

Opportunity.

MAN has but one youth, and he cannot go back again to repair the neglect or errors of that period, however ardently he may desire to do so. Opportunity hastens by, with the swiftness of an eagle hungry for its prey. As with the individual man, so with the nation. This Dominion of Canada can have but one youth, one favoured national spring-tide; and that period we are now enjoying. God has in His wise Providence placed us in our lot at a critical era of our country's development. We are called upon to form the character of a new nation, and to make our influence for good felt from Newfoundland to the Rocky Mountains. The field is most inviting: none could be more so. Never had a Church nobler or ampler opportunities to become a blessing to millions, now, and in the far future. We are, at present, whether we realize it or not, working not merely for ourselves and our immediate successors, but for all the generations that till the end of time are to people this great and wide Dominion. If we fail to occupy the place to which God has called us, He will give our mission and our crown to others, and our opportunity will have vanished forever.

Brother, sister, in Christ, join in the glorious work to which as a Church we are called. Let your prayers and your active efforts be cheerfully contributed to the good cause. The invitation is to every member and adherent of the Presbyterian Church. Our work cannot be done with any adequate measure of success unless there be a general readiness on the part of the whole people. Many parents must give their children to be ministers at home and missionaries abroad. Many young men and young women must

consecrate themselves to the special service of the Lord. ALL can and should aid in the seed-sowing for which there is now so urgent a call and so inviting an opportunity.

The winter season with its long evenings and ample leisure (to many) should be diligently utilized by our churches. The people should be thoroughly familiar with the "schemes of the Church," their merits and requirements. Mission news should be carefully read and talked over until the names of our missionaries and the stations they occupy become as familiar as household words. We should seek to realize the unity of the Church and of her work, and thus take a well-balanced interest in all her enterprizes at home and abroad.

What would you Do?

TWO years ago, a Prince in Bengal,—Bora Singh,—was converted to the Christian faith, and joined a mission Church. His uncle was a powerful reigning prince, Ram Singh, and Bora was his uncle's lawful heir. The uncle died a few months ago, and the nobles met to arrange for the inauguration of his successor. It was one of the immemorial rules and customs of the Province that the king should preside at the great religious ceremonies, feasts and sacrifices. The nobles asked Bora Singh if he would do so, if he would, for the sake of the throne, renounce Christianity. He at once, firmly and decisively, answered in the negative. He was willing to sacrifice a kingdom for Christ, and he did so. Another man was anointed king in his place.

Reader: is there not a lesson in this for you? A recent Indian convert gives up a crown and a principedom: how much would you give up for Christ? What sacrifice

you make from year to year—from day to day? Christ gives us ample opportunities to deny ourselves, and to serve Him. Do we avail ourselves of these? When a call comes for money to support Missions to India, or China, to Trinidad, or to the New Hebrides, the answer too often is “hard times,” “dull times,” “no money,” “other claims.” Excuses flow apace. We are apt to forget what Christ has done for us, and what faithful disciples are still doing. God does not leave himself without witnesses in all lands. He sends us lessons such as the above from far off India to rebuke us. Be it ours to be faithful unto death—or let us say, faithful to the sacrifice of some of our luxuries, fancies, and pleasures, for Christ and human souls. None of us will have the opportunity like Bora Singh to sacrifice a kingdom for Christ; but the opportunity comes to all to sacrifice something for Him, enough at least to show loyalty and love to Him who died for all.

Another Indian Prince, Dhuleep Singh, has for many years past given, year by year, a donation of \$25,000 to the Presbyterian Mission in Egypt, as a proof of gratitude for a good Christian wife obtained from among the pupils of the Mission schools there. How many Presbyterians in Canada owe thank-offerings to God for the precious gift of domestic happiness! And is there a more appropriate way of expressing gratitude than by advancing that Gospel which sweetens, brightens, and sanctifies every relation of life?

The support of our Theological Seminaries.

THE condition of our Theological Seminaries is a matter of the greatest importance to the Church. This will not be questioned by any member of our Church who is both intelligent and pious. Our obligations to the parent Churches, for sending to this country devoted, able, and laborious ministers, to lay the foundation of the Presbyterian Church, must always be remembered with much gratitude; and we shall continue to receive ministers of like

character, as they shall from time to time come to us, from parent or sister Churches. But the greater part of our ministerial labourers must clearly be furnished by our own Church; and hardly anything could more strongly testify against us, or be worse omen for the future, than the failure of a Church which has attained the age and proportions of the Presbyterian Church in Canada, to find within itself candidates for the ministry, in numbers nearly adequate to the necessities at least of the Home field.

The Rolls of our Seminaries shew that whilst the number of young men studying for the ministry may not yet be sufficiently large, there is good reason why the Church should be encouraged to make still more vigorous efforts in behalf of Theological Education, and should endeavour by every means in her power to sustain and develop this great department of her work. She has at present the opportunity of rendering service of the utmost value in connexion with the training of her future ministry.

All members of our church who have given any attention to the important question of her finances, are aware that the revenue of the Seminaries, as well as that of the Home Missions, has, for the past two years, proved greatly inadequate. We cannot here detail the causes of the deficit which three of the Colleges have had to report to the General Assembly. The main cause is the necessary increase of expenditure arising from the enlargement of the work; so that a state of things which is not in itself good, does yet testify to a fact which we can regard only with thankfulness. The Church may be sure that the deficit has not arisen from a careless or unwise administration of her funds. But unless she shall really awaken to the situation, and adopt effective measures of relief, there is the near prospect of the Theological Schools being seriously embarrassed. The writer of these lines is no alarmist, but he cannot close his eyes to what is obvious to every one who will but direct attention to the facts. The Colleges cannot long continue their work with balances of two, three, or five thousand dollars annually against them.

But is it in the power of the Church to remove this difficulty? And is there sufficient reason why she should be entreated to do so? To both questions an affirmative answer may surely be given. The Church can never dream of withdrawing her hand from a work which is essential to her very existence. Nor can she, by weakening her Institutions, recede from the ground she has already gained. The question of consolidating or amalgamating Theological Institutions, whatever on other grounds could be said in

its favour, is a question which the present circumstances of a recently united Church, hardly allows us to discuss; but even were such consolidation effected, it is doubtful whether any considerable reduction of expenditure could result from it.

About thirty five cents per member, annually contributed over the Church, would suffice to keep the Colleges, with their present equipment, free of debt. It cannot be unreasonable to ask the Church to contribute at this ratio, for such a cause; and we shall be extremely unwilling to believe that when the matter is clearly and earnestly put before our people, they will refuse a satisfactory response. It is but seldom, indeed, that the Christian people utterly fail in liberality when a good cause earnestly and affectionately makes its appeal to them. Let it be shewn to our congregations that the work is the Lord's; and that *He* rather than His servants asks them to sustain and cherish it.

Great things have been accomplished by the stream of the church's liberality, flowing in its ordinary channels—by the collections and subscriptions to which we are annually accustomed; but, if we mistake not, the opinion is beginning to prevail, that if the Colleges are to be adequately fertilized, an *extraordinary current* must, for a time, be directed towards them. The idea of *Endowing* the Colleges, to such an extent, at least, as adequately to supplement from this source the yearly collections, is commending itself more and more to the members of our Church. Strong arguments for Endowment are found in the multiplicity of schemes which the Church necessarily has on hand, and in the special nature of the work of Theological Seminaries, removing them to a distance from the sympathies of very many who are not unwilling to contribute for missions.

Each of the Colleges has a nucleus of Endowment; and the financial pressure might be mitigated *at once* by increasing such nucleus even to the extent of a few thousands. By the contributions of individual members of the Church, without any general canvass, these Endowments might, in a short time, reach a magnitude at which the annual appeals to the congregations might be either discontinued, or made without an urgency which seems almost to put the College in keen competition with the Home and Foreign Missions.

Are there not among us those—more or less wealthy—who will lay this matter to heart? Those to whom means have been given may be assured that an object is here presented to them which is worthy of engaging their warmest interest and their most

generous liberality. May He who has access to all hearts, lead some of His people to respond to this appeal:—to respond in a manner which shall not only relieve the present necessity, but help to elevate the standard of liberality in the entire work of the Church, throughout the Denomination.

W. C.

College Endowment.

The General Assembly having referred the whole subject of their new Hall to the Synod of the Lower Provinces, the Synod, after discussing the whole subject for three days, instructed the Board to take steps to raise a fund of \$100,000, for the erection of a building and the endowment of the Theological Hall at Halifax. The Board has since met and resolved to proceed with this urgent business during the present winter, and arrange by means of deputations to appeal, as soon as possible, directly to all the congregations in each Presbytery.

The very greatness of this attempt as compared with all former efforts ought to recommend it to a people so spirited, intelligent and loyal as our Presbyterian membership—a people who have been wont to take their full share of all public burdens.

The work of our present Hall is believed to be efficiently performed, but why should it be left to the discouragement of a miserable building and the almost total want of endowment? Why should its excellent library not be safely housed? Nothing has been done for the endowment of our L. P. Hall for a long period—nothing by the present generation. During that time all the other Halls have sprung into being and have been partially endowed. Because something was done twenty years since, it is no reason why something should *not* be done to-day; but a reason *why* something should be done now. If any one should suppose that we have too many Halls, let him remember that this is the oldest of them all, and that the responsibility of having too many rests not with us. At any rate no one doubts the need of one in the Maritime Provinces. There was a Hall here fifty years ago, and it is a proof of the evil of our divisions that our theological Seminary is so poorly endowed at this advanced period in its history. It is a great advantage in our position here that we can advance our own claims without the least suspicion of rivalry with other institutions of a similar nature within the bounds of our church. Our distance from the centres of Montreal and Kingston must keep us free of all such

imputations and impart a certain firmness and force to our endeavours in this cause.

It is unnecessary to dilate upon the vital necessity of a good Theological Hall in order to an efficient ministry and church. A foreign ministry can never stand in such relations with the people as to make the church independent of native growth and to have a character of its own among the churches of the earth. Without a native ministry no church attains its normal state, nor does it reach the point of progress and permanency. Apart from the work of the ministry we need a Hall to be a centre of life and character—to unify a once divided church and cement the late union. In course of time our Hall may be expected to exert an influence of this nature. As the years flow on our students will have met together in the same school, and will carry to their several spheres of duty many friendships and common memories while associated under the same teachers. And have we not heard of union memorials in England and the United States, compared with which this effort is verily a trifle? Is our union not worthy of a perpetual celebration?

As to the ultimate success of this movement no reasonable doubt need be felt. The great differences in different Presbyteries in the rate of contribution to our schemes shows that, even as regards our ordinary membership, much of our field needs cultivation. But then in a matter of this kind we must look particularly to the wealthy men of a church, which has more wealthy members than any other. Other schemes appeal more directly to the masses than this can possibly do, as they refer to church extension or church support, or benefits enjoyed in their midst. It is the wealthy that have poured in their money upon the colleges and universities at home. Mr. Webster has given a noble example and has had the *honour* of first offering, unsolicited, \$1,000, and we hope that this example will not be lost upon our wealthy men, of whom we have no reason to complain in past times.

It would not be advisable that our Halls should ever become so well endowed as to be beyond the need of constantly appealing to the people. It is to be hoped that annual collections will always be needed for their support and extension, so that they may never be without the constant sympathy and prayers of the people, and that those who have charge of them may be ever strengthened from on high, and have the inspiring consciousness amid their often exhausting and retired work that they are the centre of a circle of warm life and sympathy; but

there is surely no harm, but much good in both methods of support, and experience teaches that there is no likelihood of either being so successful as to render the other unnecessary. Endowment and continuous voluntary effort must, as hitherto, be combined in the support of all our schemes. There must be something for the rich to do and something for the poor and people of moderate means. Our people in these Lower Provinces have to support *one* Hall; in the Upper they have to support *five*. We are now appealed to upon a matter in which we will be brought into comparison with the whole church, and all will mark our conduct upon a wider field. If it were a question of comparative wealth, or a selfish question, we might have fears for our success; but as it is a question of religion and duty and of conscience, we have such confidence in our people as to have none.

A. P.

Women's Missionary Societies.

A MISTAKE CORRECTED.

An error occurred in an article which appeared in our last issue, describing the recent Convention of the Women's Union Missionary Society of the United States. By this mistake, Halifax, Toronto, and Kingston were described as "pre-occupied by branches of the U. S. Woman's Foreign Missionary Society," which is not the case. The passage in question should have run thus:—"Montreal is pre-occupied by a branch of the U. S. Woman's Foreign Missionary Society, and one could hardly wish to interfere with its allegiance. Halifax and Kingston, as well as Toronto, are forming auxiliaries, (of course in connection with the Presbyterian Church in Canada.) But what of Ottawa, Quebec, London and other places, where strong branches of our Woman's Foreign Missionary Society should be organized?"

For the information of those who have not yet taken an active interest in this movement, it may be observed that in Toronto, Kingston, and Hamilton, all three having been long the centres of Mission schemes of the Church, active Female Missionary Societies have been formed in connection with the Presbyterian Church in Canada. The two former were organized about the same time, early last spring, the latter more recently, and all are forming auxiliaries. There was also, we believe, a similar Society

organized at Hamilton last summer, and, doubtless, we shall hear of more being formed in other large centres. But in Montreal, for several years past, there has existed a very active, *undenominational* Female Society, organized mainly through the untiring efforts of Mrs. P. D. Browne, who hoped that we might in time come to have a Woman's *Union* Missionary Society in Canada. When the movement in connexion with our own Church began, this Society considered the question of altering its organization. But as the other members preferred to retain the undenominational character, the Presbyterian members did not feel inclined to separate from those with whom they had been working so long, and so have remained as they were, while bidding God-speed to all sister societies formed in connexion with our own Church.

The Sabbath School.

INTERNATIONAL LESSONS.

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

ELIJAH AND THE PROPHETS OF BAAI.

FEBRUARY, 11th.—1 Kings 18, 19-29.

Golden Text: 1 Kings 18, 21.

I. *Elijah's command to Ahab.*

AHAB's compliance shows (1) that Elijah had overawed him, and (2) a hope that the drought might be brought to an end.

Place.—Carmel, a many-topped promontory, jutting out into the Mediterranean, lying between the maritime plain of Sharon to the south and the inland plain of Esdraelon to the north-east. See allusions to its beauty, forests, &c., in Isaiah, Jeremiah, Amos, Micah.

The assembly was at the eastern end of the ridge, at the foot of which wound the Kishon, beside an ancient altar, v. 30. Probably a well-known sacred 'high place,' 2 Kings 4, 23.

The 400 prophets of Ashtaroth did not obey the King's summons. They were in Jezreel, under the protection of Jezebel.

