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THE
PRESBYTERIAN RECORD
 FOR THE
DOMINION OF CANADA.

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Brief Survey of the field.

OUR own missions to the heathen are stronger this year than ever before, and the amount raised is somewhat in advance of previous years. From all our fields the tidings are such as to cheer the heart and stimulate to further effort. Of other Presbyterian Churches the same holds true with the qualification that there has, in some instances, been an awkward and embarrassing deficiency in funds. The difficulties thus arising can be but temporary; for we know of no instance in which an appeal to the people has failed to meet with a generous response when the object to be aided was foreign missions. The scale of giving is upon the whole advancing. For the first time in the history of our own Church a single congregation has come forward with the offer to support a missionary to the heathen. The missionary has been sent forth, and there is no solicitude as regards his salary. But probably very few of our people are abreast in liberality, those converts in Aneityum who pay for missionary purposes an average of six shillings sterling a year for every man, woman and child!

There are still several large islands in the Pacific without one missionary or even a native teacher. The population of the Christianized islands generally is either

stationary or decreasing. In some cases the decrease is sadly rapid; but in the heathen islands the same causes produce the same effect to a still more terrible extent. European diseases and vices introduced among weak and volatile races who have no self-control and who cannot be treated by European physicians, are deadly and tend to utter extermination. The French are still a source of alarm in the vicinity of New Caledonia; but the prospect is less anxious than it was last year, the Australians and the British Government having exhibited a deep interest in preserving the independence of the islands. Difficulties have overtaken the New Guinea mission, and for a time there is a retreat from some of the stations in order to save life. One of the tribes resolved to kill all the missionaries on a certain night, but a friendly native brought timely warning, and the intended victims escaped by water. With this exception the progress in this vast island has been encouraging.

France is still battering away at the scattered hamlets and villages of the Madagascar coast; but wonderful to tell the cause of missions in the interior is prosperous in spite of this cruel invasion. The rulers and the people have shown vastly more of the spirit of Christ and of true humanity than has ever been exhibited by the people or the rulers of France. Christianity will be

helped in Southern Africa by the annexation of Bechuanaland to the British Empire. Mission enterprise in that vast region will be safe, and the dangerous incursions of savage tribes will be effectually stopped. British law and enterprise will now extend far northward towards the regions explored by the heroic Livingstone. Happily the trade in intoxicating liquors is forbidden by treaty, and at the earnest desire of the Christianized natives. The latest news from the regions of the Congo are not as cheering as could have been wished. Many missionaries fall victims to the coast fevers. Trade is not prosperous. Law and order do not yet prevail. Greater difficulties have to be encountered and overcome than had been anticipated. Still, no doubt, Christian enterprise will be equal to the demands upon it. A nephew of Cetewayo is now on his way to South Africa as a trained missionary, having studied six years at Stockholm. He has to labour among the heathen Zulus. Norwegians and Danes have rendered invaluable service to Christianity in Madagascar and many parts of Southern Africa. The missions established by the Presbyterian Churches in Central and Eastern Africa all promise favourably, but as yet there are no brilliant successes.

In Turkey the American Board's work is prospering. This is especially true relative to the educational institutions of the Board. In Persia one Presbyterian missionary recently baptized 76 converts, and other labourers have also met with much success. There is hopeful news from many different points of India. Even Brahmans are becoming obedient to the Gospel. The country is feeling the leaven which is quietly at work. In the region where our own Church is most deeply interested the prospect is better than at any previous period, owing partly, at least, to the removal of vexatious political hindrances. Social changes for the better are taking place; Brahmans are willing to marry widows, and sometimes low caste widows are thus married. Educational enterprise under Christian auspices was never more active than now in India, and this is work that is sure to tell.

Formosa is now free from French interference, and missionaries are again at their work. Much injury has been inflicted by mobs during the period of lawlessness. One of the good effects of recent troubles was to

prove the converts and show the material of which they were made. A goodly proportion have come through the fires refined and strengthened. An increasing number are devoting themselves to the work of evangelizing their neighbours. In North China, where the famine raged so terribly, a rich harvest of converts continues to be gathered in. Deeds of beneficence, feeding the hungry, relieving the sick, tender care of the dying, have spoken loudly to the hearts of the natives and predisposed them to listen to the Gospel.

Nothing could be more cheering than the news from the latest field opened to Christian effort—lonely Corea. The New Testament has been circulated in a language which the people understand, and the result is that numbers are applying for baptism and that churches are being organized. Colporteurs have gone in before the regular missionaries, sowing the good seed; and God has given his blessing.

The most liberal gift to missions of which we have read for some time is the anonymous gift of three thousand pounds to the English Presbyterian Foreign Missions. The English Presbyterian Church is not strong in numbers; but in missionary zeal it is not surpassed by any. Its missions in China have been remarkably successful, and they have been conducted with much liberality and great practical wisdom.

Mission enterprise has been promoted by the recently adopted colonizing policy of Germany. German Christians are following in the wake of the flag with missions in West Africa, East Africa, and New Guinea.

Editorial Gleanings.

FROM DRESDEN TO BERLIN.

DRESDEN is a beautiful city of 250,000 inhabitants, situated on the river Elbe. Like most of the other commercial cities on the Continent it has its "old town" and "new town." The latter is remarkable for cleanliness and the symmetry of its street architecture. But, of course, it is not all gold that glitters. Upon close inspection it is found that nearly all these imposing rows of lofty terraces, which shine in their beauty like palaces, are, after all, cheaply constructed brick buildings coated with cement and painted stone colour: the effect, however, is none the less admirable. We took up

our quarters at the Grand Union Hotel, a first class establishment. Early in the day it was our good fortune to meet with the Rev. R. K. D. Horne, formerly minister of Corstorphine, near Edinburgh, who came here for his health some eighteen months ago. He kindly placed himself at our disposal for the day, which enabled us to see a great deal of the city and its environs in a short time. We first called for Rev. J. D. Bowden of the Scotch Church, a minister of the U. P. Church, lately arrived from Edinburgh, whom we found busy setting his house in order. The church and manse are combined under one roof, the latter occupying the upper story. The church is small, but neat and comfortable. The congregation is not large and is under the care of the continental branch of the Colonial committee of the Church of Scotland. We next visited the picture galleries, said to contain the finest collection of paintings next to Florence. Raphael's Madonna, purchased a hundred years ago at a cost of \$45,000, is the admiration of connoisseurs. The freshness and brilliancy of its colours are certainly wonderful, although the fine picture, by an obscure artist, of Luther disputing with the bishops at Leipsig was more to my liking. The Royal palace and government buildings—a large old-fashioned pile—are richly decorated with stone carvings, while the sombre appearance of the court-yard was enlivened with a great number of soldiers in bright coloured uniforms. The chief point of attraction for strangers is the Regal Green Vaults, containing the crown jewels and an immense collection of gold and silver-plate, precious stones and articles of virtu in gold, silver, bronze, amber and ivory, statuettes, exquisite specimens of antique workmanship in mosaic and enamel, elaborate chimney-pieces, astronomical clocks, curiously wrought cups, goblets, and vases, magnificent swords of state, used by the Saxon Electors in the 16th century, and other rare and costly curiosities in endless variety, valued at over five millions of dollars, and artistically arranged in eight rooms, each exceeding the previous one in splendour.

The King of Saxony is a Roman Catholic, but the government is Protestant as is also a large majority of the people. The largest and finest churches in Dresden are Lutheran. We entered one of them, the "Crotz" Church, seated for 4,500, with three tiers of

galleries, a large cross on the altar, with tall candles and other pre-reformation paraphernalia. There is also a very fine organ on which the beadle played a voluntary for our special benefit: while his venerable assistant worked the great bellows with might and main, the old man swept over the keys with all the rapidity and power of a professional, waking up the echoes amid the lofty arches in a manner truly surprising. The Frauerkirche—Church of our Lady—is still larger, and is also a magnificent building. Its dome, 320 feet high, towers above all else in the city. A cross in the pavement, close to it, marks the spot where Creel the Calvinistic Chancellor was executed in 1601. We made an excursion to Blazervitz, a popular suburban resort on the Elbe, where the hillsides are covered with vineyards and crowned with handsome villas. By the river-side washerwomen were plying their vocation, or moving to and fro with great baskets on their heads. There was a peasant ploughing with a horse and an ox yoked together; yonder a lumbering cart drawn by a pair of cows. The place is famous for its "trink-gartens" which are largely frequented in the summer evenings. The Elbe is here 1,200 feet wide: it is navigable for small steamers one hundred miles above Dresden, and for larger craft 400 miles below, where it enters the sea at Hamburg. Dresden is celebrated for its schools and colleges and other literary institutions. We visited Rosebery House, a handsome villa in the fashionable quarter of the city, occupied by Misses Clendinning from Dalmeny, near Edinburgh, as a school, and in which many of our Canadian young ladies have finished their education. We were much interested in the account Mr. Horne gave us of the habits of the people. What has already been said about the state of religion at Bonn applies equally to Dresden and all the large cities in Germany. The opera-house—seated for 8,000—and the theatres are more largely attended than the churches. Sunday-schools and prayer-meetings have no chance in competition with the play-house and the pleasure-garden. We had heard of "Paternal Government," but had no idea of the extent to which it obtains in this Fatherland. In other countries some of its provisions would be resented as infringing on the liberty of the subject, but here it is submitted to by all classes with a

good grace. The people are said to be loyal as one man to their government, and devotedly attached to the Emperor and the Royal Family. Each individual subject of the realm is enrolled in the public register and is never lost sight of as long as he lives in the country. He is watched and taken care of in a variety of ways. Every young man, the nobility excepted, must serve three years in the army. A man may not fell a tree on his own farm without the permission of the government agent, and for every one cut down he must plant another in its stead. A man may not sell a bunch of grapes out of his own vineyard until Father William proclaims that the time for the vintage has come; but then, the poorest in the land may eat his fill, and what a joyful time they have! In Dresden, where many of the houses are so high that the ordinary appliances for extinguishing fires do not command the upper stories, no one may sleep in that part of the house; it is absolutely forbidden to do so: to put a bed in one of these unprotected rooms would expose the transgressor to severe penalties. No man is absolutely master in his own house: in many things he must defer to the dictum of the prime minister who is supposed to know what is good for the subject better than he does himself. The Paternal Government regulates the theatres and all other places of public amusement. It permits no improprieties on the stage. It publishes every morning the temperature all over Germany, the direction and force of the wind, the state of the weather, and the probabilities for next day. The depth and temperature of the Elbe at Dresden are recorded every day, and no one may bathe in it if the Emperor judges the water too cold: excellent pater-familias! The waterworks are peculiar: an enormous natural spring forces itself up into a reservoir from whence it is distributed all over the town with scarcely any expense for machinery. It was on our programme to have spent a day with pastor Rötter of Görlitz, one of the delegates to the Belfast Council, from whom we had hoped to receive information respecting the struggling Free Evangelical Church of which he is the only minister in that part of the country; but to our lasting regret we found it impossible to avail ourselves of his kind invitation although his home is but 40 miles off. The distance from Dresden to Berlin

is 109 miles through a level, well-cultivated country, otherwise devoid of interest; but as we rolled into the grand station, and drove through Friederich Street to the Central Hotel, we soon realized that we were in the heart and centre of a great nation, and in the extraordinary manifestations of life and gaiety which it presented we very soon became oblivious of its monotonous surroundings.

A few sentences from a letter received from Mr. Rötter about the time of our visit to Dresden will serve to corroborate the references made in these sketches to the state of religion in Germany:—

"The Reformed Church of Germany is in a most deplorable condition, and I don't see how things can improve without the connection with the State be given up. But we have no leader like Chalmers, nor men like his followers, who were ready to leave their manses and their salaries to trust Him for whose sake they left the Scottish Establishment in 1843. The few scattered Free congregations, like ours, have scanty means, but, which is worse, they have few labourers to overtake the field. . . . In all the Protestant Churches you find altars, pictures, crosses, and candles. The teaching and preaching, as it is generally carried on in these Lutheran Churches (Reformed congregations are more in the west, near the Rhine) in Silesia, as a rule, is given from the pericopæ. Nearly all the ministers believe that baptism is regeneration, and even where there is a really believing man, you may hear him preaching Christ, but, yet, he scarcely ever opens the mystery of man's sin to show people why it is they need Christ. So people, as the work of the Holy Spirit in the hearts of men very rarely is insisted on, are satisfied to have heard good words and to have performed a duty when they have been present at church. There is no Lord's day anywhere on the Continent: there is none here either. Private reading of the Word and family worship there is only in a few families, and chiefly among the few dissenters here and there: but utter worldliness and carelessness prevail. Our efforts to reach the masses by missionary and evangelistic work can do only little. Görlitz is a place of 50,000 inhabitants. It has only three Protestant and one Catholic church. I have to preach here to my congregation twice on the Lord's day, and once on Thursday. I have also to supply with the sacraments at present seven stations. . . . So we just have to plod on and wait the Master's time. We know with Him it is one to help by many or by few. Do pray for us. The state of things is a little better, but not much, among the Moravians. Some of their settlements are not far from this. Their chief place, Hernnhut, where Zinzendorf is buried, is only an hour and a half from this."

Missionary Cabinet.

ZINZENDORF AND THE MORAVIANS.

THE MORAVIAN CHURCH, which has so long stood in the front rank of the Missionary army, traces its history to the time of John Huss, the great apostle and Martyr of Bohemia, who entered upon his public career in the beginning of the fifteenth century. In 1402, Huss had commenced a movement, the import of which he himself little dreamed. Following in the wake of Wicliff, he placed the Bible above the authority of Pope or Council, and had unconsciously taken the road to the Reformation. He was early joined by Jerome of Prague, between whom and Huss there continued unbroken friendship until the fiery ordeal of the stake sundered them. But the fire that consumed the body of Huss proved to be "the candle of Bohemia." Within four years of his death the bulk of the nation embraced the faith for which he died. His followers were divided in sentiment. One party entirely broke with Rome and made the Scriptures their only standard, while the other maintained a nominal connection with the Vatican. The former came to bear the name of "Taborites," from a hill near Prague which they frequented and which bore some resemblance to the Scriptural Tabor. In the year 1455 the Taborites formed themselves into a distinct church under the name of *The Unitas Fratrum*, or United Brethren. During the persecutions of the seventeenth century the Brethren were all but exterminated; the few who survived were driven into exile. In the beginning of the eighteenth century a few of them were still found in Moravia where, like the Waldenses of the Alps, they maintained under great difficulties a church organization as nearly apostolical as possible. A fresh revival sprung up among them, followed by renewed persecution. Most of them, therefore, resolved to emigrate. They sought for a place where they could worship God unmolested, but that was hard to find. They were recommended to place themselves in communication with Count Zinzendorf, a German nobleman who had recently purchased a large estate called Belthesdorf, in Upper Lusatia, who, on learning their distressed circumstances, generously offered them permission to settle on a part of his

estate which he set apart for their use. This was the beginning of the famous *Herrnhut*.

