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THE  
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**Rise and Progress of Foreign Missionary Societies.**

CONTINUED.

**T**HE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS is the oldest of the great British associations which have done so much during the present century to advance the cause of Foreign Missions. Its origin may be traced as far back as 1644, when a petition was presented to Parliament by a clergyman of the Church of England, urging the duty of attempting to convert the natives of North America to Christianity. Four years later an ordinance was passed, by the Independents of the Commonwealth, establishing a "Society for the Propagation of the Gospel in New England," which, as already mentioned, led to the formation of the S. P. G. Society, incorporated by Royal Charter, A. D., 1701, on the petition of the then Archbishop of Canterbury, since which time the successive Archbishops of Canterbury have been its presidents. All the Bishops of the Church of England, and of Ireland, and of the Scottish Episcopal Church, as well as all the Colonial and Missionary Bishops in communion with the Church of England, are vice-presidents. In addition to the *ex officio* members, the corporation embraces a great many members who are admitted by ballot. The former are required to subscribe not less than two guineas annually to the funds of the Society. The latter are elected from the subscribers of one guinea a year, or who contribute £10 in one sum. Clergymen subscribing half a guinea per annum are eligible for election. The total number of members at present is more than 4,500. In addition to fees, there is an annual grant from parliament, which, together with the subscription from some 8000 churches, pri-

vate donations, and legacies, swelled the total revenue of 1880 to \$691,440. The distinctive aim of this Society at the first was "to provide for the religious instruction of Queen Anne's subjects beyond the seas; for the maintenance of clergymen in the colonies of Great Britain, and for the propagation of the Gospel in those parts." The Society's first missionary, the Rev. T. Moor, appears to have been sent to labour among the Mohawk Indians, in the neighbourhood of New York, in the year 1704. At the end of the year he re-embarked for England, but the ship foundered at sea, and he was never heard of more. A Mr. Andrews was sent out on the same errand in 1712, who, though he made some progress at first, and translated portions of Scripture into the Mohawk language, found it necessary to abandon the enterprise in 1718. A third missionary, Mr. Barclay, revived the mission in 1736, but he too, was obliged, "for want of pecuniary support" to retire. Obviously the success attending these and subsequent efforts to convert the aborigines of N. America were attended with very limited success. They might have been more successful had the Roman Catholics not been already in the field. As time wore on, the S. P. G. Society widened its scope of operations. It commenced work among the negroes in the West Indies in 1710. It took up Australia in 1795; India, in 1818; S. Africa, in 1820; New Zealand, in 1839; Ceylon, in 1840; Borneo, in 1849; British Columbia, in 1858; Madagascar, in 1864; Burmah, in 1868; Japan, in 1873; China, in 1874, and Fiji, in 1879." In those countries where the Society labours, and has laboured, including the American Church, there are now 138 Bishops, 5,000 clergy, and upwards of 2,000,000 members of the communion. During the year 1880, it employed 586 missionaries, of whom 157 in Asia; 121 in Africa; 54 in Australasia and the Pacific; 253 in America and

the West Indies, and one in Europe. There were also in connection with the Society about 1,242 catechists and lay teachers, mostly natives in heathen countries, and about 250 students in colleges abroad, training for the work of the ministry in the lands which gave them birth.

THE BAPTIST MISSIONARY SOCIETY, next in the order of time, had its beginning at Kettering, in Northamptonshire, (Eng.), in October, 1792, when a few Baptist ministers united to institute a Society, "for the diffusion of the Knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of schools." The difficulties attending its inception were not few. First, and chiefly, was the difficulty of inducing the people of that time to give ear to the claims of Foreign Missions at all, while, as was alleged, "so much required to be done at home." Secondly, the few who favoured the project of converting the heathen, gravely doubted the propriety of any single denomination making such an attempt; and, thirdly, the Baptists were by many accounted the least likely of any of the denominations to succeed. The beginning of this Society was humble enough. Its founder and first missionary was a shoemaker, who, while diligently plying his lowly avocation, had his mind meanwhile occupied with the grand idea of proclaiming the Gospel to heathen nations. Endowed with good natural abilities, WILLIAM CAREY employed his spare moments in preparing himself for future action, and by successive steps qualified himself for the office of the ministry. In the month of May, 1792, shortly after his appointment to a church in Leicester, he was called to preach before the Baptist association, when he delivered a thrilling discourse, from Isaiah 54 : 1-3, emphasizing the twofold division of his subject,—"*Expect great things from God; and, attempt great things for God.*" So irresistible was his argument and so powerful his appeal, the association then and there resolved upon instituting a Missionary Society, which was formally done in October following. Accompanied by Dr. Thomas, an enthusiastic medical man, in November, 1793, he sailed for India, where the remaining fifty-nine years of his life were spent in preparing the way for those who should follow him, by translating the Scriptures into the many tongues of that country, and by laying the foundation of a Christian literature, while as yet, owing to the tyranny of the East India Company, he was denied the privilege of preaching the Gospel. A mission to Jamaica was begun in 1814, which has since extended to other parts of the West Indies. Besides India and Ceylon, the Society has vigorous missions in Africa, China, Japan, and also in Norway and Italy. The

total number of missionaries and assistant-missionaries wholly supported by the Society is *ninety-five*. Eighteen are supported in part. There are sixty-one pastors of self-supporting churches, and 258 evangelists. The number of communicants reported for 1880 is 38,397, of whom 26,712 are in Jamaica. The total receipts for the year were \$257,295. All Christian persons concurring in the objects of the Society, who are donors of ten pounds or upwards, or subscribers of ten shillings and sixpence annually to its funds, are entitled to membership. The number of life-members is upwards of one thousand.

THE LONDON MISSIONARY SOCIETY was established in 1795 (see *Record* for Nov. '81, p. 282), upon an undenominational basis, appealing to Christians of all denominations to unite in sending "the glorious Gospel of the blessed Saviour to the heathen, leaving it to the minds of the persons whom God may call into the fellowship of his Son from among them to assume such form of Church government as to them shall appear most agreeable to the Word of God." It commenced under favourable auspices, and immediately began its operations with an enthusiasm that never afterwards flagged. We have already shewn that it selected the South Sea Islands as its first field, in 1796, when no less than twenty-nine missionaries embarked in the "*Duff*" for Tahiti, and other groups in Polynesia. In 1798 it sent its first missionary to India,—the Revd. N. Forsyth. The same year it sent four missionaries to South Africa,—Vanderkemp, Edwards, Edmonds, and Kicherer. Under the auspices of this Society, Dr. Morrison had the honour of being the first Protestant missionary in China, in 1807; Robert Moffat entered upon his splendid career in South Africa in 1816; and his still more illustrious son-in-law, David Livingstone, began those researches in the centre of the Dark Continent which imparted imperishable lustre to his name. But the results of its mission to Madagascar is perhaps the grandest achievement of this or indeed of any other Missionary Society. The annual Report of the Society for 1881 contains a review of the progress made in its missions during the ten years preceding, and to this exceedingly interesting document we refer the reader for details of the work at present carried on in the countries mentioned, and also in the West Indies. The number of English missionaries employed is 139—a decrease of twenty-two, very satisfactorily accounted for by the fact, that a large number of its mission stations have become self-supporting congregations. It employs no less than 5,044 native ministers and preachers, of whom upwards of 4,000 are in Madagascar alone! It claims to have 92,474 communicants in its mission churches, 34,3708 native adherents, and 77,956 scholars in its schools. The membership of

the Society consists of persons subscribing one guinea or more, annually, and of benefactors making a donation of ten pounds and upward—of whom there are about 4,500. The total receipts for the year 1880 were about \$541,000. We need only mention the names of the Rev. William Ellis, the author of "Polynesian Researches," and Dr. Mullens, who died in Central Africa two years ago, in support of the statement that the London Missionary Society has been especially fortunate in its foreign secretariat. It may be added that this Society did not retain its cosmopolitan character very long. Owing to the formation of other denominational associations it gradually became dependent for its support upon the Congregational Church of England, which now, and with good reason claims this Society as its own.

THE CHURCH MISSIONARY SOCIETY was instituted in London in 1799. It differs in its constitution from the S. P. G. Society, in that while that Society was originally formed chiefly for the benefit of British Colonists, the expressed aim of this was to reach the heathen in pagan lands. More recently, it has come to be identified with the Evangelical party in the Church of England, while the other is supposed to have the sympathy and support of the High Church party. That, however, is a mere accident. There does not appear to be any ungenerous rivalry betwixt the two kindred societies, and both are doing a grand work. The first missionaries sent out by the Church Missionary Society were: Revs. Messrs. Renner and Hartwig, who commenced a mission at Sierra Leone in 1804. Since that time the Society has gradually extended its operations to many lands. It has now five missions in Africa, one in Palestine, one in Persia, four in India, besides its missions in Ceylon, the Mauritius, China, Japan, New Zealand, the N.-W. Territories of Canada, and the Coasts of the North Pacific. In all, it occupies 200 stations. It has in its service 211 European missionaries, 219 native clergymen, and 3,102 native Christian teachers. The number of native adherents is 158,835, communicants 34,625, and of scholars 63,738. Nearly half of its whole foreign expenditure belongs to India, no less than 120 European missionaries being maintained there, and upwards of a thousand schools. In the Tinnivelly district there are fifty-seven native pastors, 647 native agents, 9,517 communicants, and 38,657 baptized Christians. The Sierra Leone Church has 18 native pastors, 5,351 communicants, and 15,782 adherents. The terms of membership are similar to those of the S. P. G. Society. The total receipts for 1880, were \$1,037,500—by far the largest amount contributed by any Society in the world for missionary purposes.

THE WESLEYAN-METHODIST MISSIONARY SOCIETY.—The Church of the Wesleys had been long engaged in foreign missions before

this great Society was formally inaugurated. As early as 1769, two zealous preachers, Richd. Boardman, and Joseph Pilmoor, volunteered their services as missionaries to America, and began a work which was destined in time to become a mighty power in the New World. While the hands of John Wesley were fully occupied in organizing the Church of which he was the founder in England, another master-spirit appeared, in the person of Dr. Coke, who, from his enthusiasm and fitness for the task, was charged with the general oversight of the foreign mission work that had been undertaken by various local branches of the Methodist Church. In the year 1786, accompanied by three other preachers, Messrs. Warrener, Clarke, and Hammet, Dr. Coke sailed for Halifax, N. S., but owing to a succession of storms their ship was driven from its course and carried to the West Indies. They landed at Antigua, where they met with so favourable a reception from the inhabitants that they resolved upon the establishment of a mission in the West Indies. Their influence soon extended to all the principal Islands. In many quarters they met with opposition, and were made to feel keenly the prejudices which existed against the new sect; but they laboured on with their characteristic zeal and perseverance. In the prosecution of his arduous duties Dr. Coke crossed the Atlantic eighteen times, and established a number of missions. For the support and enlargement of these and others which he had begun in India, the Methodist Missionary Society was instituted in 1817, at which time the Wesleyans had already upwards of one hundred missionaries employed in foreign fields of labour. The Society has its headquarters in London, and is managed by a committee of sixty members, of whom one half are clergymen, and the other half laymen. One half of the committee are elected from residents in the metropolis. The Methodist churches of America and Australia have now their own Missionary Societies. The British Conference has under its immediate direction extensive missions in Europe, India, China, South and West Africa, and the West Indies. In all, they have 535 missionaries and assistant-missionaries, 2,089 other paid agents, such as catechists and teachers, besides an army of 8,647 unpaid agents—local preachers and sabbath-school teachers; 93,162 church-members, and 96,223 scholars in their schools. If to these figures were added the statistics of the American and Australasian Churches, the numbers would require to be doubled. The total income of the British Society for 1880 was \$650,465—exclusive of the sums raised and expended in the mission fields, which are estimated at \$550,370.

## Missionary Survey.

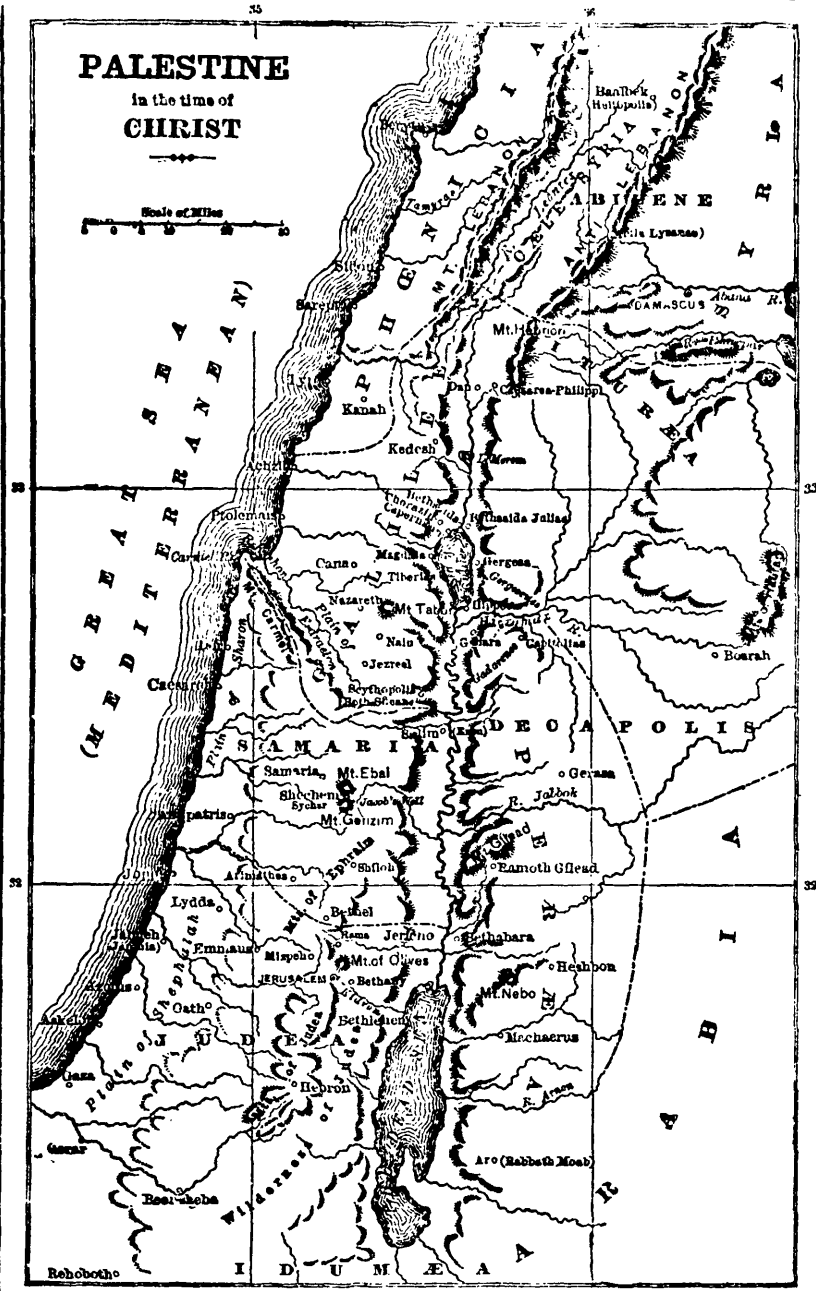
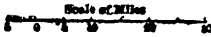
THE GOVERNOR of Hong Kong, a Roman Catholic, has intimated that there are fewer Christians in China now than were there a hundred years ago. Of course he means fewer Roman Catholics; and in this sense his assertion may be correct; but a century ago there was not known a Chinese convert to evangelical Christianity; and there was not a single Protestant missionary in that vast Empire. There are now over 600 Christian missionaries, including missionaries' wives, and other ladies, and thirty-five thousand converts to Protestantism; and the number of Church members increases year by year with wonderful rapidity. Adam MacCall, the leader of the Congo mission, while eagerly pressing to reach Stanley Pool, was taken sick. He died at Madeira, where he had gone for medical aid. He was a man of rare energy and devotion, and his death is severely felt. Africa has been largely opened up to Mission enterprise; but it is still "the dark continent," with millions of heathen who have not so much as heard that there is a Holy God, or a divine Saviour. Oh, the tales of sorrow and woe unspeakable that come to us from heathen lands! Well may we pray with ever-increasing fervency, "Thy Kingdom Come; Thy will be done on earth as it is in Heaven." Two hundred girls slain that their blood may make mortar with which to repair a dusky monarch's shanty-palace! Is not this a call loud as a trumpet-peal for Christians to haste to the rescue? Men buried alive under the corpses of Chiefs—slaves sacrificed by scores to "follow" deceased masters,—these are still the common-place tragedies of African Heathenism. Two hundred and fifty-three millions of souls were counted in India at the last census. This is fully ten times the population of England; it is seven times the population of the United Kingdom of Great Britain and Ireland. It is more than five times the population of the United States; it is nearly fifty times the population of Canada. We have been aiding the evangelization of this vast country—to what extent? To what amount? We are represented in the field by Rev. Messrs. Douglas, Campbell, and Wilkie, and the Misses Rodger and McGregor. Great prosperity has attended the work of Missions in various parts of India; and it may well be hoped that in answer to the prayers of faith, good news will come to us from our own faithful men and women. Let it be remembered, however, that some of the missions that are now most prosperous were twenty years without gaining more than five or six converts! Chunder Sen, of whose reformation in India such high hopes were once entertained, proves himself a pretentious nullity. He claims to be more than

equal to the Lord Jesus; but in works he is a failure. Mr. Bergen, of the American Presbyterian Mission at Ambala, gives an account of a communion service held among the lepers at that station. The arrangements that were necessary in the service to avoid the contaminating touch of the lepers rendered the scene peculiar. There must needs be a cup for the missionary, another for an old and blind man, who, on account of his infirmities was obliged to live among the lepers, and another for a daughter of a leper, who, though now sound and well, is liable to have the disease break out in her at any time. Very few of these lepers have fingers with which to take the bread, and the missionary must place it so that they can reach it with their mouths. What a boon is the gospel of Christ's love to these poor people! The best news from Turkey is that Mohammedans in considerable numbers are becoming subject to the faith of Christ. Christian colleges and schools have done great things for Turkey, and are doing more and still more. The light is spreading over the "hills of darkness." It is the same in all places: the convert is exposed to scorn, hatred, and active persecution.

