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DECEMBER, 1876.

COLLEGES, NOW, AND THEN.

In other times the College and the Seminary stood not so far apart as they do now. Such schools as those of Jerusalem and Alexandria partook of the character of both. Those Monastic Academies which owed their origin to the enlightened liberality of Charlemagne and Alfred, forming the germ of our Modern Universities, and relieving the gloom of the Dark Ages, were designed "chiefly for the elevation of the clergy." The Universities of Prague and Wittenburg and Strasburg, of Basle and Lausanne, and Geneva, of Oxford and Cambridge and St. Andrews, were the birth places of the Reformation. Its cradle was rocked and tended by men of culture and refinement, learned in all the wisdom of the age. Wickliffe and Huss, Renschlin and Erasmus, Luther and Melancthon, Bucer and Calvin, Tyndale and Bilney, Buchanan and Knox were all University Men.

To the same honoured class, too, belong Wesley and Whitefield and their noble compeers who, two centuries after, ushered in a second Reformation. Nor can we forget that our Modern Missionary era, a third Reformation, has been associated with the honoured names of Claudius Buchanan, and Henry Martyn, of Alexander Duff and W. C. Burns, and others like minded, who linked the highest academic culture with the higher christian life.

Nor less in America have these lines ran parallel, and Literature and Theology, with their respective institutions been joined together. There, as was wont in the old world, the College was the child of the church.

In 1638, but 18 years after the mooring to Plymouth Rock of that tiny Shallop which brought to this Continent

the seeds of light and liberty, the giants of those days, founded *Harvard University*. "*Dreading to leave an illiterate Ministry to the churches, when our ministers shall lie in the dust,*" is the language of its pious and patriotic founders, when describing their motives. Strangely enough, considering its sad "*Eclipse of Faith*" which might have suggested the substitution of "*Iohabod,*" old Harvard retains its Original Motto: "*Pro Christo et Ecclesia,*" *for Christ and the Church.*

Over a century later (in 1746) the "*College of New Jersey*" at Princeton, was founded by the Synod of New York, for the purpose of supplying the Church with learned and able Preachers of the word. Her Patriot President (Dr. Witherspoon) whom American Presbyterians this Centennial Year, delight to honour, laid her foundations on Culvary, when he said: "*Cursed be all that learning that is contrary to the Cross of Christ; cursed be all that learning that is not coincident with the Cross of Christ; cursed be all that learning that is not subservient to the Cross of Christ.*"

Let us be thankful that, although certain of our Modern Magi, instead of following the Star of Bethlehem, walk amid sparks of their own kindling, yet, "the greater lights" revolved around the Sun of Righteousness. Let us be specially thankful that the colleges in these confederated Provinces, are under such wholesome presidential influences. Let it be our fervent prayer that their professorial chairs may be ever filled by men who will do nothing "*against the truth, but for the truth.*" Let us jealously guard these fountain-heads of secular and sacred learning from being poisoned or polluted. Out of them are the issues of life. It is impossible to calculate the amount of evil that may be wrought by one or two

giving an uncertain sound on the fundamentals. Ingenious youth may receive a twist which they may never get over.

The Jesuits in this case drove back the advancing tide of Reformation. Alive to the influence exerted by those who have the moulding of the mind when in its malleable and formative state, they wormed themselves into the colleges, and gave a tone and tinge to the higher education of the countries where they got a foothold. At one time they had six hundred colleges under their control in almost every nation under Heaven. And with what influence? Take Austria as an illustration. Once she was almost entirely protestant. It is testified that not one in thirty of the population adhered to the papacy, and, for nearly a generation, scarcely a man was found to enter the Romish Priesthood." How could such a land be ever girdled by a "cordon" that reduced its once chivalrous people to intellectual and spiritual vassalage. Ranké informs us that the Jesuits "obtained a controlling influence in the Universities, and in a single generation, Austria was lost to the Reformation and regained to the Papal Hierarchy." Some are now trembling for the Ark of God in fatherland, because of the admission to prominent positions in certain of her colleges, of men of the Liberal School, men with rationalistic hearings, who are parsimonious enough in the hoarding of their own petty peculiarities, but "liberal" in sacrificing what is not their own, but God's, in utter reversal of the Divine mandate: buy the Truth, and sell it not.

R. F. B., *Halifax.*

CHURCH-MEMBERSHIP! DOES IT MEAN ANYTHING?

Chap. III. Concerning Missions.— Does church-membership mean anything? Not much as regards the poor, not much even as regards what may be called a congregation's household expenses, I have sorrowfully said in previous chapters. How is it then with all that external

work, to carry on which the church as an organized body professedly exists?

When you become a member of the visible church you enlist in an army which is engaged in a holy war under the Lord Christ as the Great Commander, and you take a prescribed oath to establish His Kingdom at home, and extend it abroad, so far as in you lies. The Church as a whole recognises this obligation. It calls itself militant, and organizes itself for aggression. Just as the nation has a Home, Foreign, a Colonial, and other Offices, so the church divides its work into various departments generally called Schemes. Our own Church has its Home, Foreign, and French Canadian Missions; its Education, Widows' and Orphans', Aged and Infirm Ministers' Funds. That is its War Department, its Civil service, its ambulance, hospital, and pension departments. More than one of its six schemes is necessarily subdivided. Thus, Home Missions includes not only the sending of catechists and ministers to scattered families and groups in the backwoods, or the prairie, by lake and seashore; but also "the Supplementing Fund" or contributions to the household expenses of those congregations, which, though organized, are unable to keep house on their own scanty incomes; and in many cases, city missions also. The Education Scheme too is not merely to establish ecclesiastical Woolwiches and Westpoints in which to train candidates for the ministry, but, because of the shortcomings of the Civil Governments in two or three Provinces, to provide for those candidates their preliminary education in branches the study of which develops and braces the human mind. That is, in some benighted Provinces, the Church has to take in hand general as well as technical education.

All this work, be it noted, falls to the Church as matter not of choice but of necessity. The Church that neglects it loses its *raison d'être*. Each member of the Church who neglects it is thereby false to his oath of allegiance, and unfaithful to "the brotherly covenant." Let us then come to the point, and ask to what ex-

tent are the members of our Church impressed with a sense of this responsibility of their's?

In answering the question, I shall call attention not to special deeds or special deficiencies, nor seek to elevate any one mission above another. In his own way the Commissariat Officer is as necessary in warfare as the combatant, for "does not an army march on its stomach?" And the hospital servant is as honourable as the sentinel or scout. We are speaking of a great Church; and any other than a broad impartial view of its operations as a whole would be unjust. Again, our standard or measure must be money. Spiritual forces we cannot weigh. And money represents now, more completely than ever before, all purely human forces, and everything that man naturally desires. The money that a man sacrifices for a cause represents his sacrifice of earth and sense for that cause. In modern war, not the most populous, not the most courageous nation, wins in the long run. The richest wins, for it commands the best and the biggest battalions.

What then is the extent of sacrifice made by our members for all the external work of the Church? I take the last published statistics, and find that on an average each member gives less than one dollar a year towards the whole work. Of course many give tens, or hundreds of dollars, but that implies that tens or hundreds of communicants give nothing. In no Presbytery save in four or five is the average higher, and in these the increase is due to the efforts of only one or two congregations. Thus in Montreal, the average rises apparently to three dollars, but if you count neither the membership nor the contributions of Erskine and Coté St. Churches, the rest of the Presbytery falls summarily to the one dollar average. Toronto, *minus* Gould St. Congregation, comes down to the same low level. Deduct St. Matthew's and Fort Massey Congregations, and Halifax Presbytery is no better. In St. John Presbytery, without any deduction, the average is sixty cents a year per member, for all the Schemes of

the Church put together. This, so far as "Missions" are concerned, is what Church membership means!

Shall we make comparisons in order to show in a more terribly clear light what is meant by this state of things! Shall we compute what is spent on luxuries and frivolities, on articles unnecessary, and articles hurtful to ourselves or others? No. We have no space for comparisons, we have no heart to make them. The unfaithfulness to the Lord is too appalling, the selfishness is too universal and absolute for speech. He who was rich, for our sakes became poor. The Life was made subject to death. The ever Blessed became a curse. Holiness became sin for us. And we, the redeemed at such a price, give to Him, what! Ourselves? Evidently not. For he that gives himself, gives his substance. The proportion of our substance that is given we have seen. And thus saith the Lord: by their fruits ye shall know them.

Surely there is an explanation. It cannot be that the Church is dead. It is only want of thought and want of heart. Just so. Want of thought! That includes lack of system, absence of organization; and so, not one half of the members are ever reached, and they do not volunteer. Want of heart! That means at the very least a feeble life, deficient energy, lack of persistent effort. But alas! does not this explanation simply explain that with half of our ministers and members church-membership means nothing?

CHURCHMAN.

CORRESPONDENCE.

AGED & INFIRM MINISTERS FUND.

MR. EDITOR.—The treasury of the Aged and Infirm Ministers Fund greatly needs, I will not say to be replenished, for it has never been much over half pleased, but to be much more abundantly supplied than it has been in times past.

The expenditure last year exceeded the income by upwards of \$2000. At this rate, the whole capital shall be absorbed in three years. I am not anxious that the capital should increase very much, but I am exceed-

ingly desirous, both, that it should not be reduced, and that the grants be more liberal than they are; yet the capital must be reduced, and the grants also, unless the church awakes to a sense of her duty towards her aged ministers. If ministers had such incomes that they could accumulate money, a fund for their widows and orphans, or for aged and infirm ministers, would not be needed, unless to meet very exceptional cases, but till the church rises to a much higher degree of spirituality, and pours more freely into the Lord's treasury, both funds must be vigorously supported. The governments of the world make some provision for persons disabled in their service, and surely the church of God should not neglect, or deal with niggard hand, with those who have expended their energies in doing her work. The largest grants made at present are only \$250,00 a year. Some of those persons on the roll have no other means of subsistence, and, I ask, is it creditable to us as a church, that the sum necessary to secure even this pittance should not be forthcoming? I am satisfied that the lack arises from want of information, and that if the members of the church were only aware of the necessity that exists for more liberal aid, it would not be wanting. I plead now for a larger income, and I do so, not on behalf of the aged and infirm ministers alone, but on behalf of congregations to whom some of them are trying to minister when they feel not able for the work, but because they have no means of retiring from work they love, and cannot now perform in any measure as they would like. None of those now on the fund are in charge of congregations, but some in charge of congregations, would willingly give place to younger men if they could. It would be for the advantage of such congregations, and thus of the church as a whole, if old and infirm men could retire from charge of congregations, and work otherwise for the Lord as He might enable them.

Let me also remind the Church, that this Fund has no connection with the Widow's Fund, except that the collection for both has been, in the Canada Presbyterian Church, taking up together. If money is sent in for one of these funds, the other gets none of it. If it is sent for both, it is divided. Those sending money should remember this fact, and state when sending, whether the amount is for both, or, if for one only, which it is for.

JOHN MacTAVISH,

Convener of the Aged and Infirm Ministers
Fund of the late C. P. Church.

Woodstock, 15th Nov., 1876.

REV. JAMES FRASER CAMPBELL.

Last month we had a short reference to Mr. Campbell's visit to Newfoundland. We have since received from himself a more detailed account, but, as we have already had the cream of it, it is unnecessary to give this letter in full. The concluding portions of it, however, give additional intelligence which will be read with interest.

Aboard S.S. CASPIAN, 28th Sept. 1876.

My admiration was aroused in St. John's by the conduct of two young ladies, of whom I must tell you, in hope of its proving a stimulus and encouragement to some among ourselves. When in England, three years ago, Mr. Hall was appealing for help towards the education and spiritual care of the people of Newfoundland. Among other results, the elder of these young ladies offered to come out and teach in some neglected out-post, where she could labour for Christ. Mr. Hall, on enquiry, heard the highest accounts of her qualities, and of her work in connection with her sabbath-school; and accepted her offer; only, by advice, it was arranged that she was to open a sort of model or training school in St. Johns, from which teachers less highly qualified could be sent to various out-posts. A younger sister afterwards offered to join her, just as the work was extending so as to be too much for one. And now, here are these young ladies, highly educated and accomplished, having left their parents and luxurious home in one of the western suburbs of London, labouring away in Newfoundland, supported by their own private means, and contributing besides to the expenses of the Christian work with which they have connected themselves. I doubt not there are those among us who would do likewise for India or Formosa.

The "Caspian" left St. John's about daylight on Friday morning, and so far we have had a most pleasant voyage for the season. The three days at first were a little rough, but then followed three charming summer-like days, and though we have since had a strong breeze it has been pretty smooth. It has been sufficiently full of incident too, and not only of the lighter kind: as serious ones as the beginning and the end of life; for we have had a birth and a death. The latter was awfully sudden. The man, a steerage passenger, had been ailing, and was going "home" hoping to improve in his native air; he even felt better that morning, but dropped dead while washing himself, leaving his stricken widow and her six fatherless children to finish their voyage

alone. A young Reader or Home Missionary of the Church of England, read their funeral service over him, and we buried him in the sea. It is strange how little impression, after all, such a thing seems to make on those whose fellow-passenger he was a few hours before. Still, some good has been done, I do believe, by the voice thus addressed to us, and by the use made of it in private conversation and more public address.