Nicolas Lewis, Count of Zindendorf, the descendant of a very old noble family in Austria, was born on the 26th May, 1700, near Numburg. He had the advantage of a pious home and was early instructed in wisdom's ways. He said to himself, "My dear Grandma kept me ten years in her own chamber: My aunt Henrietta prayed with me morning and evening, and passed the day in accord with prayer. In my fourth year I began to seek God with such earnestness as accorded with my childish notions." At that time he would write tender letters to the Saviour and would throw them out of the window, confident that the Lord would receive and read them. When ten years of age he was sent to the grammar-school at Halle. About this time, 1715, Ziegenbalg, the Danish missionary, came on a mission to Halle, bringing with him some baptized Malays from Malabar. This incident imparted to his naturally sanguine temperament a glow of enthusiasm. His mind became bent on active measures for the good of others. With a few comrades, like-minded, he formed an association which they named "The Order of the Grain of Mustard Seed."—a name singularly appropriate to the work in which he was afterwards to engage. At sixteen he went to the University of Wittenberg where he cultivated the noble gifts which fitted him for honourable service in the State. After a time he removed to Utrecht. On his journey thither he saw in Dusseldorf picture gallery a painting of the *Ecce Homo*, with the inscription in Latin,— "This have I done for thee: what hast thou done for me?" He was greatly impressed by it, and his mind was drawn heavenward. He had just come of age and been married when the request of the Moravians reached him. The little colony at Herrnhut increased year by year, and soon the Count began to realize in these people the materials from which he was to shape the enterprise for which God had chosen and endowed him. As they grew in numbers the difficulty of managing such a mixed community also increased, for aspiring minds arose among them that threatened the new foundation with destruction through fanaticism, schism, and conflict. Zindendorf endeavoured to persuade them to unite with the Lutheran Church; but they said "No.—

We have a constitution of nearly three hundred years standing, for which many of our ancestors have suffered and died, and which has been handed down to us as a precious inheritance: we cannot abandon it." They agreed, however, to a compromise which, while it did not separate them from communion with the Lutherans, recognized the polity of the Reformed Church of Bohemia. In this decision Zinzendorf at length acquiesced, and in course of time he was consecrated one of their bishops. It was not to be expected that in such an age and country a man like Zinzendorf could carry on so great an enterprise without opposition. He was arbitrary and eccentric and made himself many enemies. Upon several occasions he had to leave his own country. But wherever he went he showed the same earnest desire to bring men to the knowledge of Jesus Christ as the only Saviour. And his influence far transcended the sphere of his personal activity. It is said that John Wesley was indebted to two Moravian missionaries with whom he made a voyage to America for his enlightenment in the doctrine of Justification by Faith. In 1731 Zinzendorf attended the coronation of Christian VI, King of Denmark, at Copenhagen, when he met with two Greenlanders who had been baptized by Hans Egede, and learned that the Danish Government had decided to abandon the mission to Greenland as hopeless. He immediately became filled with the idea of supplying this lack of Christian service. The result was that in 1733 Matthew and Christian Stach, accompanied by Christian David, set out from Hernnhut, and were the means of reinstating the mission in Greenland which has ever since that time been carried on successfully by devoted missionaries of the Moravian Church. At the same time the Count met a negro slave at Copenhagen, who told him of the sadly neglected and deplorable state of the negroes in the West Indies. That interview resulted in the sending of John Leonard Dober and Tobias Leupold to St. Thomas in 1732. On being told that none but a slave would be permitted to have any intercourse with the negroes in these islands, so great was the faith of these devoted men, they at once declared their willingness to be sold into slavery, if in this way they might preach the Gospel. When the Brethren sent forth their first mission-

aries from Hernnhut, the congregation consisted only of 600 persons—most of them poor despised exiles; yet in the short space of eight or nine years they sent missionaries to Greenland, St. Thomas, St. Croix, Surinam and Berbice, to the Indians of North America, to the negroes of S. Carolina, to Lapland, to Tartary, to Guinea, to the Cape of Good Hope, and to Ceylon! Zinzendorf himself visited St. Thomas in 1739, and was instrumental in mitigating the miseries to which his heroic missionaries was subjected. With a zeal and perseverance unequalled by any other body of Christians the Moravians have never flagged in their missionary efforts. In addition to the countries already named, their missionaries are to be found in Australasia and Africa, in Egypt, Thibet and Mongolia. They have often been maligned and misrepresented; Zinzendorf has been branded as a fanatic; but no one can read their history impartially without finding much to admire in the simplicity and earnestness with which they have all along prosecuted their missionary work. Many of their missionaries labour gratuitously: few of them receive more than \$600 per annum. Even in cities like New York and Brooklyn, their stated ministers are not allowed to receive more than \$1,600 per annum. In 1760 the colony at Hernnhut numbered 1,300 persons. In that year Zinzendorf addressed a public meeting for the last time. The key-note of his address was in these words,—“The glory of Hernnhut shall end in that hour when hindrance shall arise to God’s work in its power.” On the 8th of May, in the 60th year of his age, he succumbed to an attack of rheumatic fever. His last words, spoken to his son-in-law were “My good John, I will go to the Saviour now. I am ready.” Upon the stone which covers his grave may be read this inscription,—“He was ordained to bring forth fruit, and that his fruit should remain.”

The statistics of Indian missions for the last ten years give most cheering encouragement to all who have at heart the victory of the Gospel, for the figures show not only an increase of converts in every decade, but a corresponding rise in the rates of increase. Between 1861 and 1871 the native Christians in India, Burmah and Ceylon rose from 213,000 to 318,000, while in 1881 they numbered 518,000. The communicants during the last ten years had risen from 78,000 to 145,000. Women’s work is prospering.

Elijah Translated.

SEPTEMBER 6. B. C. 896. 2 KINGS, ii : 1-15.

Golden Text, Genesis 25 : 4.

THREE years have passed since Elijah's interview with Ahab, who, meantime encouraged by his false prophets, engages in a war with the King of Syria and is slain in the battle, 1 Kings 22 : 35-38. Elijah makes but one more public announcement and that is to Ahaziah, Ahab's son, who had sent to enquire of the God of Ekron whether he should recover from the effects of a fall he met with in Samaria. Elijah met the messenger and told him plainly that for this recognition of idolatry he shall surely die, Ch. 1 : 1, 4. It is probable that the closing years of Elijah were spent in superintending the theological colleges at Gilgal, Bethel, and Jericho. V. 1. *Would take*—By Divine pre-arrangement, Elijah was to be taken away miraculously. And of this he was doubtless apprized by God, as were also Elisha and the sons of the prophets. All seem to have been aware that the solemn event was near at hand. *Gilgal*—a small town near Shechem. Vs. 2, 3. *Tarry here*—the mysterious change from the known to the unknown, under whatever circumstances, is the supreme moment of human existence. Elijah would fain face the dread ordeal alone. Elisha's answer reminds us of Ruth and Naomi, Ruth 1 : 16. He silences the young men whose question grated harshly on his ears, and protests that he will not desert his master. V. 5. *From thy head*—thy head-master. Scholars were said to sit at the feet of their masters, Acts 22 : 3. Samuel was probably the founder and president of these colleges, 1 Sam. 19 : 20. *Prophets*—not necessarily foretellers of future events. The term is often used to mean preachers; as in Exo. 7 : 1. V. 6. Elijah must cross the Jordan—emblem of "that bourne whence no traveller e'er returns," but none need fear "the swelling of Jordan" who have faith in God, Isa. 43 : 2. V. 7. *Fifty*—not all the scholars, but a selected number of witnesses of the translation. V. 8. Compare Exo. 14 : 16. and Josh. 3 : 15, 16. V. 9. *A double portion*—not for greater power than Elijah, but simply that he might inherit a first-born son's share of his master's prophetic gifts. V. 11. *A chariot of fire*—"Some bright effulgence which to the gaze of the spectators resembled these objects. By a whirlwind—a tempest accompanied with vivid flashes of fire. But why this exceptional treatment of Elijah? Not altogether on account of his faithful discharge of duty, nor his pre-eminence as a prophet. Its main purpose was to prove beyond a doubt the reality of the unseen world beyond the skies, and the future life. Note his reappearance 900 years after this, Matt 17 : 3. Elijah's translation should lead our thoughts heavenward, Thess. 4 : 16, 17.

The Shunamite's Son.

SEPTEMBER, 13. B. C. 895. 2 KINGS iv : 18-37.

Golden Text—John 11 : 25.

ELISHA, son of Shaphat, a native of Abel-meholah where Elijah anointed him as his successor, 1 Kings 19 : 16-21. From that time he became the disciple and follower of Elijah and after his translation took his place as the head of the schools of the prophets and the friend and counsellor of successive kings. Unlike Elijah, he was fond of society and city life. He made his home in Samaria, the capital, from which place he made frequent excursions to Gilgal in the South of Ephraim and to Carmel in the North. He exercised the prophetic office for upwards of sixty years and wrought many miracles, one of the most remarkable being that recorded in this lesson. *Shunem* was a village a few miles north of Jezreel in the plain of Esdraelon, about 17 miles from that part of Carmel to which Elisha was in the habit of going for worship. In this village there lived a certain rich woman known to us only by the name of "the Shunamite," noted for her motherly affection, her hospitality and her strong faith in God and his prophet. She had a chamber on the house-top fitted up and furnished for his special use, and many a time as he went that way he availed himself of this woman's kindness. Vs. 18-20. It is harvest-time—the end of May. The heat is oppressive. The father goes out to oversee the reapers, and mother's darling boy goes with him—boy-like with uncovered head. Suddenly he shewed symptoms of a sunstroke, and is carried home to his mother who nursed him on her knee till he died. This touching incident, so true to nature, affords good opportunity of reminding young people how much they owe to the love and tender care of good mothers. (Who ran to help me when I fell? etc.) and for pressing home lessons of filial affection and obedience. V. 21. Picture the mother's distress and anguish as she carried the lifeless body of her only boy and laid him out on the bed in "the prophets chamber." Vs. 22-26. She wastes no time in useless lamentation but at once makes up her mind to go to the man of God. Her husband shews no concern about the child. He is too busy with his harvest to think of any thing else, and only wonders why his wife should go to Carmel *to-day*. She keeps her own counsel, mounts the ass, and sets out on her errand of faith. Vs. 29, 30. Gehazi is sent off in haste. She has little faith in him or in the staff, but unbounded confidence in the prophet himself. There is much to admire in this noble Shunamite.—Her motherly devotion; her calm self-control; her quick perception of what she should do, her strong persistent faith, and her deep gratitude. Good done to others is twice blessed, Acts : 20 : 35; Heb 13 : 2, 16.

Naaman the Syrian.

SEPTEMBER 29. B.C. 894. 2 KINGS v: 1-16.

Golden Text—Psalms 51 : 7.

NAAMAN—an old Hebrew name, meaning pleasantness, Gen. 46 : 21. A distinguished general in the army of Benhadad King of Syria who lived at Damascus. He was rich and highly esteemed on account of his military success in the predatory warfare between Syria and Israel. *But: he was a leper.* That hereditary, loathsome, and incurable disease would have excluded him from society in Israel, but the Syrians were less particular. V. 2. In one of their marauding excursions they captured a little Hebrew maid whom Naaman gave to his wife to be her slave. V. 3. She was an amiable, thoughtful, and sensible girl, and was no doubt well treated by Lady Naaman. *Would God, etc.* Here was both a prayer and a suggestion. She must have heard of Elisha's miracles. Though he had never cured a leper she believed that he could do this, Luke 4 : 27. V. 4. *One went in*—Most likely Naaman himself, who would readily entertain any proposal that held out the most distant hope of ridding him of this terrible disease. V. 5. Benhadad gave him leave of absence and a letter of introduction to Jehoram, ch. 3 : 1. It was the fashion in the East when any favour was to be asked to make a present. In this instance a very handsome present was provided—Ten talents of silver—\$16,400; 6,000 pieces of gold—\$48,000. V. 7. *Jehoram* was a bad man, ch. 3 : 2.—His uneasy conscience made him fancy that Benhadad was trying under fair pretences to pick a quarrel with him. Vs. 8, 9. Elisha was probably at Gilgal, ch. 4, 38, a few miles S. West of Samaria. Naaman drives up to the door in grand style. V. 10. *E. sent a messenger*.—He wanted to humble the great captain, who must learn that all men stand on the same level before God, Acts 10 : 34. *Wash seven times*.—There was no healing virtue in the muddy water of Jordan. The act was emblematic, Ps. 51 : 2, 7; John 9 : 7; Acts 22 : 16. V. 11, *Wroth*—Pride in the human heart is the chief case of unbelief, Luke 18 : 11. V. 12. *Abana and Pharpar* were beautiful clear sparkling streams. *Went away in a rage*.—proof of ignorance and folly, Rom. 10 : 3. V. 13. His servants had more sense, and reasoned him out of his obstinacy. He goes down, 30 miles, to Jordan, is cleansed, and returns to thank the Prophet and to *pay him* for his advice. He is taught another lesson, that God is not to be propitiated like the heathen deities. Learn from all this that riches and rank cannot avert disease: leprosy is a true type of sin which can only be cured in the way of God's appointment, Acts 4 : 12. Faith and obedience are necessary to salvation: Eternal Life is the free unmerited gift of God, Acts, 8 : 20: *You and I may help some one to the Saviour.*

Elisha at Dothan.

OCTOBER 4. B.C. 892. 2 KINGS vi. 8-23.

Golden Text—2 Kings 6:16.

TIME—893 B. C. Jehoram (with his father) King of Judea; Jehoram, son of Ahab, King of Israel; Benhadad II, King of Syria. Open war between Syria and Israel ceased with the the battle of Ramoth-gilead in which Ahab was slain, 1 King 22; 37, and friendly relations continued for several years, although there were frequent unauthorized raids into each other's territory. V. 8. Hostilities are now renewed and a council of war is held. V. 9. *The man of God*—Elisha, so called because he was the recognized prophet of the Lord, 1 Kings 19 : 16. *Sent unto the King*—who was absent from his capital looking after the defences of the country. *Pass not such a place*—naming it; for there the Syrians are lying in ambush. V. 10. Jehoram was wise to act upon the advice given him. V. 11. *Which of us?* Benhadad supposes that some of his officers were acting treacherously. V. 12. *One of his servants*—who more likely than Naaman? V. 13. *Dothan*—(where Joseph found his brethren Gen. 37 : 17) a small town, 12 miles N. of Samaria. V. 14. A whole army is sent against one defenceless man! V. 15. *How shall we do?* It is not Gehazi who speaks, ch. 5 : 27, but a new servant who did not as yet know his master's powers. His faith was sadly shaken. V. 16. *Fear not*, see Gen. 15 : 1; Dan. 10 : 12; Luke 12 : 32, etc. V. 17. The eye of faith sees the invisible guard that encompasses and defends God's people, Ps. 34 : 7. *Horses and chariots*—or what seemed to be such. The more implicitly we realize and trust the power and goodness of God, the less shall we fear the calamities of earth. V. 18. *Blindness*—Blind unbelief is sure to err. The blindness of the Syrians was not ordinary blindness, or they could not have followed Elisha, but a mental hallucination which prevented them from recognizing the prophet. V. 19. Samaria was his home; thither he led them, and placed them completely at the mercy of their enemies. It served them right, for, in trying to capture Elisha, they were fighting against God. V. 21. Elisha told no lie. He deceived them, certainly, as any Christian soldier, who makes a feint in battle deceives, but it was to teach the contending parties a lesson which they would never forget, and which we do well to lay to heart. V. 22. *Thou shalt not smile*—Kill them with kindness: Be magnanimous: Dont take unhandsome advantage of circumstances not of your own making. A different treatment would not only prevent future opposition from the Syrians, it would rebound to the credit of the true religion. Faith's conquests are conquests of love, Gal. 5 : 6; Rom. 12 : 20, 21. Emphasize the duty of exhibiting the spirit of forgiveness.

Our Own Church.

AGUMENTATION, EASTERN SECTION.—

The Committee has commenced the campaign for 1885-6 and is pushing it with most commendable vigour. Special attention is being paid to congregations which are halting below the minimum of \$750.00 but which are able to reach that amount. It is hoped that Presbyteries will be able in course of the next few weeks to visit all such congregations and to stimulate them to renewed effort. As the Maritime Synod meets on Tuesday the 6th of October, it is hoped that the plans for the year will be fairly matured by that time and that the Synod will be able to allocate to Presbyteries the amounts they may fairly be expected to contribute. On reading the rousing appeal of Rev. Robert Laing, the convener of the sub-committee, we felt like saying "a prophet has indeed arisen among us!" The Western Committee will have to see to it that they are not outdone by the steady advance of these stalwart eastern men.

FROM THE NEW-HEBRIDES.—Rev. Joseph Annand has received a letter from the Captain of the *Dayspring* dated Vela, Efate, May 4. The *Dayspring* sailed from Sydney on April 1, and reached Aneityum on the 17th. The passage was very fine. Rain had been abundant. The fig trees in Mr. Annand's garden at Anelgauhat were laden with ripe fruit. One of the native members had fallen from a breadfruit tree and broken both legs, he died five days after the fall—of mortification.—On the 22nd of April the *Dayspring* reached Aname. On the 23rd Futuna was visited, and on the 24th Kuamua. On Saturday the 25th, late in the day, Dillon's Bay, Eromanga was reached, and Mr. Robertson and his family and Mr. Murray were safely landed. Mr. Robertson's horse stood the voyage well and was landed safely. On the 1st of May the *Dayspring* reached Vela, (or Fila), Efate. The missionaries were all well. Two New Caledonia vessels were recently seized by a French man-of-war, their captains having turned pirates. One captain made his way into the bush in some part of Efate. The other is a prisoner in Noumea.

