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Witnessing for Christ.

WE are to witness that God so loved the world as to give His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. We are to make known to all that Jesus Christ so loved lost men as to give His life a ransom for many. The worst of sinners may receive into his heart the Spirit of God and the love of God,—may become a child of God, an heir of glorious immortality. When we look at men apart from the Gospel, how poor and paltry and insignificant they appear! One is apt to indulge the feeling, “why this ado for such creatures—such dust of the dust—such clods of the valley? Why ask me to make sacrifices for persons that are here to-day and away for ever on the morrow? What is man worth with his littleness and his vices, his blindness and folly? Ay, but it is to save the lost that Christ comes to raise the fallen—to rescue the perishing—to elevate infinitely our ideal of humanity. Our Christianity teaches us that it is worth while to save the poorest and feeblest wail that straggles through our streets, or the most hardened “tramp” that begs without a blush the bread of idleness. It teaches us that wherever the Gospel is proclaimed all are welcome to the blessings of justification, adoption, sanctification, “assurance of God’s love, joy in the Holy Ghost, peace of conscience, increase of Grace and perseverance therein to the end.” We are called to witness to the fullness and the absolute freeness of God’s grace, as revealed in the Gospel; to tell men, even the most rebellious, that we are all His offspring, and that when we become christians we are heirs of God, joint heirs with Christ.

We are called to witness for Christ by our daily conduct. Meek and gentle, loving and true, men will take knowledge of us that we have been with Jesus. Truth and love and

godliness thus exemplified, become known and read by persons to whom the Bible is a sealed book, and who do not frequent the sanctuary. As the Lord Jesus made the greatest possible sacrifices to save the lost, it is essential to faithful witnessing for Him that christians should be self-sacrificing.

Our church as a whole should be ready to witness for Christ in every town and village and hamlet, from Newfoundland to Vancouver Island. He is no true Presbyterian, he is no worthy member or adherent of the Presbyterian Church, who is not daily preaching by word or deed or character, in whatever community his lot may be cast, and by whatever means may be within his reach—Jesus as the Saviour of men. The witness of a godly life, the witness of a liberal hand, the witness of true and loyal speech,—all are precious in the eyes of God and invaluable for the benefit of mankind. Some, not a few in these days,—must witness for Christ on the lonely far-off prairies, some in the depths of the forest, some by the shores of sounding seas. Others will find themselves in cities surrounded by adverse majorities by multitudes who are ignorant of the truth and are unwilling to receive it—by the fanatical victims of superstition and idolatry. Others again, are from infancy to old age the favoured dwellers in well ordered communities where all the ordinances of pure and undefiled religion are observed with reverence and enjoyed with delight. Still, in all these circumstances, in every imaginable condition, in every time and place, it is the duty and the privilege of all to witness for Christ. Show your faith and love by works. Help in every good cause. Build churches, for these are precious witnesses for Christ. Send forth missionaries. Strengthen the schemes of the church as they stand in need of your aid. Prove to all that you value the truth as it is in Jesus, by using every endeavour to preserve that truth in its purity and to proclaim it to the ends of the earth.

The Sabbath-School and Normal Classes.

AN enthusiastic and successful Sabbath-School Superintendent has reminded us of a promise made some time ago that we would return to this subject, which we very willingly do, believing that it is one of vital importance, and in the hope that the few thoughts we have to express may induce others of larger experience and maturer views to give our readers the benefit of their wisdom.

The Sabbath-School is not unduly exalted when it is ranked as one of the great moral forces of the present time. And because it is such a force, it ought to be surrounded with all possible safe-guards, and nothing should be left undone to secure its highest efficiency. There is a tendency in some quarters to put the Sabbath-School on a different plane from other organizations of the Church—to make it a coordinate auxiliary, affiliated to the Church in a certain way, but practically independent of it. This is a mistaken notion as to the relationship which ought to subsist. The moment you establish an *imperium in imperio* in any department of the Church's work, you create a feeling of isolation at variance with the *beau ideal* which St. Paul would have us entertain of the Church, "as the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part." Unless this is guarded against the time may come when a minister will discover that his presence is not wanted in his own Sabbath-School, the Kirk-session, that his supervision is no longer desired, and the Presbytery, that the Sabbath-School has passed entirely from its jurisdiction. The details of management properly belong to the Superintendent of the Sabbath-School, but the Kirk-Session have also responsibilities in connection with it of which they cannot rightly divest themselves. The Sabbath-School is essentially a part and parcel of the Church. The Kirk-Sessions are its natural guardians—bound to give it all the support and encouragement in their power. They are certainly responsible for its efficiency: and that Presbytery is blame-

worthy which takes no thought for the Sabbath-Schools within its bounds. It is not for us to say how or to what extent Presbyteries may and should use their great influence in this direction. Many of them, we are glad to know, are now doing a great deal by Committees, and Conferences, and Conventions, to commend the Sabbath-School and its work to the attention and sympathy of the public.

But the question at issue is not so much the relations of the School to the Church: nor is it how to get a sufficient number of teachers, but rather, how shall we best endeavour to increase the efficiency of the teachers we now have in the Sabbath-Schools, and train young people to be competent teachers in the future? The only satisfactory answer that can be given to that question is, BY INSTRUCTION IN NORMAL CLASSES. Nothing short of thorough systematic training will fully meet the case. It may seem strange, yet there are those who, upon some occult principle, object to the training of Sabbath-School Teachers. They think that piety, and personal consecration, and a certain amount of enthusiasm, and a love for the work, are the only qualifications needed. Without these, no one will make a good teacher, but a great deal more than these is needed. If secular education has been raised to the highest point of excellence in these days, it is the result of Normal School instructions. Even children have sufficient observation to notice the vast difference between the methods of teaching in the secular and in the Sabbath-School, and unless the standard of instruction is correspondingly raised in the latter they will soon begin to draw unfavorable comparisons. Why is a teacher in the one case expected to teach thirty, or forty, or fifty scholars in the same class, while half a dozen is considered quite enough for the average Sabbath-School teacher? If Sabbath-School teachers could be found equally competent to teach as the other, it would probably be greatly to the advantage of the Sabbath-School to reduce its staff of teachers and enlarge its classes. It might be possible to find half a dozen men and women in a large congregation who, after being thoroughly trained for the work, would be highly efficient teachers. It were unreasonable to suppose that fifty such should be found. But not

to press this view of the matter, it must be admitted that an indispensable qualification of teachers, secular or religious, is that they themselves know *what* they teach, and *how* to teach. No one who is practically conversant with Sabbath-School work will deny that a great deal of the teaching is superficial and therefore inefficient. There is no argument used in favour of a thorough and special education for the office of the ministry that does not apply with at least equal force to the Sabbath-School teacher, and there is no more reason why we should have trained teachers in the secular schools than in the Sabbath-School. So long as the Sabbath-School suffers by reason of incompetent teaching, the Church and the cause of religion must also suffer with it. It is therefore the duty of the Church, so far as it can, to suggest if it cannot provide the remedy. Such classes as we have been referring to have passed beyond the stage of mere experiments. They have been tried with marked success, largely in the United States, and to some extent in Canada. Toronto has had a number of them: the latest there is in connection with Rev. D. J. Macdonnell's Congregation. In Ottawa we read of a Normal Class having been instituted. Will not some of the brethren who have made themselves practically acquainted with the *modus operandi*, give to the Church at large, through our columns, the benefit of their experience in this highly important matter. We shall esteem a practical paper on this subject as a very reasonable and valuable New Year's Gift to the *Record*.

Week of Universal Prayer.

IT being desirable that early intimation should be given as to the Annual Week of Universal Prayer in January, we have been requested by the Council of the Evangelical Alliance to publish the following topics suggested for daily exhortation and intercession:

SUNDAY, *January 5th.*—Sermons:—"The years of the right hand of the most High."—Psalm lxxvii., 10.

MONDAY, *January 6th.*—Praise:—Praise to God for his long-suffering kindness and mercy, for the goodness of His providence; and especially for

salvation in Jesus Christ, and for the blessings enjoyed under the present dispensation of the Holy Ghost. Thanksgiving for the cessation of war and the peaceful settlements of European questions; also for the Divine blessing which has attended the International meetings and services held in the *Salle Evangelique*, the distribution of the Holy Scriptures and other christian work during the Universal Exhibition in Paris. Confession of unbelief and unfruitfulness. Ps. cxvii.,; Ps. cvii., 33-43; Rom. xi. 33-36; Acts ii., 14-21; Ps. xlvii. 6-11; Dan ix., 3-10.

TUESDAY, *January 7th.*—Prayer:—For the power of the Holy Spirit to rest upon and operate in the Church of God everywhere, so that the disciples may be led into all the truth; that errors in doctrine and corruption of Scriptural worship may be stayed; that faith and hope, brotherly kindness and charity may be increased; and that the general tone of spiritual life may be elevated in communion with the Lord. Intercession for believers who are afflicted. John xviii., 36-38; John xvi., 14. 2 Tim. iii., 1-5; Rom. xii., 9-18; Eph. i., 15-23; Ps. xxxiv., 17-19.

WEDNESDAY, *January 8th.*—Prayer:—For the energetic operation of the Holy Spirit in the world at large, convincing men of sin, of righteousness, and of Judgment; and bringing those who are merely nominal Christians under the quickening and transforming power of the Truth. Also for Christian families; for the training of the young in the fear of the Lord, that they may be kept from error and evil, and especially that the grace of God may be upon them. John xvi., 7-14; Gen. xviii., 17-19; Col. iii., 16-24; Prov. xxii., 6. 1 Chron. iv., 9-10.

THURSDAY, *January 9th.*—Prayer:—For the effusion of the Holy Ghost "upon all flesh"; for the continuance of peace; for the establishment of righteous government; for the spread of enlightenment, goodwill, and love of Justice among all nations, and for their conversion to Christ; for the removal of intemperance and other social evils; special prayer for the nation, its Sovereign, and all in authority. Is. xi., 1-10; Prov. xiv., 14-27; Is. lxi. Gal. v., 19-26; 1 Tim. ii., 1-4.

FRIDAY, *January 10th.*—Prayer:—For the blessing of the Spirit of God to accompany evangelistic and missionary labours, and render them fruitful to Christ; for the turning of all Israel to the Lord; for the growth and stability of the young Churches gathered from heathen communities; for the revival of Bible Christianity in Eastern lands; for the preaching of the Gospel among all nations, and for "cheerful giving" on the part of those who go not themselves to this work. Matt. xxviii., 19-20; Rom. xi. 26; Acts xi., 19-30; Matt. xxiv., 14 Phil. iv., 10-19.

SATURDAY, *January 11th.*—Prayer:—For those who preside over the Churches of the Saints, and for all who are called to preach and to teach; for the due observance of the Lord's day; for the wise guidance of biblical translators and critics; for successful resistance to secularism and infidelity; and for the Divine blessing to accompany and follow the General Conference of Christians of various nations to be held this year in Switzerland, Eph. 18-19 vi., Is. lviii., 13-14; 2 Tim. ii., 15-19.

SUNDAY, *January 12th.*—Sermons:—Looking for "the coming of our Lord Jesus Christ." 1 Cor. i., 7. and Matt. xxiv., 42-51.

A TRUE Christian will not be satisfied with the thought of going to heaven alone.

If a thing is not revealed, we are at once conscious that it cannot be of importance for us to know it.

The Sabbath School.

INTERNATIONAL LESSONS.

December 8th.] A.D. 33. [Luke xxiii: 33-46.
THE CROSS.

GOLDEN TEXT:—*God forbid that I should glory, save in the Cross of our Lord Jesus Christ.*—Galatians 6: 14.

Jesus has been adjudged guilty of "blasphemy" by the Jewish council, but having no power to execute the sentence of the Law (Lev 24: 16), they bring him before the Roman governor, accusing Him of treason or rebellion. Pilate soon discovers His entire innocence and detects the motives of the Jews: but yielding to the impotency of the chief priests and the mob, he delivers Him to be crucified (v. 23, Matt. 27: 24-26). And now, with two malefactors (thieves—Matt.) He is led to Calvary, the place where He should suffer. Calvary (Golgotha in Hebrew) signifies "the place of a skull": so called, as some suppose, from its being the usual place of execution; as others think, from the shape of the hill or rock. The Lord thus dies a most ignominious death (He endured the cross, despising the shame, Heb. 12: 2), publicly, at the great feast, Himself the true Paschal Lamb. The first recorded word of Jesus on the cross (it may be during the act of crucifixion) is His prayer for His murderers—for the four soldiers who fastened the nails, for those who condemned Him, and for sinners of mankind represented by them. Their forgiveness is sought because they were ignorant of the real extent of their guilt. See 1 Tim. 1: 13; also Acts 7: 60. "This is the prayer of the great Intercessor, which is always heard." The soldiers fulfil Scripture in dividing His raiment by lot. Ps. 22: 18. The people and their rulers, unite in mocking of Him, reproaching Him with the miracles in which "He saved others" while now "He could not save Himself." There was now truth in their words than they supposed. The rough soldiers join in mockery, and again fulfil Scripture in offering Him of the "vinegar" or sour wine which they used at their meals. Ps. 69: 21. A "superscription" designed as a mark of ignominy, but really giving the true title of the sufferers, was placed on the cross over His head. It was in three languages and was read of many (Jn. 19: 20); fully symbolizing—though Pilate meant it not—the universality of Messiah's kingdom. Ps. 72: 11. Luke has recorded the most interesting fact that one of the malefactors showed penitence on the cross and received a blessed promise from the Lord: teaching us that while life lasts those who truly repent shall find pardon. Reproving his companion in crime and punishment, who was scoffing with the mob, the penitent acknowledges the justice of his own sentence and vindicates the innocence of Jesus. But more: addressing Him as *Lord* he prays to be remembered when He should come in His kingdom—in His glory. "His faith lays hold on the truth that this is the King of the Jews in a higher and immortal sense." What measure of knowledge he had we cannot tell, nor how he got it, but taught by the spirit, he at least knows that his Lord and Saviour is hanging beside him. The gracious Lord—the conqueror of death even in dying—does more than grant his request. He assures him that "to day" he should be with Himself in the region of blessedness to which death should introduce Him—"Paradise." (The Scripture calls the garden of Eden *Paradise*. Gen. 2: 8. As used by the Jews, it denoted the "place of rest and peace into which the souls of the faithful are conveyed at death."—Abraham's bosom.—1st. 2 Cor. 12: 4. Rev. 2: 7, it means *heaven* or the *third heaven*.) The awful and mysterious import of what is transpiring, is testified by the darkening of the sun for three hours:—"from the seventh to the ninth hour" (from noon till 3 p.m.) The rending of the veil signifies the end of the old economy, and the opening of the way by Christ's death into the most holy place—even heaven. Heb. 9: 8 and 10: 19. "With a loud voice," showing unexhausted strength, Jesus surrendered His spirit into His Father's hand. "I have power to lay down my life," &c. John 10: 18. See also Ps. 31: 5.

December 15th.] A.D. 33. [Luke xxiv: 13-42.

THE WALK TO EMMAUS.

GOLDEN TEXT:—*And they said one to another did not our heart burn within us while he talked with us by the way, and while he opened to us the Scripture.*—Luke, 24: 32.

The angels at the tomb have already announced to the "women" that the Lord has risen. They have informed the Apostles, and Peter and John have ascertained by inspection that it is as reported. "On the same day"—the day of the Lord's resurrection—"two of them," i. e., of the disciples (one is Cleopas, v. 18) are going to Emmaus, a village about 6 miles from Jerusalem. They talk of the matter of which their hearts are full; and as they "reason" or "dispute" the Lord Himself, apparently in guise of a traveller (Mk. 16: 2) overtakes them. Their eyes were "holden"—supernaturally influenced—so that they did not know Him. He enquires regarding the eager discussion in which these evidently sorrowful men are engaged. Cleopas expresses surprise that He should need to ask: *open a stranger* in Jerusalem must know what every one is thinking and speaking of at this time. Even if a stranger, he must be the only one who knows not these things.