II. *Elijah's address to the people and proposal to the prophets of the Sun-god.*

He reproaches the people not for their idolatry and apostacy, but for trying to be on two opposite sides at the same time. They had yielded to the fashionable idolatry of the day, yet, considered themselves the

people of Jehovah. Perhaps they thought that they were liberal, and Elijah Puritanical; but when their inconsistency is put in plain words, they are dumb, v. 21. Elijah meets his enemies on their own ground. Baal was the active principle of heat, so he proposes a test by fire. He gives up to them the hours when the sun was at its height in a blazing Eastern sky. They being many might attempt fraud. He could not.

The procedure in preparing the sacrifice is that prescribed, Lev. 1, 6-8.

III. *Elijah's ridicule.*

"Leaped" i.e. danced up and down at the altar as dancing dervishes at this day. Their wild dances, "vain repetitions," self-inflicted tortures, and when worked up, their frenzied prophesyings, were all parts of their religion. It is an awful picture. Elijah's sarcasms were just the excuses that heathen priests make when no answer is given to their prayers.

Lessons.—(1) God is a jealous God, Exo. 20, 5. He will not accept a divided heart, Luke 11, 34-36. You cannot serve two masters. You must be this *or* that, not this *and* that.

(2) Neutrality in religion is impossible, and lukewarmness hateful, Matt. 12, 30. Rev. 3, 15

(3) Be decided. This is the first and indispensable step. "Choose ye this day whom ye will serve," Josh. 24, 15.

(4) Earnestness in religion is not enough. The prophets of Baal showed terrible earnestness, Ro. 10, 2.

ELIJAH AND HIS SACRIFICE.

FEBRUARY 18.—1 Kings 18, 36-46.

Golden Text: 1 Kings 18, 24.

From a perennial well hard by, water is brought to drench the sacrifice, and fill a broad deep trench, that there may be no suspicion of fraud. By the use of 12 stones Elijah shows that Jehovah regarded the 12 tribes as one people with one altar. By the use of the term Israel, he refers to the covenant made with Jacob (Gen. 32, 28-35, 10.) And he waits till 3 P.M., the hour when the evening sacrifice was being offered in the temple at Jerusalem.

I. *The Prayer*.—What a contrast to the prayers of the false prophets! The object of all the miracles is stated here,—to reveal Jehovah as the only true God and the prophets as His accredited servants. There is nothing useless or monstrous about Bible miracles. Elijah's faith also anticipates the turning to God of the hearts of the people.

II. *The Answer*.—God had sanctioned by fire the institution of the Mosaic ritual,

Lev. 9, 24. He now sanctions its attempted restoration. See too Gen. 15, 17. 1 Chron. 21, 26. 2 Chron 7, 1. The people act as in Lev. 9, 24; but in both cases, relapse into sin soon followed. Miracles are for signs. They cannot change the heart, Luke 16, 31.

III. *The execution.*—Under a theocracy, idolatry is of course the sin of high treason, and the law punished such with death, Deut. 17, 2-5: 13, 1-5: 18, 20. Elijah the restorer of the law orders the 450 who had led the people into sin to be slain. Even Ahab did not object. In the midst of the slaughter, he goes off to his tent at the bidding of Elijah to eat and drink.

IV. *Another prayer and its Answer.*—God had promised rain, v. 1; but Elijah does not on that account fold his hands. Just because of the promise he prays, and the promise is fulfilled. But not at once. Faith must be tested. Again and again has the servant to climb the highest summit of Carmel to see only a cloudless sky and the sun going down into a placid ocean, while his master, on a lower summit, in a posture of profoundest reverence, is wrestling with God.

The heavy curse that has blighted the land for three years and a half is at an end. It has done its work. The false prophets are slain: the people acknowledge Jehovah; Ahab is submissive; and now Elijah, to show his respect for the King, forgets the fatigues of the day under a mighty inspiration of joy and hope, and runs as a footman before the royal chariot all the long way to the entrance of Jezreel.

Lessons—(1.) God is the hearer of prayer, and we may claim the fulfilment of every one of His promises as did Elijah. Be importunate in prayer until the answer comes, Luke 18, 7.

(2.) He still answers by fire, Matt. 3, 11. Acts 2, 3.

(3.) Personal humility may go hand in hand with the sternest loyalty to righteousness.

ELIJAH AT HOREB.

FEBRUARY 25.—1 Kings 19, 8-18.

Golden Text: Job 23, 6.

Even Elijah was "a man subject to like passions as we." And just after the greatest victory his faith fails. No wonder. Yesterday the spiritual tension was extreme. Today he needs rest and encouragement, and gets neither. It is not so much fear of Jezreel as disappointment on account of the apparent failure of his work that depresses him. Thus have the greatest sank under ever accumulating labour and felt weary of life; Moses, Exo. 2, 15 and Numb. 20, 10-12

Jer. 20, 14. Isa. 49, 4. Elijah required this experience, even as did Moses to make him meek, Num. 12, 3; and as Paul required a thorn in the flesh, 2 Cor. 12, 7.

The Place.—Horeb, called the Mount of God from Exo. iii. 1-5; perhaps in the very cave or cleft in one of the summits of the chain where God had manifested his glory to Moses, Exo. 33, 22.

The Question.—"What doest thou here?" (1.) Reproof is implied. He had fled from his post, disappointed with the results of his work. But results are not in our hands. (2.) His responsibility is implied. God had followed him from Jezreel to Beersheba, and from Beersheba to Horeb; as He had followed Jacob to Bethel, Moses to the desert of Midian, Jonah to the Ocean, John to the lonely Patmos.

The Answer.—He opens his heart, and shows that he has been reproaching God for abandoning His servants and not inflicting vengeance on His stubborn enemies. He magnifies himself as if everything depended on his life. Such thoughts make him even forget that he had met a few weeks ago Obadiah, who though in the service of Ahab had saved the lives of 100 prophets.

God's revelation of His nature, His order of procedure, and His will.—Compare it with the manifestation to Moses, Exo. 33, 18 to 34, 8. God's name is love rather than judgment. Elijah had represented to him the storm, the earthquake, and the fire; but he is now taught that these are not the great witnesses of Jehovah; that the still soft whispers of His patience and mercy alone reach the heart. Yet He does not leave the guilty unpunished. He commissions Elijah to anoint one as king of Syria who would chastise Israel for their idolatry, 2 Kings 8, 12: one to be king of Israel who would destroy the house of Ahab, 2 Kings 9 and 10; and one as his own successor to carry on his work. And He ends with a revelation of the real state of the case in Israel that must have humbled him with shame for his despondency.

Lessons.—(1.) Abstention from public life is wrong. The worse the state of the country, the more are good men needed.

(2.) God asks everyone of us in every place, "what doest thou here?" Remember.

(3.) In God's dealings with men, the storm, earthquake, and fire come first. Conviction before conversion.

(4.) Christ prevails by means of the still small voice, Matt. 12, 19. Love succeeds where law fails, Ps. 18, 35.

(5.) In the darkest days God's cause is not so hopeless as man imagines, Ro. xi, 4, 5.

THE STORY OF NABOTH.

MARCH 4th.—1 Kings 21. 4-14.

Golden Text: 1 Kings 21, 20.

PERSONS.—*Naboth*, a man of position—as we see (v. 12) from his being put at the head of the assembly of the people of Jezreel on the fast day. He owned a plot or small portion (2 Kings 9, 26) of ground near the palace. Ahab fancies that it would just suit him for a vegetable garden, but like the sturdy miller of Sans Souci who would not yield to Frederick the Great, Naboth would not part with the inheritance of his fathers. Naboth's refusal was conscientious. The law of Moses was so strict on this point that when poverty forced any Israelite to sell his land, it could be redeemed at any time, and at the worst it reverted to the original owner or heir in the year of Jubilee, Lev. 25, 13-28.

Ahab, naturally "not a bad sort of man," only weak, vain, and selfish; but, given opportunities, such a character is sure to drift into the worst crimes; not getting his own way about a trifle, like a spoiled child, he becomes actually sick with vexation. So too, (xx. 43), when found fault with. He was not unlike Herod, Mark vi. 20. When Elijah denounced God's judgments, cowed by the prophet, he would repent; but next day Jezebel would mould him like wax. This "good kind of man," as many such are called, was the worst king that ever cursed Israel, v. 25.

Jezebel; a woman who had cut off the Lord's prophets, who in the hour of her greatest defeat could drive Elijah into the wilderness with a threat, scorns her husband's indecision. Like Lady Macbeth crying "give me the dagger," she at once says, "I'll give thee Naboth's vineyard." Impiety, deceit, perjury, robbery, and murder stood between her and her object, but she strode through all without a scruple. No wonder her name became a proverb.

The nobles and elders of Jezreel.—Nothing shows the degradation to which Jezebel had reduced the proud free-born Israelites in a more awful light than this servility. But Nemesis followed surely. The same authorities were as ready afterwards to betray and murder the seventy children of Ahab, 2 Kings, x. 3-10.

Two children of Belial, i.e., of worthlessness or wickedness. It is not a proper name. See, too, the accusation of Jesus, Matt. xxvi. 60. Two witnesses were always required in capital offences, Deut. xvii. 6, etc.

THE DEED.—The cloak of religion is used. A fast is proclaimed, as if God's vengeance were impending over the city. While the people were humbling themselves before

God, the witnesses come in and fasten the guilt on Naboth. Blasphemy of God and the king are put together, the king being God's representative, Exo. xxii. 28. Naboth and his sons (2 Kings ix. 26) are at once hurried off to execution. The same night word is sent to Samaria to Jezebel, as if she were the king; and the very next day Ahab sets out in his chariot, with his pages Jehu and Bidkar, sitting behind him, 2 Kings ix. 25, to take possession.

Lessons.—(1) Weakness in high places is often worse than wickedness. (2) Selfishness unchecked, means every possible crime. (3) What we permit others to do for us, is done by us. (4) He who has not learned to control his passions, is a slave sold to sin, v. 25.

Our Own Church.

THE Rev. Andrew Dowsley, formerly of Landsdowne, Ont., having received an appointment from the Foreign Mission Committee of the Church of Scotland, sailed from New York on the 20th ultimo, en route for Southern India, the scene of his future labours.

The old saying, that "a fair exchange is no robbery" is suggested in the case of the Rev. James Stephenson, formerly of the Methodist Church, but who was received as a minister of the Presbyterian Church in Canada at the last General Assembly, and who has recently been inducted to the Central Church, Detroit, which had become vacant by the removal of the Rev. Geo. M. Milligan to the old St. Andrew's Church, Toronto.

INDUCTIONS AND ORDINATIONS.—The Rev. Hugh Maguire, for two years past labouring as missionary in Aylwin, has been inducted by the Presbytery of Ottawa to Wakefield. Rev. A. Sutherland, late of Melbourne, Ont., was inducted to the pastoral charge of Knox Church, Ripley, in the Presbytery of Bruce, 13th December, and the Rev. Hector McQuarrie to Wingham, in the same Presbytery, December 28th. On the same day Rev. J. B. Edmondson was inducted to the charge of St. John's Church, Almonte, in the Presbytery of Ottawa. The Rev. Dr.

James, of Albany, U. S., and previously a minister of the Canada Presbyterian Church, was inducted to the charge of Knox Church, Hamilton—vacant by the death of the late H. H. Rennelson—on the 11th January. The Rev. Kenneth MacLennan, late of Peterborough, Ont., has received and accepted a call to become pastor of St. James' Church, Charlottetown, P. E. I. The Presbytery of Halifax inducted the Rev. A. L. Wyllie, to the charge of Richmond and North West Arm on the 16th January. The Rev. John McKinnon of Hopewell, N. S., has been translated to Georgetown, P. E. Island. Before leaving, Mr. McKinnon received a very kind address and handsome present from the people of Hopewell.

NEW CHURCHES AND MANSES.—Principal Caven and Rev. J. L. Murray, of Woodville, officiated at the opening of a new Church in the village of Sunderland, Ont., on the 24th December; on the same day the Rev. D. J. Macdonnell conducted the services, morning and evening, at Greemore, in connection with the opening of a very neat church in that village, where, *inter alia*, an organ, the Scottish Hymnal, and a *gown* for the minister, appear to have been introduced. The Church is built of brick and cost \$2500. A new church edifice at Brockton—a western suburb of Toronto—was dedicated on 14th January, Principal Caven and Rev. R. Gilray conducting the services. Dr. Cochran presided at the opening of a commodious and tasteful Mission House in the King's Ward, Brantford, on the first Sabbath of January; this building erected by the liberality of the Zion Church congregation, is a good indication of their enthusiasm in Mission work. The Presbyterian Church at Fenelon, Ont., having undergone enlargement and extensive repairs, was re-opened for worship December 17th. A brick manse has been completed at Markdale, Ont., at a cost of \$1200. Since the induction of Rev. E. Vincent to East Sea-eca, Blackheath, and Caistor, a year ago, the congregations have purchased five acres of land, erected a beautiful manse, cancelled the debt on their church, paid their ministers stipend in ad-

vance, and given him a donation of one hundred and thirty-four dollars! Who will send us a better paragraph? The Rev. William Walker has taken possession of the new manse erected for him by the congregations of Saltfleet and Binbrooke.

THE COLLEGE BUILDING AND ENDOWMENT FUND in the Maritime Provinces is making progress. Several subscriptions of \$1000 and \$2000 have been reported. One of the Halifax congregations—Chalmer's Church—took up a collection for the Fund on the last Sabbath of the year and realized the handsome amount of \$1015. The day having been cold and stormy, and a considerable number of expected contributors having been absent, it is possible the amount will be considerably increased. The congregation is poor—perhaps the poorest in the city—and this is what gives significance to the collection. The contributions ranged from fifty cents to \$100. We hope to report many such collections from different sections of the Church. Messrs. Farquhar and Forrest, Bankers, Halifax, have been appointed special Treasurers for the Fund during its collection; and Rev. John Forrest, Assistant Secretary.

A YOUNG NOVA SCOTIAN, Mr. J. D. Maclean, now studying Theology in the Union Seminary of the North-West, has been accepted as a missionary to Japan, by the Mission Board of the Presbyterian Church of the United States. And here is a hopeful item from Windsor, N. S.: "there were added to St. John's Presbyterian Church last year, by profession, one hundred and twenty-five members. The Union meetings are continued, and there is still much religious interest among the people."

