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No. IX.

**Rise and Progress of Foreign Mis-
 sionary Societies.**

IT HAS been so often and broadly asserted that Christian Missions only commenced with the present century, that many have thoughtlessly accepted the statement. Nothing, however, can well be farther from the truth. Its refutation is found at the very threshold of inquiry, for, beyond all doubt, the age of the apostles was intensely missionary, and not to speak of the first great missionary to the Gentiles, it afforded numerous illustrations of the highest types of personal zeal and consecration. Tradition affirms that nearly all of the first apostolic band, and most of their immediate successors, shared the fate of their Master and gained the crown of martyrdom. Although it is now impossible to describe accurately the nature of the organizations which bound them together, there can be no doubt that they proceeded in an orderly and methodical manner, recognizing the authority of Councils and Presbyteries, yet each claiming for himself as much liberty as is claimed by Presbyterians of the present day. Whatever the nature of their societies, the individual missionaries were eminently successful, for at a very early period Christianity had spread over nearly the whole of the then known world. The miraculous gifts with which these early missionaries were endowed were unquestionably one of the most important elements in their success. There was another explanation, however, which should never be forgotten, namely, that in the apostolic times every one who became a Christian became also a missionary. No century of the Christian era has passed without its missionary heroes; and even the dark-

est age produced a missionary society, under the leadership of Columba, such as the world has not seen since his day. "So blest were his labours, so rapid the effects produced by the example of his virtues, that in a few years the greater portion of the British dominions were converted to the Christian faith." From the college at Iona, not only were above three hundred churches which Columba had himself established supplied with learned pastors, but many missionaries were sent to neighboring countries. The Roman Catholic Church entered upon mission work in heathen lands at a much earlier period than the Protestant Churches. The Reformation in the sixteenth century, instead of paralyzing that Church, seems to have inspired her with fresh zeal and led her to retrieve the losses sustained in Europe by that movement by extending her influence in other countries. The Franciscans, the Dominicans, the Capuchins, and especially the Jesuits, were great missionary societies which distinguished themselves by establishing missions in India, China, Japan, Africa and America, long before the Protestants thought of foreign missions. It could scarcely be expected, indeed, that the Reformed Churches should immediately enter upon missions to the heathen. For a length of time their hands were too full with their own affairs, and unhappily they too soon fell into such a condition of apathy as unfitted them for aggressive work.

The earliest Protestant missionary enterprise we read of, emanated from Switzerland, in 1556, when fourteen Swiss missionaries took their departure from Geneva, bound for Brazil, South America, where a French colony had been planted a short time before. The primary object of the colony was to provide an asylum for Protestants who were persecuted in their own country. The "mission" was undertaken for their benefit, as well as

with the hope of converting the native population to the Christian faith. It failed, however, in both respects. Before the missionaries had time to acquire the language of the natives they themselves became the objects of persecution at the hands of the man who had headed the enterprise, and before a year had passed, such of them as survived were glad to return to their native land. Three years later, the king of Sweden sent a missionary to Lapland who laid the foundation of a Christian Church there. In course of time schools were established and the Bible was printed in the vernacular, but though that mission has survived the changes of more than three centuries, the progress has been limited. The Reformed Church of Holland instituted a mission to Ceylon in 1642. Its first efforts were directed to the conversion of the Roman Catholics whom they already found there in large numbers. Schools and printing presses were established and proselytes were gained over, but, from whatever cause, it does not appear that the Protestant religion of that time was a whit more effectual for the regeneration of the Cingalese than the system which it largely replaced. The professed Christians of Ceylon rapidly declined in numbers, and those who nominally adhered to the new doctrines were scarcely to be distinguished from their pagan neighbours. The history of Dutch missions in Java is especially discouraging. They printed and circulated large editions of the Bible, but they neglected the education of the people, so that their labour was in vain, and the last state of the Javanese was as bad as the first. In 1631 they turned their attention to Formosa. Mr. Robert Junius, said to belong to a Scotch family which had settled in Holland, was sent to this island with a view to introducing Christianity among the natives, and he seems to have been remarkably successful. He is said to have baptized some six thousand adults, besides children. He instituted schools, and had as many as fifty trained native teachers employed under him. During twelve years he laboured, chiefly in the northern districts, but he also planted twenty-three churches in the southern towns. When he left the island, other Dutch missionaries took up the work, but in 1661 the "foreign devils" were driven from Formosa, and no trace of their missionary labours seems to have been discernible when our Canadian missionary, Dr. G. L. Mackay, began his great work at Tamsui in 1872. The Dutch also extended their missionary efforts to India as early as 1630, and were indeed the first among the Protestants in that field.

To the DANISH LUTHERANS must be assigned a very honourable place in the van of Protestant missions. If not the first to sow the good seed in India, they were the first to reap any substantial and lasting results. Zie-

genbald and Plutschau, two young men educated at Halle, Saxony, were their first missionaries, who settled at Tranquebar, a Danish colony, in 1705. These were followed by Schultze and Dahl, and Schwartz, and Grundler, and Kiernander, men eminent for their piety, self-denial, and enthusiasm, whose success as missionaries has not been surpassed in modern times. It is a fact worth remembering, that at the death of Schwartz, in 1798, more than 50,000 converts to the Protestant faith had already been baptized in India alone. It is only fair to add, that the success of these Danish missionaries in India was in a large measure due to the English "Society for the Promotion of Christian Knowledge," founded in 1698, which, impressed with the hopefulness of the work, came to their assistance and furnished a large portion of the funds requisite for carrying on the work efficiently. About 1825, the Danish missions in India were transferred to the S. P. G. Society, under whose auspices they were greatly extended, and have been crowned with marked success, especially at Tanjore, Trichinopoly, and Tinnivelly. The mission of Hans Egede to Greenland, commenced in 1721, under the patronage of the king of Denmark, is one of the most interesting episodes of Protestant missions. Attended by appalling difficulties, owing to its isolation, the rigour of its arctic climate, and the poverty of the people, it nevertheless was tolerably successful. It survived many years and was ultimately transferred to the Society next to be named, and whose history is a very remarkable one.

THE UNITED BRETHREN, or the "Moravians," as they are commonly called, trace their origin to the time immediately succeeding the death of Wicliff--"The morning star of the Reformation." In 1457, a number of the followers of John Huss, and Jerome of Prague, the reformers and martyrs of Bohemia, formed themselves into a Society under the name of *Unitas Fratrum*. The Bohemian Church, like that of the Waldenses, was always distinguished for its fidelity to the doctrines and discipline of the primitive Christians and for many centuries had withstood the encroachments of the Roman See. At length, however, they became the subjects of merciless persecution, and were compelled to hide themselves in their mountain fastnesses or to seek an asylum in other countries. Their last bishop, Amos Comenius, took refuge in London, where the church of Austin Friars was set apart for the use of the Protestant refugees from Bohemia, Moravia, Poland and Hungary. Amidst all their sufferings the Brethren laboured incessantly for the Truth, and they were the first to avail themselves of the art of printing for the publication of the Bible, three editions of which were issued by them in the Bohemian language

before the Reformation. In 1722 a remnant of the scattered brotherhood found a home in upper Lusatia, and a patron and warm friend in the person of Count Zinzendorf. On his estates they were permitted to build a humble village which they named Herrnhut—"The Lord's Watch," which has ever since been their head-quarters. Zinzendorf placed himself at the head of this little community and came to yield nearly absolute authority in their Church, and although his character was not free from eccentricities which reflected on his prudence at times, he was a well-meaning and earnest man, while his followers were conspicuous examples of simple faith, piety, and devotion; and their subsequent history affords a conspicuous illustration of what may be accomplished by a small number of people animated with a sincere desire to promote the interests of Christianity. When their numbers were as yet scarcely six thousand persons, such was the missionary spirit of the United Brethren that in the short period of eight years, from 1731, they had sent their missionaries to Greenland, Lapland, the West Indies, and North and South America. With a zeal and perseverance unequalled by any other body of Protestants they have never flagged in their efforts, and now they present the unique spectacle of a Church having a larger number of communicants in its foreign mission stations than in its home field. In 1879 it had only 18,717 communicants at home, while the communicants in its mission stations numbered 23,843. The total number of adherents in the Home Church is only about thirty-thousand; the number in the missions is over seventy-three thousand! of whom four thousand are Esquimaux and Indians. The total yearly missionary income of this Society is about \$250,000, one-half of which is contributed by the denomination. The expenditure is managed with the most scrupulous economy. Many of its agents labour gratuitously, and few of its missionaries receive more than \$600 per annum. The Brethren have indeed girdled the globe with their missions, for in addition to the countries already named, they are to be found in Australia and Africa, in Egypt, Thibet, and Mongolia. Their Labrador mission is supported by a branch Society in London, which has its mission ship, the "Harmony," that has made over a hundred voyages to these sterile shores. Several of the Moravian missions have become self-supporting, and all their converts are early trained in the grace of Christian liberality. In many respects the Brethren are a model missionary society. Apart from what they have accomplished themselves, the influence of their example upon others has been incalculable. In the long list of illustrious missionaries, there are no names better entitled to honourable mention than those of Christian David who

went from Herrnhut to Greenland, and Martin Schenk to the West Indies, George Smidt, the proto-missionary of South Africa, and Henry Rauh and David Zeisberger, who laboured long and faithfully among the North American Indians.

Early in the history of the North American colonies, efforts were put forth for the instruction of the native Indians in the Christian faith. Among the first who achieved any success in this direction, was John Eliot, the minister of Roxbury, in the neighborhood of Boston, who having acquired their language, was very successful in his ministrations, and in teaching them the arts of civilized life. In 1651, a number of them united to build a town, which they called Natick, and here the first Christian Church for the aborigines of New England was organized. On the Island of Martha's Vineyard, too, the Mayhews, father and son, laboured with remarkable devotion during the long period of one hundred and fifty years for the conversion of the Indians, many of whom gave evidence of the work of grace in their hearts, while many others were only inoculated with the vices of the white man. The first Protestant Missionary Society in Britain was organized in 1649, under the title of "The Society for the Propagation of the Gospel in New England and the adjacent parts of America." It was intended that its influence should reach both the colonists and the natives, but as the days of elaborate reports and statistics had not yet arrived, little is known of the work done by this Society which, fifty years later, merged in the now famous S. P. G. Society. In 1743 David Brainerd commenced his heroic work among the Indians in the neighborhood of Albany, under the auspices of "The Society for the Promotion of Christian Knowledge," founded in Edinburgh in 1709, and which was probably the first Presbyterian Missionary Society in Scotland, though its efforts were directed rather to assist existing agencies than to plant missions of its own. During three years Brainerd laboured incessantly, enduring great hardships, but also winning great triumphs, and at the end of that time finished his brief but splendid career with joy, in the thirtieth year of his age. It is scarcely necessary to add, that in all the regions where these devoted men laboured so long and so faithfully, there is now not so much as a vestige of *The red men* remaining. "The fate of the red man," says Sir Francis Bond Head in one of his official despatches, "is, without any exception, the most sinful story recorded in the history of the human race." The number of Indians in the United States is computed to be about 266,000, one-half of whom are nominal Christians. In addition to native pastors and teachers, 130 missionaries, under the auspices of the various Protestant Churches, labour

amongst them. The number in Canada is between seventy and eighty thousand. Those in Quebec and the Maritime Provinces are for the most part Roman Catholics. In the Western Provinces the Church of England and the Methodists have been the most active in their efforts to convert and civilize. The first Protestant Church (Episcopal) in Ontario was built for the use of the Six Nation Indians near Brantford, by the British Government in 1783. It is still used for divine service. Upwards of 3,000 Indians are to be found in this settlement. They are chiefly Episcopalians and Methodists. The mission was nominally founded by the S. P. G. Society, and is now sustained by "The New England Company," a Society in England which also assists other missions to the Indians in Canada. The "Church Missionary Society" maintain a mission within the Arctic Circle, at Fort McPherson, near the mouth of the Mackenzie River, where the Ven. Archdeacon McDonald has been labouring for the benefit of the Indians since 1852—the nearest to the North Pole of any Christian missionary, save the Danish and Moravian missionaries to the Esquimaux in the North of Greenland.

To be continued.

LETTER FROM REV. DR. JENKINS.

HYERES, S. OF FRANCE.

This is the 20th day of January. I am sitting in my room with windows open, the thermometer standing at 68°. The heat in the open air is so great that one is glad to take shelter from it; how could he use the time so well, as in writing to one's friends! The climate of the Riviera, to me who am testing it for the first time, is wonderful. I speak of its mildness and dryness. Its results on the health of the invalid are often satisfactory. To secure such results the patient should never be sent here in a condition of body so weak as to disable him from taking exercise, both walking and driving, in the open air. Many, alas! come here too late, and die. I have called the climate "wonderful:" The place abounds in palm trees—some of them as lofty as I have seen in India. The olive, magnolia, arbutus, aloe, and cactus flourish luxuriantly. Orange and lemon trees with their clusters of ripe, golden fruit are innumerable; every garden, yes, every small plot of ground, is adorned by their richness and beauty. The heliotrope, the geranium, the gladiolus, are in full bloom; roses and violets abound. From the garden of this hotel hundreds of branches of violets are daily gathered for the Paris market, and even for Covent Garden. You never had a warmer or a finer June day in Montreal, than we have enjoyed on this twentieth of January.

The town is ancient and quaint. The "closes" outvie those of Edinburgh in their dirtiest days. The new part of the town is very splendid and attractive; not so much for its buildings, as for its grand Boulevards. Some of these are completed, and with their rows of palm-trees, present a very fine appearance. Others are in course of construction, with a thoroughness as to masonry and road-making, which I have never known surpassed.

There is a French Protestant Church here of about 40 communicants, and a congregation of from 60 to 80. The minister is an earnest, well-read, intelligent, evangelical clergyman, who seems to understand his work, and tries his best to do it. His wife is like-minded with himself. Their work is arduous, for the Protestant French are in a small minority—very small; and their battle is with the triple-foe of religion—Superstition, Infidelity, and Worldliness. It is cheering, in presence of such influences, as we pass through one of the principal streets, to see an ecclesiastical building dedicated, "AU CHRIST REDEMPTEUR"—to Christ the Redeemer. This is the inscription over the Protestant Church.

The Church of Scotland has a Chaplain here—the Rev. David Scott, B.L., of Dalziel, near Hamilton. He commenced his services in the Church to which I have just referred. Soon after, his throat gave such signs of debility, that his medical man forbade his preaching. Since then, I have taken the service for him—an afternoon service on each Lord's day. I am very thankful to be able once more to occupy a pulpit. I may say, indeed, that the effect of this delicious climate upon my own health is most gratifying. The benefit has been greater than we could have anticipated. Our congregation numbers about 30—in wet weather, a rare occurrence, even fewer. A sad case occurred last week in the midst of our little Scottish circle here. The Rev. James Pennell, Minister of the parish of Ballingry in Fifeshire, came here several weeks ago in poor health, accompanied by his wife and daughter. His condition has been all along serious, but variable. Last week there were signs of improvement. On Thursday Mrs. and Miss P. went to dinner, leaving him quietly asleep. On Mrs. P.'s return—he was lying precisely in the same position, as she thought, still asleep. It was the sleep of death! I will not say, "Alas!" for it was rest from great suffering, and a translation to it. I took part in the burial service. While at the grave, I turned to look at the neighbouring graves; and my eye fell on the last resting place of one whom many members of St. Paul's, and many other readers of the RECORD, especially in London and Halifax, will remember as a worthy office-bearer of the Canadian Church, "WILLIAM CUNNINGHAM MENZIES. J. J.

Christ Stilling the Tempest.

MARCH 5. MARK IV : 35-41.

Golden Text, Ps. 107 : 29.

COMPARE Matt. 8 : 18-25; Luke 8 : 22-25; V. 35, 36. *The same day*—In the earlier part of which he had spoken the parables of last lesson. Now, towards evening, he was again on the sea-shore surrounded by multitudes of people. Leaving these for a time, he would *pass over to the other side*, to engage in other work. *Even as he was*—tired with the labours of the day, and without any special preparations, he embarks in one of the boats lying on the beach. Other boats are also manned, and the little flotilla push off and pull for the opposite shore. The sea of Galilee is here about six miles wide. Lying 600 feet below the level of the Mediterranean, it is subject to sudden and violent gusts of wind. V. 37. *A great storm*—Matthew calls it a “tempest”—such it must have been to alarm these hardy fishermen. The waves dashed over the gunwale. *Now full*—rather, it was beginning to fill. V. 38. *On a pillow*—reclining on the leather cushion, his shoulders resting on the high stern, the Master, overcome with fatigue immediately fell asleep. Not until seriously alarmed for their safety did they venture to rouse him and appeal to him for help. In Matthew’s account their cry takes the form of prayer, here it is mingled with complaint. V. 39. *He arose*—His calm demeanour was strikingly in contrast with the scene that surrounded him and the comportment of his terror-stricken disciples. *Rebuked*—A common mode of expression with our Lord when working miracles, Luke, 4 : 39, expressive here of his sovereign power over the elements, as well as over the evil spirits to whose agency superstition attributed such storms. *Peace, be still*—Sublime words of command from a Master to his servants; as if the winds and sea had been living powers. *A great calm*—The immediate subsidence of the waters was even more miraculous than that of the wind, which there often fell in that treacherous sea as quickly as it had risen; but it always requires time for the waves to go down after such a storm. V. 40. *No faith*—“Have ye not yet faith?” N. V. Compare Matt. 8 and Luke’s version. They had some faith in him, for they sought relief at his hands, but they had not enough, and this trial was designed to increase and strengthen it. V. 41. *They feared exceedingly*—or, being afraid they wondered, Luke 8:25. They had seen Christ control disease, cast out devils, and even raise the dead, but this was a new and to them inexplicable manifestation of his power, done, too, with so much majesty and ease. By it he taught his disciples, and teaches us, to believe in his power and his willingness to save all who call upon him. In the voyage of life we are all exposed to many dangers and trials from which we cannot deliver ourselves, but when we are made to feel that “vain is the help of man,” it is a blessed thing to know that “God is a very present help in trouble,” Ps. 66 : 1. If Christ does not always remove the danger, as in this case, He will give his believing people grace and guidance that will enable them to rise above it. He wants us to trust Him when we cannot see Him.

Power Over Evil Spirits.

MARCH 12.

MARK V. : 1-20.

Golden Text, 1 John 3 : 8.