Concerning Missions in Japan, a missionary says:—"The Buddhist priests have shown of late an unusual activity. Perhaps they begin to think that the inertia of hugeness does not furnish a sufficient safeguard against the active and untiring attacks of the Christian missionaries. If so, they are not much mistaken. Their lazy existence, their perfunctory incantations and half-hearted homilies, furnish an unmistakably marked contrast to the never-flagging industry and self-denying zeal of the western missionaries. Long and tolerably intimate intercourse with the Japanese enables us to say, that the pure upright lives and single-minded earnestness of our own missionaries have not less power of persuasion here than the doctrines they preach." The great theatre meetings held last summer in Kiyoto and Osaka, Japan, have roused not only the Shinto priests into holding great opposition meetings, but have compelled the newspapers to report as items of news the growing power of "the Jesus Religion," as Christianity is termed. "Christianity appears to be spreading over the country with the rapidity of a rising tide," observes one paper. Another says—"The priests are desperately eager to stem the rapidly-advancing flood of Christianity, which threatens to drown them out at no distant day." The *Osaka Nippon*, said to be the ablest paper in Southern Japan, is bold in its advocacy of "the Jesus Way," on the ground that no other religion has ever given liberty to any nation. The official organ of the Government, which stands at the head of the Press of Japan, recently had a remarkable editorial on "the folly of fighting the foreign religion."

# PALESTINE

in the time of  
CHRIST



35 Longitude East from Greenwich 36

## Death of John the Baptist.

APRIL 9.

MARK VI: 14-29.

*Golden Text, Psalms 37: 12.*

**C**OMPARE Matt. 14: 1-13; Luke 9: 7-10. Though all the Evangelists refer to John's imprisonment, the record of his ministry is very imperfect, and even the account of his death is given only incidentally. He must have laboured some length of time in Galilee and attracted much notice, else Herod would not have paid him the respect referred to in v. 20. It was only when the Baptist spoke faithfully to him about his adulterous marriage that Herod turned against him, and took the tyrannical means of silencing him by shutting him up in the Castle of Machærus, on the shore of the Dead Sea, the ruins and even the dungeons of which still remain. Vs. 14-16. *King Herod*—Herod Antipas, a son of H. the Great—the tetrarch or governor of Galilee, called king by courtesy. *Heard of him*—i. e. of Christ. He must have heard of him before, and no doubt smarting under the sting of a guilty conscience, he had studiously avoided personal intercourse with Jesus. But what he now hears of him, brings his sin vividly to remembrance. Could this be the man he murdered in cold blood and whose image had been haunting him ever since? *It is John*—answered his accusing conscience. V. 17. More than a year had elapsed since John's imprisonment, and probably six months at least since his execution. Here the ostensible reasons are given for both, namely, that he wanted to free himself from John's remonstrances; but political reasons may have been the main cause. The popular excitement caused by the new doctrines taught by John, and now more convincingly by Jesus, might end in a revolution and the overthrow of the government. V. 19. Herodias was not only the wife of his brother Philip, who was still living, but his own niece also, and a crafty unscrupulous woman, bent on John's destruction. Vs. 21, 22. *A convenient day*—for carrying out her design. *His birth-day*—in imitation of the Roman Emperors, was observed with feasting and revelry. *The daughter*—by her former husband Philip, Salome by name. *Danced*—The drinking and dancing on such festive occasions in the East were alike disgraceful and demoralizing. *The King said to the damsel*—doubtless under the exciting influence of wine, he made a rash promise which he would not have done in his sober moments; yet, looking at the whole transaction, the "instructions" of Herodias, the swearing, and the hasty manner in which the executioner was sent to do the dreadful deed, Herod must have been privy to it from the first. V. 26. *Was exceeding sorry*—but not after a godly sort, otherwise he would have countermanded the order. It was remorse and chagrin, like that of Judas, that troubled him. He knew he had done wrong, but had not the manliness to face the taunts and jeers of his boon companions by going back on his oath. Such a false regard for public sentiment has ruined many a one besides Herod. When sinners entice thee, consent thou not. There is no peace to the wicked. Isa. 48: 22. V. 29. *His disciples*—the disciples of John before his imprisonment, ch. 2: 18.

## The Five Thousand Fed.

APRIL 16.

MARK VI: 30-44.

*Golden Text, Psalms 132: 15.*

**C**OMPARE Matt. 14: 13-21; Luke 9: 10-17; John 6: 1-14. This is the only one of Christ's miracles related by all the Evangelists. On another occasion He fed 4,000, Matt. 15: 38; Mark 8: 9. In terms of their commission the twelve went forth on their home mission tour, visiting the smaller towns and villages in Galilee while Jesus himself preached in the cities, Matt. 11: 1. How long they were absent is uncertain, but their success must have been considerable, for now the name of Jesus was everywhere spoken of, V. 14. By arrangement, doubtless they met at Capernaum on hearing the news of John's death, to confer on the situation of affairs, and to decide on future movements. The whole country-side was excited. Besides, the pass-over was at hand, John 6: 4, and people were gathering in bands to go to Jerusalem. V. 30. *Apostles*—Or for "sent forth," same meaning as "missionaries." *Told him all things*—reported the reception they had met with, their encouragement and difficulties. Vs. 31, 32. *Rest awhile*—Though He himself scarcely knew what rest was, Matt. 8: 20, he ever had compassion for his disciples, M. 26: 41. *A desert place*—Luke says near Bethsaida, a small town on the N. E. shore of Galilee. Vs. 33, 34. *Ran afoot*—seeing the direction the boat had taken, they ran along the shore, reaching Bethsaida, about six miles, before the boat arrived. On landing and finding such a crowd, Jesus could not resist the opportunity of addressing them. Vs. 35-37. *Far spent*—early evening, Matt. 14: 15—about 3 p. m. *Send them away*—said in answer to a leading question put by Jesus, to prove them, Jn. 6: 5, 6. "Nay," says Jesus, "Give ye them to eat!"—"Impossible for us," might they not reply! So we often argue, forgetting Mark 10: 27, and 9: 23. *Shall we go buy?*—"We cannot, for it would take more money than we have. Their position, like that of Moses, Num. 11: 13, 22. *200 penny-worth*—nominally about \$30, but equal in value to at least \$200 at the present time, and even that would only purchase a morsel for each, Jn. 6: 7. V. 38. *Five coarse loaves and two small fishes* was all they had brought for their own use. It was enough for his purpose: see 2 Ki. 4: 2-7, 38-41. Vs. 39, 40. The orderly arrangement, by companies, besides facilitating the distribution, gave the occasion the appearance of a social meal as they reclined on the green sward. V. 41. *Blessed*—As was customary with the Jews, 1 Sam. 9: 13, and with our Lord, Matt. 26: 26. *Brake the loaves*—rather thin brittle cakes. *Gave the disciples*—this foreshadowed their ministerial office, and gave them consideration in the eyes of the people. *Did all eat*—God is a bountiful Giver, Ps. 23; 84: 11; 145, 15, 16. *Were filled*—a symbol of "The Bread of Life" with which Christ satisfies the spiritual necessities of his people. V. 43. *Twelve baskets*—It was customary for Jews when going from home to take with them baskets to carry their provisions, that they might not be beholden to the Gentiles and so incur ceremonial pollution. It is probable that each of the disciples had one; hence the number mentioned.

## Christ Walking on the Sea.

APRIL 23.

MARK VI: 45-56.

*Golden Text, Isaiah 43 : 2.*

COMPARE Matt. 14: 22-36; John 6: 15-24.  
 V. 45. *Straightway*—immediately after the feeding of the five thousand. *Constrained His disciples*—They would be unwilling to leave him, but, "He knows best." *Bethsaida*—There were two towns of this name, not far apart, one on either side of the Jordan, where it enters the sea of Galilee. The scene of the recent miracle was several miles south of Bethsaida—nearly opposite Capernaum. The order to proceed to Bethsaida implied that the boat should keep close to shore and touch at that point where Jesus would probably join them. *He sent away the people*—John describes the excitement of the people in consequence of the miracle, and how they began to think that this *must* be the Messiah the nation was looking for, at last come to restore the kingdom, and they even spoke of taking him by force and proclaiming him King in Jerusalem. This was far from our Lord's purpose, and that it go no further He sends them away. V. 46. *He departed to pray*—The strain upon his nervous system had, besides, rendered it necessary that he should have a few hours of rest and communion with His Father. For this purpose, indeed, he had left Capernaum the day before, v. 31, but the crowd, anticipating his movements, had made rest impossible. Now that they have all gone, he prays that the blessing of God may follow his teachings, that he may receive strength for the conflict that lies before him—teaching us by his example a lesson of the greatest importance. V. 47, 48. *Even*—After sun-down. *Midst of the sea*—The violence of the north wind had carried them out from the shore into the middle of the Lake; in spite of their most strenuous efforts they could not make Bethsaida. *Fourth watch*—as each watch was three hours, the fourth, counting from 6 p. m., would be three o'clock in the morning, and by that time they would be thoroughly exhausted. *Would have passed by them*—so it seemed to them, but he would have them, as he would have us, to ask the succour needed, Ezek. 36: 37. Vs. 49, 50. *Supposed it had been a spirit*—one of those evil spirits perhaps, to whose agency the superstition of the times attributed such storms as that they now encountered. No wonder they were afraid at the apparition of a human form at that hour of the night! *Be of good cheer*—Believers have no cause of fear, Ps. 23: 4; Isa. 43: 2; Acts 23: 11 and 27: 22, 25. *It is I*—literally, I AM, Jn. 8: 58; Exo. 3: 14. V. 52. *They considered not*—A very little reflection would have convinced them that He who had previously stilled the waves with a word could as easily walk on them. Vs. 53, 54. *Genneseret*—a fertile plain on the northeast coast of Galilee, in which is the supposed site of Capernaum. *They knew him*—i. e. the people of that place knew him. V. 55. The news of his return spread far and near. Matthew alone records the suggestive incident shewing Peter's temerity and timidity. V. 56. They were more desirous to be healed than to be taught. Men are often more anxious about their bodies than their souls.

## The Tradition of Men.

APRIL 30.

MARK VII: 1-23.

*Golden Text, Mark 7 : 7.*

COMPARE Matt. 15: 1-20. The increasing fame of Jesus, heightened as it was by the notable miracles of feeding the 5,000, and walking upon the waters had thoroughly aroused the animosities of the Pharisees all over the country. The Sanhedrim or supreme court of the Jews, was not only a court of appeal, but a legislative assembly, with unlimited jurisdiction except as to pronouncing the death penalty, Jn. 18: 31. V. 1. *The Pharisees and Scribes* here spoken of were sent by this Sanhedrim to the provinces for the double purpose of enquiring into the truth of the stories in circulation about Jesus, and also to ascertain how far His doctrines had influenced the recognized teachers in Galilee. This had been often done before, but now they were bent on his destruction, Jn. 7: 1. V. 2. *Umwashen hands*—without going through the set form of ablutions to which they attached far more importance than saying grace. *Except they wash*—in the manner prescribed by the Rabbis. This was done by rubbing the closed fist of one hand in the hollow of the other; if before eating, the hands must be held upwards; if after, downwards. The vessel used must be held first in the right hand, then in the left; the water must be poured first on the right, then on the left hand, and at every third time the words must be repeated,—“Blessed art thou who hast given us the command to wash.” According to circumstances the ceremony was gone through with suitable variations, but all according to the tradition, i. e. the instructions handed down orally, not what was written in the law of Moses. *Of the Elders*—presbyters or teachers who expounded both the written and oral law, the latter of which was afterwards reduced to writing in what is called the “Talmud,” copies of which are still extant. V. 5. *Why walk not thy disciples?*—The common question of ecclesiasticism in every age, indicating a feeling of self-superiority which even the disciples were not free from, ch. 9: 38, 39. Vs. 6-9. *You hypocrites!* Some of you would die rather than omit one of your outward ceremonies; the words of Isaiah exactly describe your condition; mere professions are useless. It is heart-worship God seeks, Rom. 10: 10. Vs. 9-13. They perverted the law of Moses by saying, “*it is Corban*”—a gift dedicated to sacred uses. i. e. Under the pretext of offering an oblation to God they withheld even from their own parents the things which should have been given them for their comfort and relief. So thoroughly selfish and formal were the Pharisees they could not understand these plain practical lessons; even the disciples required to be thus reminded, for they too had been trained in the same school, and had still something of the national reverence for the Rabbis who were offended at the words of Jesus. V. 17. *His disciples*—the questioner was Peter, Matt. 15: 15. *The parable*—the words uttered in the hearing of the multitude and which had deeply offended the Pharisees, Matt. 15: 12. The most important lessons to be remembered are,—that outward forms will not save the soul; that the heart must be kept pure; that no service is acceptable to God that does not come from the heart.



## Our Own Church.

**T**HE ANNOUNCEMENT, elsewhere made, that the General Assembly is to meet in St. John, N. B., on the 14th of June, is a fitting reminder to treasurers and managers of congregations that *the time is short*. The Books of the respective Agents for the Schemes of the Church *will be closed promptly on the first of May*; hence the necessity that all contributions which are intended to be reported to the General Assembly and to appear in the printed minutes, should be forwarded as soon as possible. It is gratifying to be able to state that all the missions of the Church which we are asked to aid by our contributions are in a prosperous condition. The contributions of the whole Church last year were largely in excess of the amount contributed in any previous year since the Union, and the receipts for the current year up to date are still larger than at the corresponding date of last year. The result of this is, that heavy debts have been removed, and obstacles to progress taken out of the way. But we must not forget that each year finds the fields of labour already entered upon widening, while new fields are opening up, imposing fresh responsibilities upon the Church. Last year we had between forty and fifty missionaries in Manitoba and the North-West; this year half as many more may be required. All the Foreign Mission Stations are under-manned, and urgent requests are coming to us from India, and China, from the New Hebrides, and Trinidad, for additional labourers. Would that every one of our people would read Mr. Annand's statement respecting the progress, and the wants of the mission to the New Hebrides, and that they would ponder his closing words,—“*Oh that the Christian Churches would rise in their strength to impart the Light of life to these poor perishing New Hebrideans ere it be too late!*”

MAP AND BLACKBOARD are indispensable requisites of a well-furnished Sabbath-school. It is almost impossible to study either the Old or the New Testament intelligently without maps of the Bible lands. Certainly no school should be without, at least, a good map of Palestine. Upon the principle that an ounce of prevention is worth a pound of cure, we have done what we could to supply the want

by publishing in this number of the *Record* the best map of Palestine that we could procure—a *fac-simile* of the one prepared for Dr. Vincent's Lesson Commentary. Scholars will do well to keep it by them for reference.

**GLEANINGS FROM REPORTS.** *Crescent Street Montreal*: “On a rough calculation,” say the Kirk-session, “five individuals connected with this congregation (in addition to some very liberal donations for congregational purposes), devoted to educational, philanthropic, and missionary purposes, the sum of at least \$300,000.” For the Schemes of the Church, including annual subscriptions to the College Fund, \$6,761.77; towards the endowment of Montreal College, \$70,000; to the congregational Building Fund, \$9,042; for strictly congregational purposes, \$8,211. The total for congregational, missionary, and benevolent purposes, is stated to be \$94,474.58, for the year 1881. *St. James, Square, Toronto*.—The number of communicants is now 508. The Missionary and Collegiate collections for the year were \$5,006; For congregational purposes, \$6,848—total, \$2,854. The debt on the Church property is \$28,000. *Fort Massey, Halifax*.—Total contributions for the year, \$8,022, of which, \$2,651 for the Schemes of the Church, being at the rate, for the former, of \$100 a family, and for the latter, of \$33 a family.

REV. DR. JENKINS, at the urgent request of the Convener of the Continental Committee of the Church of Scotland, has accepted the temporary Chaplaincy of the Church of Scotland in Rome. In a private letter, Dr. Jenkins thus alludes to the appointment,—“It is so strange a mutation in our affairs that we can hardly realize that we are here, only in the signs everywhere of the old landmarks of the grand capital of the world. Since I was last here, ecclesiastical matters have so far changed as that the Free Church have inducted a minister, Mr. Grey, formerly of Naples. With him I am associated in the work of the Chaplaincy. We preach alternately, and take the prayer-meeting turn about. We shall get on very well together. The work is not onerous, and the length of our stay, two months, will enable us to see much of the city.” Behold how good and now pleasant it is for brethren to dwell together in unity!

## ORDINATIONS AND INDUCTIONS.

**TAYLOR CHURCH: Montreal**.—Rev. John S. Casey, formerly of Athelstan, was inducted on 16th of March.

**SCARBORO': Toronto**.—Rev. Chas. A. Tanner was inducted on the 23rd of March, to the charge of St. Andrew's congregation.

**NORTH GOWER: Ottawa**.—Mr. Robert McKibbin was ordained and inducted on the 10th of January.

**CARLETON PLACE: Lanark and Renfrew:**—Rev. Duncan McDonald, formerly of Creemore and Nottawasaga, was inducted to the charge of Beckwith and Carleton Place on the 16th of March.

