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A Model Congregation.

(A Paper read by the Rev. Dr. Jardine at a Conference held by the Presbytery of Brockville, and published by request of the Presbytery.)

IT will be admitted, I think, upon all hands, that the subject of the present paper is one of great practical importance. The great object for which the Christian religion has been established in the world is the development of Christian life and work amongst its members. It may be said, perhaps, as a correction of my statement, that the Christian religion is designed to bring about human salvation—the salvation of the immortal soul. Very true. But what is the salvation of the soul but the imparting to it of true Christian life? And how is Christian life exhibited except in Christian work done here, in this world, to which we are to look primarily, as the evidence of the possession of Christian life. Unquestionably we look properly to a future eternity as the great and ultimate sphere in which the energies of the regenerated souls of men will find scope. But it is surely unwise to look so exclusively to the future eternity as to forget or neglect the claims which the present life has upon us. To us who are living in the midst of the busy world, the present life, with all its cares, duties, pleasures and sorrows, affords the immediate sphere in which we have to show what manner of persons we are. And it is in the present life, primarily, that the fruits of the Christian religion have to be exhibited. Now, the Christian Church, as a great whole, is divided into congregations: that is, into small communities of Christian families, who can conveniently meet together for the purposes of Christian worship and work. The

great Christian Church, therefore, receives its support and energy from Christian congregations; they form the basis upon which the Church rests, and from which it proceeds to the conquest of the world for Christ. It is manifest, then, that the prosperity and progress of the Church as a whole will depend upon the character and degree of the Christian life and work found in its constituent congregations. The whole depends upon its parts and partakes of the character and life of its parts; and if the individual congregations of the Church are not living and vigorous and efficient, we cannot expect the Church to be so. Hence the success of the great Christian Church in the world must depend ultimately upon the efficiency with which congregational efforts are developed and guided. And these considerations are a sufficient vindication of my statement that the subject of the present paper is one of great practical importance.

It may further be assumed, at the outset, that an organization of some kind is almost a necessity for the development of systematic Christian work amongst the members of a congregation. Very few individuals have originality or force of character sufficient to discover and open up a path of Christian labour for themselves. And it is of special importance to young Christians that they should find an organization ready made for them, into which they can enter, and where they can train themselves to independent efforts. Aiter Paul, the great Apostle of the Gentiles, had been enlightened, when on his way to Damascus, his first question was, "Lord, what wilt thou have me to do?" This should be the first question, also, of every young Christian who joins the communion of our Christian Church. And I believe that many a fervent Christian life becomes dead and useless simply because of the want

of some suitable sphere in which its newborn energy may be exerted. If we would take advantage of the latent energy which the Christian life creates, and if we would develop that life to the production of its proper fruits, we must establish some organization in our congregations which will give a sphere and supply an incentive to Christian energy. The consideration of the nature of an organization such as will accomplish these objects, I shall now attempt. I assume that we have not in our Presbyterian congregations any generally recognized and established organization such as I refer to. The Kirk-Session is the recognized court having the superintendence of spiritual worship and work in the congregation. But it is generally composed of a small number of Christian men of mature age and experience, and it does not necessarily imply any organization involving agents outside of its own members. The Kirk Session might properly form a part of an organization such as should be established; but in itself it is not sufficient to meet all the requirements of the case. Provision should be made for employing the efforts and calling forth the Christian energies of every member of the congregation, so that, if any one wishes to find anything to do in the service of the Lord, a sphere of effort will be open. I shall now enquire what are the different departments of Christian life and work to be provided for.

1. As the foundation of the life of the congregation, there should be laid a basis of Christian knowledge. It may be said that this is already provided for in the pulpit, the Sunday-school, and the weekly prayer meeting. Undoubtedly these are good as far as they go. For those who attend the church regularly and who study their Bibles systematically at home, the public services of religion may be sufficient. But there are a great many who do not attend the church regularly; and a great many who do not study their Bibles systematically; and, in fact, a large number of families who are scarcely ever seen in the church, and whose members scarcely ever open a Bible at all. Practically they are dead, as far as the religious life is concerned. Yet they are adherents of the congregation; and, if not, efforts should be made to bring them into relation with the life of the Christian kingdom. To do this a basis of Christian knowledge must be laid. And even in the case of those who are regular in their attendance at the services of the church, it is desirable that there should be a more social, informal study of God's truth than is met with in the church. I would propose, therefore, that there should be held Domestic Bible-Readings in different districts of the congregation. They should

be held in homes centrally situated, so that a few families from the neighbourhood could assemble. After a little friendly intercourse of a general kind, a portion of Scripture should be studied in a conversational way, so as, if possible, to give every one present an opportunity of taking part. Devotional exercises should be short, and taken part in by members of the congregation present. Special efforts should be made to secure the presence of any families in the neighborhood who are not regular in their attendance at the church, or who do not go at all. And the exercises should be made of a nature to interest every one present, especially the young. By having a Domestic Bible-Reading every week in a different district of the congregation, it might reasonably be expected that families which now take little interest in religious things would be brought to take more. The pastor would get to know the spiritual condition of his flock, and the people would know one another. And it might be hoped that this would be an important means of turning many who can scarcely be reached from the pulpit at all from darkness to light. When thought desirable, there might be an agency in this connection for the distribution of tracts or other religious literature; and efforts should be made to get all the children to come to the Sabbath-school.

2. Provision should also be made for agreeable social intercourse. It is important that the members of the congregation should be upon friendly terms with one another, and should have opportunities of meeting in a pleasant, informal manner. To accomplish this, congregational socials might be held, say, once a month, either in some private house or in a Sunday-school hall, or other suitable place. A public announcement should be a sufficient invitation to these socials, it being understood that every one should be expected to attend. Conversation, readings, music, and so forth, might form the entertainment of the evening, and refreshments, if any, should be light. The evening should be closed with devotional exercises. An occasional concert or lecture would serve to vary the character of these social meetings.

3. It has always been considered that an important fruit of the Christian life is practical beneficence. The giving of assistance to the sick or poor was one of the leading characteristics of the early church; and it was said of our Saviour, that "He went about doing good." Those who imbibe the spirit of Christ will also be marked by this feature of His character, and will strive, as they have opportunity, to brighten and render happier the lives of their fellow men. Every congregation should, therefore, see that provision is

made for any cases of poverty or sickness, or other hardships, which occur amongst its families. Indiscriminate charity is not to be commended; but there are many cases where help is needed, and many more cases where something might be done to lead im-provident or negligent families to become more provident and careful.

4. It is the duty of Christian families and congregations to try and defend their mem-bers against great social evils and vices which are inimical to their happiness and welfare. Prominent amongst these are drunkenness, gambling, and licentiousness. In every com-munity, especially in towns and cities, these vices prevail, and destroy the best welfare of multitudes. The Christian community, if wise, will take measures to defend itself against them. Efforts should be made for the reformation of any who have become the slaves of strong drink. And members of every Christian congregation should be care-ful, by precept and example, to encourage the practice of temperance. It might be desirable to establish a temperance society in con-nction with congregations. And it would be well if places of innocent recrea-tion could be made to take the place of the drinking saloon and the gambling room. Young people, especially, require recreation and amusement, and it is important to pro-vide them with amusement of a healthy, in- vigorating kind, instead of that which is vicious and demoralizing. For this purpose the good games and good art, which are now so often associated with drunkenness, gam- bling and licentiousness, ought to be taken from these vicious surroundings and devoted to their legitimate purpose, that of providing healthful and innocent recreation. The Christian society ought to be able to show that there may be innocent amusement without vice, or any influence tending in the direction of vice. By bringing to bear Chris- tian influences upon those who have become demoralized, by setting itself determinedly against vice, and by encouraging modes of healthful enjoyment in opposition to degrad- ing ones, the Christian congregation might hope to do much to defend its members from the evil influences of the world and the devil.

5. Another feature of all Christian work is the effort to extend the blessings of the Gospel amongst others. The Christian Church is, from its very nature, a missionary Church; and the Christian congregation, which does little or nothing in the way of missionary effort, can have little life in it. In the congregation, as to the church at large, there is a home field and a foreign field for missionary effort. Within the bounds of the congregation itself there are families who practically are not Christian, and it is the

duty of the congregation to reach them in some way. And the congregation should contribute its proportion towards the carry- ing on of the missionary operations of the Church as a whole. In addition to the Do- mestic Bible-Readings referred to above, the congregation might set in operation agencies for visiting families that neglect the means of grace, for distributing tracts or other Christian literature, and for extending a wel- come to strangers coming to live within the bounds of the congregation. Care should be taken not to interfere with the members of any other congregation.

In accordance with the above division of Christian work an organization, such as the following, might be adopted:—

I. This organization shall be called the Congrega- tional Association of

II. The objects of this Association shall be, to stimu- late and assist the careful and systematic study of God's truth throughout the congregation; to promote pleasant and profitable social intercourse amongst the families of the congregation; to encourage and foster the spirit and habit of systematic benevolence, espe- cially towards the poor and unfortunate at home and in other places; to struggle against the prevalence of vices in the community; and to assist in diffusing the blessings of the Gospel both within the bounds of the congregation and abroad.

III. The pastor of the congregation shall be *ex officio* the President of the Association, and the elders *ex officio* its Vice-Presidents. In addition to these there shall be appointed annually a Secretary, a Treasurer, and various working Committees.

IV. Any member of the congregation may become a member of the Association by enrolling his or her name upon its register; and every member is expected to contribute to its success by active efforts in forward- ing the objects of the Association.

V. The congregation shall be divided into districts for the purposes of the Association.

VI. The following working Committees may be ap- pointed annually, or other Committees to undertake other kinds of work, as may be deemed advisable:—

a. A Committee on Domestic Bible-Readings, whose duty it shall be to arrange the places and times at which Bible-Readings shall be held, and the manner in which they shall be conducted.

b. A Committee on Social Entertainments, with similar duties.

c. A Benevolence Committee, whose duties shall be to find out fitting objects of Christian charity at home or abroad, and devise means to assist them.

d. A Committee on Temperance and Social Virtue.

e. A Visitation Committee, whose duties it shall be to visit strangers and families who are irregular in their attendance upon the means of grace, or alto- gether neglect them, and to employ such means as seem best fitted to bring them under Christian influ- ences.

f. A Missionary Committee to raise means to aid the Church in the extension of the Kingdom of Christ in the world.

VII. These Committees shall be composed of both male and female members, and shall divide their work as much as possible amongst the different congrega- tional districts.

VIII. There shall be monthly meetings of the Joint- Committees for the purpose of reporting work done during the past month, and arranging for the coming month. These meetings shall be held on the of each month, and shall be opened and closed by devo- tional exercises.

IX. There shall be an annual meeting of the Asso- ciation on the first Tuesday of April, for the purpose of receiving a report of the past year's operations, and electing Committees for the coming year.

X. Every member of the Association shall contribute cents per month, to defray the working ex- penses of the Association.

Christ and his Disciples.

FEBRUARY 5.

MARK III: 6-19.

Golden Text, John 15: 16.

COMPARE Matt. 12: 14 and 10: 1-4. Luke 6: 11-19. V. 6. Each miracle wrought by Jesus increased his popularity with the common people. But the cure, in v. 5, had exasperated the Pharisees who, having before countenanced John's disciples, now joined the *Herodians*—a political party in pronounced opposition to Jesus. *How destroy Him*—Hitherto they had plotted secretly, but now they ceased to disguise their malicious intentions. Vs. 7, 8. *Withdrew Himself*—It was no part of his plan to assume the rôle of a public agitator. *A great multitude followed*—Jews from all parts of Palestine as well as Gentiles, or heathen, from *Idumea*—Edom, to the south of Moab, and from *Tyre* and *Sidon*—in the extreme north. V. 9. It seemed as though the populace were ready to form a new political party and make Him king, Jn. 6: 15. But that was not his mission, Jn. 18: 36. *A small ship*—a fishing-boat. Vs. 10-12. *Healed many*—Matthew says, *all*. Many were relieved by even touching his clothes. *"The son of God"*—an involuntary tribute to his divinity which at this time he did not wish. The words of Isaiah were more fitting just then, Matt. 12: 17. Vs. 13, 14. *Into a mountain*—see Luke 6: 12. *Calleft unto him*—From a large number of disciples he selected twelve whom he *ordained*—as *Apostles*, i. e. messengers to be sent before him to the places he should afterwards visit. They were instructed, qualified, and authorized as his ambassadors, Matt. ch. 10. All were laymen belonging to the humbler classes, 1 Cor. 1: 27. They were to *preach*, but not yet in Samaria, nor to the Gentiles, lest they should stir up animosity and defeat the purpose of their mission. Theirs was to be a quiet house-to-house mission, confined to Galilee. *To heal sickness*—as proof that they were commissioned by Him. Vs. 16-19. The names are not given by the three evangelists in the same order, but in all Peter stands first, and Judas last. Though John does not name them, collectively, he refers to them, chs. 6; 70 and 20: 24. **SIMON**—son of Jonas of Bethsaida, named by Christ Cephas, or Peter—"a rock," Jn. 1: 42. He was the most prominent of the twelve and the first to confess the divinity of our Lord, Matt. 16: 16-18. **James** and **John**—full cousins of Jesus if, as many suppose, their mother Salome was Mary's sister. **Sons of Thunder**—in reference, perhaps, to their abrupt and fiery spirit which found utterance sometimes in strong language, Luke 9: 54. James was the first martyr, Acts 12: 2. Jn. outlived all the others, **PHILIP**—of Bethsaida, Jn. 1: 44 and 12: 21, 22; not the evangelist, Acts 6: 3-5. **BARTHOLOMEW**—supposed to be the same as Nathanael, John 1: 45 and 21: 2. **MATTHEW**—the publican. **THOMAS**—called Didymus, "the twin"—the honest doubter. **JAMES**—son of Alphaeus, probably same as Cleophas, Jn. 19: 25; Mark 15: 40. **THADDEUS**—or Jude—possibly a brother of Jesus, Gal. 1: 19, Jude 1. **The Canaanite**—does not refer to locality, but to the party—called *Zelots*, "*Zelotos*, the Conservative," to whom he belonged. *Iscariot*—Ish kerioth, "the man of Kerioth," a town of Judah, Jos. 15: 25.

Christ's foes and friends.

FEBRUARY 12.

MARK III: 20-35.

Golden Text, Matthew 12: 30.

COMPARE Matt. 12: 23-32 and 46-50. Luke 11: 14-22 and 12: 10 and 8: 19-21. Vs. 20, 21. The strain of mind and body which our Saviour experienced from his unceasing ministrations amid the excitement of a great religious movement must have told upon his strength and affected his whole nervous system. *His friends*—relations—did not believe in his divine mission, John 7: 5. They regarded him as a religious enthusiast; *Beside himself*—not meaning, like the Pharisees, that he was in league with demons—*insane*—but rather intimating their fear that he would become so if he continued his work much longer. The same thing was said of Paul, Acts 26: 24; and this they said in an apologetic tone, as a pretext for withdrawing him from publicity and danger. V. 22. The Scribes and Pharisees, who had come from Jerusalem to oppose him, contemptuously ascribed all he said and did to the agency of evil spirits. Matt. 9: 34. So long as Jesus had only a few disciples they had no fear, but the commission given to the twelve suggested organization and looked formidable. It endangered their authority. The populace were beginning to hint that this might be the Messias after all, Jn. 7: 31. **Beelzebub**—Satan, Matt. 10: 25. By some thought to be a corruption of Baalzebub, 2 Kings 1: 3, the patron deity of medicine; and hence the taunt of the Pharisees that Jesus was playing a part under him in pretending to drive out devils in order to gain converts. V. 23-27. *How can Satan, &c.?* He could not do so without lessening his own influence. Christ's aim was to destroy the works of the devil. By casting out demons he injured Satan, who was not likely to aid Him to his own destruction. But, if they could not see that, he would condescend to reason with them, which he does in varied parabolical form. Vs. 28-30. He shows them how aggravated was their sin of unbelief. *All sins shall be forgiven*—He came into the world to save even his enemies, Rom. 5: 8-10. Luke 23: 34. To speak against Himself was bad enough, but that was not the unpardonable sin, Matt. 12: 32: they might experience a change of mind respecting Him. But when they dared to speak thus of the Holy Spirit, the agency by which he wrought his miracles, they wilfully closed their hearts against testimony that ought to have convinced them, uttered the worst kind of *blasphemy*, and exposed themselves to the danger of eternal damnation, or, as in the N. V. they became "guilty of an eternal sin." There is an unpardonable sin, Heb. 6: 4, 6 and 10: 26, 27. Vs. 31, 32. *His brethren and his mother sent*—us they could not get near him for the crowd—*Calling him*—as already explained, to extricate him from a position becoming momentarily more perilous. His calm answer was designed to teach them, and us, that natural ties are to be subordinated to the higher relationship to God which he claimed for himself when yet a youth, Luke 2: 49. The same answer he gave in effect upon another occasion, Luke 11: 27, 28. The only condition on which he can truly own his kindred is, that they honour His Father in heaven. Heb. 2: 11.

Parable of the Sower.

FEBRUARY 19.

MARK IV : 1-20.

Golden Text, Rev. 3 : 29.

