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THE
PRESBYTERIAN RECORD
 FOR THE
 DOMINION OF CANADA.

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The Eldership.

THREE distinct theories have been advanced by parties well qualified to sift the scriptural evidence for the office of the eldership as it now exists in the Presbyterian Church. The *first* is, that while the New Testament recognises but one order of Presbyters, in it there are two degrees or classes—the Teaching and the Ruling Elder. In support of this it is usual to quote 1 Timothy 5: 17. “Let the elders that rule well be counted worthy of double honour, especially they who labour in the Word and doctrine.” This it may be remarked is the only passage which gives any reasonable colouring to the theory. The *second* is, that the modern Ruling Elder is not, and is not designed to be a reproduction of the New Testament elder: that it is a misnomer to call him by the name: that he is nothing but a layman, chosen to *represent* the laity in the church courts; and that he has no other duties than to assist the minister in the *government* of the church. The *third* theory does not attempt to reconcile the differences between the modern elder and the New Testament one. It lays upon arbitrary ecclesiastical enactments, use and wont, and popular prejudice the charge of drawing an unwarranted line of distinction, and takes the broad ground that the office of the elder is one of divine appointment. It holds to the absolute equality or “parity” of what we call “elders” and “ministers,” conceding to all elders, as such, equal rights to teach, rule, administer the sacraments, to take part in ordinations and to preside in church courts; in short, that no act may be legally done by the one that cannot be properly done by the other. The polity of all the Presbyterian Churches of the present day most nearly accords with the first named theory. The “Form of Government” of the Church of Scotland speaks in this wise:—

“As there were in the Jewish Church elders of the people joined with the priests and Levites in the Government of the Church; so Christ, who hath instituted government and governors ecclesiastical in the Church, hath furnished some, beside the ministers of the Word, with gifts of government, and with commission to execute the same when called thereunto, who are to join with the minister in the government of the Church. Which officers reformed churches commonly call elders.”

Touching their office and election the “Book of Common Order” has the following:—

“The elders must be men of good life and godly conversation; without blame and all suspicion; careful for the flock, wise, and above all things fearing God. Whose office standeth in governing with the rest of the ministers; in consulting, admonishing, correcting and ordering all things appertaining to the state of the congregation. And they differ from the minister in that they preach not the Word, nor minister the sacraments. In assembling the people, neither they without the minister, nor the minister without them, may attempt anything. And if any of the just number want, the minister, by the consent of the rest, warneth the people thereof, and finally admonisheth them to observe the same order which was used in choosing the ministers, as far forth as their vocation requireth.”

By common consent, the modern elder is a “presbyter,” *i.e.*, he is a constituent member of the Presbytery, and it is declared in the “Form of Church Government” that “the power of ordering the whole work of ordination is in the *whole presbytery*.” But again, it is stated that “*preaching presbyters only* are those to whom the imposition of hands doth appertain.”

Upon the principle that the greater includes the lesser office, the Scottish Churches, and also the Presbyterian Church in Canada, allow that ministers without charge may be elected as representative elders to the General Assembly. The American churches, with greater consistency, say that a minister cannot serve as an elder.

These extracts are samples of many that might be adduced to shew the difficulty of reconciling the present practice and theory of the Presbyterian Churches in the matter of the eldership. On the one hand it is admitted that but one order of Presbyters is men-

tioned in the New Testament. On the other hand, the Church of Scotland and the American churches, at least, declare the office of minister and elder to be distinct and, in practice, they sharply define their respective functions: They have different qualifications; they are chosen by different bodies; elders are ordained by a minister, and ministers by the Presbytery. Elders cannot take part in the ordination of ministers, nor can they administer the sacraments. As a rule it is not competent for elders to preside in any of the ecclesiastical Courts.

The term "*Ruling Elder*" is equally applicable to the whole bench of elders who, with the moderator, collectively exercise discipline when required, by admonition, suspension from church privileges, or excommunication, as the case may be; and they restore to privileges. The duties of the Session as further defined in the Canadian book of Polity, is "to receive applicants for admission into the church; to grant certificates of membership to members leaving the congregation; to care for the religious instruction of the young, including the oversight of Sabbath Schools; to determine the hours and order of public worship; to appoint the time of the dispensation of the Lord's Supper, and make provision for it; to appoint congregational fasts or thanksgivings; to appoint the times and modes of making special collections, and where there are no deacons, to provide for the necessities of the poor; to call congregational meetings; to examine and judge of the qualifications of persons elected to the eldership and the deaconship; to receive and judge of petitions from the members; to transmit papers to the Presbytery; and in general, to superintend the religious interests of the congregation." Individually, "each elder should keep a list of the communicants and adherents residing within his district. He should cultivate special acquaintance with them, visiting, counseling, encouraging or warning them as may be required." The term *Representative Elder* applies properly to one elected annually by the Session to represent it in the Presbytery and Synod. It is improperly applied to the other members of the Session who are not in the strict sense of the word *representatives* of the laity—else they would require to go back periodically to their constituents for re-election, whereas the *Ruling Elder* is a life appointment. An exception to this rule, however, is found in the practice of the Church in the United States (North) where provision was made in 1875 for the election of elders for a limited term, when any particular congregation by a vote of its members in full communion prefer so to do. But even here the *office* is held to be perpetual, though the exercise of its functions may cease. The elder whose term of office has expired is, in effect, an elder

emeritus. He has no longer a seat in the Session, but may by appointment of the Session or Presbytery become a member of any of the courts above the Session.

The subject of the eldership was introduced to the notice of the Second General Council at Philadelphia by a paper read by the Rev. C. H. Read, D.D., of Richmond, Va. In the course of the discussion which followed, Principal MacVicar, of the Presbyterian College, Montreal, said:—"It appears to me quite evident that as Presbyterians we are inconsistent in the position which we hold in relation to what are called *Ruling Elders*. First of all, in arguments we are accustomed to establish, triumphantly, as we think, that Presbyters and Bishops—the *Episcopoi* and the *Presbyteroi* are identical. Then we turn round with amazing facility and inconsistency, and strip certain of these *Presbyteroi* of the power of the *Episcopoi*, and refuse to allow them to exercise the functions of the Bishop. To my mind, at least, the evidence upon which we make the distinction between the two classes of elders, Teaching and Ruling, is insufficient." The whole question is one worth looking into, and forasmuch as the Council appointed a committee to obtain information in regard to the election and nomination of *Ruling Elders* in the various branches of the Presbyterian Church, and the functions and duties pertaining to the office, and to report to the next meeting, it is likely that the attention of the churches will be directed to this subject in a way that may tend to secure greater *efficiency* in those who are called to the important and honourable office of the eldership. In the meantime we must not lose sight of the fact that *there is* an order of office-bearers in the Church, rightly or wrongly called "elders." In the Presbyterian Church in Canada there are *four thousand four hundred and ten* elders. Such a body of men, imbued with the spirit of their office, recognizing their high responsibilities, instructed and qualified to discharge with *fidelity* the duties expected of them, may, and ought to be a power in the Church.

The Bible in 1882.

VERILY the Word of God is not bound. It is in this year of grace, one of the freest and most efficient agencies in reforming and blessing mankind. Its message is delivered in some three hundred languages to as many millions of the human race. We have before us the Report of the British and Foreign Bible Society—just issued—a portly volume

of nearly 600 pages, with maps of the leading countries where the Society's operations are carried on. The extent of these operations is simply astonishing; and the energy with which they are pushed is deserving of the warmest commendation. One of the most hopeful signs of the times is the increasing demand for the Holy Scriptures. Last year's issues of this single society amounted to nearly 10,000 copies a day for the working days of the year; and since its formation it has supplied 93,953,000 copies. The translation, printing, or distribution of the whole or part of the Bible has been aided in no fewer than 250 languages or dialects. The Bible is now sold in 345 different versions. Four-fifths of this number have been prepared since 1804,—the birth year of the Society. It will be remembered that our own Church has aided the Society, and the Society has aided the Church, in giving the Word of God in its completeness to the people of Aneityum in the New Hebrides—and portions of Scripture to the people of Erromanga, Aniwa and Fate. It has in like manner aided many other mission enterprises. The missionary societies of the Church of England requiring the Scriptures in fifty different languages receive their supplies from the Bible Society. Other societies in England require at least fifty versions more, and these they get from the same source. Missions, where the Bible has not been placed in the hands of the people, have lacked permanence. On the other hand, where the converts have been taught to read and study the Scriptures the fiercest persecutions have been bravely endured, and truth has triumphed, rising gloriously even from the martyr's pile. It was a remarkable Providence which, when modern missions extended far and wide, placed it within the power of missionaries to place in the hands of their converts the Word of Life. The British and Foreign Bible Society is nobly seconded in its efforts by other societies. The American Society has issued some forty millions of copies. The Scottish National Society issues nearly half a million copies annually. Continental societies have aggregated over seventeen million copies. Private publishers in Great Britain and the United States issue hundreds of thousands of copies annually. The wide world is open to the Bible, except where Mohammedanism reigns unchecked, and except also where the Roman Catholic faith is stringently enforced. Heathenism itself is more tolerant than these false faiths; but the power of both is declining while the influence of the Word of Truth is extending to the remotest corners of Christendom, and to the inner recesses of heathendom. The world's population is estimated at fourteen hundred

millions. When shall these multitudes be provided with copies of the Word of God and be able to read it? It is estimated that two hundred and ten million copies have already been circulated. This number is large; but it leaves more than a thousand million unsupplied; it is estimated that only about ten million copies have gone into circulation among heathens, Jews and Mahomedans, who include a vast majority of the human race; and such is their condition in relation to the Book of books. It is no doubt true that the Bible has been translated into the great leading languages of the heathen world, and this is a step of the highest importance; but thus far the work has been little more than an effective pioneering and preparing, for the mighty campaign between truth and error. Among the millions of Africa there are probably scores of languages still unmastered by the missionary. There are great islands of the Indian Archipelago, there are groups in the Pacific, where the first word of Biblical instruction has not yet been imparted. Still the noble work is advancing as it never advanced before. The colporteur is traversing the lonely steppes of Turkestan, the wilds of Siberia, the populous plains of China, the spice-groves of Malaysia. Three hundred colporteurs are employed in various European countries, and two hundred are engaged in heathen lands, circulating the Bible, the Bible alone. There are sections of our highly favoured Dominion where the Bible is still a forbidden book. Infidel France categorically excludes the book from all her schools. Strange that, in antipathy to the Bible, or fear of it, extremes meet—strange that the policy of atheism should coincide with the policy of superstition, so far as the Bible is concerned. But there are in the Dominion Protestant families without a Bible in their homes. This should not be so. While we look at the vineyards beyond, our own vineyard should be well kept.

"A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age,
It gives but borrows none

The hand that gave it still supplies
The gracious light and heat;
His truths upon the nations rise;
They rise but never set."

Within this ample volume lies
The mystery of mysteries;
Happiest they of human race
To whom their God has given grace
To read, to fear, to love, to pray,
To lift the latch, to force the way;
And better had they ne'er been born
That read to doubt, or read to scorn. Scott.

After His Death.

DECEMBER 3

MARK XV : 38-47

Golden Text, Verse 39.

COMPARE Mat. 27 : 51-66 : Luke 23 : 45-56 : John 19 : 31-42. The Romans would have left the bodies on the cross till they had wasted away or had been torn to pieces by vultures : but not so with the Jews. A dead body must, according to their laws, be buried on the day of death, before sunset. But especially must it be done in this case, for the next day was the great paschal Sabbath, and to leave these corpses exposed would be to defile the holy city on that day. A deputation of the chief priests therefore waited on Pilate for permission to put the crucified ones to death if they were still alive and to bury them out of sight at once. To prevent the possibility of a rescue, the cruel custom of the Roman soldiery in such cases was to break the legs of the victims by blows of clubs. This was indeed done to the two thieves, but as Jesus was already dead his body was spared that indignity—that the scripture might be fulfilled Jn. 19 : 31-33. Thus the symbolism of the paschal lamb was unwittingly preserved, "neither shall ye break a bone thereof," Exo. 12 : 46. V. 38. *The veil was rent*—the costly veil of purple and gold which covered the entrance to the holy of holies, into which only the high priest could enter, and that but once a year, Exo. 30 : 10. The rending of the veil signified that a way of access to God was now opened to all, through the blood of Jesus Christ, Heb. 9 : 7-9, 24-28 : v. 39. *The centurion*—The captain of the band, who had charge of the execution. Even this heathen testifies to Christ's divinity. v. 40. *Mary Magdalene*, see Luke 8 : 2, often mistaken for "the woman which was a sinner" in Luke 7 : 37, and sometimes for the sister of Lazarus. *Mary the mother of James*—the wife of Alpheus, Matt. 10 : 3. *Salome*—Zebedee's wife, mother of James and John, probably the sister of Mary mother of Jesus. v. 43. *Joseph of Arimathea*—a rich member of the Council, but a heart disciple, and *crazed the body*—asked as a favour that he might be allowed to make such amends as he still could for his cowardice in not taking a decided stand for Jesus while he was living. v. 44. *Pilate marvelled*—at the early death of Jesus, who had only been six hours on the cross, and to find that this influential man was a sympathizer. v. 46. *Pilate gave*—willingly consented, perhaps to the relief of his conscience. v. 46. *Fine linen*—for a winding sheet. Nicodemus provided the spices, Jn. 19 : 39, and these two, no longer "secret" disciples, with such aid as they required from others about the cross, tenderly took the body down and wrapped it in the linen within the fold of which were plentifully strewn the myrrh and aloes. This being all the embalment that time permitted, the body was hastily conveyed to a tomb, cut out of the rock face in a garden near by, Jn. 19 : 41. *Roiled a stone*—such tombs were closed by a round large stone like a mill-stone. The Saviour rode into Jerusalem upon an ass "whereon yet never man sat, and now he is laid in a tomb "wherein never man before was laid," that it might be seen that in all things he was SEPARATE FROM SINNERS. Heb. 7 : 26.

His Resurrection.

DECEMBER 10.

MARK XVI : 1-8

Golden Text, 1 Cor. 15 : 20.

COMPARE Matt. 28 : 1-8 : Luke 24 : 1-11 ; John 20 : 1-21. The resurrection of the dead and the immortality of the soul are fundamental doctrines of the Christian faith, which were only dimly apprehended by some of the Old Testament patriarchs, Job 19 : 25-27 : Isa. 26 : 19 ; Dan. 12 : 1-3. But in the New Testament, and by the resurrection of Christ, they have been clearly established, 2 Tim. 1 : 10. The fact of Christ's resurrection rests upon the strongest possible evidence. The testimony of eye-witnesses, 1 Cor. 15 : 3-8, is corroborated by Josephus who, writing in A. D. 60, admits that "the Christ whom Pilate crucified appeared to his disciples alive again the third day, as the divine prophets had foretold." The importance of it cannot be overestimated. (1). It affords indisputable proof of Christ's divinity ; (2) of the life immortal beyond the grave. (3). It is the pledge and assurance of our own resurrection. See 1 Cor. 15 : 1-22. V. 1. *When the Sabbath was past*—after sunset on our Saturday. *Had bought*—The women had provided the spices with which they intended to anoint the body immediately after their Lord's death, but they would not break the Sabbath by even attending to this duty. V. 2. *Very early*—at the dawn of day. Having lain in the tomb Friday afternoon, all Saturday, and part of Sabbath, Christ thus rose on "the third day," Ch. 9 : 31 ; 1 Cor. 15 : 4, hence called "the Lord's Day." Rev. 1 : 10, Vs. 3, 4. *Who will roll us away the stone?*—It would have taken two or three men to do what was done by the angel. Matt. 28 : 2. Often in the experience of Christians doubts and difficulties in the way of duty are removed by an unseen hand. V. 5. *Mary* seeing the stone removed, and supposing the body to have been abstracted by the Jews, ran to find Peter and John. Jn. 20 : 2. The other women entered the sepulchre and saw a young man—the angel of the Lord. Matt. 28 : 2. V. 6. *It is risen*—To a woman Christ made the first announcement of his Messiahship, Jn. 4 : 26, and to women the first intimation was given of his resurrection. V. 7. *Tell his disciples*—The salutation of the early Christians to one another on Easter morn was, "Christ is risen." The admonition from this lesson is,— "Go tell that he is risen."—Spread the good news that Jesus died for us and rose again, that whosoever believeth in Him should not perish but have everlasting life, Jn. 3 : 16. *And Peter*—a special token of love to the one who had so lately denied him, but had repented. *He goeth into Galilee*—to which these women belonged. *There shall ye see him*—refers to those public manifestations of Himself to large numbers of the disciples at once, Jn. 21 : 14 ; 1 Cor. 15 : 6 ; Matt. 28 : 16, for he was seen by these very women almost immediately after this, Vs. 9, 10. *Fled from the sepulchre*—with mingled feelings of doubt, joy, and fear. *Neither said any thing*—that is on their way to tell the disciples. They were too excited to speak to any one on the way, but obedient to their instructions they hastened to tell the disciples and Peter. There is a moral resurrection. Col. 3 : 1.