COMPARE Matt. 8 : 28-33. Luke 8 : 26-39. V. 1. *The country of the Gadarenes*—in the N. V. “Gerasenes,” which agrees with Matthew’s “Gerzesenes.” *Gadara* was a large city, the capital of Peræa, 6 or 8 miles from the southern end of the sea of Galilee and gave its name to the surrounding district, but was not the scene of this incident. *Gergesa*, a smaller town in the same district, on the sea shore, better fulfils the requirements of the narrative, see Dr. Thomson’s “Land and Book.” V. 2. *An unclean spirit*—Matthew and Luke say “possessed with devils”—commonly called a “demoniac”—one of a numerous class of unfortunate beings consisting chiefly, though not exclusively, of those who in our time would be called insane. In this case it was insanity of the most aggravated type—a raving maniac, so bad as to have been abandoned as utterly beyond control or the hope of cure. The insane were in those days usually treated with much consideration and kindness, and even had a place assigned to them in the porch of the temple. Vs. 3, 5. *The tombs*—Natural caves in the sides of which were cut cells or shelves for the reception of the dead. Such places were ceremonially unclean. Num. 19 : 16. To dwell in them evidenced the lowest degradation. Only such wretched creatures as this frequented them for shelter. *No man could bind him*—He had been often bound, but such was his strength, he could not be kept bound, and so had been left to roam at large in this dismal region, cut off from human sympathy, and giving vent to his misery in fiendish cries, and, as maniacs often do, seeking relief in self-inflicted tortures. V. 6. Like a wild animal crouching beneath the power of his subduer, the foul spirit by which he was possessed instinctively recognizes in Jesus a superior influence which it can neither resist or escape from. *Ran and worshipped*—was irresistably drawn towards Him who only had power to deal with such a case, Ps. 72, 9. Vs. 7, 8. *Cried . . . Son of the most high God*—Strange declaration of Christ’s divinity! But even the devils believe and tremble, James 2 : 19—knowing that their time for tormenting here is limited, and their own doom of torment certain. V. 9. *Legion*—A Roman legion was six thousand, the word stands for a powerful number. V. 10. *Besought him*—this was a demon’s prayer, not for restoration, but only for a reprieve as it were. Vs. 12, 13. *Send us into the swine*—where they might still revel in “uncleanliness” and continue their diabolical work in another form. V. 13. *Jesus gave them leave*—in the exercise of his sovereign power, knowing that they would thus be speedily destroyed, and perhaps also that the heathen owners of the herd, or Jewish owners, if such they were, engaged in an illicit traffic, might at the same time be punished, see Lev. 11; 7, 8. Vs. 14-17. The herdsmen fled conscience stricken, yet preferring their sins and their swine to the teachings of Jesus. Vs. 18-20. Notice the *gratitude* of the dispossessed! He prays that he may be *wit’s* Him. One day that may be granted. But, not now.

Power Over Disease and Death.

MARCH 19, *Golden Text, Mark 5. 36.* MARK V: 21-43.

COMPARE Matt. 9: 18-26; Luke 8: 41-56

The incidents in this lesson took place at Capernaum. A crowd was awaiting his arrival and followed him to the house of Matthew who had invited a large party to meet Christ and his disciples, Matt. 9: 10-17. Vs. 22-24. While speaking with the guests—reproving them for their formality a local dignitary—a ruler of the Synagogue—entered in deep distress and threw himself at the feet of Jesus, as inferiors then did and still do in the East before those of higher rank. The prejudice against Jesus by the class to which he belonged made the act more remarkable in this case. John 7: 47, 48. But see how parental affection oversteps ceremony! *Come and lay thy hands on her*—His faith, admirable as it was in his circumstances, was weak compared with that of the centurion in Matt. 8: 8, who believed that Jesus had but “to speak the word only” to effect a cure. This man with more limited views of Christ’s power, supposing that personal contact was necessary, as indeed the woman also did in the incident which followed. But tho’ weak, it was sincere and pleasing to the Master, Gal. 3: 6. *Jesus went with him*—a beautiful and encouraging instance of his readiness to sympathize with human distress, Heb. 4: 15, 16. On the way to the house of Jairus, a poor woman who had been greatly afflicted for many years, who had heard of the cures the Great Physician had wrought on others, and who thought this was her only chance of remedy, resolved to make the experiment, being firmly convinced, too, that Jesus had more than the human skill and power which had so often failed her. So great was her faith, indeed, she felt sure that if she could but touch his clothes she would be cured, see Acts, 5: 15; and 19: 12. V. 17. Forcing her way through the crowd, *she touched his garments*:—“the hem of his garment,” Matthew says—rather one of the four tassels hanging from Christ’s outer robe. V. 29. She was instantly cured, but to discountenance the superstitious belief that there was any special virtue in his clothes, he stops, and explains to the woman and to the astonished crowd that the power to heal vested in himself and that the secondary cause of her restoration to health was her faith in his power and willingness to relieve her. Such faith is needed by all who would be saved from sin and its consequences, Acts 16: 31. Vs. 35-37. *Thy daughter is dead*—The agony of suspense was over, it is useless now to trouble the Master. Little did they know of his power. Before the stricken father could utter a word, the compassionate Saviour speaks; *only believe*—upon so simple a thing as that hangs our salvation, John 3: 16. V. 37. Not to gratify mere curiosity, only the parent and the three trusted disciples are admitted to witness the miracle. Is it not often thus that the spiritually dead are raised to newness of life—by quiet agencies? Vs. 38, 39. The tumult—the loud noise made by hired mourners and musicians at such times, Jer. 9: 17, 18. *Sleepeth*—A beautiful figure containing the germ of the doctrine that death will be followed by a resurrection, Jn. 11: 24.

The Mission of the Twelve.

APRIL 2, *Golden Text, Matthew 10: 40.* MARK VI: 1-13.

COMPARE Matt. ch. 10; 13: 54-58; Luke 9: 1-6. V. 1. *Thence*—from Capernaum where Jesus had lived for some time, and near which most of his “mighty works” were done, Matt. 11: 23. V. 2. Imagine with what interest the Saviour returned to the old homestead to mingle again with the companions of his early life, and to see what effect his wonderful career had on them. With what strange feelings he must have entered the Synagogue, remembering how on his first official visit they had despised and rejected him, Luke 4: 16-30. *Were astonished*—Alas that their surprise at the grace and dignity of his bearing so soon gave way to petty jealousy! V. 3. *The Carpenter*—Jewish custom required every youth to learn a trade. Jesus was doubtless brought up to his father’s occupation, Matt. 13: 55, and by his example exalted and sanctified honest industry. *Son of Mary*—Joseph was probably dead by this time. *Brothers and sisters*—By some supposed to be step-brothers, or cousins, but most probably his own brothers and sisters, younger than himself, ch. 3: 31. Matt. 12: 46. John 2: 12. *James*—see Gal. 1: 19, is frequently mentioned in Acts as one who occupied a high position in the Church at Jerusalem, 12: 17; 15: 13; 21: 18. He was author of the epistle bearing his name. The other three are not again mentioned in the N. T. *Offended*—Pride and bigotry warped their better judgment. V. 4. Jesus attributed their mistaken estimate of him to a common failing of humanity, of which we have proof every day. V. 5. *Could do no*—i. e., consistently with his principles and teaching, Matt. 9: 12, 13, and chiefly because of their unbelief, Matt. 13: 58; Acts 14: 9. V. 7. *The twelve*—had already been “called” by name and ordained, ch. 3: 13, 19. They were now brought together, fully instructed, and endued with such miraculous powers as would be sufficient credentials, Matt. ch. 10. *Two by two*—for mutual help and counsel as well as to be witnesses each for the other. Vs. 8, 9. *Take nothing*—they were going amongst plain people, and must avoid even the appearance of worldliness and ostentation, and trust to them for the necessities of life. Vs. 10, 11. *There abide*—setting an example of quiet domestic life, and that those who wished to converse with them might know where to find them. *Shake off the dust*—signifying that the apostle had done his duty and that there his responsibility ended, Ezek. 3: 19. *More tolerable*—for the heathen than for those in Christian lands who reject the Gospel. Vs. 12, 13. *Repent*—see Sh. Cat. 87. *Anointed*—a very old sign of the gifts and graces of the Spirit, Exo. 28: 41. In the N. T. used as a sign of power to heal, James, 5: 14; but meaningless where that power is wanting. Christ being the embodiment of grace and truth, Col. 2: 9, is preëminently “THE ANOINTED” of God, Acts 4: 27; 10: 38. Though all are not personally ordained to preach the Gospel, there is work for every Christian in the Church of God. Self-denial is required of all who labour for the salvation of others. They must be in earnest, and avoid ostentatious display.

Our Own Church.

FOR THE INFORMATION of new subscribers, and the convenience of old ones who have mislaid their back numbers, we reproduce the Chart and Foreign Missionary Roll, of the Presbyterian Church in Canada, which are worthy the attention of all who interest themselves in our mission work. It is especially desirable that the young people of the Church should make themselves familiar with the names and the fields of labour of our ministers and missionaries who have gone forth to distant lands to proclaim the Gospel to those who are in heathen darkness. Indeed, all of us should have their names, not only at our tongues' end, but engraven on our hearts, and should often have them individually in remembrance at the throne of Grace.

DO THE TREASURERS of congregations realize that the Assembly's financial year will close on the 30th April, and that it is extremely desirable that all contributions for the schemes of the Church should be forwarded to the Church Agents with as little delay as possible? Have the statistics of all the congregations and Mission Stations been forwarded to the clerks of Presbyteries? This is a very important matter.

WOMEN'S MISSIONARY ASSOCIATIONS.—A society of this kind has been instituted in Montreal and will doubtless prove a powerful auxiliary in promoting enthusiasm in the missionary cause. In the United States, societies of this kind are numerous and the amount of money collected by them is almost incredible. It is to be presumed that Canadian women will not be less enterprising than their American cousins, A "Ladies' Missionary Association" has been also organized in St. John, N. B., including Carlton. The Georgetown and English River W. M. Society *Montreal Pres.*, continues to prosper. The membership is now close on sixty. The contributions for the past year were \$184.50, expended as follows:—*Indore*, \$100; *Labrador*, \$10; *Syria*, \$10; *Formosa*, \$64.50.

"WESTWARD," &c! Rev. John Mackay, of Mount Forest, Rev. Alexander McFarlane, of Bobcaygeon and Dunsford, and Rev. Malcolm McGregor, have been added to the mission staff in Manitoba and the North-West.

GLEANINGS FROM REPORTS: *St. Pauls, Montreal*, claims to have reached "a

point of material prosperity unequalled in its past history." Its contributions for the Schemes are the largest they have yet given—\$4,449.75. *But, it has no stated minister!* *St. Andrew's, Toronto*—While steadily reducing its very heavy debt, has wisely added \$1,000 to its minister's stipend. We say, "well done," to that. *Knox Church, Ottawa*, has paid off its \$6,000 debt, and rejoices in the "favorable position" in which it now finds itself. It is bound to "go ahead" now. But think of Mr. Bell's congregation at Portage La Prairie, Man., building a \$10,000 church without incurring any debt, and raising their minister's stipend to \$1,500! A very few years ago, the congregation could only raise \$150 per annum! This will give people in the East some idea of the rapid strides that are being made in the West.

CHURCH AND MANSE BUILDING FUND.—Owing to the rapid settlement of Manitoba and the North-West the necessity for such a fund has become apparent, and steps have been initiated towards its realization by the formation of a Board consisting of seven members, three of whom are to be members of the Presbytery, three to be appointed by the Presbytery, with the Superintendent of Missions as a member *ex-officio*. All applications for aid are to be made to this Board, which is to be the sole judge as to the merits of each case and the amount of aid to be granted. Legislation anent this fund is to be sought at the next meeting of Parliament. As soon as the Presbytery is divided and a Synod erected the appointment of members shall be vested in the Synod. This is a good movement; the only question on our minds is whether it had not been better to seek first the indorsation of the General Assembly. The remarks of our correspondent from St. John's, Newfoundland, in another column bear on this subject.

ORDINATIONS AND INDUCTIONS.

SHERBROOKE: *Pictou*.—Mr. John L. George was ordained and inducted on the 20th of December.

MALAGAWATCH and RIVER DENNIS: *Victoria and Richmond*.—Mr. Angus McMillan was ordained and inducted on 25th January.

NEW CARLISLE: *Miramichi*.—The ordination and induction of Mr. F. W. George is appointed to take place on the 15th instant.

CALLS.—Rev. E. Waits, of Stratford, Ont. is called to Chatham, N. B. Rev. John Anderson, late of Paris, Ont., has received a call to Jarvis and Walpole, *Hamilton*. Rev. Chas. A. Tanner has accepted a call from St. Andrew's Church, Scarborough, *Toronto*. Rev. J. Casey, of Athelstan, *Quebec*, is called to Taylor Church, Montreal. Mr. Alexander Hen-

derson, probationer, is called to Alexandria, Ont. Rev. J. A. F. McBain, of Chatham, N. B., is called to Georgetown, *Montreal*.

DEMISSIONS.—Rev. John McKinnon, of Georgetown, Cardigan and Montague, *P. E. Island*. Rev. W. C. Windell, of Cartwright and Ballyduff, *Peterboro*. Rev. R. Torrance, of First Congregation, Guelph. Rev. P. S. Livingstone, of Russeltown, *Quebec*, under appointment to Manitoba. Rev. Alex. McFarlane, of Bobcaygeon and Dunsford, *Peterboro*, for the same reason, also Rev. John McKay, of Mount Forest, Ont. Rev. D. H. McLennan, of Alexandria, *Glengarry*.

NEW CHURCHES.

ENGLISH SETTLEMENT; N. B. :—The renovated church at this place has opened for public worship by Rev. Dr. Macrae of St. John on the 8th of January.

WINGHAM: *Maitland*:—A fine new church was opened at this place on 5th February by Rev. Dr. Cochrane of Brantford.

GORRIE: *Maitland*:—A new church was opened on the 15th January by Rev. John Smith of Toronto and Rev. John Ross of Brussels. The services on sabbath were largely attended, as was also the inevitable "Monday tea meeting".

THAMES ROAD: *Huron*:—A very beautiful gothic brick church was opened for divine worship on 29th January. Principal Caven conducted the service in the morning, Rev. Henry Gracey of Gananoque in the afternoon, and Rev. A. D. McDonald of Seaforth in the evening. It cost \$3000, and was opened free from debt.

ROSLIN: *Kingston*:—The new church here was opened on 29th January. Rev. professor Gregg of Toronto, and Rev. David Mitchell of Belleville conducted the services which were largely attended. The building is well finished, tastefully furnished, and was opened almost free from debt.

NORTH LANCASTER; *Glengarry*:—A neat and comfortable little church was dedicated at this place for the use of a wing of Dr. Lamonts congregation, on January 4th. Rev. James McCaul of Montreal conducted the services, assisted by Dr. Lamont and Mr. Henderson of Toronto.

EAST NOTTAWASAGA: *Barrie*:—The old church, erected here 28 years ago, shortly after the induction of Rev. John Campbell, the first presbyterian minister in the township, was reopened, after undergoing extensive alterations and repairs, on the 8th of January. Rev. Duncan McDonald the pastor, was assisted on the occasion by Rev. James Carmichael of King who preached in Gaelic from Isaiah 7:14: "Air an aobhar sin, bheir an Tigheam fein comharadh dhuibh:

Feuch, bithidh oigh torrach, agus beiridh i mac; agus bheir i Imanuel mar ainm air." It must have been a great day with these Highlanders, for there was "plenty of Gaelic."

SCOTSTOWN: *Quebec*:—A very comfortable little church, seated for 150 persons and costing about \$1700, was opened on the 12th of February. The Rev. R. H. Warden and Rev. W. Ross of Marsboro and Chaudiere, conducted the opening services and dispensed the communion, the former preaching in English and the latter in Gaelic. It was a great day in Scotstown.

MANITOBA ITEMS.

Knox Church Winnipeg, is to be offered for sale on the 18th inst, at an upset price of \$100,000. It is confidently expected that this amount will be obtained. If the sale takes place about the time mentioned, a temporary building is to be ready for the use of the congregation by the first of May. The Rev. M. Fraser of St. Thomas is at present occupying Knox Church pulpit. St. Andrew's congregation speak of deferring the completion of their church for another year, and of erecting a lecture room to be used meantime for the public worship of the congregation. The new church is to cost \$35,000. The congregation is growing rapidly, and the want of church accommodation is greatly felt. The new Manitoba College building is now rapidly approaching completion. It is expected to be ready for use early in April. The Stonewall Congregation are making preparations for church building next summer. An excellent site is offered gratis by Mr. S. P. Jackson, Our people in Brandon, too, are engaged in the same good work. They have secured three lots at a cost of \$3000 for a church site. Building is to be commenced immediately. The Church and Manse building fund is going to work wonders. This fund has already reached the respectable sum of \$24,000 from Manitoba alone. Our cause at Prince Albert is making satisfactory progress under the zealous labours of Mr. Sieveright. Additional help is much wanted in this laborious field. At least two new missionaries should be sent out immediately. Mr. Sieveright has been compelled through overwork to send in his resignation. He has already done noble work during the short time he has occupied this post, and it is earnestly to be hoped that a field so important is not so soon to lose his valuable services. The mission school has prospered so greatly under Miss Baker's care that it is expected that the Foreign Mission Committee will be wholly relieved of its support after next summer. Mr. McKay of Mistawasis Reserve reports that paganism is fast disappearing from that part of the North-West

Meetings of Presbyteries.

PICTOU, Jan. 31:—Stellarion was visited Presbyterially, and a deliverance adopted expressing satisfaction with the condition of the congregation and commending more liberality towards Home Missions and the supplementing Fund. E. A. McCURDY, Clk.

ST. JOHN, Jan. 11:—Agreed to apply for \$200 supplement to Greenock Church, St. Andrews.—Agreed to leave Boiston a separate station under the H. M. Board.—Scotch settlement desire to retain the services of Rev. J. D. Murray and to be one of his stations, paying \$120 annually.—An effort has been made to get Saltsprings, Hammond River, and Campbell Settlement to support a pastor between them.—Mr. Quinn, Catechist, reported that he had travelled an average of 66 miles per week and conducted three meetings each week during the summer. His field was extensive and he wrought it in such a way as to command approval,—an investigation of difficulties in St. Andrew's Church, St. John, took up a great deal of time, J. C. BURGESS, Clk.

HALIFAX, Jan. 25.—Musquodoboit Harbour congregation was visited. This charge extends 23 miles along the Eastern shore of Halifax county. It consists of the central station already named, and Jeddore, Ship Harbour and Clam Harbour. A New Manse has been provided for the pastor. The Presbytery recorded their satisfaction with the condition of the congregation. Arrangements were made for a series of missionary meetings for all the congregations within the bounds. A. SIMPSON, Clk.

P. E. ISLAND: February 1:—The Presbytery met in Charlottetown. A cablegram from Rev. John Mackinnon, now residing in Edinburgh, was read tendering the resignation of his charge at Georgetown &c. The Presbytery directed the usual steps to be taken in the matter, Rev. Kenneth MacLennan was nominated for Moderator of the General Assembly, and Dr. Macknight for moderator of the Maritime Synod, commissioners to the General Assembly were appointed,—viz; Rev. Messrs. Archibald, Bayne, Stewart, MacLennan, Mackay and Dr. Murray; Hon. colonel Gray, and Messrs. L. Anderson, C. Gregor, N. Wells, John Hyde, and A. Sinclair. Supplements were asked for Cove Head, Tryon and Bonshaw, and Tignish, Montrose and Mill River, Visitations are to be held in the eastern part of the Island during March. J. M. MACLEOD, Clk.