COMPARE Matt. 13 : 1-23 and Luke 8 : 4-18. V. 1. Our Saviour was never idle. If he did retire to the sea-coast for coolness and rest, crowds flocked about him. He was continually doing good. At this time a *great multitude* gathered on the shore. To free himself from the pressure, as well as that he might see and be seen by his audience, he stepped into the fishing-boat he had ordered to be in readiness, ch. 3 : 9, and pushing out from the shore he thus *sat on the sea*—V. 2. *Many things*—of which the writer only gives a few samples. *By parables*—illustrations taken from natural things to instruct in things spiritual. Here we have only three of these parables ; Matthew gives seven. *Doctrine*—teaching. The parable of the sower is designed to teach that the effect of the Word is dependent on the state of the heart. V. 3. *Hearken*—no benefit from teaching without close attention from those who are taught, Acts 16 : 14. *Behold*—perhaps, within view, the very process described might be then going on ; at all events, our Saviour saw in the vast concourse before him a field in which he himself was about to sow the seed of the Word. Vs. 4-6. *The wayside*—the ordinary roads or paths in the East were often through unenclosed fields, ch. 2 : 23. *Stony ground*—much of the surface of Palestine is a rocky formation. We all know what to expect in such a case—rapid spindly growth, wilted at noon with the scorching rays of the sun. Vs. 7, 8, present familiar pictures of good and bad cultivation, not confined to Palestine. The explanation given by Jesus was intended for and would only be understood by those who were sincerely desirous of being instructed in the nature of “the new kingdom.” V. 11. *The mystery*—The things which had been dimly foreshadowed in the old dispensation, Ephes. 3 : 3-6. V. 12. *Let them be converted*—Divine truth is not for learned unbelievers—but only for such as shall receive it in simple faith, Matt. 11 : 25. Willful sinners place themselves beyond the covenant mercies of God, 2 Cor. 4 : 3, 4. Vs. 14-20 convey the meaning of the parable with admirable clearness. *The sower*—every teacher of the Word of God is a sower, responsible for doing his or her work in a workmanlike manner, 2 Tim. 2 : 5. Every scholar or hearer is responsible for the results of faithful teaching, Matt. 7 : 24-27. *Wayside*—Hard hearts are not fit receptacles for saving truth, Rom. 2 : 5. Satan is ever on the alert, 1 Peter 5 : 8—persuading men *not to believe*, Luke 8 : 12. *Stony ground*—“Rocky places,” n.v., superficial hearers make a shew of godliness, but are irresolute, Luke 9 : 59-62. *Among thorns*—Worldly-minded hearers are unreliable, ch 10 : 17-22. As *good ground* retains moisture and yields increase, Isa. 55 : 10, so a good man bringeth forth good things, Matt. 12 : 35. *Some thirty-fold*—Some Christians will be more successful than others, but all will be useful in some degree. *Fidelity* is God’s criterion of merit, Luke 19 : 22-24, and its reward is a crown of life, Rev. 2 : 10. *Faithfulness* is the true test of discipleship, Jn. 15 : 8, and has also a promise of reward, 1 Cor. 15 : 58. 2 Pet. 1 : 8-11.

The growth of the Kingdom.

FEBRUARY 26.

MARK IV : 21-34.

Golden Text, Psalms 72 : 16.

COMPARE Matt. 5 : 15 ; 10 : 26 ; 13 : 31. Luke 8 : 16 ; 12 : 2. The parable of the Sower had special reference to the soil and the seed. These call attention to the development of the seed—the growth of grace in the hearts of those who receive the truth. V. 21. *A candle*—or a lamp, which is only useful when it gives forth light. As the lamp was put on its stand to give light to all in the room, so Christ’s disciples are to be light bearers, Matt. 5 : 16. V. 22. *Nothing hid*, etc. The parable being a figurative mode of illustration might not at first be intelligible, but to those who earnestly tried to discover its meaning it would soon become so. God does not lodge the truth in any heart for the purpose of hiding it there but that it may be used for the enlightenment of others. Vs. 23, 24. *Let him hear*—Faith cometh by hearing, Rom. 10 : 17. Good listening is often more valuable than good speaking. *What ye hear*—Luke says “how ye hear”—Both are necessary precautions. We are not to believe *all we hear*, Matt. 7 : 15. 1 Jn. 4 : 1-3. *With what measure*—Just as we are faithful, will God recompense us, Ps. 18 : 24-26. V. 25, is explained by the parable of the pounds, Luke 19 : 12-26. God gives us many things, but we really have only so much of them as we use. Vs. 26, 27. This parable is found only in Mark, and beautifully illustrates the imperceptible growth of truth in the heart, from the moment the first germ is implanted, until it brings forth the fruits of righteousness, Gal. 5 : 22. The husbandman who has prepared his soil and sown the seed can do no more. He cannot make it grow. If it is long of sprouting, he waits patiently, Jas. 5 : 7. He believes in the promise of God—that the seed-time and harvest shall not cease, Gen. 8 : 22. So the faithful teacher will not be discouraged if the fruits of his labours and prayers do not immediately appear. He will go on sowing the gospel seed, content to leave results with God, Ecc. 11 : 1, 6. V. 28. *Fruit of herself*—not without the rain and the sunshine, which come from God, but independently of man’s agency. *First the blade*—As in natural, so in spiritual growth, as a rule, there is a law of development, Eph. 4 : 15. 2 Pet. 3 : 18. V. 29. *The harvest*—That joyful time when those who have received the Gospel and have been influenced by it shall be gathered as wheat unto God’s barn, Matt. 13 : 30, 38, 39. Vs. 31, 32. Another familiar emblem shews that, however small its beginning, the gospel kingdom is sure to prevail. So we find, first, Christ and the twelve ; then the seventy, Luke 10 : 1, next, 3,000, Acts 2 : 41 ; thereafter additions daily, Acts 2 : 47. At the end of the first century, 500,000 Christians ; now, 440,000,000 ! V. 33. *Many such*—Matthew gives seven such ; none of the evangelists pretend to state all, Jn. 21 : 25. *As they were able*—He led them on step by step—Light enough for each successive step is enough for us at one time, Ps. 119 : 105. *When they were alone*—Those who desire instruction shall be enlightened through the quiet agency of the Holy Spirit, Jn. 16 : 13-15.

Our Own Church.

YOUR FATHERS, where are they? and do the prophets, do they live for ever?" Our obituary column this month records the death of three venerable ministers who in their lifetime were active and useful members of the Church in their respective spheres of labour. While we write, two others, honoured and beloved, appear to be very near the brink of the river—the Rev. Dr. Black of Kildonan, Manitoba, and the Rev. Dr. Sedgwick of Musquodoboit, Nova Scotia.

A few more years shall roll,
A few more seasons come;
And we shall be with those that rest
Asleep within the tomb.
Then, O my Lord, prepare
My soul for that great day;
O wash me in Thy precious blood,
And take my sins away.

STATISTICS, to be worth anything, should be accurate, and should be in the hands of the Presbytery clerks without delay. The Clerks should send their summaries to the Convener at an early day, so that the results may be ready in good time for the General Assembly. Delays are annoying to all concerned. Needless delays are censurable. Sessions should be models of accuracy and punctuality. But what is the use of statistics? We answer: This is not the question at present. The Assembly has called for statistics, and it is the duty of every Presbytery to give the facts. If there were no other good in statistics than to test the business habits of Sessions, they would not be by any means useless. But they are useful in many ways, and we should fill the returns promptly and faithfully. No well organized church is without them.

VALUABLE GIFT.—Mrs. Munro, widow of Rev. John Munro, Wallace, N.S., recently presented the Library of the Presbyterian College, Halifax, with 140 volumes of valuable works from her late husband's library.

THE SABBATH-SCHOOL.

THE MONTREAL SABBATH SCHOOL ASSOCIATION held its annual meeting on 17th ultimo. The two branches of which it was originally formed have been in existence for many years. That in connection with the Church of Scotland began in 1858 with three schools—St. Andrew's, founded in 1804; St. Paul's in 1834, and St. Matthew's in 1857. The total number of teachers was then 43, and of scholars 342. The missionary collections for

the year were \$96.28. The other, in connection with the C. P. Church, commenced in 1861 with six schools—Lagauchetière Street, Coté Street, St. Gabriel Street, Duke Street, Mile End, and Petite Cote. There were 88 teachers and 644 scholars, the missionary contributions being \$310. Since 1876 these united streams have been flowing on harmoniously with yearly increasing volume. The number of schools is now 17, of teachers 325, of scholars 3005; the missionary collections last year were \$2159.74. LONDON, Ontario:—An important step has been taken in this city by the formation of a Normal Class and Teachers' Association to discuss methods of teaching, the preparation of the Lessons for the Sabbath classes, and general Bible study. Weekly meetings will be held, open to all denominations. The thorough training of teachers for Sabbath-schools is one of the most important questions of the day. Associations with this end in view should be instituted wherever it is found possible to do so, and wherever there is a Sabbath-school and a minister, there is material for a normal class. Are the Presbyteries and Kirk-sessions and Sabbath-schools giving attention to the Outlines and Course of Study provided for their use with so much care by Rev. John McEwen, of Ingersoll, the Convener of the Assembly's Committee on Sabbath-schools? Is the Shorter Catechism receiving the prominence to which it is entitled? SEE WHAT CAN BE DONE by one live superintendent. Mr. Jacobs, of Chicago, who has just completed twenty-five years as a Sunday-school superintendent. During that time he has had under his care not less than 70,000 scholars. From his schools, some of which have been mission-schools, five foreign missionaries, fifty ministers, and fifty Sunday-school superintendents have gone forth! Stephen Paxton, the well-known Sabbath-school missionary, who recently died, is said to have organized in the Western States 1,400 Sabbath-schools, with 11,000 teachers and 70,000 scholars.

ORDINATIONS AND INDUCTIONS.

PILOT MOUND: Manitoba.—Mr. J. Farquharson, B.A., was ordained and inducted on the fourth of January.

RAPID CITY: Manitoba.—Mr. J. C. Tibb, B.D., was ordained and appointed to a group of mission stations in the neighbourhood.

GRENVILLE and OGDENSBURG: Montreal.—Mr. Theodore Bouchard was ordained as a missionary to officiate in French and English in this field.

W. WILLIAMS and E. ADELAIDE: Sarnia.—Rev. John Lees was inducted on the 10th of January.

HALIFAX: St. John's Church.—Rev. H. H.

Macpherson, formerly of Nassagaweya, Ont., was inducted on December 29th.

MITCHELL : Stratford.—Rev. A. F. Tully, formerly of Sherbrooke, Que., was inducted on January 12th.

NEW GLASGOW : Montreal.—The Rev. F. Boudreau, of St. Anne's, Kankakee, was inducted on the 31st ultimo.

CALLS.—Rev. D. Stalker has received a call from Gladstone, *Manitoba*. Rev. M. Paradis, formerly of Grand Falls, *St John*, is called to Tidnish, Montrose and Bloomfield, *P. E. Island*. Rev. Duncan Macdonald, of Creemore, to Beckwith, *Lanark* and *Renfrew*. Rev. W. S. Wintier, of Little Bay Mines, *Newfoundland*, to Chalmers' Church, *Halifax*. Mr. John A. Cairns, to Upper Musquodoboit, *Halifax*. Rev. J. Anderson to Jarvis and Walpole, and Rev. F. J. Edmunds to Port Colborne, *Hamilton*. Rev. A. Matthews has accepted a call to Trenton, *Kingston*. Rev. R. P. Mackay, of Scarborough, is called to Cobourg, *Peterboro*.

DEMISSION.—Rev. D. I. McKechnie, of Bothwell and Sutherland's Corners, *Chatham*.

NEW CHURCHES.

PORTAGE LA PRAIRIE : Man.—The new church at this place was opened on the first of January. The services were conducted by Revs. C. R. Pitblado and James Wellwood. The church is a neat brick building, costing between \$8,000 and \$9,000. There is a small debt which, however, it is hoped, will be wiped out in a few days.

WHITELAKE : Lanark and Renfrew.—A handsome and commodious stone church was opened at this place on the first of January, by Rev. Principal McVicar, of Montreal.

TORONTO : East Church.—Was re-opened, after extensive additions and embellishments, costing \$5000, by Rev. Principal MacVicar and Rev. D. J. Macdonnell.

ZEPHYR, Lindsay.—A new church was opened at this village by Rev. Professor MacLaren, on Christmas Day.

CAMDEN EAST, Kingston.—The new Presbyterian Church at this place was opened on Sabbath the 18th of December, by Rev. Principal Grant, of Kingston.

ERIN, Guelph.—Burn's Church, newly erected at this place was opened for Divine Worship on the 11th of December. The Rev. R. J. Laidlaw, of Hamilton, and the Rev. Dr. Wardrope, of Guelph, officiating. The building is a commodious and tasteful one, costing between \$4,000 and \$5,000. It was opened free of debt.

FAIRBAIRN : Saugeen.—The new church was opened on Sabbath, 8th January, by Rev. D. H. Fletcher of Hamilton. Rev. R. Smith, Methodist, preached in the afternoon.

The church will seat about 300. It is built of brick, and is neat and comfortable. The collections on the Sabbath were \$66; proceeds of Mr. Fletcher's lecture on Palestine, \$106; and of a social meeting, \$26. The church was much needed, and the people are to be congratulated on the success of their effort.

CLARK'S MILLS : Ontario.—A new church was, we believe, dedicated on 18th December, and another at NORTH NORMANDY, Ont., on the 8th of December, but no official notice of either has reached us.

MANITOBA ITEMS.

The "Portage" is growing rapidly, and our cause under Mr. Bell's efficient care is keeping pace. A new mission station is likely to be opened in the "West End," and placed under Mr. MacLae's charge. Mr. Cameron has declined the call to Nelsonville, and has been placed in charge of the Turtle Mountain group, about 200 miles south-west of Winnipeg. The Rev. J. Farquharson, B. A., has accepted a call from the Pilot Mound group of stations. The call was hearty and unanimous, and was signed by 49 communicants, and 47 adherents. The prospects of the new charge are excellent. The Rev. J. C. Tibb, B.D., was ordained at the late meeting of the Presbytery, and appointed to the Rapid City group. Gladstone has given a call to the Rev. D. Stalker. The Rev. D. McCannell was placed in charge of the Big Plain, 100 miles west of Winnipeg, on the C. P. R. Encouraging reports come from Edmonton, where Mr. Baird has just unfurled the blue banner. This is our most distant station in the North-West, being 900 miles west of Red River. Twenty additional missionaries will be needed in this Presbytery next summer. At the late meeting, the Presbytery appointed a Committee to get up a fund to aid in building churches and houses throughout the bounds with Mr. Robertson as Convener. Mr. Robertson has already secured subscriptions amounting to over \$12,000!—in sums ranging from \$1,800 downwards. The second highest subscription is \$1,500, followed by half a dozen of \$1,000 each. Not bad for three day's work. Knox Church has not yet made its choice of a minister. The Rev. M. W. McLean, of Belleville, is expected to spend a few weeks in Winnipeg this month. The congregation offers the church for sale at \$100,000. Dr. Cochrane was nominated by the Presbytery, as next Moderator of the General Assembly. Dr. Black still continues very ill, though reported somewhat better to day, 9th January

EDMONTON, N.W.T.—The following lines from Rev. A. B. Baird, only increase our desire to hear more about him and his interesting field of labour. We hope our friend will take the hint. "I reached Edmonton with horse and buckboard on the 29th of October. The journey of 900 miles from Winnipeg had lasted seven weeks—several delays having been occasioned by bad weather and accidents—and had been performed without companion or guide. The good people of Edmonton—among whom Presbyterians form the decided majority—received me with the greatest heartiness. A congregation was at once organized, a hall secured as a place of worship for the winter, a building site overlooking the "mighty Saskatchewan" selected preparatory to the erection of a church next summer, and the climax was capped by a public reception—The first church social ever held within hundreds of miles. Services are held morning and evening in the hall, and occasionally also in the afternoon at a place about five miles out. The prospects of Edmonton as an agricultural, commercial and political centre are exceedingly hopeful. A. B. B."

PRINCE ALBERT, N.W.T.—Mr. Sieveright is working like a Trojan in this remote field of labour. He says that a Church Erection Fund is imperatively needed if the Church is to fulfil its mission in the great and promising North-West. Speaking of local matters, he adds that Mr. J. J. C. and his wife are both hard workers. "Mrs. C. and Mrs. Sprout are the best singers here, and are to take part in a concert for the benefit of the church building fund next week. A tea-meeting had to be abandoned on account of the difficulty of getting material for cakes!" Mr. S. had been suffering from sore throat and neuralgia, the effect of overwork. He was to preach at the opening of a Methodist Church.

Meetings of Presbyteries.