After His Resurrection.

DECEMBER 17.

MARK XVI; 9-20.

Golden Text, v. 15.

COMPARE Matt. 28: 9-20; Luke 24: 9-53; John 20: 3-31. This passage is not found in some of the oldest and best manuscripts, but it has been received as canonical from a very early date, and all that it contains is found in the other gospels. The eleven recorded appearances of our Lord after His resurrection are as follows:—(1) To Mary Magdalene alone, v. 9, and Jn. 20: 11-18. (2) To the women returning from the sepulchre, Matt. 28: 9-10. (3) To Peter alone, Luke 24: 34. (4) To the two disciples going to Emmaus, Luke 24: 13. (5) To the Apostles at Jerusalem, except Thomas, Jn. 20: 19. (6) To the same, Thomas being present, Jn. 20: 26-29. (7) At the sea of Tiberias, Jn. 21: 1. (8) To the eleven in Galilee, Matt. 28: 16. (9) To above 500 at once, 1 Cor. 15: 6. (10) To James only, 1 Cor. 15: 7. (11) At his ascension, Luke 24: 51, V. 9. This first appearance is more fully described by John. V. 10. *Them that had been with him*—The Apostles. *As they mourned and wept*—thinking that all their hopes concerning the Messiah were now gone forever. V. 11. *They*—the Apostles. *Believed not*—See Luke 24: 10, 11. V. 12. *In another form*—His form was the same, Luke 24: 39, but the expression of his countenance was probably changed so that they did not recognize him. *Two of them*—Cleopas and another. *Went into the country*—to Emmaus, six miles N. East from Jerusalem, Luke 24: 13-18. V. 13. *They went*—back to Jerusalem where the ten were assembled, Luke 24: 33. *Told it*—narrated the whole interview. V. 14. *Afterwards*—including the 5th and 6th appearances. *Their unbelief*—in respect to our Lord's own repeated declarations that he should rise from the dead, and also the testimony of those who had seen him alive. V. 15. *Go ye into all the world*—This great commission to evangelize the world, puts Home and Foreign Missions upon an equal footing. Every creature needs the gospel, and it is suited to the varied circumstances of all people. The missionary spirit is the life and soul of religion. The church or congregation that has not this spirit must soon decay. The churches that do most for the heathen are the most successful at home. V. 16. *He that believeth*—who trusts solely to Christ for the forgiveness of his sins, shall be saved, Jn. 3: 16-18; Acts 2: 38; 16: 31; Rom. 10: 9. *Is baptized*—Baptism will not save any one, but is the natural consequence and evidence of faith. *He that believeth not*—who positively refuses to accept Christ as his Saviour, see Jn. 3: 18, 19. V. 17. *These signs shall follow*—not that every follower of Christ should have miraculous power, but that miracles should attend the introduction of the Gospel. The apostles exercised such power, Acts 3: 1-8; 28: 5, but the promise was limited to the apostolic age. V. 19, 20. The ascension was the crowning act of our Lord's earthly life. It confirmed his words, convinced his disciples, and is the pledge of a most blessed hope to all who believe in Him, 1 Thess. 4: 14. They who are risen with Christ will seek those things which are above, Col. 3: 1.

The Kingdom of Peace.

DECEMBER 24.

ISAIAH XL: 1-9

Golden Text, Isaiah 11: 9

ISAIAH began his prophetic career under Uzziah, Ch. 6: 1, and continued it during a period of about forty years, until the year of Hezekiah's death. Of all the prophets he is the most clear in his references to the Messiah, and he is more frequently quoted than any other. In the previous chapter, vs. 21, 22, he had foretold the return of a remnant of the captive Jews to Jerusalem under the leadership of Hezekiah, but here his prophetic vision has a wider sweep—the final deliverance of the chosen race under the Messiah's reign. V. 1. *A rod*—a slender shoot or twig. *Out of the root of Jesse*—who lived and died in obscurity, 1 Sam. 18: 18: the house of David was also reduced and brought very low at the time of Christ's birth. The Messiah was to come in low estate that it might appear that his kingdom was not of this world. V. 2. *The Spirit of the Lord*—should not only descend upon him as at his baptism but should rest upon and dwell in him, Col. 1: 19; 2: 9. *Wisdom and understanding*—sound judgment, with ability to plan and execute. V. 3. *Quick understanding*—as manifested by the ready and admirable answers which He gave to many captious questions as well as skillful reasoning with the rabbis. V. 4. *Righteousness*—He shall see that impartial justice is done to the poor. *Smite the earth*—the wicked on the earth. *The root of his mouth*—by his fearless reproofs. *Slay the wicked*—The Apostle applies this to the destruction of "the man of sin," whom he calls that wicked one, 2 Thes. 2: 8. V. 6. The virtues of righteousness and faithfulness shall adhere to him as closely as a garment bound to the body by a girdle. Vs. 6, 7. His kingdom shall transform the sinful nature of man, effecting a radical change as marked as if the lower animals were to lose their ferocity and instinctive hostility to each other; for by nature the wolf preys upon the lamb, and the leopard on the kid, while the lion, stronger and more daring than either, carries away the oxen to his lair. *A little child shall lead them*—The heart of man, renewed by the Holy Spirit, will no longer be rebellious, but will be susceptible of good impressions and easily influenced. The records of Christian missions among the most depraved of the human race afford many remarkable illustrations of the transforming power of the Gospel of Peace. *Artificer* for example. St. Paul himself is a notable example. 1 Tim. 1: 12-14. V. 8. *The Asp* and the *Cockatrice* are both venomous reptiles; to touch them is to incur the risk of instant death; hence the force of the figure here used to represent the security and peace of the Messiah's reign. V. 9. *For the earth shall be full*—Wherever the Gospel has spread, its effect has been to benefit and bless mankind. We have therefore encouragement to promote missions by every means in our power, and to pray for the gospel, and consummation, embodied in the golden text. It is the privilege of every church, of every man, woman and child in the world, to contribute in some measure towards the advancement of the Redeemers Kingdom.

Our Own Church.

THE PRESBYTERIAN CHURCH in IRELAND with a customary liberality has transmitted the sum of £400 sterling towards the support of our domestic missions as follows,—for Home Missions in the western section, £150; in the Eastern section, £100; and for French Evangelisation, £150.

MORRIN COLLEGE.—In conformity with the action of the late General Assembly, a circular letter has been addressed to the Congregations and mission stations within the bounds of the Presbytery of Quebec calling attention to the advantages offered by MORRIN COLLEGE, Quebec, in its faculties of Arts and Theology, and the claims which it has for support. Morrin College has a good record. It has given the church some excellent ministers, and this being its first appeal to the Church for pecuniary aid, it ought to be generally responded to. Mr. Æneas McMaster of Scotstown is treasurer of the Morrin College Fund. From the statement in another column, it will be seen that the Manitoba College now ranks as one of the acknowledged schemes of the church for which a collection is appointed to be taken up in all the congregations on the *second sabbath of January next.*

LATE REV. JAMES NESBIT.—At a meeting of the inhabitants of Prince Albert, N. W. T., held recently, it has resolved to take immediate steps to erect a suitable memorial in memory of Mr. Nesbit, the first missionary at Prince Albert, in the form of a monument at his grave. Should a sufficient sum of money be obtained, it was further resolved to found a "Nesbit Scholarship" in Manitoba College, with the understanding that it should be transferred to Prince Albert in the event of a Presbyterian College being established there at some future time. Rev. Hugh McKellar of High Bluff, Manitoba, and formerly missionary at Prince Albert, has taken the matter in hand and appeals to the whole Church for assistance, to carry it through. We trust that his appeal will be heartily and liberally responded to.

PERSONAL.—Principal Grant has returned from Scotland having secured the two addi-

tional professors for Queen's College that were required—Mr. G. McGowan, as interim Professor of Chemistry, and Mr. Marshall as Professor of Physics. Rev. Dr. George Bell has entered upon his duties as Registrar and Librarian of Queen's College. Rev. Dr. Bain, late of St. Andrew's Church, Perth, has taken up his residence in Kingston.

ORDINATIONS AND INDUCTIONS.

DANVILLE: Quebec.—Rev. W. Robertson, formerly of Yarmouth, N. S., was inducted on the 25th of October.

ST. SYLVESTER: Quebec.—Mr. John Pritchard, B. A., was ordained and inducted on the 11th of October.

FINCH: Glengarry.—Mr. Macarthur was ordained and inducted on the 17th of October.

ANNAPOLIS: Halifax.—Rev. W. Maxwell was inducted on the 14th of November.

WALLACE: N. S.—Rev. A. Gray was inducted to St. Matthew's Church on the 22nd of November.

HALIFAX.—Mr. J. R. Fitzpatrick was ordained to the office of the ministry on the 20th of October, and designated as missionary to Little Harbour, Newfoundland.

MOUNT ALBERT: Toronto.—Mr. A. D. Macdonald was ordained and inducted on the 21st of November.

CALLS.—Rev. Geo. Bruce of St. Catherines has accepted a call to St. David's, St. John, N. B., and Rev. L. H. Jordan, to St. Andrew's Halifax. Rev. E. W. Panton has been called to Meaford, *Owen Sound*; Rev. E. Roberts to Mabou, C. B. Rev. John Alexander of Norval, Ont. to Scott and Uxbridge, *Lindsay*; Mr. Angus Sillars, of Kingston Presbytery, to Noel, Halifax; Rev. P. R. Ross of Cote des Neiges, *Montreal*, to Georgetown and Limehouse, *Toronto*. Rev. J. M. Cameron, *Toronto* has declined the call to South Boston, U. S.

DEMISSIONS.—Rev. A. G. Forbes of Kinloss and Bervie who has accepted an appointment on the Red River Mission under the Presbyterian Board, United States. Rev. R. Logan of Sheet Harbour, Halifax. Rev. William Stewart of Hornby, *Toronto*.

NEW CHURCHES.

CALVIN CHURCH.—East Wawanosh, *Mainland*, was opened on the 22nd of October. Rev. James Little of Princeton conducted the services in the morning and evening and Rev. A. McLean of Blythe in the afternoon. The meetings were all very largely attended, and this commodious and comfortable church is almost free of debt.

WEST PUSLINCH: Guelph.—A very neat and comfortable brick church was opened on the 29th of October. Rev. James A. R. Dickson of Galt, officiated in the morning and Rev. Dr. Mackay of East Puslinch in the evening.

• THE COLLEGES.

PRESBYTERIAN COLLEGE, HALIFAX.—The session of this College was opened on Wednesday, the 1st November, in Fort Massey Church. Rev. Professor Currie delivered before a large audience, a lecture on the importance of the study of Hebrew. The attendance of students is smaller than usual. At a meeting of the Board of managers it was resolved to ask ministers to direct the attention of young men in their congregations to the claims of the ministry. The Building and Endowment fund now amounts to over \$70,000. There are \$30,000 subscribed but still unpaid. Steps are to be taken to collect this amount with the least possible delay.

QUEEN'S COLLEGE, KINGSTON.—The chair of Natural Philosophy in Queen's University being vacant owing to the retirement of Dr. Williamson, the trustees first fixed upon a short list of three men out of a large number of candidates, and then requested the Principal to select one of the three to fill the chair. Mr. D. H. Marshall, M. A. has been selected as the fittest of the three, and he has arrived and been installed. Professor Marshall though only thirty-four years of age, has already had a varied and distinguished career. He carried off in Edinburgh University the two most valuable science scholarships, the Tyndall Bruce and the Drummond, holding each for three years. He was then appointed Assistant Professor of Natural Philosophy in Edinburgh, and trained in the laboratory there several men who now occupy chairs of science in Britain. He next accepted an appointment as Professor of Mathematics and Physics in the Imperial College of Japan, where he organized the laboratory and trained young Japanese to succeed him. On his return to Scotland he was offered a chair of science in South Africa, but preferred Canada. He is known not only as a scholar and Professor, but also in original work and as a writer. He promises to be a great acquisition to Queen's College, and we extend to him a cordial welcome to Canada.

KNOX COLLEGE, TORONTO.—A few weeks ago an influential meeting of the friends of this Institution was held in Toronto when resolutions were adopted pledging the meeting to immediate action in the direction of providing an Endowment Fund of at least \$200,000 for the College. It was stated that the present revenue is inadequate to meet the necessary annual expenditure by about one thousand dollars a year, and that, consequently, the floating debt is yearly increasing—a state of matters which evidently could not be continued much longer. Scarcely had the echoes of the speakers' voices died away when a noble response came from an unexpected quarter. Mr. James Maclaren of Buckingham, Que., has intimated his intention of endowing

the chair of Systematic Theology occupied by his brother, Professor Maclaren, and who has subscribed for this purpose the sum of fifty thousand dollars. Mr. Maclaren has made a good investment and we sincerely hope that his example will be followed by many other friends of the College according to their ability.

DALHOUSIE COLLEGE, HALIFAX.—The session was opened on Tuesday, Oct. 31st. Professor Schurman delivered the inaugural lecture. The Synod of the Maritime Provinces supports three professors in this institution. The number of students this session is over 100.

MANITOBA COLLEGE.

The General Assembly in St. John, N. B., appreciating the rising importance of the Northwest, and the value to our Church of Manitoba College, placed it *for the first time* among the Schemes of the Church, and appointed a collection to be taken on its behalf on the second sabbath of January. The Home Mission Committees—both East and West—are now relieved from all responsibility for the College, but the Assembly declared that this was done "in the confidence that the response from the congregations of the whole church will more than take the place of that amount; but this confidence can only be realized by every session bringing the claims of the College before the congregation and securing a contribution however small." What are the claims of the College for support? It has been the very centre of our mission movement in the Northwest, in which our church has surpassed any of the other churches, since Canada obtained the Northwest. Its Professors and students have been active missionaries. No less than twenty stations have been opened, and a large amount of supply given by those connected with Manitoba College, while they have aided much in organization throughout the Presbytery. Three young men have been ordained from the College, and of the present students for the Ministry of the College, of whom there are eight, two are teaching Indian schools, one occupying a large field, and the remainder supplying stations along the C. P. R. south and west of Winnipeg, for 60 or 100 miles, sabbath after sabbath. The immediate cause for the establishment of the college was, that for Higher Education our young men were compelled to attend either the Roman Catholic or the Episcopalian College near Winnipeg. Our College has more than met the object aimed at. Though young compared with these others, it has now the best building of the three, and since the establishment of the University of Manitoba (solely an Examining and Degree-conferring body), Manitoba College has educated for the University more than the other two together. Already the College has educa-

ted 7 for the B. A. Degree, and this year sends 6 if not 7 more for B. A., and about 20 more for the other University Examinations. Winnipeg being no less than 1300 miles from Toronto, to educate young men for the ministry, as well as Presbyterian young men for positions of usefulness in professions and business, it is plain we must have such a University College with its due share of representation on the University of Manitoba. The new building and site costing \$40,000, though not yet all paid for, has been undertaken and erected by the people in Manitoba themselves, and all admit that the building is a credit to the Presbyterian Church, and is most commodious and comfortable. In new states of society such a "visible manifestation" is worth ten times as much to the church, as the boast of "historic position" or high-talk about "our great principles." The staff of Manitoba College consists of two regular appointees of the General Assembly, Professors Bryce and Hart, who in addition to their duties in Arts give instructions in Systematic Theology and Exegesis respectively, together with four Tutors. These Tutors are all Alumni of the College. They are Messrs. A. M. Campbell, B. A., N. McCallum, B. A., R. G. McBeth, B. A., all Honor graduates, and Mr. W. Omand, undergraduate. It may well be thought that it takes a considerable amount of money to meet necessary expenses, though the Tutors are obtained at smaller salaries than regularly appointed Professors, and the strictest economy is maintained. That the whole staff work hard may be inferred, when it is stated that the necessary classes for the complete B. A. work are carried on. This is a frank statement of the work. Manitoba Presbytery is looked to for \$1000 this year, besides providing buildings, &c. The fees will amount to upwards of \$1000. For ordinary revenue the Eastern Provinces are earnestly appealed to for \$2000, as well as for an extra 4 cents a member throughout the church to wipe off the debt for which the Assembly is responsible. The Education of our future ministry in the Northwest, the mission work, our position as a church, the spread of sound ideas, and the maintenance of a high standard of Presbyterian culture in North-western Canada, all demand that Manitoba College be supported. Don't forget to give the College a collection on the 2nd Sabbath of January.

