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THE

PRESBYTERIAN RECORD

FOR THE

DOMINION OF CANADA.

JANUARY 1876—DECEMBER 1877.

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VOLUMES I.—II.  
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MONTREAL :

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EDITORIAL.

To the members and adherents of the Presbyterian Church in Canada, throughout the wide Dominion, as well as to others in distant lands to whom these presents shall come, we make our best bow, and beg leave to introduce ourselves with the homely salutation of "A HAPPY NEW YEAR!" We hope that the relationships on which the PRESBYTERIAN RECORD is about to enter, may prove agreeable and profitable to its readers: that the acquaintanceship now begun may ripen into closer friendship and confidence, and that, in some small degree at least, this magazine may be instrumental in promoting the interests of the church and the cause of the Redeemer in our land.

Only, let not the enthusiasm of kind friends and supporters lead them to expect too much at our hands, and we will do the best we can to make THE RECORD such a medium of communication as the church desires it should be. But the Editor lays claim to no peculiar fitness for the office with which he has been invested. Indeed, he shrinks from so great a responsibility. And, let it be remembered, that as a literary journal, THE RECORD must of necessity occupy a subordinate position. It cannot take the place of the daily and weekly "newspaper" but must rather look to them itself as valuable sources of information: and it must yield the right of way to more ambitious monthlies and quarterlies.

But, in its humble sphere, it will try to realize that it *has* a mission, and an important work to do.

The memorial record of the past year reminds us that

"Time like an ever-rolling stream
Bears all its sons away,"

and admonishes ministers and people alike to work while it is called day. Presbyterianism has lost many staunch friends, and the Church of God, some of its most useful ministers, during the year that is now numbered with the past. Such were Dr. Robert Buchanan and William Arnot, of the Free Church; Dr. Maxwell Nicholson and Professor Crawford, of the Established Church of Scotland; Charles Kingsley, eminent in English Literature, and Tichendorf, the learned Theologian of Leipsic.

A great company, too, of earnest workers, unknown to fame, have crossed the bourne. Let us who remain and who shall be privileged to enter upon the year 1876, resolve to be more zealous and faithful than ever before, so that, when the Master cometh, whether "at even, or at midnight, or in the morning," we may be found waiting and watching—"lest coming suddenly he find us sleeping."

There is much in the review of the past year to call forth thankfulness. It was a time of unusual public tranquility. The word of the Lord had free course in many lands, and was glorified in the conversion of sinners, and christian people in our own, and other countries, were brought under the influences of religious

revivals, such as the world has seldom seen. Calling to mind but one of many significant changes that transpired during the year 1875—the annexation of Fiji to the British Empire—may it not be said in very deed, that Christianity *has* received the “heathen for its inheritance, and the uttermost parts of the earth for a possession.” What shall we say of the goodness of God to our own Church? What can we say but this,—“The Lord hath done great things for us, whereof we are glad.” In the union so long looked for, and now so happily accomplished, “HE CROWNETH THE YEAR WITH HIS GOODNESS.”

THE RETROSPECT.

“ROME was not built in a day.” Neither do churches attain maturity, like Jonah’s gourd, in a night. It is more than a century since the blue banner of Presbyterianism was first unfurled in British North America, and we judge it not out of place to take if it be but a short look through that vista of years, and to occupy a few sentences in the first number of the *Presbyterian Record*, in tracing the successive steps by which the new point of departure was reached on the fifteenth of June, 1875—the Birthday of THE PRESBYTERIAN CHURCH IN CANADA.

In the Upper Provinces, the Church of Scotland was first in the field. As early as 1765—six years after the conquest—The Rev. George Henry, commenced his stated ministry at the ancient capital of Quebec. St. Andrew’s congregation there was organized in 1784, when the Rev. Dr. Sparks was inducted to the charge. Shortly afterwards the Rev. John Bethune began his ministry in Montreal, where he remained not quite a year, and then took up his residence, in 1787, at Williamstown in the county of Glengarry, where he was the means of forming a number of congregations, and among whom he laboured with zeal and fidelity until his death in 1815. In

1803 these two ministers, with Mr. Duncan Fisher, elder, constituted themselves into the first “Presbytery of Montreal.” By slow degrees their numbers were increased through occasional arrivals from Scotland, and, in 1851, the representatives of the Scottish Establishment resolved to form themselves into an organized body under the name of “the Presbyterian Church of Canada in connection with the Church of Scotland.” This Synod, divided into four Presbyteries, began with 25 ministers on its roll of membership. But in the meantime certain other ministers of the Presbyterian order had come to Canada. Some of them hailed from the Secession Church in the old country: others belonged to “the Relief” Church, and with them came to be associated one or two Congregational brethren. In the year 1818 these formed themselves into “the Presbytery of the Canadas” and next year assumed the name of “the United Synod of Upper Canada,” which continued to meet at intervals till 1840, when its ministers, eighteen in number, were received by the synod in connection with the Church of Scotland. This accession to its members, brought the roll of that Synod to include the names of eighty-two ministers.

In 1832-3, a third body had arisen, who, not seeing their way clearly to connect themselves with either of the existing Synods, became known as “the Synod of the United Presbyterian Church in Canada.” Of those who had to do with the formation of this Synod, the venerable Dr. Taylor of Montreal, is now the only survivor.

The wave of disruption that rolled across the Atlantic in 1844, gave rise to the next important epoch in the Presbyterian history of Canada. In the beginning of that year, the Church of Scotland Synod had *ninety-one* Ministers; in July 1845, it had only *fifty-four*, with twenty-two vacant congregations. Then began the struggle for pre-eminence between three vigorous branches of the church, each of them having established a school of the prophets in accordance with their several politics—Queen’s College at Kingston;

Knox college at Toronto, and the United Presbyterian college at London, of which Dr. A. Proudfoot, father of the present minister of that name, was the theological teacher, and which at his death was removed to Toronto.

At the end of seventeen years the relative numbers of these churches were as follows:—the Church of Scotland had just one hundred ministers: the Presbyterian Church of Canada, commonly called the Free Church, had a hundred and fifty-one: the United Presbyterians had sixty-eight. Then it was, in 1861, that the union of the last two was consummated under the name of “the Canada Presbyterian Church,” which now entered upon a career of unexampled prosperity, with a staff of two hundred and nineteen ministers. At the end of fourteen years, which brings us to the date of that grandest of all the unions, and in which so many of us were privileged to take a part, the Canada Presbyterian church had come to number three hundred and thirty-eight ministers, as compared with a hundred and forty-one in the Church of Scotland Synod, all told.

In the Maritime Provinces, similar results were reached by only a slightly different process. In Nova Scotia “the Associate Synod of Scotland” had the advantage at the outset. Only four years after Mr. Henry had begun his regular ministrations at Quebec, we find three ministers of the Burgher Synod, Messrs. Smith, Cock, and Graham, organizing themselves into the first Presbytery of British North America at Truro. In 1794, Dr. James McGregor, representing the Anti-Burgher Synod, was joined by two ministers of his own persuasion, who constituted themselves “the Associate Presbytery of Nova Scotia.” These two Presbyteries after a separate existence of twenty-three years, at length agreed to unite together, which they did in 1817, when they were called “the Presbyterian Church of Nova Scotia.” This was the first colonial union of churches of which there is any record, and it bid fair at the time to have been completely unanimous. But a handful of leaven had been inserted

the year previous by the Rev. Donald Allan Fraser, a popular minister of the Church of Scotland, who had landed at Pictou in 1816. From this time the adherents of that church grew and multiplied. “The Synod of the Church of Scotland in Nova Scotia and the adjoining provinces” was formed in 1833, and when the era of division came, in 1844, it had outnumbered all the rest. In that year the standard of the Free Church was raised in the Maritime Provinces; so that until 1860 there were three churches there also aspiring to the supremacy. And thus we are brought to the state of matters immediately prior to the union of 1875, when after lengthened negotiations, “the Presbyterian Church of the Lower Provinces of British North America,” bringing its contingent of one hundred and twenty-four ministers, and “the Synod in connection with the Church of Scotland,” with thirty-one ministers on its roll, met their brethren from the west, in the city of Montreal, and, in the exercise of their constitutional powers, through their respective supreme courts, each declared itself to be identical with THE PRESBYTERIAN CHURCH IN CANADA—which may the Great King and Head of the church long continue to bless and prosper!

CORRESPONDENCE.

BRITISH COLUMBIA.

We gladly make room for the following letter from the far west. We assure Mr. McGregor and his co-labourers in that distant part of the Dominion, of our sympathies with them, and of our deep interest in the great work they have in hand. We wish them all success in the work of the Lord, and shall be glad to hear from them again.—ED.

VICTORIA, BRITISH COLUMBIA.

15th Oct., 1875.

Editor of the Presbyterian Record.

DEAR SIR.—According to promise, I send you a brief statement of the present position of the Church in this Province, hoping it may prove of some interest to our friends in Eastern Canada.

I may say that I arrived in Victoria, about the beginning of 1870. At that time Presbyterianism was represented in this Province by two Ministers of the Canadian Presbyterian Church, the Rev. Mr. Aitken, who was then in charge at Nanaimo, and the Rev. Mr. Jamieson at New Westminster. The former returned to Scotland some two years ago. The Kirk of Scotland had only one representative in the country, the Rev. Mr. Sommerville, who also returned to Scotland about five years ago, and is now the Minister of the College Church Glasgow. Consequently, for some time past until quite recently, Presbyterianism in this Province had only two representatives in the Ministry, Mr. Jamieson at New Westminster, and myself here in Victoria. I need scarcely say that we both felt our position to be a lonely one; so far removed from our brethren, and, with none to help us in building up the church in this distant West. We looked for fellow-labourers, but none came. Other Denominations were receiving additions to their missionary staff, but ours remained stationary. Our Countrymen and Members of our Church scattered through the country, asked for services which we could not grant, or grant but seldom. To follow them to their new homes with the means of Grace was our wish, but one which could not be accomplished, as many of them were settled in very remote parts of the country.

For two or three years past I had an earnest desire to visit Scotland, and lay the state of the Mission before the parent Church, but could not well leave St. Andrew's vacant for so long a period. Fortunately this difficulty was removed by the arrival in Puget Sound of the Rev. A. B. Nicholson, an old student of Queen's College, and a Licentiate of the church. Mr. Nicholson consented to occupy St. Andrew's pulpit during my absence. And I accordingly left for Scotland early in the present year. Previous to my leaving I had an opportunity of visiting the country East of the Cascade Mountains, of preaching the Gospel and baptising the children of Presbyterians in Nicola Valley, Kamloops, Clinton, and Cariboo, and of ascertaining the numbers and circumstances of our people. Petitions for Ministers were forwarded to me from Nicola Valley, from Langley, from Nanaimo, and from the Districts on Vancouver nearer to Victoria.

Crossing the continent, I spent a short time among my old friends in Picton, Nova Scotia, and then proceeded to Scotland, and submitted my scheme to the Colonial Committee. Never shall I nor the friends of our church in British Columbia, forget the cordiality with which our proposal was received,

and the generosity which marked the conduct of the Committee. The most excellent convener, with characteristic earnestness received our proposal, and gave every assistance to see it carried out. The Colonial Committee voted us a grant of £1000 sterling per annum, for the support of four additional Ministers, and rendered every assistance in securing the right men. And for our success in the latter particular we have every possible reason to thank God; for we do not think that any four more able, zealous and prudent Ministers than the four who have lately cast in their lot with us, have ever gone to lay the foundations of the Church in a new country. With the blessing of God upon their labours, we expect the best possible results to the Church and country. Immediately upon their arrival, we formed ourselves into a Presbytery in connection with the Church of Scotland. And let me assure you that we all felt the occasion to be a very interesting and important one. For, hitherto, we had no Presbytery in the Province, and a Presbyterian Church can scarcely be felt to exist, without this important and distinctive court.

The members of our first Presbytery were all present, and also the Rev. Mr. Jamieson of New Westminster, of the Canadian Presbyterian Church, one of the Pioneer Ministers of British Columbia, who has long and zealously upheld the Presbyterian banner in the Province. He was invited to sit and deliberate with the Court, and gave it the benefit of his wise counsel.

The Presbytery met on the following evening to ordain Messrs Dunn and Nicholson, both being Licentiates of the Church, but without Ordination. This being the first Act of Ordination in the Scotch Church in British Columbia, St. Andrew's was well filled on the occasion. Mr. Clyde preached an admirable sermon, and the Ordination prayer and address to the Ministers were assigned to me as Moderator of Presbytery. Mr. Jamieson also gave an able address on the nature and validity of Presbyterian Ordination. Immediately afterwards the Presbytery adjourned to meet at Nanaimo to examine into the state of the Congregation, and to introduce Mr. Clyde to his people. Everything was found satisfactory and the people much delighted. Already the church has been put in thorough repair, a small organ purchased, a vestry is being built, and a manse is to be commenced next Spring. We feel sure that Nanaimo will in a short time become wholly self-sustaining.