PICOU: Jan. 3.—Rev. William Maxwell was appointed to supply Glenelg for three months. The claims of Manitoba College were recommended to the favorable consideration of Sessions. The attention of Sessions was directed to the Assembly Fund. The overture anent a Sustentation or a Supplementing fund is to be taken up at the next regular meeting. The remittant standing orders was disposed of by approving the proposal made in the first paragraph and disapproving the proposal in the second. Sessions were instructed to fill up the schedules on statistics, state of religion, and Sabbath-school work respectively. E. A. McCURDY, *Clk.*

PRINCE EDWARDS ISLAND: Dec. 21.—A call to Rev. M. R. Paradis from Tidnish, Montrose and Bloomfield was sustained. Moderation in a call was granted to Clifton and Granville. Arrangements were made for evangelistic services in various congregations. Messrs. Carr, Archibald and Gunn were appointed to co-operate with Mr. MacLennan in prosecuting the College Endowment Scheme, and pastors and elders in the several congregations were agreed to give the scheme their cordial support. JOHN M. MACLEOD, *Clk.*

HALIFAX: Dec. 12.—The Presbytery met for visitation at Bedford, and found the work there in an encouraging condition. Next day the Presbytery met at Elmsdale and found the joint congregation of Elmsdale and Nine Mile River enjoying prosperity and showing symptoms of healthy progress. A call to Mr. John A. Cairns from Upper Musquodchoit was sustained. Resolved to disjoin Bridgetown from Annapolis, the disjunction taking effect on the first of January. Annapolis thus becomes a separate charge. Digby and Bay View are combined with Bridgetown and form a mission charge.

TRURO: Dec. 20.—The Presbytery met in the afternoon at Debert, and in the evening at Folly,—two sections of the Upper Londenry congregation,—for visitation. Much satisfaction was expressed with the manner in which the Lord's work is prospering in the congregations. Greater liberality towards the Schemes of the Church was recommended.

LUNENBURG AND YARMOUTH: Dec. 21.—The Presbytery met at Bridgewater. Arrangements for a Sabbath-school Conference were made, to be held at Bridgewater, on the evening of the next meeting of Presbytery. The clerk was directed to correspond with congregations in arrears last year—in accordance with the recommendation of the Assembly's Finance Committee. Notice was received from the College Board that Mr. Millar had been appointed to co-operate with the Board in collecting for the Endowment Fund in the bounds of the Presbytery.

MONTREAL: 10th January.—A large attendance of both ministers and elders. Revd. C. M. McKerracher was appointed moderator. Leave was granted to St. Paul's Church, Montreal, to provide its own pulpit-supply for the next three months. A motion in regard to more frequent meetings of the Presbytery was, after discussion, referred to a committee to consider the matter and report to next meeting. A minute was adopted in reference to the retirement of Revd. D. Jenkins from the pastorate of St. Paul's Church. Rev. Kenneth MacLennan, of Charlottetown, P. E. I. was nominated as Moderator of next General Assembly. The Presby-

tery's Home Mission report was read and its recommendations were carefully considered and adopted: *inter alia*—deputations were appointed to visit the several mission stations within the bounds and to report. The Committee appointed to confer with the Kirk-sessions of the city churches, in reference to St. Mark's congregation, reported and was continued, with the addition of certain names to the Committee.—J. PATTERSON, *Clk.*

KINGSTON: December, 20 and 21:—Mr. Cumberland was appointed moderator. A call from St. Andrew's Church, Trenton, in favour of Rev. Algernon Matthews was sustained, accepted, and arrangements made for induction. Mr. Mitchell was appointed Convener of the Committee on the State of Religion, and Mr. McCuaig, Convener in relation to Sabbath School work. The motion anent religious services in Queen's College was withdrawn and notice given of another. The interests of the several schemes of the church were provided for. Mr. Wilson gave notice of Overture to Assembly, asking that Church Government be added to the list of subjects for the examination of candidates for the ministry. A Committee was appointed to examine the remit anent the proposed Sustentation and Supplemental schemes.—T. S. CHAMBERS, *Clk.*

TORONTO: 10 January:—The application of Rev. N. H. Jamieson, Methodist, to be received as a minister of this church was favourably entertained. Several appeal cases were satisfactorily settled. It was agreed to organize a congregation at Deer Park. A lengthened discussion took place on the comparative merits of the Supplementing and the proposed Sustentation schemes. The Rev. J. M. King argued in favour of the former, which is the existing plan for securing a better support for the Christian Ministry. The Rev. P. McF. McLeod, the Convener of the Assembly's Committee on a Sustentation Fund, moved to the effect that the Kirk Sessions be invited to consider the merits of both plans and to report to the General Assembly. Mr. King's motion expressing a preference for the supplementing scheme was carried by a large majority. The Manitoba College was commended to the liberality of the church. The question of the Presbyterial supervision of congregations was brought up and a Committee appointed to consider the best means of making such supervision useful and effective. A Committee was appointed to prepare a minute in reference to the death of the late Dr. Robb, of Galway, formerly of Cooke's Church, Toronto. A circular from the Foreign Missions Committee was, from pure oversight, not considered. It will come up at

next meeting. But surely at the approaching missionary meetings, the congregations within the bounds will act liberally toward the foreign field.—R. MONTGATH, *Clk.*

LONDON: 10 January:—Present, eighteen ministers and seven elders. A report on the statistics of the congregations within the bounds was read and its recommendations were adopted. A full report by the committee on the London East case was likewise laid before the Presbytery. The report indicated that no judicial trial had been entered on by the committee; but that an endeavour had been made with gratifying success to bring about a reconciliation of the parties at variance. The Presbytery expressed its satisfaction with the result of the Committee's labours in the case, and appointed Dr. Proudfoot to preach in London East Church, to lay before the Congregation, in his own way, the Presbytery's decision in the matter, and exhort all parties concerned, "to follow after the things which make for peace." A report given in by the Convener of the Home Mission Committee stated, *inter alia*, that a laudable attempt was being made by the hitherto supplemented Congregation of Delaware and Wardsville, from whom the grants from the Central Fund had been withheld to make up the deficiency. A considerable part of the evening meeting was spent in conference on the State of Religion, during which the Presbytery discussed the questions contained in the paper sent down to Sessions, by the General Assembly's Committee on that subject, the design of this discussion was to arrive at something like unanimity as regards the meaning of the questions. A report was also read and adopted, respecting the adjustment with the Presbytery of Sarnia, of the Funds in hand, and the liability of the Presbyteries at the time of division. On petition from Lucan, asking leave to unite with Granton congregation in the event of that congregation being transferred to London Presbytery, the congregations of Lucan and Fraser Church were cited to appear for their interests at next meeting in March.—GEO. SUTHERLAND, *Clk.*

PARIS: December 27:—A large amount of routine and local business was disposed of. Rev. Dr. Cochrane was nominated for the Moderatorship of the next General Assembly. At the next meeting, commissioners to the General Assembly will be appointed, and a conference will held on the State of Religion within the bounds.

SAUGEEN: December 20:—Members reported diligence in making collections for the schemes of the Church. A carefully prepared report on statistics was read and ordered to be printed for the information of the people. Mr. Straith reported that he

had organized a new congregation in the northern part of Proton. The Home Mission report of the Presbytery was read and having been duly considered and discussed was adopted.

MAITLAND: 20th December:—Rev. W. T. Wilkins was appointed moderator. A memorial from Belgrave was read complaining of the action of the Presbytery in authorizing the opening of a station within its bounds, and asking that the congregation be relieved from its responsibility to the Presbytery. It was agreed to hold a conference on Sabbath Schools at next meeting of Presbytery, subject to be introduced by Messrs. Sutherland and Hamilton, with addresses on Relation of the Sabbath School to the family and the Church. Report on statistics and finances of congregations as published in the minutes of Assembly was read. Mr. Dickson reported regarding the Presbytery Fund. He was instructed to correspond with congregations that had not yet paid.—R. LEASK, *Clk*

SARNIA: 2nd January:—Rev. John Thomson was appointed to organize the congregations of Mooretown and Corunna. It was agreed to instruct congregations to pay the expenses of officiating ministers at ordinations and inductions. A committee was appointed to draft a deliverance on the Assembly's remit on a Sustentation Fund. Sessions were enjoined to report without delay on the several matters remitted to them. Attention was called to the repeated absence of members at every meeting of the Presbytery. The Court resolved, in view of this, to ask, hereafter, reasons of absence in every case.—G. CUTHBERTSON, *Clk*.

OWEN SOUND: 13th December:—A new Mission Station was erected in Woodford with 31 families connected, who are preparing to erect a Church. Rev. E. B. Rodgers resigned his charge of Meaford and Griersville. A motion was passed recommending the "Westminster Question Book" as an excellent help in studying the Gospel of Mark for 1882, and suggesting to the Assembly's Sunday School Committee to arrange for two half yearly examinations on the Basis of that book.—JOHN SOMERVILLE, *Clk*.

HAMILTON: January 17th:—Sustained a call from Jarvis & Walpole to Rev. J. Anderson, stipend \$850 and manse; also a call to Rev. F. J. Edmunds from Port Colborne, stipend \$500 and H. M. grant of \$2.00. Sanctioned the organization of a congregation at Smithville and the erection of a Church there. Mr. Chrystal gave notice that he would nominate Rev. Prof. McLaren as Moderator for next General Assembly. Mr. Laing gave notice of motion regarding Sustentation scheme to the effect of approving of the immediate separation of the Sup-

plementing scheme and funds from Home Missions proper, and of conducting them under existing regulations; but recommending more full consideration of the subject before committing the Church to any new scheme for the future. An interesting conference on Sabbath Schools was held.—JOHN LAING, *Clk*.

CHATHAM: December 13th:—The travelling expenses of commissioners to last General Assembly were paid. A suitable minute was adopted in reference to the resignation of Rev. D. L. McKechnie of Bothwell. A convention on Temperance and the State of Religion is to be held in connection with next meeting. Mr. John Cairns was licenced to preach the Gospel.

Obituary.

THE REV. JAMES WATSON, one of the venerable fathers of the Church, departed this life at New Annan, Nova Scotia, on the 12th December, in the 78th year of his age. He was a native of Scotland, took his Arts' course in Glasgow, studied theology first in the University and then in the Relief Divinity Hall. He was licensed by the Relief Presbytery of Glasgow in 1826, and was settled at Waterbeek in 1830. In 1842 he came to Nova Scotia, where he devoted himself for several years with eminent success to teaching. In 1846 he resumed ministerial work and was settled at Economy and Five Islands. For two years Parrsboro also was under his charge. In 1852 he accepted a call to West River, Pictou, where he laboured till 1857. In 1859 he was settled at New Annan, where he remained during the remainder of his days, devoting himself to his work with diligence and faithfulness. Mr. Watson was an accurate scholar, an extensive reader, a thoughtful and impressive preacher. By his death the Presbytery of Wallace has lost its venerated and beloved senior member, and the Presbyterian Church in Canada a man of faith and learning and power,—one of the few "Relief" ministers in the country.

REV. DR. JOHN M. BROOKE, of Fredericton, N.B., departed this life on the 16th of January in the 81st year of his age. Dr. Brooke was a native of Slamannan, Stirlingshire, Scotland. He was educated for the ministry at Edinburgh University, was ordained in 1839, and came out to this country under the auspices of the Colonial Committee of the Church of Scotland. His first field of labour was at New Richmond, Bay of Chaleurs, and he was the first settled minister of that congregation, where he re-

remained working faithfully and successfully for nearly four years before he was called to a larger sphere of usefulness. He was inducted to the charge of St. Paul's Church, Frederickton, in February, 1843. At the time of the Union he was the oldest minister of the Kirk of Scotland in the Maritime Provinces, and he greatly rejoiced to see that day. He was of a kind and sympathetic disposition, an excellent scholar, a good preacher, and a most exemplary pastor. For a number of years he had been laid aside by bodily infirmity from the active duties of the ministry, but to the last he was respected and beloved by all who had the privilege of his acquaintance. Dr. Brooke received his degree in divinity from the University of New Brunswick in 1856.

Rev. J. H. G. MCGREGOR died at Elora in the 82nd year of his age. He was a native of Fifehire, Scotland, studied for the ministry at the Universities of Glasgow and Edinburgh, was licensed to preach in 1824, came to Upper Canada in 1846, and was ordained pastor of Knox Church, Guelph, in the following year. That charge he resigned in 1851, and engaged in mission work for some two years, when he was appointed headmaster of the Elora Grammar School, which position he filled with marked ability for eighteen years. When advancing years compelled him to vacate that office he applied himself to mission work, in which he was more or less actively employed till within a short time of his death.

Ecclesiastical News.

THE SYNOD of the Presbyterian Church of England meets this year in Regent Square Church, London. The Rev. W. McCaw of Trinity Church, Manchester, the clerk of the Synod, will be the Moderator. He was ordained in 1846. It is said that there are indications of a renewal of the negotiations for a union between the English Presbyterians and those still connected with the Church of Scotland in England. It is possible to admire the sentiment which has hitherto kept them apart, but the fact of their union would be much more pleasant to contemplate. So let it be. The Presbyterian Church of England has ten Presbyteries and about 280 ministers; the other has four Presbyteries with an average of only three ministers in each. The Scottish Presbyterians are again on the war-path. The forecast of coming events in Scotland is such as to awaken the gravest apprehensions in the minds of those who are in a position to make an impartial survey of the position.

It seems as if the "ten years conflict" that preceded the separation of the Churches in 1843 must be repeated in the great struggle, now imminent, over the question of Disestablishment. At a meeting in Edinburgh a letter was read from Mr. Gladstone in which the Premier stated that he would be happy to make an appointment to receive a deputation of the Free Church before the question of the relations between Church and State in Scotland comes on for discussion, but asking that the appointment might stand over until that time arrives. At the meeting of the Presbytery of Edinburgh, held last month, Principal Rainey was to bring forward a motion in favour of disestablishment, which was to be met with a counter motion by Dr. Begg, urging the appointment of a Royal Commission to investigate the whole subject before initiating any legislation. The United Presbyterians declaim loudly against any attempts to exclude the question from consideration in the present Parliament, and declare that no settlement of the question can be accepted by them "which does not deal impartially and completely with the grievances and inequalities complained of, or which proceeds on merely denominational lines, and not on unsectarian principles of public equity." On the other hand, it is averred that while the principle of "religious equity" is right, and must ultimately prevail, that the reasons advanced for the present movement are not well taken, and are more likely to retard than to hasten the desired consummation. In the meantime the Free Church Presbytery of Edinburgh has been exercised by an alleged irregular proceeding on the part of Dr. Walter C. Smith of the High Church, who at the ordination of certain office-bearers in his Church gave the candidates to understand, inferentially, that their declaration of adherence to the Confession of Faith was to be considered binding upon their consciences only in so far as, in their private judgement, this subordinate standard was in harmony with the Word of God. The Presbytery decided very emphatically that to limit of such an interpretation would be virtually to reduce the Confession of Faith to a nullity, so far as the use of it as a test is concerned. A committee was appointed to confer with parties, and the end is not yet. It is conceded that the visit of Messrs. Moody and Sankey to Edinburgh this winter has been eminently successful, although not having the attraction of novelty as on a former occasion. The meetings have been largely attended. They have been especially directed with a view to the instruction of young men, many of whom appear to have been attracted and interested. At a recent "council of war"

held in Exeter Hall, London, Rev. General Booth gave a sketch of the rise and progress of the *Salvation Army*. They have now 245 stations, 470 officers, an annual income of \$250,000. At present 4,600 meetings are held every week. They propose erecting in London a "Salvation Temple" with seating capacity for 10,000 persons, to be kept open for religious services day and night; but just here public opinion has taken a turn against the movement, seeing in this proposal the first step toward the formation of a new religious denomination, which gives it a different colour from the work of the American Evangelists. Speaking of America, it is stated on good authority that no less than 700,000 immigrants reached the United States from abroad last year. It is computed that were these all to settle in the new districts they would form 2,800 congregations of 250 persons each—a strong argument for the efficient equipment and maintenance of Home Mission agencies. The Revision of the New Testament has now been long enough before the public to warrant the expression of opinion as to the probability of its superseding the old version. The general impression is that there must be another revision. The popular demand for the New Version has, already, almost ceased. Its sale is now chiefly confined to Biblical students. It has found a place in almost every minister's library as a valuable commentary, but in comparatively few instances has it been introduced either into the pulpit or the pew.