QUEEN'S UNIVERSITY and COLLEGE, KINGSTON.—The Classes in Arts opened on the first Wednesday of October, the Matriculation Examinations having taken place the week previously. The Freshman Class numbers forty-five, the largest yet. The inaugural lecture for the year was postponed till the arrival of Professor Marshall, instead of being given as usual on "University Day." Professor Marshall was installed on November

10th, and gave an able introductory lecture in Convocation Hall on "The Province and fundamental principles of Physics, with some remarks on the progress of Physical Science in Japan." The Divinity Hall opened on the first Wednesday of November. There are sixty young men studying for the Church of whom twenty are in the Divinity Hall.—The Rev. Donald Ross, B. D., gave his first lecture on Apologetics, defining the nature and necessity of the study, and its special applications at the present day. Rev. J. Carmichael of King, another honoured name among the graduates of Queen's, delivered the Inaugural Lecture on Church History, taking the "Council of Nice" as his subject and the starting point of his course. Between two and three hundred students are attending classes in Queen's this winter. The University preachers, for the Sundays prior to the Christmas holidays, are the Principal, the Vice-Principal, Rev. J. Carmichael, Rev. D. Ross, Rev. Dr. Elliott of Chicago, and Professor J. Clark Murray of McGill College.

Presbytery Meetings.

LUNENBURG and SHELBURNE; Oct. 16:—Presbytery met at Riversdale and found the congregation in a much more hopeful position than for the last three or four years. D. S. FRASER, *Clk.*

HALIFAX:—This Presbytery recently held meetings at Sheet Harbour, at Yarmouth, in Halifax, and at Annapolis. At Sheet Harbour the demission of the pastor, Rev. Richmond Logan, was accepted. A meeting of the members was held at which members of Presbytery directed attention to the schemes of the Church. A similar meeting was held at Upper Musquodoboit where the congregation is showing much liberality. The Presbytery commended to the liberality of congregations the appeal for aid in paying the law and legislation expenses of the Temporalities Board. Mr. Jordan's ordination and induction were appointed to take place on the 14th December.—A. SIMPSON, *Clk.*

TRURO, Oct. 16:—The Presbytery met for visitation at Brookfield and found this section of Rev. Edwin Smith's charge prosperous and hopeful. The middle Stewiacke section was visited on the following day and found to be progressing, financially and spiritually. At Upper Stewiacke the Presbytery visited Rev. Edward Grant's charge and were gratified with the proofs presented of faithfulness and success. On Wednesday the Presbytery visited Springside congregation, recently bereaved of their pastor, by the death of Rev. J. C. Meek. They were highly pleased with the

state of the congregation and with the kindness shewn toward the afflicted widow of their late minister. The beautiful Stewiacke Valley is perhaps the most purely Presbyterian District of the same extent in the Dominion. J. H. CHASE, *Cik.*

WALLACE, October 24 :—The Presbytery met at Earlton for visitation, and found cause on the whole to be satisfied with the diligence of the respective parties in the discharge of their duties. Regret was expressed over arrears of stipend, and the congregation urged to wipe them out. The proposed Ladies' Seminary at Pictou was commended to the sympathies and support of the people. T. SEDGWICK, *Cik.*

VICTORIA AND RICHMOND :—The Presbytery met at River Inhabitants and Port Hastings, on the 10th October, and at Port Hastings on the 11th, and West Bay on the 12th. The claims of God were earnestly pressed on the attention of the people. A call from Mabou to Rev. E. Roberts was sustained. At West Bay the visitation was encouraging and satisfactory. Eighteen members had been added to the communion roll. The attendance on public worship is large and regular. K. MCKENZIE *Cik.*

MIRAMICHI, October 17 :—Rev. John McCarter, Redbank, was elected Clerk in room of Rev. S. Houston. Arrangements have been made for supplying the lumbermen with services during the winter. Encouraging reports were received from a number of mission stations under the Presbytery's care. A memorial from New Carlisle was read, setting forth their urgent need for supplement and deprecating any diminution of the amount now received. The proposed Ladies' College, Pictou, was commended to sessions and congregations. J. MCCARTER, *Cik.*

SYDNEY, October 18 :—The Presbytery met at North Sydney. The application of Rev. James Scott, late of the Methodist Church, to be received into the ministry of the Presbyterian Church, was allowed to lie on the table till next meeting. Rev. A. Farquharson reported concerning his visit to Cape North, the remotest portion of the Presbytery's territory. The sympathy of the Presbytery was expressed with Rev. Dr. MacLeod under his protracted illness which has deprived his congregation to a great extent of his services. Members of Presbytery were directed to give supply to Miramichi congregation at the request of session. Committees were appointed to prepare reports on the State of Religion, Temperance, Sabbath Schools and Statistics. G. L. GORDON, *Cik.*

QUEBEC, 8th November :—The report on the Home Mission work of the Presbytery was full of interest, shewing a large amount of work done chiefly by the Theological stu-

dents of Morrin College. Two vacant charges had been filled since last meeting, viz., St. Sylvester and Danville. The newly organized congregation of Gould asked leave to build a church, which was granted on the conditions that the site is satisfactory to the Presbytery, and that subscriptions to the extent of two-thirds of the entire estimated cost be obtained before the building is commenced. A committee was appointed to consider and report on the stipends of the ministers within the bounds. Mr. McMaster reports having received contributions to the Morrin College Fund. He was appointed to appear before the Board of French Evangelization to plead the cause of French Mission work within the bounds. In the evening Rev. Dr. Cook, Principal of Morrin College, delivered an able lecture in connection with the opening of the Theological department of the College session. F. M. DEWEY, *Cik.*

TORONTO, November 7th :—Mr. D. B. McDonald, probationer, declared his acceptance of the call from Mount Albert, and arrangements were made for his ordination on the 21st of the month; Rev. W. Frizel to preside and preach, Rev. Dr. Frazer to deliver the charge, and Rev. J. Frazer, of Sutton, to address the congregation. Rev. J. Alexander reported on a call from Georgetown and Limehouse, to Rev. P. R. Ross, minister at Cote des Neiges. The call was sustained and ordered to be transmitted with relative documents, to the Presbytery of Montreal. Principal McVicar and Professor Scrimger were also appointed to support the call before said Presbytery. A lengthened report of a committee was read anent Hornby, which was received with thanks. Their recommendations were also adopted, so that the pastor, Rev. W. Stewart, amidst his infirmities, will have relief from public work every alternate Sabbath, and those sent for that purpose will also conduct services at Omagh. A report on the statistics and Finances of the Presbytery was read for a Committee by Rev. Dr. King. The report was adopted with thanks, and ordered to be printed for circulation throughout the bounds. A call from South Boston, Mass., to Rev. J. M. Cameron, was laid on the table. After other preliminaries, parties were heard, viz., Dr. Cochrane and Professor MacLaren, in support of the call. Messrs. Mackie, Warwick, Campbell and Stark for East Church congregation, and Mr. Cameron for himself. Mr. Cameron preferred continuing in his present charge, and the Presbytery refused to translate. The motion of Rev. C. A. Tanner for the preaching of a sermon against Roman errors, &c., was discussed at some length. Eventually an amendment of Rev. Dr. Reid carried, for the appointment of a committee to frame a deliverance and report to next meeting. A report of committee was read

anent the willingness of Highland Creek congregation to be connected with that of Dunbarton, if their present connection should be terminated. The Clerk was instructed to correspond with the Presbytery of Whitby and ask from them a consideration and judgment of the connection proposed. Next meeting is to be held on Tuesday the 16th of January, at 11 a. m. R. MONTEATH, *Clk.*

WHITBY, 17th October:—The report on statistics was given in by Mr. Abraham. It was agreed that missionary meetings be held in each of the congregations during the winter. The Presbytery unanimously recommended the several congregations to contribute to the fund for defraying the expenses of the Temporalities Board in connection with recent litigation. It was agreed to hold a Presbyterial visitation at Bowmanville in the hope of reaching an amicable solution of existing difficulties. The evening sederunt was devoted to an interesting conference on the state of religion. A. A. DRUMMOND, *Clk.*

GUELPH, 17th October:—After hearing a statement from Rev. W. S. Ball, of Knox Church, Guelph, and commissioners from the session and congregation, who spoke in high terms of Mr. Ball's usefulness and success as a pastor, the Presbytery yielded with great regret to Mr. Ball's request and resolved to dissolve the pastoral tie, but delayed final action till next meeting. The resignation by Mr. Bryson of his charge at Glenallan and Hollin was also accepted. R. TORRANCE, *Clk.*

OTTAWA:—There were present fifteen ministers and two elders. A committee was appointed to inquire into the cause of the small attendance of elders at Presbytery meetings. A letter from the Secretary of the Board of French Evangelization was read and its contents noted. The convener of the Committee on French Evangelization within the bounds, gave in his report in which progress was reported in reference to raising funds to provide suitable premises for a French Church at Ottawa, two subscriptions of \$500 each having been secured towards that object. Mr. Armstrong reported subjects of study prescribed by the committee of Presbytery to Mr. P. S. Vernier, placed under the care of Presbytery by the General Assembly. On motion of Mr. White, seconded by Mr. Farries, it was agreed to instruct the Convener of the Presbytery's Committee on French Evangelization, to report quarterly at the regular meetings of the Presbytery. Returns to Presbytery's circular anent Temporalities law expenses were called for. Some congregations reported action and others none. All taking action were instructed to forward contributions to Mr. Croil, of Montreal. The Convener of the H. M. C. gave in his report, recommending that a vote of thanks be ten-

dered to Mr. Perley for his generous offer of a lot at South Indian for Church purposes, and further that the H. M. C. be authorized to make a selection of the lot and have it conveyed in proper form by deed to the Presbytery. The report was received and adopted. A petition from the Wakefield congregation, praying for a change in the name of the congregation, was granted. The congregation hereafter is to be known as Wakefield and Masham. Presbytery passed a resolution placing on record their high appreciation of Mr. James MacLaren's gift of fifty thousand dollars for the endowment of the Chair of Systematic Theology in Knox College, Toronto. A resolution expressive of sympathy with the Rev. Mr. Junor, missionary of Formosa, and his family in their affliction, was also placed on record. Both resolutions were ordered to be forwarded.—J. WHITE, *Clk.*

LONDON, November 14th.—Preliminary steps were taken to establish a new church in London South. A call from Proffline and English Settlement, to Rev. W. S. Ball of Guelph, was sustained, induction 7th Dec. The Presbytery has now 28 charges. It was resolved that, hereafter the meetings of Presbytery shall be held quarterly instead of bi-monthly. G. SUTHERLAND, *Clk.*

Obituary.

REV. JAMES LAW, for many years minister of Richibucto, N. B., died lately at the place of his birth, Portrush, county of Antrim, Ireland. Mr. Law was educated for the ministry in Glasgow, and soon after received license. In company with Rev. William Millen, still labouring in New Brunswick, he emigrated to this country in 1845. The following year he was ordained as pastor of Richibucto, where he laboured with much success for nearly thirty-two years. His preaching was of a high order associated with great natural eloquence. It was about 1870 that his naturally robust health began to give way. It was not, however, until 1877 that he retired from the active duties of the ministry. Since that time he has resided in Portrush where he passed away in peace. He was twice married, and has left a large family.

THE SESSION OF HYDE PARK, Ont., has lost two of its members during the past ten months, Mr. John Barclay and Mr. Duncan Forbes. Both were natives of Invernesshire Scotland. Both were old men, being respectively seventy and seventy-seven years of age. Both attended faithfully to their official duties, and were held in high esteem.

MRS. C. I. CAMERON.—It is with very deep regret that we announce the death of this estimable lady, widow of the late minister of

New Edinburg. Six young children are by this sad dispensation left orphans. Mr. Cameron died on the 8th of November, at Ogdensburg where she had resided for some time past.

Ecclesiastical News.

DR. A. N. SOMERVILLE, of Glasgow, is about to undertake an evangelistic mission in South Africa, in response to many pressing invitations from that country. He will be accompanied by Mr. John B. Cumming eldest son of Dr. Elder Cumming. It is said that Dr. Taylor of Thurso, is likely to be nominated as Moderator of the next General Assembly of the Free Church. The Established Presbytery of Glasgow have had a meeting to consider a report on co-operation with other denominations. Dr. Milligan, of Aberdeen, the Moderator of the General Assembly of the Church of Scotland, at a recent public meeting, sounded a note of warning—"that in the course of perhaps not very many years, unless they took the opportunity when it was in their power of mending matters, the people of Scotland may be deprived of all those religious endowments which their pious forefathers left for the good of religion in the land, and those moneys may be—spoiled and robbed for the mere promotion of worldly and secular objects, which can be and are well enough secured without them." In the Free Presbytery of Edinburgh, Dr. Begg proposed the transmission of an overture to the Assembly praying that Court "to resist to the uttermost the introduction of instrumental music into our worship." Six ministers and eight elders supported him. Twenty ministers and eleven elders voted with Dr. Rainy against the transmission of the overture. Dr. Rainy held that now the subject has been raised, the Church is bound to consider it seriously and give a definite deliverance upon it. For many years he had been under the influence of the conviction that they could not exclude instrumental music under the principle laid down in the Confession of Faith. He was not prepared to uphold the prohibition of instrumental music. A great religious mass meeting was lately held in the Corn Exchange, Edinburgh, the immediate purpose of which was to bring the upper and middle classes into contact with the lower classes. The meeting was held on a Sabbath Day and lasted from half-past nine in the morning till eight in the evening; a change of chairmen was made every hour. All day long the exercises went on, speech and hymn and recitation alternating with each other, and people of all classes freely moving out of the building and into it. The main topic of discussion was how to reach the lapsed


masses, or non-church-goers. In connection with Moody and Sankey's work in Plymouth, England, it is said that nearly all the military staff of one of the Government offices in that town had become "soldiers of the cross." The meetings were crowded to overflowing, soldiers and sailors forming a large part of the audiences. Mr. Moody had to absent himself from some of the meetings to obtain needed rest; but Lady Hope, who is an earnest evangelist and an effective speaker, took his place, while Mr. Sankey kept at his post as singer. At the close of the Plymouth campaign Messrs. Moody and Sankey crossed the channel to France and held their first meeting in the American chapel, Paris, which was crowded, chiefly by Americans and English. Miss Booth has commenced an evangelistic work among the labouring classes in Paris, and has met with a very friendly reception. The Salvation Army continues to attract notice. The Bishop of Peterborough, speaking at Leicester on Tuesday, condemned the sensationalism of the movement. On the other hand the Bishop of Liverpool, speaking at Southport, thanked God for the work done by the Army.

CHURCH CONGRESSES are the order of the day. The Jubilee Congress of the *Baptist Union* was lately held in Liverpool with great enthusiasm. Mr. Spurgeon preached to 6,000 people in Mengler's circus. Ministers of other denominations were present and gave expression to cordial fraternal greetings. The *Congregational Union* of England and Wales met in Bristol. An incident connected with this gathering is worthy of note, indicating that the tendencies of ecclesiastical thought are in the right direction. A deputation of some thirty or forty clergymen of the Church of England, headed by the Dean of Bristol, was introduced and presented an address of sincere Christian welcome to the Union, in which handsome acknowledgement was made of the piety, zeal, learning and eloquence of its ministry, and expressing the desire to live in brotherly love with one another and, as far as possible, to co-operate in efforts for the furtherance of the Gospel. The event was regarded by all to be as gratifying as it is new. The annual meeting of the *Church of England Congress* was held at Derby, under the presidency of the Bishop of Litchfield, who, by the way, is a Scotchman. A lively discussion took place on the relations of this Church to other communions. It is not without significance that the President in summing up the debate characterized the proceedings of that day as evidencing a desire to find out not only some *modus vivendi*, but some *modus co-operandi* with those who are separated from the Church of England. While it was acknowledged on all hands that union with the Church of Rome was impossible, there were indica-

tions of a desire, on the part of some at least, for a brotherly recognition of ministers of other evangelical communities. The Bishop of Nelson even went so far as to approve of English Church pulpits being opened to Non-conformists under proper guarantees. He held that the Church of England had cause to be grateful to Dissent for what it had done in keeping churchmen awake and stimulating their energies. The Rev. Francis Lyne, commonly known as Father Ignatius, dressed in full monastic garb, in an extraordinary speech declared that he had no controversy either with Dissenters or Roman Catholics who had personal faith in a personal and living Saviour; and in his opinion the chief difficulty of Dissenters with regard to the Church of England was, that there was not one-half of the clergy who could say, in the words of Christ, that they had been converted and become as little children. All the Bishops in the world, he said, could not make an evangelical preacher. He would sooner listen to the Primitive Methodist who had been in the Holy Ghost's school than to a college of educated dons who had not yet had that teaching. His concluding words, spoken in rousing tones were: "That Church which brushes away the rubbish from the rock and exhibits the rock to the sinner—the Rock is Christ, and 'other foundation can no man lay than that'—that is the Church which will be uppermost in the day of the Lord. If the Roman Catholic Church does it, up with the Church of Rome! If the Church of England does it, up with the Church of England! If the Salvation Army does it, up with the Salvation Army!" Bishop Ryle pointed out that the absence of the working classes from their services "endangered the very existence of the Establishment," and could only be cured by more direct and lively preaching, and by an exhibition of greater sympathy with the poor. The Bishop of Bedford said they must emulate the enthusiasm of "General" Booth, and strive to obtain a like "realistic grip" of the people. Something approaching to a *controversy* has broken out afresh in the Presbyterian Church of England upon "the parity of the Eldership" and "the eligibility of ruling elders to the Moderator's Chair." The Revised Old Testament, it is rumoured, may be ready for publication by the close of next year. The death of Rev. Dr. Kirkpatrick of Dublin, to whom Dr. John Hall, of New York, was colleague for a number of years, is the removal of one of the oldest and best known landmarks of the Irish Presbyterian Church. He was ordained in July 1829, and so was over 53 years minister of the same congregation, the first in point of importance in Dublin. He was a man of fine literary taste, an excellent scholar, and his piety was acknowledged on all hands. He will be much missed in the councils of the Church.