After the settlement of Mr. Clyde, I accompanied Mr. Dunn to his station at Langley. This is a prospering and promising District on the Fraser River, where the zeal and

prudence of Mr. Dunn will soon make themselves felt in gathering around him an attached and devoted people, as Mr. Nicholson is doing in his Districts in Vancouver.

From Fort Langley, Mr. Murray and myself proceeded to his stations in Upper British Columbia, East of the Cascade Mountains. The journey was a long but pleasant one: first by steamer on the Fraser from Westminister to Fort Yale, thence by coach to Cook's Ferry on the Thompson and and thence on horse-back to Nicola Valley and Kamloops. In the beautiful country in which Mr. Murray labours he has a most important work to do, and we know of none better fitted to accomplish it.

Such then is our present position in this land of the Occident. We feel that the present year has brought us comparative prosperity. We began it with only two Presbyterian Ministers, now we number six. The most important points in the Province are occupied. As new fields open up we trust to be able to supply them. Many important questions lie before us, some of them which time alone can solve. There is the question of Union, and the equally important one of Education for the work of the Church. Present duty we believe we can see, and leave the future in the hands of the Head of the Church.

During the last nine months I have travelled over fifteen thousand miles to secure Ministers for this Province, and to settle them after their arrival, and now that the work is over, feel inclined to rest for the winter in Victoria, and be thankful. We read *the Presbyterian* here with much interest and are thankful to note every good movement among our friends East of the Mountains.

Yours truly,

S. MCGREGOR

LETTER FROM REV. JAS.

D. MURRAY,

ANEITYUM, Aug. 2nd, 1875.

Rev. P. G. McGregor, Halifax.

Dear Brother.—Your kind, welcome and refreshing letter of Feb. 10th, along with account of salary remitted for the year 1875, reached me all safe, per "Dayspring," on her return hither from the northern islands of the group, on the 30th June.

We were glad to learn that you and your family were well. No break, I am thankful to say, has occurred in our health here yet. We are happy in our work, and have the satisfaction of seeing tokens of its usefulness.....

It is re-assuring to be informed that the

interest cherished in this mission by its old firm supporters, is still unabated. Some, however, we regret to learn, seem to be dissatisfied with the results of the past, and I to be discouraged by what appears to them as the dark prospect of the future of the mission. Well, I am not accused, you know, of being over-sanguine in my anticipations respecting the progress of New Hebridean Christianity and civilization. Yet, I have no hesitation in saying that the results already achieved by means of missionary agency in this field ought to incite us to thank God and take courage. Some of the friends at home are disappointed because, probably, their earlier impressions of the state of the work here were delusive, and their expectations immoderate: mine certainly were. I used to think that the Aneityumese were greatly more elevated, socially, morally and religiously, than they actually are, or are likely to be during the present generation, and so also did I think of the Christians we used to hear about as existing on Tana, Fotuna and the adjacent islands. We have need of greater patience in carrying on this great work of missions to the heathen. We should not expect, that beings so fearfully demoralized and degraded as these are, may be so easily raised and transformed, or so speedily. It is not yet much more than twenty years since our pioneer missionary first visited these shores. Now twice that period is not surely too long to be allowed to for even preparing for and laying the foundation of a solid and enduring super-structure of christianity. Would it not be well for those who are so clamorous for immediate results, to ponder a little more than they have yet done over God's usual methods of accomplishing His purposes? Have they forgotten that He has plenty of time, and that, in the execution of His plans, He takes time. Have they reflected as deeply as they ought on what heathenism is, on the one hand, and Christianity, on the other? Might it not be a profitable exercise for them to examine into and estimate the worth of that faith of theirs, which will not persevere in doing the Lord's bidding, unless its obedience be crowned with signal visible success? Is this the example set us by the Great Missionary who is saying to us. "As the Father sent me, even so send I you?" Let us consider His unsuccessful, but ever faithful ministry, lest, in our apparent failures in His service, we "become weary and faint in our minds...." We are very weary, truly, in ourselves and the obstacles which lie in the way of the progress of the work of the Gospel in these regions are very great. Beside the ignorance, the prejudi-

ces, the superstitions and barbarities of the natives. we have what is perhaps the most formidable difficulty of all to contend with, the opposition of abandoned white men. But, notwithstanding all these difficulties, there are, in the present aspect of the mission, as a whole, indications of real progress: and I shall not yet, for one, admit, that its prospects are dark. Dr. Judson was asked, what were the prospects for the conversion of the Burmese? His reply was, "the prospects for the conversion of the Burmese are as bright as the promises of God." And if you ask me, "what of the night" in the New Hebrides? my reply is "The morning cometh." "The dayspring knows his place, that it may take hold of the ends of the earth, that the wicked may be shaken out of it." "Every valley shall be exalted and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

Pray for us, that we may become more humble, earnest and faithful as ambassadors for Christ, that we may be strong and of a good courage, that we may be endued with power from on high, and that the weapons of our warfare may be made mighty, through God, to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Yours faithfully,

JAMES D. MURRAY,

PUR POWN CHURCH.

On the eve of his departure for Britain, the Congregation, the Trustees, and the Kirk-Session of St. Mark's Church, Montreal, respectively presented their late pastor, Rev. W. M. Black, with a beautifully illuminated address, an Album filled with a fine collection of Mr. Henderson's Photographic views of Canadian scenery, and portraits of the Elders—the "teaching Elder" occupying a central place in the group. By this time we hope that Mr. Black has been duly installed as the parish minister of Anwoth and that by this act, all doubts created by the Union as to the *Status* of

Ministers of the Presbyterian Church in Canada, who were formerly in connection with the Church of Scotland, will be forever set at rest.

The Rev. D. D. McLeod, of Ancaster, has received and accepted a call from Dumfries Street Church, Paris, Ontario.

The Rev. John McEwen, late of Pembroke, has been unanimously called to Erskine Church, Ingersoll.

Mr. Donald, of Port Hope, has declined the call from Knox Church, Montreal.

The Rev. Adam McKay was inducted to the pastoral charge of Knox Church, Ripley, on 30th November. Mr. John Fraser preached in Gaelic and presided. Mr. Graham preached in English and gave the charge to the minister. Messrs. Stewart and Davidson addressed the people.

The Presbytery of Peterboro at a recent meeting sorrowfully acquiesced in Mr. Roger's resignation of the charge of the first Presbyterian Church of Peterboro. Mr. Roger retires with an annuity of \$800, his name being retained on the roll of Presbytery as pastor *emeritus*.

The Rev. Elias Mullan, late of Spencerville, was inducted to the charge of N. Augusta and Fairfield on the 16th ultimo. At the same time Mr. Dey, a probationer, accepted a call to Spencerville, and his ordination trials were prescribed.

The Presbyterians of Haliburton, with their esteemed pastor Mr. Reeve, are rejoicing in their occupancy of a new church edifice.

College Street Church, Toronto, has been re-opened after undergoing enlargement and embellishment. It is now seated for 550 and can accommodate 100 more if necessary. The congregation gives promise of becoming a large and influential one. A soiree held in connection with the occasion was "a great success."

A new church, in connection with Knox Church, Goderich, was opened at Leeburn, in the township of Colborne, Presbytery of Huron, on 5th December.

Messrs. Ure and Sieveright, the collegiate Ministers of the charge, officiated at morning and afternoon service, and Mr. Hartley in the evening. A social meeting was held on the Monday evening following which was largely attended. The proceeds of the services in cash amounted to \$184, leaving only \$50 of debt on the building.

Rev. Mr. Fotheringham the other day received the present of a fine horse from the members of his congregation at Norwood, and a very handsome "buggy" from those residing at Hastings. Putting that and this together, the minister must be popular in these parts and his parochial visits specially agreeable.

On the eve of the departure of Rev. J. Logie to the United States, for his health's sake, the congregation of Francistown and Warrensville presented him with a very kind address accompanied by a purse of \$400.

The removal of Rev. Mr. Lohead from N. Gower and Wellington was made the occasion, by the members of that congregation, to present their late worthy pastor and his wife with a complimentary address and a handsome presentation of silver plate. This was followed by a social entertainment, enlivened by vocal and instrumental music, and fittingly concluded with some words of earnest exhortation and prayer.

The Presbytery of Ottawa held its last regular meeting on the 9th and 10th November, when a large amount of business was transacted. There were twenty-six ministers and six elders present. The Rev. James Whyte was loosed from his charge at Osgood, where he had ministered for seventeen years with more than ordinary acceptance and success, and which made the parting between him and his people all the more painful. The Presbytery is less to be pitied, seeing that their esteemed brother was only translated to another charge within their bounds.

A satisfactory report was received from the Committee appointed to enquire into the present condition of the two congregations in Carleton Place and Beckwith,

and the station of Ashton. It was agreed to provide ways and means for the Presbytery fund, by an assessment of twenty-five cents per family. Rev. Robert Campbell reported the steps taken in the way of uniting the two congregations in Renfrew, and the Presbytery expressed its satisfaction with the prevailing harmony, and bade them "go forward." A very important matter also, was the re-arrangement of congregations in the neighbourhood of Buckingham and Cumberland. The negotiations seem to have been conducted in a fine spirit. To facilitate matters, Mr. Home resigned the Cumberland part of his charge. His labours will consequently be confined to the northern shore of the Ottawa, and his comfort, in mind and body, especially when "the crossing" is dangerous, will thereby be greatly augmented. The resignation of the Rev. Joseph White, of Wakefield, was accepted. At a subsequent meeting, on 25th November, Mr. Whyte's induction to Manotick and Gloucester was proceeded with, after the usual impressive manner of Presbytery, and, as is also usual on such occasions, a very enthusiastic meeting of welcome was held on the evening of the induction day.

The next meeting of this Court is to be held at Carleton Place, on the 8th February, when all session records will be called for.

The Presbytery of Guelph met on the 24th November, at Nassagaweya, for the ordination of Mr. H. Macpherson, and the transaction of other business. After the observance of the usual formalities, Dr. Hogg preached an appropriate sermon, and the Presbytery, by the laying on of hands, and prayer, set the candidate apart to the work of the Ministry and the charge of the Congregation. Suitable addresses followed, and, last of all, a soiree was held in the Church, and a cordial welcome extended to the Minister.

The annual report of St. Andrew's Church, Kingston, affords evidence of the continued prosperity of that venerable congregation. The membership is now 252. The management is evidently

methodical and in careful hands. About \$6,000 was contributed for all purposes last year.

An Association has been formed in Montreal under the name of "The Elder's and Deacon's Evangelical Union." It is open to the office-bearers of all evangelical churches in the city. Its object is stated to be "for Mutual Conference, reading of God's word, praise and prayer."

A meeting of influential ministers and laymen was held in Toronto, a short time ago, which resulted in the formation of a "Church Extension Association," Mr. John Blakely was appointed President. Rev. D. J. Macdonnell and Rev. John M. King were appointed Vice Presidents. This is a movement in the right direction which other cities and towns, and Presbyteries, will do well to imitate. It behoves the Presbyterian Church in Canada to come "to the front" in matters of this kind.

We count ourselves happy that in our first number we are enabled to give our readers such a delightful and interesting account of the work of grace which has been going on for some time past in the neighbourhood of Lanark and Middleville, as that with which we close our notes for the month, and which is kindly furnished by the Rev. William McKenzie of Almonte.

"About the end of August last, evangelistic meetings were begun in the village of Lanark. For some time previous there had been united prayer for a blessing from on high. The presence of Mr. McKay of Kingston, who has had large experience in evangelistic work, was considered a proper occasion to make a special effort. A meeting was therefore held in the Congregational Church, Rev. Mr. Brown's. Almost at the very first the blessing of God was manifest. Before a week had passed, quite a number were awakened to deep spiritual concern, and some were already rejoicing in Christ. Greatly encouraged, the meetings were continued nightly, and the effect became visible on the whole community. After a time similar meetings were held in the Presbyterian

Church, Rev. Mr. Wilson's. Often, in both churches, on the same evening, there were large congregations assembled, and always a deep and solemn attention to the word of God. For nine weeks continuously this work was carried on, and with most blessed results. The numbers awakened must have reached hundreds, and very many of these seem hopefully converted to God.