FRANCE.—Pastor Ouriere, formerly teacher in the Presbyterian College, Montreal, now of Narbonne, recently gave two lectures at Elne, a small town near the Eastern Pyrenees, and established a preaching station there. The Macall mission stations at La Rochelle and Rochefort continue to be well filled, and the work of evangelization goes on gathering strength. At Cognac, not far from these towns, there is great encouragement. At Clermont-Ferrand, where Romish priests have shown much opposition, and done all in their power to prevent the opening of a Macall station, the success has been very cheering. From one hundred and twenty to one hundred and forty attend regularly at the mission room to hear the gospel. "The family and celibacy, according to the Bible," was the subject of a lecture given by Pastor Prunier, at St. Dizier, in a theatre, to seven hundred people. In this town is a very large Jesuit establishment. Two or three persons interrupted the speaker, but their voices were drowned by the audience who cried three times,—"Long live the protestant pastor 'down with the Jesuits' When the pastor finished his lecture, there was prolonged

applause. The following evening, the theatre was crammed. The pastor took for his subject, "*The greatness of man, or the springs of moral life.*" He had no interruption, but many marks of approval, and a third lecture was asked for by the audience. The Mayor called upon the pastor, and offered him the theatre for another lecture, but the pastor could not remain. Pastor Hirsch had a most encouraging evangelistic tour in the centre of France. His audiences were large, his addresses characterized by great ability, and their effect on Roman Catholics was very marked. Pastor Fournieu has visited several towns in the extreme North. At Epernay, in a large ball-room, more than six hundred people listened for two hours, to an address on the *History of the beginnings of the Reformation, and the lessons to be drawn therefrom*. At Amiens, despite the opposition of the infidel press, the little Protestant church was filled with Roman Catholics, who twice cheered the announcement of a second lecture. He shewed clearly that one must break with Rome, in order to embrace the Gospel, and follow the footsteps of the Reformers of the sixteenth century, and that, in the name of reason and of conscience. This was received with applause. Pastor Fournieu adds: "It would be a long story to tell all we are doing, but it would come to one point, and that is to quote the words of the late venerable Pastor Fisel. *France will one day embrace the Gospel.*"

BELGIUM.—In this country the gospel is being preached also, both in large centres and small. Lately, a lecture was given at Liege, by Pastor Durand, which was announced in the papers as follows: "Public lecture with a challenge to any Roman priest or layman. Subject.—*La Transubstantiation, an absurd dogma.* After the lecture, any priest or layman who accepts the challenge, will have an opportunity to speak." He established and maintained nine theses against five points taught by Romish theologians. One thousand people, at least, crowded into the Protestant church, the stairs, galleries, and side-rooms being crammed, and many were unable to gain admittance. For an hour and a quarter the pastor held the attention of this large concourse of people. At the end of his address he asked the defenders of the dogma to come forward; but none accepted his challenge. At the door sixty-four Roman Catholics purchased a pamphlet by Pastor Durand called, *The two challenges*. Thus God is setting open doors hitherto closed for reapers for the harvest: C. H.

"Faith," says Augustine, "is to believe what we do not yet see: and the reward of this faith is to see what we believe."

Our Home Missions.

(Eastern Section.)

BY REV. J. A. F. SUTHERLAND.

THE KINCARDINE COLONY consists at present of eighty-seven families. They are now eight years out from Scotland. After a hard struggle in a more than usually rough section of New Brunswick, the majority of the families have reached the point at which the farms yield enough for the twelve months food for those who till them. Already the usual log house of the first settlers in a wooded country has, in a few instances, given place to one of frame; and, in quite a number of cases, the log barn to a commodious frame one. The people in general feel that with the good hand of God upon them the worst of the struggle is over.

The families forming this Scottish colony are settled on two roads, one of which is seven miles long, the other fourteen, from the point where they diverge. Sabbath services are conducted by me at two places on each of these roads—at the church which is situated on the shorter of the two, and at a school house five miles further north on the same road; also, at two school houses six miles apart on the longer highway. The form of the settlement is such that it is impossible, at least while roads and vehicles are in their present condition, to gather the people into two places of worship. This state of things greatly increases the labours of one occupying this field.

In addition to the Sabbath services, four Bible-classes are held by me, one at each of the preaching stations. The attendance of old and young at these gatherings, and the interest manifested, as also ordinarily at the services on the Lord's day, gives hope that by the blessing of God upon His word, good fruit will be borne in due time. Two-thirds of my time is given to Kincardine. Some progress has been made by the people in the matter of contributing for the support of the Gospel among themselves and for the schemes of the Church. The amount given this year will probably reach \$170.

THE TOBIQUE SECTION.—The Tobique river flows into the St. John less than a mile above Andover village. At this village I at present make my home. It is also as near as possible to the centre of my entire charge, as I have preaching places on the south-west, south, north, east and west, at distances varying from two miles to sixty from my home. Among the settlements on the Tobique river, almost from its mouth for sixty miles up, that is as far as there are settlers, the missionary's field extends. It so hap-

pens that in the furthest ^{up} of the river settlements some of our families are living, so that the full length tour of the settlements has to be made by one caring for the spiritual welfare of our people in this region. In this section of the mission preaching is conducted regularly (1) at Tilley settlement, about six miles up the river from Andover. Here we have thirteen families at present, chiefly Scotch, who came to the country about the same time as those in Kincardine. (2.) At Arthurette, where there are five families of our people, and (3) at Three Brooks, four miles above Arthurette, in the neighborhood of which ten families of our people are living. Here the only Presbyterian church on the Tobique is placed. It is a small, but neat building, finished throughout, excepting the pulpit and the top of the tower, and is free from debt. It is the first church of any denomination built on this river. Since our church was started, two small buildings have been commenced at Arthurette, neither of which is yet sufficiently finished to be available for services in winter. The further advanced of these belongs to the Methodists, the other to the Baptists. A third of my time is given to this section. I divide, generally, the Sabbath between Three Brooks and Tilley, at the one in the morning and the other in the evening. The distance between the places is eighteen miles. Arthurette receives, usually, a week's evening service once in three weeks. Some of our families here go regularly to the church at Three Brooks when there is service there.

Once in three months a visit is paid to the more remote settlements. The furthest of these is Riley Brook, 35 to 40 miles above Three Brooks—60 above Andover. Here seven of our families are found, and so many in two or three settlements between Riley Brook and our Three Brooks church. These receive attention when Riley Brook is visited. Our people in these upper districts express themselves grateful for the amount of service given by our church. It is plain, however, that some additional supply must be given by our church if we would do justice to the people who have been so loyal to us, and maintain our right to occupy the field. In supplying our own adherents, who have the first claim on us, an ample opportunity is afforded for seeking the advance of the Redeemer's kingdom generally, and the eternal interests of precious souls. Many of other denominations, or of none, gladly attend the services of our church, and no doubt some of these, by the Spirit's blessing, will receive lasting good. A deputation of Presbytery lately in these quarters expressed their belief that at least a student catechist must be given to aid in the work on the To-

bique river during the summer six months. With their conviction I entirely agree. In the matter of contributions, Tobique section will probably reach the sum of \$80 or \$100. Part of this is already paid. If this sum be paid, it will be double of what has been given in any previous year. A part will go to the schemes of the church.

CHURCH ERECTION IN N. W. T.

BY REV. JAMES SEVERIGHT.

As there is no Board for Church Erection, permit me through the columns of *The Record* to appeal for aid for the completion of five churches in this district. The continuance and the increasing usefulness of our cause are dependent on the success of these undertakings. The first and most costly is in Prince Albert, the largest place in the Territories. Midway between the Red River and the Rocky Mountains, its position gives promise of a considerable place. It is the centre of all the milling business—grist and lumber, for the surrounding country. It has a population within a space of four miles on the river bank, of 500. Its stores and buildings will compare favourably with those of an eastern village. Few places of equal size have as large a proportion of educated people. Still 400 miles from the nearest railway station, it is an advanced outpost between civilised and savage life. The Sicux, with painted face, blanket for a coat, fringed leggings, beaded moccasins, and Manitou worship, is one of the sights most common. No one cares for his salvation or the education of his children. It is 240 miles from the nearest Presbyterian station eastward—450 miles from the next western station. Northward, in the Episcopal Diocese of Mooseonee, at Athabaska, there is neither Presbyterian church nor minister. A suitable church building, however difficult an undertaking, was a necessity in a place growing so rapidly as Prince Albert. The cost has been over \$2000. It seats 170, and at the evening service is nearly full. The quick progress of the place holds out no uncertain hope that before long it will be too small. The membership is four men and twelve women—all wives but one. The proportion of bachelors to spinsters in the settlement is seven to one. There is also an Indian membership of twelve or fourteen. A large proportion of the attendance consists of young men—chiefly from Ontario—many of whom are not permanent residents. That aid is not asked for those who have not done their utmost to help themselves is apparent from the amount raised in one year. \$1200 for church building; \$250 salary of missionary; \$206 for an organ purchased but not paid for before my

arrival; \$300 proportion of salary paid by people to Foreign Mission people, to Foreign Mission School—in all \$1056. Eastern readers might judge from this fact that our people are wealthy. Such a conclusion would be far from correct. The majority have taken up their abode within the past three years. Business men and workmen, with little or no capital. The first few years in a new settlement to those with scant means are always the hardest. Any one acquainted with the real circumstances of the people will be the first to admit that it was only by most determined effort so much could be got for a house of God. \$800 are still due. For the payment of that sum aid is solicited from eastern friends who take an interest in the extension of Presbyterianism in the far west. A manse is a need as urgent as a church building. The Episcopal Bishop has a residence in the College, besides houses for his canons. The Methodists have a parsonage. Were the old mission buildings erected as a dwelling for the foreign missionary—but rented for the past three years—given to the Prince Albert congregation either to repair or sell, a fair commencement would be made to place them as far as a residence for a minister is concerned in a position as favourable as their more fortunate ecclesiastical neighbours. An Academy is another need in the interests of our cause. For many years the Foreign Mission School was the only one in the settlement. It has been the brightest page in the history of that mission. With commendable zeal for his faith, the Bishop of Saskatchewan has commenced a collegiate school. Eleven young men are studying for the ministry, chiefly Indian, fourteen in the school, many of them Presbyterian. Some of the scholars attending Miss Baker's school, whose roll of attendance has over 70 names inscribed on it, are now ready for a High School. Send them to Emmanuel College, and, as experience shows, their hopes of continuing steadfast to Presbyterian principles is very slim. The Congregationalists of the States have taken a new departure in Home Missions by organizing a commission called "New West Educational Association," which asks this year \$50,000 to set up academies and schools of various grades in the great territories of the interior. Other denominations will, doubtless, follow the wise example. Were the 320 acres of church property in Prince Albert, part of which is surveyed in town lots; claimed by the Foreign Mission, though they have abandoned the field; were this property which, in the course of a few years, promises to be of considerable value, set apart for the purposes of higher education, the nucleus of an endowment would be obtained for a superior school,

in due time to be developed into a college that, rightly managed, would play a prominent part in the Christian civilization of the far west. Provision is now made for public schools by the offer of a government grant proportioned to the amount raised by the people. There is no prospect of any action on the part of the government either as to high schools or colleges for many years to come. Unless this work is done by the churches, it will be left undone. Surely the Presbyterian Church has more true zeal than to allow the control of the higher education of the N. W. T. to pass under the control of the Episcopal denomination, and that in a place which had its origin in a Presbyterian mission, and with the means largely provided for carrying on a work so important whether viewed in its denominational or Christian aspect. The four other churches are situated in centres of rich agricultural sections, filling up rapidly with population at points distant from Prince Albert eight, fourteen, twenty-two, and twenty-four miles, viz.: McBeth's, Forks of the Road, Ridge, and Carrot River. They are log buildings, and they will cost \$400 to \$600 each. A grant of \$100 to each would secure that desirable end. The population to each of these tracts of country is mainly Presbyterian. No service is given to any other denomination. Most of the settlers in these localities have taken up claims within the past three years. They are as yet exposed to all the hardships and privations incident to a new country. They have had no chance of gaining wealth. The price of wheat is now \$1.25 per bushel. It is the first year cash could be got for it. They have to purchase all their supplies at exorbitant rates: sugar 25 cts. per lb., rice the same price, salt 15 cts. per lb., coal oil \$2.00 per gallon, &c. Dry goods and clothing are twice or thrice Ontario prices. The crops for the harvest of 1880 were nearly all frozen. This year the return is better—the whole proceeds in most cases will be required to make up the failure of the previous harvest. Many of the farmers were compelled to purchase flour which, from May till after the harvest sold at \$7 to \$12 per bag of 100 lbs. Frontier life, especially at its beginning is not all sunshine. There is no doubt, better seed, earlier and more careful tillage will greatly diminish, if not altogether remove, this risk of frozen grain. When these conditions of success have been complied with, a remunerative crop is as certain as it is eastward. New settlers, many of them hitherto unaccustomed to farm-work, and with little capital, are often forced to use seed more or less frozen, and work with poor stock and implements, with but scanty results for a time. Their hopeful resoluteness, the ex-

traordinary fertility of the soil, railways and steamboat communications, will soon work a wonderful change in their temporal condition. Preaching in houses is very unsatisfactory in its results. The erection of a suitable house of worship at points where there is this necessary material, is often the first step in causing a church to spring into life. To expect missionaries to penetrate into even the remotest frontier settlements and get people, most of whom have a fierce struggle for the means of subsistence, unaided, to erect church buildings, is to condemn them to a work hard as that of Sisyphus.

Nothing but the conviction that timely aid is needed for all these enterprises, inseparably connected as they are with the advance of Presbyterianism and the cause of the Great Master in this great promising territory, has prompted this appeal for aid. We are sure it will not be made in vain. "Bear ye one another's burden, and so fulfil the law of Christ." What is starved is sure to be weak. The completion of these buildings will give a new impulse to our work. The field is far too large for one missionary. Suppose a missionary stationed in Toronto, and preaching there twice every Sabbath except once a month, with Hamilton for a station in one direction, and Weston, Malton and Brampton in another, and you have a case analogous to that of the missionary in Prince Albert as to the distance he has to travel in the ordinary course of his work, and that over trails unbridged as nature left them. Were these buildings completed and paid for, Prince Albert would ere long pass from the rank of a mission-station to that of a Supplemented Congregation, leaving all the support that can be got from the other stations, a source of revenue constantly increasing, for another missionary. If we would possess this land for Christ, new measures in Home Mission work will need to be adopted, provision must be made not merely for the support of missionaries, but aid must be given for the erection of church structures, which often give complexion to the religious life of a community, a higher Christian education, and the dissemination of religious literature. Contributions will be received in aid of one and all of the church buildings mentioned above, by Rev. Dr. Reid, Toronto, or Rev. Dr. Cochran, Brantford.

Manitoba and the North-West.

BY REV. JAMES ROBERTSON.

SINCE my appointment to the superintendency of Missions in Manitoba and the North-West I have travelled over nearly the whole of the country that has

been settled in Manitoba during the last ten years. May I be allowed to lay before your readers a few facts relating to the mission work here.

1st. Settlement extends west as far as Fort Ellice and north of the boundary line, about 130 miles at Shell River. The proportion of good land in this area is very large. Between Dead Horse Creek and Clear Water there are in one block 1,500,000 acres of the finest land I ever saw. It is high dry prairie, in some places deeply undulating with a mile or a mile-and-a-half between the crests of the swells, and everywhere fertile and easily inviting cultivation. The Big Plain is 20 miles square with scarcely a break. The soil is sandy loam, north and west of Rapid City and Minnedosa the land is more broken, but very fertile, and with a little drainage and cultivation will become one of the finest farming districts in the country. As I stood with the Rev. Mr. Borthwick on the east slope of the Pembina mountain one day, near Nelsonville, I beheld a charming scene. The whole prairie was bathed in sunshine. To the south-east the dark coloured Menno nite villages were full in view. To the east and north-east the prairie was dotted over for twenty miles or more with the homes of the Canadian and Old Country settler; while away to the north the blue smoke of the Boyne Grist Mill, twenty miles distant, was seen against the sky. While driving along the elevated plateau of the Turtle Mountain, I stopped the horse frequently to look at the plain on the north, extending for thirty miles to Lamp Valley. From the top of the Brandon Hills and other places, similar views can be obtained. Suffice it to say, that I never realized what a country we have, how much good land is within a short distance of Winnipeg, till I travelled over it. The traveller or tourist who comes as far and no further than Winnipeg, has no idea of the magnificent country that lies to the west. Conversations with settlers give him no adequate conception of it. It should be seen.

2nd. This area is not wholly settled, but settlements are found throughout the whole of it. The people are from all parts of the world, but mostly from Britain and the Eastern provinces of the Dominion. The Scotch and Scotch-Canadian elements largely predominate. The settlers are hardy, industrious, intelligent, law-abiding, moral and religious. They like the country, are full of hope, and confident that a great future is before the Province. Sp-aking to one of my elders when I was in Norwich, Mr. McKnight, who is settled at the Boyne, I said, "are you sure that you did not commit a mistake in coming to Manitoba?" "I was never more sure of it than now," he replied. "It is but

five years since I came in here, and yet I could sell all I have, go back to Ontario, buy back my old farm, and have as much money left as I took into the country with me, and you know I came here with more than the most of people. This year I have 2700 bushels of grain, and I might have a good deal more, only I did not like the trouble of teaming it so far to market. Next year the railroad will be at my door and I expect to have nearly twice as much." His wife who came here with great reluctance is now contented and happy, and would not hear of returning to her home. His circumstances are, of course, better than those of the most of our settlers. He brought capital with him, and he has had time to break up his land. I have seen many a melancholy sight, and heard many a tale of distress this autumn. For two years in succession the settlers north-west of Rapid City lost their crop, and only pluck and faith carried them through. But this year they have a good crop, are past the worst, and are contented. A large proportion of the settlers are young unmarried men. I am most anxious that wives should be got for them, and good wives, too, in some way or other. The matter has been discussed in the papers somewhat jocularly, but to me it is a serious question, socially, morally, and in every aspect. It is difficult, if not impossible, for many of those young men to leave their farms. They are not blessed with too much cash yet. To neglect their winter work is to be unprepared for spring, and to run the risk of losing a year's crop; and yet a colony of bachelors can never be a success. From a slight elevation, the Rev. Mr. Wellwood pointed out to me the houses, I will not say homes, of sixteen bachelors in his parish. There are thirty-three bachelors connected with one station at Turtle Mountain, and almost everybody here has heard of the famous forty bachelors of Swan Lake. But why dwell on the subject. Let me suggest that parents should send out their daughters here to keep house for their sons. And should A. after a time take B.'s sister to wife, B. can retaliate by taking A.'s sister. And if sons are thinking of coming up here let parents see to it that it is arranged by the young man that some young woman is to follow. They will promote the health and happiness, ensure the success, and advance the moral and religious welfare of their sons by such an arrangement. No young man will lose by knowing that a bright-eyed maid is waiting till his house is built and a fair amount of breaking done. If this plan is not satisfactory, let some other measure be devised of getting wives for our 800 or 900 bachelors, and let all bachelors intending to come West remember, that in

rural districts wives are at a premium. A large proportion of the people are members and adherents of our Church. North of the Assiniboine more than one-half of the people are Presbyterians. The proportion in south-western Manitoba is not so large, and yet our people outnumber any other denomination, in the best portions of the country we are strong. I will write you again about other aspects of the country and work.

