ministers will be very seriously affected. The question has an interest beyond the bounds of the Free Church itself. The success of Dr. Chalmers' great scheme was looked upon as solving one of the most difficult problems in connection with the maintenance of religion on a national scale on a purely voluntary basis. Other Presbyterian Churches have followed the example,—the English, the Irish and the Australian Churches especially. Should there be a going-back in Scotland, the effect elsewhere can hardly fail to be injurious. The Free Church has appointed Mr. Drummond, Professor of Natural Science in the Glasgow College—one member of the Church having given £6,000 to endow the chair. A committee of Assembly has been appointed to consider the best way of dealing with inefficient ministers. The missionary meetings this year in connection both with the United Presbyterian Synod and the Free Church Assembly were unusually interesting. Men from fields of foreign labour widely apart from each other, and in many respects of different character, told the tale of what they had seen or done. Veteran forms appeared in Mr. Paton, an old man with a snowy beard, who had come all the way from the New Hebrides to ask for money to buy a ship to help in evangelising the islands; and in Mr. Anderson, from Old Calabar, who had last seen the Synod forty-five years before. These and others were listened to with breathless interest by crowded audiences assembled in the two great halls belonging to their respective churches. The annual reports were also in each case of a satisfactory character. The income for the Foreign Mission fund in the United Presbyterian Church amounted to £39,724, towards which all the 588 congregations of the Church had subscribed except 18. The amount contributed in the Free Church for missions to the heathen was £86,966; and with the addition of what was raised for the Jews, the Continent and the Colonies, the sum reached £101,378. The income of the Established Church for missions was £33,000.

We learn with regret that the number of Presbyterians in Ireland is gradually decreasing;

but though this is the fact the revenues of the Church are increasing. The last annual report says:—This year our families are 78,052 in number, 236 fewer than last year; our communicants 101,403, a loss of 937; and our stipend payers 64,464, which is less by 1,086 than the number returned in 1883. But our income this year is £150,272, an increase of £1,056, and within £4,000 of the sum reached in our most prosperous financial year, 1879. The sum returned to our committee for missions shows a falling of £456, the amount being £12,796, but in all other particulars of our regular income there is an increase. The contributors to the Sustentation fund are fast increasing in number. This year they are 42,020, as against 40,220 last year. There are one or two congregations which can make no return under this head, on account of the manner in which their offerings to the fund are collected; so that perhaps it would not be too much to say that 43,000 or 44,000 of our 64,000 stipend payers are now contributing to sustentation. The area from which the support of this fund is drawn is thus rapidly widening; and though some of our largest givers pass away from time to time, this fact makes the future hopeful. The missionary zeal of the Church is evidently not waxing cold, but, on the contrary, is showing increasing warmth. The income for mission purposes has steadily advanced from £8,846 in 1880-81 to £12,937 in 1883-84. The Rev. Dr. Stevenson, in submitting the Foreign Mission Report, spoke of the fresh steps the Church had been able to take, and of what yet remained for them to do. He said—The reinforcements sent last year have enabled our brethren in India to re-establish our old mission centre at Rajkot, and meanwhile to place there a force of two missionaries. Provision has also been made for the growth of our work at Bhavnagar. We have been able and thankful to fill up some gaps in the old lines; but we are responsible for a far larger advance. It is left to our Church to evangelise the entire of Gujarat, and if we are prepared to carry out this blessed trust, we must also be prepared to do far greater things. We have gained a firm footing, represented by our 1,331 baptised Christians, and besides these, our 679 adherents, and by the 2426 boys and girls who attend our schools; but what we have gained is only a stepping-stone to the seven millions that are still non-Christian in Gujarat. The vast region of Mutchuria is only opening to us, and already, on the frontier of it, Corea, with its population of twelve millions, is letting down the barriers that had kept out the Gospel. Our efforts have not yet approached within measurable distance of finality; and year after year we must expect to hear the cry, not from our too few missionaries only, but from innumerable and appealing providences of God—"Speak unto the children of Israel, that they go forward."

The General Assembly of the Welsh Presbyterian Church was held in Liverpool early

in June. It was largely attended. It is one of the most evangelical branches of the Presbyterian family. Rev. Thomas Duncan, late of Halifax, has been called to the Bridge of Weir congregation, Paisley Presbytery, Scotland. The eminent evangelist, Dr. Somerville of Glasgow, has recently held a very successful series of meetings at Derry. The largest available buildings were much more than filled. A mission on the borders of the Sea of Galilee is to be commenced forthwith by the Free Church. Tiberias is the chosen site of the mission.

IRELAND.—The General Assembly of the Presbyterian Church in Ireland met on the 2nd of June, in the city of Londonderry, and sat until the afternoon of the 11th. The moderator, Dr. H. B. Wilson, to the regret of all, was unable through illness to be present, so Dr. T. Y. Killen his predecessor in office preached the sermon and constituted the Assembly. The Rev. J. M. Rodgers, of Great James St. Church, Londonderry, was elected to preside this year. Mr. Rodgers is fully thirty years in the ministry. When quite young and fresh out of college he was elected by the congregation of 1st Hillrea to succeed his father, who died suddenly the year before at the sittings of the Assembly. Fifteen years ago he was translated to his present charge as successor of Dr. James Denham. He made an excellent moderator. The reports presented to Assembly were very encouraging in their nature. There were deputies present from Scotland, from France, from the Southern Colonies, from the New Hebrides, and from Canada. Dr. Horatius Bonar headed the deputation from the Free Church. Dr. J. M. King represented Canada. The irrepressible Organ Question was debated once again and very keenly. Dr. Pettigrew moved that instructions be given to Presbyteries to deal for the last time with ministers and congregations where organs are used, and if the instruments be not silenced within a certain period said ministers and congregations to be cut off from the church. Mr. Morrell of Dunganannon, moved in amendment that no disciplinary measures be taken. The most brilliant speech of the debate was by Mr. R. J. Lynd who now fills the pulpit which Dr. Henry Cooke adorned for nearly forty years. Mr. Lynd's speech was a powerful and pathetic plea for liberty. The amendment was carried by 21 of a majority. There were 511 votes recorded. The death of Rev. John Macnaughton was referred to in suitable terms. He began his ministry in London, then was settled in Paisley where he took part in the disruption controversy and came out with the bulk of his congregation. There are not a few still living in Canada who remember his preaching and speeches nearly forty years ago. For the last 36 or 37 years he was minister of Rosemary St., Belfast, the oldest congregation in the city belonging to the General Assembly. He was a preacher of the very highest class, and as a platform orator he has seldom been surpassed. He was very much beloved and looked up to in Ireland. The

Mayors of both Belfast and Londonderry are loyal hearted members of the Presbyterian Church. Mr. Robert McVicar, Mayor of the latter, entertained the whole Assembly to breakfast one morning in the Corporation Hall. The Mayor of Belfast was knighted the other day. Sir David Taylor was prominent in doing honour to the Council which met in Belfast in the end of June. A son of his is one of the ministers of Comber, which is a few miles out of Belfast.

THE PRESBYTERIAN COUNCIL.—The Council met at Belfast on the 2d June, in St. Enoch's Church. Dr. Watts preached the opening sermon, Text, Rev. 5: 6, 7. On the evening of the day of opening Sir. David Taylor, Mayor of Belfast, held a reception to which all the members were invited. The Cumberland Presbyterian Church was admitted as a member of the Alliance. A fraternal message was received from the Methodist Conference, and the Committee sent with the message were most cordially received. It was resolved to raise £5,000 to aid the Reformed Church in Bohemia. The discussions were varied and able, as were to be expected. A large gathering of Scotch-Irish was held, which was one of the most striking features of the Belfast season.

UNITED PRESBYTERIAN CHURCH OF AMERICA.—The General Assembly of this Church had a very fine meeting this year, excepting the debates and divisions on the Organ Question. This troublesome question is left as it was—the Assembly refusing to retrace its steps. The Anti-Organ party intend holding a convention this fall to decide what they are to do—whether to secede or to continue in the U. P. Church.

The work in Mexico grows in interest. The Southern Presbyterian churches there have over three hundred communicants. The Presbytery of Tamavlipas was organized on the 21st of April. It is composed exclusively of Mexicans.

LORD ABERDEEN, in a missionary meeting, referring to the complaint sometimes made that great efforts are put forth without corresponding results, said:—"I know a man who in an address thus spoke, 'Thousands of pounds have been spent in connection with this mission but I make bold to say that if only one soul has been converted through its agency the money has been well spent.' One friend commenting to another on this statement said, 'Do you not think that was rather strong? Could you quite endorse that?' 'Yes,' was the reply: 'I should quite agree with it, if the one soul was my son.'"

Foreign Mission.

TRINIDAD.

MR. McLEOD thus writes, May 13th, after giving instructions on matters of business. "Mr. Grant is off for the land of the Mayflower. Our ordinary work is going on as usual. The mission families are well, as far as I know. The low price of sugar is weighing on proprietors, planters and shippers. The wet season is drawing near. The church at Princetown is now being covered in. I purchased the roofing yesterday. Mr. Morton spent Friday night with us, being down supplying San Fernando for Mr. Grant." Mr. Wright writes from Couva, April 19th: "At California, last week, I met with rather an unusual experience. I was holding a wayside service with some Brahmins. A creole came along and rudely snatched the Testament out of my hand and commenced haranguing the people. I told him I would not have interruption. He got very abusive. I told him to walk on or I would take legal steps. The Coolies were anxious that I should permit them to "lick 'im." He went off. One of the Coolies said to me, "Sahib, did God make that man?" I think I may safely say that I have the confidence and good will of the Coolies in Couva. The planters too I find very obliging and generous to me and to the work. Mr. Grant is going home. I trust he will have a good passage and much success. A new house for him is an absolute necessity. I question if there are many who would go on, year after year, suffering as he has done, the inconvenience and danger of living in a house where you can tear down rotten stuff from the beams by handfuls, and with a cane dislodge the end of the rafter. I hope he will get a new house."