Intelligence of this work of grace spread over all the region, and excited the deepest interest. Strangers from adjacent districts came to see, and carried home with them salutary impressions. The desires of God's people were quickened, and the hope and expectation of a like blessing formed in their hearts. In several localities a spirit of prayer was shed abroad, and earnest desires expressed to have the same means tried. On the evening of October 20th, a meeting was held in the Congregational Church in Middleville, Rev. Mr. Brown's. After a night or two, the place was found too small for the audience, and thereafter the meetings were held in the Presbyterian Church, Rev. Mr. Cochrane's, the largest in the place. The work here has been even more striking than it was in Lanark. Night after night the church was thronged with an eager congregation, and the power of the truth was simply wonderful. The congregation was gathered from a circuit of five or six miles. Bad roads, and dark nights, seemed to have no effect in diminishing the attendance. A deep spiritual concern pervaded the community, and nothing was allowed to stand in the way.

The writer was present on the 18th and 19th November, when continuous meetings had been held for four weeks. The scene in the church on the evening of November 19th is one never to be forgotten. The day was dull and stormy, and the night fell densely dark. It was discouraging. The thought would be suggested that it was not possible to have a large meeting on such a night. A few minutes before seven, Mr. Cochrane and I left the Manse, and proceeded to the church. When we opened the door we

saw a close packed mass of people filling the place. To say it was crowded is saying little; every available space in pews and passages was taken up. The Rev. Mr. Brown presided. When I marked the eager attention wherewith the word of God was heard, a painful sense of the solemnity of speaking to such a congregation oppressed me. A hush came over the audience as the word was spoken, and many were bending forward as if afraid to lose a syllabic. The Rev. Mr. Cochrane closed the meeting; and while a hymn was sung those desirous of retiring had an opportunity to go. Many left; but the church seemed full still of those waiting to the after-meeting. The whole centre seats were immediately filled with those under concern desiring to be conversed with. Another hour was spent in conversation. An eager knot of listeners would gather around us, stating their difficulties, and seeking counsel. Some could only silently weep. When it approached ten o'clock the presiding minister called the meeting to order again, and another opportunity was given to speak a few earnest words of direction and exhortation to all. And then the people slowly dispersed.

Intelligence has just reached to December 7th, in a note from Mr. Cochrane. The work spreads. Evangelistic meetings have been begun at Hopetown, and Dalhousie, with immediate and most encouraging results. In Dalhousie, the whole audience remained to the after-meeting, and quite a number were anxiously seeking Christ.

In Middleville, as in Lanark, there had been a silent preparation for this work of grace. Some had been under spiritual concern for months before and the meetings only made this manifest. There had been also a desire for the blessing, and persevering prayer to God for it. An admirable spirit of unity characterized the work in Middleville, the three ministers of the place, Congregational, Baptist, and Presbyterian, all took part, in a blessed christian co-operation. This spirit must bring about a great result. "I pray for them," says

our blessed Lord, "that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me."

We can hardly speak of results. Perhaps on the whole, five hundred may be less than the real number of those awakened, of whom a large proportion are won over to the love and service of Christ. Nor can we refrain from expressing the fervent prayer and hope, that, during the coming winter, scenes like these may be witnessed in all our sanctuaries throughout this great Dominion. God says "Ask, and ye shall receive." "Behold the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear," "What hinders?"

THE MARITIME PROVINCES.

We are pleased to observe that the Rev. D. McKae of St. John, N. B., has received a thank-offering for Presbyterian Union from one of his former parishioners in St. John's, Newfoundland, amounting to \$400. The donor's name is not mentioned, but we trust his example will be the means of creating in the minds of very many a desire and a *propensity* to do likewise. It will not do to allow our rejoicing and thankfulness to evaporate in empty words. Let the people and the congregations bring the tithes and offerings into the store house, and let us prove the Lord herewith, if he will not pour out a blessing that there shall not be room enough to receive it.

The Presbytery of St. John met in Calvin Church, St. John, N. B., on the 9th November. The resignations of Rev. J. Simpson and Rev. J. Wallace were permitted to lie on the table, and commissioners were appointed to visit each congregation and report at the next meeting of Presbytery. Rev. W. P. Begg accepted the call to St. Stephen, and the induction was appointed to take place on the 25th of November. The next ordinary meeting of Presbytery was appointed to be held in St. David's Church,

on the second Tuesday of January, 1876, at 11 o'clock a. m., and arrangements were made for holding a Presbyterial Sabbath School Convention on the evening of the same day, with which the Superintendents of Sabbath Schools within the bounds of the Presbytery would be associated.

In accordance with the above intimation, the induction of Mr. Begg took place in the presence of a large congregation. Mr. McRae preached the sermon which was "able and appropriate to the occasion." The choir sang "Jerusalem my glorious Home" with marked effect. The addresses to the pastor and the congregation, by Mr. Miller and Mr. Quinn, were "clear, concise and practical." We congratulate minister and people in the happy circumstances in which they are now found rejoicing together.

The Rev. A. McL. Sinclair was inducted to the charge of the East River congregation by the Presbytery of Pictou on the 10th November last. The call had been signed by 239 communicants. The stipend promised is \$1000. St. Paul's Church was well filled on the occasion, and a deep interest was manifested by all in the solemn services of the day. Dr. Bayne presided. Mr. McRea preached from the pulpit he had so often preached in before. Dr. Patterson addressed the minister and the people were well spoken to in English and Gaelic, by Mr. Geo. M. Grant and Mr. Blair.

The Presbytery met in Lochaber church on a subsequent day for "the visitation of the congregation." Dr. Patterson preached an instructive sermon. The congregation was found to be in a most prosperous condition. Since the precious season of revival last year 124 persons had been added to the Communion Roll. During Mr. Forbes' pastorate of eight years, two churches and a manse have been built at a cost of about \$10,000. The stipend has reached \$900 and is still looking upwards. In short, Lochaber is coming to be looked upon as a model congregation. If they would keep their laurels their motto must be "ever onward." It was agreed to hold the next meeting of the

Presbytery in James Church, New Glasgow; January 18th, at 11 a. m.

The Presbytery of P. E. Island met on the 17th November and transacted a large amount of business; *inter alia*, we notice that Mr. Melville's demission of his charge at Georgetown and Cardigan was accepted. Mr. Duncan in introducing a motion anent the increase of ministers' stipends, showed how utterly inadequate is the so-called "support" of many ministers, and dwelt on the evils resulting from this state of things. A committee was appointed to grapple with the subject. We hope they will go to the root of the matter, and not be too mealy-mouthed about it either. A private note from Mr. Paradis, our French Missionary at Grand Falls, N. B., gives us a little insight to the difficulties under which he labours. Persecution and hardship attend the work of evangelization in a region where Protestantism is at a low ebb, and where even nominal Presbyterians are few and far between. He asks the prayers of God's people. That is good, but why should he not receive of their silver and gold too?

We are further indebted to Rev. P. G. McGregor for the following summary of news:—

Rev. John Murray, of New London, P. E. Island, has accepted a call from the second Congregation of Sydney, C. B., and has been inducted.

Rev. A. McLean Sinclair having resigned his charge, and having been recalled by the United Congregations of East Branch, East River, has been inducted as pastor.

Rev. T. Talloch has accepted a call to the Congregation of Amherst. This also is a fruit of union; the Congregation, though small, being composed of all sections of the Presbyterian family.

Three boxes of mission goods were shipped from Halifax, N. S., last month, to aid the new Helvides Missionaries of this Church, in their work of civilization.

The Congregation of Rev. R. F. Junior, of Hamilton, Bermuda, is engaged in erecting a Room for Sabbath School and Prayer Meetings. The Congregation is

small, and a little brotherly aid would be appreciated.

IN MEMORIAM.

THE REV. JAMES McINTOSH, late of Amherst Island, Ontario, was a native of Kettens, near Cupar-Angus, in Forfarshire, Scotland; and was ordained to the office of the holy Ministry in the year 1828, in connection with the U. P. Church. After laboring above twenty years, in the parish of Belhelvie, he turned his face towards Canada, where he landed in the autumn of 1854. He accepted a call from the congregation on Amherst Island, into which charge he was inducted on the 24th of May, 1855. In that sphere he continued to labour unremittingly up to within a few months of his death.

Mr. McIntosh was unwearied in his efforts to do good; instant in season and out of season; faithful as a preacher, diligent as a pastor, firm and unflinching in his attachment as a friend. It is said of him that "even his failings leaned to virtue's side." He departed this life at the Manse, on Amherst Island, the 3rd December, 1875, leaving an aged sister, his only near relative, surviving. His remains were followed to the grave by a large concourse of people, and the occasion was suitably improved by the Rev. Mr. Steele, who preached a discourse from Isaiah XL. 6-8 vs. G. W.

THE SABBATH SCHOOL.

As nearly as we can estimate, the Union brought *seventy five thousand* sabbath-school children, and *seven thousand five hundred* teachers into connection with the Presbyterian Church in Canada. Recognizing the importance of the sabbath school in itself, and how essential it is to the well-being, if not to the very existence of the church, it will be our endeavour from time to time to advocate its claims, to furnish information respecting its progress, and to offer such suggestions as shall occur to us, or to others of larger experience, for increasing its usefulness and efficiency. As opportunity occurs we shall esteem it a pleasure to have a few words with the children, in a quiet little corner of the Record, all for themselves. We are sorry we cannot hold out

the inducement of the beautiful pictures they find in their own sabbath school magazines, but we shall do our best to interest them, always remembering that they have the good taste, and the good sense, to like short addresses very much better than long ones. We do want to introduce ourselves to the children, and here is our first salutation to them.

DEAR CHILDREN, we wish you, too, a very happy new-year, and many returns of the season! While you delight to sing with heart and voice, "I'm glad I'm in this army," your teachers are so glad to meet you every Sunday, and they are very sorry when you are prevented by sickness or any other cause from being present in your class. Think of this, and how pleased the dear Saviour will be to listen to your songs of praise in the sabbath-school, and make up your minds that you will try to be more regular in your attendance this year than ever before, and that you will have your lessons better prepared, and, "if at first you don't succeed, TRY, TRY AGAIN." And here are a few verses of poetry written expressly for you by some kind friend, which you can think of sometimes as you drop your little contribution into the missionary box. It is called

THE PENNY OFFERING.

A child a penny gave,
With it a tract was bought,
By which a heathen chief
Was to the Saviour brought.

A little church was built,
Men turned from idols cold,
Till fifteen hundred souls
Were gathered in the fold.

How many more shall come
In joy with Christ to dwell,
The fruit of this small seed
Eternity must tell.

O, many a man has sought
To do some mighty deed,
And yet no change has wrought
Like this one tiny seed.

When every little hand
 Shall sow the Gospel seed,
 And every little heart
 Shall pray for those in need;

When every little life,
 Such fair, bright record shows,
 Then shall the desert bud
 And blossom as the rose.

TO THE TEACHERS who are familiar with the International series of Lessons, it is not needful that we say anything in commendation of it. To those unaccustomed to it we may say, it has been in use now these three years, and has been adopted in most of the schools on this continent and in other lands besides. The children of India and China, and Japan, of Australia, and the Islands of the South Seas, study in their own languages the same sabbath school lessons that engage our attention. The union lesson presents this chief advantage, that *it leads to a thorough study of the whole word of God.* And, being simultaneous in all parts of the country, it is calculated to exercise a powerful and sympathetic effect, and thus to unite us more closely with one another and with the whole church of God.

Another manifest advantage, and the only one we shall further notice at this time, is the fulness and variety of the explanatory notes expressly prepared for the use of teachers in connection with this system, by the most learned and experienced theological writers of the day, and published so cheaply as to come easily within the reach of all. No good teacher will lean too much on these valuable aids. They will make it their habit to repair, themselves, to the fountain-head; but at the same time no good teacher will esteem them of small importance. The four Gospels, and the books of the Old Testament, to the end of the Book of Judges have already formed the subjects of study: the following is the course prepared by the general committee for this year:—

INTERNATIONAL SCHEME OF SUNDAY SCHOOL LESSONS FOR 1876.

FIRST QUARTER.

1 *Samuel*, 2 *Samuel*.

JANUARY.

2nd. SAUL REJECTED. 1 Sam. 15. 10-23. Golden Text: Heb. 12. 17.

9th. DAVID ANOINTED KING. 1 Sam. 16. 1-13. Golden Text: 1 Sam. 16. 13.

16th. DAVID AND GOLIATH. 1 Sam. 17. 38-51. Golden Text: Phil. 4. 13.

23rd. DAVID IN THE PALACE. 1 Sam. 18. 1-16. Golden Text: Prov. 16. 7.

30th. DAVID AND JONATHAN. 1 Sam. 20. 35-42. Golden Text: Prov. 18. 24.