"What things?" says the risen Lord; wishing by their statement of the case the better to prepare them for His own exposition. "They said" (one speaking for both, or alternately) that their discourse was about "Jesus of Nazareth," which was a Prophet mighty, &c." (See Acts 2: 22 and 7: 22). Their rulers procured His condemnation (by Pilate) and then crucified Him. But *they* (disciples) trusted ("were hoping") that He would prove the Redeemer (politically and spiritually) of Israel. This was now the third day since His death. Their perplexity was increased—they could hardly sav their hope revived—by the report of "certain women of their company" (disciples) that His restoration to life was declared to them by angels whom they saw. (v. 1-10, Matt. 28: 1-8, Mk. 16: 18) on which report "certain of them which were with them" (Peter, v. 12. John tells us he was with Peter: Jn. 20: 3-8) ran to the sepulchre and verified the word of the women. Despondingly they must close their statement: "Him they saw not."

Having permitted them to pour out their hearts, the Lord addresses them. "He upbraids them with their unbelief" (Mk. 16: 14) as afterwards the eleven, "Fools and slow of heart" (*without understanding and sluggish*) to believe all, &c. How could Scripture be fulfilled unless Messiah both died and rose again—His rising preliminary to "glory"? (His glory was so near that He speaks of it as if in it) and now *consecutively* ("beginning with, &c.") He goes through Scripture, showing how promises, prophecies, types, even the law, have their fulfilment in Him. ("The things concerning Himself" mean more than prophecies of Him. Emmaus is reached, and the Lord, still concealing Himself, seems disposed to go further. "He would have gone farther, but they held him back with the might of love." "If we desire to have Christ with us, we must use effort for that purpose." The words "abide with us" do not imply that the disciples lived at Emmaus.) At table with His fellow-travellers, He, acting as master of the house, "takes bread, &c." (This is a common meal and not the *communio*: no argument, therefore, for the communion in one kind—as Romanists would have it.)

And now the discovery comes. The *same* power that "held" their eyes "opens" them. This marvellous stranger is the Lord.

Immediately he "vanishes out of their sight" (See Jn. 20: 13-26.) His body, however, was still a real body.

The Lord having gone, they cannot but express the extraordinary emotion which His exposition of Scripture had kindled within them—emotion of joy, hope, desire, love. Should they not (we seem to hear them say), have sooner known that this could only be the Lord?

December 22nd.] A.D. 33. [Luko xiv : 44-53.]

THE SAVIOUR'S LAST WORDS.

GOLDEN TEXT:—*Lo, I am with you alway, even unto the end of the world*—Amen—Matthew, 28: 20.

On the evening of the day on which He rose, and some hours after he had been at Emmaus (see vs. 33-35) the Lord appeared to the "eleven" assembled in Jerusalem. He removed the terror of His sudden appearance and graciously afforded complete evidence of His identity (vs. 37-43). We know from Jn. 20: 26-29, that He appeared to them again on the evening of the next "Lord's day," and removed the incredulity of Thomas. There is nothing to show that the words of the risen Saviour here recorded were spoken *before* His latter appearance. The connexion with v. 43 even allows us to regard them as a summary of what He said at several times. There is no ground for saying that Luke, when he wrote his gospel, was not aware of any Galilean appearances of the Lord, or of any later than this one. The Evangelists do not profess to record everything Jn. 21: 25.

The Lord now addresses them as if He had already left them:—"These are the words. . . . yet with you." The meaning is, "ye see now the fulfilment of the words, &c." Often before His suffering, had He spoken of the necessity of His death as predicted in three great divisions of Jewish Scripture, the Law, the Prophets, and the Psalms (Matt. 16: 21, 17: 22 and 20: 18). But they understood Him not, and hence their surprise and dismay when His enemies seemed to prevail. But now, even as He opens up the Scriptures, He "opens their understanding" to comprehend them. Acts 16: 14, Eph. 1: 18. He gives the spirit before Pentecost. Jn. 20: 22. Referring to the Scriptures adduced by Him, he says "thus it is written: and Scripture *must* be fulfilled: nay more, God's counsel which Scripture declares, *must* be fulfilled. Nor did Scripture less announce the evangelization of the nations than the death and resurrection of the Messiah. "In His name"—by His authority and on the basis of His mediation—should "repentance and remission" be preached (see Acts 2: 38, and from Jerusalem as a centre (Acts 1: 8) must evangelization proceed. The great theocratic capital was not yet given up, and the "truth must shew its victorious powers where men would most gladly have extinguished it." Is 2: 2-3. Of these facts and truths, the apostles especially (but all believers in a sense) "are witnesses." Acts 1: 8-22 (An Apostle must have seen the risen Lord, 1 Cor. 15: 9) Not yet, however, were they qualified fully to bear witness, and for ten days (Acts 1: 3 compared with 2: 1) they must await in Jerusalem the "baptism of the Holy Ghost." (Act 1: 5. This gift, the last, greatest, and most comprehensive of all, the Father promises to the Son and sends upon us in answer to the Son's intercession, Jn. 14: 16-26 (Ludged with power—i.e. clothed with power).

And now He "leads them out" (i. e. from Jerusalem towards a village to which He had loved to repair "not quite to the village, but over the brow of the mount of Olives, see Acts 1: 12"), and, in the act of blessing them, He leaves the earth and ascends to His throne (How interesting the supplement in Acts 1: 9-12). His session at the "right hand" is now more valuable to the church than the prolongation of His stay on earth; and for Himself, He enters on "the joy that was set before Him." Heb. 12: 2. When the cloud has received Him from their sight and angels declared to them His second coming (Acts 1: 10, 11) they "worship Him" even as the women had already done (Matt. 28: 9-17) and as the disciples did on the Mountain in Galilee. In spite of separation, they are filled with "great joy," because He has gone to the Father (Jn. 14: 28); and, returning to Jerusalem where their Lord instructed them to remain, at all the daily hours of prayer they are found at the temple praising the God of Redemption (They did not live at the temple: the upper room was not there. See Acts 1: 13 and 3: 1.)

January 5.]

B.C. 536.

[Ezra iii; 1-13.]

THE SECOND TEMPLE.

GOLDEN TEXT.—*And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel, &c.*—Verse 11.

In taking up the study of the Old Testament where it was left off six months ago, the best introduction will be to read Ezra 1 ch. and ch. 2: 64-70. The Jews, to the number of 50,000, had just returned from Babylonish captivity to their own land and the Holy City, under an edict published by Cyrus. Daniel being now near 90 years of age did not accompany his countrymen, but was probably the medium of communication between "the God of Heaven" and Cyrus. The re-building of the Temple was expressly included in the decree, and orders given for the supply of workmen and materials which, as in the case of the first Temple, were to be furnished by Tyre and Sidon, and Lebanon.—1 Kings 5. They had left early in spring, were four months on the way, Ezra 7: 9; in the seventh month they already began their preparations;—v. 1—*gathered themselves together as one man.* The disciples met thus, Acts 11: 1. So must Christians be of one mind if they would further Christ's cause, 1 Cor. 3: 3-5. The altar now built—v. 3—not on the site of the old Temple, probably on the same spot where the ark of God had stood while it was abiding. See 2 Chron. 1: 4 and 2 Sam. 6: 17. They could not have the Temple immediately, but they might have an altar. Abram, wherever he came built an altar. So should Christians wherever they go—to the sea-side, or to foreign lands, v. 3. *Fear* was upon them. Fear serves a good purpose when it drives us to our knees. The word of the Lord is a strong tower.—Prov. 16: 10. The feast of Tabernacles (v. 4) had special reference to the Gospel times (Lech. 14: 18) as the duty of everyday required. Never leave till to-morrow what ought to be done to-day.—Y. 8, 9. About 19 months after their return the work commenced. *Jeanus*, not the high priest, but one of the Levites (Ch. 2: 40), to whom, as distinguished for mechanical skill, the oversight was committed—v. 10. The foundation was laid with the same imposing ceremonies as that of the first Temple (2 Chron. 5: 12-13) probably chanting the Psalm 136. V. 11. *All the people shouted*—signifying their enthusiasm, unanimity, and heartiness in the work and in the service. It is still the privilege of all God's people to join audibly in the praises of the sanctuary, Psalm 100, V. 12. The occasion awakened old associations in the minds of the "ancient men." Fifty or sixty years had elapsed since the Temple was burned, but many of the old people still remembered it. These men who should have rejoiced above all others, and inspired the younger with hope and courage, yielded to the weakness of humanity and wept like children, because there was little hope, in the present altered circumstances of the nation, that this Temple would at all compare with the original, and, chiefly, that it would be destitute of those things which constituted the glory of the first,—the Ark, the Shechinah, the Crim and Thummim, &c. Could they have foreseen that this Temple should receive the Lord of Glory Himself within its walls (Haggai 2: 9) they would have rejoiced too.

We learn from this passage to engage in the Lord's work and worship with all our heart and soul and strength; to rejoice with them that do rejoice and to weep with them that weep; to bear one another's burdens, so fulfilling the law of Christ.

British Columbia.

LETTER FROM REV. S. MCGREGOR.

MEETING OF PRESBYTERY: REV. R. JAMIESON:
 MAKING PROGRESS AMID PRESENT DIFFI-
 CULTIES: THE POSSIBILITIES OF THE
 FUTURE: CONCERNING ORGANS
 AND HYMNALS, &C.

The Manse, Victoria, B.C., 8th Oct., '78.

EVERE family affliction must plead my excuse for not writing longere now. The shadow of sorrow has at length fallen upon our little home, and we have been made "sharers of the common lot" by having one of our little darlings taken away from us very suddenly, and other members of the family prostrated by illness for some weeks, but now I am thankful to say again restored to health. As my family became convalescent the time for the semi-annual meeting of our Presbytery drew nigh and I resolved to delay writing until after our meeting, hoping that I would then be in a better position to furnish you with some particulars which might prove of interest to such as are interested in the prosperity of the Church.

The Presbytery met in Nanaimo on the 1st inst., and continued in session until the night of the 3rd, occupied with a number of matters for the most part of a local character, and important to us as a Court, but which I fear would appear common-place enough to those at a distance. To us, however, separated as we are from each other during the rest of the year, the fact of seeing each other, of talking over our present position and future prospects, and transacting the ordinary routine work of the Church, is full of interest. Notwithstanding the routine character of much of its work, we regard the Presbytery as the most distinctive and important court of our Church.

Our meeting was upon the whole a very pleasant one. The only circumstance which caused any regret was the absence of our esteemed Brother—Mr. Jamieson, of New Westminster,—through severe illness and seriously, (though we trust not permanently) impaired health. Mr. Jamieson was one of the first Presbyterian ministers who ever visited British Columbia, and has steadily stuck to his work in the country, while several others have come and gone since his arrival. He came to this Province under the auspices of the Church in Canada and as you are aware is still supported in part by your Church. During his sojourn in this country he has undergone more than the ordinary fatigue even of the Pioneer Missionary and the consequence has been as already mentioned seriously impaired health. Certainly if

ever missionary earned his furlough we consider he has done so, and that perfect rest fr.a ministerial work for some time is absolutely necessary for the restoration of his health. We fear that it shall prove absolutely necessary formally to apply to the Church for temporary leave of absence at an early date, and, if so, we feel confident that a necessary and merited rest which would not be denied to a civil servant in any respectable employer's work, will not be refused by the Church.

The Reports submitted to the Presbytery prove that good work is being done and vigorously prosecuted in the various districts throughout the country. Since last meeting no additions have been made to our missionary staff, principally for the reason that no body of Presbyterians beyond the range of our present missionaries' labour exist in the Province sufficiently numerous to warrant the outlay or to contribute beyond a very small fraction towards a minister's support. We endeavour to keep pace with the growth of the population, but hitherto that growth has been discouragingly slow. The amount of territory we embrace is out of all proportion to the number of people to whom we minister; but we are in possession of a field portion of which we expect to see more thickly settled at no distant day. The speedy necessity for an addition to our missionary force turns upon the rapid development of the resources of the country and a consequent rapid influx of population. Railroad construction, or the discovery of new fields rich in gold, are some of the possibilities which at any time may lead to this result. In the meantime we divide our forces, to cover in so far as possible the most important points in the whole field, and are ready to advance as much as we can with the advancement of the Province.*

While remote from the great centres of the Church, let me assure you that we are by no means indifferent spectators to the wants that are transpiring both in the old Country and the new Dominion. After all one feels of late years the world has grown wonderfully small, and that through the agency of steam and electricity, the different parts of the earth have been drawn singularly close together. We get our important dispatches from all quarters just about as soon as our friends in Montreal get theirs, and the less important news that travels more slowly through the press comes to us only a little later. Then, fortunately for us, the usual Magazines, Reviews, New Books, &c., find their way to the Pacific, and still as of old the light from the East moves Westward so that we need not remain in darkness, if we only seek the light.

The news of Scotland and the Kirk is still as dear to us as ever, and we heartily rejoice in the wisdom displayed in her councils and the energy and zeal evinced in carrying out her

work. May she go on faithfully and quietly doing her work and proving herself a blessing to Scotland and to the Christian world as she has proved herself in the past. The progressive movements in the Presbyterian Church in Canada we also watch with much interest. Organs and Hymnals are gradually finding their way into almost every branch of the Presbyterian Church, and we note that the Canadian branch is no exception to the almost universal order of things. Whether we "let it or not" the great world "shall spin forever down the ringing grooves of change," and if "the younger day" into which "we sweep through the shadow of the world" be not a darker but a brighter one it is well. To many of us the chief glory of our Presbyterianism consists in its freedom and plasticity. We rejoice in the fact that while we hold a well defined system of doctrine and Church government, we can worship God through the words of Psalms or Hymns and with or without the aid of instrumental music and still remain loyal and true to our Church and religion.

Our own Church.

INQUIRIES have reached us from several quarters respecting a report in circulation, to the effect that the opponents of the Union of the Presbyterian Churches in Canada have gained their suit and have obtained possession of the Temporalities Fund. However much we dislike to refer even to such matters in the RECORD, we feel bound to give the statement an explicit contradiction. The suit, at present, in progress has not yet been argued on its merits, and the Board of Management have no fears as to the ultimate issue.

THANKSGIVING.—We close the year, as is becoming, with thanksgiving to God. As a Church, we have had peace and prosperity throughout all our borders. The Kingdom of Christ has been advanced by our efforts at home and abroad. Old congregations have been strengthened, and new ones formed; and pioneers have entered "the regions beyond." While we look back with gratitude, we can look forward with hope. The Lord is with us; we gratefully acknowledge Him as our Leader and King. It becomes us to express our gratitude in deeds as well as in words. We have ample opportunities for proving our love to God and man by helping the poor, and helping every rightful enterprise whose aim is the ad-

vancement of the Redeemer's Kingdom. We understand that Wednesday, the 4th instant, has been appointed by the Dominion Government as a National Thanksgiving Day. Let it be observed in all the Churches.

Last year the Home Mission Committee appealed for a special collection on Thanksgiving Day. This year, the Board of French Evangelization has issued a circular soliciting a collection on behalf of their work, on the 4th December. The Fund being largely in debt, it is hoped that congregations will respond liberally.

PRAY FOR OUR COLLEGES.—All our Colleges are now in session, and are attended by a large number of devoted young men, who look forward to the Gospel Ministry as their life-work. Professors and students need our sympathies and prayers. On our Colleges depends to a large extent the future prosperity of our Church in the Dominion. Brethren, let prayer be made in our Congregations and in our families, that the Schools of the Prophets may amply and happily fulfil their mission. If once our Colleges attain to their proper place in our hearts and in our intercessions, there will be less need of discussing yearly deficits and issuing special "appeals."

"THE SCHEMES."—The prosperity of all the the Schemes of the Church depends under God on the heartsome co-operation of the whole people. Let the poor give of their poverty as well as the rich of their wealth, and all will be well. He that withholds help is a positive injury to the cause of the Lord. "He that is not for me is against me," says Christ. Do what you can for ALL the schemes of the Church.

MISSIONARY MEETINGS.—The Montreal Anniversary Missionary Meetings will be held in the new Crescent St. Church, on the evenings of the 10th, 11th, and 12th December. The subjects to be discussed are the Home, French, and Foreign Missions of the Church. Among the speakers who have consented to take part in the proceedings are the Rev. Arthur T. Pierson, D. D. of Detroit; Rev. R. F. Burns, D. D., of Halifax; Rev. Dr. Fraser, late of Formosa, China, and the Rev. R. N. Grant, of Ingersoll.