ELDERS AND DEACONS ASSOCIATIONS—We are glad to notice the formation of such associations in both sections of the church, East and West. With the proverbial wisdom that comes from the East, perhaps, the Halifax Elders have taken the *ministers* into their counsels; the Montréal brethren, on the other hand, possibly because they are more modest, draw a line of distinction and, conceding to the ministers a higher

status, confine their membership to the laity. Both may be right, according to the views they may hold as to the proper signification of the scriptural term *Presbuteros*. Practically, however, on the principle of "the selection of the fittest," the theoretical parity in meetings of this kind is short-lived, for the good reason that sooner or later the ascendancy of the clergy is simply inevitable, as the history of many so-called Lay Associations abundantly proves. Having said this much, however, we have no fault to find with arrangements that suit the parties concerned, still less to argue on a question that involves points on which the profoundest theologians have as yet been unable to agree. The first meeting of the Halifax "Elders Association" for this winter was held in Chalmer's Church there on the 14th of December. After tea, served in the Session House, the meeting was organized in the church, the pastor presiding. After devotional services, addresses were delivered by Ministers and Lay-Elders, on the Synod's Scheme for securing a new Building and an Endowment Fund for the Theological Hall. Its vital importance to the church at large was clearly shewn, and explanations were given of the plans adopted for carrying out the Synod's views. \$30,000 are expected from the Presbytery of Halifax, and two thirds of this sum from the city. "The whole proceedings," we are informed, "were pleasant and profitable, and calculated to recommend the formation of such associations to other communities in the church."

"The Montreal Elders and Deacons Evangelical Union," also resumed its monthly meetings for the season in the end of December. Composed, as its name implies, of representatives of other churches, besides the Presbyterian, its deliberations necessarily assume a somewhat more general character. At a meeting of the association held in St. Paul's Church, on the 15th January, "the moral influence of the Theatre" formed the subject of a long and exhaustive discussion. The meeting was unanimous, and very decided, in the expression of its opinion, "that the theatre, taken as a whole, and as it is, ought to be discountenanced by professing christians. In itself being both unsatisfactory and unsatisfying, it was pronounced to be pernicious in its tendency, and to involve a waste of time and money." At the next meeting of the association the subject of rational

amusements and recreations for the young will be considered.

CHURCH EXTENSION SOCIETIES.—These, too, are beginning to make their influence felt in the Church. In Montreal and Toronto ground has been broken. In spite of the "too-many-Churches-already" cry that reverberates from every up-town street corner, "Let the rich build as many churches for themselves as they may" is echoed back, "the poor shall have a share of them also!" So, Brockton Church has been built and dedicated for the worship of God, in a western suburb of Toronto and, with prudent forethought, sites have been secured for other churches in the outskirts of that city. Taylor's congregation has been organized in the east of Montreal, and active measures are in progress for the erection of a church in that populous and neglected locality—a *terra incognita*, almost, to many denizens of the West End.

THE FRENCH EVANGELIZATION goes on apace. A commodious and comfortable new church, seated for 600 persons, was opened under most auspicious circumstances in the centre of a large French Roman Catholic population, on Sabbath, the 14th January. Not to speak of the morning service—when Dr. Robb, of Toronto, preached to a full house, nor of the afternoon service, when Principal MacVicar, and Dr. Jenkins, and Mr. Campbell, and Father Chiniquy addressed a vast audience—the evening services were conducted by Mr. Chiniquy to an overflowing French congregation, in their own language, and were listened to with devout attention. And on a subsequent week-day evening, the house was packed to its utmost capacity. At all the services the most perfect order was maintained.

THE MOST GENEROUS CONTRIBUTION yet given in aid of the French Evangelization must be allowed to be that of the St. Gabriel congregation, Montreal, who, at the solicitation of the Board, have consented to give leave of absence to their minister for six months in order that he might proceed to Britain to make known to Christian people on the other side of the sea, the nature and progress of this great work. Mr. Campbell sailed from Halifax on the 21st ultimo. The leave-taking with his congregation was a genuine ovation. They sent him away with a light heart and a well-filled purse, and he will be followed with the prayers of many that he may have a prosperous journey and a safe return.

THE SABBATH SCHOOL Association of Montreal now comprises seventeen schools having 346 teachers, and 2790 scholars on

the Roll. The missionary collections of these schools for 1876 appear to have been \$2750—an average of nearly \$1 for each scholar on the Roll. Just one half of the twelve city churches commenced as mission Sabbath Schools a few years ago.

QUEEN'S UNIVERSITY at Kingston, has elected its first Chancellor in the person of the Rev. Dr. Cook, the respected Principal of Morrin College, and Minister of St. Andrew's Church, Quebec. It has been usual in the old country, and on this side the Atlantic, also, to appoint a layman to this office.

Meetings of Presbyteries.

MONTREAL, January 9th and 10th.—Dr. Jenkins was appointed Moderator for the next six months. Home Mission matters, as usual, occupied by far the larger portion of the time. Regret was expressed at the action of the Assembly's Home Mission Committee in curtailing the grants formerly given the congregations and stations within the bounds, and deputations were appointed to visit several of the stations thus affected for the purpose of stimulating the liberality of the people themselves in support of ordinances.

Mr. Stewart, the resident missionary at Arundel and De Salaberry presented a very interesting report of his labours in that field. The Convener's Report recommended the continuance of the grant of \$3. a Sabbath to Taylor's Church in the East end of Montreal.

In the prospect of a lengthened absence from the country, the Rev. Robert Campbell resigned the convenership of the Home Mission Committee, and the Rev. R. H. Warden was appointed in his stead. The Presbytery expressed their deep gratitude to Mr. Campbell for his past services and commended him and the mission he has undertaken to the Christian people of Great Britain and Ireland.

The Rev. John Wells of New Richmond, Bay of Chaleurs, a member of the Presbytery of Restigouche in connection with the Church of Scotland, was, in compliance with his request, cordially received by the Presbytery as a minister of the Presbyterian Church in Canada. Rev. Dr. Patterson of Greenhill, N. S., being present, was asked to sit and deliberate. The Remits from the General Assembly were severally discussed and certain modifications recommended, e.g. In regard to the Home Missions of the Church, the Presbytery recommended that

there should be but *one* fund for the whole, embracing both supplemented charges and mission stations. In connection with the Remit on the Ministers Widows and Orphans Fund, it was suggested that ministers in the Upper Provinces should pay into the new fund, when created, the same annual rates as they have been accustomed to do—a condition which seems to have been overlooked by the Assembly in framing its proposed regulations.

BROCKVILLE, 19th and 20th December.—The committees appointed at a previous meeting to visit several of the congregations, with a view of securing a more economical distribution of the labours of their pastors, reported having fulfilled the duties assigned to them, and presented a number of recommendations, some of which were adopted by the Presbytery, while others, in view of the many interests involved, were held over for further consideration. Prof. Gregg, and Rev. Robert Campbell, of Renfrew, addressed the Presbytery on the claims of the Colleges, and received an assurance that the Court would do all in its power to press the claims of these Institutions on the support and liberality of the congregations.

PETERBOROUGH, 12th December :—The Presbytery agreed, though very reluctantly, to accept the Rev. Kenneth MacLennan's resignation of the charge of St. Andrew's Church, Peterborough. Mr. Torrance, of St. Paul's Church, Peterboro, was appointed *interim* Moderator of the Kirk-session. Mr. Bennett gave notice that at next meeting he would move for the appointment of Commissioners to the next General Assembly.

TORONTO, 2nd and 3rd January.—There was a large attendance of members. It was announced that a new congregation at Bcllantrae, had been organized, and a committee was appointed to go to Brockton on an early day and there also organize a congregation in the new Church then nearly ready for occupation. A committee appointed at a previous meeting to confer with the congregations at Brampton in regard to their Union, reported that their efforts had happily been successful, and Mr. Meikle was appointed to proceed to Brampton on the 14th January, to meet with the two congregations and to constitute them one. A commission was read from the Colonial Committee of the Free Church of Scotland in favour of Mr. Edward Millard, for some time a missionary in Jamaica. Mr. M. was cordially received as a minister of our Church. Application was made on behalf of the congregation of old St. Andrew's Church, Toronto, for leave to sell their

church and site with the view of erecting a new church in a more desirable locality. After some discussion the request of the congregation was granted. Against this decision, Dr. Robb protested and craved leave to complain to the Synod. A paper was read from Rev. D. P. Niven resigning his pastoral charge in Georgina. It was announced that the first business of the second diet of next meeting, on March 11th, shall be the appointment of commissioners to the next General Assembly.

BARRIE, 9th January:—At a special meeting, a call signed by 215 members and 195 adherents of the congregation of Barrie, in favour of the Rev. John Leiper, was sustained; as was also, a call from Alliston and Carlisle, numerous signed in favour of the Rev. J. R. S. Burnett. Mr. B. accepted the call and arrangements were made for his induction on the 28th January, at Allisoa.

SARGEEN, 26th and 27th December:—In addition to members, of whom there was a full attendance, Prof. McLaren, Rev. John Smith, Toronto, and Rev. John Scott, N. Bruce, were present as assessors in "the Mount Forest case," which, in the form of certain references and appeals from the session of Knox Church there, occupied the greater part of the Presbytery's time. There was then presented and read a petition from certain Members praying to be formed into a separate congregation with a view to their uniting with St. Andrew's congregation, which was granted. The cordial thanks of the Presbytery were given to the Assessors for the valuable aid they had given in dealing with the difficult matters that had come before them.

GUELPH, 9th January:—This Presbytery held its usual bi-monthly meeting in Chalmers' Church, Guelph, commencing at nine in the morning. The Remits sent down by the General Assembly were first considered. (1.) In regard to the Home Mission Fund the Presbytery decided in favour of having two funds, one for aiding weak congregations and another for Home Mission work proper. (2.) The proposed regulations ament the Widows and Orphans' Fund as printed in the acts and proceedings of the Assembly were approved. (3.) It also approved of the proposal that the General Assembly consist of *one-fourth* the number of ministers and elders on the Roll of Presbyteries. Some time was spent in the consideration of Home Mission business, after which the court adjourned as a **SABBATH SCHOOL CONFERENCE** in Knox Church, when a number of excellent addresses were delivered in reference to Sabbath school work and its relations to the

Church and the family. Part of the time was appropriately devoted to a meeting of Sabbath School children of whom about two hundred and fifty were in attendance. Mr. Mullan, of Fergus, spoke strongly in favour of more singing of the Psalms of David in the Sabbath School, and the formation of classes for instruction in singing. Mr. Simpson followed in the same strain. Mr. Ball deprecated the adaption of secular music to sacred melody. Mr. A. Hood, Elder, referred to the care that should be exercised in the selection of hymns. In the evening Mr. Torrance presented his report on the Sabbath school statistics of the Presbytery, from which it appears that there has been an aggregate attendance of 2614 and an average attendance of 1652: that there were 250 teachers, communicants of the Church, and 32 who were not. "The best method of studying the Sabbath School Lessons" was taken up by Mr. Hood, of Galt. He did not believe in the preaching style of imparting instruction, but favoured, rather, the question and the answer style of teaching. Mr. Ball held that every congregation should feel itself bound to furnish maps and other needful appliances for the Sabbath-School. The conference appears to have been a most interesting and profitable one.

HAMILTON, 19th and 20th December:—Dr. Topp, and Mr. Mullan, of Fergus, addressed the Presbytery in reference to the adequate support of the Theological Colleges and were given to understand that \$1650 might be expected from this Presbytery. Arrangements were made for holding a conference of Sabbath School teachers on the 1st of February. Rev. W. F. Clark, of Welland, tendered his resignation on account of ill-health and his determination to enter upon literary work. Dr. James, of Albany, was present and intimated his acceptance of the call from Knox Church, Hamilton. The Remits from the General Assembly were considered and approved with some slight modifications.

PARIS:—A call was sustained in favour of the Rev. Andrew Glendinning from Glenmorris. Principal Caven was heard at length on the claims of the Colleges, and the necessity of increased liberality towards their support. The Presbytery agreed to recommend this subject so the earnest consideration of all the congregation in the bounds, and appointed a committee to deliberate on the whole question with a view to further action by the Presbytery. Mr. D. C. McIntyre presented himself for examination with a view to licensure, and his examination having been eminently satisfactory he, was thereafter duly licenced to preach the

Gospel. It was agreed to devote the evening of the next stated meeting to an Evangelistic service.

LONDON, 19th December:—The Rev Jos. Eakin of Parkhill, having resigned his charge on account of failing health, the Presbytery recorded in their minutes an expression of deep sympathy with him in his present affliction, testified to the ability and faithfulness with which he had discharged the duties of his office, and earnestly commended him to the continued care and guidance of the Head of the Church. The Rev. Hugh Currie, of Napier, signified his acceptance of a call from the congregations of Ready, Peabody, and Desboro in the Presbytery of Owen Sound, and the Presbytery agreed to release him from his charge on the 14th January. In like manner it was agreed to translate the Rev. Archibald Stewart of Mosa to North Easthope in the Presbytery of Stratford. The evening sederunt was occupied with the "organ question," in the form of a protest and appeal from members of the congregation of St. Thomas, against the introduction of instrumental music. On the motion allowing the use of the organ being put, 15 voted aye, and 6 nay. The protest and appeal was therefore dismissed, a considerable number of the members declining to vote.

STRATFORD, 19th December:—A minute in relation to the resignation of Rev. W. T. Wilkins, of St. Andrew's Church, Stratford, was adopted, expressive of the goodwill and esteem of the brethren. It was agreed that a conference on the state of religion be held at the evening session of next ordinary meeting. Mr. MacPherson's resignation of the charge of Knox Church, Stratford, was taken up and a delegation appointed to consult with his congregation at their annual meeting, and cite them to appear at the next meeting of Presbytery. Arrangements were made for the induction of Mr. Stewart to N. Easthope on the 10th January.

PRESBYTERY OF WALLACE.—This Presbytery met on the 5th December, at Wallace, and again at New Annan on the 26th. Rev. E. Ross declined the call from Spring Hill. Rev. William Grant, Earltown, accepted the call from West and Clyde Rivers, P. E. Island. His demission took effect after the first Sabbath of the New Year. The demission of Rev. James Watson was not accepted, but at the request of the congregation he is continued as senior minister of New Annan. He is to retire from all active duty on the first of the New Year. Arrangements were made by the congregation for his future comfort which were approved of by the Presbytery. Agreed to apply to the

Aged and Infirm Minister's Fund for a grant of \$200 per annum.

PRINCE EDWARD ISLAND.—At a *pro re nata* meeting, 27th December, a letter was read from the clerk of the Presbytery of Pictou intimating Mr. McKinnon's acceptance of the call from Georgetown, Cardigan and Montague and transferring him to the Presbytery. His induction was appointed to take place on the 11th January. There was also read a petition from St. James' Church, Charlottetown, asking for a moderation in a call to Rev. Kenneth McLennan formerly of Peterborough, Ont., and guaranteeing a stipend of \$1400, with a manse. The prayer of the petition was granted.