Our Foreign Missions.

ANNUAL LETTER FROM THE CONVENER.

(*Western Section.*)

THE season is again approaching when, according to the appointment of the General Assembly, the annual contribution for Foreign Missions should be taken up. The third Sabbath of February is the day named for this purpose. There are many reasons why the contribution should this year be large and liberal. Prosperity is again returning to our land. God is once more blessing us as a people, and giving us power to get wealth, and it is surely not too much to expect that a fair proportion of this wealth will be consecrated to the extension of Christ's Kingdom among the heathen. The demands of the work are steadily growing, and if success attends our labours, these demands must be expected to grow yearly more urgent. The Mission staff in all the three departments of our work requires to be strengthened, but this is specially necessary in China and India. An additional ordained Missionary should be sent to each of these fields without delay. In a climate so trying to the health of Canadians as Formosa and Central India, it is not safe to have our Missions undermined as they are in both these fields, at present. Rev. Dr. G. L. Mackay has again returned to Formosa with his health, we trust, somewhat restored, but at any time during the two years of his absence, had severe illness laid Mr. Junor aside, as on several occasions seemed by no means improbable, the result would have been most disastrous. A third missionary must be sent to Formosa at the earliest practicable moment. The need of another ordained missionary in Central India is scarcely less urgent. To meet these growing demands an increased revenue is necessary. Last year the Western section of the Church responded nobly to the special call then made to its liberality. The income of the Foreign Mission Committee rose from \$22,471.59 to \$35,434.58, an increase of \$12,962.99 on the previous year. The large debt with which the year commenced, was reduced \$11,166.24; but still a debt of \$5,392.59 had to be reported

to the General Assembly in June last. It is evident that while there is much in these facts to encourage, there is nothing to warrant the Church to relax its efforts or to reduce its contributions to Foreign Missions. An average contribution of fifty cents per communicant throughout the Western section of the Church would produce \$40,000, a sum which would be quite sufficient to meet the present demands of the Foreign work. Is it too much to expect that a great and wealthy Church should during the present year reach this point? Last year the burning words of Dr. G. L. Mackay did much to evoke the liberality of the Church, but surely those who listened to his stirring appeals will not, now that he has returned to his work, suffer his words to be forgotten. Dr. Mackay has returned to encounter anew the privations, toils and dangers of the missionary life, and it is for us who remain amid the comforts and luxuries of home life, to see that he and his fellow-labourers in the Foreign field, lack neither the sympathy nor the support necessary to sustain them in their work.

WM. MACLAREN, *Convener.*

TORONTO, 25th January, 1881.

LETTER FROM REV. DR. G. L. MACKAY.

To the Convener:—

YOKOHAMA, Japan, 30th Nov., 1881.

Since I wrote last in San Francisco, this noble British ship took us 4500 miles from America. We had very few foreign passengers; about a dozen in all. Four churches were represented by as many men. One Greek priest, one Episcopalian clergyman, one Congregationalist minister, and the writer of this letter. There were 532 Chinese steerage passengers on board, and three died, all of whom were embalmed to be taken back to Canton. We had a heavy sea all the way across, so that the waves washed the upper deck and lashed our gallant vessel on her broadside. Safely, however, we were carried across by Him who rules the raging of the sea. We were twenty days coming to this port and leave to-morrow at 10 a.m. This morning I called on Mr. J. A. Thomson, agent of the National Bible Society of Scotland, and he accompanied me by train to Tokio, the capital of Japan. It has a population of 800,000. It is evident that good work is being done by the missionaries. There are 4000 or more converts in Japan in connection with all Protestant denominations. This evening I addressed fully seventy British tars from three war vessels in the Temperance Hall. Dr. Gulick, of the renowned Gulick family, gave me a pressing invitation to be present. I felt at home at

once, for I love Britain's brave mariners. When Christians, they are out and out what they profess, without sanctimonious whining or whitewashed etiquette. We are now 8000 miles from the fair Dominion, and nearer our beloved field of labour. Already Formosa's mountain ranges seem to rise up before us. Roll on, wife Pacific! I never expect to cross you again. Winds and waves favour us still. That we may once more unfurl the blood-stained banner of Jesus in yon distant isle, and again hear "glory to God" from lips once vile and tongues once muttering petitions to clay and stone.

EASTERN SECTION.

The Maritime section of the Foreign Mission Committee met at New Glasgow on the 16th ult. The meeting was smaller than usual, and some business of importance was left for the consideration of a future meeting.

*TRINIDAD.—A letter from Secretary of Mission Council was read with request for early remittances in January to enable the missionaries to meet engagements with catechists, teachers and monitors. Instructions were given to meet this request as far as practicable.

NEW HEBRIDES.—A letter of acknowledgment was read from Mrs. D. Morrison, still growing weaker from the progress of her disease. The Secretary was directed to express the sympathy of the Board. A resolution from the Mission Synod was read, expressing their conviction that one missionary should hereafter suffice for Aneityum, and that one should be withdrawn to labour on a heathen island; and requesting the Foreign Mission Committees of the Free Church of Scotland and of the Presbyterian Church in Canada to consider this proposal, and if it should meet their approval to enter into negotiations respecting time and way of carrying the resolution into effect, and to agree as to the missionary to be removed. The Committee expressed approval of the proposal, and passed resolutions expressive of their views on the whole matter, copies of which were ordered to be sent to the Committee of the Free Church and also to the New Hebrides Mission Synod. The request of Rev. H. A. Robertson to return with his family for a year on furlough, in the end of 1882, was taken up and considered. All sympathized with Mr. Robertson in his desire, and believed that he had earned, and needed, the change asked for. On the other hand, consent by the Board carried with it the same privilege to Mr. Annand, should he ask for it next year, and the successive re-

turn of three mission families, within a period of a few years, involved financial questions so grave that it was thought wise to defer a decision till the next meeting, to be held about the middle of February or 1st of March.

Montreal Anniversary Meetings.

FRENCH EVANGELIZATION.

THIS was the subject of discourse on the second evening of the MONTREAL ANNIVERSARY MISSIONARY MEETINGS, and we cannot better serve the cause than by laying before our readers the substance of the addresses made upon that occasion by gentlemen who, from their intimate acquaintance with the work in its different branches, were well qualified to present its claims in an instructive and interesting manner.

Mr. A. C. HURDISON, the Chairman of the Meeting, remarked that the subject to be considered followed very naturally that which had been discussed the previous evening—the HOME MISSIONS of the Church. Rightly considered, indeed, the duty of evangelizing our fellow citizens of French extraction was a branch of our Home Mission work, and not second to it in importance. If it was proper to speak of Home Mission work as "beginning at Jerusalem," they might as appropriately designate the work undertaken by the Board of French Evangelization as earnest labour to proclaim the Gospel in Samaria also. For while it was true that the Board extended its operations to the Eastern Provinces and also to Ontario and the West, their work lay chiefly in the Province of Quebec, where the people whom they sought to benefit constituted nine-tenths of the population. In the Province of Ontario there are about 75,000 French-speaking Roman Catholics; in New Brunswick, 45,000; in Nova Scotia, 33,000, and in the other Provinces about 25,000; while in the Province of Quebec the number exceeds *one million*. In the prosecution of its work the Board employed three distinct agencies,—(1) The preaching of the Gospel in the French language. Twenty-seven missionaries were employed during the year, of whom twenty-one are ordained ministers. In the City of Montreal we have two French congregations. In Quebec, Ottawa, St. Hyacinthe, Joliette, New Glasgow, Sorel, Nanterre, and at other points there are well organized congregations—chiefly French—while in many other places, the services of the missionaries are divided betwixt the English and French-speaking people. (2) *Colportage*. During the past year eleven colporteurs and three

Bible-women were employed. They distributed 6,750 Bibles and over 30,000 tracts and other publications. (3) *Schools*. This was an important arm of the service in connection with which there were thirteen schools, eighteen teachers, and 475 pupils. The Pointe-aux-Trembles schools have nearly one hundred scholars on the roll, and are conducted in a thoroughly efficient and satisfactory manner. The total amount expended on the work last year was about \$34,000, and a like sum is needed to meet the estimated expenditure of the year.]

REV. THOMAS CUNNING, of Stellarton, N. S., said that he first had his eyes opened to the importance of the work in which the Board is engaged eight years ago, during a visit to the City of Quebec. At that time he became thoroughly convinced that the prevalence of the Roman Catholic religion was the great hindrance to the prosperity of this Province. Were it possible to substitute Presbyterian ministers for the fossilized priests of Rome there would be such an improvement in the condition of the people as we have no conception of. There were many obvious reasons why we should prosecute this work with zeal and energy. In the first place *the French people need the Gospel* as contained in the Scriptures. For the most part of the Bible is a sealed book to them, and even the services of their church are frequently conducted in an unknown tongue. The speaker held it to be unwise to indulge in the wholesale denunciations of Popery which were sometimes heard. He would not go so far as to say that none who professed that religion could be saved. There were doubtless among them some who were sincerely honest and conscientious and whose religious belief was in advance of the system by which they were governed. We hold to the doctrine of justification by faith in Christ Jesus. They seem to recognize the same principle, with this important difference, however, that salvation comes, somehow, through the hands of the priest. They must be taught that not by money or purchased prayers are they to enter the Kingdom. What a joy it would bring to many an aching heart were they only at liberty to accept a free salvation. It cannot be doubted that many are losing faith in a system that does not satisfy them, nor meet the felt want of their souls. In the second place, *The Masters' command is imperative*,—"Go ye into the world and preach the Gospel to every creature"—not in the spirit of rivalry: not to strive with or against other denominations: not as controversialists, but by the simple preaching of the Word, and becoming, ourselves, living epistles shall we best commend the truth to others. If we cannot all preach we can assist in other

ways. We can at least give of our means for the support of those who give themselves to the work of preaching the Gospel. In the third place, we should not overlook *The power of the Gospel*. We may not have the same palpable evidence as that represented to us in Ezekiel's vision, but we do not the less believe that the Gospel of Christ is still "the power of God unto every one that believeth;" and if we preach the Gospel to the one and a quarter millions of our fellow-countrymen who are in need of it, let us not doubt that the darkness will disappear. "Give me," said Archimedes, "a point outside of the world, and I will move it." The Gospel is that point, and the preaching of the Gospel is the lever by which the world is now being moved. It would be different if they preached a system of philosophy or science, but with the Gospel of the Grace of God, ultimate success was assured. Another consideration ought to afford us encouragement,—*The success of the work*. It is not a wise thing to be making a great flourish of trumpets and to be boasting about the number of converts, but for those engaged in the work to know that many are coming to the light is a source of unspeakable joy. We are thankful for the measure of success that has attended the work, but all that has yet been accomplished is only like the small drops that precede a heavy shower. We are on the eve of great changes and we should expect great things. As the mists disappear before the rising sun so false systems are beginning to banish away. "Let us be steadfast and unmovable, always abounding in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord." "In due season we shall reap if we faint not."

THE REV. JOHN CASSY, of Kelso began by referring to an incident in the American War when 200 slaves who had been captured by the northern army, wanted to go back to their homes that they might be instrumental in freeing from slavery their wives and families. That was, he said, the feeling that actuated every true convert from the Church of Rome—freed by Christ they longed for the freedom of those whom they had left behind in slavery. He then referred to some hindrances in the way of French Evangelization. (1.) The first was to be found in Protestantism itself. He had been for twenty-seven years a Roman Catholic, and one of the greatest difficulties in the way of his accepting the gospel was the seeming differences and rivalries among Protestants. The question which he found so difficult to solve was this: If I leave my Church how shall I find the true one among the many sects of Protestantism? He, however, went

to hear ministers belonging to different denominations, and found that they all preached the same gospel, and came to the conclusion that their points of difference must be like the points in geometry—they might have place but they had no magnitude. Were those ministers on the platform belonging to as many different denominations, and were he to ask them the question: "What must I do to be saved?" they would all give the same answer which Paul gave to the Philippian gaoler: "Believe in the Lord Jesus Christ and thou shalt be saved." Had the spirit manifested by Abraham toward Lot animated the Christian Church in days gone by, long since the Saviour should have received the heathen for his inheritance and the uttermost parts of the earth for His possession. Roman Catholics however found those differences a great stumbling-block in the way when they wished to leave their own Church and become Protestants. (2.) The second hindrance was in the intellectual and spiritual condition of the majority of Roman Catholics. It was too true, he said, that Catholic countries were easily distinguishable from Protestant ones by the thick cloud of ignorance that hung over them. Lower Canada was no exception. A large proportion of the older French Canadians can neither read nor write. How is the gospel to have free course among them? Enable them to read the Bible for themselves—give them education. He was glad to find that the Presbyterian Church was leading the way in this great work. He could hear testimony to the efficiency of their schools at Point-aux-Trembles. He had spent one winter there and he believed that the Roman Catholics, trained in those schools, could never after be firm believers in the peculiar dogmas of the Church of Rome. Those young people gained a knowledge of God's Word that no priest could ever deprive them of—and left the schools to go back to their homes as missionaries of the true gospel of Christ. He urged most earnestly, on those present, the duty of liberally supporting the institution at Point-aux-Trembles. He shewed the spiritual condition of Roman Catholics by referring to some of the superstitious practices in vogue among the most enlightened as well as the most ignorant members of that Church. The Jesuit as well as the *habitant* needed the light of God's Word. (3.) The third hindrance was the enervating influence of such a system as Roman Catholicism. He had heard one of the members of the Montreal Presbytery say that a stiff back-bone was characteristic of Scotchmen. He thought that the very reverse was characteristic of most Roman Catholics. They were too de-

pendant on human authority. The Church to which they belonged did not allow them to exercise their reason in matters pertaining to religion. The right of private judgment was denied, consequently they were kept in spiritual bondage all the days of their lives. Roman Catholicism does not ordinarily produce a robust type of Christianity. As a system it is defective in this regard. Not one in a thousand of its votaries have the moral courage to renounce its errors even when they are fully convinced of them. It is a system which promises to carry people to heaven in consideration of meritorious acts performed by themselves, or for them, by the intervention of human agency. The gospel which we desire to give them on the other hand, is that which alone makes them free. In the light of this gospel we teach them to walk alone in the strength of God. He referred to the case of the great Frenchman, Montalambert, who at first strongly opposed the dogma of Papal infallibility, but afterwards submitted, although he acknowledged that he could not reconcile the decree with his own ideas of truth. To illustrate still further the power of of the Church of Rome over the intellects of men, he stated that for months after he had left the Church, and had lost faith in most of her unscriptural dogmas, he still wore around his neck the scapulars of the Virgin Mary. He was afraid to raise his arm to remove them lest it might remain fixed in that position. He feared lest his arm should become paralyzed because the Church of Rome had first paralyzed his intellect. Nothing could free that people from such degrading superstition but the pure gospel of Jesus Christ. The Bible is still, what the Italian Liberator said it was, the best gun to shatter the shackles of any people. Give the Roman Catholics of Lower Canada God's Word, and they will not only become free but strong—strong in the Lord and in the power of His might. In conclusion, he urged Protestants in their dealings with converts from the Church of Rome to keep two texts of scripture in mind. The first was: "Him that is weak in the faith receive ye, but not to doubtful disputations." They are like little children trying to walk, give them time and they may afterwards be able to distance yourselves in the race. The second text was this: "Let your light so shine before man, &c." He knew no greater power for the spread of the gospel than this. The priest may burn the Bible, but there is a Scripture that he cannot burn, that is the gospel that is written in the pure, godly lives of Protestants. Roman Catholics must read that Bible and their priests cannot hinder them. Prove that your religion is purer than theirs because it makes your lives

pur. He illustrated this also by incidents from real life. Many in this audience are doubtless descendants of the Scottish Covenanters. The very mention of their name carries our thoughts back

"To the mirland, of mist, where the martyrs lay :
Where Cameron's sword and his Bible were seen,
Engraved on the stone where the heather grows green."

Whatever mistakes these noble men may have committed, they made their mark on the world and have left us a splendid example of fidelity to the principles which they professed. They loved their Bibles. Mr. Casey concluded an eloquent speech by urging the importance of Christian example and of giving greater attention to the study of the Word of God.