LUNENBURG.—The venerable Pastor of Lunenburg, Rev. William Duff, on his return from a prolonged visit to Scotland, was welcomed by the congregation and the community generally with every demonstration of love and respect. The Lunenburg congregation, which was organized in 1776, is one of the oldest in the Maritime Provinces.

CHALMER'S CHURCH, Halifax.—The report of this church for 1878 shows receipts for congregational purposes, \$2,958; for Missionary purposes, \$750; average contribution per Sabbath, \$74. All contributions are received at the church-door, and the pews are free, Rev. C. B. Pithlado, Pastor.

ST. ANDREW'S CHURCH, Chatham, Ont.—The ordinary income of the congregation is \$2,662.09; raised for church improvement, \$300; for missionary and benevolent schemes, \$372.79; total, \$3,334.79. The membership of the congregation was increased ninety-six during the year: of these sixty-five were received on profession of their faith, and thirty-one by certificate. There were also twenty-two Baptisms during the year.

ORDINATIONS AND INDUCTIONS.

SCOTT AND UXBRIDGE: Lindsay Presbytery.—Mr. J. W. Smythe was ordained and inducted 21st October.

AMHERST ISLAND: Kingston.—The Rev. Alexander McLennan, formerly of Uxbridge, was inducted.

SUMMERTOWN: Glengarry. Rev. James A. R. Hay, formerly of Delaware, Ont., was inducted on the 8th October.

ST. MARY'S: Stratford.—Mr. Wilson was ordained and inducted to the charge of the Second Congregation on the 19th November.

ORO: Barric.—The Rev. Henry Sinclair, formerly of Mulmur and Tossoronto, was inducted to Knox Church on the 31st October.

BERMUDA.—Mr. James A. McKeen was ordained by the Presbytery of Wallace, N. S., to the work of the ministry in Bermuda.

KEMPF: Halifax.—The Rev. John McLean of Broad Cove, C. B., having accepted a call to this Congregation, his induction was appointed to take place on the 20th November.

CALLS.—Rev. A. Ross of Pictou, N. S., has been called to Woodville, Ont., and Mr. F. Ballantyne to Westminster, in the Presbytery of London. Rev. Mr. Beatty of Charlotte, N. Y., has been called by the First Presbyterian Church, Port Hope, Ont. Rev. Dr. Jardine, formerly of Calcutta, has received a call from St. Andrew's Church, Chatham, N. B. The Rev. J. M. Sutherland of Pugwash is called to Annapolis and Bridgewater, N. S. The Rev. L. G. MacNeil of Maitland, N. S., has received a call from the United congregations, St. John's, Newfoundland, The Rev. E. Roberts has accepted a unanimous call to the congregation of Harvey, St. John Presbytery. It is rumoured that Rev. Dr. Robb, of Toronto, has received a call to Galway, Ireland. We cannot let him go.

DEMISSIONS.—The following Ministers have demitted their charges: Rev. William Grant, of Vankloekhill, *Glengarry*; Rev. D. McKee, of

Grand Bend, *Huron*; Rev. James Donaldson, of Wardsville, *London*; Rev. Archibald Brown, of Lyn and Yonge, *Brockville*; Rev. James Cormack, of Glenvale and Harrowsmith, *Kingston*; Rev. A. B. Nicholson, of Lansdowne and Fairfax, *Kingston*; Rev. William Forrest, of Lake Shore and Leith, *Owen Sound*; Rev. George Roddick, of West River, *Pictou, N. S.*; Rev. David Neish, of North Cornwallis, *N. S.*

NEW CHURCHES.

BELMONT, Ont.—The new Church at this place was opened for worship on the 13th October by Rev. Dr. Robb, of Toronto. The building is in the Gothic style of architecture, of white brick, and well finished throughout.

QUEENSVILLE, Ont.—The opening services in the new Church at Queensville were conducted by Professor McLaren and Rev. W. Frizzel, of Newmarket. This is also a neat brick edifice, seated for about 300 and costing some \$3,000.

WALLACEBURGH, Ont.—The old Church, which has been made as good as new, was reopened on the 7th October. In point of taste and comfort it is said to be now unsurpassed.

LUNENBURGH, Ont.—The Church here, which has also undergone "restoration," was reopened on 31st October. The cost of repairs, exclusive of organ, was \$550.

SMITH'S FALLS, Ont.—St. Andrew's Church, having been thoroughly renovated and greatly improved, "beyond recognition," at a cost of about \$2,700, was reopened for worship on the 3d of November.

GERRARD STREET CHURCH, Toronto.—This beautiful edifice has been erected by what has hitherto been known as the Gould Street congregation, of which the Rev. J. M. King is pastor. The Church is seated for 1,000 persons, and has cost about \$40,000. It contains "all the modern improvements" in the way of specially good accommodation for Sabbath-School and Bible Classes, Lecture Rooms, "Ladies' Parlour," and Library, &c. The opening services were conducted on Sabbath, 17th November, by Rev. William Taylor, D.D., of the Broadway Tabernacle, New York, and Rev. John Jenkins, D.D., the Moderator of the General Assembly.

SPRINGFIELD, Nova Scotia.—On the 13th October, the new Church at Springfield was opened for public worship. The attendance was large, and the services were conducted by Rev. T. Cumming, Rev. J. McCunn, and the Pastor, Rev. J. G. Glass.

ST. JAMES' CHURCH, Charlottetown.—This elegant and commodious stone church was opened for public worship on the 20th October. The services were conducted by Rev. Principal McKnight, D.D., Rev. D. Macneil, and Rev. John Lathern,—the Pastor, Rev. K. McLennan, leading the devotional exercises. The building is one of the handsomest in the Maritime Provinces. It cost upwards of \$25,000.

Meetings of Presbyteries.

PICOU: 5th November.—The Presbytery met at New Glasgow. A call from Woodville, Ontario, to Rev. Alex. Ross, was received and the usual steps ordered to be taken. The Congregation offer \$1,000 with manse and glebe. Rev. George Roddick tendered the demission of his charge at West River, with the intention of removing to Manitoba. Due intimation was ordered to be given to his congregation.

WALLACE: 22nd October.—The Presbytery met at Pugwash. Mr. James A. McKeen was ordained at the request of the Presbytery of Halifax, in order to proceed to Bermuda and occupy an important station there. Rev. J. M. Sutherland had previously tendered the demission of the Pugwash congregation. After hearing Commissioners, who strongly urged the withdrawal of the demission, the matter was allowed to lie over till next meeting.

HALIFAX: 5th November.—The Presbytery met in St. Matthew's Church. Rev. D. Neish tendered the demission of his charge, North Cornwallis. The Presbytery sustained a call from Annapolis and Bridgetown in favour of Rev. J. M. Sutherland, Pugwash. A call from Elmsdale and Nine-Mile River in favour of Rev. John Cameron was set aside on the ground of lack of unanimity. A call from St. John's, Newfoundland, to Rev. I. G. Macneill was laid on the table, and intimation was ordered to be given to his Congregation at Maitland to appear for their interests. Rev. John Maclean, Broad Cove, accepted the call from Kempt, and his induction was appointed to take place at Kempt on the 20th November.

LUNENBURG AND YARMOUTH: 2nd October and 5th November.—Rev. W. Caven having declined the call to Yarmouth, the congregation petitioned for a new moderation, which was granted on the 22nd October. Rev. D. S. Fraser reported at the meeting held at Bridgewater on the 5th November that he had moderated, and that the call was in favour of Rev. W. Robertson of Bridgewater; stipend promised, \$1,200. The next meeting was appointed to be held at Bridgewater, to deal with the call, 20th November, and at Mahone Bay in the afternoon of the same day in the interest of the Sabbath School.

THE PRESBYTERY OF ST. JOHN contains 29 congregations and 14 Mission Stations, and extends over an immense tract of country.

MIRAMICHI: 29th October.—This Presbytery met at Chatham. A call from St. Andrew's Congregation to Rev. Dr. Robert Jardine was sustained. Rev. E. A. McCurdy, of New Glasgow, was heard on behalf of the Foreign Mis-

sion Board, and ministers were instructed to lay before their congregations the claims of our Foreign Missions and to ask for contributions to the Debt Fund. The Presbytery inquired into the progress made by congregations in making collections for the schemes of the Church, and the reports received were encouraging. A well-attended Missionary meeting was held in the evening at Newcastle. The next stated meeting will be held at Newcastle on the first Tuesday of February.

PRINCE EDWARD ISLAND:—Rev. Dr. Burns and Rev. Thomas Duncan recently visited several congregations in P. E. Island in the interests of the College Endowment. They were very kindly received, and their appeals were responded to in a liberal spirit. They expect about \$2,500 from the congregations visited. Financial and commercial depression prevails in their Province at present to an extraordinary degree.

OTTAWA: 5th November.—The Rev. Alexander F. Kemp, LL.D., Principal of the Ottawa Ladies' College, was cordially welcomed as a member of the Presbytery, and the Institution over which he presides was commended to the confidence and patronage of the public. A committee was appointed to secure the services of two ordained Missionaries to labour in the bounds. It was agreed to instruct missionary deputations to represent to the congregations the urgent need of increased contributions to the Home Mission Funds of the Church. A deputation from New Edinburgh congregation was heard respecting the financial condition of that congregation, and at their request a committee was appointed to confer with the Kirk-Session and managers. It was agreed to levy a rate of 12 cents per family for the requirements of the Presbytery Fund for the current year. A meeting for Presbyterial Visitation was appointed to be held at Aylmer on 25th November.

BROCKVILLE: 25th October.—Mr. Brown's resignation of the charge of Lyn and Yonge was accepted. Mr. Blair's application to be received as a minister of this Church was favourably received, and it was agreed to transmit it in due form to the General Assembly.

GLENGARRY: 17th September.—A minute was adopted expressing regret at the removal of Rev. William Grant from his charge at Vankleekhill. A call from Summerstown in favour of Rev. James A. R. Hay, formerly of Delaware, *Bruce Pres.*, was sustained, and his induction was appointed to take place on 8th October. It was resolved to hold Missionary meetings in all the Congregations within the bounds. A committee was appointed to mature a scheme for giving effect to the recommendations of the Synod on Sabbath Schools.

KINGS ON: 24th September.—A minute was adopted expressing regret at Mr. Cormack's

resignation of his charge of Glenvale, Harrow-smith and Milton, on account of ill-health. Mr. Nicholson's resignation of the pastoral charge of Lansdowne and Fairfax was accepted. A call from Amherst Island to Rev. Alex. McLennan was sustained. The Mission work of the Presbytery occupied much of the time. In point of extent and importance the field is second to none in the Church, excepting Manitoba and the Muskoka District.

LINDSAY: 21st October.—Mr. McNabb reported having moderated in a call at Woodville to Rev. A. Ross, of Pictou, N. S., and the same was sustained. The Presbytery having sustained Mr. W. J. Smyth's examination, proceeded to ordain him to the office of the Ministry and inducted him into the charge of Scott and Uxbridge.

TORONTO: 5th November:—A call from the congregations of Georgetown, 1 Limehouse to Mr. John Pringle was sustained and accepted by him, and arrangements made for his ordination and induction on the 26th November. A minute was adopted in reference to the Rev. R. D. Fraser's resignation of Charles St. congregation, Toronto. There was read a remit of the General Assembly anent the oversight of Sabbath-school work and a committee was appointed to consider the same and report to next meeting. In terms of another remit, the deputies appointed to attend the Missionary Meetings were instructed to make enquiry anent the existence of a Missionary Association in each of the congregations and to report.

BARBIE: 15th October.—The Rev. Henry Sinclair, of Mulmur and Torontio, having accepted a call from Knox Church, Oro, the Presbytery agreed to his translation and made arrangements for his induction at Oro. The Presbytery agreed to supply the Station of Waubaushe during the winter, by each of the ministers giving a day's services in the field. The rate to be raised for Presbytery, Synod and Assembly expenses was found to be thirteen cents per member.

OWEN SOUND: 15th October.—A basis of union between Meaford and Griersville congregations was agreed to. The Rev. William Forrest's resignation of the charge of Lake Shore and Leith was accepted, and a minute was adopted expressing the Presbytery's deep sympathy with Mr. Forrest in his affliction, and with the congregation in the great loss they sustain. Leave was granted to moderate in calls to Meaford and Griersville, Thornbury and Heathcote, and Lake Shore and Leith.

LONDON: 24th September.—Mr. George Sutherland was appointed Moderator. A call from Westminster to Mr. F. Ballantyne was sustained, and one from Scaforth to Mr. Mungo Fraser, of St. Thomas, was laid on the table. It was agreed to receive as a minister of this

Church Mr. McIntock, from the Presbyterian Church of England, subject to the approval of the General Assembly. Mr. Duncan reported that he had organized a congregation at Arkona.—29th October: In terms of the recommendation of a committee appointed to confer with Mr. West, it was agreed to suspend him from exercising the office of the holy ministry. It was agreed to accept Mr. Donaldson's resignation of the charge of Wardsville. Intimations having been received of the death of Rev. Donald McDonald, of Napier, a committee was appointed to prepare a minute expressing the Presbytery's deep sympathy with his widow and family. Mr. Galloway was licensed to preach the Gospel.

STRATFORD: 29th October.—Rev. Mr. Kay requested that application be made for him to be received as a minister of this Church, and intimated his willingness to accept an invitation from the congregation of Milverton and North Mornington as stated supply, *ad interim*. Mr. Wilson signified his acceptance of a call from St. Mary's, Second congregation, and the Presbytery agreed to proceed to his ordination on the 19th November. Missionary deputations were appointed to visit all the congregations in the bounds. Mr. McLeod reported on behalf of the Sabbath School Committee. The Presbytery then entered into conference on "Pastoral Oversight, Discipline, The Work of Elders." Mr. Boyd, according to arrangement, introduced the discussion. In the evening: public conference was held on the questions—1st. The number of our communicants in proportion to adherents; how to increase the number of our communicants; how to deal with those applying for admission to the Lord's Table. 2nd. Evangelistic services—their place and value; how to conduct evangelistic meetings.

HERON: 29th October.—The congregation of Fordwich and Gorrie were united to form one charge. The Rev. D. McRae, of Grand Bend, tendered the resignation of his charge on account of ill-health. A committee was appointed to arrange for holding a Sabbath School Convention, to be held at Blyth in the month of February. A Conference on the state of religion was held at the evening sederunt.

PRESBYTERIAN COLLEGE, HALIFAX. OPENING OF THE SESSION.

The Session of 1878-9 was opened on Wednesday 6th November. A very large audience assembled in Chalmer's Church, to hear the Inaugural Lecture by Professor Pollok. The subject of Lecture was,—“A contrast and its lessons.” The theological changes in Scotland in Germany during the past twenty-five years were sketched, and their practical importance was indicated.—Dr. Pollok in closing congre-

tulated the students on the commodious and handsome building now secured for the College. He had been much in the old country, and seen its loveliness, but a lovelier spot than that occupied by our College he had not seen. The Rev. Principal MacKnight, D. D., who presided, announced the arrangements for the students who are 20 in number. An unusually large number of ministers from a distance were present. The College for the first time offers facilities for boarding the Students, and nearly all have availed themselves of the advantages offered. We are glad to report that the attendance is a little larger than in any previous year.

On Thursday evening a large number of the friends of the College met socially in the new building, to enjoy what may be described as a "housewarming." Rev. Dr. Burns Chairman of the Board of Management presided, distinguished citizens not belonging to the Presbyterian Church were present, and pleasing proofs were afforded of interest in the College.

MANITOBA ITEMS.