FEBRUARY.

6th. DAVID SPARING SAUL. 1 Sam. 24. 1-16. Golden Text: Rom. 12. 17.

13th. SAUL AND HIS SONS SLAIN. 1 Sam. 31. 1-6. Golden Text: Prov. 14. 32.

20th. DAVID ESTABLISHED KING. 2 Sam. 5. 17-25. Golden Text: 2 Chron. 20. 20.

27th. THE ARK BROUGHT TO ZION. 2 Sam. 6. 1-15. Golden Text: Psa. 132. 13.

MARCH.

5th. GOD'S COVENANT WITH DAVID. 2 Sam. 7. 18-29. Golden Text: Acts 13. 23.

12th. ABSALOM'S REBELLION. 2 Sam. 15. 1-14. Golden Text: Prov. 30. 17.

19th. ABSALOM'S DEATH. 2 Sam. 18. 24-33. Golden Text: Prov. 11. 19.

26th. REVIEW; OR, A LESSON SELECTED BY THE SCHOOL. Golden Text: Psa. 37. 34.

SECOND QUARTER.

Acts of the Apostles.

APRIL.

2nd. THE ASCENDING LORD. Acts. 1. 1-12. Golden Text: Luke 24. 51.

9th. THE DAY OF PENTECOST. Acts 2. 1-11. Golden Text: Matt. 3. 11.

16th. PETER'S DEFENCE. Acts 2. 12-28. Golden Text: 1 Pet. 1. 10.

23rd. THE EARLY CHRISTIAN CHURCH. Acts 2. 37-47. Golden Text: Rom. 10. 13.

30th. THE LAME MAN HEALED. Acts 3. 1-11. Golden Text: Acts 3. 16.

MAY.

7th. THE POWER OF JESUS' NAME. Acts. 3. 12-16. Golden Text: Acts 4. 12.

14th. CHRISTIAN COURAGE. Acts 4. 8-22. Golden Text: Prov. 28. 1.

21st. CHRISTIAN FELLOWSHIP. Acts 4. 33-37. Golden Text: Rom. 12. 5.

28th. LYING UNTO GOD. Acts 5. 1-11
Golden Text: Acts 5. 4.

JUNE.

4th. THE APOSTLES IN PRISON. Acts 5.
12-26. Golden Text: 1 Peter 4. 16.

11th. THE APOSTLES BEFORE THE COUNCIL.
Acts 5. 27-42. Golden Text: Rom. 8. 31.

18th. THE SEVEN CHOSEN. Acts 6. 1-15.
Golden Text: 1 Tim. 3. 13.

25th. REVIEW; or, A LESSON SELECTED
BY THE SCHOOL. Golden Text: Isa. 60. 1.

THIRD QUARTER.

1 *Chronicles*, 2 *Chronicles*, 1 *Kings*,
Proverbs, *Ecclesiastes*.

JULY.

2nd. DAVID'S CHARGE TO SOLOMON. 1
Chron. 28. 1-10. Golden Text: 1 Chron.
28. 9.

9th. SOLOMON'S CHOICE. 2 Chron. 1.
7-12. Golden Text: James 1. 5.

16th. SOLOMON'S TEMPLE. 2 Chron. 3.
1-17. Golden Text: 1 Kings 8. 27.

23rd. THE TEMPLE DEDICATED. 1 Kings
8. 5-21. Golden Text: Rom. 12. 1.

30th. SOLOMON'S PRAYER. 1 Kings 8.
22-30. Golden Text: Psa. 132. 3.

AUGUST.

6th. SOLOMON'S PROSPERITY. 1 Kings.
10. 1-10. Golden Text: Matt. 12. 42.

13th. THE CALL OF WISDOM. Prov. 1.
20-33. Golden Text: Rev. 3. 20.

20th. THE VALUE OF WISDOM. Prov. 3.
1-19. Golden Text: Job 28 15.

27th. HONEST INDUSTRY. Prov. 6. 6-22.
Golden Text: Rom. 12. 11.

SEPTEMBER.

3rd. INTERTEMPERANCE. Prov. 23. 29-35.
Golden Text: Eph. 5. 18.

10th. THE EXCELLENT WOMAN. Prov.
31. 10-31. Golden Text: Acts 9. 36.

17th. A GODLY LIFE. Eccles. 12. 1-14.
Golden Text: 1 Tim. 4. 8.

24th. REVIEW; or, A LESSON SELECTED
BY THE SCHOOL. Golden Text: Prov. 4. 23.

FOURTH QUARTER.

Acts of the Apostles.

OCTOBER.

1st. STEPHEN'S DEFENCE. Acts 7. 1-19.
Golden Text: Rom. 9. 5.

8th. STEPHEN'S DEFENCE. Acts 7. 35-
50. Golden Text: Heb. 10. 9.

15th. STEPHEN'S MARTYRDOM. Acts 7.
51-60. Golden Text: Phil. 1. 20.

22nd. SIMON THE SORCERER. Acts 8.
9-25 Golden Text: Acts 8. 21.

19th. PHILIP AND THE ETHIOPIAN. Acts.
8. 26-40. Golden Text: Mark 16. 16.

NOVEMBER.

5th. SAUL'S CONVERSION. Acts 9. 1-18.
Golden Text: Ezek. 36. 26.

12th. SAUL'S EARLY MINISTRY. Acts
9. 19-30. Golden Text: Gal. 1. 23.

19th. DORCAS RESTORED TO LIFE. Acts
9. 31-43. Golden Text: Psa. 112. 6.

26th. PETER'S VISION. Acts 10. 1-20.
Golden Text: Acts 10. 34.

DECEMBER.

3rd. THE GENTILES RECEIVED. Acts 10.
34-38. Golden Text: Isa. 60. 3.

10th. SPREAD OF THE GOSPEL. Acts 11.
19-30. Golden Text: Mark 16. 20.

17th. PETER'S RELEASE. Acts 12. 1-17.
Golden Text: Psa. 34. 7.

24th. REVIEW; or, A LESSON SELECTED
BY THE SCHOOL. Golden Text: Isa. 60. 22.

31st. ANNUAL REVIEW, OR SELECTION.

It may be added that printed schemes of the Lesson- for the scholar, and the Notes for the teachers, may be ordered through any book seller. The former cost only 60 cts. per 100 copies for the year.

"The Presbyterian at Work," and "The Sunday School World," both admirable Sunday-school papers, and containing valuable commentaries on the Lessons, are to be had for 60 cents each per annum.

FOREIGN MISSIONS.

Immediately after the Union of the four Presbyterian Churches of the Dominion at Montreal, in June last, the General Assembly decided to appoint two Foreign Mission Committees for the present year, the one representing the Maritime Provinces, and the other, Quebec, Ontario and Manitoba. In appealing, on behalf of the Western Committee, to the liberality of the Christian people of their constituency, for the funds necessary to carry on and extend the missionary operations already commenced, it is proper that a brief statement should be given respecting the present condition and demands of the work.

The Missions which the Western section of the Church requires, at present, to support, are three in number, viz:—

1. MISSION AMONG THE INDIANS IN THE NORTH-WEST TERRITORIES.—In this depart-

ment, two ordained missionaries and an interpreter are sustained. At Prince Albert, on the North Branch of the Saskatchewan, Rev. H. McKellar is labouring with vigour and a goodly measure of success among the Cree Indians. He is aided in his work, by Mr. John Mackay, as interpreter and missionary Catechist. Around this Mission, which is 450 miles to the North-West of Fort Garry, there has sprung up an English speaking settlement with a population of nearly 400, which, until within a few months, has been entirely, and is yet very largely, dependent on our Mission for the ministrations of religion. Mr. McKellar preaches regularly in four different stations in this settlement, and is thus laying the foundations of a work which must tell powerfully on one of the finest regions of the North-West. It is most important that a second ordained missionary should be sent immediately to help Mr. McKellar in this work. Near Fort Pelly, the capital of the North-West Territory, a very promising Mission has been commenced among the Cree Indians. Rev. George Flett, recently ordained, has charge of this Station. Mr. Flett, who is a native of Manitoba, speaks the Cree language with as much fluency as the English. He has selected as the head-quarters of his Mission, one of the Reserves set apart by the Government for the Indians, where a considerable number of them is likely to be permanently settled.

2. MISSION TO CHINA.—Ground was broken in China nearly four years ago. Rev. G. L. MacKay, the first representative of Canadian Presbyterianism to the Celestial Empire, sailed from San Francisco on the 1st November, 1871. The field which he selected was the northern part of the Island of Formosa. This Island which is nearly as large as Ireland, and has a population of about three and a half millions, has proved most encouraging missionary ground. Few Missions have yielded such early fruit. In less than four years, Mr. MacKay has been privileged to receive 37 converts into full communion, while the applications of many more have been delayed. A band of nine or ten native helpers has been gathered, who are rendering valuable missionary service, while receiving a careful training for future work. Nine chapels have been built, almost without aid from Canada. These facts proclaim in a manner which cannot be misunderstood, that Formosa is a field "white to the harvest."

Last year, Rev. Dr. J. B. Fraser was sent out to reinforce Mr. MacKay, and has entered on his labours, as a Medical Missionary at Tamsui. Dr. Fraser had a full medical and theological training, and will be

found equally prepared to minister to the bodily ailments and the spiritual diseases of the natives. The Committee have resolved to send another missionary to Formosa as soon as a suitable labourer can be found.

3. CENTRAL INDIA MISSION.—In this field the Presbyterian Church in Canada can scarcely be said to have a Mission of its own. It is, however, represented there by Misses Fairweather and Rodger, who were sent out two years ago by the Canada Presbyterian Church. These young ladies have been labouring under the care and direction of the missionaries of the Presbyterian Church in the United States, but they have from the first been supported by the Canadian Church. The most pleasing testimony has come from Rev. Dr. Brodhead and other American Missionaries to the valuable service rendered by their Canadian auxiliaries. The brethren of the American Presbyterian Church are anxious to see the Presbyterian Church in Canada organize a fully equipped Mission in Central India, and they have suggested the cities of Indore and Mhow, as presenting important and promising centres of missionary work, which are, as yet, wholly unoccupied by any Evangelical Church. There can be no question that there is an urgent demand for more missionaries in this part of India. The Committee have felt that the Canadian Church should respond to the earnest call which has been addressed to it from this quarter, and, at their last meeting they resolved to take steps to send an ordained missionary to Central India, as soon as possible. When this is done, the young ladies who are now sustained by the Committee in that field, will come directly under the control and care of their own Church.

In order to maintain the work already undertaken, and extend it in the manner contemplated, an increased revenue will be required. The large balance on hand at the time of the General Assembly, has not only been expended, but the Treasurer is now nearly \$3000.00 in debt. The erection of houses for our Missionaries in Formosa, and the current expenses of the different Missions have during the past five months, made very heavy demands on the treasury. The United Church has, however, ample ability to supply the necessary funds. Last year, one section of what is now the Presbyterian Church in Canada, raised in Quebec, Ontario and Manitoba \$12,500.00 for Foreign Missions, and the Committee were unanimously of opinion that for the current year, they should not ask the United Church in these Provinces to give less than \$25,000.00 for this great work. It only requires to be fairly presented to the Church, in order to insure a larger sum. The amount men-

tioned will only require something like *thirty cents* from each Communicant, a sum so trifling that the poorest congregation in the land can easily raise it, and the wealthier should be ashamed, if they do not contribute five times the amount.

It has been suggested that a thank-offering should be raised, as a Memorial of the recent happy Union, and the suggestion has in many quarters, been favourably entertained. Whether any special effort of this kind is made, it is earnestly hoped that the proposal will not be without practical effect. Why should not the Evangelization of the heathen be remembered in this connection? It may certainly be questioned, whether enlarged liberality in support of the great schemes of the Church, especially of the work of Home and Foreign Missions, is not the very best form such a thank-offering can assume. Surely there is no better expression of gratitude to God on the part of the Church than an honest determination to throw herself more earnestly into the great work He has given her at home and abroad. It will be a happy omen for the future of the Presbyterian Church in Canada, if the first year of her history is marked by a profounder sense of the obligations laid upon her by the Great Commission, and by a corresponding increase of Christian liberality.

WM. McLAEN,
CONVENER.

TORONTO, 17th Nov., 1875.

P. S.—Contributions for Foreign Missions should be sent to Rev. W. Reid, Toronto, Ont.

HISTORY OF THE FOREIGN MISSIONS OF WHAT WAS "THE SYNOD OF THE MARITIME PROVINCES IN CONNECTION WITH THE CHURCH OF SCOTLAND."