VICTORIA AND RICHMOND, Jan. 24:—The Presbytery visited Whycocomah congregation, and found the office-bearers discharging their duties faithfully. A fair degree of liberality had been shown, but there are arrears due the pastor. The evils of intemperance and Sabbath-breaking were complained of as pre-

vailing among some of the people.—The trials of Mr. Angus McMillan for ordination were sustained. A meeting for religious exercises was held in the evening, K. MACKENZIE, Clk.

MIRAMICHI: February 7:—At Douglas-town, Mr. Herdman reported his inability to secure a missionary for the Restigouche District. He had himself visited a number of camps and baptized twenty children. Rev. D. M. Gordon, of Ottawa, had sent a large quantity of literature which had been distributed. Mr. McCarter reported that no missionary had responded to his advertisements on behalf of the Miramichi camps. Reports were given in from a number of other Mission Stations, for the most part of a very encouraging nature. A call from New Carlisle to Mr. F. W. George, was sustained and accepted by him and arrangements made for his induction. Mr. Angus Sillars was duly licenced to preach the Gospel.—S. HOUSTON, Clerk.

QUEBEC: 8th February:—The different congregations were recommended to contribute to the support of Manitoba College. Leave to moderate in a call was granted to the congregation of Sherbrooke. It was agreed to ordain Mr. James Allard, as missionary to the French Church, Quebec. Mr. J. R. McLeod, of Kingsbury, was appointed of the Convener's Home Mission Committee. It was decided to take immediate steps towards building a church at the Chaudiere and securing a suitable missionary for the field. Mr. Amaron was appointed moderator of the French Church, Quebec. The clerk was granted leave of absence for four months. Dr. Mathews, Messrs. C. E. Amaron, John MacDonald and R. H. Hoskin, ministers, Dr. Weir, A. E. McMaster, Roderick McKenzie and James E. Ross, elders, were appointed as commissioners, Dr. Cochrane was nominated as Moderator of the next General Assembly.—F. M. DEWEY, Clerk.

GLENGARRY: Jan. 17th:—Lancaster was made the permanent seat of Presbytery. A minute was adopted in reference of the resignation of Rev. D. H. MacLennan of his charge at Alexandria. Rev. Kenneth MacLennan of Charlottetown was nominated for the Moderatorship of the General Assembly. A conference on the state of Religion was held in the evening. A number of able and pertinent addresses were delivered in discussing the question,—“How can Christian work be more effectively done,—(1) by the minister; (2) by the Kirk-session; (3) by the whole membership? The Home Mission report was read, duly considered, and approved. The remit on Sustentation Fund was left over till next meeting, and a committee appointed to examine the other remits and to report.

OTTAWA: February 14:—A large amount of routine business was transacted. Remits were put into the hands of a committee to re-

port on at May meeting. The French Evangelization and Home Mission reports occupied a large portion of the time of Presbytery. Dr. Cochrane was nominated as Moderator of the next General Assembly. Commissioners were appointed to the General Assembly as follows:—Dr. Moore, Messrs. Munroe, Findlay, Glassford, White, Armstrong, and Clark, *ministers*; Thorburn, J. Brown, J. Hardie, H. Gourlay, J. Pritchard, J. Gibson, and John Durie, *elders*.

PETERBORO': 16th January:—The proposal to separate Norwood and Hastings has been negatived for the present. A committee was appointed to examine the remit on sustentation and supplemental schemes and to report. Steps were taken to re-unite Oakland with Garden Hill and Knoxville. The call from Cobourgh to Rev. R. P. Mackay, was largely signed and accompanied by a promise of stipend, \$1,200 with manse, and was sustained. The Home Mission report was read and approved. *W. BENNET, Clerk.*

GUELPH: January 17:—Rev. Robert Torrance having tendered the resignation of his pastoral charge, it was agreed to cite the congregation to appear for their interests. The Rev. Dr. Cochrane, of Brantford, was nominated as Moderator of the General Assembly. 31st January:—Parties having been heard and Mr. Torrance adhering to his resignation, the Presbytery reluctantly consented to dissolve the pastoral tie, expressing at the same time the high regard and esteem in which Mr. Torrance has been held, and acknowledging the important services which he has rendered to the Presbytery and the Church at large by his wise counsels and his administrative ability. Mr. Torrance declined to accept the position of *pastor emeritus*, as well as that of moderator of the Kirk-Session. The Presbytery expressed their desire that Mr. Torrance should retain the Clerkship.—*R. TORRANCE, Clerk.*

WHITBY: 17th January:—Committees were appointed to examine the remit on the Sustentation and Supplementing Schemes and the overture on changes in the standing orders, and to report. The Presbytery approved of the recommendation of the Committee on the Aged and Infirm Ministers' Fund, with a slight amendment. Rules were adopted for the election of commissioners to the General Assembly. The Women's Foreign Mission Association held its annual meeting in the same place (Bowmanville). The reports of work done were encouraging and the meeting was pervaded by a fine missionary spirit.—*A. A. DRUMMOND, Clerk.*

BARRIE: 31st January:—Rev. Henry Sinclair was elected moderator. A letter from W. A. Henderson, probationer, declining call from Tecumseth and Adjala, was read. A call to Mr. D. McDonald, of East Nottawa-

saga, from Carleton Place and Beckwith in Presbytery of Lanark and Renfrew, was received. Leave was granted to the congregations of Orillia and of 1st West Gwillimbury and Cookstown to moderate in calls. It was resolved to unite the Mission Stations, Mendonte and Vesey, with those of the Wabashene field and to procure an ordained missionary for them. Also to notify the Students' Missionary Society and Knox College of the Presbytery's purpose to take charge of the Wabashene stations, so long and zealously wrought by the Society. A suitable resolution was adopted on the occasion of Mr. Gray's resignation of the pastoral charge of Orillia.—*ROBT. MOODIE, Clerk.*

OWEN SOUND: 17th January:—Committees were appointed to consider the remit on Sustentation Fund and Supplementing Schemes, and that on the Aged and Infirm Ministers' Fund. Mr. Currie to receive returns on State of Religion, and Mr. McDiarmid on Temperance. A Presbyterial visitation of Division Street Church was held in the evening with satisfactory results. Manitoba College was commended to all the congregations within the bounds. The claims of the General Assembly's College Fund were also pressed on the attention of the members.—*J. SOMERVILLE, Clerk.*

STRATFORD: 17th January:—The communion roll of Biddulph, was found to have still 32 names out of about 150 of two or three years ago. Manitoba College and Assembly Fund were brought under notice. It was agreed to hold tri-monthly meetings of Presbytery and congregations were reminded of their duty to pay expenses when extra meetings were asked. A public conference was held on "The Sabbath," and it was agreed that one should be held in Temperance Hall, at the May meeting. Mr. Fotheringham gave notice of a motion to overture the General Assembly, with a view to uniformity of the relations of the Theological Halls to the Church, and to the immediate control thereby of its professors.—*J. FOTHERINGHAM, Clerk.*

HURON: 17th Jan.—Reports here received and read from supplemented congregations. The committee appointed to consider the statistical and financial returns gave in an elaborate report showing the average contributions per member and per family of all the congregations within the bounds. Rev. J. M. King of Toronto was nominated as Moderator of the next General Assembly. The remit on the Aged and Infirm Minister's Fund was disapproved and an overture submitted by Mr. Musgrave was, after full discussion, adopted in its stead. The overture contemplates that the fund be divided into two classes (1) a "Benevolent Fund;" (2) an "Equitable-

Fund." A Sabbath School convention was held in the Thames Road Church on the 18th.

Obituary.

REV. JOHN BLACK, of Kildonan, Manitoba. Intelligence of the death of this much esteemed clergyman reached us just as we are going to press. After a long illness and much weakness of body, Dr. Black departed this life on Sabbath the 12th of February. He was a native of Dumfriesshire Scotland, and was the pioneer of Presbyterian missions in the North-West. Kildonan was settled by Highlanders from Sutherlandshire, who in 1812 and 1816 left their native parish of the same name to form a little colony under the ægis of the Hudson Bay Company. For forty years they were wholly indebted to the Church of England for religious ordinances, but during all that time retained a fond affection for the church of their fathers. At length Mr. Black was sent to them by the Canada Presbyterian church in 1852, and from that time till the day of his death he was beloved and respected by all who made his acquaintance. He was a man of good natural abilities, and with a well stored mind. Genial, affable, and kind, a good preacher and in every sense an able minister of Jesus Christ. To his influence perhaps more than to any other one man may be attributed the success of Presbyterianism and not of Presbyterianism in alone, but also of education, and even in the domain of politics, his influence for good could sometimes be traced. Dr. Black graduated at Knox College in 1848. In 1876, Queen's University conferred upon him, the degree of D. D. Had not his modesty stood in the way, he would in all probability have been elected moderator of the General Assembly last year.

Mr. ANDREW DARRAGH, father of the Rev. W. S. Darragh, of Goose River, Wallace, N. S., died in the 85th year of his age. He was born and brought up in Greenshields, Ballymoney, County Antrim, Ireland. In early life he became a member of the Reformed Presbyterian Church in his native land. Ever since he came to Nova Scotia he has been a member of the First Presbyterian Church, Goose River—since the union of the Presbyterian Church of Canada. Honoured and beloved, surrounded by his children, he fell asleep in Jesus.

Ecclesiastical News.

THE time was when Canada was wholly dependent upon Great Britain and Ireland for its supply of ministers. It has now

six theological colleges of its own, and will very soon be in a position not only to man all its pulpits with ministers educated in the country, but, to pay back the debt it owes to the old country. Already, indeed, some twenty or more ex-Canadians are occupying prominent positions both in Scotland and in England, and if they will only have patience with us we shall pay in full. The latest "news" in this connection is that the Rev. John Campbell, formerly of St. Andrew's Church, Halifax, and latterly of Newark Church, Port Glasgow, has been elected minister of Buccleuch Parish Church, Edinburgh. The congregation is large and the church is a perfect gem of architecture. It has also a double endowment which makes the stipend considerably larger than the ordinary city churches. A great meeting was recently held in the Free Assembly Hall to hear the report of Rev. Messrs. Melville and Thornton—deputies sent to visit the Mission Stations of the Free Church in South Africa. Their statements were listened to with deep interest, and their recommendation that £10,000 should be raised to equip the varied agencies as they ought to be, evoked a hearty response. Mr. Thornton gave an amusing account of an interview he had with King Cetewayo. He said the Zulu monarch, his four wives, and attendants were allowed 20 lbs. of beef per day, 6 lbs. of flour, and other things in proportion. Sometimes, however, they would not touch the 20 lbs., just in order that they might have the 40 lbs. on the following day. Cetewayo was also allowed half a pint of gin when he was ill—and he was very often ill. Mr. Thornton, for some years minister of Knox Church, Montreal, is now the minister of Well Park Free Church, Glasgow. Dr. Gibson, formerly of Erskine Church, Montreal, has already made his mark in London, as the popular and successful minister of St. John's Wood Presbyterian Church. In several of the Free Church Presbyteries overtures have been introduced favouring the introduction of instrumental music in the public services of the church. If the reports of the self-constituted committees for taking the religious censuses of the large towns in Britain are to be relied on, church-going is on the decline in the old country. In the commercial capital of Scotland, whose ancient motto is, "Let Glasgow flourish by the preaching of the Word," and the population of which exceeds 700,000, it is stated as a fact that on a given Sabbath less than one-third of the people went to church. Even in Edinburgh, accounted the stronghold of Scottish Presbyterianism and propriety, little more than one-fourth of the inhabitants attended any place of worship! According to the *Globe*, the percentage of church-going persons in Toronto, with a population of 86,445, is about *forty-five per cent.* Following out the same line of thought, others

have been endeavoring to ascertain what proportion of certain communities attend the "The Devil's Chapel." In Bristol, England, it has been ascertained that the numbers who frequented the dram-shops on Saturday night, far exceeded those who went to church the next day. Messrs. MOODY and SANKEY, having completed their Edinburgh campaign, were at last accounts in Glasgow. If they shall be as successful in the saltmarket there as they are reported to have been in the slums of Edinburgh, their visit will be a blessing to the city. The Glasgow Free Presbytery has been discussing the disestablishment question and by a very large vote has adopted an overture declaring that the present connection between Church and State in Scotland "is unscriptural, and involves a dishonour done to Christ, and a wrong to the Scottish people," Strong language! In the matter of Dr. Walter C. Smith and subscription to the Confession of Faith, the Free Presbytery of Edinburgh has adopted a resolution characterizing the proceeding of Dr. Smith as "unwarrantable and indefensible," and condemning, "in the strongest terms," the representation that in answering the questions or subscribing the formula the adherence of elders or deacons was "so far as they agreed with Holy Scripture." At a *pro re nata* meeting of the Established Presbytery of Edinburgh, it was agreed to interdict a course of lectures arranged to be delivered in the Old Greyfriar's Church, on Sunday evenings at the usual hour of service. The first of the course was announced to be by Rev. David McCrae, of Dundee, on "Charles Dickens, as a preacher of Christianity." Said lecture was, however, delivered on the Sabbath evening in the Odd-Fellows' Hall. The introductory remarks of the chairman were interlarded with laughter and applause, and Rev. Mr. Webster pronounced the benediction! Comment is unnecessary.

THE JEWS.—Recent accounts indicate that matters have come to such a pass in Russia that indignation meetings have been held in England and in America to protest against the atrocities which have been committed in that country. It appears that the south and west of Russia have, for the last eight months, been the scenes of terrible persecution. The details are too sickening for repetition; property has been pillaged, and crowds of people have been driven from their homes from no other reason than that they belonged to the despised race. It is said that one hundred thousand Jews have been rendered homeless and reduced to poverty, and \$80,000,000 worth of property destroyed by this fiendish bigotry. A special meeting of the Council of the Evangelical Alliance has been held and a resolution adopted, expressing detestation of the cruelties which have

been perpetrated, and deep compassion and sympathy with the sufferers, whose miseries they are powerless to relieve. The claims of God's ancient people to the sympathies of the christian churches have been too long ignored. One of the main obstacles to the conversion of Israel seems to have been the want of faith on the part of Christians in the power of the Gospel to reach this case. Strange that even Luther should be charged with saying that "to convert these sons of Belial is impossible," notwithstanding the express declaration of St. Paul,—"*And so all Israel shall be saved.*" Already there are more than three hundred converted Jews who are labouring as preachers and teachers of the Gospel. Whether or not the pleasant dream of philanthropists be realized,—that the Hebrew race are to regain possession of "The promised land," and establish an independent government for themselves, it may be that the trials to which they are now subjected shall, in the inscrutable Providence of God, be in the end overruled for their good and hasten their conversion." As Jews were the first missionaries employed to preach the Gospel, and as Jewish converts in our own day have shown a special aptitude for the work, it may be that not a few of these seven millions, now scattered abroad, and speaking every language, and distinguished as they often are by the highest mental power, will, when converted to Christ, be found pre-eminently qualified for preaching "among the Gentiles the unsearchable riches of Christ!"

FRANCE.—The Rev. Mr. Dodds, of the Macall Mission, in a private letter, dated 29th December last, thus writes:—It takes away one's breath to think of the rapid extension of the *Mission*; we have *fifty-seven* stations, *thirty-two* of them in Paris and environs. When I returned from the United States last year I had been in the habit of saying *forty*, and adding that the Mission had nearly doubled in *three years*; now it has added *seventeen* stations in a year, or nearly tripled itself. I only hope it will not become unmanageable. And yet, it is so manifestly God's work, and so undoubtedly in His hands, that we may trust Him to keep it, as the watchman keeps the city. The more I see and know of France and her people, the more am I persuaded that if Protestants would only do their work they must reap a most bountiful harvest. But reapers are standing idle, and the grain is ungathered and running a terrible chance of being lost with the chaff. For the heart of the nation is seeking a religion, and Atheism has not yet become the national choice. We are in the season of Christmas trees. These *feles* for the young give great pleasure, and, I am sure, do a great deal of good; they bring the joyous nature of

Christianity before the people, and shew them that our religion is human.

Mr. G.— had *three hundred and fifty-seven* children at his St. Antoine Christmas tree last week; very good children, and most thoroughly in order. The Bible-Class of Pastor Theodore Monod, at the Rivoli station is well attended, and he sometimes holds after-meetings. These I have been holding in some of my meetings also; they have been remarkably well attended, and we have had undoubted fruit, many decided instances of conversion. There has been much to rejoice our hearts of late in the work, and to make us long for a more abundant outpouring of the spirit. I think I see signs that we shall not be passed by, but graciously visited. We went to Clermont-Ferrand, in the Puy de Dome for our summer holiday this year. It was hardly a holiday for me; I was at St. Etienne and Thiers on an evangelizing visit, and the time at Clermont was soon consumed in seeking a *hall*. I never met with such obstacles; but once our efforts were crowned with success, we got on remarkably well, and the meetings, in that very *clerical* town, have been crowded ever since.

THE VAUDOIS.—I enjoyed intensely a twelve days' visit with M. Reveillaud, to the Hautes Alpes, the home of the French Vaudois. It was no small privilege to see the descendants of men who had never been Roman Catholic, but who had kept the faith through centuries of persecution and trial. There was something noble and dignified in their bearing, in spite of the *almost rags* which they wore. Alas! many are being forced to emigrate to Algeria, the ground has been so swallowed up by avalanches of stone and ice, and they have suffered so much in the loss of their cattle. Efforts are being made to collect money for the emigration; and, probably, very soon. "Dormil-house," their mountain fastness, will exist only in name. We visited it; only stern necessity could ever have driven men to go there. It was inexpressibly sad to see the seed of the righteous begging their bread. I used to read the Psalm as a prophecy, but I remember that it is. "I have never seen." "This is something very like it.

C. H.

THE MARCH OF CHRISTIANITY.

Dr. Dorchester, a prominent Methodist of Boston, has spent many years in careful investigations touching the growth and present status of the Christian populations of the world. He goes back well-nigh to the beginning of Christianity, and traces the progress of the Church on through the centuries. From the statistics which he has compiled, it ap-

pears that in the year 100 A. D. there was a nominal population of 500,000. Two centuries more increased this number tenfold; a very remarkable increase. In the year 400 it had grown to 10,000,000. Two centuries more doubled this number, and the next two added ten millions more. So that in the year 800 A. D. the number of nominal Christians was 30,000,000. Thus we see that the gain for five hundred years had been a steady increase of 5,000,000 per century. For the next four centuries the advance is much greater. In the year 1000 there were 50,000,000 of nominal Christians. Here we see a gain twofold that of former times. Two hundred years later the Christian population had risen to 80,000,000 in two centuries, or 50 per cent. over that of the two preceding.

We come now to a dark, sad era in Christian progress. It is a time not of advance but of decided retrogression. The powers of the barbaric hordes from the north, and of the armies of Saracens from the south and east, checked and encroached upon the Christian kingdoms. In 1300 their numbers had decreased to 75,000,000, and in 1400 they had merely regained in numbers, though by no means in moral power, the losses of the preceding century. The Christian population now stood, as it had two hundred years before, at 80,000,000.