Mr. Wright and his brethren will be gratified and thankful to learn that this want has been cordially met and provided for by a vote of the General Assembly.

RECOVERY OF MISS BLACKADDER. We are happy to be able to state that Miss Blackadder, who had obtained leave of absence, has in good measure regained her health. Under date May 13th, she writes from Princetown: "I have had a very severe attack of fever. For a fortnight I had to

be carried from room to room. I had the best of treatment possible. Kind friends did all they could for me while the fever lasted. Then Mrs. Morton gave me an invitation to visit her. I did so, and rapidly gained strength. My trunk was already packed to leave the island, but I hope to be able to finish out the year. The new church is going up and will be a fine looking building. All the mission families are well and working hard—too hard, I fear. Miss Semple is a great success. In her school you might imagine you were in Truro Normal School. I am in danger just now of envying her the strength and energy which she has for the Master's service."

MINUTES OF MISSION COUNCIL: We give the following extracts from minutes of the Mission Council held at Aronca, April 11-14: Present, Messrs. Morton, Grant, Hendrie, McLeod and Wright, and by invitation, Rev. Alex. Falconer. Mr. McLeod reported progress in church-building at Princetown. Mr. Wright, having previously obtained the consent of the several members of Council to borrow money at six per cent interest (with the expectation of its being raised within a year by friends) to purchase land and build thereon a school-house in Calcutta village, reported that he had done so and his action was approved. Mr. McLeod reported that he purchased a lot of land with house on it, in Lingua, for \$80, in a more suitable place for the school. His action was approved, and Mr. Morton was authorized to sign the deed of sale of former school land and house in Lingua, the proceeds to be expended on the newly purchased premises. Mr. Morton reported the completion of the Aronca school-house and that the school will be transferred to it after Easter holidays; and that application will be at once made to have it placed on the list of assisted schools. His action and report were approved. Mr. Morton was authorized to secure land from Government in Tacarigua, and, if his estimate for 1884 be passed, to build thereon a school-house. Mr. Grant reported the purchase by him of a railway shed at Plaisance Bridge for school purposes, at \$120, and cost of refitting at \$35; that the roofing of Harmony Hall school-house cost \$105; that the new Oropouch Church cost \$1119.85; that the materials of the Monkey Town school-house

used in erecting this church realized \$200. that he received for this church the sum of \$497.59, leaving a balance of debt on the church of \$422.26.

Mr. McLeod reported that the L. F. M. S. of Durham N.S. were prepared to pay \$50 or \$60 towards some missionary object in Trinidad, and referred the matter to the Council, who agreed that Mr. McLeod advise them to pay it to the F. M. B. towards the salary of Miss Semple.

Mr. Grant laid plans of a new house for the San Fernando Missionary before the Council. The Council, while not agreed to accept any of the proposed plans in their entirety, agreed to ask the F. M. B. for a grant of two thousand five hundred dollars, to build a house for the San Fernando Missionary.

Agreed to authorize Mr. Morton to apply to the F. M. B. for a lady-teacher from Canada for Aronca, it being expected that the necessary funds will be supplied without applying to the F. M. B. for a further grant for this purpose, and without obtaining any further aid within the bounds of the Synod of the Maritime Provinces.

Mr. Grant reported his intention to go to Canada with his family—according to previous intimation—about the end of April, and that Presbytery had made the necessary arrangements for supply in his absence.

The following minute was passed: "This Council, in reference to the departure of Rev. K. J. Grant, desire to express their appreciation of him and of his labours in the San Fernando district of the Canada Presbyterian Mission to East Indian immigrants in Trinidad, and hope that he and his family will be much benefited by the furlough, and in the Providence of God return in due time with renewed vigor to resume his labours."

Mr. Grant tendered his resignation of the Chairmanship of the Mission Council, which was accepted. Mr. McLeod tendered his resignation of the Secretaryship of the Mission Council, which was accepted. Mr. McLeod was appointed Chairman, and Mr. Wright Secretary of the Mission Council.

MISCELLANEOUS.

A MISSION STEAMER.—While our own Church is aiding to secure a steamer, "Day-spring," for our New Hebrides mission, it is pleasing to see that other mission steamers are to go forth on errands of mercy. A

steamer is nearly completed for service in Central Africa, in connection with the Universities Mission. It is 65 feet long and draws, when fully loaded, 5 feet 6 inches. She is to be made of mild steel, and her several parts are constructed with the utmost nicety and care, because she is to be put together for the first time in Central Africa. She goes out from England in about eight hundred packages, averaging some 56 lbs. each. These will be taken to the mouth of the river Zambesi by the ordinary mail-steamer, and there transferred to the light draught-river launches for conveyance to the Murchison Rapids. Here these hundreds of packages will be landed and carried on the heads of porters past the rapids, a distance of about seventy miles. The several parts will then be put together. Her light draught will enable her to navigate the Shiré river. On reaching Lake Nyassa she will be ballasted and loaded to her full draught, and enter upon her career as a missionary ship. Her name is to be the *Charles Janson*, after a member of the mission who lies buried on the shore of the lake and who left his property to promote the work.

SCIENCE.—The British Association for the promotion of Science will meet in Montreal towards the close of the present month. The event will be memorable. Many of the foremost men of science of Europe and America will come together in our commercial metropolis. The enlightened Christian gladly welcomes all the light that science can bring and blesses God for it. The Christian religion has nothing to fear, but much to hope from the revelations of science. It has been noted that the two foremost scientific men of Germany, Virchow and Helmholtz, at the Edinburgh celebration, were at pains to express their impatience of the "evolutionists," who, without any sure basis of ascertained fact, have played into the hands of unbelievers. Helmholtz again and again expressed in the strongest terms his condemnation of what he called the "false rationalism" of those who have come to revolutionary conclusions without scientific warrant; and Virchow was at great pains to explain at length wherein he differed from Darwin. As one listened to such men speaking in this way, (says the *F. C. Record*) and heard

Laveleye go further than any of his associates, and recommend the students in so many words to "seek first the kingdom of God," it was impossible not to see in the whole proceedings an indication that the tide is turning, and that by-and-by it may come to be not at all the phenomenon it seems in some quarters to be regarded at present, to be at once a profound philosopher and an earnest Christian.

MISSION HALLS.—An experiment is now making in London to provide halls for worship and evangelistic work in the worst localities of London. It is supposed that the lapsed masses will have less reluctance to enter such halls than churches. In some places similar experiments have been successful; and there is reason to hope that several congregations will be organized as the result of the London effort. Is it not time for large and wealthy congregations in our own country to undertake special work for their poorer fellow-citizens? We have large congregations in which the keenest scrutiny would fail to discover a poor man or woman. The poor will not come to these rich fashionable churches. Now it would be "a comely thing" if such congregations would undertake, over and above their other work, special mission work among the poor in their own neighborhood. It will be a shame and a disaster if we allow vast aggregates of "lapsed" people to abide in our new-world cities. We have the example and the warning before our eyes, furnished by the old-world cities, how impossible it is to overtake the heathenism which has developed so rapidly and to proportions so momentous in London, Liverpool, Glasgow, and even in Edinburgh? Let us be wise in time.

SCOTTISH CIVILIZATION AND RELIGION.—At the magnificent celebration of the three-hundredth year of the University of Edinburgh, Count Saffi, the eminent Italian patriot, and man of science, said: "The grand, the noble, the inspiring feature which struck me chiefly in this celebration was the union—the intimate union—between religion, patriotism, and science—(loud cheers)—which has presided over all the proceedings connected with this festivity. It is one great want, I am sorry to say, in Catholic countries, owing to the decay of the old belief and the want of the substitution of a new one, that we labour under a complete

deficiency of true, real, genuine faith. And that is what makes our great weakness. Now, I am happy to take home to my countrymen your noble example, and to try to inspire them with the necessity of the union to which I have alluded — (cheers) — the union of the moral element with the scientific and the merely intellectual." Professor Vera of Naples said: "One of the main features — nay, I would say the characteristic feature of the University of Edinburgh is that she is a genuine offshoot of the Reformation. Now, though I was not born in a Protestant country, I must confess that I have always been an admirer of the Reformation as it has taken place in Germany and England. It is my deep conviction that the spirit of the Reformation is the new spirit of the world—that is, it has ingrafted upon humanity a deeper life, both religious and scientific, and that it has laid the foundation upon which the great nations — the nations that represent and embody the leading spirit of mankind — must stand and grow and go forward; and this, my conviction, I have endeavoured to impress, as far as it lies in my power, upon my countrymen." Canada — America — too must advance on the lines of the great Reformation; otherwise its career will be short, and its destiny disastrous. France rejected the Reformation and the consequence was the French Revolution. If Quebec continue to reject the Reformation it too must face the certainty of revolution, which will shatter to the foundation the stately fabric of mediaevalism, now so seemingly powerful.

A GOOD Wesleyan Methodist in England a few weeks ago, in forwarding a thank offering for the Home Mission Fund added these words, "I believe the resurrection is very near, and I would not like Christ to find me with much earthly coin."

SAID the Rev. Mr. Henry, a Presbyterian missionary from China at Saratoga:—"There are about fifteen million women and children in China ready to receive instruction. There have been started in Canton and vicinity twenty-five schools for girls with from fifteen to forty pupils in each. They are taught for the most part by pupils instructed in the boarding schools previously established. Nine-tenths of those educated have become Christians."

Meetings of Presbyteries.