I have been asked to write for the first number of our New Record a short sketch of the Foreign Missions of our Old Synod. In Foreign Mission work we followed—*longo intervallo*—the sister Synod of the Presbyterian Church of the Lower Provinces, and our choice of a field was determined by the facts, that in the South Seas we could co-operate with them, and that we had the fullest confidence in their pioneer missionary, Dr. Geddie. We have no such record as that Church can point to. Indeed, I question if any Church in Canada can show a record like theirs of doing, and suffering, and accomplishing in the foreign field. Dr. Paterson has written for us the story of "The Martyrs of Erromanga"; but the fuller and more eventful story of Dr. Geddie's labour still

awaits a biographer; and when the time comes to estimate the work done among the Coolies in Trinidad by Morton and the devoted men who surround him, it will be found that in few places has heathenism been grappled with more wisely and successfully.

Our delay in entering upon Foreign Missions is due to the fact that our Church was shipwrecked in 1844, not reorganized till 1853, and not in a position to think of outside work till 1862. Even then it was deemed Quixotic by the very wise for us to imagine such a thing, but it was felt by the foolish that "they must give up praying for the heathen if they continued doing nothing for the"; and in this case as in so many others the foolishness of God turned out to be wiser than men. A committee was appointed to raise funds, but not till 1868 did a response come to our appeals for a missionary to go in our name to the dark places of the earth. In that year our brethren in New Brunswick, who had, up to 1868, maintained a separate organization, united with us, and the year of union was celebrated by one of our brethren standing up in our midst and filling us with holy joy as he offered himself. This was the Rev. J. Goodwill, Minister of Roger's Hill, one of our best Congregations. The Synod then was in a mood to separate its best men unto the work, if the Holy Spirit put it into their hearts to offer; and accordingly, Mr. Goodwill was loosed from his charge, sent to Philadelphia to study medicine all winter, and in 1869, he and his wife sailed for Australia on their way to the New Hebrides.

About the same time that Mr. Goodwill was pondering the matter, Rev. Chas. M. Grant, Minister of St. Andrew's Church, Halifax, had made up his mind to go, in connection with the India Mission Committee of the Church of Scotland, to preach the Gospel to the educated English speaking natives—young men especially—who are now numbered by thousands in all the great cities of India. His friend, the late Rev. Norman McLeod, Convener of the Committee, after visiting India, was deeply impressed with the conviction that such an agency was the missing link in mission work in that vast country; and when Mr. Grant offered his services, they were promptly accepted. In the autumn of 1868, he demitted his charge in Halifax, and sailed for Calcutta. As, however, he was not one of the agents of our Synod, this is not the place to add more concerning him, except to say that he never failed to keep prominently before the eyes of our Church, by numerous letters published in the Record,

its duty to India. The conversion of India, he saw to be the work given by God in a special sense to the whole British Empire. "It is all very well" he urged "to skirmish on the outskirts, but why should not the whole Dominion have a mission of its own at the centre of the battle." That is possible now, thank God.

At our Synod meeting, in 1869, a young man, Mr. Hugh Robertson, was present, who had spent the two or three previous years on Aneityum with Dr. Geddie, as the agent of a London Company, whose object was to raise cotton on the New Hebrides Islands for export, and thus give the natives steady remunerative employment. Mr. Robertson, by tact and conciliatory manners had gained the affections of the natives. He was familiar with their customs, and had studied their character and languages. The missionaries had confidence in him, and recommended him as well qualified for direct mission work. He returned to Nova Scotia, and offered to go back to the islands in any capacity. The Synod accepted him; arranged for him a special course of two years study in Arts, Medicine and Divinity, and in the autumn of 1871, he and his wife sailed from Halifax for the South Seas.

Thus it came about that we planted two, or if we count their wives as we certainly should, all the more because they are not paid by the Church, four missionaries on the New Hebrides. Mr. and Mrs. Goodwill were stationed at his own request on Santo Esparitu, the largest and most northerly island of the group, with a population variously estimated at between ten and twenty thousand of the most degraded savages under the sun, naked, filthy, bestial, and addicted to cannibalism; yet of the same race as the people christianized and civilized by Dr. Geddie in Aneityum. Mr. and Mrs. Robertson were stationed on Erromanga, which has attained to celebrity in the history of missions as the island of the South Seas that is most stained with martyr blood.

And what as to results? In Santo, scarce had the Goodwill's begun to see the fruits of their labours, when they were forced to leave, by extreme sickness, for Australia. Medical advice there was very decidedly to the effect that a return to Santo meant death to Mrs. Goodwill, and probably to her husband also. They were willing to go, or to undertake work in any other field that the Church designated; but in the meantime the four or five thousand Highlanders, in Prince Edward Island, who had been under the Rev. D. McDonald's care, and had become acquainted with Mr.

Goodwill, when he was visiting the church, in 1869, previous to his departure, sent an urgent and unanimous call to him to be their pastor. Last June he returned, and, with the cordial concurrence of the Church and his friends, is now ministering in Prince Edward Island to more Gaelic speaking people than any other Minister in America has. He is not so robust as he was five years ago, but he is much recruited and able to do good work at home or abroad as the Master may appoint. No one has yet been sent to Santo to continue his work there; but the station built and prepared by him should not be deserted. Our own or one of the Australian Churches should enter upon it without delay.

Mr. and Mrs. Robertson have enjoyed excellent health on Erromanga ever since their settlement, and the Rev. Dr. Steele, of Australia, who visited the Islands last year, gives the following testimony to this work: "Mr. Robertson seems to have gained the confidence of the people—heathen as well as christian—and he has now a network of christian teachers all over the Island, &c., &c." Mr. Robertson himself writes, Sept. 22nd, 1874, "We have 11 teachers at work on the Islands and hope soon to settle 4 or 5 more. Over the whole Island, between 450 and 500 attend Sabbath Service more or less regularly." As the late Convener of our Mission wrote last June: "To see the Lord's table spread at Dillon's Bay, and around the table seated 26 Erromangans, lately brutal savages, now clothed and in their right mind, to see those hands, once accustomed only to the murderous javelin, take the memorials of the Saviour's body broken even for them, was a scene fitted to thrill the Christian heart to its depths." The Church should pray for and hold up the hands of the Robertsons, in their peculiarly interesting field of labour.

Our Church before the Union was very small. We numbered only 31 ministers and about 40 congregations, but we by no means thought that we had done our part in sending two missionaries to the South Seas, and keeping them there at an annual cost of about \$2000. In 1874, Miss Johns, a member of St. Matthew's, Halifax, and Lady Principal of the largest Public School in the city, offered herself for mission work wherever the Church thought her most likely to be useful. The Synod that same year accepted her, and it was arranged that she should go to Madras to labour in Orphanage and Zenana work in connection with the Scottish Ladies' Association, for promoting female education in India. She sailed for her destination in

September 1874, but having being most improperly put into a newly plastered house on her arrival, her health failed so completely that she was obliged to return last September, just after she had given evidence of her entire fitness for the work. The expense of sending her to India (\$500) was defrayed by the Ladies of St Matthew's, and her first year's salary (\$729), was also paid by the Congregation. As she is now at home confined to her room, the Congregation has agreed to pay her for the current year at the rate of \$400. The prayers of the Church are asked on her behalf, for a truer missionary the Church has not.

In 1874, another of our ministers, the Rev. Jas. Fraser Campbell, offered himself for foreign mission work, and at the Synod meeting in Montreal, June 1875, immediately before the Great Union, the Synod accepted him, and agreed to a proposal made by the India Mission Committee of the Church of Scotland, that he should labour in alliance with them in Madras, among the English speaking native youth of the city. Mr. Campbell is now engaged in visiting the Congregations in the Maritime Provinces, while the Committee is corresponding about the Mission that he is about to enter upon; and he expects to visit the Congregations in Quebec and Ontario early in the year, and to leave for India in September or October. We trust that he may be the organizer of a great and distinct mission to be carried on in India by our Church; a mission that shall include labourers of various kinds, lay and clerical, male and female; that shall have stations in the hills that shall be sanitaria for the exhausted labourers in the cities; a mission that shall dare and do great things for the Lord Jesus Christ.

Such is a sketch of our little Foreign Mission scheme. Need I add that since God gave us men we never lacked money. The Treasurer has never had less than a balance of \$2000 in his hands.

Oh that the Church would trust Him more! Then shall the number of our missionaries be increased ten, yea an hundred fold.

GEO. M. GRANT.

FOREIGN MISSIONS.

CONDUCTED PREVIOUS TO UNION, BY THE
PRESBYTERIAN SYNOD OF THE LOWER
PROVINCES.

At the last meeting of the General Assembly's Committee or Board of Foreign Missions in the Maritime Provinces, statements were submitted respecting the Mission fields,

the agents and the pecuniary engagements of the two Churches in the Lower Provinces now happily united; and the wish was expressed that these or something equivalent might be published for the information of the whole church, in the first number of the "Presbyterian Record."

Due regard to the urgent claims which will be made upon your columns requires that I should present a very brief, and in fact almost a statistical exhibit, of the fields occupied, of the number and disposition of the agents employed, and of the financial obligations, which the work of the other church involved at the time of Union, and without much change, at the present time.

OUR MISSION FIELDS.

These are two, the first in the new Hebrides, a group of the Polynesian or South Sea Islands, and the second in the island of Trinidad in the B. W. Indies.

It is exactly 30 years to day, Nov. 24, since the group first named, and by "John Williams" recommended for occupation to the U. P. C. Church of Scotland, was selected by a Committee of the Synod of the Presbyterian Church of Nova Scotia, and since Rev. John Geddie, minister of Cavendish, P. E. I., offered himself, and was accepted as the first missionary to some one of these islands. Having visited the churches, communicating to them as he moved round, some of his missionary zeal, he sailed in the winter of the next year for the United States, and proceeding via the Sandwich Islands and Samoa, sighted Aneityum July 13th, 1848.

What has been done on that field, represents two years over the quarter of a century, a portion of the time being years of great darkness and discouragement, another portion being years of opposition, hostility and persecution, as shewn in plots, house burning and the shedding of the blood of some of the first who favoured the new religion; but the results so far, have been the evangelization of the Aneiteumese, the introduction of Christianity into six other islands of the group, and the formation of Christian churches in more than half of that number.

Before the dawn of the brighter day was visible, Rev. G. N. Gordon had devoted himself to the work, and Rev. John Inglis of the Reformed Presbyterian church, came up to the help of the Lord's cause. Ten have gone from the Lower Provinces, besides the two from the sister church, mentioned by Mr. Grant, viz: Geddie, Gordon, senior, Matheson, Johnson, Morrison, McCullagh, Gordon the younger, Murray, McKenzie and Annand, with nine wives, making nineteen

earnest labourers. Of the ten missionaries six are not, for God took them; Mr McCullagh, after working for a time on the mission field, and for a long time in Tasmania, has returned, and is a minister of his church, and three remained in the new Hebrides.

Rev. J. D. Murray, at Anelganhat, Aneityum.

Rev. J. W. McKenzie, at Esaker and Pango, Aneityum, Efate.

Rev. E. Annand, at Iririki, also Aneityum, Efate.

On the group are 11 missionaries, three supported by the Reformed P. Ch. of Scotland, two by the Presb. ch. of Victoria, one each by the Synods of Otago and Southland, and of New Zealand, the other four now by the maritime portion of the Presbyterian ch. in Canada.*

Mr. Murray has charge of half the island of Aneityum, a congregation of between 700 and 800 with out-stations, and a Communion Roll of above 300. (The population of the island has been greatly reduced by measles and other epidemics.)

Mr. McKenzie has a nominally Christian population of about 200, with a Communion Roll of 43. Mr. Annand is in a region of pure heathenism, and amidst a darkness which may be felt. Mr. Robertson's position, work and prospects, having been already stated, I have only to present the subjoined tabular statement of all the missionaries on the groups, their location and the churches supporting them.

Missionary.	Location.	Supporting.
Rev. JOHN INGLIS *.....	Aneityum.....	} R. Pres. Church of Scotland.
Rev. J. COPLAND.....	Fotuna.....	
Rev. THOMAS NEILSON.....	Tana.....	} Pres. Ch. of the L. P. of B. N. A.
Rev. J. D. MURRAY.....	Aneityum.....	
Rev. J. W. MACKENZIE.....	Efate.....	} Maritime Provinces of B. N. A.
Rev. J. ANNAND.....	Efate.....	
Rev. H. A. ROBERTSON.....	Erromanga..	} Pres. C. of Victoria.
Rev. JOHN G. PATON.....	Aniwa.....	
Rev. D. MACDONALD.....	Efate.....	} Pres. C. of Otago and Southland.
Rev. PETER MILNE.....	Nguna.....	
Rev. WM. WATT.....	Tana.....	} Pres. Ch. of New Zealand.