PERSONAL.—Rev. James Farclay sailed for the old country on the 18th of July under orders to preach before Her Majesty

the Queen at Crathie. He may be expected to return about the middle of September. Mr. Warden, at last accounts had left London for Switzerland, via the Rhine. He expects to sail from Liverpool in the "Parisian" on the 17th of September. We regret to hear that Mr. Murray Watson, a student of the Presbyterian College, Montreal, who was appointed to missionary work in the Presbytery of St. John, has been seriously ill and is consequently incapacitated for work. We sincerely trust that his malady will prove to be temporary and that after a season of rest he may be permitted to resume his studies. Rev. Thomas Christie who rendered valuable service in our Trinidad mission and who had to retire on account of his health, is ill in California.

SAILING OF MISSIONARIES.—Rev. J. F. Campbell, Mrs. Campbell, and Rev. Robert C. Murray, sailed from Halifax on Monday, Aug. 17th, for England, on their way to join the Indore mission, India. Mr. Campbell and his wife return to their old field in good health. Mr. Murray, as our readers know, goes forth for the first time. A farewell meeting was held in St. Matthew's Church, Halifax, on a Sunday evening. It was largely attended, and the missionaries were suitably commended to the care of Him in whose service they go forth.

REV. JOSEPH ANNAND, our returned missionary from the New Hebrides, is at present engaged in visiting congregations in the Maritime Provinces, thus quickening their interest in the work of the mission.

ORDINATIONS AND INDUCTIONS.

MONTREAL: *St. Joseph St. Church*.—Rev. W. J. Smyth, Ph. D., of Oshawa was inducted on the 24th of July.

WEST WINCHESTER: *Brockville*.—Rev. Dr. Moffat of Walkerton was inducted on the 12th of August.

LEITCH'S CREEK: *Sydney*.—Mr. Hector McQuarrie was ordained and inducted on the 1st of July.

BOWMANVILLE: *Toronto*.—Rev. R. D. Fraser of Claude was inducted on the 18th of August.

SHELBURNE AND PRIMROSE: *Toronto*.—Rev. J. McLelland was inducted on the 21st of July.

GLENCOE: *London*.—Rev. J. Robbins was inducted on the 29th of July.

CONSECON AND HILLIERS: *Kingston*.—Mr. A. K. Macleod was ordained and inducted on the 7th of July.

STRABANE AND KILBRIDE: *Hamilton*.—Rev. W. J. Cathcart was inducted on the 20th of August.

RICHIBUCTO: *Miramichi*:—Rev. William Hamilton was inducted on the 27th of August.

CUMBERLAND: *Ottawa*:—Rev. James Myles Crombie, formerly assistant in St. George's, Edinburgh, was ordained and inducted on the 20th of July.

St. JOHN, N. B.:—Rev. A. Macdougall of Greenock Church, St. Andrew's, N. B., was inducted into the charge of Calvin Church on the 30th of August.

CALLS:—Rev. Dr. James, of Hamilton, to Welland, *Hamilton*, declined. Mr. Alexander Grant, to Knox Church, St. Mary's, declined. Rev. James T. Paterson, of Meaford, to Knox Church, St. Vincent and St. Paul's, Sydenham. Rev. J. A. Maclean, to Bass River, *Miramichi*. Mr. G. S. Carson, to Knox Church, Pictou, N. S. Mr. R. McNair to Wardsville, declined. Mr. Robert Stewart to North Gower.

DEMISSIONS:—Rev. Dr. Scott of North Bruce and Saugeen. Rev. P. Currie, of Zion Church, Teeswater, *Bruce*. Rev. A. L. Wyllie, of Richmond, *Halifax*. Rev. J. C. Quinn, of Bathurst, N. B., under appointment to the North-West. Rev. James Murray, of Douglastown, N. B. Rev. W. R. Sutherland, of Knox Church, Ekfrid, *London*, retired. Rev. D. B. Cameron, of Knox Church, Acton, *Guelph*.

LICENSURES:—Presbytery of *Bruce*:—Mr. J. A. Jaffray, as missionary to Sault Ste. Marie. *Owen Sound*:—Mr. John Gardiner, from Knox College. *Glengarry*:—Messrs. W. K. Shearer and Robert Stewart.

NEW CHURCHES.

DORCHESTER.—A handsome new church was dedicated in the town of Dorchester, N. B., on the 8th July. The services on the occasion were conducted by Rev. Dr. Macrae and Rev. Joseph Hogg. The church will accommodate 200 people. Cost about \$2,000.

ZION CHURCH, Charlottetown, has been renovated and greatly improved. The same is true regarding GROVE CHURCH, Richmond, *Halifax*.

St. PAUL'S CHURCH, Truro, has been enlarged to nearly double its previous seating capacity, and greatly improved, so that is now one of the most comfortable churches in the town.

Meetings of Presbyteries.

PICTOU: *July 28th*:—Hermon is separated from United Congregation, West River, with a view to union with Scottsburn and Saltsprings. Green Hill is united with West River congregation. The sessions of the old congregations (excepting the elders residing in Hermon), to be the session of the new congregation. Mr. Maclean reported a visit to Fifteen Mile Stream where an effort is made to

establish a station. Forty dollars were raised by the people towards securing supply.—E. A. McCURDY, *Cik*.

LUNENBURG & SHELBURNE: *July 14th*:—Rev. A. Brown was elected Moderator and Rev. D. S. Fraser Clerk for the ensuing year. An application from Lockeport for aid in church building from the Hunter Fund was cordially endorsed. The amounts required for Presbytery and Assembly Funds were allocated to the congregations respectively. Applications for supplement were made to the Augmentation for New Dublin, La Have, Shelburne, Mahone Bay, Clyde & Barrington and Lockeport & East Jordan. All these congregations have been visited since the previous application was made. The proposition of General Fund to be raised by the Presbytery was allocated as follows: Lunenburg, \$120; Bridge-water, \$60; La Have and Mahone Bay, each \$45; Shelburne, \$40; Lockeport & East Jordan and Clyde & Barrington, \$30 each; New Dublin, £. , Riversdale, \$20; Rocks (station), \$5. It was resolved that an effort be made to call for the whole strength of the Church for Home and Foreign Evangelization.—D. S. FRASER, *Cik*.

HALIFAX: *July 14th*:—Rev. M. G. Henry was elected Moderator. Mr. Wyllie asked and obtained a few weeks leave of absence, and placed his demission on the table. Due notice was ordered to be given to his congregation. A report drawn up by Dr. McKnight relative to Warwick congregation, Bermuda, was adopted and ordered to be sent to the session and congregation. It was resolved that mission stations be placed under the supervision of settled ministers. Committees were appointed to report on missionary meetings; on Sabbath-schools; on Temperance; on the State of Religion; on Statistics, and on Augmentation. Arrangements were made to visit by committee congregations which are falling into arrears. Rev. T. A. Nelson was inducted into the charge of Windsor.—A. SIMPSON, *Cik*.

SYDNEY, CAPÉ BRETON: *July 1st*: Rev. Dr. Murray was appointed Moderator and Rev. A. Farquharson Clerk. Mr. Hector McQuarrie was ordained and inducted over Leitch's Creek, after which Mr. Roderick Maclean, a licentiate of the Free Church of Scotland, was received.

MIRAMICHI: *July 14th*:—Rev. W. Aitken was elected Moderator for the ensuing year, and Rev. E. Wallace Waits, Clerk. A call from Richibucto to Rev. W. Hamilton was sustained. Rev. J. C. Quinn was released from his charge at Bathurst, he having accepted an appointment in the North West. Rev. James Murray, Douglasstown, tendered his demission. Presbytery invited Rev. Robert Laing, *Halifax*, to aid in visiting some of the congregations in the interest of the Augmentation Fund. Mr. J. W. Fowler was certified to the Theological Hall. Mr. Aitken and Russell were appointed a committee to examine students within the bounds.—E. W. WARMS, *Cik*.

GLENGARRY: *July 7th*.—Rev. J. Matheson, of Martintown, was elected Moderator. Standing committees were appointed. The Home Mission report read, stated that two students and a French colporteur are employed at present within the bounds. The work among the French, carried on by the colporteur, is becoming daily more encouraging. The report recommended that all the moderators of vacant congregations give in to Presbytery at its regular meetings a report of these congregations. Presbyterian visitations this quarter will be held at Kirkhill and Alexandria. A petition from the congregation of Alexandria to sell its present site for a manse was granted.—W. A. LANG, *Clk.*

BROCKVILLE: *July 14th*.—Dr. Jardine was appointed Moderator. The petition from Knox Church, Morrisburg, for separation from Iroquois was granted, to take effect on and after September 15th, Morrisburg to retain Mr. Bayne as pastor. The Home Mission report was presented by Mr. Kellock, and its recommendations adopted. It was agreed to instruct congregations to provide the travelling expenses of ministers and elders to meetings of of Presbytery and Synod. Dr. Jardine was re-appointed treasurer. Leave was granted to Heckston and South Gower congregations to sell their church and manse properties, and to devote the proceeds to the re-erection of a church and manse in a more central site.—G. D. BAYNE, *Clk.*

GUELPH: *July 21st*.—Rev. J. C. Smith was elected Moderator. There are no vacant congregations in this Presbytery, and all the mission stations are duly provided for. A committee on evangelistic services was appointed, Rev. J. B. Mullen, Convener. The formation of a new congregation at Garafraxa was reported and the election of elders sanctioned. Similar permission was given in the case of Elmira where a congregation had been re-organized. Dr. Wardrope gave notice of a motion that it be made a rule of the Presbytery to appoint all its commissioners henceforth by rotation. It was agreed to recommend the formation of a Woman's Association in each congregation to aid the missionary and other schemes of the Church.—R. TORRANCE, *Clk.*

OWEN SOUND: *July 7th*.—Mr. Millard was appointed Moderator. Committees were appointed to look after the financial interests of all the mission fields. Standing committees were chosen. Mr. John Gardiner was licensed to preach the Gospel. A call to Rev. J. T. Paterson, of Meaford, was laid on the table.—J. SOMERVILLE, *Clk.*

SARNIA: *June 30th*.—The Presbytery expressed regret that no elder appointed by the court had attended the General Assembly, nor had taken any steps to have alternates appointed. Standing committees were appointed, and other business of local interest was transacted.—G. CUTHERBERTSON, *Clk.*

LONDON: *July 14th*.—Rev. J. Robbins of the Methodist Church of Canada was received in terms of the deliverance of the General Assembly, and leave was granted to Rev. W. R. Sutherland to retire from active service in the ministry. A committee was appointed to consider the rearrangement of certain congregations and stations within the bounds with a view to their more efficient working. Arrangements were made for Mr. Robbins' induction at Glencoe.—G. SUTHERLAND, *Clk.*

TORONTO: *July 7th*.—The Rev. T. J. McLelland of the Reformed Presbyterian Church, U. S., was received as a minister of this Church, and a call to him from Shelburne and Primrose was sustained. A minute was adopted in reference to the deaths of Rev. James Dick of Richmond Hill, and Rev. W. E. Mackay of Orangeville. Various other matters of local interest were disposed of.—R. MONTBATH, *Clk.*

BRUCE: *July 14th*.—Dr. Scott's resignation was accepted. Mr. J. A. Jaffray was licenced. Mr. Currie's resignation of Zion Church, Teeswater, was laid on the table. It was agreed that a conference on Sabbath-schools be held at next meeting. Standing committees were appointed.—J. GOURLAY, *Clk.*

MAITLAND, *July 14th*.—Rev. T. Muir was appointed Moderator. Commissioners gave in their reports. Mr. Bickell accepted the call to Mount Forest. Conference was held on "Is the Pulpit power on the decline"—introduced by Messrs. Law, D. G. Cameron and Muir. D. McMillan, licentiate, was received by the Presbytery. Rev. D. Campbell is appointed to the mission field of Manitowaning.—R. LEASK, *Clk.*

Obituary.

REV. ALEXANDER MUNRO, the Father of the Prince Edward Island Presbytery, died at Musquodoboit, Nova Scotia, on the 14th July. Mr. Munro had reached the remarkable age of 78 years, and had given his utmost strength to the work of the Lord in the ministry. By birth and education he was a Scotsman. He came to Nova Scotia thirty-five years ago, and was settled at Brown's Creek and Valleyfield, P. E. Island. He belonged to the Free Church, but entered cordially into the union movements which have so happily consolidated our Presbyterianism. All through, his labours as pastor were confined to one congregation. During the whole of his ministry, his sphere of service was as extensive as the Gaelic-speaking congregations in the Presbytery. He often assisted at communion services in the Gaelic-speaking congregations in Pictou Presbytery.

He was revered and loved by his own charge, to whom he gave, on all occasions, the best of his strength; and his brethren in the Presbytery always found him a true friend and a ready helper. He retired from the active duties of the ministry some ten years ago. He attended the General Assembly at Toronto and greatly enjoyed it. He died at the house of his son-in-law, Rev. E. Bayne, Dr. Sedgwick's successor at Musquodoboit. He was buried among his beloved flock in P. E. Island, and the concourse that paid their last tribute of respect by following his remains to the grave indicated the esteem in which he was held.

ALEXANDER McDONALD, an elder in the congregation at the Falls, Earltown, N. Scotia, died on the 2nd March, in the 87th year of his age. This aged and mature Christian was born in the Parish of Clyne, Sutherlandshire, Scotland. He came to this country in 1822, settled at the Falls of Tata-magouche River, and was ordained an elder in 1849. Even when old and feeble, he was found in the house of worship at the hour appointed. He always spoke on the "Ceist," the Friday of the communion season, and was ardently attached to the Gaelic language. He died as he lived, trusting in the Lord.

ANNIE REES.—On the 5th July, Annie, wife of the Rev. W. D. Rees, Blackheath, died after a brief illness, aged 38 years. Mrs. Rees was a native of Worcestershire, England. She was an amiable Christian lady, very unassuming, but sincerely devoted to her Master's cause, and anxious for the spiritual welfare of the flock to whom her husband ministered.

ROBERT SINCLAIR, elder of Knox Church, Port Dover, died on the 13th of April, in the 70th year of his age. Mr. Sinclair emigrated to America from Burra Isle, Shetland, in 1837, and settled in Port Dover in 1840, where he resided until his death. He was of a quiet, retiring disposition, always steadily engaged "following after the things which make for peace," and he passed away peacefully to his rest, after a short illness.

When the richest American of his day was in his fatal sickness a Christian friend proposed to sing for him: and the hymn he named was, "Come, ye sinners, poor and needy." "Yes, yes," replied the dying millionaire, "sing that for me; I feel poor and needy." Yet at that moment the stock markets of the globe were watching and waiting for the demise of the man who could shake them with a nod of his head. "Poor and needy!" How the sand sweeps from under a man's soul in such an hour as that!—*Dr. T. S. Cuyler.*

Ecclesiastical News.

BISHOP POOLE, the missionary Bishop of Japan, died at Shrewsbury on the 14th of July. He was consecrated the first bishop of Japan in 1883 and during his brief episcopate he won golden opinions from the missionaries of all denominations. The patriarchal Hebrew philanthropist, Sir Moses Montefiori, died at Ramsgate, England, on the 31st of July. He was born at Leghorn, Italy, in 1734, and, when, a few months ago, he reached his hundredth year, the day was celebrated in every civilized land. The good that men do does not die with them. The name of Montefiori will be handed down to posterity as that of a life-long and genuine philanthropist, whose chief aim in life seemed to be in doing good to his fellow-men. The universal respect in which he was held gives room to hope that some share of the consideration which he received at the hands of Christendom may yet be bestowed upon the despised race to which he belonged, and that the time may not be far distant when the scattered children of Israel may be gathered into the Christian fold. It is not without significance that a memorial service was held in Westminster Abbey, London, to give expression to the national sympathy of England on the occasion of the death of General Grant, whose name will henceforth be cherished by his countrymen as second only to the "Father of his country"—Washington. Amid the many encomiums that have been bestowed on the character of the dead warrior, it is pleasant to hear that "Grant never was heard to utter an oath or speak an unclean word. He had a pure mind." It is said that the Archbishop of Canterbury has written a letter in which he recognises the Armenian Church as a sister national church of the Anglican, and expresses his sincere pleasure that a pastor of eminence and experience, and one who expresses views so consonant with his own, has been appointed by the holy synod to be pastor of the Armenian brethren in London. The Armenian Church in the metropolis has been opened at Notting-hill. The disestablishment question has brought about a friendly alliance between the churches of England and Scotland in defence of their common ecclesiastical interests. A meeting of leading members of these churches was held in London on the 14th of June, presided over by the Bishop of Durham. Among the Scottish representatives at that meeting were, Dr. Phin, Mr. James A. Campbell, M. P. of Stracathro, and Admiral Sir John Hay, M. P. It requires no far-seeing prophet to predict that the relation of these two "sister churches" to the state must stand or fall together. The objections to their being recognized as they have been since the Reformation is not on the score of inefficiency. Probably there never was a time when either of them was more active, or their

ministrations more acceptable to their constituent members respectively than at present, but the cry that has arisen is purely and simply,—“We will have no Established Church whatever.” In the meantime it is good to hear that the Dean of Windsor had the candour to say that “there is nothing in the respective forms of church government incompatible with a true spirit of union.”