ST. JOHN, July 1:—A deputation from the Woman's Home Mission Association asked and obtained leave to organize auxiliary associations. Arrangements were made with a view to the retirement of Rev. Lewis Jack from the active duties of the ministry, and his being placed on the Aged and Infirm Ministers Fund, —leave having been granted by the General Assembly to that effect. A committee was appointed to wait on the Chief Justice, with a view to the settlement of the affairs of Calvin Church. The application of Rev. Godfrey Shore for the position of Presbytery's Home Missionary was accepted, and arrangements were made for his induction to that office. The committee appointed to induct Rev. J. McG. Mackay reported, and their report was approved. A call to Rev. J. A. F. Sutherland from St. James was sustained. It was accepted by Mr. Sutherland, and his induction was appointed to take place on the 17th July. JAMES BENNET, *Clk.*

PICOU, July 1:—Mr. Sinclair was elected moderator for the year, and Mr. McCurdy clerk. Moderation in calls was granted to the congregations of Antigonish and Stellarton. Mr. Ferry intimated his acceptance of the call to St. Mary's, and arrangements were made for his ordination and induction. A call from North Sydney to Dr. Murray was placed in his hands. He requested further time for consideration. The committee appointed to visit Scotsburn and Saltsprings with a view to uniting the congregations, reported recommending that no change be made in existing arrangements. A Presbyterial conference on the state of religion was appointed to be held on the afternoon of the next day of regular meeting. A motion will be considered at next meeting, to provide for travelling expenses of commissioners to the General Assembly. E. A. McCURDY, *Clk.*

P. E. ISLAND, June 24:—The Presbytery met in Charlottetown. Rev. W. P. Arclubald was chosen moderator and Rev. J. M. Macleod clerk for the current year. Mr. Stewart declined the call to Cardigan and Dundas. The resignation of the pastoral charge of St. James Church tendered by Rev. K. MacLennan, and accepted by Presbytery. Moderation in a call was granted to Richmond Bay. The following supplements were applied for: \$200 for Tryon and Bonshaw; \$150 for Covehead; \$150 for Tignish, Montrose and Elmsdale. J. M. MACLEOD, *Clk.*

HALIFAX, July 8:—Presbytery met in Poplar Grove Church. Professor Forrest was elected moderator for the ensuing year, and Mr. Simpson clerk. Mr. Fisher declined the call to Carlton and Chebogue. Moderation in a call was granted to West Cornwallis. Rev. William Hamilton's certificates from the Free Church were read, and the Home Mission Committee recommended to place him upon the list of probationers. Mr. James Anderson accepted the call to Musquod-

boit Harbor. His trials were heard and sustained, and his ordination and induction appointed to take place on the 23d July. A. SIMPSON, *Cik.*

MONTREAL, July 8:—Professor Coussirat was elected moderator for next half year. Mr. Warden reported in regard to augmentation scheme. Certain reductions in grants were recommended and arrangements made for visiting congregations. Mr. R. Campbell presented report of City Mission Committee, showing the work to be progressing hopefully. It was resolved to have a special collection for City Mission fund at all missionary meetings in the Presbytery this year. An application was received from several French Protestant families for leave to erect a mission building at Lake View. Messrs. McCaul, McLaren, and Dryden were appointed an interim session for West Farnham. Mr. Bouchard was appointed to Rawdon for three months, and it was resolved to open a French preaching station at Hochelaga, under the care of Rev. R. P. Duclos. The treasurer's books were audited by Mr. J. Tasker. Standing committees were appointed for the year with the following conveners: Home Mission, Mr. R. H. Warden; City Mission, Mr. R. Campbell; Augmentation, Mr. A. B. Mackay; Statistics, Mr. J. Patterson; Protestant Education, Mr. W. J. Dey; Sabbath-Schools, Mr. W. R. Cruikshank; Temperance, Mr. J. J. Casey; State of Religion, Mr. T. Cumming; Examination of Students, Mr. J. Watson.

J. PATTERSON, *Cik.*

PETERBOROUGH, July 1:—A call from Cartwright and Ballyduff to Rev. G. McKay, late of Metcalf, was sustained and accepted. Arrangements were made for Mr. McKay's induction on the 15th July. A petition was presented from Campbellford, asking to be erected into a separate, self-sustaining charge. All parties interested are to be heard at next ordinary meeting of Presbytery. Arrangements were made to visit the several Mission fields within the bounds before next meeting. Committees were appointed on state of religion, temperance, and Sabbath schools.

W. M. BENNETT, *Cik.*

GLENGARRY, 8th July:—Mr. John Ferguson was appointed moderator for twelve months. Reports were heard from the various standing committees. The state of religion within the bounds was encouraging. The Presbytery's Committee on the state of religion will prepare the questions on the subject for this year. The Sabbath-schools are in a prosperous condition. There are 43 and all reported. They contributed \$388 for a chapel in Formosa, and almost an equal amount for French Evangelization. The Committee on Statistics show that notwithstanding emigration, the number of families is not much lessened from what it was the preceding year. An application from Mr. Donald A. McLean, lately of Yale College and a licentiate of the Congregational Church U. S. A., to be received into the Presbyterian Church, was referred to a committee to report at next regular meeting. Rev. Mr. Fraser gave notice of motion

for the reconsideration of the manner of rating congregations for the Presbytery and Synod Fund. It was resolved to have a Presbyterial visitation of every congregation in the bounds once in every three years, taking a certain number each year. The manner of conducting funerals was discussed, and the matter entrusted to a committee to report at next meeting.

W. A. LANG, *Cik.*

MAITLAND, 8th July:—Commissioners to the General Assembly reported their diligence in attendance on that Court. Mrs. Harvie addressed the Presbytery in connection with the formation of a Woman's Foreign Missionary Presbyterial Society. A vote of thanks was tendered to her for her excellent address and permission given to form such a society. The Treasurer of the Presbytery gave in his yearly report. A conference on the missions of the Church was held and addresses given by Messrs. Brown, McRae, and Harrison. Standing committees for the Presbytery for the year were appointed. The state of St. Andrew's Church, Kincardine, was considered. The mode of appointing committees to the General Assembly was deferred till next meeting.

R. LEASK, *Cik.*

BROCKVILLE PRESBYTERY.—The Rev. G. D. Bayne, of Morrisburg, Ont., has been appointed clerk of the Presbytery of Brockville. All communications intended for the said Presbytery must be forwarded in future to his address.

TORONTO, June 4:—Mr. J. S. Mackay, M. A. probationer, having accepted an appointment to the vacant charge of New Westminster, B.C., his ordination was appointed to take place in Knox Church, Toronto, on the 17th June. A call from Stouffville to Mr. J. Nixon, probationer, was sustained and accepted, and the ordination appointed for the 19th June. A call from Deer Park to Mr. G. E. Freeman was sustained and accepted, and the ordination fixed for the 8th of July. Intimation was received that the call from Streetsville to Rev. A. F. Colter had been declined. Rev. A. Gilray, convener, read the annual report of the H. M. committee, setting forth that ten stations had been supplied during the year, two of them being now on the eve of settlement, and that both for Home Mission work and augmentation the Presbytery had contributed \$12,167.05 during the year.

R. MONTREATH, *Cik.*

TORONTO, July 8:—Rev. E. D. McLaren reported moderating in a call from Streetsville to Mr. W. H. W. Boyle, probationer, with promise of \$1000 as stipend, together with a manse. The call was sustained and in the event of Mr. Boyle accepting it, arrangements were made for his ordination. Mr. P. Nicol was appointed interim moderator of the session of Weston and Woodbridge, and was also authorized to moderate in a call. Agreeably to leave given by the General Assembly, Mr. Walter Reid, after answering the usual questions, was received as a minister of the church. A letter was read from

Mr. W. E. McKay, tendering the resignation of his charge at Knox Church, Caledon. The clerk was instructed to notify the congregation and to cite them to appear for their interests at next ordinary meeting. Mr. G. E. Freeman read his sermon on trial for ordination, which was approved of, and in the evening he was ordained and inducted minister of Deer Park.

R. MONTEATH, *Cik.*

LONDON, July 8:—Committees were appointed for the year with conveners as follows: Home Mission, Mr. J. Rennie; Sabbath School, Mr. A. Henderson; State of Religion, Mr. W. S. Ball; Temperance, Mr. K. McDonald; Examination of Students, Dr. Proudfoot; Business, Mr. G. Sutherland. A deputation was appointed to meet with the congregation of Burns' Church and St. Andrew's Church, Glencoe, as to union of the congregations. Leave for moderation in a call at Port Stanley was granted.

CHATHAM, July 8:—A committee was appointed to assess the congregations for the payment of the travelling expenses of commissioners to the General Assembly. It was agreed to consider the "remit" on marriage with a deceased wife's sister at the next regular meeting. A committee was appointed to prepare questions on the state of religion, and to report at the meeting of Presbytery in September. The Presbyterians in Essex Centre were granted liberty to erect a church edifice there, and if necessary, to borrow \$700. Mr. F. B. Stewart was appointed to receive communications from congregations desirous of organizing classes for instruction in sacred music. Inasmuch as the Canada temperance act is soon to be submitted to the electors of the County of Kent, a motion recommending the members of our church, electors in the county, to vote for said act, was carried unanimously. It was also agreed that all the sessions within the bounds of the Presbytery be enjoined to lay before their several congregations the deliverances of the General Assembly anent temperance, and the desecration of the Lords day. At its next regular meeting the Presbytery will hold a conference on temperance. W. WALKER, *Cik.*

OWEN SOUND, July 1:—Rev. H. Currie was appointed moderator. Arrangements were made for dispensing Sacraments in all Mission fields, and commissioners appointed to visit them before the September meeting of Presbytery. A committee was appointed to visit Euphrasia and Holland, St. Vincent and Sydenham, and Woodford congregations with the view of consolidating, so as to save the Augmentation fund. The application for the division of Keady charge was held over till next meeting. Instructions were given to all congregations to send in a collection for assembly delegates expenses as soon as possible to Mr. McLaren the treasurer. A resolution was passed, expressing satisfaction that the Scott act is about to be submitted to the county of Grey for its adoption, and commending it to the support of the congregations. J. SOMERVILLE, *Cik.*

HURON, July 8:—Elders commissions were received and roll made up. Standing committees were appointed. The congregation of Knox Church, Goderich, and associated congregations, having resolved not to call a successor to Mr. Turnbull as colleague and successor to Dr. Ure, made arrangements to procure an assistant. Mr. A. McGilvray tendered resignation of his charge of the Gaelic Mission, Goderich.