MANITOBA.

The Presbytery of Manitoba met at Kildonan on the 6th December. There were present seven Ministers and three Elders. A letter was read from Rev. J. S. Stewart, Palestine, declining the call addressed to him by the Boyne and Pembina Mountain congregations. The Presbytery sustained a call to Mr. Bell from Portage la Prairie and Burnside, and placed it in Mr. Bell's hands who intimated his acceptance of it; whereupon arrangements were made for his induction on the 3rd January. Reports were handed in shewing the amounts subscribed for the support of ordinances by the congregations and mission stations within the bounds. These all shewed great liberality on the part of the people in the present circumstances of the Province. Professor Bryce reported that chiefly at the instance of the Rev. James Boyd while on a recent visit to Scotland, valuable additions had been made to the College library: 247 volumes had been received; a few friends had contributed \$110, and the Free Church of Scotland had made a donation of \$100 in aid of the library. The Presbytery decided to apply at once for another missionary to be stationed at Rockwood, &c. One had already been telegraphed for, for Springfield and Sunnyside. Arrangements were made for missionary meeting in the various congregations.

Our Home Missions.

THE EASTERN SECTION.

THE summer season is much more favourable than the winter for our Home Mission work as a whole, but there are special departments and fields that can be most effectively wrought in the winter when the fisherman is of necessity by his own fireside,

and the lumberer has his long evenings in his camp. In summer, our supply of labourers is much more ample than in winter,—a large number of student-catechists being in the field as fellow-helpers with our probationers.

We glean the following matters of interest from Reports of student-catechists, submitted recently to the Home Mission Board of the Sea-Provinces: Mr. A. Gunn, (a Divinity student) gives a report of seven Sabbaths spent along the "Eastern Shore" of Guysborough county. After visiting Wine Harbour where half the people are Presbyterians, and where his services very well well received Mr. Gunn preached at Indian Harbour, where the means of grace are but scantily supplied by any denomination. He preached twice in a very destitute district called Beckerton, where there has been only one service during the whole of the preceding year. The people were eager for more preaching, and though not belonging to the Presbyterian Church they were anxious to obtain regularly supply from us. There are 20 families in this place. In the next settlement he found ten families equally destitute, and equally anxious for supply. In Upper and Lower Country Harbour and Isaac's Harbour, well-peopled districts, a similar state of matters was found, the people very anxious to hear Presbyterian preachers. If supply could be given regularly, the people would do their best to support the minister. It is new ground. Mr. Gunn visited over 60 families, all of whom he found most kind and helpful. This destitute region is in the Presbytery of Pictou. The shore people are to a large extent fishermen. Roads and bridges, school-houses and churches are only beginning to be enjoyed among them.

Another catechist, Mr. James A. McKeen, reported concerning his work along the Eastern Shore of the county of Halifax. His "parish" extended over seventy miles by the "sounding sea." He visited all the families he could, paying special attention to the sick. He held Bible Classes, weekly, or fortnightly, or monthly, at such central points as he could regularly overtake, and all the services, week day as well as Sabbath, were well attended. The whole of this region is embraced under the pastoral care of Rev. A. B. Dickie, and Mr. McKeen had the advantage of labouring under his superintendence. The Bible Classes have contributed regularly to the membership of the Church, many of the pupils having made a public profession of their faith in Christ. Increased liberality in their contributions to all the schemes of the Church is a hopeful proof of progress. Indeed, we may safely say that in no part of the Church has

there been more marked progress in the grace of giving, than along the Eastern Shore of the county of Halifax.

The report of Mr. McElmon leads us to the Presbytery of Truro, which, on the whole, is a well cultivated field, requiring comparatively little Home Mission work. Mr. McElmon visited all the sections of the Parrelborough congregation (now vacant) and found that they numbered 86 families. Mill Village contained 31 families. The other nine sections, ranged from one to eight. Mr. McElmon reports labour in another congregation, Acadia Mines, which has been vacant eight years.

Mr. John A. Logan, another catechist, reports concerning the Acadia Mines. Works are going on there now that promise a largely increased population, and this will make it all the more important that the place should have a settled pastor. Mr. L. reports from North River, a new station in the Presbytery of Truro. It is the nucleus of a congregation, with two elders, thirty-four communicants, and fifty families,—embracing an area nine miles long by, say, five wide. "The field is quite interesting. The people manifest anxiety for regular church ordinances, and they hope soon to be formed into a regular congregation. During the summer I have been employed during 28 Sabbaths,—labouring in five different localities. I can testify to the unbounded kindness and hospitality of the people everywhere."

These are samples of the substance of Reports received by the Board. We could give extracts that would be read with much interest did our space allow.

WESTERN SECTION.

THE history of Home Missions during the past twenty years in the Western section of the Church is one of continuous, steady progress. In the early years of Presbyterianism in Canada, owing chiefly to the lack of ministers, many of our people left the Church to which they had belonged and cast in their lot with those branches of the Church whose missionaries first supplied them with the means of grace in the land of their adoption. The establishment of our Theological Halls, and the training in these of a native ministry, have given a great impetus to the work of Home Missions, so that during the past twenty years the progress made has been very marked indeed. Whatever, in the altered circumstances of the country, may be the future action of the Assembly, we think that in the past the policy

adopted has been a wise one, in placing under the care of the same Committee not only Mission Stations proper, but also supplemented congregations, so that from the opening up of a new field till it became a self-supporting charge, it received the fostering care of the H. M. Committee of the Church. The number of congregations at present on the Assembly's Roll, to whose liberal contributions the various schemes of the Church are greatly indebted, which a few years ago were weak Mission Stations or struggling supplemented charges, furnishes convincing evidence alike of the success of the policy adopted and of the growth of the Church.

Under the care of the Committee of the Western Section there are at present 78 settled charges with a membership of 6000, aided by the fund, without which aid they would be unable to sustain a minister, but be dependent on the somewhat precarious supply given to Mission Stations. For the comparatively small sum of \$11,000 the Committee help to maintain Ministers this year in 78 congregations scattered all over the Church, no single one of the Presbyteries in Ontario and Quebec being without a supplemented charge. The yearly grants range from \$50 to \$300, the average supplement being \$150.

In addition to supplemented charges there are about 130 mission fields with a membership of 3000, under the care of the Committee, most of which are assisted by its funds, upwards of \$20,000 being expended this year in this department of the work. These fields are scattered through the whole of the Western Section, chiefly in the newer settlements, and derive their supply of ordinances mainly from the students of our Divinity Halls during the summer vacation, many of the stations receiving only an occasional visit from a neighbouring minister in the winter half year. In several of the wider and more destitute fields in Ontario and Quebec, ordained Missionaries are employed. Of these there are at present about twelve who give continuous supply to large districts of country, such as the Upper Ottawa, Muskoka, Penetanguishene, Parry Sound, &c. In the outlying posts, such as Manitoulin Island and Lake Superior districts, ground has been successfully broken. Shut out to a large extent from communication with the centres of population in Ontario during the winter, these fields need, beyond all others, the continuous services of ordained missionaries, and yet, such is the lack of men, that in those vast districts we have this winter only one ordained missionary, viz.: at Thunder Bay. Here we have the "right man in the right place" our cause being well represented at this important point—

the Lake Superior terminus of the Canada Pacific Railway. In the Provinces of Manitoba and the North West Territories we have a good foothold—a foothold we must maintain.

The Lieut.-Governors of both—Morr's and Laird—are not only warmly attached members, but active Elders of the Presbyterian Church, and many of the leading men are also identified with it. In Winnipeg we have our College with its professors, and a large influential congregation. In Killonan, four miles distant, where Dr. Blak has laboured for about a quarter of a century, we are masters of the field, while all through the North-West, from Sunnyside on the East to Fort Pelly on the West, wherever there are to be found groups of English speaking settlers, there is also to be found a preaching station of our Church. To last Assembly the Presbytery of Manitoba reported 19 congregations with 14 ministers, 1 Probationer, and 42 preaching stations.

The return of prosperous times and the building of the Pacific Railway will attract large numbers of settlers from Europe as well as from the older parts of Canada to the fertile North-West, and if our Church be true to her mission she will see to it that men and means are provided, so that as soon as a new settlement has been formed a missionary shall be stationed among the people. Here then there is Home Mission work for many a long year to come. Nor have we yet overtaken our own people in the Provinces of Ontario and Quebec. According to the statistical tables presented to the last Assembly, 37,000 families—equal to about 185,000 souls—are connected with our Church in these Provinces, or allowing for non-reporting congregations, say 250,000. The census of 1871 shows a Presbyterian population in Ontario and Quebec of 402,421, leaving much yet to be accomplished before these 150,000 nominal Presbyterians are gathered into the fold.

That the Church possesses the energy and the will, as well as the means, to grapple with the Herculean task before her in cultivating her magnificent Home field, we do not for one moment doubt.

SAINTS of God! the dawn is brightening,

Token of our coming Lord;

O'er the earth the field is whitening;

Louder rings the Master's word—

‘Pray for reapers

In the harvest of the Lord.’

The One Talent.

In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies to-night.

Mine to hoard, or mine to use,
Mine to keep, or mine to lose :
May not I do what I choose ?

Ah ! the gift was only lent,
With the Giver's known intent
That it should be wisely spent.

And I know he will demand
Every farthing at my hand,
When I in his presence stand.

What will be my grief and shame
When I hear my humble name
And cannot repay his claim ?

Some will double what they hold :
Others add to it ten fold,
And pay back in shining gold.

Lord, oh teach me what to do !
Make me faithful, make me true,
And the sacred trust renew.

Help me, ere too late it be,
Something now to do for thee—
Thou who hast done all for me !

The New Hebrides Mission.

WE are indebted to the Rev. Dr. Steel of Sydney, New South Wales, for the following items of information respecting the progress of Mission work in this most interesting field where the Missionaries of the Presbyterian Church in Canada, have been for many years cooperating with those of other Churches. We quote from an article written by Dr. Steel for the *Australian Witness* :

We are glad to receive good news from all the islands. The Rev. P. Milne reports that the work is encouraging in the islands of Metaso, Makuru, and Tongoa, in each of which he spent some time during the year.

On the island of Fate, Mr. McDonald reports that at Havannah Harbour his work continues to be interesting; and Mr. McKenzie of the same island, states, "he has had the happiness of seeing the village

of Eratap throw off heathenism. There are now three Christian villages under his care. He has established regular services at Bufa, an inland village, and has been cheered by seeing one after another leave the place and join the Christian people at Erakor, until there are nine such. These are chiefly young men. He hopes that the whole village will surrender to Christ ere long. The Rev. H. A. Robertson gives a very encouraging view of Eromanga—so long celebrated for antipathy to the gospel. The whole island is now covered by a network of Christian teachers, natives of the island. The natives of Cook's Bay, have built a cottage for the missionary. Mr. Robertson and his wife resided there for some weeks, and were very kindly received by chief and people, who brought them freely a supply of yams and taro.

At Aniwa, the Rev. Mr. Watt has resided for a short time to see how the work was prospering in the absence of the Rev. J. G. Paton. He reports favourably, but says there is want of reading matter, which it is hoped will be speedily supplied by Mr. Paton, who was authorised to print a Gospel.

On Tanna there has been an epidemic of typhoid fever, which has carried off a number of people. Mr. Watt is engaged in revising the translations of the gospels of St. Matthew and St. Mark, that one or the other may be printed when he visits New Zealand at the end of the year.

Latest Intelligence.

LETTER FROM REV. DR. STEEL.

Sydney, 28th October, 1876.

The "Dayspring" arrived here on the 10th instant, bringing the Rev. Jos. Copeland and his two motherless children. His health has not been good for some time, The vessel got some repairs and improvements, and sailed again yesterday, the 27th, with stores for the Missionaries. After a very short visit to the Islands, the "Dayspring" goes to New Zealand, and will not return here till September, 1877.

The three cases you sent were received after long delay, arising from the misdirection to one Robert Steel, Esq., Newcastle.

Mr. Annand writes in good spirits in his new position, and Mr. McKenzie regarding his success. Mr. Robertson is also doing very well, and is working Eromanga happily and effectually.

I have sent the Memorial Tablet for the martyrs of Eromanga, and as I had some funds over, I proposed to get one for Dr. Geddie. This I have been enabled to do by the kindness of one of my elders, who gave

the tablet, ready for the inscription. The latter I pay for. The Rev. J. D. Murray translated what I prepared. I will send you a copy next mail. This Memorial Tablet has also gone by the "Dayspring," to be erected behind the pulpit in the large Church at Anelgauhah.

I hope these deeds will be approved by the friends of all in Nova Scotia.

Our General Assembly meets on the 31st.

TABLET TO THE MEMORY OF THE REV. DR. GEDDIE.—A wooden tablet has been prepared in Sydney, to the memory of this able and devoted missionary. The inscription painted on it is as follows, but in the native language, translated into it by the Rev. J. D. Murray. "In memory of John Geddie, D.D., Born in Scotland, 1817, Minister in Prince Edward island for 7 years. Missionary, sent from Nova Scotia, at Anelgauhah, Aneityum, for 24 years. He laboured amidst many trials for the good of the people; taught many to read; many to work; and some to be teachers. He led many here to the Saviour, and visited other islands to introduce the Gospel. He was esteemed by the natives; beloved by his fellow labourer Mr. Inglis; and honoured by the missionaries in the New Hebrides and by the Church. When he landed in 1848 there were no Christians here; and when he left in 1862 there were no heathens. He died in the Lord, in Australia 1872—I Thes. i. iv." This tablet was freely given by Mr. Alexander Dean, builder, Sydney, and the inscription placed in it by means of a balance of a fund contributed by a few friends some months ago, in the hands of the Rev. Dr. Steel, after paying for a similar tablet to the memory of Christian Missionaries who lost their lives for the cause of the gospel in Eromanga. Both tablets were shipped by the Dayspring to be taken to the New Hebrides, where they will be placed inside the Churches. The one in memory of Dr. Geddie, will be placed in the Church at Anelgauhah, Aneityum, and the other in the Church at Dillon's Bay, Eromanga.—*Australian Witness.*

Our Trinidad Mission.

WITHIN the past month, letters have been received from the three Missionaries, at Mission Village, San Fernando, and Couva; in other words from Rev. Messrs. Morton, Grant and Christie; also from Mr. John A. McDonald and from Miss Blackadder, who had arrived and

commenced her work as Teacher in San Fernando.