Last night we had a narrow escape of being run down by a ship we met, and which put her helm the wrong way and came rushing down upon us, the wind blowing hard, and would presently have hurled herself into our side, had not our vigilant and prompt officers turned and run from her. How strange it would have been to waken up in eternity, as some of us almost certainly would have, had she crushed in upon us. And yet we are having such narrow escapes almost daily, on shore as well as on sea, only we are generally as unconscious of them, as we sleepers were last night. How needful to be on terms of such intimacy with God that so sudden a call might find us ready to enter the presence of the King, as that of a loved and well-known friend—a Father.

On Sabbath we had a service in the forenoon, my friend reading part of the English Church service, and I preaching. We were both still so sea-sick that it was with difficulty we could perform the duty we had undertaken. On *this* occasion I succeeded in making my sermon short. From the same cause neither of us felt equal to holding a second service in the steerage, as we wished. On Monday, however, besides the service at the funeral, and a few words I then spoke, we had a service in the cabin in the evening, and we have had one every evening since, one of us giving the address and the other leading in prayer.

J. F. CAMPBELL.

FEMALE MISSIONARY CONVENTION AT BROOKLYN, U. S.

The recent Convention of the Women's Union Foreign Missionary Society of the U. S., held in Dr. Storr's Church at Brooklyn, in October, was an event of no ordinary interest,—marking the growth and power to which this Society has attained during half a generation, and showing a satisfactory record of work already done. The Convention was attended by about a hundred and sixty delegates, half of these being from New York, and Brooklyn, and the remainder from all parts of the Union, and even from Canada,

one delegate attending as a representative of the Kingston Branch of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada, in order to carry friendly greetings from a sister Society, and to learn something from the experiences of this successful and flourishing organization.

The venerable president of the Society, Mrs. Doremus of New York, was present, and her influence was felt throughout; but the meetings were presided over by Miss Pruyn, who has been labouring for five years in Japan, and discharged the duties of this office with much ability. On the first evening the Rev. Dr. Storrs made a very powerful introductory speech on the influence and prominence of women in America. The second evening meeting being held in Dr. Inglis' Church, the pastor presided and made a few introductory remarks, and addresses were given by the Rev. M. Gracey, Mrs. Cronin of London, England, Mrs. Wittenmeyer of Philadelphia, and Mrs. Johnson of Brooklyn. At the last evening Prof. Griffis, of Yokohama College, Japan, gave a very able and interesting address, describing the past and present of Japan, and speaking most hopefully of its future, and of the moral revolutions in its social tone—especially as regarded the female portion of society,—due in a great measure to the Christian influences of the Society's missionaries, Mrs. Pruyn and her colleagues.

Miss Kyle of Athens, Greece, who was present, and who,—it may be observed, is a Canadian,—gave interesting particulars of her school for girls.

One of the ablest papers read was by Mrs. Avery, of Chicago, presenting the claims of the Society as an *undenominational* one, A practical object, very warmly advocated by Mrs. Pruyn, was the establishment of a Sanitarium in the hills in India, for the benefit of female missionaries, when suffering from the effects of climate or overwork. An appeal to those present was liberally responded to, and \$1,600 was subscribed on the spot.

The encouraging success realized by this Society, should greatly stimulate the efforts of the women of our own Church, so recently begun. We should have flourishing branches—each comprising numerous auxiliaries at all our central points. Halifax and Kingston, as well as Toronto, seem pre-occupied by branches of the U. S. Woman's Union Missionary Society, and one could hardly wish to interfere with its allegiance. But what of Ottawa, Quebec, London and other places, where strong branches of our Woman's Foreign Missionary Society should be organized? We hope to hear of this in due time.

A. M., Kingston.

THE SABBATH SCHOOL.

INTERNATIONAL LESSONS

BY REV. GEO. M. GRANT, M.A.

THE GENTILES RECEIVED.

DECEMBER 3rd.—Acts x., 34-38.

Golden Text: Isaiah lx., 3.

The first Gospel sermon preached to Gentiles. From this point all the vast results of Christianity date, as the Jewish economy dates from the calling of Abraham. Now the old bottles of Judaism were to be broken by the new wine of the Spirit.

There is no more beautiful picture of a Congregation or S. S. Class than that given in verse 33. If there were always such classes, the results of the teaching would be as wonderful as in this case.

I. *The introduction of the Sermon.*

v. 34. He had known this truth before from the Scripture, Deut. x., 17: 2 Chron. xix. 17: Job xxxiv., 19; but there is an infinite difference between mere head or memory knowledge, and knowing truth as a living fact and force. At Pentecost, he had quoted Joel (ii. 17), without really understanding all that was implied in the words of the prophet.

v. 35.—Cornelius himself, who feared God and abounded in good works, is here described. Such a character and life was due to the work of the Spirit of God on his heart, but Cornelius still required the Gospel to be preached to him.

II. *The substance of the Sermon,—peace by Jesus Christ.*

v. 36.—There is no other source of peace, and the offer was made to the Jews first, John iv., 22. Now it is made to all, Rom. v., 1: Eph. ii., 17. No barrier, personal or national, is to be in the way of any one henceforth. The Jew may come as a Jew, the Greek as a Greek, the Hindoo as a Hindoo, the negro as a negro, the woman as a woman.

v. 37.—“From Galilee,” whence His fame first went abroad, Luke iv., 14, 37, 44, and xxiii., 5. “After;” see also i., 22.

III. *The person, life, and work of Jesus described.*

v. 38.—“Jesus of Nazareth” is the word or history that was published abroad. Christianity is rightly preached, only when Jesus Christ is preached. What think ye of Him? Are you saved by Him, are you

His friend and follower, are you rejoicing in Him?

“God anointed Jesus.” Hence he was called Christ. He anoints His people. Hence they are called Christians. He is the Head, and the Spirit is His to give to His members, Rom. viii., 9.

The life of Christ here described by Peter, is one that all His servants may imitate. They will imitate it, as they have Him in them.

IV. *The Death and the Resurrection of Jesus Christ, v. 39-41.*V. *The application of the Message.*

v. 42, 43.—He is the judge of quick and dead. You must stand before Him as your judge. If previously to that, you have not obtained “remission of sins,” what then?

SPREAD OF THE GOSPEL.

DECEMBER 10th.—Acts xi., 19-30.

Golden Text: Mark xvi., 20.

The lesson takes up the narrative at viii. 4, about the year 37, and brings it down to the mission of Barnabas and Saul from the Christians of Antioch to the brethren in Judea, about A.D. 44. A period of wonderful Church extension.—of wise, loving, liberal action on all hands.

I. *The action of obscure laymen, driven from Church and home.*

v. 19.—They went North, West, and East. The Ethiopian eunuch had just gone South rejoicing.

v. 20.—Antioch, the second great centre of the early Church. Rome, Alexandria, and Constantinople afterwards became other centres. “Grecians” should read “Greeks” or uncircumcised Gentiles.—Their conversion was before that of Cornelius.

v. 21.—“The hand of the Lord,” see John xii., 38.

II. *The action of the Church regarding an innovation.*

v. 22.—As Barnabas was a Cyprian, (iv., 36), and a man of liberal and loving spirit, it was a wise choice to send him to report upon, or take action with respect to, what the Church had heard.

III. *The action of Barnabas, and of Barnabas and Saul.*

v. 23.—“Cleave to the Lord.” The contrary is expressed in Heb. iii., 12.

v. 25.—Saul had taken leave of Barnabas in Jerusalem, probably not many months previously, and Barnabas then knew that Saul had been commissioned peculiarly to the Gentiles by the Lord.

v. 26.—“A whole year.” How many whole years are we contented to spend without seeing such fruit?

As long as the followers of Jesus were all Jews, they were considered as merely another Jewish sect or party, such as Pharisees, Sadducees, Herodians, Essenes. The strict Jews called them Galileans, or Nazarenes. They called themselves “disciples,” “the faithful,” “believers,” “saints,” “brethren,” “those of the way.” Now that they stood out as a body, composed of Jews and Gentiles, the Antiochenes gave them a characteristic name, probably intending it as a nick-name.

IV. *The action of the Antiochene Christians.*

v. 27.—“Prophets,” teachers male and female, whose utterances were so much above their own intellectual level, that the Church recognized them as specially inspired of the Holy Ghost. The gift was higher than “speaking with tongues,” 1 Cor. xiv., 5.

v. 28.—Agabus; as to his manner in prophesying, see xxi., 10.

v. 29.—“Every man, etc.” Here is the only rule of giving that Christ will try us by. All at it, always at it, honestly at it.

v. 30.—“Which they did.” Their determination would have been nothing without this. The prodigal after resolving, “arose and went.” This action would be to the mother Church a token of the genuineness of the work at Antioch, 2 Cor. ix., 12-14.

The importance attached to helping the poor, may be judged from the men the matter was entrusted to. So in 2 Cor. viii., 4-6, 17-23.

“The elders,” elsewhere called overseers or bishops of the Congregation, Acts xx., 17, 28; Titus i., 5, 7; 1st Pet. v., 1, 2. The apostles took the office from the Synagogue, naturally modelling the Church on its form, which in its main features is also ours, (xiv., 23). Every impartial authority now admits that diocesan bishops were unknown in the Apostles’ days

PETER’S RELEASE.

DECEMBER 17th.—Acts xii., 1-17.

Golden Text: Ps. xxxiv. 7.

I. *The second Persecution in Jerusalem.*

PERSONS—Herod Agrippa I., grandson of Herod the Great, who now ruled over Judea, Samaria, Galilee, Perea, and Trachonitis, or all the dominions of his grandfather. He had risen by fawning on the Emperors Caligula and Claudius; and he was now

doing all in his power to court the favour of the Jews.

James, son of Zebedee, and “son of thunder.” He was one of the three whom Jesus usually had with him on special occasions. He was the first Apostle who was martyred (Math. 20, 23). He is the only Apostle whose death is mentioned in Scripture. His brother John survived all the others.

II. *Peter in Prison.*

The city was full of zealous Jews, who had come up to the great festival at which Jesus also had been seized. Herod is as punctilious as the members of the Sanhedrim then were, John xviii., 28. During the seven days of unleavened bread, Peter lies in prison, but his head is safe. There is no possibility of escape. Four soldiers are on guard at each watch, and the night is divided into four watches. Each hand of the prisoner is chained to a soldier. A third watches at the door of the cell or chamber; and a fourth at the outer door of the prison. The premises are walled round, and the only exit from them is by a great iron gate.

The Church prays for Peter. Day after day passes, and there is no answer. “Without ceasing” they pray. The last night of the seven comes. Peter takes off his sandals and his loose outer garment, unfastens the girdle that keeps the long tunic or shirt close to the body, lies down with the two soldiers, and falls fast asleep. At the regular hours the guards are changed, and now the last watch is set.

III. *The Release.* v. 7-11.

Man’s extremity is God’s opportunity. Till the angel left him in the street, he was as one dreaming while half awake and knowing that it is a dream.

IV.—*The Prayer-meeting.*

PLACE.—The house of Mary, mother of John Mark, and aunt of Barnabas. Many were there. They had spent the whole night praying. A knock is heard at the porch door. The servant girl goes out and asks, who is there? Peter answers, and she recognizes the voice. Rhoda—her name is given, for she had more faith than those who had been praying—rushes back to tell them that their prayers are answered. “Mad,” is their first thought: but when they see her calm and positive, they say “it is his angel.” Anything rather than believe that the Lord had answered their prayer. Each of the Lord’s little ones has his guardian angel, Matt. xviii., 10.

The knocking continues, not loud but impatient, for enemies may be near. They go to the door, and lo, it is Peter. Still they are “astonished.” He hushes their loud

exclamations, tells the story, and knowing that he would be hunted after—makes his escape to a secret place. Though he might well trust in God, he would not be presumptuous.

OUR OWN CHURCH.

ONTARIO AND QUEBEC.

The Rev. R. H. Warden acknowledges receipt, this month, of the handsome sum of two hundred pounds sterling, in aid of French Evangelization, from the Colonial Committee of the Church of Scotland, through its respected Convener, the Rev. R. H. Muir, of Dalmeny. This liberal grant is indicative of the warm interest felt by the Mother Church in this department of our work.

In the same connection it may be mentioned that a new French Presbyterian Church has been opened in the City of Quebec, to be placed under the pastoral care of the Rev. L. Langel—recently of the French Protestant Synod, and now a minister of the Presbyterian Church in Canada. The building is said to be a very neat and well-finished one, and, with the site it occupies, is valued at \$10,000. There is a debt of some \$2,000 remaining on the property, but we are prepared to hear that the Quebecers, to whom this enterprise is due, will see to it that this does not become a charge on the funds of the Board.

LADIES' FRENCH E. SOCIETY.—A public meeting of this Society was held recently in St. Paul's Church, Montreal, when the first annual report was read, and a number of interesting addresses connected with the progress of the work were delivered. Among the speakers were several of the French Missionaries who gave details from the outlying districts that riveted the attention of the meeting. Rev. C. A. Doudiet gave a good account of the Russell Hall services in Montreal, which appear to be kept up with undiminished enthusiasm.