The Mission stations in the Presbytery of Manitoba promise this year \$2,300 in advance of last year, and contribute about 40 per cent. of the amount expended on them. The new Knox Church Winnipeg, whose spire, 130 ft. high, has just been reared, promises to be the finest church building northwest of St. Paul, if even it is equaled there. Rev. James Duncan, the first of those educated in Manitoba College and ordained to the ministry, on being asked whether he would undertake the long journey so late in the fall to Prince Albert, replied he would go wherever the Presbytery wished, and started a week later to drive with his own conveyance 5 or 60 miles toward the setting sun. Arrangements are being made in four or five village centres in Manitoba to erect churches of the better description, and not less than a dozen other churches are being planned in different rural sections. Rev. James Robertson raised an amount or one of the new churches on a recent visit to Ontario. Who will help forward the Church Building Fund for the new Presbytery? Manitoba College has some twelve or fourteen students expecting to go up to the several examinations of the University of Manitoba to which the College is affiliated in May next. The North-West affords plenty of scope for missionary adventure. Dr. Patterson and Prof. Bryce in their way to the Little Saskatchewan had to swim their horse over a stream, and drag the buggy, baggage, &c., over with ropes, but they had the assistance of some young Scotchmen who have settled in the locality. Prof. Hartin visiting Fort Francis, crossed the Lake of the Woods in an open boat under the guidance of Chief Factor Lillie of the

H. B. Co. Mr. Cameron, missionary on Contract 15 C. P. R., would almost require to be long to the "Amphibia." Yet all these and our other missionaries are enthusiasts about the North-West. The Presbytery of Manitoba has 65 mission stations and gives them the same supply in winter as in summer. Dr. Cochrane says only six of the forty mission stations in Muskoka region will be supplied this winter. A very cheap mode of supplying stations, but it often costs the church the station! The Rev. Prof. Bryce was lately elected Chairman of the Board of Studies, (the Executive Body) of the University of Manitoba, and Rev. Prof. O'Meara of the Episcopal College, Secretary. Portage La Prairie congregation have lately provided their pastor, Rev. A. Bell with a comfortable manse. G. B.

Obituary.

REV. DONALD McDONALD, Minister of Napier, Ontario, died about the middle of October, after a lingering illness of three months. He had not been much more than a year at Napier, but during that period he made many warm friends. Mr. McDonald was a native of Scotland. He commenced his studies for the ministry at the University of Edinburgh, and completed his theological curriculum at Queen's College, Kingston, in 1855. His first charge was that of St. Columba's Church, Lochiel, in the Presbytery of Glengarry to which he was inducted in 1856. At the end of three years he resigned his charge, went to Scotland and was presented to the parish of Trumisgarry, from which he was soon afterwards translated to Sleat, in the Isle of Skye. Some years ago he returned to Canada, and for a time engaged in teaching in the city of London and elsewhere. He was inducted into the charge of St. Andrew's Church, Westminster, in 1876, and was translated to the charge in which he closed his labours on the 4th September, 1877. He was about 46 years of age, a man of great warmth of heart and urbanity, and ever ready to benefit his fellow-men. He leaves a widow and four children to lament his early death.

Ecclesiastical News.

IN October, the foundation stone of the new wing of the Assembly's College at Belfast was laid. Professor Porter stated that quarter of a century ago this, the first Presbyterian College in Ireland, was opened by the historian of the Reformation, Dr. Merle d'Aubigne. In 1868 the parliamentary en-

dowment was cancelled, but the Professors generously handed over the commutation of their salaries to form the nucleus of a private endowment Fund. And in the meantime other friends and benefactors arose, among these was Mrs. Gamble who, besides giving a large sum of money, presented the College with one of the finest theological libraries in Ireland. Professor Porter initiated the movement that has just now culminated so successfully. Feeling that the existing endowments were inadequate, he appealed to the friends of the Institution for a supplementary Fund of at least \$50,000. Mr. Corry M.P. was the first to respond with \$5,000 others followed his example. "Two years ago a new impetus was given to the movement by the offer of a friend to whom the Moderator has given the appellation of "The Great Unknown". The offer was this,—“I will give \$50,000 for the completion of the College building on condition that the Church contributes \$50,000 for endowment.” It could now be said that the stipulated amounts, and something to boot, were already in the Treasurer's hands. The new buildings will consist of a chapel, a faculty room, a block of students chambers, a president's house, and two professor's houses. The thing has been splendidly done. We can only think at the moment of one achievement of the same kind to compare with it—that achieved by Principal Grant, who, in the short space of six months, has raised nearly three times fifty thousand dollars for a like purpose—the additional endowment and equipment of the University of Queen's College at Kingston in Canada.

AMONG the decisions come to at the Wesleyan Conference in England was the appointment of a committee to consider and report upon the advisability of convening in London an Ecumenical Methodist Conference of all the various branches of this family throughout the world, to be composed of ministerial and lay members in as nearly equal numbers as possible. The various Sections of Methodism have come to form a community of some fifteen millions of people, having, as nearly as can be ascertained, 30,000 ministers and twice as many lay preachers.

THE RECENT VISIT to the United States of Arthur Penrhyn Stanley, D.D., the Dean of Westminster, was regarded as a very pleasing episode in ecclesiastical and literary circles. The quiet and ostentatious manner in which the illustrious stranger "starred" it, and the plain but practical and sensible words that fell from his lips were characteristic of the man of true genius and refinement. The few sermons he preached were highly appreciated. His address to the students of Union Theological Seminary was exceedingly happy.

THE PROPHECIC CONFERENCE which was held in New York to discuss or perhaps more exactly to assert the premillennial coming of

of Christ to reign upon the earth, attracted, as it was sure to do, the attention of large numbers. The Conference was not a denominational gathering, but was composed of members of various evangelical bodies who have made this question a special subject of study. The speakers were chiefly Episcopalian and Presbyterians who were present, it is presumed, in private capacity and not as commissioners from their respective Churches. Some of them were men of eminence, and all were evidently much in earnest and very sincere in the expressions of their belief. The following formula adopted by the Conference contains in brief the sum and substance of the premillennial Advent Creed.—

"I. We affirm our belief in the supreme and absolute authority of the written Word of God on all questions of doctrine and duty.

"II. The prophetic words of the Old Testament Scriptures, concerning the first coming of our Lord Jesus Christ were literally fulfilled in his birth, life, death, resurrection, and ascension; and so the prophetic words of both the Old and New Testaments concerning his second coming will be literally fulfilled in his visible return to this earth, in like manner as he went up into Heaven, and his glorious Epiphany of the great God, our Saviour Jesus Christ, is the blessed hope of the believer and of the Church during this entire dispensation.

"III. This second coming of the Lord Jesus is everywhere in the Scriptures represented as imminent and may occur at any moment; yet the precise day and hour thereof is unknown to man and known only to God.

"IV. The Scriptures nowhere teach that the whole world will be converted to God or that there will be a reign of universal righteousness and peace before the return of our blessed Lord; but that only at and by his coming in power and glory will the prophecies concerning the progress of evil and the development of Anti-Christ, the time of the Gentiles and the ingathering of Israel, the resurrection of the dead in Christ and the transfiguration of his living saints receive their fulfillment, and the period of millennial blessedness its inauguration.

"V. The duty of the Church during the absence of the Bridegroom is to watch and pray, to work and wait, to go into all the world and reach the Gospel to every creature, and thus hasten the coming of the day of God; and to His latest promise, "Surely I come quickly," to respond in joyous hope: "Even so, Come, Lord Jesus."

The difficulty is to discover wherein consists the practical benefit of attaching special importance to this speculative article of belief. All are agreed that the Lord Jesus is coming again, that we shall stand before Him, and see Him face to face. The day and the hour of His coming, God only knows. It is no use speculating about the date or the manner of this solemn event. The practical matter for all Christians is to prepare to meet Christ, to give earnest heed to present duty—duty to our families, our congregations, the Church at large so as to be able to give an account of our stewardship "with joy," when "that Day" comes.

On the 15th October the Rev. Dr. Cruikshank of Turiff, Aberdeenshire was entertained to dinner by the Presbytery of Turiff, in celebration of the fiftieth anniversary of his connection

with the Established Church of Scotland. Dr. Craikshank was ordained in 1828, and began his public ministry at Bytown (now Ottawa) in 1830. Subsequently he was minister of Brockville and also of Niagara. He was translated to Turrill in 1849.

Our Foreign Missions.

MISSION BUILDINGS IN CENTRAL INDIA; SPECIAL APPEAL AND STATEMENT RESPECTING THE ORDINARY REQUIREMENTS.

BY THE CONVENER.

PERMIT me through your columns to call the attention more especially of the Western Section of the Church to the necessity of securing as early as possible, suitable Mission premises in Central India, and also to the requirement of the Foreign Mission Fund for the current year.

The importance of Mission buildings to the health of our Missionaries, and to the success of their work having been brought under the notice of the General Assembly, in the last report of the Western Section of the Foreign Mission Committee, the following resolution was unanimously adopted by the Supreme Court, viz.: "The Assembly authorize the Sub-Committee of the Western Section to proceed with the erection of buildings for residence of Missionaries at Indore; enjoin ministers to lay the urgent need of such buildings before their congregations as part of the ordinary requirements of the fund; and at the same time empower the Committee to lay this work before such well known friends of missions as they may think proper to address, and in such manner as in their judgment may seem wise."

From this decision it is evident that the Assembly contemplated (1) that a portion of the expense of such buildings should fall upon the ordinary revenue, and hence ministers are enjoined to bring the urgent need of such buildings before their congregations as part of the ordinary requirements of the fund; and (2) that donations should be sought from such friends of the cause as may be prompted by their zeal and liberty to make special gifts to help forward this great work.

In order to show the necessity of such buildings, it is enough to mention that the climate

of Central India is very trying to the health of Canadians and Europeans. The houses of the natives are badly constructed, and, such as they are, it is often impossible to procure them except at the most exorbitant rents. The health of several of our labourers has already suffered severely from lack of suitable accommodation. It surely ought not to be a difficult thing for the Canadian Church, at once, to raise \$10,000 or \$12,000, to enable us to secure good Mission premises at Indore. In due time, similar provision will require to be made for Malwa, but in the meantime it is felt that the wants of Indore are more pressing.

It is due to the Church to state that at the last meeting of the Committee information was received which proves that the lack of means is not the only reason which at present prevents the purchase of suitable buildings at Indore. Liberty to purchase is dependent entirely upon the permission of one man who is at present unfavourable, but it is hoped that his successor, who, in a few months, will have the matter in his hands, will look upon mission work with other eyes. In the circumstances, it was felt that the Committee should not allow such obstacles to discourage them, and it was resolved to go forward, trusting that in due time the Lord will remove all hindrances out of way.

It is, therefore, earnestly hoped that a united effort will be made over the Western Section of the Church to supply the funds necessary for these buildings. Donations to aid in this work will be cordially welcomed from Sabbath-Schools, Bible-Classes, Missionary Societies, and, above all, from private members of the Church whose large hearted liberality may prompt them to set apart something for this urgent call. All sums sent to Rev. Dr. Reid, Toronto, for "Mission buildings in Central India" will be held sacred for this object. It is hoped that members of the Foreign Mission Committee and others will make personal application to many friends for donations. But let none wait for such invitations. The Lord loveth a cheerful giver, and all who feel an interest in the work can easily send their gifts to the Treasurer of the Church.

The ordinary requirements of the Foreign Mission Fund for the year cannot safely be estimated at less than \$22,000 for the Western Section. Last year we asked, and, I am glad to say, very nearly obtained, \$22,000. An equal amount will, at least, be necessary for the current year. There were special expenses last year, but this year a portion of the expense of Mission buildings may be expected to come on the ordinary revenue. The one may balance the other. In no department has the work been contracted, or the general expenses lessened.

Among the Indians in the Northwest, four ordained missionaries and one teacher are sus-

tained. In China, the work grows and prospers. Rev. G. L. Mackay has now associated with him Rev. K. F. Junor, and enjoys also the gratuitous aid of Dr. Ringer in the hospital. There are now fourteen chapels, in which the Gospel is regularly preached every Sabbath by a large staff of trained Native helpers. There were at the time of the last report 236 communicants on the roll. A number of Bible women are also in course of training to labour among the daughters of China.

In India the work still advances, but no change has been made during the year in the labourers. Rev. Messrs. Douglas and Campbell, assisted by four devoted lady missionaries, sustain the banner of the Cross amid the dense heathenism with which they are surrounded. The services of Mr. John Wilkie, who last year completed his theological studies, have been accepted for the foreign field. He is spending the present winter studying in Edinburgh, but will be prepared next summer to go either to China or India, as the Church may direct.

It is evident that this extensive work cannot be sustained without an ordinary revenue of about \$22,000. This is no doubt a large sum, but when spread over the Western Section of the Church it is less than 30 cents for each communicant. There are in Quebec, Ontario and Manitoba more than 75,000 members in full communion with our Church. And, surely, it ought not to require much urgency to evoke a much greater measure of liberality than we have on this occasion ventured to suggest. In the past, there has been a steady increase year by year in the Foreign Mission revenue, and we see no reason why in 1878-9 the advancing tide of missionary beneficence in our Church should not reach a still higher water mark.

WM. McLAREN,

Convener.

Toronto, 11th Nov., 1878.

FORMOSA.

PROFESSOR MACLAREN, the Convener, has sent us quite a batch of letters from this quarter which we publish *en bloc* rather than keep any over till next month. We are sorry that the intelligence conveyed in them is of so sad a caste. The missionaries have been prostrated with severe sickness, and Mr. Junor has lost his only son, and only child, by fever. We can assure the sorrowing father and mother that they have the sincere sympathy of the whole Church in their trying bereavement.

The suggestion at the close of Mr. Junor's letter of the 2nd Sept. is a good one. The Convener desires us to state that he will gladly receive contributions from Sabbath-school Bible-classes, or private members of the Church, for the support of Bible-women in China. \$30 per annum would be about the average expense.

LETTERS FROM REV. K. F. JUNOR.

Tamsui, 2nd September, 1878.

I sent you by last steamer a letter. I hope you have received it. Since I wrote, and even a few days before, we have had a grievous term with sickness. No one here has seen such a time among the foreigners. I except my brother Mr. Mackay, for by this time few men know more about sickness experimentally than he, for he tells me that he has been sick six days out of seven since he came to Formosa. I fully believe it, from what little I know of what he has passed through. First of all, on this occasion, came Mr. Mackay. He came down to Tamsui from the chapel last opened, where he had been holding Evangelistic meetings for a week. On Monday, he came; on Thursday I was sent for and found him insensible and in convulsions from malarial fever. I spent three anxious nights and days by his bedside, but the Lord brought on a quiet sleep on Saturday night towards morning, and the fever was broken. This fever is simply terrible in Mr. Mackay, as he has been exposed to it so long; and for a long time in the early history of the Mission had no proper place to live in. On Sunday I was down with it myself, but with good nursing, by the Lord's goodness am all right again. In the meantime, four or five of the students and some of the helpers were down with it very badly, but I am thankful to be able to say that they are nearly all well again. As soon as I got well Mrs. Junor took sick, not with fever however, but with a slight attack of erysipelas. All are now, however, recovered, save Mr. Mackay, who is grievously suffering as Job suffered, from boils. We are now about entering upon the beautiful weather of Formosa from now till January.

We are expecting the Rev. Mr. Campbell, of the E. P. Mission in the South, here in a few days. He is on his way home on leave.

We are going to begin to try, Mrs. J. and I, to do a little for the work of the Mission by teaching a few Bible women. Don't suppose by this that I have been so clever as to become a proficient in the language as yet. Not at all. It is like this. In teaching others that know less than ourselves we will be learning something, and perhaps do a little good that way. The poor women, though they can talk glibly

enough, yet have to begin at the alphabet to learn to read. These women will be chosen from the several chapel congregations and will have to live in Tamsui, and at intervals, as they are instructed, will be sent out to do work. They will likely all be widows. Of course, they will also be instructed by one of the Native helpers, and by Mr. Mackay when he is here.

We hope some good will be done, in fact feel sure of it.

But I must now close for the mail to-day. Let every one pray for us here and for all Formosa, that the whole land may speedily be brought to the Saviour. By the way, could not some of the Sabbath-schools undertake to support these Bible women? Each one will cost about \$2 or \$3 a month.

K. F. JUNOR.

Tamsui, 11th September, 1878.