Turning to Scotland, we notice from the *Christian Leader* that Mr. Spurgeon who had been spending some time at Benmore, near Dunoon, as the guest of Mr. James Dunean, preached to a congregation of 4,000 on the lawn before the castle on a Sunday evening. This is the third occasion on which the eminent preacher has discoursed at the same spot. Rain fell during the service, and as it increased the closing passages of the discourse had to be given in brief form. The text was suggested by the dying testimony of one of the latest of the Congo martyrs, who leant back and whispered with his last breath to a brother missionary, “With His stripes I am healed.” Mr. Spurgeon said that a few months ago he had offered prayer for that brother previous to his departure for the Congo; and only that day he had heard of his death. The Free Church Presbytery of Edinburgh has its hands full with a case of libel against Dr. A. S. Muir, minister of Trinity Church, Leith. It is charged against Dr. Muir that he had taken to wearing priestly vestments, displaying the crucifix, preaching baptismal regeneration, the glorification of the Virgin Mary and in various other ways had shown leanings towards popish doctrines and practices. Dr. James Brown of St. James Street U. P. Church, Paisley, has introduced a motion in his Presbytery to the effect that other Churches be communicated with so as to secure that the observance of the Communion shall be separated from the customary “Fast day.” If all accounts be true, the sooner this step is taken the better, as the old-time day of “fasting and humiliation” seems to have lost its sanctity and become a scandal to religion in many districts. Speaking of union, our esteemed correspondent D. says:—“The union question has reached another stage in its development. This time it is the stage of a temporary arrest. In that, there appears to me, to be no cause for alarm. A question such as this involves the settlement of many points that are at present in sore dispute among the interested parties. Professor Blaikie thinks that a “comprehensive union does not seem very near, and even trying to undo the knot is liable to make it harder. To loosen it we need the application of a Divine hand. “And what may this arrest of progress mean, but to teach us that a final union is neither of him that willeth, nor of him that runneth, but of God who showeth mercy. Nor need we be discouraged when we remember how fervently the Lord Jesus prayed that His Church might not only be one,

but also that it might so present that unity to the world that it might really believe that the Father had sent Him.”

Dr. Story of Rosneath has become the editor of a new monthly magazine *The Church*. The number for August contains a trenchant article under the caption of “The Latest Liberatorist: Lord Lorne,” in which the noble Lord is severely taken to task for the publication of an article in the *Scottish Review* on the subject of “Disestablishment.” Lord Lorne is charged with writing throughout “in a vein of affected smartness, which suggests the taint of Yankee vulgarity rather than the flavour of Scottish humour. He speaks of the clergy, both Established and Dissenting, with flippant disrespect and familiarity. His composition is so faulty, that it is often difficult to make out what he is driving at.” The aspersions cast upon the clergy are characterized as “An inexcusable impertinence.” “Lord Lorne, inexact in his statements and references, is singularly nerveless and ineffective in his grasp of his subject.” But for its author’s name, it is asserted that no magazine would have admitted his article to its pages.

The Presbyterian of London, the successor of the *Outlook*, and the official organ of the Presbyterian Church of England has been incorporated with the *Messenger*, which was started forty years ago, and the first three numbers of which were edited by Dr. James Hamilton. Dr. Kennedy Moore, who also edits *Evangelical Christendom*, is now to be the conductor of the *Presbyterian Messenger*, assisted by a committee of three ministers and three elders. With such an editorial staff our contemporary ought to let its light shine; and no doubt it will. The numbers that have reached us are exceedingly attractive in appearance, and give promise of a model denominational periodical.

CANADA.—The trustees of the Baptist College, Toronto, have appointed Theodore H. Rand of Acadia College, Wolfville, Nova Scotia, to the new chair of Christian Ethics and Mental Science, and Rev. J. W. Stewart, of Hamilton, as lecturer in Homiletics. The Methodists have not agreed as to the expediency of removing Victoria University from Cobourg to Toronto, in terms of the proposals submitted to them by the Minister of Education for Ontario. Chancellor Fleming, of Queen’s University, has published in pamphlet form a detailed list of the answers to a circular sent to the alumni and benefactors some time ago. The total number of answers received was 355, and of these three only expressed themselves in favour of consolidation. Many of the answers are refreshingly emphatic. Manifestly the trustees could not have done otherwise than to decree, “That Queen’s should for ever remain at Kingston as a university. An association has been formed to secure means for the fuller equipment of Queen’s rendered necessary by the new arrangements in contemplation. It is estimated that it would cost at least \$250,000 to establish Queen’s

at Toronto, and is thought that the money would be better invested by adding to the endowment and placing the institution on a footing second to none in the Dominion. Many of the ministers are away for their holidays, and some of the churches are closed, two Congregations uniting in worship *pro tem* during the hot weather. The Salvation Army is pegging away at it in various centres, and by patient continuance is overcoming the overt opposition of the class whom they are trying, and with some measure of success, to reach.

UNITED STATES.—Journalism in America has sustained a great loss in the death of Rev. Dr. Samuel Ireneeus Prime, editor-in-chief of the *New York Observer*, who ceased from his lengthened labours on the 18th of July. He was 73 years of age, and had been 45 years editor of the *Observer*. Some years ago he stated that he had written on an average more than five columns each week for forty years in unbroken succession. His weekly letters, under the *nom de plume* "Ireneus," exhibited a very extensive acquaintance with men and things. He was one of the most genial and generous of men, with much mother wit and a capacity for affairs equalled by few. Dr. Prime was a minister of the Presbyterian Church though he had not been in charge of a congregation for many years. He was also a prominent and most useful member of the Presbyterian Alliance. To the honour of Princeton it is said that eleven of the graduates of last session volunteered their services for the foreign mission field. Truly the teaching is good! Dr. McCosh says that he is now prepared to consider the propriety of making Princeton a university. If the friends of the College will only give him as much money for the next three or four years as they gave every year for the first fifteen years of his presidency, it can be made a first class University. The latest statistics of Presbyterianism in America are as follows:—The Northern Assembly has oversight of 5,793 churches, with 5,341 ministers and 615,942 communicants; and the Southern Assembly numbers 2,040 churches and 127,107 members. The Assembly of the United Presbyterian Church has 858 churches and 87,637 members. The Assembly of the Cumberland Presbyterian Church has 2,463 churches and 122,249 members. The Reformed Church has 520 churches and 81,880 members. The grand total is 11,854 churches and 1,034,306.

THE OLD TESTAMENT REVISION, notwithstanding all that has been said complimentary to the industry and erudition of the revisers, is not meeting the approbation of the general public so largely as to give room for the shadow of a hope that it will ever supersede in its present form at least, the version at present in use. It is pretty generally conceded by competent critics that while the revision of New Testament

was conspicuously under-done. Of course, the verdict is not unanimous. Dr. Cuyler, of Brooklyn, says that he is so abundantly satisfied and delighted with the Revised Version that he should be quite content never to see a copy of King James' version again. On the other hand, Professor Briggs of New York, who has the reputation of being a first rate Hebraist, expresses his grievous disappointment and says that in the whole department of Biblical theology the revision has failed to adequately represent the original text. The German scholars, wiser than the English company, sent forth their revision of Luther's translation in the form of *proof copies*, with a view to re-revision subject to enlightened criticism and with some deference even to a less highly cultivated public opinion, which, after all, has most to do with the adoption or rejection of the new revision. There can only be one version for the English-speaking people, and until the revisers are themselves agreed as to the fittest renderings of disputed phrases it is evidently impossible to obtain the unanimous concurrence of the masses in whose interests the great work was undertaken. Dr. Mackay of Formosa informs us that steps have been taken for the revision of the Amoy vernacular version of the New Testament by the appointment of a committee and the adoption of rules for their guidance. We notice with peculiar interest that A-Hoa—now the Rev. Mr. Giam of Formosa—is associated with the revisers. For himself, Dr. Mackay says, laconically, "I have no time for this work."

IRELAND.—The question of the lawfulness of the use of organs in public worship is not to be allowed to go to sleep during the year. A regular campaign has been entered on apparently. Public meetings are held in the cities and towns and heated speeches are made and resolutions of the strongest kind are passed. In the paper come to hand there are reports of meetings held in the city of Londonderry and in the town of Ballymena. I do not see that any of the ministers of Londonderry took part. The late Moderator, the Rev. J. M. Rodgers, is known to sympathise very keenly with the anti-organ party, yet he did not pose as a speaker in his own city. One of his elders, a good, zealous man, moved a resolution and supported it with a speech. From our point of view it is a pity that the agitation should be kept up. If our advice were asked—of course it is not—we would say, "Let us have peace." A meeting of the Board of Sustentation was held lately and the report states that the Fund is in a much more encouraging state than it was a year ago. This is good. It is most earnestly to be hoped that the Sustentation Fund has reached the lowest point, that now it will go up again, more and more every year. A controversy is going on in the newspapers over an alleged emigration from the Presbyterian Church into the Episcopal. It was started by an Episcopal minis-

ter who entered into facts and figures, shewing the gains made in certain strongholds in the north, especially in County Antrim. One statement was that in a town named, under a certain clergyman, 300 families had been gathered out of the Presbyterian Church into the Episcopal fold. It is an easy matter dealing with a definite statement of that kind. One of the Presbyterian ministers of that town replies, and it is a crushing rejoinder that is furnished. He quotes from the official statistics of the congregation into which the 300 Presbyterian families had gone, and these shew that the present number of families is just 125, and to make that number it is alleged that a husband counts one family and his wife another. He asks very pertinently how many families were in the congregation before the ingathering from the Presbyterian Church. The allegation from the Episcopal standpoint is that one reason for the migration from the one to the other is that as the people become cultivated there is a tendency to go to the church with the liturgy, and another cause is the sympathies felt for the Episcopal Church since it was disestablished and resentment against the Presbyterian ministers inasmuch as many of them did not lament over the disestablishment. The Rev. John Stinson of Ballymagrane, near Dungannon, has passed away after a very useful ministry of 35 years.—H.

Our Foreign Missions.

REPORT OF COMMITTEE—WESTERN SECTION.

I.—Missions to the Indians in the North-West.—Rev. John Mackay, Mis-ta-was-sis. Rev. George Flett, Okanase. Rev. Solomon Tunkansuiciye, Bird-Tail Creek. Rev. Hugh Mackay, Broadview. Rev. Cuthbert Mackay, Teacher, Crow Stand. Rev. Donald McVicar, Teacher, Okanase. Mr. J. G. Burgess, Teacher, Bird-Tail Creek.

II. Mission to China.—Rev. G. L. Mackay, D.D., Formosa. Rev. John Jamieson, Formosa.

III. Mission to Central India.—Rev. John Wilkie, M.A., Indore. Rev. J. Fraser Campbell, Mhow, now in Canada. Rev. Joseph Builder, B.A., Mhow. Rev. W. A. Wilson, M.A., Mhow. Miss McGregor, Indore. Miss Rodger, Indore. Miss Ross, Indore. Miss E. R. Beattie, M.D., Indore.

I. MISSIONS IN THE NORTH-WEST.

Referring to the interruption caused to work, by the late unhappy rebellion, the Committee remark that "Even amid the strife and the bloodshed, it may be seen that the Gospel of peace has prevented what might have been even more widespread disaffection, for the Indians who have been under the care of our own missionaries, or of those of other Churches, have proved themselves loyal and law-abiding, notwithstanding many temptations to fall in with the insurgents. And your Committee believe that, in the sad events which we now deplore, the

Lord is calling us to greater diligence and greater fidelity in imparting to those poor benighted tribes the knowledge which alone can lead them in the way of peace and everlasting life.

Among the Indians on Mis-ta-was-sis' Reserve there has been a good deal of distress, owing to the failure of their crops last year. Yet they are not murmuring. "Their chief, Mis-ta-was-sis," says Mr. MacKellar, of High Bluff, "is a noble Christian man. He takes a sensible view of all questions affecting his tribe. He and his people are loyal to the Government. He is a member of the church under the care of our missionary, the Rev. John Mackay, who ministers to between 30 and 40 Presbyterian families, besides doing what he can in the way of instructing others who may be within his reach. Public worship is well attended, and Mr. MacKay says there are signs of spiritual growth among the hearers of the Word. There is a school taught by Miss Mackay with about 40 on the roll, and an average attendance of 30.

Mr. Flett occupies Okanase, supplying six Stations. He has been a good deal away from home during the past year, visiting or preaching to the Indians of other Reserves. It is a great advantage to him to be able to speak in English, in French, and in Cree. Good service was rendered during Mr. Flett's absence by Donald McVicar, to whose future usefulness his countrymen there look forward with much hope.

The Rev. Solomon Tunkansuiciye is still in charge of the little congregation in the Sioux Reserve. The church there is believed to be growing in knowledge and in earnestness. It is said that family worship is maintained in almost every house. In the schools and other communities the liveliest gratitude is expressed for the gifts of clothing sent to them by the Ladies' Societies in various parts of Ontario. There has been much disturbance and anxiety in the new territory occupied by Mr. Hugh Mackay. But notwithstanding all, Mr. Mackay has till very recently continued in his work, teaching, sometimes in the school, and when it was too cold for the children to come to school, from horse to house. He has already acquired considerable mastery of the language.

Writing from Round Lake (Broadview) on the 13th of April, Mr. Mackay says: "On the last of March, I had to close my school a week earlier than I had intended. The parents were so much excited and so much afraid of trouble that they wished to have their children at home. I think they expected to see the rebellion extend to this quarter, and to see bloodshed on the right hand and on the left. On the following Tuesday, this message was sent to me by the Indians of these reserves: 'We regard you as our friend; and for that reason we advise you to leave your home for some time, as we would not like to see anything happen to you.' I thought over this message much. The Indians apprehend that they may be compelled by the insurgents to aid them in

driving off or exterminating the white people. Over night I was alone. My interpreter's time was up; and he felt that he should go home to his family who were afraid. The night was dark, and I was twenty miles from the nearest white settler. Looking up the valley, I saw a signal fire about ten miles away. I thought of taking my tent, and going up among the hills, and encamping for the night, lest a band should come to kill and plunder. I asked the guidance of Him who ruleth over all. This word was impressed upon my heart, 'The angel of the Lord encampeth round about them that fear Him, and delivereth them.' Then I felt with David, when he said, 'I laid me down and slept, for the Lord sustained me.' The morning dawned fair and bright, and all was well. The path of duty was clear. It seemed to me as if I could hear the direction, 'Stay: There are scattered along the line of railway many unprotected homes of the white man. What could these families do, if the Indians near them should rise in rebellion? They would only be an easy prey to the scalping knife of the savage. These Indians are ignorant, they have little idea of what is right, and they have no one to advise them but those who are their greatest enemies. Stay, and exert the little influence you have in persuading them to remain at home.'

In accordance with the deliverance of last General Assembly, a High School was opened at Prince Albert a few weeks before the rebellion broke out, but of course all school-work had then to be stopped, but it will be resumed as soon as circumstances permit. Messrs. McWilliam and Sinclair, both experienced teachers, have generously offered to give a portion of their time daily to the work of instruction until some more permanent arrangement can be made.

II. MISSION TO FORMOSA.

In consequence of the interruption to the work in Formosa, occasioned by the war, your Committee have not received the usual reports from the Mission there. In a letter from Hong-Kong, 22nd of October, 1883, Mr. Jamieson writes: Since Dr. Mackay's return from Canada to Formosa, he has superintended, from the foundation to the head-stone of the corner, the erection of Oxford College, fourteen new churches on the east coast, and two new large stone buildings on the west; as well as the necessary repairs to Mackay Hospital and all the churches in North Formosa. He has had also the teaching of twenty-six students (thirty-six, including some who have gone to pastoral work) and as many girls, besides his work of travelling, preaching, and *healing*. Then the care of all the churches, especially after the bombardment of Kelung and Formosa, was, as he himself said, as a burden laid upon his soul which only He who knows all can ever know. After his prostration by the fever, it became absolutely necessary for him, as soon as he could move, to seek for a little while a change

of air. He accordingly left for a short sea-voyage, hoping to get back by the steamer on her return trip. But before the looked for opportunity came, return was impossible. Tamsui was blockaded, and he could not either by argument or by persuasion induce those in authority to allow him to return. He joined Mrs. Mackay and the Jamiesons at Hong-Kong, and was obliged to remain there for months.