The Ladies' Society aims chiefly at providing for the temporal wants of "the poor saints" who have been brought into

the fold, and contributions either in money, or food, or clothing, will be most thankfully received and acknowledged by the President, Mrs. Redpath, of Terrace Bank, or, the Secretary, Miss Gordon, at the Presbyterian Mission House, 528 Lagauchetière street, Montreal.

INDUCTIONS, &c.—It was omitted to mention at the proper time that the Rev. John Nicholls was inducted to the charge of St. Mark's Church, Montreal, on the 28th September. We understand that the Congregation has so increased since that date, that an enlargement of the building is already being talked of as one of the possibilities of a not very distant future.

And we are very glad to notice, that the Rev. Thos. Muir, lately connected with the Bible Society Depository, in Montreal, was inducted as pastor of the congregation of Alice, in the Presbytery of Ottawa, on the 24th October. The Rev. Mungo Fraser, translated from Barrie to St. Thomas, was inducted on the 22nd ultimo. The Rev. John McDonald, of Dorchester, is to be inducted to Wallace-town, on the 5th instant. In the Presbytery of Hamilton, the Rev'd. Isaac Campbell and the Rev. James Herald have each resigned their charges, owing to domestic and personal afflictions which command our sincere sympathies.

MEETINGS OF PRESBYTERIES.

QUEBEC, 13th Sept.—The Rev. Peter Lindsay was appointed Moderator for the ensuing six months. The resignations of Rev. T. Brouillette, of Valcartier, and Rev. John McKay, of Richmond, were accepted. The Presbytery in both cases recording its emphatic testimony to the diligence and faithfulness of these brethren, and its sincere regret at parting from them. It was resolved to recommend that the two stations of Windsor Mills and Lower Windsor unite with Richmond in forming one pastoral charge, and that Kingsburgh and Brompton Gore form another.

GLENGARY, 10th October.—In the absence of any general rule of the Assembly, it was agreed that all Elder's commissions should be held to lapse with the ensuing Synod, and that after that date all Elders should

be required to furnish new commissions. A suitable minute was adopted in reference to Rev. Mr. Patterson's resignation of Martintown and Williamstown.

Arrangements were made for holding missionary meetings in all the congregations during the winter months. It was agreed to hold the Presbyterian meetings alternately, at Cornwall and Martintown. A union of the St. Andrew's congregation at Williamstown with that formerly belonging to the C. P. Church, under Mr. Patterson, was formally sanctioned.

WHITBY, 3rd October.—Mr. Beattie, Catechist, read a report of his labours at Newtonville, and was granted a certificate to enable him to pursue his studies in Knox College. The Report of the Committee appointed to consider the resignation of Mr. Calder, Orono, was read and adopted. The report expressed regret that circumstances should have arisen to lead to Mr. Calder's resignation, and testified to his faithfulness as a minister, and the Presbytery's unimpaired confidence in him. It also referred to the hearty good feeling which had existed betwixt him and his congregation generally. It was agreed that congregations hold public missionary meetings at such times as may be deemed most suitable by the Kirk-Sessions thereof.

PETERBOROUGH, 31st Oct'br.—A call from the congregation of Cobourg to the Rev. James Ballantine, late of Kingston, Jamaica, was sustained and accepted. The induction was appointed to take place on 15th November. Sessions were instructed to hold missionary meetings within their bounds at such times as might prove most convenient, and to urge upon the congregations the necessity for special liberality in support of the Home Mission Scheme of the Church.

TORONTO, 7th November.—Dr. Topp made a statement respecting the necessity of more liberal support from the congregations of the Church to the ordinary revenue of the Theological Hall in the western section of the Church. He further stated, that arrangements had been made for the Professors and members of the Board to visit and address the eighteen Presbyteries upon whom the support of these Colleges devolves. The Presbytery thanked Dr. Topp for his address, and remitted the matter to a Committee. Arrangements were made for the ordination of Mr. Walter Amos, at Aurora, on the 8th ultimo. Dr. Topp gave notice of an overture to the General Assembly in favour of separating the purely Home Mission work from the Supplementary department of the Committee's work, with a view of more efficiently promoting the former,

and of raising the stipends of all our ministers in settled charges, to the amount of \$800. A Commission was read from the Colonial Committee of the Free Church of Scotland, appointing Mr. Lieper to labour in connection with the Presbyterian Church in Canada. Mr. Lieper, who comes highly recommended, was formally received and welcomed as a minister of the Church, Kirk-Sessions were recommended to hold missionary meetings in their several localities, and they were urged to the formation of missionary associations.

LONDON.—At an adjourned meeting of this Court, a call from St. Andrew's Church, Chatham, was submitted in favour of Rev. David Camelon, of St. James' Church, London. A call from Riply, in favour of Rev. Mr. Sutherland, of Melbourne, was also sustained. Rev. J. A. Murray, on behalf of a Committee, reported by presenting a minute paying a parting tribute of respect to Rev. James Gordon, translated to Clifton.

BARRIE, 10th October:—The Presbytery agreed to the translation of Rev. Mungo Fraser to St. Thomas, and bade him God speed in a very cordial manner. The call from Oro to Rev. Smith Hutcheson, of Mulmur, was next dealt with, and arrangements made for his induction on the 19th October. The resignation of the charge of Duntroon and Nottawa, by Mr. Burnett, was accepted with expressions of regret.

GUELPH, 14th December.—The report of a committee appointed to consider the best means of interesting the congregations in support of the schemes of the Church was read and discussed at considerable length, and the Presbytery finally agreed upon a number of recommendations to be sent down to Kirk-sessions; among those, were the formation of Missionary Associations where none exists: the enlisting of sabbath schools in the missionary work of the Church, and the general duty of imparting missionary information to the people. It was agreed to hold a Presbyterial Sabbath School Conference in Knox Church, Guelph, on the evening of 9th January next.

BRUCE, 11th October.—*Inter alia*. There was read an extract minute of a congregational meeting held by the congregation of St. Andrew's Church, Paisley, setting forth that they were taking steps to call a minister in connection with the Presbyterian Church in Canada. The Presbytery appointed Dr. Bell as interim moderator of the session of St. Andrew's Church, Paisley, and empowered him to moderate in a call from that congregation should they desire it before the next meeting of the Presbytery.

Huron, 10th and 11th Oct.—A reference was taken up from the Session of Duff's Church, McKillop, anent the reception as members of the Church, of Mr. William Atcheson and wife, under protest against hymns and paraphrases being used in the services of the Sanctuary. The Presbytery, having considered the reference, instructed the Session to govern itself by the laws of the Church on the matter, and at the same time cautioned said Session against receiving any members under protest. A unanimous call from the congregation of Wingham, in favour of Mr. McQuarrie, of Princeton, was sustained. Mr. Seiveright gave notice of an overture to the Synod of Hamilton and London, asking the Synod to use its influence with the Government of Ontario to obtain the repeal of the law imposing penalties on ministers for neglecting to register deaths. The subject of Temperance was taken up, and a strong resolution passed, condemnatory of drinking usages, and in favour of the Dunkin Act. The evening meeting was largely devoted to a conference on the state of Religion. It was agreed to hold a Presbyterian Sabbath School Convention.

MANITOBA.

The Presbytery met in Knox Church, Winnipeg, on the 11th October. There was a good attendance of ministers and elders. The Rev. Hugh J. Borthwick, formerly of Ottawa, was cordially received as a member of Presbytery. Mr. D. C. Johnson, lately appointed Teacher to the Prince Albert Mission, after examination, was solemnly ordained to the office of the holy ministry, and received from the Presbytery the right of fellowship. A call from the Boyne and Pembina mountains, in favour of Mr. J. S. Stewart, was sustained. The people of Clear Springs and Caledonia petitioned the Presbytery to be organized as Mission Stations—and these stations were accordingly attached to Springfield and Sunnyside to receive fortnightly supply. Mr. J. S. Stewart was appointed to proceed West as far as the settlements on the Little Saskatchewan, to visit the people, and to report to the Presbytery. Mr. Scott was instructed to proceed with the erection of a School-house at the Rosseau immediately, and members of Presbytery promised aid in defraying the expense. Session Records were examined and attested, and other matters of local interest transacted.

EDITORS NOTE.—We should be glad to hear from our friends in the Prairie Province more frequently than it has been their wont to favour us in this way.

DEATHS.

THE REV. PATRICK GRAY, minister of Chalmer's Church, Kingston, Ontario, died on Sabbath, 29th October, in the 57th year of his age.

We do not hesitate to say that the death of Mr. Gray has deprived the Presbyterian Church in Canada of one of its best ministers. He was a man of erudition and culture, of generous impulses, and of a catholic spirit. If his modesty prevented him from attaining prominence as a platform speaker, it was not from the want of exceptional aptitude and fitness for extempore speaking. When brought forward in this way, few men excelled him in the fluency and originality of his utterances. He never indulged in "common places." As a pastor and preacher, he was a model minister. His sermons always bore marks of careful preparation, and were distinguished alike for their earnestness, their finish, and their freshness. Greatly beloved by the members of his own congregation, Mr. Gray was universally respected in the City of his habitation, and, indeed, by all who knew him. He will be much missed.

Mr. Gray commenced his theological studies at Queen's College, Kingston, in 1843, and completed his curriculum at Knox College, Toronto. He was licensed and ordained to the charge of Norval in 1846, when he removed to Beckwith and Carleton Place, where he remained until 1858, when he was called to Kingston.

MR. JOHN WADDELL.—A respected Elder of the Church, died at Hawkesbury, Ont., on the 16th June last, in the eighty-first year of his age. Mr. Waddell was a native of Perthshire, Scotland.

MARITIME PROVINCES.

We note with peculiar satisfaction that the Synod at its recent meeting resolved, with practical unanimity, to raise \$100,000 for the endowment of the Theological Hall. Let all the Colleges follow suit, and by placing these Institutions on a permanent basis, relieve the churches of one of the numerous annual collections required from them.

Rev. Dr. Patterson, of Greenhill, is publishing a History of the County of Pictou in which we shall look for some valuable ecclesiastical information: and the Rev. Geo. M. Grant is preparing a

second edition of his *magnum opus*—"Ocean to Ocean."

The Rev. Thomas Duncau has accepted the call from St Andrew's Church, Halifax. Chalmer's Church in that city is to be congratulated in that it derives its support entirely from the voluntary contributions of its members. The committee in their report, say,—“We have no pew-rents: we rely, undoubtedly, on the free-will offerings of the people.” Happy the people that are in such a case! The congregation of Georgetown, P. E. I., has given a unanimous call to the Rev. John McKinnon of Hopewell.

The Rev. A. Falconer, of Dartmouth, has received an appointment from the U. P. Church, of Scotland, to the Scotch congregation at Port of Spain, Trinidad. The Halifax Presbytery will be sorry to lose him. St. Andrew's Church, St. John, N. B., has called the Rev. William Mitchell, of Montreal, to be their minister, but what if Montreal will not let him go?

The Theological Hall was formally opened on November 1st. Dr. Burns, chairman, gave a brilliant opening address. Professor Currie delivered the inaugural, taking for the subject of an earnest and interesting address “The Ministry of the Word.”

At a meeting in St. Matthew's Church, on Friday, Oct. 13th, the Halifax Woman's Foreign Missionary Society was organized. The following officers were appointed:—President: Mrs. R. F. Burns. Vice-Presidents: Mrs. C. B. Pithlado and Mrs. G. M. Grant. Recording Secretary: Miss Lucy Montgomery. Corresp'g Secretary: Miss Mary Forrester. Treasurer: Mrs. J. T. Maclean.

Regular monthly meetings will be held for devotion and the reception of interesting missionary intelligence.

Ladies in any part of the country who are desirous of forming Auxiliary Societies will receive any information on the subject by addressing Miss Forrester, Dartmouth.

PRESBYTERY MEETINGS.

HALIFAX, 23rd October.—The Presbytery met at Upper Musquodroit, for the induction of Rev. Isaac Simpson. Rev. A. Simpson preached: Rev. L. G. MacNeil address-

ed the minister, and Rev. J. Rossborough the people. The attendance was large. On the following day the Presbytery inducted the Rev. D. McKinnon into the pastoral charge of Little River and Meagher's Grant. Dr. Burns preached; the minister and people were respectively addressed by Rev. James McLean and Rev. E. Scott. Mr. McLean of Snubenacadi accepted a call from Great Village.

PICTOU, 30th October.—The Presbytery sustained a call from the congregation of Snerbrooke to the Rev. Arch. McLean, of Blythe, Ont. After hearing commissioners from Greenhill, who expressed great unwillingness to part with their minister, Dr. Patterson was heard, and the Presbytery reluctantly agreed to accept his resignation. All the members present were at one in expressing their sense of the great loss the Presbytery will sustain by the removal of Dr. Patterson, who has been for twenty-seven years a prominent member of the court.

MIRAMICHI, 7th November.—There was a very large attendance of members. Mr. Fowler of Bass River having, on account of continued ill-health, pressed the resignation of his charge, the Presbytery very reluctantly consented to loose him from his charge. By Mr. Fowler's demission the Presbytery loses an efficient member, and the congregation of Bass River, a faithful pastor and a ripe scholar.