In general terms, we may say, that the missionaries are well, though Mr. Morton had been sick for a time, that all are earnestly prosecuting their work, and that the Lord is granting tokens that "their work is not in vain in the Lord."

Mr. Morton reports the opening of a newly finished building, not of large dimensions, and intended for a mission school, and for a time, to serve for a place of public worship. This is at Mission Village; the attendance is encouraging and for the present Mr. McDonald will be employed under Mr. Morton's direction while devoting himself more fully than formerly to the study of the language. For the present he has charge of the more advanced pupils in the new building at Mission Village, while Anagee teaches the juniors in the smaller building—school hours from 7.30 A. M. to 12.30, leaving the afternoon for other work.

Mr. Grant had been cordially welcomed not only by the mission families, but by Coolies, Chinese, and Creoles, and for some days had a great deal of handshaking to get through. He says "We scarcely realized that the poor people were so kindly disposed toward us. This gladdened our hearts very much; and when we recalled the very deep and kindly interest, manifested at home, in our work, what reason have we "to thank God and to take courage." "I never felt happier in entering on work than now, and never have I been so strong to work. I trust I may be able to do more for the master than in days that are past."

In reference to the first sabbath after his return, Mr. Grant says "though the rain fell during the whole day yet our services were well attended. Twenty-five Coolies, men and women travelled 6 miles to service from La Fortune Estate where Teelaksingh lives, the accepted catechist of Fort Massey Sabbath School. Mr. Christie reports an interesting and harmonious meeting of the Mission Council, with notices of the work in his own field, and of plans for joint action between the brethren, for occupying new ground as soon as possible.

LETTER FROM MISS BLACKADDER.

San Fernando, Trin., 21st Dec., 1876.

It hardly seems possible that it can be December. The sun is shining brightly; trees waving in the morning breeze; roses, honey-suckles, convolvuli, bigonias—all in full bloom.

Humming birds, too, are sitting among the flowers. It seems more like July.

I arrived at San Fernando, October 21st. Rested a week—then commenced work. I confess that I felt disappointed when I saw the small low building that was to be my school-room. It looked so different from the pleasant school-houses at home.

Thirty-eight children came on the first day to me; the faces of Indian, Chinese, and a mixture of other races, presented a novel sight. And as I looked around on the group of children, I wondered if I would ever be able to teach them. They all understood English, so one great difficulty was removed.

Then the work of enrolling the pupils commenced—no easy task I assure you. Mr. Grant did the spelling, and I the writing. Our fingers traced the letters that formed the name of Rampugas, Rampersad, Rampertap, Ramkalanam, Changoo, and others, far more pleasing to the ear. Some of the boys read very well; are quite advanced in arithmetic; write nicely, and have some knowledge of geography. We now have over sixty enrolled, with an average of fifty. We are crammed in a little room, that at home would only hold twenty-five. You can imagine how uncomfortable it must be, in a climate such as we have in Trinidad. The dress of the little people is cool and airy, generally consisting of a shirt that does not touch the ground. Some of the Indian children wear the native dress, which, when kept clean, is very pretty and graceful. The white dress contrasting well with the dark skin.

I have some ten or twelve little Chinamen in school, some of them wear long queuez; others wear the hair short. They learn very quickly, and they have more confidence in their own ability to do or say than the Indians here. One small Celestial answers to the ambitious name of London; another has the charming appellation of Ahfrok. The Indian children are pretty little creatures; they have slender, graceful forms; beautiful dark hair and eyes; a refined and intelligent expression of countenance. They are generally mild, and easily governed. One cannot help loving them.

Our Sunday-school numbers over ninety pupils, and seven teachers. I wish some of our dear friends could walk in some Sabbath morning, and see the bright happy faces; hear the children sing some of the sweet hymns that the children sing at home, and listen to the children recite their Bible lessons. I am sure they would be delighted. The amount of Bible knowledge

that some of the children possess, is really wonderful.

Jacob Cosbie, the young Chinaman, leads the singing in the Sunday-school. He has taught them nearly all the hymns in Bate-man's Collection; and a great many of Sankey's. Jacob is one of our most devoted young men; he will probably arrive at Galt about May. He is preparing for the Galt Academy. La Bhani Sing also takes lessons in English from M. He has a very fine mind, and, when preaching in his own language, is said to be a powerful preacher. I do not think that I have ever met with a more sincere and earnest Christian. His daily life shows the depth and purity of his religion. Ever about his Divine Master's work,—teaching, preaching, visiting the sick, doing all in his power to spread the Truth among his countrymen.

Mr. and Mrs. Martin, Mr. McDonald, and Mr. and Mrs. Christie, are all enjoying good health at present.

We wish you all, dear friends, a Merry Christmas, and Happy New Year.

India.

THE following letter, addressed to Mrs. McLaren, of Toronto, the President of the Women's Foreign Missionary Society of the Presbyterian Church in Canada, will be read with interest, containing as it does an account of the persecutions to which a native Hindoo lady was subjected, in consequence of her acceptance of Christianity. It is written by Mrs. Stothert, wife of one of the Missionaries of the Free Church of Scotland, and is dated Bombay, 20th July, 1876:—

"I trust that my last letter was useful to your association, in giving them an idea of our method of carrying on Zenana work in Bombay. I think I promised to mention in this letter the case of the conversion of one Hindoo lady. I long to be able to tell you of many; by and by we shall; meantime the seed is being sown, and we know the Lord will take care of His own work and carry it on unto perfection.

As the story of Vitabai is rather a long one, I shall proceed at once to relate it. About eight years ago, an educated young Hindoo named M. Khasinath, became acquainted with one of our native ministers, Mr. Gunpatrao, and very frequently had long conversations on the subject of reli-

gion. One evening he said, "I would like to become a Christian." However, as Mr. Gunpatrao saw he was a man with a peculiar temperament, he did not respond to his speech. By and by he said, "Mr. Gunpatrao, will you send some Christian ladies to my house to instruct my wife about Christianity?" Mr. G. said he would do so with pleasure, and, in a day or two, sent his own wife, who is a very superior christian woman. Mrs. G. continued to visit regularly, along with the missionaries' wives, and God blessed their instructions to Vitabai's soul, (Vitabai is Mr. Khasinath's wife's name). About the same time, the daughter, then a little child of seven years, was sent to our boarding-school as a day scholar; while attending there, she daily received religious instruction, and several times she got presents of little books on religious subjects. These books she always carried home to her mother, who read them with interest. Things went on in this way for about two years, when Mr. K. discovered that his wife was giving up idolatry; at once he put a stop to the visits of the christian ladies, and the child's attendance at school. His own mind had quite changed as regards Christianity—he had now become a Bramo Somaj. Mr. K. had always been in the habit of beating his wife, and now he took occasion to do so more severely than ever. For four years, poor Vitabai had a very hard life, but the hardships she endured only made her study God's word more and more. About two years ago, Mr. K. beat both his wife and daughter severely, and turned them out of the house. The other children, two little boys, came running after them. Vitabai had no relation's house to go to, so she went to Mr. and Mrs. Gunpatrao's house. They received her kindly, and after hearing all her story, Mr. G. wrote to Mr. K. that Vitabai and the children were in his house. The next day he came, caused a great row, and sent a summons to his wife to appear at Court. He said he did not wish her to come back, but he wished the children. As is generally the case, the poor mother was obliged to part with her children—poor things! they clung to their mother, and had to be torn from her. After Vitabai had parted with her children, she said to Dr. Wilson: "Now, Sir, I would like to acknowledge I am a christian, by being baptized. At first, Dr. W. proposed to postpone; but after more conversation, and being thoroughly pleased with her knowledge, he consented, and, on the following Sabbath, she stood in our native church, and openly acknowledged that she was an idolater no longer, but a servant of the Lord Jesus Christ. We feared a disturbance, but our

fears were disappointed. After Vitabai's baptism, she lived for a short time with her friends, Mr. and Mrs. Gunpatrao who were much pleased with her. Of course, her distress about her children was great, still she was supported in her distress. By and by she went to live in our boarding-school, where she made herself beloved, and useful too. As we have many friends among the Hindoo community, we were able to hear about Vitabai's children, which helped to soothe the mother; besides, then, she and they were the subjects of much prayer. By and by, Mr. K. removed from Bombay, and after that we could hear very little regarding the children. Poor Vitabai often said, as the tears rolled down her cheeks, "I am just like Job; the Lord sends trial upon trial, but I will trust Him." Very special prayer was offered, that if it was God's will they might become a united family. About this time, a christian girl met with Vitabai's daughter, and she sent a sweet message to her mother. It was this: "Tell my mother not to fret, we are all pretty well; I try to take care of my little brothers; and tell her also, that I am a christian, too, and that if God does not allow us to meet here, we will meet in Heaven." Vitabai wept tears of joy when she received this message, and thanked God. One evening, about three months ago, Mr. Gunpatrao met Mr. Khasinath, and Mr. K. said: "I want to see my wife; I want to get her to return to me." Mr. Gunpatrao said, "Well, I shall tell her; if you come to my house to-morrow afternoon, I shall let you know what her mind is, about returning to you." Immediately we told Vitabai his request, and she said, "If he promises me liberty to worship as I desire, then I shall return with pleasure. Next afternoon, the husband and wife met, (and as you may suppose, much prayer was made on their behalf). The meeting was a very pleasant one, and the arrangement was, that Vitabai was to return the following week. Dear Vitabai, how she thanked God for the prospect of embracing her darling children. The following week, the re-union took place, and in a few days a letter came to us, telling us of her happiness. Very soon did we go to visit her, so that we might see for ourselves what our Lord had done for His servant. We found all as she had described, zeal and harmony reigning in their little home. We saw Mr. K., and he was kind and polite, inviting us to come again soon. Vitabai was allowed liberty to worship as she pleased; but she was not allowed to speak of religion to her children. However, she says, I can live a christian life before them. Oh! she said, God has accomplished

such wonderful things in my case, I shall trust Him for all the rest. We said, Yes, Vitabai, you are still like Job. She smiled, and said, yes, now it is mercy upon mercy.

Remember, dear friend, that Mr. K. has not become a christian, and until he does so, we cannot trust much to him. We beg your prayers for him, as also for Vitabai and the children. Vitabai pleads that we will offer special prayer for her; for she says, I require God's sustaining grace more than ever.

Vitabai's case, as you may suppose, has created great excitement in the Hindoo community. We hope and pray, it may be an encouragement to others who are christians in secret. To us, her whole case has been a wonderful encouragement. The work, truly, is His, and He will carry it out.

The story of the Mahomedan lady, Shirephabia, is also most encouraging. My dear sister will tell you her story. I wrote it some time ago. I forgot to mention, that while Vitabai was living among us, men came from one of the native Rajahs to ask Mr. K. to give his daughter to be a Zenana woman. Of course great presents were promised, and would have been given, but the father after considering for a day or two, declined giving his daughter in such a way. Don't you think that this was the Lord's doings too? To us, it seems most wonderful, just like all our Lord does. I must now draw to a close. At my dear sister's request, I have written this letter to you, and although I have not the pleasure of knowing you personally, I feel delighted to correspond with you. Trusting that the Lord will bless all your efforts on behalf of India.

Formosa.

THE *Edinburgh Daily Review* of recent issue, devotes a long article to the Presbyterian Mission work in progress in Formosa, based upon a report written by the Hon. Henry Shore, of H.M.S. *Lapwing*, who visited Formosa last year, and took a great deal of pains to obtain reliable information as to the mode of conducting Missionary operations on the Island, and the results that have attended them. This remarkable testimony, coming as it does from a source so impartial and reliable, is extremely gratifying. Though we cannot at present make room for extracts, we shall not lose sight of this most interesting document, which places the Mission work in Formosa in a clearer light than we have

ever seen it before, and which speaks in terms of unqualified praise of the manner in which our own Missionaries, Mr. McKay and Dr. Fraser are doing their work.

Ecclesiastical News.

HERE are many among us who have heard of the death of the Rev. Peter Colin Campbell, D.D., Principal of the University of Aberdeen, with more than ordinary regret. The recollection of his early career in Canada, first as the Minister of Brockville, and afterwards as Professor of Classical Literature in Queen's College, at Kingston, carries us back to an early period in the history of our Church, and links us with associations that can never return. The date of his ordination was 1835. The following year found him in this country, the contemporary of fathers of the Presbyterian Church, who have nearly all predeceased him. Here he was married to a daughter of the late Mr. Wylie, of Almonte. Returning to Scotland in 1845, he became the Minister of Caputh, and was appointed Principal of Aberdeen University in 1855. Dr. Campbell's attainments as a Classical Scholar were of a high order. In private life he was universally esteemed. In literature, his name is connected with a volume that has attracted a good deal of attention on the Ruling Eldership, in which he maintains very strongly, that Elders are not Presbyters in the New Testament sense.

It is announced that the Rev. Malcolm Campbell Taylor, D.D., of Morning-side, Edinburgh, and formerly of Crathie, has been appointed by the Crown to the Chair of Divinity and Church History in the University of Edinburgh, vacant by the resignation of Dr. Wallace. Dr. Taylor is favourably known as one of the most polished and scholarly ministers of the Established Church. It is understood that he also retains his position as minister of Morningside.

The Rev. John Fyfe, M.A., formerly Registrar and Librarian in the University of Aberdeen, has received the appointment to the Chair of Moral Philosophy in that Institution.

The Free Church has at present in hand a rather embarrassing embryo case of discipline, having its origin in an article on the Bible contributed by the Rev. W. R. Smith, M. A., Professor of Hebrew and Old Testament Exegesis in the Free Church College at Aberdeen, in the latest edition of the *Encyclopedia Britannica*, and which is alleged to contain views at variance with the standards of the Church. Dr. Davidson, who occupies the corresponding Chair in the Free Church College at Edinburgh, and whose fame as a theologian and an author, is extensively known, seems to have endorsed the sentiments complained of, and to that extent invested the matter with fresh complications.

We should scarcely have expected a demand for "the revision of the standards" to originate in the

United Presbyterian Church of Scotland. It seems, however, that the Rev. David Macrae has had the tomerity to raise the question in the U. P. Presbytery of Paisley and Greenock. The ground taken is, "that the standards are far too long and intricate. That they defeat the very object of their length and minuteness by preventing the members of the Church from becoming properly acquainted with them." He therefore gives notice of an overture, committing the Synod to revision,—“with the view of preparing, if possible, a brief and simple formula, containing only the essential points of faith on which all Christian Churches are agreed, and relegating to a separate category all points which are merely distinctive.” Mr. Macrae may possibly discover before long that, under the term *essential*, there lies more meaning than he now dreams of.