In the *Hong-Kong Daily Press*, March 25th, Dr. Mackay gave the following statement for the information of friends in that part of the world: "The work was never in such a prosperous condition as in 1884, before the French bombardment of Kelung. There were thirty-five chapels, with as many trained native preachers; twenty-six students in the college, and thirty-seven girls in the school at Tamsui. Upwards of one thousand had been baptized; and on the whole the people were never more friendly and well disposed. The arrival of the French changed the whole aspect of affairs. At once converts became objects of suspicion and hatred. Headmen who had concealed hatred came to the front and stirred up the masses. Villains living on the borderland near the savages combined to plunder; and almost with the first outbreak levelled seven chapels to the ground, looted the houses of converts, and beat many of them. All this took place in one district, being the one in which Tamsui and Kelung lay. According to latest accounts, the other two districts were still quiet. At Kelung, where there was a large congregation, there is desolation all around. Converts are scattered and hounded from place to place."

How careful Dr. Mackay had been in giving instruction to the converts before setting out in his voyage, we learn from this: "From the very first symptoms of uneasiness," says he, "I had the conviction that there would be trouble with the French. I acted accordingly. Literally day and night I was engaged sending messengers at all hours, with instructions and to get information. Twenty times I sent my instructions in envelopes partly burnt, to show the urgency of the case, according to the Chinese custom." And how cheering to find that he can say, writing from Hong-Kong, "A-Hôa received my instructions in every particular. He asks for more." Letters from Dr. Mackay, Hong-Kong, March 12th and April 6th, give details as fully as in the circumstances they could be given: "March 12th. The day before yesterday I got a letter from A-Hôa, my first convert, at Tamsui.... State of affairs in North Formosa. 1. No more destruction of chapels or interference with converts. 2. The few foreigners that are there are treated kindly by the Chinese. 3. About 8,000 French at Kelung, and nearly twice the number of Chinese harassing them. 4. Otherwise all quiet; but no mission work could be done at present. If I were in Formosa now, and beginning to go among the soldiers at Tamsui and Kelung it would occasion excitement and

raise suspicions that would seriously interfere with the future of our work. Many of the people are up in arms. The wisest, best, and most prudent attitude for the converts is to keep quiet and be careful: just what they are doing.... 5. Great changes will take place before this reaches you. Still, as there will be no change in the Lord of Hosts, I ask every soul in dear Canada who loves the Lord Jesus to pray for poor oppressed Formosa: I mean prayer with the heart, not mere words, but fervent believing prayer.... Let there not be in Canada a single word about discouragement, not one word of fear or of sentimental pity. Rather let there be a healthy, robust, and vigorous faith in Him who leads us under the blood-stained banner; yes, in Him who leads us to victory. Let us do our duty, even as earnestness and common sense would dictate. God, our God will do His part. Then let us pray, and do our best, waiting for the salvation of our God. April 6th. All quiet at Tamsui; no more plundering. Our two houses at Tamsui, Oxford College, Girls' School, and Hospital, remain untouched.... The French occupy the Mission house on Palm Island.... Now I trust that the Church will give the right ring when the way is opened for our return to Formosa. For God's sake, let there not be even a whisper about discouragement.... I am now recovered. I am ready again by God's grace and help for counting bricks, for weighing lime, for erecting chapels, for travelling over mountain and valley, for preaching and teaching, as in the past.... Let us stand true as the everlasting hills in trying times. Never let it be said that we work and toil and give only when all is smooth. Now is the time to stand by and for the Lord's work. All well here now...." In a letter of earlier date Dr. Mackay says: "I am still trying to get back on board of a French man-of-war. If I could, no one would go at present by myself. I am not waiting for either peace or war, but only for an opportunity of returning to beloved Formosa. Mr. and Mrs. Jamieson are busy studying the language, which they can do better here than they could at Tamsui in existing circumstances.... I am drilling two students here every day, and am strong again. It is trying to be away from the dear converts; but God reigns."

Since these communications were received, a telegram from Dr. Mackay lets us know that he has had the desire of his heart granted him in being enabled to return to Formosa: "Tamsui, April 21. Got back. Converts faithful. Don't send missionary." [A later telegram received while the General Assembly was in session conveyed the joyful intelligence,— "*Five hundred more converts: ordained two native pastors!*"]

The names of Dr. Mackay's 34 preaching stations where chapels have been erected were given in the *Record* for January. At every one of these places a native preacher or teacher has been labouring; and your Committee cherish the hope that, when full intelligence is received,

it will be found that, in the most of them, the work has been going on even during the war.

III. CENTRAL INDIA.

Rev. J. Fraser Campbell, Mhow, who has been in charge of the Mission at Mhow for seven years, is still in Canada on furlough. He and Mrs. Campbell have, since their return to Canada, visited many churches in all parts of the Dominion; and, from the attention with which their addresses have been heard in congregations, W. F. M. Societies, and Sabbath schools, it is confidently hoped that the interest in Foreign Missions may be extended and deepened throughout our land.

The Mission staff at Mhow consists of Rev. Messrs. Campbell, Builder and Wilson; Mr. Thomas Middleton, Schoolmaster and preacher, Miss Stockbridge, Miss Minnie Stockbridge, Miss Katie Stockbridge and seven native assistants. It is probable that ere this time Mr. Builder has removed to Indore to take part in the work there, leaving Mr. Wilson in charge of the mission at Mhow. "In reviewing the work of the past year," says Mr. Builder, "for the purpose of estimating its progress, there is a feeling of disappointment at the actual results, though this is greatly relieved by the many hopeful signs that have been observed. Some slight opposition on two occasions has been experienced from Brahmin officials, but this has been by no means the usual reception accorded to the preaching of the Word in the villages round about. Wherever the workers have gone they have been, as a rule, kindly received, and in many cases have been invited to come again and explain further the things concerning Christ. Several have come as earnest inquirers; some seeking the loaves and fishes; others for the purpose of disputation, usually asking the question, 'What is religion and what is not religion?' and still others more or less sincere, who shrink, principally on account of family ties, from the open confession of Christ. Concerning this latter class, Mr. Middleton, preacher, says: 'There are in Mhow many Hindoos and Mohammedans who are willing to be secretly baptized.' He even ventured to say there are a hundred such persons. However this may be, such willingness on the part of some, though unsatisfactory, is an indication of struggling towards the light, and we can only hope that their groping may issue in their finding Him who is not far from every one of us.

"In connection with school work also the outlook is hopeful, but we are very much in need of efficient teachers. In two villages the Fatels or head men give houses free of rent for school purposes, and other places are ready to receive us as kindly. Had we only a sufficient number of competent Christian teachers, we could very largely control the education of the youth in the villages at least. Public opinion is also growing in favor of female education. A short time ago the people in a village about one-mile from Mhow asked that a girl's school

might be opened, and we hope to comply with their request this month.

There are at Mhow 23 communicants (including European members of the staff); baptized adherents, 22; unbaptized adherents, 4; scholars, boys, 75; girls, 23. The contributions by native Christians have amounted, during the year, to 25 rupees; those of other friends in the city to 550 rupees.

INDORE.

The Mission staff is as follows:—Rev. J. Wilkie, M.A., Miss Rodger, Miss McGregor, Miss Ross, Miss Beatty, M.D., Benjamin Balaram, and 12 native assistants.

Though, as in former years, our missionaries have had to contend with difficulties placed in their way, both in the cantonment and in the city, they have in faith and hope been prosecuting their work. They say, with gratitude to God, that several changes have taken place in various ways, which have materially helped them, and made their position in the city better than ever before. Street preaching is not yet attempted, but all other kinds of work go on with comparatively little hindrance. Preaching, as will be seen from extracts from reports of the workers hereinafter given, has been carried on in the camp, mohallas of the city, station and villages far and near; and, at all the regular services in the church, there have always been some outsiders present.

In view of this the following extract from the minutes of the Mission Council will be readily understood: "Mr. Builder reported that, after due consideration of possible fields of labour, he chose Indore; and the sanction of the Council was given to his going there to begin work." This action of the Council has been sustained by your Committee; and Mr. Builder's field of labour will accordingly be Indore. In reference to this, Mr. Wilkie says: "The arrangement made by Mr. Builder and me is that he shall take the educational work, and I the evangelistic, with press, medical and district work. This educational work will include our High School and, if possible, a Normal and Theological School, both very much needed. As I may be needed and find time, I shall help him in his work, and he shall help me in mine." In the High School, of which Mr. Wilkie is principal, there are nine native teachers. The teaching is exceedingly interesting work, the boys being always greedy for knowledge, and most attentive and well-behaved. Though it is not such direct missionary work as preaching, yet we are just as surely letting in the light of knowledge, which ever tends to dispel the darkness of superstition." These studies are all conducted under Christian supervision and on a Christian basis. The school is opened and closed with religious exercises, including the reading and explanation of some portion of the Bible and prayer. The attendance is about one hundred.

Of communicants at Indore and Oojain there are (including European members of the staff)

42; under suspension 1; baptized adherents 19; unbaptized adherents 10; total Christian community 71. "I have," says Dr. Wilkie. "only three converts to report, two being Rajpoots, and they continue to live and work among their own people as before." But the progress of the Gospel cannot be measured by the mere number actually received in full communion. For there are many at the various preaching stations who are inquiring after the truth as it is in Jesus.

Our missionaries are at times gladdened by finding not only individuals but whole families brought under the power of divine truth. "At Oojain there is one very interesting family, consisting of about twenty persons in all, of different generations, who are all except the wife willing to be received, and who have given great joy by their outspoken and faithful testimony for Christ. The father, being a Patel or headman of his caste, will in coming out exert a good influence over those in authority." But on the other hand there are great trials, on account of which the hearts of our Christian workers there are often cast down within them. "Three of those," say they, "who were with us a year ago have sadly fallen; and at the present time two, viz., Yeshwant Rao and Mahabub Masih, are away from us. Mahabub professed ere going to his own home, sincere repentance, and begged to be again received; and Yeshwant has again and again in the midst of so many inconsistencies, professed his love for Jesus and his trust in Him as his Saviour: but concerning both of these erring brethren we can at present only hope and pray."

To adapt their instructions to the circumstances and capacities of those among whom they live and labour, the missionaries, or those working under their direction have recourse at times to modes differing from those that are followed in the ordinary exercise of public worship. Some idea of one of these is given in the following extract: "Several have been received by certificate during the year. Gyanoba and his wife and blind Bartimeus were sent to us as workers by the Rev. Narayan Sheshardri. They (Gyanoba and his wife and blind Bartimeus) along with Govind Rao, form a native band, and exercise a wonderful influence for good wherever they go. Their singing and playing may not be very artistic, it is however very hearty, and according to Hindoo taste, just perfection. One with his fingers at the same time plays two drums, one in his lap and the other on the ground; the second plays a one-stringed instrument somewhat like a violin, but having a bamboo for a handle, a gourd for a body and a piece of tile for a bridge, and a brass wire for a string; while the third plays a small pair of native cymbals. Blind Bartimeus is the leader, and from his experience as a Hindoo Sadhu before becoming a Christian, is well qualified for the position. They sit on the ground with the people seated around them, and then sing and speak alter-

nately as long as their voices hold out. It is peculiarly native in every part, but just to that extent pleasing to the people. We also use the same in our Sabbath service at times with the same beneficial effects; and we hope, as the men and instruments can be obtained, to pay even more attention to this feature in the work."

We should greatly misunderstand and underestimate the work at this mission, if we supposed it to be confined to the work at Indore. At Ojain much is being done. Chanoo and Narayan, who have already been mentioned as missionaries of the native church, are teaching there. Narayan has a large school among boys of the higher castes. It has fifty names on the roll, with twenty-five of an average attendance. Chanoo has been teaching among the Mangs and Bhengis, and has been especially successful among the former. "Each time I have visited Ojain," says Mr. Wilkie, "I have been specially pleased with the results of their work. In all their schools the acquaintance with the facts of Christianity, and more particularly their knowledge of the nature and necessity of the atonement, surprised me; especially as these had been taught in such a way as to gain the affections of the people. When it is remembered that this is one of the most sacred, and therefore one of the most bigoted, of Hindoo cities, it will be understood what these two simple earnest men have done for the cause of Christ."

When the native Christians at Indore resolved to send Narayan and Chanoo to Ojain, the two schools which they had been teaching in Indore were thrown into one, and placed under the charge of Balaram. With a Hindoo assistant, Apaji, he has continued regularly to teach, with an average attendance of twenty-five boys. He thus refers to his work. Report of Balaram: "The school is opened with a hymn and a prayer, and before closing I teach, on alternate days, the Catechism, Old Testament, and new Testament. As God gives me strength, I seek to tell about Jesus Christ. Many profess to believe what is thus told them, but from fear of their companions they do not follow Jesus." Balaram has thus done a good deal of evangelistic work around Indore, going out to different villages, some of them six miles from the city. "I begin," says he, "by singing a hymn, and then make such explanations as seem necessary. The village people have always heard me gladly. Some few have said, 'Your teaching is true,' and have largely left off poojah and the worship of stones; while others, though listening with apparent attention, do not heed the message. In one village near Indore the people, Nicodemus-like, asked me to teach them at night, as they wished to know more about our religion, which seemed to them to be true; and they continue to manifest much interest in what they hear." From report of Govind Rao: "I have throughout this year, till the month of January, morning and

evening, gone out regularly to preach in different places in the camp, in the mohallas, in the city, and in the villages round about. On an average thirty-seven men heard me each day. I have met with but little interference, except when I attempted to preach on the street or from our house in the city. I have always taken with me books and tracts for sale." From report of Gyanoba and Bartimeus: "We joined the Canadian Mission in January of this year, and since then, by singing and preaching, we have tried, so far as we could, to tell the story of Christ. We, along with Govind Rao, spent two months in the district work, visiting in all eighty-eight villages and preaching to 3,779 people. Everywhere we were kindly received. . . . One man decidedly came out as a follower of Jesus in one of the villages where he still lives and works; and in several villages are those who profess to believe in Christ, though not as yet openly. We hope again in the month of May to revisit those who seemed to be awakened to a sense of their sins and their need of a Saviour." These reports of the native workers were given at the conferences in the vernacular. They have been translated by Mr. Wilkie freely, but not so as to embellish in any way the simple narratives.

The Christian women who have gone out from among ourselves are prosecuting their work with self-denying zeal. He "whose they are and whom they serve" is sustaining them by His grace, and crowning their efforts with a success for which they praise his name. Miss Rodger in her report says: "During the year the work has been carried on very much in the same way as in previous years; and there have been evident tokens of God's favour. The school of which I have charge has more than fulfilled my expectations, and has grown twice its original size. . . . The number on the roll is over eighty, with an average attendance between thirty and forty. . . . The work among the women has also become encouraging, and their prejudices are breaking down. Between forty and fifty families are accessible, but not more than half that number can be regularly visited, especially as those families that have been visited for years expect me as often as twice a week, and some of them are not satisfied unless some portion of the Gospel is read to them. . . . Two native Christian women assist in the school, and one of them has also visited several Zenanas. The message of God's love has been repeatedly told to these women in their dark homes, and the entrance of His word giveth light. Besides we have the assurance, 'My word shall not return to Me void.'" "The pupils in my school," says Miss Ross, "are steadily improving. The parents are anxious that their sons should be educated: but they think it a great mistake to educate their daughters; and consequently it is not an easy matter to induce them to allow their daughters to come to school. . . . 'What benefit is there in teaching them to read?' is a

question often asked. The last time it was put, I thought it best to appeal to themselves, and enquired of them if they thought there was any benefit. 'I can now count the price when I go to market,' replied one. 'I can read about Jesus,' said another. And a third, with great expression in her face, said, 'Jesus answers my prayer.' This is a woman of over thirty, who began coming to school some months ago, and is now reading in the second book. She is the only one that has been glad of her opportunity from the beginning. Miss McGregor has thus far been allowed to carry on her several schools in the city without much interference; she employs native teachers and visits each school to give religious instruction. In addition she has a kind of normal class for training teachers and Bible women.