The resignation by the Rev. John M. Allan of the pastorate of St. John's Church, Chatham, was also accepted with like feelings of regret. Mr. Allan's labours have been very acceptable and successful, and he leaves, carrying with him the respect and good-will of his Brethren and of the congregation. The Rev. John Robertson of Tabusintac tendered the resignation of his charge which was ordered to lie on the table till next meeting. By these resignations three charges have been left vacant. Who will offer to fill up the weakened ranks? The moderator read the correspondence which had taken place with Mr. Brydges anent Sabbath desecration by the running of trains on the Intercolonial Railway on Sabbath days and which was ordered to be published in the local newspapers. The Presbytery thereafter disposed of a large amount of business.

ACKNOWLEDGEMENTS DELAYED.

The receipts of money for the different schemes of the Church, by Rev. Dr. MacGregor, during the month of October, must, in consequence of his illness, be deferred until next month. It is necessary, however, that the congregations of the Maritime pro-

vinces should remember that the heaviest responsibilities in connection with the finances of the Church occur towards the close of the year. Professors must be paid, the salaries of missionaries remitted, and heavy disbursements made to the weaker congregations. It is, therefore, desirable that congregations should promptly forward any funds that may be on hand and that all should take their full share in maintaining the honour of the Church and in fulfilling her engagements.

We are happy to be able to state that Dr. McGregor is in a fair way of recovery from the severe illness that has given occasion for the foregoing intimation. ED. RECORD.

HOME MISSION COMMITTEE.

The Committee held its semi-annual meetings during the session of the Synod in St. Matthew's Church, Halifax.

The Chairman informed the committee that Rev. Dr. Cochrane requested assistance from this section towards mission work in Manitoba, the North West, and British Columbia. It was agreed to appropriate to that purpose the portion of the S.S. Memorial offering set apart for H. M. work, and to add to it such other sums as individuals or sessions might spontaneously contribute.

The Rev. D. F. Creelman being present, read a report of his summer's work in Bay of Islands, Newfoundland. Mr. Creelman had been recalled suddenly at the instance of the Foreign Mission Board, which had counted on sending him to Trinidad. After full consideration of all the circumstances, the Home Mission Committee agreed unanimsly to earnestly request Mr. Creelman to accept an appointment as missionary to Bay of Islands, Newfoundland, for the winter at least.

At the next meeting the Chairman reported that Mr. Creelman had accepted the call of the Committee, and would proceed forthwith to Newfoundland. The Committee then resolved, understanding that \$500 might be depended on from the people, and \$150 from the Presbytery of St. John's, to fix the salary at the rate of \$800 per annum, hoping, however, that the Presbytery would assume the whole responsibility in this matter of salary.

MR. CREELMAN'S REPORT.

Having been appointed to labour in Bay of Islands on the west coast of Newfoundland, during the past summer, I left Halifax on May 6th and arrived there on the 14th. The

Bay proper is a sheet of water about fifteen miles square, but divided into three arms, running generally parallel, east and west. The southern arm, known as Humber Sound, is about fifteen miles long and from one to three broad. Into the head of this arm flows the Humber, a large beautiful river flowing near its mouth through mountains of marble, from 200 feet to 800 feet high. About ten miles up that river is a lake, through which the river flows, called Deer Pond, about 20 miles long and from 1 to 3 broad. At the head and foot of this lake along the shores of the Humber Sound, settlements have been formed, but principally on the Sound. The total population is about 1500.

The Presbyterians are scattered over an extent of 40 miles, the only communication being by boats. They are, however, principally, with the exception of a large number of young men, settled in two coves on the south side of the Humber Sound, 2 and 5 miles respectively from its head. In the upper cove, called Corner Brook, a large lumbering establishment is situated. Within the last six months our people with a little help from other denominations have built a school-house in this cove, which is nearly finished, and is open to all Protestants. The Protestants have also a school-house in the other cove, in which our people have settled, and in these two school-houses I conducted service and Sabbath-school regularly on Sabbath mornings and afternoons. The attendance was from 20 to 40. Both Sabbath-schools were encouraging.

Being directed by the Newfoundland Presbytery to organize a congregation and build a church, if possible, I accordingly undertook both. There are about 175 Presbyterians, (60 of whom are children under 12 years of age,) and of them only 9 so far as I could learn are members. A few gave me their names as applicants for membership, and some men, who had not the opportunity after intimation was given, I have reason to believe would do so, and so the prospects of organizing a congregation and appointing a session before the end of the year were very encouraging.

The people, too, entered heartily into church-building. About \$500 have been subscribed for that purpose, two meetings were held, a contract let, site chosen, arrangements completed, and operations commenced, for erecting a church 20 feet by 36 feet, and finishing it for November, on the outside, and, within, ready for the plaster.

Speaking generally, mission work was progressing steadily and surely. I had visited all the people once, and the greater

number several times. I had been up the river and lake to its head once, and was preparing for a second visit, and the probabilities were that the new church would have been opened and a congregation organized by the middle of December, when my work was suddenly brought to a close by a letter from the Rev. Dr. McGregor informing me of my re-call. Reluctantly I felt compelled to obey, and informed the people next day, (Sabbath Sept. 10), of my intended departure on the following Tuesday. They made a small collection for me, and put into my hands a subscription list amounting to nearly \$300, which they have pledged themselves to contribute yearly for the support of a Presbyterian clergyman. Both collections and subscription would have been largely increased had even a week's notice of my departure been given.

Being invited by the Newfoundland people to visit St. John's and Harbour Grace, to solicit aid in church-building, I determined to return home that way. I arrived in St. John's on Sept. 23rd, and made known the purpose of my visit to the churches on Sabbath morning and evening. I asked for \$400 or \$500, expecting to get a part of it in Harbour Grace. The citizens of St. John's of all denominations responded liberally, and gave me \$74.50. Many accompanied their donations with the hope that they would be often called upon to assist in such a work. Had time permitted me to visit Harbour Grace, I have no doubt that nearly \$1,200 would have been realized. The mission is thus placed at once on a sound financial basis.

I deem it of the utmost importance that this mission station should be occupied continuously, and have promised our people in Bay of Islands that I will plead their cause before the authorities here to the best of my ability, and so cannot conclude this report without expressing the hope that you will lose no time in sending some suitable person to carry on and complete the work that I have been instrumental in beginning.

D. F. CREELMAN.

NEWFOUNDLAND.

The Quarterly meeting of the Presbytery of Newfoundland, was held in St. Andrew's School, on November 2nd, at 7 p.m. The Rev. Alex. Ross, Moderator. In connection with the station opened in May last at Bay of Islands, a report of his summer's work was read from the Rev. D. F. Creelman. Letters bearing upon the same subject from Dr. McGregor, Secretary of Home Missions were also read. From Mr. Creelman's re-

port it appeared that he had been warmly welcomed by the people in Bay of Islands, and that, so far, he had been greatly encouraged in his ministerial work. Public worship had been conducted regularly from the date of his arrival—two sabbath schools had been opened—and, to crown the good work, the Presbyterians had not only resolved to build a church but were actually doing so.

The Presbytery resolved to express its great satisfaction with the conduct of Mr. Creelman, its gratification at the action of the Board in consenting to Mr. Creelman's return to Bay of Islands, and at his decision to do so, if permitted by the Board.

An interesting conversation then took place in regard to the propriety of at once establishing a mission station at Belt's Cove.

The Presbytery resolved to express its cordial satisfaction at the visit of the Rev. J. Fraser Campbell, who spent two weeks in Newfoundland on his way to India. The interest awakened by Mr. Campbell's labours, had led to the formation of a "Ladies' Foreign Mission Association;" both in St. John's and Harbour Grace. In both places the Presbyterian Ladies were busy collecting money in aid of Foreign Mission work; the Presbytery was gratified to learn that, hitherto, their efforts had met with encouraging success.

The recent destruction by fire of Free St. Andrew's Church, having been brought before the Court:

The Presbytery expressed its sincere sympathy with the ministers and congregation.

BRITISH COLUMBIA.

The Presbytery of British Columbia met in St. Andrew's Church on Wednesday evening for religious exercises, and on Thursday morning for the despatch of business. The reports from the various mission stations were of a very favourable and satisfactory character; pointing to steady progress and increasing prosperity throughout the Church in British Columbia. Among the items of interest may be mentioned the erection of a pretty church (which is now about finished) in Nicola Valley, and the commencement of another in the thriving district of Comox. It is expected that the latter will be covered in before the beginning of winter. Another matter of interest was the union of the congregation of St. Andrew's, New Westminster, with the Presbytery of British Columbia. Formerly this congregation

was in connection with the Presbyterian Church of Canada, but in order to unite all the Presbyterians of the Province, permission was asked and granted to have this union effected, and it is now happily consummated. The Presbytery adjourned to hold the next ordinary meeting in the first week in May, 1877

NOTE.—A letter from Rev. S. McGregor will appear in January.

FOREIGN MISSIONS.

FORMOSA.

We are permitted to give the following extracts from a letter received by professor Maclaren from Dr. J. B. Fraser, our medical missionary in Formosa.

TAMSUI, FORMOSA, 22nd JUNE 1876.

The work in the hospital goes on much as usual. The attendance this year has, as yet, been little if any larger than last year, but I think on the whole the cases have been of greater interest. We have had some very successful operations which will very much improve our reputation, and tend to spread a knowledge of our work. About three weeks ago a woman whom Mr. MacKay had fallen in with in his travels, and advised to come to the hospital, presented herself with an immense mammary tumour—no. in dignant, *i. e.*, not cancerous. We removed it, when it was found to measure $2\frac{3}{4}$ inches in circumference, and weigh 8 lbs 2 oz. The operation was performed while the woman was under chloroform, and the patient was as much surprised as delighted to find it all over without her knowing that it had begun. The wound left—11 inches long across the breast—will be entirely healed in a day or two, and the woman and her husband will go home to be friends of the Church as long as they live, in all probability, and it is to be hoped, from what they have heard of the gospel, disciples of the Great Physician. We have also had many cases of operations on the eye the details of which would be more tedious than interesting. I have much less hesitation about undertaking operations than I had last year, and I believe more success in treating disease. This will help to make our hospital work grow, though there are, it must be remembered, many things which tend to hinder its growth. For example,—we make a *strict rule* of admitting *no one* as an in-patient who cannot provide himself with food. This is a measure of *self-defence*, as, otherwise, the whole place would be besieged and crammed from years

end to years end with beggars. Many poor people have in this way to be sent away, because to stop work for a week or two, or to come into the hospital for a month, would be for themselves and their families to starve. Then the people who have money enough and to spare are nearly all either too proud to come and live in the barbarian's hospital or are afraid of incurring the wrath or ridicule of their heathen neighbors. They will come quietly for a bottle of medicine and take it at home, but there are so many chronic cases that require continued treatment! Then there is a very large class of people who have heard exaggerated reports of our skill and ability, who come with some chronic case of years' standing and because the first week's treatment produces no marked improvement, immediately conclude that there is no use in coming back. Then there are a great many diseases arising from the food and water which the poor are under the necessity of using, and the hovels in which they live, which can only be cured by a *removal of the cause* which would be a more stupendous task than that of old Hercules of ancient story. Then there is, over and above all, the *indifference* of the people about disease, which is to me most inexplicable. Persons will go on from day to day without complaint, with severe and loathsome diseases, as long as they don't think them mortal. I have often been amazed to see a man receive with indifference, or even with a smile, the announcement that he would be blind as long as he lived, or some such painful intelligence. I can't understand it. Notwithstanding all these things, though, the hospital I believe helps the mission work, and I hope it will be able to do more this year than last. There have been disturbances lately at some of the stations of which I have no doubt Mr. MacKay will send you a full account, as he is acquainted with all the circumstances. None of these things move us. We know "the Lord Reigneth," and we are glad. We are all feeling much more comfortable in our new house this year than we were last, in the old one, but, so far, the season I think has been a cool one. We have a vertical sun now at midday and yet we manage to live and work. We were delighted some time ago to see in the *Record* that there is a prospect of another missionary this year for Formosa, but are disappointed that we haven't yet heard of his appointment. I was glad to hear by last mail from home that Mr. Ritchie had been with you. You would enjoy his visit very much, and he would be able to tell you many things about Formosa.

This letter of course is yours when you get it, to do what you please with it. I only hope you may not publish it.

Yours most sincerely,

J. B. FRASER.

TRINIDAD.

MR. GRANT'S ARRIVAL.

We mentioned in our last the arrival of Rev. K. J. Grant, at St. Thomas, on his way to Trinidad. We have since learned of his arrival at his destination. In a letter from San Fernando, of date the 26th Sept., 1876, he says:—

"We arrived home on Friday, the 22nd, and were very kindly received by the Mission families and many other friends. We have had much hand-shaking to do with Coolies, Chinese, and Creoles, all of whom we were very glad to see. We scarcely realized that the poor people were so kindly disposed toward us. This gladdens our hearts very much, and when we recall the very deep and kindly interest manifested at home in our work, what reason have we to thank God and take courage. I never felt happier in entering upon my work than now, and never have I been so strong o work. I trust that I will be able to do more for the Mission than in days that are gone.

"On Sabbath, though rain fell during the whole day, our services were well attended. Twenty-five Coolie men and women had travelled six miles to service from La Fortune Estate. This is the Estate on which Teelaksingh, accepted catechist supported by Fort Massey congregation, lives. The prospects in that quarter are very encouraging.