**UPPER MUSQUOBOBOIT: Halifax:** Mr. John A. Cairns was ordained and inducted on the 7th of March.

**CALLS.**—Rev. W. S. Whittier has accepted a call to Chalmers' Church, *Halifax*; Mr. John K. Henry, licentiate, to Angus, New Lowell and Bonnington—*Barrie*. Revd. F. R. Beattie, of Baltimore, has received a call from First Church, Brantford, and Rev. T. McAdam, from Scotland, to Strathroy, *London*.

**DEMISSIONS.**—Rev. W. T. Wilkins, of Belgrave, *Maitland*. Rev. A. G. Forbes, of Kinloss and Bervie, *Bruce*. Rev. Alex. Mann, D.D., of Pakenham.—Rev. W. Robertson of Yarmouth, N. S.

**NEW CHURCH.**—A handsome church edifice erected for the use of the Central Presbyterian congregation, Galt, Ont., was opened for worship on Sabbath the 5th of March. Rev. Dr. Ormiston, of New York, conducted the morning services; Dr. Cochrane, of Brantford, preached in the evening. This is said to be one of the most beautiful churches in the country. Without the galleries, it will easily seat 700 persons. It cost about \$30,000.

#### MANITOBA ITEMS.

As you have heard, the Revd. Dr. Black passed away on the 11th ult. He was a brother greatly beloved. His death leaves a great blank. We shall long miss his earnest self-denying labours, and his wise counsels. A movement is on foot to erect a fitting monument to his memory in the Kildonan churchyard. Knox Church, Winnipeg, was sold on the 18th ult., realizing \$126,100. At a meeting of the congregation a few days later, it was agreed to add \$15,000 to the \$10,000 previously voted by the congregation to assist the new congregation of St. Andrew's in the erection of a place of worship. At the same meeting, the sum of \$5,000 was voted to the Presbytery's church and manse building fund, and the sum of \$2,000 was voted to the late pastor, the Rev. James Robertson, as a slight recognition of the many obligations under which the congregation lie to him. Church building is to be vigorously prosecuted next summer. St. Andrew's congregation have not yet finally adopted a plan for their new place of worship. They are likely to erect a building this year at a cost of from \$35,000 to \$40,000. Their lecture-room is to be ready early in June, and they will use this till their new church is erected. Knox Church people, too, are preparing to build. They have selected a site for a temporary church, to be used for a year or

two till a permanent one is built on a site near the new Manitoba College. The Brandon congregation expect to be in their new church early in June. Our cause is prospering in the new city, under Mr. Farris' care. A similar report comes from Mr. Cameron's field—Turtle Mountain district—where a substantial frame building is to be erected for the use of the congregation. In West Lynne, too, the Rev. John Scott's congregation will build immediately. The Rev. P. S. Livingston, late of Russelltown, Quebec, has arrived in this province. We are glad to welcome him to his new field. Additional ministers are much required, and the need is daily growing greater. It is said that over a thousand people came into this province the past week, and the cry is, still they come. The real estate business is said to be dull at present in Winnipeg.

H.

#### Meetings of Presbyteries.

**HALIFAX: February 14:**—A report on contributions to the College Endowment Fund was submitted, showing that Congregations within the Presbytery had subscribed \$36,441, and paid \$28,345,—leaving about \$8,000 to be collected. The largest individual subscription was \$2,000; the largest from one congregation, \$6,513. Vigorous steps are to be taken to collect arrears. The following congregations are recommended for supplement:—Annapolis, Kempt and Walton, Richmond, Musquodoboit Harbour, Lawrencetown and Cow Bay. Dr. MacKnight was nominated moderator of General Assembly. Agreed to memorialize Parliament against retrogressive legislation regarding temperance. Mr. Whittier intimated by telegraph his acceptance of the call of Chalmers' Church. *Feb. 21.* The Presbytery met to hear trials for ordination of Mr. John A. Cairns, and sustained the same. *March 7.* Met at Upper Musquodoboit and ordained and inducted Mr. Cairns into the pastoral charge of that congregation. A. SIMPSON, *Clk.*

**P. E. ISLAND: February 1:**—Rev. Kenneth McLennan, M.A., was unanimously nominated for the Moderatorship of the next General Assembly, and Rev. Dr. McKnight for that of the Synod of the Maritime Provinces. The following brethren were chosen as Commissioners to the General Assembly, *viz.:* Rev. Messrs. Archibald, Bayne, Stewart, McLennan, McKay, Dr. Murray, *ministers*; Hon. Col. Gray, Lestock Anderson, Chas. Gregor, Wm. Wells, John Hyde, and Archibald Sinclair, *elders*.

**LUNenburg AND YARMOUTH: February 14:**—The work of the Presbytery had been deranged and delayed by very stormy weather. The following commissioners to the General

Assembly were appointed: Revs. John Cameron, E. D. Millar, and A. Brown, *ministers*; and Messrs. Eisenhour, McEwan, and Calder, *elders*. The remit on Sustentation and Supplement was laid over till next meeting. Rev. W. Robertson, Yarmouth, tendered his resignation. The conference on Sabbath-schools was postponed for a month. D. S. FRASER, *Clk.*

PICTOU: March 7:—The Presbytery agreed unanimously to express a preference in the circumstances of the Church for a Supplementing Fund over a Sustentation Fund. The proposed Supplementing Fund was remitted to a Committee to report upon. Principal MacKnight was nominated moderator of General Assembly. A resolution was passed deprecating His Excellency the Governor-General's travelling on the Lord's Day on his way to Ottawa a few weeks ago. E. A. MCCURDY, *Clk.*

LANARK AND RENFREW: February 28:—The Home Mission report was read and discussed. Gratifying progress has been made in the consolidation of the mission work of the Presbytery. Arrangements were made for the supply of the mission fields. Reports were given in on Sabbath-schools, The State of Religion, and Temperance, and an interesting conference was held on the first two subjects—to be resumed at next meeting. Revd. K. MacLennan, of Charlottetown, P. E. I., was nominated as moderator of next General Assembly. Commissioners were appointed as follows:—Messrs. Mylne, McKillop, Mackenzie, M. H. Scott, Crombie, Campbell, and McGillivray, *ministers*. Messrs. Bell, Clark, Frost, Dodds, Bryson, Cram, and Wallace, *elders*. Leave was granted to Rev. Dr. Mann, of Pakenham, to retire from the active duties of the ministry. Leave of absence for three months was granted to Rev. J. G. Stuart, of Balderson, on account of ill-health. J. CROMBIE, *Clk.*

LINDSAY: February 28th:—The claims of supplemented congregations were considered and determined. Reports were read on the State of Religion, Sabbath-schools, and Temperance, and handed over to committees, each consisting of a minister and his elder, with instructions to report at next meeting. Dr. Cochrane, of Brantford, was nominated as moderator of next General Assembly. Commissioners were appointed as follows: Messrs. A. Ross, E. Cockburn, J. Hastie, J. Acheson, *ministers*. Messrs. J. Leask, D. Grant, J. Matthie, and J. Michael, *elders*. The Assembly's remits were taken up. The changes in that *anent* "Standing Orders" were approved. A Sustentation Fund was recommended, and the rates for Aged and Infirm Minister's Fund agreed to with modifications. J. R. SCOTT, *Clk.*

TORONTO: March 7:—Rev. J. M. Cameron was appointed moderator for next twelve

months. A committee was appointed to draft a petition to the Dominion Parliament, praying for the amendment of the Act respecting the Temporalities Fund, Widows' Fund, and Queen's College. A minute was adopted *anent* the late Rev. Dr. Robb. A call from St. Andrew's Church, Scarborough, to Rev. C. A. Tanner, was sustained, and by telegram accepted by Mr. T. Parties were heard *anent* the call from Cobourg to Rev. R. P. Mackay, of Knox Church, Scarborough; and it was resolved to retain him in his present charge. The following were appointed Commissioners to the General Assembly, viz.: Ministers by rotation, Revs. J. Carmichael, of Markham, J. M. Cameron, R. Pettegrew, D. Mackintosh, James Bain, A. Dobson; by ballot, Revs. Dr. Caven, P. Macleod, J. M. King, professor McLaren, D. J. Macdonnell, Dr. Reid, Dr. Fraser; and elders by ballot, Hon. J. McMurrich, Hon. A. Morris; Messrs. T. W. Taylor, J. Maclellan, Q. C., W. B. McMurrich, Mortimer Clark, W. Alexander, W. Mitchell, W. Rennie, J. Milne, J. Stirling, A. Gordon, and Peter Crann. Rev. J. M. King was nominated as moderator of Assembly. A report was adopted *anent* the organization of a new congregation at Deer Park, and an interim Session was appointed. A report was adopted *anent* the more effective supervision of congregations within the bounds; and a committee was appointed to frame a set of questions to office-bearers in pursuance of a purpose of future visitation. An interesting report was read and adopted, on the State of Religion; and it was resolved to hold a conference on said subject, in the town of Brampton, and on the 22nd of May. An application was read from certain members worshipping at present in Temperance Hall, Toronto, and praying to be organized as a separate congregation. On a vote taken, it was agreed to organize them; but not to proceed further there-*anent* until neighbouring Sessions have been heard from. An overture to the Assembly from Rev. P. M. Macleod and others, respecting the Sustentation and Supplementing Schemes, was ordered to be transmitted. An appeal from the Session of Cooke's Church, Toronto, another from the Session of Brampton, and a petition *anent* certain action of latter Session, were all considered and dismissed, the first appeal occupying several hours. In addition to the foregoing, a large amount of minor matters was taken up and disposed of, the Presbytery having sat altogether nearly sixteen hours. R. MONTEITH, *Clk.*

PARIS: February 28:—The first day was devoted to a conference on the state of religion, in which all elders within the bounds were invited to take part. Messrs. Alexander, Martin, Cochrane, McMullen, and Ballantine, *ministers*; and Messrs. F. Anderson, John Harvie, Seth Charlton, R. Turnbull, and M. McKenzie, *elders*, were appointed Commis-

sioners to the General Assembly. By a vote of 14 to 11, the Supplemental Scheme was preferred. An overture to the Synod *anent* putting the Bible into the Public Schools of Ontario, was adopted, and Messrs. McMullen and Inglis were appointed 'o support the same at the Synod. A call was submitted from First Church, Brantford, in favour of Rev. F. R. Beattie, of Baltimore and Coldsprings, which was sustained, and the usual steps taken. A motion was adopted in favour of the legislation being brought by the Temporalities Board, and copies were ordered to be sent to Ottawa. W. T. McMULLEN, *Clk.*

LONDON: 14th March:—The Home Mission report was discussed at length and such arrangements were made as seemed best adapted to meet the wants of the various stations and supplemented congregations. It was unanimously agreed to transmit a petition to the Dominion Parliament in support of the legislation asked for by the Temporalities Board and other corporations of the Church. Mr. Fraser read a paper on "the use of unfermented wine in celebrating the Lord's Supper." The Rev. Dr. Proudfoot was nominated as Moderator of the General Assembly. The following were appointed commissioners. Dr. Proudfoot, Messrs. Ballantyne, Urquhart, Paradis, Henderson, McKinnon, and Milloy—*ministers*; Messrs. Mackenzie, Gordon, Murray, Stevely, Cheesborough, Rev. Dr. Kemp, of Ottawa, and Mr. Murchmore. G. SUTHERLAND, *Clk.*

BRUCE: March 7:—Dr. Cochrane was nominated moderator of the next General Assembly. There was read a circular-letter from the Presbytery of Toronto, stating that at next meeting of Assembly they would ask leave to receive Rev. W. H. Jamieson, M. A., formerly a minister of the Canada Methodist Church, as a minister of this Church. At the request of Rev. H. McKay, the calls addressed to him from Manitoulin Island were allowed to lie on the table. The following Commissioners were appointed to the General Assembly: *Minister*—Messrs. Straith, Moffat, and Blain, by rotation; and Mr. John Ferguson, by election. Mr. Moffat having declined going, Mr. Eadie was appointed in his stead. The following *elders* were appointed, viz.: Messrs. J. G. Forbes and Matthew Lindsay, of St. John, New Brunswick. The appointment of the other two elders was postponed until the next meeting of Presbytery. Mr. Forbes having tendered his resignation of his pastoral charge of Kinloss and Bervie, it was agreed to allow the resignation to lie on the table in the meantime. The report on the State of Religion was read, when it was resolved to receive the report, thank the convener (Mr. Scott), and instruct the finance committee to get 1000 copies of it printed, to be distributed among the congregations of the bounds. Mr. Forbes

read the report on Sabbath-school work, which was received and ordered to be forwarded to the convener of the Synod's Committee on Sabbath-school work. Revd. W. Gallagher tendered his resignation of the charge of the congregation at Sault Ste. Marie. A. G. FORBES, *Clk.*

HURON: 14th March.—The following Commissioners were appointed to the Assembly, viz.: Dr. Ure, Messrs. Barr, Paterson, Thomson and Fletcher, Ministers; and Messrs. McCurdy, Millar, Scott, Wilson, Elders. It was agreed to petition the Dominion Parliament respecting the "Temporalities Fund."—A. MCL EAN, *Clk.*

## Obituary.

ANGUS MACKENZIE, a pious and faithful elder of the Church at Thamesford, Ontario, died a short time ago in the 76th year of his age. He was a native of Sutherlandshire.

FARQUHAR MACDONALD, a respected elder in the congregation of Lingwick, Quebec, died on the 19th of January, in the 77th year of his age. He was a native of Uig in the Island of Lewis, Scotland.

ALEXANDER MACKAY, an elder of the McGillivray congregation, departed this life on the 1st of March. He was a native of Caithness, and was highly respected.

MRS. REBECCA BELL, widow of the late Rev. William Bell, of North Easthope, died at Stratford, Ont., on the 12th of February.

MRS. S. J. HAIG, widow of late Rev. Thos. Haig, of Beauharnois, Que., died at Helensburgh, Scotland, on the 13th of February.

## Ecclesiastical News.

THE SUPREME COURTS of the British Presbyterian Churches are appointed to meet as follows.—The General Assembly of the Church of Scotland on the 25th of May; that of the Free Church, on the 18th of May; the Synod of the United Presbyterian Church, on the 8th of May—in Edinburgh. The Synod of the Presbyterian Church of England meets in London—(the usual time is the end of April). The General Assembly of the Presbyterian Church in Ireland, meets at Belfast on the 5th of June. The Rev. Dr. Robertson, of New Greyfriars, died recently at Cannes, whither he had gone on account of his health. Dr. Kennedy, of Dingwall, the acknowledged leader of "the Highland Host," *i.e.* the adherents of the Free Church in the North of Scotland, is opposed to the present disestablishment movement, and intimates to his friends that the time has come when the Free Church people in the Highlands should claim a share of the revenues of the Establishment for them-

selves. Dr. Donald Fraser, of London, from quite a different standpoint, has given his opinion that the movement is utterly unworthy of the Free Church. The *Belfast Witness*, speaking for the majority, probably, of Irish Presbyterians, expresses regret to see the turn things have taken as against "the Old Kirk, the head and front of whose offending seems to be that she has progressed and improved so much of late, and whose faults are unfortunate faults for which her assailants cannot throw the first stone at her." The Dundee Presbytery of the Free Church have decided by a majority of one against the use of instrumental music in the ordinary services of the Church. The University of Oxford, which will not confer its degree of D.D. upon any, however distinguished, in a non-prelatic Church, has recently bestowed the degree on the Archbishop of Corfu, a dignitary of the Greek Church! thus shewing the importance which it attaches to Episcopal ordination. Revd. David and Mrs. Scott and Dr., and Mrs. Dean, have arrived safely at Blantyre, S. Africa, to take charge of the Church of Scotland Mission. The ladies, it seems, endured the discomforts and trials of the journey more successfully than their husbands, who were both prostrated by fever *en route*. A vigorous effort is being made by deputations and otherwise, throughout the Presbyteries of the Church, to awaken a deeper interest in foreign mission work. Dr. Fleming Stevenson's lectures on Foreign Missions in Edinburgh and Glasgow have been very largely attended, and highly appreciated, and large offerings have been made in connection with them for missions. "Never before, in consecutive order, has the general public had placed before it, with such eloquent fervour and culture, the helplessness and hopelessness of the heathen world, the duty of the Church of God, and the course of apostolic, middle age, and modern missions." The well-known American lecturer, Joseph Cook, has been delivering his lectures in India to overflowing audiences. The Bombay papers declare, "that no such effect has ever before been produced by a public speaker in India, and anticipate much good fruit from this noble defence and exposition of Christ's teaching in the face of the false philosophies and faiths of the East. Rev. John Inglis, of New Hebrides fame, has completed his *Aneityumese Dictionary*, which will form a volume of between two hundred and three hundred pages. A friendly alliance has been formed among the professors and students of the leading Theological Seminaries in the United States, for the purpose of developing the Missionary spirit among students. A Convention of members of this Alliance was recently held at Alleghany, in the church of which Dr. Swift, the founder of the Presbyterian Board of Foreign Missions, was long pastor. Two hundred

and forty young men were present. Various subjects of great interest in connection with Missions were discussed with ability and power. Delegates from all parts of the United States and from nearly all bodies of Evangelical Christians were present and took part in the proceedings. All dwelt together in unity, with no sign of misunderstanding, ill-will, jealousy, or disaffection. No "shibboleths" could be detected. The result of this conference is, that a larger number of young men in the States have expressed a desire and readiness to enter upon foreign mission work than in any previous year.