A public meeting in connection with the General Council of the Presbyterian Churches was held in the Linenhall Street Church, Belfast, on Christmas day. The church was crowded, and much enthusiasm manifested. Dr. Blaikie, of Edinburgh, the Convener of the Council, explained, so far as it was possible for him to do, the proposed *modus operandi* :—

They hoped, before the Council met, to have in type a bird's-eye view of the Churches, their history, position, statistics, and missions. They would direct special attention to the weak and struggling Churches, and consider their wants, and whether anything could be done for their encouragement. They proposed to give a day to the exposition of the principles of Presbyterianism generally, and another day to their home work, and especially to the work and office of the eldership. They would next take up the subject of foreign missions, then that of spiritual life, and then the helps and hindrances to the work of the Church.

Sir Thomas McLure expressed his deepest interest in the movement, and Mr. J. P. Corry, M. P., concurred in a vote of thanks to Dr. Blaikie, and gave the assurance that the Irish Presbyterians would cheerfully contribute their share of the expenses that might be incurred.

THE LORD'S WORK NEEDS MONEY.

When men go up in balloons, they take with them bags of sand for ballast, and when they want to rise higher, they throw out some of the sand. Now, there are some Christians who, before they rise higher, will have to throw out some ballast. It may be money, or any other worldly consideration, but, if they wish to rise, they must get rid of it. If you have got overloaded, just throw out a little money, and you will mount up as on eagle's wings. Any minister will tell you what to do with it. I never saw any department of the Lord's work that did not want some money.—*Moody.*

The Presbyterian Record.

MONTREAL: FEBRUARY 4, 1877.

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

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 210 St. James Street, Montreal.

Parties who have not yet notified us of contemplated changes in the number of copies, or the addresses to which they are to be sent, are requested to do so with as little delay as possible. Remittances should be made in Dominion currency—Provincial Notes being subject to a discount in Montreal. All letters containing money should be registered. The Clerks of Presbyteries are requested to keep us informed of the *stated* meetings of their respective Courts.

INDIA.

Just as we are going to press, we have intelligence of the arrival of Rev. J. Fraser Campbell, at Madras, on the ninth December—all well.

The Rev. R. H. Warden, 210 St. James Street, Montreal, has been appointed Convener of the Presbytery of Montreal's Home Mission Committee. Mr. Warden is also General Agent for the Board of French Evangelization. To his address, all remittances and business communications in that connection should be forwarded.

THE TREASURERS OF THE RESPECTIVE MINISTERS', WIDOWS' AND ORPHAN'S FUNDS, ARE AS FOLLOWS:—

Late Canada Presby. Church—Rev'd. Dr. Reid, Toronto.

Pres. Ch. in Canada, late in connection with Church of Scotland—Jas. Croil, Montreal.

Late Presby. Church of the Lower Provinces—Howard Primrose, Pictou, N.S.

Church of Scotland in the Maritime Provinces—Geo Mitchell, Halifax, N.S.

CARD.

The Ladies' French Evangelization Society acknowledges with thanks the receipt of a Box of Clothing from the Ladies of St. Paul's Church, Peterboro', and another from the Georgetown and English River Women's Missionary Society. Similar contributions, as also money, are urgently needed at present at the Mission House, 568 LaGauchetière Street, Montreal.

Official Notices.

MEETINGS OF PRESBYTERIES.

Wallace—Tuesday, 6th February.
 Miramichi—Tuesday, 6th February.
 Ottawa—Tuesday, 6th February, 3 p.m.
 Toronto—Tuesday, 6th March, 11 a.m.
 Saugeen—Tuesday, 6th February, 4 p.m.
 Lindsay—Tuesday, 27th February, 11 a.m.
 Barrie—Tuesday, 6th March.
 Manitoba—Wednesday, 7th March.
 Stratford—Tuesday, 13th March, 10 a.m.
 Guelph—Tuesday, 13th March, 11 a.m.
 Paris—Tuesday, 13th March, 11 a.m.
 Brockville—Tuesday, 20th March, 7 p.m.
 London—Tuesday, 20th March, 2 p.m.
 Montreal—Tuesday, 3rd April, 11 a.m.
 Glengary—Tuesday, 9th April.
 Newfoundland—Thursday, 3rd May, 7 p.m.

The State of Religion.

AT the meeting of Committee, held in Toronto, on Wednesday, 10th October last, the following questions on this subject were prepared, to be submitted, in the first case, to the various Kirk-Sessions in the Church with the request that answers, as full as possible, be made out and returned to the Clerks of Presbyteries, on or before the 1st of March, 1877.

As the Synod of the Maritime Provinces has already been held, Presbytery Clerks, or Conveners of Committees on the State of Religion in that Synod, will please forward their communications direct to the REV. DUNCAN MORRISON, OWEN SOUND, ONT.

The Committee earnestly appeal to Sessions to aid them with material for a full report, to be laid before the Assembly in June. Besides such answers as may be given to these questions, they would gladly receive any information or suggestions that may enable them more efficiently to prosecute their work. If there are any of the questions that Sessions may not be prepared to answer, or that from any cause they think should be answered, it is hoped they will not, on that account, refrain from answering the others.

QUESTIONS.

What is the number of Communicants in your Congregation? Number received during the past year? How many by Certification? How many on Profession of Faith?

What of Family Worship? To what extent is it observed in your Congregation? Have you reason to believe that parents are faithful in instructing their children in Divine things, and earnestly seeking their conversion to God?

Is there any Congregational Prayer Meeting? If so, how conducted? How attended? Are there any District Meetings conducted by the Elders?

Have you any Sabbath School or Schools? If so, are the teachers sustained in any good degree by the sympathies and co-operation of the members of the Church? Is the Shorter Catechism used? Are the older children familiar with it?

What special efforts are put forth with a view to the spiritual benefit of the young? Any additions to the membership from Bible-class or Sabbath-School?

Have any Evangelistic Services been held in the Congregation? If so, can you give any report as to the results? Any other special indications of spiritual life?

Is there any evidence of increasing liberality in the Congregation in the support of Gospel Ordinances among themselves, and in contributions to the schemes of the Church?

What means are used to increase the interest of the Congregation in Missions, and in the various schemes of the Church?

Are there any particular hindrances to the advancement of Christ's cause among you? If so, any special means used to counteract them? Any causes of discipline during the past year?

DUNCAN MORRISON,
 THOMAS WARDROPE,

Conveners of the General Assembly's Committee on the state of Religion.

Literature.

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW for January, edited by Lyman H. Atwater, and Henry B. Smith, is, as usual, full of solid and instructive reading matter. It opens with an able paper on Exegetical Theology, especially of the Old Testament, by Prof. C. A. Briggs, D.D., of Union Theological Seminary. Here we find the function of exegesis clearly defined and its various steps illustrated. Proceeding on the assumption that

the Scriptures are human productions, and yet truly divine, it is shewn that they must be interpreted as other human writings, and yet their peculiarities and differences from other human writings must be recognized. *Dale on Baptism* will be appreciated by controversialists; for our own part we don't care to go out of our depth, and are content with the simple exposition in our Shorter Catechism as to the meaning of "Christic baptism." *The Sabbath Question* by Dr. Sunderland of Washington is worthy of careful perusal. *The Present facilities for evangelizing the world*, is exceedingly interesting. In the review of current Literature will be found a long and, on the whole, a favourable critique on *the Christian Doctrine of Sin*, by Principal Tulloch of St. Andrew's University, Scotland. This excellent quarterly may be ordered through Rev. Andrew Kennedy, London, Ont. Price \$2.35.

WARNING AND WELCOME is the title of a neat volume containing twenty-four sermons preached by Dr. Cochrane in Zion Church, Brantford, in 1876. We do not profess to have read them all, as yet, but we know from previous acquaintance with the author's practical and instructive style that they are worthy of careful perusal.

Dr. R. F. Burns of Halifax, has our thanks for a copy of his able lecture on the Presbyterian Church in Canada, delivered at the opening of Falmouth St. Church, Sydney, C. R.

FOOTSTEPS OF THE MASTER, by Harriet Beecher Stowe: Belford Brothers, Toronto. This is a delightful volume, dedicated "to those who are living the hidden life of faith," and arranged in the order of the Christian year, with the view of aiding the efforts of those who wish at such times to bring our Lord and Saviour more clearly to mind. Evidently written by a true follower of the Master, it is full of comfort and instruction for all who are like-minded. A number of other works have reached us from the same publishers. Some of these, works of fiction, it is not our province to review. This, however, we may say, that the Messrs. Belfords seem to have been judicious in the selection of the lighter literature published by them. If novels must be read, it is of immense importance that they be good of their kind.

THE WESTMINSTER QUESTION BOOK, International Series for 1877, by Rev. Dr. Rice—William Drysdale & Co., Montreal,—should be in the hands of every S. School teacher; price 18 cts.

THE PRESBYTERIAN YEAR BOOK FOR THE DOMINION OF CANADA, for 1877. Edited by Rev. James Cameron, C. Blackett Robinson, Toronto. In addition to the names and ad-

dressses of all the ministers and representative Elders in the Church, this most useful manual contains a vast amount of information respecting all the branches of the Presbyterian Church, as well as a particular account of all the Schemes of our own. Get it. Only 25 cents.

Missionary Items.

THE Moravian Missions are carried on in Greenland, Labrador, Among the North American Indians, in the West Indies and the Mosquito Coast, in South Africa, Australia, and Thibet. The number of stations is 92; missionary agents, 307; native ministers, 29; native helpers, 1,530; communicants, 21,960; total, 67,795.

It has been computed that, had the other Churches done their duty to the heathen as the Moravians have done, then, instead of having on an average one Missionary to every 400,000 heathen, we should have one Missionary to every 1,800; in other words, the great commission would have been accomplished, and the "Gospel have been preached to every creature."

THE English Presbyterians have had a mission on the island of Formosa for the past twelve years. As the result of their labours, they have now thirteen churches among the Chinese, thirteen among the aborigines, 1,006 baptized converts, and 3,000 attendants at worship. The Presbyterians of Canada have had a mission in the northern part of Formosa for five years. Their churches number nine. The Formosan missionaries have translated the New Testament into the language of the aborigines, using Roman letters.

AMONG THE JEWS.

THERE are several Societies whose special object it is to carry the Gospel to the "lost sheep of the house of Israel." The largest of these, that of London, has an income of over £30,000 a year, and has stations in Europe, Asia, and Africa. At present it is employing 118 labourers, and it has baptized 3574 Jews between 1816 and 1876. It is connected with the Church of England. The British Society for the Conversion of the Jews separated from the London Society in 1842, and is supported both by Churchmen and Dissenters. It has an income of £8000, and employs 27 agents. The Established Church of Scotland has stations at Constantinople, Salonica, Beyrout, Smyrna, and Alexandria, in connec-

tion with which 19 agents are labouring. The income last year was £6035, and the expenditure £5990. The Free Church has 22 labourers, with stations at Amsterdam, Prague, Breslau, Pesth, and Constantinople. Its income is about £8000; The United Presbyterian Church has one mission to the Jews, at Oran, in Algeria. The Irish Presbyterians, with an income of about £2000, support stations at Bonn, Hamburg, Vienna, Venice, and Beyrout. The English Presbyterians have two missionaries working in London. Among the London Jews, also, six other men are labouring, three of them being supported by the City Mission, and three acting independently of any society.

America has not yet entered on this enterprise with much energy. The Society for the Spread of Christianity among the Jews in the city of New York, has one missionary and an income of \$2000 a year.

On the whole, the number of Jewish missionaries is reckoned at a little over 200, with an annual income of \$280,000.

Among the most notable of recent deaths is that of Mrs. Betsey Judd, the mother of Dr. Judd, one of the early Missionaries to the Sandwich Islands. At the age of seventy years, Mrs. Judd went to Honolulu to live with her son. Her death there at the age of ninety-four years is suggestive of the changes wrought within the century. But a few years before the birth of Mrs. Judd the Sandwich Islands were first discovered. Within her lifetime they have been Christianized and brought to the enjoyment of a peaceful civilization.

A missionary, in his tour last year, found ten or twelve Hindus who were in the habit of perusing the New Testament together. Their fellow-villagers had excommunicated them for reading Christ's Gospel, and speaking about Him: while they insisted that they were not Christians, but merely readers of the Christian shastras. At a *mela* a Hindu, on seeing the books brought out, rushed eagerly forward, and said, "Have you a copy of the New Testament of Jesus Christ? How much must I pay? I will give you whatever you ask." After he had paid for the book he said, with great earnestness, "I have been looking for a copy of this book for years. And now, thank God! I have found it at last." He went away kissing the book over and over again.

MISSIONARY PREACHING.

Says Dr. John Hall in one of his theological lectures at Yale College,—

"The Church of Christ is to be aggressive in the world. Her activities find scope in missionary labour at home and abroad. But a Christian community will not perform its functions in this respect without instruction, motive and direction. It is no mean part of a Church's life to learn and do God's will in this department; and the minister can usually find few topics more fitted to instruct and animate his charge than missionary work furnishes. Let the day on which foreign missions receive the people's gifts be marked by a vigorous presentation of the condition of heathenism, its unconscious fulfillment of prophecy, its illustration of Scripture truth, its utter helplessness without the Gospel, and its exhibition of what we would be in the like condition.

A race has grown up that knows not Brainerd and Judson and Carey, and Boardman and Goodell and Moffatt. The abundance of general literature crowds out the missionary. People will not long give sympathy, prayer, and money, to that of which they have no knowledge; and in our time, a church that has not missionary zeal is like a body paralyzed on one side. It is incapable of taking exercise, and the debility increases."

LIBERAL CHURCH COLLECTIONS.—Within a month, Dr. Hall's church has taken its annual collection for foreign missions, amounting to 34,500 dollars. The collection for domestic missions, taken since last September, amounted to 30,000 dollars. The collection for the New York Bible Society, made within a short time, amounted to 3,000 dollars; or one-third the annual income of the society. Dr. Hall said they would need 7,000 dollars for their mission Sabbath schools and chapels in the city. Somebody remarks that if this congregation gives at the rate of 80,000 dollars a year, no one can object to their worshipping in a building that has cost close on a million of dollars.

In the October number of *The Indian Female Evangelist* we find an account by Mr. Narayan Sheshadri of work done by Bible-women employed by him at the expense of the Indian Female Normal School Society. There are eight Bible-women connected with his mission. In their visits to native families the Bible is read, and then comes a friendly talk. Christian hymns are sung, and are "invariably liked." Each Bible-woman visits between thirty and forty families a month. Classes for teaching to read are also carried on. The Bible-women's visits are in general greatly prized; and the question is often asked, "How soon will you come back?"