But from this time on the advance is steady and greatly accelerated. In 1500 it had reached an even 100,000,000. The next century added 25,000,000 more. Another one hundred years added 30,000,000 to previous figures, making the total nominal Christian population in 1700, 155,000,000. The eighteenth century raised these figures to 200,000,000. And now we come to the greatest increase of all. In 1880 the nominal Christian population was 440,000,000. That is, while it had taken five hundred years (from 1000 to 1500) to change 50,000,000 into 100,000,000, and three hundred years more (from 1500 to 1800) to double this number, in only eighty years of the present century the 200,000,000 with which we began it has been increased 120 per cent., or 240,000,000. Should this ratio continue till the year 2000 it would show a Christian population then of 1,200,000,000.

THE GROUND OF FORGIVENESS.—A little girl, having forgiven her careless brother several times, refused to do so again until, having been reminded by her uncle that she could not truly repeat the Lord's Prayer until she had forgiven all offences, she went to her brother and kissed him, saying, "I can't give up 'Our Father.'"

In ten years the Church membership of Madagascar has nearly doubled, increasing from 37,113 to 71,585.

Chart of Foreign Missions

OF THE

PRESBYTERIAN CHURCH IN CANADA,

At 1st March, 1882.

I.—THE NEW HEBRIDES MISSION.

Missionaries.—1 REV. H. A. ROBERTSON, Martyr's Church, Erromanga, appointed, 1871.
 2 REV. JOSEPH ANNAND, at Aneityum, appointed, 1872.
 3 REV. J. W. MACKENZIE, at Efate, appointed, 1871.

(1) Population, 2040; Worshippers, 540; Communicants, 52; Teachers, 25. (2) Population in Mr. A's district, 565; Sabbath attendance, 300; Prayer meeting, 150; 22 schools taught by Natives; Communicants, 233. (3) Five Mission Stations; 81 Communicants; 230 Worshippers; 2 Bible Classes.

The "*Day Spring*" Mission Ship, last year sailed 10,000 miles, paid many visits to Mission Stations, Harbours, and heathen islands, carrying Missionaries, their wives, families, and native Teachers and natives, besides making her two regular voyages to Sydney in N. S. Wales, and also going to Melbourne and Geelong.

II.—TRINIDAD MISSION.

Missionaries—4 REV. JOHN MORTON, Tunapuna, in Caroni District; first appointed 1867.
 BHUKARD, *Catechist*.

5 REV. KENNETH J. GRANT, San Fernando District; appointed 1870.;
 JACOB CORSBIE, *Teacher*.

LAL BEHARI, *Native Evangelist*.

JAI-PAR-GAS-LAL, *Catechist*.

GEORGE SADARHAL, "

6 REV. T. M. CHRYSTIE, Couva District, appointed 1873.

7 REV. J. W. MCLEOD, Princetown, Savannah Grande District, appointed 1881.

MISS ANNIE L. BLACKADDER, *Teacher*.

JOSEPH ANNAJEE, *Native Evangelist*.

Coolie population above 30,000. Total number of Schools, 23; Scholars, 374. Salaries of Native Evangelists from \$200 to \$235 each. The Woman's F. M. S., Halifax, provides Miss Blackadder's salary, \$406; Communicants, 135.

III.—MISSION TO THE INDIANS IN THE NORTH-WEST.

Missionaries—8 REV. JOHN MACKAY, Prince Albert, Saskatchewan, appointed 1878.

9 REV. GEORGE FLETT, Okanase, appointed 1873.

10 REV. SOLOMON TUNKANSAIQYE, Fort Ellice, appointed 1877.

— A *Teacher at Fort Pelly*.

MISS BAKER, Prince Albert, 1879.

IV.—MISSION TO FORMOSA.

Missionaries—11 REV. G. L. MACKAY, Tamsui, appointed 1871.

12 REV. K. F. JUNOR, " " 1877.

In a little more than eight years, 30 Chapels have been opened and 2 Mission Houses built, and 20 native helpers trained; 5 Schools are sustained; 300 Communicants are enrolled, and nearly 2,000 persons have renounced idolatry and attend Christian worship. There is also an Hospital in Tamsui, doing excellent work. An Hospital has been established at Kelung, under the care of Dr. Mann. A training college for native missionaries is about to be instituted under the presidency of Rev. Dr. Mackay.

V.—MISSION TO CENTRAL INDIA.

Missionaries—13 REV. JAMES M. DOUGLAS, at Indore, appointed 1876.

14 REV. JOHN WILKIE, " " 1879.

MISS MCGREGOR, " " 1877.

15 REV. JAMES FRASER CAMPBELL, Mhow, " 1876.

MISS RODGER, Indore, " 1873.

The *Indian Orphanage and Juvenile Mission*, besides supporting 4 high-caste Zenana Day-Schools, providing for the support and education of seven or eight orphans at Calcutta and Poona, supports about fifteen orphans and two Bible women at Indore, and contributes to the "*Day Spring*" and the Trinidad Mission.

MISSIONARY ROLL OF THE PRESBYTERIAN CHURCH IN CANADA.

THE PRESBYTERIAN RECORD.

No.	NAMES.	BIRTH-PLACE.	Ap- point- ed.	FIELD OF LABOUR.	BY WHOM SENT.	REMARKS.
1	John Geddie	Pictou, N. S.	1846	Annetym, N. Hebrides.	Pbyn. Ch. of N. Scotia.	Died at Geelong, 14th December, 1872.
2	John Black, D. D.	Dumfriesshire, Scot.	1851	Red River	Pbyn. Ch. of Canada.	Died at Kildonan, Man., 12th Feb., 1882
3	George N. Gordon	Cascumpec, P. E. I.	1856	Erromanga, N. H.	Pbyn. Ch. of N. Scotia.	Mr. C. and wife murdered by natives, 20th May, 1861.
4	Petros Constantinides	Turkey	1858	Dermindesh, Turkey	F. C. of Nova Scotia	Resigned mission work, 1861. Now M. D. at Toronto
5	Savel F. Johnson	M. Steviacke, N. S.	1859	Tanna, N. H.	Pbyn. Ch. of N. Scotia	Died at Tanna, 21st January, 1861.
6	J. W. Mathewson	Rogers's Hill, N. S.	1862	Erakor, N. H.	do	Died at Maree, Loyalty Islands, 14th October, 1862.
7	Donald Morrison	Cape Breton	1863	Erromanga	do	Died in New Zealand, 23rd October, 1869.
8	James D. Gordon	Cascumpec, P. E. I.	1863	Annetym	do	Killed by the Naaves, 25th February, 1872.
9	William McCullagh	Ireland	1863	Erromanga	do	Resigned, 1866. Now Minister of St. Andrew's, N. B.
10	John McVicar	Scotland	1866	Trinidad	do	Died at Erromanga, 16th July, 1870
11	John Morton	Pictou, N. S.	1867	Trinidad	do	Missionary at Caroni, Trinidad
12	John Goodwill	Antigonish Co., N. S.	1869	Esperitu Santo, N. H.	Ch. of S. in L. Provinces	Resigned, 1875. Now in Prince Edward Island
13	Edmund J. Grant	Pictou, N. S.	1870	Trinidad	Pbyn. Ch. L. Provinces.	Missionary at San Fernando, Trinidad
14	John A. Ryan	West River, N. S.	1871	Annetym	do	Resigned, 1876. Now at Paramatta, N. S. W.
15	J. W. McKernan	Pictou, N. S.	1871	Erromanga	Ch. of S. in L. Provinces	Missionary at Erromanga.
16	J. W. Robertson	do	1871	Erakor, Pango, N. H.	Pbyn. Ch. L. Provinces.	Missionary at Erromanga.
17	Joseph Adams	do	1871	Trinriki, Fate, N. H.	do	Missionary on Annetym.
18	Thos. M. Christie	Yarmouth, N. S.	1872	India	do	Missionary at Couva, Trinidad
19	George Stevenson	Scotland	1873	British Columbia	do	Resigned, 1st July, 1877. at Bankoorah,
20	James Neff	Ireland	1875	Red River N. W. T.	do	Minister of New Westminster, B. C.
21	Alexander Matheson	Scotland	1862	British Columbia	do	Died at Kildonan, 30th September, 1874.
22	James Duff	Scotland	1864	Red River	do	Resigned, 1867. Now Minister of West Brant, Ont.
23	William Fletcher	Scotland	1868	do	do	Resigned, 1868. Now Minister of Little Britain, Man
24	William Aitken	Canada	1869	British Columbia	do	Transferred to Home Mission Staff, 1870. Now in U. S.
25	John McNeill	Scotland	1868	do	do	Resigned, 1871. Now in Scotland
26	John B. White	Canada	1869	Red River	do	Now Minister of Beaverton, Ont
27	Geo. Leslie Mackay	Scotland	1871	do	do	Now Minister of English Settlement, Ont
28	Edw. Vincent	Canada	1872	China	do	Missionary at Tamsui, N. Formosa
29	J. B. Fraser, M. D.	do	1874	China	do	Resigned, July, 1874. Now on Probationer's List?
30	George Fisher	Canada	1873	N. W. Territories	do	Resigned, Oct., 1877. Now Minister of Queensville, Ont.
31	Hugh McKellar	Scotland	1874	Prince Albert, N. W. T.	do	Missionary to Indians, at Okanase
32	James M. Douglas	Scotland	1876	India	do	Resigned, 1876. Now Minister of High Bluff, Man
33	Alexander Stewart	Leathure, Q.	1876	Prince Albert, N. W. T.	do	Missionary at Indore, Central India
34	D. C. Mackison	Canada	1876	do	do	Resigned, Sept., 1879. Now on Probationer's List?
35	John C. Mackison	Canada	1878	do	do	Missionary at Sturgeon Lake N. W. T.
36	Salomon T. Ukansayye	Dakota Indian.	1877	Fort Ellice, N. W. T.	do	Missionary to the Sioux Indians, N. W. T.
37	Kenneth F. Junor	Canada	1878	China	do	Missionary at Tamsui, Formosa
38	J. F. Campbell	Cape Breton.	1876	India	Ch. of S. in L. Provinces	Missionary at How, Central India
39	John Wilkie	Canada	1879	do	Ch. of S. in Canada.	Resigned, 1862. Now practising medicine
40	Ephraim M. Epstein	Canada	1849	Salonica	do	Professor in Manitoba College.
41	Thos. Hart	Canada	1872	Trinidad	do	Missionary at Savannah Grande
42	J. W. M. Cleed	North River, N. S.	1881	Manitoba	Pbyn. Ch. in Canada.	Missionary at Mhow
43	Miss Margaret Rodger	Canada	1873	Central India	Canada Pbyn. Church.	Retired from service
44	Maria Forester	do	1873	do	do	Married to Rev. J. F. Campbell, 1879
45	Mary Forester	Nova Scotia	1877	do	Pbyn. Ch. in Canada	Missionary at Indore.
46	Margaret McGregor	do	1877	do	do	Teacher at Savannah Grande
47	Anne L. Blackadder	Canada	1876	Trinidad	do	Teacher at Prince Albert
48	"	Canada	1876	Prince Albert, N. W. T.	do	do
49	"	Canada	1879	do	do	do

* Norris.—The first named eighteen ordained missionaries were all married men, except J. D. Gordon and Petros Constantinides. Their wives are living with the exception of Mrs. Gordon, Mrs. Mathewson and Mrs. Johnson, afterwards Mrs. Copeland.

Our Home Missions.

MARITIME PROVINCES.

AT the last meeting of the Sub-Committee which has charge of the distribution of preachers there were sixteen applications from Presbyteries, and only eight preachers at the disposal of the Committee. Special agents had been asked by the Presbyteries of St. John and Miramichi for winter work in the lumber camps, but suitable men could not be furnished. A paper was read signed by Dr. Macrae, of St. John, N.B., written by direction of Presbytery, setting forth strongly the need and the claims on the church of the following fields:—Glassville and Florenceville, Londonderry, N.B., and adjacencies, Bailie and Tower Hill, Quaco and Black River, and St. George. It was stated that unless they were provided soon with settled pastors, for whose support aid must be given, they would *retrograde* instead of advancing, and inquiring what the Committee could do. The sub-joined resolution was the reply:—"The Sub-Committee are much interested in the statements submitted, sympathize with the Presbytery in their anxiety about these congregations, deeply regret the paucity of efficient labourers, and approve of initial steps taken by the Secretary, looking to an increase of preachers, by obtaining a few earnest young men from Scotland in addition to our own young men, who will complete their term of study in spring." A letter was read from Dr. Cochrane stating that the Western Committee would be happy to receive applications from young men of suitable qualifications in the Maritime Provinces for appointments to the North-West.

LETTER FROM REV. L. G. MACNEILL.

The Manse, St. Johns-Nfld., Feb. 3rd, 1882.

Greeting from Newfoundland! We are in the midst of a long hard winter. The past month has been a succession of snow-storms. Our direct communication with Britain is once more broken off, and we are dependent for three or four months on fortnightly visits of a steamer from Halifax. We need to have a good supply of resources within ourselves to exist in such isolation. Presbyterianism is a tree of such small dimension here that if it were not pretty well rooted in true and loyal hearts, it would not have stood the severity of its desolate surroundings. It is an exotic, transplanted from the Scottish nursery, and its Canadian offshoot, and needs a good deal of coddling to make it grow.—And yet it does grow. It occupies no insignificant position among the trees of the garden. Our Episcopal and Wesleyan neighbours though immen-

sely more leafy and branchy will admit that for our size we are far surpassing them in fruit bearing—We do more, tenfold more, to support the Gospel both at home and abroad, than other denominations of Protestants—whether it is due to the fact that Presbyterians are generally well-to-do, and therefore have the power to do more; or to the fact that our people are well-to-do because they are Presbyterians, we do not profess to know—It so happens that we possess our full share of both wealth and intelligence—Let that suffice for trumpet-blowing.

Now what news from Terra Nova that Presbyterians of the West want to hear? what of the four churches in that far off island among the icebergs? You should write to Mr. Ross, the clerk of our Presbytery, for information on the point. He could give you the authoritative facts. He could tell you of his own little charge, comprising some of the truest and most loyal-hearted Presbyterians in the Church and he could explain to you the peculiar hindrances and obstacles to Presbyterian Church extension among the people of our outposts, Or, if you wrote to the Rev. W. Scott Whittier, the pastor elect for Chalmers' Church Halifax, who has been nobly upholding our standard in the mining regions of Little Bay for the past year or two, he would tell you of his successes and failures, of the difficulty of planting a church in such circumstances, where property is ever changing hands, and officials constantly changing their identity, and employees coming and going; still he could tell of faithful work, of good seed sown, of bread cast upon the waters, and of the prospect of its appearing before many days. It would be more difficult to learn the exact state of our prospects on the West coast at Bay of Islands—But Mr. Whittier who footed and canoed it across the Island for a hundred miles last summer would tell of the few loyal hearts that are still ready to rally round the missionary who is to be sent there in the early spring.

As to St. John's, of course, it is all right! we have one substantial congregation of about 200 families, in a city of 30,000 people. We worship in a brick and stone church that cost some \$50,000, on which we still have a debt of about \$14,000—Our income last year reached the sum of \$6084, in addition to which some \$1785.70 went into the exchequer of the Canadian church for the prosecution of other schemes. We have the usual church organization—A Board of management conducts all the financial operations, raising a revenue from pew-rents and subscriptions and church collections—A missionary association with twenty lady collectors looks after the Schemes of the church. A woman's foreign missionary society makes an annual collection of \$260 this year towards Zenana work in India and Schools in Trinidad.

We have a Sabbath-school with over 200 pupils—A Young Men's Prayer meeting that meets on Sabbath morning, a week night service, and a Young Men's literary institute.

Had there been in existence an Assembly fund for church extension in Canada, the sum of \$1000 additional would have gone from a gentleman in my congregation towards that object—I am assured the offer of last year still holds good, and he hopes that the next Assembly will initiate the movement, and give him the pleasure of handing over his cheque. There is no room here to set forth the many advantages of such a scheme as the one proposed—But we feel our terrible isolation here—a mere handful in a large island—and we perceived the cause in the neglect to help struggling bands of Presbyterians in the past to erect churches in our out-posts—We desire our church to learn wisdom, and not allow our scattered people in the growing settlements of the West to be proselytized by churches that are more enthusiastic and wide awake in the matter of church extension—It is not enough to send missionaries—Churches ought to be built and we ought to help to build them—A little assistance from such a fund as is proposed, Dr. Cochrane will tell you more eloquently than I can, would be a great boon to many a struggling band of our true people.

You have heard that we are building a railway in Newfoundland. I hope that some of our ministers will find their way to our shores in the years to come—I can assure them of a hearty welcome, and they will be able to travel through our borders and see for themselves that our church has not only a great undeveloped West, but also a great undeveloped East.

P.S. The mail brings news of Mr. Robertson's work.—I wish him every success,—The Assembly however ought to make the work its own and raise a fund such as I proposed last year in a letter to you, for church erection all over the mission Fields, East and West.

Montreal Anniversaries.

CONTINUED.

FOREIGN MISSIONS.

PRINCIPAL DAWSON, of McGill University, occupied the chair on the third evening, when the subject of Foreign Missions fell to be discussed. He called attention to the fact, that among the last words of our Lord upon this earth was the command given to the eleven apostles, to go and "disciple," or make Christians of all nations. It does not appear that they immediately obeyed the command, for we read that some time after His resurrection the Saviour found His disciples following their old occupation as

fishermen at the sea of Tiberias. Indeed it was not until the persecution that arose against the Church at Jerusalem, after the death of Stephen had scattered the early Christians throughout the regions of Judea and Samaria, that anything like an organized and systematic plan of missionary work was entered upon. It was at Antioch that the pioneer missionaries, Paul and Barnabas, commenced their labours, and it was in that city the disciples were first called Christians. In the early Church there were two kinds of foreign mission work,—that which was carried on by individuals, and organized missionary effort. Ever since apostolic times, the two kinds of work have been going on; and although it is chiefly the latter that is now to be considered, we are not to overlook the importance of individual effort. It was a striking peculiarity of the early church that every Christian became a missionary. The consequence was that in a very short time the Gospel was preached to the whole known world, and it was only when the missionary spirit began to flag that error and superstition took the place of true religion. In our day there has been a wonderful opening up of the world for missionary effort, and there rests upon us a corresponding responsibility to make good use of the advantages which we possess. The little Presbyterian church of Nova Scotia was the first in Canada to enter upon missions to the heathen. Rather, he should say, Dr. Geddie, of P. E. Island, was the first to stir up the church of Nova Scotia to a sense of its duty in this regard. For great as had been his success as a missionary in the South Seas, he firmly believed that the influence of his life and labours in the New Hebrides was infinitely more valuable to the churches of his native land than had he remained to preach to them all his days. We thus see that mission work has a reflex action, benefiting those who engage in it in many ways.