IRELAND.—The Queen's University, after an existence of a little over thirty years, has by Act of Parliament, ceased to exist. It embraced the Queen's Colleges of Belfast, Cork and Galway, and did a noble work for the country. A large number of the existing ministers of the Presbyterian Church in Ireland were educated in these Colleges, most of them of course in Belfast. The last meeting to confer degrees was held the other day. On that occasion more honorary degrees were given than perhaps in all its previous existence. Presbyterians generally were opposed very strongly to the change, but it was sacrificed at last with the object of allaying sectarian feeling. At an early day in their history they were dubbed "Godless Colleges" by the hierarchy of the Church of Rome, and Episcopalians in some instances joined in the cry. What is called the Royal University, has been created instead, on somewhat the same platform as that of the London University, and to it all Colleges throughout the country may be affiliated. The organ controversy goes on with unabated ardour. The anti-organists have a monthly periodical, called the "Christian Banner," and the advocates of liberty have another, called the "Presbyterian Churchman," while the "Witness," a weekly newspaper, opens its columns to both sides. Dr. Watts' reply to Robertson Smith, has already been issued in a second edition, and is spoken of with great praise on both sides of the Atlantic. Representatives of the three leading Scottish Churches, the Kirk, the Free, and the U. P., have invited the Rev. Dr. W. F. Stevenson, of Dublin, moderator of the Assembly for the year, to deliver a course of lectures in Edinburgh and Glasgow, on "Missions." There is no higher authority on the subject.

FRANCE.—Mr. and Mrs. J. spent their summer holidays in 1881 at Cloyes, a couple of hours ride by rail, south-east from Paris. "We took with us fifty Bibles, and nearly one hundred Testaments, but we could not resist the pleading earnestness of many who longed to possess God's Word; and we sent subsequently for one hundred and twenty-five more.

It was soon known that they had arrived. In one day all were gone; and, oh, how disappointed the people looked, when we said there were no more! So much so, that, since then, we have sent *thirty* to those who seemed specially athirst for God's Word. We feel very grateful to Mr. Macall's Mission for granting us, free of any charge, fifty hymn-books, about fifteen hundred tracts, and a great many portions of the gospels." They held meetings in the surrounding villages, and at Cloyes. Here there was some disturbance at first, but the disturbers gradually became thoughtful listeners. One man who was converted, wrote them of it. He had first heard of the Gospel through some old soldier-comrades who had been at the Macall Mission Halls in Paris. One woman said: "I have lived twelve years in Paris, and have tried all kinds of things, but I never found anything to satisfy me, till I spent those two evenings with you." A poor old man remarked: "There's no chance for me; I've neglected my religion too long; there may still be some hope for my wife. She's not neglected it as I have." Mrs. A. replied: "Well, if you really think there is *no* hope in yourself, you are the very one, who may take hope, for Jesus came to save *sinners*." "Oh! then," he said, "you *really* think there is still hope for me? But why did not the priest tell me so? No one ever told me before that God loved us. Then I'll take courage." Another poor old man said to Mrs. A., "Oh! prayers are becoming dear. Once for a little *libéra*, (a short prayer said by the priests), one used only to pay *five* cents, and now one has to pay *ten*. Indeed it's becoming a serious matter!"

These poor people have never heard of a Gospel, whose unspeakable blessings are "without money, and without price," and seem unable to understand why Christian people should spend time and money for them, receiving nothing in return. Two men were discussing the motives of these Christian people, when one said: "Oh! they're a set of Charlatans travelling about." The other answered: "No, they can't be that; for one thing, they give to us instead of taking money from us; and, besides, I like them, and I like what they say, and they speak as if they did it, because they loved somebody very much!" The reason that Mr. and Mrs. I. were disturbed at first at Cloyes, was, because the people imagined they had come from the priests and nuns. "The doctrine of man's *utter* ruin, of God's free grace, and wonderful love, and the possibility of assurance, even now, of salvation, filled them with astonishment!" May the Lord of the harvest scatter labourers over that whole land, which, though so fair and, outwardly, prosperous, dwelleth yet largely in the region and shadow of death!

C. H.

## THE MARCH OF CHRISTIANITY.

Compare the progress made by Protestantism with that made by Roman Catholicism and by the Greek Church. In the year 1500 we find no Protestantism whatever. And the number of Christians not included under the heads Greeks and Roman Catholics was indeed small. At this date the Greek Governments controlled 20,000,000 and the Roman Catholic 80,000,000. Two centuries later, in 1700, the 80,000,000 of Roman Catholics had risen to 90,000,000; the 20,000,000 of believers in the Greek faith had become 33,000,000; while from almost none the Protestants had increased to 32,000,000. In 1880 there were under Roman Catholic Governments 134,000,000; under Greek, 60,000,000; and under Protestant, 194,000,000. That is, Protestant rule, at the opening of this century, equalled that of both the Greek and Roman Churches combined, while, one hundred years earlier, she could claim but 26 per cent. as much as they. If now we go on seventy-six years, we shall find, under the dominion of the Roman Catholic Church, 181,000,000; under the Greek, 96,000,000, and other Protestant rule, 408,000,000. Or, in other words, the gain of Protestant rule over the combined Roman and Greek in seventy-six years was 131,000,000 or above 47 per cent.

Dr. Dorchester, therefore, affirms that, notwithstanding the remarkable growth of Roman Catholicism, Protestant ascendancy in America is fixed beyond a doubt. Again, he predicts that the world's progress is secured against any possible combination of Papal States. "The irreversible drift of the world is in the direction of popular freedom." To prove this, he showed how rapidly Protestant and large English-speaking peoples were gaining control of the choice portions of the earth.

Ninety years ago it was a common saying that in two generations Christianity would be blotted out. Two generations have passed, and Christianity is making progress as never before. Such encouraging statistics as these call for thankfulness to Almighty God, who is causing His name to be honoured and loved among all the children of men. They should serve to quicken Christian zeal, and to arouse a deeper sense of union and brotherly love among good men.

JAPAN.—The success of Christian Missions in Japan has aroused the Buddhists to unwonted exertions. They are holding protracted meetings all over the land. The press and the Government seem to be committed to toleration and fair play, and ready to allow "the survival of the fittest." That is all that can be asked of them. Mr. Davis estimates the baptized Christians in Japan at 5,000.

## Our Foreign Missions.

### MEETING OF MARITIME COMMITTEE.

IN UNITED CHURCH, New Glasgow, and on the 16th ult., Committee met. Correspondence was read with the Mission Synod of New Hebrides, respecting the removal of one of the missionaries on Aneityum to a heathen island, also with the Foreign Mission Committee of the Free Church of Scotland on the same subject; but owing to difference of opinion on the wisdom of the measure, it is probable that nothing will be done in that direction during the present year. It appeared that Mr. McKenzie (New Hebrides missionary), had visited a large number of Congregations; also that he had addressed public meetings in Montreal, resulting in awakening a lively interest in the mission, and in his receiving substantial aid in prosecuting his work of training teachers in Efate. Mr. McKenzie intends to leave this country for his field of labour early in May. Letters were read from Dr. Steele, from Rev. Mr. Annand, and from Rev. Mr. Robertson. The request of the latter for leave to return home in the end of 1882, for change and especially on account of Mrs. Robertson's state of health was, after full consideration, granted.

Full reports from all the missionaries in Trinidad were read, with reports also from Mr. J. Corsbie, and from Miss Blackadder, to the Women's Foreign Missionary Society of Halifax, all of which were approved. The estimates sanctioned by the Mission Council were next read, and after careful consideration, passed, with instructions to the Secretary to explain to the Church the reason for the increase in the estimates of the year, consequent upon the expansion of the Mission. When the estimates for 1881 were prepared by the Mission Council, they did not know that the fourth missionary had been appointed, and consequently no expenditure for his salary or field was included. The actual expenditure for 1881, therefore, as a matter of course, exceeded the estimate, by something over £300 stg., viz: £200, being 2/3 of salary, and above £100 for building, rent, and other requirements. A new building, a house for Mr. Morton, and school accommodation, has been erected, on which there is a balance of £448 3s. stg. due.

Doubtless this could be raised by a special appeal; but it might succeed, with some loss to the general fund, and it has therefore been considered preferable, to spread the money over several years, so that the annual increase for the new field, for some time, cannot be less than £300 stg. Though no special call is to be made for the Tunapuna building, donations will be very thankfully received. One of a hundred dollars has already come in from a

lady-member of United Church, New Glasgow. Others, it is hoped, will follow. Mr. Christie's district requires an addition of £12 10s. Mr. Grant's Band of young Orientals, at San Fernando, will pay for 1882, £25 stg. additional, that is £125 stg. of his salary. Grateful acknowledgments were recorded for the preservation of the lives and working power of the missionaries and teachers, during a year of great sickness; for the liberal aid offered by generous proprietors and agents of Estates; for the aid afforded by church friends on Port-of-Spain and elsewhere; and for the liberality being developed among the immigrants who have embraced Christianity, and who are shewing in the most significant way their appreciation of its doctrines and precepts.

P. G. MCGREGOR, Secy.

## Among the New Hebrides.

NOTES OF A VOYAGE IN THE "DAY SPRING" MISSION VESSEL, BY REV. JOSEPH ANNAND.

OUR home, Anelgauhat, Aneityum, is on the south side of the most southerly island of the group; hence as we go northward we shall have an opportunity of visiting all the stations occupied by the missionaries, and we shall gain a connected view of the field and the work of evangelization in the New Hebrides. On Sabbath morning, 18th September, the "Day Spring" arrived from Melbourne and anchored in our harbour opposite our house and a quarter of a mile from it. On Tuesday she was ready again for sea, having landed stores for us and taken in water for her northern voyage. The wind detained us till Wednesday morning. The ship's company consists of the captain and his wife, two mates, a cook, steward, four seamen, and a boat's crew of five natives. The passengers were Mrs. Watt, Mrs. Annand and myself. Sailing out of the harbour at sunrise, we had a splendid view of the station, so long occupied by the late Dr. Geddie. For over thirty-three years this spot has been one of deep interest to our churches. From this station came news of the battles fought and victories won for our KING. For many years songs of praise have ascended from these beautiful hills and dales, until now a generation has grown up under the influence of Christianity. In the afternoon we reached Aname, on the same island, the station occupied by the Rev. John Ingles for twenty-four years, and now occupied by Mr. Laurie. We found the missionary, his wife and child well, and the work making progress. Aneityum is about eleven miles wide, and 32 in circumference. The two stations are fourteen miles apart by water. By land, a mountain 2,788 feet high rises between the stations, and the road is well nigh impassable. Thirty years ago the popu-

lation was 3,500. It is now scarcely 1,100. There are 100 adult church members. There are 45 morning schools which the people, old and young, attend. In eight different places there is public worship every Lord's day, and prayer meetings every Wednesday afternoon.

We pass Futuna, which lies north-east from Aname. There is now no missionary on this island, Mr. Copeland having retired from the field. His wife's remains lie here—his wife well remembered by many in Nova Scotia. Futuna has a population of 500. About 100 attend worship, the service being led by a native teacher. Westward from Futuna thirty-seven miles lies Tanna, which we reached on the 22nd. The name of the station is Kwamera, and Mr. Watt is the missionary. There is no harbour, and the sea is usually rough, driven in by the S. E. trade wind. Mr. Watt is meeting with encouragement in his work on his dark isle. Six adults and three children have been baptized, and a church formed and the Lord's supper dispensed. This is after twelve years' labour by the present missionary and his wife. Over 100 attend the services and many are learning to read. There is another station, Port Resolution, on Tanna. Here Mr. Neilson labours. We landed here on the 23rd and found all well and the work progressing. No church is yet formed here, though Mr. N. has been among them thirteen years; but about fifty attend the services pretty regularly now. The two stations on Tanna are about 13 miles apart. There is need for two more missionaries on poor, dark, degraded Tanna. It was here that the messengers of the gospel first set foot in the New Hebrides. John Williams settled a teacher here the day before his martyrdom on Erromanga. Messrs. Turner and Nisbet were settled here six years before Dr. Geddie landed on Aneityum; but they had to flee for their lives. Here, too, are the graves of our own S. F. Johnston, and the first Mrs. Paton and her child. But the day is breaking at last.

North-east from Tanna, fourteen miles, is Aniwa, for fifteen years the scene of Mr. Paton's labours. An Aneityum teacher is in charge of the station. The people are Christian. The population is small and decreasing. After a brief visit to this isle we steered for Dillon's Bay, EROMANGA, the station of Mr. Robertson, where we arrived on the 24th. We anchored about a quarter of a mile from Mr. Robertson's house, and had quiet rest till Monday afternoon. We found the mission family well. A daughter had been born to Mr. Robertson nine days before, and mother and child were doing well. The gospel is advancing here, but every step is contested by Satan and his servants. A Christian had been shot dead shortly before our visit, out of

sheer hatred to his religion. The Christians of Dillon's Bay have erected a fine school-house near the memorial church. They have raised over 200 lbs. of arrowroot to aid gospel work. Twenty-three teachers are employed, and one-third of the population attend worship. Fifty-nine adult church members are in good standing. Thus the work goes steadily onward. After landing stores we sailed on Monday for ERAKOR, on EFATE, seventy-three miles north-west. The place seemed lonely. Mr. and Mrs. Mackenzie are at present in Nova Scotia. The natives gathered around us; and a man and his wife from Eratap offered to go with us and settle as teachers on Api. These people were in the darkness of heathenism eight years ago. The return of Mr. and Mrs. Mackenzie is longed for. There are eighty church members in good standing at Pango, Erakor and Eratap. The gospel is preached at three other villages. On Wednesday we reached Havannah Harbour, where Mr. Macdonald's station is. The work here is steadily advancing. There are forty-three adult church members and from 200 to 300 who hear the gospel more or less regularly. Mr. Macdonald joined me, and we sailed for Tongoa. On our way is Nguna, Mr. Milne's station. The missionary is on furlough in Scotland. The island has 1,000 people. Near it is Pele, and a little farther north, Matoso, two islands wrought by teachers. In the three isles a church of forty adult members has been formed, and from 400 to 500 hear the gospel. From the deck of a vessel on a clear day we can at the same time see thirteen inhabited islands, including the large one of Efate and Api. We reached Tongoa on Saturday, but found that the missionary, Mr. Michelsen had removed to the other end of the island, seven or eight miles away. The harbour is exceedingly bad, and quite unfit to land in. Mr. M. is meeting with much success—300 out of a population of 1000 attend services. A few Sabbaths ago a chief took his wife and a friend or two with him, and having dressed himself in a fine red coat, given him by the missionary, he took his hymn-book in his hand, walked quietly to Pele, the chief village in his enemy's land, and in the public square, said, "Here I am, come to you to-day armed with this book. Shoot me if you will!" His enemies seeing him unarmed, threw down their arms and gathered around to hear what he had to say. Puffing off his gay coat he gave it to the chief who had been his enemy, and then preached the Gospel to them!

We were detained at this station till Thursday morning. Tongoa is at present our most distant station. Both Santo and Api had been occupied for some time; but as no trace remains of previous work we consider these islands as virgin soil. The Efatese language



i spoken on a part of Api, and here the people listened to Mr. Macdonald with much attention. Here the dress of the women is a mat three feet long by one foot wide. Give a man a belt, a string, and a piece of calico as large as his two hands, and his toilet will quickly be complete. In some places dress is still more scant. On Ambrym the women wear a skirt of six or eight successive tiers of belts made of grass, each six inches wide. Beads and armlets are in demand. We skirted Api along the south and west, and had a splendid view of this most lovely island. It is a thoroughly tropical isle. The vegetation is dense; the coconut, and breadnut, and other nuts are abundant. We had an Api man with us who had been four years from home; when we found his home for him he seemed unwilling to leave us. We reached Bririmba where Mr. Holt was settled last year, and the people were disappointed that we had no missionary to leave in his place. They cheerfully received the teacher whom we had taken from Eratap. This is a most promising station. The anchorage is good; and we remained till Monday. Three other vessels anchored alongside of us on Sabbath evening, all looking for labourers for Queensland. One recruited *nine* on Sabbath. The Api people carry firearms, some breech-loading Snider rifles! In the hands of one we saw a "six-shooter." The captains of these vessels buy the "labourers" from their friends, giving rifles for them. Then the labourers who return bring rifles with them. I knew a captain to give two rifles for three men. Still this is not a *slave trade*, we are told! Many murders and outrages occur among these islands and in other groups traceable to the wicked "labour" traffic.

On October 10th, we left Boga Bay, Api, and crossed towards Paama, in full sight of Lopevi, an active volcano rising, cone-shaped, 5,000 feet from the sea. This was the *Dayspring's* first visit to Paama, and we knew little about the people. We found them very friendly. The population is dense and the people industrious. We spent nearly the whole of next day among the people. They are willing to receive a missionary: who will come to bear the light to them? We left Paama 12th October, and sailed for the north end of Ambrym, where there is good anchorage and where the *Dayspring* had been before. In the interior of this lovely island the great volcano was sending up clouds of smoke and ashes, extending some twenty miles. The whole of Thursday we spent among the people of Ambrym, whom we found very friendly and ready to receive a missionary. The island is sixty miles in circumference, and is well settled. The women are shy, but the men and boys are forward enough. They gathered around us, examined us, handled us all over

to make sure of our shape; measured Mr. Macdonald's height (he is over six feet), and measured my nose which is supposed to be a little longer than is orthodox, and greatly interested themselves with my beard. On the 14th, we reached Mallicollo, the people in numbers swimming out to our vessel, half a mile from shore. We spent the greater part of two days among the people, visiting their villages and becoming acquainted with their ways. About eighty men visited the *Dayspring*. A missionary would be welcomed here. On the 18th, we visited Malo, where also a missionary is wanted. We intended visiting Santo, but were becalmed till our time was up, and we had to turn homewards. We reached Ancityum, seven weeks after we had left it. We encountered two severe thunder storms, in one of which we lost two sails, and were roughly tossed about; but there was no loss of life or limb.