It will be remembered that Miss E. M. Beatty, a graduate of the Women's Medical College, of Kingston, was sent out last year as medical missionary to Central India. It gives your Committee much satisfaction to know that her services are already highly appreciated by those among whom she is labouring. In her report she says: "I have not much to tell, because I have not done much, my time having been mostly devoted to the study of Hindi. Just now my medical work takes a good deal of time, because the greater number of my patients have to be visited in their houses. I have treated about forty patients; the greater number of these are subjects of chronic disease, and can be reported only as relieved. One death has occurred. All the other acute cases have either been cured or are progressing favourably at the present time. My patients are of all classes, from the pauper to the princess, and from sweepers to Brahmins. I have been very kindly received wherever I have gone. In some places the people express deep gratitude to God for having sent me among them. The native doctors whom I have met have treated me with the utmost kindness and courtesy. I was called to see a woman in a Brahmin family. I found her very dangerously ill, and found it necessary to visit her twice a day. So much attention seemed to rouse suspicion as to my motives, and I was rather coldly received. I asked for a consultation. Two days after they called in Dr. Gauput Sing. In the meantime the patient had been steadily improving. This fact, with Dr. Gauput Sing's very decided approbation of the treatment I had adopted and some strong advice from him have quite changed their bearing towards me. They are now anxious to do just as I tell them, and are, moreover, rather active in finding more patients. "I have a woman engaged to act as interpreter. She is also studying *materia medica*, and I hope she will be a help to me by being able to dispense medicines when I get my dispensary established. A native gentleman has asked me to give regular instruction in Physiology, Hygiene, and Domestic Medicine; and another has offered me a room in his house in which to teach them. At least nine

women are ready to attend the class as soon as it is opened. I should have been quite lost without the assistance of the ladies here. They have given me a great deal of time and assistance; especially Miss McGregor, who is almost a partner in my work in the city.

Mrs. Builder writes: "There are more lady missionaries needed. The two employed here, the Misses Stockbridge, might leave at any time. One has had an offer of a school in her own mission (Methodist), and they purpose going to school another year. One is going this year and her sister next. They regret having to go, they enjoy the work so much. The eldest one told me that she was not able to visit all the women who had invited her to their houses. She now visits twenty-five, and finds her hands full, as nothing less than an hour at each visit will satisfy them. They were interested first in the knitting she taught them, but by-and-by they became interested in the truths that she brought before them; and they ask her to read that story over again (the story of the Cross)."

"It gave us in the field great pleasure," says Mr. Builder, "to welcome the new missionaries, who, we feel assured, will prove very valuable workers. Mr. and Mrs. Wilson are devoting themselves assiduously to the learning of the language in Mhow, and Miss Beatty is doing the same in Indore. We are very sorry that Miss Bell has been prevented through sickness from coming this year, but we trust she may be able to do so next. There is plenty of work for such really good workers. For only ladies can make the assault upon the homes of Hindooism and Mahommedanism, as the male missionaries are almost entirely shut out."

WOMAN'S F. M. SOCIETY.

This Society was organized in 1876, under the auspices of the Foreign Mission Committee by the late Rev. Dr. Topp and Dr. McLaren who were appointed by the Committee to attend to that work. It was designed to supply to the Christian women of the Presbyterian Church a channel through which they could work in connection with their own denomination for the welfare of the women and children of heathen lands. The results show that the movement was well-received, and that it was fitted to enlist in a very marked degree the sympathies of the best elements in the Church. From small beginnings the Society has grown until it has become a powerful auxiliary to your Committee. Its first monthly meeting was held in Toronto on 4th April, 1876, when 50 members were enrolled. At the end of the first year eighteen Auxiliaries and three Mission Bands had been organized, and the sum of \$1,005.37 contributed. Each succeeding year has shown a marked advance. The receipts last year amounted to \$10,058.66. The number of auxiliaries is 134; Mission Bands, 24; Presbyterian Societies, 14; Life Members, 61; ordinary members, 3729.

The Foreign work may be summarized thus:

—Three Schools for our own Indians in the North-West; One Girls' School in Formosa; Six Schools under the care of our Ladies in Central India; Six Native Teachers assisting in these Schools; Two Bible Women; General Missionary work in the Hospital, Villages and Zenanas; Three Lady Missionary Teachers; One Medical Missionary; One Lady ready for the work; One Lady in Canada receiving medical education; Donation for Trinidad Schools.

There has been a large outlay during the year for buildings already erected, or being erected now, in Indore. But the Mission Council was strongly and unanimously of opinion that the expenditure was absolutely necessary. The sum of fifteen thousand rupees (or \$6,000), together with seven thousand rupees (or \$2,800), which the Council had been previously authorized to expend, was required for the erection of three bungalows, two for lady missionaries, and one for Mr. Builder, and a dispensary for Miss Beatty. It was represented by the Council that, for twenty-two thousand rupees, buildings could be erected which, a year hence, would probably cost twenty-five thousand. "Another reason," says Mr. Builder, "for rushing on this work now is, that Mr. Fraser Campbell will soon be in Mhow again ready to take up his work, setting me free: Mr. Wilson also will be ready for some work; and no possibility of any of us going to Indore, where help is most needed, and the field the largest. The money must be granted or at least two missionaries will be comparatively idle in a few months, say by November. An answer by cable was urgently requested, so that the buildings might be in a proper state of advancement before the setting in of the rainy season. In view of the necessities of the case, and in reliance on continued efficient aid from the Woman's Foreign Missionary Society which granted the first seven thousand rupees above referred to, the Committee have thought it right to sanction the outlay. This is an item of expenditure like to which none may be reckoned upon for several years to come.

The report concludes with a reference to the appointment of Rev. Robert Campbell Murray as an additional missionary to Central India, and a recommendation that Mr. Cuthbert Murray, an approved teacher and catechist, be ordained to the work of the ministry among the Indians in the North-West. It is further recommended that authority be given to the Committee to take steps, if they see fit, to organize a Presbytery in Central India.

THOMAS WARDROPE, *Convener.*

Christ did not send,
But came Himself to save;
The ransom price he did not lend,
But gave.
Christ died, the shepherd for the sheep;
We only fall asleep.

—A. E. Hamilton.

Indore.

April 23rd, 1885.

LETTER FROM THE REV. JOHN WILKIE.

MY DEAR SIR.—Another rather long but unavoidable delay, for which I am sorry. We have just been having our terminal examinations in the school, which, with the many other duties of the mission-field, have hindered me from writing sooner. Kindly excuse. To proceed with the Mela:—

One and another were thus swung on the cars last spoken of, each after his course was over, having the hooks taken out of his back and coming down from the gari into the midst of the shouting friends beneath, and by them escorted in a sort of triumphant procession to the larger and permanent "gul," of which I spoke in the first part of my first letter, at the foot of which are the gods, hot-bed of coals, etc., and here, one at a time, they were again swung. This second swinging is, compared to the former one, a very mild affair, though just as productive of the unearthly yells, shouting and beating of drums.

After it is all over some preparation is rubbed over the wounds made by the hooks, and a tight bandage applied, and in coming down from the "gul" the Patel, or head man of the village, ties on a new turban.

That the snake has been largely robbed of his sting is evident from the fact that after being swung the men, though somewhat shaken, were still able to go around the Mela, asking for gifts. Perhaps, however, the unusual quantity of liquor consumed may have given unnatural strength for the time being.

During the whole Mela the members and I were constantly engaged in preaching to such groups as we could get about us, and as the Mela was held in a district that we have often gone over, the people were all very friendly, freely giving us any place of vantage for seeing, explaining fully their views of what was being done, and then listening to the true way of life. Under the very "gul" itself I had an opportunity of preaching about Jesus Christ to some of those who were about to be swung, and so it was with all the rest of the workers. Would that missionaries could only have untirable throats, as then we could have all day sermon and congregation. The Patel of Tori, an old friend, came to us in the forenoon, feeling thoroughly dissatisfied with the part he was forced to take in the affair; and after a long talk asked what he could do to please God, and very attentively listened to our account of the true way of life. Later on in the height of the Mela he felt quite ashamed of it all, and calling me up to an exalted position, where I could easily see all, tried to explain it away, by saying it was only "play," and neither did good nor harm. On my, however, pointing to the pain given, the wild songs of praise to the goddess that were being sung, and the inhuman-like shoutings or

roarings around us, and then said if it was play, it was a game in which men played their souls into eternal ruin; he at once assented very heartily, and expressed a wish that it might soon be put a stop to.

Several times on the outskirts of the Mela in a spot a little more quiet than the rest, we, by means of the native instruments and singing, gathered a crowd about us, and on my asking if any one believed this a number said it was the truth; and then on my asking if any would come out and follow Jesus? one old man did so before his companions. During our entire stay there he identified himself with us, and was very anxious to hear more about the new Saviour he had found.

Now I must hastily draw to a close: but, in doing so, one word to the friends whose letters we have so much enjoyed, and who are so anxious for something that will be "interesting." So as to lead people to give for Foreign Mission work. I would so much like to write to them all, and it would be much more *easy* than mission work, but I am sure none of you would like me to let any opportunity pass of trying to tell of the love of Jesus, and yet all the time spent in letter-writing is taken from work that on all sides is constantly *crowding* us here. Not only so but you know that we are really only clearing up the ground preparatory to sowing, though, of course, having our small patches of sown grain in the small clearances made. "Interesting" news we cannot in the nature of the case have much of, unless we tell you of preaching, teaching, weak Christians, opposing heathens, nominal Christians, &c., and I am sure you would not wish us to prepare a "supply" in harmony with the "demand," as possibly may have been done in the past history of Foreign Mission work. It is not that we wish to forget you or neglect the keeping up of communications between the different parts of the army; but only press of work, and therefore want of time that hinders us writing to you every mail. I cannot think that the "interesting news" is asked for as the only conditions upon which money will be given for Foreign Mission work, or I should feel that a few missionaries would be required for Canada too.

But I must close this hastily-written letter. Do not forget us and the large needy field of Central India in your prayers. May God soon cause all our hearts to rejoice by an abundant outpouring of His Spirit, and ingathering of souls.
J. WILKIE.

Formosa.

LETTER FROM DR. MACKAY.

THE following letter, dated from Tamsui May 20th, and addressed to Dr. Wardrop, is in some respects the most interesting and important of any communication

yet received from that quarter. What is especially noticeable is the ordination of the first native ministers in Formosa, coupled with Dr. Mackay's declinature of further, English speaking missionaries. We are heartily at one with Dr. Mackay in the belief that the raising up of a native ministry is the shortest method of solving the missionary problem, only we are agreeably surprized to find that he is in the position to inaugurate the movement so soon. Were there nothing else to shew for fifteen years of apostolic labours, these two ministers lately added to the Church of the living God are a sufficient recompense.

"On Monday 4th, I started for the interior and am just back—Nearly every day we were under either a burning sun or torrents of rain. Apart from the East coast we visited every chapel, village, town and city in North Formosa. I found five chapel buildings entirely destroyed: two of them were our finest buildings. At one place the mob made a mock grave on the ruins, and set up a tombstone of mud. Seeing these I stood on the top of the grave, with A'Hôa at my side, many old students around, and sung our time-honoured rallying hymn "I'm not ashamed to own my Lord." Fully 1000 people were gazing at us. To know the effect you would require to be present. At another place manure was on the chapel site, and all the lovely trees which adorned it cut down. I got the *Headman* to remove every particle before we left. Continuing my tour I sent A-Hôa back to Tamsui. When near the city of *Tek-Chham*, messengers went ahead to report my arrival. Amidst quite a demonstration I entered the chapel. The following day crowds were at all the rice shops along the paths waiting to have teeth extracted. One old woman said she consulted her idol to see if I would come soon. At other places angry looking militia, &c., pressed near us.

On the whole, observe; *First*. All converts remained firm and true. *Second*. Thousands welcomed me, although it is only an armistice and the French still at Kelung. *Third*. Thousands of the enemy from away down the Island seemed ready in many towns to rush wildly at me. *Fourth*. I passed in succession through *quiet crowds* and *fierce mobs*.

Last Sabbath evening, Oxford College was crowded with Preachers, Students and Converts. Assisted by eight Elders I ordained A-Hôa and Tan Hê as native Pastors. In the group referred to by the "Record" the latter is seated beside Mrs. MacKay. He has proved himself, a noble sterling fellow, worthy of the highest honour. We would have been glad if Mr. Jamieson had been up from Hong-Kong; but important work can't be delayed during trying times like these. Four elders were ordained, one Deacon and six were baptized. One of the number was formerly a Taoist

Priest. *Praise the Lord! Discouragement* we don't recognize in our vocabulary.

G. L. MacKAY.

N.B.—The F. M. C. need not concern itself about sending out another man. I write *advisedly*. No matter what people in Canada may think. They are not here to see and judge, Rev. Mr. Giám and Rev. Mr. Tân are now true fellow-labourers, *able and willing* to do any part of the work here. Don't think men you send out are superior. I long to see a native Church self supporting. *That should be the aim of every Foreign Missionary.*

G. L. M.

The following brief letter from Dr. MacKay to the late Secretary of the Juvenile Mission Scheme will be read with interest.

Tamsui, June 8, 1885.

Very many thanks for your letter, so full of the kind of sympathy I appreciate. I am back from the East coast after visiting all our chapels in North Formosa. How delighted I was when nearing the first church we came to on the East coast. In clear lovely letters above the door are these words in English: "Margaret Machar Memorial Church, 1884." The building was clean, and just as I left it; the converts cheerful and happy, no deaths among them. The girls who were in the Girls' School also looked clean and bright. God bless Kingston. I know Formosa is remembered there, as well as throughout Canada. The French are still at Kelung. The Jamiesons and Mrs. MacKay still at Hong-Kong. I was nearly shot by the French.

G. L. MacKAY.

The Presbyterian Record.

MONTREAL: SEPTEMBER, 1885.

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 latest.

The annual collection for the Union College Fund—Western Section—is appointed to be taken up on the 13th of this month. It is hoped that a liberal response will come from every congregation and every mission station. If every minister and missionary will give their congregations an opportunity of contributing there will be

no difficulty in securing the required amount. We understand that circulars have been sent to each congregation, so we need not dwell on the importance of attending to this claim at the proper time.

Literature.

FIFTY YEARS IN THE CHURCH OF ROME, by *Father Chiniquy*: Chicago, Craig & Bradlow, pp. 832: price \$5.00. We congratulate Mr. Chiniquy on the completion of his great work—the fruit of many years labour—which now comes to us in a handsome, well-written volume full of interest from beginning to end. It is, of course, an autobiography. It tells us that the writer was born in Kamouraska on the 30th of July, 1809, and educated for the priesthood in the Roman Catholic Church; it narrates the successive steps by which he rose to prominence in that church, his diligence in winning over Protestants to the Roman faith, and his labours in the cause of temperance. We get an inside view of the Church of Rome and some astonishing revelations of its observances. Its theology is explained and controverted, and satisfactory reasons are given for his abandonment of the system. Then follows an account of Mr. Chiniquy's chequered career as a Presbyterian minister—his encouragements and his conflicts, the persecutions he suffered at the hands of his former friends—he was stoned twenty times. The last chapter gives a birdseye view of the writer's experiences from the time of his conversion to the present time, not the least interesting of which is the reception that he had met with in different countries which in his apostolic zeal he was led to visit. We wish our venerable friend many days of continued usefulness, and heartily commend his book as one which cannot fail to be read and re-read with interest and profit.

QUESTIONS OF THE DAY: Lectures in the David Morrice Hall, Montreal, in 1883-4. William Drysdale & Co., Montreal, pp. 279; price, \$1.50. With the exception of one by *Rev. Dr. Palmer* of New Orleans, these twelve lectures are all by leading ministers of the Presbyterian Church in Canada, and, dealing as they do with some of the most profound questions of the day, they indicate in a very satisfactory manner the high position to which our Canadian divines occupy in the domain of Christian ethics. Every minister and student should have a copy.

THE DAYS OF MACKEMIE, by *Rev. Dr. Bowen*: The Presbyterian Board, Philadelphia, pp. 558; price \$1.50. This lively biography opportunely follows *Dr. Briggs' AMERICAN PRESBYTERIANISM* noticed last month, and enters fully upon the life and labours of the first apostle of American Presbyterianism and the times in which he lived.

ATHEISM AND ARITHMETIC: by *H. L. Hastings*, editor of the "Christian," Boston, pp. 63; price 15 cents. This is one of the Anti-Infidel series, published by Mr. Hastings, and like every thing else that comes from his pen, it is clear, logical, and convincing.

HISTORY OF THE PRESBYTERIAN CHURCH IN THE DOMINION OF CANADA, from the earliest times to 1834; with a chronological table of events to the present time, and maps; by *William Gregg, D.D.*, professor of apologetics and Church history in Knox College, Toronto. C. B. Robinson, Toronto. The responsible and important work of writing the history of Presbyterianism in Canada could not have fallen into better hands, and from the specimen pages sent us, and the table of contents, we have no doubt that the expectations of the church at large will be fully met. The press work is admirable.