I have still to write of sickness. Neither Mr. Mackay nor Dr. Ringer have seen such a summer as this before. Nearly all the foreigners have been down with fever, and as for the Chinese they have been dying by scores. Hardly a day passes that we do not hear the music of a funeral, some days two or three times in our own neighborhood. When one is to be buried a kind of crude music is set up on a reed instrument, the sound being a mixture of the clarinet and the bagpipes. Our Missionary community has felt the prevailing sickness pretty extensively. The students were all taken down, and then some of the helpers. Mr. Mackay, however, was the first, and his sickness, I am sorry to say, continues to the present although he is somewhat better. What he has suffered it is impossible to imagine, I am sure. After his first attack he had a few days of respite, then it came on again in a new form. He was completely covered with boils, especially on the head. Of course these would help to carry off the malarial poison and are so far good, but at the same time the pain was something terrible. The pain, not so much of the boils, as of the action of the poison in the head. He likened it to flashes of fire darting back and forth. This was going on for days and nights without one moment's cessation. It is now nearly a month since he was first taken. During most of this time he and Mrs. Mackay have been staying with us, that Mrs. Junor and I might the easier wait upon him. Unfortunately we ourselves were taken down, so that we have had a kind of hospital. Mrs. Junor had a slight attack of erysipelas and I have had two attacks of fever, having been taken down with it yesterday. You may wonder how I am able to write to-day, but this is my off-day, the fever being tertian. I don't look for another attack till to-morrow, but I think I shall be able to stop it with quinine. We are expect-

ing Rev. Mr. Barclay and Rev. Mr. Campbell, of the E. P. Mission in the South in a few days, Mr. C. being on his way home on furlough and Mr. B. coming from Ancoy, where he has been for a change on account of his health. I might say that this has been the hottest summer for ten years, by the Customs' record. This, probably, will account for much of the sickness.

K. F. J.

On the 12th, Mrs. Junor appends a postscript to this letter—stating that Mr. Mackay was a little better, that another of the helpers was taken down, that Mr. Junor had a relapse, that dear little Frank had been seized with the fever, and that their house was quite like a hospital, and without much help as both house-boys had gone home sick.

LETTERS FROM REV. G. L. MACKAY.

Tamsui, 31st August, 1878.

I send you this brief letter, and I think I never wrote such before. I was in a chapel which was *very damp*, with Mrs. M. and the students, and there took fever. Came out to Tamsui to see about matters connected with our Mission, and was prostrated with fever in my own house. Last week, Mr. Junor attended to me as a brother, and Mrs. Junor showed unbounded kindness, whilst my old friend, Dr. Ringer, did everything that man could do. Seeing the great care my countrymen took of me, the students stood to one side and felt pleased. Mr. and Mrs. Junor induced myself and Mrs. M. to go to their house for a time until I would get stronger. So we have been here since a week to-day, and I am now about well again. This week Mr. Junor had a very severe attack of fever and is only getting over it now. I was able to try and do a little for him when down with fever. Mrs. Junor also was quite ill, but is better now. This last week also, my cook was laid aside with fever. My ever faithful companion, Lan-Theng, was also very ill, and, besides, four students were prostrated. Amongst the foreign community, too, many were sufferers. The English Consul had fever. Dr. Gye, from Coal Harbour, was in my house several weeks dangerously ill. Several others were confined to bed, and scores of Chinese in the country were dying daily. This was the *hottest summer* during the past twelve years. Does this seem like a dark picture to you? Don't look upon it as such. Blessed season after all! We are made more humble, more careful about the salvation of others. The work here, too, is *prospering* and *spreading*. Pray for us; pray for us. I need not tell you that I will never forget the kindness of Mr. and Mrs. Junor. They are getting on famously here. May God bless them abundantly in all their labours. Mrs. Junor is thinking of taking a

class of old women to read with them, &c., and Mr. Junor to assist in instructing them, and at the same time acquire the language. He is studying the "character" as well.

G. I. MACKAY.

Tamsui, 16th September, 1878.

I have been prostrated again, and now am beginning work. Yesterday I was at the *Pat-k-an* Chapel, and preached on death and judgment. Last week myself and Mrs. M. were staying at Mr. Junor's, where, lying ill, I was treated with unbounded kindness. God bless my dear fellow-labourer and his partner in life for their care to one so unworthy as myself. But O, how can I write it? How can I tell you, for my own heart is sore to its inmost depths?

In the midst of my illness, and when Mr. Junor was suffering from a severe attack of fever, their dear little boy was suddenly prostrated, took convulsions and was on Friday, at about 2 p.m., taken home to glory. Dear Frank, just the evening before he died, he carried a plate with food into my room, got up on the bed and sat beside me. He spoke to me of God, of Jesus, and of heaven in such a way that although my own poor head was throbbing with pain I listened with intense interest, and then said a few things to him. When going out of the room he turned around several times and said, "Do call me if you want anything, I'll come at once." Poor fellow! the next day when I went to see him he was unconscious, and soon passed away with a smile on his face, which expression the corpse retained until put under the cold earth. Sabbath School children in Canada should know how one only four years old *knew* and *loved* Jesus. He seemed the last few days when on earth like a ripe Christian. I have no doubt that his body has been failing for some time, although unperceivable. Frank was a *real good* boy, and now he is Yonder; away, away in the highest heavens, around the throne where ten thousand children stand.

In haste, with kindest regards to all friends who truly love Jesus.

G. I. M.

Our New Hebrides Mission.

MISSION SYNOD.

THE Synod met at Aneityum on the 3rd June,—at what was once Dr. Geddie's Station, now Rev. Joseph Annand's. All the members of the Mission except Mr. Copeland were present. Mr. Oscar Michelsen was received as a Missionary Catechist from the Presbyterian Church of Otago and Southland.

Reports were received from all the stations, indicating in some cases decided advance in the work; in others, progress of a less marked kind. Mr. Paton had returned from the Australian Colonies and was thanked by the Synod for his valuable services in creating a deeper interest in the Mission. The Synod also gratefully acknowledged the services of Rev. Mr. Inglis, now engaged in London in publishing the Old Testament in Aneityumese. A furlough of sixteen months was granted to Rev. Mr. Neilson. Mr. Watt also obtained similar leave of absence. Messrs. Paton and Annand were appointed to take charge of the stations of these brethren during their absence. The Synod again protested against the cruel injuries inflicted upon weak and defenceless races by the Labour Traffic, even as now regulated. Suitable resolutions were adopted relative to Dr. Duff and Bishop Selwyn and Dr. A. Cameron, tidings of whose removal by death had reached the Synod. At present, the salaries of the Missionaries are unequal. Agreed to bring the matter under the notice of the Free Church and the Church in Canada in order that all may be placed on the same footing,—the standard proposed is that adopted by the London Missionary Society. The Synod appointed its next meeting to be held at Erromanga.

Trinidad.

THIS, the most southerly of the West India Islands, belonging to Great Britain, lies off the coast of Venezuela on the Northeastern extremity of South America. Its N. latitude is between $10^{\circ} 5$ and $10^{\circ} 50$. It is of an oblong form, with three projecting capes at the N. E., N. W., and S. W. angles: its length is about fifty miles and its breadth from thirty to thirty-five; and its area is estimated at 2020 square miles. Between the mainland and the island is the Gulf of Paria into which fall the northern mouths of the Orinoco. The northern entrance to this Gulph is called the Dragon's Mouth; and that on the South, the Serpent's Mouth. The coast on the Gulf side is low; the land gradually rising towards the interior presents a beautiful expanse of green plains, hills, and valleys in all directions. The seaward coasts are steep and lofty, indented with few creeks or harbours. Three chains of hills traverse the islands from East to West, some of the peaks reaching a height of 3000 feet, but for the most part the rounded hills are from 600 to 1,000 feet high. The island is well watered,

some of its rivers being navigable for a considerable distance. The soil is generally fertile, especially in the plains. The most abundant mineral is asphalt, of which there is a remarkable lake near the west coast, 150 acres in extent. Arsenic, alum, sulphate of copper, plumbago, and sulphur are the chief other minerals. The climate is accounted healthy. The temperature usually ranging from 70° to 85°. Sugar, coffee, and cocoa are the chief productions, but cotton, tobacco, and indigo are also raised. The total population of the island is not far from 100,000, of whom nearly 30,000 are Coolies. After the abolition of slavery it was found necessary to obtain labourers from abroad. These Coolies are natives of India and China, but chiefly from India, who have been imported under Government inspection, as indentured labourers. They are bound to remain five years in the colony, and are then at liberty to return to their native country, or to make engagements for themselves as free labourers. If they remain five years longer they have the option of a free passage to India or a grant of ten acres of land. Many do return, but a considerable number have already become permanent settlers, and consequently their numbers are rapidly increasing. In all they amount to not less than 30,000. It is for this class of the people specially that our missionaries labour. The great majority of the Coolies speak Hindustani and it is in that language that the Gospel is made known to them.

These explanations will enable our readers the better to understand the nature and object of our Trinidad Mission and may lend some additional interest to the following extracts from that portion of the report of the Foreign Mission Committee (Eastern Section) presented to last General Assembly under the heading of

MISSION TO THE COOLIES OF TRINIDAD.

In the fall of 1867, Rev. J. Morton sailed for Trinidad, opened a school for children, and began to study the language of the Hindoos. In 1870 he was followed by Rev. K. J. Grant, and in 1873 by Rev. T. M. Christie. For a time the prospect was disheartening, partly from the persistent opposition of the Orientals and partly from the apathy, and doubt of residents generally, and years passed before one convert was baptized. Our missionaries were

prepared to meet difficulties; they went to labour for those whom they knew to be hostile to Christianity, and they sowed the good seed in faith and hope and waited for fruit. Nor have they waited in vain, for during the past year seventy adults and twenty-five children have been baptized. Five converts devote their whole time to make known the Saviour to their fellow-countrymen, and others are employed as instructors of the young.

The following is a brief resume of the work of the year in each of the three districts:—

I. SAVANNA GRANDE.—The Rev. John Morton, Missionary; Joseph Annajee, Evangelist Miss Annie L. Blackader, Teacher; Arthur Tejah, Teacher at Fairfield Estate, Hindustani; John Kantoo, Teacher at Jordan Hill, Mount Stewart, English and Hindustani. In all the schools religious instruction is imparted daily. In this district the numbers enrolled were 174, and the average attendance 122. Miss Blackader, who succeeded Mr. J. A. McDonald at Mission Village, has given valuable service; and Mr. Morton regards the schools as a most efficient and indispensable part of their evangelistic agency. Sabbath-Schools have been maintained at the three principal stations, Mission Village, Jordan Hill, and Mount Stewart, the Fairfield children attending at "The Mission," where the average attendance is one hundred. Mr. Morton has regular services at these three stations. Joseph Annajee assists by teaching Hindustani in the Central School, by teaching adults who come at night to learn to read, by taking charge of the regular service at Mission Village when Mr. Morton is absent, by going out to preach on Sabbath afternoons, and often during the week. Baptisms during the year, fourteen, all being adults except one. Two Church members died.

II. SAN FERNANDO DISTRICT.—Rev. Kenneth J. Grant, Missionary; Evangelists, Lal Bahari, Jaipargasal, and Sadaphal. Mr. Grant's seventh year has been his happiest and best, being a season of uninterrupted devotion to his work, with no hindrance from ill-health or affliction. His labours, too, have been richly blessed, as seen in every part of the work. The work, as usual, has been carried on by schools, by visitation of estates and families, by preaching by the Missionary, and by his assistant catechists. At the close of the year he had six schools, 373 on Roll, daily attendance 236. Baptisms seventy-four—adults forty-nine, children twenty-five. In reference to this increase, Mr. Grant states that on some of the estates—Pictou and Wellington—the Gospel had been preached for six years without a convert, but on these sixteen were baptized in 1877, and there are now thirty candidates for baptism.

III. COVA DISTRICT.—Rev. Thomas Christie, Missionary; Benjamin Balaram, Evange-

list. Mr. Christie has completed his fourth year at Couva, which is the newest field of the three. During four months of the year his services were divided between his own district and Mr. Morton's, and his preaching confined chiefly to the Lord's day in both places. His testimony concerning his earnest and excellent catechist is that he has been working faithfully, spending not only the Sabbath, but usually five afternoons in the week, in evangelistic services. Three teachers in this work visit the hospitals on the estates near them. The attendance on and interest in Divine services are reported to be encouraging, especially on Exchange and Perseverance estates. On the former, worship is conducted in an excellent school-room; on the latter, under a tamarind tree; but, chiefly by the exertion of three Coolies, a grass-covered house to accommodate seventy has been put up at a cost of \$13 in money, but at an expenditure of a large amount of work by the Christians. Coolie contributions for religious purposes. \$65.40. Baptisms, five adults and two children. Schools—On the roll, 147; average attendance, 83. Teaching, more elementary than the missionary could wish, the children being as a rule withdrawn so soon as they can work.

Training School for the Instruction of Teachers.—Mr. Christie reports:—"For the first six months of the year I had an interesting class of nine young men, five of them teachers, who met regularly on three afternoons of the week, some of them coming more than two miles after a hard day's work in school. Besides reading lessons in the advance reader, I gave them lessons in geography, grammar, ancient history and in the Bible. I expect to resume this class on the coming week."

Since making up his annual report, Mr. Christie has had the joy of opening a new church in his district, which he confidently believes will conduce greatly to the furtherance of the cause.

The total number of children on the rolls of schools is 694, with an average attendance of 441.

The total expenditure for last year was \$10,477.93. The receipts were as follows:—From proprietors of Estates £530: special contributions of Home Church £273: various contributions in Trinidad £236: balance from General Fund £1,114.

A fourth missionary is loudly called for, which implies that the question of finance must be fairly looked at.

LETTER FROM REV. T. M. CHRISTIE.

EXTRACTS FROM A LETTER TO REV. DR. M'GREGOR, DATED COUVA, SEPT. 24TH,

In my last letter I gave the minutes of Council, and in that is brought up the subject of our

getting leave of absence at the end of the year. Mrs. Christie is much better in health than she was, still the doctor's opinion is for her to go home as soon as possible. She had got completely worn down. I have had good health this season so far, but the weather is very trying, 93 degrees in the shade; air very moist, with no wind. Riding on horseback is by no means a pleasure. People are down with fever all around us. Scarcely a white man has escaped. The English Church have lost by death three ministers within nine months. Both of the present incumbents in this part of the country are very sick with fever. The attendance at schools is very good, but the children are small generally, the larger ones being at work. Labour is scarce here now, and everybody large enough to do anything has to go to work. The Coolies are worked harder in Couva than in any other part of the Island.

The Mission work among the adults is encouraging. I have not had many baptisms this year, but several have made application. We have a usual attendance of about 40 adults at the Church, and a number of children. After service I have a Bible-class of the adults who remain, and so far I have had an average of 20. Estate services are very well attended. I am sorry to say that Balaram intends to return to India some time next month. If there is work for him there in any of the Mission Schools he will remain; if not, he will come back in about fifteen months. I hope to fill his place with two men of less calibre, giving them a smaller field with a school also to look after.

We all hope to see a Missionary out here before I leave.

MORICHAL.

BY REV. JOHN MORTON, TRINIDAD.

This is the name of our new Station in the Crown Land settlements of Montserrat. It means the place of Morich Palms, and is about seven miles from Savanna Grande counting by the road, but in the wet season is a good deal more counting by the time. All around here the Coolies are settling on lands received from the Crown. A few months ago we decided to have a School-house built and to begin work among them. Dr. Chittenden, who owns a cocoa Estate in the neighborhood, gave the use of a site. The people cut cabbage palm posts and planted them in the ground and got out light poles of native wood and carrot palm leaves for the plates and roof. I hired some labour and bought some nails and boards and between us we got up a building 40 feet by 18. Ten feet at the end is floored and closed in for the Catechist to live in. The public part is open. All this is primitive enough but it is cool and airy. It will not last long, perhaps not much more than five years, but it only cost

our funds a little over thirty dollars, and five years hence we will be better able to say where a permanent building will be wanted. The School has been open a month and two weeks ago I preached to a very attentive audience in it.

Joseph Annajee, my Catechist, takes charge of this Station, with a monitor to assist in the School and take charge of it when he may be necessarily absent. On him I intend to throw the responsibility of this field very largely. He has been with me for years and should now be prepared to stand alone. Having no catechist here my work is increased. The distance is sufficient to prevent his leaning on me; and while I will go at times and aid him I will use every opportunity of leading the people to look to him as their spiritual guide and teacher.