Oh that the Christian Churches would arise in their strength to impart the Light of life to these poor perishing New Hebrideans ere it be too late! Let each one who reads these lines ask,—“Am I doing my whole duty towards the benighted heathen?”

### Trinidad Mission.

LETTER FROM REV. T. M. CHRISTIE

COUVA, 13th February, 1882.

ACCORDING to an arrangement made among ourselves, I am to write to you this month, giving you the news of what is going on in the Trinidad mission field. This is the reaping time on the estates, and there is a prospect of a favourable return from sugar. That will have a good effect on every branch of work. Since the first of January it has been magnificent crop weather—clear and dry, with only an occasional shower. Everything is rushing. The steam whistle on the estate nearest us, sounds about 3 a.m., to rouse the labourers and begin another day, and many a poor fellow it is to be feared, has scarcely got fairly in bed. The West Indies get the name of being easy-going places, but I know of nothing in fast America which can equal the driving on sugar estates during the five months of crop time. In the old Spanish times, I believe they used to stop work for a few hours in the heat of the day and take a *siesta*, but the Anglo-Saxon has changed all that. As may be expected, the subject of religion has less chance of gaining attention at this time, and in some ways our work is restricted in the dry season, as there is very little opportunity of holding any meetings on estates except with the sick in hospitals, and on the Sabbath. The schools, however, usually do well at this time,

and I hear favourable reports from different directions. There is a great improvement to be noted in the villages on the Sabbath day since the beginning of this year, as a law has come in force prohibiting the keeping open of shops after 9 a.m. Before this year they were allowed to be open as on other days, and in consequence the afternoons and evenings were rendered hideous by drunkenness and rioting. I do not know that the change has had any very marked effect on the attendance at our services; but it will help us by raising the moral tone of the people and showing to the heathen that Christians do have some little respect for the Ten Commandments.

I have nothing special to report as regards my own field. Everything is going on smoothly and some measure of fruit appearing. I am not yet able to undertake my full work. As some of your readers will have heard, about the beginning of December I was ordered by the doctor to take complete rest, as my strength had become greatly exhausted. I took perfect rest for a month, and felt so much stronger that I have been doing a good part of my Sabbath-work since, and also what seemed absolutely necessary of my week-day work. Last year as you all heard was a very trying year. We have all been graciously spared, but every one felt anxious. The weather here at any time is trying to one's constitution. You at home feel the heat severely for a few weeks in summer, but the cold weather braces you up again, but nature never lets up on us here. It is a steady drain on the European constitution, much like living in a vapour-bath, so that we feel chilled and fairly shiver these mornings, although the thermometer will show little below 65°. It is not to be wondered at that we feel weak sometimes. So far as I remember, however, I have not missed my Sabbath-work from sickness for at least five years until the present. The call for labour in Trinidad is daily becoming more urgent. Four ships have arrived from Calcutta this season, bringing more than 2,000 people. This is equal to the average congregations at home. More than 50,000 Hindus and Mohammedans are now here—one-third of the population; more than 20,000 in Mr. Grant's and Mr. McLeod's fields; 7,000 at least in this field, and 12,000 or more in Mr. Morton's district.

If you cannot send us more European missionaries, you can surely send us more money to employ native agents. We like ill to wait for a deteriorating process in religion, and even immorality is rapidly going on among them, brought about, we grieve to say, by their intercourse with the so-called Christians of Trinidad. We wish to give them the Gospel while there is still some religion in them to lose, that when they are forced to the conclusion that Hinduism is false there maybe an aching void left that may crave the love of Jesus.

## India.

### LETTER FROM REV. JOHN WILKIE.

*For the Record.*

{ CANADIAN MISSION, INDORE,  
January 10th, 1882.

Thanks for your kind reminder in the last number of the *Record*, whose welcome face we so regularly see and as eagerly scan every month. We shall try to write more frequently about this very large and interesting field—a field containing over 9,000,000 souls, which are entirely dependent on the efforts put forth by the Canadian church for any knowledge of Christianity—in the hopes that more may be done. What are three men for 9,000,000, fully twice the population of the Dominion? Need you wonder that there are multitudes everywhere who have never even heard of the name of Jesus. For the past six months we have been in almost continual conflict with the authorities of Indore who have been trying to keep out Christianity altogether. You may remember that in May 1880, Mr. Douglas' school in the city was closed because he would give no written guarantee that no Christianity would be taught. About the same time, I believe, an order was issued forbidding all Christian work. Feeling that if such an order had any meaning and power we must seek some other field of labour, we were led last February to put the matter to the test by openly preaching in the city—especially as we believed we had “law and right” on our side. Of this you have already heard. On our return from the Hills, in July last, again we began work, and then met with real and determined opposition. Scarcely had we gathered an interesting crowd of listeners than up came four or five of Holkar's impudent policemen, who ordered us to stop and go with them to prison. On our refusing to obey, they having received more recruits, at once by their sticks and threats drove the people off, and then in the most impudent way ordered us to go to the magistrate. On our representing the case to the Agent of the Governor-General, he gave the Maharajah to understand that such things could not be allowed, and so we began again. We found, however, that as soon as we appeared word was sent to the police station, and eight men were stationed along the road in front of our house, about twenty yards apart, who forbade every one going near or listening to us under penalty of being put in prison. In vain did we sing our hymns or try to speak. We had before us none but the laughing impudent police. On our going to the magistrate we succeeded in getting this also stopped; but only to have a fresh difficulty. They said “we cannot hinder you doing what you like in your own house”—we had now a Sabbath-

school and Miss McGregor had a day-school in it—"nor can we hinder the people listening to you. You must not, however, block up the road-way." And at once an imaginary line was laid down, beyond which the people must not stand—a line, which was broad or narrow according to the zeal of the policeman then on duty. We therefore time and again when enjoying our talk to an interested crowd, would be interrupted by one of these impudent fellows crying out, "You are blocking the road—Get out of this or we will put you in prison," and in an instant almost our fine congregation would be gone. At first we reasoned with them, trying to show them their folly—but to no purpose. So one night when the policeman came up to repeat his old work, I caught him by the arm, walked him out of the crowd and ordered him not to come near us at his own risk. A magistrate next came and began to order the people off, when I told him he was breaking the laws, and would not be allowed to do it without our bringing him to justice. He then sought to influence the people against us, when I again reminded him that it was against the law to disturb all religious meetings. Another policeman, encouraged by the action of the magistrate, began to drive the people away, when I walked him also out of the crowd. They then quietly left us alone with the crowd, now grown to unusual proportions. Several times since then we have had to repeat it, but not for several weeks. Whereas before they could close up Mr. Douglas' school and largely stop all Christian work in the city, now we can have as many schools as we can keep up, and have our right to preach recognized, even though occasionally interfered with. So far, we are encouraged. We shall, however, have to fight every inch of ground, as the Maharajah, being entirely under the influence of the Brahmins in this matter, is determined to hinder us in every way. Now, we have the opposition from the authorities. Since they have been defeated, they will seek to set up opposition through the people themselves, and in a way that justice cannot reach them. We can rejoice, however, that our God is none other than the Almighty Jehovah, who rules even in the councils of kings. Pray for us, that all opposition may be removed, and that the hearts of the people may be prepared to receive the good seed.

### Trinidad.

#### REV. JOHN MORTON'S FOURTEENTH ANNUAL REPORT.

Last year's report *formally* closed my connection with Savannah Grande, and although

practically, I had somewhat to do with that field during the early part of the year, I shall confine my report to the work in the district, merely expressing my satisfaction with the manner in which Mr. Macleod has carried forward the work in my old field, and the progress he has made in acquiring the language. We rented a house in Tunapuna to survey this district, and after mature consideration, concluded that that village was the best place for our centre of operations. Our census, since taken, shews that it stands next to San Fernando in population, that is, it is the largest village in the Island. It is healthy and central, and while I write I hear the whistle of a large new factory, whose vacuum pans are this week discharging their first fruits, so that its population is likely to grow. Four out-stations were almost immediately taken up, namely, Aronca, four miles east of this; Orange Grove, half way between this and Aronca; Curepe, two miles from this, on the way to Frederick; and Frederick Estate, now better known as The Caroni, situated on the Couva railway, distant in an air line two miles, but by road five.

*The Caroni*.—Service at 8 a.m. on Sabbath. Here we met in various places during the dry weather, but settled down to the hospital in the wet season. At this station some progress has been made in gaining the confidence of the people, and preparing the way for future work. Latterly, they have made offers of help toward a school-house, the value of which will be tested as soon as the dry season sets in, when their collection will be taken up and the building proceeded with. For this object I have in hand £37, 9s., partly contributed, and partly collected, by James R. Craig, Esq., of Glasgow, Scotland. I found on this Estate one of my earliest scholars, and in August I had him removed to Tunapuna to teach there under my eye, and be drilled for The Caroni school. Gladly would I have hastened in this matter, but our rainy season—unusual fever—and general press of work urged delay.

*Tunapuna*.—Services: Sunday-school at 10 a.m.; Church at 11 a.m.; Prayer-meeting at 7 p.m., Fridays. School opened August 1st, Allah Du'a, teacher. Meetings held at first in our dwelling-house—since July in our new premises. At this station the attendance at our services has been comparatively regular, and a number who only knew the name of Christ now know of his work and salvation. A good teacher is greatly needed here, as the school ought to be a large one. There is a Roman Catholic Church at St. Joseph, two miles below this, and an English Church at Tacarigua, two miles above; but this village has never had a Church or resident minister.

**Aronca.**—Sunday-school at 1 p.m.; Church at 2½ p.m., in Presbyterian Church. School opened March 1st, in an unused school-room, for both of which we are indebted to the kindness of Rev. Wm. F. Dickson. At this station the attendance has fluctuated very much. It was at one time so large as to excite much notice and opposition. I wish I could say that Brahmins were the only ones who exerted themselves against us. A reaction was produced, which would have been more trying to us had we not been to some extent prepared for it. The tide has, I hope, turned, and the school work has been most encouraging, both in the progress and conduct of the children.

**Orange Grove.**—Service at 4½ p.m., on Sunday, in the Estate school-room, and in rainy weather in the Hospital. Singers: Geoffroy Subaran, and Allah Du'a. The attendance at this station has been large, a considerable proportion being from the Hospital. The attention and apparent ability to understand the truth have greatly improved, and the interruptions and objections to which we were at first exposed, have ceased. This remark, indeed, applies to all the stations.

**Curepe.**—Weekly service at 5 p.m. on Tuesday. School opened May 1st. Teacher: Akbar Ali. Teacher and children and some adults attend Sunday-school and Service at Tunapuna on Sundays. This village is small but densely populated. The Coolies rent the land, which is owned by a few Creoles, and will probably in time be bought up and absorbed in the adjoining estates. The people raised the rent of the school-room five dollars per month. The school has done good work, and the service has been well attended.

The attendance at school has been as follows:—

	<i>On Roll.</i>	<i>Daily Average.</i>
Aronca . . . . .	40	25
Curepe . . . . .	38	25
Tunapuna . . . . .	42	26
Total . . . . .	120	76

Ten Hospitals have been more or less regularly visited, and services conducted with the patients:—

*Baptisms* . . . . . 3 adults and 4 children.  
*Married* . . . . . 1 couple.

I have to acknowledge with pleasure the uniform kindness of proprietors and managers of estates, and of the merchants with whom our work brought me into contact. Report of buildings with accounts for 1881, and estimates for 1882, are herewith submitted in separate form.

### Juvenile Mission Scheme.

THE STATEMENT concerning the Juvenile Mission Scheme which appeared in the Chart of our Missions in the March number, was not revised to date, and therefore gave an incorrect account of the present work of this Scheme. No orphans are now supported by it at Indore, because the Orphanage at Indore was closed some time ago, and has not been re-opened. But several day-schools are now supported there, as well as at Calcutta, of which the following letter from Miss McGregor will give some idea. Two bible-women are also still supported at Indore, and a very few orphans at Calcutta still remain on the list. Miss McGregor, writing to the Secretary of the Juvenile Mission Scheme, concerning day-schools at Indore, says,—“I think if our little friends will but have patience, (not easy for children) we will find ways for them to dispose of their funds, and now I am going to tell you how. I think I informed you in a recent letter that I had opened a Marathi girls’-school in the city of Indore, which promises to be very prosperous indeed. Two teachers are at present employed, and if we carry out our plans, we shall require one, and perhaps two more. This evening, a gentleman from the city, who is very much interested in the school, told me that a Hindi school is very much required, and I propose connecting it with the other, having a teacher for that vernacular. Of course, additional expense will be incurred in many ways, as there must be, according to custom here, a woman to go round and call the children to school in the morning, then bring them back to their homes. There will also be books, slates, &c., as if we do not provide them, they will bring heather, books or none at all. We think if the Hindi girls are brought, that the attendance will number one hundred before the end of the year. There is also now, another day-school amongst low-caste children in a poor neighbourhood, so that you will see the children at home will have enough to interest them. I may also state that we superintend the education of the boys, in Holkar’s Foundling’s Home, in the city. At present there are nine, and one girl. Balaram, Mr. Douglas’ catechist, has a very nice wife and little baby-girl,—wee Effie. If you could hear her tell the sufferings she endured, while she was supposed to be a widow (according to the cruel customs of Hindoos), it would make your heart ache. Balaram was ten years in Trinidad, and all that time his wife was cruelly treated, being allowed to eat only twice or three times a week, lying all night in wet clothes, and many other like hardships. The

baying of the pariah dogs, the queer bark of the jackal, and occasionally the low monotonous song of a native, are all the sounds to be heard in the direction of the Bazaar. It will soon be 10 p.m., and must bid you good night."

### Field Notes.

**REV. K. J. GRANT:** *San Fernando, Trinidad*.—Anajee and Lal-Behari were recently examined by Presbytery on the Gospels. A new book on this theme recently came into my hands. It was published in June of this year. Title: "Thoughts on the Holy Gospels." Author: Francis W. Upham, L.L.D. Publishers: Phillips & Hunt, New York. Some of the questions dealt with, are: How did the four Gospels come to be in manner and form as they are? Did only two of the twelve bear witness? Why have three of the Evangelists passed over the ministry of our Lord in Jordan until the week of His passing? The above are specimens.

**TAZIYA DAY.**—On the 3rd December, the annual Mohammedan Fête was observed. Hasan and Husain, grand-sons of Mohammed, in a struggle with a rival family for the succession, were slain. If not deified, they have been canonized by those who supported their claim. With the new moon which brings round the anniversary of their death, their spirits, I believe, are supposed to visit the earth and to abide with the people for ten days, and on the tenth day, the day of their departure, models of their tomb, pagoda-like, which have been several days in course of preparation, are carried from the several estates into and through the town to the wharf and cast into the sea. Some of these are thirty, forty, and even fifty feet in length, all constructed of the bamboo, and covered with tissue paper of various colours—cost ranging from forty to fifty dollars. In some we see exhibited an ingenuity in design, and skill in execution, which is quite surprising. There are usually from sixty to seventy of these which pass our door, and the display is quite imposing. The conduct of the people is usually good—Hindoos as well as Mohammedans join in what is to them a pleasant pastime, and every year shows an increasing number of Creoles. Thousands go shouting and dancing along the street, each armed with a stick about five feet long, but the people of each estate are attached to their own Taziya, the manager and overseers usually riding in their midst. Unfortunately two Sirdars got into a dispute, and one, an old man, a Brahmin, respected by his people and possessed of property, was killed; the one who is said to have inflicted the blow is in custody awaiting his trial. This murder will probably lead the Government to impose checks. Many of the more

sober-minded would gladly see the whole thing abolished. After returning from America in June, there were indications that led me to think that it was my duty to open an afternoon school in two places. I proposed the matter and met with every encouragement. The estates belonged to Mr. Tennant, who contributes £100 stg. to our Mission funds. Mr. White, the attorney, at once provided a room in a barrack, and his sister, Miss White, less than a year here from England, of an earnest firm spirit, was most hearty. The schools have done very well, but I was somewhat concerned as to the permanence of the work, as I had no salary provided. To my surprise and delight, Mr. White informed me on Saturday, that he had written to Mr. Tennant of our work, and that a reply had been received instructing him to add, from the beginning of 1882, £50 to the grant—in all, £150 stg.; and in addition gave £50 for the erection of a school-house on one of the estates. With us, I know you will thank God for these tokens of His goodness. In ways that we know not God provides. We deeply regretted Mr. Frost's removal, but other friends are raised up. Let the Lord be praised.

**REV. J. W. MCLEOD:** *Princetown, Trinidad*.—It has been raining almost incessantly for the last two weeks. The roads are in a bad state, and the ungravelled places almost impassable. The weather is much cooler than for some time, and on rainy, windy days, a cheerful fire would not be uncomfortable. The malarial fever has almost, if not wholly, disappeared. Our health has been wonderfully good, for new comers. Miss Blackadder is also well. She had several attacks of fever and one of jaundice, but is happily better than before. We were up at the Morton's some time ago. They are well now, although the boys were ill. They have a comfortable house, after the plan of this one, three schools in operation. Mr. Morton has made over as a gift to the mission here, a lot of land in Princetown as a site for a church, and two acres in Piparo, under and around the mission buildings there. I am still studying as well as trying to talk Hindi. I now venture to conduct meetings without interpreters, although "at sea" sometimes. By way of composition, I write a religious address in it every week. I am also reading Indian school books, and other publications, besides the Scriptures.