Mr. W. B. MCMURRICH, Mayor of Toronto, said this was the first time he had had the opportunity of addressing a Montreal audience on the subject of missions; but he had been on the Assembly's Foreign Mission committee for the past few years, and the knowledge he gained on that committee qualified him to speak on the work. Foreign missions, he said, were the work of the church at large, and it was right there should be fellowship between the different provinces in regard to it. Livingstone had said that missionary work was the work of the Master; it was the genius of his religion. If we had not a missionary spirit within us, we have just cause to fear that we had not the spirit of Christ in us at all. The present was emphatically a missionary age, and a great door had now been opened for introduction of missions in every part of the heathen world where they

could not have been sent at all in the early part of the present century. He then referred to the first efforts made to establish foreign missions by the western division of the Presbyterian Church in Canada. Our friends in the Eastern Provinces had been long in the field before we in the West made a beginning. Perhaps the more rapid growth of population in the West, and the greater demands, in consequence, for the support of our Home Missions, may account for this, in part at least. Our first attempt was made in 1856, when the Rev. Geo. Stevenson was sent to India. Owing to the prevalence of cholera and other causes, however, the mission was not successful, and was soon abandoned. Immediately after the first Union, in 1861, our attention was directed to British Columbia and the Red River country. The Rev. Robert Jamieson was sent at that time to New Westminster, where he still labours faithfully and successfully; the Rev. James Nesbit was sent to Fort Garry in 1862, and died in 1874 at Kildonan, where the Rev. Dr. Black was settled in 1852, and had rendered eminent services to the church. Such was the beginning of our mission work in the great North West Territories, at that time an unexplored wilderness, but where we now have a presbytery with thirty ordained ministers on its roll and a number of missionaries besides. And, while looking after the immigrants in the Far West, we have not been unmindful of the poor Indian, who has been driven toward the setting sun by the advancing tide of civilization. We have three missionaries labouring amongst them, under the auspices of the Foreign Mission Board. Dr. Mackay commenced the mission at Formosa, China, in 1872. Concerning the results of his labours it is needless to speak. The brief history of the mission is like a romance. We can neither realize the magnitude of the difficulties that have been overcome, nor the importance of the vantage ground that has been secured in Northern Formosa. The Gospel has found an entrance. Persecution has ceased. Twenty chapels have been built, and twenty native teachers placed in charge of them. Three hundred and twenty-three persons have been received into the church by baptism, and more than one thousand persons listen attentively to the preaching of the Word. In Central India we have a staff of three ordained missionaries, assisted by native teachers. It is only four years since this mission was commenced, and if we cannot speak as yet of great results, it is good to know that a beginning has been made; that prejudices have been overcome, that doors of entrance for the Gospel have been opened, and that our missionaries are hopeful. We should not dispise the day of small things, but rather let us be thankful that we are privileged to have any share at all in so grand a work as that of pro-

claiming the Gospel in the dark places of the earth. The contributions of the church had risen from \$2000 in 1861 to \$35,000 in 1881. We have every reason to thank God and take courage. In speaking of what the church was now doing, he said he was in favour of having only one fund for both provinces, instead of being divided, has they now were, into the eastern and western sections. He pleaded the cause of missions by the consideration that the more they engaged in them the more they would prosper at home; but if they were lax in regard to missionary work they would languish at home in proportion. Those who could not give their money could give their prayers, which would be just as acceptable to God; but money was necessary, and those who were able should contribute of their means to such an extent that those engaged in the work should not be hampered and limited in their operations. Whether Dr. Pierson's idea be realized or not—that the Gospel may be preached to every creature before the close of the present century—it was beyond a doubt that Christian people never had so good an opportunity of promoting the cause of Christianity as they now have. The church expected from the large, intelligent, and wealthy congregations of Montreal liberal contributions to aid in carrying on its work in the most efficient manner possible, and he felt sure it would not be disappointed.

The Rev. J. W. MACKENZIE, our missionary on the Island of Efate, New Hebrides, next addressed the meeting. The island on which he had resided for nine years was one of the most beautiful of the group, situated about sixty miles north-west of Erromanga. It was discovered by Captain Cook in 1774, who named it "Sandwich," in honour of his patron the Earl of Sandwich, then first Lord of the Admiralty. It is nearly one hundred miles in circumference, and has a population of about 2,000. The group of which it forms a part is situated about 1,400 miles north of New Zealand, and is distant from Sydney, N. S. W., about 1,600. Its formation is partly coral and partly due to volcanic action. There are three active volcanoes still in existence. That on the island of Tanna is the most remarkable. At a distance it looks like a huge lighthouse; on nearer approach, jets of steam and liquid lava are seen issuing from the crater, while large red-hot boulders are discharged into the air with a noise like thunder. Efate has two principal harbours, *Pango Bay* on the south, and *Havannah Harbour* towards the north-west. Mr. MacKenzie's stations are in the neighbourhood of Pango Bay. Rev. D. Macdonald, a son-in-law of Dr. Geddie, and a missionary of the Presbyterian Church of Victoria, is stationed at Havannah Harbour. The inhabitants of Efate are superior in physique to those of the islands south of it, but as

regards their natural depravity, they are surpassed by none. Polygamy abounds. The Efatese are inveterate cannibals. They are intensely superstitious. There is no such word in their language as forgiveness. Every wrong is sure to be revenged sooner or later. "Man's inhumanity to man" was never more fearfully illustrated than here. Infanticide was an ordinary occurrence. Sons would bury their fathers alive to be rid of them when they became old and helpless. Wearing scarcely any clothes, and obtaining sufficiency of food with little effort, they are indolent to a degree. But wherever Christianity has been introduced a wonderful improvement is seen. All who attend the religious meetings come decently clothed. There is a visible improvement in their huts and, what is of greater importance, there are many instances of a thorough transformation of character. On Mr. Mackenzie's arrival, in 1872, he discovered that a good foundation had already been laid by his predecessors, Mr. and Mrs. Morrison, from Cape Breton, N.S., and Mr. and Mrs. Cosh, from Scotland. It was a great advantage to him thus to enter upon other men's labours, and he could bear ample testimony to their value; but a "vacancy" of several years had intervened so that it took some time to regain the lost ground. The murder of Rev. James D. Gordon, of Erromanga, was the first news they heard on reaching the New Hebrides, and for a time it threw a dark shadow over the whole mission; and although there has been no repetition of such treachery on the part of the natives during his sojourn at Efate, the mission was not unattended with danger. So suspicious are the heathen, and implacable, the missionary is never safe. He may be clubbed at any moment, to expiate the crime of causing an earthquake, or a storm, or of being the alleged cause of disease and death. The natives have no idea of future rewards and punishments. They believe that when they die all go to one place for a short time, and then disappear forever. Mr. Mackenzie first settled at Erakor, near the Bay of Pango where a church had been formed. He found the surrounding villages more prejudiced against the Gospel than they were even when the first missionaries settled amongst them. The reason was that the people now know what they had to renounce in order to become Christians, but they knew nothing of the advantages. On returning from the first visit to the heathen village of Eratap, he found the path "tabooed," i. e., a green branch of a tree was laid across the path, which conveyed the warning that should he come that way again, it would be at the risk of his life. Mr. Morrison had previously sent a teacher to Eratap, who also found the path tabooed. Not heeding the warning he went on, but he never returned. On the occasion of his own first visit he was

accompanied by a party of armed Christian natives, who would not allow him to go unprotected, but from that day till now he never allowed them to carry arms, feeling safer when trusting to the protection of him who said, "Lo, I am with you always." After a time he succeeded in settling a teacher in that village, but before long the natives surrounded his hut and threatened to murder him. He had to flee for his life. Thinking they might respect him, Mr. Mackenzie went himself, the very next day, to Eratap, intending to remain some time, but was warned by a friendly native to leave the place. He went down into a public house and found the chief surrounded by an excited crowd preparing their kava for a feast. They looked unusually fierce, and the old chief gave him plainly to understand that they had resolved not to listen to his message. So he, too, retired vanquished from the field. A few weeks later the chief died. The missionary feared that his death should be revenged on him or his friends, but, strange to say, his death had an opposite effect and led indirectly to the whole village renouncing heathenism. At that same village a church was soon afterwards erected; twenty-nine of the natives are now communicants, a number more attend a candidate's class, and all, old and young, attend the church and school. There are now three churches connected with the mission, and a membership of *eighty-nine* persons in full communion. The Bible is printed in the language of Efate, and the natives are being educated to read the Word of God in their own tongue. During Mr. Mackenzie's absence, half a dozen of the more advanced converts conduct the services in turn. On this side of the island there is still a heathen population of about five hundred, many of whom are cannibals, but, by the blessing of God, they too shall be brought under the influence of the Gospel. Mr. Mackenzie gave a graphic and thrilling account of a visit he made to a notorious cannibal chief some time ago. His native escort had left him alone with this ruffian while they went to trade in another village. He was taken to a private apartment and treated to a somewhat disagreeable examination. The old cannibal eyed him from head to foot, and then, as if to satisfy himself more certainly as to his "condition" he proceeded with the coolness of an expert to handle him. As he did so, it occurred to the missionary that the object of this scrutiny was to know whether there was much flesh on his bones, and if he were likely to prove "tender." Whatever the purpose was, he experienced an unspeakable relief when the ordeal was over, for his interviewer was a notorious scoundrel. He had then thirty wives and was reported to have had as many as seventy. He had eaten *many* in his lifetime. There was great rejoicing at his death. Leaving the dark and repul-

sive side of the picture, Mr. Mackenzie contrasted the happy condition of the natives in the Christian villages with that of the surrounding population. He had many warm and faithful friends in Efate. To labour for their good was a glorious work. He felt happy in it, and had abundant cause for encouragement. Failing health had compelled him to leave his station for a time, and now he was longing to return to it. He had not come to ask for money, but he would ask the people of Montreal to remember him, and his co-labourers, and the poor heathen in their prayers. To know that they did this would be inexpressibly cheering. A few sentences fluently spoken in the language of the Efatese concluded a deeply interesting and touching address.

The Presbyterian Record.

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JAMES CROIL,
ROBERT MURRAY, } Editors.

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

PAYMENT IN ADVANCE.

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

OUR PRINTERS have treated us to a new set of type. They have also adopted the electrotype method of printing which will tend to obviate some of the difficulties attending the running of so large an edition as we issue through the press with accuracy. We have no doubt our readers will appreciate their enterprise, as we do, and accept it as an evidence of a desire to make THE RECORD a credit to all concerned. We regret to announce that the numbers for January and February are now exhausted. New subscribers will therefore commence with the March number, and make their remittances to cover ten months instead of twelve.

Literature.

AROUND THE WORLD TOUR OF CHRISTIAN MISSIONS, by Rev. W. Bainbridge. W. Drysdale & Co., Montreal: 1882; p.p. 583, price, \$1.50. This is the newest book on missions and one of the best. It is well written and is very interesting and comprehensive.

THE SCRIPTURAL DOCTRINE OF BAPTISM, by Rev. Dr. Jardine, of Brockville, is the title of a pamphlet published by request, "not for the purpose of exciting controversy but solely for the purpose of instructing Presbyterians" in this regard, as such we hope it may have a wide circulation; price ten cents.

FROM THE PRESBYTERIAN BOARD, PHILADELPHIA: *Living Christianity*, or Old Truths re-stated by Rev. Prof. Hulse, D. D., p.p. 310, price \$1.25; an earnest presentation of saving truth from an evangelical and practical point of view, worthy a place in the minister's library. Also the following for the S. School library,—*Scattered*, by Mrs. A. K. Dunning, p.p., 272, \$1.00; *Paul Morris*, \$1.25; *Uncle Gilbert*, \$1.00, and *Marion's Temptation*, 75 cents.

MAGAZINES: *The Catholic Presbyterian*, (monthly), edited by Dr. Blackie, Edinburgh; James Bain & Son, Toronto, \$3 per annum. The February number is a good one. The editor wonders why more of our Canadian literateurs do not contribute to its columns. *The British and Foreign Evangelical Review*, (quarterly), \$2 per annum; James Bain & Sons, Toronto. The January part sustains the reputation of its editor, Rev. H. Sinclair Patterson, of London. From New York we have *Frank Leslie's Sunday Magazine*, (monthly), \$3 a year, and *The Gospel in all Lands*, (weekly), \$2.00, both good value for the money. *The Christian Union*, if our old friend will allow us to say so, is improved in its tone under its new editor, Lyman Abbott. *The Independent* maintains its well-earned reputation. These two last are probably the best weeklies in America. Their circulation is very large. THE OUTLOOK, is the name of the weekly journal published in London, England, in place of the *Weekly Review*, which has been discontinued. THE OUTLOOK has an inviting appearance. W. Drysdale & Co., offer to supply Canadian subscribers for \$1.75 per annum, and it is worthy of their notice.

MEETINGS OF PRESBYTERIES.

Peterboro', at St. Paul's Church, 21st March, 2 p.m.
Stratford, at Knox Church, 14th March, 10 a.m.
Vic. and Richmond, Middle River, 21st March, 11 a.m.
Guelph, at Guelph, 21st March, 10 a.m.
Sarnia, at St. Andrew's Church, 23rd March, 2 p.m.
Brockville, St. John's Church, 14th March, 3 p.m.
Montreal, at St. Paul's Church, 4th April, 11 a.m.
Maitland, at Wingham, 21st March, 1 p.m.
Pictou, New Glasgow, 7th March, 11 a.m.
Kingston, at Kingston, 21st March, 1 p.m.
Barrie, at Barrie, 28th March.
Toronto, at Knox Church, 7th March, 11 a.m.
London, at 1st Presby. Church, 14th March, 2 p.m.
St. John, at St. Andrew's Church 14th March, 2 p.m.
Chatham, at Ridgeway, 21st March, 7.30 p.m.
Whitby, at Oshawa, 18th April, 11 a.m.
Owen Sound, at Owen Sound, 21st March, 1.30 p.m.
Miramichi, at Newcastle, 11th April, 11 a.m.
Quebec, at Morrin College, 12th April, 10 a.m.
Glengarry, at Lancaster, 14th March, 2 p.m.
Sageen, at Mt. Forest, 14th March, 11 a.m.
Bruce, at Paistey, 7th March, 2 p.m.

3 Page for the Young.

HOW TO TRUST GOD.

Commit to Him our—

Souls - - - - -	1 Pet. iv. 19.
Way - - - - -	Psa. xxxvii. 5.
Work - - - - -	Prov. xvi. 3.
Cause - - - - -	Job. v. 8.
Spirits - - - - -	Psa. xxxi. 5.
The assurance of our security - - - - -	2 Tim. i. 12.

BIBLE PUZZLE NO. II.

Divide the number of trumpets Gideon gave his men by the number of lambs which were sacrificed for the Sabbath offering by the Israelites. Multiply the product by the number of years Abimelech had reigned when God sent the Evil Spirit betwixt him and the Shechemites, subtract the number of Christ's parables, add the number of rivers of Damascus specially mentioned, subtract the number of sheep said to have been Solomon's daily provision, add the number of kings Joshua smote on the other side of Jordan, subtract the number of cities of the childrer. of Aaron, divide by the number of angels Abraham entertained, add the day of the month on which God gave the vision of Red Horses to one of his prophets, divide the product by the number of Eber's sons, add the number of months the Israelites were given to bury Gog and his multitudes, divide the total by the number of times a feast was to be kept each year by the Israelites, subtract the number of years Israel was at peace with Syria, add the number of Aram's children, subtract the number of cakes to be made where each cake contained two-tenth deals of flour, subtract the number of Syrian victories Elisha predicted to Joash.

For the best answer to the above we offer a prize of *one dollar*; for the second best, a book worth 75 cents; for the third, a book worth 50 cents; for the fourth, a copy of the *Record* for 1882. Competitors to state their ages and post-office addresses, and to work out the answer without assistance, in the form given in January *Record*, page 25.

A SHEPHERD BOYS IDEA OF PRAYER.

A little lad was keeping his sheep one Sunday morning. The bells were ringing for service at the church, and the people were going over the fields, when the little fellow began to think that he too would like to pray to God. But what could he say, for he had never learnt any prayer. However, he knelt down, and commenced the alphabet. A B C D and so on to Z. A gentleman happening

to pass on the other side of the hedge, heard the lad's voice, and looking through the bushes saw the little fellow kneeling with folded hands and closed eyes, saying his A B C.

"What are you doing my little man?" said the gentleman kindly.

The little lad looked up. "Please sir, I was praying."

"But what are you saying your letters for?"

"Why I don't know any prayer, only I felt in my heart that I wanted God to take care of me, and help me take care of the sheep; so I thought if I said all I knew, He would put it together and spell all what I wanted."

"Bless your heart, my little man, He will, He will; when the heart speaks right, the lips can't say wrong."

The prayer that goes to Heaven, must come from *the heart*.

SPARE MOMENTS.

A boy, poorly dressed, came to the door of the principal of a celebrated school, one morning, and asked to see him. The servant eyed his mean clothes, and, thinking he looked more like a beggar than anything else, told him to go round to the kitchen.

"I should like to see Mr. —," said he.

"You want a breakfast, more like."

"Can I see Mr. —?" asked the boy.

"Well, he is in the library; if he must be disturbed, he must."

So she bade him follow. After talking awhile, the principal put aside the volume that he was studying, and took up some Greek books, and began to examine the new comer. Every question he asked the boy was answered readily.

"Upon my word," exclaimed the principal, "You do well. What, my boy, where did you pick up so much?"

"*In my spare moments*," answered the boy.

He was a hard-working lad, yet almost fitted for college by simply improving his spare moments. A few years later he became known all the world over as the celebrated geologist, HUGH MILLER! What account can you give of *your spare moments*?

YOUR BIBLE.

Don't be ashamed to let people see you reading your Bible. There are many boys who never look into their Bibles, except at family prayers, and not much then. A few odd minutes spent from time to time every day will give you a good store of Bible-knowledge. Don't say the Bible is not interesting. Thousands of boys will pour for hours over silly tales which they think are worth spending their time on, when they would grudge five minutes a day spent in Bible-reading. Don't neglect it boys; it is the power of God unto salvation for you, if you will take it into your heart.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, ON
5th FEBRUARY, 1882.

ASSEMBLY FUND.