* Mr. Inglis has just been succeeded by Rev. Mr. McDougall.

THE TRINIDAD MISSION.

This originated in a visit of Rev. John Morton 10 or 11 years ago, to the island of Trinidad, to recruit his health. He was surprised at the number of natives of India, with a sprinkling of Chinese, who were labourers on the Estates, and grieved that so little was done

for their enlightenment and salvation. In fact scarcely any thing was being attempted in that direction, and it was thought useless to try.

Mr. Morton returned home to his own congregation, but laid the facts about the Coolie population of Trinidad before his Synod, and urged the claims of these benighted and neglected people within a few weeks sail of ourselves, and constantly visited by our traders. After a year of inquiry, Providential events appeared to indicate the path of duty. Mr. Morton offered himself as the first missionary, the offer was accepted and the mission unanimously decided on.

Seven years have passed since Mr. Morton began to lay the foundations of this mission in Trinidad. For two years he laboured alone striving at the same time to master the language, which he has done. He was then joined by Rev. K. J. Grant, who like Mr. Morton left an attached Congregation to devote himself to the instruction and salvation of these Asiatics; and "They together have builded," with great zeal, devotion and constancy. Making San Fernando, the basis of their operations, they visited Estates, and delivered the Gospel message, over the large districts known as the Naparimas and Caiya; and not without evidence of the Lord's special presence and blessing. Many schools have been opened which the young Coolies attend, and at which they receive religious instruction, a church numbering 30 has been formed of those who have broken away from their native superstitions to serve the Lord, and a place of public worship for Asiatics erected and occupied at San Fernando.

A redistribution of the field has lately been tried. Mr. Morton withdraws to a new field called *Petit Marue*. Rev. Thomas Christie who left us two years ago, takes charge of the Couva district, and Mr. Grant superintends the work at and near San Fernando. Mr. John A. McDonald, a young Lay Evangelist, who was sent out one year ago, acts as Superintendent of Schools, and native Evangelists have been sanctioned, one for each missionary, and two if not three are appointed and at work.

As the Union of the churches in Nova Scotia and New Brunswick forming the Synod of the Maritime Provinces issued in the extension of missions and the offer and acceptance of Mr. Goo will, so the Union of the New Brunswick churches in 1866 with their Brethren forming the Presbyterian Synod of the Lower Provinces, was speedily followed by the inception of the Mission to Trinidad, which has steadily gained on the affections of our whole people. May we not anticipate, and confidently expect that the

greater Union of 1875 will be followed by a more glorious expansion of evangelistic zeal and effort, to be manifested in the devising and carrying out of a greater work, covering our land, and extending to the heathen world?

It only remains that I submit an Estimate of the funds which will probably be required for the Assembly's Foreign Missions for 1876, as managed by its Committee in the Lower Provinces. In the estimate the work is presented as *One*.

IN NEW HEBRIDES.

Four Missionaries at an average salary of £160 0 0 stg.	£640 0 0
Dayspring's Maintenance, proportion of Lower Provinces.	250 0 0
Support of Mrs. Geddie, Interest of Geddie memorial fund.....\$250.	} say 175.0 0
Vote by Board.....600	
Agency and Ext as	100.0 0
	£1165 0 0

IN TRINIDAD.

Three Missionaries at Salary of £250 stg.	£750
Less by £250 paid by Christian Proprietors at Couva,	250
	£500
Salary of John A. McDonald	100
Salaries of three Evangelists £50 each	150
Schools	100
Extras and Agency	100
	£950 0 0

INDIA MISSION.

No reliable estimate of this can be given, as the time of Rev. J. F. Campbell's departure is undetermined, and the offer of Dr. Bruce, Medical Missionary, undisposed of. The expenditure required for the coming year may be £500 stg. or half as much more. We set it down at the lower figure £500, the three sums making in all £2615 sterling, or \$12,726,33.

The expenditure of the Synod of the Lower Provinces last year amounted to \$9409.71 and that of the Synod of the Maritime Provinces about \$2100, in all \$11,509.71.

I have confined myself to facts and figures, only enlarging so far as was needful to make these understood, and to give a very general idea of the respective measures.

P. G. McGRÉGOR.

Halifax, Nov., 24.

ECCLESIASTICAL NEWS

BRITISH.

The Rev. William D. Moffat, late of Alva, has been inducted to the pastorate of Rose Street United Presbyterian congregation, Edinburgh.

A THEOLOGICAL class for ladies has been opened in the New College, by Professor Blaikie, and is numerously attended.

At a conference, it has been agreed that Dr. George Cook, of Bogue, should be appointed Moderator of the next General Assembly of the Church of Scotland.

A BUILDING erected by the Edinburgh Young Men's Christian Association for the use of members, at a cost of about £18,000, was formally opened by a social meeting, at which the Lord Provost presided.

At a meeting of the Commission of the Free Church General Assembly, reference was made to the death of Professor Lumsden, of Aberdeen. Reports regarding the Sustentation and Education Schemes were given in. At a conference held afterwards it was agreed that Dr. M'Lachlan, Edinburgh, should be elected Moderator of the ensuing Assembly.

The Rev. Dr. Wilson, Dundee, reported that at the end of the six months the amount contributed to the Sustentation Fund, as compared with the contributions at the same date the previous year, was as follows:—1875, £70,540, 17s. 9d.; 1874, £70,909, s.2d., showing a decrease this year of £368, 2s. 5d. This had, however, been caused by an extraordinary amount from legacies last year.

REV. DR. KENNEDY, of Dingwall, has been confined to bed in the house of the Rev. Dr. Begg, Edinburgh. He has been attended by Professor Spence and Dr. Thomas Balfour, who have performed a surgical operation. Dr. Kennedy is slowly recovering.

THE Free Presbytery of Kincardine has moderated in a call to the Rev. Mr. Boyd to the pastoral charge of the congregation at Glenberrie. The same Presbytery approved of the proposed union between the Free Church and the Reformed Presbyterians.

St. Clement's Established Church, Aberdeen, which had been closed for some time to allow of repairs, has been re-opened. The chief feature in the alterations is the introduction of an organ, the second erected in a Presbyterian Church in Aberdeen.

JOHN CRUIKSHANK, LL. D., formerly professor of mathematics in Marischal College

Aberdeen, died at the advanced age of 89 years on the 9th Nov. He was appointed professor in 1817, and retired at the fusion of King's College and Marischal College in 1860. He was held in high respect as a professor.

TWO LONG PASTORATES.—The Rev. John Lamb, of Errol, who died the other day, and his immediate predecessor, the Rev. Mr. Watson, had between them the pastoral care of the United Presbyterian congregation in Errol for the long period of 113 years. The ministry of Mr. Watson extended from 1760 to 1814, and that of Mr. Lamb from 1814 to 1875.

REV. DR. BRUCE, late of Broughty Ferry, has been inducted to the Chair of Apologetics in the Free Church College, Glasgow. Rev. J. E. Somerville, of Langholm, has been inducted at Broughty Ferry East Free Church as Professor Bruce's successor. Rev. Dr. Binnie, late of Stirling, has been inducted to the Chair of Church History in the Free Church College, Aberdeen.

THE ABOLITION OF PATRONAGE IN SCOTLAND.—The Patronage Abolition (Scotland) Act has not, as is known, brought about the reunion of the Presbyterian Churches, which some of its promoters seemed to anticipate would be the result. But the hope, though dimmed, has not been extinguished, and further means of reviving it are, it appears, contemplated. It is proposed to ask the Government to appoint a Royal Commission to inquire into the ecclesiastical condition of Scotland, in the expectation that the light that may be cast on the subject will in some way help to heal the ecclesiastical divisions of the land.

A ROMAN CATHOLIC PRIEST IN A SCOTCH PARISH CHURCH.—The Rev. John Canning, Roman Catholic priest of Stranraer, lectured in the Leswalt parish church a short time ago, his subject being "The Fickleness of Science." There was a large attendance, and the Rev. F. J. B. Johnston, minister of the parish, occupied the chair. It was anticipated that a disturbance would be created, and the superintendent of police and a constable from Stranraer were present. No disturbance, however, took place, and the lecture, with the exception of a few trifling interruptions, was listened to with attention. A Roman Catholic priest in a parish church is an event of rare occurrence, if not unprecedented, and has excited some talk in the parish and district, some simple-minded people thinking that there should be no fellow hip with Antichrist.

THEOLOGICAL CLASSES IN THE EDINBURGH UNIVERSITY.—These classes were opened by an introductory address which Dr. Wal-

lace delivered. He started with a graceful reference to the late Professor Crawford, whose character and attainments he warmly eulogised, and then proceeded to discuss the alleged dangers arising from the growth and possible re-establishment of Romanism. He argued that every evidence points to the conclusion that Rome is going down, and maintained that in great part of the Ritualism of the English Church, there is nothing specially Romanising—only a longing for the beautiful!

ST. MARY'S COLLEGE, ST. ANDREWS, was opened by an address from Principal Tulloch. It was entitled, "American Churches and the Theological Schools." After dealing with a number of the churches in a comparative manner, he proceeded to speak of the general characteristics of the churches. The clergy, he said, seemed to meddle less with public affairs than at home, and to be less concerned at the special course politics might take, and appeared to be less moved than they ought to be by the frightful charge of corruption bandied about betwixt political and municipal parties. As one, a highly intelligent man, said, "Oh, we don't concern ourselves about such things. We know that the heart of the country is sound, and that its Christian integrity and good sense will assert itself when necessary. We are content to occupy ourselves with our religious and spiritual duties." There was no sectarian temper in the churches. He had found nothing of that ecclesiastical caste feeling which was so well known at home. Than this feeling there was none more unworthy or unchristian, and it was no small honour to the American churches that they appeared to be so free from it. In America all the sermons he had heard were marked by great power and effectiveness. The Principal concluded by referring to the theological schools.

PRESBYTERIAN COLLEGE, BELFAST.—At the opening of the session there was a good attendance, the Rev. Dr. Killen, President of the Faculty, presiding. After praise and prayer, the Rev. Dr. Killen read out the list of students to whom scholarships had been awarded at the recent examination. The Rev. Professor Rogers then delivered the opening address "On the Christian Ministry," in which he denounced lay preaching as at present conducted, instrumental music in public worship, warned against the heresies that were abroad, and gave some counsel to the students. Dr. Gray moved, and the Rev. D. Hunter seconded, that Professor Rogers be requested to publish his address. The Rev. Mr. Burnside hoped that as there were some

things in it that he and many others did not agree with, they would not compromise the College Faculty or committee by publishing it. Professor Rogers said he would take the whole responsibility of the lecture on himself. (Applause.) The proceedings then terminated.

THE JUBILEE SINGERS AT P. ISLEY—These singers gave a farewell service of song in the Free High Church. The church was well filled in every part, and Sir Peter Coats occupied the chair. In introducing the singers, Sir Peter Coats remarked that the noble efforts of the Jubilee Singers were calculated to touch the tenderest chords of our feelings and sympathies. They had returned to Nashville in the summer of 1874, after two seasons of concerts in the United States and one in Great Britain, bringing back with them £18,000. With that sum a site of twenty-five acres had been purchased, and on this the fine structure named "The Jubilee Hall" had been erected. But additional funds were imperatively needed to complete the furnishing of the hall, and more fully to equip the University for its work. A varied programme of songs and melodies were then rendered by the vocalists, who, in recognition of the warm applause with which these were received by the audience, sang several others. One of the singers at the end of the concert proposed a cordial vote of thanks to the chairman.

REV. DR. GREGG, vicar of East Harborne, Birmingham, has issued a pamphlet strongly advocating the *disestablishment of the Church of England*.

A **MEMORIAL** to Bishop Butler has been decided on. It is to take the form of a tower to the west end of the nave now erecting to the Cathedral of Bristol.

At a meeting held recently at the Mansion House, London, for obtaining a peal of bells and chimes for St. Paul's Cathedral, Dr. Stainer, organist of St. Paul's, stated that about £4,000 would be required to purchase bells, and about as much more for a set of chimers.

THE Rev. Dr. Brock, the well-known Baptist minister of London, died recently at Hastings.

The Congregational Union of England and Wales have passed a resolution unanimously, in which they say that they cannot approve of the clergy of the Church of England preaching in Dissenting pulpits unless *Dissenting ministers* are also allowed to preach in Anglican churches.

The death is announced of **Rev. David Thomas, B. A.**, president of the Congrega-

tional Union in 1865, and minister of High-bury Chapel, Bristol.