**REV. HUGH A. ROBERTSON:** *Erromanga, New Hebrides*.—I cannot write to-day, and the ship is just off, but I will write next week, and wait a chance to send by New Caledonia or Queensland. We are all well, and our work never more encouraging. We prepared 2,400 lbs. of excellent arrowroot this year, and to-day it has been shipped, namely, ten casks and two cases. Please deduct 20s. stg. from my

salary for the Halifax city mission. It is the gift of one of Dr. Geddie's natives, who came with me from New Caledonia nine years ago, and is a member of our Church here now; and is married to an Erromanga Christian woman. He gave the pound, as he said, to carry the Gospel to those who are still heathen in Nova Scotia.—Cast thy bread upon the waters, etc. In nine years he has given me £10 sterling for various objects, and he never had more than £7 a-year with me, and now only £3 10s. as he only looks after and milks the cattle, and has the rest of his time with his family and work. We are all very well; our eldest daughter goes up to Sydney to-day, to Miss Ella's school, and our youngest daughter is just 2½ months old. Many thanks for your prompt and kind reply to my letter, asking a visit home. I have full faith in the goodness and consideration of my Church. Mrs. Robertson greatly needs a change for a complete rest. As for myself, I never was stronger and am never ill. Just completed a fine successful voyage round this Island in the *Dayspring*, and visited every district where I have teachers. Please mention thanks to my dear Pictou friends of the Church of Scotland for their handsome gift.

#### BLINDNESS IN FORMOSA.

There are a great many blind people. The conditions under which the poorer classes live—having too little food, working hard every day of the week under the glare of a tropical sun, and with a not over attention to personal cleanliness—all tend to weaken, and at last to destroy their eyesight.

Outside the Mission House there is occasionally to be seen an affecting sight—six blind men in procession, each with a long walking-stick in one hand, and the other placed on the shoulder of the one going immediately before; whilst a friend blessed with the use of his eyes leads them, acting as guide to the party. How thankful we should be for sight, and how we should pity those who have thus “knowledge from one entrance quite shut out,” and to whom the world is all a blank!

And should we not pray for the poor blind people of Formosa and throughout China, that though they may not again look upon this fair world and its beauty with the natural eye, God may bless the efforts which here and there are being made to cause the Light of the Gospel to shine into their hearts, and that by His Holy Spirit he may so teach and incline them as that they shall truly “feel after Him and find Him?”

Where no wood is, there the fire goeth out; so where there is no tale-bearer, the strife ceaseth.—Prov. 26-20.

#### A GOOD EXAMPLE.

A few days ago a man was buried in New York so modestly that nobody but his pastor and relatives were at the funeral. He requested this unostentatious service from his dying bed. Yet if all the mission-church members, and orphans, and hospital patients, and others who have been blessed by his generous bounties could have come to pay their tributes, no five churches would have held the crowds that would throng to the funeral of James Lenox. He probably gave more money to religious and useful objects than any other man who ever lived in America. One of his relatives estimates the total amount of his donations at about *seven millions!* Thirty years ago he gave systematically at the rate of \$100,000 per annum. During the last five years he gave away over two millions of dollars! He built five churches in New York city, and helped to build many hundreds of them elsewhere. So modestly did he give that his name seldom appears in connection with the donation. Mr. Lenox's determination—when he was a young man—was to be his own almoner for his Lord, and to give during his life-time, instead of accumulating a vast fortune, then bequeathing it to charities (to be wrangled over in surrogate's courts by contestants). He was the prince of systematic givers and from a consecrated purse Who will rise up to imitate him, and win his crown?

#### THE FIELD.

Our field is the world: whether sowing or reaping,  
Or gleaming the handfuls that others have passed,  
Or waiting the growth of the seed that with weeping  
On rocky and desolate plains we have cast;  
Yet each for his toiling, and each for his mourning,  
Shall some time rejoice when the harvest is won,  
And know, in the flush of eternity's morning,  
That the toil, the reward, and the glory are one.

A Christian Church has been built with stones from the ruins of a heathen temple, by the native converts connected with the Madura Mission of the American Presbyterian Board.

# The Presbyterian Record.

MONTREAL: APRIL, 1882.

JAMES CROIL,  
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

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

THE RECORD is always dispatched in time to reach subscribers by the first Sabbath of each month (except in very remote localities). Any irregularity in the delivery should be made known to us without delay. Correspondents will bear in mind that the postage on "printers' copy" (including answers to puzzles and letters to the editor in connection with the same) is at the rate of *one cent for four ounces*, but it must be marked as *printers' copy* on the envelope, which is not to be sealed.

## Literature.

MANITOBA: Its infancy, growth and present condition; by Rev. Professor Bryce, M.A., LL.B. London, Sampson, Low & Co.; Wm. Drysdale & Co., Montreal. Price \$2.50. The object of this work is to collect together various recollections connected with the settlement of that part of the great North-West of Canada now known as the Province of Manitoba, as well as the territories to the North and West, formerly known as the Hudson Bay Territory and Rupert's Land. So far as we know, this is the first systematic effort to preserve a consecutive history of the colonization of these remote regions which are now attracting so much attention, and, as such, it is an extremely valuable contribution to Canadian literature. It is largely occupied with a vindication of the character and the honesty of purpose of the Earl of Selkirk, to whose sagacity and indomitable perseverance we owe the foundation of an industrial colony in spite of determined opposition from the powerful monopolies of the Hudson's Bay and North-West Fur Companies. The struggles of the early settlers with difficulties that often appeared to be insurmountable are described with graphic effect. The book is well written,

and the information contained in the closing chapters cannot fail to be useful to intending immigrants.

THE TREASURY OF DAVID, by Rev. C. H. Spurgeon; Messrs. Funk and Wagnalls, New York. The work before us is Vol. I. of Mr. Spurgeon's commentary on the Psalms, published some years ago, and now reproduced at the very low price of \$2 per volume. This large octavo volume reaches as far as the 26th psalm. The other volumes will follow at intervals of about two months. The value of the work cannot be exaggerated.

## Official Notices.

THE EIGHTH SESSION OF THE GENERAL ASSEMBLY is appointed to meet in the City of St. John, N.B., and within St. Andrew's church there, on Wednesday the 14th of June next, at half-past seven o'clock in the evening. Lists of Commissioners, and all other official documents, should be sent by the clerks of Presbyteries to the clerks of Assembly at least eight days before the meeting.

## MEETINGS OF SYNODS.

TORONTO AND KINGSTON: in St. Paul's church, Peterborough, on the 2nd of May at 7.30 p.m.

THE MARITIME PROVINCES: in St. James' church, Charlottetown, P. E. I., on the 30th of May, at 7.30 p.m.

MONTREAL AND OTTAWA: in Stanley Street church, on the 9th of May, at 7.30 p.m.

HAMILTON AND LONDON: in Knox church, Ingersoll, on the 10th of April, at 7.30 p.m.

*N. B.—All documents intended for presentation to the Synods should be in the hands of the respective clerks at least one week before the date of the meeting.*

## MEETINGS OF PRESBYTERIES.

Montreal, at St. Paul's Church, 4th April, 11 a.m.  
Whitby, at Oshawa, 18th April, 11 a.m.  
Miramichi, at Newcastle, 11th April, 11 a.m.  
Quebec, at Morrin College, 12th April, 10 a.m.  
Ottawa, at St. Andrew's Church, 2nd May, 10 a.m.  
Halifax, at St. Matthew's Church, 4th April, 10 a.m.  
Lindsay, at Woodville, 30th May, 11 a.m.  
London, at London, 9th May.  
Lanark and Renfrew, Carleton Place, 23rd May.  
Bruce, at Paisley, 18th April, 2 p.m.  
Paris, at Ingersoll, 10th April, 4 p.m.  
Guelph, at Guelph, 16th May, 10 a.m.  
Hamilton, at ———, 16th May.  
Toronto, at Knox Church, 2nd May, 11 a.m.

**A Page for the Young.****BEWARE OF THE SNAKE.**

You have heard of "the snake in the grass,"  
 my boy,  
 Of the terrible snake in the grass;  
 But now you must know  
 Man's deadliest foe  
 Is a snake of a different class.  
 Alas!  
 'Tis the venomous snake in the GLASS.

THE BIBLE PUZZLE No. II.—To accommodate our young friends living at a distance, answers will be received up to the tenth of this month.

**RULES FOR ACQUIRING WEALTH.**

Be honest. If Satan tempts you to defraud your neighbour, it is only that he may rob you of your ill-gotten gain in the end.

Be temperate. Liquor has made more paupers than all other vices combined.

Be industrious. Indolence, debt and disease are brothers.

Let your word be your bond. Good credit is a fortune to begin with.

Limit your expenses by necessity and comfort, leaving a good balance for margin saved.

Invest your funds carefully and intelligently. Beware of the brilliant bubbles that are blown up to tempt ingenious speculators.

Give your personal attention to your business. To do this, keep brain and body healthy.

**THIRTEEN WAYS OF BEING HAPPY.**

Happy is the man whom God corrected; for He maketh sore and bindeth up.

Happy is that people whose God is the Lord.

Happy is he that hath the God of Jacob for his help.

Happy is the man that feareth always.

Happy is he that condemneth not himself in that thing which he alloweth.

He that hath mercy on the poor, happy is he.

Whoso trusteth in the Lord, happy is he.

If ye suffer for righteousness' sake, happy are ye.

If ye be reproached for the name of Christ, happy are ye.

Behold, we count them happy which endure.

If ye know these things, happy are ye if ye do them.

**MISSIONARY PENNIES.**

Children should be taught to give money

for the cause of Jesus Christ. We are all creatures of habit; and in this particular the earlier the habits are fastened the better it will be.

Those who are familiar with Pilgrim's Progress will recall that, when the little company under the lead of Greatheart were entertained at the house of Gaius there was a good deal of innocent hilarity at the dinner-table. The travellers were tired and their appetites were keen. And so much comfort and so much rest coming at once put them in the best of spirits. After a few old-fashioned jokes and sage attempts at pleasantry, pious Mr. Honest gravely announced his intention of propounding a riddle. He gave it thus:

"A man there was, though some did count him mad,  
 The more he cast away, the more he had."

Their most respected host understood instantly that the puzzle was aimed at him, and that everybody lingered anxiously for an impromptu reply. He paused awhile, however; but whether to guess the answer, or frame the couplet into which he wished to put it at his best, we are not informed. It is not every man in this world, even amongst those who keep hotels, that can make poetry to order. But Gaius finally offered this solution in comfortable rhyme:

"He who bestows his goods upon the poor,  
 Shall have as much again, and ten times more."

At this juncture one of Christiana's boys impulsively broke in: "I dare say, sir, I did not think you could have found it out." The genial old gentleman answered:—"I have been trained up in this way a great while; nothing teaches like experience; I have learned of my Lord to be kind, and have ever found that I gained thereby."

Then he went on to clinch his remark with an apposite verse from Scripture: "There is that scattereth, yet increaseth; and there is that withholdeth more than his meet, but it tendeth to poverty. There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches." And then (so continues the narrator) Samuel whispered to his mother: This is a very good man's house, let us stay here a great while."

We need not expect to succeed in anything all at once. One does not become wise or good in a day. The seed put in the ground does not produce its fruit all at once. It takes weeks and months for it to produce its harvest; but, if the seed is sowed the harvest is all the time approaching. Let a boy begin by sowing good seed, by faithful study and work, and the fruit will come surely, in the end, in a successful, honourable life, very different from the fruit of laziness and vice.



**Acknowledgments.**

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

**ASSEMBLY FUND.**

Received to 6th Feby, 1882.	\$1637 12
Kingston, Brock Street.	5 00
Streetville.	10 25
Garafraza, St John's Ch.	2 00
Eramosa.	4 32
Wendigo Guthrie Ch.	3 50
Ottawa, Daly Street.	10 00
Wroxeater.	4 00
Richmond and Stittsville.	5 00
Woodstock, Knox Ch.	12 00
Mosa, Burns' Ch.	9 00
Quebec, Chalmers' Ch.	20 00
South Kinloss.	4 00
Sauvezen, St Andrews.	3 10
St Mary's, 1st Cong.	5 33
Baltimore.	2 50
Hamilton, St John's Ch.	5 00
Leaskdale.	3 10
Martintown, Burns' Ch.	8 00
St Catherine's, Knox Ch.	13 00
Martintown, St Andrews' Ch	7 00
Blyth, do do	10 00
Ross, and Cobden	8 46
Beaverton	14 00
London, St Andrew's Ch	25 00
Pine River	3 00
Toronto, West Ch	10 00
Ekfrid, Knox Ch	5 00
Oro, Guthrie Ch	2 88
Singhampton	1 24
Edland, do	2 16
Sunnidale, Zion Ch.	2 88
Oro, Knox Ch	1 37
Edland, do	1 70
Euphrasis, Temple Hill Ch.	3 25
Amherstburg.	36 40
Galt, Knox Ch	1 25
Mount Pleasant.	1 00
Burford.	1 00
Price's Corners, Bethel Ch— addl.	1 00
Thamesford	9 03
North Derby.	1 25
Thornbury.	2 85
Chiniquacousey, 1st.	2 50
Chiniquacousey, 2nd.	8 00
Peterboro', St Andrews	7 80
Manchester	3 00
Smith Hill	4 00
St George	4 00
Stratford, St Andrews	11 80
Seymour, do	6 00
Florence, for 1880 and 1881.	10 00
Thamesville	5 66
Botary	2 74
Turin	1 60
Lakefield and North Smith.	5 00
Middle River and Little Narrows	6 00
Toronto, Charles Street Ch.	15 00
Lunenburg, Nova Scotia.	3 05
Bridgewater	5 40
New Dublin	1 70
Yarmouth, St John's Ch.	6 80
Carlton and Chibouge.	3 75
Lahave.	3 85
Shelburne and Lookport	5 75
Mathone Bay	4 00
Clyde and Barrington.	4 80
Riversdale	2 25
Ancaster	6 00
Alberton	2 00
Haddeck	5 40
Montreal, Knox Ch	15 00
Daywood and Johnston.	2 50
A McCuaig, Dalhousie Mills	6 50
New Kincardine, N.B.	3 00
Lochland	1 70
Carlton, N.B.	3 00
Stewiacke	5 00
Upper Londonderry.	5 00
Springside.	4 00

Springfield and English Set.	5 00
Great Village.	3 00
Tryon and Bonshaw	2 00
Osgoode.	5 00
	\$2238 21

**HOME MISSION.**

Received to 6th Feby, 1882.	\$17,610 01
Kingston, Brock Street.	24 00
McNab and Hutton.	40 00
Seaforth.	106 29
Eramosa.	32 00
Dunbarton.	21 00
Mimosa.	10 00
Seymour, St Andrews.	25 00
Waysaw and Dummer.	15 00
St Mary's Knox Ch.	19 30
Huntingdon, 2nd.	22 50
Newbury.	4 80
Aylwin, Miss'y Meeting.	4 27
Garafraza, St John's Ch.	8 00
Collingwood	20 40
Ottawa, Daly Street.	117 70
Fitzroy Harbour & Tarbolton Carp and Kinburn.	5 00
Woodstock, Knox Ch	5 75
do do S So.	270 00
Kitley, St Andrew's Ch	150 00
English Settlement	12 50
Toronto, Erskine Ch	28 32
Guelph, Chalmers' Ch, Read Jas Robertson's Lecture.	80 00
A Friend, Guelph	26 00
Kinburn	75 00
Baltimore	25 90
Praser Settlement.	4 00
Utica Miss'y Assoc	120 00
Hamilton, St John's Ch	14 18
Barrie—addl	3 00
Hamilton, St John's Ch S So	31 00
Friend, Arthur's Landing— addl.	47 51
Fort William	14 00
Drummondville S So.	9 00
Scarborough, Melville Ch	3 00
Simcoe, St Paul's Ch—addl.	6 00
Leaskdale	50 00
Smith's Falls Union S So.	4 25
St Catherine's, Knox Ch	15 00
do do S So.	90 00
Walkerton, Free, St John's Sab Sch	80 00
Blyth, St Andrew's, Thanks- giving Day.	10 00
East Gloucester.	6 68
Tilbury East.	20 00
Chatham and Grenville.	46 00
Guelph, St Andrew's Ch S Sch, For Maratons	50 00
Thamesville, Rev J Robert- son's Meeting	15 06
Free Church of Scotland.	31 00
North Easthope.	730 00
Tavistock	57 00
London, St Andrew's.	10 00
do do B Class	270 00
do do S So.	26 00
St Sylvester.	30 00
Admaston, Burns' Settlement and Douglas	9 00
East Nottawasaga, Creemore and Dunedin	38 00
Windsor, St Andrews's Read J Robertson's Meeting	20 00
Cambridge, Knox Ch	24 00
Port Dalhousie	10 94
Toronto, West Church	16 00
Hamilton, St Paul's Ch, addl	54 00
Wm Morris, London South.	97 80
Milton, Knox Ch	1 03
London, St Andrew's, Read J Robertson's Meeting	15 00
Bayfield, St Andrews—addl.	68 00
Avonton.	2 00
Milvarton, Burns' Ch, and North Morington.	53 50
St Andrews, Que	35 60