A. McLEAN, *Cik.*

STRATFORD, July 8:—Rev. John Kay moderator; elders commissions from nine congregations were received. A motion to change the mode of appointing delegates by rotation to the General Assembly was considered, when it was agreed that these appointments hereafter be made according to date of induction in the Presbytery, and not, as formerly, the date of ordination. A deputation from Linwood was heard regarding the erection of a station there, and a committee was appointed to visit the field and report at next meeting. Messrs. Russell, Forrest, Turnbull, Fletcher, and Thompeon, being present, were invited to sit and correspond with the Presbytery. The induction of Mr. J. Turnbull, L. L. B., was proceeded with; Mr. Geo. Chrystal preached, Mr. Wright presided and inducted Mr. Turnbull to the pastoral charge. Mr. Gordon addressed the newly inducted minister, and Mr. Tully the people. The Presbytery nominated standing committees for the current year. A call from Granton and Lucan was laid upon the table in favor of Mr. John Campbell, licentiate. It was signed by ninety-five members and eleven adherents. The people promises \$600 per annum. The call was sustained and transmitted to Mr. Campbell. The Home Mission committee was instructed to make application to the augmentation fund on behalf of this field. Parties were appointed to conduct the examination of Mr. A. Hamilton, who made application to be licensed.

A. F. TULLY, *Cik. p. 2*

MEETINGS OF PRESBYTERIES.

- Lindsay, Woodville, 26th August, 11 a.m.
 Peterborough, Port Hope, First church, 23rd September, 10.30 a.m.
 Chatham, Chatham, First church, 9th September, 10 a.m.
 Montreal, David Morrice Hall, 7th October, 10 a.m.
 Pictou, New Glasgow, 2nd September, 9.30 a.m.
 London, London, First church, 2nd September, 11 a.m.
 Toronto, Toronto, Knox church, 2nd September, 11 a.m.
 Owen Sound, Owen Sound, Division St. church, 16th September, 1.30 p.m.
 Ottawa, Ottawa, Bank St. church, 5th August, 10 a.m.
 Huron, Clinton, Willis church, 9th September, 10 a.m.
 Stratford, 9th September.
 Maitland, Brussels, 16th September, 1.30 p.m.
 Glengarry, Alexandria, 16th September, 11 a.m.

French Evangelization.

THE following report concerning Namur, Quebec, one of the French Mission Stations of the Presbyterian Church in Canada, was read at a recent meeting of the Montreal Presbyterian Woman's Missionary Society. The writer is the wife of a respected elder of St. Gabriel Church, Montreal. Of French Roman Catholic descent she was many years ago brought to the knowledge of the truth, and spends a large portion of her time in seeking to advance the cause of French Canadian Evangelization. The report, in abbreviated form, is published at the request of many of the ladies of the Woman's Missionary Society:—

To the Ladies Missionary Association of the Presbyterian Church of Canada:—

Having been repeatedly asked to give a report of the French Presbyterian Mission in Namur, I will try here to do so. It will necessarily be a somewhat long report, covering as it does an interval of seven years.

I had no idea, when I undertook to help in this special work, how it would grow day by day. I fear that if I had realized the magnitude of the task, I would not have had courage enough to put my hand to it. Yet having promised myself, as a small token of gratitude to the God who turned my heart to Him, that if permitted, I would work as well as I was able in His vineyard, I could not turn back.

It is about eight years ago, that a few French Protestant families I had become acquainted with in the city, left it to take up land, in what was then a new colony. Several months elapsed without bringing me any news of them. I thought they were comfortably settled, and I was glad for them. Yes! they were settled, but not very comfortably, their slender resources having become exhausted in a very short time, and their clothing worn out, without any possibility to replace it. Mr. Mousseau, the French student, was then stationed at Namur. He came to town and told me that several families were in the greatest destitution. In consequence of this news, I went with him and bought some provisions, which he took to them when he returned. Some time later on, a woman of that place arrived here with a little boy, seven years old, and called upon me. She said she had left her other little ones in her husband's care, and intended to go out working by the day, if work could be found. She had brought the child to have him cared for, and, if possible, cured of a serious illness, brought on by hard work and poor fare. I am happy to state that the poor little one completely recovered. The brave mother also was rewarded for her efforts and

her courage. My husband and I decided to keep her with us, so that she would be under no expense during her stay in Montreal. She and her boy remained three months. She earned quite a little sum of money before she went back. But her success brought down several others, who expected the same advantages. At the same time I was receiving letters from the missionary, telling me of growing destitution and terrible hardships. The number of poor families requiring help was so great, that I had to plead their cause with a few charitable and liberal friends. They helped me to procure and send a lot of clothing and provisions. Still urgent requests for help kept coming, so that I did not know what to do. I decided I would go and visit the field myself, although my husband feared that the fatigue of doing so would be too much for me. I explained that it was indispensable, as much for my own satisfaction as for that of the kind friends who had assisted me. I could not undertake to help people that I knew nothing about. I must get acquainted with them first, and see for myself about the truth of their statements.

So I started with a supply of provisions, sure that whatever else might happen me, I would not starve. After reaching Papineauville, on the Ottawa, by train, I hired a conveyance of the most primitive kind, and with its help got over the thirty-two miles of country, between that town and Namur. The district is mountainous, the road climbs up steep hills, descends into deep gorges, and skirts beautiful lakes. The scenery is lovely. The lodgings however were not so. In the shanty where I had to reside, there was only one room for the whole family. They, however, improvised curtains for the bed they gave me. This primitive accommodation gave me a glimpse of a kind of life new to me, if not very refined.

Arriving at last in Namur I visited all the French Protestant families there. There were from twenty-five to thirty, scattered over several miles of forest land. None of these asked me for any help. Yet I could see their deep poverty. Their clothing was of the poorest description, though remarkably neat and clean. Want and hard toil had left their marks on the faces of young and old. It was painful in the extreme to see so much misery. It was inexplicable to me, how those brave settlers could endure such privation. They said they hoped another year to have better crops, but early frosts and tempests had until then been too much for them. Some lamented their folly in coming there, and talked of going away leaving all behind, land and improvements. They said they did not expect anything for themselves but the barest subsistence, it was to their children's future comfort they looked, and with this end in view they were content to suffer. I read encouraging promises of Scripture to them and prayed with them. I could see with pleasure how a few words of sympathy brought back fresh courage and new resignation. In one of the houses I vis-

ited, I found two little children, both cripples, lying on the floor, almost naked. I told the mother I would send her some clothing. The father heard me, and said: "Please, Mrs. Graham, do not be offended if we decline this help, some of the people round here would say that we professed to believe the Gospel only to receive help from you. We will pull through some way or other. God will help us." I was much surprised at this answer, at the same time I could not but admire it. I contrived afterwards to send them some help, without letting them know whence it was derived. I have been up five times since to see them. I have spent a few weeks every summer in that Mission field. I am glad to see many improvements and evidently more comfort. I have visited several of the Roman Catholic families, and some of their members have spent hours discussing religious points with me. Others again would come in the evening, sometimes from distant places, and listen with such interest and delight to the reading of the Gospel, that it was two and three o'clock in the morning, before they reluctantly went home. I have been very happy in the thought that I was instrumental in their spiritual welfare. I have witnessed several undoubted conversions. I had been grieved at my first visit, hearing that the greater number of Roman Catholic settlers annoyed and even persecuted our Protestant families in many ways. This led me to consider whether there could not be some means taken to put more harmony between neighbors of different persuasions. Finding that my short visits were not sufficient for this purpose, I managed with the generous help of a few Christian friends to procure means enough to give a grand picnic. All the Roman Catholic families of the settlement were invited to it. All turned out, Protestants and Catholics. The day was splendid. Some three hundred people were present. I had no idea that the Catholics would so generally respond to the invitation given. Our Protestants were exceedingly civil and kind to their guests. Every body seemed to enjoy the day. They ate and drank together like old friends. The union and harmony more than repaid me for all the trouble I had taken. Moreover, since that time the people have lived as peacefully together as if they professed the same creed. It has also given the missionary and myself free access to most of the Roman Catholic families. But there is seldom a sky without clouds. The priest who comes to the settlement from time to time, heard that his flock had thus fraternized with the Protestants. He came two days after the picnic, and censured his hearers mercilessly on that account. Many of those who had come to our festival were very angry at him, telling him that his information was incorrect, and that many of his statements were untrue. Two fanatics, however, inflamed by liquor and passion, undertook to repair the evil done, as they said, by getting rid of me. They followed me and a young woman who was with me towards a bridge, where they meant to

throw me in the river. My companion was so frightened that she cried out: "O! let us run, they will kill us!" Feeling that I could not by any possible means get away from these ruffians, I turned and met them, not letting them see anything of the terror I felt. I spoke to them kindly, got them interested in what I said, and explained something of our faith to them. God must have touched their hearts, for after walking with me, side by side, as far as the bridge, they bid me good bye and turned back. Since that time the influence of the priest over a large number of his parishioners seems much weakened, if not altogether destroyed.