Received to 5th Jan, 1882..	\$990 64
Claremont.....	5 75
Dunblair.....	1 00
Montreal, Erskine Ch.....	27 00
do St Paul's Ch.....	30 00
Saint Vincent, Knox Ch.....	2 40
Sydenham, St Paul's Ch.....	2 08
Latona.....	5 00
Economy and Five Islands.....	5 00
Coulouge.....	2 00
Gananoque, St Andrews.....	6 00
Whitby, do.....	2 00
Scarborough, do.....	12 50
East Gloucester, do.....	5 00
Montreal, St Pauls—addl.....	2 50
Derry West.....	1 65
Bayfield, St Andrews.....	1 10
English River and Howick.....	5 00
Winslow.....	3 00
Dunwich, Duff's Ch.....	5 00
Bolton, Caven do.....	5 00
Vaughan, Knox do.....	5 00
Tilbury East.....	7 85
Storrington.....	2 62
Pittsburgh.....	3 36
Glenburnie.....	1 02
Smiths' Falls, St Andrews.....	6 00
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Pakenham, St Andrews.....	9 00
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Hibbert.....	10 00
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Newbury.....	1 32
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Maldstone.....	1 00
Ratho.....	5 00
Ottawa, Bank Street.....	10 00
Newcastle.....	3 50
Dunville.....	1 00
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Lake Shore.....	5 00
Huron.....	10 00
Chesley.....	5 43
do Sab Sch.....	2 71
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South Westminster.....	2 00
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Whitachurch.....	3 49
Furlyce.....	2 53
Pembroke, Calvin Ch.....	6 45
Thames Road.....	7 60
Kirkton.....	6 25
Cornwall, Knox Ch.....	5 50
Halifax, St Andrews' Ch.....	5 00
Nfld, St John St Ch.....	15 70
West St Peters & Mt Stewart.....	3 00
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Windsor.....	15 60
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CHIPMAN.....	2 50

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Wallace, Knox Ch.....	4 00
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Coldsprings.....	10 00
Russelltown Flats.....	5 00
New Glasgow, Que.....	2 00
Montreal, St Joseph St.....	14 50
do Crescent St.....	39 37
	\$1837 12

HOME MISSION.

Received to 5th Jan, 1882.....	\$9702 75
Desboro.....	2 00
Hillsburgh, St Andrews.....	20 00
Esqueving, Boston Ch.....	38 75
Rochesterville.....	15 00
Kingston, Chalmers' Ch.....	280 30
Montreal, St Pauls.....	700 00
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Friend to Home Missions.....	500 00
Fergus, St Andrews—addl.....	1 46
do do Sab Sch for North-West Territory.....	10 00
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Gananoque, St Andrews.....	55 00
Hibbert—addl.....	20 00
Whitby, St Andrews.....	40 00
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Lake Shore.....	45 00
Guelph, St Andrews.....	60 00
do 1st Congn.....	8 38
Bolton, Caven Ch—Thanks- giving Day.....	4 28
West Winchester—Thank- offering.....	20 00
Drummondville.....	30 00
Mora, Chalmers' Ch—addl.....	40 00
Latona.....	27 00
Erin, Burns' Ch.....	41 00
do do do Sab Sch.....	2 30
Richmond, Que, Chalmers' Ch Sab Sch.....	10 00
Winslow.....	5 00
Montreal, for Manitoba.....	6 38
A D Ferris, Fergus.....	50 00
Sault Ste Marie.....	10 00
Port Robinson.....	3 00
Smiths' Falls, St Andrews.....	150 00
A Friend—Thank-offering for mercies.....	5 00
West Brant.....	12 45
do do Sab Sch.....	40
Dalhousie and North Sher- brooke.....	12 07
Bowmanville, St Paul's S.S.....	30 71
Waddington, N.Y.....	64 05
Hibbert Sab Sch.....	26 25
Coulouge.....	9 00
Walkerton, Free St Johns.....	12 00
St Thomas.....	140 00
Finch, St Luke's.....	15 00
Harrington.....	22 41
Paris, River Street.....	91 00
A Student, Toronto.....	2 00
Ratho.....	20 00
Shakespeare & St Andrews.....	20 00
James Shillinglaw, Portage la Prairie.....	10 00
Ottawa, Bank Street.....	90 00

Smiths' Falls, Union Ch.....	130 00
Williamstown, St Andrews.....	100 00
Hawkesbury.....	1 37
L'Original.....	1 63
Newcastle.....	7 00
Elmsdale—addl.....	2 00
Inverness.....	23 00
Huron.....	16 40
Chesley.....	42 00
do Sab Sch.....	1 82
Chatham, 1st Congn.....	200 00
Caledonia, Argyle St S Sch.....	20 65
Toronto, College St S Sch.....	40 00
Orillia—addl.....	30 00
Nairn Ch, Strabane.....	20 00
Keene Sab Sch.....	15 00
Metis do do.....	2 25
Clifford.....	46 00
Pinkerton.....	11 00
Carleton Place, Zion Ch.....	46 00
Galt, Central Ch.....	100 00
Fingal.....	50 90
Paisley—addl.....	3 35
Durham Sab Sch.....	8 89
Anonymous—a lady who wished it were an hundred times more, Montreal.....	1 00
Elora, Knox Ch.....	40 00
do do Bible Class.....	6 00
Brockville, 1st Ch.....	121 00
Hamilton, Erskine Ch.....	30 00
Mountain City.....	18 55
Caif Mountain.....	4 00
Lorne.....	2 45
Hamilton, Erskine Ch S Sch.....	50 00
Columbus—addl.....	45 00
Toronto, Colledge St B Class.....	2 50
West Puslinch.....	25 00
North Westminster.....	4 62
South Westminster.....	28 00
A helper, Watford.....	15 00
Perth, St Andrews—addl.....	46 55
Niagara Falls, St Andrews.....	10 00
Hamilton, Central Ch.....	479 00
do do do S Sch.....	170 00
Moore, Burn's Ch.....	13 00
Whitechurch—addl.....	12 00
West Beninck.....	19 90
Perth, Knox Ch.....	50 00
A M South Georgetown, Que.....	20 00
Campbellville—addl.....	15 00
Elmira, Illinois, Knox Ch.....	20 00
Medosa.....	8 00
McTavish.....	2 00
Mountain Stream.....	2 00
Toronto, Chas Street B Class.....	10 00
Scarborough, Knox Ch.....	154 70
Eganville, Mis Meeting, addl.....	6 00
Arch McNab, Rockwood, by the desire of his late wife.....	100 00
Prince Arthur's Landing.....	5 00
Thames Road—addl.....	50 00
Kirkton.....	25 00
Cornwall, Knox Ch.....	51 00
Montreal, Nazareth St S Sch.....	20 00
Pembroke, Calvin Ch.....	50 00
Kingston, Chalmers' Ch addl.....	2 00
Warwick and Main Road, Knox Ch.....	14 72
McRae, Vernonville.....	5 00
Leith.....	8 44
Fergus, Melville Ch Sab Sch.....	10 00
Hamilton, Knox do do.....	20 00
Northern Advocate, Co, Simcoe.....	20 00
Harrington—addl.....	6 13
Chiniquacousey, 1st Sab Sch.....	7 25
Lamb, Melville Ch.....	25 00
Fergus, do do.....	70 00
Owen Sound, Division St.....	66 14
Peterborough, St Paul's.....	450 00
do do Sab Sch.....	113 00
Kingston, Chalmers' Ch do.....	25 00
North Dorchester.....	22 00
Greenbank.....	21 00
Toronto, St Andrews.....	700 00
Chiniquacousey, 2nd Sab Sch.....	15 66
Carradoc, Cooke's Ch.....	5 50
Coldsprings.....	110 00
Russelltown Flats.....	14 00
Toronto, Chas St Sab Sch.....	41 00

Montreal, Erskine Ch.	360 00
do St John's Ch.	3 50
do St Joseph St Ch.	70 00
do Crescent St Ch.	180 30
do Taylor Ch Sab Sc	20 00
do ColéSt Antoine do	10 61
Arundel, etc.	5 00
Danville Sab Sch.	2 00
Leeds, Reid's District.	9 45
Bethany Ch, Pby. of Huron.	3 00
Woman's Aid Society, Melville Ch, Fergus, for Church Building Fund in N W T, (omitted in Feb Record.)	20 00

\$17,630.01

Erratum.—Under Home Missions, Markham, St John's Church should have been \$51.—not \$1, as stated in October.

FOREIGN MISSIONS.

Received to 5th Jan, 1882. \$11,481 57	
Esqueving, Boston Ch.	20 10
Montreal, St Paul's 355 00	
Fergus, St Andrews. 43 62	
do do SS, Formosa 10 00	
A Friend, Beauharnois, do. Upper Litchfield. 1 00	
Gananoque, St Andrews. 35 00	
Williamstown, Hephzibah Ch Hibbert 15 00	
Whitby, St Andrews. 10 00	
Brucefield S Sc, (Rev J Ross, Congn), Formosa. 25 00	
Lake Shore 40 00	
Guelph, St Andrew's Ch Bible Class, for Miss McGregor's work in India 12 00	
Guelph, St Andrew's Ch Sab Sch, for Mrs G L McKay's work in Formosa. 50 00	
Guelph, 1st Congn. 8 37	
Foreign Mission Board in connection with the Ch of Scotland in N.S., for Rev J F Campbell. 30 00	
M G, Pictou, Formosa. 10 00	
Drummondville. 9 00	
Elora, Chalmers' Ch 140 00	
do do Ch S Sc, China 7 00	
do do do do India 7 00	
do do do do N W T 7 00	
Erin, Burn's Church 13 00	
do do do Sab Sch 2 30	
Richmond, Chalmers' Ch S Sch, Que, Formosa. 4 00	
Forest. 10 00	
Avonbank. 13 00	
Theford, Knox Ch. 21 00	
A D Ferrier, Fergus 50 00	
Sault Ste Marie. 8 00	
New Westminster, Ladies' Miss. Asso—addl. 5 60	
Thorold 20 00	
Port Robinson 3 00	
Smiths' Falls, St Andrews 50 00	
A Friend — Thank-offering for mercies. 5 00	
Profound 30 00	
West Brant 11 70	
do do Sab Sch 40	
Bowmanville, St Paul's S S. Waddington, N.Y. 86 75	
Walkerton, Free St Johns. St Thomas 106 00	
Pinkerton Sab Sch. 1 00	
Finch, St Luke's Ch. 10 00	
Harrington 22 41	
Paris, River Street. 19 00	
do do Bible Class. 4 00	
do do S Sch, India. 19 80	
do do S Sch, China 19 00	
A Student, Toronto. 1 00	
Shakespeare & St Andrews. Member of St Paul's Church, Montreal, for Rev Dr McKay's College, Formosa. 6 00	
Ottawa, Bank Street. 70 90	

An amateur farmer, Ottawa Thank-offering, for teacher's houses in Timaru. 5 00	
Smiths' Falls, Union Ch. 50 00	
Hawkesbury 1 37	
L'Orignal 1 63	
A Friend of the Heathen. 2 00	
Inverness 5 00	
Chealey 14 43	
Chatham, 1st Congn. 84 00	
Toronto, College St Sab Sch, Canada. 15 00	
do do do India 25 00	
Nairn Church, Strabane 20 00	
Metis — Thanksgiving Day Formosa 7 89	
do do do 1 58	
Galt, Central Ch. 60 00	
do do do Sab School for education of Pupil at Formosa 50 00	
Elora, Knox Ch. 53 00	
Brookville, 1st Congn. Sab School Teacher, Kingston, from a little girl, \$1, and from self, \$1 2 00	
Hamilton, Erskine Ch 20 00	
do do do Formosa 8 25	
do do do S Sch. 30 00	
Columbus. 24 00	
Toronto, Collego St B Class. 2 50	
West Puslinch. 7 00	
North Westminster. 80 00	
South Westminster 17 00	
A helper, Watford 15 00	
do do do Formosa 5 00	
Toronto, Old St Andrew's. 175 00	
Walton, Duff's Church 23 00	
Hamilton, Central Ch. 279 00	
do do do Formosa 289 41	
do do do Sab Sch 70 00	
Mrs D McLeod, Kincardine, for Church at Bangkok 5 00	
Jno. Muir, Kincardine, for Church at Bangkok 1 00	
Whitechurch. 12 00	
West Bentinck 25	
Juvenia, Mission Scheme for Day Schools at Indore, Central India 90 00	
ditto for Bib Wom at Indore Perth, Knox Ch. 60 00	
Perth, Knox Ch. 35 00	
Campbellville—addl. 12 00	
Elmira, Illinois, Knox Ch. 21 75	
Toronto, Charles St B Class. Arch McNab, Rockwood, by the desire of his late wife 100 00	
Arch McNab, Rockwood, by the desire of his late wife, Formosa. 200 00	
Anonymous, Peterborough, interest on \$24 75	
Prince Arthur's Landing. 5 00	
Matsolin McMaster, Minto. 10 00	
Tuames Road. 38 00	
Kirkton 20 00	
Thames Road S S, Formosa. 20 00	
Montreal, Knox Ch 33 00	
Conwall, Nazareth St S Sc Pembroke, Calvin Ch. 30 00	
Kingston, Chalmers' Ch. 1 00	
Warwick and Main Road, Knox Ch 10 52	
Norwood S Sch, Formosa. 8 00	
York Mills 1 70	
Leith 12 31	
Hamilton, Knox Ch School. Pby. of Kingston's Woman's Foreign Mission Socy. for Schools or Bible Woman at Formosa. 75 00	
Pby. of Kingston, Woman's Foreign Mission Socy. for schools at Mhow, per Mrs F Campbell. 115 00	
Northern Advocate, Co. of Simcoe. 50 00	
Chinquinousey 1st Sab Sch. Harrington—addl. 6 13	
Lobo, McVilvie Ch. 25 00	

Fergus, do do 50 00	
Peterborough, St Paul's 300 00	
do do Sab Sch 96 00	
Prescott. 23 00	
Pakenham, St Andrews. 4 00	
Toronto, St Andrews 300 00	
Carradoc, Cooke's Church 2 00	
Bristol 42 00	
Coldsprings. 80 00	
Toronto, Charles St Sab Sch 65 00	
Montreal, Erskine Ch—addl 290 00	
do St Joseph Street. 18 00	
do Crescent St—addl 144 54	
do do Formosa 50 00	
do Taylor Ch Sab Sc, Formosa 20 00	
do do do India 15 00	
Georgetown Sab Sc, Que, N W Territory Indians 12 00	
Danville. 3 67	
do do Sab Sch, Formosa. 2 00	
Leeds, Reid's District. 5 85	
A Friend, Montreal. 5 00	
Bethany Ch, Pby. of Huron. 2 33	

\$17,933.84

COLLEGES ORDINARY FUND.

Received to 5th Jan, 1882. \$2378 17	
Esqueving, Boston Ch. 8 40	
Coulouge 5 00	
Gananoque, St Andrews. 35 00	
Hibbert. 25 00	
Whitby, St Andrews 10 00	
Derry, West. 6 00	
Drummondville 10 00	
Elora, Chalmers' Ch. 45 00	
Latona 18 00	
Erin, Burn's Ch. 13 00	
R. H. 10 00	
Theford, Knox Ch 7 00	
Smiths' Falls, St Andrews. 25 00	
West Brant 3 70	
do do do Sab Sch 40	
Hibbert—addl. 20 00	
Walkerton, Free, St Johns. St Thomas 69 00	
Harrington. 15 77	
Paris, River Street. 15 00	
A Student, Toronto. 1 00	
Shakespeare & St Andrews. 11 00	
Ottawa, Bank Street 50 00	
Smiths' Falls, Union Ch. 70 00	
Dunville 7 00	
Huron. 10 40	
Chealey. 9 23	
Chatham, 1st Congn. 40 00	
Orillia—addl. 8 00	
Nairn Ch, Strabane. 20 00	
Galt, Central Church. 100 00	
Elora, Knox do 13 00	
Brookville, 1st do 25 00	
Hamilton, Erskine Ch S Sc. Columbus. 43 93	
West Puslinch. 6 70	
North Westminster. 30 00	
South Westminster. 10 00	
Minden, Haliburton, Kinmount, etc. 3 00	
Toronto, Old St Andrews 150 00	
Perth, Knox Ch. 30 00	
Campbellville—addl. 12 00	
Elmira, Illinois, Knox Ch. Scarborough, do 13 05	
Almonte, St John's Ch, addl Windsor, St Andrews. 25 00	
Thames Road. 20 00	
Kirkton 11 00	
Pembroke, Calvin Ch. 20 80	
Kingston, Chalmers' Ch. 1 00	
Peterborough, St Pauls. 76 77	
North Augusta. 2 00	
Cornwall, St John's Ch. 3 06	
Brampton 60 00	
Fergus, Melville Ch Ladies' Aid Society. 20 00	
Hamilton, Knox Ch Sab Sc. Chinquinousey 1st do 5 00	
Harrington—addl 4 32	

Lobo, Melville Ch.....	15.00
Fergus, do.....	60.00
Peterborough, St Paul's S S	22.00
Toronto, St Andrews.....	200.00
Chiniquacusey, 2nd S Sch..	7.00
Bethany Ch, Pby. of Huron	1.50
	\$4658.91

KNOX COLLEGE BURSARY FUND.

Received to 5th June, 1881..	\$51.00
Rev John McMillan, Mount Forest, Gaelic	2.00
Mosa, Burn's Ch do	17.25
Caubray, Fenelon do	10.00
Mosa, Burn's Ch—addl, do	15.00
Hamilton, Central Ch S So.	60.60
	\$155.25

KNOX COLLEGE ORDINARY FUND DEBT.

Received to Dec. 5th, 1881..	\$25.00
Toronto, College St B. Class	3.02
D McRae, Vernonville.....	5.00
	\$32.02

KNOX COLLEGE BUILDING FUND.

Received to Jan. 5th, 1882..	\$2683.63
Robt Merryfield, Toronto...	10.00
Thos Scott, King and Laskey	3.00
Percy and Campbellford, per Rev Wm Burns	20.50
Jno Smith, Malton, do do	10.00
Streetsville, do do	30.00
Jas Ferris, Galt, do do	6.00
Wm Craig, Clinton, do do	2.00
Wm Gray, Yorkmills do do	20.00
Mrs. C. Belwood, Bowmanville, do do	10.00
Revd. D. McDonald, Cambridge, do do	15.00
R Hamilton, Brantford, do do	15.00
Hollin, do do	13.00
Vroomanton, do do	22.00
Kirkfield, per J McTaggart	17.00
Keene, per Rev Dr Gregg	6.00
Fergus, per Rev Wm Burns	18.30
Erin, do do	61.00
Garafraza and Mimosa, do	21.50
Elora, per Rev Wm Burns..	34.50
Glenallen, do do do	30.00
Winterbourne, do do	50.50
Berlin, do do do	120.80
Guelph, do do do	19.00
John Paterson, Woodstock, per Rev Wm Burns	15.00
Wm Ross, Fergus, per Rev Wm Burns.	10.00
H Smith, Garafraza, do do	2.50
John McKee, Markdale, per Wm Brown.....	5.00
	\$3273.93

MANITOBA COLLEGE ORDINARY FUND.

Received to 5th Jan, 1882..	\$145.18
Gananoque, St Andrews....	10.00
Avonton Sab Sch	7.55
Smith's Falls, St Andrews..	5.00
Hibbert Sab Sch.....	14.00
St Thomas.....	12.00
Paris, River Street.....	2.00
Ottawa, Bank Street.....	25.00
Smith's Falls, Union Ch....	10.00
Dunnville.....	1.00
Chesley, Thanksgiving Day	11.18
A Sympathizer or Friend...	2.00
Brookville, 1st Church....	7.50
Columbus.....	4.00
North Westminster.....	12.60
Hamilton, Central Ch.....	75.00
Pakenham, St Andrews.....	4.00
Toronto, St Andrews.....	40.00
Williamstown, Hephzibah Ch	2.00
Montreal, Crescent St Ch...	75.00
	\$484.41

WIDOWS' AND ORPHANS' FUND.