There are some encouraging circumstances connected with the opening of this field but at present I wish merely to introduce the readers of the Record to Morichal.

Sav. Grande, Sept. 25th 1878.

India.

LETTER FROM MRS. STOTHERT.

ADDRESSED TO THE SECRETARY OF THE WOMEN'S FOREIGN MISSIONARY SOCIETY.
WESTERN SECTION.

You ask me in your last letter about our visit to Bagdad; and what is being done for the extension of Christ's Kingdom there. In reply I say, that from Kurrachee to Bagdad nothing is being done, I mean along the coast line. In the interior of Persia, Mr. Bruce of the Church Mission Society, and several missionaries are busy at work. Also at Mosul, 200 miles North from Bagdad, American missionaries are working. Bagdad is a most interesting city, and might be made a healthy and beautiful place, having such a splendid river. But at present the filth of it is something fearful. While we were there there was not the slightest appearance of religion among the Europeans. Sabbath was spent in shooting. There are several native Christians there, one belonging to our own Bombay Church, he begged hard on Mr. Stothert to remain over Sabbath, and he said "I shall fill my house with people who are longing to hear a Gospel sermon." Poor people, I trust some missionaries may be sent to them soon. Mr. Stothert wrote at once to America about Bagdad, pleading for missionaries. We thought as the American mission at Mosul is so near, comparatively, American brethren were the best to come to Bagdad, they would be cheered by having friends near. Those who go to Bagdad will need support, for their work will be *very hard*.

Bussorah is where you change steamers for Bagdad. There, no attempt has ever been made to start a mission. There are about half a dozen Europeans resident, all very kind to us. At Bussorah the rivers Euphrates and Tigris are united; and a splendid river they make, both as regards quantity and quality. At Bushire we remained 9 days. Nothing is done for the natives there, and there was no religion among the Europeans either. Bushire is on the gulf, and there are four other places at which we touched; besides Islands, and many small villages. These places are very isolated, no Europeans visit them, unless those belonging to the Telegraph Company. We want all our churches to send men and women to take up these interesting but neglected places; and if possible, not in ones or twos, but in half dozens, for the work is great indeed, and many are wanted. We are at present greatly interested in hearing particulars from the missionaries in this part of the famine district. To hear their stories is most thrilling. Among the German missions the distress was most terrible. Many of the missions spent all the money they got in relieving the people, and yet hundreds remained to whom they could give nothing. Oh it must have been terrible work to be obliged to see people die. The missionaries often dared not open their doors, or crowds would have rushed in. Many did get in who fell at their feet and implored help, and many of those people are our *proudest* people. This famine has been a sore scourge, but God has magnified his own name throughout it. Thousands have given themselves into the hands of the missionaries to be instructed, and more than that, many, indeed most of them, have destroyed their idols.

We ask your special prayers for these people, that God may guide those who instruct them, and bless the instructions. Many *non-Christian* people are saying, "Oh those people come to the missionaries because they were fed." Well we say, True and what of that? If God chooses to have them brought under the missionaries, or rather under religious instruction in that way who dare say anything against it. No we ought to rejoice, and thank God for bringing good out of evil.

The Juvenile Mission.

LETTER FROM YAMOONA TO THE BIBLE CLASS OF ST. ANDREW'S CHURCH, QUEBEC.

Canadian Mission, Indore, Aug. 14, 1878.

My dear friends,

I am desired by Miss Fairweather to write to you a few lines to enclose in her letter. I was born in Nasick near Bombay; my father and mother were Christians. My mother died when

I was about five years old and my little sister about three. After her death, a very kind missionary lady, Mrs. Rea, of the Irish Presbyterian Mission, took care of me and my sister Anoo at Boarsad, (the station where our two young Brahmins were baptized). She was very kind to us, and looked after us as though we had been her own children. She taught me to read and write a few words in English, beside many other useful things. When she was going home she gave us back to our father. My father put us in the Free Church boarding-school at Bombay, where I remained about six years. My father died about two years after I went to this school.

Miss Brown was then my teacher for about five years, when she left the school, and Miss McRitchie came from Scotland to fill her place. She is Mrs. Mackisham now. I was asked by her to come here and work with Miss Fairweather, and when I came I found the work very interesting, and I have very much pleasure in it. I go out visiting in the Zenanas. The native ladies always receive us gladly and are ready to hear the Bible. I also go with the others distributing Gospel leaflets in the city, and help in preparing work after it leaves the press, before it is sent out. When we distribute them the people know what these leaflets are, that they are from the Christian Shasters, but they take them eagerly all the same. We have five children in the school at present, and I give them their lessons in the mornings, and then they get their needle work; after that they are learning to cut, fold and prepare paper for the press. Besides this we do our own house work.

Yours truly,

YAMOONA DADODA.

The Dayspring.

THE General Assembly has ordered that interesting information should be furnished in the Record respecting the origin and history of our several Missions. Such an outline of the New Hebrides Mission, was given in the October Record, and the subjoined sketch of the "Dayspring," the building and support of which were the children's effort in the Lower Provinces is furnished for your December issue. This outline is not designed exclusively for the Sabbath schools of the Maritime Provinces, for children in the West have all along given some aid to this department. In the first Record issued in Nova Scotia, in January, 1850, Rev. John J. Baxter, of Onslow,

in name of the Foreign Mission Board, asked the children for \$100 to provide a boat for Dr. Geddie, and one of the first responses was from the Sabbath School of Dr. Jennings of Toronto. Some others followed the example, and these Missionary gifts, and the letters of acknowledgment returned, helped on the intimacy which ripened into the Union of 1875. The Sabbath Schools of the West will therefore I trust reaffirm annually their right and interest in the "Dayspring," and claim joint ownership in the Mission Schools of Trinidad, an object superadded to the original effort.

Dr. Geddie was but a short time in Aneityum when he found that a boat was as needful to him as a waggon to a minister in a country charge in Canada. He provided himself out of his little salary with one, and in a letter dated Nov. 28, 1851, he says "I spent the day in fitting out my boat." This was for a Missionary voyage, and on that night the heathen party set fire to his house, and the sailing excursion had to be abandoned. Then a Mission boat was purchased, and on July 27, 1855, Dr. Geddie writes "the Mission Boat has recently made a voyage to the neighbouring islands, and after an absence of three weeks, returned in safety." She was in charge of Pita, a Samoan teacher and six christianized Aneitumese, and having visited Fotuna and Tanna, was delayed beyond expectation. Geddie and Ingles were anxiously looking out for her, when a woman exclaimed "the Boat!" "We turned and saw her. We waited on the shore until she landed. As soon as the men came out of the boat, and told us and the assembled natives of their welfare, and prosperous voyage, we sang a hymn on the spot, and knelt down and thanked God." Such is the simple record of the joy and gratitude of these apostolic men at the successful issue of this voyage.

But the boat was too small, and the two missionaries asked for one larger, urging that the cause of missions could not advance on these islands without the means of communication. Such a vessel would add to their comfort and safety, but they placed special emphasis on the fact that it would enable them to "extend their work." The reply was the building of the Missionary Schooner "John Knox," on the Clyde, 29 feet keel, decked fore and aft, with cabin capable of holding ten persons. She was taken to Sydney on the deck of the ship Meoltan, and dropped bodily into the beautiful harbour of Sydney, at a cost of between three

and four hundred pounds sterling, one hundred and fifty having been sent from the Sabbath Schools of the Lower Provinces.

Her arrival was an occasion of great joy to Dr. Geddie, and marked one of the happiest seasons of his life. "John Knox is come, John Knox is come!" electrified the christian people and in the midst of the rejoicing, the mission ship "John Williams" came to anchor, after an absence of two years and seven months, and in her came Dr. Geddie's eldest daughter from Walthamstow Seminary where she had been receiving her education, and Mr. and Mrs. G. N. Gordon, the first missionaries from his native land, whom Dr. Geddie was privileged to welcome to the New Hebrides. After valuable service during five or six years, in which Messrs. Geddie and Inglis made repeated voyages in her, the John Knox was superseded by

THE DAYSPRING

which was built in Nova Scotia by J. W. Carmichael and Co., of New Glasgow, of the best materials, and in the most workmanlike manner. The John Knox was about 12 or 14 tons burthen, a tiny schooner, the Dayspring was a trim brigantine, which could carry from Nova Scotia to "the Cape" thence to Australia, and New Hebrides, three missionaries with abundant provisions and mission goods and supplies for a year for all on the mission field. After being admired as well as visited by hundreds of all ages, and specially by Sabbath-Schools in Pictou, Charlottetown and Halifax, she sailed under command of Captain Fraser twenty-two years ago on the 7th November, carrying the largest reinforcement of missionaries, viz, Morrison, McCullagh, and the second Gordon, which the mission had received. As she sailed away, some cheered, some wept, and some prayed. The late lamented Dr. Bayne, who had spared neither time nor pains in superintending every thing connected with her, both cheered and wept, and without doubt followed her with many prayers. His name will be ever associated with the building and sailing of the "Dayspring."

This admirable craft performed her long ocean voyage, and many others, between the New Hebrides and Australia, with perfect safety, and for ten years, came and went, and went and came, with the regularity of a packet, doing her work of supply, and of evangelistic visiting, until some five years ago, being detained too long, she was overtaken by a hurricane in Anelcauhat harbour, and dashed against the coral reefs, became a complete wreck.

THE "PARAGON" OR SECOND DAYSPRING.— Within a year, the lost "Dayspring" was replaced, by the "Paragon," purchased in Sydney, N.S.W. and fitted up for her new destination and work, with great taste and skill. Besides cabins for

the captain and officers and steward, she has now seven staterooms for missionary passengers, a beautiful dining saloon, and a cabin for native teachers and their wives. In each of the missionary's rooms, there are two sleeping berths, and suitable fittings. In the saloon there is a table ten feet long, with settees on either side. There is also a neat book case fitted with books for the use of the passengers. Every inch of space has been utilized, and the vessel is in every respect beautifully adapted for her work. She is not only a well equipped and beautiful vessel but like her predecessor one of the fastest sailers on Polynesian waters.

But it is not on account of the swiftness, nor of the beauty of the "Dayspring," that we invite the Sabbath Schools to provide for her, their share, or our share, of her maintenance; but because she is devoted to the spread of the Gospel. She makes no money by carrying people or passengers. The natives call her "the religion ship," and properly. She carries missionaries and their wives, and supplies, and native teachers, and portions of New or Old Testament, and arrowroot to pay for the printing of these. She carries, in one voyage, a house, and in the next, a church. She glides hither and thither, as a messenger of Peace. The "Dayspring" cards just issued tell of eight voyages, during the past year, carrying scores of passengers with no loss of life, limb, or goods. She is kept insured and well found, and for all this, money is needed, some £2000 stg., of which £250 stg. (\$1216.66) is regularly remitted as our share. Mr. Cosh lately published the interesting fact that she went forth on her voyages *without a penny of debt!* And it was true from his stand point, but I regret that I cannot repeat the statement. It was chiefly *borrowed* money, that I forwarded last year. I wish £500 stg. this year, to enable me to repeat the statement that she sails on her errands of mercy without a penny of debt, due by our Canadian Sabbath Schools. We have sent out cards to the Sabbath Schools of the Maritime Provinces, and we make the preceding statement of facts to all, and shall be thankful that Sabbath Schools in every part of Canada should claim a share in this beautiful "Dayspring," which carries a freight quite as precious, as that which the *Sarmatian* will soon be conveying to our shores. God protect the *Sarmatian* and bless the Marquis and the Princess! will be the prayer of thousands of our children. Let tens of thousands reply, the Lord guide the "Dayspring," and give power to the Gospel which she carries, to awaken, and save the poor heathen of Polynesia.

Responses requested at, and shortly after, New Year's Day.

P. G. MCGREGOR, Secretary,
Eastern Com. of Foreign Missions.

Halifax, Nov. 7, 1878.

Foreign Missions.

BY DR. ELLINWOOD.

HERE is a great deal of latent or pronounced scepticism in regard to the status of the heathen. Pastors say to us constantly, "My people, and some of my leading men, tell me that they do not believe that the heathen are eternally lost." Well, we generally assure them in reply that such scepticism in the safe distance of heathen lands is only symptomatic of a scepticism which will soon come home to our own folds. We do not propose, in the interest of Foreign Missions to discuss the meaning of certain Greek terms in the New Testament on this subject. We leave that to our theological professors and our pastors. But one thing we do propose. Whatever conclusions you reach, we shall hold you to them on the Foreign fields as well as here at home. You cannot have two theologies and two Gospels separated by geographical lines. Nay, even the outside world will insist with us that the Church shall carry out her convictions consistently to the last logical result.

But it is not necessary for us or for you to theorize on a subject on which we have the plain words of Christ himself. Let us draw nigh to him and learn his views of the Gentiles and what is to be done for them. Once only since his ascension has our Lord appeared on earth and spoken to men; and that was for the avowed purpose of sending a missionary to the benighted. It might have been supposed to be enough that he had given to his apostles a farewell commission to preach the Gospel to all nations; it might have seemed enough and more than enough that he had sent the Holy Ghost to reiterate that commission in the significant form of *cloven tongues*—thus indicating a polyglot gospel—a world-wide publication of his grace to every kindred and people and tribe and tongue. But he made his purpose still more unmistakable. A third time he taught the Church her great mission. Meeting a bitter persecutor near Damascus, and sniting him into submission, he laid before him the condition of the heathen in his own divine words. The foreign missionary has only to turn to the twenty-sixth chapter of the Acts of the Apostles and he will find his specific commission to the heathen in these definite terms: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me."

Then the Gentiles are *blind*, are they not, in that deep spiritual sense of which you preach? And the "darkness" from which they are to be led forth, what is it but the eternal night of sin

and alienation from God—the knowledge of God put away, all rational hope extinguished, and the future unilluminated by a single ray of light? There are untold millions to-day whose condition is thus accurately described. But still stronger language follows; for the new apostle is commanded to lead the Gentiles "from the power of Satan unto God." Is not that bondage enough to demand a rescue? Is there not errand enough set forth in these powerful words of Jesus to demand all the energies of his Church? Eternally lost or not, the heathen are blind; they grope in darkness, they are lost to God and are enthralled and crushed by the bondage of Satan. Why need we theorize? How can we hesitate?

Go to Pagan lands to-day and you shall find that these strong words are no mere figures of speech. Stand by the sacred well of Benares, which seemed to me a mere cesspool of the temples. As you lean over it to see its depth, you start back at the reeking stench; and yet that water is drawn and eagerly drunk by the pressing throngs who seek thus the cure of soul and body. I call that the bondage of Satan. The superstitious terrors of the African witchcraft are a bondage of Satan; and so of all the toils and tortures and delusions which cheat men of their birthright and give them a stone instead of bread.

But Paul's commission went further still. "That they may receive forgiveness of sins." What heathen system knows anything of the idea of remission? Buddhism bids its dupes to strive after an ever vanishing perfection by their own endless struggles. They may labour through thousands of transmigrations, gaining or losing one little inch of progress during each life-time. They may toil on, unaided, with discouragements and difficulties compared with which the labour of fabled Sisyphus with his rolling rock was mere pastime. And then the reward—what is it? An eternal crown! Joy and peace and blessed communion forever? Oh no; it is "Nirwane," which means sublime indifference and inanity.

What a goal were that compared with a full and free salvation by faith and remission of sin! To publish this better way, then, is our great errand. We are to bid the hook-slinger get down from his self-torture and know a blessed deliverance at once. We are to arrest the fakir who crawls his pilgrimage to the Ganges, and bid him take of the Water of Life freely. This is emancipation; this is the forgiveness of sin, that is what we are to proclaim in all dark lands.

It was this conception of the great errand of salvation that fired the heart of Paul and made him a power not merely in his own age, but in all ages. The whole scheme of Christianity was expanded and energized by this new commission to the Gentiles. As the Gulf stream sweeps through wide oceans and pours warmth and life upon distant continents, so the aggressive spirit

of Paul has swept down the centuries and still animates the churches of our day. Whence have we the compact and logical statements of our theology, but from the missionary correspondence of the great apostle to the Romans, the Corinthians, the Philippians? The waves of his influence still beat past us and will strike the farthest shores of time.