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
RONTO, TO 3rd JANUARY, 1877.

ASSEMBLY FUND.

Received to 3rd Dec., '76.	\$1447.65
Lindsay	6.00
Cornwall, Knox Ch.	5.00
Nelson & Watdown	6.50
Watford	4.00
Brantford, Zion Ch.	20.00
Belmont	5 68
Kenyon	3.00
Ashfield	7.00
North Bruce	4 50
Farnham Centre	2.50
Boston Church	3.95
Milton Knox Ch.	2.85
Greenbank	3.00
Leith	3.15
West Puslinch	7.00
Dundas Knox Church	10.00
Hastings, addl.	0.30
Prescott	8.00
Grimby	3.50
Muir Settlement	1.00
New Glasgow	2.00
Warwick	1.00
Beansville	4.00
Richmondhill & Thornhill	10.00
East Puslinch	14.00
Ottawa, Saint Andrews	15.00
Pickering	5.00
Demorestville	1.50
Manotic ar'd Gloucester	5.00
Norwood	4.15
Port Elgin	4.00
Avonbank	5.00
Galt, Union Church	31.75
Belleville, John Street	20.00
Columbus	15.00
Chesley	4.02
Salem	1.16
Melrose, Lonsdale, and Shannonville	6.00
Woodville & Little, Sands, P. E. I.	7.00
Saint John, St John's Ch, Newtonville	3.00
Victoria	2.00
Binbrook	4.86
Saltfoot	2.58
Manilla	1.25
Derry, (west)	2.25
Vaughan	6 42
Albion	3.58
Oakville	10.00
	\$1,749.00

COLLEGES ORDINARY FUND.

Amt. received to 3rd Dec. 1876.	\$1,128.75
Comber	1.46
Tilbury Church	1.74
Rockwood	4.00
Greenbank	6.00
Guelph, First	5.00
Nowmarket	5.00
West Puslinch	15.00
Eden Mills	4.00
Winterbourne, Chalmer's Church	9.00
Parkhill	5.00
Chippawa	3.00
Bobcaygeon	4.00
Dunsford	4.35
Dover	2.00
Pine River	1.00
Tilbury, East	4.50
Saint Vincent	4.00
Sydenham, Saint Paul's	6.64

Euphrasia	2.06
Anastor	8.00
Albion	6.25
Berth, Saint Andrews	50.00
Kippen	10.00
Goderich	53.67
Pictou	20.00
Teeswater, Westminster Church	22.00
Eastern Seneca	2.25
Avonbank	15.00
Fullarton	10.00
Lake Shore	8 30
Galt, Union Church	77.00
Bothwell	8.00
Guelph, Saint Andrews	24.00
Utica	3 00
Madoc, Saint Peter's	15.00
Rodgersville	11 80
Newboro', Westport	6.00
Doon	2.00
Plymton, Smith Church	5.60
Moore, Burn's Church	62.00
Ayr, Knox Church	44.00
Cannington	9.60
Derry, West	8.00
Milverton, Burn's Church	13.12
	\$1,709.89

HOME MISSION.

Amount received to Decr. 3rd, 1876.	\$9,014.52
Saint Sylvester debt	9.00
Mitchell, Knox Ch. debt	17.65
do do ordy.	32.35
Palmerston debt	13.53
St. Catharines, 1st debt	53.00
McIntosh debt	11.89
Belmore debt	3.11
Cornwall, Knox Church, debt	15 00
do do do ordy.	40.00
Holstein debt	8.80
Amos debt	11.66
Fairbairn debt	7.26
Amherstburgh debt	10.00
West Brant debt	5.00
Kenyon debt	10.00
Westwood ordy.	14 35
Brampton, 1st debt	24.75
Laguero debt	10.00
Ashfield debt	14.90
Ottawa, St Andrews debt	56.20
Metis debt	1.00
Ingersoll, Knox Ch debt	41.60
Brampton, Knox Ch debt	12.00
Farnham Centre ordy.	15.00
Boston Ch, addl. debt	1.60
Milton, Knox Ch, addl. debt	1.80
Saint Andrew's and Saint Paul's debt	17.00
Galt, Union Ch SS Mis., Preston's Class ordy.	5 00
West Puslinch ordy.	20.00
do do debt	21.00
Eden Mills, S Sch ordy.	1.40
Parkhill, Saint Andrews, Bear Creek	6 60
Inverness debt	33 40
Scott and Uxbridge debt	15 00
Prescott debt	6 59
Grimby debt	24.75
Muir Settlement debt	3 10
Harrison, Guthrie Church debt	1.90
East Puslinch debt	12.75
Pickering debt	42.60
Cumberland debt	9.00
Proton Station debt	4.00
Luther debt	3.85
Pictou ordy.	7.50
Dalhousie debt	60.00

Middleville	debt.	3.00
Woodville	debt.	16.25
Hamilton Central Ch.	debt.	50.00
Avonbank, addl.	debt.	3.00
Fullarton, addl.	debt.	3.00
do	ordy.	8.00
Galt, Union Church	debt.	46 50
do do	ordy.	50.50
Ormsdown	debt.	12 00
Dumdee	4. de.	4.72
Sarnia, St Andrews	debt.	12.00
New Glasgow	debt.	8.00
Fingal	debt.	19.00
Parkhill, Saint Andrews, debt		3.20
Wyoming, etc.	debt.	4.56
Argyle and West Lorne, debt		16.35
Columbus	ordy.	44.00
Thorold, and Merriton, debt		25 00
Rev Sam Fenton	ordy.	5.00
Keene	debt.	55.00
Madoc, St Peters	ordy.	23.00
Beverley	ordy.	40.00
Toronto, anonymous, ordy.		2.50
Richmondhill and Thornhill, debt		24.24
Guelph, Knox Ch.	debt.	47.10
Toronto, Cook's Ch.	debt.	64.35
Newtonville	debt.	5.00
Roslin and Thurlow		20.00
Head Station, Normanby, debt		4.00
Manilla	debt.	3 58
Toronto, East Ch.	debt.	50.55
Malton	debt.	8.00
Toronto, Bay Street Ch, debt		30.00
Tilbury, East	debt.	20.00
Oakville	debt.	18.00
		\$10,502.44

FOREIGN MISSION.

Amount received to 3rd Dec. 1876.	\$1,564.00
Kenyon	4.00
Rockland and Clarence	10.10
Farnham Centre	4.50
West Puslinch	15.00
Parkhill, St Andrews	6.00
Cornwall, St John's Ch.	40.00
East Puslinch	14.00
Pictou	20.00
Fullarton	10.00
Galt, Union Church	25 25
Columbus	30.00
Beverley	22 00
Anonymous, Toronto	2 50
Fergus, St Andrews, China	7 50
Harrison, Knox Church Bible Class, China	10.00
Woman's Foreign Missionary Society, India	500.00
Roslin and Thurlow	7.00
	\$2,291.85

FRENCH EVANGELIZATION.

Amount received to 3rd Dec. 1876.	\$856.30
Lucknow	18.46
Cranbrooke, Knox Church	5.00
West Puslinch	13.00
Moncton, St John's Ch, coll by Mrs Mathers and Miss Weir for Rev C Chiquiquy	30.00
Widder	5.00
Beverly	15.00
Moore, Burn's Church	14.25
	\$857.01

WIDOW'S FUND.

Amt. received to 3rd Dec. 1876.....	\$357.55
West Gwilliamburg, 1st, addl.....	3.00
Saint Mary's.....	26.60
Belmont.....	9.78
Konyon.....	4.00
Cuyana.....	10.00
Greenbank.....	4.00
Bear Creek.....	13.00
West Puslinch.....	6.50
Parkhill, Saint Andrews..	13.00
Claremont.....	6.73
Prescott.....	8.25
Wick.....	12.50
Oneida.....	4.35
Deans.....	4.00
Columbus.....	20.00
Pickering, Erskine Church	3.25
Toronto, Gould Street Ch.	48.60
Beaverton.....	15.20
Derry, West.....	5.00
Boston Church.....	6.00
Milton, Knox Church.....	4.00
Hamilton, Central Church	60.00
	\$1,144.11

With rates from Revds J McAlpine, J Thompson, P Greig, J Hastie, J Scott, J McNabb, Central Plytn. Church for late Rev. J McCall..... \$100.00

J. Stewart, W. Forrest, D. Wishart..... \$80.10

W. Donald, N. McKinnon, J. Bethune, J. Thomson, (Ayr), W. P. Millican, W. Meldrum, W. P. Walker, J. Strath, P. Musgrave..... \$10.60

AGED AND INFIRM MINISTER'S FUND.

Amt. received to 3rd Dec. 1876.....	\$121.01
Brantford, Wellington St.	5.00
Amberstburgh.....	4.40
Pakenham, St Andrews..	4.00
Pembroke, Calvin Ch....	27.42
Hastings; addl.....	0.50
Avonbank.....	12.60
Fullarton; addl.....	10.00
Parkhill.....	8.47
Widder.....	4.00
Chesley.....	3.63
Boston Church.....	5.00
Milton, Knox Church.....	7.00
	\$212.43

KNOX COLLEGE BUILDING FUND.

Amt. received to 3rd Dec. 1876.....	\$8,991.21
Toronto.....	656.00
Geo McLure, McKillop.....	3.33
Listowell, per Principal Caven.....	18.00
Grafton, per W C Johnston	15.00
Vernonville.....	11.60
Dunville, per Rev George Yeomans.....	20.00
Bethesda, per W McWilliam.....	12.50
Alnwick.....	5.50
Dumbarton, per P Nesbit,	49.00
Essa Burn's Church, per J G Hood.....	23.50
Drummondville and Chip-pawa, per Rev J A F McBain.....	9.50
Alexr. Mitchell, Eastern Seneca.....	5.00

West Brant, per J C Eckford.....	25.10
Pino River, per J Ballantyne.....	23.00
D M Wright, Colborne..	10.00
Belmont, per Rev N McKinnon.....	6.00
Hanover & Bentinck, per Rev R F Gunn.....	15.00
William Hill, Avonton..	2.00
Embro', per Dr R McPherson.....	102.60
Mount Pleasant, per Dr Marquis.....	22.50
Parkhill, per John Gibbs	52.25
William Muir, Port Dalhousie.....	20.00
Molesworth, per Andrew Mitchell.....	46.00
Egmondville, per Wm Elliott.....	52.00
Westminster, per Robert Fleming.....	62.64
Moore, Burn's Ch, per D Hossie.....	62.00
Harwich, per Revd A W Waddell.....	30.00
Geo. A. Pyper, Manilla.....	7.00
Alex Clark, Wallacetown	1.00
	\$10,361.03

The Sabbath School of St. Andrew's Church, Kingston, raised \$88.20c. for the Union Memorial Fund. Of this amount \$40 were devoted to Home Missions, and the balance \$48.20c. to Foreign Mission. The amount of \$15.00 credited in October Record to Pictou for Home Missions, should have been credited to Pictou, Presbytery of Kingston.

FRENCH EVANGELIZATION.

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

ORDINARY FUND.

Acknowledged to 10 Dec. 1876.....	\$2287.00
French Church, Stephen..	6.56
French Church, Drysdale.	32.10
St Andrew's Ch, Parkhill	8.00
John S Ewart, Toronto..	100.00
John Ross, Warwick.....	5.00
St Paul's, Ormstown.....	25.00
Westminster.....	9.60
St Peter's, Madoc.....	1.00
T A Dawes, Lachine.....	10.00
Mrs J P Dawes, Lachine..	5.00
Miss Dawes, Lachine.....	5.00
Columbus.....	20.00
St Louis de Gonzague, add R Crawford, Hudson Bay Co.....	1.00
Prize money from a Lady in Alberton, Ont.....	2.50
St Andw's Sab Sc, Fergus	5.00
Mountain, per Rev J L South Gower, do.....	9.34
Knox Ch, Oro.....	4.20
Grimsby.....	6.33
Muir's Settlement.....	1.92
Melville Ch, Ashton.....	10.60
R Walker, Sr, Diamond..	4.40
Bothwell Sab Sc.....	10.00
E Cook, Sarnia.....	3.00
St Paul's, Peterboro.....	202.85
Adelaido St, Chatham, Ont	24.47
J McDiarmid, Nottawa..	4.00
	\$2231.87

BUILDING FUND.

French Church, Canning Street, Montreal.

Acknowledged to 10 Dec. 1876.....	\$1781.64
Edw Mackay, Montreal	20.00
A McIntyre, do.....	10.00
W Drysdale, do.....	10.00
R J, do.....	10.00
R Forsyth, do.....	10.00
Alex McPherson, do.....	10.00
A C Leslie, do.....	10.00
John Ramsay, do.....	5.00
Peter Lyall, do.....	5.00
Peter Gow, do.....	5.00
James Dull, do.....	3.00
James Gray, do.....	2.00
John Ross, Warwick.....	2.00
Mrs Ross, do.....	2.00
J Milton Ross, do.....	1.00
Ste Anne, Illinois.....	28.80
K Urquhart, Chatham, Ont	5.00
H F Cumming, Chatham, O	5.00
Collected by Miss Scott, Dresden.....	9.00
Mckillop, per Rev M Barr	7.00
Collected by J Ferguson, Cashmere.....	4.50
L O L No 654.....	6.00
Rev W J Day, Spencerville	15.00

Collected by Miss Fraser, West Gwillimburg..... 24.00

Collected by Mrs. (Judge) Gowen, Barrie: Judge Ardagh, Miss Anderson, Mrs Gowen, H H Strathy Mrs Anderson, each \$1. Mrs A Thomson, \$1.30, small sums, \$1.70..... 8.00

Collected by Messrs N McNeill and Arch L McAlpin, Mosca..... 9.00

Collect. by Mrs McCrancy & Mrs Laughton, Bothwell..... 40.40

First Enna, per Rev S Acheson..... 19.00

Cookstown, per Rev S Acheson..... 8.00

Total..... \$2075.34

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE CHURCH AT HALIFAX, TO 1ST JANUARY.

FOREIGN MISSIONS.