Received to 5th Jan, 1882..	\$1115.34
Montreal, Erskine Ch.....	32.00
Gananoque, St Andrews.....	14.00
Hibbert.....	20.00
Whitby, St Andrews.....	5.00
Erin, Burns' Ch.....	5.00
West Brant do do Sab Sch	4.95
Walkerton, Free, St John's	4.00
St Thomas.....	15.00
Goderich, Knox Ch.....	15.00
Paris, River Street.....	6.00
Shakespeare & St Andrews	6.50
Ottawa, Bank Street.....	10.70
Beauharnois.....	7.00
Newcastle.....	3.00
Chesley, 1st Congn.....	15.83
Chatham, 1st Congn.....	19.06
Orillia—addl.....	5.00
Nairn Ch, Strabane.....	4.00
Galt, Central Ch.....	20.00
Watford.....	20.00
Elora, Knox Ch.....	6.00
Brookville, 1st Congn.....	10.00
Columbus.....	9.00
North Westminster.....	14.00
West Westminster.....	4.00
South Westminister.....	25
Elmira, Illinois, Knox Ch.	3.50
Brampton.....	10.00
Harrington—addl.....	6.14
Lobo, Melville Ch.....	10.00
Prescott.....	2.00
Chiniquacusey, 2nd.....	6.18
Coldsprings.....	10.00
A Widows Friend, Kingsville	1.00
Montreal, Crescent Street..	40.00
Bethany Ch, Pby. of Huron.	1.40
	\$1471.79

With Rates from Revds. II. Gracey, R Moffatt, Alex McKay, D.D, J McMillan, J B Hamilton, A D McDonald, L McPherson, K McDonald, John Black, D.D, G Brown, \$24; J S Black, \$16; Wm Moore, D.D, R D Fraser, R Pettigrew, \$16; D McDonald, \$20; A. Matheson, J. McClung, Andrew Wilson, A Mathews, J Laing, A A Drummond, J. Eadie, W Scott, R Ure, D.D, H Cruzier, J Mackie, J. M. Wellwood, W. Meldrum, C Fletcher, J S Stewart, D Cameron, R Scott, Wm Burns.

AGED AND INFIRM MINISTER'S FUND.

Received to 5th Jan, 1882..	\$1625.65
Esquesing, Boston Ch.....	9.75
Montreal, St Pauls.....	30.00
Coulouge.....	3.50
Upper Litchfield.....	1.00
Gananoque, St Andrews ..	16.00
Whitby, do.....	10.00
Peabody.....	2.00
Guelph, St Andrews.....	10.00
Derry, West.....	4.20
Elora, Chalmers' Ch.....	20.00
Erin, Burns' Ch.....	5.00
Forest.....	6.25
Hampstead.....	4.37
Sault Ste Marie.....	3.00
Dunwich, Duff's Ch.....	7.00
Smith's Falls, St Andrews..	10.00
Hibbert.....	10.00
Walkerton, Free, St John's	6.00
St Thomas.....	21.00
Goderich, Knox Ch.....	15.68
Finch, St Luke's do.....	5.00
Paris, River Street.....	6.00
Shakespeare & St Andrews	6.50
Ottawa, Bank Street.....	10.00
Newcastle.....	6.00
Huron.....	13.00
Chesley.....	9.88
Chatham, 1st.....	40.00
Dunnville.....	2.00
Orillia.....	7.00
Nairn Church, Strabane....	5.00

Port Dover.....	5.00
Avonton.....	6.52
Galt, Central Ch.....	20.60
Hemmingford.....	5.00
Elora, Knox Ch.....	6.00
Brookville, 1st Congn.....	10.00
Columbus.....	3.62
North Westminster.....	16.00
South Westminister.....	5.00
Campbellville.....	6.00
Elmira, Illinois, Knox Ch.	4.70
Thames Road.....	6.25
Kirkton.....	6.00
Cornwall, Knox Ch.....	12.40
Kingston, Chalmers' Ch, addl	1.08
Brampton.....	25.00
Leith.....	3.19
Mudoc, St Peter's.....	7.00
Lobo, Melville Ch.....	15.00
Fergus, do.....	50.00
Prescott.....	4.90
Toronto, St Andrew's.....	50.00
Chiniquacusey, 2nd.....	8.00
Carradoc, Cooke's Ch.....	1.50
Coldsprings.....	15.00
Russelton Flatta.....	3.00
Montreal, Crescent St Ch....	68.24
Cornwall, St John's Ch.....	45.00
Bethany Ch, Pby. of Huron.	1.40
	\$2340.58

Rates Received to Jan. 5, '82 \$717.25

With Rates from Revds. R. Hume, \$2.50; W. Bennett, \$3; J. Gaudier, \$3.50; H. Gracey, \$5; W. McWilliam, \$4.25; J Strachan, 2 yrs, \$7; R Moffatt, \$3.50; A McKay, D.D, \$4; J McMillan, \$4; D McLeod, \$3.50; J B Hamilton, 2.50; A D McDonald, 7; L McPherson, 4; K McDonald, 4.50; Jno Black, D.D, 5; G. Brown, 3.75; Thos. Bennett, 3.50; Wm Meikle, 3.50; R D Fraser, 8; A Ross, 5; A Matheson, 4; J McClung, 4; And Wilson, 4; J Laing, 6; A A Drummond, 3.25; J Eadie, 4.25; J Patterson, 3; M McGillivray, 5.50; J Cleland 2 yrs, R Ure, D.D, 4.50; W Crozier, 3.75; J Mackie, 2.50; W D Ballantyne, 5.25; J F McLaren, 3.50; J M Wellwood, 2.50; C Fletcher, 4.50; J S Stewart, 3; D Cameron, 4; W Cleland, 5 yrs, 20; R Hughes, 5; Wm Burns, \$5.. **\$188 00**

KNOX COLLEGE MISSIONARY ASSOCIATION.

Received to 5th Jan, 1882..	\$ 9.00
Hamilton, Erskine Ch S So.	10.00
Toronto, College St B. Class.	2.50
Hamilton, Central Ch S Sch	17.67

CONTRIBUTIONS TO SCHEMES OF THE CHURCH TO BE APPROPRIATED;

Received to 5th Jan., 1822, less amount of	
Melville Ch, Fergus appropriated \$280.....	\$1992.95
Toronto, Charles St— addl	240.00
Strathroy, St Andrews do	54.79
Toronto, St James Sq do	800.00
Dundas, Knox Ch do	5.56
Mitchell, Knox Ch do	25.55
Oshawa do	68.37
Toronto, Charles Street do	130.00
	\$3317.22

MUSKOKA SUFFERERS FROM BUSH FIRES.

Received to 5th Jan, 1882... \$ 20.00

Friend, Toronto.....	5 00
A Student, do	1 00
Friend	3 00
Miss Arnold, Toronto, bal- proceeds of Concert at Scarborough	22 00
Ayr, from sundry persons, per J P Ford	30 00
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	\$91 00

Rev R Moodie has received \$24 per Rev E W Patton for church erection at Stony Lake, Muskoka; colleted for this purpose by Mr. Baunerman, Cader.

For Debt on Church at Prince Albert.
R. II

Free Church of Scotland Jewish Mission.

Wm MacIntosh, Belleville. \$ 2.00

ENOX COLLEGE LIBRARY.

Received to 5th Jan'y, 1892..	\$12 00
Sault Ste Marie.....	3 00

RECEIVED BY REV. DR. MACGREGOR,
AGENT OF THE GENERAL ASSEMBLY
IN THE MARITIME PROVINCES, TO
FEBRUARY 4TH, 1892.

FOREIGN MISSIONS.

Acknowledged already.....	\$6342.99
River Charlo, New Mills & Louisou	10 00
Sussex and Union, N.B.	4 00
Alberton, P. E. I.	51 00
Goose River	10 00
Cow Bay, C. B.	5 00
Chipman	6 00
John A McCabe, Hantsport..	5 00
Col. Freeman—Greenfield Sec. per Rev J W McKenzie..	5 00
Nine-Mile River, per do do	11 68
Elmsdale	10 72
do do do do do do	5 00
Falmouth St. Ch., Sydney ..	25 00
Friend, per Revd J Thompson, Durham	1 50
O P Q, Pictou, for Rev J Robert- son, Eromanga	10 00
Two Friends, Shubenacadie ..	10 00
Antigonish	30 00
Citton	28 20
Moncton	62 00
do SS, for Efaté teacher ..	15 00
do SS, for Eromanga do ..	15 00
St James' Ch, Newcastle.....	15 00
West Bay, C. B.	6 75
Fort Massey S. S. for Mr Ro- bertson's School	15 00
do do do Mr Annand's do ..	18 00
Union Centre and Lochaber Bathurst—addl	30 00
Bathurst—addl	9 60
River John	30 00
Middleton Ch, Miss. Society ..	21 08
Middle Musquodoboit	13 00
Friend, Middle do	13 00
Gay's River	22 87
St Andrew's Ch, St John, NB ..	40 66
St Matthew's Ch, Halifax ..	67 45
Tatamagouche	50 00
Middle Stewiacke	17 47
Friend, do	3 00
Salem Ch Miss. Soc., Green Hill	5 17
Rev Dr Bruce—returned ..	100 00
Cavendish and New Glasgow Miss Mary Grant, Suther- land's River	72 00
Chipman, N B addl	4 00
Bett's Cove and Little Bay ..	2 00
	<hr/>
	10 00

Millbrook, Montrose and Tignish	15 10
Brookfield Missy. Soc	8 00
Poplar Grove S. S., Hfx.	6 00
Glenelg	15 23
Friend, St Andrew's, N. B. ..	5 00
Stewiacke, h-f-year	20 50
do Mrs Wm Dunlop	2 00
do A School-teacher	2 50
W F M Soc'y., Hfx, for Miss Blackadder's salary.....	101 50
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	\$734.37

DAYSpring AND MISSION SCHOOLS.

Acknowledged already	\$1288.72
Hammond River	19 11
Sussex and Union	15 00
Chipman, N. B.	7 30
Little Harbour S.S.	6 00
Fisher's Grant	5 00
Strathborne—addl	2 0 0
Stake Road S.S.	2 46
Falmouth Street S. S., Sydney	12 00
Bedford S.S.	2 86
Musquodoboit Harbour.....	12 00
Jeddore	2 50
Ship Harbour	1 00
Still Water S S—addl	2 17
Woodstock S.S.	10 35
St Andrew's S. S., Hfx	17 11
Buddeck	34 17
Moncton, S.S.	55 00
Fort Massey S S, Hfx, for Dayspring	41 89
Do do do Trin. Mis Soc ..	41 00
Union Centre and Lochaber Blackville N. S., N. B.	24 00
St John	15 22
Middle Musquodoboit	20 00
West and Clyde Rivers and Brookfield	9 15
Stewiacke	46 95
St John's S. S., Windsor	25 00
Tatamagouche Village S.S. ..	22 72
Do Children of A. Camp- bell	10 00
do Children of Revd. T. Sedgewick	1 17
St Andrew's SS, St John, NB ..	83
Do do do Truro	40 00
Johnson's Crossing	25 05
Lower Village	8 63
Salem Ch, Green Hill, Miss. Society	6 30
Prince St S. S., Pictou	31 30
Lunenburg S. Sch	47 74
St Paul's S. S., Truro	40 00
Cavendish and New Glasgow Redouque—addl	40 00
French River	3 00
St James' S. S., Dartmouth ..	3 65
Alma S. S., P. E. I.	10 19
Princeton S. S., P. E. L.	2 28
Acadia do	50 00
Knox Ch, Pictou	18 35
St Andrew's S. S., Sydney ..	35 00
United Ch S. S., New Glasgow	25 65
Fanny and Ivy—"In Mem- orial"—per Dr McCulloch ..	32 69
Middle "Stewiacke S. S., for Trin. Missy. Schools	2 00
Spring Hill S. S.	3 26
Shubenacadie	11 70
N Salem	23 00
L. Stewiacke	32 00
Greenock Ch SS, St Andrews	8 00
Bathurst	3 00
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	\$276.73

HOME MISSIONS.

Acknowledged already	\$2422 79
River Charlo, New Mills & Louisou	5 00
Sussex and Union	10 00
Alberton	32 00
Goose River	6 00

Cow Bay, C. B.	7 00
Chipman	6 00
John A McCabe, Hantsport..	5 01
Union Ch, Hopewell	1 00
Falmouth St. Ch, Sydney	15 00
Friend, per Rev. J. Thomp- son, Durham	1 25
Two Friends, Shubenacadie Moncton	10 00
St James' Ch, Newcastle	50 00
Poplar Grove, Halifax	30 40
West Bay, C. B.	40 09
Union Centre and Lochaber Bathurst—addl	6 75
Bathurst	24 00
River John	9 40
Rev H B McKay, for Mani- toba College	28 50
Rev R S Patterson, for do do	5 00
Middleton Ch, Missy Soc., Middle Musquodoboit	5 00
Harvey, N. B.	12 18
St Matthew's, Hfx.	9 44
Tatamagouche	30 00
Middle Stewiacke	20 75
Friend, do do	14 27
Prince St, Pictou	3 00
St Paul's Ch, Truro	87 85
Cavendish and New Glasgow Vale Colliery and Suther- land's River	50 00
Bett's Cove and Little Bay, Nfld, per Rev W S Whittier	35 00
Mill Brook, Montrose and Tignish	8 00
Brookfield Missy Soc	8 00
Tabusintao & Burnt Church Glenelg	7 00
Shubenacadie	15 22
N Salem	9 00
Lower Stewiacke	3 00
N Salem	8 00
Lower Stewiacke	3 00
Musquodoboit Harbour	8 00
St Andrew's Ch, Little River and Stations	5 00
Stewiacke, h-f-year	7 00
Do Mrs Wm Dunlop	20 50
Do A School-teacher	2 00
Dividend, G Kerr, Beq h-f yr	2 50
Do do do do	15 75
Chalmers' Ch, Hfx	22 00
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	\$3194.07

SUPPLEMENTING FUND.

Acknowledged already	\$2572 06
River Charlo, New Mills and Louisou	5 00
Hammond River	8 18
Sussex and Union	12 00
Alberton	32 00
Cow Bay, C. B.	6 00
Falmouth St, Sydney	10 00
Friend, per Revd J Thomp- son, Durham	1 25
Hopewell an I Salisbury	5 00
Richmond, Hfx	7 10
Moncton—addl	11 25
St James' Ch, Newcastle	20 00
West Bay, C. B.	6 75
Union Centre and Lochaber Sharon Ch, Stellarton	15 00
River John	21 00
Middleton Ch, Missy Soc., Middle Musquodoboit	25 00
St Matthew's, Hfx	2 80
Tatamagouche	26 70
Lunenburg	50 00
St Paul's Ch, Truro	37 00
Cavendish and New Glasgow Mill Brook, Montrose, and Tignish	50 00
Knox Ch, Pictou—addl	9 00
Tabusintao & Burnt Church New Kincaidine	7 00
Carleton, N. B.	8 15
Stewiacke	17 00
	<hr/>
	5 00
	<hr/>
	\$3007.24

COLLEGE FUND.

Acknowledged already	\$4821.70
River Chario, New Mills and Louison	10 00
Sussex and Union	6 00
Alberton, P. E. I.	15 00
Cow Bay, C. B.	2 00
Chipman, N. B.	7 00
Falmouth St Ch, Sydney	5 00
Clam Harbour	3 20
Antigonish	21 00
Union Centre and Lochaber	5 00
Blackville and Derby—addl	1 00
Middleton Cn, Missy, Soc., Middle Musquodoboit	15
St Matthew's, Hfx.	33 25
Salem Ch, Miss. Soc, Green Hill	7 31
St Paul's, Truro	30 00
Cavendish and New Glasgow	22 00
Mill Brook, Montrose, and Tignish	6 00
D. M. W. Mabou	4 00
St Paul's, Woodstock	7 00
Interest	38 09
do	180 00
Dividend B N S, 30 Shares	240 00
Sydney Mines—addl	10 00
Stewiacke	20 00
Interest for hf-year	75 00
	\$5568 70
Less by Divide'd Merchants' Bank credited by mistake in September Record	31 50
	\$5537.20

BURSARY FUND.

Acknowledged already	\$287 70
Member of James' Ch, New Glasgow	60 00
Falmouth St, Sydney	2 00
St Matthew's, Halifax	73 20
St Paul's Ch, Truro	15 00
Div. O Kerr, Bq, hf-year	15 75
Do do do do do	15 75
	\$469 40

AGED AND INFIRM MINISTER'S FUND.

Acknowledged already	\$1147 20
Sussex and Union	1 50
Alberton	6 00
St Andrew's, Hamilton, Bermuda	16 59
Chipman	3 00
Falmouth St Ch, Sydney	5 00
Antigonish	30 00
Richmond, Halifax	4 65
Monton	21 00
West Bay, C. B.	6 75
Union Centre and Lochaber	5 00
River John	13 75
Middleton Cn, Missy, Soc., Middle Musquodoboit	1 25
New Richmond	9 00
St Matthew's Ch, Hfx	42 45
Cavendish and New Glasgow	8 00
Mill Brook, Montrose, and Tignish	3 50
Subenacade & L Stewiacke	10 00
Carlton, N. B.	4 00
Stewiacke	5 00

Minister's Per Centage

Rev J A MacKeen, for 1882	\$ 4 00
do Joseph Hogg, for 1881	6 00
do S Houston	3 00
do H B Mackay	3 00
do P Lindsay	5 50
do M Wilson	4 00
do J Lees	1 00
do J D Murray	2 00
do A Stirling	3 00

do D MacMillan	do	4 00
do T Sedgewick,	for 1880	3 50
		\$1381.04

SYNOD FUND.

Acknowledged already	\$123 57
Cow Bay, C. B.	2 00
St Matthew's, Hfx.	8 00
Mill Brook, Montrose, and Tignish	2 00
	\$135 57

PRESBYTERIAN THEOLOGICAL HALL

BUILDING AND ENDOWMENT FUND.
 FARQUHAR FORREST & CO., TREASURERS, 173 HOLLIS STREET, HALIFAX, N. S. TO JANUARY 31, 1882.

Already acknowledged	\$64,869 09
Rev A L Wyllie, Hfx.	50 00
Mr McRury, Cow Bay, C. B.	2 50
Jno D Tupper, Middle Musquodoboit	20 00
Hugh Macintosh, Elmsdale	5 00
Wm Wardrope, Milford	6 00
Campbellton, N. B.	11 70
Robt Logan, Hfx	15 00
John Logan, do	5 00
Graham P Logan	2 90
Union Centre, Guysboro' Co.	69 00
Pugwash, N. S.	21 00
Rockley, do	24 15
Oxford	19 50
Rev Prof Forest, 1st Instalm't Antigonish, N. S.	50 00
Antigonish, N. S.	41 00
Capt Jas Douglas, Maitland.	50 00
A K Mackinlay, Hfx	125 00
Chris. Whitman, Sherbrooke	3 00
Geo Campbell, Middle Stewiacke	6 00
Lochaber, N. S.	28 00
A Chisholm, Caledonia, N. S.	5 00
D Hattie, Elder, do	5 00
Alex Hattie, D's son, do	10 00
	\$65,442 94

WIDOWS' AND ORPHANS' FUND.