But it will be asked, are we not undertaking too many fields? It is common to say that with so vast a country of our own, we should leave most of the other continents for other Christian nations to care for. But let us see. The work of Protestant missions with some small assistance from societies in continental Europe, must depend on the Churches of America and Great Britain; and for the present generation of mankind it must all be done within the next forty or fifty years. If then we say to our brethren over the water, that we have our part mostly here at home, and they must take China and Africa, they will reply that their flag floats over nearly three times as much of the earth's surface as ours; that they have more territory even in North America than we, and that the Dominion and the Red River country—a wide and fertile zone stretching from ocean to ocean—is yet to swarm with a vast population; that to all this must be added India and Burmah and Ceylon, Australia, New Zealand, New Guinea, and numberless small islands of the Sea; Cape Colony, Caffreland, Transvaal, and Natal; and that if we leave all the millions of these countries to them, we deliberately consign the majority of the present generation to perdition. The work is indeed vast beyond our power; but who will dare say that we have yet reached the full measure of our power?

There is not much account of geography in the kingdom of Christ. "Home" and "Foreign" are fictitious, empty words. Distance has ceased to be barrier. When our Treasurer can send a draft for \$50,000 to Shanghai for five cents postage, and it would cost three cents to send it across the East River to Brooklyn, why take thought of national boundaries or consider the breadth of oceans? The other day a small appropriation was made for the Chinese work in New York, and I suppose it required two cents to send it down to Baxter Street.

We shall feel still more deeply our responsibility if we consider the financial credit of this Board which our fathers have maintained for more than forty years. And they have done this without ever sacrificing the results attained. A retreat has never been sounded and I trust it never will be. This credit is something remarkable, and it must be maintained. Each year the Board makes appropriations in advance of all receipts. It has no basis of credit which a mere business concern would regard as sound. It has no stocks or bonds, or securities of any kind, nothing generally but debts, and yet, the world over, its drafts are honoured. You may

travel around the globe on the drafts of William Rankin on a certain bank in England, and they will be received without question in Yokohama, or Shanghai, or Bombay, or Beirut.

China.

While the Church of England has long been remarkably successful in the South of India, the missionaries of the Baptist Church have also been greatly blessed in their labours. The Rev. J. E. CLOUGH of the Telooogo Mission thus writes:—

"One of the highest officials in China, LI-HUNG-CHANG, recently declared in public, 'The religion of Jesus must exert a powerful influence on the hearts of its followers when it leads them to give even their lives in endeavouring to save the people of China.' This was spoken with reference to the efforts put forth to lighten the horrors of the great famine in the Northern Provinces. But it is only a fresh illustration of the old and familiar proverb, that 'deeds speak louder than words.' We can best show our faith in heathen lands, as well as in Christian lands, by doing good to all as we have opportunity. The brave men who have sacrificed their lives for the dying Chinese have thus preached Christ in a manner more likely to be heard and felt than if they had lived twenty or thirty years of ordinary everyday life.

During the famine that has been so grievous in the Madras Presidency, the missionaries were appointed agents for dispensing Government aid to the sufferers. While the famine continued, they had many applications for baptism, but there was so much reason to fear that persons would make a Christian profession from interested motives, that none were received. Not until the famine was over, a harvest enjoyed, and prosperity had returned, did the mission resume the reception of converts. *From the 16th of June to the 7th of July, the baptisms numbered FIVE THOUSAND FOUR HUNDRED AND FORTY-TWO.* And that is not the end. From the great caution with which the missionaries have proceeded, much is to be hoped in respect to the sincerity and stability of these Christians.

This field was for many years so unfruitful that the missionaries well-nigh despaired, and its total relinquishment was seriously contemplated. Happily, the promises of God never fail.

The Presbyterian Record.

MONTREAL: 1 DECEMBER, 1878.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 20 St. James Street, Montreal.

Our Circulation

WE are persuaded that in order to secure an adequate circulation to our RECORD, Sessions and Presbyteries must take the work in hand. There are Sessions—the most public-spirited in the Church—that order and promptly pay for a copy for every family in connection with their Congregations. This is the plan we should like to see adopted all over the bounds of the Church. Will not Presbyteries kindly take up the matter and recommend to Sessions and Congregations to act on the plan suggested, or on some other adapted to the circumstances? We need not attempt to impress on any intelligent Presbyterian, especially on any minister, the vast importance of the whole constituency of the Church being familiar with the Church's work; and it is superfluous to add that no paper or periodical can properly take the place of the RECORD. We respectfully suggest that ministers and other office-bearers begin at once, in this month of December, to speak on behalf

of next year's RECORD. Do not let the matter lie over till January,—for January will bring its own burden of work and care. Now is the time. We are in the way of seeing all the monthlies issued by other Churches, and we can frankly say that, taking price into consideration, our own RECORD compares favourably with the rest,—very favourably, in fact. Do not overlook it. If you patronize it as you ought it can be made still better.

It should be remembered that we are not seeking to make money by the publication. Our single aim is to supply the greatest amount of missionary intelligence—specially relating to our own Church—at the smallest possible cost. If the matter is fairly put before the people we can scarcely conceive of any one grudging the paltry sum of 25 cents for a volume of 336 closely printed pages.

MEETINGS OF PRESBYTERIES.

Montreal—Tuesday 21st January 11 a.m.
Whitby—Tuesday, 3rd December, 11 a.m.
Manitoba—Wednesday, 11th Dec., 10 a.m.
Paris—Tuesday, 17th December, 11.30 a.m.
Chatlam—Tuesday, 17th December, 11 a.m.
Saugeen—Tuesday, 17th December, 2 p.m.
London—Tuesday, 17th December, 2 p.m.
Bruce—Tuesday, 17th December, 2 p.m.
Peterborough—Tuesday, 21st Jan'y, 1.30 p.m.
Kingston—Tuesday, 7th Jan'y, 7.30 p.m.
Brockville—Tuesday, 17th December, 3 p.m.
Owen Sound—Tuesday 17th December, 10 a.m.
Glengarry—Tuesday 21st January, 1 p.m.
Huron—Tuesday, 14th January.
Ottawa—Tuesday, 4th February, 3 p.m.
Miramichi—Tuesday 4th February.
Toronto—Tuesday 14th January, 11 a.m.
Pictou—Tuesday, 7th January, 11 a.m.

WANTED.

A MINISTER or PROBATIONER to labour for one or more years at Aylwin and the Desert in the Presbytery of OTTAWA, at a salary of \$750 per annum.

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

A Page for the Young.

WHAT THE CLOCK SAYS.

"TICK," the clock says, "tick, tick, tick;"
 What you have to do, do quick;
 Time is gliding fast away;
 Let us act, and act to-day.
 "When your mother speaks, obey,
 Do not loiter, do not stay;
 Wait not for another tick,
 What you have to do, do quick,

SIGNAL LIGHTS.

Once I knew a sweet little girl called Mary;
 and I am going to tell you how she showed
 old Jim the signal lights that guide us to our
 Father's kingdom.

Her papa was the captain of a big ship, and
 sometimes she went with him to sea, and it
 was on one of these trips that what I am going
 to tell you happened.

One day she sat on a coil of rope watching
 old Jim clean the signal lamps.

"What are you doing?" she asked.

"I am trimming the signal lamps, miss,"
 said old Jim.

"To keep other ships from running into us,
 miss; if we did not hang out our light we might
 be wrecked."

Mary watched him for some time, and then
 she ran away and seemed to forget all about the
 signal lights; but she did not, as was after-
 wards shown.

The next day she came to watch old Jim
 trim the lamps, and after he had helped her on
 to the coil of rope, he turned to do his work.
 Just then the wind carried away one of his
 cloths, and old Jim began to swear awfully.

Mary slipped from her place and ran into
 the cabin; but she soon came back and put a
 folded paper into his hand.

Old Jim opened it, and there, printed in
 large letters for Mary was too young to write
 —were these words, "Thou shalt not take the
 name of the Lord Thy God in vain; for the
 Lord will not hold him guiltless that taketh
 his name in vain."

The old man looked into her face, and asked,
 "What is this, Miss Mary?"

"It is a signal light, please. I saw that a
 bad ship was running against you, because you
 did not have your signal hung out, so I thought
 you had forgotten it," said Mary.

Old Jim bowed his head and wept like a
 little child. At last he said, "You are right,
 miss, I had forgotten it. My mother taught me

that very commandment when I was no bigger
 than you; and for the future I will hang out
 my signal lights, for I might be quite wrecked
 by that bad ship, as you call these oaths."

Old Jim has a large Bible now which Mary
 gave him, and on the cover he has printed,
 "Signal lights for souls bound for Heaven.—
Child's Paper.

THE PANAMA WHARF.

CHARLIE and Lucy were sitting one evening
 on their Uncle George's knee.

'Uncle,' said Lucy, who was a dear child,
 'what did the minister mean this afternoon at
 church when he said that "The man who
 despises small things shall fall by little and
 little?"'

'Well, Lucy, my dear,' replied Uncle George
 'I think that you will understand me better
 if I tell you a story. Many years ago I was
 visiting at Panama. This is a place which you
 will find on your map, south of the United
 States and Mexico. I remained here for many
 months. Near my hotel was a very large wharf.
 Year after year the ships had come up to it,
 and had unloaded their cargoes. It was built
 at very great expense, and every person thought
 it entirely safe. Merchants often permitted
 thousands of dollars' worth of goods to remain
 on it over night. It was the custom of the
 wharf superintendent to examine it every month.
 Now, while I was there, the report was spread
 that some little insects were eating away the
 wood. He looked at the place, but said it was
 of no consequence—that there was only a few
 insects, that could do no great harm. Month
 after month passed, and still these little
 creatures eat away at the wharf. They did not
 seem to be numerous, and but little attention
 was paid to them. One day, as I was looking
 out of my window, I heard a dreadful crash,
 and behold the whole immense wharf had fallen
 into the sea! Sixty or seventy persons were
 killed, and an immense amount of property was
 destroyed—all by the work of these tiny little
 insects. Afterward it was found that they had
 been eating for years at the wood. Had they
 been stopped at once no harm could have come,
 but the superintendent thought them too
 small to notice; he despised them because they
 were so small,

'Children,' said Uncle George, 'be careful
 of little things. Whenever you discover a bad
 little habit, kill it at once. If you don't, it
 may kill you. Ask God, for Jesus sake, to
 help you; and He will, for he has promised to
 hear those who ask him.'

Acknowledgements.

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH at TORONTO,
TO 2ND NOV., 1878.

ASSEMBLY FUND.

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Stellarton, Sharon Ch	6.00
Hillsburg, St Andrew's	2.85
Avonmore	2.50
Keay	4.00
Gabarus	1.50
Bay of Islands	2.00
Kippen	5.14
Hillsgreen	2.36
Pictou, Knox Ch	10.00
Scarborough, St Andrew's	16.83
St Andrew's	5.25
Pittsburgh, St John's	3.00
Hawkesbury	2.08
L'Original	1.92
Dunwich, Chalmer's Ch	5.00
King, St Andrew's	6.00
Doon	3.15
Lancaster, Knox Ch	12.50
Price's Corners, Bethel Ch	2.35
Kennebec Road	1.65
Fergus, St Andrew's	11.50
Guelp 1st	7.50
Balsiver	2.25
Lunenburg, Willis Ch	2.50
Dalhousie	2.50
Delaware South	1.40
do St Andrew's	1.60
Claremont	6.25
Finch, St Luko's	1.00
Hyde Park	2.00
Corwall, Knox Ch	5.40
Peimbroke, Calvin Ch	6.00
Mill Point	1.81
Peterborough, St Paul's	23.00
Cobourg	11.00
Osnabruck, St Matthew's	4.00
Chippawa	2.00
North Mara & Longford	4.60
Cayuga	4.00
Wellandport	2.00
Strathroy, St Andrew's	12.75
Innisfil, Central Ch	6.56
Pictou, Knox Ch	6.80
Huntingdon, 2nd Pbyn Ch	4.00
Hornby	1.50
Roxborough, Knox Ch	3.50
Whycocamah	6.70
Chateauguay	3.50
Beaubarnois	1.75
Ayr, Knox Ch	19.33
Goderich, Knox Ch	20.00
Smith Hill	3.00
Manchester	6.00
Carlton Place, Zion Ch	5.40
Markham, St John's	6.46
York Mills	3.00
Uxbridge & Leaskdale	7.00
St Catharines, 1st Pbyn Ch	11.50
Springville	5.75
Bethany	2.25
Princetown, P E I	15.00
Holstein	4.06
Amos	4.43
Fairbairn	2.39
Beachburg, St Andrew's	6.00
McKillop	3.00
Lochiel	8.78
Ekfrid, Knox Ch	7.30
Lachute, Henry's Ch	4.00
Osprings	1.40
Winslow	2.00
Chatham, St John's Ch, N B	5.40
North Easthope	7.00
Teeswater, Westminster Ch	7.00
Russelltown Flatts	6.00

Scotstown	2 00
Chatham, Wellington St.	5 00
Williamstown, Hephzi- bah Ch	3 60
Halifax, St Matthew's	20 00
Hastings	4 15
Richmondhill	6 00
Lobo, Melville Ch & Car- radoc	5 00
Dunbarton & Duffins Creek	6 00
Dundas, Knox Ch	11 00
Bedequo	8 00
Avonton	10 00
Dunwich, Duff's Ch	10 00
Hampden	3 00
Wardsville & Newbury	4 00
Martintown, Burn's Ch	5 00
Demorestville	1 50
Blyth, St Andrew's	9 50
Halifax, Poplar Grove	10 00
Woodstock, Knox Ch	15 00
Framosa	8 50
Sydney, St Andrew's	5 00
Blackville & Derby	2 50
Dalhousie, N B	4 20
Westville	2 00
Middle River	3 20
Dartmouth, St James's	6 00
South Cornwallis & Wolfe- ville	4 00
Wawaia & Bocabec	1 00
New Glasgow, Union Ch	10 00
Tatamagouche	5 00
Belleville, St Andrew's	10 00
Westport	3 00
	\$799.97

FOREIGN MISSION.

Received to 2nd Oct., '78..	\$3740 38
J S O, Galt	1 00
Kennebec Road	3 00
Dalhousie & North Sher- brooke	5 00
Rev. Thos Fenwick, Metis, Ind-a	2 00
do do China	2 00
Mrs John Thum, senior' Toronto China	10 00
Donor, Perth	25 00
Montreal, Chalmer's Ch Ss for salary of Miss Fairweather, India	50 00
Glencoe Ladies Missy Ass	6 00
Wellandport	2 25
Bayfield, St Andrew's Mis- sionary meeting	0 85
Gatineau River Mission- ary meeting	10 00
N McPhie, Dalkieth	10 00
Norwood	11 00
West Magdala Sab Sc	5 00
Ingersoll, Knox Ch Sab Sc	15 00
Fullarton	7 40
Avonbank	5 36
Bequest of the late Mr Jas Leys, Clinton	100 00
Ormsdown	40 00
Chateauguay	12 00
	\$4063.24

HOME MISSION.

Received to 2nd Oct., '78..	\$4159.12
J S O, Galt	1 00
Kennebec Road	6 00
Owen Sound, Knox Ch	12 45
Dalhousie & North Sher- brooke	10 00
Donor, Perth	13 00
Ladies Missy Ass, Glencoe	22 00
Westwood	6 00
Welland port	4 25

Bayfield, St Andrew's	0 85
Norwood	18 00
Madoc, St Peter's Sab Sc	2 50
Fullarton, addl	14 00
Avonbank, addl	8 64
Proffline	26 00
Williamstown, Hephzi- bah Ch	5 40
Bequest of the late Mr Jas Leys, Clinton	100 00
St Andrew's	20 00
Ormsdown	40 00
Chateauguay	12 00
	\$4482.41

WIDOWS' FUND.

Received to 2nd Oct., '78..	\$1365.99
Richmondhill	4 00
Russell	4 86
East Gloucester	2 51
Keay	2 00
Dalhousie	2 50
Longwood, Guthrie Ch	6 00
Spencerville	7 00
Wellandport	3 50
Strathroy, St Andrew's	6 00
Norwood	5 00
Cote des Neiges	14 00
Peterborough, St Paul's	30 00
Bothwell	1 50
Demorestville	1 50
St Andrew's	6 00
Chateauguay	5 00
	\$1468.56

With Rates from Revs W Robertson, \$12; D Paterson, J Hume, T Fenwick, H Crozier, Archibald Stewart, G Burnfield, W Moore, \$16; J Gray, Orillia, D Anderson, Jno Smith, D Wardrope, H Currie R Gray, R H Warden.