FRANCE.—There is matter for praise, in the rapid extension of the work of evangelization among the French working-classes, by the *Macall Mission*. When I left Paris in April of last year, the *forty-second* mission hall had just been opened in the city of *Versailles*, of which *twenty-six* were situated in *Paris* and its suburbs. Now, there are some *seventy* in all, of which *Paris* claim above thirty. In all the more important centres of population in France, one can now hear the praises of God sung, by those who formerly belonged to the ranks of Communists, and would to-day be associated with the anarchists, who are seeking to destroy peace and order in France, had not the gospel been carried to them. Mr. Hirsch, the converted Jew, has been lecturing in *Angers*, a town of over *fifty-thousand*, in the west, a great stronghold of priestly power. The first lecture was on, *The Reformation, its origin and benefits*; the second, *The Family*. These were well chosen, for a Catholic community. A breach has there been made, which it is hoped will widen, admitting the light of saving truth to thousands of dark hearts. At *Montpellier*, another large town in the south, a mission hall has been opened, with encouraging prospects. Also, another at *Thorigny*, the expenses of which are met by Mr. Macall. Messrs. Moody and Sankey have spent a fortnight in *Paris*, where they evidently made a most excellent impression. The farewell meeting, in the largest Protestant church in *Paris*, was a very large one. Mr. Moody has appealed to the well known Pastor, M. Theodore Monod, to resign his present charge in *Paris*, and give himself up to the work of evangelization, for which he has such eminent talents and aptitudes. Our hearts must surely echo this appeal. Meanwhile, the harvest is very great, and what has been already done seems only as a drop in a bucket. France has enemies not a few, in her own children. Signs are not wanting to shew that the revolutionary fire still smoulders. The stability of the present form of government seems far from assured. What is wanted is the gospel to regenerate the people, and create confidence in one another, the lack of which is the cause of the present uncertainty. Would that the Lord would raise up a Knox for France, whose burning zeal and prevailing prayer.—Give me France or I die—would save a great country from peril and from darkness. — C. H.

The College Fund.

 the Annual Report of the Union College Fund has been omitted in the Assembly Minutes volume, a few extracts from it may be of interest. The following table shows the receipts in Presbyteries for the years 1880-81 and 1881-2:—

PRESBYTERIES.	1881-82		1881-82	
	Congregations Contributing.	Contributions	Congregations Contributing.	Contributions
Quebec.....	16	\$ 251 04	16	\$ 253 81
Montreal.....	34	2,247 27	37	2,487 00
Glenarry.....	16	314 13	16	406 28
Ottawa.....	22	316 32	24	440 65
Inanark and R.....	16	278 62	25	482 80
Brockville.....	12	177 90	16	346 39
Kingston.....	15	443 65	22	596 67
Peterboro.....	15	437 02	20	458 32
Whitby.....	11	228 55	13	296 12
Lindsay.....	9	148 55	14	208 65
Toronto.....	89	2,230 51	46	3,139 12
Barrie.....	17	231 77	32	404 25
Owen Sound.....	10	114 21	15	193 88
Saugenee.....	11	112 81	14	209 17
Geolph.....	23	805 96	26	778 78
Hamilton.....	26	993 64	35	1,363 34
Paris.....	16	606 11	17	672 03
London.....	22	679 54	26	820 95
Chatham.....	16	234 84	17	310 48
Sarnia.....	11	188 20	14	282 48
Stratford.....	16	396 58	19	728 18
Huron.....	16	401 00	14	413 67
Maitland.....	18	232 59	21	259 65
Bruce.....	17	171 6.	19	289 34
	424	\$ 12,259 40	518	\$15,762 91
Sabbath Schools.....	6	46 25	19	197 65
Private individuals.....	6	12 50	18	150 50
	436	\$ 12,318 15	555	\$16,111 06

From the foregoing table, it will be observed that only \$16,111.06 has been received of the \$19,000 required. The result, however, is by no means discouraging, the receipts being \$3,792.91,—or fully thirty per cent.,—in excess of those of the preceding year, while the number of contributing congregations has increased from four hundred and twenty-four to five hundred and eighteen. In every Presbytery but one,—that of Geolph,—the receipts exceed those of the preceding year. While it is to be regretted, in the interests of the fund, that 107 congregations and mission stations have sent no contribution, it is especially to be regretted that the sessions and office-bearers of these churches should have failed to give their people the opportunity to contribute towards the fund. The expense of administering the fund for the year was \$89.00, viz: \$64.00 for printing circulars, subscription sheets, &c., including the printing of the report; and \$25.00 for postage and stationery. The following statement shows the appropriation of the fund, together with the amounts received by the colleges for this and the preceding year.

COLLEGES.	Amount asked for 1881-82	Amounts Received 1881-82	Received 1880-81
Knox.....	\$10,000 00	\$ 8,426 88	\$7,253 16
Queen's.....	4,000 00	3,370 75	1,503 94
Montreal.....	5,000 00	4,213 43	3,035 11
Expense of administering Fund.....		89 00	
Balance on hand.....		11 00	
		\$16,111 06	

It will thus be seen that in the first year of of the Union College Fund the revenue of Knox College from congregational contributions has exceeded that of the previous year by \$1,200; of Queen's, by \$1,800, and of Montreal by \$1,200. It is hoped that this year the contributions will be so much in excess of those of last year as to permit of the Colleges receiving the full amount required for their maintenance. The generally prosperous state of the country should render this easy of attainment—R.H.W.

Our Home Missions.

REPORT TO THE PRESBYTERY OF BRUCE BY THE REV. GEORGE MACLENNAN OF UNDERWOOD.

ALTHOUGH Manitoba and the North West bulk so largely in our mission reports of the Church, it were a mistake to suppose that the Presbyterian Church in Canada has no other mission field. The fact is there is not a Presbytery and scarcely a county in the wide Dominion where our Home missionaries are not to be found ministering to scattered groups, too few in number to support a minister for themselves. The report before us gives a most interesting account of part of the mission field adopted by the PRESBYTERY OF BRUCE. Owing to its geographical position, this Presbytery has no mission ground, technically so called, within its own bounds nevertheless it has sought out a field elsewhere and is doing the best it can to cultivate it. It embraces the the Grand Manitoulin and St. Joseph Island, and the northern coast of Lake Huron, including the Bruce Mines; the Sault Ste. Marie, and Prince Arthur's Landing—separated from the last named place by the largest fresh water lake in the world—nearly 400 miles in length. Here is a mission field as interesting as it is unique. Some of the stations are during a considerable portion of the year inaccessible to the outer world. Taken as a whole, it is probably the most difficult field to work in the Dominion. By instructions from the Presbytery, the Rev. George McLennan of Underwood undertook this fall to visit the insular stations and those at Thessalon and the Bruce Mines on the mainland. The following summary of his report will repay a careful perusal, and will be all the more intelligible by a reference to a map of this section of country.

THESSALON.—The first point visited is a small village on the shore of Lake Huron, at the mouth of the river of the same name. It depends on the lumber trade entirely for its existence. There is a Union church here which we occupy conjointly with the Canada Methodists. Mr. Macarthur our missionary, has been supplying five regular stations here, giving them fortnightly services, taking three one Sabbath and two on the other. The names of these stations are *The Dump, Culivers, Thessalon, Harris' Mills, and Wier's Mills*. Harris' Mills is ten miles from Thessalon, the others being nearer; it promises to be an important station, most of the settlers being Presbyterians. Mr. MacLennan dispensed the Sacrament of the Lord's Supper at Thessalon, to seven communicants, and in the evening of the same day, at Maple Ridge, two and a half miles from Harris, to twelve communicants. Two children were baptized in this district. Mr. Macarthur being about to remove on account of ill health, a provisional arrangement has been made with Mr. Hector MacLennan, a young man who though not yet a student has the ministry in view, to labour in the field during the winter months.

BRUCE MINES.—At this place Mr. McLennan was hospitably received by Mr. John McPhee. It was arranged that the Communion should be dispensed at *Ottertail Lake*—eight miles N. East of Bruce Mines, in the woods. After services in English and Gaelic, ten persons, mostly females, partook of the Sacrament of the Lord's Supper. The number would have been larger but for the insufficient notice given. The field which has been supplied by the Students' Missionary Association of Knox College, Toronto, has five preaching stations with about fifty families and twenty-five communicants. From Bruce mines it extends back for twenty miles with a breadth of ten miles. There is a Union Church at the Mines another at Ottertail Creek, and a Presbyterian Church at Rockdale. The people are prepared to guarantee at least \$350 annually towards the stipend of an ordained missionary. Three children were baptized by Mr. McLennan. The Rev. James Cameron of Chatsworth, and his brother-in-law, Rev. Charles Cameron, during their visit to this neighborhood, also baptized two children and organized a Sabbath School.

ST. JOSEPH ISLAND.—Here the deputy was met by Mr. John A. Ross, the missionary, who had made arrangements for having communion dispensed at two places on the same day. On the Sabbath forenoon the congregation met in the woods near the Mountain school-house, to the number of sixty-two persons, of whom seventeen were communicants. In the afternoon, at Richard's school-house, a congregation of fifty-eight were assembled, eight of whom joined the communion service

A committee of seven was elected, three at Richards', and four for the rest of the island. As yet the country is very new; the roads are very rough and few of them. The island is twenty miles long and twelve miles broad. It is proposed to open a new road the whole length of the island; if this were done the work of our missionaries would be much lighter. *Tarbutt*, on the north shore, opposite Richards', was next visited, and here the deputy was hospitably entertained by Mr. Malcolm McLennan. After sermons in English and Gaelic Mr. McLennan proceeded to organize a congregation by forming a communion roll, electing a Board of managers and two elders. The number of communicants is seventeen. The number of families is from 35 to 50. A church site has been secured at Burnt Corners, two and a half miles from the lake shore. The Messrs. Camerons had also visited this field and organized two Sabbath Schools. Though they have no regular supply at present, the people meet together every Lord's Day, and Mr. John McLean, one of the elders elect, conducts a service. They intend to proceed immediately with the building of a log church. In this field Mr. McLennan baptized four children and two adults.

MANITOULIN ISLAND, situated in the northern part of Lake Huron, is about ninety miles long and thirty wide. The total population is between seven and eight thousand. Mr. MacLennan reached *Gore Bay*, the principal station, at midnight on Saturday, 1st September, and received a hearty welcome from Rev. Hugh McKay, resident missionary. He preached next day to an audience of 112, and dispensed the sacrament of the Lord's Supper to thirty communicants, Mr. McKay assisting. Messrs. Cameron had been here also and had organized a Sabbath School and got the people to elect a financial committee. This Sabbath School has now an attendance of 27 scholars and four teachers. Proceeding in the afternoon to *Kagawong*—twelve miles—Mr. McLennan preached to an audience of eighty-two and dispensed the sacrament to twelve communicants, Mr. McKay taking the preliminary service. At *Gore Bay* there is a glebe of five acres and the people are prepared to offer \$300 per annum towards the support of an ordained missionary. *Manitowaning* was reached by steamer and here the deputy met with Mr. McGillivray who supplies six stations regularly and two occasionally. The six stations are *Gore Bay, Ice Lake, Mudge Bay, Little Current*—35 miles from *Gore Bay*—and *Slack's Station*. The other two being *Mills* and *Barpee Township*. Mr. MacKay supplies five stations, preaching at *Manitowaning* every Sabbath and at the other stations fortnightly—namely *Hilly Grove, Tehkummah, Michael's Bay* and *Sparrow's*. There are 73 families on the whole field and

45 communicants. There are two elders at Tehkumsh, but none at Manitowaning at present. There is a debt of \$100 on the Manitowaning church. Mr. MacKay supplies other stations occasionally.—*Bidwell*, 10 miles distant, where 30 attend; *Shippers*, 17 miles, where 75 attend. Mr. Hannah supplied five stations during the summer. He reports that there are several localities in the island that have been seldom or never visited and states that Manitoulin Island alone would require three ordained missionaries. On Cockburn Island, lying between Manitoulin and St. Joseph Island, there are a large number of Presbyterians, anxious to have the services of a missionary. Another point on the north shore is *Algoma Mills* where the C. P. R. have a wharf and depot. This place is likely to increase rapidly and should be looked after and cared for. Mr. McLennan concludes his admirable report by saying that in Algoma there is abundant room for active young men; and if we could only succeed in getting four or five settled ministers in that district, they could then be fairly launched as the Presbytery of Algoma.

EASTERN SECTION.

MISSION WORK ON THE TOBIQUE RIVER. Mr. A. P. Logan, who laboured here during the summer reports to the Presbytery of St. John. Three Brooks, Arthurette, McQuarrie settlement, Trout Brook Colony, Leonard, Long Island, Everett, and Riley Brook—eight stations in all. At Three Brooks there is a Church just finished. There are ten Presbyterian families. Services were held here on the second and fourth Sabbaths of each month; average attendance 23. The Lord's Supper was celebrated on the first Sabbath of September, when *one* was added to the roll. The state of religion is low. Arthurette is four miles down the river, here we have 3 families; services twice a month, largest attendance 50, average 37; a Sunday School is kept here. Across the river is McQuarrie Settlement, where we have three families; services monthly, largest attendance 50, average 33. One child was baptized. Eight miles down the river is Trout Brook, 5 families; service monthly, largest attendance 40, average 38. Two miles through the woods is Leonard Settlement, we have two families here; held a week evening and a Sabbath service. Fourteen miles up the river from Three Brooks is Long Island, 3 families; held week evening service here; 3 children baptized. Twelve miles still further up is Everett Settlement, 3 families; held two evening meetings here. Still further up 12 miles is Riley Brook, monthly meetings, 5 families, largest attendance 25, average 20. The entire field is 50 miles in length. The missionary found the people ex-

ceedingly kind, and anxious to have more services. Rev. J. A. F. Sutherland afforded the missionary valuable assistance, exchanging with him whenever required, and administering the sacraments. Total number of Presbyterian families on the Tobique, 34; families visited, 64. Services were held on 23 Sabbaths and 4 week days. Eight infants were baptized, and one adult joined the communion of the Church. Amount contributed, \$7.50. Most of the families were visited twice, some oftener.

British Columbia.

LETTER FROM REV. B. K. MCELMON.