Late in Connection with the Church of Scotland.

James Croil, Montreal, Treas.

Darlington, Rev A Spencer	8 00
N Richmond, Rev P Lindsay	12 00
Rev Malcolm McGilivray, Perth	12 00
Hornby, Rev W Stewart	4 01
Smith's Falls, Rev S Mylne	10 00
Fergus, Rev J B Mullan	24 01
Toronto, Rev D J Macdonnell	60 00
Seymour, Rev Dr Neill	25 00
Rev Frederic Home	12 00

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN, SECRETARY - TREASURER OF THE BOARD OF FRENCH EVANGELIZATION, 260 ST. JAMES ST., MONTREAL, TO 8TH FEBRUARY, 1882.

Acknowledged to 9th Jan. \$10,581.14	
Miss McMartin, Lancaster	2 00
Mrs Paton, Tverton	2 00
Orinstown, addl.	4 75
G E Sterry, New York	5 00
Richmond, Que, S Sch	4 00
D Hamilton, Charleston	2 00
Mrs Fenton, Hamilton	5 00
Rt. Ormiston, Columbus	4 00
Erin, Burns' Ch	16 00
Do do S Sch.	2 30
Per Rev J Mathieu	200 00

Keene	40 00
H Cox, Burford	4 00
Danville S Sch	2 00
J Trenaman, Richwood	1 00
Tilbury East	7 00
Newcastle, NB, St Jas Ch.	15 00
L. McI, Whycoconah	4 00
Smith's Falls, St Andrew's Ch	50 00
A Campbell, Annapolis	5 00
West Bay, C. B.	11 77
A Friend, Paisley	2 00
Dr and Mrs Field, Newton	10 00
Avonton	19 00
Demorestville S Sch	4 00
Bowmanville, St Paul's S Sch	16 00
Finch, St Luke's	7 00
Waddington	43 40
Per Mrs Macnider, Scotland	29 58
Jas Edmund, Marnoch	20 00
Mandaun S Sch	2 27
Avonmore S Sch	3 00
Inverness	3 00
H McKenzie, Spry Bay	1 00
Mrs SW Carpenter, Kingston	2 00
Chesley	10 73
Leeds, Reid's District	12 00
Chatham, O, First Ch	15 00
Black River, St Stephen's Ch	7 80
do Little Branch	1 20
D Marshall, sr, Jackson	2 00
Strabane, Nain Ch	20 00
Smith's Falls, Union Ch	40 00
Montreal, St Joseph St	45 00
Hamilton, Erskine Ch	29 00
Perth, Knox do	26 00
Cote St Antoine S Sch	10 60
A Friend, Tilsonburg	5 00
Cardinard Township	2 75
Campbellville	8 00
Hamilton, Central Ch	250 00
do do S Sch	60 00
W Bentinck	1 00
Niagara, St Andrews	13 50
John McLean, Elera	5 00
Mrs Smibert, London Tsh'p	6 00
Ashburton S Sch	10 00
R McLennan, Queen Hill	2 00
Eganville	6 00
St Andrews	22 60
Yankleck Hill	38 00
R Clements, E Gloucester	4 00
D McRea, Vernonville	5 00
Cornwall, Knox Ch	40 00
Salt, Knox Woman's Missy. Assoc	25 00
Montreal, Taylor Ch S Sch	20 00
Principal Dawson, Montreal	10 00
Montreal, Crescent St, addl	25 00
Harrington, Ont	6 13
Do Mrs Gordon's B Class	6 00
A Friend, Montreal	10 00
Huntingdon, 2nd Ch	52 00
G F Burnett, St Hyacinthe	10 00
Indian Lands	50 01
Toronto, St Andrews Ch	50 00
Mimosa	6 00
First Eramosa S Sch	4 50
Kingston, Brock St	10 00
Seymour, St Andrews	20 00
Per Rev Dr Reid, Toronto:—	
Ganoque, St Andrews	35 00
Hibbert	20 00
Whitby, St Andrews	5 00
Drummondville	9 00
Elera, Chalmers' Ch	66 00
do do S Sch	7 00
Geo Barrow, Elera	4 00
Port Robinson	3 00
W Brant	10 20
do S Sch	4 00
Walkerton, Free, St Johns	5 00
St Thomas	63 00
Harrington	22 41
Paris, River St	10 00
do S Sch	19 00
Ratho	9 00
Shakespeare and St Andrews	10 00
Newcastle	9 00

Hamilton, Knox S Sch.....	15 00
Fergus, Melville Ch.....	50 00
Toronto, Chas St Sab Sch.....	41 06
do College do do.....	15 00
Fingal.....	30 00
Galt, Central Ch.....	75 00
Paisley, Knox—addl.....	50
Elora, Knox Ch.....	10 00
Brockville, First do.....	42 89
Hamilton, Erskine S Sch.....	10 00
Columbus.....	30 00
W Puslinch.....	6 00
A Helper.....	15 00
Elmtra, Ill.....	11 15
St Mary's, First.....	10 00
Toronto, Charles St B Class	8 00
A McNab, Hockwood, Beq.	
of his wife.....	100 00
York Mills S Sch.....	1 70
Leith.....	10 06
Lobo, Melville Ch.....	15 00
Garafraza, W Union, SS Sec. 3	6 00
Peterboro, St Pauls.....	209 73
Per Rev Dr McGregor, Halifax:—	
Sussex and Union.....	2 00
Alberton.....	45 00
Sydney, Falmouth St.....	20 00
Friend, per Rev J Thompson	1 25
Halifax, Poplar Grove.....	28 80
Union Centre and Lochaber	20 00
Blackville and Derby—addl	1 00
River John.....	30 00
Middleton Ch, Musquodoboit	19 33
Halifax, St Matthews.....	21 20
Middle Stewiacke, Th, addl	2 00
do do A Friend.....	6 00
do do A Friend.....	1 00
North Sydney.....	13 00
Cavendish and New Glasgow	43 00
Mill Brook, Montrose, and	
Lignish.....	15 00
Princeton.....	34 00
Brookfield, Th., addl.....	2 00
Sydney Mines—addl.....	4 58
New Kincardine.....	4 85
Carleton, N B.....	3 00
Stewiacke.....	5 00
Rev J D MacGillivray.....	5 00
	\$13,889.44

POINTS-AUX-TREMLES SCHOOLS.

Rev. R. H. Warden, Montreal, Treas.

(a) ORDINARY FUND.

Acknowledged to 9th Jan, \$2,838.37	
Montreal, Tanneries S Sch.....	40 00
Quebec, Chalmers' S Sch.....	45 00
Bradford S Sch.....	10 00
Bryson S Sch.....	10 00
Litchfield B Class.....	5 00
Little Britain, Man. S S.....	15 00
Chatham, O, St Andws S Sch	25 00
Mr and Mrs J MacPhee and	
family, Cornwall.....	10 00
The Gore, Que.....	1 60
Barrie S Sch.....	10 00
Westport Pres. S Schools.....	5 00
Keene S Sch.....	15 00
Alliston S Sch.....	5 00
T Shaw, Woodburn.....	21 50
Mrs R. McGregor and J. W.	
Carmichael, N Glasgow, NS	50 00
Fullarton and Avonbank,	
on acct.....	8 00
Fergus, St Andws S Sch, addl	25 00
Hamilton, Central Ch S Sch.....	50 00
Three Rivers NS.....	50 00
Pembroke, Calvin Ch S S.....	32 00
Port Hope, 1st Ch S Sch.....	40 00
do Mill St Ch S Sch.....	10 00
Peterboro, St Paul's S Sch.....	50 00
Montreal, Crescent St B Cl.	
on acct.....	35 00
Norwood S Sch.....	25 00
Farrington S Sch.....	40 00
Exeter, Caven Ch S Sch.....	4 53
A Dingwall Fordyce, Fergus	50 00

Montreal, Knox S Sch.....	50 00
Mimosa S Sch.....	1 40
Pictou, Prince St S Sch.....	50 00
Princeton, P. E. I.....	2 00
W D McLaren, Montreal	30 00
McLachlan Bros.....	50 00
Gault Bros.....	25 00
Ames, Holden & Co.....	25 00
E K Greene.....	20 00
W & D Yule.....	10 00
Jas Robertson.....	10 00
J Hodgson.....	10 00
S H & A S Ewing.....	10 00
Tees, Costigan & Wilson.....	10 00
H Brodie.....	10 00
J Stirling.....	10 00
W Angus.....	10 00
G Stephen.....	10 00
McDonnell, Logie & Co, do	10 00
J Daugall & Co, Montreal	10 00
G & J Esplin.....	5 00
G A Childs.....	2 00
K Campbell.....	2 00
S Carsley.....	5 00
M Thomson.....	5 00
H A Nelson.....	5 00
J A Harte.....	5 00
A Savage & Son.....	5 00
G Childs.....	5 00
G Hague.....	5 00
R C Jamieson & Co.....	5 00
Mrs Aitken.....	5 00
	\$3943.00

(b) BUILDING FUND.

Acknowledged already.....\$2361.09

(c) ENDOWMENT FUND.

Acknowledged already.....\$2550.00

COLLEGE FUND.

Acknowledged to 9th Jan.....	\$2176.77
Lyn and Caintown.....	20 00
W Winchester.....	20 00
Warsaw and Dummer.....	2 50
Litchfield.....	8 00
Chatham, O, St Andws S.....	10 00
St Sylvestre.....	2 30
St Louis de Gonzague.....	1 50
Leeds—Reid's District.....	337 66
Hamilton, Central Ch.....	42 00
Vankleek Hill.....	22 00
Cornwall, Knox Ch.....	13 00
Port Hope, First Ch.....	60 00
Montreal, St Joseph St.....	227 14
do Crescent St Ch—addl.....	24 00
Huntingdon, Second Ch.....	30 00
Bristol.....	7 00
Kingston, Brook St.....	7 00
	\$3659.77

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.

C. F. IRELAND, Treasurer.

BUILDING FUND.

Already acknowledged.....\$32,753.85

Kingston:	
J A Allen.....	4 on 100 20 00
J A Adams.....	1 on 100 25 00
W Tyner.....	4 on 100 28 00
J Breden.....	4 on 500 100 00
J C Mitchell.....	4 on 25 5 00
R M Rose.....	4 on 100 20 00
F Kirkpatrick.....	4 on 200 40 00
W J Mahood.....	4 on 100 20 00
W S McDonald 3 & 4.....	on 100 40 00

Mrs W S do.....	3 & 4 on 50 20 00
R T Walkem.....	4 & 5 on 300 100 00
A Williamson.....	3 on 100 20 00
H Field.....	3 on 100 20 00

To 1st Jan., 1882.....\$33,203.85

LAND AND EQUIPMENT FUND.

Already acknowledged.....\$5200.00

ENDOWMENT FUND.

Already acknowledged.....\$71,140.50

Trenton:	
C McLennan.....	4 on 50 10 00
Ottawa:	
H F & E H Bronson.....	3 on 500 100 00
D B McTavish.....	3 on 100 20 00
Toronto:	
F McHardy.....	3 on 2 50 00
A Jardine.....	3 on 200 50 00
W McDonald.....	3 & 4 on 300 120 00
Manitoba:	
J M Macdonnell.....	in full 1000 00
J B McLaren.....	do 100 00

Martintown:	
W McLennan.....	2 on 6 3 00
J. Clark.....	in full 5 00
L. Robertson.....	4 on 25 5 00

Fergus:	
T Broadfoot.....	4 on 5 1 00
W Broadfoot.....	4 on 10 2 00
J Brown.....	bal on 30 10 00
A S Cadenhead.....	4 on 50 10 00
A D Fordyce.....	4 on 50 10 00
Mrs Jamieson.....	4 on 5 1 00
W Rennie.....	4 on 50 10 00
J Ritchie.....	3 & 4 on 40 20 00
W Ritchie.....	4 on 5 1 00
J Ross.....	3 & 4 on 60 20 00
W Singer.....	4 on 10 2 00
S Williams.....	4 on 40 10 00
E Wilson.....	4 on 10 2 00

Chatham:	
W S Ireland.....	bal on 100 25 00

Frankton:	
D McLaren.....	1 on 25 12 00
D Ferguson.....	1 on 10 2 00
A Stewart.....	1 on 5 1 00
H McEwen.....	5 00
J Campbell.....	1 00
J Irvine.....	1 00
P McLachlan.....	1 00
E McEwen.....	1 on 10 2 00
A Campbell.....	5 00
J McEwen.....	1 on 5 1 00
J Ferguson.....	1 on 5 2 50
D McKorie.....	1 00
R Scott.....	2 00
J Scott.....	1 on 4 2 00
D McLaren.....	5 00
G McLaren.....	2 00
D Cameron.....	2 00
P McArthur.....	1 00

Markham:	
Jas Dimma.....	2 on 100 25 00

Gananoque:	
J Herbison.....	3 & 4 on 100 50 00
Miss Gorham.....	3 on 100 20 00

Cromo:	
J Stalker.....	on acct 5 00

<i>Morrisburg:</i>		R Thompson	4 on 100	20 00	W B Clark	4 on 100	25 00	
R Gibson	i. full	4 00	4 on 50	10 00	J A McKenzie	4 on 100	25 00	
<i>Peterboro:</i>		H Waker	4 on 50	10 00	C McKenzie	4 on 100	25 00	
R Hamilton	4 on 100	25 00	T A Lazier	4 on 150	35 00	J & T S Strimington	4 on 100	25 00
F W Haultain	4 on 100	20 00	<i>Mill Point, Deseronto:</i>		Chadotte McKenzie	4 on 100	25 00	
<i>Galt:</i>		H B Rathbun	3 & 4 on 200	8 00	A Vidal	4 on 100	25 00	
J Scott	4 on 100	20 00	E W Rathbun	3 & 4 on 200	8 00	J A McDowall	4 on 50	10 00
A Montach	4 on 25	5 00	W R Aylsworth	4 on 100	20 00	<i>Bozemanville:</i>		
G McCulloch	bal on 25	6 25	F Rathbun	4 on 100	20 00	D McConnachie	20 00	
C T Stuart	3 on 5	1 00	R C Carter	3 & 4 on 100	40 00	Rev A Spencer	5 00	
J Wilson	3 on 50	21 00	<i>Pakenham:</i>		M Galbraith	3 00		
J Rose	3 on 21	5 00	Mrs David	1 on 5	1 00	<i>Montreal:</i>		
W Rose	3 on 15	5 00	J Bowes	1 on 5	1 00	Rev R Campbell	bal on 100	23 00
<i>Kincardine:</i>		E Dickson	1 on 10	2 00				
A M Williamson	4 on 50	10 00	Mrs J Bowes	1 on 5	1 00			
N Robertson	4 on 50	10 00	Mrs W Lindsay	1 on 10	2 00			
J L Murray	4 on 25	5 00	D McNicol	1 on 5	1 00			
M McRendrick	4 on 10	2 00	A McVicar	in full	5 00			
J Y Kirk	4 on 5	1 00	J M Robertson	do	5 00			
<i>Kippen:</i>		A Carswell	1 on 10	5 00				
D McGregor	2 & 3 on 12	8 00	R Whyte	in full	10 00			
A Blair	3 & 4 on 20	10 00	J McVicar	do	5 00			
R Thompson	4 on 100	20 00	R Graham	1 on 15	7 00			
C Robb	3 on 20	5 00	<i>Guelph:</i>					
<i>Belleville:</i>		Rev J C Smith	3 & 4 on 200	80 00				
A G Northrup	4 on 100	25 00	<i>Sarnia:</i>					
		D McKenzie	4 on 100	25 00				

To 1st Jan., 1882...\$73,779.25

JUVENILE INDIAN MISSION.

Miss Mackay, Kingston, Treas.

Lanark Sab Sch	\$ 13.50
Andore Mission Soc, Quebec	30.00
Juvenile do Montreal	70.00
Westport Sab Schools	5.00
St John, N. B. Sab School	20.00
South Georgetown do	25.00
Ormatown do	20.00
Kitley do	10.15
Mimosa do	2.00

There are now 680 foreign missionaries labouring in India, representing 32 missionary societies, an increase of 67 since 1871. Of this number England takes the lead with 244; Germany follows with 131; and the United States comes next with 117. Thirty of them are the sons of missionaries born in the country, and eleven others were born in the country, of European parentage. Of the United States, Ohio, sends 18, the greatest number. Of native ordained agents there are 389, an increase of 164 since 1871. The number of native Christians is set down as 340,623, besides whom there are reckoned to be at least 150,000 "unbaptised Christians," or people who are in various stages of Christian education. Of the 680 missionaries only 28 are physicians, and there is an increasing call for such all through the country.

Official Notices.

THE HOME MISSION COMMITTEE WESTERN SECTION, will meet in St Andrews' Church, Toronto, Tuesday, 28th of March, at 2 p. m. Claims for the current six months, ending 31st March, should be sent to the convener or to the Secretary one week before the day of meeting.

W. COCHRANE, D.D., Convener.

R. H. WARDEN, Secretary.

McCRAE & CO.,

WOOL AND WORSTED SPINNERS.

KNITTING AND FINGERING YARN.

GUELPH, (ONT.)

DALHOUSIE COLLEGE AND UNIVERSITY.

HALIFAX, N. S.,

MUNRO EXHIBITIONS AND BURSARIES.

Through the liberality of George Munro, Esq., of New York, the following Exhibitions and Bursaries have been offered for competition at the commencement of the Winter Sessions of this College in the years 1881, 1882 and 1883:—

In 1881 *Five Junior Exhibitions* of the annual value of \$200, tenable for two years, and *Thirteen Junior Bursaries* of the annual value of \$150, tenable for two years.

In 1882 *Seven Senior Bursaries* of the annual value of \$200 tenable for two years.

In 1883 *Five Senior Exhibitions* of the annual value of \$200, tenable for two years, and *Ten Senior Bursaries* of the annual value of \$150, tenable for two years.

The Exhibitions are open to all Candidates; the Bursaries are limited to Candidates from the Maritime Provinces. The Junior Exhibitions and Bursaries are offered to candidates for Matriculation in Arts; the Senior Exhibitions and Bursaries, to undergraduates of any University who have completed two and only two years of their Arts Course, and who intend to enter the third year of the Arts Course in this University.

A statement of conditions, dates and subjects of examinations, &c., may be obtained on application to the Principal, Dalhousie College, Halifax, N. S.

SEEDS

My illustrated Catalogue for 1882 will be mailed free to all intending purchasers on application. Farmers wishing a reliable supply of Seed, Grains, &c., should order early. Price on application. W. L. RENNIE, Seedman, Toronto, Canada.