I have taken an active interest in the Sunday School. Our late venerable friend, Mr. Jas. Court, supplied me with illustrated papers. With the help of a Christian lady-friend, I succeeded in collecting about thirty dollars, which I devoted to the day-school. We bought maps, books, paper, and other school requisites. Some of these things we sold to those who could pay for them. We gave them to the poorer ones without charge. Every winter, thanks to the kindness and generosity of a few ladies and gentlemen of the city, I have been enabled to give the school a nice Christmas festival. Besides a plentiful supply of cakes and coffee, the children, to the number of 35 or 40, have each received a present from the loaded Christmas tree. These gifts are mostly articles of useful clothing. It is needless to say that the recipients were delighted with these timely and serviceable gifts. Several of the children are from Roman Catholic families. The pastor, teacher, and the parents of the children were delighted at the thought that generous Christian friends in Montreal took thought for them in their backwoods. Votes of thanks and hearty applause whenever these friends were mentioned, showed clearly the gratitude of young and old. When I mention here that some of the school children have to walk from three to five miles to come to school, it will be seen how important it is, that they should be warmly clad. This I have been enabled to accomplish through the liberality of several of your Dorcas Societies. Some of our wholesale drygoods merchants and others helped me also in this important matter. Much suffering has thus been prevented. I have encouraged parents to send out their daughters to service, and found places for several of them every year. In some cases the mothers themselves have left the care of the family to the eldest daughter, and lived out, the father staying at home to clear his land and cultivate his fields.

I had to place several sick women in the hospital for treatment. Their sicknesses were almost invariably caused by too hard work, coupled with insufficient and poor food. Some recovered, but two have died. Their end was peace, they fell asleep in the Saviour's arms. . .

I have encouraged our French Protestant families in Namur to correspond with me. I have preserved their letters to me, and counting them before sitting down to write this report, I

find no less than 427, for the last five years. If any of our friends are curious to see them, I would be happy to gratify them by exhibiting them. I can truly say that my letters to them have generally been very welcome. They are not all letters of encouragement and sympathy. Once in a while I have to write sharp letters of reproof. I am sorry to do this, but I think the people generally understand that I do it for their own good, and regretfully. I wish them to live peaceful, harmonious, and happy, and therefore try to check all that would disturb their peace and comfort. When I am there in summer, I preside over women's meetings. I invite Catholic women as well as Protestant. There are always some Catholics present. I began two years ago to procure a few good books for a circulating library. They have now over one hundred volumes. I have here in town a new lot of 184 volumes, all good and beautiful books, being a gift from Mr. Courtois of Paris. This gentleman takes a lively interest in French Mission work, both in his own country and abroad. I have to thank Prof. D. Coussirat, through whose good offices this munificent gift was obtained. As soon as I can get the books properly bound, I will forward them or take them up myself to Namur. All who use the library in Namur are made to pay the small sum of 25cts. yearly, to pay expenses of keeping it up. I strongly hold that good reading matter like this will inspire them with good thoughts and good principles. It will educate them. It will keep them at home in the evenings. It may give them useful hints for the amelioration both of temporal and spiritual matters. The hardships endured by these colonists have been exceptional. Few of them had any experience of agriculture of any kind. None had the least idea of Canadian bush life when they settled. Much of their trouble was due to this inexperience. They do much better now.

It may be seen from the above that all is not "rose-coloured," as we say in French, in this Namur Mission.

M. A. C. GRAHAM.

POINTE-AUX-TREMBLES SCHOOLS.

The following extracts are taken from the report presented to the General Assembly:—

The session just closed has not been marked by anything calling for special notice. The staff of teachers continues the same, with the exception of Miss Blair, whose place has been filled by the appointment of Miss Cameron, daughter of the late Rev. James Cameron, of Chatsworth, Ont. Miss Cameron entered heartily into the work, and has proved quite an acquisition to the schools. Owing to the very stormy weather of the past winter the committee of the Board in charge of the schools were notable to visit them as frequently as in former years. Four visits, however, were made during the session, and the pupils orally examined. The public examination in the end of April was attended by a large number of friends, including twenty-one ministers.

General satisfaction was expressed with the answers of the pupils, especially on Scripture History, and the points of controversy between Protestants and Roman Catholics.

About forty of last year's pupils are members of the church, fifteen of them having publicly professed their faith in Christ for the first time, in April last, when the ordinance of the Lord's supper was administered by Rev. Prof. Coussirat. The following is

THE PRINCIPAL'S ANNUAL REPORT.

In presenting our annual report for the session of 1883-1884, we beg respectfully to thank the numerous Christian friends from Canada, from Great Britain, and from the United States who have been, in the hand of God, the means of providing for our material wants and of cheering our hearts by their sympathy, as well as those who, by their persevering efforts, have induced many families to send us their children.

As years pass away, and as our experience in mission work grows, we feel more and more convinced that it is mainly by educating the rising generation that we can hope to see Lower Canada gradually withdrawing itself from under the domineering influence of the priest, and accepting the Bible as the only rule of faith.

There are very few people among our Protestant friends, who have never come in contact with the population of our rural districts, and who have always lived in localities where there is a strong Protestant element, that can form a clear idea of the nature of the work that we have before us at the beginning of every session. Most of the young people who come to us for the first time have been kept in deep ignorance, superstition and bigotry, and generally their conscience has been so distorted by the peculiar teachings of their church, that we have not only to teach them what they are ignorant of, but — what is far more difficult — to eradicate from their mind a great part of that which they have learned.

Our object is not only to give a good education to the young people, but it is mainly to bring them under the precious influence of the Bible, and to teach them the only way of salvation, through the merits of our Saviour.

During the past session ninety-eight pupils have been received in the school, sixty-three of whom were boys and thirty-five were girls. Thirty-four belonged to Roman Catholic parents; sixty-three were the children of converts, and one of Protestant parents. They were divided as usual into four classes, the first or lowest class comprising half of the whole number.

The subjects taught during the session were the following:—Reading, Writing, Grammar, Dictation, Composition, Recitation, Literature, English, Latin, Greek, Singing, Geography, History of Canada, Universal History, Sacred History and Controversy, Arithmetic, Algebra, Geometry,—also sewing to the girls.

The formation of a superior class in our school a few years ago has a good influence

among our pupils in stimulating them and in preparing them for a higher sphere of usefulness.

Four of those who were with us during the past year are now working in our mission field as teachers or colporteurs, and two of them intend to enter the Theological College of the Church in Montreal, to prepare themselves for the ministry.

The persevering efforts of those young people, their piety, and their earnest desire to impart to their fellow-scholars what they have received, have been a great source of encouragement to us; but we have been still more rejoiced by the conversion to the Saviour during the winter, of fifteen of our boys and girls, who were admitted into the fellowship of the church on the 30th of March.

Very few of those who were Roman Catholics when they entered the school went home still professing to adhere to the teachings of their church, and those who had come to us the most determined never to change their religious views have been the first to accept the truth, and the most desirous to speak of their new faith.

Excepting a few cases, we seldom have had a better lot of scholars, and we can but thank the Lord for the great blessings that He has bestowed upon the school during this session.

The staff of teachers remains the same as last year, with the exception of Miss Blair, who resigned and was replaced by Miss Cameron, whose services are highly appreciated.

The session was closed on the 28th of April by a public examination conducted by members of the Board of French Evangelization, and at which were present a large number of friends from Montreal, who came down by a steamer chartered for the occasion. At the close of the exercises, presided over by Principal Macvicar, hope was expressed by some of those present that, in the interest of the work, these old buildings which have rendered most valuable services will soon be replaced by new ones, larger and better adapted to our work. We hope that God will provide the means for the realization of such a legitimate ambition, and that as He has blessed this work in the past, He will continue to help us in the future, and render us more and more faithful to our duty.

J. BOURGOIN, *Principal*.

SCHOLARSHIPS.

As stated in reports of former years, after deducting the fees paid by the pupils, and expense of repairs, etc., the average cost to the church of each pupil is about \$50 per session. The Board are most anxious that the institutions should be supported by means of scholarships of \$50 each, guaranteed by private individuals or by sabbath schools. A particular pupil is assigned to the donor of a scholarship, to whom reports as to the progress made are forwarded from time to time. In this way a Sabbath school, contributing a scholarship, is put directly in correspondence with the mission school, and the let-

ters, if read publicly to the Sabbath school, tend to keep up their interest in the work. Moreover, the school can, every Sabbath, remember by name, in its prayers, the pupil it supports, and can scarcely fail itself to receive benefit by being thus directly brought into contact with the pupil educated by means of its missionary contributions.

Africa.

THE great dark Continent continues to attract the attention of the nations and Churches in an increasing degree. Our readers will be interested in the following brief account of its territory and people. Africa is almost an island, being united to Asia by the narrow isthmus of Suez: in fact, the Suez canal makes it now an island. Its length is about 5,000 miles, and its greatest breadth 4,600. It contains an area of nearly 12,000 square miles and its sea coast is so extensive that to sail around it would be equal to *two-thirds* the circumnavigation of the globe.

It lies in three zones; its grand central belt of 3,000 miles is in the torrid; and this is flanked north and south by about 1,000 miles on each side lying in the temperate zones. It thus presents within its vast area the most delightful variety of climate.

The central belt of this great land could feed half the world. The seasons are so favourable that crops may be grown throughout the year, and already you find here the finest rice, Indian corn, sweet potatoes, beans, peanuts, melons, squashes, tomatoes, ginger, pepper, arrowroot, cotton, sugar cane, yams, cocoa, cassada, etc., while Liberian coffee carries off the palm. "Africa will yet be the greatest cotton, coffee, and sugar country" on which the sun shines; the world's market.