King, St Andrew's.	50 00
Guelph, St Andrew's Ch, for Hornby.	100 00
Oro, Guthrie Ch, addl.	7 00
St Mary's, 1st Cong.	20 10
do do S So.	20 10
West Gwillimbury, 1st.	43 10
Louth & Keynold's Mission Stations.	2 00
Price's Corners, Bethel Ch.	10 00
Thamesford	107 00
Elora, Knox Ch—addl.	4 00
Hespeler.	4 00
Montreal, Crescent St S So.	60 00
Amherst Island.	15 00
Doon S So.	4 00
Carluke.	15 00
Chiniquacousey, 1st.	41 00
Chiniquacousey, 2nd.	41 25
Peterboro', St Andrews.	65 00
do do S So.	2 00
Mrs McClelland's Class	2 00
Peterboro' St Andrews's S So, Miss Tully's Class.	1 00
Innisfil, 2nd Cong	75 00
Manotick & S Gloucester	34 00
Guelph, St Andrews—addl, for Prince Albert Mission.	14 00
Fitzroy Harbour and Tarbol- ton—addl.	2 00
Toronto, Central Ch S So.	75 00
Nisquisou South	30 00
Dixie	5 00
Walton, Duff's Ch.	20 00
St George	35 00
do S So.	3 30
Esna, Burns' Ch.	0 00
Toronto, West Ch.—Union Meetings—Rev'd J Robert- son's Lecture.	32 06
Euphrasis.	10 00
Holland	4 75
Dresden and Knox Ch	11 83
North Carradoc.	17 25
Mrs Lambert, N Carradoc.	4 00
Huntingdon, St Andrews.	50 00
Oro, Knox Ch.	6 00
Maidstone.	12 00
Lakefield S So.	46 00
Beaverton.	49 15
do S So.	25 00
Toronto, Charles St Ch	260 10
Ancaster	25 00
Alberton	8 00
North Brant	20 00
Harwich	50 00
Burnside.	52 80
Nettawa	5 80
Scarborough, Knox Ch S So.	16 00
Brockville, St John's Ch— additional	15 00
North Bruce	60 00
Montreal, Knox Ch	2 90
do do S So.	100 00
do do St Joseph St S So.	20 09
do do Petite Cote do	7 75
Dundee.	40 00
Leeds.	30 00
W R, Cobourg	1 00
Osgoode.	15 00
Toronto, St James Square.	1 250 00
	\$24,409 11

**FOREIGN MISSIONS.**

Received to 6th Feby, 1882.	\$17035 84
Kingston, Brock St, China	5 00
do do do	7 00
do do do	10 00
Garafraza, St John's Ch.	4 00
Collingwood	19 00
Seaforth	69 05
Eramosa.	16 00
Mimosa.	8 00
Seymour, St Andrews.	20 00
St Mary's, Knox Ch.	19 30
Hornby	2 25
Fingal.	60 00
Huntingdon, 2nd Cong.	24 00

do do S Sch.	
<b>Formosa</b>	
Fitzroy Harbour & Tarbelton	7.50
Carp and Kinburn.	5.10
Woodstock, Knox Ch	5.75
do do S So	100.00
Ingersoll, Knox Ch, Formosa	25.00
Mosa, Burns' Ch.	15.00
Toronto, Erskine Ch	13.00
Fullarton—do	75.00
Barrie do	11.74
Newbury	17.00
Friend, Guelph	2.18
Kinburn	25.00
Baltimore	4.00
Fraser Settlement.	20.00
Hamilton, St John's Ch	1.60
Leaskdale	23.00
Martintown, Burns' Ch	10.00
A Friend, Burns' P Co	18.71
St Catharines, Knox Ch	5.00
do do S Sc	50.00
Wick	31.00
Fairbairn	37.00
Holstein	4.52
Deerhurst, St John's S Sch,	7.70
Mrs Sturgeon's Class, India	1.00
Walkerton, Free, St John's	1.00
Ch S Sc	5.00
Member of St Andrew's Ch,	
Blyth the result of the	
non-use of tobacco	23.00
Blyth, proceeds sale of Rev	
Dr. Mackay's photos, for	
College at Formosa	1.00
Peabody	2.40
East Gloucester	10.77
A Friend,—Dalhousie, N. B.	
<b>Formosa</b>	1.00
North Easthope	52.00
Tavistock	3.00
London, St Andrew's	190.00
do do Bible Class	20.00
do do S School	30.00
do do S School	30.00
<b>Formosa</b>	30.00
Pine River	3.00
East Nottawasaga, Creemore	
and Dunedin	20.00
Port Dalhousie	8.00
Toronto, West Ch	35.00
Bring gift of a young Chris-	
tian for the Mission of Rev	
Dr Mackay at Formosa	500.00
Hamilton, St Paul's—addl.	68.20
Wm Morris, London South.	1.00
Milton, Knox Ch	14.00
Lanoster do	43.00
Oro, Gutrie Ch	4.00
St Mary's, 1st Sab Sch	21.00
do 1st—addl.	10.00
Amherstburgh	5.00
Tara	8.00
Amos	9.00
Orchardville	5.20
Normanby, Middle Station	3.80
Mount Pleasant	5.00
Burford	1.38
Price's Corners, Bethel Ch.	8.00
Thamesford	45.00
Markham, St John's Ch	9.00
West (Williamby, 1st	21.55
Avonmore	9.00
Formosa	16.00
Montreal, Crescent St S Sch	50.00
Amherst, Island	10.00
Beachburgh, St Andrews	4.50
David Brewster, Newbury	2.00
Carlake	10.00
Chinquacousy, 1st	25.00
Chinquacousy, 2nd	25.00
Peterborough, St Andrews	30.00
do do S Sc, Mrs	
McClelland's Class	1.00
do do S C, Miss	
Tully's Class	1.00
Innisfil, 2nd.	35.00
Eden Mills	10.00
Nissouri South	30.00
Hillsgreen Mission Station.	7.00

Teeswater, Westminster Ch.	48.04
N Normanby, Head Station	11.00
Owen Sound, Knox Ch	50.00
St George	14.00
Pinkerton	7.30
Winstow	6.00
Essa, Dunn's Ch	6.00
A Friend, Dorchester Station	2.00
—Formosa	2.00
Euphrasia	10.00
Holland	3.00
Lunenburg, Willis Ch	13.00
Mrs Lambert, North Carradoe	4.00
Huntingdon, St Andrews	33.50
Oro, Knox Ch	7.00
Maudetone	10.00
Lakefield and North Smith	23.00
Beaverton	42.20
E Normanby, Mission Station	2.70
Toronto, Charles St Ch	200.00
North Brant	14.00
Nottawa	5.00
Alberton	5.00
Scarborough, Knox Ch S Sc	16.00
Brookville, St John's Ch, addl	15.00
North Bruce	44.75
Montreal, Knox Ch	150.00
do do S Sch	60.00
do Chalmers' Ch	18.30
do St Joseph St S Sch	45.00
do Petite Cote do	7.75
Dundas	30.00
Leeds	15.00
Lachine, St Andrew's Ch S	10.00
Sch—Formosa	10.00
Farnham Centre	4.00
A McQuisig, Dalhousie Mills	1.50
W B, Cobourg	1.00
Osgoode	15.00
Wendigo	12.00
Scarborough, Knox Ch	95.55
do Melville Ch	19.05
Toronto, St James Square Ch	250.00
do do do special	
donations for Formosa	90.00
	\$20,703.80

COLLEGES ORDINARY FUND.

Received to 6th Feby, 1882	\$4659.91
Garafaxa, St John's Ch	5.00
Collingwood	5.00
Mimosa	6.00
Kingston, Chalmers' Ch, addl	1.00
St Mary's, Knox Ch	14.30
Fingal	60.00
Woodstock, Knox Ch	100.00
Ingersoll, do	41.00
Toronto, Erskine Ch	61.80
Fullarton—addl.	9.25
Barrie do	14.00
Carp	5.81
Kinburn	2.91
Lowry	1.35
Union Missy. Association	1.50
Hamilton, St John's Ch	18.00
Scarborough, Melville Ch	30.00
Leaskdale	10.00
Seaford	28.58
St Catharines, Knox Ch	70.80
North Easthope	22.00
Tavistock	3.00
London, St Andrews	150.00
do do Bible Class	20.00
Pine River	4.00
East Nottawasaga, Creemore	
and Dunedin	20.00
Toronto, West Ch	30.00
Hamilton, St Paul's—addl.	36.80
Avonton	28.00
King, St Andrews	30.00
Price's Corners, Bethel Ch.	4.00
Thamesford	53.00
Orchardville	16.02
Carlake	10.00
Chinquacousy, 1st	25.00
do 2nd	25.00
Peterborough, St Andrews	29.00
Innisfil, 2d	30.00

lover Church	6.70
Nissouri South	11.00
Gwen Sound, Knox Ch	25.00
St George	14.00
Essa, Dunn's Church	3.00
Seymour, St Andrews	10.00
Oro, Knox Church	4.00
Lakefield and North Smith	30.00
Beaverton	22.35
Toronto, Charles St Ch	200.00
Ancaster	10.00
Alberton	3.00
North Brant	12.00
Nottawa	5.00
North Bruce	25.57
Toronto, St James Square	420.00
	\$6476.87

KNOX COLLEGE BUILDING FUND.

Received to 6th Feb, 1882	\$3273.93
Wm Ross, Ferguson, per Revd	
Dr Reid	10.00
H Smith, Garafaxa, per Rev	
Wm Burns	2.00
John McKee, Markdale, per	
Wm Brown	5.00
Sifeorge, per Rev Wm Burns	55.15
R H, Motherwell	5.60
Jas Litt'l, Glen Morris, per	
Rev Wm Burns	4.00
W W Laidlaw, Galt, per do	10.00
Doon, per Rev Wm Burns	29.00
G Whitlaw, Elora, per do do	2.00
Jno Kelly, Markham, do do	1.00
Duncan McNab, Beaverton,	
per Daniel Cameron	3.00
Mrs. Thos. McQuisig, Mark-	
ham, per Rev Wm Burns	4.00
G Graham, Dundas, do do	5.00
Jas Wood, Glenallan, do do	1.00
Ancaster, per Rev J H Rat-	
cliffe	22.00
Chas. McLean, Beaverton,	
per Daniel Cameron	4.00
Beaverton, per Rev W Burns	7.00
Orillia, per do do	18.00
Angus & New Lowell, do do	36.00
Stayner & Sunndale, do do	15.00
Collingwood, do do	11.00
Sam Short, Meaford, do do	5.00
Owen Sound, do do	20.00
Chatsworth, do do	1.25
	\$3527.33

MANITOBA COLLEGE ORDINARY FUND.

Received to 6th Feby, 1882	\$464.41
Garafaxa, St John's Ch	2.50
Wakefield, Missy Meeting	5.50
Hamilton, St John's Church	2.50
Martintown, Burns' do	5.00
Toronto, West do	5.00
Hamilton, St Paul's do	8.00
Teeswater, Westminster do	8.00
St George	4.00
Scarborough, Knox do	10.00
do do Melville do	19.00
North Bruce	6.99
Montreal, St Joseph St S Sc	5.00
Toronto, St James Square	25.00
	\$570.90

KNOX COLLEGE BURSARY FUND.

Received to 6th Feby, 1882	\$155.25
Jas Loghrie, Speedside	50.00
Jas McLarin, Ottawa	60.00
Toronto, Charles St Ch	40.00
do St Jas Square Ch	60.00
	\$365.25

KNOX COLLEGE ORDINARY FUND.

Received to 6th Sept, 1881	\$130.00
Fergus, Melville Ch S So	10.00

**WIDOWS' AND ORPHANS' FUND.**

Received to 6th Feb, 1882.....	\$1471.79
Kingston, Brock Street.....	10.00
Carleton Place, St John's.....	2.00
Collingwood.....	5.00
Erasmus.....	3.00
Minosa.....	2.50
Wendigo, Guthrie Ch.....	2.00
Ottawa, Daly Street.....	6.00
Ingersoll, Knox Ch.....	10.00
Barrie—addl.....	12.00
Baltimore.....	10.00
Fraser Settlement.....	1.00
Hamilton, St John's Ch.....	2.50
St Catharines, Knox Ch.....	16.00
North Easthope.....	5.00
Hamilton, St Paul's—addl.....	12.00
Thamesford.....	13.00
Amherst Island.....	2.50
Carluke.....	6.00
Peterborough, St Andrews.....	10.00
Innisfil, 2nd.....	8.75
Essa, Dunn's Ch.....	2.00
Lakefield and North Smith.....	15.00
Toronto, Charles St Ch.....	15.00
North Brant.....	3.00
North Bruce.....	5.50
A McCuaig, Dalhousie Mills.....	.50
Orpington.....	2.00

\$1654.13

With Rates from Revds. W. Milligan, G. Sutherland, W. M. Christie, \$16; W. A. Wilson, Archd. McLean, J. H. Ratcliffe, \$30; D. Paterson, Archd Henderson, J. McMechan, T. Wardrope, W. Hodnett, A. Stevenson, J. McKenzie, \$21; J. K. Hislop.

**AGED AND INFIRM MINISTER'S FUND.**

Received to 6th Feb, 1882.....	\$2340.58
Kingston, Brock Street.....	10.00
Collingwood.....	5.00
Seaforth.....	19.80
Erasmus—addl.....	2.00
Wendigo, Guthrie Ch.....	5.50
Ottawa, Daly Street.....	8.00
Woodstock, Knox Ch.....	18.00
Toronto, Erskine Ch.....	12.00
Fingal.....	3.00
Barrie—addl.....	13.00
Baltimore.....	10.00
Hamilton, St John's Ch.....	5.00
Leaskdale.....	4.00
St Catharines, Knox Ch.....	16.00
Martintown, St Andrews.....	12.00
North Easthope.....	8.00
Lendon, St Andrews.....	45.00
Toronto, West Ch.....	15.10
Hamilton, St Paul's—addl.....	19.20
Carlingford.....	2.50
Arvonton—addl.....	7.35
Oro, Guthrie Ch.....	3.00
Prime's Corners, Bethel Ch.....	3.00
Thamesford.....	21.00
Ashfield.....	7.00
Amherst Island.....	2.50
Carluke.....	6.00
Peterborough, St Andrews.....	20.00
Innisfil, 2nd.....	8.00
Proffing—addl.....	6.40
St George.....	10.00
Teerwater, Zion Ch.....	9.00
Essa, Dunn's Ch.....	3.25
Seymour, St Andrew's Ch.....	6.00
Florence.....	4.00
Lakefield and North Smith.....	20.00
Toronto, Charles Street Ch.....	35.40
Ancaster.....	3.00
Alberton.....	2.00
North Brant.....	6.10
North Bruce.....	8.55
Orpington.....	2.50

\$2793.93

Rates Recv'd to 5th Feb, '82. \$905.25

With Rates from Revds W Milligan, \$1.25; G. Sutherland, 85; W M Christie, \$0; W A Wilson, \$5.25; J Irvine, \$2.50; Archd McLean, \$4; D Patterson, \$3.50; J, McMechan, \$4; Thos. Wardrope, \$7; W Hodnett, \$4. A. Stevenson, \$3.40; J M Aull, \$8; J McKenzie, \$3; J K Hislop, \$3.50

63.40

\$968.65

**CONTRIBUTIONS TO SCHEMES OF THE CHURCH TO BE APPROPRIATED.**

Received to 5th Feb'y. less amounts of Charles Street \$400; and St. Jas. Square, Churches \$22.57; appropriated \$357..... 290.00  
 Brantford, Zion Church..... 375.00

**PRESBYTERY OF WHITBY.**

Women's Foreign Missionary Association..... \$355.56

**KNOX COLLEGE MISSIONARY ASSOCIATION.**

Received to 5th Feb, 1882..... \$ 39.17  
 Barrie..... 5.00

**MUSKOKA SUFFERERS FROM BUSH FIRES.**

Received to 5th Feb, 1882..... \$ 91.00  
 Fergus, Melville Ch..... 40.00  
 M. A. S. and M. L. S..... 17.00

**FRANCE, McCALL MISSION, PARIS-Toronto, St James Sq Ch..... \$ 10.00**

**CHURCH BUILDING IN MANITOBA AND N. W. TERRITORY.**

Mr Folseter, Paris..... \$4.00  
 Miss Maggie Taylor, Culloden..... 5.00  
*Fergus, Melville Church.*

Ladies' Aid Association for Prince Albert..... \$ 20.00

**RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, TO MARCH 3RD, 1882.**

**FOREIGN MISSIONS.**

Acknowledged already..... \$7394.37  
 J Currie, River Charles Con. 5.00  
 J McMillan, do do do 2.00  
 New Maryland, N.B..... 3.15  
 Upper Londonderry Miss As 30.00  
 Rev B K McElmton—Comox, B Columbia..... 3.00  
 James' Ch, Dartmouth..... 40.00  
 Springfield..... 37.54  
 Miss Annie McKay, Newport Bridgewater..... 12.14  
 Springfield and English Set. 6.00  
 Dr Dawson, Montreal..... 10.00  
 Great Village, Londonderry. 20.00  
 Boularderie—addl..... 15.00  
 Acadia Cong..... 15.00  
 Blue Mountain, Pictou..... 17.50  
 Tryon and Bonshaw..... 4.00  
 Gay's River—addl..... 1.00  
 Lady member of United Ch, New Glasgow—special for Mr Morton's buildings..... 100.00  
 St Stephen's Ch, St John..... 48.11  
 St Paul's, Woodstock..... 11.00  
 Lawrence town Cong..... 2.47  
 Fort Massey Miss. Soc. Hfx half-year..... 100.00  
 St Stephen's, N.B..... 6.00

Middle River, C.B..... 26.58  
 East River, Pictou..... 80.00  
 St Peter's Road, P E I..... 36.00  
 Brackley Pt do do..... 12.04  
 Lake Ainslie, C.B..... 5.00  
 A G, Pictou..... 20.00