SERMONS ON THE REBELLION, by *Rev. D. M. Gordon*, of Winnipeg, and *Rev. Robert Laing*, of Halifax, have reached us through newspaper columns. Both of them deal trenchantly with a somewhat delicate subject and the discourses have a historical value that should give them a more permanent form.

BRITISH AND FOREIGN EVANGELICAL REVIEW: edited by *Rev. H. Sinclair Paterson*: Toronto, James Bain & Son: \$2.00 per annum. The current number will amply repay those who are fond of discussions on speculative theology, evolution, transcendentalism and the like; for our own part, we are content to follow *Lorimer* in his "Stroll in the Via Appia," and *McCrie* in his "Studies in Scottish Educational Biography," and to be kept *en rapporte* of passing events by the distinguished editor in his comprehensive survey of "Current Literature."

BRANTFORD LADIES' COLLEGE.—The new calendar of the Brantford Young Ladies' College has come to hand. The College in all its appointments is in the most prosperous condition. All the members of the staff are experienced teachers. Attention is called to the announcement in another column.

WORDS AND WEAPONS FOR CHRISTIAN WORKERS: *Rev. Geo. F. Pentecost of Brooklyn*, editor: price, \$1.00 per annum—Just such a bright and useful monthly as should be expected under such auspices.

THE CHURCH: edited by *Rev. R. H. Story*; D. D.: Edinburgh, R. & R. Clark, price \$1.50. This new monthly is less "churchy" than its name would seem to indicate. It goes without saying that it is ably edited.

Official Notices.

MINUTES OF GENERAL ASSEMBLY.

THE Minutes of Assembly are passing through the press, and will be forwarded without delay. As usual they will be forwarded to the Clerks of the several Presbyteries and to other parties, as may be directed.

In the Maritime Provinces Messrs. McGregor and Knight will see to the forwarding of the several packages; and in the Synod of Manitoba Rev. D. B. Whimster will attend to this. For Presbyteries in the Synods of Montreal and Ottawa, Toronto and Kingston, and Hamilton and London, the Minutes will be forwarded from Toronto.

THE SYNOD OF THE MARITIME PROVINCES will meet in St. Andrew's Church, St. John, N. B., on Tuesday, October 6th, at 7.30 o'clock p.m. Rev. James Maclean, Moderator, will preach.

NOTICE TO MINISTERS.

THE resignation of Rev. J. W. McLeod, of Princetown, Trinidad, from ill health, having been accepted, the services of an ordained Minister or Probationer are wanted to fill his place. Applications should specify age and be accompanied by a medical certificate of physical fitness, either from Dr. Murray, New Glasgow, or Dr. Dodge, Halifax. Where the applicant is distant from the Board of Examiners, a certificate will be required from a medical practitioner of known standing. Salary £300 stg. with manse. The missionary will be expected to leave on or about Dec. 1st. Applications to be sent to

P. G. MACGREGOR, Secy., Halifax.

MEETINGS OF PRESBYTERIES.

Sarnia, Strathroy, 8th Sept., 2 p.m.
 Winnipeg, Knox Ch., 8th Sept., 7.30 p.m.
 Lindsay, Woodville, 25th Aug., 11 a.m.
 Lan. & Renfrew, Carleton Place, 25 Aug., noon.
 Kingston, Cooke's Ch., 21st Sept., 3 p.m.
 Sydney, St. Matthews Ch., 9th Sept.
 Halifax, Chalmers Ch., 8th Sept., 10 a.m.
 Brockville, Iroquois, 8th Sept., 2 p.m.
 Paris, St. George, 8th Sept., 10 a.m.
 Peterborough, Port Hope, 22nd Sept., 10 a.m.
 London, 1st Presby. Ch., 8th Sept., 2.30 p.m.
 Glengarry, Alexandria, 22nd Sept., 11 a.m.
 Huron, Brucefield, 8th Sept., 10.30 a.m.
 Montreal, D. Morrice Hall, 6th Oct., 10 a.m.
 St. John, St. And's Ch., 1st Sept.
 Bruce, Paisley, 8th Sept., 2 p.m.
 Guelph, Chalmers Ch., 15th Sept., 10 a.m.
 Quebec, Morrin College, 23rd Sept., 10 a.m.
 Pictou, Antagonish, 1st Sept., 2.30 p.m.
 Owen Sound, 15th September.
 Chatham, Chatham, 1st Sept., 10 a.m.
 Toronto, Knox Ch., 1st Sept., 10 a.m.
 Lun & Shel, Mahone Bay, 8th Sept., 2 p.m.
 Rock Lake, Morden, 21st Oct., 1 p.m.
 Stratford, Knox Ch., 8th Sept., 10 a.m.
 Maitland, Brussels, 15th Sept., 10 a.m.



Bibles at 1-2 and Old Testaments at less than 1-3 the prices of the English editions, and equal to the English in type, paper, printing and accuracy. First agent sent out reports an order at every call for two weeks. Rare chance for agents to make money. Send \$1.00 for out-let. TERMS VERY LIBERAL. The Henry Bull Pub. Co., Norwich, Conn.

A Page for the Young.

WHAT FRANK THOUGHT.

"I've had a thought, papa," said Frank Warren the other day.

"Well, sonnie, tell it to me," said his papa.

"Troubles come to women,
Troubles come to men,
Troubles come to children,
Amen."

Frank's papa smiled; but he told the little boy his thought was good and true. "But," said he, "now let me give you another to go along with it:—

"Whenever you have troubles
Or trials by the way,
Go tell them all to Jesus,
And don't forget to pray."

HOLD ON.

Hold on to your *Tongue* when you are just ready to swear, lie, or speak harshly, or use an improper word.

Hold on to your *Hand* when you are about to punch, strike, scratch, steal, or do any improper act.

Hold on to your *Foot* when you are on the point of kicking, running off from study, or pursuing the path of error, shame, or crime.

Hold on to your *Temper* when you are angry, excited, or imposed upon, or others are angry with you.

Hold on to your *Heart* when evil associates seek your company and invite you to join in their mirth, games and revelry.

Hold on to your *Good Name*, for it is of more value than gold, high places, or fashionable attire.

Hold on to the *Truth*, for it will serve you well, and do you good throughout eternity.

Hold on to your *Virtue*—it is above all price to you in all times and places.

Hold on to your *Good Character*, for it is and will ever be your best wealth.—*Chris. Weekly.*

SOME BIG THINGS.

The largest inland sea is the Caspian, lying between Europe and Asia. Its greatest length is 760 miles, its greatest breadth 270 miles, and its area 180,000 square miles. Great Salt Lake, in Utah, which may be properly termed an inland sea, is about 90 miles long, and has a varying breadth of from 20 to 35 miles. Its surface is 4,200 feet above the level of the sea, whereas the Caspian is 84 feet below the ocean level.

The largest bell in the world is the great bell of Moscow, at the foot of the Kremlin. Its circumference at the bottom is nearly sixty-eight feet. In its stoutest part it is twenty-three inches thick, and its weight has

been computed to be 443,772 pounds. It has never been hung, and was probably cast on the spot where it now stands. A piece of the bell is broken off. The fracture is supposed to have been occasioned by water having been thrown upon it when heated by the building erected over it being on fire.

The greatest wall in the world is the Chinese wall, built by the first Emperor of the Ts'in dynasty, about 220 B. C., as a protection against Tartars. It traverses through the northern boundary of China, and is carried over the highest hills, through the deepest valleys, across rivers and every other natural obstacle. Its length is 1,250 miles, including a parapet of five feet. The total height of the wall is twenty-five feet; thickness at the same base, twenty-five feet, and at the top fifteen feet. Towers or bastions occur at intervals of about 100 yards.

The largest library is the Bilibothec National, in Paris, founded by Louis XIV. It contains 1,400,000 volumes, 300,000 pamphlets, 175,000 manuscripts, 300,000 maps and charts, and 150,000 coins and medals. The collection of engravings exceeds 1,390,000 contained in some 10,000 volumes. The portraits number about 100,000. The building which contains these treasures is situated on the Rue Richelieu. Its length is 540 feet, its breadth 130 feet.

THE HIGHLAND BOY'S FAITH.

A traveller in Scotland observed some choice and rare plants growing on the edge of a precipice. He could not reach them, but offered a little Highland boy a handsome present if he would consent to be lowered to the spot by a rope around his waist. The boy hesitated; he looked at the money and thought of all that it would purchase, for his parents were poor, and had few of the comforts of life; but, then, as he glanced at the terrible precipice, he shuddered and drew back. At length his eye brightened, and he said, with decision: "I'll go if father will hold the rope." And he went. This boy's trust is a beautiful illustration of the faith which saves the soul; for as he put himself into his father's hands to be bound with the rope and lowered down the gorge to pluck the coveted flowers, so must you put yourself into Christ's hands to be pardoned.

A little girl having been reproached with disobedience and breaking the commandments of God, sighed and said to her mother, "O, mamma, those commandments break awfully easy."

It was a grand truth that Coleridge uttered, when, in answer to the question, "Can you prove the truth of Christianity?" he replied, "Yes, try it." Experience is a form of proof that no one can doubt or deny. It is the Master's "Come and see."

Acknowledgments.

RECEIVED BY REV. WILLIAM REID,
D.D., AGENT OF THE CHURCH AT
TORONTO, TO 5TH AUGUST 1885;
OFFICE, 50 CHURCH ST., POST OF-
FICE DRAWER 2607.

ASSEMBLY FUND.

Received to 2nd July, 1885..	\$139.44
Great Village.....	3.00
Sheet Harbour.....	3.50
Smith's Hill.....	5.00
Manchester.....	3.00
Percy.....	5.00
Rev. C. Doudiet, Montreal..	1.00
Kintyre.....	3.70
Ingersoll, Knox Ch.....	5.00
Mitchell, Knox Ch.....	0.35
Harrington.....	3.00
St. Mary's, Knox Ch.....	5.60
Aberarder.....	2.00
Cardinal.....	4.40
Colborne.....	2.00
Brighton.....	1.00
Stouffville.....	2.00
Spencerville.....	6.40
Port Stanley.....	3.00
Harrington, Knox Ch.....	7.70
Komoka.....	1.00
Hyde Park.....	1.00
Point Edward.....	4.00
Burns Ch., (Moore).....	4.00
Markham, Melville Ch.....	3.55
Dunford.....	2.00
North Brant.....	4.00
Granton & Lucan.....	5.00
Napier.....	2.00
Orangeville.....	5.00
Espin & Cedarville.....	5.00
West Duntineck.....	2.00
Princeton, P. E. I.....	6.00
Blackville & Derby.....	2.00
Dalhousie, St. John's Ch.....	4.00
Hemmingford.....	5.00
	\$261.64

HOME MISSIONS.

Received to 2nd July, 1885..	\$930.00
Almonte, St. John's.....	50.02
Brucefield (Rev. J. Ross).....	56.00
R. & A. Miss. Box, Chalmers Ch., Guelph.....	15.00
R. & A. Miss. Box, Chalmers Ch., Muskoka.....	5.00
Bequest of late Rev. J. Mor- rison, Waddington.....	100.00
Wyebridge.....	10.05
South Falls.....	1.85
Kintyre.....	14.00
Storrington & Glenburnie... Kinloss (Bruce).....	2.00
Mitchell, Knox Ch.....	15.00
Columbus.....	8.25
Fullarton.....	53.00
Avonbank.....	12.50
Aberarder.....	9.57
Campbellville.....	6.90
Cartwright.....	30.00
Ballyduff.....	24.00
Erin, Burns Ch.....	10.00
Florence.....	2.25
Komoka.....	7.09
C. W., Quebec.....	2.50
Union Ch., Esquising.....	159.00
Craigvale & Lefroy.....	0.25
North Normanby.....	10.00
Napier.....	9.00
Norwood.....	15.00
	\$1628.24

FOREIGN MISSIONS.

Received to 2nd July, 1885..	\$1831.93
Ashburn S.S., Formosa.....	8.63
Sioux Reserve.....	10.00

R. & A. Miss. Box, Chalmers Ch., Guelph.....	10.00
R. & A. Miss. Box, Chalmers Ch., Formosa.....	5.00
Mrs. T. Campbell, Strathroy East Williams, Formosa....	1.00
Donald Sutherland, Toronto, Formosa.....	30.00
Bequest of late Rev. J. Mor- rison, Waddington.....	25.00
Bequest of late Rev. J. Mor- rison, Waddington.....	100.00
Bequest of late Rev. J. Mor- rison, Waddington.....	22.00
Bequest of late Rev. J. Mor- rison, Waddington.....	2.00
Bequest of late Rev. J. Mor- rison, Waddington.....	2.00
Bequest of late Rev. J. Mor- rison, Waddington.....	5.00
Bequest of late Rev. J. Mor- rison, Waddington.....	5.10
Bequest of late Rev. J. Mor- rison, Waddington.....	53.00
New Westminster (B.C.) S.S. Formosa.....	13.00
Campbellville.....	25.00
Florence.....	4.00
Alexander Patterson, Wol- seley.....	42.00
Komoka.....	3.70
Esquising, Union Ch.....	35.15
Mandaamin.....	5.54
Craigvale & Lefroy.....	10.00
Newcastle.....	15.75
George Marshall, sr, London Rev. W. Colquhoun, Ahog- hill, Ireland.....	15.00
Kippen St. Andrews S.S. India.....	0.25
Napier.....	17.00
Napier.....	10.00
Thankful Communicant St. Andrew, Toronto, India... A. Ross, Montreal, India... R. Anderson, Montr'l, India.	5.00
	1.00
	50.00
	\$1913.05

WIDOWS' AND ORPHANS' FUND.

Received to 2nd July, 1885..	\$129.21
Unionville.....	2.15
Carleton Place, Zion Ch.....	10.00
Percy.....	5.32
Kinloss (Bruce).....	3.29
Mitchell, Knox Ch.....	1.65
Esquising, Union Ch.....	7.95
Craigvale & Lefroy.....	10.00
	\$169.48

MINISTERS' RATES (WIDOWS' FUND).

Received to 2nd July, 1885..	\$108.00
Rev. William Caven, D.D.....	8.00
Rev. J. J. A. Proudfoot, D. D., 2 years.....	16.00
Rev. William Scott.....	8.00
Rev. Duncan Cameron.....	8.00
Rev. William Robertson.....	8.00
Rev. William Park, 2 years.....	16.00
	\$172.00

AGED AND INFIRM MINISTERS FUND.

Received to 2nd July, 1885, \$2,952.88	
Carleton Place, Zion Ch.....	10.00
Guelph, Chalmers Ch (spec'l).....	63.85
Percy.....	5.33
Bequest of late Rev. J. Mor- rison Waddington.....	200.00
Kintyre.....	8.00
Mitchell, Knox Ch.....	0.35
Campbellville.....	10.00
Craigvale & Lefroy.....	10.00
Napier.....	3.00
	\$3,263.41

MINISTERS' RATES.

Received to 2nd July, 1885..	\$161.00
Rev. David Camelon.....	38.00
Rev. Duncan Cameron, 2 yrs	8.25
Rev. Dr. Proudfoot, London	21.00
Rev. Dr. Caven, Toronto....	11.00
	\$239.25

COLLEGE ORDINARY FUND.

Received to 2nd July, 1885..	\$226.89
Storrington and Glenburnie..	3.50
Kinloss.....	5.00
Mitchell, Knox Ch.....	0.55
Spencerville.....	18.00
Campbellville.....	25.00
Proof Lane.....	25.00
Komoka.....	1.00
North Caradoc.....	9.00
Esquising, Union Ch.....	0.25
Napier.....	10.00
Orangeville.....	10.00
	\$335.29

AUGMENTATION OF STIPENDS.

Received to 2nd July, 1885..	\$275.20
Mitch'll, Knox Ch.....	0.50
Cartwright.....	10.00
Ballyduff.....	5.00
	\$290.70

CHURCH AND MANSE BUILDING FUND.

Received to 2nd July, 1885..	\$118.34
Chas F McGillivray, Fergus..	7.00
W C Harris, Toronto.....	50.00
G W Hodgetts, St Catharines	20.00
Capt Driver, Fullarton.....	5.00
Rev James Pritchard.....	5.00
Mr McIlwain, Smith Hill...	2.00
	\$207.34

MCALL MISSION.