Africa is one of the richest countries on the globe, in vegetable and mineral resources. There are indications that it is yet to prove the world's granary and treasury. Already wheat, sugar cane, cotton, silk, wool, olives, dates and other tropical fruits may be found there, and there is no variety of fruit or vegetable which could not be grown somewhere in its vast area: copper, lead, iron, coal, gold and diamonds abound; and as to its timber-land, its forests are so thick with all kinds of trees that they are

now an impassable jungle. Fifty thousand elephants are supposed to be slain annually for their ivory tusks; India rubber, hides and gums abound, and as to ostrich plumes, the profit of one grown ostrich is \$55 a year!

More than one hundred and fifty books have been written in description of this grand continent; but the half has not been told, and in fact not yet known, for God's providence has for some wise reason kept this continent veiled for thousands of years, and even now it is only the corner of the veil that is yet lifted. When we think what historic events were waiting to find in America the theatre of their transaction; and what wonders of development followed the discovery of this hidden continent four centuries ago, who can tell what may yet be the glory of the civilization that shall robe the dark continent in the lustrous garments of enterprise, education, and above all, Christianity.

Here are mixed peoples, Arabs and Turks, Moors and Jews; various religions—Mohammedan, Papal, Jewish. The population is estimated at 200,000,000.

Africa's sable sons have a peculiar religious aptitude, that makes this land a very hopeful, fruitful soil in which to sow seed of the gospel. And then we must remember that the typical African is not to be found in the class that have been reduced to slavery and brought to other climes. The cradle of the grandest civilization of the ages past was in the valley of the Nile; and the heart of the Dark Continent today holds some of the manliest specimens of the human race.

And then the African is naturally *aesthetic*. "The negro," says Mrs. Stowe, "is an exotic of the most gorgeous and superb countries of the world, and he has deep in his heart a passion for all that is splendid, rich and fanciful; a passion which, rudely indulged by an untrained taste, draws on them the ridicule of the colder and more correct white race."

If ever Africa shall show an elevated and cultivated race; and come it must, some time, her turn to figure in the great drama of human improvement; life will awake there with a gorgeousness and splendor of which our cold western tribes faintly conceived. In that far-off mystic land of gold, and gems, and spices, and waving palms,

and wondrous flowers, and miraculous fertility, will awake new forms of art, new styles of splendor; and the negro race, no longer despised and trodden down, will perhaps show forth some of the latest and most magnificent revelations of human life. Certainly they will, in their gentleness, their lowly docility of heart, their aptitude to repose on a superior mind and rest on a higher power, their childlike simplicity of affection, and facility of forgiveness. In all these they will exhibit the highest form of the peculiarly Christian life, and perhaps, as God chasteneth whom he loveth, He hath chosen poor Africa in the furnace of affliction to make her the highest and noblest in that kingdom which He will set up, when every other kingdom has been tried and failed: for "the first shall be last, and the last first."

MISSIONARY ITEMS.

The province of Sze Chuen, as a favorable field for missionary work, probably has no equal in China. The foreign missionary is received kindly, and he not only enjoys thorough protection from the officials, but is respected by the people in general. The religions professed by the people are dead—mere systems of rites and ceremonies, observed simply because it is the custom, but never reaching the deep convictions of the soul; consequently, there are very few zealous enough in their own belief to oppose Christianity as an innovation. Missions have been established long enough for their novelty to have ceased; yet the chapels are always thronged at public service with attentive, intelligent congregations. As many women are received as men, not only at the preaching services but at the medical dispensary as well. The natives refer to the missionaries as "the people who do good deeds," and they certainly appreciate the efforts made in their behalf. When they wish to express their regard and esteem for any one they invite him to a feast. This distinguished honor has been twice tendered the members of our Methodist mission in Chung King by men of high standing and influence; and when the compliment was returned by inviting them to a foreign dinner, every invitation was eagerly accepted, and at the table were seated representatives from the official, the literary, and the bus-

iness classes. Four of them are Christians, and two of these are preachers. The very limited missionary work now being done is accomplishing grand results in laying the foundation of the Church of God. Dr. S. N. Wheeler, of the Methodist mission in the capital of the province, wrote as follows just before leaving for this country :

"There has been no such beginning of our work in any other part of the empire as we are already permitted to see in this frontier province. On a recent Sunday a great concourse of people gathered at our compound to see and hear. The chapel was much more than filled, and overflow meetings were held. On returning from chapel to the house, I found my daughter in the large pavillion, surrounded by perhaps four hundred women and children. She had been there a long time, singing and talking the Gospel to her interested auditors. One helper estimated that there must have been from four to five thousand people in the premises and on the streets, seeking admission, although the estimate probably exceeds the fact. Notwithstanding the throng of curious and eager men and women, we had no serious trouble with them beyond a degree of difficulty in keeping order. It was my privilege, on last Lord's Day, to baptize two converts. There are other inquirers to whom the rite could have been administered."

An old African missionary once observed:—"If you would mend man you must Christianize him ; you must raise his dark, selfish, sensual nature to heaven and to God. If you are to benefit him you must bring God into the business ; man cannot do it." This opinion was formed after many years of observation among the heathen and is confirmed by sad illustrations. Cases are frequent of Zulus having visited Europe, seen its refinement, its sanctuaries and benevolent institutions, but on their return to their homes doffing their civilized clothing, putting on the skins of wild beasts, taking a plurality of wives, and wallowing as at first in the mire of heathenism.

A missionary of the American Board at Hong Kong, China, who has recently made a tour of two months, says he visited the homes of returned California Christians, and was encouraged by seeing most of them standing firm in their profession.

Mr. Spurgeon puts a home question to those who are in doubt as to the real use and necessity of Foreign Missions:—"Dear friends, you sometimes say, Will the heathen be saved if we do not send them missionaries? I will ask you another question: Will you be saved if you do not send out any missionaries? because I have very dreadful doubts whether you will. Do not smile. The man that does nothing for his Master, will he be saved? The man that never cares about the perishing heathen, is he saved? Is he like Christ?"

Letters in the June number of the *Missionary Herald*, describing the revival at Kioto, Japan, are of thrilling interest. One striking feature is the zeal with which the Bible is read, nearly all of the worshippers carrying a copy of the Scriptures to the preaching services. At Imbari thirty-six have been received into the church. At a week day preaching service in that town the missionaries had "a silent, sympathetic and appreciative audience" of fully two thousand persons.

Dr. F. F. Ellinwood, one of the Secretaries of the Presbyterian Board of Foreign Missions, in addressing the late assembly said:—"We thank the women of the church who have contributed through their societies (during the past year) over \$200,000, and who in individual gifts have added not less than \$50,000 more. Since the reunion the women of the Presbyterian Church have raised over \$1,700,000 for Foreign Missions alone."

When Dr. Grant, of the Nestorian Mission, received discouraging intimations to the effect that it might perhaps be best for him to return to America or plant a mission elsewhere, he answered:—"I cannot leave this field till I have reasons which I can give at the judgment seat, where I expect soon to stand."

The Young Men's Christian Association of London has formed a Foreign Missionary Society. During the year four young men from its ranks have gone forth to distant lands to labor for God and for souls. Six others are now in training for the field, while many more are waiting for the way to open up.

The Presbyterian Record.

MONTREAL: AUGUST, 1884.

JAMES CROIL.
ROBERT MURRAY. } Editors.

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

PAYMENT IN ADVANCE.

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

IN a few weeks the Minutes of Assembly will be printed and in the hands of ministers and elders. These annual volumes are a very valuable epitome of the history of our Church. Not a congregation, not a minister, escapes mention. Some cognizance is taken of all our gifts and all our work. A study of the volume will give a fair idea of the amount of work performed by the General Assembly during its sittings of eight or nine days; and by its committees during the year. The reports are all deserving of study; but this is specially true of the Home, Foreign, French, Colleges and Statistical Committees.

In some parts of the Church, especially in our large cities, there is not much church work done during the hot summer months. There is a period of needed rest. Congregations are thinned out, and ministers and people try to enjoy the fresh breezes of sea or lake or mountain. But this season is in other places, in extensive country districts, the busiest and happiest of all the year. It is the season of great gatherings in connection with the celebration of the Lord's Supper. There are open air meetings, often under the shade of beautiful maples, or elms, attended by thousands. There are prayer meetings, morning and evening of every day in the week. There are inquiry meetings, and often there are happy revivals of religion. Winter is the harvest time for the Church in cities and towns. Summer is the time for special work in scattered far-spreading congregations in the country.

As the last issue of the RECORD was passing through the press one of our venerable ministers, the Rev. Charles Chiniquay, was the object of a furious persecution in the ancient city of Quebec. Mr. Chiniquay ac-

cepted an invitation to preach in the French Presbyterian Church in that city. While he was engaged in preaching, the windows of the chapel were broken with showers of stones. A riotous crowd gathered around the building, threatening the preacher with death. When he attempted to go to the hotel he and his friend were struck with stones, Mr. Allard being seriously injured. Mr. Chiniquay, for the seventeenth time, escaped alive the fury of a mob of his fellow-countrymen seeking his life. When a priest of Rome there was not in all America a more popular man. He is now, a Roman Catholic paper solemnly declares, more hated than "an assassin, a robber, or a murderer." Why? What evil hath he done? He is now a Protestant. A few days before this attack upon Father Chiniquay, Archbishop Lynch, of Toronto, addressed a smooth and plausible letter to the moderator and members of the General Assembly, in which he bitterly complained of the charges brought against the Church of Rome. Among these charges there is none more frequently urged, or more earnestly repelled than that of persecution. Does the Church of Rome persecute? No! no! answers Archbishop Lynch. The charge is a base calumny! Ah; but this cruel and cowardly attack upon an aged Presbyterian minister is a most untimely difficulty for the Archbishop. What makes it worse is that the attack, ferocious as it was, is heartily endorsed by the Roman Catholic press of Quebec. The inference is inevitable: Rome persecutes where she can.