THE REV. C. E. AMARON, of Three Rivers, said that as a French Canadian he longed for the day when his countrymen shall be freed from Papal thraldom. As a son of one of the first missionaries who engaged in the evangelization of the French-speaking people in this Province, he was proud of the opportunity to speak on the subject, and he felt it would be unworthy of him if he did not speak his mind boldly. It seemed to him that there is a degree of moral cowardice creeping in among Protestants of the present day. He had not forgotten the fearless utterances that had gone forth from this very platform on former occasions similar to this, from bretheren who are no longer with us. He believed that no harm was likely to come from speaking the truth, and the whole truth. He had been told that he should not scold. While he had no intention of doing so, he wished to mention a few facts. The question is sometimes asked, why does this work not make more rapid progress? The true answer to that question is, *our want of faith*. It is useless to imagine that we shall succeed without strong faith in the power of the Holy Spirit. Many say to us, "It is no use your trying to convert the Catholics of this Province. They are quiet, inoffensive, people—well enough as they are; why not let them alone?" Is the God of the Reformation dead? Has He abdicated in favour of the prisoner of the Vatican! Were Martin Luther and Malancthon and Zwingle and Knox and Huss all wrong? The system which they resisted so successfully is the same that confronts us to-day in the Province of Quebec, and it ought to be protested against by us as it was by them. The attitude which we assume to Romanism is essentially wrong. We are far too indifferent. The fact is that the people whom we are trying to reach are in darkness and need that light which it is in our power to give them. We cannot divest ourselves of our responsibility in this regard. "The arm of the Lord is not short-

ered that it cannot save." Wherefore should we doubt? A hundred years ago there was not a French Protestant in Canada: now there are 10,000. Forty years ago it was impossible to get twenty-five French Protestants together to listen to the Gospel: now there are five churches in Montreal city. The efforts of the Board are already bearing fruit, not only in this city and in this Province but in many parts of the Dominion and in places beyond its boundaries.

PRINCIPAL MACVICAR, the chairman of the Board, gave a very satisfactory account of the examinations of the schools at Point-aux-Trembles, and the French students of the Presbyterian College enlivened the meeting at intervals by singing several French hymns during the evening.

The Presbyterian Record.

MONTREAL: FEBRUARY, 1882.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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

PAYMENT IN ADVANCE.

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

In the East and in the West we have several excellent weekly and monthly papers which devote a large proportion of their space to religious intelligence. *The Canada Presbyterian*, in Toronto, *The Presbyterian Witness*, in Halifax, and *The Maritime Presbyterian*, published at New Glasgow, N.S., worthily represent the Presbyterian Church in Canada in their several localities. But we respectfully submit that none of these claim to be the official organ of the Church, and that none of them can properly take the place of THE PRESBYTERIAN RECORD, which ought to find an entrance into every family connected with the Church. A friend in Halifax has taken the trouble to supplement the statement submitted to the General Assembly respecting our circulation, by placing the number of families and communicants in line with the circulation of THE RECORD in the different Provinces. We

commend Mr. McGregor's figures to the careful consideration of the ministers and office-bearers of the Church, *East and West*, for it appears there is very little difference betwixt the two. It is true of each that scarcely more than one-half of the families of the Church receive its accredited organ. The statement is as follows:—

	<i>Cir.</i>	<i>Fam.</i>	<i>Com.</i>
Nova Scotia.....	5,254	11,596	17,392
New Brunswick.....	1,941	4,296	5,113
P. E. Island.....	982	3,192	4,255
Newfoundland.....	293	210	316
Quebec.....	3,236	7,811	8,156
Ontario.....	21,481	41,830	77,115
Manitoba.....	156	971	1,153
British Columbia.....	734		
British and Foreign.....	284		
	<hr/>	<hr/>	<hr/>
	34,342	69,816	113,440

On the part of the RECORD there is no feeling of rivalry, much less of opposition, in respect of the papers above named, or of any other; we wish their circulation were much larger than it is; we appreciate them very highly for their work's sake; but we cannot admit that in any circumstances they should *displace* the RECORD, the aim of which has been, from the first, and still is, to be a bond of union whereby each section of the Church may become better acquainted with the other, and be led to take a deeper interest in the missions of the Church at home and abroad, irrespective of any considerations connected with their inception. We trust that our friends will take a large and liberal view of this matter, and that while very properly supporting their local papers, they will see to it, as a thing of vital importance to the Church at large, that the RECORD has free course among the people.

Literature.

LIFE OF THE REV. JOHN GEDDIE, D.D., first missionary to the New Hebrides; by REV. GEO. PATTERSON, D.D. This is the title of a volume issuing from the press, to be published by subscription at \$1.50. Dr. Patterson has had excellent opportunities for collecting reliable information respecting Dr. Geddie's labours in the New Hebrides, and from his ability as a writer we anticipate a book of absorbing interest and of lasting value. The orders may be addressed to C. B. Robinson, Toronto; W. Drysdale & Co., Montreal; D. McGregor, Halifax, N.S.; or James Maclean, Pictou, N.S.

SCENES IN AFRICA, 30 cents, and CAMPBELL'S VOYAGES, 60 cents, are good Sabbath School Library books from D. MCGREGOR, book-agent and publisher, 145 Hollis street, Halifax.

A METHOD FOR PRAYER, by the Rev. Matthew Henry; Toronto, James Bain & Son, 50

cents. A very useful and suggestive little volume, especially helpful to such as are called upon to conduct extempore prayer in public.

MAGAZINES. THE GOSPEL IN ALL LANDS, by E. B. Smith, 64 Bible House, New York, is now published *weekly*, \$2.00 per annum. The numbers for January are very attractive, and full of valuable information. THE WORD, THE WORK, AND THE WORLD is the title of a monthly magazine of evangelical literature and missionary intelligence, conducted and published by Rev. Albert B. Simpson, 15 Bible House, New York, price \$2.50 per annum. The first number contains 48 royal pages of choice reading matter, and is embellished with a number of fine engravings. We commend it as a useful and ornamental domestic magazine. THE CHURCH OF SCOTLAND MISSIONARY RECORD and the FREE CHURCH MONTHLY AND MISSIONARY RECORD both came to us in January, like old and valued friends, though in new dress. The former has doffed its blue wrapper, confines itself to its 32 pages, and by using three of them, besides the cover, for advertisements, it has reduced its price to *one penny* per copy. The latter, regardless of consequences, has denuded itself of even the appearance of a cover, pluming itself that by reason of the variety of its contents and the more popular way in which it is got up. Others will say of it: "When unadorned adorned the most!" We demur to the alterations in the outer man, but heartily approve of the new departure as regards the inner. Anything to relieve denominational missionary magazines from the intolerable *dryness* with which so many of them are afflicted! We are glad to see QUEEN'S COLLEGE JOURNAL, '82, looking "as well as ever." The PRESBYTERIAN COLLEGE JOURNAL, Montreal, having been compelled by unforeseen circumstances to enlarge its sheet now towers above all its compeers, like Saul among the prophets. Considering it is only a two-year-old, it is "prodigious!"

"Dealers in the Revised New Testament do tolerably well in cities and large villages, but make hardly any sales in the country, where any alteration of the sacred book is generally regarded as profanation. The pious women of Weldon, Iowa, chased an agent out of town." So says a contemporary.

The company appointed to revise the authorised version of the Old Testament finished their 71st session on Friday, at the Jerusalem Chamber. The second revision of "Isaiah" was continued as far as Chapter xlv., 13

A Page for the Young.

HABITS.

Here are some habits that should never be put on. If any reader wears any of them, occasionally or regularly, let him put them off at once, and never put them on again:

- A habit of wasting time in idle gossip.
- A habit of want of thought when reading God's Word.
- A habit of slothfulness.
- A habit of indulgence of sleep.
- A habit of putting off what ought to be done at the moment.
- A habit of disputing and contradicting.
- A habit of colouring or exaggerating reports when you repeat them.
- A habit of peevish fretfulness when you ought to be contented and thankful.
- A habit of building "castles in the air."
- A habit of spying out the faults and imperfections of others.

Some of these habits may cling very close to you; and you may think it hard, perhaps impossible, for you to cast them off. But they must be got rid of, or they will ruin you. God will give you strength. He will teach you in your experience what Paul found in his: "I can do all things through Christ who strengtheneth me."

THE CHILD PREACHER.

One beautiful Sunday morning I heard that a little girl, six years old, a member of my Sunday-school, was lying on her dying bed. She was a child of unbelieving parents of the highest social standing, but out of Christ. The little girl, as I stood by her bedside, said to her father:

"Father, come here."

She took him by the coat, drew his head down to her, so that his face almost touched her cheek, and said:

"Father, I am going up, I am going up; I am going to Jesus. Dear father, I want you to promise me one thing."

"What is it, my child?" said he, broken down in agonizing sorrow.

"I want you to promise me," said she, "that you will be a Christian, and follow me up to Jesus."

She turned to me and said:

"Give my love to my Sunday-school teacher, and thank her for all she did for me."

She then gently passed away.

We laid little Sallie in her grave, under a pine-tree. After the funeral, this tall, stately, dignified man, who had never allowed me to get near him out of the pulpit, said to me, with tears in his eyes:

"Mr. Rogers, come and see us every day, and talk to us about Jesus, for we want to remember our little preacher, and follow her to Christ."

A FAITHFUL SHEPHERD BOY.

Gerhardt was a German shepherd boy, and a noble fellow he was, although he was very poor.

One day he was watching his flock, which was feeding in a valley on the borders of a forest, when a hunter came out of the woods and asked:

"How far is it to the nearest village?"

"Six miles, sir," answered the boy; "but the road is only a sheep track, and very easily missed."

The hunter looked at the crooked track, and said:

"My lad, I am very hungry and thirsty; I have lost my companions and missed my way. Leave your sheep and show me the road; I will pay you well."

"I cannot leave my sheep, sir," rejoined Gerhardt. "They will stray into the woods, and may be eaten by wolves, or stolen by robbers."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or two would not be much to your master, and I'll give you more than you have earned in a whole year."

"I cannot go, sir," rejoined Gerhardt, very firmly. "My master pays me for my time, and he trusts me with his sheep. If I were to sell my time, which does not belong to me, and the sheep should get lost, it would be the same as if I had stolen them."

"Well," said the hunter, "you will trust your sheep with me while you go to the village and get me some food, drink and a guide? I will take care of them for you."

The boy shook his head.

"The sheep," said he, "do not know your voice, and —" He stopped speaking.

"And what?" Can't you trust me? Do I look like a dishonest man," asked the hunter, angrily.

"Sir," said the boy "you tried to make me false to my trust, and tried to make me break my word to my master; how do I know that you would keep your word?"

The hunter laughed, for he felt that the lad had fairly cornered him. He said:

"I see, my lad, that you are a good, faithful boy. I will not forget you. Show me the road, and I will try to make it out myself."

Gerhardt then offered the contents of his scrip to the hungry man, who, coarse as it was, ate it gladly. Presently, his attendants came up; and then Gerhardt, to his surprise, found that the hunter was the grand duke, who owned all the country around. The duke was so pleased with the boy's honesty that he sent for him shortly after that, and had him educated. In after years Gerhardt became a very great and powerful man, but he remained honest and true to his dying day.

Acknowledgments.

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

ASSEMBLY FUND.

Received to 5th Dec. 1881...	\$654.68
Sherbrooke, St Andrews...	5.00
Brook	7.00
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L'Original	1.50
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Moore, Burns' Ch.	6.00
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Waddington	11.80
Chatsworth	12.00
Brussels, Melville Ch.	5.00

\$990.64

HOME MISSION.

Received to 5th Dec. 1881...	\$6979.03
Pickering, Erskine Ch.	2.75
Peabody	2.25
Minden, Haliburton, Kin-	
mount, etc.	3.90
Lachute, Henry's Ch.	17.00
Member of St Andrew's Ch,	
Mount Forest	3.00
Ayr, Stanley street Sab Sch	28.61
Scotstown	13.56
Brook	6.00
Cantley	7.00
Portland	9.75
Galt, Knox Ch.	50.00
Port Hope, 1st Ch.	115.00
New Westminster, Ladies'	
Missy Assoc—addl.	2.25

Wroxeter	38.02
Woodbridge, (Thanksgiving	
Day)	4.00
Esqueving, Union Ch.	54.05
Norval	14.15
do Sab Sch, infant class.	1.02
Mrs Edw Ginn, Cartwright,	
for Manitoba	1.00
West Bentinck, Sab Sch.	1.50
Kintyre	10.00
Alex Ogtow, Whitby	20.00
Melville Ch, Fergus, Ladies'	
Aid Society	25.00
Mrs Jessie Reid, Hollin	20.00
Winterbourne, Chalmers' Ch	30.00
Ashburn, from parents, in	
happy mem'y of a son, WH	20.00
Ayr, Knox Ch Sab Sch.	19.00
Markham, St John's Ch, for	
Markoka	12.19
Ekfrid, Knox Ch.	21.00
Barrie	77.53
Uxbridge, Thanksgiving Day	10.00
N M K.	10.00
Orillia	50.00
Bearbrook, etc.	6.28
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Bucefield, Union Ch.	63.00
Centerville	71.00
Millbrooke	50.50
Aton, Knox Ch.	59.00
Priceville, St Columbia Ch.	10.00
Bequest of the late Miss	
Begg, of Hamilton, per her	
executors.	150.59
Barrie Sab Sch.	22.50
Toronto, old St Andrew's—	
addl.	120.00
Amos	10.17
Orchardville	7.33
Middle Normanby	3.40
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Bothwell Sab Sch.	5.00
Edmondville	27.00
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Hamilton, Knox Ch—addl.	30.00
Perth, St Andrew's Ch, do	34.00
Aton, Knox Ch, do	10.00
Embro	108.82
Owen Sound, Knox Ch.	22.08
Markham, St John's Ch, addl	1.00
Chippawa	7.26
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Dundas	2.89
Montreal, Erskine Ch.	360.00
do Chalmers' Ch S S.	30.00
"Well he may"	4.00
Martintown, Union Missy.	
Meeting	7.78
Ormsdown	83.60
do Thanksgiving Day	19.00
Rockburn and Gore	10.00
Almonte, St John's Ch.	50.02
Quebec, Chalmers' Ch.	120.00
Toronto, St Jas Square S S.	120.00
Proton	8.00
Bucefield, Union Ch—addl.	2.00
do do do S Sch	10.00
Teeswater, Westminster do	10.00
Beckwith, Knox Ch.	20.00
Ashton, Melville Ch.	15.00
Percy	34.40
Campbellford	25.40
Emsdale Mission Field.	13.00
Chatsworth—addl.	17.45
do S Sch	1.25
Brussels, Melville Ch.	67.00
Rockwood	20.00
Harriston, Guthrie Ch, Thk	6.43

\$9702.75

FOREIGN MISSION.

Received to 5th Dec, 1881...	9669.18
Ashburn S Sch, Formosa	10.50
Member of St Andrew's Ch,	
Mount Forest	3.00
Galt, Knox Ch.	28.00

Port Hope, 1st Ch.	50.00
Per Revd. W. A. McKay, of	
Woodstock, for Oxford Col.	100.00
Formosa	12.00
Tilbury East S Sch, Formosa	7.09
Mr Jn McDermid, Nottawa.	32.25
Madoc, Saint Peter's	20.00
Mrs Jessie Reid, Hollin.	20.00
Winterbourne, Chalmers' Ch	20.00
Ayr, Knox Ch Sab Sch.	19.00
Barrie	31.50
N M K.	10.00
Orillia	8.00
Mrs Margaret McKay, Wind-	
sor, last instalment of Writ-	
ter for Hospital at	
Formosa	300.00
Guelph, Chalmers' Ch S Sch	8.00
Bucefield, Union Ch.	33.00
Priceville, St Columbia Ch.	8.00
Bequest of the late Miss	
Begg, of Hamilton, per	
her executors.	150.59
Barrie Sab Sch.	22.60
Almonte, St John's Ch S Sch.	12.50
Galt, Knox Ch—addl.	70.00
Hamilton, Knox Ch—addl.	20.00
Perth, St Andrew's Ch—addl	24.00
Arch Wingood, (Hamilton,	
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Margret, Frame Gay's River,	
N Scotia, Formosa	1.00
Jas Black, St Louis de Gou-	
zague.	3.00
Montreal, Erskine Church.	240.00
"Well he may"	4.00
Ormsdown	70.00
North Carradoc Sab Sch.	6.25
Almonte, St John's Ch.	29.00
Quebec, Chalmers' Ch.	170.00
Toronto, St Jas Square S Sch	100.00
Bucefield, Union Ch—addl.	2.00
do do do S Sch.	10.00
Teeswater, Westminster Ch	
Sab Sch.	13.58
J R West, Fullarton	10.00
Beckwith, Knox Ch.	10.00
Percy	20.00
Campbellford	15.20
Chatsworth—addl.	14.00
do do do S Sch, Formosa	3.27
do do do	1.25
Brussel's Melville Ch.	23.00
Woman's Foreign Mis. Ass,	
per Miss McGregor	30.00
M M, Thankoffering.	1.00
Rockwood	10.00

\$11481.57

COLLEGES, ORDINARY FUND.