"The school in San Fernando has been closed for some time, and the week day meetings have been suspended since Mr. Morton removed to the Mission. The Sabbath-school and English service have been struggling, the Hindustani service very well sustained. I have not yet visited any of the country schools. M. McDonald has had his hands full.

"I might say that my Coolie friends were glad to find that, instead of having gone back, I had improved in my Hindostani when at home. I kept my mind daily in contact with the language. I often prayed in it.

"The Missionaries had met in Council. Their proceedings will probably be noticed

in our next. In the meantime, we are happy to say that all the mission families are well."

LETTER FROM MR. MORTON.

Savana Grande, Sept. 26th, 1876.

REV. AND DEAR BROTHER,—A few weeks ago, John Kautoo, the teacher of Jordan Hill School, after the usual Saturday's lessons were over, expressed his strong interest in Cedros, and his desire that something should be done for the people there. The father of one of his school-boys, who is a Brahmin, had gone down to Cedros to initiate some disciples into the Hindoo faith, taking his son with him. The boy, a lad of 11 or 12 years, can read both English and Hindoo, and he took his books with him. Great interest was shown in the boy. He was constantly asked to read, and regrets were expressed by the people that they had no school there. The boy's report of things stirred Kautoo's soul, and hence his desire that something should be done for Cedros. He does not seem to have thought of going himself; but I think he would cheerfully go if the way were open, and he is the right kind of man to be sent—self-reliant, tried and faithful.

It may be asked, what hinders his going? Not money! for I think the proprietors of Estates would assist; and failing that, the friends of Jesus at home would surely provide the means to send a converted Hindoo to teach and preach in Cedros. The hindrance is this: Kautoo is the right man where he is. For 3½ years, he has occupied his present post successfully, and I cannot hastily decide to remove him, more particularly as I know not how to fill his place. A change at Jordan Hill would involve care and trouble to me, which I wish to avoid at present, as the hands of myself and catechist are more than full, with the school here (which we are carrying on between us without a teacher), and with the extension of the work all around. The Cedros proposal is therefore postponed, not dismissed.

Very shortly after the matter was spoken of by Kautoo, I received a letter from David Matabil, Hindustanic Interpreter of Cedros, whom I had baptized nearly two years ago, asking baptism for his child. I therefore visited Cedros, baptized his child, travelled round the quarter, and preached to the people. I found only three Indian children enrolled as scholars, and only one in attendance. The people know little of Christianity; but on one estate, more than twenty, before I parted with them, declared their utter disbelief in the gods and goddesses of India. This declaration, however, does not

imply such a state of readiness to receive the Gospel as you might at first be inclined to think—for philosophical theorists are, in heart, as far from Evangelical Christianity as Idolaters. Still Cedros is a fine field for making the experiment of getting Hindus to evangelize and become the pastors of their countrymen.

As it is quite impossible to get along with our present school and church accommodation here, a new building is to be erected at once, to be fully reported of when finished.

In what way can the Church at home best aid us in the work? By praying earnestly for the outpouring of God's Spirit, that many may be converted to God's service, and among them a goodly number of intelligent men to become teachers and catechists.

JOHN MORTON.

NEW HEBRIDES.

We subjoin a few extracts of a letter from Rev. Joseph Annand, dated Nguna, 17th June, 1876, addressed to the Secretary of the Eastern Board.

"You will see by the heading of this sheet that we are now at Nguna attending Synod. We finish all our business to-day and on Monday evening sail homewards. The past ten days has been an exceedingly pleasant time to us. After our year of lonely toil we really appreciate a few days of social life, such as we enjoy at Synod time. All our business has been transacted in a kindly manner. The Synod sent us to Aneityum to occupy Analanhat.

I hope that you will not be disappointed with us going there. The station at Fila is to be broken up and the people assigned to Mr. McKenzie's care. Mr. Robertson is getting our house for Cook's Bay, Erromanga. We are somewhat sorry to leave our beautiful place on Iriki which has been pronounced by all the members of Synod the prettiest station in the Mission, but the people there are still as hostile to the gospel as ever, so we could be the more easily removed: also, our people were very few compared with those at the Tanna Stations. We begin immediately to pack up and pull down preparatory to moving. The Dayspring returns for us as soon as the missionaries are taken home. After settling us she goes to Savage Island with some teachers and their families.

The boxes sent have not reached us yet, not having come in time for the Dayspring. The work on this group is doing well at some of the stations, while at others it is still backward. All of us are hopeful and trying to

be faithful to our churches and our Master. We still ask the sympathies and prayers of the Church. The Synod has passed a minute congratulating the Canadian Church on the Union, and also asked me to forward it with an accompanying letter."

MR. MCKENZIE'S JOURNAL.

We have been favoured with a perusal of some portions of a private journal of Rev. J. W. McKenzie, forwarded to his friends, from which we give some extracts which will serve to exhibit missionary life in its lights and shades.

Dec. 11th, 1875.—Yesterday, we partook of the communion. Felt very dull; spent too little time in preparing for it. I fear I am neglecting my own vineyard. Oh! for somewhat of Brainerd's devotion and fervour of spirit.

DEATH OF HIS CHILD.

Feb. 7th, 1876.—On Christmas morning our dear little boy was taken from us. You may be sure this was a most sore trial to us. Oh! it was very very hard to see the little dear suffer so, and to be unable to do anything for him.

On the Tuesday before his death, he seemed quite bright, and on Wednesday I said to Mr. Annand, that I thought our little boy was not to be taken from us yet. But that night he became worse, and on Thursday we all knew that death was near. Friday night Mrs. Annand sat up with Mrs. M. until about midnight, and then I arose and took him on my knee. As soon as I saw him I knew that he was sinking fast. His breathing grew shorter and shorter, and then it would cease for a few seconds, when with breathless stillness we would wait to see if it would return. For a few minutes we stood over him in this way, when he drew up his little hands, opened his eyes, and all was over.

After his spirit had taken flight to the better land, he needed no more sympathy from us, so Mr. Annand and I got to work to make his little coffin. Mrs. A. prepared linen for it. The same evening a little before sun-down we laid him in his little grave. Before death his face was much disfigured, but, soon after, it assumed its natural appearance and looked so sweet. The natives were very sympathizing. Mrs. M. wished him buried near the house, so in a corner of the garden, about a stone's cast from the house we have a little sacred spot. I have planted two cocoanut trees of a few month's growth, one at the head, and the other at the foot of his grave, and around it I have made a small enclosure of mulberry slips, which will before long conceal it from view. They will form

a pretty hedge, and we preferred this to railing. Oh ! it was hard, hard, to give him up, but now we do not wish him back ; we know he is happy in the arms of Jesus. Our house seems very lonely, but this will only tend to make heaven more attractive to us.

SMALL BUT POWERFUL FOES.

Feb 28th, 1876.—Since coming here I have had a great deal of manual labour. You know we first settled at Pango. Well, just when we had finished getting our premises put into order there, we found it so unhealthy that we moved to Er. kor. Here I had to set to work to get these premises in order. The only building left by Mr. Morrison was a house of native wood, wattle and plastered. I sent to Sydney and got two rooms and joined them to this house. Then I had to build a store room, a cook-house, a goathouse, and I can't tell you what all I have been doing. A short time ago, I was congratulating myself that my manual labour would soon be at an end, as all I would have to do would be to keep the place in repair. We had just got everything about us so nice and convenient, and we were looking forward with pleasure to being able to devote our time more fully to our proper mission work. To-day, however, we have been sorely disappointed. We find that we have to get to work and tear to pieces a large part of our buildings. The house Mr. Morrison built is literally alive with a kind of ant—a most destructive and a very ugly looking insect. When we found out that they were in it, we did our utmost to exterminate them, but all in vain. I have almost laid myself up altogether in trying to keep them down. In fact, one day I was scarcely able to sit up, having worked so hard the day before.

ENCOURAGEMENT IN WORK.

But on the other hand, I have much to cheer me. Yesterday I had the unspeakable pleasure of opening our new church at Eratap. What I saw there was enough to reward me for all I have endured since leaving you. It was this, to see people who a year ago were as much opposed to the gospel as it was possible to be, assembling to worship God in the house which they themselves have built for His service. It was a sight over which angels might rejoice. Not a year ago they were beating their drums and dancing round them, a lot of painted savages. Yesterday, a small drum was beat with slow solemn stroke, calling them to the house of prayer. Their church is a very neat one; they built it themselves. I did not go near it until it was finished. After service was over, they brought me loads of food, cooked on

Saturday, pudding, yams, taro, fish, sugar-cane, cocoanuts, &c. I enjoy the fish very much, cooked native style. Eseeia, their teacher and his wife Liat, are very exemplary. I am much pleased with them. You are not to infer from what I have written that the Eratap people are Christians yet. But few, if any of them, have as yet experienced a change of heart, but it is delightful to see them anxious to learn. I have about a dozen of them whom I am instructing with a view to Baptism, but their minds are so dark that it takes a long time before they can comprehend the truth as it is in Jesus.

SAD DEATH.

A most painful event occurred here about a week or ten days ago. A white settler had been drinking very hard for some months past. The day before he died, a vessel came in and brought him more gin, or liquor of some kind. He drank, and drank, and drank again, until he was beastly drunk, and the following night he was a corpse. He fell into a deep sleep and never awoke on this side of eternity.

VEGETABLE PRODUCTIONS.

To-day the Eratap people dug their first yams. Instead of giving their first fruits to the Devil as formerly, they sent a present to us. One of the yams they sent us was between two and three feet long and about eighteen inches in circumference. Yams do not grow so large on this Island as on Tanna, but I like ours better.

HOUSE BUILDING.

March 21st.—I have been so busy for the last fortnight that I have not been able to make any entries in my journal. I am surprised how my health is standing the work in such a climate as this. I never did so much hard work in Nova Scotia as I have done here, and I cannot help it. We have been living in a little bit of a bedroom for over a week. We are scarcely able to turn round in it for we have so many things piled in it. The new portion of our house I am making of native wood, hence my hard work. If we could have afforded it, I would have ordered it from Sydney, but we have enough to do make ends meet with salary. In one way or another we have to give a great deal to the natives, and as we have not mission boxes coming now, every penny we give them comes out of our own salary. In one thing and another I have laid out over a hundred pounds. I also bought a boat and paid £30 for it, which no doubt the Foreign Mission Board would have provided had I asked them for it, but in the low state of the funds I could not do so.

MISSIONARY ITEMS.

CHINA.

In 1825, China was virtually locked against all approach by the missionary, as such, and at that time there was not a labourer on its soil. The ratio of conversions is now rapidly increasing. Thus the native Christians in 1853 numbered 351; in 1863, 1974; in 1868, 5743; and in 1875, nearly 12,000. A recent list of missionaries, published in China, gives thirty different organisations at work, and almost 200 ordained evangelists, 99 of whom are from the United States.

POLYNESIA.

Missions in Polynesia have been remarkably successful. With the exception of a few centres, or islands, like New Guinea, the Marquesas, and portions of Fiji, the people have been brought under the influence, if not the power, of the truth. More than 300 islands of Southern and Eastern Polynesia have thrown away idolatry, and this within less than fifty years. The languages of the islands have been reduced to writing. In these tongues the Scriptures have been translated, dictionaries and grammars have been prepared and printed, besides other works for the enlightenment and education of the people. Already the Sandwich Islands stand out as a Christian nation. In them, and in many groups, as large a proportion of the inhabitants is connected with the Christian church as in our own or other lands. As far as we have been able to gather up statistics from reports, &c., the membership borders on 70,000, with fully 300,000 adherents.

SYRIA.

The Rev. H. H. Jessup, of the Syria mission writes of the outcoming of an entire town of five hundred inhabitants, six miles from Beyrout, from Maronite darkness to Protestantism. A chapel and school-house have been hired, and a native preacher and teacher established there. A great proportion of the people attend the services held by the missionaries. Some of the young men have established a club to put a stop to lying, each member pledging himself to speak the truth.

AFRICA.

In our cursory survey of the present condition of missions in Africa, we find that the northern portion is still untouched by the missionary, being wholly Mohammedan. The western coast, from

Morocco to Senegal, is inhabited by Moorish tribes. At Senegal, missions begin, and along the coast, down to Liberia, we have a portion of country mainly under British protection. In Gambia and at Sierra Leone, the Wesleyan and Church Missionary Societies, and the native church have established strong missions; and here are found some 14,000 members, 7500 scholars, and 52 ministers, native and foreign.

South of Sierra Leone we reach Liberia, where some 18,000 of Americo-Liberians are found, and a very large number of natives who are heathens, amounting to at least 300,000. In the colony there are about 4000 communicants. Along the Gold Coast, and taking in the whole of northern Guinea, are interesting missions of our own Church, of the United Presbyterians of Scotland, the Wesleyans, the Church Missionary Society, the Basle, and the Baptist Societies. One of the missions is wholly composed of native preachers under the superintendence of a native bishop. There are over 7000 communicants connected with the different churches, and in the schools are 4000 children. The Bible has been translated, in whole or in part, into fifteen different languages.

In South Africa the greatest conquests have been made. In Cape Colony, Kaffirland, Griqualand, Basutoland, Natal, Transvaal region, Namaquas, the Matebele, and Bechuana tribes, are 450 foreign labourers, and 90 native ministers, with a large number of lay agents. There are about 40,000 communicants in the churches, and over 45,000 children in the schools.