The attack on Father Chiniquay, in the city of Quebec, endorsed by the clerical press, is a fresh and very cogent plea for our missions to the French Roman Catholics. Priests and people alike need their eyes to be opened to the light of the Gospel and their hearts opened to the love of Christ. The best and only revenge is to send them the Gospel.

Our Church is still in need of more students for the ministry. Colleges stand with doors open at Halifax, Quebec, Montreal, Kingston, Toronto and Winnipeg. The Lord hath need of thee, young man. Think seriously of His call, and prepare to enter one or other of these colleges at the beginning of the next term.

What shall the harvest be? The farmer and the merchant are looking forward

anxiously to the approaching harvest. At this moment prospects are hopeful; but the fairest hopes may be blasted within a day. The fruit of our fields, like every other good gift, is in the hands of the Lord.

Obituary.

MR. WILLIAM DOUGLASS, an elder in the First Presbyterian Church, Port Hope, died on the 20th ult., after an illness of some weeks, at the advanced age of seventy-eight years. He came from Scotland to Canada in his early manhood and has resided ever since in this neighbourhood. For the last 27 years he has served as a ruling elder in the First Church, Port Hope. Throughout life he maintained a walk and conversation in accordance with his position in the Church, securing thereby the esteem of the community at large, as well as that of those over whom he ruled in the Lord. He died peaceful, leaving behind him a large circle of friends and relatives to mourn his loss.

MR. ANGUS MCKAY, elder in Knox Church, Beaverton and South Mara, died on the 25th of April, aged 78 years. He was a native of Sutherlandshire, Scotland.

MR. WARREN DEBECK, elder in the congregation of New Westminster, British Columbia, died on the 26th of June. He came to this Province from Richmond, N.B., in 1868, and was 36 years of age. He was very highly respected and esteemed wherever known, and was a most consistent and useful member and office-bearer.

MR. ALEXANDER GORDON, Ingersol, died on the 24th ultimo. He was born in the Parish of Rogart, Sutherlandshire, Scotland, in 1809. In 1847 he emigrated to Canada and settled in Ingersol in 1850. He was elected an elder of Knox Church in the same year and for 34 years has been faithful and zealous in the discharge of the duties of his sacred office, taking an active interest in presbytery work, as also in the cause of temperance and of the Bible Society.

MR. JAMES BOYD, for many years elder in the Kendal congregation, died on the 17th April in Toronto, where he removed last year and united with Erskine Church. He was a willing and efficient Sabbath-school superintendent and office-bearer for many years.

MY LORD'S MONEY.—An English lord died lately, worth twenty millions sterling. This vast accumulation of wealth was a "talent" committed to Lord Overstoun by the great Lord and Owner of all. One can imagine ways innumerable in which the possessor of such wealth could advance the best interests of mankind and the glory of God. One gift of twelve thousand pounds is on record to the credit of the wealthy man above named,—that and nothing else. It is easy to censure *him!* Had you been in his place, how different the account of your stewardship! How easily you would have parted with magnificent donations, to relieve distress and to send forth the Gospel! Yes, no doubt. But how are you using the share of the Lord's money which is under your control? Mighty results flow from small beginnings. Your dollar given with a loyal and loving heart may do incalculable good. If you keep it back because you cannot afford to give more, you wrong your own soul and you rob God of His share. We are not called upon to sit in judgment on others, be they rich or poor. But we are to examine ourselves and honestly judge our own conduct. The man who earns his dollar a day has to give account of it to the Lord as truly as the owner of twenty millions sterling.

Widow's mite or water cup
To Thee, Lord, in Thine eyes
Is as precious in Thine eyes
As the costliest sacrifice.

WHAT educated heathen say about missionary preaching is worth listening to sometimes. One of them said not long since to an English judge in India: "Only once have I been really improved by the preaching of a *padre*. He spoke to us in our own language, used illustrations taken from our daily life, and said nothing against Vishnu, or Siva, or Luchmee, or any of the gods, but only that we must worship God and be good and holy men and women. * * * Then he taught us how to pray. I shall never forget that *padre*."

THE Free Church of Scotland is about building a missionary college at Bombay, which shall be in one aspect of it a noble monument to the memory and labors of the late Dr. Wilson.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH AT TORONTO, TO THE 7TH JULY, 1884; OFFICE, 50 CHURCH ST., POST OFFICE DRAWER 2607.

ASSEMBLY FUND.

Received to 5th June, 1884.	\$78.13
Landsdown	1.20
Halifax	1.05
Bristol	10.00
Doon	2.97
Holstein	2.00
Kene and Westwood	15.00
Toronto, Erskine Church.	10.00
Airmston	2.00
Dalhousie, St John's Ch, NB	4.00
Halifax, Poplar Grove	4.00
Sellarton, Sharon Church.	10.00
Richmond Bay	3.00
Greenhill, Salem Church.	3.00
St John's, NB, St David's.	15.00
Townline	3.20
Carlake	3.00
Rosemont	3.00
Bradford	1.00
Landsdown, St John's Church	.50
Mulmar	3.00
Midland	1.85
Ess, Burns Church.	2.00
Ess, Burns Church.	1.00
West Bentinck	2.00
	\$187.90

HOME MISSION FUND.

Received to 5th June, 1884.	\$4977.82
Norwood	45.00
Three Rivers	20.00
Arlinston	15.00
Moss, Burns Church.	44.00
Hibbert	15.00
Legacy of the late Mrs Dryden, of Guelph, per her Executors	60.00
Finch, St Luke's Church.	2.60
	\$5180.42

ARGUMENTATION OF STIPEND FUND.

Received to 5th June, 1884.	\$367.50
Three Rivers	16.50
Shakespeare	.50
Guelph, St Andrews	35.00
Bowmanville, St Paul's.	164.50
Moss, Burns Church	25.82
Quebec, Chalmers' Church.	100.00
Georgetown, Que.	29.25
	\$740.07

FOREIGN MISSION FUND.

Received to 5th June, 1884.	\$687.18
Jas Crosset, Junr, Stratford	2.00
Preceptor, Senex	1.00
Bristol	61.00
Guelph, St Andrew's	50.00
Owen Sound, Knox Ch	50.00
Arlinston	10.00
J Sutherland, Codrington	4.00
Williamstown, St Andrew's	100.00
E Wawanosh S.S. Formosa.	6.00
Kippen, St Andrews	19.00
Blackheath	5.00
Indians of Sioux Reserve, on account of Loan	17.71
Rev G Flett, in full for 10 acres of land	10.00
Nepean and Bell's Corners.	3.00
Hills Green	4.00
Brocefield, Rev J Ross' C'g'n	53.00
Hibbert	15.00
Legacy of the late Mrs Dryden, of Guelph, per her Executors	40.00
Ashburn S.S. for Formosa.	10.42

Boy's M't'g YMCA, Mont'l.	11.00
Carleton Place, Zion Ch....	34.00
	\$1193.31

COLLEGES ORDINARY FUND.

Received to 5th June, 1884.	\$64.00
Preceptor, Senex	1.00
Kincardine, Knox Ch S.S.	5.00
Owen Sound, Knox Church.	25.00
Alvinston	5.00
J Sutherland, Codrington	3.00
Kirkwall	2.00
	\$105.95

KNOX COLLEGE BUILDING FUND.

Received to 5th June, 1884.	\$86.87
Robt Black, Proton	2.00
Donald Leil,	1.00
H J Strang, Goderich	10.00
	\$99.87

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th June, 1884.	\$1119.00
Rev G Bremner, Whitelake	10.00
John Barclay, Oakville.	5.00
Mrs H Taylor, Drum'ndv'le	5.00
Acton	13.02
James Hall, Winterbourne.	4.00
Andrew Robertson, Oakv'le	10.00
Doon	28.50
Lakefield	57.75
George Fowler, Ratho	2.00
Embro	91.60
Ingersol, Knox Church.	25.00
Ingersol, St Andrew's.	73.00
Mrs A Kennedy, London.	20.60
A Cameron, Campbellsville.	10.00
Wm J Whitten, Toronto.	100.00
Wm Crawford, Scarborough	50.00
Ashburn	13.34
Erin and Ospringe	62.00
J O Anderson, Toronto.	100.00
Brantford	180.01
Mrs Richardson, Toronto.	10.00
Prescott	47.50
Landsdown	7.00
Dorchester and Crumlin.	65.67
Proof Line	19.00
John Leys, jr, Toronto	500.00
Wm R Cook, Guelph	5.00
	\$2633.79

MANITOBA COLLEGE ORDINARY FUND.

Received to 5th June, 1884.	\$20.00
Preceptor, Senex	1.00
Guelph, St Andrews	15.00
Manotick	5.00
	\$41.00

WIDOWS' FUND.

Received to 5th June, 1884.	\$1139.24
Markham, Melville Ch	4.55
Owen Sound, Knox Church.	10.00
Nepean and Bell's Corners.	1.00
Winnipeg, St Andrew's	10.00
	\$1164.79

With rates from Rev'ds William Bennett, Arch'd Cross, \$16.00, Thos Fenwick, D McIntosh.

AGED AND INFIRM MINISTERS FUND.

Received to 5th June, 1884.	\$337.09
Aronbank	5.70
Fullarton	4.30
Preceptor, Senex	2.00
Harwich	12.00
Alvinston	3.00
Nepean and Bell's Corners.	1.00
Winnipeg, St Andrew's	15.00
Hibbert	7.09
	\$387.09

Rates received to 5th June 1884	\$23.00
With rates from Rev Wm Bennett, \$3.00; Arch'd Cross, 2 years, 8.00; T Goldsmith, 2 years, 12.00; D D McLeod, 2 years, 10.00; W R Ross 10.00; T Fenwick 2.00; D McIntosh \$3.50	48.00
	\$71.50

CHURCH AND MANSE BUILDING FUND.	
Received to 5th June, 1884	\$20.00
W C Harris, Toronto	50.00
	\$70.00

FOREIGN MISSION, TRINIDAD.