Received to 5th Dec. 1881...	\$2389.48
Wick	19.00
Scotstown	6.00
Brook	4.00
Galt, Knox Ch.	25.00
Elderslie, Salem Ch.	4.00
Fitzroy Harbour & Farblton	11.00
Esqueving, Union Ch.	42.15
Norval	14.00
Winterbourne, Chalmers' Ch	16.00
Barrie	21.05
Orillia	20.00
Guelph, Chalmers' Ch S Sch	8.00
Alice	2.00
Greenbank	10.00
Galt, Knox Ch—addl.	50.00
Napanee	7.00
Camden and Newburgh.	4.50
Perth, St Andrew's—addl.	14.00
Embro	47.42
Owen Sound, Knox Ch.	20.00
Almonte, St John's Ch.	30.00
Rodgerville	8.00
Beckwith, Knox Ch.	10.00
Ashton, Melville Ch.	5.00
Newburgh and Camden East	4.42
Percy	12.00
Campbellford	6.93

Chatsworth—addl.....	14.00
Brussels, Melville Ch.....	30.00
Ashfield.....	10.00
Rockwood.....	14.00
\$2873.17	

KNOX COLLEGE ORDINARY FUND DEBT.

Received to 5th Nov. 1881..	\$ 5.00
Mrs Jessie Reid, Hollin....	20.00

KNOX COLLEGE LIBRARY FUND.

Received to 5th Nov. 1881..	\$ 3.00
Rev Stephen Young, Clifford	10.00

KNOX COLLEGE BUILDING FUND.

Received to 5th Dec. 1881..	\$2110.66
Sunderland, per T. H. Glendingin.....	19.00

Robt McNevin, Belmont, per Rev R. H. Warden.....	10.00
Chas Cranston, Scarborough	5.99
Robt Murdoch, Bethesda.....	3.00
St Thomas, per Rev W Burns	45.65
Westminster do do	28.00
London do do	6.00
London do do	37.00
Strathroy do do	117.66
Brantford do do	34.32
Paris do do	64.00
Ingersoll do do	33.34
Woodstock do do	62.00
W Sylvester, Ingersoll, do Robert English, Keene, per Rev Dr Gregg.....	10.00
Wm Francy, Markham, per Rev D McIntosh.....	5.00
Toronto, per Rev Wm Burns	25.00
Rev Wm Reid, D D, Toronto	50.00
Mrs Jane Fraser, London, per Rev Wm Burns.....	6.00
Wm Jarvis, Teeswater, per D Wardrope.....	5.00
John Kelly, Cartwright, per Dr Gregg.....	2.00
\$2683.63	

NOTE.—Rev. W. Burns desires to say that \$180 collected by him in Perth, Ont., was chiefly from friends belonging to *St. Andrew's Church*.

MANITOBA COLLEGE ORDINARY FUND.

Received to 5th Dec. 1881....	\$71.18
Guelph, Chalmers' Ch S Sch	17.00
Brucefield, Union Ch.....	7.00
Acton, Knox Ch.....	10.00
Hamilton, Knox Ch.....	25.00
Perth, St Andrews' Ch—addl	3.00
Brussels, Melville Ch.....	7.00
Rockwood.....	5.00
\$145.18	

WIDOWS' AND ORPHANS' FUND

Received to 5th Dec. 1881..	\$910.10
Toronto, St James Square..	27.50
Sherbrooke, St Andrew's....	7.50
Beechburgh do	3.25
Galt, Knox Ch.....	15.00
Winterbourne, Chalmers' Ch	5.00
Beaverton.....	7.00
Harwich.....	4.00
Barrie.....	13.00
N M K.....	5.00
Orillia.....	5.00
Lobo and Carradoc.....	5.10
Brucefield, Union Ch.....	7.00
English Settlement.....	9.50
Osnabruk, St Matthew's....	12.00
Galt, Knox Ch—addl.....	30.00
Napanee.....	3.50
Owen Sound, Knox Ch.....	2.00
do Division Street	13.39

Exeter, Caven Ch.....	3.50
Proton.....	8.00
Chatsworth.....	12.00
Brussels, Melville Ch—addl	7.00
\$1115.34	

With Rates from Revs. W. Peattie, Arch. Stewart, R W Leitch, Dr. Caven, T. F. Fotheringham, \$20.00; A McCol, M Fraser, D Findlay, \$16; J Straith, Jos Alexander, R McKenzie, A. W. Waddell, K Wallace, A. Gilray, J W Goodwillie, \$55; Chas. Cameron, W C Windel, J Lees, Wm. McLaren, J. Turnbull, J. R. S. Burnett, A H Kippen, \$24; G Bremner, S. Young, Jas. Cameron, *Chatsworth*, Jno MacNabb, G Smellie, R. H. Warden, J A Carmichael, D Sutherland, Thos Lowry, R Hume, W Burnett, Rev John Burton, \$20.

AGED AND INFIRM MINISTER'S FUND.

Received to 5th Dec. 1881..	\$1407.53
Sherbrooke, St Andrew's....	7.50
Toronto, St James Square..	27.50
Minden, Haliburton & Kinmount.....	3.40
Brook.....	2.00
Cantly and Portland.....	2.00
Winterbourne, Chalmers' Ch	8.00
Beaverton.....	11.00
Harwich.....	12.00
Barrie.....	13.47
N M K.....	5.00
Orillia.....	9.00
Brucefield, Union Ch.....	10.00
English Settlement.....	9.50
West Puslinch.....	5.00
Londesborough.....	5.00
Osnabruk, St Matthew's....	6.00
Napanee.....	3.50
Perth, St Andrew's.....	4.00
Owen Sound, Knox Ch.....	5.00
do Division Street	20.00
Exeter, Cavin Ch.....	3.50
Aylwin.....	1.25
Rodgerville.....	6.00
Ormatown.....	10.00
Proton.....	2.50
Dunwich, Chalmers' Ch....	5.00
Chatworth—addl.....	12.00
Brussels, Melville Ch.....	10.00
\$1625.65	

Rates Rec'd. to 5th Dec, 81. \$539.50

With Rates from Revs. W Peattie, \$3; Arch. Stewart, \$4; R W Leitch, \$3.50; A. F. Tully, 4; R. Stevenson, 2.50; C. M. McKerracher, 2.50; Dr. Caven, 11; A. McCol, 4.50; M. Fraser, 6; J. Milloy, 13; J. Straith, 4; A W Waddell, 3.50; Jos Alexander, 3.50; R. McKenzie, 3.00; R. Wallace, 5.50; R P McKay, 5; Chas Cameron, 3.50; W. C. Windel, 2; E. Macauley, 3; J Turnbull, 1.50; J R S Burnett, 3.75; A H Kippen, 11; G Bremner, 3; S. Young, 4; J. Cameron, *Chatsworth*, 4; J MacNabb, 4; Geo Smelle, 5; R H Warden, 3; Dun. Morrison, 3; D McNaughton, 3.75; R Hughes, 12; Thos Bennett, 3.75; D Findlay, 6; P C Goldie, 3.50; A McLeod, 2.50; J A Carmichael; 5; D Sutherland, 4; W King, 3—\$177.75

\$717.25

CONTRIBUTIONS TO SCHEMES OF THE CHURCH TO BE APPROPRIATED;

Received to 5th Nov., 1881,	
less the amount appropriated, \$139.....	\$208.95
Toronto, Charles St—addl..	100.00
Dundas, Knox Ch—addl....	42.00

Flamboro' West.....	100.00
\$2272.96	

Mushoka Sufferers from Bush Fires.
Received to 5th Dec. 1881.... \$10.00
Mrs Jessie Reid, Hollin.... 10.00

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, TO JANUARY 4TH, 1882.

FOREIGN MISSIONS.

Acknowledged already.....	\$5660.09
Shelburne.....	25.00
1st Pres. C. Truro, part Thk. Collection.....	28.30
Anon. Port Burwell, Ont, for New Hebrides.....	2.00
G. Thank-Off, New Carlisle. Friend, Boston, per Dr McCulloch, for Trinidad....	1.00
Bequest of the late Miss Jane Guild, Little River, Musquodoboit.....	5.00
Kempt—addl.....	5.00
Friend, Roger's Hill.....	2.00
Antigonish Bible-class, for native teacher, for Mr Robertson.....	16.00
Strathlorne.....	6.00
Shediac.....	6.00
Cape North.....	5.00
Scotch Settlement, per Rev J W McKenzie.....	2.33
Buctouche, do do do Henry Mackenzie, Jarrott's Island.....	6.73
Magaret Frame, Gay's River for Formosa.....	1.00
Shubenacadie.....	23.75
L Stewiacke.....	17.00
N Salem.....	4.25
Friend, Alberton.....	5.00
Prince William, N B.....	10.00
Gabarus—addl.....	6.00
Boulauderie, C B.....	12.50
Kentville.....	10.00
Belledune.....	7.00
Petit Rocher.....	6.50
Bathurst.....	7.00
St Stephen's Ch, Blk River-Bass River.....	8.00
Portauquique.....	9.54
Castlereagh.....	3.52
M G, Pictou.....	4.20
do do for Formosa Mis. Chalmers' Ch, Halifax....	10.00
St Andrew's Ch, St Johns, Nfld, for 1-yr, per Rev L G McNeill.....	120.00
West St Peter's, Mt Stewart P E I.....	90.00
Barney's River.....	10.00
Bal of Beq of the late James Laird, of N Glasgow, P E I	50.00
Campbellton—addl.....	10.78
do per Rev J W Mackenzie.....	8.00
Ladies of Economy, per W FMS, Truro, 2nd payment to Annage.....	15.00
Windsor.....	60.00
Merigomish.....	30.00
do do for Trinidad....	15.00
Friend, per G Sutherland, New Glasgow.....	1.00
\$6342.99	

DAYSPRING AND MISSION SCHOOLS.

Acknowledged already.....	\$651.08
Dean's SS, Up. Musquodoboit	2.75
Shelburne Sab Schools.....	30.00
New Carlisle S Sch.....	6.00
1st Pres S S, Truro.....	28.45
Harmony S Sch.....	7.42

Stewiacke, Rd.....	0.94
Montrose, S. M. P. E. I.....	5.62
Sherbrooke Sab Schools.....	30.89
Bedeque, P. E. I.....	43.21
Elmsdale & Nine-Mile River Clifton Sab Schools.....	25.42 30.88
Prince St Ch, Pictou, W F M Soc, for support of Moni- tor, for Mr Grant, £10 stg.	48.67
Walton.....	3.50
Strathlorne S S.....	3.00
Sheet Harbour.....	38.22
Janie Hingley's Missy, Box, Oxford.....	1.10
Prince William, N B.....	5.00
Boulardrie, C B.....	6.00
Chebogue.....	4.00
Richmond Sab Schools, N B Mrs S Lawrence, Margaree, C B.....	42.00 2.00
St Mathew's S S, Halifax, for Trinidad.....	100.00
Mrs W Stairs, Hafz, for do. Mabou, C B.....	10.00 10.00
Coldstream.....	15.19
Hopwell S Sch, Pictou, for "Coolie children".....	3.00
West St Peter's, Mt Stewart St Andrew's S S, Fergus, Ont, for New Hebrides.....	2.00 10.00
Mill Creek S S, Buctouche.....	4.00
Cow Bay S S, C B.....	12.70
Campbellton S S, C B.....	14.64
Tide-Head S S, Restigouche Richmond S S, Halifax, for Dayspring.....	2.44 15.14
do do Mis. Schs.....	15.14
Merigonish.....	19.50
Economy.....	16.82
Five Islands.....	4.00
St John's S S, Dalhousie, NB	20.00
	\$1288.72

HOME MISSION.

Acknowledged already.....	\$2028.64
Coldstream.....	20.00
1st Pres C, Truro—part Thk— Offering.....	30.00
Kouchibouguac.....	3.00
St Paul's, New Antrim.....	1.15
Five Islands.....	8.70
Friend, Roger's Hill.....	5.00
Antigonish.....	30.60
Strathlorne.....	6.00
W Branch Sec. of Earitown Cape North.....	3.00 1.68
Scotch Settlement.....	6.00
Buctouche.....	1.83
Geo E Irving.....	1.00
Prince William, N B.....	10.00
Gabarus—addl.....	2.00
Carleton—Yarmouth.....	2.00
Union Ch, Hopewell.....	18.80
St John's S S, Chatham.....	5.00
do do for Lum. Camps Mrs Wm Stairs, Halifax, for Manitoba.....	5.00 10.00
Belledune.....	5.00
Petit Rocher.....	6.50
Bathurst.....	7.00
St Stephen's Ch, Bik River. Baddeck, both sections.....	10.00 11.00
River Dennis.....	3.40
Bass River.....	7.79
Portauquique.....	3.75
Castlereagh.....	4.20
N & W Cornwallis.....	8.00
M G Pictou.....	10.00
St Andrew's Ch, St Johns, Nfd, 1-year, per Rev L G MacNeill.....	50.00
West St Peter's, Mt Stewart Barney's River.....	5.00 7.55
Windsor.....	35.00
Knox Ch, Pictou.....	50.00
	\$2422.79

SUPPLEMENTING FUND.	
Acknowledged already.....	\$2134.14
Coldstream.....	30.00
1st Pres C, Truro—part Thk— Offering.....	40.00
St Paul's, Woodstock.....	13.00
Friend—Roger's Hill.....	5.00
Antigonish.....	29.20
N & W Cornwallis.....	13.00
Cape North, C B.....	7.00
Miss Ruth Keswick, a drying gift, per Rev J D Murray.....	2.43
Chipman, N B.....	28.00
Prince William, N B.....	5.00
Bonshaw and Tryon, P E I.....	20.00
Belledune, N B.....	3.00
Petit Rocher.....	3.00
St Stephen's Ch, Bik River. Maitland.....	6.00 40.00
Bass River.....	18.64
Portauquique.....	7.15
Chalmers Ch, Halifax—addl. St Andrew's Ch, St John's, Nfd, for 1-yr, per Rev L G MacNeill.....	2.00 50.00
West St Peter's, Mt Stewart Windsor.....	5.00 45.00
Economy.....	15.00
Knox Ch, Pictou.....	50.00
	\$2572.06

COLLEGE FUND.

Acknowledged already.....	\$3446.20
Inter. on \$1000.....	60.10
Rent on Resbie street Lot.....	10.00
Five Islands.....	3.80
Cape North.....	5.75
Prince William.....	10.00
Gabarus—addl.....	2.00
Div. Union Bank of Nfd. Nfd, for 1-yr, per Rev L G MacNeill.....	486.67 50.00
West St Peter's, Mt Stewart Provincial Debentures.....	16.00 175.20
Movonion Coupons.....	120.00
Professor Forrest.....	25.00
Windsor.....	40.00
City Water Loan.....	13.38
Funded Debt Loan.....	21.41
Div. Can'n Bk of Commerce do do for F. Mis. Library.....	160.00 4.00
	\$4821.70

BUSBY FUND.

Acknowledged already.....	\$257.70
St John Coupon.....	30.00
AGED AND INFIRM MINISTER'S FUND	
Acknowledged already.....	\$962.97
Shelburne.....	1.00
Strathlorne, C B.....	5.00
Interest.....	27.00
Prince William.....	2.00
Riverside.....	7.00
Interest.....	42.00
Blue Mountain.....	8.00
Barney's Review.....	3.65
Rev Andrew Donald.....	1.00
Windsor.....	15.00
Coupon for one year.....	29.20

Minister's Per Centages.

Rev D F Creelman, for 1881	2.00
do P M Morrison, do	5.00
do W G Forbes, do	2.00
do A Farquharson, do	3.50
do J McG McKay, do	3.00
do K MacKay, do	3.63
do P Clark, do	2.25

do Andrew Burrows, do	6.00
do John Murray, do	4.00
do Dr Bennett, do	5.00
do D B Blair, do	3.50
do T MacGregor, for 1882	3.50
	\$1147.20

"SYDNEY FUND."

Acknowledged already.....	\$120.67
Alberton, P E I.....	3.00

Waldensian Pastors' Fund.

Chalmers' Ch, Hfx.....	\$4.00
West St Peter's, Mt Stewart f	10.00

PRESBYTERIAN THEOLOGICAL HALL
BUILDING AND ENDOWMENT FUND,
FARQUHAR FORREST & CO., TREASURERS,
173 HOLLIS STREET, HALIFAX,
N. S. TO DECEMBER 30TH, 1881.

Already acknowledged.....	\$64,029.49
G. Murray McLean, Great Village, N S.....	8.00
Rev Jno Wallace, Bermuda G. McCulloch, Shubenaca- die, N S.....	10.00 5.00
Rev M G Henry, do do Kempt & Walton, N S, per Rev J B Logan.....	7.00 26.00
H E McLean, Sherbrooke, N S—Balance.....	7.00
WH Blanchard, Windsor, N S	250.00
Matthew Allison, do	100.00
Wm Curry, do	50.00
M G Allison, do	50.00
Aubray Blanchard, do	100.00
Dr Fraser, do	50.00
G McKay, Hardwood Hill, N S	8.00
Jas H Austin, Halifax, N S.	30.00
Milford, N S.....	7.60
Geo Frieze, Maitland, N S.	110.00
D Fraser, Elmsdale, N S.	10.00
E Thompson, do	2.00
Mrs A Ferguson, do	1.00
J Thompson, do	1.00
J B Colter, Milford, N S	1.00
R Munn, Woodville, P E I.	70.00
	\$64969.09

MINISTERS' WIDOWS' AND ORPHANS'
FUND, LOWER PROVINCES.