COMOX, if I mistake not, is the most westerly white settlement in the Dominion of Canada. It is situated on the east side of Vancouver Island about 130 miles north of Victoria. It is a beautiful valley cosily nestling in the elbow of a mountain range. A succession of mountain peaks encircle it, stretching from north to southwest. These peaks are not high enough to be covered with snow all the year round, but in some of the deep canons between the mountains the accumulated snow remains all summer, presenting from a distance, the appearance of glaciers. The first settlers of Comox arrived about the year 1862. A large proportion of which were English and were soon after followed with the ordinances of religion by the Church of England. A log church was erected in which the people worshipped for a number of years. About five years ago it was substituted by a more elegant building, and the old one has since been pulled down. In the summer of 1875 a number of Presbyterian families from New Brunswick came here and settled. In October of the following year the Rev. Simon McGregor, who was then minister of St. Andrew's Church, Victoria, visited Comox, and remained about a week. He preached on Sabbath and on the Monday following he held a business meeting at which it was decided to undertake the erection of a Presbyterian Church, and a committee was appointed to take charge of the work. Mr. McGregor, though not the first Presbyterian minister to set foot in Comox, for Rev. R. Jamieson had visited it some years previous, was yet the first to formally unfurl the banner and plant the standard of Presbyterianism here. Our people were much cheered by his visit and expressed an earnest desire to have a minister. Being invited to come and labour in this field, I accepted the invitation and arrived in September, 1877. On my arrival the Church was in course of erection and in three weeks after I came the outside was completed

and a floor, seats and pulpit made of rough boards so we could worship in it. It remained in this condition for about two years and a half. It was then finished in the inside. And now for more than two years we have enjoyed the pleasure of worshipping in our handsome and comfortable church, capable of seating over one hundred persons, built at a cost of nearly \$1000, and which is entirely free from debt. When I came our people were not numerous and were not able to do much towards the support of ordinances. Many were new settlers and it required all their means to get started on their farms. Bayne's Sound, which is about ten miles distant, was expected to form an important part of my charge, as, at that time, a coal mine was being opened. The coal, however, did not prove good, and the mine was abandoned, and the place left without inhabitant. I may mention that just now parties are prospecting for coal in Comox and neighbourhood. If coal is discovered, as is confidently expected, mining operations will no doubt commence at once, and a large increase in population will be the result. In their need of money for the support of Gospel ordinances the Church of Scotland came to their assistance and generously gave £50 towards building the church and also a liberal grant towards the support of their minister. Though of silver and gold they have not an abundance yet of such as they have they give. They have always been thoughtful of their minister, and besides paying a portion of salary, have generously contributed many articles of *produce*, which materially reduced the cost of living, and never have they been more mindful of the wants of his family, in this respect, than during the past season. Even his horse has not been forgotten, as a winter supply of hay has been laid in for him. Five years have now passed since I commenced to labour in this field, and although the fruit of my labour is not abundant yet it has not been altogether in vain. I have reason "to thank God and take courage." Comparatively few have come forward to declare themselves on the Lord's side, yet evidence is not wanting of increased interest in spiritual things.

French Evangelization.

FRRIENDS of this branch of the work of our Church often ask us missionaries what we think of the state of the field in which we labour. It may not therefore be amiss to state here a few facts, relating to this subject, which have come under our own personal observation. The class of people who listen to us most readily, are neither the highest nor the lowest. They are generally what is popularly known as the middle class. The

reason is not hard to find. There are not a few of the members of the best families—men of education—men of broad views and liberal principles, who entertain no prejudices against us personally, much less against the doctrines we preach. But although we find them universally courteous whenever we have the privilege to meet them, there is no likelihood of any one of them openly avowing his preference of simple evangelical truth to the pompous ritualism of Rome. Such a step, would in the most of cases, be equivalent to a sentence of ostracism against him. If a merchant, his customers would desert him. If a professional man, his clients would avoid him. If ambitious, his path to political preferment would be hopelessly blocked up. The sacrifice is too great. But few men in our age seem to have what has been called "the vocation of martyrdom." Members of the lower orders on the other hand, are generally too ignorant, too superstitious and too much accustomed to blind obedience to the priesthood to venture as yet to think for themselves. They have been told Protestants and atheists are synonymous terms, and many believe it. They have been forbidden to enter our churches, read our testaments or converse with us on religion, and of course they obey. Now and then one more zealous than others, ventures within our church walls, to stare round, assumes the most contemptuous looks and attitudes and goes out noisily. "*Ad majorem Dei gloriam.*" Satisfied that in doing thus, he has proven to every beholder the immense superiority of his faith to ours. We might as well think of knocking down a stone wall by running our head against it, as to convince of his error one of that kind. But there are fortunately some thinkers with some education, who have not abjured the right of thinking for themselves in religious matters. Such men come to hear us, get acquainted with us, like the Jews of Berea, turn to Scripture to see if what they hear is true, and one after the other cast in their lot with us. There is scarcely one of our meetings in Montreal without a few such men. They are worth gaining over for they bring others with them, and through them many of the fictions, once devoutly believed, about us, are now laughed at, such, for instance, as that anyone joining Evangelical churches, had to stamp on the crucifix, and believe the Blessed Virgin to have been a bad woman. Not many years ago, when there were only two French Protestant churches in Montreal, a meeting of fifty people was thought a large one. With five or six churches now, it is seldom indeed that we have less than one hundred on a Sabbath evening, and often enough we have nearer two. And whereas in 1875, in one of our churches alone, the minister baptized only three children, in 1881 he baptized *thirty-five*. C. A. DOUDIET.

New Hebrides Mission.

LETTER FROM REV. J. W. MACKENZIE.

To Dr. McGregor.

Sydney, N. S. W. 2nd Sept., 1882.

WE arrived here in safety after a very pleasant voyage of between six and seven weeks from London. So far as the motion was concerned we would scarcely have known that we were at sea until we passed the Cape. But when we reached 42° S. Lat., and 62° E. Long., we had a gale which lasted a day or two, and tossed us about a good deal, but without doing much damage to our ship. We called at St. Vincent and Cape Town. I was very much disappointed that we could not set foot on the great continent of Africa. Small-pox was raging at Cape Town, and the captain thought it advisable to prevent the passengers from landing. Those who came on board there were well fumigated. Very little has been heard from the New Hebrides since the "Dayspring" left here in April. All we know of her movements is that she is to leave here on the 20th inst., that is not quite so early as I expected, but I suppose they could not send her away from the islands any sooner. I thought when I left Halifax that possibly she might leave here the beginning of the month, hence my anxiety to leave when I did. Another reason why she should be sent up as early as possible is that Mr. Gray, the new missionary from South Australia, whose wife took ill just as the vessel was ready to sail, has been waiting all this time to go down in her. We are now looking for her every day. We are very sorry to hear that Mr. Neilson has resigned connection with the mission. Two new missionaries are coming out from Scotland to go down in April next. One of them is a medical man, and is to be successor to Mr. Copeland on Futuna. So we are to have a medical missionary at last. This will no doubt be a great advantage, providing we can reserve all our ailments until such time as our vessel can bring him to us, or carry us to see him. My health, I am thankful to say, is quite as good as when I left Nova Scotia. Indeed I have not felt better since I left the islands than since coming to Sydney. The winter is just over and the temperature is very pleasant. Mrs. MacKenzie and our children are also very well. Jessie is back again with Ellas, and seems quite contented. It is a great comfort to us to get such a home for her.

—J. W. M.

LETTER FROM REV. JOSEPH ANNAND.

To Dr. McGregor,

On board the "Dayspring,"

Havannah Harbour Efate, 9th June, 1882.

As there is a trading vessel expected to leave

here for Noumea in a few days, I avail myself of the opportunity of sending a note to you. By the "Dayspring" I received two letters from you, one dated July and the other January. The July letter was too late for the "D. S." which left the Colony on the 1st September. A few days ago I also received a note from you written in February, informing us of the arrangements made by the Board for our furloughs, also telling me that the Board had granted thirty pounds toward the payment of my boat. I am much obliged to the members of the Board for their liberality toward us and sympathy with us in our work. The new boat which I received in April is a fine sea boat, somewhat better than the old one ever was and two feet longer. The cost was forty pounds five shillings sterling, but as I shall have the sole use of the boat, and as not even a single member of the Board is ever likely to enjoy a sail in it, I shall not in the least grudge paying the ten pounds five myself. It has however been somewhat unfortunate for both Mr. Robertson and myself that Mr. Murray first got a second-hand boat and then Mr. Mackenzie a small one not fully equipped, as the Board seems to go more by example than precept. However, I am fully satisfied and you will please convey to the Board my hearty thanks for the boat.

The mission goods forwarded last January were just too late. They arrived in Sydney about the day that the "Dayspring" sailed, and the goods were not then landed from the steamer. "The "Dayspring" had to leave about fifteen tons of goods behind in Sydney, as she was filled up, hold, store-rooms, teachers room and cabin, and timber on deck bringing her down to the Plimsol mark. We can no longer say that the "Dayspring" is too large. The missionaries must be getting more wealthy and able to import greater quantities of goods and building materials than formerly. Our boxes will probably come to hand all right by the next voyage of the "Dayspring."

We are here at Efate now for our annual meeting. Arrived yesterday, a week out from Anelcauhat. Mrs. Annand remains on Tanna with Mrs. Watt during my absence at the Synod. The ship's boat is away to-day to Nguna for Mr. Michelson, to-morrow we expect to begin work. Probably our sittings will continue for about a week. All of us in the field are present except Mr. Robertson, who is so busy preparing for his furlough that he could not come. He received your note of February informing him of the Board's decision in reference to their going home. He also requests me to forward his report of Station (to be read before Synod here) to you as he has no time to write at present. Both Mr. and Mrs. Robertson are greatly delighted at the prospect of so soon seeing their friends and relatives once more. We are rejoiced to

learn that Mr. and Mrs. Mackenzie are so soon to join us again. Some of us visited their station two days ago and found all well. His most influential chief Pomal, of Erakor, died on the 22nd of February last. He was one of the very best of our native Christians and will be much missed on Efate. The people of Mr. Mackenzie's charge are anxiously looking for the return of their missionary. They rejoiced to hear that he is coming back so soon.

Our new missionary and his wife, Mr. and Mrs. Frazer, have chosen Api as their field of labour. They will settle, D. V., at the place vacated last year by the departure of Mr. Holt. It seems to be very hard, if not impossible, to increase our numbers in this mission, we are sadly in need of a half dozen more men at present, to occupy the vacant ground; but it seems useless to plead for any more reinforcements from Canada. The Free Church of Scotland have only two men here now, Messrs. Neilson and Lawrie. We are cheered by the coming of Mr. Frazer from Tasmania, also by the expected coming of Mr. Gray from South Australia in September, and Mr. Murray from New South Wales, in April next.

Trinidad.

REV. KENNETH J. GRANT, of *San Fernando*, writes:—"Our school work is of such a character that we have to instruct our teachers. For a long time we have had to instruct them on Saturday, but it was exhausting for them, and we really felt sorry in not being able to provide for them as we would like. Deeply conscious of the necessity of pushing them forward in their English work, we got a room fitted up as a sleeping apartment, and intimated to all the Indian teachers my desire to have them meet on Friday at 4 p.m., to receive instructions until 9, taking an hour for their evening meal; then on Saturday to resume work at 7, to continue till 11. This involves three meals for say an average of 12, not to speak of the work of preparing. In the midst of their work I noticed receipt by you of contributions from ladies in the West, and also \$200 from Galt for the benefit of this district. We are thankful that a kind Providence seems thus to be preparing to help us through with this and other work which involve expenditure.

This is Friday evening and the class is now at work. Lal Behari is teaching the class as I write. My work is steadily extending, I wish it were possible for a Theological student, having our work in view as a life work, during vacation to be with us, to labour amongst my English speaking congregation and to study the language. This Church should seek to

have men with the language, prepared to step in. My work has assumed proportions almost beyond efficient control, altho' we work seven days weekly and employ two horses constantly, incurring an expenditure from salary quite alarming. Every school opened imposes not only additional labour, but contact with so many children of labouring poor people, compels an outlay which one would too gladly make if means would permit. In view of my increasing outlay from extension of field, from opposition of Catholics, from the enlargement of the San Fernando school room and the engagement of a third teacher in it, I must urgently request that the sums paid over for my district from donors in the Western section, be placed to my account, to be duly reported on at the end of the year. Farther, Lal Behari will be married in October, if there be no hitch, to an intelligent young Indian woman who was educated in the Episcopal Orphan Home, and four years waiting maid in a doctor's family—quite competent to all the duties of a home. We are very much pleased with prospects. Before his marriage, to the room he now occupies one or two more must be added. He must continue to remain near me. I can't bear the Central Station alone, as the calls from the country are so numerous. I think you can appreciate my situation.

We are occupying a miserable old house—only one room comfortable, much newer than the rest, but though the floor in many places is rotten, and the partitions ready to fall, and the roof so bad that beds and books have to be removed frequently in the rainy season, yet I tell Mrs. Grant to bear patiently until our work gets established. It is however a trial to one who would have her home neat and clean.

I think you ought to pay us a visit, for the Board will soon have to lay out much money here. Vigour and push now, here and at home may, with the blessing of God, secure to us this whole field. But if we slumber or move sluggishly when the circumstances demand the utmost activity, the issue may be disappointing and dishonourable.

Pray for us, ask the prayers of Gods people for us. We need much help from on high.

REV. JOHN MORTON, of *Tunapuna*, sends the following note:—

"By the *Presbyterian Witness* of the 17th September, just to hand, I notice that an additional fifty dollars has been contributed toward the buildings in this district, making over three hundred dollars from Nova Scotia since the beginning of the year. For the encouragement of friends on that side of the water, I beg to report that Mr. Wm. F. Burnley, of Edinburgh, proprietor of Orange Grove and other estates, has very nearly duplicated "that lot," by a contribution of two hundred and fifty dollars for the same object. Accounts

for the year close Dec. 31st, and perhaps other friends whose business has prospered, or whose fields have brought forth plentifully may yet be able to follow the good example of those who have already come to our aid.
J. M.

ORDINATION OF LAL BEHARI.

The following, by REV. K. J. GRANT, of *San Fernando*, will be read with interest:—

"The ordination of Lal Behari, to which we looked forward with deep and prayerful interest, took place on the 4th inst. All the Presbyterian ministers on the island, eight in number, were present. The day was favourable. At 6:30 a. m. the people began to come in, having just given up the day for this service. In the audience all the other mission fields were represented. At 10:30 the Presbytery was constituted by Mr. Ramsay, the Moderator, pastor of the Church established in Port of Spain, many years ago for refugees from Maderia. As prescribed by Presbytery, Lal Behari then delivered a sermon in Hindustani to a most attentive audience, on Rev. 22 : 17, 'The Spirit and the Bride, &c.' I will not outline the discourse, but will give a few thoughts. 'Let him take,' &c. Not enough to hear about it, nor read, nor talk about it—He must take. Soon the annual ship will be leaving for India. Now it is not enough that you wish to return home, not enough that the ship is seaworthy, not enough that a free passage will be given to all who have been ten years in the colony—You must actually go on board, you must commit yourself to the ship—So in taking the water of life. 'Take freely.' Your thirst impels you to seek the flowing stream, but once there no price is demanded. It is without money and without price. No restrictions are imposed as to caste. To you, O men (says the blessed Saviour) I call—if any man thirst let him come unto Me and drink." No limitations as to supply. "Open thy mouth wide, and I will fill it."—To-day you are freely offered living water. God and man, the Saviour and the saved invite you to come and drink and live. Slight this invitation, turn from the open fountain, and in a little time you may be where you cannot get a *drop of water* to cool your tongue. When the prodigal son came back we do not read that any body stood on the hill's side calling him away from the swines' trough, yet he arose and came home. We are invited and Christ waits for you, will you come? The elder brother frowned; not so our elder brother, who is ready to embrace us."

Such are some of the thoughts which I am able to recall. Just before the ordination the children of our Central School were led in by the teacher—at that time there were about four

hundred in the church. The Moderator proposed the usual questions and offered the ordination prayer in English and was followed by Mr. Christie in Hindustani. In the same language, the Clerk, Mr. Hendrie, who had been seven years a missionary in Rajpootana, addressed the newly ordained minister and Mr. Falconer also in English. Mr. Morton addressed the congregation and I led in prayer. The services throughout were appropriate and impressive and all appeared to realize the solemnity of the occasion. When the Presbytery adjourned two high caste men who had been under instruction, sought and obtained baptism, and before the audience withdrew two others who had come above twelve miles, were received into membership. It was a high day with us—We rejoiced before God. As I cast my eye over that audience I felt assured that my young brother had the confidence and the best wishes of all his countrymen present. The truth from the beginning, that is ten years ago, took a firm hold of his mind, he had wonderfully clear conceptions of God's method of saving men. In every discourse he aimed at making clear the way of life Christ, Christ emphatically has been his theme in all his labours. I know no one who has questioned his sincerity. Let dear friends at home pray, as we will not cease to pray, that he may be clothed with humility, and realizing that his sufficiency is only of God, labour in God's strength. In the meantime he is appointed my assistant, and will live at the central church. There are many reasons for this arrangement, which I need not now specify. Of this district I may say we have had trying discouragements this year, and yet we do see that the work is advancing. The Lord's mercies to us, the undeserving, are very great, therefore will we hope in him."

India.