AGED AND INFIRM MINISTERS' FUND.

Received to 2nd Oct., '78..	\$1467 15
Richmondhill	4 00
Russell	4 86
East Gloucester	2 50
Keay	2 00
Martintown, Burn's Ch	4 00
Londesborough	5 64
Hullett	10 00
Carlisle	4 42
Ailsa Craig	9 17
Kennebec Road	2 50
Newcastle	7 00
Longwood, Guthrie Ch	6 00
Mill Point	4 78
Holstein	0 81
Amos	6 45
Fairbairn	3 79
East Normanby	1 20
Pakenham, St Andrew's	3 00
Goderich T'np Union Ch	6 70
Wellandport	2 10
Strathroy, St Andrew's	5 63
Glencoe	6 00
Brantford, 1st Pbyn Ch	6 50
Goderich, Knox Ch	8 32
West Nottawasaga	3 94
Duntroon	1 56
Peterborough, St Paul's	40 00
Alico & Pettawawa	4 06
Lingwick	4 00
Russelltown Flatts	5 00
Williamstown, Hephzi- bah Ch	5 00
Melrose, Lonsdale and Shannonville	8 00

Pembroke, Calvin Ch....	20.40
Demorestville	1.50
St Andrew's	5.00
Bramosa	6.50
	\$1688.79

Ministers Rates Received to 2nd October, 1878	63.50
With Rates from Revds Jas Hume, \$5; H Crozier, \$3.50; J Gray, Orillia, \$5; T Lowry, \$2.25; R Gray, \$3; D Anderson, \$3; Jno Smith, \$8; D Wardrope, \$3; J J Richards, \$3; T Bennett, \$3.50; R H Warden, \$8	50.75
	\$114.25

COLLEGES.

Received to 2nd Oct., '78..	\$405.55
Mosa	44.00
Rev Thos Fenwick, Metis.	2.00
Ladies Missy Ass, Glencoe	4.00
Wellandport	2.00
Brucefield, Union Ch	36.00
Norwood	5.00
Smith Hill	11.00
Carlton Place, Zion Ch ..	10.70
Ekrid, Knox Ch	21.30
Dunbarton & Duffins Creek	25.00
	\$566.55

KNOX COLLEGE ORDINARY FUND DERT.

Received to 2nd Oct., '78..	\$246.50
Chatham, per Rev J M King	20.00
	\$266.50

KNOX COLLEGE BUILDING FUND.

Received to 2nd Oct., '78..	\$641.03
John McKee, Toronto	15.00
Cookstown, per Geo Duff.	45.00
	\$701.03

KNOX COLLEGE BURSARY FUND.

Received to 2nd Oct., '78..	\$500.00
A F Skinner Bursary, per Rev J M King	50.00
	\$550.00

CHINA FAMINE RELIEF FUND.

Received to 2nd Oct., '78..	\$687.26
Mrs M J Dey, Spencerville	2.00
Chatham, N B, per Rev J B Fraser	63.00
	\$752.26

SCYFFERS IN THE UNITED STATES.	
Brookville 1st Pbyn Ch, per Rev G Burnfield	\$41.75
Lancaster, per Rev D Ross	35.00
Whitby, per D Ormiston..	35.00
	\$111.75

MANITOBA COLLEGE ORDINARY FUND.

Already acknowledged...	\$16.87
Hamilton, per Honble J McMurrich	165.00
	\$121.87

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO NOV. 4th, 1878.

FOREIGN MISSIONS.	
Acknowledged already..	\$1811.66
Mrs A McKay, Newp5rt..	1.00
Redbank, Miramichi ..	6.00
West River, Clyde and Brookfield	40.00
Coldstream Ladies R & B S	7.95
St Andrew's Ch, Sydney ..	27.00
A widow's thank-offering, for Trinidad	2.00
Whyocoomah, C B	11.23
Prince St Ch, Pictou .. .	113.21
Mrs G Munro, New York.	20.00
Economy	5.00
of qrtely col of Youth's Miss'p Soc, Maitland..	10.00
W Mcarty, Taylor Head	5.00
H McKenzie, Gerrard Isl.	3.00
Ladies Society Central Ch, Durham	8.21
Stewiacke	11.89
Annie Gregor, Charlotte-town, for India	5.00
Quoddy, Sheet Harbour ..	6.67
St John's Ch, Chatham ..	12.60
Metapedia and Flatlands, (Miss Station)	4.60
M Stewiacke	5.00
Shediac Sab Sc for Native teachers, E/ate	7.50
Tatamagouche	35.00
Little Narrows, C B ..	4.00
Londonderry & Mechanic's Set, N B	4.00
Acknowledgement delayed by oversight of Treasurer	4.25
	\$2167.77

FOREIGN MISSION DERT FUND.

Acknowledged already ..	\$1652.15
Toney Bay	2.79
Clifton	24.60
Blackville & Derby, addl.	2.00
New Richmond, N B ..	12.84
Moncton	10.00
St John's Ch, Halifax ..	30.22
West River, Pictou ..	15.00
Members Chalmer's Ch, Halifax, addl	4.00
Noel	8.00
Mount Stewart, P E I ..	16.80
J McLeod, Acadia Mines	1.00
Mrs James McLean Frasers Mt, Pictou	1.00
	\$1779.60

DAY SPRING & MISSION SCHOOLS.

Acknowledged already ..	\$350.73
West River, Clyde and Brookfield	9.01
New Richmond, N B ..	17.16
Blackville	14.50
Youth's Miss'y Soc, Maitland	10.00
Young Men of Prince St Ch, Pictou, for Lal Behari, to Oct 1st	30.00
Ladies in Baddeck, C B, for Monitor in Trinidad, 1 year	35.00
Moncton	30.00
Archie & Maggie Patterson Miss'y Box, Tatamagouche	1.00
	\$497.89

For Martyrs Memorial Ch, Dillon's Bay, Erromanga.

C D McLaren, Student Catechist, Eastern Shoro..	2.00
Rev D M Gordon, Ottawa	4.00
A friend, Sheet Harbour..	1.33
Mrs G Munro, New Yrk..	5.00
Maggie Maud Millers Missionary Box, Tangier...	1.00
P G MacGregor	1.00
R H Warden	1.00
James Croil	1.00
Rev T Fenwick, Metis ...	2.00
	\$18.33

HOME MISSIONS,

Acknowledged already ..	\$1099.48
Redbank, Miramichi .. .	4.00
West River, Clyde and Brookfield	50.00
St Andrew's Ch, Sydney..	20.00
Bedford, for Mr Christie.	60.00
Collection taken at Synod	25.00
Economy	5.00
Ladies Society Central Ch, Durham	8.21
Col Com of Free Ch of Scotland, for a Gaelic Theological Student £60 stg	292.00
do do for New Kincardine £50 stg	243.33
St John's Ch, Chatham..	4.00
Tatamagouche	16.63
	\$1782.65

SUPPLEMENTING FUND.

Acknowledged already ..	\$1069.09
St Andrew's Ch, Sydney..	12.00
West River, Clyde and Brookfield	30.00
Ladies R & B S, Coldstream	7.00
Blackville and Derby ..	5.00
Earlton	4.00
New Richmond, N B ..	10.00
Westville, Pictou	4.05
Middle River, Pictou ..	3.15
Ms' agawatch, C B	2.70
Wallace	8.00
Ladies Society Central Ch, Durham	8.21
Noel, add	2.00
Moncton	30.00
St John's Ch, Chatham..	25.00
United Ch, New Glasgow	132.58
Tatamagouche	38.00
Earlton Falls Section of	2.45
	\$1413.23

COLLEGE FUND.

Acknowledged already ..	\$2097.33
West River, Clyde and Brookfield	15.00
Blackville and Derby...	10.00
St John's Ch, Chatham..	7.00
Rent of Pine Hill Grounds 1 year	75.00
Rent of Robie St, 1 year ..	20.09
Chalmer's Ch, Halifax ...	21.26
	\$2245.64

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already ..	\$397.81
Interest	30.00
do	33.60
do	8.00

Blackville & Derby, add..	7.00
Westville	4.10
Middle River	2.85
Kentville	4.00
St John's Ch, Chatham..	3.79
Margaree, C B.....	3.00
<i>Ministers' Percentage :</i>	
Rev W T Bruce, M D, 77-78	6.00
" J Forrest, for 1877 ..	8.00
" J Mc G McKay for '78	3.50
" J H Chase, for '78 ..	3.50
" W McCullagh, for '78	3.50
" R S Patterson, for '78	3.00
\$521.65	

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,
SECRETARY-TREASURER OF THE
BOARD OF FRENCH EVANGELIZA-
TION, 210 ST. JAMES STREET, MON-
TREAL, to 12th Nov., 1878.

Received to 7th October.	\$4838.47
Division St. Owen Sound.	22.22
Aronmore Sab Sc.	4.00
Dalhousie & N Sherbrooke	5.20
G J Hamilton, Pictou, N S	10.00
Mone Centre & Camilla..	4.00
Sherbrooke, N S	15.00
do Sab Sc	5.00
Namur	33.40
Oollingwood Mt.	1.80
Wotton	1.00
St Peter's & Sporting Mt	25.00
St Andrew's, Stratford S S	5.22
Glencoe Ladies Miss Ass.	3.00
Cobocouk	5.00
Grand Bend & Drysdale	3.00
First Bess	5.00
St Martin, add	1.80
Grand Falls, N B	65.00
St George, Ont	10.00
Malaga-wat	5.95
North Mountain	1.43
French Ch, Ottawa	63.90
Louisburg, N S	1.25
Littleton	2.00
St. Matthew's, Montreal ..	9.00
St Andrew's, Fergus	25.00
Lingwick	3.00
La Tortue	1.00
Beverly	40.60
Rev L McPherson's Cong,	
E Williams	73.18
Jarvis	21.35
McNab & Horton	40.00
Egmondville	14.00
Knox Ch, Vaughan	7.75
Caven Ch, Bolton	9.76
McLrose, Londale, &c	9.00
St Andrew's, E Oxford S S	4.00
Bryson, per Rev M Turnbull	12.02
Portage du Fort, do	10.25
Clarendon, do	11.95
Oranstown	60.00
19.15	
Laohimo	241.94
Presbyter'n Ch of Ireland	2.00
Point Edward	25.60
Danville	6.30
Bedouque, P E I, coll by D	
Jardine	13.70
Bedouque, per Rev R S Pat-	
terson	5.70
McKillop & Tuckersmith	
Bookwith	15.00
Black Creek, Sombra	1.00
Beano's Corners Sab Sc ..	1.80
St James, N B	11.55
Priceville & Durham Road	
Mrs P McNaughton, Not-	
field	5.00

Kelso Sab Sc.....	7.00
John Hyslop, Plympton..	1.00
Shemogue & Port Elgin	22.00
E S, Ingersoll	4.00
Renfrew, Orange Lodge..	2.10
Per Rev T Stevenson ..	117.95
<i>Per Dr MacGregor,</i>	
<i>Halifax:—</i>	
Buctouche	6.30
West River, Clyde and	
Brookfield	10.00
A widow's thank-offering.	2.00
Earlton	4.00
Y Z	5.00
West River, per Rev G	
Roddick	10.00
Hy McKenzie, Gerrard	
Island	1.00
Escumenac	6.00
St Andrew's Ch, Little	
River and Stations	2.00
Poplar Grove Ch, Halifax	33.02
Moncton	30.10
S S of E R St Mary's.....	2.25
St John's Ch, Chatham..	20.00
Chas McLean, Gleanbard,	
Antigonish	1.00
<i>Per Rev Dr Reid,</i>	
<i>Toronto:—</i>	
Barrie Sab Sc	25.08
Doon	3.00
Teeswater, Zion Ch.....	10.60
Wellandport	2.00
Strathroy, St Andrew's..	21.88
Brucefield, Union Ch.....	27.00
Norwood	11.00
Streetsville	16.00
S Kinloss and Lucknow ..	27.67
Madoc, St Peters Sab Sc.	2.50

Total receipts from 1 May \$6273 39
Receipts to same date 12th
Nov last year. 10151.25
Decrease

THEOLOGICAL HALL BUILDING AND
ENDOWMENT FUND, FARQUHAR
FORREST & CO., TREASURERS,
173 HOLLIS ST., HALIFAX, TO
Oct. 31st, 1878.

Acknowledged already ..	\$3944.77
Antigonish, N S	77.69
Z Snyder, Conquerall Lun-	
enburg Co, N S	1.00
Geo Zureker, do	3.00
P Thompson, Hfx, 2nd insm-	
ent	25.00
S Johnson, M Steviacke	2.00
C Buntun, do	7.00
Miss M Marshall, do	4.00
Mrs Robt Marshall, Brook-	
field	1.50
Rev Jas Patterson, St	
John's, Nfld	50.00
Upper Londonderry	95.00
Rev J Sutherland, Wood-	
ville, P E I	5.00
J Forsyth, Alberton, P E I	10.00
J O Frazer, St John's, Nfld	
2nd instalment	12.50
J S Murry, Chifton, P E I	10.00
Miss W McKay, Chifton,	
P E I, 2nd instalment ..	2.00
Gordon & Keith, Halifax,	
2nd instalment	134.00
\$36494.37	
Rev Dr McGregor,	
\$35, should be Rev	
Dr McLeod, Sydney,	
per Dr McGregor..	35.00

QUEEN'S COLLEGE ENDOWMENT.

Already acknowledged .. \$6106.00

Kingston.

John Halliday,	1 on 25	5.00
Prof N F Doyuis,	1 on 500	100.00
Thomas Gordon,	1 on 100	25.00
Mrs S P Macaulay,	1 on 100	25.00
Mrs J McLaurin,	1 on 100	20.00
Mrs D F Clarke,	1 on 500	100.00
Alex Macalister,	1 on 100	20.00
William Fee,	1 on 100	25.00
R & J Gardner,	1 on 100	20.00
Wm Hayward,	1 on 50	10.00
Welsh & Son,	1 on 100	25.00
A Swanson,	1 on 100	20.00
T G Smith,	2 on 500	100.00

Total for Kingston * \$495.49

NOTE.—Mr. G. M. Macdonnell
should have been credited with
\$1000 last month: by mistake he
appeared as having paid—00

Toronto.

P Barclay, in full	25.00
<i>Guelph.</i>	
Bryce, in full	10.00
<i>Seymour.</i>	
Thos Hume, 1 on 70.....	20.00
<i>Belleville.</i>	
S S Izquier, 1 on 100	25.00
Chas W Hiko, in full	10.00
A Sutherland, in full	100.00

Total for Belleville .. \$135.00

Stirling.

Tulloch, 1 on 100.....	20.00	
<i>Pictou.</i>		
W McKenzie,	1 on 100	20.00
Thos Bog,	1 on 100	20.00
Total for Pictou..... \$40.00		

Campbellford.

W Gowen,	1 on 80	20.00
J Waters, in full.....	10.00	
Mrs H Gibb,	1 on 25	5.00
Jno Wood,	1 on 50	25.00
Thomas Hall,	1 on 20	10.00
Geo Johnston,	in full	2.00
G W A Waters,	in full	2.00
Jas Waters,	in full	5.00
W Campbell,	1 on 100	20.00
Jas Rutherford,	in full	10.00
T J Barrie,	1 on 15	5.00
D Sutherland,	1 on 50	10.00
Alex Donald,	1 on 20	5.00
A Dinwoodie,	in full	5.00

Total for Campbellford \$134.00

Fergus.

John Watt, in full.....	4.00
A friend, in full	5.00
Total for Fergus..... \$9.00	

Goderich.

W Arthur,	in full	5.00
Rob Wilson,	1 on 25	21.00
Dr McLean,	1 & 2 on 125	50.00
Mrs Gibson,	in full	2.00

Total for Goderich... \$76.00

Total received to 1st Nov. \$7072.00