(From 3rd Sept. 1881).

Howard Primrose, Pictou, Treasurer	
Rev D McGregor.....	\$16.25
do A F Thomson.....	16.40
do Prof H McD Scott.....	17.00
do Prof McKnight.....	16.40
do M G Henry.....	12.60
do K McKenzie.....	16.80
Gay's River.....	2.00
Chalmers' Ch, Halifax.....	10.00
Campbellton.....	4.00
Gabarus, C B.....	2.00
Princeton Cong., P E I.....	3.00
St Ann's and North Shore.....	3.00
Kempt.....	1.00
Belfast.....	7.00
Interest on Investments.....	165.73
	\$293.17

"FRENCH EVANGELIZATION."

RECEIVED BY REV. R. H. WARDEN,
SECRETARY—TREASURER OF THE
BOARD OF FRENCH EVANGELIZA-
TION, 260 ST. JAMES ST., MON-
TREAL, TO 9TH JANUARY, 1881.

Acknowledged to 7th Dec. \$498.81	
Mrs Jessie Reid, Hollin.....	20.00
N Mountain.....	5.75
S R Wallace, Burgessville..	10.00

Knox Ch, Main Road, Warwick	15.22
"Well he may"	5.00
Orms town	90.00
Mr. and Mrs. Campbell, Be-de-que	2.00
Middleville and Dalhousie.	7.65
Late Mrs J Thom, Toronto.	40.00
Winterbourne.	12.00
Carlingford.	4.00
Cumberland.	20.00
Per Rev J Mathieu	150.00
New Edinburgh.	12.21
R Walker, sen, Diamond.	2.00
Beverly	42.25
Carillon, Union Sab Sch.	5.00
Lancaster, Knox Sab Sch.	10.00
Georgetown, Que.	15.85
Bothwell S Sch.	10.00
Capt Taylor, Bothwell.	5.00
D Ward, Lanark.	4.00
Toronto, West Ch.	6.60
Beckwith, Knox Ch.	11.00
Ashton, Melville Ch.	10.00
Joliette	1.00
Deeboro, col by G M Stephen	.75
do Miss E Smith	1.25
Brucefield, Rev J Ross' Ch.	57.00
Perth, St Andrew's.	20.00
Port Hope, 1st Pres Ch.	22.92
J J McCurdy, Kirkton, O	5.00
Beccaygeon, Knox S Sch.	8.00
Miss E A Thompson, Clarke	1.00
Kinross, N S.	26.25
Almonte, St John's.	25.00
Doon.	3.00
N Farlinger, Dundee.	5.00
Mrs P McNaughton, Domin- ionville.	5.00
Canham, N B, St John's S S	5.00
Mrs S H Marshall, Montreal	50.00
Mrs Gairdner, Bowmanville	5.00
P Nisbet, Dunbarton.	5.00
Teeseewater, Westminster S S	10.00
Montreal, Erskine Ch—addl	50.00
W, Coltart, Harwich.	2.00
W Mackintosh, Madoc.	1.00
Chris. McRae, Alexandria.	15.00
Montreal, St Paul's, on acct	219.50
J Bourgoin, Pointe-aux- Trembles.	10.00
One who would like to be a Missionary.	2.00
Brussels, Melville Ch.	40.00
Esqueping, Boston Ch.	15.00
New Richmond.	21.50
do Ladies' Mis. Soc	8.50
Mrs J Aitkin, St Mark's, Montreal.	10.00
Per E Cumming, Wilmot.	4.00
Quebec, Chalmers' Ch.	135.00
Is Reid, Hamilton.	5.00
Isabella Reid, do	5.00
<i>Per Rev. Dr. McGregor, Halifax:—</i>	
Shubenacadie and L Stew- incke—addl.	9.00
Coldstream.	16.13
Elmsdale S Sch.	5.00
Five Islands.	7.00
Friend—Roger's Hill.	5.00
Antigonish.	25.00
Cape North.	4.00
Prince William, N B.	5.00
Cheboque.	2.00
Halifax, Chalmers' Ch.	2.00
West St Peter's, Mt Stewart	17.00
M G.—Pictou.	10.00
Windsor.	40.00
<i>Per Rev. Dr. Reid, Toronto:—</i>	
Bowmanville, St Paul's.	65.10
Bellefleur, John Street.	25.00
McIntosh and Belmore.	48.35
Paisley, Knox Ch.	25.18
Northern Advocate, Simcoe	5.00
Dunbarton,—M K.	2.00
Belmont.	35.00

Grimsby.	5.50
Muir Settlement.	2.80
Chas Blair, Kirkwall.	.50
Cornwall, St John's Ch.	40.00
Ayr, Stanley Street S Sch.	28.60
Orillia.	8.00
Galt, Knox Ch.	50.00
Centreville.	40.00
Elderslie, Salem Ch.	3.00
Millbrook.	28.00
John McDermid, Nottawa.	5.00
Acton, Knox Ch.	30.00
Fergus, Melville Ch, Ladies' Aid Soc.	25.00
Embro.	29.66
Barrie.	21.05
Priceville St Ch, Columba.	7.00
Barrie S Sch.	22.50
Owen Sound, Knox Ch.	12.00
Toronto, St Jas Square Ch.	50.50
Chatsworth—addl.	14.00
do Sab Sch.	1.26
	\$10,591.14

POINTE-AUX-TREMLES SCHOOLS.
REV. R. H. WARDEN, Treasurer.

(a) ORDINARY FUND.	
Acknowledged to 7th Dec.	\$2137.29
"Well he may"	5.00
Williamstown, St Andrew's Sab Sch.	30.00
Williamstown, Hephsibah Ch and Martinton, Burns' Church.	33.36
Rev Dr Wilkes, Montreal.	5.00
Fullarton.	8.55
Avonbank.	6.45
Halifax, Fort Massey S S.	50.00
Lynne's Cor's S S, Fingal.	6.00
Ayr, Knox Ch S Sch.	19.00
Ross Sab Sch.	25.00
E R O L—Montreal.	200.00
Fergus, Melville Ch S Sch.	40.00
Fergus, St Andrew's S Sch, on acct.	25.00
H Morton, Montreal.	5.00
Athelstane Sab Sch.	15.00
N Brant Sab Sch.	5.21
T Tulloch, N Brant.	1.00
High Bluff and Prospect, Manitoba.	9.00
Orillia Sab Sch.	10.00
Jessie McDonald, Perth.	2.00
Ottawa, Bank Street S Sch.	25.00
Cote des Neiges S Sch and St Laurent B Class.	51.36
Ross Bros., Leith, on acct.	20.00
Montreal, Inspector St S S.	40.00
Rev. C. Chiniquy, St. Anne, on acct.	25.00
Shubenacadie and L Stew- jacke.	21.00
M G.—Pictou.	10.00
Bertie Muirhead, Halifax.	.15
Pickering, St Andrew's S S.	8.00
	\$2938.37

(b) BUILDING FUND.	
Acknowledged to 7th Dec.	\$2348.09
Per Rev R S Patterson, Be- deque.	3.00
Per Rev M Maclean, Hope- well.	4.00
Oxford Cong.	6.00
	\$2361.09

COLLEGE FUND.	
Rev. R. H. Warden, Montreal, Treas.	
Acknowledged already to 9th January, 1882.	
Lachine.	\$638.80
Montreal, Crescent St Ch, on acct.	48.60
	212.86

Williamstown, St Andrew's.	32.00
Montreal, Erskine Ch, on acct	350.00
Cantley and Portland.	9.00
Kingston, St Andrew's, on acct	150.00
Lachute, Henry's Ch—addl.	2.82
Orms town.	25.00
Kingsbury & Brompton Gore	8.45
New Edinburgh.	12.21
Huntingdon, St Andrew's.	12.00
St Andrew's, Que.	18.00
Alex Clark, Smith's Falls.	50.00
Montreal, St Paul's, on acct	400.00
Quebec, Chalmers' Ch.	120.00
Montreal, St Gabriel Ch.	92.00
	\$2176.71

PRESBYTERIAN COLLEGE, MONTREAL.
Rev. R. H. Warden, Montreal, Treas.
To 9th January, 1882.

(c) THEOLOGICAL CHAIR.	
Acknowledged already.	\$1210.00
W & D Yuile, Montreal.	50.00
Late Jos Mackay, do	400.00
Edw Mackay, do	200.00
Hugh Mackay, do	100.00
John Stirling, do	100.00
John McLennan, M P do	100.00
Warden King, do	150.00
Wm Angus, do	25.00
Robt Anderson, do	250.00
T Davidson, do	10.00
	\$2645.00

(b) SCHOLARSHIP FUND.	
Acknowledged already.	\$50.00
Robt Anderson, Montreal.	100.00
John McLennan, M P, do	25.00
Guelp, Chalmers' S S, French	40.00
	\$215.00

(c) LIBRARY FUND.	
Acknowledged already.	\$ 3.00
Richd White, Montreal.	6.00

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.	
C. F. IRELAND, Treasurer.	
BUILDING FUND.	
Already acknowledged.	\$32588.85
E J B Pease,	3 on 100 20.00
J Craig,	3 on 100 25.00
J McKay, jr,	4 on 100 20.00
Mrs McKay,	4 on 100 20.00
R Waldron,	4 on 200 40.00
A Chown,	bal 100 40.00
	\$32753.85

LAND AND EQUIPMENT FUND.	
Already acknowledged.	\$5200.00

ENDOWMENT FUND.	
Already acknowledged.	
Brockville:	
P C McGregor,	1 on 100 25.00
Dr Jardine,	1 on 100 25.00
W H Comstock,	in full 100.00
H Freeland,	1 on 25 5.00
S Keefer,	in full 25.00
V H Moore,	1 on 500 100.00
Mrs Morgan,	1 on 50 10.00
G Hutchison,	1 on 200 50.00
Cornwall.	
A P & L A Ross,	1 on 100 20.00
Judge Fringle,	1 on 100 20.00

Dr McNish, on acct 25.00	A Black, 1 on 100 20.00	<i>Burlington.</i>	
R Craig, in full 20.00	A J Albert, 1 on 50 10.00	J Waldie	50.00
W Chisholm, in full 5.00	Rev John Gray, bal on 100 20.00		
Flack Bros, 1 on 25 5.00	A H Beaton, 1 on 100 25.00		\$71,149.50
<i>Ottawa.</i>	H Cook, 1 on 50 10.00		
McK L Stewart, 2 & 3 on 100 40.00	W J Forbes, 1 on 50 25.00		
A A Henderson, 3 on 100 20.00	<i>Lancaster.</i>		
W Hamilton, 3 on 100 20.00	J McLennan, bal on 500 200.00	WIDOWS' AND ORPHANS' FUND,	
A B McTavish, 3 on 100 20.00	<i>Harrowsmith.</i>	<i>Late in connection with the Church of Scotland.</i>	
<i>Campbellford.</i>	S Stewart, 3 on 100 25.00	<i>James Croil, Montreal, Treas.</i>	
Mrs Gibb, 3 & 4 on 25 10.00	D McClement, 3 on 25 5.00	Hullett, Rev. J. S. Lothead. 5 65	
G Rolla, 3 & 4 on 10 4.00	J Williamson, 3 on 10 2.00	Ormstown, Rev. D. W. Morrison. 12 00	
A Doud, in full 10.00	J F Stewart, jr, bal on 25 15.00	Perth, Rev. M. McGillivray, on account. 17 40	
Mrs Dinwoodie, 3 & 4 on 25 10.00	<i>Carleton Place.</i>	St. Paul's, Rev. John Jenkins, D. D. 270 50	
W Gowan, 3 & 4 on 100 40.00	Jas Gillies, in full 100.00	Balsover, Rev. J. T. Paul. 5 00	
D Sutherland, 3 on 50 4.00	<i>Lansdowne.</i>	McNab and Horton, Rev. R. Campbell. 30 00	
J M Levisconte, 3 & 4 on 10 10.00	W Connell, 3 on 25 5.00	Rapid City, Manitoba. 4 13	
W H Hamlin, in full 5.00	J A Bradley, 4 on 25 5.00	Shanks, " 2 55	
<i>Montreal.</i>	J Taylor, 4 on 25 5.00	Cadurcis, " 2 62 9 30	
Rev W RCruikshank, 2 on 100 50.00	W Beattie, 4 on 20 4.00	Per Rev. Alex. Smith.	
J G Bellhouse, bal on 110 40.00	<i>Scarboro'.</i>	Hemmingford, Rev. J. Paterson. 12 00	
A T Drummond, bal on 500 100.00	J A Thompson, 4 on 40 8.00	Pakenham, Rev. Dr. Mann. 5 00	
A Moffatt, bal on 100 50.00	D Martin, 3 on 60 12.00	Newcastle, N.B., Rev. W. Aitken. 16 00	
J Robertson, 4 on 100 20.00	E Forfar, 1 on 5 2.00	Orangeville, Rev. W. E. Mackay. 4 00	
W Darling, 4 on 500 100.00	Mrs J Green, 4 on 100 20.00	L'Original. 4 79	
<i>Morrisburg.</i>	J Green, 2 on 20 5.00	Hawkesbury. 6 00 10 79	
W & J Meikle, 1 on 100 50.00	W and Mrs Oliver, 4 on 70 17.00	Per Rev. J. Fairlie.	
H Montgomery, 1 on 20 10.00	B Carnaghan, 4 on 100 20.00	Dunville, Rev. G. A. Yeomans. 6 00	
H Taylor, 1 on 25 5.00	J Purvis, 4 on 20 5.00		
W Kilgour, in full 5.00	R R Thompson, 4 on 50 10.00		
W Gibson, in full 5.00	J Tingle, 5 on 25 5.00		
E Marshall, 1 on 5 2.50	A Patterson, 4 on 10 2.00		
Mrs J Perkins, 1 on 5 1.00	J A Patterson, 4 on 40 10.00		
<i>Orillia.</i>	W Glendinning, 4 on 50 10.00		
A Home, in full 4.00	T Hall, 4 on 10 2.00		
M Millar, 1 on 100 25.00	A Patterson, sr, 4 on 25 5.00		
F W Thomson, 1 on 25 5.00	J Hamilton, 4 on 20 5.00		
R Bertram, 1 on 100 20.00	<i>Bowmanville.</i>		
R Pace, 1 on 100 25.00	D Beith, 1 on 25 12.50		
T A Main, 1 on 100 25.00	J McMillan, in full 10.00		
E Balport, 1 on 50 10.00	<i>Renfrew.</i>		
A B Penny, 1 on 50 10.00	J Ward, 3 on 80 20.00		
J Allan, in full 5.00			

Official Notices.

PRESBYTERIAN COLLEGE, MONTREAL

Applications for the position of DEAN of RESIDENCE in this College may be sent to the Rev. R. H. Warden, 260 St. James street. Montreal. All applicants must be members of the Presbyterian Church, and furnish evidence of first-class attainments in Classics and Mathematics, and of ability to teach with skill and success. In addition to certain Tutorial work, the care of the Library and oversight of the Steward will devolve upon the Dean.

In addition to Salary, Board and Rooms will be provided free. The College buildings contain no residence, except rooms for the Dean.

Applications for the position of STEWARD also to be sent to Mr. Warden, as above, accompanied by certification of Church Membership and special fitness for the office. They must state age, whether married or unmarried, and give accurate information as to knowledge and experience in managing a dining-hall, &c. The duties of the Steward, terms of engagement, &c., may be learned from Mr. Warden.

MEETINGS OF PRESBYTERIES.

- Sarnia, at St. Andrew's Ch., 23th Mar., 2 p.m.
- Miramichi, at Douglastown, 7th Feb., 11 a.m.
- Quebec, at Sherbrooke, 8th Feb., 8 p.m.
- Lindsay, at Lindsay, 28th Feb., 11 a.m.
- Lanark and Renfrew, 23th Feb., at noon.

Brockville, St. John's Ch, 14th March, 3 p.m.
 Montreal, at St. Paul's Ch, 4th April, 11 a.m.
 Maitland, at Wingham, 21st March, 1 p.m.
 Kingston, at Kingston, 21st March, 3 p.m.
 Halifax, at Fort Massey, 14th Feb., 10 a.m.
 Toronto, at Knox Church, 7th March, 11 a.m.
 Lun. and Yarmouth, at 14th Feb., at 2 p.m.
 P. E Island, Charlottetown, 1st Feb. 11 a.m.
 Truro, at Acadia Mines, 7th Feb., 2 p.m.
 London, at 1st Pres. Ch. 14th March, 2 p.m.
 St. John, St. And. Ch., 14th March, 11 a.m.
 Chatham, Ridgetown, 21st March 7.30 p.m.
 Guelph, Guelph, 21st March, 10 a.m.

GENERAL JAMES A. GARFIELD.

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