LETTER FROM REV. J. F. CAMPBELL.

For the Record.

I AM glad it is only in imagination you have been left so long out on the road to Haselpur, just after turning off the well made British road. Native roads are generally only tracks, though Isa. 40: 3, 4, is frequently illustrated when a Rajah or British Political Agent is about to travel over a road, as we have found to our profit when coming soon after. Some of them are bad at all seasons and probably all are bad in the rains. Yet some, at certain seasons, are by no means unpleasant for a tonga—a conveyance you cannot be long here without seeing—a wonderful affair for going over impossible roads, two wheeled, the centre of gravity brought low by having the seats (back to back like those of a dog-

cart) on what would be the floor of a dog-cart, the feet coming down in front and rear of the axle. It has a removeable top for protection from the sun or rain, and is usually drawn by a pair of ponies, the poll attached to a cross bar which is fastened to and plays on their saddles, and it may or may not have traces. But, after all, for our work I prefer the saddle generally. On it one can go almost anywhere, and a pair of wallets, made for revolvers, but by us used for weapons and ammunition of a different kind, will carry, in addition to books and medicines, a flask of lime juice and water or cold tea and a lunch with a plaid or other wrap strapped on above them.

This little village, *Bichouli*, has a population of about two hundred. On my first visit to it I arrived about dark and caused a stampede through some absurd scare about being forcibly sent to Afghanistan as ambulance bearers or the like. In a day or two I went back in broad daylight and received a hearty welcome. A wedding baking was going on in the court yard of the house to which I went, where a number of people were gathered, and I was carefully kept at a safe distance lest I should defile the food; but a seat was given me under a shed at one side, where my little congregation gathered round me. The bread had been kneaded into thick cakes, or slightly flattened balls, and these were piled up on *khols* cots, or light native bedsteads covered with interlaced cord. A great, long cowdung fire was burning in the middle of the court-yard, and when this had reached the condition of red coals some of the men smoothed and arranged it by means of sticks, and then, picking up the cots like hand-barrows, emptied their contents on the fire, the cakes were pushed into position all over the coals, and, when one side was judged to be sufficiently baked, turned over. I have never eaten this kind of bread, but their thin scones, or *chapatties*, when made simply with flour and water or milk, without *ghee* (melted butter), we prefer to our own bread. In the conversation before I left, one of the questions asked, was whether I had originally been a Hindu or Mohammedan. On our left, this large stone dam is the work of Maharaja Holkar, who has, by wells and tanks greatly improved the value of land in different parts of his state; which just means, however, more opium cultivated, more income for him, and more injury to the consumers.

Here is *HASELPUR*, about eleven miles from Mhow, a town of 4,000 or 5,000 I supposed, till last census put it down at 2,209; but the census is known to be far from reliable in these native States, and seems widely astray here. Riding through we reach our tent, which came out before us and is under some trees on the edge of the jungle. It is 11 ft. square, with a little bath room behind, but in it we stow bed, tables, chairs, boxes of books, medicines,

clothes, &c., and have room for more. During my stay here, early in March, 1881, a cow was killed by a tiger one night, about a hundred yards from the tent. I had ridden into Mhow that day, but next night just as I was getting to bed there came a roar which sent a thrill through me. There was no great cause for fear, however, except of my horse breaking loose through terror, for the beast had merely come to finish his meal of the night before, and carry off the remains for future use, and this he continued doing through the night, roaring and growling in a manner which would have been sufficiently alarming if we had not known how he was engaged. Next morning I examined the place, and from the size of his foot prints I suspect he was a young animal, or perhaps only a leopard. In Haselpur there is a school, small indeed for the population, but yet something to be thankful for. At my first visit we had a meeting in it, in which the head official for the time, and another brahmin argued against me with unusual bitterness, and this some of the principal persons have continued to do, though they seem more friendly than at first. On my second visit however, two young brahmins of good position aroused great hopes, for the fulfilment of which, as in so many other cases, I have yet to wait. One came running after me when on my way to a smaller village, declaring his belief in our doctrine and his wish to join me, and persisting, though I reminded him of the hardships it would involve. We parted with the understanding that he was to come to Mhow, but hitherto he has failed to do so, from the influence of his family I have reason to believe. The other is one of the principal men of the place. On my first visit he was quiet when the others were loud in opposition, and on my second he openly declared himself an enquirer. His ill health, the smallpox in his family, mentioned in my last, and other hindrances, have interfered with his coming to me as he promised, but on my last visit he professed himself to a large extent convinced. Whether he will really come to Christ or resist and smother his convictions, remains to be seen. But surely to mention such cases is sufficient to secure their being earnestly prayed for. The last time, he brought to me another young brahmin to whom he said he had been teaching these things, and there were others also who seemed to give hopeful signs, but of whom I can say nothing more.

Formosa.

THE following extract from a letter from Dr. Mackay, to the Secretary of the Woman's Foreign Missionary Society, Kingston, will interest all :-

Formosa, Tamsui, Aug. 4th 1882.

God bless you and the Woman's Foreign Missionary Society of Kingston, for providing for a teacher. Depend upon it the money will be used according to the best of our judgment, for God's glory. We are back in our dear Isle again. Mrs. Mackay teaches students every evening till 10 p. m., in our house. She has a thousand things to tell the people here about many lands, and especially Canada. On the 26th ulto. we opened "Oxford College," and a hundred women were all day around Mrs. Mackay. When she tells them of Sunday Schools, and ladies meeting to consider how to help them away out here, and of little children giving their mite to help, &c., &c., their eyes sparkle and they exclaim "Wonderful." At the opening of Oxford College, two Mandarins whom I invited, were present. It was a study to see them gaze at the wives of helpers, converts, &c., in the Hall. I am sure they were amazed looking at so many bright, intelligent Christians, not afraid to mingle amongst all classes for worship. A month ago one of them called on us, and spent two hours conversing with Mrs. Mackay about Western lands. These Mandarins never attended a Christian assembly before. Mrs. M. is invited to pay them a visit. You know we must try to remove prejudices and not irritate. May every member of the Society do her duty as unto God, and by living near Him have the heart *always* burning. Would to God that *fits and starts* were done away with for ever, and one long, determined effort keep us all running the race.—G. L. MACKAY.

Missionary Items.

THE MORAVIANS, or "United Brethren" have been celebrating the one hundred and fiftieth year of their Missionary Society. On the 21st August, 1732, the first two missionaries were sent from Herrnhut—Leonard Doher and David Nitschmann, a potter and a carpenter. They left home at three o'clock in the morning, each with a small bundle in his hand and something less than four dollars in their pockets. The journey before them was six hundred miles, on foot to Copenhagen, and thence a voyage of four thousand miles to St. Thomas in the West Indies. Although the population of Herrnhut has not at any time exceeded one thousand, and the census of the entire denomination in its three provinces, German, English and American, gives but a small aggregate, it now has in the foreign field 166 brethren and 146 sisters, 312 in all. In the course of the one hundred and fifty years, more than two thousand (2,219) have entered the service, of whom twenty-nine have suffered a violent or untimely death.

The statistics of the three home provinces gives less than 31,000 souls, so that not far from one in every hundred of men, women and children, are personally engaged in foreign mission work. Out of one little Moravian community, that of Konigsfeld in the Black Forest (Baden), numbering only 418 souls, there are at the present time twenty-one persons thus engaged. Two of the missions, that in Labrador and that in the Western Province of South Africa, are self supporting. If other evangelical denominations had been giving of their substance and their membership, in the same ratio for the last century and a half, there would not now remain an unevangelized people on the face of the earth.

NEW GUINEA.—The progress of the Gospel in New Guinea within the past ten years, has been very marked. Port Moresby was discovered only ten years ago, though the natives of the whole island were before that well known for their treacherous and murderous propensities, but Port Moresby is now a centre of Christian influence, a church of seven members having been formed last year, to which number twenty were added last New Year's day. Rev. Mr. Lawes, in the *London Chronicle*, says that the new church building erected by the natives, though unknown to any order of English ecclesiastical architecture, is often filled with a good congregation. Many of the children can read and sing sweetly. He speaks of the public prayers of the natives as forming a most impressive feature of the work. The aptness of their language and the absence of formal phrases is very striking. The little girls even sometimes conduct family prayers with much simplicity and devotion. There are now in New Guinea six principal stations, with as many native teachers. With the clearing of the bush the climate seems to have become more healthy. It was in New Guinea, Kalo, about 50 miles from Port Moresby, that the sad massacre of ten native members took place in March of last year. It is believed that the action of the British man-of-war in inflicting punishment upon the leaders of the attacking party has been productive of good. The people recognize the justice of the punishment, and so far from being frightened away from the missionaries by the transaction, they seem to trust more firmly all their promises. Eleven chiefs were present at a religious service at Port Moresby on New Year's day, and each one said a few words. Seven years ago many of them would not have dared to enter the town. Whatever may be said of them, they are no longer pirates and murderers. Rev. Mr. Gill, of Rarotonga, reports, that when the letters announcing the martyrdom of their brethren arrived at Rarotonga, the usual May services were in progress, and the people were deeply moved. But one young native rose and said: "Some of

our friends have fallen in New Guinea by the hand of the heathen. It is well, because they died on the field of battle, in the Master's service. Their places must be filled up. *Here am I; send me in the place of the dead.*" A native teacher in New Guinea, writing to his brethren, says: "Young men, remember our countrymen and countrywomen devoured by the cannibals of the New Hebrides in former years. Did they die in vain? Certainly not; for many in these islands have since embraced the Gospel. It shall be even so in Kalo. Kalo will yet embrace the Gospel of Jesus.

EGYPT.—The missionaries driven out of Egypt by the late war have returned to their posts and taken up their duties where they left them, as nearly as possible. Messrs. Alexander and Harvey, of the United Presbyterian staff, arrived in Alexandria September 13th, and went to Cairo as soon as the railroad could be repaired and passes obtained. They found the mission property unharmed and the native members all safe. There was great rejoicing among all sects over the end of the war. The natives kept up their religious meetings. Miss Whately (Anglican) has also resumed her school work in Cairo. When the war broke out, she had a daily attendance of 300 boys and 200 girls, of whom nearly two-thirds were Moslem. There is a medical-mission in connection with this important school, and it is expected that the demands upon its resources will be very greatly increased.

AFRICA.—In pursuance of this purpose the offer of Mr. Jas. Stevenson to connect Lake Nyassa and Tanganyika by a road 200 miles long, and of a steamer for the lake by Mr. Arthington, has been accepted, thus securing at an early day, direct connection with the mission, mostly by water by the way of the Zambesi and the Shiré. A road from the lake eastward to Lake Moero is suggested to follow. May God smile on these large and costly plans, and inspire the right men for the arduous work. The Bible is wholly put into eight African tongues, and partly into thirty-four more, and the thirty-fifth is being prepared for. It is the Word that giveth light.

INDIA.—A missionary of the American Board in the Madura District, India, has under his sole charge fifty congregations, and nearly as many prayer houses and school houses. For the expenses of this work he received from the Board last year \$90, less than \$2 for each congregation. Some of the Christians in that region live on less than \$6 a year and yet give something for the furtherance of the Gospel.

HAWAII.—Two native evangelists, who have been described as the "Moody and Sankey of Hawaii," are traversing the Hawaiian Islands, preaching the gospel among the natives. Their labours have led, according to recent reports, to a great awakening.

A STRIKING INCIDENT.

Rev. C. M. Southgate relates the following in the 'Monday Club Sermons':—An English actress, passing along a street one day, heard singing. She looked in at an open door upon a little prayer meeting, and caught the words:

"Depth of mercy! can there be
Mercy still reserved for me?"

She entered, listened awhile, then went away, but the hymn went with her. She became a Christian, and determined to leave the stage, but the manager would not release her from fulfilling her engagement. The last night she played with unusual brilliancy, and at the close was called before the curtain. Her contract was discharged; she had no master now but Christ. Standing there, with clasped hands and streaming eyes, she sang

"Depth of mercy! can there be
Mercy still reserved for me?
Can my God His wrath forbear,
Me, the chief of sinners, spare?"

The audience was melted by the pathetic confession and plea, and many sought the same mercy.

The Presbyterian Record.

MONTREAL: DECEMBER, 1882.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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


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Literature.

PRIZE ESSAY ON MISSIONS.

 PRIZE of *one hundred guineas* is offered for the best essay in English on "THE HEATHEN WORLD; ITS NEED OF THE GOSPEL AND THE CHURCH'S OBLIGATION TO SUPPLY IT." The essay to contain not less than 200 pages of 300 words on a page, and not more than 250 pages; to be divided into chapters or sections, suitable for publication, serially as well as in book form, and to be transmitted not later than 15th July 1883 to REV. W. H. WITHROW, D. D., *Toronto*. Open to any person residing in the Dominion of Canada, or the Province of Newfoundland.

THE CONFESSION OF FAITH, with introduction, by Rev. R. Campbell, M. A., of Montreal: William Drysdale & Co., Montreal; price 10 cents. This cheap and handy edition of the Confession of Faith is well printed and adapted for the use of pastors and teachers of Bible-Classes, and indeed to all others who would understand the principles of Presbyterianism.

THE WESTMINSTER QUESTION BOOK for 1883, published by the Presbyterian Board, Phila., is already out. Every S. S. Teacher should have a copy of it. It contains an outline of the lessons for the whole year, price 15 cents. The WESTMINSTER TEACHER, same publishers, price 60 cents per annum is one of the most valuable of the monthly Sabbath School helps for teachers and advanced scholars. *Peloubet's Select Notes*, and Dr. Vincent's Lesson Commentary, price \$1.25, each have come to be almost indispensable in the Bible Class. These and all other S. S. requisites may be had on favourable terms through James Bain & Son, *Toronto*; William Drysdale & Co., *Montreal*, or McGregor and Knight, *Halifax*.

THE CATHOLIC PRESBYTERIAN.—Rev. Professor Blaikie, of Edinburgh, has consented to continue the editorship of this magazine, at least till the Belfast meeting of the Council in 1884. *James Bain & Son Toronto*, Agent for Canada; \$3 per annum. THE BRITISH AND FOREIGN EVANGELICAL REVIEW, price \$2.00 per annum, may be had from the same publishers.

HALF HOURS WITH THE LESSONS, for 1883. The Presbyterian Board, Philadelphia, p.p. 475. Price \$1.50. A volume of forty-eight short sermons on the subjects of the Sab-

bath-school lessons, by twenty-four prominent ministers, which will be found useful by superintendents and Teachers. W. Drysdale & Co., Montreal.

CRITERIA OF DIVERSE KINDS OF TRUTH AS OPPOSED TO AGNOSTICISM, by James McCosh, D.D., L.L.D., Princeton, N. J., 1882, p.p. 60. Carter & Brother, New York; Wm. Drysdale & Co., Montreal. Price 50 cts.

GEMS OF ILLUSTRATIONS FROM THE WRITINGS OF DR. GUTHRIE. Funk & Wagnalls, New York. Price \$1.50

MEETINGS OF PRESBYTERIES.

Chatham, at St Andrews Ch., 19 Dec., 11 a.m.
 Sarnia, at Sarnia, 19 Dec., 3 p.m.
 Peterboro, at St Andrews Ch., 16 Jan., 2 p.m.
 Kingston, at Belleville, 18 Dec., 7.30 p.m.
 Brockville, at Prescott, 12 Dec., 3 p.m.
 Maitland, at Wingham, 19 Dec., 1 p.m.
 Bruce, at Chesley, 19 Dec., 2 p.m.
 Montreal, at St Pauls Ch., 9 Jan., 11 a.m.
 Maitland, at Wingham, 18 Dec., 1 p.m.
 Ottawa, at Bank St. Ch., 13 Feb., 10 a.m.
 Glengarry, at Lancaster, 9 Jan.
 Whitby, at Whitby, 16 Jan. 10.30 a.m.
 Toronto, at Knox, Ch 16 Jan., 11 a.m.
 Paris, at Woodstock, 12 Dec., 1.30 p.m.
 Sydney, at St Andrew's Ch., 31 Jan., 11 a.m.
 Truro, at Pres. Hall, 5 Dec., 11 a.m.
 Halifax, at St Andrews Ch., 14 Dec.
 Miramichi, at New Castle, 16 Jan.
 London, 3rd Tuesday in January, 2 p.m.

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REFERENCES:—Rev. Dr. Ormiston, New York; Principal Dawson, LL.D., C.M.G., Montreal; Rev. Geo. Milligan, M.A., Toronto; Rev. Dr. Mathews, Quebec; Rev. D. Anderson, Lewis.

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A Page for the Young.

THE YEARS PASS ON.