Acknowledged already.....	\$1,233.77
Chalmer's Ch, Halifax.....	62.73
Merigomish, Thank-offering for Mr Grant's appropriation.....	20.00
Rev J Annand, Ancitoum	5.00
St John's Ch, Clifton, N London.....	15.00
Coldstream.....	5.50
Friend, Upper Newport..	2.00
Onslow.....	69.35
Dartmouth.....	63.28
James' Ch, New Glasgow	64.80
Springville, E.R.....	10.00
Middle River, Section of Westville Congregation	7.50
*St Matthew's, Halifax, ad. to \$450.....	51.00
St Croix.....	13.50

Ellershouse	2.75
Economy and Five Islands	8.00
"The Pleasant Valley Sewing Circle" of Stewiacko	10.00
Young Men of James' Ch, N G, towards salary of Benjamin Balaran	30.00
Young Men's Missionary Society of United Ch, N G, for support of Catechist for Mr Grant	120.00
	\$1,785.18

* Besides \$501 for Foreign Missions, \$191 have been received from St. Matthew's for Zensena work, making \$695.00 within the year.

DAYS PRING AND MISSION SCHOOLS.

Acknowledged already	\$788.83
Onslow	15.00
G D Little, E M, Onslow	2.00
St Paul's Ch S S, Fredericton	42.00
Antigonish S S	28.00
Cornwallis, North	16.00
Georgetown S S	12.75
St James', N B	15.00
Newport	16.45
Ohio and Archie Patterson, Tatamagouche	1.60
Amherst, add	0.80
	\$937.83

For Salary of John A. MacDonald.
Dartmouth, additional... \$ 1.00

HOME MISSIONS.

Acknowledged already	\$2,024.76
Taymouth Creek & Black River, for services by, Mr George	6.00
Folly Section of Acadia Congregation	6.00
Friend, Upper Newport	2.00
Onslow	35.00
Mabou	16.44
Rev J Annand, Ancoiteum St John's Ch, Clifton, N London	10.00
Coldstream	5.00
Middle River, Section of Westville Cong	5.30
Economy and Five Islands	10.00
Tatamagouche	15.00
	\$2140.50

SUPPLEMENTING FUND.

Acknowledged already	\$2,897.51
Rev J Annand, Ancoiteum St John's Ch, Clifton, N London	6.00
Coldstream	5.00
Onslow	35.00
St. Matthews; addl. to \$300	45.00
Truro, West	50.60
Economy and Five Islands	10.00
	\$3,053.51

COLLEGE FUND.

Acknowledged already	\$1,970.35
Onslow	35.00
Sheburne, Lockport, etc.	20.50

Rev J Annand, Ancoiteum Richmond, N B	5.00
St. John Ch, Clifton, N London	5.50
Dividend from Bank of Newfoundland	10.00
Interest of \$2,000 for one year	120.00
Murray Harbour	20.00
Clifton, Thank-offering ..	11.00
Dartmouth	75.00
Scotsburn	11.60
Middle River, Section of Westville Cong	4.10
Westville	4.55
Interest	78.72
St Matthews; additional to \$293.67	50.00
	\$2,907.45

FRENCH EVANGELIZATION.

Acknowledged already	\$1,651.04
Clyde River, and Barrington	18.00
Mt. Thom Prayer Meeting Thank-offering	6.25
Onslow	15.00
Mrs Thomas Chisholm	1.00
Orange Lodge, Spry Bay ..	6.50
Rev J Annand, Ancoiteum St John Ch, Clifton, N London	4.33
Pr. Meeting; Blanchard Road	5.00
	4.45
	4.00
Pr. Meeting, Blue Mountain	11.25
Pr. Meeting, Moose River J McFarlane's, Wentworth Grant	3.30
	6.00
Jno Cameron, Tailor, N S Economy and Five Islands "The Pleasant Valley Sewing Circle" of Stewiacko	2.00
	4.72
	10.00

\$1,752.94
The sum of \$5.40 credited to St. Peter's last month, for 24 doz socks and mits, should have been credited to French Evangelization, and not Foreign Missions.
N.B. - Last entry under French Evangelization in last No. Earl-town, \$9.40 should be \$9.90.

For Synod Expenses—Maritime Provinces.

Glenelg \$10, St Andws Ch, St John, \$35.00, less by \$9 paid for Elder's Expenses	36.00
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WIDOWS' AND ORPHANS' FUND.

In the Maritime Provinces, late in connection with the Church of Scotland.	
Geo. Mitchell, Halifax, Treas.	
Rev. D. McRae, St. John, N B	\$12.00
St Stephen's Congregation St John, N B	13.00

PRESBYTERIAN COLLEGE, MONTREAL

Warden King, Treasurer.

ORDINARY REVENUE,

Chateausburg & Iroquois ..	\$12.00
Edwardsburg & Beauhar- nois	13.20

Farnham Centre	4.00
A friend, Montreal	1.00
St Andrew's Ch, Lachine ..	29.10
St Andrew Ch, Huntingdon ..	20.00
St Matthews Ch, Montreal ..	10.00
St Louis de Gonzague	8.40
L'Original	6.08
Hawkesbury	4.70
Henry's Ch, Lachine	20.40
St Gabriel Ch, Montreal ..	35.25
New Edinburgh Ch, Ottawa ..	5.10
Valleyfield	11.00
East Gloucester & Russell ..	9.00

BUILDING FUND.

J & D Rutherford	48.76
Mrs Wishart, Madoc	7.50
Rev D Wishart, Madoc	7.50
Geo Browne, Montreal	60.00
A C Hutchison, do	460.70
W Morron, Gde Freniere ..	3.00
Rev J Halley, do	3.00
John Morron, do	3.00
Alex McColl, do	2.00
John Gibb, do	2.00
Chrs Robertson, do	3.00

THEOLOGICAL CHAIR.

J McLennan, Montreal	260.00
A Clark, Smith's Falls	100.00

SCHOLARSHIP FUND.

J McLennan, Montreal ..	50.00
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BURSARY FUND OF QUEEN'S COLLEGE, KINGSTON.

Rev. Prof. Ferguson, Treasurer.

East Nottawasaga	\$10.00
Westmeath	10.00
Scarboro & Markham	35.60
McNab & Horton	50.00
Hamilton, St Paul's	25.00
L'Original & Hawkesbury ..	7.00
Galt	6.00

WIDOWS' AND ORPHANS FUND.

Late in connection with the Church of Scotland.

James Croil, Montreal, Treas.

Ormsdown	\$15.50
McNab & Horton	30.00
Unionists from St Andw's, Montreal	25.00
Hornby	4.00
Kippen	12.00
Balfour	5.00
L'Original	12.00
King	12.00
Niagara	14.00
Toronto. St Andrew's Ch ..	60.00
Brook	12.00
Walkerton	12.00

JUVENILE MISSION TO INDIA.

Miss Machar, Kingston, Treas.

David Ross, Leith	\$20.00
Montreal Juvenile Ass.	70.00
Victoria Mission School, Montreal	20.00
Kippen Congregation	11.04

Huntingdon Sab So	20.00
Lachine Sab So	20.00
Quolph Sab So	22.50
Fergus Sab So	30.00
Charlottetown Sab So	20.00
W J Passmore, Conestogo	2.00

KNOX COLLEGE STUDENT'S MISSIONARY SOCIETY.

D. BEATTIE, Treasurer.

I. Received from the fields occupied by the Missionaries of the Society:—

Per W K McCulloch : Waubasheno and Port Severn.....	\$134.50
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Per J Johnson : Rosseau	39.00
Per J Ross, (North Hastings Field) Carlow	40.50

Per J Farquharson : Spence	\$ 6.50
Doe Lake	3.50
Magnetawan	10.25
Beggsboro'	8.50
	28.75

Per H McKay, Manitoulin Islands Little Current.....	\$ 8.00
Goro Bay.....	35.00
Kugawoug.....	45.00
Shequandah	5.00
	93.00

Per A Baird : Manitoulin Island, South Side	13.00
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Per F Ballantyne, (Mersea Field.) Blytheswood	\$65.00
Leamington.....	59.30
Campbell's Sett.	24.75
	149.05

II. Received from friends in other places:

Per J R Gilchrist : Caledon and Alton	11.63
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Per A A Scott : East Oxford	\$ 7.00
East Ancaster	26.45
Barton	7.25
	40.70

Per D C McKenzie : Bear Creek.....	\$40.00
Burn's Church	42.65
	82.65

Per J Wilkie : Eden Mills	16.50
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Per D G McKay : Floronco and Dawn.....	19.30
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Per F R Beattie : Newtonville.....	31.70
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Per W Gallagher : Mono and Caledon.....	22.80
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Per S H Eastman : Hawksville	6.15
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Per A A Colter : Enniskillen & Riversdale	7.50
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Per A McKay : Elmira	7.75
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Per D Findlay : Primrose	\$6.00
Manitoulin Island.....	1.00
	7.00

Per P C Goldie : Rev MrCraw's Cong.....	\$8.50
" MrFairburn's "	3.00
	11.50

Per W Amos : Friends in Ottawa	8.00
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Per A W Wilson : Ayton & East Normanby	6.00
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Per A Leslie : Mt. Albert	13.25
Ballantrae	4.50
Maryboro'	4.00
	21.75

Per E H Sawyers : Winterbourne	20.00
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Per A Nicol : A Friend	4.00
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Per P Bryce : Hibbert	13.00
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Per Lt. Acheson : East Adelaide	5.00
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Per A M Hamilton : Glenmorris	12.10
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Per A Baird : Fullarton	37.50
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Per Mr Mutch : Dundalk & Fraser's Sett.	11.46
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Per D Beattie : Friends in East Puslinch	20.65
J A Davidson, Eden Mills	2.00

The following Students contributed to the funds of the Society, as follows:—

W Amos	\$10 00
A M Hamilton, J H Ratliff, Colin Fletcher, R P McKay, A A Scott, F Ballantyne, D Beattie, W Amos, D Tait, J O McGregor, P Bryce, R Fowlic, J. McCoy, \$5.00 each	65.00
M. McGregor, D. Munro, \$2.00 each	4.00

Note.—As the subscriptions received up to date have not covered the expenses of the Society during the past summer, contributions to aid in this will be thankfully received by the Society.

MANITONA COLLEGE.

Supplementary.

James Croil, Montreal, Treasurer

The Treasurer acknowledges the receipt of \$50 from Mr. Robert Anderson, Montreal, and will be glad to hear from others who are intending to give the College a lift.

ST. PAUL'S, HAMILTON.—On 12th May 1876, there were received at the Office in Toronto, from St. Paul's, Hamilton, the following contributions, viz : Home Missions, \$70; Foreign Missions, \$40; College Fund, \$34. Although duly credited in the Books, these items by some unexplained accident did not appear in the Record at the time.

“JESUS, LOVER OF MY SOUL.”—The brothers, John and Charles Wesley, with Richard Pilmore, were one evening holding a twilight meeting on the common, when they were attacked by a mob, and fled from its fury for their lives. The first place of refuge that they found, after having been for some time separated, was a hedge-row near at hand, behind which they hid a few minutes, protecting themselves from serious injury by the missiles that fell like hail about them, by clasping their hands above their heads as they lay with their faces in the dust. As night drew on, the darkness enabled them to leave their temporary retreat for a safer one at some distance. They found their way at last to a spring-house,

where, in comparative security, they waited for their pursuers to weary of seeking them. “Here they struck a light with a flint stone,” dusted their soiled and tattered garments, and after quenching their thirst, bathed their hands and faces in the water that bubbled from the spring and flows away in a sparkling streamlet. Then it was that Charles Wesley was inspired to write “Jesus, lover of my soul,” with a bit of lead which he had hammered into a pencil. These circumstances beautifully illustrated the hymn, giving to almost every line a reality that make it peculiarly significant to every loving Christian heart. They had fled before their enemies, and found shelter from danger. He sang:—

“Jesus, lover of my soul,
Let me to Thy bosom fly.”

Educational and Book Notices.**BRANTFORD YOUNG LADIES' COLLEGE.***(In connection with the Presbyterian Church)*

The Rev. Alex. Topp, D.D., Moderator of the General Assembly, visitor and Honorary Director.

Rev. Wm. Cochrane, D.D., President.

Rev. A. F. Kemp, L.L.D., Principal.

With a staff of competent instructors.

All the branches of a thorough English Education together with a complete Collegiate Curriculum are taught in the College

For Catalogues and information, apply to the Principal at the College.

The College Terms begin on the 7th September and 16th November, 1876, 8th February and 18th April, 1877.

Brantford, Ontario, }
Feb. 1st, 1876. }

BUTE HOUSE.

844 Sherbrooke Street, Montreal.

Established for the Board and Education of Young Ladies.

MRS. WATSON—Successor to the MISSES (NEIL) McINTOSH.

The aim of this Establishment is to combine Christian and moral training with instruction in the various branches of a superior Education. Special advantages for the acquisition of the French language.

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Day & Boarding School for Young Ladies

MOBYVN HOUSE, 348 JARVIS ST., TORONTO.

MISS S. E. HAIGHT, PRINCIPAL,

(SUCCESSOR TO THE LATE MISS SKINNER.)

This School affords a thorough training in all the branches of a sound ENGLISH EDUCATION. FRENCH, GERMAN, DRAWING AND PAINTING, AND MUSIC, are taught by accomplished PROFESSORS. BOARDING PUPILS are under the *personal* care of the Principal, and enjoy the comforts and kindly influences of a refined CHRISTIAN HOME. TERMS moderate.

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Boarding School for Boys. Healthy locality. Terms Moderate.

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The Head-Master would refer to the recent Matriculation Examinations in Toronto University, at which the Galt Institute gained more First Class Honors than any other institution. One pupil carrying off 5 first classes.

WM. TASSIE, M.A., L.L.D.
Galt, Feb. 1st, '76. Head Master.

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Richmond, P. Q.**

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ARTS, PREPARATORY, COMMERCIAL, AND AGRICULTURAL.

10 PROFESSORS & TEACHERS.

Board, Washing, Fuel, Light, &c., \$2.50 per Week.

Tuition from \$5 to \$10 per Term.

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REV. CHARLES A. TANNER, *Principal.*

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WHITBY: ONTARIO.**

THIS long-established and well-known School was re-opened August 23rd. The Head Master is now prepared to receive into his house a limited number of Pupils as Boarders, to whose progress in study and general behaviour the strictest attention will be paid. For particulars, apply to GEO. H. ROBINSON, M.A., *Head Master.*

High School, Whitby, 1st Dec., 1876.

HAMILTON COLLEGIATE INSTITUTE.

The Staff consist of 14 teachers, 8 of whom are University honour men, each devoting all his time to his own special department; the others are Provincial teachers whose experience ranges from 5 to 20 years. In the last 3 years, 30 students from this school entered the Arts Course of Toronto and London Universities, gaining 79 honours and over \$2000 in Scholarships. The pupils from this school in 1875 and 1876 were ranked above the pupils from all other Ontario Schools in both Classics and Mathematics at the matriculation examination in Arts in Toronto University. For record of the School apply to the
HEAD MASTER.