MADAGASCAR.

Still more marked has been the religious revolution that has taken place in Madagascar. In 1825 there were very few converts. The field then had been occupied only six years. Now, the whole land is open to the missionary; idolatry is overthrown; and Christianity is proclaimed to be the religion of the people. In the churches gathered by the London Missionary Society, according to the last report, are 63,896. The propagation Society, the Norwegian Missionary Society, and the Society of Friends, are labouring at different centres.

In the island of Mauritius, and principally among the Coolies from Bengal and Southern India, the Episcopal Church of England is labouring, through its two leading institutions. The membership reported is 333. In these two islands—Madagascar and Mauritius—are 65 missionaries, 292 native ministers, and 65,000 communicants.

SUNDAY-SCHOOLS IN INDIA.—The gratifying intelligence has reached us that

a Sunday-School Union for India has been established. Our readers, we feel assured, will unite with us in earnestly wishing it may meet with much success in its efforts to promote the extension and efficiency of Sunday-schools in our Eastern Empire. This Union is one of the results of the Sunday-School Convention held in January last at Allahabad. It was attended by seventy-seven members, representing the following in addition to many other places:—Calcutta, Bombay, Madras, Benares, Lucknow, Cawnpore, Futteghur, Mirzapore, Jaina, and Poonah. It was then resolved to publish a monthly periodical in English, to be called the *Indian Sunday-School Journal*, for the use of teachers and others interested in the Christian education of the young, and that notes on the international lessons be inserted in each number. This resolution has been carried out. The magazine, which appears regularly, is well printed, and contains a variety of useful information.—
Sunday-School Chronicle.

POETRY.

TRUE WEALTH.

SOME murmur, when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are fill'd,
If but one streak of light—
One ray of God's good mercy—gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied?
And hearts in poorest huts admire
How love has, in their aid,—
Love that not ever seems to tire,—
Such rich provision made.

ARCHBISHOP TRENCH.

ECCLESIASTICAL NEWS.

UNION IN ENGLAND.—To those who are conversant with the signs of the times, everything seems to point towards a speedy union between the Established Presbyterian congregations south of the Tweed, and the Presbyterian Church of England. The ministers, it is said, are all but unanimous in their desire for union. Dr. Cumming, it is thought, may possibly be the only exception, and remain the solitary representative of the Scotch Kirk in London, if not in England.

It is reported that Dr. Cumming's son, who is a minister of the Episcopal Church, has made application to be received into the Presbyterian fold.

THE FREE CHURCH of Scotland has lost perhaps its foremost Elder by the death of Lord Ardmillan, who for 22 years occupied a seat on the bench of the Court of Session. For upwards of half a century his lordship had been a member of St. George's Church, Edinburgh, and an elder since 1841. At the Disruption he quitted the Established Church along with his pastor, Dr. Candlish, and became one of the warmest friends and supporters of the Free Church. The Established Church has also lost an old and staunch friend by the death of Sir James Campbell, of Stracathro, in the 87th year of his age. Sir James left a number of legacies for the schemes of the Church, and other philanthropic purposes, amounting in all to \$50,000. His son, Mr. James A. Campbell, who succeeds to the paternal estates, is one of the leading laymen in the Church of Scotland.

TEMPERANCE.—A large and influential meeting in connection with the Church of Scotland Temperance Association, has been held in Glasgow, at which stirring addresses were delivered by Dr. John M. Lang, of the Barony, Rev. John McLeod, of Govan, and other leading ministers. The object of this Association is to unite the membership of the Church, whether abstainers or non-abstainers, in the promotion of the Temperance cause. The chief difficulty it has to encounter at the outset, is the absence of any definiteness of aim and action. In answer to the question, "what were they to do as members of this Association?" Mr. McLeod makes the following reply:

"As ministers they could set themselves to preach as to the special character of this vice, in a way they had never hitherto done; and with reference to the drinking habits of the country, could they not put down their induction and ordination dinners? Could the General Assembly, instead of bestowing its most animated attention on the veriest trifles, such as the squashing of a harmonium, or some such matter, apply the whole force and energy of its mind to dealing with this vast national question? Could they not in all their parishes have temperance associations, and savings banks for the people in which to put the money saved? Could they not have working men's clubs, and could they not have their churches open, so that those who were being beaten and baffled by this vice might not see only the flaming balloon, but might hear also the church bell and see an open door? And could they do nothing in the way of legisla-

tion? He would not go into points on which there might be difference of opinion, but the more he read on the subject, the more he tended to the opinion that it would be a wise thing to throw the moral support of the Church's opinion not merely in the direction of reducing the number of public-houses, but in the way of permissive prohibitory legislation.

ENGLAND.

In compliance with the wishes of Bishops of the Episcopal Churches in the United States of America, in the Dominion of Canada, in the West Indies, and elsewhere, the Archbishop of Canterbury has announced that the second great Pan-Anglican Synod will be held at Lambeth Palace, London, in the summer of 1878. There is every reason to believe that it will be very largely attended. A meeting of Bishops and Non-conformist ministers was lately held at Lambeth Palace, in compliance with a memorial addressed to His Grace the Archbishop of Canterbury. There were present quite a number of Bishops. Besides seven of the Church of England, there were representatives of other Churches, among whom we observe the names of Dr. Cumming, Dr. Dykes, and Dr. Donald Fraser, of the Presbyterian Church; Dr. Newman Hall, Congregationalist; and Dr. Punshon, Methodist.

The object of the meeting was to afford opportunity to Christian ministers of different denominations to confer with the Archbishop and other bishops respecting the alleged progress of irreligious thought at the present time. The meeting was opened by the Archbishop with prayer and reading of the holy Scriptures, after which his Grace addressed those present on the subject which had brought them together. The Archbishop was followed by many speakers. The general tone and feeling of the meeting was hopeful, and many who had large experience of the state of religion throughout the kingdom, testified to the real growth of vital Christianity, notwithstanding the activity of its modern assailants. His Grace, in acknowledging a vote of thanks, expressed his sense of the usefulness of the meeting, and of the importance of Churchmen and Dissenters thus having an opportunity of better understanding each other's views on questions of common interest.

UNITED STATES.—Messrs. Moody and Sankey continue their Evangelistic labours in Chicago, where the most ample arrangements have been made for their accommodation. About seven thousand persons attended their first meeting, in a building erected for their use. The minis-

ters of nearly all the Evangelical denominations in the city take part in the services. The interest already manifested gives promise of results as wide-spread and gratifying as have been elsewhere attained; indeed, the movement seems to gain momentum as it sweeps along from place to place. In view of the special interest now manifested throughout the country, there is now carried on, simultaneously with these gatherings in Chicago, a series of meetings in the west and northwest, on a scale never before attempted.

MISCELLANEA.

MOTHER AND SON.

It affords us unfeigned pleasure to reciprocate, as far as in us lies, the patriotic and generous sentiments so well put together by our American contemporary in the following sentences, and to which we heartily say AMEN!—*Ed.*
RECORD:—

Americans have made their Centennial Fourth a sort of historical cyclorama. Within and around it, in many lights and from many points of view, the material, social, and religious progress of the finished century has been made to revolve. The review gives sufficient reason for thankfulness, and may excuse some reasonable degree of national pride. Yet let us not forget that for all this progress we are largely indebted to the older nations of Europe, particularly the one whom we once saluted—nay, do still gladly greet with the loving name of "Mother Country." The blood of many peoples is indeed in our veins. But the controlling inspiration of our physical energies is the sturdy manhood of our Anglo-Saxon sires.

We are called a "new" nation. It is true, but in a very qualified sense. We are new just as the minor is new when he passes his twenty-first year, and becomes legally a man. We are new as a nation, just as Colorado, peopled by our brothers, sons, and neighbours, is new as a State. Forensically, as a separate and independent government, we are but one hundred years old. Physically, morally, intellectually, spiritually—in every sub-

stantial sense, as a people, we are as old as the civilizations of Europe. We are transplanted Europeans. Chiefly, we are Transatlantic Britons. It is, for the most part, British pluck, perseverance, moral force, industry, conscience, faith—that have wrought upon this New World the grand results which we have devoutly commemorated.

If one would see this illustrated in another field, let him walk through the British department of the International Exhibition. See the vast space covered by the exhibits of that Empire. Glance up at those banners that overhang the busy scene, and faint out, in letters so large that he who runs may read, the various colonies and dependencies of Great Britain and Ireland. There are the Dominion of Canada and the vast British Provinces to the north. Yonder is Australia, the sixth continent. There is Cape Colony, the southern key of Africa. There is India, an empire in itself. We need name no further. Every continent of the globe is looking down upon us from yonder bannered arches—Europe, Asia, Africa, America, Oceania! Beneath are the wonderful products of the soil and creations of the inhabitants of these domains, subjects all of that "tight little Isle" off the coast of Europe. Truly, she is well called *Great Britain!*

It is no small matter for gratitude that we have our descent from a land and people whose march across the world and ages has been marked by such mighty progress. Our unity is read in these kindred facts. The family features of the Mother are traceable by the dullest vision in the national lineaments of the Son. In justice and love we acknowledge our obligations. Thank God, we can do so with a heart out of which all hate has long ago been cast. We are not, indeed, so far carried away by the good fellowship of the hour as to wholly forget the unkindness and selfishness of the past, especially of our late struggle for national unity. But we are too like our mother-land in justice, wisdom, and good temper, to allow this to curdle our feelings, or estop the hearty prayer that God may long pre-

serve the old country in power, to be a blessing to the world which she so largely dominates.

We have only referred to the fact to point with sharper emphasis the warning to both Britons and Americans against any future marring of the things that make for peace. That man is blind or stolid who does not look devoutly upon the spectacle which to-day looms up before the nations. Mother and Son are standing, each with one hand outreached across the Atlantic for loving embrace, while the other sways the sceptre of a hemisphere. Standing thus, they girdle the globe with their dominion. Surely, it is God who has wrought this, that He may bind a Zone of Light, Truth, Liberty, and Religion around the world. Unhappy, therefore, be that man who dare do aught to alienate these kindred powers, or array them against each other. Providence has joined Britain and America for the defence and spread of Christian faith, Christian government, and Christian civilization. Whom God hath joined together, let no man put asunder! Let us guard, as the apple of our eye, not only the present peace, but the deep and ever-deepening fraternity that exists between us.

Americans, we are sure, will not be slow to hearken to such counsel. We have been shouting the wide land over, "God save the Republic!" We have cried as well, "God save the Queen!" And still we shall go on, as we have been doing, singing our national hymn:

"Our Country's God, to Thee,
Author of Liberty,
To Thee we sing,"

to the grand melody of Britain's national tune:—"God save the King!" On many a bloody field that strain rallied Britons to grapple with us in battle one hundred years ago. On our Centennial Fourth we blended hearts and voices, while we sang the same in veritable unison. In all the ages of time may the harmony of our chorus never know a discord! And let all the people say AMEN!—*Phil. Presbyterian.*

" MY AIN COUNTRIE. "

" I am far frae my hame, an' I'm weary aftenwhiles
 For the langed-for hame-bringin', an' my Father's welcome smiles;
 I'll ne'er be fu' content until my e'en do see
 The gowden gates o' heaven, an' my ain countrie.

The earth is flecked wi' flow'rs, mony-tinted, fresh an' gay,
 The birdies warble blithely, for my Father made them sae;
 But thae sights an' thae soun's will as naething be to me
 When I hear the angels singing in my ain countrie.

I've His gude word o' promise that, some gladsome day, the King,
 To His ain royal palace, His banished hame will bring;
 Wi' e'en an' wi' heart running owre we shall see
 ' The King in His beauty,' an' our ain countrie.

My sins hae been mony, an' my sorrows hae been sair,
 But there they'll never vex me, nor be remembered mair;
 His bluid hath made me white, His hand shall wipe mine e'e
 When he brings me hame at last to my ain countrie.

Like a bairn to its mither, a wee birdie to its nest,
 I wad fain be ganging noo unto my Saviour's breast,
 For He gathers in His bosom, witless, worthless lambs like me,
 An' carries them Himsel' to His ain countrie.

He's faithfu' that hath promised—He'll surely come again—
 He'll keep his tryst wi' me, at what hour I diinna ken;
 But He bids me still to watch, an' ready aye to be
 To gang at ony moment to my ain countrie.

So I'm watching, aye, an' singing o' my hame, as I wait,
 For the soun'ing o' His footfa' this side the gowden gate;
 God gi'e His grace to ilka ane wha listens noo to me,
 That we may a' gang in gladness to our ain countrie."

******* We republish the above exquisite lyric by special request. We do not know by whom it was written. We find it set to appropriate music in Inglis and Gall's new Hymn Book, now very largely used in our Sabbath Schools, and probably the best collection extant.—ED.

The Presbyterian Record.

MONTREAL, 1st DECEMBER, 1876.

IMPORTANT ANNOUNCEMENT. — It gives us much pleasure to announce that from and after the first of January next, MR. ROBERT MURRAY, of Halifax, well-known as the Editor and Proprietor of the *Presbyterian Witness*, will be associated with us in the editing of the RECORD. We feel sure that to our readers in the Maritime Provinces, this announcement will be received with satisfaction, implying as it does the best guarantee we can offer of an earnest desire that their interests shall not be overlooked. While such of our Western friends as do not know Mr. Murray, may take our word for it, that the RECORD will be a gainer in having secured the services of a clever writer, a man of sound judgment, and of large experience in this particular department of literature.