"When I'm a woman, you'll see what I'll do! I'll be great, and good, and noble and true! I'll visit the sick and relieve the poor— No one shall ever be turned from my door; But I'm only a little girl now." And so the years pass on.

"When I'm older I'll have more time To think of heaven and things sublime; My time is now full of studies and play, But I really mean to begin some day; I am only a little girl now." And so the years pass on.

"When I'm a woman," a gay maiden said, "I'll try to do right and not be afraid; I'll be a Christian, and give up the joys Of the world with all its dazzling toys; But I'm only a young girl now." And so the years pass on.

"Ah me!" sighed a woman grey with years, Her heart full of doubts, and cares, and fears, "I've kept putting off the time to be good, Instead of beginning to do as I should; It I'm an old woman now." And so the years pass on.

Now is the time to begin to do right; To-day, whether skies be dark or bright; Make others happy by good deeds of love, Looking to Jesus for help from above; And then you'll be happy now, And as the years pass on.

GOD'S PEOPLE ARE PILGRIMS.

They have no city to dwell in. Psa. cvii. 4. God has prepared a city for them. Heb. xi. 26 This is not their rest, for it is polluted.

They dwell in tents. Heb. xi. 9. The Lord leads them in the right way. Psa. cvii. 7.

They walk in the midst of trouble. Psa. cxxxviii. 7.

Wicked and violent men seek to overthrow their goings. Psa. cxl. 4. The Lord revives and saves them. Psa. cxxxviii. 7.

They go from strength to strength. Psa. lxxxiv. 7.

They find streams in the desert. Isa. xxxv. 6. They abstain from fleshly lusts. 1. Pet. ii. 11. They pass the time of their sojourning in fear. 1. Pet. i. 17.

Their affections are set on things above. Col. iii. 12. Their conversation is in heaven. Phil. iii. 20.

They try to walk worthy of the Lord. Col. i. 10. They shall come to Zion with songs. Isa. xxxv. 10

ONE STEP AT A TIME.

I once stood at the foot of a Swiss mountain which towered up from the foot of the Visbach Valley to the height of ten thousand feet. It looked like a tremendous pull to the top. But I said to myself, "Oh, it will require but one step at a time." Before sunset I stood on the summit enjoying the magnificent view of the peaks around me, and right opposite to me flashed the icy crown of the Weissborn, which Professor Tyndall was the first man to discover, by taking one step at a time.

Every boy who would master a difficult study, every youth who hopes to get on in the world, must keep this motto in mind. When the famous Arago was a school boy he got discouraged over mathematics. But one day he found on the waste leaf of the cover of his text book, a short letter from D'Alembert to a youth discouraged like himself. The advice which D'Alembert gave was, "Go on sir, go on." "That little sentence," says Arago, "was my best teacher in mathematics." He did push on steadily until he became the greatest mathematician of his day by mastering one step at a time.

THE EARLIER THE EASIER.

An old man one day took a child on his knee and talked to him about Jesus, and told him to seek the Saviour now, and pray to him and love him. The child knew that the old man was not himself a Christian and felt surprised; then he looked up into the old man's face and said, "But why don't you seek God?"

The old man was affected by the question, and replied, "Ah my dear child, I neglected to do so when I was young, and now my heart is so hard I fear I shall never be able."

Ah, my little reader, believe him! "To-day if ye will hear his voice harden not your hearts." It will be more difficult to hear to-morrow; and weeks and months and years hence, how high and strong a barrier will gradually be rising between you and Christ! Will you not resolve, "I will begin now to seek my Saviour!" Listen to the words of Wisdom:—"They that seek me early shall find me."

THE THREE WHATS.

Never forget the three whats, First. What from? Secondly, What by? and thirdly, What to? What from? Believers are redeemed from hell and destruction. What by? By the precious blood of Christ. What to? To an inheritance incorruptible, undefiled, and that fadeth not away.

Acknowledgments.

RECEIVED BY REV. DR. MACGREGOR
AGENT OF THE GENERAL ASSEMBLY
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FOREIGN MISSION.

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East St. Peters P E I	20.10
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Kempt & Walton	8.00
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A W McKenzie	13.00
Dr Collie	5.00
W Redmond	5.00
	23.00

Tatamagouche N S.

Robt Bell in full	4.00
Miss Bell final	2.00
Jas McKeen in full	5.00
D Murdock Sr 2nd inst	2.00
Jane McKay [nost Mrs MacLanders]	4.00
David Donaldson Sen	3.00
Alex MacKay	1.00
David Morrow	3.00
David Chambers	5.00

29.00

Earlton, N. S.,

John Stewart	1.00
Mrs Sutherland	1.00
Mrs J Douglass	1.00
Miss Jane Murray	1.00
Robt Murray	2.00
John Murray elder	1.00
Mrs Murray	1.00
Misses Sutherland, [Forks]	2.00
Ann McKay	1.00
Donald Murray	2.00
Neil Murray	1.00
John Murray	5.00
John McFarish N.B	2.00
John Sutherland elder	4.00
Mr. McKay North	
Earlton	2.00
Mrs McDonald	0.50
Don Murray elder	4.00
A Ross	1.00
John Taylor	1.00
Isabella Munro North	
Earlton	0.50

34.00

\$70,132.95

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

ASSEMBLY FUND.

Received to 5th Oct, 1882	\$258.10
Desboro Missy. Association	1.70
Chatham St Andrews Ch	6.00

Fitzroy Harbor & Tarbolton	7.00
Rockwood	5.00
Brookville, St Johns Ch	4.00
Perth, St Andrews Ch	6.38
Caledonia, Argyle Street & Allan Settlement	11.00
Clinton, Willis Church	9.00
Collingwood	4.80
Innerkip	4.40
Pictou, Knox Ch	8.00
P E Island, Princetown Ch	10.00
King, St Andrews	7.50

\$344.88

HOME MISSION.

Received to 5th Oct, 1882	\$409.49
Dalhousie & N Sherbrooke	25.00
A Friend	5.00
Clearwater	3.31
Goudney	3.63
Silver Springs	3.30
Rankins	2.71
Pilot Mound	2.05
Stated, &c	6.06
Allansville	1.78
Oshawa S Sch	20.00
Woodlands	6.00
Hillsgreen Miss Sta	7.00
New Edinburgh	25.50
Fullarton	20.00
North Morington	51.00
Eadies Station	14.05

From the Estate of late Mr Wm Clark, London per Mrs Clark	100.00
Chatham, St Andrews	40.00
London East	3.00
Proffine	31.00
Lower Windsor	4.00
Osnabruk, St Matthews & Valley	50.00
J. O Galt	1.00
Charles Blair, W Puslinch	1.25
Peabody Miss'y Association, Parry Sound	10.00
Beckwith	2.80
Williamsford & Berkely	15.00
Ashton	6.40
Brookville, St Johns	10.00
York Townline	1.00
Ekfrid, Knox Ch	25.50
Perth, St Andrews	63.13
Cardiff	6.00
McKillop, Duffs Ch	15.00
Collingwood	10.00
Innerkip	25.00
Plantagenet	10.00
Blacks Corners	9.10
N Gower & Wellington	5.00
Montreal Chalmers Ch S Sch	35.00
Covey Hill	2.59
J B Moose Creek	1.50
Massawippi Coaticook & Richby	6.40
Monokton	6.00
Beverley	65.00
Claremont	10.00

\$4792.55

FOREIGN MISSION.

Received to 5th Oct, 1882	\$7126.16
Valeartier S Sch	3.00
Laohute, 1st Ch Ladies Meeting, address by Miss Rodger on our Indian Zenana Work	12.00
A Friend	5.00
Oshawa S Sch	13.07
Vaple Valley, St Andrews S S Woodlands	2.16
Wroxeter S Sch, India	4.00
From the Estate of the late Mr Wm Clark, of London per Mrs Clark	12.30
Bequest of the late Robt McLaren of Russell, per his	100.00

Exec. for Oxford College at Tamsui	50.00
Kincardine, Chalmers Ch SS Formosa	4.00
West Magdala S Sch	8.00
Chas Blair, West Puslinch	1.50
Peabody Miss'y Association	3.50
Ashton B	8.00
Brookville, St Johns Ch	12.00
Perth St Andrews	58.75
High Bluff & Prospect	35.62
Kincardine, Chalmers Ch SS Chatham, St Andrews	5.00
Kincardine, Roberts Apple Tree	20.00
Collingwood	1.00
Massawippi, Coaticook & Richby	10.00
Well he may	6.40
Mrs. Mary Kellie Skye, Glangarry, Formosa	5.00
do do do	60.00
do do do	20.00
Collected at Ottawa House, Cushing's Island, for Oxford College at Tamsui	4.50
Fort Coulonge	12.00
Upper Lithfield	2.00
Walham Mission Station	1.00

\$7605.98

COLLEGES' ORDINARY FUND.

Received to 5th Oct, 1882	\$841.63
Dalhousie & N Sherbrooke	6.53
Edin Mills	5.00
Priceville, St Columba Ch & Durham Road	7.00
Tibury East	9.00
Collingwood Mountain	1.65
Gibraltar	2.18
Allansville	1.91
Goderich, Knox Ch	20.00
Arthur, St Andrews Ch	10.90
Midland, Penetanguishene & Wyebridge	11.60
Woodlands	4.00
Point Edward	11.41
Hillsgreen Miss Station	4.00
Moss, Burns Ch	74.00
Fullarton	11.20
Goderich Township Union Ch	5.00
Goderich Knox Ch, addl	5.00
Fergus, St Andrews Ch	39.10
Waddington, N Y	29.00
Aurora	6.00
Chatham, St Andrews	30.00
Proffine addl	1.50
Fitzroy Harbor & Tarbolton	10.00
Rockwood	12.00
Palmerston, Knox Ch	15.00
Dumbane	6.00
Peabody Miss'y Association	3.60
Parry Sound	3.08
Roseau	1.12
Beckwith	14.00
Ashton	10.00
Yorktownline	8.03
Ekfield, Knox Ch	16.03
Ayonton & Carlingsford	10.60
Berne	7.00
Perth, St Andrews	23.09
Cul'oden	6.00
Essa Townline	1.85
English Settlement	23.42
Toronto, Old St Andrews	150.00
Lindsay	22.50
Dumbarton	10.00
Teeswater, Westminster Ch	23.75
McKillop, Duffs Ch	15.00
Collingwood	10.00
Mount Pleasant	5.00
Burford	1.25
Monokton	6.00
Prescott	15.00

\$1576.93

KNOX COLLEGE BUILDING FUND.

Per. Rev. Wm. Burns.

Received to 5th Oct, 1882	\$1458.62
Revd Thomas Fenwick, Metis	35.00
Alda Craig	2.25
Kintyre	12.00
Elora	10.00
William Anderson, Guelph	5.00
Mrs. Simpson, New Market	17.00
Newtonville & Kendall	2.00
George Gordon, Strathroy	4.00
John Douglas, St George	10.00
Rev J. Hastie, Lindsay	5.00
Donald Dunoon, Cannington	6.00
A. Mel, Toronto	1.00

\$1567.07

KNOX COLLEGE LIBRARY FUND.

Received to the 5th Oct 1882	\$220.00
Rev. Thos Fenwick, Metis	2.00

\$222.00

WIDOWS' FUND.

Received to 5th Oct, 1882	\$823.07
Rockey Saugeen, Burns Ch	2.50
Brucefield, Rev J. Ross' Cong	10.00
Smiths Falls, Union Ch	10.00
Keene	25.00
Deboro	4.30
Waddington	8.00
Lake Shore	2.00
Osnabruk, St Matthews & Valley	12.00
Perth, Knox Ch	10.00
Presby of Guelph, bal of amt for Annuity of Widow of the late Rev D Smyth	34.00
Peabody Missy Association	3.00
Mooreline	13.00
Peterborough, St Pauls	60.00
Dumbarton	5.00
Tibury East	9.75
Woodville	15.53
Collingwood	3.00
West Gwillimbury 1st	3.00
Moss, Burns Ch	5.00

\$1050.13

With rates from Revds E. F. Torrance, J. McNab, J. Gray, Orillia, J. Morrison, Waddington, J. W Chesnut \$60, D Sutherland \$16, J. Thomson, Ayr, T Fenwick, D Duff, M Barr, R Gray, W T McMullen, Walter Inglis, A McKenzie, J. Ross, Brussels, Wm Walker, J Porteous, A Findlay, T G Thompson J S Stewart, J A Anderson D Wardrope, R Binnie, A McCall, R Torrance, A Kennedy, F Ballentyne, Jas Black, J. Eadie, A. H. Kippen, A F McDan, A F Tulley, T Alexander, J G Murray, Arold Currieger, J G Baird, A H Warden, M Duart, D McIntosh, R H Warden, M Turnbull, \$24, A D McDonald, Chas Fletcher \$12, Wm Fraser.

AGED AND INFIRM MINISTERS FUND

Received to 5th Oct, 1882	\$ 448.79
Cardinal	5.50
Mainsville	3.50
A Friend, Cardinal	1.20
Rockey Saugeen, Burns Ch	4.00
Smith Falls, Union Ch	20.00
Deboro Missy Association	3.00
Woodlands	3.00
Bristol	3.00
Waddington, N Y	14.48
Lake Shore	10.00
Chatham, St Andrews	4.00
Streetsville	16.00
Victoria	2.25
Osnabruk, St Matthews & Valley	15.00
Rockwood	11.00

Palmerston, Knox Ch.....	10.00
Peabody Missy Association..	2.00
Lanwick	5.00
Hornby	4.00
Brockville, St Johns.....	5.00
Ailes Craig	8.76
Carlisle	7.00
Moore Line	11.00
York Mills & Fisherville ..	6.25
Bayfield, St Andrews.....	1.73
Perth, St Andrews	14.04
Niagara	11.25
Wroxeter	15.73
Woodville	20.00
Peterboro, St Pauls.....	45.00
Lions Head & adjoining stas.	6.00
Watford	5.40
Leeds	12.00
Collingwood	5.00
Mount Pleasant	7.25
Burford	2.00
Williamstown Hepzibah Ch	8.25
Farnham Centre	2.00
Tara	6.00
West Gwillimburg Ist.....	3.87
Pricville, St Columba Ch &	
Durham Road	7.00
Bobbygeon, Knox Ch	8.00
Mosa, Burns Ch	8.00
	\$212.63

Rates Received to 5th Oct., 1882. \$ 297.18

With rates from Revs R Torrance \$3, J McNab \$4, J Crombie \$4, J Gray, Orilla, \$2, J Morrison, Waddington, \$3.50, S Fenton \$2, D Sutherland, 2 years, \$3, J Thomson, Ayr \$5, T Fenwick \$2, D Duff \$3.50, W M Stewart \$1, R Gray \$2.50, W T McMullen \$7.50, W Inglis \$4.25, W Meikle \$3.50, J Elliott \$3.50, J Ross \$4.50, J R McLeod, 3 years, \$10.16, W Walker \$4.00, M Barr, 3 years, \$6, J Porteous \$3, Archd Currie, Sonya, \$5, S Jones \$3, A Findlay \$3.50, W K McCulloch \$3.50, T G Thomson \$3.75, J S Stewart \$1.60, J A Anderson \$3.63, D Wardrop \$2.50, R Binnie \$4.50, A McCoil, 3 years, \$12, F Ballantyne \$4.50, J Black \$4, J Eadie \$8.50, A H Kippen \$3.50, J A F McBain \$4, J W Chesnut, five years, \$15, T Alexander \$2, J G Murray \$2.68, Archd Currie, Duart, \$2.50, R H Warden \$3, Wm King \$3, J McIntosh 3.50, N MacNish \$7.50, J Little, Princeton, 2 years, \$10, A D McDonald \$7, George Brown \$3.75

\$ 224.32

\$521.50

CONTRIBUTIONS TO SCHEMES OF CHURCH TO BE APPROPRIATED.

Received to 5th Oct., 1882... \$ 658.98

Dundas, Knox Ch addl..... 21.35

Toronto, Charles Street Ch..... 100.00

\$780.33

FRANCE, PARIS McCALL MISSION.

Two Friends, Charlottetown, 3.00

P.E. Island..... 7.00

C.H., Montreal..... 10.00

TEMPORALITIES LAW EXPENSES.

Carlton Place, Zion Ch..... 7.00

MANITOBA COLLEGE.

Received to Oct 5th, 1882... \$ 31.00

Weedlands 3.00 |

FRENCH EVANGELIZATION—RECEIVED BY REV. R. H. WARDEN, TREASURER, 260 ST. JAMES' ST., MONTREAL, TO 8th Nov. 1882.