Rev R Hamilton, Motherwell \$2.00

CONTRIBUTIONS TO SCHEMES OF THE CHURCH UNAPPROPRIATED.

Received to 2nd July, 1885..	\$187.00
Dundas.....	34.55
Newtonville.....	15.50
Cobourg.....	100.00
	\$337.05

NEW HERBIDES MISSION STEAMER.

Collected by Miss Annie Crawford,
Agincourt, \$116.20 which was for-
warded to Mr. Blackett Robinson by
Rev. R. P. Mackay.

PORTAGE LA PRAIRIE.

Rev. A. Bell desires to acknow-
ledge the following collections sent
him to aid in rebuilding the church
at Portage La Prairie, Manitoba:
Westminster, \$80.00; Proof Line,
55.00; Carlisle and Ailsa Craig,
40.00; Lobo and Caradoc, 32.00;
Knox Ch., Agincourt, 37.00; Knox
Church, Vaughan, 16.00; Caven
Ch, Bolton, 13.30; Rev J Thompson,
Ayr, 21.00; Rev Robert Hamilton,
Motherwell, 20.00; Nissouri Cor-
gregations, 10.00; Knox Church, St
Mary's, 12.00; Rev J Logie's Church,
12.00; Guthrie Ch, Hamilton, 10.00;
St John's, Markham, 8.40; Honsall,
Rev R Y Thompson, 15.00; per Chas
Thompson, Toronto, from Jas Stan-
bury, 5.00; J Lowden, 5.00; Rev J
Turnbull, St Mary's, \$21.00. All
future collections can be sent direct
to Rev A Bell, Portage La Prairie.

KNOX COLLEGE ENDOWMENT.

Received to 2nd July, 1885..	\$2,166.14
Adam Baty, Westminster..	5.00
John Troughton, Chingua- couzy, Ist.....	5.00
Hillebrigg & Price's Corners..	26.00
J. Carruthers, Kingston....	100.00
Jns. Fisher, Camlachie.....	4.00
Winterbourne.....	5.00
Ayr, Knox Ch.....	34.00
Tottenham.....	12.50

Beeton.....	6.00
Robert Kineade, W. Adelaide.....	2.00
Neil McArthur, Toronto.....	3.00
St Thomas, Knox Ch.....	35.00
Duncan Campbell, Campbellville.....	7.00
George Hay, Ottawa.....	100.00
Thamesville.....	100.50
Guelph.....	15.00
G W Hodgetts, St Catharines.....	10.00
Pullarton and Avonbank.....	124.00
George Lowrie (debt).....	5.00
Wingham.....	22.00
English Settlement (Knox College Building Fund).....	105.50
Bervie.....	10.00
E Dickson, E. Templeton.....	20.00
Ayr, Knox Ch.....	29.00
Jas King, Mt Pleasant.....	10.00
Crumlin.....	43.67
\$3,031.31	

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES TO AUGUST 4TH, 1855.

FOREIGN MISSIONS.

Acknowledged already.....	\$218.92
Andrew Thompson, Sunny Brae.....	10.00
Alfred Phillips, Arlington Lot 14, P.E.I.....	15.00
Women's Board of Foreign Missions Eastern Section.....	111.57
Coldstream.....	20.00
Upper Scotsburn.....	3.50
Noel ad'l.....	3.00
Carmel Ch., Westville ad'l.....	1.00
Friend, per Rev. R. Cumming.....	3.00
Elmsdale.....	10.00
Great Village, 1/2 year.....	15.00
E. M. P. C.....	5.00
Nashwaak.....	6.00
G. H. Moser, Moose Head.....	5.00
Arch. Wingood, Hamilton, Bermuda, £30.....	144.66
Anon. Baighan, Ont., for New Heb.....	5.00
Anon. Baighan, Ont., for Trinidad.....	5.00
Upper Musquodoboit.....	7.00
Flat Laus.....	4.13
Metapedia.....	3.73
Blackville & Derby.....	13.00
A Friend, East Hants.....	20.00
St. Andrew's, St. John's, Nfld, 1/2 year.....	120.00
Friend, per Rev. R. Cumming Little Harbour.....	2.00
Friend, per Rev. R. Cumming Little Harbour.....	10.00
Fisher's Grant.....	14.00
Middletown Ch., Mid. Musquodoboit.....	9.74
St. David's Ch., St. John.....	120.00
Stewiacke, 1/2 year.....	15.50
Springside.....	17.00
St. John's, Yarmouth, 1/2 year Ladies Soc. United Ch., New Glasgow, for Tunapuna New Ch.....	30.00
Riverton.....	2.00
Middle Stewiacke M.S.....	33.37
\$1032.47	

DAYS PRING AND MISSION SCHOOLS.

Acknowledged already.....	\$29.44
St. John's S.S., Halifax, 1 qr.....	10.00
Komptown, Coldstream.....	15.50
E. R. St. Mary's S.S., 2d qr.....	2.03
Springside S.S., 1 qr.....	8.00
Ladies' Soc., United Ch., New Glasgow.....	40.00
Middle Stewiacke N. side.....	10.00
S.S.....	3.13
\$123.10	

HOME MISSIONS.

Acknowledged already.....	\$522.12
Dundee Set., Dalhousie Cong Alf. Phillips, Arlington Lot 14, P.E.I.....	1.40
Prince St Ch., Pictou.....	10.00
Noel.....	73.71
Elmsdale.....	13.00
Great Village, 1/2 year.....	8.81
Knox Ch, Shediac.....	5.00
Blackville and Derby.....	15.00
St. Andrew's Ch, St John's, Nfld, 1/2 yr.....	10.00
Westville and Middle River Middleton Ch, Mid. Musquodoboit.....	70.00
St David's Ch, St John, N.B.....	20.00
Stewiacke, 1/2 yr.....	9.27
St John's, Yarmouth, 1/2 year Div. Merchants Bank.....	108.00
Lunenburg.....	15.00
"Rocks".....	17.50
\$950.61	

AUGMENTATION FUND.

Acknowledged already.....	\$4,780.51
Great Village, 1/2 year.....	20.00
Tabusintac and Burnt Ch.....	20.00
St Andrew's, St John's, Nfld.....	14.26
Middletown Ch, Mid. Musquodoboit.....	60.00
Stewiacke, 1/2 year.....	0.25
Springside.....	15.00
\$4,907.02	

COLLEGE FUND.

Acknowledged already.....	\$1,323.00
Dividends Can. Bank Commerce.....	164.00
Dividends Bank B.N.A.....	226.30
Water Loan.....	25.00
Funded Debt Loan.....	21.41
Interest.....	180.00
Prince St Ch, Pictou.....	44.74
Coldstream Congregation.....	10.50
Great Village, 1/2 yr.....	15.00
T A Baker, Sheet Har.....	1.60
St. Andrew's Ch, St John's, Nfld, 1/2 year.....	60.00
Middletown Ch, Mid. Musquodoboit.....	3.05
Dividend B.N.S.....	210.00
St David's Ch, St John, N B.....	50.00
St John's Ch, Yarmouth 1/2 yr.....	25.00
\$2,359.66	

AGED AND INFIRM MINISTERS FUND.

Acknowledged already.....	\$462.45
School coupon.....	14.60
Great Village, 1/2 year.....	14.50
Middletown Ch, Mid. Musquodoboit.....	5.00
St David's Ch, St John's, NB.....	1.50
Interest.....	25.00
St John's Ch, Yarmouth 1/2 yr.....	27.00
Ministers' percentage.....	8.00
Rev P Lindsay, for 1854-55.....	10.00
Rev J A Cairns, for 1855.....	3.00
\$556.55	

ST ANDREW'S CH, ST JOHN'S, Nfld.....

St Andrew's Ch, St John's, Nfld.....	\$10.00
St David's Ch, St John, N.B.....	10.00

SYNOD FUND.

St And Ch, St Johns, Nfld.....	10.00
St David's Ch, St John, B.E.....	10.00

MINISTERS', WIDOWS AND ORPHANS' FUND, MARITIME PROVINCES—REV. GEORGE PATTERSON, TREASURER—

RECEIPTS FROM 31ST MAR TO 30TH JUNE.

Revs A Farquharson, A Ross, T G Johnston, Jos Amand, J W McKenzie, Wm Morton, J W McLeod, Ken Grant, Jas D Murray, P G McGre-

gor, A W Master, T Nicholson, A B Dikie, E A McCurdy, A McKnight, G Patterson, \$16 each; S Johnson and D Drummond, \$8.00 each; H A Robertson, 20 00; R C Quinn, 24.00; W M Wilson, 58.13; J Wallace, 33.00; James Murray, 12.00. Total \$418.73, of which 9.15 for interest on arrears. Congregational collections, St Andrews, Sydney, C.B. 1.00; Belfast, P. E. I., 4.00; Sydney Mines, C. B., 4.00; Georgetown and Montagu, 4.25; St John Ch, St John, N.B., 7.00; Douglastown, 3.00; Acadia, 5.00; Clifton, New London and Granville, 4.00. Total, \$55.25.

WIDOWS AND ORPHANS FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND, JAMES CROIL, TREASURER, MONTREAL.

Chatham, Que, per Rev J Fraser, \$12.00; Huntsville, Rev Jas Stewart, 12.00; St Gabriel's Montreal, 20.00; Toledo, Rev. Geo Porteous, \$4.00.

MANITOBA COLLEGE.

RECEIVED D. McARTHUR, AND DR. KING.

For Ordinary Revenue.

Previously reported.....	\$120.44
Five Islands, Rev Dr McGregor.....	5.45
Park St, Rev Dr McGregor.....	8.55
Strathclair, Manitoba.....	6.00
Total \$140.44	

For Debt.

Previously reported, \$230.00; Green-shields, Son & Co, Montreal (2nd payment), 100.00; A Friend, Montreal (2nd payment), 150.00; G A Grier, Montreal, 20.00; Walter Paul Montreal, 25.00; A R Wightman, Montreal, 10.00; J C King, Montreal, on acct, 20.00; Mrs Langwill, St Laurent, 20.00; John Kerr, Toronto, 50.00. A member of St James Square C. 50.00; W D Beardmore, St James square Ch, on acct, 25.00; Patrick Hughes, St James Sq Ch, 10.00; J S Russell, St James Sq Ch, 10.00; John Davidson, St James Sq Ch, 10.00; R S Gourlay, St James Sq Ch, \$5.00.

Scholarship Fund.

A member of St James Su Ch, Toronto, \$5.00; John M Garland-Ottawa, 10.00; Geo R Blyth, Ottawa, 25.00; J Blyth, Ottawa, on acct, 25.00; Geo Har, Ottawa, 25.00; J Durie, Ottawa, 25.00; Hon Mr McLean, Ottawa, 10.00; Thomas Bann, M P, 25.00; Hon Alex McKenzie, 20.00; Hugh Allan, Ottawa, 5.00; James Clarke, Ottawa, 5.00; P Stewart & Co, Hamilton, 100.00; John Stewart, Hamilton, 100.00; M Brennan, Hamilton, 50.00; John Moodie, Hamilton, 5.00; James Henderson, Hamilton, 10.00; David Morton, Hamilton, 35.00; H D Cameron, Hamilton, 25.00; Rev R J Laidlaw, Hamilton, on acct, 10.00; Mrs John Mallock, Hamilton, 5.00; J B Fairgrieve, Hamilton, 5.00; P Walker, Hamilton, 20.00; Peter Christie, Sturgeon Bay, 20.00; Rev E Macaulay, B A. West Puslinch, 5.00; Hon Justice Taylor, Winnipeg, 20.00.—Total, \$1,475.

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,
TREASURER OF THE BOARD, 193 ST.
JAMES ST., MONTREAL, TO 8TH
AUGUST, 1885.

Already Acknowledged	\$1,254.20
Percy	22.50
Chalmers Ch, Montreal, Ju- venile Miss Soc	22.00
Salem Ch, Summerstown	10.00
Brantford Young Ladies' College	46.70
Kintyre	11.00
Metis	2.70
Westmeath	3.70
St Paul's Ch, Sydenham	8.00
Annan	10.85
Woodford	2.25
Millbank	25.00
Knox Ch, St Vincent	5.45
Kouchibouquac	3.40
Richmond & Stittsville	7.00
St Andrew's, Wolfe Island	10.50
L Q L 495; Wolfe Island	5.00
Sombra & Dutch Ch	2.69
Bearbrook	7.75
South Indian	1.25
Chaffy, Scotia & Emsdale	10.25
Apsley & Clydesdale	4.00
Laguerre	1.50
Knox Ch, Cornwall	24.00
Demorestville	6.00
Garden Hill & Knoxville	11.00
J. Leask, Greenbank	5.00
St Andrew's Ch, Proton	3.00
Lakehurst	3.50
Lower Windsor	7.00
Lansdowne	0.74
Fairfax	1.71
Sand Bay	0.75
Dundalk	4.03
Haliburton	8.10
Knox Ch, Warwick	13.35
Burn's Church	19.00
Comber	7.36
Wanbuno, Black Creek & Wilkesfort	6.63
North Pelham	6.00
St Mary's 1st Pres S.S.	28.50
St Andrew's Ch, Fergus	25.00
2nd Ch, Garafraxa	4.00
6th Line Station, do	2.00
St Andrew's, Lanark	19.00
Henry's Ch, Lachute	24.60
Wellandport	4.22
Essa Townline	2.00
Duclos	2.50
Amos	7.72
Avonmore	7.65
Lunenburg	8.35
Knox Ch, Bobcaygeon	25.00
Newdale, Man	5.00
Burn's Ch, Martintown	13.00
Hephzibah Ch, Williams- town	6.05

Aurora	12.75
Kinpear's Mills	10.00
Osgoode	17.00
A Friend, Vernon	5.00
Port Colborne	5.00
Knox Ch, Ripley	10.68
Knox Ch, Ayr	61.25
South Mountain	5.90
Gower & Heckston	6.90
Burn's Ch, Martintown	19.03
Chatham, Grenville & Point Fortune	20.00
Rosomont & Mulmer	3.00
Chelsea	10.28
Westchester	1.75
Greenville	0.50
R. Walker, Sn Diamond, Ont	1.00
Dalhousie Mills & Cote St George	10.00
N M Morrison, Peveril, Que	1.00
D F Morrison, St Justine, Que	1.00
St Andrew's Ch, Arthur	14.61
Millhaven, Ernestown and Bath	3.50
Florence	3.91
Woodville	37.18
Russell	6.00
Black's Corners	4.50
Gandier	1.50
Grande Fenier	5.25
Maynooth	2.38
Mohawk, George Bryce	4.75
Daywood & Johnson	7.10
Caven Ch, St Vincent	1.13
Bern	8.00
New Glasgow	13.10
Hespeler	4.40
Nairn	5.00
Dalhousie Mills & Cote St George (additional)	1.00
East Hawkesbury	2.00
Glensandfield	1.20
East Normanby	2.50
Kenyon	18.00
Dorn	2.25
Crawford	2.22
Deer Park	5.00
Per Rev. Dr. Reid, Toronto	—
Carleton Place, Zion Ch	20.00
Kinloss	5.00
Moore Line	9.00
Mitchell, Knox Ch	2.30
Fullarton	8.50
Avonbank	7.43
Kingston, Chalmer's Ch	41.25
Hornby	3.00
Omagh	3.00
Aberarder	4.00
Campbellville	12.00
Cartwright	20.00
Billyduff	7.00
Erin, Burn's Ch	4.30
Komolka	2.35
Toronto, Old St Andrew's	68.00

Smithville	1.57
Craigvale & Lefroy	5.35
Dunston	6.00
Alliston	7.55
Carluke	2.75
Georgetown	20.00
Limehouse	10.00
Napier	10.00
Cheltenham	10.25
Mount Pleasant	8.75
Eden Mills	7.00
Per Dr. MacGregor, Halifax	—
Musquodoboit Harbour	11.30
Milford & Gray's River	30.50
Great Village	5.00
St Andrew's, Hamilton, Bermuda	22.39
Blackville & Derby	10.00
Westville & Middle River	20.00
Middleton Ch, Mid, Musquo- doboit	6.86
St David's Ch, St John	23.00
Stewiacke	15.00
Lake Ainslie	5.00
St John's, Yarmouth	10.00
Lunenburg	25.00
Miss Esther Rutherford, Mid, Stewiacke	1.00
	\$2,639.62

POINTE-AUX-TREMBLES SCHOOLS.

RECEIVED BY REV. R. H. WARDEN,
TREASURER, 193 ST. JAMES ST.,
MONTREAL, TO 8TH AUGUST, 1885.

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