\$8033.68

**DAYSpring AND MISSION SCHOOLS.**

Acknowledged already..... \$2276.73  
 West River, Pictou..... 24.50  
 Cross Roads B Se, Lower La Have..... 25.00  
 Middle La Have S S..... 1.60  
 River Charlo, New Mills & Louison..... 2.00  
 St Paul's Ch S S, Fredericton 8.12  
 St John's S S, Halifax, 1 qr. 10.00  
 Upper Londonderry Miss. As, Master W Clyde McElmton, B Columbia..... 1.00  
 Do J Beveride, do do 1.00  
 Springfield..... 16.72  
 Springfield and English Set. 2.00  
 Great Village S S..... 12.17  
 Mount Pleasant S S..... 2.75  
 Village S S, Buctouche..... 2.11  
 Annie and Alex Murray's Mis. Box..... .89  
 Carleton—Yarmouth..... 4.00  
 Portauquique S S..... 4.00  
 Tryon and Bonshaw..... 3.00  
 "The Bishop Children," Bathurst..... 1.20  
 Children's Offering, Montreal St Matthew's S S do do 25.00  
 Horton S S..... 5.00  
 Wolfville S S, for Miss Blackadder's Orphans..... 6.50  
 Mrs Burnfield's Young Ladies' B. Class, Brockville, Ont., for Mr. McLeod's Coolie boy, Raminarayou..... 25.00  
 Hopewell and Salisbury..... 4.00  
 East River, Pictou..... 10.00

\$2491.69

**HOME MISSIONS.**

Acknowledged already..... \$3194.07  
 New Maryland, N.B..... 7.73  
 Upper Londonderry, M. As. Rev B K McElmton, Comox, B Columbia..... 3.00  
 James' Ch, Dartmouth, hf-yr Springfield..... 20.00  
 Springfield and English Set. 10.00  
 Great Village, Londonderry Knox Ch, Shediac..... 7.00  
 Acadia Cong..... 5.00  
 Acadia Cong..... 15.00  
 James' Ch, New Glasgow..... 45.45  
 Blue Mountain..... 18.60  
 Tryon and Bonshaw..... 2.00  
 St Stephen's Ch, St John..... 10.00  
 Lawrence town..... 2.48  
 Fort Massey Miss. Soc. Hfx hf-year..... 100.00  
 Union Bank, Div. 3 shares..... 4.50  
 St Stephen's, N.E..... 8.00  
 Middle River, C.B..... 8.17  
 Murray Harbour..... 30.00  
 East River, Pictou..... 15.00  
 St Peter's Road, P E I..... 32.00  
 Brackley Pt. do do..... 9.13  
 A G, Pictou..... 10.00

\$3577.58

Less by \$14 credited in excess to Blackville & Derby in July Record..... 14.00

\$3563.58

**SUPPLEMENTING FUND.**

Already acknowledged..... \$3007.24  
 James' Ch, Dartmouth, hf-yr Springfield and English Set. 12.00

Great Village, Londonderry	20 00
Boularderie—addl.	3 00
Acadia Cong.	15 00
James' Ch, New Glasgow.	42 68
Blue Mountain.	18 00
Campbellton, N.B.	23 00
Millford—addl.	3 00
St Stephen's Ch, St John.	10 00
Fort Massey Miss. Soc, Hfx	
h-y-year.	108 00
Murray Harbour, P.E.I.	14 85
East River, Pictou.	20 00
St Peter's Road, P.E.I.	7 00
John Hulbart, Lochabor.	1 00

\$3341.78

COLLEGE FUND.

Already acknowledged.	\$5537.29
West River, Pictou.	13 75
Upper Londonderry M. Assoc	5 00
James' Ch, Dartmouth, h-f-y	39 69
Springside.	20 00
Springfield and English Sea.	6 00
Great Village, Londonderry	6 00
Shediac.	5 00
James' Ch, New Glasgow.	24 95
Blue Mountain.	4 00
Tryon and Bonshaw.	3 00
Dividend People's Bank.	90 00
do Union do	457 54
do B. N. A., do	127 75
Fort Massey Miss. Soc, Hfx	
h-f-year.	75 00
Middle River, C.B.	5 29
East River, Pictou.	15 00
St Peter's Road, P.E.I.	4 00

\$6428.44

BURSARY FUND.

Already acknowledged.	\$469.40
Rev B K McElmon, Comox.	
B Columbia.	10 00
James' Ch, Dartmouth.	7 00
Springside.	3 00
Stewiacke.	5 00
Tryon and Bonshaw.	2 00
Union Bank, Div. 3 shares.	4 50

\$502.90

AGED AND INFIRM MINISTER'S FUND.

Acknowledged already.	\$1381.04
River Charlo, New Mills and	
Louisou.	6 00
Upper Londonderry M. Assoc	7 00
James' Ch, Dartmouth, h-f-	
year.	4 57
Springside.	10 00
Great Village, Londonderry.	6 00
Boularderie, C.B.	2 50
Carleton—Yarmouth.	2 00
Tryon and Bonshaw.	3 00
Interest.	12 00
Fort Massey Miss. Soc, h-f-y	
Div. Union Bank.	20 50
Middle River, C.B.	6 51
Murray Harbour, P.E.I.	22 50
East River, Pictou.	10 00
North and West Cornwallis.	8 00

Minister's Per Centage

Rev Jas McLean, for 1881	4 00
do John McCarter, do	3 00
do F S Bayne, do	4 00
do A McDougall, do	4 00
do J B Logan, for 1881 & '82	7 50

\$1544.22

SYNOD FUND.

Acknowledged already.	\$135.57
Upper Londonderry M. Assoc	2 00
Middle River, C.B.	4 70

PRESBYTERIAN THEOLOGICAL HALL  
BUILDING AND ENDOWMENT FUND,  
FAUQUEAR FORREEST & CO., TRRA.  
SHERBEE, 173 HOLLIS STREET, HALI-  
FAX, N.S., TO FEBRUARY 28, 1882.

Acknowledged already.	\$65,442 94
Allan D Murray, Buctouche	
N.B. (Gt. Falls).	2 00
Chas Dodd, Yarmouth, N.S.	16 00
F W Spiffney, do	2 50
Albion Kent, Great Vil., N.S	5 00
R A Spencer, do	5 00
Rev Jas Maclean, do	20 00
Cow Bay, C.B.	10 00
Revd J M Sutherland, Cow	
Bay, C.B.	5 00
David Wickwin, Millford, NS	1 00
Rev Mr Gunn, Windsor, N.S	60 00
Wm Stick, Millford, N.S.	1 00
H. Lück, Gay's River, N.S.	2 00
J Sutherland, Pugwash, N.S	2 00

\$65,564.44

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,  
SECRETARY - TREASURER OF THE  
BOARD OF FRENCH EVANGELIZA-  
TION, 260 ST. JAMES ST., MON-  
TREAL, TO 19TH MARCH, 1882.

Acknowledged to 8th Feb.	\$13,889.44
Bancroft, Montreal.	100 00
Buxfield Road, addl.	2 00
Mitcheil, Dr Dunsmore's, BC	35 00
North Westminster.	35 00
South Westminster.	10 00
Dundee.	23 00
Kinnear's Mills.	25 21
Baltimore.	20 00
Mrs Sturgis, New Millford.	2 00
Rev Dr Grosby, New York.	5 00
Miss T B Spring, do	3 00
Miss E M Blair, Carling.	8 00
A Friend—Burn's Po.	5 00
W Fraser, Bradford.	10 00
St Catharines, Knox Ch.	6 00
do S Sch.	30 00
Thamesville do	15 52
Botany do	3 00
Smith's Falls do	10 00
A Clark, sr., Valleyfield.	10 00
Balderson Sch.	5 50
Balderson and Drummond.	5 50
Russell.	14 70
Metcalf.	14 20
St Savelster.	5 65
London, St Andrews.	35 00
North Easthope.	95 00
Paris, C.B.	2 00
Millin, Knox Ch.	10 00
Ottawa, Bank St.	13 00
Amateur Farmers, Ottawa.	5 00
Petite Cote S Sch.	7 85
St Mary's, First Ch.	14 00
do S Sch.	40 00
Oro, Guthrie Ch.	3 00
Coldsprings.	29 00
Montreal, Crescent St S Sch	40 00
Watford and Main Road, proceeds of Lectures by M Mde Lozner.	17 00
Prince's Corners, Bethel Ch.	5 00
Neil McLean, Malaga watch.	1 00
P J G—Maitland, N.S.	5 00
Thamesford.	46 00
Per Rev J. Mathieu.	150 00
Amherst Island.	5 00
Mrs. J. G. Macfarland, Bir- mingham.	5 00
New Westminster, B.C.	26 00
do S Sch.	5 50
A French Protestant.	1 00
Huntington, St Andws, addl	23 00
Wellesley.	10 00
Montreal, Knox Ch.	100 00

Rockville, St John's Ch.	17 00
Oro, Knox Ch.	3 00
North Brant.	15 00
New Glasgow, Que.	17 70
A New Convert.	2 25
A Friend, Princetown, P.E.I	10 00
S Luther, Little Toronto, & O	5 00
Bowen and Tobacco Creek, Manitoba.	11 00
Baloney.	4 00
Cardinal and Mainville.	30 00
East Ashfield.	4 00
Sherbrooke & Goldenville, NS	36 50

Per Rev Dr McGregor:—

River Charlo, New Mills and	
Louisou.	8 00
Dartmouth, James Ch, h-f-y	15 00
Springfield and English Sea.	4 00
Great Village, Londonderry.	12 00
Boularderie—addl.	8 00
Shediac, Knox Ch.	4 00
New Glasgow, James Ch.	42 00
Blue Mountain.	18 00
Tryon and Bonshaw.	2 00
Halifax, Fort Massey, h-f-y.	30 00
St Stephen's, N.B.	5 00
Middle River, C.B.	10 00
Hopewell and Salisbury, NB	3 00
East River, Pictou.	10 00
St Peter's Road, P.E.I.	24 00
Brackley Point, P.E.I.	11 50
La Have Cross Roads, Pr. M	8 50
A G.,—Pictou.	10 00

\$15,417.84

POINTE-AUX-TREMBLES SCHOOLS.

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

(a) ORDINARY FUND.

Acknowledged to 8th Feb.	\$3,943.00
North Westminster S. Sch.	11 00
South do do	10 00
Montreal, St Gabriel S Sch	50 00
Bridgeport, 1st Presb. do	50 00
Montreal, Cross do	26 00
do St Joseph St do	20 00
Brucefield, Union do	10 00
Drummondville do	6 00
Baltimore do	15 00
Lachine, St Andws S Sch.	12 40
Mrs J. M Wanzar, Hamon.	50 00
London, St Andws B Ch.	15 28
do do S Sch.	30 00
Hamilton, Knox do	50 00
Montreal, Nazareth St S Sch.	50 00
Thorold S Sch, 1 quarter.	6 25
Montreal, Crescent St S Sch	50 00
Lacknow, St Andws do	10 00
Beaverton, Knox do	12 50
Rev L McPherson, E Williams	50 00
Albertson S Sch.	5 50
Ancaster do	8 00
Manitoba do	25 00
Geo Irving, Esquesing.	10 00
La Have Cross Roads S Sch	11 72
A G.,—Pictou.	10 00
Member of St Pauls, Peter- boro do do do	10 00
do do do do	1 00
Peterboro, St Andws S Sch	12 50
East Ashfield S Sch.	2 00
St Helen's S Sch.	6 00

\$4,330.33

(b) BUILDING FUND.

Acknowledged already.	\$2361 09
A Friend, Fergus.	50 00

\$2,411.09

(c) ENDOWMENT FUND.

Acknowledged already.	\$2550.00
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**COLLEGE FUND.**  
*Rev. R. H. Warlen, Montreal, Agent.*

Acknowledged to 8th Feb. \$3059 77
Kinnear's Mills 15 00
Baltimore 30 00
Martintown, St Andrews 16 00
Montreal, Crescent St, addl 60 00
Coldsprings 49 00
Huntingdon, St Andw's, addl 14 00
Montreal, Knox 150 00
Brookville, St John's 15 00
Cardinal and Mainsville, addl 4 65
Lingwick 2 65
<b>\$3,410.42</b>

**QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.**

C. F. IRELAND, Treasurer.

**BUILDING FUND.**

*Kingston:*

Already acknowledged... \$33,203 85
W G T Hendry, bal on 500 100.00

**LAND AND EQUIPMENT FUND.**

Already acknowledged..... \$5200 00
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**ENDOWMENT FUND.**

Already acknowledged... \$7379 25

*East Williams:*

Rev J Wells, 40 on 100 20 00
D & J McArthur, 4 on 100 20 00
D Rose, 4 on 25 5 00
D McEwen, 4 on 20 5 00

*Goderich:*

M C Cameron, bal on 500 200 00
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*Pergus:*

J Argo, 4 on 100 25 00
W Castell, 3 on 100 20 00
Rev G Smellie, 4 on 50 10 00
A Wyness, 2 & 3 on 25 16 67

*Williamstown:*

D McLennan, 4 on 100 20 00
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*Pinkerton:*

W Clark, 3 & 4 on 50 20 00
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*Seymour:*

G Milne, 3 on 10 2 00
W Anderson, 2 on 10 2 00
N Mackon, 4 on 10 2 00
J Meiklejohn, 3 on 20 5 00
A Milne, 3 on 70 14 30
G Milne, 4 & 5 on 10 4 00

J Whitton, 3 on 80 20 00
J Robertson, 4 on 10 2 00
G Watson, 3 on 10 2 50
A Anderson, 4 on 10 2 00
J Donald, 4 on 10 2 00
A Kinnie, 4 on 10 2 00
J Taylor, bal on 5 2 00
Mrs Brown, 4 on 20 4 00
A Ingram, 4 on 55 11 00
H Drysdale, 3 on 10 2 50
M Anderson, 3 on 10 3 00
K W Taylor, bal on 5 2 00
Margaret Taylor, bal on 4 1 00
A Meiklejohn, 4 on 10 2 00
J C Cleugh, 4 on 15 3 00
Mrs A Johnston, bal on 20 5 00
J F Meiklejohn, 4 on 5 1 00
Rev Dr R Neill, 3 & 4 on 50 20 00
J Lock, 4 on 10 2 00

*Millpoint:*

Dr Newton, bal on 100 25 00
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*Whitby:*

Rev R Chambers, 4 on 100 20 00
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*Perth:*

Rev M McGillivray, bal on 2'0 80 00
J Gray, bal on 100 40 00
Miss Rutherford, 4 on 5 1 00
Mrs Weatherhead, 4 on 100 20 00
F L Michel, 4 on 25 5 00

*Brantford:*

Rev Dr Cochrane, in full 25 00
Miss Cleghorn, 4 on 100 20 00

*Carleton Place:*

J Crum, in full 1 00
F McEwen, 1 on 5 1 00
D Carmichael, 1 on 20 5 00

*Bonemanville:*

W Oliver, on acct 8 00
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*Lanark:*

W C Caldwell, 1 on 500 102 50
A G Dobbie, 1 on 100 20 00
T B Caldwell, 1 on 100 20 00
W Caldwell, 1 on 100 20 00
J W Caldwell, 1 on 75 15 00
W Thompson, 1 on 5 1 00
D Breckenridge, 1 on 25 5 00
D Ward, 1 on 10 2 00
D Munro, 1 on 20 4 00
J McLean, 1 on 10 5 00
J Robertson, 1 on 10 2 00
R Robertson, 1 on 20 4 00
J R Anderson, 1 on 10 2 00
R Burns, 1 on 10 2 00
H Hawkins, 1 on 10 2 00
J D McInnes, 1 on 20 4 00
G Easton, 1 on 5 1 00
P McLaren, jr., 1 on 15 5 00
P McLaren, sr., 1 on 15 5 00

J McLaren, 1 on 10 3 00
J Gamwell, 1 on 15 5 00
R McParlane, 1 on 5 1 00
J H Bothwell, 1 on 5 2 50
J Gallanger, 1 on 5 1 00

To 1st March, 1882... \$74,743.92

**In last Record:**

J Stalker, Orono..... 5.00
should be.....
A R Linton..... 5 00

**JUVENILE INDIAN MISSION.**

*Miss Machar, Kingston, Treas.*

Smiths' Falls Sab School... \$ 5.00
Children of Dr Pasmore, Co-nestogo 3.00
Indore Mission Society..... 30.00

N.B.—Sabbath-schools and other contributors will bear in mind that all subscriptions should be sent in before April 30th, in order to be included in the year's reports.

**WIDOWS' AND ORPHANS' FUND.**

*Late in Connection with the Church of Scotland.*

*James Croil, Montreal, Treas.*

Chatham, Que, Rev J Fraser 25 00
Rev J Chambers Brrroom, ET 24 00
Londonboro Rev J S Loched 3 50
Markham Rev J Carnichael 12 00
E Nottawasaga, &c, Rev. D. Macdonald..... 15.00
Guthrie Ch, Oro, Rev S. Hutchison..... 12 00
Huntingdon, Que., Rev J. B. Muir..... 12 00
Ottawa, Rev D M Gordon... 100.00

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

From 23rd Dec. 1881.

*Howard Primrose, Pictou, Treas.*

Rev The Sedgwick... \$17.20
Nine-mile River & Elmsdale 1.00
Alberton, P E Island..... 6 00
Falmouth St Ch. Sydney..... 5 00
Middle Musquodibuit..... 5.00
Cardonald & N Glasgow, P E I 4 00
Millbrook, Montrose & Tignish..... 3.50
Interest and Dividends on Investments..... 305.12
<b>\$342.32</b>

**DALHOUSIE COLLEGE AND UNIVERSITY.**

HALIFAX, N. S.,

**MUNRO EXHIBITIONS AND BURSARIES.**

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

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

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

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

The Exhibitions are open to all Candidates; the

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

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

**SEEDS**

**My Illustrated Catalogue for 1882** will be mailed free to all intending purchasers on application. *Persons wishing a reliable change of seed, grain, &c., should order early. Price on application.*  
**W. M. BENTLE, Seedsmen, Toronto, Canada.**