At the usual monthly meeting of the English Presbyterian Presbytery of London, the *Presbytery was occupied at length with the consideration of the Sustentation Fund* in conference, the commencement of a series of conferences throughout the Presbyteries and sessions. Rev. Dr. Fraser, as convener of the committee, said they must not only try to maintain the fund as it at present stands, but endeavour to carry it forward to the dividend of £200 in addition to the £5 for the Widows' and Orphans Fund. A very little effort throughout the Church would move them from the £150 dividend already attained to the £200 dividend. They hoped with the co-operation of the Presbyteries and sessions, to reach this stage in 1876.

AMERICAN AND FOREIGN.

THE Bible is now printed in not less than 210 foreign languages; in 1854 it was printed in only 50.

THE Rev. Dr. Sprague of Albany has presented the State Library with 3,000 historical and miscellaneous pamphlets.

MR. W. B. ASTOR, of New York, died on the 24th Nov., in the 84th year of his age. He is said to have been one of the wealthiest men in the United States, his fortune being variously estimated at from fifty to one hundred million dollars. His funeral took place on Saturday morning, and was attended by a large concourse of friends.

MORE than three hundred mission stations have been established in different parts of China, by twenty-two different societies, and the number of Church members added to the fold of Christ is variously estimated at from 6,000 to 10,000.

THE Japan Mail states that a fresh batch of fifteen students will shortly be sent abroad for instruction. Of these two will be sent to France, two to Germany, and eleven to the United States, whence they will be subsequently sent to continue their studies in England.

REV. DOCTOR WILSON OF BOMBAY.—Letters have been received regarding this venerable missionary, which do not, we regret to state, encourage hopes of any speedy recovery. Dr. Wilson was not worse, but certainly he was not better. His mind was as clear as ever, and his interest in what was going on was hardly impaired. But he was very weak, and quite unable to move from his own house.

THE first Methodist minister in British

Australia was a converted convict, who had been sentenced to death for murder, which sentence was commuted to banishment and penal servitude for life. This was a little over a quarter of a century ago. There are now three conferences, flourishing and hopeful, with an aggregate of over three hundred ministers and a membership of over sixty thousand.

THE Prince of Wales is evidently not idle in India. On one day whilst in Bombay he paid return visits to a number of the native Princes who had waited upon him the previous day, then held a levee which was numerously attended, and afterwards visited a native school fete, where as many as 7,000 children "of all castes" were sumptuously entertained in honour of the Prince. Some Parsee girls ventured to place wreaths of flowers round His Royal Highness' neck, and the whole youthful company sung in a native dialect "God bless the Prince of Wales." From this very pleasant scene, by which he seems to have been greatly enchanted, His Royal Highness went to a dinner party at the Government House, and afterwards danced at a ball.

THE annual meeting of the American Board of Foreign Missions, held at Chicago the other week, was largely attended, and was marked by many proceedings of great interest. Work among the Mahrattas of India, long an unfruitful task, has been extended with excellent results. The Chinese missions are as usual reported to be in a prosperous condition. In Turkey the prospects are better than ever, partly on account of the newly-granted permission to print the Scriptures in the Turkish tongue, and partly because the course of the missionaries during the famine in Asia Minor was such as to draw the natives closer to them. Among the Zulus of South Africa, churches and schools are being established by the natives at their own expense.

A CONGRESS of ministers of all religious denominations is to be held next year in America, in connection with the centenary celebrations. The leading idea is to assemble representatives of Christianity from all parts of the world, in order to receive suggestions and discuss the best means of spreading the Christian faith, as a broad system of religion, without peculiarities of creed. The scheme is essentially evangelical, and the congress will assemble at Philadelphia or Cincinnati. There is a general hope that the conference may be able to recommend some neutral form of Christianity that Missionaries can present to the heathen, without entering into perplexities as to differing forms and doctrines.

HISTORICAL SERMONS.

A happy thought has occurred to the General Assembly of the United States, namely, to "improve" the occasion of the approaching Centennial Celebration of American Independence by the delivery of Historical discourses in terms of the following recommendation:—

"That the first Sabbath in July, 1876, be observed as a day of praise and thanksgiving to God, for the manifold blessings with which he has crowned us as a people; and that on that day the pastor of each church deliver a discourse on the history of his church. The historical discourses, herein directed to be delivered, shall be transmitted to the Presbyterian Historical Society for arrangement, and for such further disposition of them as the General Assembly, or the Committee appointed to have charge of the subject, may direct."

Now, if our pastors are loyal to the Assembly, and use proper diligence in preparing their sermons, the future historian of Presbyterianism will have ampler and more accurate material for writing its history than any of his predecessors. The History itself will, in fact, be written.—*Phila. Presbyterian.*

The Presbyterian Record.

MONTREAL, 1ST JANUARY, 1876.

The statement made in the *Prospectus* respecting the price of THE RECORD, was somewhat ambiguous, we must allow. To remove all misapprehensions, we beg leave now to state, that *any number of copies will be sent to one address for 25 cents per annum—free of postage.* If that is not cheap enough, we give it up. Single subscribers must pay 60 cents. As a rule, we cannot afford to pay "the usual commission" to canvassers and agents, but we hope that in every congregation some one will be found to work for us and further our interests—for the love they bear to the Church.

A large number of orders have already

been received, for which we record our best thanks, and we take encouragement from the kind expressions which accompanied them in many instance. A still larger number, no doubt, are either on the way or "under consideration;" but as we are only printing *thirty thousand* copies for January, some who may be waiting "just to see how we look," are in danger of being dissappointed—not with our good looks, we hope, but, what will be a great misfortune for them,—in not being able, by and by, to get a copy of the first number for love or money. If any are expecting us to offer prizes for the largest list of subscribers, they too will be dissappointed. It is only veterans in the service who can hold out such tempting inducements as "splendid Books," and "Chromos," and "Silver-plated spoons!"

We have sent a few specimen numbers to Ministers of the Church whose orders had not reached us at the time of despatching this January number, and will gladly do the same for any one else, on application, but, from this time forth we shall discard all old despatch lists, and regulate our circulation strictly by our own *bona fide* subscription list.

We shall esteem it a privilege to EXCHANGE with as many kindred Magazines and Journals as will favour us in this way, and this we will ask them to do, not upon the ground of rendering them an *equivalent*, but, for the good will they bear to the Craft, and the cause we advocate.

CONTRIBUTORS will bear with us if, reminding them of the numerous claims on our limited space, we ask them to condense their communications as much as possible, and occasional *Correspondents* will please bear in mind that a cardinal point with

THE RECORD is:—"There will be no place found in its columns for controversy."

A CHURCH MEMBER will see that we cannot consistently with this announcement, insert his letter sent for publication. With very much that it contains we entirely agree, but we don't want to have a hornets' nest about our heads quite yet.

ABOUT THE JUVENILE MISSION.

Pleasant reports of several of the Calcutta orphans have been received, among which may be specially noticed those of Helen and Christina, supported by the Ottawa S. Schools, and Leta, supported by Miss McLeod of S. John, who are described as being specially helpful, though very young. Helen in particular, is mentioned as teaching a little Zenana school of about thirty-five children from four to seven years of age, and has also been occasionally employed as a Zenana teacher, notwithstanding her tender years. Such tidings are very encouraging, showing that the efforts to give these children a christian education, are by no means confined to them in their results, but are likely to prove a great blessing to many others in that dark land. Letters from some of the children, in reply to those sent by their supporters, have also been received, and more would probably have arrived had more of the schools communicated with their protégées. One sad piece of intelligence comes to the S. School of St. Andrew's Church, Kingston,—that of the death of little Emily, supported by this school for the last three years. She had been ill for some months but was only recently known to be dangerously ill. When told that death was near, she at last seemed to fear it a little, though saying that she wished to be with her Saviour, but after the prayers of her teacher, with and for her, this fear departed, and she peacefully departed, leaving her dying childish testimony to her belief, that the suffering she had been enduring had been sent not in anger but in love, by Him who had suffered so much for her. Her teacher says she is much missed by her little friends who did all that they could for her during her illness, willingly sitting up to nurse her. Sad though the intelligence of Emily's death is, it is yet very pleasant for the children who supported her at the Orphanage, to feel that their willing contributions were the means of bringing her to know and love the Saviour,

who was a stay and comfort to her in passing through the dark valley. Would not other schools like to be of the same use to some other heathen children? The last *News of Female Missions* contains several references to the disappointments sustained by the Mission at Madras, in the unavoidable departure of Miss Johns of Halifax, who has been forced to return home, in consequence of prostrating illness. Miss Johns went to India about a year ago as the Missionary of St. Matthew's Church Halifax and was welcomed as a valuable addition to the Mission staff, being in every respect well fitted for her work. It is a mysterious providence that has laid her aside, and she will have the sincere sympathy of many in the enforced inactivity which is so painful a discipline for those who long to "be about their Father's business,"—who may however, at such times, take comfort in remembering that.

"They also serve who only stand and wait."

MISCELLANEA.

Owing to the large space occupied this month with original matter of a very important kind, what we had proposed giving under this heading is unavoidably crowded out.

THE EDITORS' SANCTUM.

MOODY AND SANKEY have returned to their own country, but not to lay by in idleness. Very much after the manner in which they prosecuted their evangelistic labours in the old country, and with like results following, they have taken hold of the American people. At Brooklyn, we are told that towards the end of their visit, their audiences numbered from 15,000 to 20,000 daily. It is estimated that at least 100,000 persons listened to the words spoken by them in that city, and, of those who heard them once, most were eager to hear them again. Their meeting in Philadelphia was commenced on the 21st November, in a railway depot, fitted up for the purpose at a cost of \$25,000, and in which seats were provided for about 10,000 persons. But even this accommodation appears to have been too small for the numbers who pressed to hear them. The work is assuming proportions far beyond the expectations of the most sanguine, and a great revival seems to have begun which

we hope will sweep over all the land. At one time Mr. Moody speaks specially to young men, at other times exclusively to women, and again to the impenitent of all classes. He has the one message for them all: "YE MUST BE BORN AGAIN."

IT IS DISTRESSING TO HEAR OF DISPEACH arising in large, wealthy and intelligent congregations from the introduction of instrumental music—whether in the form of Organ or lesser Melodion. But it is becoming an every day occurrence. St. Paul, so far as we remember, never pronounced himself on the "organ question;" but we know his mind on such matters,—“If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.” Peace and harmony are of more value than many organs.

THE CHURCH SERVICE SOCIETY of Scotland has now been in active existence for upwards of ten years, and it is claimed for it that it has justified its existence by the influence it has exercised in the direction of greater decency and decorum in the observance of the externals of public worship. There are those who think with Dr. Story, that while it would be an unwise and dangerous thing to attempt thrusting a liturgical service upon Presbyterian Churches, it is yet desirable to rescue the service from Ministers who may be incompetent to conduct it, or, to put it in the milder form of expression used by the Marquis of Lorne, who "think it best that the forms of service should not be entirely dependent on the officiating minister." On the other hand there are not a few who chafe under the dictation of a private association in no way amenable to the control of the General Assembly or other courts of the Church, and who look upon the "so-called improvements" already effected, as the thin edge of a wedge that may cause another deadly breach in the church. And so an association has been formed "for the Maintenance of Purity of Worship." "Let us reject every thing in worship not expressly prescribed in Scripture," says the latter. We want an *attractive* service, say the former, and, instead of shal ow, unmeaning, and often misleading expressions so long used in prayer, let us use and hand down to later generations the faith and aspirations expressed in the venerable liturgies of earlier days. The difficulty in the one case is to find a clear warrant for any mere outward form of worship in the Bible, and in the other, to assign such limits to the movement as would reasonably satisfy its promoters, and that would induce compliance with the injunction, "hitherto shalt thou go, but no farther." Dr. Begg has come out very

strongly in a pamphlet entitled "Anarchy in worship: or recent innovations contrasted with the Constitution of the Presbyterian Church and the vows of her office-bearers." The innovations in Dunse Parish Church are, it is said, nothing abated since Presbytery "sat upon them." How much this has to do with the general question, intelligent readers must judge for themselves.

CHOLERA AND RUMOURS OF WAR threaten to cut short the visit of the Prince of Wales in India, which, so far, has been a magnificent ovation. The latest details that have reached us give an account of his reception at Poonah, where the inhabitants presented an address, which says:—

"The blessings of peace and good government which we enjoy, have endeared to British rule all the Indian subjects of Her Majesty. We hail your Royal Highness' coming as a new proof of the great interest taken in our welfare. Poonah is now comparatively rich in historical renown, and your Royal Highness will nowhere find a more loyal or closely-united community."