We have therefore to request that all communications from the Maritime Provinces, intended for insertion in the RECORD, whether in the form of local news, or intelligence from the Mission fields, be forwarded to Mr. Murray, at Halifax.

REMITTANCES, and all other matters of business will continue to be addressed to the Montreal office, as usual.

NEW SUBSCRIBERS, and old, alike, will understand that the price of the RECORD is 25 cents per annum, in parcels to one address: Single copies, 60 cents per annum, including postage. We may also remind all our subscribers that the low price of the Magazine makes it necessary that payment be made in advance. In no other way can we conduct the business satisfactorily. By the kindness of our friends, we have been enabled this year to "make ends meet." We owe no man anything—not even the smallest grudge do we owe to those who have reminded us of our imperfections.

Did it consist with our sense of propriety, on the *audi alteram partem* principle—we could, as some others do with

questionable taste, produce and publish laudatory letters also. But while we have been greatly encouraged by such, and have, indeed, rolled them like sweet morsels under our tongue, we have always regarded them as private and confidential. We are not so enamoured of the editorial chair as to be desirous of occupying it one day longer than it may be for the interests of the Church that we should do so. This, however, we must say,—whatever shortcomings we may be chargeable with, should not be allowed to interfere with the circulation of the RECORD. It is a necessity of the Church, and, we make bold to say that, on the whole, it has been an unparalleled success. And so, the last word we have to say to the ministers and office-bearers of the church for the year 1876, is,—Perish the Editor and the Committee of Management, and the printer and paper-maker too, if you will, but rally round your own RECORD, make it better by your contributions to its columns, and leave no means untried to make it more and more a welcome guest in every Presbyterian family.

LITERATURE.

PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW.

The part for October, if not quite so brilliant as its immediate predecessor, is redeemed from the character of heaviness by several very good articles. That on *American Methodism* by Dr. W. J. R. Taylor, for instance. We may not be able to quite coincide with the enthusiastic anticipations of Dr. Knox of Elmira, in his treatment of *The Organic Unity of the Church*, yet it is a suggestive and interesting topic, and well-timed, in view of the great unions of churches that have lately cheered the hearts of Christian people. The same may be said of the two articles on *Revivals* by Dr. Lyman H. Atwater, one of the editors. His associate, Dr. Henry B. Smith, than whom there is perhaps no more learned a theologian or abler writer in the United States, contributes an article on *recent German works on Apologetics*, which can only be fully appreciated by advanced students. This valuable Quarterly is supplied to Canadians by Rev. Andrew Kennedy, London, Ont. Price \$2.35.

THINGS TO COME, by Rev. William Reid, of Lothian Road, U. P. Church, Edinburgh: JAMES BAIN and Son, Toronto; Price \$1.50. The Millennium, the Intermediate State, the Resurrection, the Judgment, Future punishments, Heaven. Such are the subjects discussed in this admirable volume which every one of our readers who has the opportunity ought to procure and read for himself. As the means of establishing the faith and brightening the hopes of doubtful believers, we have not seen a more suitable epitome of what we may call popular theology.

AN EXAMINATION of the views held and advocated by the Anabaptists," is the title of a clever pamphlet on the Baptist Controversy. Sold by James Bain & Son, Toronto. 10 cents.

BELFORD & BROTHERS, Toronto, have sent us a dainty little volume, exquisitely got up, entitled HELEN'S BABIES, by their latest victim, dedicated "to the parents of the best children in the world," and brimful of fun.

THE PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA, have favoured us with a copy of their *Centennial Historical Discourses*, containing four sermons, delivered in the City of Philadelphia by appointment of the General Assembly in the United States, and the Moderator's sermon preached at the opening of the last General Assembly. The first named are, by Dr. McGill, of Princeton; Dr. Hopkins, of Auburn Seminary; Dr. Wilson, of the Auburn Theological Seminary; and Dr. Humphrey, of Louisville. The last is by Dr. Edward Morris, of Lane Seminary, Cincinnati. They are all highly finished discourses. That of Dr. Morris, which we had the pleasure of hearing, commended itself to us at the time as an exceptionally able discourse, and we are glad to have such an admirable *resumé* of American Church History on our book-shelf for reference.

BOYS AT EASTWICK, also published by the Board, is an interesting and instructive story for young people. And we may take this opportunity of putting in a word for the publications of this Board *en masse*. By their judicious selection of books, and the pains taken to present them in attractive form and, withal, so cheaply, the Presbyterian Board is exercising a mighty influence in the United States for good. We only wish we had a similar Institution in connection with the Canadian Church. In the meantime, we cannot do better than avail ourselves of the facilities created by the American Board. Priced catalogues of their works may be had from Rev. Andrew Kennedy, London, Ont., or, from W. Drysdale & Co., Montreal.

MESSRS. DAWSON BROS., Montreal, have supplied us with two Temperance Tales, by Mrs. H. Skelton, entitled a *Man Trap* and the *Fatal Inheritance*, published by J. B. McGurn, Toronto. In the interests of Sobriety and morality, we commend this really well-written volume to our readers.

OFFICIAL NOTICES.

MEETINGS OF PRESBYTERIES.

Pictou—Tuesday, 12th December, 11 a.m.
 Miramichi—Tuesday, 6th February.
 Quebec—Wednesday, 13th Dec., 10 a.m.
 Montreal—Tuesday, 9th January, 11 a.m.
 Glengary—Tuesday, 9th January.
 Kingston—Tuesday, 9th January, 3 p.m.
 Peterborough—Tuesday, 16th Jan., 11 a.m.
 Whitby—Tuesday, 19th December.
 Toronto—Tuesday, 2nd January.
 Barrie—Tuesday, 5th December, 11 a.m.
 Owen Sound—Tuesday, 19th Dec., 10 a.m.
 Saugeen—Tuesday, 26th December, 4 p.m.
 Guelph—Tuesday, 9th January, 9 a.m.
 Hamilton—Tuesday, 19th Dec., 11 a.m.
 Paris—Tuesday, 19th Dec., 11 a.m.
 London—Tuesday, 19th Dec., 2 p.m.
 Chatham—Tuesday, 19th Dec., 11 a.m.
 Stratford—Tuesday, 19th Dec., 10 a.m.
 Bruce—Tuesday, 16th January, 4 p.m.
 Huron—Tuesday, 9th January, 11 a.m.
 Manitoba—Wednesday, 6th Dec., 10 a.m.
 Newfoundland—1st Thursday, May, 7 p.m.

MINISTER'S WIDOWS AND ORPHANS FUND—LATE IN CONNECTION WITH THE CHURCH OF SCOTLAND.

Mr. James Croil, Montreal, having been appointed Treasurer in room of the late Archibald Ferguson, all congregational contributions intended for this fund should be sent in future to his address, No. 210 St. James St., Montreal. And all others having business with the Fund will please govern themselves accordingly.

ROBERT CAMPBELL,
Chairman.

THE COMMITTEE ON DISTRIBUTION OF PROBATIONERS,

Will meet (D.V.) on the 26th December, and all notices of addition to, or withdrawals from the Roll must be in the hands of the Convener, the Rev. Robert Torrance, Guelph, not later than the 23rd of this month.

ACKNOWLEDGEMENTS.

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
RONTO, TO 3rd NOVEMBER, 1876.

ASSEMBLY FUND.

Received to 3rd October..	\$463.00
Innerkip	12.00
Rockwood	1.90
Ratho	8.00
Eastern Seneca	2.75
North East Hope	4.60
Wardsville & Newbury	3.50
St Andrews	6.00
Eden Mills	1.30
West Nattawasaga	4.60
Essa first	3.40
Carluke	2.24
Alliston	1.60
East Nattawasaga	5.20
Bracebridge, Monk, &c.	1.52
Orillia	7.28
Adula	2.28
Tecumseth 1st	2.56
Do 2nd	2.60
Stayner & Sunnidale	3.76
Lefroy	1.36
Craigvale	4.24
West Gwillimburg 1st	1.92
Ivy	1.72
Essa Townline	1.36
West Gwillimburg 2nd	1.28
Penetanguishene, Mid- land, &c	1.50
West Gwillimburg and Innisfil	2.00
Duntroon	1.48
Nottawa	1.00
Utica	3.40
Hespeler	2.90
Thames Road	8.10
Notis	2.57
Chelsea	2.25
Lake Shore	3.75
Carlisle	3.50
Ailsa Craig	3.50
Nairn	1.50
Whycocomah	6.60
Bobcaygeon & Dunsford	5.50
Cannington	2.65
Chatham, Wellington St.	4.00
Barrie	8.40
Russeltown	6.10
Kennebec Road	2.50
Hastings	3.30
Pictou, Knox Ch. N.S.	10.00
Teeswater, Zion Ch.	8.43
Winterbourne, Chalmers Church	6.30
Aton, Knox Ch.	18.21
Waddington, N.Y.	10.75
North Sherbrooke	4.90
Carlton Place, Zion Ch.	3.55
Milford & Gay's River, N.S.	4.00
Pembroke, Calvin Ch.	3.50
Madoc, St Peter's	5.00
Chippawa	1.50
Smith Church	4.60
Bothwell & Sutherland's Corners	5.00
Claremont	4.65
Dunbarton & Canton	5.00
Tanmagouche	8.30
Thornbury & Clarksburgh	4.30
Montreal, St Paul's	35.00
Antigonish	17.60
Holstein	4.70
Amos	4.00
Fairbairn	1.30
Ayr, Stanley Street	17.00

Chatsworth	10.00
Nassagaweya	7.50
Avonton	9.00
Huntingdon, St Andrews.	13.50
Manchester	7.00
Carlingford	2.00
Hornby	2.05
Pine River	2.00
Toronto, St Andrew's	20.60
Spencerville	7.00
Alma	5.40
Nichol, Zion Ch	4.60
Mainsville	2.00
Flamboro West	6.50
Milverton & North Mor- nington	9.00
St Stephen, N.B.	6.00
Halifax Poplar Grove	10.00
L'Orignal	2.60
Hawkesbury	4.40
	\$945.51

KNOX COLLEGE ORDINARY FUND.

Received to 3rd October..	\$794.28
Mosa, Burn's Ch	50.60
Ayr, Stanley Street	22.00
Florence & Dawn	4.15
Ekfrid, Knox Ch	17.04
North Sherbrooke	7.00
Carlton Place, Zion Ch.	6.00
Dunbarton & Canton	25.00
Nassagaweya	10.60
Chatsworth	9.78
Flamboro West	20.00
	\$965.75

HOME MISSION.

Received to 3rd October..	\$3745.68
Innerkip	25.80
Ratho	20.00
Rockwood	5.70
New Edinburgh	6.40
North Augusta	6.00
Beaverton	25.00
Cayuga	7.00
Greenbank	9.00
Jarvis	21.00
Bobcaygeon & Duns- ford	18.22
A W London	5.00
Weston and Wood- bridge	17.00
Vaughan	17.00
Albion	13.50
East Tompleton Mis- sion	8.00
Almonte, St John's	23.40
West Nattawasaga	15.00
Essa first	12.75
Carluke	8.40
Alliston	6.00
E Nattawasaga, &c.	19.50
Bracebridge, Monk, &c.	5.70
Orillia	27.30
Adula	8.55
Tecumseth 1st	9.60
Do 2nd	9.75
Stayner & Sunnidale	7.60
Lefroy	5.10
Craigvale	15.93
W Gwillimburg, 1st	7.20
Ivy	6.45
Essa Townline	5.10
W Gwillimburg, 2nd	4.50
Penetanguishene, Midland, &c.	5.80
W Gwillimburg and Innisfil	7.50
Duntroon	5.55

Nottawa	debt.	3.75
Mainsville	do	6.00
Avonton	do	15.00
Dulhousie and Sher- brooke	do	11.10
Dalhousie Mills	ord.	10.60
Metcalfe	do	7.50
Lyn and Yonge	debt.	12.67
North Gower	do	11.20
Almonte, St Adw's	do	25.00
Brussels, Melville Ch	do	18.00
St George	do	15.00
Hespeler	do	8.70
Drummondville	do	4.60
Chippawa	do	1.50
Thames Road	do	15.00
Ottawa, Bank Street	do	33.20
Chelsea	ordy.	12.25
Do	debt.	8.00
Ayr, Stanley St.	ordy.	47.00
Toronto, Knox Ch.	debt.	111.60
Brantford, Zion Ch.	do	75.00
J H, Stratford	do	2.50
L'Orignal	do	10.68
Hawkesbury	do	11.46
Buckingham	do	6.45
Lochaber	do	7.70
Clarence	do	7.20
Yorkmills & Fisher- ville	do	13.35
Eden Mills	do	4.00
Guelph first	do	24.00
Oshawa, Sab Se	ordy.	25.00
Watford	debt.	8.10
Thamesford	do	11.60
Westminster	do	4.05
Embro	do	8.95
Napier	do	7.34
Carlisle & Ailsa Craig Port Stanley	do	6.80
Dunwich, Chalmers Ch.	do	2.00
Wardsville, &c.	do	10.00
Glencoe & Dunwich	do	19.60
Dorchester Station	do	6.00
Parkhill & McGilliv- ray	do	2.10
London, St Andrew's	do	35.82
Do first	do	12.50
Mesa, Burn's Ch.	do	8.70
Lake Road	do	10.30
Alvinston & Brooke	do	3.05
St Helen's	do	10.57
Whitechurch	do	8.18
Avonbank	do	10.00
Pitsburgh, St John	do	6.00
Caledonia, Suther- land St.	do	3.50
Cannington	do	7.03
Barrie	do	31.50
Kennebec Road	ordy.	6.00
Do	debt.	2.80
Newtonville	do	10.00
Columbus	do	20.00
Westwood	do	5.19
Winterbourne, Chal- mer's Ch.	do	18.90
Ekfrid, Knox Ch.	ordy.	5.00
Aton, Knox Ch.	debt.	20.00
Welland	do	24.00
Port Colborne	do	11.60
Crowland	do	8.00
Spencerville	ordy.	23.60
Matilda	debt.	17.10
Scarborough, St An- drew's & St John's	do	46.34
Welliesley	do	12.35
Toronto, Gould St Ch	do	63.00
Grafton	do	10.15
Vernonville	do	7.33
Warwick, Knox Ch.	do	4.75
Colquhoun Settle- ment	do	6.00
Bothwell and Suther- land Corners	do	13.50