Wroxeter Sabbath School.	\$17.25
--------------------------	---------

FOREIGN MISSION, EEROMANGA.

H Cassels, Esq.	\$10.00
J Paton, per Rev W Meikle.	10.00
Mr Livingston	5.00
A Lady of Knox Church	10.00
Rev Dr MacLaren.	10.00
R McQueen, Kirkwall.	5.00
Rev Dr MacLaren, collection and sundry contributions	214.11
	\$264.11

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, TO JULY 4TH, 1884.

FOREIGN MISSIONS.

Acknowledged already.	\$106.00
Shediac S S, 1/2 year, Mr Mck, native teacher.	7.50
Richmond Bay, P E I	28.00
Frnd, per Rev R Cumming	2.00
Estate of late Jas Ruddick.	
Gay's River, per Rev A B Dickie	300.00
Warwick, Bermuda	20.00
for Trin	24.00
Fisher's Grant	10.00
St John's, Chatham, per Mr Robertson	11.22
St Andrews, Chatham, per Mr Robertson	23.00
St David's Ch, St John	120.00
Friend, per Rev R Cumming, Westville.	2.00
Shemogue and Pt Elgin.	7.00
"A Widow," per Rev A McLean, Hopewell	2.00
Bass River.	19.62
Portauppique	7.82
Castlereagh	4.24
Rev John Morton, Trinidad, for Miss Semple's salary	25.00
Blackville and Derby	13.00
Kouchibouguac, N B.	2.00
Mrs Munro, Ferguson's C'Ve	2.00
Brookfield, M S.	8.00
Pleasant Valley	78.00
St James' Ch, Newcastle.	10.00
St James' Ch, Newcastle, for Er, per Mr Robertson	25.00
	\$781.18

Under Foreign Missions in May Record, "Amherst add'l." \$25.00, should be John McKee, Esq., Amherst.

DATSPRING AND MISSION SCHOOLS.

Acknowledged already.	\$46.06
Warwick, Bermuda.	8.00

Juvenile Mission Scheme, per Miss Machar, for Mr McLeod's so.....	10.00
St John's S S, H'fax, 1 qr..	10.00
	\$74.06
HOME MISSION.	
Acknowledged already....	\$108.76
Richmond Bay, P E I.....	17.00
Estate of late Jas Ruddick, Gay's River, per Rev A B Dickie.....	53.69
Warwick, Bermuda.....	8.00
St David's Ch, St John.....	100.00
Bass River.....	17.83
Portauquique.....	7.60
Castlereagh.....	4.24
Grove Ch, Richmond.....	8.41
Blackville and Derby.....	10.00
Brookfield, M S.....	5.45
Pleasant Valley.....	77
St James' Ch, Newcastle..	15.00
	\$356.25

SUPPLEMENTING FUND.	
Acknowledged already....	\$2,247.01
Grove Ch, Richmond.....	9.25
Richmond Bay, P E I.....	5.00
Middle River Sec of West-ville Congregation.....	13.00
Lake Ainslie.....	26.00
Estate of late Jas Ruddick, Gay's River, per Rev A B Dickie.....	300.00
St David's Ch, St John.....	100.00
Bass River.....	6.35
Portauquique.....	3.17
Blackville and Derby.....	5.00
St James Ch, Newcastle..	20.00
	\$2,734.78

COLLEGE FUND.	
Acknowledged already....	\$53.00
Lake Ainslie.....	4.00
St David's Ch, St John.....	50.00
Div Bk of Nfd and Bonus.	810.73
Bass River.....	6.69
Portauquique.....	2.64
Can Bank Commerce Div (Roy McC)	160.00
Moncton Coupons.....	120.00
Sterling Debentures, £36..	175.20
Int on Dep Rec to date.....	1.91
Water Loan.....	25.06
Funded Debt.....	21.41
St James Ch, Newcastle..	10.00
	\$1,444.64

AGED AND INFIRM MINISTERS' FUND.	
Acknowledged already....	\$34.00
Salem Ch, Green Hill.....	5.15
Warwick, Bermuda.....	10.00
St David's Ch, St John.....	30.00
Int on \$1,458 to date.....	5.62
School Com Coupon.....	14.60

Ministers Percentage.	
Rev CB Pitblado, 1884....	15.00
" A L Wylie, '82 and '83.	8.00
	\$122.37

MANTROBA COLLEGE.	
St David's Ch, St John....	\$20.00
Blackville and Derby.....	4.00
	\$24.00

SYNOD FUND.	
Acknowledged already....	\$158.29
Salem Ch, Green Hill.....	3.00
St David's Ch, St John....	10.25
	\$171.54

FRENCH EVANGELIZATION.
 RECEIVED BY REV. R. H. WARDEN, TREASURER OF THE BOARD, 198 ST. JAMES STREET, MONTREAL, TO 8TH JULY, 1884.

P J Smith, Kemptville....	\$ 2.61
Cote St Antoine Sab Sch..	10.00
Beachburg, St Andrew's...	24.00
Culloden.....	5.00
Mrs F Cattanaach, North Lancaster.....	5.00
Guelph, St Andrew's.....	35.00
Hartley, Glenarm, Sab Sch.	8.00
Cumberland.....	20.00
Lower Windsor.....	6.00
Rev Canon Anderson, Mont- real.....	5.00
Front Westmeath.....	4.00
Kemptville.....	11.40
Oxford Mills.....	2.40
Mandaumin Sab Sch.....	2.09
Delaware.....	2.00
Craigvale and Central Ch, Lefroy.....	15.00
Woodbridge.....	5.00
Enniskillen and Cartwright	3.00
Westport.....	7.00
Piston, St Andrew's.....	10.00
Tilsenburg.....	5.10
Thornhill.....	5.00
Watford.....	10.45
Alliston Sab Sch.....	3.50
Sydney, St Andrew's.....	30.00
Kingston, Richibucto.....	13.00
Prince William, N B.....	10.00
Halifax, St Matthew's.....	48.15
Fredericton, St Paul's.....	5.00
Charlottetown, St James...	10.00
St Stephen, N B.....	5.00
New Glasgow, United Ch..	134.00
Gay's River and Milford..	10.00
Friend of Mis's, Windsor.	4.00
Hamilton, St Andrew's Ber- muda.....	18.41

Stellarton.....	29.00
Vale Colliery and Suther- land's River.....	16.79

Per Rev. Dr. McGregor, Halifax:—

Richmond Bay, P E I.....	\$ 6.00
St John, N B, St David's Ch	20.00
Grove Ch, Richmond.....	8.40
Blackville and Derby.....	10.00

Per Rev. Dr. Reid, Toronto:—

Avonbank.....	\$ 7.45
Fullarton.....	11.55
Alvinston.....	5.00
Jas Sutherland, Codrington	3.00
Nepean and Bell's Corners.	2.00
Hibbert.....	10.00
	\$623.10

POINTE AUX TREMBLES SCHOOLS, REV R. H. WARDEN, MONTREAL, TREASURER.

Bristol Corners.....	\$ 5.00
" School No 5.....	7.10
Fullarton Sab Sch.....	15.00
Georgetown, Ont, Sab Sch.	10.00
Muir's Settlement.....	15.00
St John, N B, St St'ph'n's SS	15.00
A McDonald, Nation Mills.	2.50
Little Britain, Man, S S.....	25.00
Streetsville, Sab Sch.....	25.00
Mount Pleasant Sab Sch..	7.95
Mrs R McGregor and Mr J W Carmichael, New Glas- gow, N B.....	50.00
Oshawa Sab School.....	12.50
	\$190.05

MINISTERS' WIDOWS' AND ORPHANS' FUND, MARITIME PROVINCES, REV. GEORGE PATTERSON, D. D., SECRETARY.

Received from 31st May to 30th June.

Ministers' Rates.—Revsd A Mc-Master, P G McGregor, Geo Patterson, A McKnight, John Morton, K J Grant, A W McLeod, J W McKenzie, Jos Annand, Jas D Murray, John McDonald, \$16 each; H A Robertson, \$20; Jno Forrest, \$28; Robert Cumming, \$30; D Drummond, \$8. Total, \$262. Also, fines \$2, and collection from St David's Church, St John, \$10. Total, \$276.

N. B.—The credit in July number to H A Robertson should have been \$100 instead of \$1.00.

Mrs. Harvie, Foreign Secretary W. F. M. S., desires to acknowledge the receipt of \$5.20 for the Girls' School in Formosa from Miss McKenzie's Bible Class, West Presby-terian Church, Toronto.

SPECIAL NOTICE.

To the Ministers, Sabbath-School Superintendents and Teachers of the Presby-terian Church in Canada.

Special Attention Is Called to the following Announcement:
 NOW READY

The Psalter and Hymnal with Music.
 The Sabbath School Hymnal with Music.

Prepared by the Committee appointed by the General Assembly of the Presbyterian Church in Canada.

—PRICES.—

Psalter with Music, cut leaves,	Cloth \$0.75
" " " " "	Cape Morocco 1.25
Psalter and Hymnal with Music, bound together,	Cloth 1.50
" " " " "	Cape Morocco 2.00
Sabbath-School Hymnal with Music, containing 200 Hymns, bound in Cloth, per doz.	0.60

Orders should by sent early through any bookseller in the Dominion, as a large demand is expected.

JAMES CAMPBELL & SON,
 TORONTO.