The Prince, in reply, expressed the great pleasure he felt in visiting a city so full of historical associations, and was glad to think that one result of British rule in the Deccan was to enable students at schools and colleges to benefit by the achievements of Western progress, whilst having reached all that was recorded in the most ancient language of the Hindoo races.

Dr. Cumming, of London, of course, regards the Royal visit to India as a fulfilment of Scripture prophecy. Whether that be so or not, all will agree in the sentiment that the visit of the Prince may tend to the spread of Christianity throughout the Indian Empire, and every Christian should pray that it will. Meanwhile, the British Nation from its remotest extremities, prays for his safe-keeping and safe return, and the Dominion of Canada re-echoes the petition, "GOD BLESS THE PRINCE OF WALES!"

BOOKS RECEIVED.

FROM W. DRYSDALE & Co.,
232 St. James St. Montreal.

TESTIMONY OF THE ROCKS, Hugh Miller	\$1.50
EUCHOLOGION	1.75
THE TRINITY, Rev. Geo. Patterson	
D.D.	1.00
THE ODD ONE, Payne	1.00
Presbyterianism in Canada, Pollok.	

MEETINGS OF PRESBYTERIES.

Montreal	Tuesday	11 Jan.	11 a.m.
Glenary	Wednes.	2 Feb.	
Ottawa	Tuesday	8 Feb.	

Kingston	Tuesday	11 Jan.	3 p.m.
Peterboro	do	18 Jan.	11 a.m.
Toronto	do	1 Feb.	11 a.m.
Barrie	do	7 March	11 a.m.
Hamilton	do	11 Jan.	11 a.m.
Huron	do	do	do
Bruce	do	do	4.30 a.m.
St. John	do	do	11 a.m.
Pictou	do	18 "	do

TREASURERS OF FUNDS.

THE REV. WILLIAM REID, Toronto, the Agent for the Western Section of the church, is the Treasurer for the Home and Foreign Mission Funds of the United Church, the Assembly Fund; the Widows' and Orphan's Fund, of the late C. P. Church, and also for Knox College.

COLLEGE AND MISSIONARY FUNDS IN THE MARITIME PROVINCES, Rev. P. G. McGregor, Halifax.

THE PRESBYTERIAN COLLEGE, Montreal, Mr. Warden King, Montreal, Treasurer.

FRENCH EVANGELIZATION, A. B. Stewart, official assignee, Montreal.

WIDOWS' AND ORPHANS' FUND—Church of Scotland, Mr Archibald Ferguson, Montreal.

JUVENILE MISSION TO INDIA, Miss Machar, Kingston.

QUEEN'S COLLEGE, William Ireland, Kingston.

ACKNOWLEDGEMENTS.

MONEYS RECEIVED AT THE OFFICE OF THE CHURCH IN TORONTO UP TO 10TH DEC.

ASSEMBLY FUND CANADA PRESBYTERIAN CHURCH.

Amount received to 22nd Nov	\$1271.19
Ashburn	7.00
Saint Andrew's	6.00
Saint Catherines, 1st	10.00
Norwood	5.40
Sainte Therese de Blainville	6.50
Bluevale	4.00
Port Albert	1.00
East Ashfield	2.00
Saint Mary's	20.00
Farnham Centre	4.00
Dumbarton & Canton	8.00
Botany	3.79
Collingwood	5.86
Avonton & Carlingford	14.30
Barrie	10.50
Richmond Hill & Thornhill	9.00
Nairn	4.00
Millbank	8.87
West Purlinch	5.00
Thamesville	4.73

WIDOWS FUND OF CANADA PRESBYTERIAN CHURCH.

Amount received to 22nd Nov....	\$376.96
Ashburn.....	10.00
Saint Andrew's.....	8.00
Kingston, Chalmers Church.....	80.00
Cayuga.....	10.00
Inverness.....	8.50
Beaverton.....	17.77
Nairn.....	12.00
with rates from Revd. Robt. Torrance;	
Revd. Jas. Cameron; Revd Daniel Pater-	
son; Revd. Wm. Fraser; Revd. A. McLen-	
nan; Revd. Jno. Scott; Revd. K. McDonald;	
Revd. A. W. Waddell; Revd. John McFar-	
lane; Revd. J. P. Baikie; Revd. Neil Mc-	
Kinnon; Revd. W. C. Young; Revd. Hugh	
Currie; Revd. J. A. Thompson; Revd.	
Joseph White; Revd. Thos. McGuire; Revd.	
Malcolm McKenzie; Revd. M. Fraser;	
Revd. Archd. Cross; Revd. Wm. Bennett;	
Revd. W. Inglis; Revd. A. McLean :	

ASSEMBLY FUND PRESBYTERIAN CHURCH IN CANADA.

Amount received to 22nd Nov....	\$267.47
Glencg..... N.S....	4.00
Bridgewater.....	2.0
Woodville..... P.E.I....	1.50
West Saint Peters..... "	1.50
Cavendish & New Glasgow ".....	1.00
Middle Musquodoboit..... N.S....	2.00
Newport..... "	1.50
Tatamagouche..... "	3.00
Riverside..... "	1.50
Bathurst Saint Lukes..... N.B....	2.00
Grand River..... N.S....	4.00
Ashburn.....	1.0
Saint Andrew's.....	0.90
Elgin and Athelstane.....	2.00
Saint Catherine's Ist.....	1.50
Norwood.....	1.00
Sainte Therese de Blainville.....	1.00
Saint Mary's.....	2.18
Farnham Centre.....	1.00
Dunbarton & Canton.....	2.00
Reserve.....	1.30
Collingwood.....	1.14
Avonton & Earlingford.....	2.20
Barrie.....	1.50
Richmondhill & Thornhill.....	1.50
Millbank.....	1.13

HOME MISSIONS.

Amount received to 22nd Nov....	\$2971.19
Saint Andrew's.....	24.00
Dungannon.....	14.00
Farnham Centre.....	17.00
Bradford.....	2.00
Friend, London.....	2.00
Springville & Bethany Thank-	
offering.....	15.00
Gatineau Missionary Meetings....	14.25

Ravenswood.....	7.20
Union.....	37.53
Norval.....	13.75
Nairn church.....	13.00
Millbank.....	14.00
West Puslinch.....	10.00
Fort Erie.....	7.00

FOREIGN MISSIONS.

Amount received to 22nd Nov....	\$989.16
Saint Andrew's S. School.....	4.22
Saint Andrew's S. School Miss	
Wales Class.....	2.50
East Ashfield.....	1.50
Adam Gordon, Esq., MP. Port	
Perry for China.....	50.00
Mrs. Geo. Bowyers, Prescott....	4.00
Mosa.....	20.00
Friend, London.....	1.00
Saint Catharines, Ist.....	100.00
Ravenswood.....	7.20
Nairn.....	10.00
West Puslinch.....	10.00

KNOX COLLEGE ORDINARY FUND.

Amount received to 22 Nov., 1875	\$653.37
Wroxeter.....	12.22
Fordwich.....	3.48
Dungannon.....	5.00
West Gwillimbury Ist.....	8.00
Guelph, Ist.....	5.00
North Keppell, (addl).....	0.50
Union.....	31.12
Norval.....	17.60
Eastern Seneca.....	2.60
Rockwood.....	2.00
Nairn Church.....	25.00
Verulam and Bobcaygeon.....	8.50
West Puslinch.....	6.39
Brampton Ist.....	20.00

NEW COLLEGE BUILDING FUND.

Amount received to 22 Nov., 1875	\$8860.73
Hamilton, do per Jas. Walker,	
Esq.....	253.34
Toronto.....	215.00
Underwood, received per Wm. Mur-	
ray, Esq.....	17.00
Ratho, received per Wm. David-	
son, Esq.....	66.00
Woodville, received per J. C. Gil-	
christ, Esq.....	39.50
Brampton, received per Rev. J.	
Pringle.....	9.00
North Easthope, received per Rev.	
D. Allan.....	42.00
Saint Mary's, received per R. Har-	
stone, Esq.....	58.00
Egmondville, received per Wm.	
Payne, Esq.....	78.50
Union and Norval, received per	
Rev. J. Alexander.....	85.00
Barrie, received per Rev. M. Fras-	
er.....	20.00

King, received per Mr. Robinson..	2.00
Ashburn, received per Wm. Her- roes, Esq.....	50.00
Richmondhill, received per Rev. J. Dick.....	7.50
Vaughan, received per Rev. J. Nicol.....	7.00
McKillop, received per James Scott.....	27.00
Alma, received per Rev. James Davidson.....	11.50
Thames Road and Kirkton, re- ceived per Rev. H. Gracey...	232.52
Strabane, received per Rev. A. M. Lean.....	4.00
Derry West, received per Josiah Oliver.....	5.00
Grafton, received per Rev. J. W. Smith.....	5.00
ORPHANS OF THE LATE REV. JAS. NESBIT.	
Amount received to 22 Nov.....	\$611.92
Collection at Portage per John Campbell.....	5.00
Norval, additional.....	1.00
FRENCH EVANGELIZATION.	
Amount received to 22 Nov., 1875	\$864.07
Ashburn.....	19.00
Norwood.....	2.60
Dungannon.....	2.00
Port Albert.....	2.00
East Ashfield.....	1.00
Avonton.....	16.00
Friend, Hespeler.....	2.00
Do London.....	2.00
Dumbarton and Canton, thank- offering.....	10.00
Botany.....	3.65
Collingwood.....	8.00
Carlingford.....	3.00
Saint Catherines, 1st.....	30.00
Norwood.....	2.00
Hastings.....	2.00
Nairn.....	13.00
Millbank.....	20.00
West Puslinch.....	10.00
AGED AND INFIRM MINISTERS FUND.	
Amount received to 22 Nov.....	\$697.32
Dungannon.....	3.00
Ancaster East.....	5.05
Friend, London.....	1.00
Dumbarton and Canton.....	22.00
Reserve.....	2.03
Botany.....	3.23
Dumblane.....	6.00
Millbank.....	10.00
Thamesville.....	3.95
Brampton 1st.....	25.60
FRENCH EVANGELIZATION.	
RECEIVED BY A. B. STEWART, (Official As- signee, Treasurer, MONTREAL.	
Leith.....	8.00

Mrs. Kennedy, Dumbarton.....	5.00
Dalhousie Mills.....	11.00
A. Clark, Smith Falls.....	20.00
St. Andrews, S. S. Danville.....	3.30
Ereking Church, Montreal.....	46.09
James M. Smith, Boston.....	25.00
Orillia.....	5.00
Chatsworth.....	15.00
Madoc S. Schools.....	3.50
Rev. D. Wishart.....	1.50
Friend, Beauharnois.....	2.00
Do per Dr. McVicar.....	25.00
Orms town.....	25.75
Wm. Pott, Woodstock.....	20.00
St. Gabriel Church, Montreal....	50.00
Bedque.....	14.50
Pictou.....	12.00
Mr. Black, Valleyfield.....	4.00
Mrs. Do do.....	1.00
Rev. Wm. M. Black.....	20.00
Edwardsburg.....	4.00
Spencerville.....	6.00
Alex. Dobbie, Chesley.....	2.00
Rev. J. B. do.....	5.00
Wm. Ross do.....	2.00
Jas. Kyles do.....	1.00
Jas. Cairns do.....	1.00
D. M. Halliday do.....	1.00
Mrs. Kilty, Salem.....	0.50
Chalmers Church, Quebec.....	200.00
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	<hr/>
	\$825.14
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Orms town, Rev. D. W. Morison for 1874.	
\$20, 1875, \$25.—Total \$45.	

A CARD.

Messrs. Evans and Riddell, Accountants, Montreal, beg leave to acknowledge with thanks the receipt of £100 stg. from the Colonial Committee of the Church of Scotland, being the amount of subscriptions by friends in Scotland, supplemented by the Committee, towards the Fund for the benefit of the family of the late Rev. Peter Keay of St. Andrew's, N. B.

Educational and Book Notices.

BRANTFORD YOUNG LADIES' COLLEGE.

In connection with the Presbyterian Church. President—Rev. WM. COCHRANE, D. D. Principal—Rev. A. F. Kemp, LL D. The Faculty of Instruction comprises:— President, Principal, Head Governess, six Assistant Governesses, Professor of Music,

Master in Painting, with Professor Melville Bell as Lecturer in Elocution and Rhetoric.

The next term begins February 8th, 1876, but new pupils will be received after the Christmas Holidays on January 4th.

The calendar for the year containing full particulars as to Studies, Fees, etc., may be had on application to the Principal, to whom all communications regarding the reception of pupils should be addressed.

Brantford, Ontario, }
December, 1875. }

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