Toronto, Charles St	debt.	34.50
Ch	do	6.90
Wentrop	do	12.75
McKillop Duffs Ch.	do	20.00
Natrn Ch	do	50.40
Fergus. Melville Ch.	do	4.00
Mono	do	20.00
Arnprior	do	75.00
Kings on, St Andws.	do	46.20
Scarborough, Knox	do	10.00
and Melville Ch	do	99.00
Pelham and Port Ro-	do	250.00
bison	do	40.00
Montreal, St Paul's.	do	38.00
Quebec, Chalmers Ch.	ordy	40.00
English Settlement	do	35.00
Goderich	debt.	11.50
West Winchester.	do	4.50
North	do	150.00
Presbytery of Bruce	do	8.00
on acc	do	15.00
Euphemia	ordy.	385.00
Elina Centre & West	do	22.50
Monckton	do	13.80
Presbytery of Mont-	debt.	11.00
real on acc.	do	5.00
Nassagweya	do	4.25
Campbellsville	do	22.00
Nassagweya	ordy.	13.80
Friend, L'Original	do	11.00
Dunbar	debt-	4.25
Caledo Centre Road	do	22.00
and Third line	do	46.75
St Mary's	debt.	44.10
Cornwall, St Andrew's	do	13.00
Guelph, St Andrew's	do	16.25
St Catharines, Knox C	do	15.00
Do do	ordy.	15.00
Osgoode	do	25.00
Cornwall, St John's	debt.	15.00
Beverley	do	2.00
Hornby	do	15.00
West Williams	ordy.	60.45
Toronto, St Andw	debt.	34.42
Chatsworth	ordy.	14.95
Alma	debt.	18.05
Nichol, Zion Ch.	do	34.25
Flamboro West	ordy.	24.00
Nelson & Waterdown,	debt	4.00
Douglas	do	20.35
Walkerton, Free St	do	12.05
John's	do	9.77
Binbrook	do	24.00
Saltfleet	do	80.00
Ottawa, Knox Ch.	do	
Montreal, Cote St.	do	

\$7240.21

FOREIGN MISSION.

Received to 3rd October.	\$1134.71
A W, London	3.00
Andw Clarke, Avonton.	2.40
Metcalf	10.00
Wroxeter Sab Sc, China	20.00
Do do Juvenilo	9.00
Indian Mission	16.89
Oshawa Sab Sc, China	9.56
Lenskdale, India	12.30
Uxbridge do	3.10
Konnoeb Road	5.00
Dalhousie	25.00
Moore, Burn's Ch.	23.10
Barrie, Sab Sc, India	5.00
Nassagweya	25.00
M McMinster, Palmerston	13.35
Chatsworth	12.00
Flamboro West.	

\$1351.41

FRENCH EVANGELIZATION.

Received to 3rd October.	\$604.78
A W, London	2.00

Hespeler	13.39
Chelsen	3.82
Caledonia, Argylo Street	36.00
and Allan Settlement.	12.00
Ekfrid	5.00
Dalhousie	10.00
Ex'rs of the Estate of the	10.00
late S G Lindsay	10.00
Dungannon.	17.00
Cote des Neiges	3.60
Winslow	10.00
Osgoode	21.50
Chatsworth.	5.00
Flamboro West.	

\$753.40

Widows' Fund.

Received to 3rd October.	\$382.93
Innerkip	8.00
Ratho	6.00
St Andrew's	8.00
Kemble	1.00
East Tilbury	4.20
Grimsby	5.63
Muir Settlement	1.58
Sarawak	2.00
Kennebec Road	2.50
Acton, Knox Ch	16.00
Wroxeter & Fordwich.	18.63
Peterborough, St Paul's.	50.00
Teaswater.	12.00
Eadies	10.00
Mount Pleasant and Bur-	4.00
ford	10.00
Manchester	9.88
Pine River	3.00
Chatsworth	9.83
Flamboro West.	6.40

\$502.35

With Rates from Rev Jas Middle-
miss, \$32.00; Rev J Hume. Rev
John Morrison, Waddington, Rev
R Torrance, Rev R D Fraser, Rev
Walter Inglis, Rev Jno McClung,
Rev A Henderson, Prescott.

AGED & INFIRM MINISTER'S FUND.

Received to 3rd October.	\$60.00
Dalhousie Mills	2.00
Rev James Hume	3.00
East Gloucester	4.00
Russell	5.32
Waddington, N Y	24.09
Madoc, St Peter's	7.00
Mount Pleasant & Burford	4.60
McSillivray	3.00
Markham, Melville Ch.	5.00

\$121.01

SABBATH SCHOOL MEMORIAL FUND

Received to 3rd October.	\$772.62
Thames Road	8.00
Alma	7.54
Grimsby	3.00
Hamilton, McNab Street.	30.00
Montreal, East End, aftn	
Se	12.00
New Edinburgh S Sc.	10.00

\$843.16

KNOX COLLEGE BUILDING FUND.

Received to 3rd October	\$6231.63
Columbus, per Rev J Ed-	
mondson	142.00

Lucknow, per W Grassick	10.00
Streetsville, per Rev J	
Breckenridge	16.00
Toronto.	561.68
Jarvis, per Rev Thos Mc-	
Guire	21.00
St Mary's, per Rev prin-	
cipal Caven	5.00
New Glasgow, Rev Wm	
King	1.00
Argyle Ch, per Rev W King	15.00
Kintyre, do	3.00
West Tilbury do	1.00
Milverton, per P Scott	122.00
Elma Centre and Monck-	
ton, per P Scott	16.00
Fast Zorra, per Rev Prin-	
cipal Caven	10.00
Goderich, per A Dickson-	
Lindsay, per Rev J Mc	
Clung	13.50
Bobaygeon, per Rev J	
Mc'lung	14.00
Drummondville, per Rev	
J A F McBain	7.50
Dunville, per Rev Wm	
Craigie	19.00
Everton, per Rev II H	
McPherson	2.00
West Puslinch, per Rev	
II H McPherson	57.00
Corunna, per Rev Arch	
Stewart	15.75
Mooretown, per Rev Arch	
Stewart	9.50
Nassagweya, per Rev H	
II McPherson	29.75
Lenskdale, per J Leask.	10.00
Scarboro, per W Clarke, sr	20.00
McKillop, per J Scott	52.67

\$7568.98

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden,
General Agent of the Board of
French Evangelization, 210 St
James Street, Montreal, up to
10th November.

Acknowledged to 10th Oct.	\$322.86
C McRae, Dalhousie Mills	10.00
Bonnie's Corners Sab Sc.	4.00
Balance coll. in London,	
per Rev A K	10.00
Rev Dr Reid, Toronto	372.83
St Andrew's Ch. Galt.	25.89
St Louis de Gonzague, Quo	50.20
Church of Scotland, per	
Rev Dr Jenkins	973.33
Huron Congregation	14.00
Alvinston, Brooke and	
Euphemia	6.00
Dundee Centre	10.00
Bear Creek	19.30
Oranstown part proceeds	
Rev C Chinguy Lecturo	35.10
St Andrew's Ch. Hunting-	
don	30.00
Fergus, per Mr Michie	22.25

\$1965.76

BUILDING FUND OF FRENCH CHURCH
BEING ERRECTED IN CANNING
STREET, MONTREAL.

Wm Miller,	Montreal	\$100.00
John Stirling,	do	50.00
Jas Johnston,	do	50.00

David Morrice, Montreal.	50.00	W S Evans)	Montreal.	10.00	Caledon, Centre Road . . .	5.00
Rev W Mitchell, do	25 00	Mrs Aitken.	do	10.00	Grande Fresniero and St	
James Croil, do	25 00	R C Wilson,	do	5.00	Therese	14.50
Mrs C Chiniquy, do	25.00	"Cash,"	do.	5.00	Amherstburgh.	4.18
James Court, do	25 00	Angus Grant,	do	5.00	Chalmer's Ch Missionary	
P Redpath, do	25.00	T Graham,	do	5 00	Society, Quebec	100.00
E K Greene, do	25 00	M Laing,	do	5.00		\$156.63
J Morrison, do	25 00	David Swath,	do	5.0		
W Angus, do	25 00	Arel Swan,	do	5 00		
W D McLaren,	25.00	W Ronch,	do	4.00		
"Cash,"	25 00	J R McPhee,	do	4.00	YOUNG MEN'S BURSARY FUND.	
Rev R H Warden,	25 00	Jas Ros.,	do	4.00	Maritime Provinces.	
James Walker,	20.00	"Cash,"	do	4.00	W. F. Knight, Halifax, Treasurer	
G W Reed, do	10.00	J C Becket,	do	2 00	Interest on note.	\$ 6.00
D McParlane, do	10 00	W Neill,	do	2 00	Div. on legacy late G Kerr,	
G W Kinghorn, do	10 00	J M II,	do	2 00	of Clutham, N B.	24.00
W J McMaster,	10.00	Thank offering II			Interest on Debenture. . . .	29.80
Samuel Bell, do	10.00	Cor 9-3,	do	2 00	St Andrew's Ch, Halifax.	13.50
Win Yuile, do	10.00	T Darling,	do	2 00	St Matthew's Ch, do	100.00
Jas Dakers, do	10 00	A McNiece,	do	2 00		\$173.30
A C C, do	10.00	G I,	do	2.00		
M Thomson, do	10 00	Mrs Brophy.	do	2.00	NOTE.—Kirk Sessions in the	
A G McBean, do	10.00	"Cash,"	do	2.00	Synoa of the Maritime Provinces,	
Wm Johnson, do	10.00	W J Kay,	do	1 00	are requested not to forget the	
T R Marshall, do	10.00	D Fraser,	do	1.00	collections for this Fund.	
P Locke, do	10.00	W Kearns,	do	1.00		
R French, do	10.00	F A McRae,	do	1.00		
Jas Bissett,	10.00	Miss A Hall,	do	0.50		
J Fair, do	10.00					
W Kinloch, do	10.00					
D A Smith, do	10.00					
John Baird, do	12.00					
A Murray, do	10.00	RECEIVED BY A. B. STEWART,				
Jno Cassils, do	10.10	TREASURER FOR OCTOBER, 1876.				
W Darling, do	10.00					
Jno Miller, do	10.00	Knox Ch S Sc, Mitchell,				
Rev J Fleck, do	10.00	(omitted)	5.00			
A S Ewing, do	10.00	St Andw Ch, Forgue.	25.00			
				\$591.50	JUVENILE INDIAN MISSION.	
					Miss Macfar, Kingston, Treas.	
					Rev Dr Kemp, Brantford.	\$5.00
					W. C. Herdman, Pictou. in	
					November, should have been 75	
					cents.	

"AUL' DOCTOR KIDD."

Of the present generation of Aberdonians, there are perhaps few who have not heard tell of the doughty deeds and tender sympathies of this worthy divine of a good old school; with what ready hand he used to throttle the social evils of his day; how well he knew human nature—its good and its ill; and how he had a happy knack of putting "th' saddle on th' right horse." Who has not, by the chimney corner, listened to the oft-repeated stories of the doctor's countless acts of thoughtful charity, his broad geniality, or his Christian zeal? Who is not familiar with the old folks' quotations from his eloquent addresses and prophetic utterances; quotations always prefaced with head-shakings and the words, "As aul' Doctor Kidd used to say!" and finished off with "Na; there's nae preachin' like it noo-days!" But, to leave poetic reminiscences, it would seem as though some of the old people do not believe the sturdy doctor to be dead, and have resolved not to enter a church till he return to his "chapel of ease." A short time since a hard working young minister was doing his customary visiting in the vicinity of Windy Wynd, and happened to drop in upon a lonely old lady, whom nobody appeared to mind very much. In the course of conversation with her, he asked:

"Who is your minister, my good woman?"

"Dr. Kidd, sir!" was the proud reply, and she looked up expecting to hear her doctor praised.

The visitor calmly replied—

"Dr. Kidd has been dead these thirty years or more!"

One can imagine the look of supreme disgust that crept over the old lady's features as she muttered—

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