Already acknowledged.....\$5248.17

Mrs. J H. Cobourg..... 10.00

Warwick, Knox Ch, Main Road..... 15.16

Clinton, Willis Ch..... 18.47

W Nottawasaga addl..... 4.00

Desboro 5.00 || Arthur | 17.00 |
Thamesville	12.84
Botany	4.28
Turin	2.88
Per A Robb, Amherst, N S ..	11.25
Williamstown, St Adws ..	30.00
Mooretown	8.00
Vaughan, Knox Ch.....	9.39
Bolton, Caven Ch.....	6.73
Markham, Melville Ch.....	5.00
Rockwood	28.00
Woodland, Mt Forest.....	4.00
Cardif, addl.....	.50
E Oxford, St Andrew's, M.S.	3.00
Peabody	3.00
Beachburg	27.15
Front Westweath	6.15
Brockville, St Johns.....	10.00
Ailes Craig	9.00
Carlisle	10.00
Elgin, addl.....	1.60
Perth, St Awa	39.59
A Friend	10.00
McNab & Horton.....	60.00
N Earling, Dundee.....	5.00
Grimby	10.00
Muir's Settlement.....	3.00
James Black, St Louis de	
Gonzaque	5.00
Mrs J Black, St Louis de	
Gonzaque	2.00
J B——— Moose Creek.....	2.00
Essex Centre	3.03
Avonmore S Sch	5.00
Lindsay	17.00
A W Dimsdale, Barrie	1.00
Molesworth	8.40
Kingston, Chalmers Ch.....	57.55
Brucefield, Rev J Ross Cong.	
Innerkip	65.00
A Friend in Eastern Town-	
ships, per Rev F M Dewey	
Chas McLenaghan, Senior	
Drummond	10.00
Per Rev. Dr. McGregor	

Halifax 2.50 || Mrs Jno Murray, Mabou .. | 6.00 |
Smithfield, I Caledonia ..	6.00
S Mutch, Newfoundland ..	10.00
Upper Musquodoboit.....	20.00
Boularderie	7.00
Malagawatch	4.52
River Dennis	6.25
Onatham, St Johns Ch.....	9.00
Hfx, Chalmers Ch, addl ..	5.00
Redbank	1.00
Friend, Rodgers Hill	5.00
Kempt & Walton	5.00
East St Peters	10.00
Ladies Soc, Churchville ..	7.00
Lake Ainslie, C B	5.00
Per Rev. Dr. Reid, Toronto.	
A Friend	5.00
C Blair, W Pualinch.....	1.25
Beckwith	10.00
Ashton	10.00
McKillop, Duffa	10.70
Collingwood	4.05
	\$597.78

POINTE-AUX-TREMBLES SCHOOLS.— REV. R. H. WARDEN, MONTREAL.

Acknowledged already..... \$343.91

W Winchester S Sch 12.50 || Keene | 26.00 |

A D Ferrier, Fergus..... 50.00

Oshawa S S..... 25.00

Montreal Chalmers S S..... 25.00

A Friend 10.00 || Belleville, John St S S..... | 50.00 |
Norton Creek S S.....	2.50
Angus McDonald, Loochaber	
Gore	5.00
J. W Carmichael & Mrs Ros	
McGregor, N Glasgow N S	
Ignatius Cockshutt Brant-	
ford	40.00
Vankleek Hill S Sch.....	50.00
	\$1549.91

COLLEGE FUND.

Rev R. H. Warden, Agent, Montreal.

Acknowledged already..... \$ 465.18

Sharpot Lake, ac..... 6.25

Glensandfield 6.00 || Stouffville | 4.35 |
N Luther, Knox Ch.....	3.50
N Gower & Wellington.....	6.00
Three Rivers	22.50
Brockville, St Johns.....	8.00
Elgin	13.25
McNab & Horton	46.70
Johnson	2.90
Daywood	2.50
J B, Moose Creek	1.50
Dunbar	15.00
Colquhoun	11.00
Chesterville	4.00
Ross & Cobden	8.75
	\$825.78

PRESBYTERIAN COLLEGE, MONTREAL
REV. R. H. WARDEN, MONTREAL
TREASURER.

LIBRARY FUND.
Collection at opening exercises \$31.05

BUILDING & FURNISHING FUND.

Already Acknowledged.....\$ 45.00

Spencerville & Ventnor..... 34.00

N Williamsburg & Winchester Springs..... 11.00

Vankleek Hill, per Rev J Ferguson..... 25.00

Per Mr J A Morrison..... 7.00

Chingacousey 1st & 2nd per R D, Fraser, M A..... 25.50

Rev J R McLeod, Kingsbury Williamstown, Hethsibah Ch..... 12.00

Jas Court, Montreal..... 18.65

R K Green, Montreal..... 25.00

J M Hall, Montreal..... 40.00

Rev R Campbell, M A, Montreal..... 5.00

St Gabriel Ch, Montreal..... 100.00

A Clark, Smith's Falls..... 35.00

Brockville, First Ch..... 25.00

Friends in Lachine, per Rev D Ross..... 27.84

Athelstane per Rev S Honston..... 25.00

Elgin do do..... 19.00

Rev C E Ameron, Three Rivers..... 11.00

Per Rev J A F McBain, Georgetown, Que..... 25.00

Per Rev J Robertson, Portage du Fort, Que..... 5.00

St Joseph St Ch, Montreal, per Rev J Scrimger..... 25.00

Per Rev R Hughes, Cumberland..... 30.00

Rev W M McKibbin, B A, Cardinal, on acc..... 10.00

St Pauls, Montreal, per Mrs Wallbank & Mrs J B Macdonald..... 100.00

Rev T Fenwick, Metis..... 2.00

Busy Bees, Que, per Mrs Baxter, Three Rivers..... 25.00

Martintown, Burns Ch..... 15.00

Per Rev D Paterson, St Awa..... 12.25

A Friend in Eastern Townships per Rev F M Dewey. 10.00

 \$746.24

EXERCETICAL CHAIR, &c.

Already acknowledged.....\$2085.00
 A G McBean, Montreal..... 25.00
 D T Fraser, do..... 25.00
 L Paton do..... 25.00
 Mrs Fraser, L'Original..... 25.00
 John R Langwill, St Laurent..... 30.00
 J M Gill, Brockville..... 100.00
 Robt Gill..... 50.00
 Alex McDougall, Montreal..... 25.00
 Hector Munro do..... 25.00
 Ames, Holden & Co do..... 25.00
 Jas Walker do..... 25.00
 J A Cantlie, do..... 25.00
 Geo Hay, Ottawa do..... 10.00
 R Blackburn, Ottawa..... 25.00
 A C Leslie, Montreal..... 25.00
 Thos Davidson, do..... 25.00
 John Hope do..... 50.00
 T T Snowden do..... 25.00
 Alex Rose do..... 25.00
 Hugh Mackay do..... 100.00
 J M Kirk do..... 25.00
 Arch McGoun do..... 25.00
 Jas Davidson do..... 10.00
 W D McLaren do..... 50.00
 J M Smith do..... 25.00
 Daniel Wilson do..... 25.00
 Mrs W Miller do..... 25.00
 G A Grier do..... 20.00

\$2380.00

QUEEN'S UNIVERSITY, ENDOWMENT FUND,

C. F. IRELAND, TREASURER, KINGSTON.

Acknowledged already...\$79,213.92
Whitby.
 Miss E McKay...4 on 10... 2.00
 Mrs J Logan... 4 on 10... 2.00
 B Madill... 4 on 25... 5.00
 Mrs Donaldson...4 on 10... 2.00
 J O'Brien.....in full... 5.00
Sarnia.
 Mrs J D Simpson...4 on 100 20.00
Guelph.
 Chas Davidson...3 on \$100 20.00
 David Stirton.....bal on 50 25.00
 D McLean.....bal on 30 10.00
 H Walker.....bal on 15 5.00
 W J Little.....in full 13.62
 J D Williamson.....in full 50.00
 Robt Forbes.....bal on 100 25.00

Balderson.
 Rev J G Stewart.....2 on 50 10.00
 Jno McGregor.....2 on 15 3.00
 Jas McGregor.....bal on 5 2.50
 J D Campbell.....in full 5.00
 Mrs J Steele.....bal on 2 1.00
 John Fisher.....in full 2.00
Bowmanville.
 F Blakely.....10.00
 M Galbraith.....5.00
 J Galbraith.....4.00
 M C Galbraith.....10.00
 David Stott.....25.00
Pinkerton.
 Chas Anderson.....2.00
 Total to 31st Oct, 1882\$.....79,478.04

BUILDING FUND.

Already acknowledged.....\$33558.85
 W Hayward.....bal on 50 10.00
 A Gunn & Co.....bal on 5000 1000.00
 G Davidson.....bal on 500 100.00
 J Marshall.....bal on 20 4.00
 H & W J Crothers.....on acc 10.00
 A & A Macdonald bal on 500 250.00
 M Stewart.....bal on 100 20.00
 Mrs D Clark.....bal on 500 100.00
 Rev J B Mowat.....bal on 750 150.00
 Prof Watson.....bal on 500 100.00
 A B Nicholson.....50.00
 Principal Grant.....bal on 2500 250.00
 W B & S Anglin.....bal on 100 50.00
 O S Strange M D.....bal on 100 20.00
 McKeelney & Birch bal an 200 40.00
 M S Macdonald.....bal on 100 50.00
 Mrs M T Macdonald.....bal on 50 10.00
 Folger Bros.....bal on 500 100.00
 R M Rose.....bal on 100 20.00
 A Shaw.....bal on 50 10.00
 J Agnew.....on acc 25.00
 J L Nicholson.....in full 50.00
 G Robertson & Son bal ou 200 40.00
 Mrs Betts.....bal on 100 20.00
 J McIntyre.....3 on 100 20.00
 Mrs J McIntyre.....3 on 100 20.00
 R M Matthews.....bal on 100 20.00
 Sir R J Cartwright bal on 500 100.00
 Rev C E Cartwright bal on 50 10.00
 L Clements.....bal on 200 40.00
 R Macpherson.....bal on 100 20.00
 M S Twitchell.....bal on 100 25.00
 Total to 31st Oct, 1882.....\$36,262.85

LAND & EQUIPMENT FUND.

Acknowledged already.....\$5200.00

SCHOLARSHIP FUND.

Cataraqui Scholarship.....\$ 50.00

TEMPORALITIES EXPENSE FUND.

JAMES CROIL, Treasurer, Montreal.
 Acknowledged already.....\$3226.40
 Rev Alex Smith, Manicoba..... 25.00
 St John's Ch. Montreal. Rev C A Doudiet..... 10.00
 McNab & Horton, Rev R Campbell..... 100.00
 Rev James T Paul, Balsover St Andrews Ch, Fergus, Rev J B Mullan..... 35.00
 Buetouche, N B, Per J D Murray..... 3.50
 Rockwood, Rev D Strachan. Rev Thos Fenwick, Metis... 2.00
 Melbourne, Rev F P Sym... 61.00
 Rev John E Tanner, Brompton Falls..... 25.00
 Oxford, Rev W T Canning... 100.00
 Rev George Bell, L L D, Kingston..... 100.00
 Rev Peter Lindsay, New Richmond..... 25.00
 T A Dawes, Lachine..... 25.00
 Almonte, St Andrews Ch, Rev J Bennett..... 34.38
 Rev James Sieveright, Prince Albert..... 10.00
 Rev James Carmichael, King Fort Coulonge, Rev J Gandier Mount Forest, Rev D Fraser Desoronto, Rev R J Craig... 5.11
 Huntingdon, Rev J B Muir... 15.00
 Rev A Campbell, Manitoba... 20.00
 Rochesterville, Rev J White 8.80
 \$3917.28

MORRIN COLLEGE.

ÆNES S MCMMASTER, Scotstown, Treas.
 Scotstown.....\$ 19.64
 Hampden..... 6.30
 Kennebec Road..... 12.00
 St Sylvester..... 12.00
 Winslow..... 6.00
 Three Rivers..... 2.00
 \$57.94

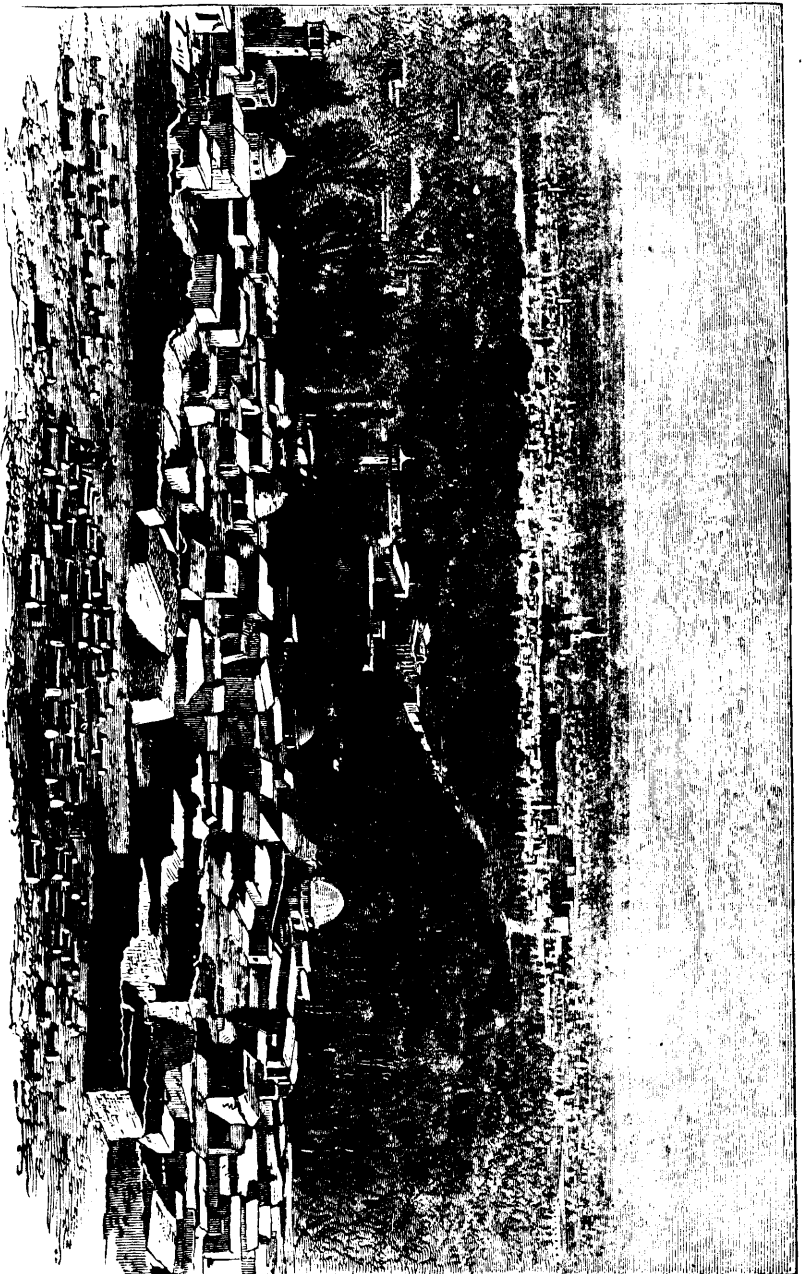
WIDOWS' AND ORPHANS' FUND. In connection with the Church of Scotland.

JAMES CROIL, Montreal, Treas.
 Woodland, Rev Don Fraser.\$ 3.00
 Rockwood, Rev D Strachan. 7.00
 Perth, St Andrew's Ch, on account..... 22.00

A LETTER FROM REV. J. W. MACLEOD.—Intimates his return from Barbadoes after eight weeks absence,—much improved in health, “We find meetings and schools in a good condition, Annajee has been *working faithfully* and well.”

AIMING RIGHTLY.—The Pastor of a very small and poor congregation asked his people to aim at \$2.00 per family for the schemes of the Church. The people responded, and the object has been attained. If this congregation is able to give \$2.00 per family there is not a congregation within the bounds of the General Assembly that could not do the same thing. “If this were done there would be no deficits, no need of urgent appeals, no suffering from unfulfilled obligations. If the poor congrega-

tions would come up to the average, and the rich give according to their ability, the Church could greatly increase her Home and Foreign work. I always think it useful to give the people something definite to aim at if they would accomplish something definite. I believe that in nine cases out of ten failure on the part of congregations to do their share of the work of the church arises from neglect of sessions to tell them plainly what is expected of them. The church as a whole is responsible for so many thousand dollars; you are a part of the church, and your share of the responsibility is so much. If the minister will waken the people's interest, and enlist their sympathies and tell them what is expected of them they will almost invariably do it.”



Damascus.

PALESTINE

in the time of
CHRIST

